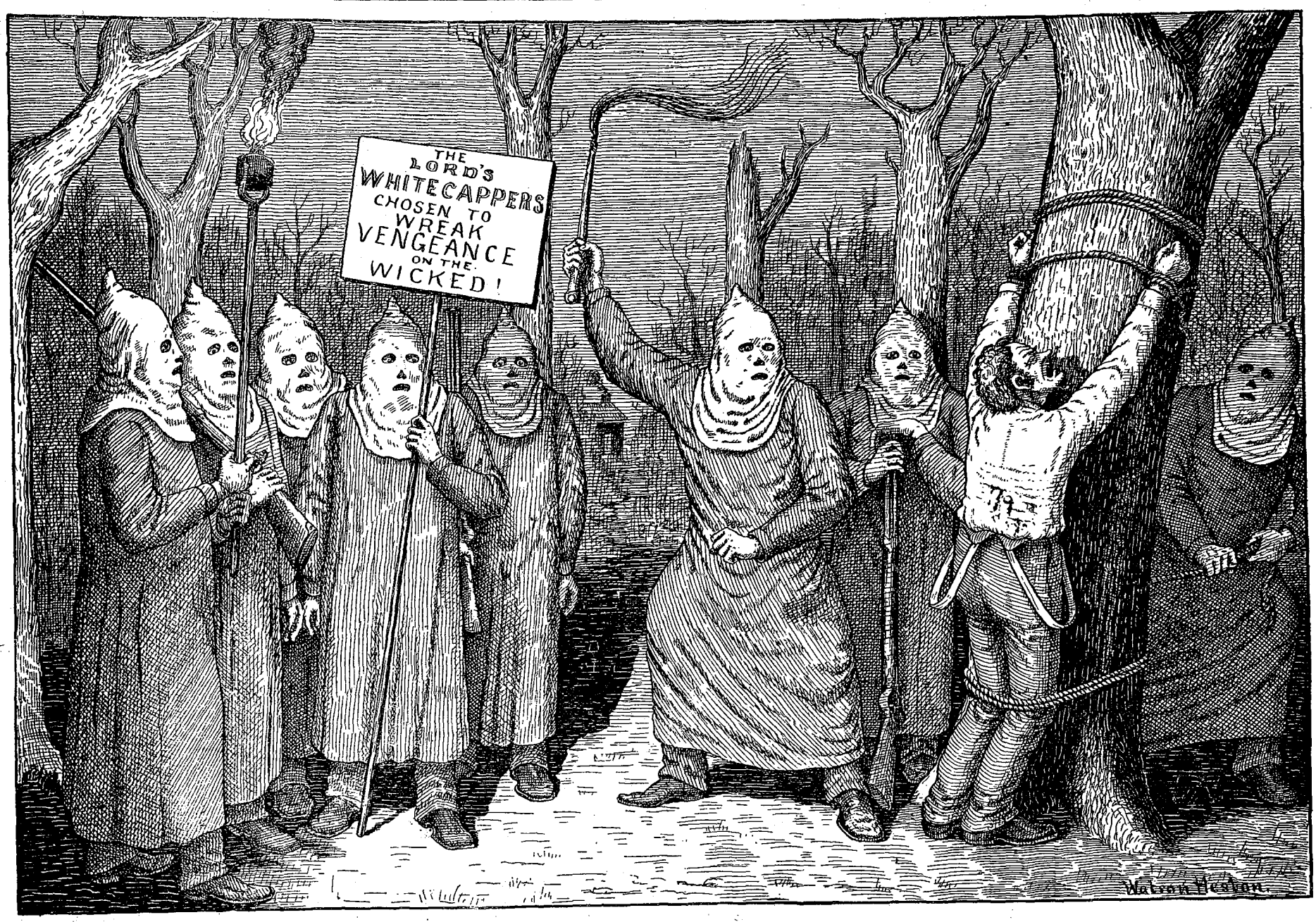
Thru Schroeder

THE TRUTH SEEKER

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RELIGIOUS RULE.

"The White Cappers are the Lord's chosen to wreak out his vengeance on the wicked and unjust."—*White Cap notice at Napoleon, O.*

Notes and Clippings.

ARCHBISHOP RIORDAN, of San Francisco, has asked the California superior court for permission to sell a portion of the mission church property on Dolores and Sixteenth streets, of that city, that Sixteenth street may be opened. It seems, comments *Freethought*, that when property is taxed the church does not hold on to it so tenaciously as when it costs nothing to keep it.

WILBER F. CRAFTS has resigned his pastorate in this city to take the office of field secretary of the American Sabbath Union, the organization which J. B. Wolff, for the American Secular Union, recently confronted in Washington. Mr. Crafts is now to travel and organize auxiliary unions among the churches of the country, and hold public meetings in advocacy of a national Puritan Sunday law. Secretary Stevens of the Secular Union will hav to look sharp after Crafts.

THIS is how the Rev. Madison C. Peters, of Philadelphia, discusses the theater: "All actors are not moral; all preachers are not moral. There is not a better woman in Philadelphia than Charlotte Cushman was or Mary Anderson is. Nor is there a man in this city whose character is more spotless and life more beneficent than Joseph Jefferson's. Honor to whom honor is due. Crimes are committed on the stage; so they are in the Bible. The chief themes of the theater are the passions of men; so are the subjects of the chisel of Angelo, the brush of Guido, the brain of Dore, the burden of the Sermon on the Mount by Christ. If the exposure of sin is an indecency, to be consistent all the literature in the world, sacred or profane, must be committed to the flames. The plays that achieve the widest and most permanent success are as innocent as milk."

IN considering the subject of Spiritualism the other day, the Rev. J. A. Roney, Catholic, gave utterance to these inspired remarks: "Angels, saints, and the souls in purgatory are under God's order and not subject to man, not even to the churches established by Christ. Mediums may call them, but they will not come. Neither can the reprobated souls come, because, being consigned to the regions of perdition and being under God's sentence, it is not in the power of the devil to produce them at séances. If there are spirits at the service of Spiritists it is certain that they are devils, and it is also certain that they hav no good object in answering the call of the mediums. Spiritism is, beyond question, demonism." Spiritualists will kindly note this, and consider the matter settled.

THE *Evening Post* thus describes the life of the missionaries in Turkey: "They liv in good and often handsome houses, with sufficient servants, and surrounded by every European and American comfort. They are far better off than country clergymen at home, because they preach but few sermons, hav absolutely no parish work, receive fairly good salaries, are sure of a pension for their old age, of occasional journeys home with expenses paid, and know that funds will be found somewhere to send the boys to school and college. At Manissa (Magnesia) the missionaries used to occupy the best house of the place, a former harem of the pasha, which was furnished well, where they had a large library, engravings, and photographs, a Steinway piano and cabinet organ, and received most of the magazines and illustrated papers. At Constantinople the mission has become a mere business institution. The ladies conduct a large and flourishing girls' school called 'The Home,' and the men run a large printing establishment called 'The Bible-House,' where they print Bibles, books, and religious or mildly secular papers in several languages. They go to their offices in the morning and return to their families at night, like so many men of business at home."

THERE are a good many towns of which this story has been told: The Rev. Dr. A. E. Dunning, of Boston, tells this story: he was visiting his home in Maine, and an old fellow-townsman began a theological discussion with him. "Parson," said he, "the Bible says that the Lord made the world in six days. Do you believe it?" "Yes." "Now, do you think that he finished the whole thing up in that time?" "Yes." "Well, all I can say is, that he could hav put in one day more to mighty good advantage right here in this town."

ELLIOTT F. SHEPARD, the bombastic and bigoted editor of the *Mail and Express*, has become an issue in this little town. He has hired a "war correspondent" on his staff, has been challenged to fight a duel, and has besides attended to his religious duty of getting control of the board of directors of the Fifth Avenue Stage Company, to the end that he may stop the running of stages on Sunday. It is alleged that in the interest of righteousness he has used his paper to depreciate the stock of the company, while his brokers hav been buying it in cheap. He has succeeded in putting six of his directors on the board. The opposing members—wicked, worldly-minded men—are mad all through, and will try to keep up the ungodly Sunday stages, but the colonel, armed on his knowledge that he has a majority of the directors, will go ahead without fear of the consequences. It is said that chromos of men prominent in church circles will decorate the stages, and that each passenger will be furnished with a suitable biblical text. It is also hinted that he will shortly turn the stage line into a street railway company, when he will reap the just reward of his virtue, as a railway line will pay better than the stages. The *Evening Sun* publishes the following rules, modeled upon those in force in the *Mail and Express* office, as to be posted in the stables: "On and after this date no stages will be run on the Sabbath day. (Read the *Mail and Express.*) All employees will be required to attend church twice on the Sabbath. All drivers and stable hands will at once fill out blanks giving their full names, residences, number and names of the members of their families, where born, their faith; what church they attend, and whether they are regular members thereof; the names of their pastors; where educated; their experience (if any) in Wall street; their politics, and such other information as may be required at the discretion of their friend and employer.—Col. Elliott F. Shepard. It is also stipulated that all employees shall at once become members of the Salvation Army. (Buy the Christmas number of the *Mail and Express*, price three cents.) If you can't ride on my line use the Fourth avenue line and keep the money in the family." Colonel Shepard, concludes the *Sun*, will thus combine business with morality, and he will hav no man in his employ whose habits nd pedigree are not on file."

Communications.

The Mission of Freethought.

Freethought is the religion of Nature. It has often been remarked that under normal conditions, under circumstances favorable to healthy social development, the political institutions of antiquity differed but little from those of the freest nations of our age; and with equal truth it may be declared that the religious opinions of the great thinkers of by-gone ages exhibit a striking resemblance to the most advanced views of modern Rationalists. Their philosophy may hav been biased by the prevailing scientific crochets of their respectiv centuries, but they all agreed in recognizing the right of free inquiry, in respecting the sanctity of truth and the power of knowledge, and in opposing the claims of dogmatic monopolists, especially when their dogmas extended their pretensions to the domain of the unknowable. They all preferred the eternal oracles of Nature to the gospel of pretended supernatural revelators. They honored God by studying his works, and by obeying his moral and physical health laws, rather than by celebrating the anniversaries of his family events and feeding the ministers of his altars. They refused to sacrifice earth to heaven, and the certain present to a doubtful future; they did not insult their All-father by despising his visible works and the form he created in his image; they did not believe that the road to the New Jerusalem leads over the trampled flowers of this earth; they advised their brethren to enjoy paradise on this side of the grave.

The confessors of that religion, from Plato to Thomas Paine, from Aristotle to Charles Darwin, from Confucius to Jean Jacques Rousseau, hav been united by an unbroken bond of fellowship, by a unanimity which unitary truth can alone inspire; their system, founded on eternal facts, can never fall, their enthusiasm can never wither while Nature remains young and fair. Science, self-reliance, justice, love of light, truth, and freedom, were the bulwarks which hav stood, like the mountain ramparts of the Waldenses, between spiritual despotism and the last strongholds of mental liberty.

From the beginning of authentic history Rationalism has been the leaven of mankind, the salt which preserved the moral world from putrefaction. Freethinkers hav been the champions of nature against all her enemies; they hav never abandoned that standpoint, though they had to face attacks from many different directions, and had once to rally on a single center when their outworks were forced by overwhelming numbers. In the dark ages of the world Freethinkers hav liberated their brethren from the fear of the ghosts and monstrous phantoms to which that night gave birth; in the dawn of civilization they hav led the way toward the mountain-tops of knowledge, which were already lighted by the rays of a rising sun. Before the citizens of the first republics had learned to circumscribe the license of their rulers by general laws, Freethinkers bridled the caprice of kings and priests by satire, and made suecessful appeals from the throne of power to the tribunal of humanity. They stoqd up for common sense and the right of free inquiry whenever the absurdities of polytheism threatened to assume the form of authoritativ dogmas; to such men as Socrates, Aristophanes, and Lucretius the Greeks and Romans owed it that their mythology never became anything worse than a fanciful nature-worship.

And finally, when the childhood of the human race was past; when logic, science, and self-reliance were sufficiently developed to grapple with such an enemy, the men of Freethought were called upon to save the world from the fearful danger of an anti-natural religion. Our foes hav been overpowered, but only after a struggle which has trampled the garden-spots of the Old World into dust; they hav been expelled from their strongholds, but only after turning so many happiest countries of this earth into a hell of madness and tyranny that it might once seem doubtful if the rest were worth while saving, if the discovery of a new continent had not given us a new lease of life and liberty.

From North America, at least, our victories hav averted the danger—for a time. What that danger means our favored land can hardly conceive, unless we review the fate of those nations to whom salvation came too late, on whose destiny the curse of that moral disease has been wrought out to the bitter end. Like a moral pest, the Semitic insanity has swept over the Mediterranean god-gardens and left a desert in its track, physical, political, and intellectual.

The founders of that religion assured us that the study of natural sciences is unworthy of the sons of the thaumaturgic church, and, indeed, superfluous, since all the blessings of earth are distributed by supernatural agencies, and, if lost, may be restored in answer to prayer. We believed it, and the elysian fields of southern Europe were changed into hopeless sand-wastes; husbandry, agriculture, and the science of health languished; cadaverous saints burrowed in the deserted mountains, and the nymphs and fauns left their old haunts forever.

The Semitic prophets told us that our bodies are only fit to be mortified; that they must be macerated in order to deaden our natural instincts, and that physical health is unfavorable to true saintliness. We believed it, and the gymnasium was abandoned for the convent, the god-like athletes of Greece and the invincible Roman warriors were superseded by whining wretches who gloried in sickness and deformity.

They told us that all human wisdom is vain, that faith is superior to science, that spiritual poverty is bliss, and an inquisitiv mind a proof of an unregenerate heart. They found believers, and a general eclipse of common sense and reason followed like an unnatural night upon the bright sunrise of Grecian civilization.

They propagated the dogma of eternal torment as a punishment of theological non-conformity, and their converts desolated the earth by a series of murderous aggressiv wars and persecutions, whose atrocities seemed fully justified if they resulted in the salvation of a single immortal soul from such a fate.

Their gospel inculcated an implicit belief in the possibility of miracles and demoniac possessions, and the pantheism of the ancients degenerated into a *pandiabolism;* in trees, in mountains and rivers, wherever the pagans had sought a god, the Christians feared a devil; the witchcraft mania raged through the world like a mental epidemic, devouring more victims than all the wars of Assyria, Persia, and Rome taken together, and turned the lands of Christendom into such a pandemonium that the lot of African and American savages appeared heaven in comparison.

Humanity, justice, manhood, science, and common sense were thrown prostrate and fettered at the foot of the cross; mankind lay in a fever dream, and a swarm of vampires sucked their life-blood with impunity.

When the disease reached a point beyond which recovery would hav been impossible, the northern nations saved themselvs by a revolt whose significance can no longer be concealed—the success of the Reformation is a secret whose solution has long enough been whispered in the chambers, and may now be openly proclaimed. It was an insurrection against Jerusalem as well as against Rome, a protest against St. Peter as well as against his successor.

We got our hands free, and before long managed to pull the bandages from our eyes and the shackles from our feet. Blind submission and the repetition of prescribed prayers were exchanged for the more congenial occupation of *protesting,* especially against the suppressors of free investigation. The claims of our religious system were then investigated, and with curious results. If our spiritual Bastile has not been toppled yet, it is at least well undermined; its dungeon gates hav been unlocked, and all but the utterly blind hav availed themselvs of the open doors.

When our fathers had invigorated their bodies and souls in the free air of America, the Liberals of all sects and nations united their strength for a grand and successful effort, and effected the divorce of our legislativ and educational institutions from their unnatural alliance with a specter of the Old World. We dared to use our eyes for seeing, and our feet for progressiv purposes; we transferred our attention from the mysteries of the New Zion to secular affairs; we resigned heaven to the ghost, and tried to recover our lost earthly elysium. As a result our nation prospered beyond anything in the experience of the last fifty generations, our country began to blossom like the Garden of the Hesperides, and the days of the golden age promised to return.

But as paradise attracted the fiend, as a sweet fruit attracts the worm, our plethora of health and happiness has attracted the vampires that drained the life-springs of our ancestors. The ghouls hav risen from their shallow graves—they stalk in our midst in their traditional disguises; while we slept on our laurels they hav been wide awake; they are at their old work again wherever their designs are favored by darkness, wherever they can lull the vigilance of their victims by their somniferous artifices. They hav gained access to our schools and firesides; their opiate artists take a hand in the preparation of our mental food; the ominous smell of orthodox narcotics mingles once more with our social atmosphere; audible whispers repeat that the light of the apocalypse is, after all, superior to sunshine, and that metaphysics ought to be a monopoly of the church. They attempt to graft their insidious doctrin on our republican institutions; yes, try to attach a hoodwinking appendage to our very liberty cap, and importune our government to subsidize their free dormitories.

And these are the moralists who to-day denounce our impious interference with the darkness of sacred mysteries and the bliss of obedient recumbency, and with whom we are now called upon to try conclusions as the champions of sunlight and free air against the dealers in beeswax and gilded candlesticks.

In the first place, let us make a stand against the continuation of a nomenclatural abuse. Transfer the favorit epithet of our slanderers to those who hav to reproach themselvs with any disloyalty in thought or action. Let us vindicate the sacredness of our cause. Shall the friends of truth cringe before the hirelings of imposture? The champions of science before the slaves of superstition? Upright men before moral prostitutes? Shall we submit to be branded with the name of *Infidels—i.e.*, faithless deserters—by creatures who hav abandoned their reason for blind faith, nature for a dogma, and her eternal glories for a crucifix? It is true that some of us hav forsaken a church which once claimed them as her own, but they might as well call a reformed toper an Infidel for freeing himself from the slavery of the alcoholic habit, or a woman for abandoning a house of ill-fame into which she had been inveigled during her unsuspecting youth.

In the second place, keep their controversionalists to the point; do not permit them to obscure the questions at issue by their favorit artifices. Expose the contemptible strategy that has to take refuge in slander and misrepresentation; exhibit the weapons that hav been used in the warfare against the heroes of Freethought, against Socrates, Bruno, Servetus, Spinoza, Hume, Voltaire, and Paine; challenge the church to name a single dissenter whose logic they could answer in any other way than by attacking his body or his personal reputation.

Let us scrupulously abstain from anything that might give color to rude calumnies; let our actions prove that moral health not only can, but as a rule does go hand in hand with intellectual sanity; that those who resist the tyranny of an anti-natural dogma are the readiest to obey the laws of justice and the laws of nature. Let the world judge between our morality and theirs; let us clinch our charges and specifications before they hav time to falsify the records of the Middle Ages; but let us strictly confine ourselvs to historical facts, whose terrible truth can, indeed, defy the rivalry of fiction.

But, above all things, keep constantly before their eyes *the anti-natural tendencies* of their dogma.

Do not permit them to obscure, disguise, or deny the fact that their religion is founded on the doctrin of total natural depravity and the necessity of preternatural salvation; that it teaches mistrust in our inborn instincts, teaches the duty of sacrificing our physical and secular welfare on the altar of supernaturalism, and directly encourages neglect of the most important health laws of God. We are called upon to believe on the authority of a divine messenger that it is indifferent what enters our mouth so long as the words that leave it are soundly orthodox; that sickness is a consequence of diabolical possession and prayer its proper cure; that it is heathenish and unworthy of a saint to work and busy himself with terrestrial affairs; that health, strength, knowledge, and industry can be dispensed with by true believers, in whose favor the laws of nature that would visit such neglect with dire penalties will be miraculously suspended.

To this doctrin we owe all the physical woes that made the Middle Ages the unhappiest period in the history of mankind; all the intemperance, quackery, and scrofulous imbecility that blights our modern civilization; all the unmanliness that contrasts our generation with the hero-race of antiquity. All our dietetic abuses, all our modern outrages against the science of health, all our sins against the fertility of our Mother Earth, are due to the belief that the laws of nature can be neglected with impunity. The destruction of forests alone has made two-fifths of the Old World uninhabitable by drouths and locust swarms, which our spiritual guides still advise us to avert by prayer-meetings. Like an all-pervading mist, the poison vapor of mysticism has obscured the light of science and blinded the eyes of common sense to innumerable fallacies and charlatanries. Our physical training, our diet, our hygienic tenets, and our entire educational system need a thorough revision. Our codes and school-books *must* be purged from anti-naturalism. No hope of progress while our feet are tied with such shackles, no chance of recovery while our daily food is such a poison.

If this side of the question were kept constantly in view the controversy about the toleration of Freethought would speedily assume a different aspect. Toleration of Freethought! The very word implies a misconception of our mission and our claims. Our right to occupy our present standpoint would not be disputed, if we had made it clearly understood that we must and will advance—if we had demonstrated, as we could demonstrate, the duty of every honest man to aid the progress of our cause. Not as a right only, but as a solemn obligation, truth seeking and truth speaking should be recognized; our fellow-men should honor as well as tolerate our principles, respect our loyalty to facts as they should respect conformity to any other moral law. A society of Freethinkers craving the indulgence of the mythology-mongers is in the position of the honest tradesman deprecating the wrath of a gang of counterfeiters, of a virgin imploring a coterie of prostitutes not to treat her as an outcast.

Do not condescend to any compromise with jugglers and miracle-mongers, do not encourage them by connivance or the slightest sign of fear. Numerically we are still in the minority; but this world is

guided, governed, judged, and educated, and has always been reformed, by numerical minorities. A cause imparts its strength to its representativs; we are the healthful police of the moral world; we need not doubt that the officers of the health bureau and their employees are in a numerical minority against those who secretly prefer the darkness of their slum alleys to light and air, and dislike the trouble of removing pestiferous rubbish heaps, and yet the health office prevails by the strength of an overwhelming array of proofs in favor of the necessity of this work. A majority of voters will follow, if it is once sufficiently known that we hav on our side not only a majority, but a monopoly, of unanswerable arguments.

One advantage has already been added to the direct superiority of truth over imposture; the accumulated testimony of science and genius can no longer be overlooked. Millions are familiar with the fact that our roll of honor displays the names of nearly all men who hav ever distinguished themselvs in science and literature; that, with the rarest exceptions, all great thinkers, discoverers, inventors, authors, and poets were Liberals, and hav recorded their protest against a creed whose delusions are fatal to originality and genius; millions are familiar with the documents of history and the results of critical research into the evidences of our worshiped dogmas. Nature herself bears witness against them. Francis Volney used to assert that a self-thinking man of a fair average education who still professes a belief in the Semitic myths must either be a hypocrit or a blockhead; nowadays we may say that such a man must be either a hypocrit or a maniac. Human stupidity has its limits. Unless the right of free opinion is denounced *à priori*, it is not possible for a normally constituted human being to adhere to a dogma whose absurdities admit of mathematical demonstration—it is not possible to believe in the divine authority of a church which has sanctioned atrocities against which the better part of mankind had to combine in sheer self defense.

We hav to stultify ourselvs before we can see in which sense of the word our present polytheism is an improvement on the ancient system—what we gained in exchanging a pantheon for a charnel-house, a company of happy gods for an assembly of tearful saints, a chief-god with the propensities of a buck-goat for a supreme being with the disposition of a tiger—it is difficult to see why it is more unworthy of a god to persecute four or five earthly beauties with his illicit amours than to torment untold millions of his helpless creatures in an eternal abyss of brimstone and fire. It is not possible to believe that we owe our civilization to a church which has been in league with all despots that consented to make themselvs her tools, which has always opposed freedom of speech, of doctrin, and of conscience, to the utmost of its power, and has never failed to aim its poisoned daggers at the heart of every reformer, every scientific discoverer, and every destroyer of error. It is not in human nature to honor a system whose anti-natural tenets hav degraded its disciples to the verge of beasthood, and which has yearly for the last four centuries demonstrated its own fallibility in a thousand different ways.

A sincere adherence to such doctrins implies voluntary blindness. It is a consoling circumstance to know that all clear-seeing men are openly or secretly of our opinion. Many who are wide awake to the absurdities of their professed creed dislike to expose what they may hav private reasons to think a useful superstition, and may hate us for proclaiming the truth, but their wrath is impotent; hypocrits can never be formidable enemies. The unchangeable laws of the universe are antagonistic to unveracity; only he who is himself convinced is blessed with the gift of convincing others.

Hav confidence enough in the mightiness of truth to rely on the completeness of our ultimate victory. Let us encourage our weak brethren by our unanimity, our hearty coöperation, and our confidence in the strength of our cause. Present a bold front to the enemy, and be sure that every victory of ours will lessen their numerical superiority by hundreds whom fear alone prevents from joining our ranks. Let us not insult the manhood of our race by doubting that thousands secretly detest the chains which the cowardice of their fellow-slaves obliges them to wear in silence. In this age of anachronistic dogmas and pious shams, they must yearn for a believable religion, as the prisoner yearns for pure air and sunlight. It is a serious grievance for a manly man to be refused the right of standing erect in the presence of a contemptible idol; it is no trifle if the eternal hopes and the entire moral system of a nation are founded on a transparent fraud.

Accept no compromise. Do not share the shame of hypocrisy; do not barter your self-respect for any personal and temporal indulgences. "The whole truth, and nothing but the truth," must be our motto. Only whole-souled devotion can make a cause victorious. Creeds hav never been supplanted by indifference or half-hearted aversion, but only by stronger creeds. Our claims should be positiv as well as negativ. We hav to charge our opponents with sins of omission as well as of commission. The attention which they hav bestowed upon mythological squabbles has been withdrawn from physical problems of the highest importance.

Mental liberty itself has a positiv mission. Freedom of inquiry means the right to obey the impulses of our intellectual conscience—the right to investigate suspicious claims; but also the right to rescue from oblivion many a forgotten or suppressed truth, familiar to the wisdom of the ancients. It means the right of revising the canons of justice, and the code of the health-police—it means the right of proclaiming a gospel of Nature.

Let us deserve that right. Let us honor our cause by valor, by vigilance, and progressiv activity. Do not let us rest while our task is but half done.

It will be done when candor and love of knowledge hav been recognized as the first manly graces, and hypocrisy and spiritual sloth as the most contemptible vices; when mental prostitution is no longer commended as a praiseworthy act of Christian humility; when the acquisition of knowledge, strength, physical purity, and the conformity of our habits to the laws of Nature, hav been acknowledged as primary duties; when we hav fully established the fact that health, wealth, wisdom, and all earthly blessings are given as a reward of industry and rational habits, and never in answer to prayer or mysterious ceremonies; that we hav been sent to this earth to ennoble it, and not to despise it; that our reason was given us to be used, and not to be sacrificed on the altar of a dogma.

When the opponents of free inquiry hav become as odious as the conspirers against our free political institutions; when all men hav rediscovered the truth that only a healthy body can be the abode of a healthy mind; that the highest physical and moral well-being can only be conjointly attained; that the destiny of man must be worked out on this side of the grave; when life is valued for its own sake; when we hav regained our terrestrial paradise—then, and not till then, the Mission of Freethought will be fulfilled.

FELIX L. OSWALD.

Those Terrible Anarchists and Their Schools.

Chicago Correspondence of the New York World.

"The Anarchist scare is an intermittent fever in Chicago," said a citizen the other day. "Its outbreaks are recurrent about every four months. Just now, among part of the population, it is semi-epidemic. In two weeks it will subside to the sporadic stage. In two more weeks it will be utterly forgotten. In four months, when the city election will be well on, the disease will return, no doubt with the most malignant symptoms."

A city that has had Chicago's exciting experience with Anarchism may readily be pardoned some nervousness about such things. Still, the rest of the country should not for that reason get the impression that Chicago rests on a mine of lawlessness, with thousands of red-handed Radicals running around with torches to blow it up. Careful investigation shows that there is nothing going on at present among the Red brethren that need disturb anybody. Sensational stories about the "revival of Anarchism," and the renewal of dangerous agitation and the plotting of dreadful plots, hav been sent from here all over the country. With few exceptions, they are either wholly imaginativ or greatly exaggerated.

"Anarchist Sunday-schools" hav been the subject of many of these stories. According to the worthy but preternaturally excitable people who are going to hav an Anarchist uprising here whether or no, these institutions are a frightful source of danger. The common account runs that they hav recently been organized to teach little children hatred of government, the doctrins of Most, the use of explosivs, the possibilities of assassination, and like delectable matters; that the teachers hold up Spies and Parsons as blessed martyrs, and urge the children to emulate their example; that, above all, their chief object is to keep alive a passionate recollection of the executions of November 11th, and the idea of some day revenging them in a sea of blood. From this the somber conclusion is drawn that the Chicago Anarchist is a very much more dangerous fellow than most persons had supposed, and that some day he will be heard of in another sanguinary outbreak.

All this is amusing to those who know the facts and don't care, and exasperating to those who know the facts and hav some regard for the reputation of Chicago.

The easily ascertained truth about the matter is this:

These schools are not of recent origin. They hav existed for years and years. They are not Anarchist schools. They hav nothing to do with Anarchism. They are not perpetuating the cause of Spies and Parsons. They are not teaching the doctrins of Most. So far as any person of ordinary powers can see and hear their teachings are just about as dangerous as the teachings of Colonel Ingersoll and not a whit worse.

A very large number of the German-born residents of Chicago are disbelievers in Christianity and the Bible. Many of them hav a violent hatred for all religion. They would regard it as a great personal misfortune if one of their children should become a Christian. It is hard for those who hav not moved among these people to understand it, but the fact is, they regard a church about as an old Scotch Covenanter used to regard a surplice. Christian parents feel no keener grief over a scoffing son than these people feel over a child that joins the church. In order to keep their children away from the church Sunday-schools, they years and years ago established Sunday-schools of their own.

In these schools teachers giv lessons and demonstrations in all branches of science and inculcate a Materialistic philosophy. Skepticism about the existence of a personal God and the truth of the Bible is freely expressed. Lately the missionaries of the Catholic and Lutheran churches hav been very activ trying to get the pupils of these schools into the Sunday-schools of the churches. This has rubbed the skeptical parents on their sorest spot. To counteract the efforts of the missionaries they hav undertaken to extend their own school system. Two or three new schools hav been opened. At a meeting Sunday arrangements were made for several more.

Not one in one thousand of the supporters of these schools is an Anarchist. Not a great many are pronounced Socialists. Very likely in some of the schools the Socialistic theory has been explained. It is just possible, though there is no trustworthy testimony to that effect, that some teacher may hav referred to Spies and Parsons as martyrs to the cause of labor. If so, it is safe to say the children heard nothing they had not heard at home a thousand times. It must be borne in mind that thousands of workingmen in Chicago who hav no kind of sympathy with either Anarchism or Socialism still believe that the executed men were champions of the labor cause who were sacrificed by the capitalists. They and their children will probably believe so as long as they liv, schools or no schools.

There is nothing secret about the schools. They stand open to the public every Sunday. Detectivs, reporters, alarmists, and disinterested observers hav visited them. You might pass all they hav heard through a sieve and not catch revolutionary ideas enough to startle the most timorous person in the world.

Here is the testimony of one of the best informed detectivs in Chicago, one who has made a special study of the Anarchist movement from an impartial point of view. That is Emil Sandmyer. When a *World* reporter asked him to-day what he thought of the scare that had been raised about "Anarchist Sunday-schools," this is what he said:

"I am satisfied that it amounts to nothing. These schools are not 'Anarchist Sunday-schools' in any sense of the word. They are merely established by parents who are Freethinkers and opposed to the church and religious influences. They hav existed in the West for twenty-five years. You will find them in every big city where there is a large German-born population. The attempt to distort them into training-schools for Anarchists is absurd. Their object is to keep the children out of the churches and giv them scientific education. So far as I can see they are not at all dangerous or worthy of serious consideration, except so far as it may be considered dangerous for children to grow up without religious instruction. I do not consider that they hav any bearing on the Anarchist problem."

The directors, organizers, and supporters of the schools strenuously deny that they hav any kind of connection with Anarchy or Socialism. Dr. E. Kleinodt, one of the directors, makes this statement:

"We do not teach Socialism or Anarchism in our Sunday-schools, and the newspapers do us injustice when they say we do. The object of our schools is to keep the children away from the influence of the Jesuits, who teach the Bible, religious songs, and church doctrin, subjects that are very distasteful to us. Our course of instruction includes reading, writing, natural history, geography, literature, general history, and morality—so much of ethics as young minds are capable of receiving."

"And you do not teach the tenets of Anarchism?"

"By no means. We say nothing of bombs, dynamite, overthrow of kingdoms, uprooting of our present social system, or anything of that kind. I cordially invite reporters, clergymen, officials, and all others interested, to attend our sessions. We use the same books that are used in the day-schools, and what we teach is what I hav told you before—only this and nothing more."

In regard to the reports of renewed activity among the Anarchists Detectiv Sandmyer says:

"A careful distinction should be drawn between the Anarchists and Socialists. The latter are harmless. They believe that education will eventually bring all men to believe in the peaceful abolition of the government. Many of the Chicago Socialists are well educated, prosperous, and substantial citizens. They are earnestly opposed to violence. There is some activity among these men. It could hardly be expected that believing in what they consider a great reform they would keep still. They hav held several public meetings, which hav been fully reported in the papers. Nothing revolutionary has been said at

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these meetings, and there is not the least cause for alarm in the movement. The real Anarchists are not displaying any activity. It should be remembered that there are very few Anarchists in Chicago, but a good many Socialists. The Anarchists are completely cowed, and under the thumb of the police department. Being naturally cowards, they will not run the slightest risk of the fate of Parsons and Spies. The educated Anarchist leaders in times past hav been men like Spies and Schwab, who made their living by agitating. When they found by the execution that agitation was most likely to hav a dangling rope's end for them, they got a lesson they will never forget as long as they liv.

"Without leaders the few Anarchists will never make an effort, and the leaders may be depended upon to keep very quiet. There is not now, and I don't see how there ever can be, the slightest danger of a revival of Anarchism in Chicago."

It is worth while to mention here that the alarming circular which a recent sensational dispatch from Chicago says has been circulated among the Anarchists is five years old. It was issued in 1883, and is very much of a chestnut to every person who has examined the Anarchistic problem. Two of the persons who signed the circular hav been hanged, and the others hav gone out of the agitation business. How much effect their tumid phrases can hav now may be easily guessed.

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - 241 Washington Boulevard, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MAS. M. A. FREEMAN, Chair. Fin. Com., 241 Washington Boulevard, Chicago.

Statistics and Crime.

As our government goes to the expense of gathering statistics upon which future legislation may be based, and as the United States census is soon to be taken, we hope that some of our friends can be found with sufficient tact and influence to secure the insertion in the list of questions of something that will accurately demonstrate the disposition, or, I might say, *pre*disposition, of theological training to crime. For instance, that criminals be required to answer "what had been their religious training, if any." From those responses it would easily be shown that the institutions furnishing, proportionately to the population, the largest amount of criminals were at the same time the most adroit tax-dodgers, solely on the pretext of their *moral* training and its beneficent effect on the entire community. Such statistics would be invaluable.

THE SUNDAY NEWSPAPER.

All the leading papers gave reports of the brilliant lecture by our able coadjutor, P. J. O'Shea, although I regret that they did not giv his best utterances. The *Herald* admits that it "proved to be one of the most brilliant defenses of the Sunday newspaper ever made, the large audience which gathered in the Forum cheering him to the echo." Mr. O'Shea was formerly principal of the high school, and is both student and orator. Following is the report of the *Times:*

"The Sunday Newspapers" was the subject of a brilliant Forum, corner Washington boulevard and Sangamon street, lecture delivered last evening before the Secular Union at the by Lawyer P. J. O'Shea. The speaker addressed himself principally to pointing out the unstability of the ground upon which the preachers based their protests, and said:

"Happily for the continued progression of the human race, the Sunday newspaper is not an infant industry. It needs no protection—it needs no champions. The time has passed when clerical influence can injuriously affect it. The opposition of the clerical element to anything is the measure of its success. The immense sale of 'Robert Elsmere' is largely due to their condemnation alone. Certain assemblages of ministers who profess to preach the gospel of Jesus hav lately condemned the publication or circulation of newspapers on Sunday. I hav admiration for much of the teaching of the ministers and for all the morality inculcated by them. They are the children of civilization, not its parents. The days of blind faith are numbered. The gospel of Rationalism is being preached to the sons of men and is filling the world with its light. Moses did not condemn the Sunday newspapers. If the ministers were consistent, their churches and Sunday-schools would be empty and cold on the modern Sabbath day. There is no trace of a Sabbath in nature. Every animal, including man, seeks food, rest, and happiness on all days alike. And as in the physical so in the moral world, people should be good and moral on all days. The ministers hav disobeyed the suggestion of Jesus, embodied in the sentence, 'Render to Cæsar the things that are Cæsar's and to God the things that are God's.' That is, to keep the state and church separate. From their untaxed pulpits they are now Sunday after Sunday denouncing one of the most useful institutions of the world. Their opposition to knowledge should be rebuked. It is to the unhallowed influences of the churches of the world that we can trace even in free America the existence of laws which are a tax on our very thoughts. Surely if an institution like the church escapes the just burdens of taxation because, as is alleged, it teaches men to be moral, what will be said of the Sunday newspaper?

"The American newspaper, chaste, bold, honest, able, affectionate, impatient of restraint, its myriad hands extending not, indeed, over our northern continent alone and unifying it, but including the whole planet, and even penetrating the abyss of the infinit in its efforts to satisfy the great mind of man; with its stories, its poetry, its humor, bringing gladness wherever it goes; in its divorce and criminal departments warning us by the experience of others of the dreadful consequences of crime or ill-advised marriages; in its political department showing the citizen his duty to his country, in all its pages contributes to the happiness and well-being of society, and its moral teachings hav superseded those of the pulpit. It sways the people, not, indeed, with tortures and persecutions and burnings, but through the spirit of Rationalism. It instructs the politicians and statesmen, and warns them that behind the custodians the real custodians, the people, stand, menacing, silent. I may well say of the Sunday newspaper that he who carefully reads it avoids the saloon, the gambling house, and perhaps thinks the Sunday minister largely unnecessary. The American is willing enough, it may be, to permit others to hav their hell and their heaven and their Sabbath days; he insists that these things be not obtruded upon the body politic. It is American thought, as seen in the writings of those pure transcendentalists Whitman, Emerson, Burroughs, and such magnetic speakers as Ingersoll, and countless others, that has made America take the lead in the intellectual world.

After the lecture the president presented the following, which was unanimously adopted:

Resolved, That the Chicago Secular Union stands ready to prove that the Bible contains more vulgar, foul, filthy, and indecent utterances than ever appeared in a Sunday newspaper. That we regard the Sunday paper as the most important and essential of the seven great daily secular educators, filled as they are with more facts than fables, with science, art, amusement, with the progressiv literature of the period, and most welcome substitutes for the sapient sermons which the pulpiteers of seventeenth-century ideas still continue to inflict upon a long-suffering people.

IRISH DISLOYALTY TO AMERICA.

The leading Irish organ of Fenianism—*United Ireland*—which is certainly an authority, thus editorially discourses on our recent election:

Republican and Democrat were nearly balanced, but the touch that turned the scale was given by a foreign hand, and was directed by an impulse that had no regard for American interests. The policy of Mr. Balfour had more to do with deciding the election than the policy of Mr. Cleveland, and General Harrison owes his victory less to any merits of his own than to Lord Sackville's indiscreet profession of regard for his opponent. It is the Irish vote which nowadays has the final say in the making and unmaking of American governments, and the Irish vote has, on this occasion, chosen to look askance on Mr. Cleveland, because Mr. Cleveland's government has been suspected, however unjustly, of too close a friendship with Lord Salisbury's.

. . . . . .

Irishmen, when they go to the United States, should (and would under other circumstances) think only, in American politics, of the welfare of their adopted country. But so long as they leave behind them an oppressed and misgoverned mother country, Irishmen, to their honor be it said, for it is the highest testimony to their patriotism and their civic fiber, will never do this. They bring away with them memories of wrong and a devotion which will claim their first thoughts and their best energies, and which will hold even their American-born children under its spell so long as a helpless and downtrodden Ireland exists to claim it.

Here is the explicit declaration that it is to their honor that Irishmen commit perjury when they profess allegiance to the United States above all other countries, and not merely do this themselvs, but transmit the same unpatriotic spirit to their American-born offspring. They are not Anarchists, oh, no!

At the meeting of the Chicago Secular Union December 23d, the following was adopted:

WHEREAS, Our fellow-member R. J. Midgeley, an activ worker for the Secular cause, and an efficient promoter of our Young People's Society, has departed from our midst and severed his connection with us,

Resolved, That the Chicago Secular Union hereby expresses its regrets at his departure and its best wishes for his future career, and highly commends Brother Midgeley to our Secular friends of Hamilton, Canada, as a young man of great promis, a careful student, and an earnest, intelligent Secularist.

E. A. STEVENS.

Notes from the Field.

After resting a day at Grantfork, Ill., friend Kraft took me riding for the purpose of working up lecture engagements. We visited Highland, and immediately arranged for a lecture Sunday night, Dec. 9th. We also drove to St. Jacobs and Morine, but these two places contained no Liberals that we could interest in the work.

The next day we drove to Alhambra, and Henry Sharp, an ex-preacher but now a Spiritualist and a firm friend to the workers in the Liberal field, arranged for lectures the 17th, 18th, and 19th.

My lecture in Highland was well attended. I had an audience of about one hundred intelligent gentlemen and ladies. The lecture was held in the Turner hall. Highland has a large Turner society, which accounts for the intelligence and Liberalism of the place. I made the acquaintance of several Liberals there, but their German names I can not hold in my memory. But there is August Pagan, who has been a subscriber to THE TRUTH SEEKER for about a year, and S. Pabst, and C. F. Kahnen, who gave me their subscriptions to THE TRUTH SEEKER. Then there are Messrs. Miller & Knœble the druggists, and Mr. Machtlin the photographer.

When in Alhambra I was entertained by Mr. and Mrs. Sharp, who are true-blue Liberals. But I must say that when there I realized something of what Christ felt when forsaken by his friends. Of all the audiences I ever had to speak to, those at Alhambra were the worst. One good Christian offered a young man $1 if he would egg me. Another good follower of the meek and lowly Jesus went down the stairs and shouted back, "You are a damned liar," which was, perhaps, quite Christian, though not gentlemanly.

At Pocahontas, the 13th, we had a good audience, but a great deal of annoyance from about twenty half-civilized young Christians. The second night we had a much better audience, but were annoyed by the same brilliant offshoots of Christian parents. The third night, I suppose in answer to some Christian's prayer, a hard rain set in, and having seven miles to drive to and from the lecture, we concluded to postpone the lecture for one week. In the mean time a friend wrote that we had better not attempt a third lecture, as there was likely to be trouble. But not being made of the kind of material that scares very easily, I met my engagement. A very fair audience again greeted me—about forty men and two ladies. The ladies did not attend the last night, because of anticipated trouble. The same young bloods were in attendance, but soon vacated the room, and I had been speaking about forty minutes when a stone, as though shot from a sling, came crashing through a window, and passed just in front of me. The audience stampeded for a few minutes, but we soon got them seated and resumed the lecture. After the lecture the men in the audience saw friend Kraft and myself into our buggy and safely on the way home.

The Liberal friends at Pocahontas are Henry Kleinman, Wm. Powell, Mr. Nelson, Jacob Kehr. Mr. Maxey and Mr. Ploge came from Old Ripley.

If there are any who think the Liberal lecturer has a sinecure, he had better make the attempt for a few months and realize what it really is. The activ opposition of the Christian, even shown by a mob, is not half as discouraging as the half-heartedness and cowardice of pretended Liberals.

While here I hav been entertained by Mr. and Mrs. Kraft. Mr. Kraft is a kind, generous, and enthusiastic Liberal. If the "itinerant men" could meet friends wherever they go half as earnest as Mr. Kraft, the work would be much easier and more encouraging.

I cannot close this letter without saying something about the Rev. Mr. Wm. Feutterer, the Catholic priest of this village. He very kindly invited Mr. Kraft and myself to call on him. We did so, and spent some hours in pleasant conversation on religious matters. He returned our call and spent half a day with us, and of course the conversation again turned to religious subjects. He knew positivly that there was a God, and seemed very desirous of convincing me of that fact. I told him I was in the dark about that matter, and the facts were what I was after. He commenced his argument by introducing the watch theory. After scratching my head awhile, I remembered having heard that old chestnut before. He was logician enough to appreciate the difficulties I threw in his way, and finally admitted that we did not know. I think very much of Mr. Feutterer. He did that which few men of his cloth will ever do. He does not hav that cunning, deceitful countenance that characterizes men of his profession. He looks more like a studious, well-informed pedagog. He was honest enough to admit that the Catholic church was endeavoring to destroy our public schools, and from the immense number of parochial schools springing up in our country, unless activ, energetic work is done, the days of our public schools are numbered. GEO. H. DAWES.

Dec. 23, 1888.

C. B. Reynolds on His Western Tour.

Denver, Col., is one of the wondrous cities of the mighty West, the capital and commercial center of glorious Colorado. Denver can now send its representativs to Washington by six different palace-car lines. The first settlement was made Nov. 1, 1858; West Denver was laid out three days later, and on the 6th less than two hundred citizens held a meeting and elected a delegate to Congress, and on the 8th, mounted on a broncho, he started for Washington to try to get the Pike's Peak gold-mines set apart from Kansas as a separate territory.

The real struggle for the existence of the town commenced in 1861. The mines were declared "played out;" the war divided the people; the grasshoppers hopped onto everything green, leaving famin and dreary desolation in their track; fire consumed nearly half the buildings; then came a terrible flood and swept away the best half of what the flames had spared. In 1864 the Indian war cut off all supplies from the East and all mail communication. The Indians murdered immigrants, and burnt the ranches over the entire route between Denver and the Missouri river, some six hundred miles. Every man was under arms, and the hurried erection of blockhouses in the exposed parts of the city was the only industry. Then, as a final "crusher," came the announcement, "The Union Pacific railroad is building up Pole Creek." Many abandoned the town in despair; quarter sections of good farm land on the outskirts of the town were offered in exchange for an old lumber wagon and pair of oxen with which to flee away, while corner lots were eagerly swapped for a rifle or a few bronchos. But those who had their all invested, and found it impossible to get away, rallied

and resolved to do or die. Finding the Union Pacific would not come to them, they resolved to go to it. They raised subscriptions, bonded the county; and to their indomitable grit, enterprise, and push we are indebted for the great city of Denver of to-day, with its immense smelting works, extensiv foundries and manufactories, magnificent public buildings and schools, unsurpassed—I think, unequaled—in any Eastern city of ten times its age.

Denver is the county seat of Arapahoe county, fourteen miles in a direct line from the base of the Rocky mountains, at the junction of the South Platte river and Cherry creek. Its elevation is 5,224 feet above sea level, with a population of over eighty-five thousand. The alpine view from Denver of the great Rocky mountain chain, extending north and south for two hundred miles, with Long's Peak to the north, Pike's Peak to the south, and the colossal Gray's Peak in the center, is most exquisit.

The city is built mainly of stone and brick. Buildings are superb in style, substantial, and provided with all the modern improvements. The streets are broad, the sidewalks paved with large flagstones, and there is an abundance of shade-trees. Independent of a very extensiv and perfect system of street-cars, a cable motor company has just completed its extensiv routes at an outlay of several millions of dollars. North, south, east, and west the city is reaching out, and property is doubling in value each year. There are hundreds of fine private residences in and around Denver that hav been built within the last ten years by men of wealth as homes, that cost from $15,000 to $75,000, furnished with every conceivable luxury—miners, cattle and sheep barons, men of brawn and brain, who hav made success on the mountains and the plains, and hav now settled down to enjoy their well-earned fortunes in this beautiful, health-giving, prosperous city.

Denver needs no boom. It is the port of entry where the greater portion of foreign goods that are sold in Colorado arrive direct in bond. It is the base of supplies for rich mines, and an unsurpassed farming and grazing country for a radius of five hundred miles, and for five hundred miles has no possible rival.

There is a large, powerful Liberal element. Many of the leading business men and capitalists are Infidels. Heretofore the responsibility and burden has rested on a few willing burden-bearers, not the best able to meet expenses. Brother John G. Jenkins has been long the leading self-sacrificing worker, and is worthy of the honor, esteem, and high regard in which he is held by all classes. And that energetic and successful business man, and stanch, outspoken Liberal, E. I. Weber, proposes to secure the coöperation of leading business and professional men of the city who will subscribe $100 each, and, thus having formed a fund, secure the service of able lecturers, and establish a practical organization of the Liberals of Denver.

Heretofore the Opera House had been rented for the Liberal lectures, but the rent was raised from $75 to $100 per night; so the friends engaged the Odd Fellows' Hall for my lecture, and, despite some unfavorable circumstances, I had a very fair-sized audience of highly intellectual people.

Greeley, Col., is fifty-two miles from Denver, with a population of 2,500. It is the county seat of Weld county, and was laid out in May, 1870, by the Greeley colony, under the fostering care of poor Horace Greeley. The colony controls about 100,000 acres of the very finest land in the whole state, well irrigated by extensiv canals, bringing water from Cache-a-la-Poudre river. No intoxicating drink is allowed to be sold. The penalty of so doing is forfeiture to the city of the lot upon which it is sold. The city is laid out over a very large territory; the dwellings generally are a goodly distance apart. Unless Greeley can secure extensiv manufactures, she has reached the limit of prosperity. Wiser to sell than to buy property in Greeley. The lectures were delivered in the Unitarian church, Liberals having contributed largely toward its erection. The Rev. Mr. Savage, the pastor, is a young man of more than average ability, but is dwarfed by the necessity of ever carefully trimming his ideas so as not to arouse ire and opposition of the orthodox element in his church. Many of his members are quite as narrow-minded, bigoted, and fanatical as Free Methodists and Salvation Army tramps; and, with a few noble exceptions, they all lack the courage of their convictions, living in terror of Mrs. Grundy.

Here I had a happy home with that undaunted, honest old hero Capt. A. J. Wadlia. A kinder, truer, more generous-hearted man cannot be found in all Colorado. A Liberal from conviction, he delights to liv up to his ennobling belief. Those desiring to arrange for lectures at Greeley will do well to confine their correspondence on the subject to Capt. A. J. Wadlia, as the deserved high respect in which he and his family are held makes him a power for good in overcoming disastrous effects that the indiscretions of some in the past hav produced. Among the most earnest, self-sacrificing Liberals is the ever reliable old veteran James Henry.

I am in receipt of a letter from that dear old Infidel blacksmith Wm. Thorpe, of Ballston Spa, N. Y., calling my attention to the appeal of his darling little daughters in the Children's Corner of THE TRUTH SEEKER to raise, by dime subscriptions, money enough to purchase a cow for old Mr. and Mrs. Casey. The poor old man met with an accident so severely injuring his wrist that he has permanently lost the use of his right hand.

While laid up, disabled, he borrowed a small sum of money of a good Christian neighbor, who, for security, took a chattel mortgage on their cow, and then suddenly seized it, thus obtaining an excellent cow—the main dependence of the old couple—for about one-fifth of its value. "Good enough treatment for old Infidels." Many readers of THE TRUTH SEEKER, like myself, failed to make immediate response to the appeal, and there is danger of the poor old couple suffering, and the dear little Thorpe girls becoming disheartened at the lack of readers of THE TRUTH SEEKER to respond to the call of distress, or liv up to the principles of Liberalism.

Dear reader, let us make glad the hearts of the worthy old couple, and cause rejoicing to the darling little Thorpe girls, by at once—by next mail—sending postal note addressed, Miss Sadie Thorpe, Ballston Spa, N. Y. C. B. REYNOLDS

Destruction of Dogmas.

It is assumed by some Liberals that the work of destroying church creeds and superstitious notions, in which the Boston *Investigator* has been engaged for more than half a century, and THE TRUTH SEEKER its young, vigorous, David-like ally, a wonderful child which talked as soon as it was born, and *Freethought*, grandchild of the Boston Infidel, hav been effectivly engaged since, should cease.

Sometimes it is pathetically pictured that the Christian church is on its bended knees imploring the iconoclastic Infidels to "hav mercy on us!"

I am glad of it—if it is so.

If the church has given up its foul plotting to overthrow American liberty by a union of church and state, then the advice for us to make masons, carpenters, architects of ourselvs should be respectfully considered.

I hav been asleep for twenty years and awake to find all the Demands of Liberalism granted! No more chaplains in Congress or legislatures! That grand old patriot, John Gage, can split kindling-wood Sunday mornings without liability of a prosecution on Monday by a God-loving, Infidel-hating, Sunday-service deacon. The churches pay taxes like honest business men! The Bible-reading school exercise is abolished! Swearing and praying hav walked out of the nation arm in arm without reeling. Sectarianism is dead and cremated. The human race is a vast brotherhood helping one another to find truth, and no church too sacred in which to look for it.

Finally, brethren, the Freethinkers and Christians find themselvs as near together as the Democratic and Republican parties on the tariff—both are for reduction and neither for free trade—and their voices blend in harmonious notes—the Freethinkers' a little husky from many years of non-use. By our destructiv blows we hav Liberalized the churches, and they hav balanced the account by teaching us to "construct" something! Just what it is passeth human understanding. But we want to be grateful just the same, and when we learn what we are to be grateful for we will make our gratitude specific and join the Japs in building a monument to Grant. Poor Grant is nearly out of monuments! But this is one of the ways to keep our hand in as "builders."

Angels are now whispering to the patient in his sleep—see him smile!

Will the Liberal destroying angels—there is veteran Seaver, the two Macdonalds and the one Putnam and several others hovering near—will they not please meet in Boston to hold a conference (it is a noted conference center), and lay down their arms of destruction and proclaim the golden era of universal peace?

Alack! it would be a pity if this is "but a dream! my child," and that the orthodox, like the fox in the poultry-pen, should fear the rabid destructionists had "perhaps not heard the news!"

Wilber, Neb. W. F. JAMIESON.

The Heptameron Still Sold.

J. A. Wilson, of Camden, N. J., to the New York World.

For Anthony Comstock's edification you will state that "The Decameron" of Boccaccio has come up in the English courts as to the fitness of its sale and publication. The publishers of this work set up as a defense the fact that the book had been recognized as a work of high literary merit for the last five hundred years; that during that time it had never been out of print, and that the British Museum possessed two hundred copies of it. The magistrate, recognizing the proof of these claims, dismissed the case. Comstock, with the power of the United States behind him, forced a heavy cash compromise out of a New Jersey dealer two years ago—after convicting and sending to prison myself for two years for mailing another precisely similar classic, copies of which are in your Astor and Lenox libraries, and were then in—among other private libraries—that of the late Henry Ward Beecher, himself a member of the society that prosecuted me. What was my surprise upon my release to find the books in question in no less than five Philadelphia bookstores, openly shown in the windows of three of them; and two large Broadway dealers hav them on their latest catalogs, though Saint Anthony denied my assertion before Judge Nixon at the time. I am not a detectiv, but if Anthony Comstock wants to know the names of the parties I will name them to him. J. A. WILSON.

1,140 *Carpenter street, Camden, N. J.*, December 22.

About That Postscript.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* That "Postscript" on "Slate-writing" requires explanation. It has appeared twice. The first article, dated November 1st, got lost, and so a second one was written, which appeared in THE TRUTH SEEKER, December 16th. And now the first one turns up and gets printed. It is your fault, Mr. Editor, and it may cause your amiable correspondent, Thomas Knott, to think that "the Burr family hav a first mortgage" on your mantle as well as on that of George Chainey. BURR ET UXOR.

The Idol's Lament.

From the World.

I'm a bloody little idol from a temple in Nepaul,
I love my bloody heathen rites, I love my victims' squall,
And I'm steeped up to my brazen lips in wickedness and sin.
I'm an Afreet, I'm a fetich, I'm a ghoul, and eke a djin.
But as long as this Museum Metropolitan remains
And I'm here for folks to stare at, with my patience for my pains,
I should like to hav it known at once, flat-footed and straight-out,
That I won't stay here on Sunday if the rabble is about.
My Sabbath days I must and will reserve for thought and rest
And devotion to the worship that I find repays me best.
So in solitary grandeur on a Sunday here I be
A-musing on the niggers that they used to bake for me!
It's hard enough two evenings in the week to hav to pose
Without daring once to blaspheme if a fly perks on my nose!
It's hard enough to hav a crowd of humble working folk
Come here on holidays and stare and push and talk and poke!
But on Sundays I won't hav it! It's the aristocracy
Who don't go out on Sundays I would hav to gaze on me!
I don't care a fig for the people who work six days out of seven
And then come here instead of staying home to think of heaven.

The gentleman who lent me to the trustees feels the same;
If the mob comes here on Sundays, why he'll just withdraw his name;
He'll no longer be a patron nor a trustee nor a donor,
And that means, of course, when people come to look I'll be a goner.
The museum without his name may flourish, I'll admit,
But deprived of me it wouldn't get along a little bit.
Afreets and djins are not to be found on every fence,
And a foreign archæologist once said I was immense.

Whence, after all, this low, unseemly cry for Sabbath shows?
How far this vulgar impudence will go nobody knows.
The people who are best informed on bigotry and virtue
Would just as leave unfrock you or unpant you as unchurch you!
The really intellectual and upper classes go
To church on Sundays; they don't want to see a heathen show.
And if the common people will insist on coming in,
Why, they'll hav to get along as best they can without their djin.
JOHN PAUL BOCOCK.

"God Bless Bob Ingersoll."

"Every night before I sleep I say, 'God bless Bob Ingersoll,'" said a young lady to a *Sun* reporter recently. "Why? Well, I'll tell you.

"Everything has been going wrong with me lately. I've been what you would probably call 'playing in hard luck.' I've lost all my money, my income has been stopped, and I've been for the first time in my life thrown on my own resources entirely. I tried everywhere to get employment. I am willing to do anything, but everywhere I've been confronted with the question: 'What experience hav you had in this line?' Not having had any, it has been simply impossible for me to get a start even—and it sounds funny to me when I say it—even at tying up bundles. No one knows, no one can realize until she is thrown into the world unexpectedly, how hard, oh, how hard it is for a woman to get employment in this great, big, dear old New York.

"Failing at every turn and getting poorer and poorer, I went to a clergyman whom everybody knows, and whom I had known in prosperity personally. Going around among the stores was bad enough, but this was worse. Still, I had known him, and I was now cordially received until I had made known the object of my call, and then I was informed very sweetly that 'we hav so many members of our own congregation to assist, you know, that really I—well—I'll talk it over with the ladies of our society, and will see if we can't recommend you to some place,' etc. And this was about the result with them all.

"By this time I was in actual need, when the thought occurred to me to go to the opposit extreme and see Robert Ingersoll, a total stranger to me. I knew he couldn't kill me, and was sure I would be at least politely treated. I was shown into his private office with my heart beating furiously, my brain in a whirl, and without an idea of what I should say first. We shook hands, and showing me to a chair opposit to him, he said: 'Sit down, please, and let's see what the trouble is,' with such a kindly, cordial smile that I was at once at ease, and told him plainly just what a predicament I was in. He watched me closely and questioned me shrewdly, and then kept people waiting while he gave me a lot of his precious time and just such friendly, fatherly advice as I hav been yearning for. I could hav just hugged him, while my eyes were full of tears. I felt already rich with his earnest, sympathetic words, but before I left he voluntarily helped me substantially. Then he came way out to the door with me, and, after asking me to let him know how I got along, his last words were, as he shook my hand: 'Good-bye; success to you—and, yes, I'll say God bless you.'

"I think I've got a little start now, and that's why I say every night before I sleep, and a thousand times a day, 'God bless "Bob" Ingersoll.'"

THE Christmas number of *Puck* is gilt-edged, ruby-tinted, and decolleté. The aged will perk up, the young will chirrup, and the midway-between will hav their cardiacal region dangerously stirred by its gorgeous pictures, concinnous stories and poems, and resplendent style. Its art is almost good enough for Anthony Comstock to prosecute. 25 cents of any newsdealer.

Boyhood Reminiscences.

Standing one day on the lower part of the Castle Hill, leading to the front gate of the immense fortification, Edinburgh castle—a favored place of resort for young loafers—my attention became divided between two quite conspicuous specimens of God's handicraft in man-making; specimens one of whom, when regarded with reference to the fitness of his surroundings, was strangely incongruous, indeed, altogether incompatible with divine wisdom; so much so, indeed, as to be shocking even to the callous reflectiv faculties of a youth of fourteen—my age at the time; he was the specimen nearest to me; a full-grown human, but, unfortunately, one of "God's poor," as idiots in the olden time were called. Daft Willie was indeed an idiot. Amorphous as a carelessly stuffed bag of hay, he would stand for hours on the same spot, as if incapable of locomotion, and with his right hand inverted, his fingers in his mouth, he would recognize his tormentors by a prolonged inarticulate sound, about as significant as the howl of a houseless dog. His place was invariably the same.

It is possible, I thought, that deep in the idiot's being there might be a loophole through which his fettered soul looked out, enabling him to see attractions in the locality he never failed to select as his standing-ground; a spot giving him a panoramic view of surpassing grandeur; the Frith of Forth with its blue horizon belt, embracing its naval line-of-battle ships in the Roads, and its passing argosies of commerce outward and inward bound; its stretches of New Town buildings, palatial and grand, seen in avenues, in squares, in terraces, and parks; its spurs of the Pentlands; its overlooking points of Salsbury crags; its Arthur's Seat; its monumental Calton Hill; its castellated masses of rocky embrasures, with heavy ordnance peering threateningly out; its massiv gates and yawning drawbridge. Be that as it may, on the same spot of ground the poor idiot stood on "bonny days," the butt of the young and thoughtless, his only protection being the occasional passing of the policeman on his beat. There he stood, no butt of ridicule for me, but rather an object of pity, while I vainly wondered at the causes of his great failure as a man.

The other specimen referred to was a comely youth of about my own age, dressed in the costume worn by the fox-hunter, a velvet cap, green cutaway velvet coat with gold-plated buttons, riding gloves, breeches, and top-boots, garnished with spurs. He was mounted on a cream-colored Spanish genet, saddled and bridled as if got up for a festal day. He had just emerged from the castle, accompanied by a score or so of young officers of the garrison, who all seemed to vie with each other who should do him most honor. A more hilarious party, bridled by decorum, it would be difficult to imagin; brimful of delight they bustled around the young horseman, while they bubbled over with checked merriment when he essayed a touch of humor.

At length the boy horseman moved off, the officers uncovering their heads as, cap in hand, he bade them *au revoir*. Behind the youth rode a strong, handsome young fellow dressed in the rich livery of the ducal house of Buccleugh.

The pace of the horsemen was slow as they threaded their way down the inclined plane leading to the south, slow for the reason they had to conform to the movement of the crowd, who were, if anything, more deferential to the young rider than even were the officers he had just parted with. It was a sight worth a day's march to hav seen the dainty Spanish pony treading the smooth macadamized road, its sweeping mane and tail flashing in the sunlight like so much floss silk. Hats and bonnets slid from their places as the youth pushed on through the demonstrativ crowd. I kept my bonnet on, while my brain below it throbbed in perplexity as I compared the specimens, wondering to which of the two categories I belonged; I partaking so slightly of either party, yet quite distinctly a something claiming relationship with both, but as far separated from the one as from the other.

In the presence of so monstrous a failure as "Daft Willie," the human mind, unaided by science, looks on appalled, antagonized, confronting an enigma rising before it a mere blank wall, against which the intellect butts itself in vain; a condition of stultification rejecting all appliances of religious explanation as priestly impertinences; mere anodynes of sentiment; balms of Gilead exhaled; their savor whistled down the passing years. To say that it pleased God to fashion Daft Willies, is to suggest a god subject to aberrations, himself at times daft. To urge the curse pronounced against the race by Adam's fall as giving occasion for such conditions, curls the lip with contempt, dismissing it at once as unworthy of regard. And yet, in my youth, that was the popular explanation given of all such phenomena. The pulpit could giv no other interpretation of such departures from the established standard; and, beyond the pulpit, there was no wide-spread reliable guidance.

Not so with the present. Science stepped in and at once placed such lapses above all litigation, attributing to physiological violation what was ascribed to God-visitation or the presence of "evil spirits." True, the explanation brings with it the condemnation of the pretentious assumption of Christ and his apostles, thus exploding the system on which the Christian faith rests, quite as completely as any other fraud has been, and will continue to be, exploded by the truth which is in nature; not, of course, explaining phenomena in all their details—mystery asserting itself at all times in all operations in the laboratory of nature—but at least to the degree of justifying the inquirer in pushing superstition aside, placing the mind in harmony with truth. All interpretations of nature are necessarily partial. Who can explain the mystery of the growth of the seed which brings the harvest? Yet the most illiterate rustic calculates on reaping the full ears of grain at the proper season.

"Bow thy head, proud Sicambrian," said the bishop to King Clovis, the first convert to Christianity in ancient France. And through all the centuries the same blind exaction of the altar has continued to be made alike to prince and peasant.

Religion has nothing to do with causes beyond sin; no system to avert penalties but the parrot phrase, "Come to Jesus." The yellow fever is sent to punish man for moral transgression. The anger of God is seen in the ravages of the fire-stricken city to reiterate the announcement, "I the Lord am a consuming fire." The cholera comes to justify the text, "Visiting the iniquities of the fathers upon the children to the third and fourth generations of them that hate me;" the blighted product of the field and orchard to enforce the text, "He treadeth the wine-press in his wrath." Bow thy head to the mandate of the altar! And thus the government of the church became "a terror unto evil-doers and a praise unto them which doeth good"—evil-doers as the church regards evil and good as it regards good. "*Dies iræ*" has been the sing-song doom of mankind, grunted in organ groanings, piped in female screechings, and yelped in pulpit ravings from year to year. And yet the primal yeast keeps rising, enabling the busy baker Evolution to shovel out his loaves of fruition alike to Christian and to pagan. The altar of the only living and true god is the big world; its high priest is Science, and before him only "every knee shall bow and every tongue confess"—Science, at once the teacher, the healer, the redeemer, and conqueror; uniting the nations in the fraternal fellowship of unbroken interests; the solidarity that knows no party, no nation, no creeds, no religion—Science, a thousand harbingers of whose approach already hav marshaled him the way that he is going.

A leaning in the direction of religious dispute had been gradually preparing the minds of the Sawnies for at least the past half century.

A brilliant galaxy of lights had burnt in the sky of civilization. In France Voltaire had passed like a comet with a splendid train, illumining as it swept by. In America the sharp glare of Paine had been seen with a train of coruscations lighting up the skies of progress from horizon to dome.

The irreverences of Burns had loosened out the early teachings of the youth of the workshop and of the field; particularly had his "Holy Willie's Prayer" made havoc with the popular faith; a poem without a parallel in any language; its lines burning and scalding the thoughtful reader into compliance of contempt for the subject of the lines from first to last, so true to nature is the presentation of the character and the faith of the Holy Willies of Presbyterianism. The sharpest virulences of rancor run scorchingly through the closing stanzas, showing how deeply the cruel lessons of the Bible had sunk into the poet's young soul; lessons which, but for the original sweetness of his nature, would hav given another name to the roll of the Presbyterian pulpit. All the malignities of the Hebrew God shoot through the lines, keeping the text at all times in mind: "For they shall know that I am the Lord." The stanza preceding the last fairly welters in molten wrath. I quote:

> Lord, in the day o' vengeance try him;
> Lord, veesit them wha did employ him;
> And in thy mercy pass not by him,
> Nor hear their prayer;
> But for thy people's sake destroy him
> And dinna spare.

Many great names besides had flashed above the mental horizon to assist in heralding the advent of the great and only true redeemer of mankind—Science. Lord Monboddo had held the public attention. Shelley, too, had seared himself into public favor by the searching splendor of his genius. Lord Byron was then passing on strong wing, cleaving his way to immortality. Taylor and Priestly had lived. Besides all these, bringing like effects, Modern Athens, the great metropolis of Sawniedom, had had its local agitators; all tending to disrupt the established humdrum, though not in open rupture with religion. Henry Irvine was jabbering in the unknown tongues of the "Pentecostal season," giving a holiday activity to the "auld Wast Kirk at the fit o' the Lothian road." Dr. Thomson was hammering Dr. Gray in the arena of debate, in St. George's kirk, on the subject of the Apocrypha; filling the great edifice to overflowing with delighted listeners from counting-room and workshop; the debate giving no signs of abatement in either disputant or hearers. The great city rang all over with the echoes of the sacred clang of the combatants; the followers of the leaders repeating the arguments in private contest. Over pots of "remin' swats" and whisky toddies controversy grew warm; the disputation waxing hotter as the drinkers drank. The weaver wove them into his web, giving his shuttle an extra yank as he remembered successful points; the shoemaker pounded them into the soles of his boots, the tailor worked them into button-holes. The artist caricatured the principal disputants, representing Dr. Thompson as a snarling bulldog, his rival as a greyhound, each effort of the pencil delighting the passer-by. And so the battle raged, till at length death came to the rescue, silencing the eloquent pastor of St. George's church with apoplexy, striking him down at the door of the "sanctuary."

And so, below the cuticle of society, an itching of controversy broke out, irrepressible, on Sawnie's favorit topic, religion.

About the period I refer to Combe had thrown among the hornets of the pulpit a brand of disturbance, rousing the entire sacerdotal swarms of both city and town, and, buzzing around them, rose clouds of followers. The brand I speak of was a course of lectures on moral philosophy. A series of dynamite bombs exploding in the market-place could not hav brought more disturbance to the public pulse. Scotland fairly flamed all over with disputation, heard alike in humble boothie and in ducal palace, the theme, "Phrenology *vs.* Theology." Then followed a carnival of the Scottish intellect, where Sawney pelted Sawny, not with bonbons of confections, but with texts of scripture and with bumps of craniology. Without the theological feature there would hav been no such mental gamboling, such spirit banqueting, the themes of the pulpit being the nuts and wine, *par excellence*, of the Scottish disputant.

Then came another "rippit" of enthusiasm to the metropolis, viz., the reception of "Mons Meg," the great cannon of Scotia. In compliment to the national vanity, the ancient mass of ordnance had been conceded to Scottish keeping—a mass of old iron hooped into semblance of a cannon, but as unfit for use as a weapon of war as a mammoth main tube would be, shotted and aimed against an enemy. War, however, is the handmaid of religion, and therefore dear to the Scottish heart. "Our God is a man of war;" a splendid day was the consequence. The morning gun rung out its summons, awaiting echoes and sleepers; and, as if in answer to a proud defiance, the naval squadron in the Roads poured out its broadsides in response, while answering rounds from mole and artillery barracks called to "Jock's Lodge" to "boot and saddle," to join the grand procession now forming. And at once, obedient to the summons, chargers could be seen wheeling into place to the sound of kettledrums, cymbals, and trumpet calls.

The metropolis was in holiday costume. Ranks had merged for the nonce in a common interest, all but the "beastly poor" mingling in festal gaiety. From all accessible projections of the towering castle flags fluttered, while high above all, in loving juxta, the red lion banner of the Stuarts mingled with the union jack of England. The monuments were draped with bunting. Church steeples blossomed with flags, while bells rang out, some sweet and silvery, ravishing the ear with melody; others clamorous and arrogant, as if they only should be heard, while the deep voice of the massiv Tron made bass for all. The sun looked down with favoring eye, quite unaccompanied by cloud or mist. Martial notes kept breaking on the ear, as glittering files of cavalry and infantry, artillery and city bands, marched by. All the carriages of the city, public and private, were in motion, filled with gay inmates, women and children alike represented. Rich liveries, gleaming with buttons and silver lace, clothed coachman and flunkey, the horses champing silver-mounted bits as they decorously passed each other in the crowded streets. Nothing to mar the harmony of the scene save where knots of "parritch"-fed dwellers of tenements looked out of alleys, closes, and wynds, their sad, wan faces scowling at the pageant as it passed. What was Mons Meg to them? Let them hav it and they would quickly hav sold it to the dealer in old iron, to purchase oatmeal and "penny swipes" to satisfy their hungry "bairns." "God help them!"

The esplanade leading to the principal entrance of the castle was thronged with the grand equipages of the nobility and wealthy nabobs of the city, including the lord mayor—once a mechanic—his velvet robe of office and civic chain of gold significantly outlustering the crowd.

So dense was the mass of carriages that wheel touched wheel, as, ranged in rows, they stood, leaving a channel in the middle wide enough for easy access to the authorized procession accompanying the old iron. The arrangement was complete, not a disturbing movement occurring to mar the harmony of the occasion.

All went merry as a marriage bell.

The occupants of the carriages were all on tiptoe,

straining their vision in the direction of Leith Walk, where the mass of old iron, mounted on wheels, was seen slowly advancing, drawn by twenty massiv gray horses, two abreast, gorgeously caparisoned, and mounted by as many handsome boys tricked out in flesh-colored tights, and with silken wings, *a la* Raphael's cherubim; their fat, round, dimpled hands guiding the teams with silken-tasseled cords. And thus, to the blare of bugle, trumpet, and cornet, and flageolet, and clash of cymbal and tintinnabulation of orchestral bells, the procession toiled in the hot summer sun.

I sat with my father on the "dicky"—the driver's seat of a grandee's family coach—a concession graciously granted in consideration of the event. On our left stood the massiv traveling chariot of his grace of Dalkeith, in the front of which I recognized the young rider referred to in the opening of my sketch, now a mustachioed, dashing youth of twenty. His appearance at once coupled the driveling idiot with him in my mind; and under the inspiration of the sad remembrance, I whispered to my father my first introduction to the youth.

"He might well hav been so mounted and so entertained by the officers and the crowd you speak of," said my father. "He is the eldest son of the great duke of Buccleugh, and heir to the title of one of Scotland's oldest nobility, along with whole miles of the best lands in the Lothians, besides rich coal mines and farms yielding a fabulous revenue."

To which I replied: "And how comes it, father, that you, a larger, stronger, and, no doubt, as deserving a man as the duke, hav not a single rood of earth to call your own?"

A sharp, devouring glance, a glare at the audacity of my question, and he shot out the words, "Boy, you hav been reading 'Tom Paine.'"

"Never heard the name before," I responded.

He was silent for a minute; then, while a deep Sunday gloom shadowed his face, he uttered a sentiment which, until lately, guided and directed the whole current of my life; shaping and giving character to thought and leading to action at variance with my surroundings; in fine, placing me in the attitude of a pigmy Ajax defying the lightning. Casting a glance at the youth beyond me, I saw in him one of heaven's favorits, while I sat a poor, despairing lad, doomed to lead a life productivless of usefulness as was the idiot's. This was the sentiment: "My son, if it pleases God to giv to one man more than to another, it is no business of mine. It is for me only to know that when the duke comes to die, he will be asked to giv an account of his stewardship while in life. And if it be found that he has acted the part of the unjust steward he will be sent to hell."

"And where will be the compensation to the landless man in such a decision, father?"

A *feu de joie* from the garrison here broke up our discussion.

The cortege passed on. Battery replied to battery, welcoming the old iron to its place on the platform so carefully prepared for it. Mons Meg stands there still, awaiting the summons of the future to take new forms in the matrices of the moulder.

It's comin' yet for a' that,
When man to man, the world o'er,
Shall brithers be for a' that.

Le Roy, N. Y. 74.

McArthur to Mrs. Slenker.

Without candor, discussion, in the highest sense, is impossible. All hav the same interest, whether they know it or not, in the establishment of facts. All hav the same to gain, the same to lose. He loads the dice against himself who scores a point against the right. Absolute honesty is to the intellectual perception what light is to the eyes. Prejudice and passion cloud the mind. In each disputant should be blended the advocate and judge.—*Ingersoll.*

Do not let us quarrel over trifles, "words, mere words." I remarked that you were a violent opponent of the Spiritual philosophy, because I hav noticed for several years past that, whenever anything could possibly be construed to its disadvantage, you immediately appeared in print and always sided against it. And I fail to remember a solitary instance in which you had even a kind word to say in its behalf. It may be because you deem it "false, untrue, and mischievous," but you hav never proved any of these charges, and I am now giving you an opportunity of so doing.

I do not claim that you admitted the phenomena to be either Spiritual or miraculous; for to hav admitted the first would hav proved you a Spiritualist, or the other would hav landed you in the Christian church.

How many times are you to be assured that we Spiritualists do not believe in the miraculous? Why do you bandy this term? Do you know any Spiritualist who claims that there is anything above nature? If you do, then that one is a newcomer from the church, and his proper place is where he came from. We hav nothing in common with him.

But you did admit, and in this last article you do admit, the reality of the phenomena, for you say, "I am requested to relate the portion of the phenomena I believe was real," and then you go on to relate your experiences.

So, before I examin your testimony, I propose to set myself aright on a quotation you make from my last letter.

In speaking of a credulous man, Christian or Materialist, I remarked: "The former foolishly believes there is nothing impossible to his God, and the latter that there is nothing outside or beyond his exceedingly small brain capacity." And I still think this to be correct.

It was not intended as a slur on anyone in particular, and was and is just as applicable to credulous Spiritualists, of whom, unfortunately, there are too many. I am not so deeply enamored of my own mentality as to feel to slur that of another. But I like level-headed people; I despise fools.

Since we hav started this correspondence, no doubt you hav noticed several communications from various parties concerning it, and I propose this to be the last time that I will pay particular attention to any of them till we are through.

I made another remark, simple and true, "There is as wide a divergence between theoretical and practical mathematics as it is possible to conceive," and in connection with it instanced a race between two athletes. Mr. Priestly jumps in with an algebraic solution, claiming that I may be *au fait* with ghosts, but know nothing of mathematics. He also insists that "it is impossible there should be two athletes and one of them run ten times as fast as the other."

It is very possible that the gentleman has been somewhat "too previous" with his remarks, and the very solution he offers may prove my case. For he givs a *practical* solution, and credits it to the *theoretical.*

As Mr. C. L. James, another correspondent, says, the question is an old one; but with all respect to him, it is not an attempt "to refute mathematics." It was simply to show the opposit sides that I quoted it. But, as Mr. James has given a difficult solution, if the question be of sufficient interest, let him and Mr. Priestly decide first which of them is right.

Figures hav at all times been a source of trouble, and some of our greatest minds hav stumbled while dealing with them.

The "divine Plato" proved (to his own satisfaction) that one and one made two owing to their "participation in duality." St. Augustine proved the existence of the trinity and man's likeness to it, because, "First, man is; second, he knows he is; third, he delights in the knowledge." And now Mr. Priestly adds his testimony that the race proposed must be run on the "installment plan."

Before I drop this, let me call your attention to an article by A. D. Swan, in the issue of December 8th, and entitled, "Why Deny?"

I feel to thank Mr. Swan for his effort. It is one of the best articles on the subject that has claimed my attention. If our "impossible" friends would read it carefully and then giv it their best thought, they might agree with him when he says, "Better plead Agnostic to what we do not know than deny what we cannot prove." And if Mr. Swan be not sufficiently high authority, I will add that Arago wrote: "The man who, outside of pure mathematics, pronounces the word 'impossible' is wanting in prudence."

These "impossible" gentry are too near akin to the dogmatic churchman to suit me. For ages the church governed the world with that word, for everything was possible only to their God. As the lightning flashed across the sky, the priest pointed to it as a manifestation of the wrath of his particular deity, and the people sought to allay this indignation by offering alms to his vice-regent.

But to the Infidel Franklin there was no such word as "impossible," for he dragged this lightning from the footstool of the deity and made it man's most humble servant.

Just one minute with J. K. P. Baker and then I am done. In the words of the immortal William (or Bacon):

Now, in the names of all the gods at once,
Upon what meat doth this our Cæsar feed
That he has grown so great?

Spiritualists, according to this gentleman, are illiterate, ridiculous, absurd, fools, knaves, and practice hoodooing. They are always "abnormal," and their "faculties are aberrant." Many other choice terms are used, showing that although one might question his attainments in any other field, yet in this particular and peculiar domain he is unquestionably "monarch of all he surveys."

"Induction," says he, "is the only key to unlock the universal storehouse of facts." Indeed, and pray who told him so? Does he know the meaning of the term "induction?" From his handling of it I should say not. Its primary meaning is simply "introduction," and, as used by Mill, whom he quotes but evidently does not understand, it means, "The act or process of reasoning from a part to a whole, or from particulars to generals."

Now, in the name of common sense, what are Spiritualists doing?

The "ghost-mongers," as he affectionately calls us, recognize no omniscient being, whether called Jehovah of the sky or J. K. P. Baker, of Irwin, Iowa, U. S. A.

But charges such as Mr. Baker so openly makes, and coming from such an unquestioned and unquestionable source, may cause serious consequences.

When THE TRUTH SEEKER reaches England, the queen, though a "ghost monger" herself, may be compelled by popular clamor to suspend the operations of the Royal Geographical Society, as a majority of its members are "illiterate." And the Royal Astronomical Society, also, presided over by that "hoodoo" the earl of Crawford, may be closed. Cambridge, too, may lose her professor of astronomy, that well-known "fool" Plumierian, and also Lord Rayleigh, who, until this charge of being "abnormal," was considered one of the most level-headed men in England.

Students of the electrical phenomena would miss that "knave" Varley, and evolution would lose her first advocate, "ridiculous" Wallace. Mathematics might be the gainer when that "absurd" Morgan stepped down and out, and physiology would receive a new impetus when Mayo and Barrett, "whose faculties are aberrant," were sent to the lunatic asylum.

The army would lose Lord Wolseley, and Dr. Robertson would be removed from the editorship of the *Journal of Medical Science*, and a new poet-laureate created in place of that "illiterate, hoodooing imbecil," Tennyson.

Then the works of Massey, the Howitts, Trollope, Bulwer, Lytton, Thackeray, Browning, and Bayard Taylor would be destroyed as tending to "immorality;" actors like Jefferson be prohibited the country, and Huxley sent to the penitentiary for daring to say that there was enough in the phenomena to claim his respectful attention and patient investigation.

The news would spread to France, and the president, another "ghost-monger," would banish his predecessors Thiers and Jules Favre and Flammarion the astronomer, and prohibit the works of Victor Hugo, Guizot, and Dumas.

Germany would expel her Goldschmidt, Hoeffle, Fechner, Weber, Scheibner, Fichte, and Hoffmann, of the universities of Gottingen, Leipsic, and Wertzburg, and close up the Royal Academy of Science, presided over by that "illiterate" Von Esenbeck, and destroy the works of Von Humboldt.

Russia would send to Siberia Wagner, Butlerof, Dahl, Yowkevitsch, Aksakoff, and all her Liberal leaders. The clergy of Spain would glory over the downfall of Castelar, and the pope would anathematize the memories of those "knaves" Garibaldi and Mazzini.

And Wm. Lloyd Garrison, Gerrit Smith, and Parker Pillsbury, who "hoodooed" the American people on the slavery question; that "ghost-monger" Ex-Vice-president Wilson; that "illiterate" chief justice S. P. Chase, and that "abnormal" Stephen Pearl Andrews would be consigned to oblivion in company with that "deluded" Abraham Lincoln.

This is a very poor pen-picture of what might be effected by such articles as that of Mr. J. K. P. Baker, of Irwin, Ia., U. S. A. By the way, where is Irwin? and, if you know the gentleman, do me a personal favor to ask him not to pursue those "poor creatures" any further. Please do.

Let us now proceed with the matter in hand, and consider your letter as far as is possible under the circumstances. I should hav suggested before this that you confine yourself to a relation of your experiences at one séance, or several of like nature, giving all the conditions, for what seemed a trifle to you might be of some importance to me.

I read your account of the first séance carefully, and from the eight lines it occupies, fail to find anything except the fact that you had a sitting with the daughter of a lady friend, who was not a medium, but was simply mediumistic, or, in other words, an undeveloped medium.

A few sentences were given, but nothing that could be called a test. You also discovered that, by a slight movement, imperceptible to others, you, too, could move the table. And that is all.

Now, this is not a séance. I had thirty-four sittings before I accepted table-tipping and raps to be facts, and that an intelligent power was operating through the medium. I might hav sat as you did for fifty years, and would, like you, not hav taken any stock in it. But at my séances all questions were mental, and I hav never heard of a séance being conducted under other conditions.

If you and I were to sit at a table and I, though not a medium, were to officiate, and you were to ask your questions aloud, I could very easily giv satisfactory answers.

So I must ask you again to go into details. And as we are to consider this table-tilting and raps first, let us confine ourselvs to them. They are practically the alpha. Although materialization is a fact to me, I should prefer not discussing it thus early. It is the highest known phase, and can only be proved after other points hav been taken up and discussed.

Now that we hav embarked in this discussion I suggest that we constantly bear in mind those noble sentiments of Ingersoll which head this letter, for surely they will commend themselvs to your intelligence.

McARTHUR.

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Our Annual for 1889.

CONCORD, N. H., Dec. 25, 1888.

DEAR FRIEND AND EDITOR: Just a flying word to thank you most devoutly for the handsome Year Book. It is the first ANNUAL that has reached me, and probably is much the richest one that will reach me, this season.

It had never occurred to me that you contemplated so fine an investment. I am truly glad that so many of your patrons, readers, and friends responded to your proposal. The book is surely very valuable, and will be in time to come. Indeed, the calendar is not by any means the most important department; and yet you hav filled its pages so full of important historical events, as well as astronomical matters, that it will be worthy of preservation even for them alone.

With compliments and all good wishes pertinent to the holiday season, I am, my dear Editor and friend,

Faithfully and fraternally yours,

PARKER PILLSBURY.

The Truth Seeker.

We hope that as renewing-time for a large number of our subscribers has come around they will each make a little effort to procure us a new subscriber. Two subscriptions in this way cost but $5, and it is money in a subscriber's pocket when he procures another, to say nothing of the good done for the cause of mental freedom. If he can obtain more than one, the cost is diminished still more, and three subscriptions (one old and two new) make the paper very cheap to each.

There is no reason why THE TRUTH SEEKER should not hav a list of fifteen or twenty thousand. We need it to make the paper all that we desire, and if we had it Liberalism would spread with tenfold greater rapidity. When D. M. Bennett was alive, we knew that THE TRUTH SEEKER did more to disseminate Freethought than any other agency, except the lectures, writings, and life of Colonel Ingersoll. Since Mr. Bennett's untimely and lamentable death, we hav done what we could to carry aloft the standard dropped from his dead hand. By the aid of our friends, we trust we hav done some good to the world. We hav at least kept alive one free journal in which honest thought could find expression. But we want to push ahead a little faster. We want freedom to be the rule and not the exception. We want more power to our own and our contributors' elbows, and to obtain this we must hav more readers. And we ask every one of THE TRUTH SEEKER'S friends to see if he or she cannot find another Liberal who will take the paper.

Freethought during the past year has prospered and advanced as much as during any previous twelve months. The secular journals hav helped the work along, by reporting the utterance of Liberal thought, and magazines like the *Popular Science Monthly* and, especially, the *North American Review*, hav diffused our principles broadcast in regions where our own journals could never go. Our lecturers hav opened up new fields and hav done much missionary work with small reward. They, also, we desire to recommend to the good offices of all activ Liberals. They should hav more engagements and better pay. It requires the greatest courage and self-sacrifice to go personally among hostil forces, to carry the good news of freedom to slaves who hug their chains, and they should hav such reward and encouragement as Liberals can giv. Aside from the papers and magazines and lecturers, Freethought has been helped along by our national organization, the Secular Union. It is the only organization prepared to fight for our rights, but it, too, is sadly crippled by lack of funds, though it enters upon the new year with promis and resolution, and has already met the foe in the national Senate with, we are privately assured, exceedingly good effect. The Union should be generously supported, for it has much work to do. In England Charles Bradlaugh has pushed Freethought ahead by passing his Oaths bill, and Annie Besant now represents Freethinkers in the London School Board, where at the first meeting she made her power felt in behalf of Labor and Freedom. Across the border line of Canada, where superstition and ignorance reign almost supreme, are embodied in the very constitution of the country and appear in almost every law, Freethought has advanced amazingly. Even some of the ministers are fighting for the right of personal opinion against traditional enactments. More Liberal literature has been scattered throughout the Dominion than ever before in one year, and what is better, it has been read and its influence felt. On the European continent, in Germany and France and Italy Freethought, or anti-clericalism, as our cause is known in the two latter countries, has gone on conquering the legions of religion, until these countries are comparativly civilized. In Germany scarcely any educated citizen is Christian, and the governments of France and Italy are both controled by Freethinkers. Spain, the home of the bats and cruel beasts of religion, has an anti-clerical organization, and sent a protest one hundred and fifty thousand strong to Rome against restoring the temporal power of the pope. All along the line in the civilized world our cause is growing, because civilization is Liberalism. And, as Colonel Ingersoll says in our new ANNUAL, unless the race is to be a failure, the cause of Liberalism must succeed.

But we must keep on working and pushing and growing, and fighting in our courts a little if need be, to obtain our rights. It won't do to sit down and rest content with what we hav gained. We must get more. We must make the Christians honest enough to pay their taxes at least. And we ought to do this in some states this year. THE TRUTH SEEKER wants to help in this work more than ever, and that we shall hav the ability to do it we want a good many more new subscribers. Again we ask every friend to see if he or she cannot find another Liberal who will take THE TRUTH SEEKER. It is not much for each one to do, but if each one does it the aggregate will be very large, and result in an enormous amount of good for Freethought.

Something Gained.

At the meeting of the Board of Estimate and Apportionment of this city last week, the managers of the two Museums in Central park appeared and asked for an extra annual appropriation of ten thousand dollars. Mr. Marquand, treasurer of the Art Museum, said that the increase is necessary, since the building had been doubled in size and the collection increased.

Mayor Hewitt, Tax Commissioner Coleman, Comptroler Myers, and Alderman Dowling at once tackled the Museum deputation to open the Museums on Sunday. The *Herald* epitomizes the ensuing conversation as follows:

"'This Museum of Art is built on city property and the city contributes to its support,' said Mr. Coleman. 'I think it should be opened to the people on Sunday.'

"Comptroller Myers agreed with Mr. Coleman, but Spokesman Marquand said that the principal objection to Sunday openings was that many gifts would be diverted from the Museum were it opened on that day.

"Tax Commissioner Coleman then moved that the increase be allowed, and that it was the sense of the board that the Museum should be opened on Sunday.

"The mayor: 'My position in this matter is well known. I am in favor of having these institutions open on Sunday, and would be glad to hav the whole appropriation thus conditioned. I know that it ought to come, and that it will come. I hav suggested as an equivalent that the Museum be opened two evenings a week for free admission as a condition of the increased appropriation.'

"President Dowling contended for Sundays, because many people could not go to the Museum in the evening.

"Mayor Hewitt: 'You are right, Alderman Dowling. I hav fought inside and outside in favor of this step. I know there are many who would go to the Museum of a Sunday who cannot attend at any other time.'

"'Every day,' interjected Mr. Marquand, 'we get inquiries from persons who intend leaving us legacies in their wills, but these people say that they will not leave anything to the Museum if it is to be opened on Sunday.'

"Mayor Hewitt: 'I am only sorry for the man who is going to meet his maker who would deprive his fellow-men of an edifying Sunday among works of art.'

"Mr. Marquand: 'I suppose you hav read Friend Ruskin's opinion?'

"The Mayor (curtly): 'Ruskin is a lunatic.'"

It was finally voted to increase the appropriations for the Museums to $25,000, provided they were opened Saturday evening and one other evening each week, or on Sunday from noon to six o'clock.

The directors hav chosen to open the museums on Tuesday and Saturday evenings, and that is something of a gain. It is an admission that the people who really support the institutions cannot find the time to visit them in business hours. On Christmas the Metropolitan Museum was visited by sixteen thousand people, and this number would be duplicated every pleasant Sunday, provided admission were possible. That Sunday opening has got to come there is no shadow of doubt. The evening concession is a beginning. The *Herald* well says that it is a live topic, and one in which the public has taken, is taking, and will continue to take a very large interest. The pressure is growing stronger every month. Senator Langbein said to a *Star* reporter that one of the first bills he should introduce in the legislature this session is one opening the museums on Sundays anyway, without regard to appropriations, though the money to pay the expenses would be cheerfully given. "The citizens of New York," declares the *Herald*, "do not feel that it is morally wrong to spend an hour or two on Sunday looking at works of art. If they produce a bad effect on the mind, then the museum should be closed all the time. But if, on the contrary, the work of an artist is both an education and a spiritual impulse, then it is safe to say that a good picture or statue ministers to the wants of human nature more effectivly than a poor sermon. Some time that museum will be open every day in the week. The directors are rowing against the tide, and doing it for the present with entire success. But while there is a limit to their strength, the tide rolls on forever."

The *Herald* is right. The wave started by the Secular Union two years ago is rolling along, and within two years more the museums will be crowded every pleasant Sunday in the year. The managers must yield to public opinion or to legal force. Which, is at their own option.

The Christian Forgeries in Josephus.

A reader in Des Moines, Iowa, writes for "information concerning the Christ-forgeries in Josephus," as he is destitute of the facts. If this information has been supplied once in these columns it has been supplied at least a dozen times. And there is not a Christian scholar of any reputation to-day who pretends that the passage in Josephus's Antiquities, book 18, chapter 3, section 3, is genuin. Its authenticity was given up as long ago as the time of Dr. Nathaniel Lardner (born 1684, died 1768), author of the "Credibility of the Gospel History," and one of the most highly regarded of Christian writers. Gibbon, too, decided it to be a forgery. Bishop Warburton, the distinguished defender of Pope's Essay on Man against the charge of Atheism, and one of the most distinguished of Christian defenders, agreed with Lardner. The Rev. Robert Taylor quotes many other Christian writers as coinciding, and the Freethinker's Text-Book, Part II, by Annie Besant, adds still other reverends as holding the same opinion. The biographer of Josephus in the Encyclopedia Britannica says the passage is unanimously regarded as spurious. Drs. Oort, Hooykaas, and Kuenen, German Christian writers of great repute, in the "Bible for Learners" declare the passage to be "certainly spurious" and "inserted by a later and a Christian hand."

Gibbon says it was forged between the time of Origen (A.D. 230) and Eusebius (A.D. 315). The credit of the forgery, however, is generally given to Eusebius, who first quoted it. The distinguished authors of the "Bible for Learners" distinctly state that Josephus never mentioned Jesus, and cite Josephus's close following of the atrocious career of Herod, up to the very last moments of his life, without mentioning the slaughter of the innocents, as indubitable proof that Josephus knew nothing of Jesus. Dr. Lardner givs these reasons why he regards the passage as a forgery:

"I do not perceive that we at all want the suspected testimony to Jesus, which was never quoted by any of our Christian ancestors before Eusebius.

"Nor do I recollect that Josephus has anywhere mentioned the name or word *Christ*, in any of his works; except the testimony above mentioned, and the passage concerning James, the Lord's brother.

"It interrupts the narrativ.

"The language is quite Christian.

"It is not quoted by Chrysostom, though he often refers to Josephus, and could not hav omitted quoting it, had it been then in the text.

"It is not quoted by Photius, though he has three articles concerning Josephus.

"Under the article Justus of Tiberias, this author (Photius) expressly states that historian (Josephus) being a Jew, has not taken the least notice of Christ.

"Neither Justin in his dialog with Trypho the Jew, nor Clemens Alexandrinus, who made so many extracts from Christian authors, nor Origen against Celsus, hav ever mentioned this testimony.

"But, on the contrary, in chapter xxxv of the first book of that work, Origen openly affirms that Josephus, who had mentioned John the Baptist, did not acknowledge Christ."

The Rev. S. Baring-Gould, in his "Lost and Hostil Gospels," though considering it killing dead birds to again examin and discredit the passage,

goes into the matter somewhat exhaustivly. He says:

"This passage is first quoted by Eusebius (fl. A.D. 315) in two places (Hist. Eccl. lib. i, c. xi; Demonst. Evang., lib. iii); but it was unknown to Justin Martyr (fl. A.D. 140), Clement of Alexandria (fl. A.D. 192), Tertullian (fl. A.D. 193), and Origen (fl. A.D. 230). Such a testimony would certainly hav been produced by Justin in his apology or in his controversy with Trypho the Jew, had it existed in the copies of Josephus at his time. The silence of Origen is still more significant. Celsus, in his book against Christianity, introduces a Jew. Origen attacks the arguments of Celsus and his Jew. He could not hav failed to quote the words of Josephus, whose writings he knew, had the passage existed in the genuin text. He indeed distinctly affirms that Josephus did not believe in Christ (Contr. Cels., i).

"Again, the paragraph interrupts the chain of ideas in the original text. Before this passage comes an account of how Pilate, seeing there was a want of pure drinking water in Jerusalem, conducted a stream into the city from a spring two hundred stadia distant, and ordered that the cost should be defrayed out of the treasury of the Temple. This occasioned a riot. Pilate disguised Roman soldiers as Jews, with swords under their cloaks, and sent them among the rabble, with orders to arrest the ringleaders. This was done. The Jews, finding themselvs set upon by other Jews, fell into confusion. One Jew attacked another, and the whole company of rioters melted away. 'And in this manner, says Josephus, 'was this insurrection suppressed.' Then follows the paragraph about Jesus, beginning, 'At this time lived Jesus, a wise man, if indeed one ought to call him a man,' etc.; and the passage is immediately followed by, 'About this time another misfortune threw the Jews into disturbance, and in Rome an event happened in the temple of Isis which produced great scandal.' And then he tells an indelicate story of religious deception which need not be repeated here. The misfortune which befell the Jews was, as he afterward relates, that Tiberius drove them out of Rome. The reason of this was, he says, that a noble Roman lady, who had become a proselyte, had sent gold and purple to the temple at Jerusalem. But this reason is not sufficient. It is clear from what precedes—a story of a sacerdotal fraud—that there was some connection between the incidents in the mind of Josephus. Probably the Jews had been guilty of religious deceptions in Rome, and had made a business of performing cures and expelling demons with talismans and incantations, and for this had obtained rich payment.

"From the connection that exists between the passage about the 'other misfortune which befell the Jews,' and the former one about the riot suppressed by Pilate, it appears evident that the whole of the paragraph concerning our Lord is an interpolation. That Josephus could not hav written the passage as it stands is clear enough, for only a Christian would speak of Jesus in the terms employed. Josephus was a Pharisee and a Jewish priest. He shows in all his writings that he believes in Judaism.

"It has been suggested that Josephus may hav written about Christ as in the passage quoted, but that the portions within the brackets are the interpolations of a Christian copyist. But when these portions within brackets are removed, the passage loses all its interest, and is dry statement, utterly unlike the sort of notice Josephus would hav been likely to insert. He givs color to his narrativs; his incidents are always sketched with vigor. This account would be meager beside those of the riot of the Jews and the rascality of the priests of Isis. Josephus asserts, moreover, that in his time there were four sects among the Jews—the Pharisees, the Sadducees, the Essenes, and the sect of Judas of Gamala. He givs tolerably copious particulars about these sects and their teachings, but of the Christian sect he says not a word. Had he wished to write about it, he would hav given full details, likely to interest his readers, and not hav dismissed the subject in a couple of lines.

"It was, perhaps, felt by the early Christians that the silence of Josephus—so famous a historian and a Jew—on the life, miracles, and death of the founder of Christianity, was extremely inconvenient; the fact could not fail to be noticed by their adversaries. Some Christian transcriber may hav argued either Josephus knew nothing of the miracles performed by Christ—in which case he is a weighty testimony against them—or he must hav heard of Jesus, but not hav deemed his acts, as they were related to him, of sufficient importance to find a place in his history. Arguing thus, the copyist took the opportunity of rectifying the omission written from the standpoint of a Pharisee, and therefore designating the Lord as merely a wise man."

The Rev. Dr. Giles, an English clergyman, author of the "Christian Records," adds to the reasons for rejecting the passage, as follows:

"Those who are best acquainted with the character of Josephus, and the style of his writings, hav no hesitation in condemning this passage as a forgery interpolated in the text during the third century by some pious Christian, who was scandalized that so famous a writer as Josephus should hav taken no notice of the gospels, or of Christ, their subject. But the zeal of the interpolator has outrun his discretion, for we might as well expect to gather grapes from thorns, or figs from thistles, as to find this notice of Christ among the Judaizing writings of Josephus. It is well known that this author was a zealous Jew, devoted to the laws of Moses and the traditions of his countrymen. How, then, could he hav written that *Jesus was the Christ?* Such an admission would hav proved him to be a Christian himself, in which case the passage under consideration, too long for a Jew, would hav been far too short for a believer in the new religion, and thus the passage stands forth, like an ill-set jewel, contrasting most inharmoniously with everything around it. If it had been genuin, we might be sure that Justin Martyr, Tertullian, and Chrysostom would hav quoted it in their controversies with the Jews, and that Origen or Photius would hav mentioned it. But Eusebius, the ecclesiastical historian (i, 11), is the first who quotes it, and our reliance on the judgment or even the honesty of this writer is not so great as to allow of our considering everything found in his works as undoubtedly genuin."

In Dr. Lardner's time the controversy over this passage was quite warm, and its defenders resorted to all sorts of verbal tricks to keep it as authentic. The Rev. Robert Taylor tells us that they introduced imaginary parentheses, made arbitrary omissions, and mistranslated it in order to make it harmonize with the style of Josephus, and to giv it even the appearance of genuinness. The Abbe Bullet, one of Dr. Lardner's chief opponents, argued that Josephus *ought* to hav known of Jesus, and that as he gave accounts of all the impostors or heads of parties which arose among the Jews, he must hav spoken of Jesus, and that as Eusebius was the first to discover the passage, Josephus might hav published two editions of his Antiquities, inserting the passage in that one which Eusebius obtained and omitting it in the other! "So struggles," says Dr. Taylor, "conquered sophistry against victorious truth."

Another forged reference to Christ is found in the Antiquities, Book XX, chapter ix, section 1, where Josephus is made to speak of James, "the brother of Jesus, who was called Christ." According to this passage James was put to death under the orders of the high priest. But according to Hegesippus, a converted Jew who wrote a history of the Christian church about A.D. 170, James was killed in a tumult, not by sentence of a court. Clement of Alexandria confirms this, and is quoted by Eusebius accordingly. Eusebius also quotes the line from Josephus, without noticing that the two do not agree. The statement is quoted in various ways in the early writers, and the conclusion is irresistible that the copies of Josephus were tampered with by copyists. Even had Jesus lived and taught as described in the gospels, Josephus, an orthodox Jew, a priest, and conservativ government official, would never hav given him the title of Christ, or messiah, a party leader for whom the Jews were looking to free them from their Roman bondage.

The third and last supposed reference to Jesus to be found in Josephus is found in his discourse on Hades, wherein he says that all men "shall be brought before God the word; for to him hath the father committed all judgment; and he, in order to fulfill the will of his father, shall come as judge, whom we call Christ." But this passage, says Mrs. Besant, supposing it to be genuin, simply refers to the Jewish belief that the Messiah, or the Christ, or the Anointed, was the appointed judge, as the prophet Daniel saw in his vision—the son of man who came with the clouds of heaven and to whom was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. This dominion of the Jews' looked-for Christ was to be everlasting. Josephus was a thorough Jew, and depended a great deal upon the Old Testament, as the fact that the material for his first eleven books of the Antiquities of the Jews is drawn exclusivly from that collection of documents shows. The passage is not quoted as evidence by any but the most ill-informed of Christian writers. The only quotation from Josephus upon which stress is laid is the longer description of Jesus first noticed. But the truth is, and it is universally admitted, that Josephus never heard of Jesus.

Pernicious Activity.

At the instance of the clergy the Philadelphia branch of Comstock's society has set the district attorney, Mr. Graham, after Sada Bailey Fowler's book, "Irene; or, The Road to Freedom." The book is Mrs. Fowler's solution of the question, Is marriage a failure? though it was written some time before that conundrum was propounded by Mona Caird. It is a novel, with propagandistic motivs, like "Robert Elsmere," and purports to show by the heroin's experiences that bond marriage is a most disastrous thing, while voluntary association leads to long life, health, happiness, virtue, chastity, and so forth.

The clergy allege that the book is blasphemous, and of course the Society allege that it is obscene. This latter charge, however, will be extremely difficult to sustain, as the book is in no sense obscene either in language or intent. But District-attorney Graham has had the impudence to demand that the publisher shall deliver the plates to the Philadelphia Society for the Suppression of Vice to be destroyed, and that the book shall be withdrawn from circulation. Mrs. Fowler and the publisher refuse to do anything of the sort, and hav engaged counsel to combat the censoriously disposed society. As yet, however, the legal machine of injustice has not begun to grind.

Comstock annually has an extra attack of virtue about this time of the year. His society holds its public meeting within the next sixty days, and he desires to advertise his doings that the contributions may be large. Hence his activity. This year his society's agents hav got so bad a blow in the face by Sullivan's revelations, that he must hustle with unusual vigor or the public will conclude that further contributions to the treasury of the S. S V. will be wasted. Perhaps some of them may even be irreverent enough to tell Colgate and Killy Van Renssaeler to levy on some of that $120,000 which Sullivan alleges that Britton, by using the society's prestige, blackmailed out of the gamblers of the city. Mrs. Fowler's book is no more obnoxious to the society's supposed purpose than any other heretical work, social or religious, and in threatening it Comstock has made a mistake. His society is on the defensiv even as to its legitimate work (if we can admit that religious organizations are ever legitimately engaged in enforcing laws—which we never can) in suppressing obscenity and gambling, and to undertake to punish an author for blasphemous writing is a stretch of authority very unwise for Comstock to countenance. He is very much better known now than he was eight years ago, and consequently the general public are less disposed to back him up in his iniquitous attempts to strangle heresy.

The hypocrisy of the pharisaical censors of other people's reading was never better illustrated than by J. A. Wilson's letter to the *World*, which we reprint in another column. When Wilson was sent to prison for selling Margaret of Navarre's collection of tales, Henry Ward Beecher, a member of Comstock's society, had the work in his library, and presumably W. C. Beecher, counsel for the society, or his mother, has the book yet. But either the great preacher was guilty of possessing and reading obscene literature, or else the conviction of Wilson was an infamous outrage. But if Wilson was justly convicted why was not Beecher, and why is not every bookseller in New York convicted? And why did Comstock take a heavy cash compromise from one New Jersey seller of the book, and put another behind the bars?

The fact is that the Society for the Suppression of Vice is a tyrannical and bigoted fool concern, which has no excuse to exist. It ought to be abolished, and would hav been long ago but for the cowardice of the publishers and artists of this city.

A FEW weeks ago the chief of police of Galveston, Texas, notified the people of that city that he should enforce the Sunday law. He tried it one Sunday, very unsuccessfully, and then gave it up. Public sentiment was too strong against him. It givs us pleasure to state, also, that the Galveston *News* is not quite so much in favor of the church running the town on Sundays as it used to be.

AT the evangelization meeting at Chickering Hall on Wednesday evening of the 5th ult., the Rev. Dr. Crawford said he could remember when the Sabbath was observed here; when chains were stretched across the streets so that not even a milk-wagon could pass; when few went out of doors except to attend divine service; and he believed that such a state of things would return. The audience applauded the idea. Dr. Crawford is an exceedingly optimistic old gentleman. When the Protestant churches again get the power to stretch chains across the streets of New York on Sunday to stop travel the millennium will be so close at hand that the effort will be unnecessary.

THE Rev. B. F. Da Costa, D.D., rector of the church of St. John the Evangelist, calls the Sunday newspaper the modern Anti-christ. It displaces religion, he says, and takes the place of the Bible. Its general influence is bad, very, very bad. One of Dr. Da Costa's reasons for condemning the Sunday editions of the newspapers was that it compelled Sunday labor, but the reverend did not allow that fact to deter him from sending special invitations to the reporters to labor at reporting him on the Sunday he preached that sermon. Another reason he adduced why Sunday papers should be abolished was that they made men think, and "man has only a given amount of thought." Probably he wants to get men into church where no thought is required to understand a sermon upon which no thought has been expended in preparation. On the first reason Dr. Da Costa's preaching and practice do not harmonize; on the second they coincide beautifully.

Letters from Friends.

BARRE, MASS., Dec. 16, 288.

MR. EDITOR: Please say to your readers that my solution of the puzzle in the issue of December 16th is incorrect.

Yours truly, ELLA E. GIBSON.

COLUMBUS, KAN., Dec. 10, 1888.

MR. EDITOR: I glory in the way in which you subdued the board of registry and obtained your rights. "I still liv" and suffer. Bless you. J. H. COOK.

MILWAUKEE, Nov. 26, 1888.

MR. EDITOR: Your paper grows better all the time, and is the best Freethought paper published in this country. I could not do without it. You hav my best wishes always.

A. B. SEVERANCE.

SHEPARD, O., Dec. 16, 1888.

MR. EDITOR: If 1½ hens lay 1½ eggs in 1½ days, one hen will lay one egg in 1½ days (not *one* day, there is the catch), or ⅔ of an egg a day. Answer, 28 eggs. If it be held that eggs are only laid at the end of each period of 1½ days, then the answer would be 24, there being but four full periods of that length. Respectfully, F. S. MONTGOMERY.

LISBON, IOWA, Dec. 19, 1888.

MR. EDITOR: I hav just finished reading the three letters on the hen-and-egg problem which are found in THE TRUTH SEEKER of the 15th, and hav decided that none of the three answers is quite correct. My answer is 28. It can be worked out by compound proportion or by analysis. The proportion is between the hens and the eggs, and the time must remain as it is. Ella E. Gibson does not observe this; "Volunteer" does not in the first part of his explanation, but does in the last, and S. F. Hazeltine's answer is nearly the same as mine, but I do not understand how he gets his fraction. If my answer is wrong, I hope that some one will correct me.

A. LAURIE SAILOR.

DALTON, GA., Dec. 10, 1888.

MR. EDITOR: I am in full sympathy with the Secular cause, and cannot do without the paper, which I highly appreciate, pictures and all. Heston is a brick. The masses in this country are highly imbued with the Christian superstition, and very fond of the orthodox pastime of persecuting and proscribing Infidels. There are a few Liberals in this country, but the most of them hav not backbone enough to avow their sentiments for fear of church influence. Yet there are a few of us who hav the manhood to proclaim and defend our sentiments in the face of all opposition. I feel that I am getting old—sixty-five years—but hope to liv to see the day when there will be a change for the better.

Yours for universal mental liberty, W. W. BAKER.

MIDDLEFIELD, N. Y., Dec. 19, 1888.

MR. EDITOR: You may be surprised to hear from a lone subscriber living in Middlefield. There is not another near here. I hav not been able to place the paper in any family yet. They look upon me as a monster, but I hav a good many young gentlemen and ladies that are getting their eyes open. The darkness of superstition is dense. That imaginary God of the heathen rules supreme. I hav neighbors that believe in witches and the efficacy of horseshoes over the door. I take five papers; THE TRUTH SEEKER takes the cake. Find inclosed $1. Please send me as many back numbers of THE TRUTH SEEKER as you can for the money. I want these to distribute among my friends.

Yours for truth and reform, ANGUS GRIFFIN.

MONTE VISTA, COL., Dec. 8, 1888.

MR. EDITOR: Long ago, it has been my understanding, the Rev. DeWitt Talmage said that he "longed to see the Brooklyn Tabernacle spattered with Ingersoll's brains." Now, if he said this, I think he merits the scorn and contempt of every decent person. He should be refused a hearing in every civilized community. He should be refused space in every respectable journal. Yea, he should be ostracized from decent society. If he said it, he loses all claim to respect. A gentleman here undertakes to deny the charge. I told him I would ask you to publish what you knew about it. Will you giv us the evidence?

JOHN TRUEBLOOD.

[We never heard that Mr. Talmage said anything of the sort. Giv the devil his due; he's black enough now.—ED. T. S.]

A TRIBUTE TO THE MEMORY OF A FATHER.

GIDEON, KAN., Dec. 4, 1888.

MR. EDITOR: I will announce that on the 24th of November, 1888, our father, R. W. Watkins, breathed his last, and has gone, as we believe, to that long, last, beautiful rest. He was a Freethinking Liberal, and made the request while living that some one of his near friends should make a few remarks at his funeral—one who knew his views and character, etc. His wishes were carried out as nearly as possible, or I might say entirely. The words which constituted the tribute to the memory of the dead were warmly and kindly spoken by Mr. Gideon Elias, who had known the deceased for more than twenty years. It was a just tribute. The deceased was sixty-eight years of age; was an honest man, a generous friend, and a kind and loving husband and father; believing that goodness was greatness, and that those attributes and the memory of such would cause a better feeling when we come to pay the debt of nature. He also believed that death is an eternal rest. He was of a bright, cheerful disposition, and the memory of his good deeds, kind actions, and loving ways will make an oasis in our lives that time cannot destroy, and will ever tend to elevate our lives. Rest, dear father, rest. LILAH C. WATKINS.

MILFORD, MASS., Dec. 9, 1888.

MR. EDITOR: Saladin's "Woman" came to hand on the 5th, and what more "devotional" act can I perform than to write an acknowledgment of it by making a remittance? Inclosed find postal note for $2.28. You ought to sell many copies of "Woman." Any Liberal that has not read any of Saladin's works does not know what he has lost, and only has the old adage to console himself with, "What a man doesn't know doesn't hurt him." I am certain that what a man doesn't know doesn't help him, and is a detriment. Liberal women will read "Woman" if their attention is called to it, as I presume that "Tray, Blanche, and Sweetheart," who, Mrs. Stanton says, "bark the loudest," are not fouud among Liberal women. The priest, alias "Our pastor," has them in his charge and they do not even whine. E. A. Stevens's letter in the last TRUTH SEEKER as to attendance of women in Chicago holds true everywhere, and it is not changed by creed, race, or climate.

Fraternally, CHARLES C. JOHNSON.

BUFFALO, N. Y., Dec. 10, 1888.

MR. EDITOR: Some time ago a writer in these columns called attention to a long-felt want, viz., a biography of Infidels who had benefited the world. Such a book would be of incalculable value to all Freethinkers, who are almost constantly being asked by Christians, "What good has Infidelity ever done for the world?" A little information, such as a brief sketch of the life, works, belief, and death of some of the world's noted Infidels, would be just the thing for an occasion like this, and what Freethinker has not felt the need of it? In commenting on this subject before, you suggested it as a good chance for some Freethinker ambitious of literary fame. Now, I would like to propose the the name of Prof. Felix L. Oswald as the author of this proposed work, for these reasons: Dr. Oswald is a writer of universal reputation; he is a fearless Freethinker, and an acknowledged scholar, whose name alone would commend the book. I would like to hear the opinion of some of the truth seekers on this subject. ALEX. D. BLAIR.

[Read "The World's Sages, Thinkers, and Reformers," by D. M. Bennett.—ED. T. S.]

KEOTA, IA., Dec. 12, 1888.

GENERAL COMMANDING THE ARMY OF TRUTH WRITERS AND SEEKERS: I read that you need money, and as I farmed in Iowa when the rate of interest was twenty-five per cent, and hogs one to two cents, I know very well what need of this mercantil fluid, money, means, so I hasten to inter $3 for resurrection at your headquarters, to keep in rank and file with your army of seekers. No one will desert whilst the bullets fly thick and fast between Elmina and McArthur, Irwin, Parker, Burr, and others, and good, well-meaning Jeremiah Hacker is dividing and Robert Gunther defending the ground. If a man paid twenty-five per cent interest on the value of his land, but by sweating sixteen hours a day for a quarter of a century cleared his possessions from brush and mortgage, and provided a comfortable home for his family, such a man will ask, Why not divide first the millions absorbed from agricultural states by your Eastern speculators, and decide what to do with their palaces? But I will not write to-day, but will enjoy the rich selection of rations our TRUTH SEEKER general divides among us, and be proud, because he, like Belisar, came, saw, and conquered.

CHAS. NAUMAN.

CHICAGO, ILL., Dec. 18, 1888.

MR. EDITOR: I hav to say that I think the cartoons on the first page of THE TRUTH SEEKER are excellent, and speak volumes on the subjects treated. Still, I must say that I fail to see that anything is gained by those on the last page. They strike me as being ridicule only. The last two front-page cartoons, viz., "When Reason Rules," and "When Rome Rules," are worthy of especial notice. They seem to express so much that I feel myself impelled to write some verses about them. Here they are:

When reason rules and honest thought
Is placed upon the fulcrum, truth,
Error's displaced and facts are taught
In all our schools to all our youth.

But when Rome rules then down with thought,
Burn all the books which science teach,
Destroy the press, all must be brought
To bow to priests and what they preach.

Yes, when Rome rules, farewell free speech,
The schools are into convents turned,
True liberty is out of reach,
Because its friends hav all been burned.

JOHN HUDSON.

EAU CLAIRE, WIS., Nov. 13, 1888.

MR. EDITOR: I was about to be very wroth with your correspondent "W. T. S. H." for injecting into the middle of a letter about the tariff the following sentiment: "The Chicago Anarchists were murderers, and had a fair trial. No man with any manhood can place these murderers with John Brown." But on second thoughts it occurred to me that he was partly right. No one doubts that John Brown killed people. No one doubts that he did so contrary to law. No one doubts that he did so deliberately. No one doubts that he did so without the sanction of any belligerent power. It follows that, whatever claims John Brown may hav to be considered a hero, there is no doubt that he was technically a murderer. But Judge Gary himself, in the act of refusing a new trial to his victims, admitted that they had not killed anybody. He rested his construction upon the ground that they had advised killing persons undesignated under circumstances non-existent, and that under somewhat similar circumstances some one else had killed some one. This way of making them accessory of an alleged murder he very correctly said was unprecedented. There is, therefore, a very serious doubt whether the Chicago Anarchists were technically guilty of anything. That doubt has been expressed by B. F. Butler, General Trumbull, Colonel Ingersoll, and others, who rank among the first lawyers in America. Besides, supposing it were clearly proved, instead of disproved, that one of those who suffered for it had thrown the bomb in the Haymarket, no less a legal authority than Judge McAllister, of Illinois, has declared that under the circumstances the law, fairly interpreted, would justify them on the ground of self-defense. Clearly, then, the Anarchists ought not to be classed with John Brown. But that they are not worthy of as much admiration as John Brown is a different proposition. John Brown's son would seem to hav thought otherwise. The dogmatical opinion of "W. T. S. H.," that they had a fair trial, opposed to that of such jurists as I hav mentioned, is worth as much as a parson's on theology. If you think of a stronger simile to express utter ignorance, please substitute. C. L. JAMES.

CHICAGO, ILL., Dec. 8, 1888.

MR. EDITOR: While being an adherent to the tenets and entertaining a warm interest for the work, principles, and Nine Demands of the American Secular Union at Chicago, I very seldom come to its instructiv meetings, lectures, and discussions, on account of distance from my home, and other impediments, but I could not forego the great pleasure of attending on Sunday evening last the lecture of Mrs. Mattie A. Freeman, so justly reputed for her profound thoughts, her brilliant ideas, her scathing, sarcastic exposure of superstition and religious dogmas, and her eloquent delivery, so well displayed on the subject of "Cross and Crown" of that evening, given to an admiring assemblage at the Forum. A feminin Ingersoll, I would call her, and if ever genuin Freethought has had in her sex a worthy defender from the rostrum, blending with her radiant sentiments of sense and reason those of pure American patriotism, it is in the person of Mrs. Freeman, of Chicago, and to whom I hereby beg leave to tender my most heartfelt thanks for the high enjoyment infused by her greatly edifying lecture. Some men, I had cause to remark on the occasion, "should not speak in meeting" when such a woman as she has spoken before, and to such a delightful perfection, on the subject under discussion.

Sincerely, CHARLES J. SUNDELL.

ROCHESTER, N. H., Dec. 3, 1888.

MR. EDITOR: I hav been taking your TRUTH SEEKER for about five years. I prize it very highly. It is food and drink to me. I distribute the papers wherever opportunity offers. While some portions of humanity are willfully blind, and "none are so blind as those who will not see," yet I do think there are others who do hunger and thirst for the bread and the water of fact, but they are weak—the weakness being brought about by the poor food furnished in the dark past—and they fear to express their dissatisfaction with their present condition or hav it understood that they desire something better to-morrow than they hav to-day for fear the God of popularity will be displeased—for fear they will lose some of their idols—forgetting they are injuring themselvs most by so doing. I liv in hopes, and can see a vast difference to-day compared with a decade ago. The death of the old is the birth of the new. Gradually the old heavens and the old earth are passing away; gradually the new are forming.

Don't talk to me of future bliss;
I want my heaven now.
Don't sing to me of the by and by,
In a thousand years or so;
Now, just now, is the only time,
And the best that ever has been.
Let the dead past bury its dead
With all its ghostly kin.
Wander no more in the wilderness,
Or grieve o'er the might hav been;
Instead giv thanks for the blessed to-day
And renew your courage again

Yours, etc., ELIZA CADIEUX.

KENT, O., Dec. 9, 1888.

MR. EDITOR: Please find inclosed clippings from the Akron, O., daily *Beacon*, giving some of the doings by the citizens of that place, who, as you will see, are using every effort to close all places of business and amusement as well as stop all modes of travel, thereby restricting the laboring class from all chances of enjoyment, except those who derive enjoyment in hearing poured forth the stultifying opiates of the gospel teachings. They will make a big effort to hav the lawmakers of our country pass such laws as will compel the citizens to giv aid in some way to the support of the Jewish God. Everyone will soon be compelled to acknowledge the sacredness of the Sabbath by staying at home if in no other way.

Methinks I see the danger ahead and the coming crisis, when everyone will be compelled to "show his hand" and either acknowledge the God of superstition or defend the truth with a daring spirit. Which shall it be? The churches hav the law, the money, the ignorance, also the organizations on their side, versus the truth, scientific proof, honest investigation, etc., minus the wealth and deceitful power of enforcement. What are we to do with all this great difference against us? We must not yield to the enemy of truth one point uncontested. Truth is right, just, and must prevail. In the dark hours of adversity and discouragement is the time for each to giv battle to the storm that would close to us the rising sun of advancement. Hold high above our heads the martyrs of the past, whose blood is now calling for revenge, that the universal liberty of individuals, communities, and nations may be upheld.

P. S. Gilmore was advertised to giv one of his grand sacred concerts in Akron to-day (Sunday), but was induced by threats and persuasion to change the date to Monday after-

noon. In consequence, many of our merchants, mechanics, clerks, and professional men who could not leave their occupation on a week-day, but who hav been as nobly endowed with the love and appreciation for fine music as the clergy, hav been deprived of the privilege of hearing the greatest musical entertainment in the land. Surely the God of superstition and persecution must rule. A. D. S.

BROOKLYN, N. Y., Dec. 25, 1888.

MR. EDITOR: Brother Hacker's letter has elicited some remarkable theories of economic reform; but I shall freely admit that "Mr. Gunther told much truth in saying that the labor of Brother Hacker had been a waste of time," for that appears to hav been the result thus far of all the labor that has been applied to telling the truth about the cause and cure of economical ills. Mr. Wood asserts that "only by taxation can the people be robbed of their land or home," and challenges any person to dispute it. Further on he adds that "to license as many banks as are asked for, and then tax the people so as to compel them to borrow bankers' debts to pay taxes with, is the only slavery that ever existed anywhere, and the only way possible to cause slavery, poverty, war, vice, crime, and misery to exist." Nevertheless, I shall challenge him and all others to successfully controvert the self-evident fact that except for ownership taxation, usury, and slavery cannot exist. That is the truth, briefly stated, that Brother Hacker has been telling us about; and it is not the fault of his theory if his labor has been wasted. Therefore, and notwithstanding present appearances, I shall venture to hope that final results will not prove that he has committed the indiscretion of casting pearls before swine.

Ownership without taxation, usury, and extortion would prove to be a ridiculous absurdity, if not an absolute impossibility. What purpose can ownership reasonably be expected to serve than to make every known or conceivable method of extortion possible, and necessary to procure the means of living? Other results are but incidental, not desired or intended. Taxation being but a simple effect of ownership, I think Mr. Wood has greatly exaggerated its importance by itself considered. For, it being obvious that ownership is the parent of all abominations, and capable of breeding them *ad infinitum*, it is equally obvious that we had as well talk of damning up the Niagara with sawdust as of suppressing evil but temporarily and partially unless ownership is abolished.

Mr. Wood proposes that the government shall abolish taxation and issue "fiat money" in payment of current expenses, and loan without interest to those who hav occasion to borrow. That will require a large and continuous issue of "fiat money," none of which will be available unless put in circulation through commercial exchange. I am unable to perceive how the issues can be absorbed through commercial exchange except by inflating the price of labor and product. The issue being continuous, the inflation will be so. Hence, if his theory is reduced to practice when wheat is a dollar per bushel, a thousand dollars borrowed of the government will be the equivalent of a thousand bushels of wheat; but inflation will soon make five hundred bushels of wheat, or its equivalent in other products, the equivalent of a thousand dollars. And in time one bushel of wheat, or even less, will become the equivalent of a thousand dollars. And "fiat money" will become plentiful as autumn leaves, and of but little more worth, and will make ownership such an intolerable nuisance that people will desire to abolish it and transact exchange and distribution without money and without price. I am not informed of any good reason why that method should not be more convenient and satisfactory than the present cumbersome and absurd method, whose results are a disgrace to civilization. What they are to Christianity I shall not venture to say, but shall respectfully submit the solution of that problem to Christians themselvs.

That theories of economic reform should logically lead to abolition of ownership is not surprising, for ownership has in itself the elements of its own dissolution that should make its extinction but a question of time. When the fruit is ripe it will inevitably fall, in spite of all efforts to prevent it falling, and those who would avoid the danger of being hurt will hav no recourse but to "stand from under." Therefore, I am not so much annoyed by the manifestations of hostility to Socialism as by the blind stupidity that such manifestations indicate, and for which, agitation and free discussion is the only remedy that I am aware of.

The thought comes to me that Mr. Wood, in a previous letter, alludes to Socialism somewhat contemptuously; nevertheless, I shall think there is danger of his becoming a Socialist himself, if he livs long enough to learn the *A*, *B*, and *C* of political economy, and the cause and cure of economic ills. For I shall award him the merit of a sincere desire that the world shall be relieved of the abominations that he enumerates, but having mistaken their cause he has mistaken the remedy. J. A. TUTTLE.

MARION, CONN., Dec. 9, 1888.

MR. EDITOR: That the writer is not a professional scientist is to be deplored, and for the sole reason that the forthcoming narration of facts will not receive the credit actually deserved from those who enjoy regarding themselvs descendants of that celebrated mythical pair Adam and Eve. Nevertheless, it is presumed a large majority of readers of THE TRUTH SEEKER know at least a little concerning evolution of life—perhaps they read this valuable paper through natural selection. I wish to say a few words concerning animals, and propound a number of questions which I desire answered in these columns by anyone who can answer. I once kept a large number of domestic rabbits and had a fine opportunity to observe their relations, habits, etc. At that time, if I had been as interested in evolution as my limited knowledge of its doctrins allows at present, I should hav endeavored to carefully investigate the lives of these apparently remarkable animals. However, in devoting the necessary care to my rabbits, I was surprised at several wonderful cases of exhibition of intellect by one of them—a doe—which would not fail to attract the acute attention of an observer, and which became indelibly imprinted on my mind. I distinctly recollect what is about to be related, and although the facts seem highly incredible, marvelous, and almost miraculous, it is to be hoped parallel cases can be cited to keep my reputation higher than that of the doctors of faith, Christian science, and other supernatural nonsense. I commenced raising rabbits with one pair only, and should, if I had not learned something, probably hav had no more except by gift or purchase. I confined this pair in a box cage consisting of two apartments, so arranged that both had free access to each. In due time the female produced her young, but her mate stamped their life out, as soon, I suppose, as he became aware of their existence. This did not teach me the lesson it ought, for the same was allowed to occur again. In my opinion the conduct of that buck was an exhibition of—instinct, but I will say reason. It demonstrated his aversion to rivalry and declared him a monopolist. Possibly the inhuman millionaire monopolists who succeed in crushing out the life of American workmen took a cue from buck-rabbits. My original female rabbit proved very prolific. She occasionally gave birth to from ten to thirteen young at a time, and invariably ate on each occasion all over nine. It seems singular that this doe should devour her young, but more singular it appears when it is known that does usually hav ten nipples, and that she was provided with only nine. On one occasion this doe produced at one birth over twenty very small young ones. I am not positiv as to the exact number; I think it was twenty-three, but I well recollect counting over twenty. Suffice it to say she reduced this extraordinary number to nine by her usual process. I hav forgotten whether she ate the most puny ones of the litter—I do not recollect whether she evidenced a knowledge of the survival of the fittest. Accepting the truth of the immediately foregoing statements, it must be admitted that doe was far-sighted, prudent, etc. Subsequently I kept said doe with about fifty other rabbits in a house having a ground floor, and allowed them all together. Now, this doe savant would burrow in the ground, giv birth to her young therein, and after nursing would seal the outlet of the burrow. I believe the readers of THE TRUTH SEEKER are thinkers, and therefore consider it not essential to offer further comment concerning the facts set forth. Perhaps, if they glance between the lines, a lesson will be revealed which, if rightfully interpreted and followed, may benefit the human race.

I will close with the following questions:

1. Is it absolutely certain that the brain is the commander of all power over the body?

2. What causes a chicken for a minute or more after it is beheaded to first run, then flop, then be comparativly motionless, and then, when disturbed, to invariably renew its energies to escape from death or the beheader?

3. What causes the loggerhead turtle after it is beheaded—and for at least an hour after—to attempt to crawl, and to strive to draw the extending portions of its body into its shell when pricked, cut, or punched?

4. What causes the body of this turtle to quiver after it is made headless, and for at least five hours after, when it is being cut and dressed?

5. What causes the heart of this turtle to quiver and beat after it is beheaded, and five hours after, and why will small pieces of the heart at this time quiver after they hav been knifed from it?

6. Can a headless body be vivisected?

7. If the brain is the throne of reason, instinct, etc., how is it that the headless bodies of said animals exhibit—at least instinct?

8. Is there no feeling in the bodies of said animals after decapitation? EDWIN N. BEECHER.

PACIFIC, MO., Dec. 10, 1888.

MR. EDITOR: No matter how a man may resolve, conditions are forced upon him. I resolved not to write to you, but that "old story," as repeated by Mr. J. K. P. Baker and applied as a criticism on Mr. McArthur's saying that "the evidence of one who has seen has more weight than the evidence of a thousand who hav not seen," forces me to upset that resolve. The "old story" with which he attempts to prove the negativ to that assertion has as much to do with and relation to it as the corncob has to the peach or the broom to the feather. He says of the advice of D. Higbee, M.D., as to proper conditions for witnessing Spiritual phenomena, that it is too lengthy and worthless to repeat, except for the use to which he is now putting it—to show the utter unreliability of those who giv such testimony. How does he know that it is "hoodooing?" Has he tried it? And did such a small affair upset his reasoning capacity? If it did, it upsets his own point and makes him the "fool," incapable of judging. A man with reason, and choosing the conditions, cannot be "hoodooed," and his brain cannot be upset when he sees a thing which is put there for his inspection. The shout, Ridiculous! Absurd! applies solely to such a one as he is. He talks of "poor creatures, fools, and knaves," as though he were not one of them and more deserving of the title. He says, "When I come to the logic of facts I find them on this subject alone disqualified from giving testimony." O thou bigot! Better men than thou art were imprisoned, tortured, and even murdered for what they "alone" saw, discovered, and invented, and what such as you could not understand or were too cowardly to investigate. Is there no law, no cause, above your state? Does a fact, a truth, of law and cause, depend only, and hav value only, on the assumption that it would hav been the experience of any other person in the same circumstances and conditions? Are, then, all men alike circumstanced and conditioned Hav all the same brain and reasoning faculties? Don't you see your own abnormal condition and false logic? Spiritualists do not wander from human experience. It is their experience, as well as it has been the experience of the past and thousands before you, written and proclaimed by men superior to you "He must see as we all see." Indeed we must! So says any Christian, "Believe as we do or be damned." And you claim to be a Liberal! Bigot thou art! You quote Mill. I do not know much of him. But what I do know is that you do not understand his meaning. What is true of a class or individuals of a class is true of the whole class. Are there no classes, no differences in classes; no higher, no lower classes, laws, and natures?

It is but too true that every observation and every induction draws its value from itself, but not from "similar" ones, where truth and bare facts only are called for.

I hav for twenty years and more had experience with unseen forces and intelligences, even against my will and well-being, which is not the lot and experience of common nature or mankind in general. Am I, therefore, incompetent to be a witness, and you competent to sit in judgment of the same? Ridiculous! Absurd!

Now, Mr. Editor, there ought to be a cessation of such provocation, of such insults, of calling people fools and knaves, etc. It kills the Liberal thought, disharmonizes. Spiritualists are more in number than those mere ranters.

I inclose a slip cut from the Chicago *Tribune*, to add another one who had experience that all the "ones of us" had not—one who was a man of worth and reputation, as you will see. A. H. K.

LORD TENNYSON'S TRANCE.

It is well known that among the higher scientific circles of England Spiritualism made a few years ago rapid and remarkable progress. Wallace, the co-discoverer with Darwin of the principle of natural selection; Professor Crookes, the eminent chemist on whom the French Academie des Sciences conferred a gold medal with an honorarium of three thousand francs for his discoveries in molecular physics; Sergeant Cox, the noted psychist, and Professor Huxley himself, a skeptic of skeptics, were concerned in a series of experiments, chiefly with the medium Home, which attracted wide attention at the time. None of the scientists could explain the phenomena produced by the medium, and the report made by Professor Crookes is held by the professors of the Spiritualist belief in overwhelming testimony to its genuinness.

The name of the poet Tennyson has never before been connected with Spiritualism. A letter written by him has come into the possession of the *Tribune*, which shows that he holds the conviction that consciousness may pass from the body and hold communion with the dead. This is essentially Spiritualism; but in Tennyson's case, at least so far as the letter indicates, he is his own medium. The statement he makes is curious.

The letter is in the poet's handwriting. It is dated Farringford, Freshwater, Isle of Wight, May 7, 1874. It was written to a gentleman who communicated to him certain strange experiences he had had when passing from under the effect of anesthetics. Tennyson writes: "I hav never had any revelations through anesthetics; but a kind of waking trance—this for lack of a better name—I hav frequently had, quite up from boyhood, when I hav been all alone. This has often come upon me through repeating my own name to myself silently till, all at once, as it were, out of the intensity of the consciousness of individuality the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality—if so it were—seeming no extinction, but the only true life."

As if conscious of the incredible significance of the statement thus compacted, he adds: "I am ashamed of my feeble description. Hav I not said the state is utterly beyond words?"

This is not a vulgar table-tipping Spiritualism. It is the most emphatic declaration that the spirit of the writer is capable of transferring itself into another existence almost at will; that the other existence is not only real, clear, simple, but that it is also infinit in vision and eternal in duration. For he continues that when he comes back to "sanity" he is "ready to fight for the truth" of his experience, and that he holds it—the spirit, whose separate existence he thus repeatedly tests—"will last for eons and eons."

It is pointed out by Prof. Thomas Davidson, who has seen the letter, that the same conviction, if not the same experience, only with another, is described in "In Memoriam," xcv. The stanzas are generally passed over as referring to a mere poetic frenzy of grief. But reading them in the light of the calmly penned prose puts an entirely different aspect on the incident contained in the lines:

. . . And in the house light after light
Went out and I was all alone.

A hunger seized upon my heart; I read
Of that glad year which once had been
In those fall'n leaves which kept their green,
The noble letters of the dead.

And strangely on the silence broke
The silent-speaking words, and strange
Was Love's dumb cry defying change
To test his worth, and strangely spoke

The faith, the vigor, bold to dwell
On doubts that drive the coward back;
And keen through wordy snares to track
Suggestion to her inmost cell:

So word by word and line by line
The dead man touched me from the past,
And, all at once, it seemed at last,
His living soul was flashed on mine.

And mine in his was bound, and whirled
About empyreal hights of thought
And came on that which is, and caught
The deep pulsations of the world,

Æonian music measuring out
The steps of time—the shocks of chance—
The blows of death. . . .

The idea of the actuality of the unseen is conveyed in the letter in terms which correspond nearly to those in the rhythmic expression. That "which is" is certainly a confirmation of the state, "surest of the surest;" and the lasting "for eons upon eons" finds its counterpart in "Æonian music." As Tennyson has never been connected in any way with psychic science or Spiritualism, the letter, not to mention the now clearer reading of the poem, will create not a little surprise.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

New Year's Bells.

Ring, bells, ring, with your mellow din,
Ring the Old Year out, and the New Year in,
Like the voices of birds from the old gray spire,
Let your silvery music rise higher and higher.
Floating abroad o'er the hillside bare,
In billows of sound on the tremulous air
Let it rise and fall with the fitful gale.
Tell over city and wood the tale:
Say that to-night the Old Year dies;
Bid the watches look to the eastern skies
For the beautiful halo that tells afar
Of the welcome rise of the New Year's star.

Ring the Old Year out, with its sighs and tears,
Its withering heartaches and tiresome fears;
Away with its memories of doubt and wrong,
Its cold deceit, and its envyings strong.
All its pandering lures to the faltering sense,
All its pitiful shams and cold pretense,
We will heap them together and bind them fast
To the old man's load as he totters past;
The ills he brought he may take again,
Keep we the joys, let him bury the pain.
Ring soft, O bells, as he goes to rest
Far in the shades of the darkening west.

Ring, bells, ring, with a merry din:
The Old Year has gone with its care and sin;
Smiling and fair at the eastern gates,
Clad in tinted white, the New Year waits;
Welcome him in with the rosy band,
Who wait the wave of his beckoning hand—
Hope, with her wreath of sweet spring flowers—
Joy for the summer's glowing hours,
Plenty and Peace for the fruitful fall,
And Love for all seasons—best of all.
Ring merrily, bells! o'er the blushing skies
See the beautiful star of the New Year rise.

More About Manshope.

Not long since you were told a tradition about a famous giant called Manshope. It is not likely that such a being ever existed, although it is probable that a powerful and eccentric Indian did liv in the long ago somewhere about Cape Cod. On account of his size, strength, or peculiarities, or perhaps by reason of all three combined, his exploits passed into tradition or folk-lore. Tradition means the handing down from father to son, mother to daughter, by word of mouth, a story that gains credence as it goes along, and is regarded as actual fact by credulous and ignorant people. The more ignorant men and women are, the more credulous they become. Imagination was very large in those who lived in the days gone by. Happenings they could not account for they attributed to gods, demons, fairies, giants, ghosts, and goblins. The past is full of myths concerning these imaginary creatures that hav appeared from time to time under various disguises and different names, and many of them may be traced to the changes and variations of nature.

The story of Cinderella has been traced away back to our Aryan ancestors, under the name of the "Sun and Dawn." The dark clouds are represented as the jealous sisters of Cinderella, her stepmother is the dark, grim Night, while she herself is the lovely Dawn. The fairy prince is the Rising Sun, who comes to claim the beautiful Aurora, or Cinderella, as we hav it, for his sweet bride. So of other popular tales, whose origin may be traced thousands of years backward to a period when humanity was in a state of childhood, and believed everything.

But, about Manshope the giant. The northwest point of the west end of Martha's Vineyard is called Gay Head. Here a cliff rises nearly a hundred feet, and is composed of clay or ochers in various colors—red, pink, blue, black, yellow, and white. When the sun shines upon these colors on the cliff, a dazzling and beautiful sight breaks upon the eye of the beholder. Hence you can see at once the appropriateness of the name, Gay Head. This part of the island has long been reserved by the state for the use of the Indians, the remnant of a tribe still inhabiting the spot. There is also a lighthouse here, and the place has become a famous resort for excursionists and pleasure-seekers. It is said that the old giant Manshope lived here once upon a time, and the spot he is said to hav called home is queer enough. Along the cliff there is at one place a deep depression, as if it might hav been fashioned for a large bowl, with an opening on the side facing the sea. It resembles somewhat the mouth of a volcanic mountain. It is said to be four hundred yards in circumference and one hundred feet deep. Before the white people had found Martha's Vineyard, the Indians say, old Manshope lived in this cave or dugout. He was looked up to with great respect by all the Indians thereabout. He was reputed to be so strong that he could pull up large oak-trees by the roots. With these trees, it is said, he made fires and broiled whales and other creatures for the Indians to eat.

There is a little island not far from Gay Head called No Man's Land, and this, the Indians say, Manshope cut off from Gay Head in a fit of anger. Although, in the main, reported as a very good giant, yet was he subject to passionate outbursts, when the earth would tremble as he walked. In one of these angry moods, it is related, he changed all his children into fishes, bluefish and tautog, and their descendants liv around Gay Head in the waters to this day. Some of the Indians who reside there will not eat bluefish or tautog for fear of devouring some of Manshope's great-grandchildren. At the time he thus turned his little ones into fish, the Indians say that his wife interceded in their behalf, imploring him not to be guilty of such cruelty, whereupon he seized her by the hair of her head and swung her over on Seaconnet Point, where she was immediately changed into a huge rock which anybody can see, even to the present day. The Indians think this has a preference over the story of Lot's wife being changed into a pillar of salt, as is related in the Bible, as the salt woman must be melted by the rain and sun, while Manshope's wife is still as solid as the rock.

Manshope undertook at one time to build a bridge across from Gay Head to the island of Cuttyhunk. He had thrown in several rocks for the foundation, and had just scraped up a shoeful of earth, when, as he stood knee-deep in the water, a crab came along sideways, and, having no respect for Manshope, bit his great toe, which made him so angry that he went away, and nobody ever heard of him afterward. The bridge, however, may still be seen, half finished, and is known as the Devil's Bridge.

The reputed home of old Manshope is also called the Devil's Den, because, it is said, flames were seen issuing from it in later days.

Now, how shall we account for the origin of these stories? The fires may be accounted for by the colors of the ochers, which are brilliant enough in the sunshine to giv the impression of dying embers and coals of fire. Fossil remains, too, hav been found here, skeletons of monstrous fish or sea animals, and this fact would giv rise to the story of a giant like Manshope, broiling these creatures upon the fire that was supposed once to hav blazed there. The rocks in that township farther on from Gay Head are of a singular shape. They are granit, and very curious indeed in size and form, and hav sometimes been mistaken for houses and barns. Some are conical, others are almost square, some look like elephants, and still again, the imagination might easily picture some as giant men and women. One is scooped out like a sugar bowl, and still another is called the Sugar Loaf, from its resemblance to a huge loaf of sugar. From this it may easily be seen that it was easy to think the strange-appearing rock at Seaconnet Point might be old Manshope's wife. The ignorant nativs, not being able to account for certain facts in nature, ascribed them to the workings of a giant. Nothing is more probable. The legend of old Manshope remains and his exploits hav passed into traditionary history. Science, however, has made such progress that the children of to-day are able to explain many things that perplexed the minds of grown men in former periods. The legends and traditions of the past are useful in showing the errors of ignorance, as well as the beautiful facts of nature.

S. H. W.

Correspondence.

Toronto, Can., Dec. 18, 288.

Dear Miss Wixon: Herewith please find inclosed forty-eight cents toward the cow. I wish also to express my appreciation of your efforts on behalf of our poor aged friends; also to express my pleasure with the management of the Children's Corner. I hope to liv to see the day when our so-called Liberals will expend a little of their surplus cash in forwarding the cause which they so grudgingly cling to. Yours for the whole truth,

G. M.

Tilden, Neb., Dec. 15, 1888.

Dear Miss Wixon: I thought I would write you a few lines to let you know how I am getting along. Last Tuesday we had a little snow, and it just went away to-day. Our school is out now, and the spring term will commence the 1st of February, and my sister is going to teach. My sister, eighteen years old, went up to the county seat to get a teacher's certificate. Christmas will come pretty soon, and I wish you a merry Christmas and a happy New Year.

Your true friend, George Whitney.

Cambridgeport, Dec. 22, 1888.

Dear Miss Wixon: I thought I would write a letter to the Children's Corner. I am seven years old. There is no school till the holidays are over. My papa has taken The Truth Seeker for many years, and I like to read it very much. I hav a kitty; her name is Dot.

Wishing you and all the children of the Corner a merry Christmas and a happy New Year, I remain, Your Liberal friend,

Violet I Archibald.

Rainier, Ore., Dec. 12, e m. 288

Miss Susan H. Wixon, *Dear Friend:* I hav just been reading your "Apples of Gold" for the second or third time, and this morning our chapter has been "Forenoon Faces," "Little Nancy," and "Looking for Work," and when I come to where the brother and sister were talking over their father's death, and Augusta said, "Why should death take him when there are so many useless men and women all about?" it is, as you say, just what many hav pondered over and cannot see why. When we lost our dearest mother two years ago last September, how many such thoughts would come, and do yet, never to be answered!

I wanted to tell you how much we like your writings. I hav wanted to write you ever since we read the lecture of yours, "Where to Begin," in the Boston *Investigator*, and when we read such good things as your and L. K. Washburn's lectures, I do so long to be there in Paine Memorial Hall to hear and see the champions of freedom. It makes me feel almost homesick. I never hav heard a Liberal lecture, but hav read many, and that is much to feel thankful for; but I would like to see the very Liberals, and feel that at last we meet some of our kindred spirits and shake them by the hand, I am so proud of our Liberal lecturers and writers—but it is always a wonder to me how they know so much. I was born and brought up in a little, rough valley in Pennsylvania, seven miles from the Susquehanna river, and never went to any but the public school; but how dear the hills and valley are! I often think of the bright October woods where we gathered the hickory nuts, chestnuts, butternuts, and frost grapes and autumn leaves and ferns. Ma always kept the house decorated with them and the feathery clamatis and bitter-sweet berries. How I long for the old home sometimes! But if I was there all would be changed—the old home in strangers' hands, and the dear, loving mother gone! I should miss her more there where we always saw her. This world will never seem the same again, and we are never quite so happy; there seems to be a shadow over all our hearts, but we are happier now than most people, I believe, and try to liv for the living and not pine for the dead.

Our father is doubly dear to us now. Our father and mother hav been all the god we children ever knew, and they hav been Liberals in every sense of the word ever since before we were born. There are four of us, three girls and one boy, all scattered in the West. We came here in August, and are on claims in the woods. Pa livs with us, as his claim adjoins ours. I hav two girls, aged eight and three, and if one of them, or both, would turn out a Susan H. Wixon, E. L. Rose, E. D. Slenker, Annie Besant, or Frances Wright, I should be the proudest of mortals, but if they are good, honest, healthy women, I shall not complain.

You hav my heartfelt sympathy in your great affliction. Ever since I first read of your mother's death, I hav had a tender love and pity for you. I know from experience the heartaches and void.

The children and I are here alone now, as Mr. Graham and pa hav gone to the Columbia river, seven and a half miles, for work, and we are in the woods alone, where wildcats and cougars are plenty, but we don't go out after dark, and spend our time reading and working. It rains here most of the time.

I want to tell you about the children. While I was washing the dinner dishes they had got their dolls to sleep and had a long ride on the cars (the old lounge). I think Lou, the oldest, said they got off at Spokane Falls to get work. She came to my house and rapped on the door, when I told her, or them, to come in; and they wanted work. I asked Lou how much she wanted, and she said, "Five cents per day." I told her these were hard times, and there were so many idle and homeless that I thought if they got their board and clothes that would be better than nothing, so they agreed to work. Then I told Lou she should bring the night wood in, and I would do the dishes, so they sat down with papers to read, and Lou read, or pretended to read, about a little girl that was so naughty to her mother that she got whipped unmercifully, and finally made up her mind to be better and more cheerful, and not look so cross nor scold so; and the little girl Dorothy brought her ma some flowers, and they were happy. This story was taken from "Forenoon Faces," I suppose. She said at the end, "By Susan H. Wixon." Baby Gerty then repeated:

Ba ba bat seet, dot any wool?
Yessur, masser, fre bad foo;
One fo' a masser, one fo' a deem,
One fo' a little boy, sin in e leen.

And then read right on about, "Ma is a nassy dao [girl]; no, see, my ma is a dood dao," and laughed and said this all over and over, looking all the time on her paper. She went and took up her doll, and said, "Don't ty; I tate you and wead fo' you." She is on the lounge now with dolly. Now they are up and off for wood. Baby likes to help, and can bring quite an armful; it is raining, so Lou brings it to the door, and Gertie piles it up behind the stove.

We are poor and liv plainly, but we hav many things to be thankful for—plenty of wood, a dry house, if not very warm, and plenty to eat, such as it is. We miss a cow most of anything, and will hav one, if nothing happens, in the spring when feed comes. But we expected to rough it if we got a home of our own.

We are very thankful for the blessings, such as good health, the *Investigator* every week, etc.

A healthy body and a mind at ease,
And simple pleasures that always please.

With kind love, and wishes that you may liv long to do your good work,

Your friend and admirer,

Jennie Vose Graham.

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A widower married a second time, and his choice was a wealthy lady about fifty years of age. When the bride and bridegroom returned home from the wedding the husband, introducing the wife to the children, said: "My dear children, kiss this lady's hand. She is the new mother I promised to bring you." After taking a square look at the new mother, little Charlie said: "Pa, you hav been fooled. She ain't new at all!"

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Little Flora, three years old, livs in the country, where pigs are numerous and are in the habit of rubbing or scratching themselvs against the fence or anything convenient. Flora saw one indulging in this one day, when she said: "Oh, mamma, there is another pig sharpening himself!"

Grandma is pretty well on in years, and time has left his marks in many wrinkles on her dear old face. Little Lucy was sitting in Grandma's lap the other day, and after a long, inquiring gaze asked, "Grandma, what makes your face all so mussed up?"

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NEW YEAR.

O Happy New Year's day of yore,
To rich and poor a pleasure,
Your memory forevermore
Some old-time folks will treasure!
You still are dear to grandpapa—
A memory of Madeira
He drank the day when grandmamma
"Received" with Cousin Sarah.

He met her—sweet and guileless Eve—
The cup of love she proffered.
Her duty was but to receive;
She took what then he offered
And so they went their love-warmed way
Amid the snow a-falling—
The Cupid of *our* New Year's day
Is far too fine for "calling."

O happy New Year's day of yore!
Because we overdid you,
When now you knock upon the door
We haughtily forbid you.
Go, in your last gay pageant's tail
Good form and you are strangers—
E'en the "Fantastics" soon will fail—
Go, join the "Squarback Rangers."

And when you're gone, and gone for aye,
When your last horn has sounded,
And you are just a common day
By common days surrounded,
Perhaps, old friend, the very men
Who found your pleasures palling
Will vainly call you back again—
But you—
You let *them* do the calling!

BETWEEN THE DANCES.

Two waltzes? Yes. A polka? Yes. Another waltz—that's four;
And please *do* take a lanciers, Jack—well, then, there's nothing more—
But when I gave the rest away, you were not on the floor!

Four dances. Now, that isn't bad. Oh, yes; I *did* wait, dear!
I really thought you wouldn't come, and—other men were here:
I couldn't watch the door all night, in hopes that you'd appear.

What? No, indeed! Make Arthur giv his galop up to you?
And this third waltz? The poor dear boy, he only has these two—
(Your face is like a thunder cloud—oh, smile a little, do!)

And so you think I should not waltz with any other man,
Nor dance round dances—that's absurd; just reason, if you can,
And don't be such a jealous thing, and please don't break my fan.

Oh, yes! Of course, those other girls you mention will, no doubt,
Take pity on your lonely state, and try to help you out;
But I will not be jealous, dear. *I* will not scold nor pout!

Only—don't dance with Maud—you know that puts me on the rack;
You will? Then, you don't love me—(oh, here is my partner) Jack—
I'll giv you all the waltzes, dear—wait here till I come back. —*Madeline S. Bridges.*

UNCLE SAM AND MISS CANADA.

UNCLE SAM:

O fair and frigid northern maid,
Excuse me if I woo
With a string, so to speak, tied 'round my heart,
To yank it back from you!

To tell the truth, I am not yet
Dead smitten with your charms—
But Erastus Wiman says I must
Invite you to my arms.

And likewise Butterworth the bold
He giveth me the steer—
Though you ain't smit, nor me not a bit—
Come to my arms, my dear!

MISS CANADA:

I don't know that I've ever tried
Your heart to fascinate—
When I do, good sir, *you'll snap that string*—
In the interim, kindly wait!

UNCLE SAM (*solus*):

I'll take my banjo under my arm,
And I'll travel south alone;
And next time, my dear, I'll take my own steer,
When I seek you for my own.

Church Incidents Among the Bald Knobbers.

The stranger who visits Taney county, Mo., and talks to the Bald Knobbers, and to no one else, will gather the idea that the organization, if not exactly a lawful one, was wholly beneficent in its effects on the county. The Bald Knobbers say that their only acts in that county were the frightening of young Hervale, the lynching of the Taylor boys, and the procuring of a man to investigate the county books. They had intended to do more, but circumstances arose which, to their regret, prevented their doing anything more. They say they never whipped anyone, and never ordered anyone to leave the county. By this they mean that they never did these things upon a formal order by the chief Knobber and his council. They just did it informally. A gang of a suitable size for the job would get together and make matters uncomfortable for the citizen who was obnoxious to them, and then ride away and disperse.

Among the citizens who became obnoxious to the Knobbers were the Coggburn boys, sons of John Coggburn, at the time the master of the Masonic lodge of the county, and a man of excellent repute. The boys were good average boys, even according to the Bald Knobbers. Lots of Knobbers had boys quite as bad, and some had worse boys. Like all other Taney county boys, they carried concealed weapons, and sometimes fired their guns in the public highway, and yelled in cowboy fashion, contrary to the statute in such case made and provided. Worse than this, however, in the Bald Knobber mind, was their avowed hostility to that order. They even threatened to shoot if attacked. The Bald Knobbers determined to hav the boys arrested and punished for carrying concealed weapons and threatening the lives of citizens. A warrant was easily obtained, and a squad of Knobbers went with the officer to make the arrest. The boys resisted, and were victorious. A larger and more discreet squad got the drop on the Coggburns, and the two were taken before a magistrate and fined $25 each, which they paid. This was in the summer of 1885.

At about this time Captain Kinney, chief of the Bald Knobbers, made up his mind to try the gentle suasion of the Christian religion, in addition to the halter and revolver, in his efforts to promote the moral and intellectual growth of his neighbors. There never had been a Sunday-school in Taney county before 1885, and Captain Kinney organized the first one. It was at the Oak Grove church, not far from Forsyth. Captain Kinney was the superintendent. Among his pupils were the Coggburn boys. The Knobbers say the boys went there solely to scoff. The rest of the community deny this. The Coggburns say, however, that they did not see much religion or solemnity about a Sunday-school conducted by a man who had hanged two men unlawfully, shot no one knew how many more to death, and whose chief claim to respectability lay in the clearness of his vision when looking at the sins of others.

That the Coggburns acted irreverently is not disputed, and Robert Coggburn made blasphemous responses during the service. This was during the early and conservativ days of the organization, or both boys would hav been severely whipped before Monday morning.

A few weeks later a Sunday-school convention was held that lasted all day. The Coggburns had been warned to keep away, but they were not easily frightened. While everyone else there was dressed in store clothes, the Coggburns were in their shirt-sleeves. The boys carried no weapons themselvs, but their sisters and sweethearts carried several revolvers under their skirts for them to use in case "Old Kinney got mad at their little joke."

When Captain Kinney reached the church and opened the door, he found hanging on the inside a coat with a little coffin on it and a piece of paper with a rude sketch of a skull and cross-bones pinned beneath it. Inside of the coffin was a bit of paper directed "To Old Kinney," and marked within "Pizen" and "Death in his favorite role." A buckshot was wrapped in the paper.

The people crowded into the building, and Kinney showed the coffin and papers to everyone. The Coggburns snickered audibly. They called it a good practical joke on the Bald Knobber chief. Going to the pulpit, Captain Kinney pointed his finger at Andrew Coggburn, and said:

"The man who did that is here, and he will need a box before I do."

There was no claptrap about that. It was a promis that Kinney would kill Andy Coggburn at the first opportunity that, in Taney county ethics, would warrant the deed. Everyone so understood it, and had Coggburn shot Kinney dead at any moment thereafter, provided he did not shoot from the brush, that threat would hav cleared him before any Missouri court of justice. The threat proved to be a prophecy as well as a warning.

During the exercises of the morning Captain Kinney made the little coffin a text, and scorched the boys verbally for their sins. There was a novel spectacle at the afternoon services of this Sunday-school convention. Teachers and pupils came carrying loaded guns and revolvers in the right hand and the gospel in the left. There were two mottoes on the walls of the church. One read, "Peace on Earth and Good Will toward Men," the other, "God is Love." A double-barreled shotgun leaned against the wall beneath the first, and a Kentucky rifle, with broken stock that had been mended with wire, was beneath the other.

There were no converts made at this meeting.

"Of course we watched each other pretty closely as time went on when he was in the neighborhood," said Captain Kinney, in talking of the case afterward. Had this occurred in the Big Sandy region in Kentucky or West Virginia, one or the other would hav been shot to death from behind the brush. Business is not done in that way here. The Ozark mountaineer is not a coward by any means, although an occasional cowardly murder has been committed. Kinney and the Coggburns were of reckless courage.

They met at last after months of watchfulness, on the night of Feb. 28, 1886, at the same place—the Oak Grove church. Andrew Coggburn and Sam Snapp, a chum, were in attendance at the meeting. A Bald Knobber parson was in the pulpit preparing for the service. Seeing Coggburn there a Bald Knobber ran away to tell Deputy Sheriffs K. and M. Branson that Coggburn was there if they wanted to arrest him on a warrant they had for him for shooting at a man named Andrew Watson some time before. The Bransons were told that Coggburn was armed.

At this one of the Bransons sent his son to tell Kinney. The lad met Kinney a short distance away, and Kinney at once went home and got his revolver. There are two stories about what followed. The opponents of the Bald Knobbers say that Kinney sent in and called Coggburn out. The Knobbers say that Coggburn heard that Kinney was coming and slipped out with Sam Snapp, and lay in wait in the shadow of the building (it was a moonlight night) for the Knobber chief.

The undisputed facts are that Coggburn came out of the church with Snapp as Kinney was hitching his horse. Kinney walked toward the church door revolver in hand, while Coggburn walked out into the moonlight. Coggburn stepped to one side of the path and said aloud:

"Who is it?"

"Now's yer chance," said some one.

"Hold up your hands!" thundered Kinney, leveling his revolver.

Coggburn turned his left side partly toward the Knobber chief, threw up his left hand, and with his right drew his revolver. It was a lightning motion, but Kinney's finger was quicker. Pressing the trigger, the Knobber chief sent a bullet into Coggburn's left breast, through his heart and out under the right shoulder. The young man was leaning partly forward, but the impact of the bullet straightened him up, and over he went on his back, dead before he struck the ground. As he fell his revolver, thrown by his swaying right arm, flew from his grasp and struck on the gravel twenty feet away behind him.

The parson in the church was just giving out the first hymn. It began:

Sweet hour of prayer, sweet hour of prayer,
Thy wings shall my petition bear.

The sweet hour of prayer was interrupted by the report of Kinney's pistol, and a moment later Sam Snapp walked into the church with his hands up and the muzzle of Kinney's still smoking pistol close to his head. Kinney had held him up the moment Coggburn dropped.

"That was one of the most interesting passages of my life," said the Bald Knobber in speaking of the homicide afterward. He "came clear," as they say here, easily. A Bald Knobber justice of the peace impaneled a Bald Knobber coroner's jury. The Bald Knobber chief told his story, not defiantly over the butt of a shotgun, as his opponents hav since said, but in regretful tones as became a Sunday-school superintendent under the circumstances.

Sam Snapp was not called as a witness. He would not hav heard the call had it been made. He was not in the country. He had involuntarily become an assisted emigrant. The Knobbers provided the assistance.

The Knobber jury heard Kinney's story respectfully and sympathetically.

"He jest done had t'," said the Knobber justice when the recital was ended, and thereupon the Knobber jurors returned a verdict of justifiable homicide.

It is an interesting matter of fact that the Knobbers, many of whom were members of the Masonic order, were able to wield enough influence in the lodge to expel Worshipful Master John Coggburn from the order because he bitterly denounced the murder of his son and the acquittal of the murderer. The ties that bound the Bald Knobbers were stronger than the ties that bound the Masons in a land where Masons often do go afoot and barefoot because it is necessary to help a brother Mason.

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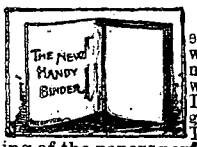
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News of the Week.

THE national department of labor will investigate the wages, hours, and condition of all railway employees.

THE census committee are petitioned to collect elaborate industrial statistics, showing the number out of work, etc.

LESS than one-tenth of our wage-workers are organized.

GERMANY'S expenses hav more than doubled since 1872.

AT present Europe presents the appearance of one immense rifle factory.

THE European powers are scrambling for a foothold in Asia and Africa.

A SECOND Mississippi steamer fire occurred on the 25th ult., in which thirty lives were lost.

THE duchess of Cambridge pays a well-known vocalist $4,000 a year to sing to her daily.

AT the emperor's request horse-racing in Prussia on Sundays and holidays has been stopped.

MILITARY and tenants are making extensiv preparations for a contest over evictions at Letterkenny.

IN Germany workingmen's societies cannot debate politics, and must indicate their loyalty on the banners they carry.

IT is stated that the main cause of dissension in women's organizations is difference in religious belief.

FRANCE will construct double railways converging at the eastern frontier to mobilize her war forces.

GENERAL LEGITIME has been elected president of Hayti, and will take prompt measures to put down the rebellion.

JUSTICE LAMAR, of the Supreme Court, is said to be a Catholic in conviction, and about to formally enter the church.

DURING the great republican exposition and celebration in France next year an international labor congress will be held.

THE only jubilee gift that the Austrian emperor Francis Joseph accepted was a mosaic image of the Virgin from the pope.

As the clergy hav been unable to control Cornell as they do other universities, they are circulating lies that its students are bad.

THE clergy continue to talk of a grand combined attempt to "bring the whole city of New York to a confession of Jesus Christ."

TOLSTOI, the eminent Russian, says Christianity has become a word instead of a thing, but that soon it will be made a reality again.

AT Rome there is being formed a society called the Red Cross, "to assist the dying and to facilitate access of the clergy to deathbeds."

LAST month was celebrated the semi-centenary of the first Catholic church in Rhode Island, that state now containing 140,000 Catholics.

EDISON is experimenting on a process of getting electricity directly from coal. If successful he will hav made one of the greatest inventions in history.

THE *Herald* says that "unless the people awaken to the divorce danger marriage in the states will be undermined by divorce as it is in Utah by polygamy."

THE Bavarian bishops hav sent the pope an address saying that they "will work with inexhaustible zeal to restore to the holy father true and complete independence."

THE anti-dancing clergy in Ohio and other states are protesting against the inauguration ball. At Columbus the M. E.'s resolved: "We, the Methodist preachers of Columbus, n view of the elevation of a Christian man to the presidency, do feel that this is a fitting time for high official discountenance to" the ball and similar evil things.

THE
ORDER OF CREATION.

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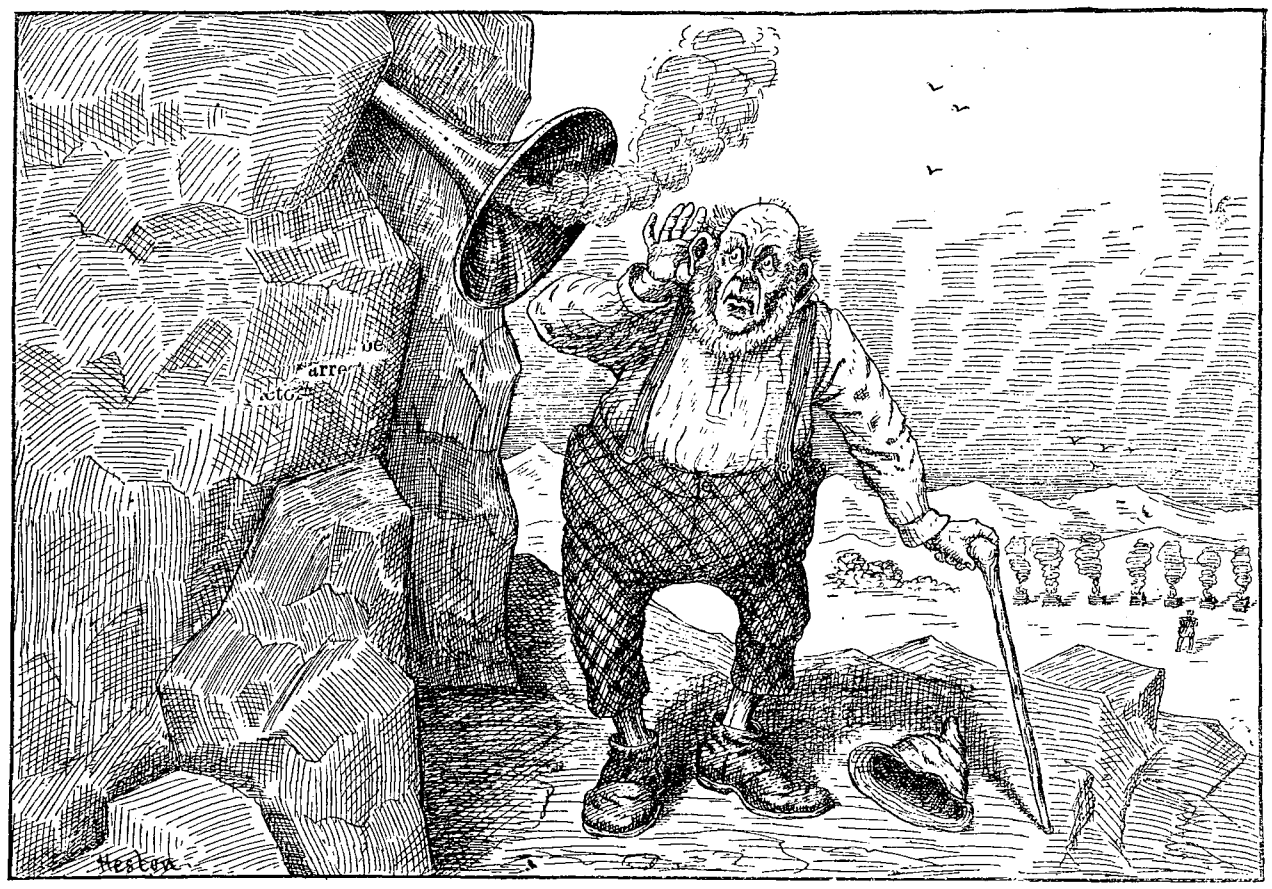
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And God met Balaam: and he said unto him, I hav prepared seven altars, and I hav offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.—Num. xxiii, 4, 5.

Gems of Thought.

MAN paints himself in his gods.—*Schiller.*

GOD is a white sheet of paper which contains nothing save what thou hast written thereon.—*Luther.*

OUR ideas of God arise from reflecting on ourselvs, contemplating our own intellectual and moral qualities, and ascribing them to an imaginary being, beyond the range of the senses, and connecting this being with the operations of nature. Jupiter, a brave and amorous god, was a projection of the Greek mind. Jehovah, a partial, changeful, vindictiv being, was a representation of the Jewish mind in early times as faithful as though reflected from a mirror.—*B. F. Underwood.*

AN honest God is the noblest work of man.—*Ingersoll.*

THE primitiv uncultured man worshiped external objects in love and in fear, ascribing to them quasi-human powers and feelings. There is the germ of religion.—*Frederic Harrison.*

THE ideas of the divinity hav been created by the affections of the human heart; they became necessarily divided into two classes, according to the sensations of pleasure or pain, love or hatred: the powers of nature, the gods, the genii, were divided into beneficent and malignant. good and evil; and hence the universality of these two characters in all the systems of religion.—*Volney.*

THE historical progress of religion consists in this: that what by an earlier religion was regarded as objectiv is now recognized as subjectiv; that is, what was formerly contemplated and worshiped as God is now perceived to be something human. Man is seen to hav adored his own nature.—*Feuerbach.*

IN the ruder forms of savage life, we find the belief in witchcraft universal, and accompanied, in most instances, by features of peculiar atrocity. The reason of this is obvious. Terror is everywhere the beginning of religion. The phenomena which impress themselvs most forcibly on the mind of the savage are not those which enter manifestly into the sequence of natural laws and which are productiv of most beneficial effects, but those which are disastrous and apparently abnormal. Gratitude is less vivid than fear, and the smallest apparent infraction of a natural law produces a deeper impression than the most sublime of its ordinary operations. When, therefore, the more startling and terrible aspects of nature are presented to his mind, when the more deadly forms of disease or natural convulsion desolate his land, the savage derives from these things an intensely realized perception of diabolical presence. In the darkness of the night; amid the yawning chasms and the wild echoes of the mountain gorge; under the blaze of the comet, or the solemn gloom of the eclipse; when famin has blasted the land; when the earthquake and the pestilence hav slaughtered their thousands; in every form of disease which refracts and distorts the reason; in all that is strange, portentous, and deadly, he feels and cowers before the supernatural. Completely exposed to all the influence of nature, and completely ignorant of the chain of sequence that unites its various parts, he livs in continual dread of what he deems the direct and isolated acts of evil spirits. Feeling them continually near him, he will naturally endeavor to enter into communion with them. He will strive to propitiate them with gifts. If some great calamity has fallen upon him, or if some vengeful passion has mastered his reason, he will attempt to invest himself with their authority; and his excited imagination will soon persuade him that he has succeeded in his desire. If his abilities and his ambition place him above the common level, he will find in this belief the most ready path to power. By professing to hold communion with and to control supernatural beings, he can exercise an almost boundless influence over those about him; and, among men who are intensely predisposed to believe in the supernatural, a very little dexterity or acquaintance with natural laws will support his pretensions. By converting the terror which some great calamity has produced into anger against an alleged sorcerer, he can at the same time take a signal vengeance upon those who hav offended him, and increase the sense of his own importance. Those whose habits, or appearance, or knowledge, separate them from the multitude, will be naturally suspected of communicating with evil spirits; and this suspicion will soon become a certainty, if any mental disease should aggravate their peculiarities. In this manner the influences of ignorance, imagination, and imposture will blend and co-operate in creating a belief in witchcraft, and in exciting a hatred against those who are suspected of its practice, commensurate with the terror they inspire. In a more advanced stage of civilization, the fear of witches will naturally fade, as the habits of artificial life remove men from those influences which act upon the imagination, and as increasing knowledge explains some of the more alarming phenomena of nature.—*Lecky in The History of Rationalism.*

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1889.
(E. M. 289.)
WITH ILLUSTRATIONS.

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Notes and Clippings.

THIS is Cardinal Manning's idea of what his church is: "The Catholic church is not a mere vehicle for the propagation of a doctrin. It is a kingdom; an imperial power."

IT is said that Saxony furnishes the largest percentage of suicides of any civilized state. The number last year was 1,104, or one to about every 3,000 of the population. In 1881 the total number was 1,248.

THE Savannah *News* reflects: "The New York ministers hav been giving their views concerning the Sunday newspaper. They are opposed to it, almost to a unit. And yet the Sunday newspaper in New York seems to grow bigger every Sunday."

THE pope has published an encyclical in which he complains that the tendency of the age is toward material interests and that this tendency is strengthened by worldly pride, an evil press and drama, demoralization of the arts and a changed education in schools, Materialistic and Atheistic teaching obscuring true notions of right. Poor pope! It is a pity that the world won't let him run it!

ARCHDEACON MACKAY SMITH says, in *Harper's Magazine*: "The Sunday newspaper has arisen within a generation, one of the greatest dangers to the churches which hav ever threatened them. Every Sunday morning it takes the multitude of our towns up into a mountain, and displaying the treasures of the world, gathered with incredible pain, from every land, during the preceding week, says, 'All these will I giv thee, if thou wilt forsake the house of God to-day.' Pastors know the result only too well."

THE "Catholic Directory, Register, and Almanac for 1889," shows that the total of priests in England and Wales is 2,380, who serve 1,306 churches, chapels, and missionary "stations;" in Scotland there are 341 priests; the churches, etc., served by them being 423.

M. COQUELIN has been very much pleased with California. In fact, he likes the West better than the East. He says that the people are more broad-minded in San Francisco than in New York. The *World* thinks this is doubtless because the people of this city are all trying to walk in the strait and narrow path.

AT the opening of the Players' Club on Monday night Commissioner W. S. Andrews spoke of his experiences as an actor on the stage, and some of his friends who had seen his performances years ago expressed regret that he had left the dramatic profession. He had appeared chiefly in light comedy parts, but he had given signs of his ability to take up tragic roles and win success in them. But Mr. Andrews himself, who prefers politics to play-acting, says that no man can be a politician and an actor at the same time. W. S., as his relativs distinguish him, would hav made a great success as an actor, and has achieved considerable fame as a politician, and some fat offices. Samuel J. Tilden regarded him as one of the best of political organizers. He inherited a good deal of Stephen Pearl Andrews's intellectual shrewdness.

ONE of the most amusing things the editor of the Boston *Courier* has heard in relation to the recent election is the conversation which a gentleman overheard in the horse-cars on Saturday morning. A lady who had charge of getting voters to the polls in a Roxbury precinct was relating her experiences to a friend. "And there was Mrs. S.," she said. "She had moved into town after she registered, and of course she had to vote in Roxbury. So I took a carriage and went after her. First she said she'd go round the corner to a voting-place that was near, and when I told her she couldn't do that, she said then she wouldn't vote. Then I argued with her and told her it was her duty and all that sort of thing, and when she said she had no time, I said I had a carriage at the door, and so at last I persuaded her to come. But," she added, with feminin glee, "I didn't tell her she'd hav to go home in the horse-cars. That must hav made her mad, but I didn't care for that after she'd voted."

THE Pittsburgh *Volksblatt* procured for its issue of New Year's day brief dispatches from many governors concerning the condition of things in their respectiv states and territories. They are mainly in one strain, and that is the exultant strain. Governor Taylor says that Tennessee is "on top of a rolling wave of prosperity;" Governor Adams says that Colorado has just passed through the most "prosperous year in her history;" Governor Lee says that the "rapid development of the resources of Virginia points to a new era of prosperity;" Governor Taft says that Rhode Island is "confident of the prosperity of her industries;" Governor Perry says that Florida is "making marvelous advancement;" Governor Riggs says that Delaware is "prosperous and happy;" Governor Leslie says that Montana "has the brightest and most prosperous outlook;" Governor Semple says that Washington territory will soon be "the richest commonwealth on the Pacific," and so it goes to the end of the chapter, according to the *Volksblatt's* dispatches from the states of the North and South, East and West.

THE *Mirror* prints this apostrophe to Cuba by Colonel Ingersoll: "Nearly four centuries ago Columbus, the adventurous, in the blessed island of Cuba, saw happy people with rolled leaves between their lips. Above their heads were little clouds of smoke. Their faces were serene, and in their eyes was the autumnal heaven of content. These people were kind, innocent, gentle, and loving. The climate of Cuba is the friendship of the earth and air, and of this climate the sacred leaves were born. The leaves that breed in the mind of him who uses them, the cloudless, happy days in which they grew. These leaves make friends and celebrate with gentle rites the vows of peace. They hav given consolation to the world. They are the companions of the lowly, the friends of the imprisoned, of the exiled, of workers in mines, of fellers of forests, of sailors on the desolate seas. They are the givers of strength and calm to the vexed and wearied minds of those who build with thought and dream the temples of the soul. They tell of hope and rest, they smooth the wrinkled brows of care, drive fears and strange misshapen dreads from out the mind, and fill the heart with rest and peace. Within their magic warp and woof some potent, gracious spell imprisoned lies, that when released by fire doth softly steal within the fortress of the brain and bind in sleep the captured sentinels of care and grief. These leaves are the friends of the fireside, and their smoke, like incense, rises from myriads of happy homes. Cuba the smile of the sea."

Communications.

First Principles.

There is very great difficulty in accepting the theory that there ever was a creator of what we call temporal things, at least such a creator as the "Jehovah" of the so-called holy writ. In fact, after much study of the situation, viewing it from every conceivable standpoint, I am forced to the conclusion that neither the great solar, or other systems, the vegetable, animal, or mineral kingdoms, are the result or product of any personal, spiritual, or other being, or of any intelligent sympathetic cause, but that everything belonging to either system or kingdom is the necessary temporary result of an unsympathetic, natural, unalterable law, of modalic essence. That all things are temporal only, so far as this earth and, perhaps, many other planets are concerned, and that they are only the "fungi" of the "ego"—the great eternal, all-prevailing principle, governing all things, itself an unsympathetic Law *per se*. Some one will say, Who made the Law? To which we reply, Laws are never made—never were made—they are modalities, or first principles, and always were, always will be, the same. We sometimes discover some distinct feature of the ego principle, or law of "the self," and accept it, or declare upon it, as being law. These laws permeate our social compact, and by the use of our intelligence we discover them, or think we do, but sometimes are mistaken, which we will call antagonizing the true principle; we finally discover the error and repeal the supposed law. But there are certain laws of which we hav no control; they are uncontrolable by any agency or power, for they are of the ego. When we accept this theory, everything is in harmony; without it, all is confusion and discord. This law of the ego justifies itself by the result. It has no moral quality. Morals are temporal and local; a certain act is moral here and immoral there, moral there and immoral here, this being governed by the education and circumstances of each particular case. We insist that none of the modalities, or first principles, or laws, are subject to the caprice of any will or power.

Let us examin a few of them by the light of our intelligence. Take the law of the divisibility of matter, applying it to an imaginary entity—*i.e.*, an apple exactly divided would make two equal pieces; multiply them by saying twice one are two, and you hav the whole of the law and the apple. This law was always as you find it. Through all the dim vista of inexhaustible eternity it was always the same—*semper idim.*

Jehovah could not change that law any more than your school-teacher could—more than you could. Take any other of the modalities and you find them *idim sonans.* Gravitation, for instance. You may imagin a time, perhaps, when there was nothing to gravitate to, but still there was the law, waiting to perform its office. The law of specific gravity, the law of space, the law of force, of decomposition and absorption, the allies of the law of force, are all the same and utterly incapable of change, always requiring a given result, always obtaining that result. There has never been furnished us an authenticated circumstance of any suspension of any of these modalities, and, notwithstanding all the miracles of the Bible, each and every one of them is predicated upon some violation of these laws. I maintain that the commonest dictum of reason givs them the lie, and our experience furnishes the proof of the error.

Under these laws let us examin into the possibilities of a Jehovah with the attributes and powers given, or rather accorded, him by Moses, and by him called "Jesus Christ." We will first examin his creativ capacity. In the first place, his own existence merits our attention. They make him to say: "Before anything was, I am." One of the unalterable modalities is that whatever exists, exists upon some law or principle. Then the principle upon which Jehovah existed was before him, as he could not, from a non-existent state, hav created the principle upon which to liv, any more than the boy could lift himself by the straps of his boot, which is another law of force which he is unable to change. The law of space also; let us try and think of a time when there was no space, and speculate as to where Jehovah was while he was creating a place to put himself, and this creativ epoch will look chimerical in the extreme. The Bible student shuts his eyes at all this and looks only to the gentility with which he may maintain himself quite easily through life, and commences his study at a more advanced condition of things, to wit, a garden of Eden in a little corner of Asia. Well, let us go there and help him fix things in shape for investigation aided by a little fair reasoning. But here we come in contact with another of those stubborn laws that seems to spend all its force among the temporal conditions of every kind, and will admit of no interference from any source, and seems to laugh the smile of derision at the suggestion of sympathy. This law of which we now speak all Bible authorities from the Ulema down to Moses say the Jehovah made; they say it is a beautiful conglomeration of his wisdom, mercy, justice, and love. We mean the law of personal antagonism, in obedience to which all of the larger, more powerful, more subtle, more intelligent specimens of temporality, animal and vegetable, hav since the creation by Jehovah been mercilessly devouring each other in a selfish desire to sustain in turn their own lives. The quintessence of this law is, that first, change of form, or evolution, is the law of temporalities, and this law seems so closely related to the eternal ego as to be a part of its ramifications or activ principle, and makes the condition of life depend upon a previous death, which in reality is merely a change of conditions, the one as desirable as the other, when we come to fully understand the effect. And to this law no creature, animal or vegetable, has ever interposed the slightest protest, except it be in those instances where the resulting change has been artificially produced or hastened, and thereby operates to suspend another intermediate law, that of purpose and design (let some one snap bait at this), from which we get still another law, that of self-preservation.

After a vain and tedious attempt to accept the legal inconsistency hurled by Moses at the law of matter and its capability of divisibility, we lay down as silly the proposition that from a choice selection of nothings, with no space in which to place them, Jehovah made a great quantity of material somethings possessing all kinds of properties, qualities, and conditions, and gave them names in the tongue of Moses, such as sun, moon, stars, seas, land, etc., all of which was of the most momentous nature, yet Jehovah did not deem it of sufficient importance to giv it a record until the lapse of over five hundred years.

After regulating the days and nights and the seasons, then comes the proposition, "Let us make man," for the purpose of dominion over the cattle of the field, and the beasts of the forest, the fishes in the sea, and for the purpose of husbandry and the praise and glory of his maker. Adam and Eve were, as the story goes, the first product of this resolve, and they came forth in all purity and virgin loveliness, naked as a ramrod, knowing neither good nor evil—and of course were not ashamed, as they did not understand all of their functions which Jehovah had implanted within them—and they were placed in the garden of Eden to dress it, where the poet Milton finds them joyfully acquiescing in their dual necessity, of which they were denounced by their creator and their God, whose purpose it was that they should only liv upon the fruits that grew therein, and upon other trees than that of knowledge of good and evil. It was the evident design of Jehovah that his two only children should liv forever in a state of benighted ignorance of good and evil; and as these heads embrace about all there is to know, Adam and Eve—to brush away the figure—were destined to go down the vast stretch of eternity with abject ignorance their only companion. Suppose that this plan had been carried out to the letter, and the figure of the forbidden fruit left out of the chapter, would that important factor in the character of Jehovah, mercy, hav remained intact? By no means. If the record is true—and it is, in the law of this case—the beasts, the cattle, the fishes, had been given to this virgin pair for food, which involved their agony in death. Where was the attribute of infinit mercy, which would hav averted the agonies of a painful death? In our feeble way of thinking, the merest smattering of mercy would hav abolished the law of personal antagonism, if that law were under the control of Jehovah; or, in the absence of such control, and in the combined exercise of wisdom and mercy, these innocent victims might hav been so constituted as to hav been incapable of enduring or suffering pain, and the same purpose hav been accomplished independent of the law of self-preservation. But charity suggests that we excuse Jehovah on the grounds that the educational advantages of Moses's day were too meager to admit of his acquisition of the necessary erudition to enable him to get up a more plausible story, or a record that would bear the investigation of a race of philosophers whose advent he knew not of.

But here is a harder nut to crack, and I hav wished it could hav been thrown out as a bait for some Ulema of theology, theocracy, and theogony, on either side of the sea. We learn from the holy writ, and from every orthodox pulpit in the land, that pain, sickness, and death, with all their concomitant evil attendants, are the resulting consequence in the human family of the disobedience of Adam and Eve in eating the forbidden fruit in the garden. In justification of the entailed punishment we are also taught that from this one act of disobedience of Adam and Eve all other sins sprang, and which hav been handed down from generation to generation, while we in our turn transmit them to our children that—in the praise of God, I suppose—they may not be lost to posterity. Here we get our moral qualities, which are of mental origin, and under the physical law are good or bad according to our brain quality, location and condition, which rule holds good in all of the lower order of animals. We find that we are possessed of three leading moral qualities—love, hate, selfishness. The first two are regulated by the law of affinity, the latter by the law of personal antagonism. All crimes and lesser sins may be properly attributed to hate and selfishness. For indulgence in these sins, then, we are under the curse of Jehovah since Eve took the apple. Now let us return to the lower branch of the animal kingdom. From the most vicious and dangerous to the most docil, in water, air, land, forest, or plain, every individual, species, or genus possesses these same leading moral qualities, and is vicious and dangerous, tame or docil, as these qualities predominate. With due allowance for the correctness of the deductions of Darwin, neither disputing nor accepting him here, it is not supposable that at the time of taking the forbidden fruit by Adam and Eve there was such sanguineous affinity between the human family, or the first sinful pair thereof, and the lower order of the animal kingdom, as to admit of a transmission to the cattle, fishes, birds, and beasts of these three moral qualities or deformities, whereby pain, sickness, and death became a just penalty to them under precisely the same circumstances and conditions in which these penalties were visited upon the actual sinners, Adam and Eve. If Adam and Eve were disobedient a suitable penalty might be justified, but why punish the unborn descendants? And still another why. If it is true that all pain, sickness, and death is the direct sequence of the sin of Adam, why in the name of justice and mercy were these consequences visited upon the fishes of the sea, the birds of the air, and the cattle of a thousand hills? They had not sinned; there was no apple in their crop. These things may not be reconciled with wisdom, mercy, and justice, much less truth, therefore either Moses and all others who wrote of these things were wrong, or Jehovah was unjust, cruel, and knew not mercy, and was himself a lawbreaker to the law of right and equity. Leaving Jehovah out of the case and looking to the law, the great ego principle, as the cause and source of all temporal conditions, we hav no trouble, meet with no inconsistencies. For instance, under the activ principle of the ego, in a prehistoric age there were certain resulting conditions favorable to animal organizations. Protoplastic affinity being a law or principle of the ego, by absorption of one minute animal entity, another of a little higher order caused thousands of instant deaths and instant lives (just the same as we are doing today to sustain our own lives—millions of them in air and water), resulting in the formation of higher organizations. Varying conditions caused varied results, such as shape, size, kind, and quality, among all of which, when they had arrived at a perfected temporal state, we find they all possess intelligence in a graded degree, suited and necessary in every case for their self-preservation in their temporal condition, and here it stops. They all hav a common destiny, which is a restoration through the law of decomposition and change to the original self, the ego. When we dispense with the error of punishment beyond this life, the more intelligent animal, man, when his organization is worn out by natural wear and tear, will also recognize the mortuary condition to be as desirable as any, and he will no more think of offering a protest to the demands of the ego than the birds of the air, or the fishes of the sea, or the cattle of a thousand hills. Oh, die like a horse! some one will say. Yes, if you are equal to the occasion. You, like the faithful horse bearing the scars of a cruel master, abnormal causes and effects being avoided, the mental and physical organization having gradually yielded to the law of friction and combustion, will think no more of a protest at the legal process of dissolution than at the protoplastic process of formation, since it is all the property and law of the ego. Some one asks, Is there no punishment for the wicked? I answer, No; there are no wicked people, except as we declare them to be such by the local temporary law of our social compact. I might in turn ask you what you mean by wickedness. Is it when some one has done so nething you don't like? Your likes or dislikes might not affect the equity of the act you complain of. Has some one done what you would not hav done to him or her? Maybe what you would not do to your neighbor is just the thing you should do. Has a horse kicked you? there are so many theories upon which to justify the horse that I will leave this matter to you. If you had learned of Pope, you would hav known that "all that is is right," and you would then see that it is not wicked or sinful to do right. But you demur at the law Pope laid down, or rather discovered, but never analyzed. This is because you do not understand legal propositions, and that law is a modality and cannot be changed, and is therefore right, and the results of the law are also right.

You ask if it would be right for me to kill my mother, my best friend on earth. Most certainly it would. But your trouble will be to get the law upon which to act just at the time I giv my consent to the killing, and you cannot do it unless the conditions are lawful. If you think I am mistaken, try it, and you will see I am right and your mother safe, unless you are insane. Here is another line of proof of the correctness of this theory, under the law of

gravitation. There is an apple on a tall tree and rain in the distant cloud. You want the apple—not the Adamic apple—to eat, and the rain to water the plants and to drink. The law of gravitation gets you both, and you say this is right, though the law has not considered your case at all in the matter and was not in sympathy with your want, but, in fact, was entirely indifferent as to whether you were drowned by the water or poisoned by the apple. Mrs. Jones's child, just large enough to get up to the attic, went over the open scuttle to the roof of the house. Losing its balance, it fell and was killed. The law of gravitation would hav but one result, viz., that the child should fall to the earth. It was not in sympathy with the child or its frantic mother. It cared nothing for the future possibilities of the child—whether it might be the instrument for the conversion of one or a thousand souls to the faith of Christ or Jehovah. Nor would the law hav been offended if the father had opportunely appeared upon the scene and caught the innocent and saved it alive. The law would not be tampered with, and had all the prayers, offerings, and sacrifices from the day of Adam to the moment the child began to yield to the law which compassed its destruction, been directed as a unit of appeal to Jehovah, either for the suspension of the law of gravitation or for a change in the law of the physical organization of the child to meet successfully the contingencies, the result would hav been the same. When the child fell a brick was also loosened from a pilaster and the same law brought it to the ground. It incidentally struck soft ground upon the end, and, the law of resistance being equal to the conditions, the brick was preserved intact. Be it said to the credit of the Jehovah of Moses, the God of Abraham, Isaac, and Jacob, he was not there, and was wholly ignorant of the circumstance, which he was also powerless to prevent.

The thief robs us by a law of his moral organization, caused by predominant selfishness and inertia or indisposition to activity. He acts in direct obedience to the blended qualities of his mental and moral organization. The law of self-preservation on our part prompts us to provide a temporal law, social in its nature, to restrain the thief by a penalty—which, in justice, must be only temporary, for he has committed only a violation of a temporal law, as to us, while he acted in obedience to the law of his make-up. Some one says he was a free-will agent, knew good from evil, and voluntarily chose the evil, "because the carnal heart is at enmity with God." But you are mistaken in this also, for there is no such thing as free-will agency. If you desire proof of this, try and exercise your free will to believe that three times two are eleven, or while some deluded or hypocritical priest is preaching a funeral fraud over your dead child try to whistle "Yankee Doodle" or "Rory O'More" and feel indifferent to the lovely babe. By these experiments you will demonstrate that you can not exercise free will in those cases where the subject-matter is of vital or serious importance—such, for instance, as being contrary to the force or law of reason, of love, of hate, of self-protection. Let the law of reason, of love, be wanting in its apprehension, as in case of a *non compos*, and the whistling at the funeral, or that three times two are a hundred, are quite possible. Did you ever see an innocent babe under an acute attack of cholera infantum or diarrhea, unable to lisp its mother's name, much less to make complaint of the racking pain it must endure, but knows not why, until its precious life is tortured out by some abnormal condition? I hav heard a lying priest, with saintly voice, tell the bereaved mother, who gladly would hav borne thrice o'er the pain and suffering of her darling child, that God in his infinit mercy had sent this dire affliction upon the child to draw the mother to him, "for whom he loveth he also chasteneth," which caused me to regret that indeed there was no hell for such as he. In this case also an unsympathetic modalic law was doing a work under conditions where a temporal physical law had been violated by some superinducing cause, against which error to the physical law there came the protest of pain. Whosoever charges such a case to even a mythical God has so violated a sense of justice and mercy by his ignorance that his final pardon could hardly be expected, unless he began repentance very early in life, with a license for eternity. There are in the Bible very many essential truths, but they were true before they were placed there, and receive no strength by being there; and to burn every Bible in the land would not destroy or alter them, for they are modalities or first principles, and had all been recognized as such long before they were thus made the subject of plagiarism. It has long been a conundrum to me why so much that is unprofitable and filthy can be tolerated in a book of its pretensions, to the exclusion of what inspiration might hav furnished with great profit to mankind. But as inspiration has otherwise been satisfactorily disposed of by other writers time and again, I will leave this matter to the reflection of the credulous. There are many other vital propositions, of both Mosaic and gospel economy, that invite careful and candid scrutiny, and which are now receiving a generous share of Liberal, intelligent investigation, to which they yield their essence of truth, as a morning fog in the presence of the regal sun. E. C. CLARK.

Nickerson, Kan.

Some Opinions on Liberalism.

The general principles of Liberalism are right. They are easily proved. Every fact in nature is a testimony against church dogmas and creeds. As a whole the facts of history furnish evidence against church organization. Yet organized Liberalism makes slow progress. Why?

The church is well equipped for war. Her social and business influence is a thousand times more than a match for our arguments—facts. She makes it a social and financial object for men and women to pay tribute to her. It is in her power to injure those who refuse to do so. Where necessary she uses that power. Against such power and influence right, justice, and truth are of little moment. The majority of people never reason beyond dollars and cents. Church theology and church organization are not the same. We see very few pious or even religiously inclined people, but many who want to be called Christians. Men do not fear the hell of theology, but organized church power they do fear.

The church is constantly doing little things to attract people. It builds up its power by catering to the weakness of human nature. The influence of music, women, and social gatherings are its elements of strength; the preaching is of little or no account. Not one in twenty of the average church-goers discusses the sermon, but nine-tenths of them can remember all the social appointments announced from the pulpit. The best minister of an orthodox church is not the man of great ability and learning, but the one of great social qualities, of whom the ladies will say, "Isn't he lovely!" Efforts made against Christian belief are in a great measure lost; the efforts that count are those directed against the organization. In Liberalism the church has but a feeble opponent. At best it is an unequal fight, but the odds might be reduced. Liberalism has been so long showing up the follies of religion, etc., that it has not found time to criticise itself. A battle cannot be won by simply attacking the weak points of the enemy; our own weak points want to be strengthened. It is important that we look to ourselvs, and tell our faults right out "in meetin'." The word Infidel is not a good one; its use is a detriment to the cause. Referring to it in a public address, the writer used about the following language: "I hav thought the epithet Infidel might be made popular as the name of the great movement in religion that is to lift the human race from the slums of error, and place it on a basis where knowledge and not belief will guide its destinies; but am now satisfied that the prejudice against 'Infidel' is too deep-rooted to be overcome, and for the good of the cause shall discontinue its use." We can throw this word overboard to the advantage of our cause, and not sacrifice a single principle. Let us avoid its use, and employ the better and more popular term Liberal. Many will acknowledge themselvs Liberals who shun the idea of Infidelity.

Many of our Liberal writers do not treat Spiritualism with proper respect. Spiritualists are Liberals. They are progressiv, and can always be depended on as anti-church people. We need strength. Lose sight of their theories regarding spirit return; that is not all there is to Spiritology. Extend the hand of Liberal friendship. Do not be guilty of saying, "Thou lunatic," for there is a chance that they may be right. If they are, the great principles of our reform will not be injured thereby.

Unthinking men and women judge of the merits of a cause chiefly by the men who are its leaders or advocates. Thus the church takes great pride in pointing out the good and prosperous leaders in the church. This is not argument, but it has more weight than a thousand sermons on the masses who are not capable of reasoning. Its force is doubled if a comparison fails to show equally substantial men in the Liberal ranks. Now, the church is strong and can stand the strain of a great many drawbacks. She has her dishonest preachers, deacons, etc., and the prayer-meeting always brings out a crop of cranks. But she is not troubled thereby. But among Liberals, few in number, a bad egg spreads its disagreeable odor over us all; and much to our hurt. I remember but one or two Liberals of any prominence who hav proved dishonest. Our record is clear in that respect.

Religion develops lunatics and cranks in great numbers, but Liberals do not set them up as representativ Christians; while the church always makes a great splurge over an unbalanced Liberal. They make him appear at his worst, and claim him as a representativ of the cause. It goes that way among the people, much to our reproach.

A word further on this subject. Cranks are generally made by getting one particular idea into their brain and harping on it so much that they lose interest in everything else. Then, also, men often take up some theory which seems so plain to them that they think the world only needs its attention called to it and it will adopt it. They promulgate it; try to reform the world; the world doesn't reform, but laughs the reformer to scorn—treats him with derision. His idea is perverted, motiv misunderstood, character maligned. He essays to defend himself, talks extravagantly and without judgment, broods over his wrongs, imagins he is a great reformer, begins to adopt all kinds of uncouth theories, and almost before he knows it develops into a modern crank. Now, if such men, as is often the case, make Liberalism a hobby, they do so to its everlasting injury. They prevent many people from joining the ranks. To lose them would be gain. They hav the right to advocate their peculiar idea. They can please their fancy with the thought that they are great reformers; but morally they hav no right to giv the impression that the ideas they hav form any part of the great principles of anti-churchism. Liberals should make an effort to keep such men under cover. Make them think they were born "five hundred years too soon," when in fact they belong to the Shaksperean age—anything to keep them quiet—unless they cease to associate their anti-modern theories with advanced Liberalism.

As I hav said, we hav but little to fear from church creed or Christian belief, but everything to fear from their organization.

We hav a great battle to fight with that. We hav just one point to assault that promises a victory for us. Our entire force must be concentrated on this one issue. That this issue is presented to us is lucky, because it makes it necessary for Liberals to unite on a single issue—the one thing we need. The Blair bill is a desperate attempt by the church to attach itself to the government. Such a thing never has been attempted in the United States before; and the traditions, the spirit and letter, of our Constitution being radically opposed to it, it hardly seems possible that the bill can become a law. Yet a fight must be made against it; and it is a great opportunity for Liberalism to form an organization that will become popular. Rightly managed, "The flag above the cross" can be made the popular battle-cry the country over.

Organization for some special object, with due regard to social requirements, will accomplish more in one year than ten years of disorganized, hit-and-miss arguments on a thousand different subjects. I do not mean to exclude the minor matters, but, having a chief object to be attained, keep it as the rallying-point. Now, as a closing summary, I set down the following as necessary for the progress of our cause:

1. The word Infidel must be expunged from our vocabulary.
2. The friendship and coöperation of Spiritualism must be courted.
3. The cranks must be controled.
4. The creeds of the church must be left to die of their old age, and our efforts directed against the organization.
5. Our organization must be more thorough—with some live issue—some definit object to be attained.

A LIBERAL.

Worcester, Mass.

Foreign Items from the London "Freethinker."

Christianity in Spain resists all the efforts of the Liberal government to render it tolerant. A Jesuit father at the head of twenty Catholic students has attacked an agent of the Bible Society at Biscay, and seized his Bibles, Testaments, and tracts, which were then torn up and consumed in a holy bonfire. The Spanish judges decline to deal with the case. While Protestants are treated thus, journalists are sentenced to penal servitude for criticising the state religion. Who says that Christianity does not make men fair and just and brotherly in their conduct toward each other?

Both the candidates of the London Secular Federation for membership in the school boards hav been defeated, and we are not altogether surprised, although we expected a better polling. Freethinkers hav—we regret to say it—been so long unused to work together for anything practical, that it will require more than one such struggle to bring them into line.

Mrs. Besant, we are glad to say, is returned for the Tower Hamlets at the top of the poll. We rejoice at it, but we can not regard it as simply a Freethought victory. Mrs. Besant's candidature has turned on many other questions than Secular education. She was recommended by the daily *News*, the *Star*, and the *Pall Mall Gazette*. The Radical clubs favored her as a politician. Above all, perhaps, there was Mrs. Besant's personal popularity and her womanhood, which is at present a distinct advantage. We frankly admit, however, that a good deal of Mrs. Besant's success must hav been due to the energy with which she fought the election, and the wide publicity which a good subscription enabled her to secure. Anyhow, Mrs. Besant is in. So is her friend, the Rev. S. D. Headlam. Both are in favor of Secular education, and we look forward with great interest to their work on the London school board. Mrs. Besant is a woman of great ability and energy, and she can do drudgery as well as make eloquent speeches. Mr. Headlam is more easy-going, but he is an honorable man who may be counted on to redeem his pledges.

The French clericals are much annoyed at the Paris municipality having ordered the cross to be taken off the Pantheon, late the church of Sainte Genevieve. But this is only part of the secularization which was decreed at the time of Victor Hugo's death. The cross had been only permitted to remain on account of its extreme hight. It is understood that the remains of Gambetta and possibly also of Blanqui will be removed to the Pantheon.

Our high church and conservativ journals continually speak of the French republic putting the clericals in the same category with other citizens as persecution. M. Lemoine points out that it is nothing of the kind, and that it was only by sheer and unmistakable persecution that popery was got rid of in England. The clericals hav never returned to power without reënacting their old persecuting laws, and were Englishmen in the place of Frenchman, they would doubtless put a wholesome restraint on the ancient mother church.

The American Secular Union.

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The Roll of Honor.

W. C. Smith, South Corinth, N. Y.	$20 00
Samuel D. Moore, Adrian, Mich.	20 00
John D. Powers, Woodstock, Vt.	15 00
Owen Thomas Davies, Brighton, Cal.	10 00
W. H. Pepper, Petaluma, Cal.	10 00
A. F. Neunert, Portland, Ore.	6 00
J. D. Shaw, pamphlets and *Pulpit*.	6 00
San José Secular Union, per Mrs. R. H. Schwartz.	5 00
James Wardwell, Emmetts, Ida.	5 00
A. G. Church, " "	5 00
L. D. Gill, " "	5 00
Y. P. Mann, " "	5 00
John S. Merize, " "	5 00
Aaron Davis, Frederick, Md.	5 00
T. J. Conley, Lime Kiln, Cal.	5 00
B. B. Rockwood, San Pasqual, Cal.	5 00
Charles de La Baume, Uintah, Utah.	5 00
Joseph Lee, Fresno, Cal.	3 00
Simeon Russell, Volo, Ill.	2 50
Charles Tiffany, " "	2 00
Wm. C. Howard, " "	1 50
John Corbet, Minneapolis, Minn.	2 00
W. O. Williams, Tooele City, Utah.	2 00
Henry McElsander, Eagle Creek, Ore.	2 00
Katie Kehm, Ottumwa, Ia.	1 00
John Jost, Ogden, Utah.	1 00
Charles Crane, Kanosh, Utah.	1 00
John Leitch, Mazo Manie, Wis.	1 00
Luke William Gallup, Westminster, Cal.	1 00
S. Brewer, Ithaca, N. Y.	1 00
A. D. Cornwell, Bristol, Wis.	1 00
J. A. Geeting, McKeesport, Pa.	1 00

Brother Smith's is the kind of an Epistle from a Corinthian we are most happy to receive, holding that it is more worthy to be incorporated in the grand gospels of common sense than both of Paul's, giving evidence of a gentleman of culture, a student of history on whom its lesson is not lost, and a Liberal of broad ideas of nature and humanity. He writes:

Inclosed send draft on New York for $20, for Campaign Fund of the American Secular Union. Under a misapprehension of the time of the meeting of the late congress I did not send my communication quite soon enough to reach you at Pittsburgh. I am one of the few who hav never changed my opinions, having, like J. S. Mill, always regarded the "modern as I did the ancient religions, as in no way concerning me." I am aware that it is no easy task to combat the errors and superstitions resulting from education, tradition, and example. But the sentinels round about the posts of liberty must exercise unceasing vigilance in order to avert the calamity which has befallen the downtrodden millions of Europe, Asia, and Africa, who are being crushed by the iron heel of despotism.

Yours respectfully, WILLIAM C. SMITH.

My good friend S. D. Moore, a sturdy Secularist, whose seventy-six eventful years hav not cooled his ardor for liberty—for his brain is as clear and his heart responds as patriotically as when he championed the antislavery cause—enrolls among those Americans who do not propose to be ruled and duped by myths and dreams. Brother Moore is delighted with the work of the congress, the setback Brother Wolff gave the Sabbath Association, and believes that the American Secular Union is completing the true foundation of American freedom, and declares:

I must renew my stock in this noble work of complete Secularization and keep watch on these Christian meddlers, that they get no more unconstitutional laws palmed off on the American people. . . . That movement in reference to taking Girard College out of the hands of these meddlers meets my most hearty approbation. I feel that the congress was fortunate in putting at its head such a worthy and able leader as R. B. Westbrook. I trust that he, in company with Mr. Ingersoll, will giv this matter a thorough canvassing, so as to be able to meet the shabby plans the church party will muster up. Then those who hav a regard for justice and the rights of individuals will come solidly together to support this movement and hav the college where Stephen Girard willed it to be.

Yours ever for truth and right, S. D. MOORE.

John D. Powers stands as firm as the granit hills of his nativ Vermont for Secular justice, and though surrounded by superstition, can be depended on to keep our banner bright. He did not forget the American Secular Union when sending for his holiday presents to our jeweler treasurer at Rochelle, a circumstance which I know would make Brother Wettstein as proud as though it were for himself. For the American Secular Union is the "crown jewel" with both these gentlemen.

From the sparkling Southern orator and brave Texan Secularist, J. D. Shaw, of Waco, we are in receipt of a contribution of $5 worth of his able pamphlets, "The Bible—What is it?" "The Divinity of Christ," "Studies in Theology," "A Myth Exposed," and a renewal of our subscription to the *Independent Pulpit*, which is booming the Secular campaign as a political movement, and is growing brighter every issue. May Brother Shaw liv long and prosper, is the sincere desire of the secretary.

Owen Thomas Davies is another life member who openly maintains his Liberal convictions, and—more, much more—sustains them, too. In that beauteous garden of the world, California, nature seems to lure men from the solemn absurdities of the past, and they become ardent lovers of liberty. The name reminds us forcibly of

Arthur and Merlin of yore,
Of Griffith, of Conan, and Owen Glendour,

for it is of decidedly Welsh flavor, and if Mr. Davies possesses the sterling characteristics of that hardy race, we can hav no more valuable ally.

Brother Pepper has kept his nurseries for thirty years in Petaluma, and the place and occupation are suggestiv of buds and blossoms, of luxurious flowers and fruit-laden vines, and when to this is added that inimitable climate which we hear so much about, it is little wonder that the genial spirit of justice asserts itself where intellect abides.

From Portland Friend Neunert sends generous words and substantial aid. He is a stalwart iconoclast who is every ready to stand by our colors.

As the first contribution the present secretary received from a Union was, I believe, from San José, he has a warm regard for that activ host, at the head of whom are Mr. and Mrs. Schwartz. We are as grateful for their confidence as their assistance.

Emmetts is most fortunate, for Vice-President Wardwell is full of splendid enthusiasm, having built a fine hall entirely alone, and will donate it to the Liberals if they will organize and make a success. Surely there ought to be an awakening. O that some good Liberal would do that in this city! Brother Wardwell promptly redeems pledges made to his friend Putnam by Liberals whose names are given above, and promises to do what he can in future for the cause, and would giv $100 a year toward keeping a lecturer in his neighborhood who is not a crank, for he remarks: "A Liberal crank is worse than a preacher crank." Jas. Wardwell is determined the flag shall tower above the cross. To his generous associates we tender our grateful salutations.

In Frederick, Md., it seems there are still those who, like Barbara Freitchie, possess the pluck to defiantly shake the flag in the face of ecclesiastical rebels. However, we prefer that

Peace and order and beauty draw
Round the symbol of light and law,
And ever the stars in love look down
On Aaron Davis of Fredericktown.

Brother Conley is the kind of man from which heroes are made. He writes: "We hav a hard fight for our right to life, liberty, and happiness, but if we lose, the smoke of battle will obscure from view the taunting jeers of priestcraft over our defeat. They may take our lives, but our liberty—never!"

In San Pasqual Brother Rockwood is our standard-bearer, and bravely stands the brunt of the battle. There will be no retreat at that point.

Utah is looming up in the fight for liberty, and may soon be the banner state or territory of Secularists. A faithful friend of our cause there is Charles de la Baume.

Fresno's activ friend of Freethought is Joseph Lee, and he does not propose to giv up to ministerial dictation.

At Volo, Ill., headed by Brother Howard, Messrs. Russell and Tiffany form our "band of hope," and a right royal trinity they are. The amount they forwarded was a New Year's gift for the secretary, but I know they will excuse me if I turn it in to the Campaign Fund. My sincere salutations to this splendid trio.

Friend Corbet is anxiously watching the progress of mental liberty. He is a great reader, a deep thinker, and always willing to aid the cause to the extent of his means. We are going to wake up Minneapolis soon.

W. O. Williams is enthusiastic for reform, and often enlightens the readers of THE TRUTH SEEKER as to the status of affairs in his locality. He will keep the flag floating.

Henry McElsander, of Eagle Creek, even if the current is not favorable is perfectly willing to pull against the stream in bringing up the forces of freedom.

Katie Kehm is the brilliant young pagan "schoolmarm" of Iowa, who is thinking of entering the lecture field. From all reports she certainly would win fame, if not fortune. She is worthy of both.

The philosopher and writer of Ogden is our earnest ally John A. Jost. His work evidences the higher inspiration of humanity.

Chas. Crane, president of the Utah Wool Growers' Association, has no use for the churches, and though an importer of fine Merinos, does not take any stock in the lamb's book of life. Wm. Reynolds, of Wanship, is gathering them in.

Brother Leitch is a worthy worker who puts his shoulder to the wheel in his Wisconsin community.

Wm. Luke Gallup is another Golden state Secularist whom every reader of THE TRUTH SEEKER well knows. He sends words of cheer and aid.

Brother Brewer is another careful student, radical, but not iconoclastic. He forwards $1 for the Girard College redemption fund.

A. D. Cornwell, of Bristol, is one we are glad to greet, as he is not afraid to express his opinion, and certainly is willing for others to do likewise. An honest man is always welcome.

Brother Geeting's new home is at McKeesport. He will be remembered as the representativ of our cause at Washington, Indiana. To all these friends we bid a Happy New Year and many of them.

FREE SPEECH.

It appears rather strange that citizens of Chicago, in the state of Illinois, should be eagerly pursuing their papers this bright new year morning to ascertain whether Master in Chancery T. G. Windes, in his report on the Arbeiter Bund case, has affirmed or denied the people's right to free speech and free assemblage, or whether our blue-coated official despots shall be permitted to continue suppressing the heretofore acknowledged Constitutional right of citizens to peaceably assemble and discuss their grievances. That these uniformed bullies, under Bonfield, hav become the most-to-be-dreaded Anarchists, there is not the slightest doubt. For instead of protecting the people's rights they hav unwarrantably and premeditatedly violated them. Instead of preventing Anarchy they hav created it, and hav inaugurated a system of espionage on law-abiding citizens which would hardly be tolerated in Russia.

To the Chicago *Times* all honor is due for rescuing and vindicating the reputation of Chicago, the state, and the nation from the blind prejudice which had so insidiously been warping the judgment of our people, and arousing a reaction of sentiment. Through the bold and unwavering efforts of this public benefactor the people now realize the danger of placing the greatest fundamental right at the discretion of an ignorant and brutal police.

The Arbeiter Bund was treated by Bonfield with less consideration than a riotous mob. In vain was the representation made that the Bund was a lawful organization. The word of Bonfield was omnipotent, and the meeting was suppressed. Its attorney applied for an injunction to restrain the police from their threatened interference. The matter went to Master in Chancery Windes, who, while reporting his inability to find authority to issue a writ to preserve a personal right (as there are no property rights involved), yet very clearly and forcibly declares that the course of the police is without warrant of law.

He declares that the police hav no discretionary power given them to prevent the peaceful assembling of citizens, saying: "It is hostil and even dangerous to the genius of our institutions and in conflict with those upon which they are based to assume that a policeman, without judicial responsibility, shall exercise the judicial power to grant or withhold the right of citizens constitutionally to meet in public assembly." This is a black eye for Bonfield. Not one of the complainants was shown to be a lawless person. The Constitution of the United States prohibits Congress from making any law "abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition the government for a redress of grievances."

What Congress has no right to touch Grand Inquisitor Bonfield felt competent to knock down with a club.

Chicago has established its title to a liberty-loving community, as Mr. Windes says: "The complainants may also at any time hereafter in a peaceable or orderly manner insist on their right to assemble, and if the mayor or chief of police shall prevent or use force to prevent their peaceable and orderly assembly or cause their arrest, they and each of them hav a right of action in case, trespass, or for false imprisonment against said officers."

As the Chicago police hav shown no regard for the institutions of this country, and are so lacking in humanity and decency, it is high time that this check-rein be placed on their mad career. An eleventh-hour-repentance letter was sent to police headquarters from Mayor Roche when the report of the master in chancery was already well known on the streets. It was to the effect that the police must obey the law. Small thanks to Mr. Roche for his procrastinated missiv. However, the matter is referred to Judge Tuley for decision, and I think it safe to say that the injunction will be granted, and the reign of the club removed from Chicago. E. A. STEVENS.

C. B. Reynolds on His Western Tour.

Omaha, Neb., is situated on the Missouri river, and has a population of one hundred and fifty thousand, increasing with amazing rapidity. This city has eighty miles of graded streets, thirty-eight miles of paved streets, and seventy miles of sewers. It has one gas and two electric light plants. The gas company hav sixty miles of pipe already laid. The two electric light companies furnish twelve hundred incandescent and two hundred arc lights. The Omaha horse railway company has thirty-six miles of road in operation, the electric motor company ten miles, and the cable company five miles. There is an abundant supply of good, pure water. The waterworks company's plant cost over $1,000,000; they hav ninety-five miles of pipe already laid. The new bridge and electric motor, now in operation across the Missouri river, virtually make Omaha and Council Bluffs one

city, but I prefer to confine this letter to Omaha alone.

The city has a very large number of magnificent buildings of immense size and cost. Among the most gorgeous are the Paxton on Sixteenth and Farnham streets, the New York Life, and the Bee building, which covers an entire block. But always to me the most interesting buildings in any place are the public schools.

Probably no city in the Union has better school facilities than Omaha. The high school, situated in the heart of the city on a handsomely fenced ten-acre lot, has a capacity for seven hundred pupils. The value of the grounds and building is $1,250,000. The aggregate value of school sites in the city is $1,400,000. The school buildings cost $706,000; available school fund for this year, $300,000; number of pupils in daily attendance, 9,000. These facts and figures refer to public schools only. There are a good many private schools, besides colleges, academies, and seminaries.

The city abounds in churches, nine-tenths of which should be promptly converted into science schools, gymnasiums, and workshops for youth to practice in, and the other tenth should be furnished as musical academies. Until this great desideratum is attained, all church property should be taxed exactly at the same rate as the theaters, hotels, stores, etc. Why not?

Manufactories abound, and the famous smelting and refining works, affording steady employment for five hundred men the year round, are unsurpassed.

Down by the bank of the Missouri river is a cluster of many buildings, the majority of which hav the appearance of great sheds, but are surmounted by tall and characteristic chimneys which send forth black smoke, white steam, and gases that make their existence known by strong and disagreeable odors. Railroad tracks run on each side, and wagons loaded with coal, coke, lime, ore, and gravel are continually dumping their contents. The mere smelting of ore into bullion pigs is a comparativly simple and inexpensiv process. But refining, which is extracting from them their gold, silver, and copper, and freeing them of their impurities, is both costly and complicated. A bullion pig, such as comes in vast quantities from the Colorado smelters to this institution, contains ninety-eight per cent lead, and in a ton there will be from $20 to $100 worth of gold, and from $100 to $250 worth of silver, besides considerable copper. But the main work is to make pigs of refined lead, which go from this place all over the United States. The resources and future of Omaha can scarcely be overestimated. The salubrity of the climate, the richness of the soil, and the extent of the country tributary to it are a sure guarantee of her glorious future. Her immense stock-yards, packing-houses, smelting and refining works, machine-shops, foundries, etc., disburse millions of dollars every month, and her industries are in their infancy—sure of rapid, healthful, continual growth. Omaha, so prolific in all else that makes a great, thriving, prosperous city, is sadly lacking in genuin Liberals who possess the courage to openly avow their honest convictions. If organization could be effected, it would do much to impart stamina to the weakly ones. There are a few noble, independent Infidels who rejoice in their mental liberty, and liv out the ennobling principles of Liberalism. Vodrie T. Boyle is of this number, and so is that sturdy old veteran Liberal E. L. Emery, to whose kind help I am indebted for aid in collecting the exact facts in regard to Omaha. There is no better-posted man on actual values of real estate in Omaha and vicinity than E. L. Emery, of the Weir block. After much of effort I only succeeded in delivering one lecture. That was on Sunday afternoon at the Germania Hall. Local election excitement and other causes interfered so that there was but a small audience, yet those in attendance evinced great interest.

I found a pleasant home with that hard-working, self-sacrificing worker for Liberalism Andrew Jacobson, author and publisher of that most excellent aid to Bible study, "The Bible Inquirer." He has just issued a third edition, revised and enlarged. Most decidedly "The Bible Inquirer" is just the pamphlet to present to any honest investigator, and is needed by every Liberal. It is better than a concordance, enabling one who is unfamiliar with the Bible to readily turn to texts on any given subject. Besides one hundred and forty-eight palpable contradictions, it contains a fund of important information, cleverly arranged for ready reference. The price of the little book is only twenty-five cents, for sale at THE TRUTH SEEKER office.

C. B. REYNOLDS.

Mr. Hacker's Needs.

It is not the first time I hav had the misfortune to be poor, but when I read Mr. Hacker's letter in your last issue I greatly wished I had a $1,000 check to send to help him and Mrs. Hacker in their failing yet brave years. As you know, he was one of the first and the ablest to revolt against theological despotism in New England—quite as notable and serviceable as editor and publisher of his *Pleasure Boat*, a heretic man-of-war in Maine, as Abner Kneeland was in Massachusetts. The Christians down there were not so savage, or they would hav imprisoned or hanged Hacker before they jailed Kneeland in Boston. If ever a man did great and serviceable work, this man has done it. I trust those able will feel privileged to giv Mr. and Mrs. Hacker a lift in their old age.

E. H. HEYWOOD.

Princeton, Mass., Jan. 4, T.L. 17.

A Consensus of Opinion on One Subject.

E. C. Walker in Fair Play.

In these columns I reproduce from the Symposium in the TRUTH SEEKER ANNUAL for 289 the expressions of twenty-three Liberal speakers and writers touching the question of Prohibition. Of these, fifteen—Robert G. Ingersoll, Helen H. Gardener, Samuel P. Putnam, E. A. Stevens, Robert C. Adams, E. B. Foote, Jr., Lucy N. Colman, J. H. Burnham, John Peck, W. S. Bell, E. C. Walker, Juliet H. Severance, Elmina D. Slenker, John R. Kelso, and G. H. Dawes—declare unequivocally against Prohibition.

Two—Charles Watts and Mattie A. Freeman—think that the question is one with which Liberals or Secularists, *as such*, hav nothing to do. But it is quite clear that they also are opposed to the principle of Prohibition.

Parker Pillsbury's answer is not very clear, although he concedes that, "in themselvs," Liberalism and Prohibition do not hav "much" relation to each other.

J. D. Shaw does not touch upon the *principle* of Prohibition, contenting himself with a remark regarding the relation of Liberalism to the Prohibition *party*.

Frederic May Holland is inclined to favor high license, with Prohibition "at particularly objectionable places and times."

L. K. Washburn is a "disinterested spectator."

Ella E. Gibson says nothing regarding the principle of Prohibition, but thinks its expediency is yet an "undecided question." At the same time she holds that "the political Prohibition party is a fraud and a snare."

Susan H. Wixon is evidently somewhat unsettled in her views upon the subject.

Of the twenty-three not one declares unreservedly for Prohibition. This is encouraging.

Of the seven women who take part in the Symposium, four antagonize Prohibition while none of the remaining three squarely indorse it. This is still more encouraging.

L. K. Washburn's idea that the relation of Liberalism to Prohibition is that of a "disinterested spectator," partakes both of the comic and the tragic. How any Liberal can look upon a denial of liberty disinterestedly is a mystery. And Mr. Washburn should be aware of the fact that, abstract principles aside, the success of the Prohibition party means the triumph of the church; means national Sabbath laws, the Bible in the schools, God in the Constitution, and, in short, the enthronement of Christianity and the extirpation of Liberalism. Instead of looking upon Prohibition from the standpoint of disinterested spectators, Liberals should know it for what it is, the most deadly weapon that the church wields to-day, a poisoned dagger driven by the relentless hand of fanaticism through every defense straight to the heart of Freethought.

Miss Wixon remarks that "all laws are necessarily prohibitory, nature's laws included." In a sense, yes, but not in a sense justifying the government of man by man. It is a law of nature that fire burns, and, in burning, hurts the one who puts his hands in it, and by that pain he is "prohibited" from doing so, but I am not aware that a statute is needed to keep men from putting their hands in the fire.

While declaring that Liberalism and Prohibition are antagonistic, Elmina D. Slenker *seemingly* qualifies this declaration by adding, "and yet a generous prohibition of all evils is best." This is a sad misuse of words—a misuse both of "generous" and of "prohibition." That she does not by "generous prohibition" mean legal Prohibition is proved by her next sentence, "Prohibit by good advice and a higher education." Good advice and education are not Prohibition; no straining of meaning or construction can make them such. On the contrary, Prohibition renders it impossible for good advice to be heeded; no matter how much good advice you giv a man he will not act upon it so long as you stand over him with a club to compel him to heed you. And education acts from within, and through external moral influences, not by the law, by pains and penalties, by confiscation and imprisonment. One of the first lessons reformers should learn is precision in the use of words. To call Prohibition "generous," to say that we can prohibit by "good advice," is to employ language to conceal thought, is to use words so loosely as to culpably mislead inquirers and sadly retard the solution of vexing problems.

Upon the whole, the attitude of Liberals toward Prohibition is a cheering one for the cause of all-around liberty.

The Bruno Statue at Rome.

The contributors to the Bruno fund and the friends of liberty and Freethought generally will rejoice at the following news from Rome, which shows that the statue to Bruno is to be a fixed fact, "his holiness," the pope, to the contrary notwithstanding.

The committee pledged America as good for $1,000 for this noble work, of which about one-half has been raised. At the earliest opportunity the state of the account will be published and the work of completing the fund continued.

"Still the world moves." T. B. WAKEMAN,
On behalf of the American Committee.

New York, Jan. 5, 289.

ROME CORRESPONDENCE OF THE MAIL AND EXPRESS.

The municipality of Rome has decided to giv up, in the square Campo die Fiori, the necessary space for erecting the statue to Giordano Bruno, already sculptured by the clever sculptor Signor Ettore Ferrari. The statue will be raised then in the same place where the poor friar-philosopher was burnt alive by the popes. It is a great homage to free examination that the Roman citizens hav given. The Romans hav been for some time too indifferent to the electoral struggles, and to political life in general, and they had allowed the clerical party to spread in the municipal council elements which, if not all openly clerical, wished at least to be in accord with the Vatican. They did not wish the statue to the martyr of free examination to be raised in Rome, and a solemn protest of the human mind against the Vatican seemed to them an excess. Last winter, after a lively debate, it was decided by the municipal council that all deliberations on the erection of the statue should be remanded.

The clerical party had a moment of joy, but it was of short duration. The majority of the Romans made a hostil demonstration toward the resolution of the council, and a favorable one to Signor Crispi, to whom a deputation of citizens presented themselvs to express the sentiments of disgust of the Roman population at the resolution taken. Signor Crispi gave the best of answers. The government, he said, cannot, and must not do anything, because it is a thing that concerns the citizens of Rome. If your representativs hav not interpreted your sentiments you know what to do. Next summer there will be new elections. All the electors in Rome go to vote.

And so it happened. The next summer an immense number of electors went to vote, and all the members of the municipal council whose time of office had expired, and who were suspected of having a sympathy or meekness for the Vatican, were excluded. The other evening, when they were to deliberate on the concession of the Piazza de Campo dei Fiori for the monument to Giordano Bruno, the hall of the Campidoglio was full of people, and a great crowd was round the Campidoglio. Marchese Guiccioli, the mayor, put the question and opened the debate. Nobody asked to speak, and they ordered the voting to begin. Excepting a few, all rose to approve. When the mayor declared that the resolution had been carried by a great majority there was a storm of applause inside and outside of the Campidoglio. The statue, then, will be erected as a symbol of the emancipation of the Italian thought.

Lectures and Meetings.

W. F. JAMIESON is lecturing every night, and was engaged in Wilber, Neb., five nights. He will lecture one week in Shenandoah, Ia., where he may be addressed.

MR. CHARLES WATTS's lecturing engagements are as follows: White Hall, Ill., January 13th, 14th, and 15th; Burlington, Kan., 17th and 18th; Olathe, Kan., 20th, two lectures; Alamoso, Cal., 23d, 24th, and 25th; Denver, Col., 27th; Salt Lake City, Utah, February 3d, 10th, 17th, and 24th; Kaysville, Utah, 6th and 7th; Stockton, Utah, 13th and 14th; Morgan, Utah, 20th and 21st; Coalville, Utah, 27th and 28th. Friends requiring week-night lectures from Mr. Watts in Utah during February or the first week in March, or at places on his route back from Salt Lake City to Chicago, will please address him up to February 23d, care H. P. Mason, box 1,073, Salt Lake City, Utah.

THE death of Judge Krekle left his wife with no estate, and dependent upon her own exertions for a livelihood. She has decided to enter the lecture field, and L. B. Leach, manager of the Opera House, of Wamego, Kan., has become her business manager for general purposes. Her subjects are nearly all such as will interest Freethinkers, and we can cordially recommend Mrs. Krekle to societies and individuals desiring one or more lectures. She is able, entertaining, and eloquent. The following is a list of the topics she treats: 1. Evolution of Thought and Progress of Ideas. 2. Religion *vs.* Theology. 3. The Unity of Ideas. 4. The Brotherhood of Prophets. 5. Religion and Church of the Future. 6. Natural Morality Superior to Theological Restraint as a Safeguard to Society. 7. The Decay of Protestantism. The Cause. 8. The Ethical Movement—Culture. 9. Mental Enfranchisment. 10. Cause and Cure of Crime. 11. Woman's Equality Before the Law. 12. Woman as a Social Political Factor. 13. Marriage—The Home. 14. The Divinity of Motherhood and Fatherhood. 15. The Rights of Children. 16. The Relationship of Poverty and Crime. 17. Am I my Brother's Keeper? 18. Religious Amendments to the Constitution. 19. Thomas Paine as a Patriot and Reformer. 20. Thomas Paine, one of the World's Saviors. 21. The Modern Inquisition. Address L. B. Leach, Wamego, Kan., or Mrs. Mattie P. Krekle, 1101 Charlotte street, Kansas City, Mo. Her terms are $10 for a single lecture, or $25 for three lectures, and expenses, which will be made as economical as possible.

HERE is a fact for Sir Wilfrid Lawson. In Cardiff, Wales, in the year before the passing of the Sunday Closing act, the number of persons summoned for drunkenness on the Sabbath was 43. Since the passing of the act the numbers hav been 118, 127, and 139. The publicans should no longer oppose the passing of a similar measure for other localities. It seems to increase their takings considerably.—*London Tattler*.

Communications.

A Plea for Atheism.

Among persons of pious reputation, there seems to be a constant desire to attack, in one form or another, the now established and generally accepted ideas of Atheism. They speak of it in unmeasured language, and of those who profess it as persons who are necessarily immoral and decidedly wicked. The cumulativ arguments from men of creed hav awakened in the minds of the people not merely a doubt but a positiv conviction that the opposition, in form if not in fact, must indicate a weakness which now and in the future will be the cause of the total break-up of the churches belonging to the popular creed; and to-day superstition, bigotry, and intolerance are seen trying to work themselvs into a more subtle, threatening, and dangerous attitude, and the result thereof has been the erection of a mental arena in which the self-elected gladiators can display their skill; but as yet the Freethinkers hav obtained the victory, for their arguments and evidences are still unanswered, *i.e.*, irrefutable.

The researches into modern science hav dissipated the original and most ancient notion and belief in a God. The telescope has chased him from the heavens, and navigation has left him no heaven above, and just in proportion as man has grown in knowledge God has diminished in extent, and each acquisition of truth has lessened the domain of uncertainty over which he spreads.

In entering upon a discussion of this kind, Mr. Beecher must not forget that the *onus probandi* lies with the affirmer of every proposition; and if it can not be supported, then, as a matter of course, it refutes itself. No logic can be more simple or more conclusiv than this. The definition of terms is the first step in all philosophy, therefore the Theist should lay down the precise terms of the nature and existence of his God; in fact, it is his duty to do so, else where is the argumentativ ground for reason to explore and discussion to elucidate?

If the Theist does not define his position, what right hav we to argue with him? We are, as it were, fighting with shadows, on a quagmire which every moment sinks us deeper and deeper with our burden. What is Atheism? It is a negativ, a mere intellectual state respecting Theism, and therefore has no strictly definit existence. To what are we Atheists? To what description of God are we renegades? When we say to the Theist, "Prove to us that God exists," it is no answer for him to say, "Prove that he does not." Until a proposition has been proved or demonstrated to be true, it practically remains untrue; and the man who would be imposed upon by such methods has yet to learn the rudiments of Freethought. Atheism does not "deny" God, as Mr. Beecher informs us; but in demonstrating the Atheist's position I will endeavor to do so in such a manner as to enable you to form a conception of what I mean. The Atheist does not deny God; he does not say, There is no God, but he says, I am without "idea" of God; the word "God" is to me a word without meaning, a sound conveying no clear or distinct affirmation. If the Theist says to me, "I believe in God," it means nothing to me, because the word "God" represents to me no idea. If a man says to me, "Thought is of a black color," or, "The square of eighteen is sweet to the palate," or, "Jesus is the son of God," I should not understand him, for the three phrases are alike absurd and ridiculous to me. I cannot adopt them as truth. But the Theist can accept a phrase quite as mystic as these and adopt it as truth, repeating it from his cradle, until the constant repetition, like the dropping of water on a rock, has worn away the opposition which the absurdity of the phrase would hav created in his mind. That man's belief in God was inevitable, I admit, because Theism is a stage in civilization through which the race must pass; but, while such belief was inevitable, human progress has consisted in growing out of it. In the early ages of man's history he perceived forces that appeared superior to his own and independent of his will—the sun gave him light and warmth; the fire burnt, the thunder terrified, the winds buffeted, and all the various elements acted upon him despite his resistance. Therefore he attached to them ideas of power. Their action upon him produced sensations of pleasure or pain; he conceived a like or dislike for them; he desired or dreaded their presence. Then he prayed to the sun; he prayed to the moon; he prayed to the stars. He thought by vain sounds and useless practices to govern the elements, to change existence. O fatal error! But it has lasted till now, and, although we place the lightning conductors to guide and convey the electric fluid, although we hav learned to control in a great degree, and to use for our own purposes, fire, air, earth, and water, we hav still retained the practices of those ignorant men. Now, to a person who really believes that a God is ordering all things for the best, everything must be necessarily good, and he can for his own part care very little about his wrongs here, for it is the will of God, he says, and there the matter ends.

Mr. Beecher then states, with some degree of certainty, that "Belief in God is necessary as a preventiv to crime;" and asserts that "The Atheist may plunder and rob without fear of the consequences." Let me ask Mr. Beecher, "Do Theists ever steal?" What will be his answer? What can it be? "Yes." Then is not the belief in God and his power to punish totally insufficient as a preventiv of crime? You cannot brand a man as a liar, thief, and hypocrit because he cannot accept certain disputed doctrins or propositions, however reasonable they may seem to you. Who has not been amazed at the utter powerlessness of Theistic ethics to abolish or even restrain wrong-doing? The belief in God has at all times encouraged murder and bloodshed; it has led to human sacrifice; and sin is just as rampant and widespread as if the name of God had never been uttered. Surely there must be a better way to reform the world. Sad, indeed, would be our lot if we had no better. But the Atheist is convinced that he has a better; for while the Atheist needs no further inducement to virtue than the simple love of virtue for its own sake, the Theist does need such further inducement in the love and favor of God, and generally in the selfish hope of heaven and the base fear of hell. Thus the morality of the Atheist, even in theory, is higher, nobler, better, and purer than is the morality of the Theist. Atheism teaches that everyone in society has an obligation to his neighbor, and that he can never be held to be moral if such trust is broken. Honesty is manly; dishonesty is a social evil. What more can Theism advocate? Does the Theist believe that he is one whit the better because of his belief in a comprehensible something than I am? I advocate no robbery, fraud, or murder. Thus it seems to me that the Theist has a most degrading view of human nature when he asserts that Theism is necessary as a preventiv to crime. I venture to think that if Mr. Beecher will make a tour of inspection to our prisons and penitentiaries he will find that their inmates are all, without exception, "believers in God;" and, indeed, it would occupy a lifetime to tell all concerning how the believers in God hav persecuted and even murdered each other. Ignorant and miseducated men often mistake the true path to happiness and commit crime in the endeavor to obtain it. But Atheism would preserve man from lying, stealing, and murdering, not by fear of the anger of God, but because these crimes make this life itself a cause of misery. The belief in a future life is to my mind a great and dangerous obstacle to present reform. The Atheist who expects no hereafter says that if good is ever to come to man at all, if peace and justice are to prevail, it must be for him right here and now. But the Theist, on the other hand, who has his thoughts fixed upon heaven, generally regards this life as a vale of tears through which man must pass on his way to that land whose streets are of shining gold, and where we shall hav nothing to do but sing psalms, twang harps, and blow trumpets all day long; therefore his only desire is to quit this world as soon as possible; hence he can hav but little thought of human welfare. Atheism affirms one existence, the existence of which it knows, and refrains from speaking of an existence of which there is not a shadow of foundation.

It is said that Atheism has relation only to this world and to this life. Admitted. But does not Mr. Beecher think that it is necessary to liv well here—that a well-organized society, clean, healthful children, a society whose only noblemen would be men of noble deeds and noble thoughts, would be far preferable to the society now existing? And the society we should hav if man would only perform the duties he owes to his fellow-man would be a society coinciding with the burden of Massey's song when he said:

> This world is full of beauty as other worlds above,
> But if we did our duty, it might be full of love.

There are three words, says Shelley, by which kings and priests

> Support the system whence their honors flow,

And these are:

> "God," a vengeful, pitiless, and almighty fiend;
> "Hell," a red gulf of everlasting fire;

And

> "Heaven," a meed for those who dare belie
> Their human nature, quake, believe, and cringe
> Before the maker of earthly power

in wonder and fear; and it remained for the light of science to dispel the darkness and to remove the mental manacles by which men were fettered. Then one by one the myths began to fade away; one by one the phantoms disappeared, and facts, truths, and realities hav taken their place. The gods hav vanished, but man remains. As Byron remarks in his passage upon the ruins of Athens:

> Son of the morning, rise; approach you here;
> Come, but molest not yon defenseless urn.
> Look on this spot—a nation's sepulcher;
> Abode of gods whose shrines no longer burn.
> Even gods must yield, religions take their turn;
> 'Twas Joves's, Mohammed's; and other creeds
> Will rise with other years, till man shall learn
> That vain his incense soars, his victim bleeds,
> Poor child of doubt and death whose hope is built on reeds.

JOHN R. CHARLESWORTH.

The Function of Capital.

When first I read Colonel Ingersoll's Reply to Cardinal Manning, I did not notice his view of capital and interest because I wanted to congratulate him on his rapid approach to those sound views of the relations of the sexes, which always seemed to me the most important and fundamental part of Anarchism. But I am glad my friend Cook has taken up the subject. Colonel Ingersoll says: "In no other way [than by borrowing money on interest] could a capital great enough hav been formed to construct works of such vast and continental importance" as railroads. He should hav added, "under the existing bourgeois, or capitalistic system." And this is what I call the original sin of political economists—assuming the universality of the bourgeois system, which, in fact, is quite modern; or, in other words, confounding wealth in general with money. The most signal instances of this error are the so-called commercial theory of trade refuted by Adam Smith, and the doctrin still held by some of our Greenback theorists but refuted long ago by Ricardo, that money, meaning any medium of exchange, is wealth, and that a high value of paper money means a low value of gold, while in truth the value of gold is relativly constant, and a high price of bullion means depreciation of notes. But the same fallacy pervades all economic reasoning, and every improvement in economic theory consists in partly getting rid of it. With respect to the employment of labor by capital, it has been so lucidly refuted by Henry George—a writer whose works in some other respects leave much to be desired—that I can do no better than condense his argument in the third, fourth, and fifth chapters of "Progress and Poverty." To begin at the beginning, Mr. George says in effect that when a man works for himself, as if he gathers eggs, picks berries, or makes shoes in his own shop, it is very evident that his labor is not employed by, nor his wages drawn from, capital. In the case of the eggs or berries, the possession of these things is his wages, and there is no capital in the matter. In the case of the shoemaker, his wages are the difference between the value of the completed shoes and that of the leather, thread, and pegs with which he began, and this value is in no way derived from his capital (the aforesaid leather, etc.), but solely from his labor. So, again, where one man works for another on shares—a common practice in all agricultural countries—it is evident that his wages are not advanced by his employer but created by his own labor.

Sometimes, as in the whaling trade, the wages, though paid in money, are estimated in kind—such a share of the ship's catch, or, what amounts to the same thing, of its value. Here it is really as evident as in the former case that the wages are created by labor and not paid out of pre-existing capital. Only where the returns of the business can with a fair degree of certainty be estimated in advance is it customary to pay fixed wages, and the reason is evident in these, but not in other cases. The employer knows what fixed sum it is safe to pay for the work. In these, as in the other cases, the work precedes the payment, and is expected to yield more wealth than is paid out in wages. It is, indeed, true that in these cases the laborer has a legal claim for his wages, even if the enterprise should wholly fail. But this circumstance is accidental and immaterial. If the enterprise fails the legal claim is liable to become worthless. The actual payment of wages depends, law or no law, on the previous production of wealth. It is also true that where wages are paid, as most generally they are, by the day or week, a considerable amount may be disbursed by an enterprise which eventually fails. But in all such cases the employer, before becoming bankrupt, has received more wealth in stock than he paid out in money. It may perish through his inability to convert it at a forced sale; but it has been created all the same. Wages properly so called are never paid in advance of production. The few apparent cases are either charitable advances to a poor man, or else bounties required to bind the contract. Again, the subsistence of the laborers while at work is not drawn from previously accumulated wealth, but from contemporaneous production. At the harvest season scarcely any of last year's crop remains unconsumed. The groceries, pork, flour, etc., which a farmer uses to feed his hands are, in nine cases out of ten, neither his own produce nor purchases made with last year's produce, but advances made by the country merchant on the very crop which the hands are sowing or cutting. The real functions of capital are very different from either feeding or paying employees. They are to facilitate production by the use of machinery, to facilitate production by breeding or sowing, to facilitate production by the division of labor. That a railroad may be built there must be mines for iron, smelting works for pigs, factories for rails and nails, shops for rolling stock, horses, wagons, wheelbarrows, and the directly applied labor of surveyors, engineers, navvies, woodchoppers, etc. But it is no more necessary that money enough to pay the actual constructors of the railroad in cash should be accumulated, than that the railroad company should own the mines, smelting works, factories, forests, shops, and so on. What is

needed is only that mutual confidence among the producers engaged in all these different branches, which would enable them to deal with one another as the country merchant does with the farmer. And it is thus they actually do, with the exception of those who, having nothing to sell but manual labor, hav neither motiv nor opportunity to wait for that sole remuneration, their daily bread. Were the laborers on a tunnel paid in tunnel, which, if convenient, could easily be done by paying them in stock of the company, no capital for the payment of wages would be required, observes Mr. George. This is the just and reciprocal method of Socialism, which, generally applied, would render the accumulation of money unnecessary. C. L. JAMES.

The Sabbath Day.

While thousands of Christians preach that Sunday should be made a compulsory holiday and that we should hav a Sunday law, they forget that Christ himself was a violator of the Sunday law. Should they read what Christ said and did they would find he was not so crazy as one-half of our fanatical Christians of to-day. Mark credits him with saying:

And it came to pass that he went through the corn-fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn.

And the Pharisees said unto him: Behold, why do they on the Sabbath day that which is not lawful?

And he said unto them: Hav ye never read what David did when he had need and hungered, he and they that were with him?

How he went into the house of God in the days of Abiathar the high priest and did eat the shew-bread, which is not lawful to eat but for the priests, and gave, also, to them that were with him?

And he said unto them: The Sabbath was made for man, and not man for the Sabbath. Therefore the son of man is Lord also of the Sabbath (Mark ii, 23-28).

He not only breaks the Sabbath, but upholds David, who did likewise, and ate the holy bread that was made for the priests only; and again, he says the Sabbath was made for man, not man for the Sabbath, and the son of man was Lord also of the Sabbath, yet the so-called Christians of to-day reverse this, and instead of man being lord of the day, they want the day to be served as a lord and tyrant. It is plain, according to their inspired book, that man was to do as he pleased on that day, *i. e.*, he was to be lord of the Sabbath; and, again, even the old God—God No. 1. or God the father—called it a day of rest. And he himself rested after talking to nothing for six days, saying: Let there be this, etc. So if God No. 1 rested on that day, and God No. 2 said the day was made for man and he was Lord of that day, there is no reason why he should not rest and enjoy himself upon his day, for as man is lord of the Sabbath, God must be Lord of the other six days. And it is plain that the six must be the holy days, or God's days, and the seventh is man's. However, this is another biblical tangle that they hav not yet unraveled. Yet it is plain that David and Christ did not respect the Sunday law.

SAM KELLY.

Social Economy.

I wish to call the attention of some of the Liberals in the United States to the fact that there is something else required of them besides a continual expenditure of mental strength against Christianity. Whatever may hav been the evil disaster resultant from the dominance over human thought of that system of speculation, there hav been, and there are now, at work, other evil factors, whose tendency to prevent human development and retard the advancement of the intellectual world is quite as conspicuous in its results. Clear-sighted men perceive that the greatest obstacle which the reformer has to overcome is the blind faith with which men regard the institutions of their fathers. This does not refer solely to religious institutions by any means, but to every custom, habit, peculiarity in line of thought, etc. Is there a Liberal in America who would say that theology is the only institution which is, or can be, radically wrong without attracting the attention of the masses of men? Are there not institutions which the majority of people consider fair and desirable which in themselvs produce vice, misery, and poverty?

Why do people starve in a land of plenty? Why are thousands of healthy and willing men and women crushed into a premature grave by anxiety, by the pressure of competition and the fear of poverty? Why do strong men groan in large cities when winter comes and work is scarce, and feeble women and children cry for bread they cannot find?

Why is the life-blood of our country drained away by a mortality double among the poor that among the rich? Is nature niggardly? Is there not food enough for all? Is all the land occupied or put to productiv uses? If not, why, then, is it that thousands hunger for the bread which nature holds within her breast, which may be had for the digging? Is it that men are lazy, that they prefer the chance of charity to the regular but scanty fare of honest labor? No. Is it that there is not sufficient wealth produced, or can be produced, which, after consumptiv desires are gratified, may remain as capital for increased productiv purposes? No. Is religion the cause of poverty, of actual starvation? Does theology condemn men to work for wages whose tendency is always toward a minimum which will but support an animal existence? I hardly think it. Then why is it that we thus suffer from the effects of an evil constantly augmenting?

The duty of a Liberal is double—to free the intellect; to free the animal. Bear in mind that it can only be in the elevation of the advantages of the latter that the former can assuredly advance. Men must hav leisure for improvement; and that leisure can only be found in the diminution of the hours required for the gratification of animal needs. Time is what is wanted. Time for improvement. Time to progress in knowledge; that is, time to study, to develop, to acquire the ideas and arts of others, to benefit by the experience of the *whole* world. And every moment devoted, beyond a certain number, to exertion for the acquisition of actual necessities deprives the brain of an equivalent amount of energy necessary for its development. Does any sensible Liberal (for all Liberals are supposed to be sensible) imagin that the complete extirpation of theology and its concomitant disadvantages would benefit the world economically to any appreciable extent? Would poverty decrease? crime diminish? Would it hav a tendency to check the mighty waste of wealth in luxury and dissipation and turn it to productiv uses? Would it change the tide, and make the poor grow richer and the rich poorer? There is not a Liberal in the land who will say Yes. Then what will?

That's the question, and discovery of cause precedes application. I do not write this for the purpose of supporting through this column any theory, but simply to call the attention of a great number of Liberals to the fact that while their efforts are directed against one monster a many-headed devil in the rear is rising and gaining strength. It lies in the fact that under our present economical institutions the tendency of the fruits of labor is to unequal distribution. I appeal to all Liberals to take up the study of social science with reference to the fact stated above. I do not wish them to relax any efforts to crush out mythology, but to giv more attention to this; for it is through this means that the salvation of the race will be worked out. H. W. HAMMOND.

Orange, Mass., Dec. 22, 1888.

Charles Bradlaugh On His Victory.

From the National Reformer.

No person need now on any occasion whatever take an oath unless he desires to do so. By section 1 of the Oaths act, 1888, any person who on any occasion, or under any circumstances, where an oath is required, shall say either, "I object to be sworn, I hav no religious belief," or, "I object to be sworn: the taking of an oath is contrary to my religious belief," is at once entitled to affirm. The judge or commissioner or officer charged with administering the oath must allow the affirmation, and has no right to ask any question whatever. There is no obligation on the person to say one word beyond either of the forms of words already quoted. No counsel or attorney or other person has any right on this head to question the person so claiming to affirm. The person claiming to affirm after he has used one of the sets of words quoted may legally, and in principle ought to, refuse to answer any question whatever touching his claim to affirm. The objection and statement should be made slowly, quietly, and very distinctly, but most respectfully, on the witness entering the witness-box, or on the juror being told to take the book to be sworn. There should be a complete avoidance of anything like defiant or self-assertiv declaration. There is now only one simple form of affirmation, that given in section 2 of the Oaths act, for persons whether religious or without religion. In the event of any magistrate, coroner, or commissioner offering any insult or making any hostil comment on a person so claiming to affirm, the exact words should be at once carefully written down and at once sent to me, verified, if possible, by independent testimony.

All Freethinkers in any part of the United Kingdom can now, under this act, affirm as jurors without question.

All Freethinkers are now, and for the first time, competent as witnesses in Scotland. It is trusted that all will avail themselvs of the affirmation.

In any case in which the oath of allegiance is required, affirmation of allegiance may now be substituted. Freethinking justices of the peace who hav already taken the oath of allegiance are now protected from penalty, as the oath is made valid by section 3. I, who hav been liable to be again sued by the crown for £500 penalty for each vote I hav given, and for each debate I hav taken part in since the general election of 1885, am now protected, as the swearing at the table in 1885 and 1886, which the courts declared would be null and void, has been made valid by section 3.

The whole of the difficulties as to written affirmations in lieu of affidavits are now cleared away by sections 1 and 4. Many judges and officials hav hitherto refused to receive written affirmations under the Evidence Amendment acts, 1869 and 1870. Those acts are now expressly repealed by the present act, and the words of section 4 giv the form of written affirmation; while by section 1 affirmation is permitted, "instead of taking an oath, in all places and for all purposes." The most grateful acknowledgments of Freethinkers are due to Earl Spencer, the earl of Aberdeen, Lord Coleridge, and Lord Esher, for activ help given in passing the bill through the House of Lords, especially remembering that each one of these peers is earnestly opposed to our Freethought, and has been moved only in this legislation by a desire for justice. If I might without offense, I should like to add my most respectful tribute to Lord Esher. As law officer of the crown he prosecuted me twenty-one years since; as puisne judge he held at chambers that my evidence was not receivable before an arbitrator under the act of 1869, and the full court upheld his judgment; I hav had very many times to argue before Lord Esher as master of the rolls in the court of appeal; and this very "Oaths act," which he has generously helped to pass into law, is in effect the repealing of the common law as interpreted in the judgment he delivered against me four years since. The judge was sometimes a little hard, but I knew he always meant to be just. I always bowed without complaint to his decision, even though I did not accord with it, and continued to struggle against it. I knew that my opinion might be colored by my strife, and that he on the judicial bench was authorized to interpret. The member of the House of Peers, though opposed in religion and politics, has been very generous to his lesser adversary. I am sorry that I am unable to write anything kindly of the lord chancellor. He preferred fighting me right through, and I thought, and still think, with unfair weapons. Some who know him better than I profess to do, say that he has a kindly nature. In more than ten years' continuous fighting he has never let me find a trace of it, though I trust that I am never too unwilling to find a pleasant phase. It may be that he thought me too bad to be ever treated well. At last for me, at any rate, the oaths fight is over, and the parliamentary struggle is more than half finished. No other duly elected member can hav the 3d August, 1881, happen to him in the future for similar cause. On the 23d of June, 1880, standing at the bar, I asked the House:

Do you mean that I am to go back to Northampton as to a court, to appeal against you? that I am to ask the constituency to array themselvs against this House? I hope not. If it is to be, it must be. If this House arrays itself against an isolated man—its huge power against one citizen—if it must be, then the battle must be too.

And after this I did go back, and the battle was bitter enough. Reëlected, I spoke again from the bar on April 28, 1881, and told the House, as I stood with my return in hand:

I hav been hindered in every way that it was possible to hinder me, and it is only by the help of the people, by the pence of toilers in mine and factory, that I am here to-day, after these five struggles right through thirteen years. I hav won my way with them, for I hav won their hearts, and now I come to you. Will you send me back from here? Then how? You hav the right, but it is the right of force, and not of law.

And in a third speech, at the same bar, on Feb. 7, 1882, I told the House:

If I am not fit for my constituents, they shall dismiss me, but you never shall. The grave alone shall make me yield.

And now all this seems long ago. I hav sat in the House and worked as a legislator through three full years, doing at least a little each year to justify my presence there. The House since 1885 has been very generous to me, and has helped me to achieve work which I could not hav done had it been hostil, or even if it had been indifferent. If the House would be as just to my constituents as it has been generous in its audience to myself, and would voluntarily erase the obnoxious resolutions from its journals, then the page of the struggle story might be well closed. CHARLES BRADLAUGH.

"IT is not safe," warningly to his brethren says Dr. J. O. Murray in the *Homiletic Review*, "for the minister to quote from the pulpit what his scientific professors taught him ten or twenty years ago in the class-room. Some of the so-called scientific statements made by divines in a late general assembly were, as viewed by scientific men, so much hopeless blundering. They only made men of science laugh. But they were uttered with a sublime unconsciousness of their egregious folly." Just so. The average Methodist minister knows as much about the conclusions of modern science as a horse knows about astronomy.

THE *Mid-Continent* groans over the alleged fact that in three-fourths of the garrisons of the United States army there are no chaplains. Our government, says the *Mid-Continent*, has from its foundation recognized its obligation to provide religious instruction for its army and navy. This is not true. The founders of the government recognized their obligation *not* to provide religion for anybody, and embodied the obligation in the Constitution, but the churches hav prevailed upon the politicians to override that instrument and saddle a burden of several thousand dollars per annum upon the people for their benefit. The arrogance of the religious folks of this country is equaled only by their skill in maintaining their religion at the expense of the public.

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A new edition of "The Brain and the Bible" is now ready for the buyer, improved and illuminated by a splendid portrait of the handsome author, Mr. Edgar C. Beall. The Preface to this work is by Col. Robert G. Ingersoll, and he says the arguments it presents cannot be answered by all the theologians in the world. The author's contention is that the universe is natural, that man is naturally produced, and that there is a necessary relation between character and brain. Among subjects Mr. Beall treats are: The Fall of Man; the Plan of Salvation; Is Nature Self-Existent? the Design Argument; Scientific Theism, and the Logic of Jesuitism. The book contains nearly three hundred pages and sells for one dollar. It is one of the best books Liberalism ever produced.

Helen Gardener's "Men, Women, and Gods" is another book the popularity of which has demanded a new edition—the seventh. This work, we presume, will be read and admired when the men and women of to-day hav all gone where the gods of yore hav gone. This book likewise contains a portrait of its beautiful writer. Price fifty cents in paper, and one dollar in cloth.

Mr. B. F. Underwood's "Woman" has also been honored with another edition by the reading public. In these days of discussion of the failure or success of marriage, so much of either of which depends upon the woman in the case, this book is worth careful study. Price ten cents.

Voltaire's "Pocket Theology," being sharp and pertinent definitions of theological terms, viewed from the point of view of a philosopher and satirist, is again in print. It is a splendid book to read to a Christian friend. Price twenty-five cents.

The Truth Seeker Annual for 1889.

From James Hedden, Publisher Dowagiac, Mich., Times.

The ANNUAL is certainly a gem, and $5 would not induce us to part with our copy if we could not get another one. It hits us squarely, as we hav had many a tilt with literary friends whose eyes for the old would not let them see the genius of the new, by claiming that Ingersoll was at once the poet laureate of the living and the dead. This almanac settles it to everyone who reads it.

From the Denver, Col., Arbitrator.

A valuable publication. Well worth the price. Contains answers of twenty-four distinguished Liberal writers to fourteen pertinent questions relativ to the status and prospects of Liberalism in this country. The answer to the fourteenth question, "What do you advise as a remedy for economic troubles?" we hav perused with care; and, while they contain evidences of anxious interest, we regret to say that they generally show a lack of technical acquaintance with those philosophies that are calculated to suggest the adequate remedy for social ills. The comparison between the poetic thoughts of Shakspere and those of Ingersoll is highly entertaining and is far from disadvantageous to the latter.

From the Investigator.

This large, useful, and handsome pamphlet of 124 pages, published at the TRUTH SEEKER office, 28 Lafayette place, New York city, is valuable and interesting for two important reasons. It contains twenty-five very good articles from able writers—Colonel Ingersoll, Messrs. James Parton, S. P. Putnam, Charles Watts, E. M. Macdonald, E. A. Stevens, Parker Pillsbury, L. K. Washburn, W. S. Bell, J. H. Burnham, G. H. Dawes, Mrs. M. A. Freeman, Mrs. E. D. Slenker, Mrs. Lucy N. Colman, Miss Susan H. Wixon, Miss Helen H. Gardener, and a number of others, all devoted to the subject of how Liberalism can be best sustained and promoted. This ANNUAL also contains a calendar or chronology of Liberal martyrs, dates of their births, deaths, etc.; likewise a picture of the statue of Bruno at Rome. An excellent publication to refer to and preserve.

Superstition in Crime.

A most savage exposition of the result of the Christian belief in witchcraft is the picture on the title-page of this issue of THE TRUTH SEEKER.

The Massachusetts tragedy is historical evidence to the brutality of the Puritans; as is the English murder committed nearly two hundred years subsequently. Between these two, as well as before the first, hundreds of persons perished at the hands of ignorant and ferocious Christians. The existence of witches is recognized by the Bible, and in that barbaric book is also the law by which the Christian church has justified their murder. The latest crime of this nature occurred in Kansas on the 19th ult., and was the direct result of superstition engrafted upon ignorance. The horrible story is as follows:

Several weeks previous to that date, an old negro servant of Eugene Bartlett, a wealthy cattleman of Kingman county, who was known as "good old Rebecca," conceived the idea that she was bewitched by Jennie Bartlett, who was about twenty years old. While gradually showing an increased dislike for the girl, she kept on with her work, but two days before the commission of the crime, in the presence of the family, she told Miss Bartlett that she was being hoodooed by her and she would hav to cease or there would be trouble. This created considerable merriment, but the old colored woman watched her opportunity for breaking the spell of witchcraft.

Monday evening, December 19th, early, all the family except Jennie went to visit neighbors. Shortly after their departure Robert Donnelly, a young man who livs at Bross, called to see Jennie, as had been his custom for some time, and remained until about 9 o'clock, when Rebecca appeared and stated that there was a very sick horse at the barn and she wanted him to go up to Bross for some medicin. He left in response to the request.

As soon as the young man was out of hearing the servant caught the young lady, and tying a rope around her hands swung her up to a joist with her feet about two feet from the floor. This done, she stripped her of her clothes and covered her body with paint and then tar. In a short time she had placed a kettle filled with kindling-wood under her, and after putting a large amount of oil on it applied a match.

While the flames were curling around the poor girl's feet and limbs Donnelly returned with the medicin for the sick horse. Before reaching the house he saw a bright light shining through a window and heard frantic screams. He supposed some one had caught fire from an exploded lamp and hastened to the door. The front entrance was locked, and going to a window the horrible spectacle met his eyes. For a moment he scarcely knew what to do, but finally rushed back to the door and broke it open. Then he removed the kettle, cut the rope, and conveyed the girl to a resting-place. For a few minutes she was unconscious, but she soon recovered sufficiently to tell the story of her fiendish treatment. Her feet and lower limbs were burnt into a crisp, and a few minutes later death relieved her of the intense agony.

Except in details, and in its nearness to us, the religious tragedy is no more horrible than the witch burnings and hangings and drownings of Europe and America. In the heart of the old woman still linger some relics of African religious superstition, reinforced by the teaching of the Bible, which the colored race takes with fearful literalness, just as our New England ancestors did before heresy crept among them. Probably the old negress will be hanged; but how shall the cause of her crime be reached? Isn't the one who taught her her superstition as culpable as the instigator of a murder for revenge or greed?

The Sabbath Bill.

The Milwaukee, Wis., North Side Vorwaerts and South Side Turner societies hav indorsed the Secular protest against the Blair bill, which declares Christianity to be the official religion of the United States, and the Turners want the government and public schools to be secular. Copies of the protest will be sent to Congressmen Smith and Van Schaick. The Kalamazoo, Mich., *Gazette* reprints Mr. Wolff's speech against the bill, as it appeared in THE TRUTH SEEKER, and the Washington *Sentinel* will reprint the speech entire. A protest, as follows, is also being distributed from the office of *Freethought*, San Francisco:

"We, the undersigned, adult residents of the United States, twenty-one years of age or more, hereby respectfully but earnestly petition your honorable body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the national Constitution that would in any way tend, either directly or indirectly, to giv preference to the principles of any religion or of any religious body above another, or that will in any way sanction legislation upon the subject of religion: but that the total separation between religion and state, assured by the national Constitution as it now is, may forever remain as our fathers established it."

Dr. Westbrook, president of the American Secular Union, will also hold some public meetings in Philadelphia, the headquarters of the God-in-the-Constitution party, to protest against the passage of this bill. The California protest is a good form, and we urge Liberals everywhere to cut it out or copy it, and obtain signatures, sending them direct to the Senators from their states, with letters of the same purport. The Baltimore *American* and scores of other papers hav spoken out in denunciation of the bill, and the Sabbath Union will find its road a harder one to travel than Crafts and Shepard imagined.

Marriage and Divorce Laws.

The New York *Herald*, for the sake of making a sensation, has gone in for an amendment to the United States Constitution, in these words: "The Congress shall hav power to make a uniform law of marriage and divorce." The amendment was embodied in a joint resolution and introduced in the House by Representativ Springer, of Illinois, and referred to the judiciary committee.

This is an old scheme of the church, the idea being to make marriage a religious instead of a secular ceremony, and to make divorce possible only on scriptural grounds. If the amendment is adopted and such a law is passed, it ought to be entitled, A Law to Make Marriage a Fight to a Finish. The clergy hav always opposed the secularization of marriage, because that event is one of the three chief acts in a man or woman's life which brings money to the church and magnifies the position of the minister or priest. Their claim is that marriage is a sacrament, and that as it was "ordained by God" the representativs of that personage are the only proper officers to solemnize it. The legislatures of the various states hav made various laws, but all more or less ignoring the "sacredness" of the act and placing it on the basis of a civil contract, or partnership. Hence the tears of our self-constituted guardians.

There could be no objection to a uniform marriage law, provided that law made it a simple contract between the parties, and provided also that the law on divorce allowed the bonds to be slipped as easily as a partnership is dissolved, with due care for the assets and collateral issues of the firm. But to make a law that adultery only shall be a cause for divorce is to put a premium on that act. If men and women cannot be divorced they will separate, and the chances are about a hundred to one that if they can not legally take another partner, they will do so illegally. It is not good for man to be alone, and in this case man certainly does embrace woman. To force disagreeing husbands and wives to continue to dwell together is extremely bad for the present and future generations. Homes will be converted into arenas for scolding matches, if not worse, and the children will early learn how to make things unpleasant for *their* future partners. A law the effect of which is to do this is the worst possible policy; it is bad statesmanship, and is unpatriotic, inasmuch as it will destroy homes and families, which political economists assure us are the foundation of the republic.

The founders of this republic never contemplated that Congress should interfere in domestic matters, and it is not wise that it should. To increase the functions of Congress is to decrease the independence of the states. Home rule, from the family to the nation, is better than to hav all power lodged in a huge and unwieldy machine, which once started can commit a thousand crimes against liberty and justice before it can be stopped. Our cities should attend to all municipal affairs, the states to those things affecting its own citizens, and the general government to interstate, foreign, and national concerns. For Congress to meddle with marriage laws would be an intolerable usurpation of state rights as now existing, and to giv the national government such legal power would be to set the prying and domineering clergy—for they are the fellows who are

going to draft that law—astraddle the necks of the whole people, firmly fixed in their seats by the enormous power of the entire nation.

The fact that it is a clerical move is of itself sufficient reason for opposing the scheme. It might be going too far to say that no clergymen ever were engaged in any good work, but it is the absolute truth that whenever the clergy set about securing laws for their own benefit, the welfare of the people suffers. The clergy's interest and the people's liberties are diametrically opposed. When the ministers made the laws were the times when those frightful enactments which stain history's pages were conceived. The clergy put the barbarism of the Old Testament on our statute books, and it was only when the ghosts were retired from politics that they were repealed. The *Herald* is supporting the proposed amendment as a sensation to get advertising, but behind the buncombe scheme are the ministers and lay bigots of the country, who long to get a firmer grip on the lives of the people, and to regulate their conduct by the word of God as interpreted by themselvs. They are about the only advocates of the proposed amendment and law, and their reasons may be given in their own words, as told to a *Herald* reporter. The Rev. W. A. Leonard, of Washington, said:

"The canons of the Protestant Episcopal church are simple and very explicit as to divorce. Her clergy are permitted to remarry 'persons as God's word doth allow,' viz., (*a*) divorced parties 'seeking to be united again' and (*b*) 'the innocent party in a divorce for the cause of adultery' (canon 13, title 2, section 2). The easy and corrupt methods for securing absolute divorce prevalent in many parts of this country are abhorrent to the church. The holy rite of marriage should be performed by some authorized minister of religion, for it is a divine institution. And the ministers of religion should be made justices of the peace, as in New York state, so as to cover the civil rights of contracting parties.'"

The Rev. John H. Eliot, Jesuit, said:

"As a disciple of Christ, I believe that divorce from the bond of matrimony should be regulated by his word. I believe that the contracting of marriage without a religious ceremony has contributed greatly to the deplorably low views prevailing in this country. The highest authority on the subject, the Rev. S. W. Dike, says: 'The current was set wrong in part by the early Puritan dread of everything like ecclesiasticism. Marriage at the first was made a civil contract only, and a religious ceremony was forbidden or discouraged.' The civil aspects of marriage are recognized; the state ought to recognize its religious aspects."

These are the sentiments of all the church authorities, and the whole scheme is one to augment the power and prestige of the clergy, both of which are gradually dwindling away before the advance of civilization. There is small prospect of the amendment finding the necessary two-thirds vote in either house, and still smaller of its being ratified by three-fourths of the state legislatures. But the attempt, first made by the clergy themselvs some two years ago, shows that our spiritual rulers itch for an empire temporal as well as ghostly.

The Eugene City "Debate."

The unwisdom of noticing such scamps as Clark Braden is again shown by the result of the Eugene City, Oregon, debate between him and B. F. Underwood. It appears from resolutions adopted by the Liberals of that place printed in San Francisco *Freethought*, that Mr. Underwood was induced by deception of persons acting in the interest of Braden to visit Eugene City, the Liberals not being consulted at all and knowing nothing of the proposed debate until Mr. Underwood landed in the town. The resolutions further set forth that Mr. Underwood behaved himself well and Braden ill, and conclude by asserting that Braden should be condemned by all honorable men and women. This last sentiment, it will be noticed, coincides with those often expressed in these columns.

Braden, too, has not been idle. We hav received three printed copies of his side of the story. Between every line can be plainly read the man's dishonesty, charlatanry, and brazen meanness. We presume that there is not a statement made which is not either a falsehood or a fact distorted. But we do really hope that the following is true so far as Mr. Underwood's part therein is concerned.

"When Mr. Braden, after the audience was dismissed, Monday night, December 10th, announced that persons who had been inquiring for his pamphlet could come forward and obtain it, Mr. Underwood roared out, 'I forbid my opponent selling that pamphlet in this hall,' and denounced it as false and Mr. Braden as a liar. Tuesday night he demanded that the moderators forbid the sale of the pamphlet, and when they refused to do so, he vociferated, 'I take this opportunity to denounce that pamphlet as a mess of unmitigated lies, and I denounce that man'—pointing to Mr. Braden—'as an unmitigated liar and unprincipled scoundrel.'"

If Mr. Underwood made the remark attributed to him it was as truthful a sentence as any spoken during the debate.

We do not believe that the cause of Liberalism needs, or can be advanced by, further notice of this man. Dignified discussion will do much good by enlightening such Christians as can be induced to attend, but to oppose scholars to clowns is not dignified discussion.

Freedom to Speak.

The master in chancery, Chicago, has decided that the police hav no power to prevent the meetings of the Arbeiter Bund, which he declares to be lawful. He says:

"It is hostil and even dangerous to the genius of our institutions, and in conflict with those upon which they are based, to assume that a policeman without judicial responsibility shall exercise the judicial power to grant or withhold the right of citizens constitutionally to meet in public assembly.

"If the mere belief of a police officer that projected public meetings are for unlawful purposes shall operate to their prohibition of such meetings, such belief, created by error, malice, bigotry, or political partisanship, may be resorted to for the effectual extinguishment of a fundamental constitutional right.

"When citizens hav assembled, if they advocate or proceed to the commission of unlawful acts or the overthrow of government or the destruction of property, then the conservators of the peace may exercise their discretion in dispersing them."

The police did not claim that at the meetings of the Bund dangerous doctrins were advocated, but said that *after* these meetings the audience would gather in groups and denounce the government as tyrannical. Therefore they had prevented the gatherings.

It strikes us that the police is the more dangerous force of the two. If they can say arbitrarily who shall and who shall not meet in public halls, then Chicago is under monarchical rule, unauthorized and irresponsible, and the liberty of the citizen is gone.

But this whole scare about Anarchists is a political dodge to keep the present officials in power. Their charges are buncombe and blow and lies.

Monotonous Puerility.

Mr. E. C. Walker is dancing around like the Irishman at Donnybrook looking for a head to hit. There seems to be something in the philosophy of Anarchy which leads its followers to fight every other person in the world, and to be particularly belligerent toward friends. Here is Mr. Walker's latest blow:

"Sunday should be a *non* day, made so by law, that business may be suspended by all without injury to any. But no law should apply to that day that does not apply to other holidays, and no law should ever hav religious significance, or take cognizance in any way of religious reasons for its being.—*Truth Seeker, New York.*

"Why should Sunday be made a *non* day by law? Why, says THE TRUTH SEEKER, 'that business may be suspended by all without injury to any.' But suppose there are those who prefer to continue to perform their business duties on that day? Will you compel them to abstain from so doing? If so, wherein does your despotism differ from that of the church? But if not, if you 'let' them do as they please, what becomes of your '*non* day,' the day whereon business is 'suspended by all?'"—*Fair Play.*

Mr. Walker is hard up for a head to hit when he writes such unmitigated nonsense as this from *Fair Play*. We did not say that business, under a secular Sunday law, *shall* be suspended, but that it *may* be, by those who so choose. If anyone desires to work, let him, precisely as he can work now on the Fourth of July. Let anyone who wants, keep his store open, and let anyone who so elects trade with him. Sunday should be a legal *non* day simply to protect mercantil paper, and those persons who feel the necessity for rest or recreation.

Our Anarchist editor appears to hav great difficulty in being pleased by anyone but himself, and his captious criticisms are becoming childish.

Two Loving Bodies of Christians.

The Northern and Southern Presbyterians hav failed to unite, because the Southern Christians can not yet recognize the negro as a man and brother. The Northern Calvinists demanded that at the South colored Presbyterians shall be admitted to full equality with white Presbyterians in the Christian brotherhood, but the Southern committee insist that they shall be kept apart in an organization of their own, and which shall not hav the right of representation in the general assembly of a united church.

It is apparent that the Northern Presbyterians are moved by hypocritical motivs in making this demand, for they do not comply with it themselvs, and neither do the other Protestant denominations. The black Christians always hav their own churches, and we doubt very much if Dr. Hall, for instance, would admit a full-blooded negro to the communion table. But the Northern Presbyterians having extended their mission work in the Southern states and established some hundred black churches, desired that the Southerners should take them to their bosoms, admit them to their presbyteries and synods, and then the entire Northern and Southern Presbyterian bodies could dwell in harmony. The Southern Christians wouldn't. They wanted the negro churches to hav separate presbyteries and synods, and mingle with the whites only in the general assembly. The Northern churches in turn refused, and the two bodies of loving brethren could only agree to disagree.

It is probable, therefore, that the hypocrisy of the Northern and the prejudices of the Southern Presbyterians will always prevail to keep alive sectional animosity. But what will they do when they get to heaven? Will the negroes hav separate apartments in Abraham's bosom, and sit on the far-off corners of the stools around the throne of grace?

The Pope's Italians.

The pope has written to the bishops in this country that the Italians now here are in great danger of losing their souls because of the difficulty in meeting priests who speak the Italian language. This danger, the pope says, attends them both on the voyage over and on their arrival. Hence he proposes to send over some Italian reverends, and desires the bishops to extend to them all possible facilities for a successful hunt for souls.

To one conversant with the physical degradation of our Italian population it would seem that the pope's solicitude should be for their bodies rather than for their souls, the possession of which even may be reasonably doubted. On the voyage over they are crowded into small spaces, ill fed, and often brutally treated, and they arrive here hungry, dirty, and diseased. Morality is almost unknown. Almost every girl of sixteen has a child, whether married or not. Quarrels are of the most frequent occurrence. Honesty is a word for which they hav no Italian equivalent. They are sober only when deprived of the means of getting drunk. When ashore they herd together in the filthiest of tenement houses. They gather stale beer and drink themselvs into beastly intoxication. They obtain only the most menial of occupations, and liv in dirty barracks wherever they are digging aqueducts or railroad cuts and tunnels. They squander their small wages for drink, fight, and steal from the people dwelling near the field of their occupation. They are swindled by unscrupulous contractors, and they revenge themselvs by being about as low down in the scale of civilization as it is possible for human beings to descend. Compared with the Roman Catholic Italians the heathen Chinese are respectable citizens.

If the pope will set a lot of his priests to looking after their physical welfare, if he will make them honest, moral, peaceable, sober, and clean, he will find that their souls will take care of themselvs. They hav religion enough now. What they need is a bath.

Editorial Notes.

THE Buffalo *Courier* publishes a paragraph intimating that George Chainey has turned Methodist. This would not surprise us. George hasn't called in here for a long time, though his office, from which he proposed to publish *Psyche*, a Theosophical magazine, is but three minutes distant. The magazine has not appeared, but perhaps we shall hav it soon as a *Christian Advocate*. If his reversion to his old faith is really a fact, he might get up a debate with his old colleague Charles Watts. It would be worth traveling a long way to hear.

THE volume of Horace Seaver's writings, compiled by his friend Washburn, is now for sale. It is called "Occasional Thoughts from Fifty Years of Freethinking." There is much sound wisdom, deep philosophy, and knowledge of human nature displayed in the articles, and the writer can shake hands with himself for not having been once betrayed by his pen. The book was compiled with the desire to preserve the writings of one who has honored the cause of Freethought by his ability and devotion, and who is honored and respected by thousands of his fellow-beings as the Nestor of Liberalism. As we hav said before, it is a sort of memorial volume which every friend of the aged editor will certainly desire to possess, not only for the book itself, but for its author's sake. The price is only one dollar.

Letters from Friends.

LEIGHTON, ALA., Dec. 17, 1888.

MR. EDITOR: I hav seen several solvers in THE TRUTH SEEKER about the hen-and-egg question, so I thought I would send my answer. I worked a long time on it, and got twenty-eight eggs every time. If one hen in one and one-half days can lay one egg, six hens in one and one-half days can lay six eggs; one hen in seven days can lay four and two-thirds eggs; six hens in four and two-thirds days can lay twenty-eight eggs—answer. I hope this is correct.

LIBBIE C. TROUTMAN (aged fifteen years).

NATIONAL MILITARY HOME, WIS., Dec. 22, 1888.

MR. EDITOR: In THE TRUTH SEEKER of December 15th I perceive the hen-and-egg question is still worrying some of your readers. I offer this as the solution. If a hen lays an egg in a day and a half it will lay four eggs in six days; consequently six hens would lay twenty-four eggs. The good hens performed all their work in six days, and on the seventh rested—keeping it holy. S. F. Haseltine would hav been correct had he omitted the seventh day, as the time had not arrived for another egg to be laid. No hen that I hav ever heard of laid two-thirds of an egg.

CHAUNCEY BROWN.

BUSHNELL, ILL., Dec. 19, 1888.

MR. EDITOR: I see three attempts to help out "Constant Reader," in the issue of THE TRUTH SEEKER of December 15th. They all differ, like the different religious creeds, and I think they are all wrong. I will giv my statement of the problem. If a hen and a half lay an egg and a half in a day and a half, how many eggs will six hens lay in seven days?

Hen.		Hens.		Eggs.
1.5 days.	:	6 days.	:	1.5
1.5		7		
2.25		42		
		1.5		

2.25) 63 (28 eggs.

S. WEST.

BRONSTON, KY., Dec. 17, 1888.

MR. EDITOR: I would not hav said a word about the hen-and-a-half, egg-and-a-half, and day-and-a-half puzzle if Miss Ella E. Gibson had not said that the six hens would lay forty-two eggs in seven days. Now, this is the way I work it. I divide my six hens into four squads, a hen and a half in each squad. At the end of three days I collect three eggs from each squad, which givs twelve eggs in three days for the six hens. That is undoubtedly four eggs per day for the six hens. The balance is easy—four times seven are twenty-eight. If that is not correct, Mr. *Tribune* and Mr. TRUTH SEEKER, I will engage to eat all the eggs the six hens will lay in a twelve months' scratch. Now, Ella dear, you must not make such a mistake soon again. J. N. BROWN.

EAU CLAIRE, WIS., Dec. 3, 1888.

MR. EDITOR: The pathetic appeal of "Constant Reader" in your issue of the 1st inst. touched my heart, and I set to work at his hen problem, which really at first did look puzzling. But it is only the ridiculous verbiage of the statement which makes it so.

"If a hen and a half lay an egg and a half in a day and a half, how many eggs will six hens lay in seven days?"

Let us translate the data into decimal fractions, and we hav 1.5 hens lay 1.5 eggs in 1.5 days. All these may, according to a familiar rule, be multiplied by ten without changing their relations. Therefore fifteen hens will lay fifteen eggs in fifteen days; and therefore, again, one hen lays one egg a day. Six hens in seven days will lay six times seven, or forty-two eggs. There are many similar questions which depend for their puzzling qualities solely on a labyrinth of words. In England, where twelve pence make a shilling, one of them was, "If a herring and a half are sold for three half-pence, how many can be bought for a shilling?" The answer, of course, was twelve; but many people lost themselvs among the words, and could not find it.

C. L. JAMES.

LITTLE EGG HARBOR, Dec. 16, 1888.

MR. EDITOR: Your egg puzzle by "Constant Reader" has awakened some responses, and they greatly differ. Let us work it out by putting the hens to work, loaded up, so to speak, as Si Slokum would say. On Monday morning we will put a hen and a half a hen in our coop. On Monday the whole hen, feeling industrious, lays an egg. That is her part fairly done. On Tuesday forenoon our half hen gets in her work, and at 12 has a half egg on the nest. On Tuesday, immediately after 12, we gather the other half of our hen, put her in the coop with our whole hen and half hen, and she attends to her knitting, and the result is another half egg. On Wednesday morning we put in a fresh whole hen, and she adds an egg by night. At the close of Wednesday, the third day, we hav two whole hens, two whole eggs, two half hens, and two half eggs in our coop. Now, two half hens will make one whole one, two half eggs one whole one, and the three whole hens hav put three whole eggs in the nest in three days, or one egg a day for each hen. Now, six hens at one a day will lay forty-two eggs in seven days. What says Si Slokum? SAGE OF WINTERSETT.

PINE WOODS, N. Y., Dec. 16, 288.

MR. EDITOR: The replies of several of your correspondents in your last paper to "Constant Reader" in regard to the hen-and-egg problem, seem quite likely to place him in the quandary of the "Puzzled Pilgrim," illustrated in your paper a short time since. I hope to persuade him he is not so badly mixed as he might be. I think it fair to assume that the rate of laying should be considered as uniform, and the laying of half a hen equivalent to half the laying of a hen. Then, if a hen and a half lay an egg and a half in a day and a half, they will lay at the rate of an egg per day. If a hen and a half lay at the rate of an egg per day, six hens, being four times one and a half hens, will lay at the rate of four eggs per day, making twenty-eight eggs in seven days. Poultry-keepers, however, sometimes observe that actual experience "knocks out" the nicest mathematical calculations. Perhaps, after all, the most reliable way of ascertaining just how many eggs six hens would lay in seven days, would be to procure the six hens and make an actual test. I do not see how even the *Tribune* man could withstand the logic of a demonstrated fact. B. M. KNAPP.

JACKSONVILLE, FLA., Dec. 18, 1888.

MR. EDITOR: Hundreds ask the author every day what it was that exempted his family, him, and his clerks from the yellow fever. The reason, I presume, is because there was no such disease as yellow fever here at Jacksonville. What was it if it was not the yellow fever? Yellow fever consisted in the effect of a false rumor. It scared the public. They advocated the theory that yellow fever was a germ, a microbe, which after sunset floated on the air. They thought that it could be destroyed by concussion, or by adulterating the pure air with powerful poison, which we had to inhale, hence many took sick and died from the remedy employed for the destruction of the microbe. No such silly theory was advocated by me, therefore no poison to rid myself of the microbes was used, and as a natural result we all enjoyed the very best of health. AUGUST BUKSING.

NORSE, TEX., Dec. 17, 288.

MR. EDITOR: We had the pleasure of having Prof. W. S. Bell deliver an able and interesting lecture upon the "The Gods" at Norse, on Nov. 22, 1888. The Old Testament or Bible Jehovah-God was shown up in his true hideousness and moral depravity, as being in fact a moral monstrosity, a mere imaginary being, the fictitious creation of a designing and mercenary priesthood. His attributes ought to create abhorrence, instead of enlisting the adoration of all rational beings.

Some of the young people, nominal Christians, who were present at the lecture will not soon—no, never, perhaps—forget the convincing arguments the professor made. Their old idol was indeed shattered. Seed was sown that undoubtedly will bear fruit.

I only regret that our financial and other circumstances will not permit our having such lecturers oftener. We find our struggle for existence to be indeed hard. Millionaires, trusts, and vast combinations of capitalists are fast gaining control of everything, including the government itself, and we, the people, are being reduced to poverty and serfdom.

Fraternally, T. THEO. COLWICK.

HANNIBAL, MO., Dec. 31, 1888.

MR. J. R. PERRY: Your article of Dec. 15, 1888, in THE TRUTH SEEKER, referring to the Brotherhood of Agnostic Moralists as the mushroom society, headquarters Hannibal, Mo., has been perused. You say much of the constitution of the Brotherhood of Agnostic Moralists you cannot object to; your only objection is against article 2, section 4, stated to be to eradicate from the mind all belief in spirits, etc. The framers of the constitution fully comprehended the importance of a separation from all supernaturalism. The true Liberal disbelieves the old book called Bible being of divine inspiration. To it modern Spiritualism adheres to prove its position of a world hereafter to exist, spiritual or otherwise. Such delusion has called forth a disregard of any such belief and created the constitution of the Brotherhood of Agnostic Moralists, to which over five hundred, in one year, of the brightest minds in the United States and Canada hav signed their names and given their support. Judging from the success so far obtained, we hav reason to believe that this society will not be so short-lived as you predict.

F. H. RAU.

TO THE REV. GEO. W. SWEENEY, EDITOR CHRISTIAN INDEPENDENT, OAKLAND, CAL.

MY DEAR GEORGE: I use the adjectiv prefixed to your name, because I do still hold you dear in memory. Six months now hav gone since I wrote you an open letter in these columns offering you a fee of $25. I hav not been drawn upon for the money, although the First National holds the stakes, thus to say, and I can only conclude that you hav not earned the cash. It was my hope that you would come forward as all your brethren do when a fee is lying round and take the same in for the benefit of the Lord, who, poor and dejected, so much needs the last scrapings of the widow's locker. You did not see my offer? Well, I iterate. If you will write a little article for THE TRUTH SEEKER and separate the foreknowledge and foreordination of God almighty, you will be sent a draft for $25. To you this ought to be a bonanza—bigger than marrying some poor wight—or better than the pay for words of doubtful import spoken at a funeral. Of course, you get pay for a "send off" when you start a couple, telling them and their friends and the bystanders that God has joined them, and no ruthless hand should sunder the ties. Yes. By the authority of God you start them along life's fitful journey, and when the ruthless hand that never tires does part them, one to go down to hades, you appear again, and for another fee set the lost one going on a final "send off" to that place of which you know just nothing. Being, as thusly apparent, in the fee business, why not respond to my call? I make it in behalf of a large and intelligent body of men and women who are constant readers of their cherished paper, THE TRUTH SEEKER. When I say intelligent, I mean that I will pit them against ten times their number of readers of so-called Christian papers, for intelligence and real appreciation of all facts and theories presented. These friends are now panting for knowledge. If God's skirts could only be cleared of the stain of first knowing everything that would happen, then damning mankind for being there and doing the very things he knew they would do, then his character would be redeemed of its hideous aspect, now so much dreaded by the credulous. Hail, happy day, George, when you will settle this important question. If you had stuck to your original calling of teaching children facts, science, philosophy, and usefulness, you would hav been of value, but teaching dogmas, isms, and ologies is of no use here and less hereafter.

Let us hear from you soon. JOHN BUSHEL.

ROCHESTER, Dec. 17, 1888.

MR. EDITOR: Inclosed please find $3 for another year's subscription for THE TRUTH SEEKER. Orthodoxy says that God has implanted a conscience in every person, telling him when he is doing right or wrong. Now, if that is so, how is it that we all do not hav the same kind? If a Roman Catholic was to waste any of his holy water, his conscience would condemn him; but a Protestant might upset a barrelful of his conscience and it would not trouble him. I take no stock in the conscience theory. I believe it is the result of education and training. I would like very much if Colonel Ingersoll could spare time and giv us through the columns of THE TRUTH SEEKER his views on the subject of conscience, as I do not know of any person that could handle that subject as well as he could. By doing so he would greatly oblige, G. F. THOMPSON.

ST. JOSEPH, MO., Dec. 20, 1888.

MR. EDITOR: "The world moves." I picked up a paper this morning containing, with other items, under the heading, "The Pope's Support Appreciated," the following sentence: "The bishops draw attention to the great importance of the University (the one now building at our capital), which they believe will act as a bulwark against the rise of Rationalism and Freethought in America." Just how it will act as a bulwark is a mystery I cannot solve. It will further serve to disgust all Freethinking, reasonable people to see another building erected, costing millions of dollars, in which will be stuck, maybe in an obscure corner, a chapel. This will free the whole gigantic mass of priestly imposition from paying any taxes. A few more millions of dollars appropriated by a lot of lecherous priests to perpetuate their horrid mummeries and anti-republican, anti-democratic notions brought from the dead past! Go ahead, though. Instead of such influences serving as a "bulwark against Freethought and Rationalism in America," *i. e.*, against liberty and reason, it will strengthen the nineteenth-century lovers of liberty, who can behold in such wanton expenditure of money in the erection of useless universities only a grand scheme of robbery; an entering wedge in the very heart of our government to split it asunder; a great aristocratic temple erected to draw the wool over the eyes of the representativs of the people at Washington. How very appropriate that a second Vatican temple should be built at our American capital! Continue to usurp authority. Make yourselvs obnoxious by your opposition to our free schools (which we admit must be improved), and before you are aware of it, a mighty "ground swell" will arise all over the United States that will place a right estimate on the destructiv inroads of Catholicism against liberty and reason. Then no army large enough will be found to protect your priestly palaces. BREAD WINNER.

Dec. 30, 1888.

MR. EDITOR: I admire THE TRUTH SEEKER for its Liberality in giving all sides a chance to be heard, but don't you think that as the organ of the Secular Union, you are yielding valuable space that might be used to further the interest of the Nine Demands, when you giv so much of it to the discussion of that sum of all superstition, Spiritualism? Why not let the believers in that humbug use the space of their own papers to discuss the merits of their own folly? For one, I decidedly object to the valuable columns of THE TRUTH SEEKER being filled with such trash that ought to be used in defending and propagating the Nine Demands. I know I shall be accused of ill-Liberalism for objecting to this, but I cannot see any good reason why the organ of the Liberal League should be prostituted in this way. If Spiritualists hav anything to say for or against any of the Nine Demands, giv them all the room they want, but to use our organ in debating a question that has not the least bearing on these Demands, seems to me to be a wrong that I must protest against. There are many things relating to this world that might reasonably be discussed in THE TRUTH SEEKER, such as the assaults of the Catholic church on our public schools, the selling out of the Knights of Labor by Powderly to the same church; also, as is the case in one of our schools here, giving the use of the school-house every Sunday to Presbyterians for a Sunday-school, and many other questions that show us the danger to our liberties from the encroachments of the churches. But to prostitute the columns of THE TRUTH SEEKER by discussing table-tipping, etc., is too bad. You might as well fill your columns with astrology, witchcraft, or any other exploded demonology. You would serve the purpose of the Secular Union just as well.

In your words of caution to J. K. P. Baker you say, Spiritualism is a subject your readers seem to never tire of discussing. I believe you are mistaken in this. As long as you will giv them space I hav no doubt you will find cranks enough to occupy it, but if you could get a statement from the majority of your readers, you would find they are heartily tired of it; they merely grin and bear it for the sake of the good sense they find in the paper. With that exception it is not many that will take the trouble to complain, as they do not wish to be drawn into any controversy. They prefer to drop the paper when it gets to be more of a Spiritual organ than the organ of the Secular Union. And more, I believe the inconsistency of a paper like THE TRUTH SEEKER

and members of the Secular Union countenancing such superstition causes many to shun the Secular Union itself.

D.

EAU CLAIRE, WIS., Dec. 24, 1888.

MR. EDITOR: Being an old advocate of women's rights, I want to call you as witness to the refutation of certain masculin assertions afforded by the late election in Boston. The lord of creation saith, "The women would vote just the same as their husbands, and so the number of votes would be doubled, but the result not changed." You say, "The women decided the election." The lord saith, "The women are the special victims of priestcraft, and their votes will be against intellectual liberty." (Not very consistent with his former assertion, by the by, but who ever expects consistency from a lord of anything?) You say: "The motiv moving the women was the attempt of the Romanists to control the schools in the interest of the Catholic church. . . . 'Elect no more Roman Catholics to the school board' has been their cry." The lord saith, "Women don't want to vote, and, unless forced to, wouldn't vote if they could." You say, "More earnest workers than the women were never seen." The lord saith, "The scenes of a heated election are not fit for women to witness." You say, "Their presence at the polls was conduciv to good order, and at one place a row was stopped by the policeman exclaiming that there were ladies present and that talk of the kind being indulged in was out of place." The lord saith: "The ballot and the bullet go together. Women ought not, and, indeed, cannot, vote unless they are prepared to fight also." You say, "Only in one instance, quickly suppressed, did the roughs attempt to annoy them." In conclusion you say, very truly, that if the Protestants replace Catholic with Protestant dogmas the change is not of much account. I feel moved to add, neither is voting anyway. Absolute personal liberty is, in the noble language of our collegians, "the cheese" for women and men alike. But the election at Boston shows that women are benefited by every extension of freedom, however small, in the same way and to the same extent as men.

C. L. JAMES.

MAYO, MAINE, Dec. 3, 1888.

MR. EDITOR: G. H. Dawes, of Pittsville, Wis., gave us a lecture last Friday evening. His subject was, "Has Christianity Benefited Woman?" His lecture was systematically arranged. He spoke fluently, without hesitation, showing that he was master of his subject. Considering the small audience—not over twenty-five persons, though nearly one-half women—it was hard work for him to talk in a large hall to empty seats. Political and church interests combined held the people back from attending a free lecture. It would require the mental force of a second Ingersoll to bring out an audience to an Agnostic lecture here. We hav a strong Catholic society here, with which one of the old parties is in league; whilst the other party is in league with the Methodist and Congregational societies, hence the leading politicians gave us a cold shoulder. But in a financial respect we were more successful. Though I am the only Liberal here that could take an activ part in doing anything toward defraying the expenses of the lecture, for Mr. C. B. Haseltine, another member of THE TRUTH SEEKER family here, is rather too old and infirm to giv any assistance. Mr. Dawes came here without knowing that I could raise anything for him. But I succeeded in raising a subscription of $14. Twenty-two persons contributed. Amongst those that are considerably advanced toward full-fledged Liberalism—for I cannot consider any person a full-fledged Agnostic who can afford to hav an Agnostic publication but does not subscribe for one—are D. N. Smith, leading hardware merchant and tinsmith; Fred Johns, editor of our local newspaper; John Hodgson, retired farmer.

I must do considerable more missionary work before we will venture to hav another lecture here. I hav distributed the American Secular Union tracts which Mr. Dawes left me, and I am distributing copies of THE TRUTH SEEKER and *Freethinkers' Magazine* to the best advantage. Mr. Haseltine informed me that he was doing the same thing.

JOHN LEITCH.

WILBER, NEB., Dec. 25, 1888.

MR. EDITOR: The cartoon in the issue of December 6th is one of Heston's happiest hits. Truly, there is a world of error to remove. Free thought, free speech, free press will do it—in time. The controversies constantly kept up in your columns are educativ. Ill-nature should never mar such a symposium. Why should not these intellectual contests be always sweet-tempered? Let hard hits be given and taken good-humoredly. It is easily perceived by the impartial readers or hearers when an opponent is hard-pressed—when he or she loses temper, as is shown when the hard words which usually accompany soft arguments are fired off. Rancor, bitterness, offensiv personalities, bootblack epithets are not only signs of weakness, but do not clarify truth nor settle anything but the mental infirmity of the author of such trivialities. For more than a generation we hav been saying, to the Christian world especially, that we deal with systems, principles, and not with persons merely.

This appears to be a hard lesson, naturally enough, for Christians to learn; for their Jehovah, they believe, will roast a man for an honest difference of opinion. But it ought to be an easy lesson for all Freethinkers. Is it? For my part, I think if we study the matter carefully, we will find that every fundamental principle of Freethought will incline us to harbor no malice toward Christians, however badly they misbehave toward us. We cannot, in reason, expect them to see the elements of Universal Mental Liberty as clearly as we do who hav spent years in studying them.

Last night I attended a "literary" in the Olive Branch school-house, near my friend Jason Bloodgood's fine Nebraska farm three miles from Lowell. Such debating lyceums are splendid intellectual training schools, in which young and old learn to "think on their feet." The people are interested in hearing both sides, hence the building was crowded. The "study" last night was Miss Alcott. In time it will be Voltaire, Paine, Hume, Gibbon, Shelley, and the rest of those terrible fellows called iconoclasts, but really chain-breakers.

After a few year's silence on the rostrum I am at it again. I may be addressed, until further notice, at Wilber, Neb.

W. F. JAMIESON.

MT. UNION, O., Dec. 20, 1888.

MR. EDITOR: I must tell you about the little affair we had this summer with a preacher, and one of the members of his church, a man that we were well acquainted with. One morning, as my husband was getting ready to go out to mow, in came two buggies, out jumped two men and hitched their horses, and by that time my husband had got around to where they were, and this man shook hands with him and then introduced him to the Rev. Mr. Zumpe, or Donkey, or some such name—the latter I think most appropriate. Well, they did not exactly come to see us, but they saw us all the same. My old mother was staying with us, and they said they came to hav a little talk with her. But the preacher did not get permitted to come in the house; my husband told him he might be a nice man, but as he was a stranger we did not know, as many of them were not to be trusted. He told him just to stay outside of the house and talk to him. He told him we did not take any stock in his kind of cloth; that preachers were a nuisance and that they went around imposing upon people. Then the reverend got a little wrathy and said he did not come here to be insulted. We told him there was his horse and buggy—he could just take it and go out where he came in. He thought he was a little god when he came, and owned this little earth, but he found out before he left that there was one little spot he did not own on that particular occasion. He wanted to know where we ever saw or heard of preachers imposing upon people, so I went and got him a paper we had got a day or two before. That told about a man at Youngstown, O.. His wife belonged to the Presbyterian church, and she took sick and the preacher and the members came every morning and sat and talked all day. He ordered them away, and they came the more. So he had to get the sheriff to serve warrants on them to keep off his premises. He read it, and asked if he could take the paper with him. We told him he could hav it. We told him we did not need any preacher to stand between us and God and tell us what to do, as he did not know any more about a God than we did. And we told him no intelligent man could preach from that Bible without doubting it. We said we would giv him $150 if he would read a chapter out of the Bible to his audience and let us select it, but he did not accept the offer. When they started to go away my husband told this man to go home and go to doctoring horses, as he was a veterinary surgeon, and get a potato patch for the preacher and let him go to raising potatoes, as that would be a much more respectable business than what they were at.

If preachers would get more of that kind of receptions they would not be a-poking their noses in where they hav no business. Bring on your preachers; we can giv them a send-off.

Well, I must say something about some good folks. There is Heston; I must thank him for getting up that hose company. May he liv to see the last spark put out, and then he need not be afraid of going to hell. And there is our good Editor; may he liv to wear out many new hats.

Yours truly, MRS. S. A. FITZPATRICK.

JASPER, TENN., Dec. 27, 1888.

MR. EDITOR: Inclosed find check for $5, for which send me "Why Did Not God Kill the Devil?" and other Freethought literature, selection left to yourself. I am running a newspaper in Jasper, and owing to the priest-ridden, fanatical sentiment of my patrons I dare not utter a sentiment tinctured with Infidelity lest I raise a howl of "Stop my paper!" You cannot imagin the situation of a fellow who is brimful of ambition, so smothered up with opposition that he is unable to get a long breath. I dare not advertise Freethought papers or pamphlets for fear of incurring censure and pecuniary loss. I hav a terrible reputation religiously, and according to orthodoxy am on the steep grade sliding into that country that has no icebergs. THE TRUTH SEEKER is the best paper on my exchange list, edited with the most brains and with the brainest corps of correspondents of any paper that reaches me. If I could get enough Liberal support to my paper from Liberals to keep the pot boiling I would copy largely from THE TRUTH SEEKER correspondents in its columns, and let home folks hav a treat they little dream of. As it is, I am confined to political issues, which are so mixed that the average reader is not competent to grapple with them.

The TRUTH SEEKER ALMANAC for 1889, and "Was Jesus Insane?" came to hand, and were read with deep interest. The ALMANAC is replete with historical events that ought to be in the hands of every seeker after truth and knowledge. The questions asked and answered by the different parties in the ALMANAC it would pay every thinking individual to study and ponder. They are of vital interest to our free institutions. The ignorance and superstition of the masses, through the medium of the churches, more especially the Roman Catholic church, is sapping the foundation of our republic. It is of the greatest importance that the people be educated out of the ruts of superstition of every grade. Fanatical Christians are moving everything within their power to get God in the Constitution, and the Sabbath established by law as a day of worship. The disorganized and scattered forces of Liberals are no match for the organized and concentrated efforts of the various denominations of Christians, who will leave no stone unturned to accomplish their ends. I hardly feel qualified to giv any other remedy for the existing danger to our freedom, except the one of education; and how to accomplish the education of the millions of illiterate children of the country is a problem that wiser heads than mine will hav to solve. If the Blair bill or some similar measure could be passed into a law it would greatly facilitate the education of our children in the common school branches, yet we would hav the ever-present religious fanatic at the head of our school boards, and as principal in the preceptor's chair. If Liberals were able, a great deal could be accomplished by sending out tracts and scattering them broadcast through the land the same as the church now does. One finds quotations from the Bible on car seats in railroad cars, posted up on the sides of the cars where all who can read cannot help but observe them, and they are carried by colporteurs and left in each family of the land both rich and poor. In this way the churches scatter their doctrins where they will do the most good. Liberals might profit by their example. I am a poor man, and in debt, paying interest of twelve per cent, because I am not able to release myself from the clutches of the usurer. Hav a large family of girls to feed and clothe and educate, or I would giv liberally to the cause of freedom and independence, for I feel the galling effects of the chains of fanaticism. If any who are able will send me the documents I will sow them broadcast where they will sprout up and grow into trees whose shades will tend to relieve the minds of our country from the heat of superstition. I will take the time to go to the houses of those who are not church-members, and to such members of churches as I think can be induced to read, and leave such tracts with them to be read at their leisure.

Wishing THE TRUTH SEEKER the widest circulation of any journal existing, I am, Respectfully, AMOS L. GRIFFITH,

Editor and proprietor of Sequachee *Herald*, formerly Sequachee *Sun*.

COALING, ALA., Dec. 10, 1888.

MR. EDITOR: In THE TRUTH SEEKER of the 15th inst. Mr. Perry makes some statements in regard to spirit phenomena, as well as Mr. McArthur in previous numbers. Now, I wish to ask those gentlemen and others some favors and some questions. I hav a dead child. Will they tell me the name, age, and sex of it? Also will they send me a picture of it? I will pay handsomely for the picture, if it is like mine. That I am a skeptic is certain; but I am rational enough to know we believe as we can. Many things that I would like to believe I can't, and *vice versa*. As there is no one here that can giv any information concerning the questions, if they are answered correctly it might go far in convincing me. I buried my child without any parade of a clergyman, or, as is the custom in backwoods, of singing. Sincere grief or love seeks quiet and privacy. The singing over the dead is a sorry sight to me. The poet expressed my idea in that beautiful poem, "The Burial of Sir John Moore." Will Mr. Perry or McArthur say it is more difficult to write between slates than to hold the arms extended and pass a dollar from one to the other, or throw a quarter into the middle of a ball, or cut off the head of a chicken or man and put it back, or thrust a knife through the arms? Some see these things apparently done, and believe they are done. Please explain how some are honest in believing and others know it is not true.

Now, I had a friend that was many years my senior. In his young days he was an Infidel. He finally became a Spiritist. I said, "If I die first I will come to you, and if you die first come to me." He has been dead some time, but has not come. He liked me much. I wrote him a question in his lifetime that interested me much. Will any medium tell me what that question was? Will they tell me who was the person? I hav paper and pencils in my desk; why don't the spirits write on them if they require a screen and darkness? I hav gone to the grave of some of my dead time and again; nothing comes. There is a clock in my house that belonged to my brother in life. He gave it to mother. It has been broken for fifteen years—broken all to pieces, and has not run for that time. Yet all along it strikes one tick, and no more. The house is as steady as a brick wall. No amount of shaking will cause that phenomenon. Yet summer and winter for fifteen years it has performed that striking without winding. It was suggested that it might be spirit manifestations, so I put a card in it. But no writing. So you see I was willing to investigate and believe if I could. Why don't murdered people tell who murdered them and keep innocent people from being hanged for the murder? Why don't fathers and mothers speak to their erring children when they are pursuing the road to ruin? To my thinking, this spirit business is too thin. With all the vexations attending this life, it is the best I ever expect to see. It is a question to me whether or not every person does not hav the same amount of pleasure and trouble. One that has but little trouble has little pleasure. To illustrate: a person dying for water or bread would esteem the vilest water or bread a greater bounty than one who was not in want would the purest water or finest bread. So of all conditions. The sooner man learns that this life is all, the sooner he will be a better man; for the reason that if he thinks he will liv again and be better off in some other sphere he will try to rough it here and on the morrow better his condition, or at least trust to luck. I don't puzzle myself with how I came here. I know I am here, and will go away. That life feeds on life; as I knew nothing before I was capable of reasoning, so I shall know nothing after I am dead. The man that looks on his family and surroundings and thinks that when they are gone they are forever gone, will think more of them here. He will not thiuk to make up for his shortcoming here somewhere else. Now, I hav not written this to get up a correspondence, but for information. I will walk out of house and home, goods and chattels, just to hav my child back in this world.

H. J. WARD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Tongue.

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue—an early death."

Or sometimes takes this form instead,
"Don't let your tongue out off your head."

"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."

While Arab sages thus impart,
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."

Good Resolutions.

If you're waking, call me early, call me early, mother dear,
For I've a heap to resolute upon this glad New Year;
There's lot's of things I'm going to say that I'm a-going to do,
And I kind of hope in a thousand things I'll manage to keep a few.

I'm going to do the very best that ever a fellow can,
And I will make no friendship with a very angry man;
I will not look upon the wine when it is glowing red,
So may my evening hat sit loose upon my morning head.

I will not loaf with sinners at the corner of the street;
Nor will I talk about myself to everyone I meet;
I'll be the good boy of the school, and study all the day,
Nor prod my seatmate with a pin, to see him laugh and play.

I will not lie about my age, my salary, or my weight;
To help indeed, the friend in need, I will not hesitate.
I will not scoff at feeble things, our navy and the poor;
And fractured toys and broken hearts I'll try to mend and cure;

I will not wear my dress-coat when the sun is in the sky;
I will not wear a collar more than seven inches high;
I will be so good and sensible that people in the street
Will lift their hats to me and say, "Ah, Gabriel," when we meet.

Good night, dear mother, sweet good night; nay, do not weep for me,
I am so good to-night, I fear the morn I ne'er may see,
But if I do liv through it, when to-morrow disappears—
You'll likely think your precious boy will liv a hundred years.

—*Burdette in the Brooklyn Eagle.*

Mind Your Words.

Words hav great power. Thought unexpressed is a hidden force. A spoken thought becomes a thing of life. It is an arrow piercing the heart and felt for a lifetime, or it may be a gift that lasts forever, breathing sweetest incense, blessing the heart that has received it and bestowing constant and purest joy. "Silence is golden. Speech is silver." To know when and where to apply the gold of silence or to giv the silver of speech is one of the fine arts. A word once sent forth cannot be recalled. It is gone forever on its path of joy or sorrow. Many a person would giv worlds to recall one single thoughtlessly spoken word—a word that gave sorrow and pain and despair to some sensitiv heart. It is of no use. The word has gone forth. It comes no more back. All the honeyed phrases, all the sweet love-words in the language, cannot rub out that one word, that had its mission for grief or gladness. If for gladness, there is no wish to recall it, for it is that which giveth sorrow and pain that people desire to recall.

Then be careful of your words. Strive that they be always gentle, loving, and humane—that they may giv peace and hope instead of pain and woe.

Many a word at random spoken,
May heal or wound a heart that's broken.

S. H. W.

A LITTLE daughter of a family on Alfred street was teasing her mother, who at last said hastily: "Do be patient, child, be patient." "I don't want to," retorted the little girl. "That's what they put in the ambulance."

Correspondence.

MONTE VISTA, COL., Dec. 29, 1888.

DEAR MISS WIXON: I am a little girl eight years old. This is my first letter to the Children's Corner.

My papa takes THE TRUTH SEEKER, and I like it very much.

I go to school and study the fourth reader, grammar, arithmetic, and geography. I am taking music lessons, too.

Please find stamps, ten cents for the Casey dime fund and ten cents for the Hacker family. Yours truly, LAURA MANSON.

OAK MILLS, KAN., Dec. 25, 1888.

DEAR MISS WIXON: As I hav nothing to do at present, I will occupy the time in writing to you. I go to school almost every day. Our teacher, Miss Schiffbauer, is a Freethinker, and was once a reader of THE TRUTH SEEKER. I hav been reading some good poems lately; among them were Longfellow's "Evangeline," Bryant's "Thanatopsis," Whittier's "Snow Bound," Tennyson's "Enoch Arden," and Campbell's "Gertrude of Wyoming." I hav also been reading "Essays," by Ralph Waldo Emerson, and must say that they are perfect gems, produced by one of the world's greatest master minds. I am a great admirer of Emerson, and read his poems, essays, and other writings with deep interest. They should find a welcome place in every American home.

I read your article entitled, "Humanity Abroad," in the last TRUTH SEEKER, and it is very good, and instructiv.

To-day is Christmas, but it is dreary, as it has been raining all day. I gave my sister Lura a copy of Aunt Elmina's "Little Lessons" for a Christmas present, and she seems to be interested in it. Every child in America should hav your "Story Hour" and Aunt Elmina's "Little Lessons."

I just received a copy of the *Open Court*, published at Chicago, and am very much pleased with its form and contents.

Well, as I hav nothing more to write, I will close, ever remaining,

Your true friend, GEO. J. REMSBURG.

[We are always pleased to hear from George. He is one of our brave boys upon whom the world must depend in the days that are to come. The editor of the Corner feels proud and happy when she thinks of all her bright boys and girls who hav classed themselvs as true Liberals. By and by, their influence will be a great power in the land.—ED. C. C.]

The Center of the United States.

An army officer now in Chicago asked the other day: "Do you know where the exact geographical center of the United States is? Never thought anything about it, probably? Well, it's marked by a grave—that of Major Ogden, of the United States army, who died at Fort Riley, in Kansas, in 1855, during the cholera epidemic of that year. Major Ogden's remains were afterward removed to Fort Leavenworth and buried in the national cemetery there, but his monument still stands on a knoll a little to the northeast of the post—Fort Riley—and it lifts its head toward the clouds in the exact geographical center of the United States. This isn't a conceit; it's a fact, though probably of the hundreds of men now at the fort not one in a hundred ever stops to think about it. Fort Riley is a few miles east of Junction City, Kan., and is one of the most important cavalry posts in the country."

Babies of the Antipodes.

Thomas Stevens, one of the editors of *Outing*, thus describes, in *Babyhood*, a curious sight that he saw in China:

One day when traveling through China on my bicycle tour around the world, I came upon a very novel and interesting sight. It is the first thing of the kind I ever saw or heard about. My overland journey led me through many out-of-the-way districts where the people are primitiv and curious in many respects. In one of these obscure communities, in the foot-hills of the Mae-Ling mountains, I saw about twenty Chinese infants tethered to stakes on a patch of greensward, like so many goats or pet lambs. The length of each baby's tether was about ten feet, and the bamboo stakes were set far enough apart so that the babies would not get all tangled up. Each baby had a sort of girdle or *Kammerbund* around his waist, and the end of the tether-string was tied to the back of this. Some of the little celestials were crawling about on all-fours; others were taking their first lessons in the feat of standing upright by steadying themselvs against the stake they were tied to.

What queer little Chinese mortals they all looked, to be sure, picketed out on the grass-land like a lot of young calves whose mothers were away for the day! In this respect they did, indeed, resemble young calves; for I could see their mothers at work in a rice-field a few hundred yards away. All the babies seemed quite contented with their treatment. I stood looking at them for several minutes, from pure amusement at their unique position; but, although they regarded me with wide-eyed curiosity, I never heard a whimper from any of them. Nobody was paying the slightest attention to them, and from appearances I should conclude that they were most likely picketed out in this manner every fine day while their mothers worked in the neighboring fields. Very probably these Chinese babies soon come to regard their daily outing at the stake with the same degree of satisfaction that very Young America derives from his perambulator ride on sunny afternoons in the park.

What the Little Ones Are Saying.

When Chaplain McCabe was in Kansas last year, on a tour to raise $1,000,000 for missions, a little boy heard his appeal, and thinking of the large sum he had to raise, determined to help him. The first chance he had early in the week, he gathered a basketful of chestnuts, which he sold for five cents. He sent this to Mr. McCabe, with the note: "If you want any more, let me know."

Fond mother (showing off her son to the parson): "Would you believe it, sir? He can read fluently in any part of the Bible; repeat the whole of the catechism, and weed onions as well as his father." Hopeful son: "Yes, sir-ee; and yesterday I licked Ned Wilson, throwed the cat in the well, and stole old Brown's gimlet."

"And now, children," remarked the superintendent, "what happened to those people who reviled Noah and refused to heed his warning? Where did they find themselvs when the flood came?" "In de soup!" exclaimed a class of newsboys on the back seat with one voice.

Science Column.

Sumach.

Anna, dear little girl, has just brought a bunch of beautiful sumach fruit. "Tell me about it," she says in such a way, leaning upon my knees, that I cannot resist the appeal.

Anna tastes it, and says it has a lovely acid flavor, very agreeable. That is due to a quality of lime. The color is lovely, too—a rich, dark, crimson-like velvet. Boiling water poured upon this fruit makes a nice drink in sickness.

There are twelve varieties of sumach in this country. The sumach is not a tree, but a shrub from two to twelve feet high. When it grows to the hight of the last-named number, it may, however, be called a tree. It blooms in June, and its flowers are small and a pale green in color. They hav a spicy taste. Some kinds are poisonous, others not. The dwarf and stag's horn sumach are the most common in northern latitudes. The Indians are fond of smoking the leaves of the sumach, and they call it "killikinick." The berries are used for coloring purposes as well as for medicin. Tannin is found in this fruit of the sumach in large quantities.

One of the varieties of sumach is known as the poison ivy. Its fruit is white and brown, and is poisonous, as its name indicates. This is a running vine, and, although it has medicinal properties, it is exceedingly poisonous to some people. So, also, are the dogwood and a species of elder, whose flowers are very beautiful but dangerous to handle. In the West Indies there is a lovely kind of sumach bearing rich scarlet berries, but this is also poisonous. You hav sometimes seen the "smoke tree," so called. Nursery folks call it the purple-fringe tree. This is a kind of sumach, and resembles a tree enveloped in clouds.

The lacquer wood of Japan comes from a tree similar to the sumach, and is poisonous. The Chinese galls are the result of the deposit of eggs in the young shoots of a sumach shrub. The poison sumachs will poison some people who simply pass the shrubs without handling them at all. The poison is due to a chemical acid. The juice of the sumach makes an indelible stain. The sumach grows wild and is quite common. In autumn its foliage is the first to show the scarlet and golden tints of early frost.

S. H. W.

QUESTIONS.—What is the flavor of sumach fruit? the color? Did you ever see any sumach? What is it used for sometimes? How many varieties of sumach in this country? Describe it. Which are the more common kinds? What do the Indians do with it? What name do they giv it? What is found in sumach? What is tannin? Tell what you know of poison ivy and dogwood. What of the smoke tree? What is lacquer? What are Chinese galls? Are some people more easy to be poisoned than others? What is the nature of sumach poison?

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Children and fools speak the truth.—[Old Saw.

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—o—

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The inevitable revival of the old contest between Protestantism and Catholicism has taken place. The mode of warfare is modern, but the spirit is ancient. The lines that divide the two faiths are tightly drawn, and each is arrayed against the other.

We are far advanced in positiv science beyond the Middle Ages, but are we advanced in moral science? Are we less bigoted in our religious views than our forefathers, who instituted the Inquisition? Is the age of sectionalism over in America? Is fanaticism dead? Is the mind of our religious world relieved from bigotry? Hav we received the blessings and benediction which enlightened Christianity is supposed to bestow?

On the contrary, the opposit is the case. The two religions hav recommenced their quarrel, and our free public schools hav been converted into the battlefield for the contestants. How the slumbering fires of hatred hav been inflamed, and to what lengths each side goes in order to denounce the other!

The Protestants in this disgraceful quarrel hav not behaved any better than the Catholics, though they are the more numerous and powerful in this country. Protestants were expected to carry on their side of the controversy with the more dignity, but they hav thus far failed to do so.

There was a law in ancient Sparta that a successful general should not defeat his opponent too frequently, lest his enemy discovered the secret of his success. Catholics by their repeated persecution of Protestants hav taught the Protestants the art of persecution. In Boston, where the spirit of intellectual advancement is supposed to be greater than at any other part of the country, on the eve of the last election one of the great religious orators advised his hearers to learn what ticket the servants intended to vote, and if they did not vote the Protestant ticket to dismiss them. Was there ever bribery more flagrant?

Again, the Catholics hav not behaved any better toward Protestants. The cunning head of the church, ever sharp, shrewd, and skilful, opened a way to American institutions, and will, unless checked, infuse her spirit into them.

The present trouble arose in Boston over one of Swinton's historical text-books used in the public schools. A priest objected to a certain passage describing the abuses existing in the Middle Ages from the selling of indulgences—how the custom encouraged rather than checked crime. It referred entirely to a past age, but this priest declared that it was intended to apply to the present time.

Did not the Puritans, the upholders of free thought and speech in England, persecute whoever disagreed with their religious opinions in this country? Do their descendants object to the truth being told? It was a great mistake to remove Swinton's text-book. I insist upon unsectarianism in our public schools. Our children should learn the truth.

Do Catholics try to spare the feelings of Protestants? Guizot tells children that Martin Luther rebelled against the Roman church because he was mad at the pope's refusal to allow him to sell indulgences. In a book recently published, written by a professor of one of our Catholic colleges, it is stated that the only part the priests took in the massacre of St. Bartholomew was to save as many Protestants as they could, and that the pope's Te Deum, celebrated the day after the butchery, was in thanks for the escape of the royal family from murder!

The pope of Rome has denounced the freedom of the press and free speech as the freedom of perdition. The freedom of the press is an essentially American institution, and any condemnation of it may justly be called treason!

The Jesuit to-day has the same Jesuitical character now as when he was banished from Switzerland, Spain, and France, and who can say but that the safety of our country may necessitate his expulsion from America? In the religious world, Jesuitism is Anarchy.

Let us declare that the old man of the seven mountains interferes with American institutions only at his peril.

There is a terrible conflict ahead. The ambition of the Catholic church is to absorb everything there is of power.

It is said that the Greeks to-day carry a knife in their breasts with which they drill and train every day to be ready for the final conflict when they shall overthrow the Ottoman empire and regain their lost Constantinople.

It is so with the priests of the Catholic church. They are training for the time when the great conflict shall come and the Catholic church shall regain her lost glory and power on the earth. The Catholic priest loves our institutions ouly so far as they tend to serve his ends. Even now he is attempting to hav public money appropriated to his sectarian uses. The audacity of the proposition commands our admiration.

The Catholic church is even now about to establish in Washington a Catholic university. This means money and property, and property means power, and power means corruption.

But the spirit of the age will not tolerate the founding in this country of a religion that threatens to sap our government. Already the Catholic church in America is yielding to surrounding influences.

Merit in the end will decide the contest. The institution that is imbued with the spirit of the age will survive. Make our schools worthy of American institutions, educate broad and Liberal ideas, and we need not fear the Catholic power.

In every religion there is a heroic period. Both Catholics and Protestants hav had their heroic age. Their glory lies in the past, the future lies in Rationalism. There is no hope for the Catholic church in America. Can the Middle Ages with all their barbarity be revived? It is impossible for any systems of the night to prevail over the children of light.

Can Catholics be true American citizens? Yes, if Protestants can. If a Roman Catholic cannot be a true American citizen, neither can a Protestant.

We boast that in this country there is no state church, yet the sessions of the American Congress are opened with prayer by an orthodox clergyman, who is paid from the public treasury. Does this look as though we had no church of state? The Bible, old, and encrusted with dirt, may be found in every court-house in the land, and in many courts of justice the word of an honest Agnostic will not be taken in evidence against a Christian. Every year the president issues a Thanksgiving proclamation calling upon all the people of the land to giv thanks to God for their prosperity.

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Would I do away with all religion from the public schools? Which religion shall we take? If there is no religion without the Bible, and no morality without religion, which religion will you take? Whose religion makes morality? Hav there not been moral men in all religions, and without any religion?

There must be systematic moral education and no sectarian theology in our public schools. Moral education alone saves.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1889.

(E. M. 289.)

WITH ILLUSTRATIONS.

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Obituary.

The Liberals of Lake Shore were called upon to mourn the loss of one of their number by death in the person of Mrs. Brash, the wife of Charles Brash, who died Dec. 12, E.M. 288. The Brash family hav been constant readers of THE TRUTH SEEKER for many years, and are among the most outspoken Freethinkers of this district. According to her desire, the funeral was conducted on purely Freethought principles. This being the first of the kind ever conducted upon this plan in this section of the country, it was a novelty to most of the saints, as quite a number were present.

By request of Mr. Brash I made a few appropriate remarks at the residence, and also at the grave. I also read a number of verses from Kingsley's poems, which our departed friend loved to read so much when living. She was a true Freethinker in every sense of the word; her desire was to do all the good she could for poor, suffering humanity. She was always on hand in sickness, and in her way tried to ameliorate the sufferings of humanity in general. In her death the Freethinkers of Lake Shore feel they hav lost a friend and sister. The Christians do not seem to understand the reason that, in the services, we omitted prayer. I told them that our sister did not believe in a god that required prayer. She did not believe she was born in sin. And although she was like all humanity—had her failings—she always said she was not afraid to meet either gods or angels in the hereafter. I closed the services at the grave with the following words: "Dear sister and friend, we hav now committed thee to the tomb. Rest in peace! and from thy unpolluted flesh let violets bloom. I will also rehearse the sublime words of the great Ingersoll, 'That in the night of death hope sees a star, and listening love can hear the rustle of a wing.' Whilst we liv we shall remember thee in love until we also shall follow thee to the great unknown. Until then, at least, we bid you an affectionate farewell."

Lake Shore, Utah. H. S. BROOKS.

Another Freethinker Gone.

DIED.—Near Sub Rosa, Ark., Sept. 7, 1888, Henderson Rice, in his seventieth year.

The deceased had been a clergyman for more than twenty years until some five or six years ago, when, laying aside traditional teachings and orthodox superstition, he became an outspoken Agnostic. Just before he died he requested his friends that the writer should make some remarks at his burial. Below is the address:

FRIENDS: It being the request of my departed brother that I should make some remarks at his grave, in discharging that painful duty we but return to nature what her laws hav given forth. For him life's fitful fever is over. The duties of earth he has nobly filled by generous deeds and free investigation. His religion was the religion of kindness and humanity. He was an independent thinker, and worked for truth, justice, and morality. He was not afraid to die, because he had lived right. He was not afraid of hell—that heathen myth—believing that in all the shining universe there was no room for such a black spot. Our departed brother was a Freethinker because he had burst the shackles of hidebound creeds and dared to think for himself.

His liberality, courage, calmness, and fortitude let us endeavor to emulate. Although our brother is now at rest, his words we still hear urging us on to deeds of right and usefulness.

To him death had no terror, but came as a soothing friend to release him from the toils and sufferings of humanity. In the sere and yellow leaf of his life he passed to "that undiscovered country from whose bourne no traveler returns."

Friends, death is that kind friend which takes us by the hand when we are sick and weary, and leads us to the cool and silent shade. In the repose of the tomb our friend has found that eternal rest which is the heritage of the weary. When his end drew near he said: "I die a Freethinker, and am not ashamed of it. No argument can change me; no prayers can make me more resigned to death. I hav lived long enough, and am ready and willing to go." These were his words. So to you, his bereaved friends, I can only say all is well. Our brother feared no angry or vindictiv being beyond the grave, for he believed in no superstition or eternal punishment. And now as the grave closes over his once loved form, may the earth lie lightly on him; may the flowers ever bloom over his grave, while evening zephyrs softly sigh as they herald the coming night. Peace and rest to his ashes, his memory we will always love and cherish. Farewell, a long farewell!

After his death the Christians circulated a report that he recanted—the biggest lie they ever told for Christ's sake.

W. R. BACHELOR.

Pauline, Ark., Dec. 31, 1888.

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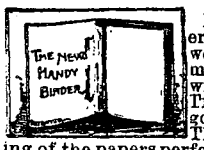
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News of the Week.

THERE seems to be just one good point in the character of William II., and that is that he doesn't favor Catholic power.

GEORGIA, Florida, Alabama, Tennessee, and the Carolinas constitute the industrial South. There is little progress in the other states.

REVERENCE for royalty is gradually decreasing in England.

GLADSTONE'S seventy-ninth birthday was celebrated on the 29th ult.

GOVERNOR AMES of Massachusetts recommends municipal suffrage for women.

THE recent accident to the czar's train is now known to hav been the result of conspiracy.

LAST Sunday the contributions at Bishop Newman's M. E. church, New York, amounted to $16,000.

A CATHOLIC paper says that since the war Rome has been quietly propagating its belief among the negroes.

THE Catholics of Liege, France, hav adopted a resolution favoring restoration of the pope's temporal power.

THE English journal *Vanity Fair* describes Bradlaugh's Oaths act as "an iniquitous and unprecedented bill."

IT is estimated that the wealth of the Vanderbilt family, despite their profuse expenditures, has reached $274,000,000.

THERE is fighting in Hayti, in Samoa, and in eastern Africa, among a complication of nativ rulers and revolutionists, and European colonizing powers.

IT is estimated that New York churches are attended by a larger percentage of the working population than those of any other large city in Christendom.

SOME members of the Anglican church are getting civilized into a shame of their Athanasian creed. Archbishop Tillotson wishes "we were well rid of it."

ARCHBISHOP CORRIGAN says that Father Malone cannot officiate till he apologizes for siding with Dr. McGlynn when the latter was deposed for embracing land reform.

IN a religious paper Edward Anthon says: "In no part of the world has religion ever been so generally revered and intelligently supported as in the United States."

THE *Novue Vremya*, a Russian journal, declares that Russia must henceforth side with the Vatican against its enemies and prevent whatever tends to annihilate papal prestige.

AT the inauguration of a "House of Trades" at Louvain, Belgium, it was decided to send an address to Leo XIII. as the most powerful protector of the working classes.

WISCONSIN Catholics will appeal from the Edgerton decision favoring the use of the Protestant Bible in the schools. The Milwaukee *Catholic Citizen* asks contributions to assist the work.

THE pope proposes to establish diplomatic relations with Russia arranged the same as those with Germany, no papal nuncio to be sent to St. Petersburg but a Russian minister to be sent to the Vatican.

ENGLISH Catholic bishops hav forwarded to the pope an address fervently praying that "the new laws about to be carried in the Italian Parliament against the bishops, the clergy, and the faithful of Italy, under the pretext of repressing attacks against authority, may come to naught."

SIGNOR MANCINI, formerly Italian minister of foreign affairs, died last month, aged seventy-three. He was a Radical, and fought nobly to defend his country against ecclesiasticism. He was one of the three that the pope complained of as "tormenting" him—that three of whom Colonel Ingersoll asks: "Is it possible that this patriotic trinity is more powerful than the other?"

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Gems of Thought.

THE virtue of a merchant should not be weighed on his own balance. The merits of a creed cannot be proved by its conformity to its own precepts. The standards we should apply are the laws of nature, the revelations of science, and the lessons of history. Such tests would teach us that the love of gloom is a mental disease; that, in a state of nature, every normal function is connected with a pleasurable sensation; that happiness, therefore, is the normal condition of every living creature; that to enjoy is to obey; and that he who deprives himself or his child of any innocent pleasure commits a crime against nature. They would teach us that physical vigor is a prime condition of moral health, and that he who neglects the health-laws of nature sins against his soul as well as against his body. They would teach us that light is the harbinger of happiness, that the sun of science has ripened more blessings in a single year than the moonshine of mysticism in eighteen centuries, that the suppression of free inquiry has never benefited any country, and that faith without reason is not a virtue, but a vice. They would teach us that the love of earth was the gospel of all progressiv nations, that the love of life lends wings to every valiant enterprise, that the love of joy is the parent of every healthy instinct, while the worship of sorrow has never produced anything but monsters and chimeras. They would teach us that pessimism is a blasphemy against the author of life, against the power whose all-sustaining hands furnish the weapons of its very assailants—an insane, impious, and suicidal rebellion against our All-mother Nature, a foe to happiness, and the antithesis of all true religion.—*Prof. Felix L. Oswald in The Secret of the East.*



BALAAM BLESSETH ISRAEL.

And Balaam lifted up his eyes, and he saw. Israel abiding in his tents according to their tribes; and the spirit of God came upon him. He couched, he lay down as a lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.—Num. xxiv, 2, 9.

Odds and Ends.

WE notice that a waterspout burst in Kentucky the other day. A waterspout that would go into business in Kentucky might expect to burst, with no assets.

WINKS: "So you married a divorced woman whose husband is still living. Don't you hate him?" Jinks: "Well, I felt that way at first, but now I'm beginning to sort o' sympathize with him."

"MAMMA!" "Well, my dear?" "What awfully queer ways these Western folks do hav, don't they? I hav been reading an article in the *Stock Breeders' Gazette* that papa brought home, and it says that cows should hav their corn fed to them in the ear!"

ELDERLY spinster (to dry-goods clerk): "I'll look at some stockin's, mister." Clerk: "Stockings, mum? Yes, mum. Something for yourself?" Elderly spinster (scanning him over her spectacles): "Sartain, young man, d'ye think I'm buyin' stockin's for the neighborhood?"

"THE contribution-box will now be passed for the heathen fund," announced the minister. "'Let your light so shine,' etc." "Why, pa, you put a plugged half dollar on the plate," whispered Miss Bagley. "That's all right," replied the father. "You don't suppose a cannibal knows the difference between that and a good half, do you?"

LITTLE Willie (aged ten): "Mamma, what is an Elite Social Club?" Mamma: "It is a club composed of the choicest people—those who move in the best society." Willie: "Is that what Webster's Dictionary says?" Mamma: "It says that, or the same thing in other words. Why do you ask?" Willie: "I see an advertisment in the paper of the Elite Social Club's dance, and our colored hostler, who sleeps in the stable, and the black cook are the committee on invitation."

WALTER has been put in the corner for being naughty. Mother: "Unless little boys are very good and do what they are told, they will never go to heaven and hav beautiful little angel boys to play with." Walter (after long consideration): "Is heaven very, very bootful? and are there lots of little angel boys?" Mother: "Oh! yes, yes, very beautiful, and full of little angels." Walter: "Ma, suppose I am a very, very good boy, will they let a little devil play with me sometimes?"

"I WANT to be registered as a voter, please," said a tall, slender woman, wearing corkscrew curls and green spectacles, appearing at the office of registration in Boston. "I'm glad the women of our city hav the right to at least vote on the school question, and I think it the solemn and sacred duty of every true woman to overcome every weak scruple, and go boldly to the polls and grandly and nobly——" "What is your name, please?" asked the registrar. "Maria Antoinette Higgins, and I rejoice that I hav the moral courage to do my duty, and boldly, without any foolish, feminin weakness——" "How old are you?" "*Sir!*" "How old are you, please?" "You don't mean to tell me that I hav to swear how old I am before I can vote?" "Certainly, madam." "Why, I—I—it's a shame! A downright insult, sir! It's a—a—you can just scratch my name off the book, sir, and the country can go to grass for all I care; that's what it can!"

He wuz de meanes', no-count chil'
Dis uth hed on it;
Dyah wuzn' anyfing so vile
But wha' dat limb ud fahly spile
Untwel he done it!

Dee call't 'im Bose, kase why, yo' know
It 'peahed to fit 'm;
Fo' Bose means bad, an' way-down-low,
An' po' white trash, an' on'ry, so
It sut'n'y hit 'im.

He'd steal an' swar an' smoke an' lie
To shame de dickens;
Yo' mellion-patch he' squelchily,
An' rob yo' roos' befor' yo' eye
Ob all de chickens.

His mischief-wo'd wuz laike a law
'Mongst t'urr chillen;
An' plenty times I'se tole his paw
Dat wha' dat runt wuz itchin' fo',
Wuz sholy killin'.

An' yit dat weerly spit o' sin
Dat 'sarved no pity,
Growed up a high-tone' gentlemin!
H'm-m-m! a Mef'dis' preacher, in
Dis ve'y city!

A LITTLE boy of three was playing with his grandmother's work-basket when his mother entered the room and said: "Charles, don't you know that your grandmother has forbid your meddling with her basket?" "Yes," said Charley, "but grandmother is not here." "No, but God is." The child was in deep thought for a few minutes, and, looking up to his mother, said: "I'll take my chances with God saying anything as long as grandmother is not here."

"I OBSERVE," remarked a prospectiv investor in New Jersey real estate, "that your town has no sidewalks, no paved roads, no gas, no water, no police force, no fire department, and no system of drainage." "No," replied the real estate agent, enthusiastically; "we ain't got no time nor no money for them things. This here town is on a boom. It's the future metropolis of the state, and we're jest building houses for all we're worth. Sidewalks! Why, when we've got those houses built up there in the woods on the top of the hill, it'll be time to talk about sidewalks. You don't seem to know what a boom is."

A CLERICAL-LOOKING gentleman, in the hope of obtaining a contribution, entered the office of a newspaper, and finding the editor at his desk, said: "I am soliciting aid for a high-toned gentleman of refinement and intelligence, who is in need of a little ready money, but is too proud to make known his sufferings." "Why," exclaimed the editor, "I'm the only man in town who answers to that description. What's the gentleman's name?" "I'm not at liberty to disclose his name." "It must be me, parson. Heaven bless you and prosper you in your good work," said the editor, wiping away a tear. The editor says that the look the parson gave him as he went out will haunt him in his grave.

WHEN life has been duly rationalized by science, it will be seen that, among a man's duties, care of the body is imperativ, not only out of regard for personal welfare, but also out of regard for descendants. His constitution will be considered as an entailed estate, which ought to pass on uninjured, if not improved, to those who follow; and it will be held that millions bequeathed by him will not compensate for feeble health and decreased ability to enjoy life.—*Herbert Spencer.*

WHENEVER a country becomes prosperous—and this has been pointed out many times—when a wave of wealth runs over the land, behind you will see all the sons and daughters of genius. The stage is born, and we like it because we love life; and he who likes the stage has a double life. One great thing the stage does is to cultivate the imagination, and the imagination constitutes the great difference between human beings and animals. The imagination is the mother of pity—the mother of every possible virtue.—*Ingersoll.*

To the principle of government of the universe by law, Latin Christianity, in its papal form, is in absolute contradiction. The history of this branch of the Christian church is almost a diary of miracles and supernatural interventions.—*Draper.*

ALL religious superstition has had for its basis a belief in at least two beings, one good and the other bad, both of whom could arbitrarily change the order of the universe. The history of religion is simply the story of man's efforts in all ages to avoid one of these powers, and to pacify the other. The first thing that tended to disabuse man's mind was the discovery of order, of regularity, of periodicity, in the universe.—*Ingersoll.*

CONCEDING to Jesus all the praise that may be due him for many of his utterances, candor and truth compel the averment that his best sayings were not original with him, and if they were not absolutely borrowed they were certainly used by others long before him.—*D. M. Bennett.*

THINK of reading the 109th Psalm to a heathen who has a Bible of his own in which is found this passage: "Blessed is the man and beloved of all the gods, who is afraid of no man, and of whom no man is afraid."—*Ingersoll.*

AND yet we do not provide for the greatest good of life. We take care of our health; we lay up money; we make our roof tight, and our clothing sufficient; but who provides wisely that he shall not be wanting in the best property of all—friends?—*Emerson.*

IN looking at our age I am struck, immediately, with one commanding characteristic, and that is the tendency in all its movements to expansion, to diffusion, to universality. Human action is now freer, more unconfined. All goods, advantages, helps are more open to all.—*Channing.*

HE who would do some one great thing in this short life must apply himself to the work with such a concentration of his forces as, to idle spectators who liv only to amuse themselvs, looks like insanity.—*John Foster.*

FEW things are impracticable in themselvs, and it is for want of application, rather than of means, that men fail of success.—*La Rochefoucauld.*

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THE POLITICAL CALIBAN AND THE RELIGIOUS ROGUES.

American Politician, as Caliban: "How does thy honor? Let me lick thy shoe?"—*The Tempest, Act iii, Scene 2.*

Notes and Clippings.

THE Methodist bishop Merrill says that if General Harrison attends the inaugural ball, "as he may from a sense of duty, it will be no doubt with a protest, for he is an earnest Christian." The Waterbury *American* remarks: "This is a curious view of Christian ethics, doing a supposedly wrong thing from a sense of duty."

THE grand jury of Warren county, at Belvidere, N. J., last week found an indictment against Mnason Hontsmann, of Newark, on a charge of blasphemy. The prisoner, on being arraigned, pleaded not guilty, and said the Lord would become his bondsman, and that God almighty would defend him from his enemies. The court assigned him counsel, and his trial was set down for January 15th. This Mnason is the revivalist crank who has made so much trouble for the Christian Jerseymen, whom he has denounced as the incarnation of wickedness, and rebuked for not following Christ and living up to scripture. It appears that the godly New Jerseyite cannot stand too much Bible and religion any better than too little. A blasphemy law that works both ways is a mighty handy statute.

IN a letter from Standing Rock Agency, Dak., published in the *Southern Workman*, Hampton, Va., Gen. S. C. Armstrong says of the Indian schools: "Government seems ready to provide fine and complete boarding-school buildings for Roman Catholics, but I know of no such provisions anywhere for Protestant church work. Much is no doubt due to the energy of the Roman Catholic Indian Bureau at Washington, under Father Stephan, who appears to hav peculiar advantages. Protestants would be wise if they combined to push their legitimate work." What business has the government to build schools for either sect? Are the officers of the interior department bribed with cash, or does their party get returns in votes? The government should kick all sects off the Indian reservations, and care for the Indians itself.

SAM JONES told his audience the other night: "When you get up from a progressiv eucher table, whether you win or lose, you are as much of a blackleg gambler in the sight of God as any faro or poker player in Chicago." "This," says the Chicago *Times*, "is on a level with the doctrin of the drys, that the man who drinks a glass of hard cider is as wicked as the one who goes to bed drunk every night. The doctrin of degrees in crime is unknown to all of them. The lovers of progressiv eucher need not tremble, however. It is not likely that on the last day they will find the Rev. Sam Jones occupying the judgment seat and consigning people to hell or heaven after his peculiar notions. It is even possible he may be among the goats."

THE *Sun* says that there are again discouraging reports from Camden about the health of Walt Whitman, the poet. His paralysis has assumed features which take away the hopes of his recovery that hav occasionally been indulged in during past years. His mind, however, is not paralyzed, nor is he given up to dejection. He ruminates on many things during his long confinement to his room, and there are gleams of his old-time humor now and then when he meets a friend. Fortunately for the aged poet, he has had warm and generous friends through all the years of his illness at Camden, and he is full of the assurance that their friendship will last until he rests beneath the "Leaves of Grass" about which he sang forty years ago.

A REMARKABLE compliment was paid to Col. Robert G. Ingersoll the other day by Manager Abbey, reports the *Sun*. The colonel had been dining at Mrs. Abbey's on Forty-second street the night before, and, as is his custom, he had run off on the subject of Shakspere and its newest exponent, Julia Marlowe. The colonel recited poem after poem, and gave numerous illustrations of his theories of when and where Shakspere had written his plays. After dinner he declaimed some more. "It was the most excellent treatment of Shakspere," said Manager Abbey, "that I hav ever heard. Given in the form of a lecture, it would attract the attention of the entire world. I believe that there is not a man alive to-day, not even excepting the great political lights of England, who can compare for a moment as a lecturer with Colonel Ingersoll. I bar nobody. After he had gone I remarked casually that I would be willing to engage the colonel on a basis of $50,000 a year, but when I had thought the thing over more carefully and figured a bit with a pencil, I came to the conclusion that I would be willing to double the offer. In other words, I would giv him $100,000 a year and make a contract for a number of years, with a single stipulation that he would devote his entire time to his lectures. A hundred thousand dollars a year is a big income, but there would be a fortune in handling Colonel Ingersoll even on that basis."

IT has been suggested, in view of the recen sound words uttered by great theologian concerning the attacks on the church by what was thought to be a positiv indifference to doctrinal points arising from wide-spread skepticism, that the great men in the church should turn their attention to astronomy. It was stated the other day that the study o astronomy should be made one of the chief text-books in the divinity student's curriculum. All this was brought about, it was said, by the increased number of amateur and semi-professional astronomical societies springing up all over the country, and the statement that these societies were fertil gardens of skepticism. It was also said that the reading of astronomical books is becoming very much more general in the home circle, and the deductions from them concerning material, space, attraction, and other philosophic matters had disturbed many minds naturally prone to accept the Christian religion. It was urged that a sound study of the philosophy of astronomy would be beneficial in combating these deductions. So far the *Sun*. But how will a better knowledge of astronomy lead the mind back to a belief in Joshua and his solar exploit? The second astronomer who discovered that the biblical accounts of celestial phenomena were all wrong was made to recant and put in a dungeon, and from Galileo to Proctor the best astronomers hav been heretics. The more a person knows of astronomy the surer he is that the Bible is wrong. Would an exhaustiv study of mathematics ever convince a man that two and two are five?

Communications.

Creeds.

A FRIENDLY CORRESPONDENCE BETWEEN W. E. GLADSTONE AND SAMUEL LAING.

This correspondence originated from an article of mine * on the controversy between Mr. Gladstone and Colonel Ingersoll in the *North American Review*. Mr. Gladstone, having seen a proof of this article, wrote me a kind and courteous letter, saying that he had read it with interest, and that it suggested to him to ask me if I could furnish him with a short summary of the negativ creed, or "body of negativ propositions, which had been so far adopted on the negativ side as to be what the Apostles' and other accepted creeds are on the positiv." He said that "the negativ propositions seemed to him to lack definitness, and to be nowhere collected as a whole, so that we cannot tell what is the body of reasonable belief which we are challenged to adopt in lieu of the body of reasonable belief which we now hold." Hence the positiv writer is liable to be told that he is beating the air, and, "after he has done his best to deliver his blow, he is cutting through a ghost, and not a real antagonist." In short, he wished to see the alleged contradictions between science and orthodoxy fairly set out in series, "so that, like counts of an indictment, the whole case may be heard and a verdict had." And he was good enough to add that, having read my works on these subjects with interest, he knew no one who, if so disposed, would be better able than myself to comply with his request.

To this I replied in the following letter:

HOMBURG, Aug. 20, 1888.

DEAR MR. GLADSTONE: Your letter reached me here. I had no idea that the publisher had sent you a proof of my article, and was alike surprised and gratified to find that you had read enough of my writings on these subjects to make you think that I might be able to meet your wish for a more distinct and complete statement of the negativ creed.

My chief difficulty is that our creed is, to a great extent, having no creed. We think that many of the things which are defined in the positiv creeds are either beyond human knowledge, or contrary to the facts of science, or held on insufficient evidence. But we are not an aggressiv or proselytizing race, and hav no very definit scheme of dogmas which we wish to impose on the world in substitution for the old ones.

In fact, we prefer to wait and trust to the force of truth to make these dogmas transform themselvs or gradually die out, rather than destroy them at a blow, even if it were possible for us to do so. However, I hav tried to comply with your request by drawing up a concise statement of what I believe are the principal articles of our creed, such as it is, with the reasons on which they are founded.

You will doubtless disagree with many of these; but I think they will raise a sufficient number of clear and intelligible pleas to enable you to join issue, come to close quarters, and demolish them if you can. Of course, the limits of a correspondence do not admit of anything more than the most concise summary of these issues, and when I return home I will send you copies of my two books, "Modern Science and Modern Thought," and "A Modern Zoroastrian," in which the facts and arguments for my side of the question are more fully developed.

You say you wish this correspondence to hav some practical issue. If by this you mean in the way of publication, I shall be most happy to allow my part of the correspondence to be published, with any refutation of my conclusions, long or short, which you may see fit to write. Or, if you prefer it, I would publish it myself, with your refutation as the last word, under some such title as "A Friendly Discussion with Mr. Gladstone as to Creeds." But, of course, if you do not mean "publication" by "practical end," I shall treat everything as private and confidential.

I was very glad to find that the labors and responsibilities of political life left you free to giv so much time and attention to a totally different class of subjects.

I heartily wish you may hav health and strength to liv to crown the edifice by creating a real union of good will between England and Ireland.

Yours very truly, S. LAING.

ARTICLES OF THE NEGATIV CREED, AND REASONS FOR THEM.

Article I: That the subjects which positiv creeds profess to define are, for the most part, unknowable—*i.e.*, beyond the scope of human reason or conception.

REASONS: For the philosophical proof of this see Herbert Spencer *passim;* also Huxley on Hume, Kant, Spinoza, etc.

We cannot conceive the first cause which lies behind the phenomena of the universe, which are all linked together by known or knowable secondary causes (*i.e.*, by laws or invariable successions), either as being finite or infinit, conditioned or unconditioned, created or self-existent. In other words, we cannot conceive it at all, and therefore cannot either affirm or deny any proposition respecting it.

Article II: That Darwinism, or in other words, evolution by known or knowable natural laws, affords the true explanation of all that (apart from revelation) we do or can know respecting this inscrutable first cause, its attributes and relations to man, and such mysteries as birth, life, and immortality.

REASONS: See the works of Darwin, Lyell, Herbert Spencer, Huxley, and Haeckel. And, above all, note the fact that nearly the whole scientific opinion of the civilized world has come round, in little more than twenty-five years, to this view as completely as it did from the Ptolemaic to the Copernican astronomy. Every day adds fresh discoveries of missing links, and fresh evidence confirming this theory.

See, for instance, Huxley's pedigree of the horse, and Professor Cope's discoveries of ancestral forms of almost all the mammalia in the Eocene, Miocene, and Pliocene strata of North America. Also the similar discoveries by Falconer and Gaudry on the Sewalik hills, and at Pikermi; and the clearly traced development of birds from reptils, as shown by the archæopteryx in the British Museum.

The only remaining controversy in the scientific world is not as to the reality of evolution, but as to the precise laws and methods of the variations which hav led to it. All agree on the *fact* of evolution, and all attribute a principal cause of it to Darwin's laws of the struggle for life and the survival of the fittest by natural selection and heredity. But some think these laws sufficient, while others, admitting them to be a true and principal cause, think them insufficient without the aid of other causes, such as use and disuse, which are not yet fully understood. But there is no difference of opinion, as far as I am aware, among competent judges, as to evolution being the true law of the universe.

Nor is this confined to men of science; it has become the general mold of modern thought. Bishop Temple, and other eminent divines, practically adopt it, and when they talk of "original impress," they discard secondary supernatural interference, by what I hav ventured to call elsewhere a "grandmotherly God," as completely as Darwin or Spencer. When Tennyson, the great poet of modern thought, says,

Behold I know not anything,

And in solemn words,

Behind the veil, behind the veil,

the words come home to us, with almost a thrill of awe, as the condensed essence of the *true* truth.

Article III: I hav said "apart from revelation," for a revelation, attested by prophecies and miracles, is a conceivable proposition, and might teach us things which, without it, we could never know. But it is a question of evidence, and whereas every fair-minded man must admit that it ought to be extremely strong and almost irresistible, we find it to be extremely weak and wholly insufficient.

REASONS: As regards the first part of this proposition, I think you would agree with me and Huxley. I never could indorse Hume's theory that miracles were impossible; but, looking at the thousands, or rather millions, of cases in which events, formerly accepted as miraculous, hav turned out to be either mistaken explanations of natural events, as confounding sickness with spiritual possession; or subjectiv converted into objectiv impressions, as in dreams, visions, and hallucinations; or else the product of superstitious fancies and excited imaginations in uncritical ages; I hav always felt that the evidence for anything really miraculous ought to be of the most cogent and convincing character.

Here, then, we join issue on a definit fact—whether the evidence for such a miraculous revelation is or is not conclusiv.

Article IV: It is insufficient, because it rests solely on the assumed inspiration of the Bible—a theory which breaks down when tested by the ordinary rules of criticism and examined impartially by the light of modern knowledge, unbiased by any violent prepossession in its favor from tradition and authority.

REASONS: Both Old and New Testaments are, to a great extent, collections of writings of unknown dates and authorship, compiled no one knows exactly how or when, but certainly long after the events they describe, and containing many passages which are mutually contradictory.

For the best summary of this branch of biblical criticism, see Strauss, Kuenen, and Renan.

Article V: The theory of revelation breaks down, because an inspired revelation cannot contain falsehoods, and many of the statements in the Bible are demonstrably untrue, generally as regards the facts of the universe, and specially as regards the origin of man.

REASONS: The account of creation in Genesis is obviously inconsistent with the real facts, both as regards the relations of the earth to the sun, moon, and stars; the crystal vault separating the waters; the manner and order of succession of vegetable and animal life, and numerous other points. It can be defended only on the plea that the inspired revelation was not intended to teach ordinary facts, such as those of astronomy and geology, but only the religious facts of the existence of God and of man's relations to him. Taken in this sense, we may consider it as a poetical and sublime version of the older Chaldean cosmogony, which it closely resembles, revised in a Monotheistic sense, and writing "God" for "gods," and as an interesting record of the ideas floating in the East at an early period.

In this sense it has a great value, and scientific men like the American you refer to (who, I think, is not Dana) may say that it is not inconsistent with modern science. But, if taken as anything approaching to an inspired narrativ, and using words in their natural sense, the account utterly breaks down, as Huxley has conclusivly shown. But, as a chain can not be stronger than its weakest links, I prefer to take as the test of inspiration, instead of the vague and poetical and therefore contestable narrativ of Gen. i, those of the Noachian deluge and the tower of Babel, which are precise and definit statements, forming a part of the biblical account of creation as much as the proem of Gen. i.

The account of a universal deluge and the destruction of all life, except that of a few pairs of animals preserved and living together for a year in an ark of limited dimensions, from which the earth was repeopled, involves not only physical impossibilities, but is directly opposed to the most certain conclusions of geological and zoological science. The existence of separate zoological provinces, like those of Australia, South America, and others, is absolutely inconsistent with the theory that all animal life has radiated from a single center, like Ararat, within a recent period.

Shem, Ham, and Japhet may represent progenitors of the human races known to the ancient world of Chaldea and Syria; but how of the other races—the yellow Mongolians, the red Americans, the black Negroes, the pigmy Negritos, the oliv-colored Malays, and other races, who could by no possibility hav been descended from these patriarchs?

Again, can anyone read Max Müller's works on the origin of language and believe that all the hundreds of different human languages originated from the confusion of tongues and dispersion of tribes, inflicted as a punishment for attempting to reach heaven by building a tall tower in Mesopotamia?

The origin of man is, however, the point upon which the radical opposition of the orthodox and scientific creeds comes out most sharply. It cannot be true both that man has *fallen* and that he has *risen;* that he was miraculously created, quite recently in the world's history, in God's own image, and in a state of high moral perfection, from which he fell by an act of disobedience, introducing sin and death into the world; and, on the other hand, that he has been evolved, during an immense period of time, from semi-animal paleolithic ancestors, ruder than the rudest savages. The evidence of perhaps one million of human implements, found in strata of great geological antiquity in all quarters of the globe, proves to demonstration that man's course has been upward, and not downward, and that the true history of the human race has been the direct contrary of that given by the Bible.

Whether man, like other mammals, was evolved through millions of years from primitiv forms may be as yet uncertain, though every fresh discovery points that way. But this much is absolutely certain: that he existed on earth at the least fifty thousand, and more probably two hundred or three hundred thousand, years ago, in a state lower than that of the lowest savages, but already spread over the four continents, and therefore far from his first origin; ignorant of all arts except fire and the rude chipping of stones; and that, as ages rolled on, his progress may be traced, step by step, from rude to finer chipping; to the hafted celt, the arrow, and javelin; the barbed harpoon, the eyed needle, the art of drawing, and finally to polished stone, pottery, bronze, iron, and the other arts of civilization as we find them in full force at the dawn of history of six thousand years ago in Egypt and Chaldea.

Read Lyell's "Antiquity of Man," Geikie's "Prehistoric Europe," or almost any recent work on the subject, and then go to the British Museum and look at the collection of stone and other human implements, and you will see the answer to the question which perplexes you, why modern science and evolution should be considered as hostil to Genesis and orthodox theology. How can these facts be reconciled with the biblical theory of Adam's creation and fall, with its logical consequence of the atonement and redemption?

As regards the New Testament, it may be true that, when Strauss and other critics attempt to show a mythical origin for everything in the gospels, they go too far and may be refuted. But their negativ and destructiv criticism has never been answered.

It remains true that the prophecy of the end of the world in the lifetime of the existing generation, distinct and precise as it is, was not fulfilled; that no one has been able to show who were the authors of the gospels as we now receive them, how much was original from eye-witnesses, how much compiled from tradition and older manuscripts, and when and by whom.

Evidently most of the miracles are explicable by natural causes, related in the language of the day; and by far the most important miracles of all, those of the resurrection and ascension, are related with a hopeless contradiction of place and circumstance. According to one, they took place in Galilee; according to another, at Jerusalem; while, according to St. Mark (who, if we are to believe tradition and Papias, comes nearest to the fountain-head through St. Peter), if we omit the verses at the end which are not found in the oldest manuscripts and are plainly added, there is positivly no mention of any miracle at all. We are merely told that the women went to the tomb, found it empty, and saw a young man in white clothing, who gave them a message, which they never delivered, being afraid. Would this evidence prove the signature of a will, much less a miracle?

I do not, however, myself attach so much weight to this element of biblical criticism, which can always be

* "Mr. Gladstone and Colonel Ingersoll," by S. Laing; "Agnostic Annual," 1889. Supplied by THE TRUTH SEEKER for twenty-five cents.

disputed about, as I do to what seems to me the crushing and conclusiv refutation of the whole theory of the creeds and orthodoxy by the incontrovertible facts which hav been exhumed from the high-level gravels of the Somme and the Thames, the caves of Devonshire and Belgium, and the rock-shelters of the Vezere.

Article VI: Thus far the articles of the negativ creed hav been purely negativ, and I believe that all who are called Agnostics would agree with them. There are, however, certain positiv articles which are generally, though perhaps not universally, held. For instance, the denial of Atheism, and of a purely mechanical Materialism.

REASONS: If we cannot prove an affirmativ respecting these mysteries of a first cause and a personal God, assuredly we cannot prove a negativ. There may be *anything* in the unknowable, "behind the veil," for aught we know to the contrary. All we know is that, in our present existence and with our present faculties, we do not know it, and that, as all truth is one, any guess at it, which is inconsistent with what we really do know, stands, *ipso facto*, condemned. Thus, if anyone tells me in general terms that there is a heaven or hell behind the veil, I reply, "It may be so; I do not know." But, if he attempts to define them, and tells me that by going vertically upward I shall meet the one, and by going vertically downward the other, I reply, "This is merely an erroneous guess; it is simply impossible."

Article VII: Morals and religions are products of evolution.

REASONS: Morals can be clearly traced to the "survival of the fittest," of the ideas and rules of conduct which hav proved themselvs the best both for individuals, families, and societies in the "struggle for life," and hav become more and more fixed by heredity and environment, until, in modern civilized nations, they hav become almost instinctiv. This is clearly proved by a reference to history, and by the existing state of morals among races in different stages of civilization and with different environments. Thus, murder is honorable among Dyaks and red Indians, but is execrable in England. Polyandry, legitimate in old India (see the Ramayana), and to this day among certain rude Indian tribes, is repugnant in modern Europe. Polygamy, not inconsistent with divine favor in the days of David, and now thought to be right by all Mohammedan races, is considered as criminal in Christian countries.

This shows that morals are not the result of any implanted instinct or divine revelation, but rest on a surer basis—that of heredity and environment, making it certain that, with or without creeds and dogmatical religions, the laws of conscience and morality will go on widening, strengthening, and becoming more and more instinctiv with each generation of civilized nations.

As to religions, it is even more evident that they are products of evolution. They are all, in effect, "working hypotheses," by which different generations of men, in different ages and countries, seek to represent their hopes and fears, their rude or refined ideas of science and morality, their aspirations after a future life, and even their fancies and poetical feelings. They all hav, or hav had, some good in them suited to their environment, and all that hav survived hav changed with the changes of that environment, brought about by evolution.

Christianity is, on the whole, the best of these religions, as being that of the most civilized and advanced nations; but it has undergone great modifications, and must undergo more if it is to remain a tolerable "working hypothesis" under the altered conditions of modern science and of modern societies. Imprison it in hard-and-fast dogmatic creeds, and it must wither and perish.

Article VIII: Polarity is the great underlying law of all knowable phenomena, whether of the inorganic or organic universe, or of the spiritual world of conscience, morals, free will, and determinism.

REASONS: This article is, perhaps, rather one personal to myself than generally accepted, though partial statements of it may be found in the works of Herbert Spencer, Emerson, and other writers. For a detailed argument in support of it see my "Modern Zoroastrian." The following is a brief summary of it. The material universe is built up out of atoms and energies by a first cause, or, as Bishop Temple calls it, an "original impress." How? By a polarity which makes them combine and pass from the simple and homogeneous into the complex and heterogeneous, in a course of constant change and evolution. This polarity is a part of the "original impress," and, like space and time, is what, in Kantian language, we should term an "imperativ category" of human thought and conception. How or why, we know not, any more than we know what lies behind the original atoms and energies. But there it is, and it extends to all the higher questions of morals and philosophy. Every proposition has two sides. Right becomes wrong and wisdom folly, if pushed to the "falsehood of extremes." Determinism, or mechanical Materialism, may seem to be a necessary consequence of Darwinian evolution; but it is only one pole of the truth. There is another pole, which givs us a conviction of the reality of free will. The reconcilement lies beyond our reach, in the law of polarity, which, in its ultimate essence and origin, is part of the great unknown.

So, again, the Christian virtues of meekness, self-sacrifice, and love, are good; but so also are the sterner virtues of self-reliance, courage, and providence; and it would not work in practice to take "no thought for the morrow," and, "if smitten on one cheek, to turn the other." Wise economy and wise liberality are both good; but the one easily degenerates into parsimony, and the other into extravagance. Patriotism, pushed to excess, becomes Jingoism; philanthropy, carried beyond the mark, lapses into weak sentimentality; and so of all things.

This creed is the only one consistent with facts. It makes us tolerant and comprehensiv, and teaches us to find

Sermons in stones and good in everything.

It has approved itself to me as a good "working hypothesis" to go through life with, and taught me to try to stand firm in the middle, not letting myself be absorbed by the exclusiv attraction of either pole, striving to appropriate all that is true and good, whether it be in the discoveries of science, the beauties of art and nature, the calm and serene philosophy of Epicurus and Confucius, the magnanimous stoicism of Marcus Aurelius, or the pure morality and gentle virtues of Jesus. I feel sure that you will applaud the effort, though we may differ as to the best mode of realizing it.

To this Mr. Gladstone replied in a letter which I should hav been glad to publish, as it illustrates both the candor and courtesy of his nature, the depth and sincerity of his convictions, and the range and acuteness of his intellect. But I am precluded from doing so, as Mr. Gladstone, having no time at his disposal for an exhaustiv reply to my propositions, naturally does not wish the hasty and discursiv remarks which are alone possible in such a correspondence to go forth to the world as containing all that he has to say on the side of orthodoxy. I hav only to add, therefore, my concluding letter, in reply to which he gave me full permission to make what use I pleased of my part of the correspondence.

HALL GROVE, BAGSHOT, Sept. 13, 1888.

DEAR MR. GLADSTONE: I received your letter on my return from Homburg yesterday, and can only thank you for the kindness and courtesy of its expressions. You are most welcome to keep, and make any use you please of my part of the correspondence, and I am only too glad to think that I may hav assisted you in forming a more definit idea of the precise points at issue between the positiv and negativ creeds.

I never expected that you would write an exhaustiv reply to the very wide and varied propositions in my attempt to summarize the negativ creed; nor can I pretend to hav sufficient authority to speak for others who hold, more or less, the same views; and especially for the far greater men than myself, such as Huxley and Herbert Spencer, whose works must be studied to apprehend rightly their respectiv points of view and arguments.

Still, I think that my summary conveys clearly enough what is generally accepted by what I may call the scientific thought of the present day; and your letters, though of course not exhaustiv, indicate with equal clearness the leading lines of thought in which you and other enlightened believers in the old orthodox creeds would seek to uphold them.

If I suggested publication, it was only because your first letter stated your wish that the correspondence should lead to some "practical end." There is no doubt that, if it were published as it stands, either as an article in a review or a pamphlet, it would, like your article on Colonel Ingersoll, excite great interest, and be very extensivly read and commented upon, and thus forward the cause of truth by making many minds think, and, as you say, fixing the points at issue more definitly, and in a candid rather than a controversial spirit.

But this rests entirely with yourself, as I can understand that there may be many reasons why you would not wish to present your views to the public in the necessarily brief, incomplete, and familiar form of a couple of letters. The question of publication is, therefore, altogether in your hands. I shall be glad myself to giv publicity to what I am sure would be extremely interesting to many thinking minds; but, if you see the slightest objection to it, the whole correspondence shall remain strictly "private and confidential;" and I shall be only too happy if I can think that I hav contributed in any way toward giving more precision and definitness to your own individual mind on some of the important questions which occupy so much of your attention, and on which, at some future day and with more leisure, you may wish to giv the public a more full and elaborate exposition of your views. Yours very truly, S. LAING.

The Devil's Complaint.

The interview, of which the following is a faithful report, occurred about the time Santaclaus paid his annual visits to our young folks on last Christmas eve. Wearied with the day's toil—for mental is as hard as physical labor—I was sitting in my library reflecting on my past and present, and speculating on my future career, until I fell into a pleasant doze from which I did not awaken until near midnight. The library table before me was covered with sketches and manuscripts, one of which I selected and was making some slight corrections in, when the clock struck twelve. This effectually roused me, and glancing across the table I perceived a gentleman sitting opposit to me. He had a sardonic smile, dark, piercing eyes, a Napoleonic mustache, and a peaked beard about four inches long. He was dressed in a black overcoat with a fur collar and cuffs, and his beaver hat was on the table before him.

I confess I was quite startled at the sight of him, and said, hesitatingly: "Excuse me, sir, I did not see you come in at the door?" To which he calmly replied: "I did not come in at the door."

This was a poser, and I rapped out: "How the devil did you get in, then?"

"How I got in," replied my visitor with a grin, "is my business; but you are correct in appealing to me for information on that subject, for I am 'the devil.'"

This abrupt statement astounded me; and to hide my confusion I went to the stove which stood behind me with intent to replenish it, but my visitor interposed, saying: "Not for me, not for me, neighbor. I'm quite comfortable." To this I answered: "I thought as you were accustomed to a warm climate you would——"

"No, no, I assure you, you are quite mistaken; since the Revised Version was published it has become quite cold down below; so cold that it is absolutely a pleasure to us to see the sparks of fire on the ends of our cigars when we are smoking."

Here was another wrinkle, but I turned the conversation, inquiring of him the intent of his visit, to which I received the following reply: "My intent, young man, is to find out how things are going on in this city. I sent one of my aids for that purpose, but was not satisfied with his report. True, he made a general statement that my affairs here were prospering as well as I could desire, but when I asked him to particularize, he said that to relate a tithe of the deviltries he had seen here in full blast would take him to the far end of eternity. 'Confound you,' replied I, 'if you can't tell me what the folks there are doing, tell me what they are not doing.' 'That is easily done,' he answered; and drawing out of his pocket the Revised Version he read the Sermon on the Mount, and, after he had so done, he added: 'There, that's what they are not doing!'"

"I think, sir, your aid was mistaken, and if you will take the trouble to visit the churches in this city, I hav little doubt but that you will indorse my opinion."

"I fear not," said my visitor. "I know what they are; your temples are nothing but coffins for dead faiths; three hundred years ago people believed in what my priests told them; three hundred years ago hell was hot; now it's getting to be so cold down there that I don't know but that I shall hav to send to Scranton for coals; three hundred years ago men threw themselvs by hundreds under the car of Juggernaut, and Hindoo widows sacrificed themselvs on their husbands' funeral pyres. It's all up with those games now. Three hundred years ago the Japanese Buddhists drove the Christians out of their country, but when the late William H. Seward visited them, they offered to sell him their largest idol, the 'Diabutz,' for the market value of the old copper contained in it."

"What you say is all very well, but faith in Asia has little to do with faith here," I replied.

"You are mistaken," said my infernal visitor; "there seems to me to be a collapse of religious faiths throughout the globe. Where will you find a man now willing to die for his religion? Compare the deeds of the Christians of the past with those of the present age. Three hundred years ago, when the Anglican church tried to coax the Scotch Covenanters into their fold with the unsparing use of the maiden, the rack, the thumbkins, the steel boot, and other tortures, one of their preachers, to whom the latter was about to be applied to force a confession, was asked which leg he would hav operated on. He replied, pointing upward: 'It is for him, take the boot;' and held out his right leg. If you read the twaddle in the book called 'Robert Elsmere,' you will see how far short of this is the faith of the present age, which could not part a Calvinistic wife from her husband. Three hundred years ago the Spanish Inquisition was founded, the members of which, being sturdy believers, caused in the century following eighty-five thousand human beings to be burnt in Spain. Those were rightly termed *Autos-dâ-fé*, or acts of faith. How different is it now! I solemnly assert I do not believe that there is sufficient real faith in the world now to roast a tomcat."

"If that's the case," I rejoined, "you'll not lack for plenty of company down below."

"There you are wrong again," said my visitor. "I like people to be decently honest in religious matters. I don't care a rap whether they believe in Jupiter, Jahveh, or Mumbo Jumbo so long as they are consistent. I love to see them throng their temples to worship their various gods as they did in old times, but it makes me sick to see them congregate in their churches, as they do now, for the purpose of humbugging their respectiv deities."

"What do you mean by 'humbugging deities?'"

"Why, trying to bamboozle them that you respect their orders, when you do no such thing. I plead with you for a decent regard for the commands of your gods. You cannot insult Jahveh without insulting me, for we are in partnership, only I hav the best of the contract. Anyway, your folks had better mend your manners or we shall both be shipped off your planet together."

Having said this, he rose, and after buttoning his overcoat, and telling me he couldn't stand the cold here, for he had enough of that now where he came from, he vanished. H.

The American Secular Union.

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President Westbrook on Girard College Affairs.

TO THE DIRECTORS AND MEMBERS OF THE AMERICAN SECULAR UNION: At the last annual congress of your association a resolution was adopted, asking me to furnish "a brief report on the status of affairs as to Girard College, and to suggest, if possible, a practical method that might be made use of to reform the abuse of Christian domination and to restore this institution to conformity with the expressed purposes and wishes of the founder, Stephen Girard."

I hav delayed my answer to this call in order to thoroughly investigate certain preliminary questions regarding the proper remedy and course of procedure in bringing the case before the civil courts. After much hard work, with occasional consultations with eminent lawyers in Philadelphia, I hav fully settled these questions in my own mind.

It would be manifestly unwise to giv aid and comfort to our opponents, and embarrassment to ourselvs, by a full disclosure of our case until we are ready to file our papers and actually open the judicial contest. The case could not fail to become a most "notable" one, involving several important questions which hav never been clearly settled by the courts.

My conclusions may be summarized as follows:

1. There is without doubt a good cause of legal action against the trustees of Girard College for the violation of the express conditions of the will of the founder. The proper policy is not to attempt to set aside the will, but to enforce a strict conformity to its provisions.

2. Although this subject is primarily a local one, it is a matter of public interest throughout our entire country as involving questions bearing upon similar trusts already created, and that may hereafter be established. Philadelphians should undoubtedly and must necessarily take the lead in this contest, but there are many reasons why they should ask and receive the countenance and *financial* aid of all friends of right and justice throughout the entire land. The interest manifested by the American Secular Union is worthy of all commendation, and the offers of pecuniary aid from several of its members and friends are highly appreciated.

3. The success of a law suit is always contingent. Rufus Choate once said: "Divine prescience itself could not possibly foretell the possible finding of a petit jury." The same is true of judges. We may fail in the first court. We hav more hope in the supreme court of Pennsylvania, and still more in the Supreme Court of the United States. I *believe* that we should succeed in one of the higher courts. It is worth the effort, and great good could not fail to come out of the full exposure of sectarian fraud and bigotry.

I am happy to say that public opinion is growing rapidly in Philadelphia, and all over this country, against the palpable perversion of Girard's will, and the courts are bound to feel this influence. The Dartmouth College decision could not possibly find favor in our supreme court to-day, and Judge Storey, if on the bench now, would be ashamed to make the concessions he made in the Girard will case forty years ago, on questions not really before the court. While the courts of Massachusetts are wrangling over the Andover Theological trust, it is high time than the courts of Pennsylvania were waked up on the Girard College perversion.

4. I hav by no means abandoned my purpose to hav the trustees of Girard College arraigned at the bar of justice, unless they speedily change their policy in the matter of moral instruction of the orphan students, but the preparation of the case is not the work of a day. It may take several months to settle numerous principles of law and practice. No money is needed at the present time beyond what I am willing to pay out of my own pocket. When it is needed I will not hesitate to ask for it, with the assurance that it will be forthcoming. I find Liberals of all classes interested in this matter, as well as many persons professing to call themselvs Christians, not excepting the Jews and Freemasons, of which latter fraternity Girard was a prominent member and a generous benefactor. It would be bad policy to "rush" this case. It will "keep," and our views are growing in public favor every day.

5. There are other matters that are larger and more urgent than the Girard will case, and to these I recommend the American Secular Union to devote its attention for the present. I specially note the joint resolution now pending before the Senate of the United States, introduced by Senator Blair of New Hampshire. It has just enough of sugar-coat to make it go down palatably. Girard College has only about thirteen hundred pupils, while there are, or ought to be, more than thirteen million pupils in the public schools of the United States. The sectarian fight between Romanists and Protestants over "religion" in our public schools will hav to be settled by Secularists and on the Secular principle.

The people of this country, if properly warned, will never establish a religious sect—Christianity—under the thin disguise of *not* doing it. But "eternal vigilance is the price of liberty," so let the American Secular Union labor diligently to increase the number of its local auxiliaries, and, for the present, giv its best energies to the Nine Demands, and in every consistent way encourage our Liberal papers and lecturers. Ultimate success is certain, for "ever the truth comes uppermost and ever is justice done."

Finally, allow me to make a practical suggestion. Progressiv Liberals are called iconoclasts, "destructiv critics," tearing down without an effort to build up. There is too much in this charge. If we object to the present system of moral instruction in Girard College and in our public schools, we are bound to show a "more excellent way." What we want is a carefully prepared scheme or manual for general use in schools, showing *how* the "purest principles of morality" *can* be taught, utterly ignoring theological dogma. Why should not the American Secular Union offer a prize for the best treatis or manual on this subject? I would divide it thus: say $500 for the best, $300 for the second best, and $200 for the third best, the awards to be made by a carefully selected committee. Such a work is greatly needed, and the copyright would soon pay all the expenses of premium and publication. I hav a plan thoroughly matured in my own mind, but can only giv this hint here. This letter is already too long, and for further information as to my views, I must refer inquirers to my book, "Girard's Will and Girard College Theology." Respectfully,

Your obedient servant, R. B. WESTBROOK.

1707 *Oxford st., Philadelphia, Pa.*, Jan. 14, 1889.

To Enjoin the Cook County Commissioners.

Notwithstanding that most unequivocal decision of the supreme court, it is evident that its enforcement will hav to be fought step by step, for reasons outlined in former letters. Last Tuesday the city comptroler referred to the county board a bill from St. Mary's Training School for $2,313, and the county board not only referred the bill to the finance committee for payment, but instructed the county attorney to draw up a new contract. Having over a month ago engaged one of the brightest Liberal lawyers to prepare for the case, you can imagin my surprise and chagrin when, instead of finding everything ready, he notified me that he had political aspirations and Catholic clients, and would rather contribute toward some other lawyer taking the case.

Finally Judge Francis C. Russell was found, who never brought in the question of expediency, but promptly started out in the blinding blizzard, prompt action being necessary to get all the points and law in the case. The case will be brought into court Friday or Saturday, and there will be quite an excitement, no doubt. The ground is going to be most thoroughly covered, and we hope this injunction will be perpetual. Still the work goes on.

OUR INJUNCTION ON THE COOK COUNTY BOARD.

In the Circuit Court of Cook County. In Chancery.

To the Honorable the Judges of said County sitting in Chancery:

The complainants, Edward A. Stevens and John M. Stiles, bringing this bill of complaint on their own behalf and on behalf of all such aggrieved citizens and taxpayers of the county of Cook, in the state of Illinois, as are inclined to promote the objects of this bill of complaint, and shall hereafter duly cause themselvs to be made parties complainant in this suit, and shall duly contribute to the expenses of maintaining the same, do set out as follows, to wit:

1. The complainants, before proceeding to allege in detail the facts which constitute their grievance, desire to state in a summary way that they complain against the board of commissioners of Cook county, in the state of Illinois, the individual members thereof, the St. Mary's Training School (a corporation created and existing under and by virtue of the law of the state of Illinois), its officers and governing board, and George R. Davis, county treasurer of said county of Cook; that they are about to allow and cause to be paid, out of the public funds in the custody of said county treasurer, to St. Mary's Training School a very large sum of money, to wit: the sum of $2,313, and that they propose and intend at each period of three months hereafter to repeat a like payment, contrary to the form and effect of section 3 of article viii of the constitution of the state of Illinois, said St. Mary's Training School being an institution controled by the Roman Catholic church, and organized and maintained mainly for the religious purposes of said church. And the complainants pray the court to refer to said constitutional provision, also to an act of the general assembly of the state of Illinois entitled, An Act to Provide for and Aid Training Schools for Boys, approved June 18, 1883, in force July 1, 1883, the same being printed with the official publication of the Illinois Laws of 1883 at page 168, and also an act amendatory of the act just mentioned, in force July 1, 1885, and printed with the official publication of the Illinois Laws of 1885 at page —, both of said acts being printed with the ordinary and recent publications of the Laws of the State of Illinois, as parts of chapter 123, Revised Statutes of Illinois, 1874.

2. The complainants, taxpayers, and citizens allege and show that not long after the going into force of said act of 1883 a number of gentlemen belonging to a certain church known throughout the world for centuries as the Roman Catholic church, did organize under the legislativ act first mentioned, and pursuant to its provisions, and did become thereby a body corporate under the laws of the state of Illinois, subject to the provisions of all the valid parts of said act, the same being the aforenamed St. Mary's Training School.

And complainants further allege and show that the said St. Mary's Training School was instituted and always maintained, and is now maintained, and while it exists is to be and will be maintained, as a Roman Catholic church instrumentality. That one of the main purposes inducing the incorporation of said St. Mary's Training School, and governing its whole conduct, is its fitness for effectually meeting the religious objects of said Roman Catholic church.

That said Roman Catholic church deems itself specially and exclusivly commissioned to teach religious truths, and to administer the offices of religion. That said Roman Catholic church has an elaborate scheme of religious doctrins and religious offices which it insists upon as of an importance paramount to all else, and whose acceptance and observance said Roman Catholic churcn, its priests of all orders, and its earnest adherents, with universal accord, strive zealously to promote. That in this effort, purpose, and design, said Roman Catholic church, its priests and earnest adherents, are combated by divers other religious sects, societies, and individuals, who respectivly adhere to beliefs, doctrins, and religious offices, all more or less diverse from those of said Roman Catholic church, and from each other, or who altogether repudiate and contemn the beliefs, doctrins, and offices of the said Roman Catholic church in common with all the rest. That to prevail in due time over its said opponents and contemners, and to substitute its own doctrins, disciplin, and offices as much as possible in place of those diverse from them, the said Roman Catholic church, by its organized priesthood constituting its government, has definitly resolved upon a certain policy of effort to be consistently championed by its entire following, and in fact regarded by that following with substantially one accord as obligatory upon them, which policy is to attend specially to the young to withdraw them as much as possible from the environment that would without special effort naturally encompass them, and to surround them with influences controled as much as possible by the Roman Catholic church. That this said policy is the chief inspiration of the incorporation and maintenance of the St. Mary's Training School; that said school is intended to be, and in point of fact is, governed and controled in accordance with said policy by priests and laymen devoted to said Roman Catholic church, zealous to promote its designs and policy, and obeying its expressed or tacit wishes without dissent.

That the intended and effectual consequence of sending a minor child to said St. Mary's Training School is to put him in training to become a Roman Catholic churchman, unless he is already, since, in which case, he is put in training to be confirmed as such. In all cases the leading purpose and intent to be effected by said St. Mary's Training School is to make or keep the inmates of the same devoted members of the said Roman Catholic church, and without effected intent and purpose said St. Mary's Training School would be abandoned by its promoters.

CHRIST THE NOTORIOUS JEW SABBATH-BREAKER.

Taking note of the news which THE TRUTH SEEKER furnished, that Rev. Wilbur E. Crafts had resigned his New York pastorate to assume the secretaryship of the American Sabbath Union and enter the field to organize the churches in the interest of the Blair Sabbath law, I put on my most sanctified smile, entered the Young Men's Christian Association, and meekly inquired when Brother Crafts would besiege the modern Gomorrah, as it were, and where I could procure the petitions. To both my interrogatories negativ answers were returned. So I concluded that my *vis-a-vis* was a first-class candidate for a know-nothing-at-all party, and as I walked out of the sacred portals of Farwell Hall, I ruminated profoundly as to whether Wilbur E. Crafts was not also afflicted in the same way, for all I knew about the alleged Christ in reference to the Jewish Sabbath was that he fractured the commandment in reference to keeping the Sabbath holy in a most unmitigated manner. Yet Rev. Wilbur E. Crafts is to organize the churches for the compulsory enforcement of a Christian Sabbath law.

Well, really, what next?

Wilbur is surely crafty enough to remember the rebuke Christ is said to hav made to the Pharisees of his time when he plucked the few ears of corn.

We would also gently remind our brother secretary that the "divine" Sabbath-breaker whom he assumes to be the founder of his system of religion said: "I will ask you one thing? Is it lawful on the Sabbath day to do good or to do evil? To save life or to destroy it?" And the Blairs and Crafts and Shepherds of that day were filled with madness, and communed with one another as to what they might do with Jesus. That was the polite language of Judea for "putting a head on him," a matter which they merely deferred to a more convenient season.

For fear of wearying Wilbur E., let us refer him once more to John ix: "And it was the Sabbath day when Jesus made the clay and opened his eyes, and they said he was not of God because he keepeth not the Sabbath day."

To be consistent, the Christians ought to organize as "Sabbath-smashers"—but if they attempted consistency, to be sure, there would be no Christianity.

Then to take the Mosaic view of the matter, "Abide ye every man in his place. Let no man go out of his place on the seventh day"—as that would hav a most depressing effect on church attendance it had better not be brought forth from obscurity.

Yet we are assured that Sunday observance must be enforced because he—the Lord—rested on the seventh day and hallowed it.

That's all right. We hav no objections, if he and his people will only "giv us a rest."

When we think how his omnipotence made and fashioned this universe in a week, where the evening and the morning measured the day as at present, we must conclude that it must hav made him very weary of his world-making toil, if it can be supposed that omnipotence could get fagged out. Well, it makes me tired to think of it.

Without consulting Jesus or securing any authority, the early Christians changed the Sabbath from that of Saturn to the equally pagan day of the sun—a day devoted by the ancients to fire-worship. And right here an idea strikes me. (Something quite unusual, of course.) Is that the reason why even the Christians are willing to make it so exceedingly hot for those who do not keep the Sabbath in the regulation way? That idea might be elaborated at great length by the Sabbath Unicnites.

But some one suggests that the present day was selected because it is the day of the resurrection; that Sunday was to be observed as a day of holiness because of Jesus's resurrection. If we critically examin the assorted stories of the resurrection, we shall be more impressed with the childish credulity which can for a moment accept them, written as they were when men were unfamiliar with the rules of evidence and saturated with the grossest superstition.

Then, if there is no historical basis for the Sabbath observance, is there any reason from the utilitarian or Rationalistic standpoint—is there a trace of necessity for Sabbath observance? None that we can discover. To nature all days are alike. Natural law is the same on Sunday as on Monday, and while days of rest are desirable in this age when our physical and intellectual faculties are exercised more than ever before, a Lord's day should be treated as a superstition of the past, and instead of its extension and more rigid enforcement should be unconditionally abolished. None must be the Lord's day, but all shall be man's day. As Americans let us "keep the church and the state forever separate." When the ministerial meddlers step outside their untaxed pulpits to thrust upon us the sifted sediments of ancient dogmatism and stupidity, they had better beware. They should understand that the genius of the age simply permits them to exist. That the enlightened public sentiment no longer approves of the encouragement they receive at the hands of the state by immunity from taxation. Through this they hav grown rich at the public expense, and now, becoming arrogant, seek not only the abridgment of our liberties, but the destruction of our magnificent system of secular education.

They declare that the non-observance of the Christian Sabbath is sinful, but if asked what is sin would refer us to Lawyer Moses's revised statutes.

Brother Crafts is traveling after the manner of the crab, for his Sabbath law would, if possible, revive the Christian idea by which, according to Buckle, it was a sin for a Protestant to travel in a Catholic country or admit a Catholic to an inn. It was also a sin for a Scotch town to hold market on Saturday or Monday, because both days were so near Sunday. It was a sin to go from one town to another on Sunday, however pressing the business. It was a sin to water your garden, shave your beard, or visit a friend. Such things are not to be tolerated in a Christian land as this will be if the Sabbath Union has its way. It was also a sin to go to sleep, ride a horse, walk in fields, meadows, or streets, or sit at your own door, and to take a swim was particularly sinful. It was even sinful to save a vessel in distress or succor the sufferers. To help a heretic with food or shelter because he was needy was outrageous, as there was no need for him to liv—indeed, it was a sin for the Christian to do anything except to try and save his own miserable and worthless soul. This is only a seventeenth-century picture. Then the churches reveled in power. Now they must plead and petition. Because the scepter of their power has departed from them their real sentiments are concealed, but enough is seen to assure us that the Sabbath Unionists are enemies of our country and the human race. Their system has always enslaved the mind, impaired moral perceptions, and destroyed happiness.

The time was when the violation of the rule to "keep holy the Sabbath day" was considered a crime of deeper dye than murder, and the Sabbath Union desires to interpret the "holy" to mean going to church and supporting its revenue, because, according to the old maxim of the church, "If you reason you are lost."

To properly enforce the Blair bill it would be necessary to open every letter, so that our modern Index Expurgatorius, with Crafts and Gibbons at the head of the Congregation, may decide whether it shall or shall not be forwarded. There is a serious omission in Senator Blair's bill, that has not a list of books which are considered heretical and pernicious, and if the Lord's day is to be enforced as a holy day, why, how can such books be read without violating it? This defect will doubtless be supplied later on if they succeed. They hav indicated their disposition to be in harmony with the Middle Ages by their vicious and bungling attacks on the Sunday newspaper. The Sabbath Union's avowed purpose is to enslave the human mind, to suppress liberty of speech and freedom of the press.

The coming conflict—yes, the present conflict—is between clerical authority and civil liberty—between republican or democratic progress and Middle Ages despotism. On the one hand are the combined, consolidated forces, Catholic and Protestant; on the other the unorganized, scattered, but valiant Liberals of the American Secular Union. For every Liberal not engaged in this work is a hindrance rather than a help. Come to the call of the muster roll. Enter the army of freedom, and under our banner—Universal Mental Liberty—we are bound to win a glorious victory. Attention! Answer to the roll call! Shoulder arms! Forward, march!

E. A. Stevens, Sec. A. S. U.

W. S. Bell in Missouri.

On December 16th I stepped off the train at Liberal, Mo. I had no previous engagement to lecture there, nor even so much as a "come and see us." As I had, however, a little time to spare, I concluded to spend it there. This was my second advent to this badly and sadly misnamed place.

Before I went to Liberal the first time, which was some six or seven years ago, I was sorely puzzled over the fact that I had hardly ever read of any of our Freethought lecturers going there to giv scientific and Liberal lectures. I called the attention of a leading mind in the progressiv ranks of the town to the question, why it was. He smilingly answered: "Why, we depend wholly on home talent." Then, after a moment or two, he added: "Well, no, Brother Bell, it is not on account of our high estimation of home talent so much as it is because of our poverty. We are not able to employ any of the traveling lecturers. We are too poor." This was the naked truth. And I find the people as poor to-day as they were six years ago. If there is any appearance of improvement in the town, it consists in two stone buildings put up by outsiders, parties not interested in our cause at all. Aside from these two buildings, there is no change. There squats the dingy little town in the mud almost the same as she did six years ago. But this is not all. The town is not only non-progressiv and poor, but it is not a Liberal community. It is true there are a great many Liberal people in the place, but they do not manage the affairs of the town. Its ruler, from a moral and intellectual point of view, is a Lilliputian czar, and he holds his minions well under control. It is astonishing to hear the people tell of those who once lived here but hav been driven away through the petty tyranny of this man Walser. I do not think it would be overstating the facts to say that more people hav been compelled to leave here through the tyranny of this one man than the number now living here. Most of those who still remain dare not protest against his misrule, as they hav before their eyes his ways that are dark and tricks that are mean for making it red-hot for his enemies, and all are enemies who do not obey his commands. I want only a provocation to publish in the Liberal papers of the country the names of the good people who hav gone to Liberal to spend their days in peace and comfort who hav been compelled to leave on account of the displeasure of the ruler.

Let Mr. Walser dare to call in question the statements I hav made, and I shall furnish the facts. But I shall not reply to anonymous writers. I only seek a fair chance to show up the rottenness of this little Denmark. It is a shame and a disgrace to the Liberals of this country to hav this fraud wearing the livery of their fair and honest name.

Let no good Liberal people contemplate moving to Liberal; they had better move anywhere else than go there. Many who are there now would be glad to get away if they could. Property doesn't sell. If it did they could sell out and go. The people are getting poorer all the time. Many a man has pulled up from his home and brought his little all to Liberal, hoping, as he was led to hope, that he and his children could find employment. But there is nothing going on there to employ all those who would be only too glad to work.

Mr. Walser rules the town, and rules it wretchedly. The man who objects to his way of ruling soon finds himself in uncomfortable conditions. Walser holds mortgages on the lands, houses, besides notes, etc., hence his power. But few there dare openly oppose his despotism.

I gave one lecture before a very large audience, Mr. G. W. Baldwin, banker, presiding.

From the il-Liberal town of Liberal I went to Humboldt, Kan., to lecture. While there I enjoyed the hospitality of Mr. and Mrs. W. H. Holtscheider, and they hav a splendid way of making a friend feel at home with them. W. S. Bell.

Chicago, Jan. 1, 1889.

Sound as a Silver Dollar.

The Truth Seeker in its last issue cautioned one of its correspondents "against the too free use of epithets." "Gentle sarcasm and good-natured raillery may be admissible, but personal denunciation is out of place among friends." "We must, however, draw the line at harsh personalities."

Is there a reader that would refuse to "second the motion?" Every Freethinker and every Christian ought to study Hedges's "Rules of Logic" and Mill "On Liberty."

After reading The Truth Seeker's just remarks, and supposing they were in line exactly with my own principle and practice for a quarter of a century, I turned to the "Letters from Friends," when lo! it is announced that I was a party to a "disgraceful controversy!" that I carried on a "war of vile words and opprobrious epithets;" "insulting the common sense and sentiment of Liberalism," etc.

To all these charges I plead "not guilty." These are just the things which I do not believe in. I go further than some Freethinkers and refuse utterly to employ such weapons against Christians. I hav no right to use "vile words and opprobrious epithets" against any human being. Will W. W. Bishop, Rockford, W. Va., be kind enough to prove that I ever did? I am not responsible for an opponent's words, his manner, nor his matter.

Am I to understand, from what Mr. Bishop says, that there should be no controversy between Liberals? The "common enemy are pressing us on all sides," he remarks, and he concludes the "combatants" ought to "hoist the white flag" or go to a monastery. He chooses to consider discussions among Liberals quarreling!

I hav over and over condemned quarreling, but upheld debating. They are not the same. Unhappily, the church has made its members believe they are identical. So, everywhere among the churches the right of one man to speak and the duty of all hearers to be silent is the rule to-day. Consequently, such a thing as mental liberty in the church is unknown. I hope suppression of debate in Liberalism, and among Liberals who see error in each other, will never prevail. Peace on such terms is a mockery. I would rather be pelted with epithets as long as life lasts than lend my voice, vote, or pen to the denial of free discussion to any. As Charles Bradlaugh well says, the abuse of free speech "dies in a day, the denial slays its thousands."

Says our new bishop: "Did the Andover controversy add strength to the missionary cause?"

No, sir, but it added mightily to the truth.

"Did the quarrel of Martin Luther and the pope strengthen the Catholic church?"

No, sir, but it helped liberty of thought.

Says Brother Bishop: "Let the house come to order and brotherly love occupy the chair."

And this is what he says in the very article in which he complains of the habit some hav of "calling each other names." Speaking of Rev. Mr. Weiss, he said: "Every other remark made by this gospel sharp was as false."

W. W. Bishop, occupying the chair of "brotherly love," said: "The clergy don't know, or else they lie."

I like debate, but courtesy as well, and am of the opinion that true dignity, polite demeanor, and uncompromising warfare upon error—no matter by whom believed, Liberal, Christian, or heathen—are not incompatible with each other.

Shenandoah, Ia. W. F. Jamieson.

The Annual for 1889.

From Fair Play.

The Truth Seeker Annual for 1889 is a valuable publication. It costs but twenty-five cents, and will be found upon our book table.

Communications.

Oaths and Affirmations.

To the Editor of The Truth Seeker, *Sir:* In The Truth Seeker of December 29th, A. Rolle, in reply to a statement of yours, expresses the belief that witnesses in the courts of Pennsylvania can choose whether they will swear or affirm; but he was much mistaken if he applies this rule to all the courts in that state, for in some courts none are allowed to affirm unless they are Quakers, and in one court at least no one is allowed either to swear or affirm unless his or her religious opinion agrees with that of a bigoted judge. Here is proof of what I say.

Some years ago, a man drove in from the railroad to our cottage on business. When he drove out the whistle of a passing train frightened his horse, and the man came near being killed on the spot—was so injured that he walked several years half bent to the ground, and finally died of the injury; but before he died he sued the railroad company for damages in Judge Biddle's court in Philadelphia. My wife and I were summoned as witnesses.

When my wife was called to the witness-stand, the clerk offered her a dirty, old book to kiss and swear by. She declined the oath and told him she would prefer to affirm under the pains and penalties of perjury, which gave a crafty lawyer a chance to question her on her religious belief. After he had asked her a few questions, the judge called her nearer to his bench and questioned her. He asked her if she believed in a supreme being. She told him she believed in principles of honesty, justice, truthfulness, etc., that should guide us, but had never had satisfactory evidence of the existence of a supreme intelligent being.

After questioning her thus, he decided that her testimony could not be received. After she had retired from the holy place, a middle-aged lawyer came and shook hands with her and said, "I hav seen the sublimest sight here to-day that I ever saw in a court-house—a pale, feeble woman with a calm, earnest eye!"

But the jury were not so bigoted as the judge, for I understand they gave the injured man a verdict of $8,000 damage. In less than twenty-four hours after the judge decided that she could not testify, we were told by several persons that all the Christians in Berlin were rejoicing at my wife's great disgrace in having her testimony rejected in court. Poor, ignorant, thoughtless dupes of priestcraft! The judge could not hav conferred on her a higher honor than he did by rejecting her testimony, for it was not done on account of any blemish in character, but simply on account of her religious belief or unbelief, and every answer to the judge proved her honesty and truthfulness. She could not honestly swear by a supreme being, because she had had no more proof of his existence than the judge or anyone else has. She could not honestly swear by a book that tells her to "swear not at all;" she had too much regard for health to kiss a dirty old book that had been pressed to the syphilitic lips of scores or hundreds of drunkards, libertins, and harlots, all of whom may testify by kissing that old man-made book.

Since that decision of the judge only two of all the church people who lived here then hav ever made us a neighborly call; but having mistaken honor for disgrace, they seem to regard us as things accursed of God and man. Thus you see that the influence of a bigoted judge, after depriving men of honest, truthful testimony in court, can go forth like the same blasting influence from the pulpits, to destroy friendship and create enmity or enstrangement among neighbors.

Several months ago I wrote a letter to Judge Biddle, which was published in the Boston *Investigator*, asking him for proof of the existence of a supreme being, and hav since written two others to him in the same paper, and though I sent him marked copies of the paper, I hav, as yet, received no word of proof, and will, here and now, call on the eighty thousand priests of the different sects in this nation to come to his relief and giv me proof of the existence of the supreme being that they preach so much about.

Our fathers gave us a secular government that had nothing to do with religion, except in pretending to protect all in their beliefs; but the crafty priests of all sects hav worked their creeds into our laws so much that nearly all courts are in the hands of the church.

Think of a witness in court being denied the right to testify about what she has seen, heard, or knows, just because she has not been nobody knows where, nor seen a being seated on a great white throne, who is, at the same time, everywhere present, sees every sparrow that falls, numbers all the hairs of our heads, watches over us every moment, does more for us than we can do for ourselvs without our knowing it, and at the same time kills thousands of us every day by whirlwinds, cyclones, tempests, shipwrecks, earthquakes, and pestilences.

J. Hacker.

Berlin, N. J.

Desultory Thoughts.

Life, we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear.
Then steal away; giv little warning,
Choose thine own time.
Say not good night, but in some brighter clime
Bid me good morning.
—*Letitia A. Barbauld* (1743–1825).

Careful observers cannot fail to notice the strong tendency of the church and secular society toward the philosophy of Spiritualism. It is permeating the strongholds of Christianity and Materialism, illuminating those dismal and hideous doctrins with brilliant and ennobling truths as never before, notwithstanding it has just had another "deathblow" by the "toe-joint" theory. Creeds are being closely inspected. False assumptions and erroneous teachings are frequently discovered wrapped snugly up in religious blankets and relegated to the rubbish closet. The atonement, everlasting punishment, no probation after death, etc., are meeting with a genuin Waterloo in many places, and are ignored and nearly annihilated by the intelligent onslaughts of the best minds in pulpit and college. I know we hav enough yet left of these nauseous ecclesiastical syrups to disgrace even a less pretending nation than ours, but old forms of theology and religious sanctification are doomed.

The rights and necessities of individuals, regardless of "thus saith the Lord," are being recognized even by church people. The devil is dead; hell is nearly extinguished, except in places where ignorance prevails and pork and tobacco are the chief articles of diet, and God must go along with the other evils that hav so long afflicted a patient and long-suffering race. Grease and grace always go together. I mean the grace of religious sanctity. My intercourse with all classes of the community convinces me that there is a more general interest in the facts of Spiritualism and cognate subjects, a higher and grander appreciation of their usefulness in this life, as well as the other that we are fast approaching, than was ever before experienced. Its remarkable Liberalizing influence upon the churches and their iron-bound creeds; the doing away with an endless hell and an angry God; its undeniable proofs of immortality; the getting rid of the fear of so-called death; the multitudinous cases of magnetic and spiritual healing, where the old systems of medicin hav entirely failed, and the vast amount of superstition removed about Gods, devils, hobgoblins, myths, etc., all prove this.

Emerson said in his address to the students in Divinity College, at Cambridge, Mass., three or four years before A. J. Davis commenced "Nature's Divine Revelations," in 1845:

> It is my duty to say to you that the need was never greater of a new revelation than now. From the views I hav already expressed you will infer the sad conviction which I share, I believe with numbers, of the universal decay, and now almost death, of faith in society. The soul is not preached. The church seems to totter to its fall—almost all life is extinct.

This great man who has made Concord historic no less than its cannon shot that was heard around the world April 19, 1775, had caught, mostly through deep research and thought, similar sentiments that soon after came so strangely through the lips of uneducated Davis, the poor shoemaker's son, then only nineteen years old, who was controled by advanced minds in spirit-life. Davis said:

> The few who hav dared to express themselvs freely hav done it at the immediate risk of their physical destruction. Truths that are eternal hav been conceived of, yet smothered by the hand of a dominant and tyrannical ignorance. This ignorance still exists; this bigotry and superstition still exist, and where is the responsibility for the cause of their existence? Sectarian usurpation must bear the charge. It has in its long career prohibited and crushed the free exercise of moral and intellectual attainment. . . . It has obscured the main features and manifestations of truth, and thrown a mantle of ignorance and fanaticism over the world. . . . It has sapped the foundations of human happiness. It has produced a schism in the race, and a wasting prostitution of human powers yet uncorrected and uncontroled. The true interests of mankind hav thus been perverted to those of vice and misery.

What an arraignment against the rich and powerful churches by an unlettered youth! Yet it was so impregnable that the clergy and press dare not attempt to answer it only with lies, abuse, and slander. Such a charge was a much more serious matter forty years ago than at the present time when so many polished radical axes are cutting away the roots of "ignorance and fanaticism" that support the Christian churches of all lands.

Emerson saw the need, like a real prophet as he was, of a "new revelation," but when it came dealing heavier and more effectual blows against "sectarian usurpation" that had "perverted the true interests of mankind to those of vice and misery" than he had done, he was not brave enough to accept it from this unheard-of youth, who was ignorant of philosophy, history, and science.

Some good and well-meaning church people cry out and say, Spiritualism destroys all our cherished idols and grinds to powder all the old ideas that hav been handed down to us by our ancestors and nourished by our most tender sympathies. Yes, I admit all that. I want to destroy all creeds, idols, fetiches, priestcraft; and more than all the slavery of women that Christianity has so long upheld. Spiritualism leads off in all our grand reforms, and in its zeal for human advancement, may sometimes pull up some golden grain in its struggle to free the earth of vast fields of weeds sown and nurtured by ecclesiasticism.

The grain so destroyed is hardly missed, and only a mere ripple is made on the great sea of truth. If it tears down the old, it builds up the new with more beautiful and useful structures. It destroys nothing worth saving.

Tear down the old,
Build up the new,
The mass shall rule,
And not the few.

Phenix-like from the bloody ashes of the Past, when every priest's prayer meant the torture of some noble man or woman, shall arise the New, as Whittier has so truthfully expressed it:

The Waster seemed the Builder too;
Up springing from the ruined Old
I saw the New.
'Twas but the ruin of the bad—
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still.

Coleta, Ill., Jan. 1, 1889. Jay Chaapel.

God Discovered by an Atheist.

It has at last been revealed to me what and who is God. They say that man by searching cannot find out God. That's a lie. They say that the finite cannot comprehend the infinit. That's another. They say that God is incomprehensible, inconceivable, and past finding out. That's a great mistake. I hav found him. I now clearly understand him perfectly. It's just as plain as can be. God: Why, God always existed, and created all things out of nothing. Before the beginning of creation he was in utter darkness, for he made light to start with. He was in a perfect vacuum, with nothing to stand, lie, or sit on, nothing to feel, hear, taste, smell, see, or think of, for nothing had ever existed, and he filled all space. What, space! Yes, space. Then, if he filled space, and there was nothing in space but nothing, he must hav been that identical supreme nothing. Verily he was all and in all—equal to nothing. He was possessed of all the wisdom, knowledge, power, and muchness in the universe, which all amounted to simply zero. He is described in the creed as "without body, parts, or passions," I believe. And to put that into plain words it must mean, without substance, form, or force. Well, that describes nothing exactly. God is the original and only perfect vacuum. He is the sublime and unapproachable nothing. Behold a solution of the holy trinity; three in one, and one in three. Three ciphers equal nothing. Three nothings are no worse than one. Infinit nothing! Blessed nothing! Mankind hav bowed before thee for thousands of years! Verily the clergy hav been telling us the very truth. That we should love nothing as God. When they want to be like their creator they sing, "O to be nothing, nothing!" And some of them come near having their prayerful song answered.

God is infinit, so is space; God is everywhere, so is space, though it is generally occupied by something. God does all that is done. Well, so in reality do vacuums cause all the motion in the universe. The one universal primal principle of the universe seems to be equilibrium. Light shines toward where there is no light or less light. Heat radiates toward a place of less heat, or, in other words, a more or less perfect vacuum as regards heat, called cold. Electricity travels from an accumulation to a place of scarcity called negativ, and the greater the accumulation in one, and the more absolute the absence of electricity in the other two bodies, the greater the intensity of attraction. "Nature hates a vacuum," is not so far wrong after all. If a balloon shell could be made to withstand the atmospheric pressure, of the same weight and size, it would lift several times as much filled with nothing as though it was filled with gas. Because nothing is lighter than gas, and thus could be made to lift something. The heat in one locality rarefies the atmosphere, causing a partial or relativ vacuum, which causes a current of air from the surrounding country which we call a wind. Thus God, or nothing, is the cause of all winds. Nothing can move in any given direction till there is less pressure on that side of it than on any other. All motion is in the line of the least resistance, *i.e.*, the line of the most perfect vacuum of that kind of force. When the interior of the earth contains a greater pressure of gas than there is on the outside its crust, the relativ vacuum outside tends toward allowing a fracture of the crust that the gas may escape and thus the pressure be equalized. Thus a vacuum, partial, of course, causes the earthquake. Whether the pressure is inside or out, there must be an absence of pressure in some direction to cause motion. Nothing, that is, God, is the cause of all life, motion, pleasure, pain, and even religion. Six hundred thousand lives hav been sacrificed for

nothing, God. A Holy Ghost in scientific language, made plain, is simply, nothing full of holes, or wholly nothing, or complete vacuum. There isn't a Ghost of a chance to make anything of it, he or she. I am not positiv what the sex of nothing is. I hope it has sex, but this convinces me that I really do not know so much about God as I thought I did. Why, come to think of it, I never saw any nothing, never heard of anybody who had, and, by the way, I begin to doubt whether there ever was really any such thing as absolute nothing. Let's see. A space utterly devoid of light, heat, magnetism, electricity, no center of gravity running through it, no air, gas, ether, odor, sound, or substance in it. Can't go it. Then my newly discovered God must be only a partial God —partially nothing, approximately a vacuum. But a partial God is a finite God, and that will not do. Well, no use to feel bad if my newly discovered God is vanishing away. I've lost nothing, and ought to be thankful that I am still without God and with lots of hope in humanity.

Gods, Christs, and Bibles all are gone,
That once I fixed my hopes upon;
Their narrow track I'll not pursue,
A fairer way I hav in view.

PROF. C. L. HASKELL.

A Great Theological Chasm.

Edward Everett Hale, Reviewing Robert Elsmere, in the North American Review.

The hundreds of thousands of people who read "Robert Elsmere" in England and America, approach the book from two wholly different points of view.

By far the larger set of them has been taught from the pulpit, and has believed, that some particular church, Presbyterian, Episcopal, Baptist, or Catholic, has distinct title-deeds running back to the moment when Jesus Christ parted from his apostles.

The other set has known that there are no such title-deeds for any of the great ecclesiastical organizations. The Roman Catholic church, which Bunsen called "the First of Schismatics," has none. The Episcopal church has none. The Presbyterian church has none. Cardinal Newman put the truth forcibly, but not too forcibly, when he said of the Catholic doctrin of trinity: "The creeds of that early day make no mention in their letter of the Catholic doctrin at all. They make mention, indeed, of a three. But that there is any mystery in the doctrin—that the three are one; that they are co-equal, co-eternal, all increate, all omnipotent, all incomprehensible, is not stated, and never could be gathered from them. Of course, we believe that they imply it, or rather intend it; God forbid we should do otherwise. But nothing in the mere letter of those documents leads to that belief. To giv a deeper meaning to their letter we must interpret them by the times which come after;" that is, by the fourth and later centuries.

He goes on to say the same of the one great Christian council of the third century, of the six great bishops and saints of the first three centuries, of the three great doctrinal writers; and he quotes Bull, an English bishop, as saying that nearly all the Catholic authors who preceded Arius "*hav the appearance* of being ignorant of the invisible and incomprehensible nature of the Son."

In the same way, he says of the doctrin of original sin, "There are two doctrins which are generally associated with the name of a Father of the fourth and fifth centuries, and which can allege little definit testimony in their behalf before his time, purgatory and original sin."

All well-read clergymen, interested in history, hav always known that these statements of Cardinal Newman are true, that is, that there is a historical gap between modern scientific theology and the New Testament. Since the publication, a few years ago, of an English translation of all the Ante-Nicene fathers, all intelligent English students of history, whether clergymen or Greek scholars or not, hav had a chance to see this with their own eyes.

To all these people, therefore, the feeling about "Robert Elsmere" has been that which it is said the reader of a great publishing house had, when he determined that that house should not reprint it for circulation in America: "It is straw which has been thrashed over for fifteen years," he said. It had been thrashed over for him and people like him. But the great run of Christian people had been permitted or led to believe, in what I think an uncandid way,* each that his own church was sustained in its organization and its dogma by the consent and custom of the earliest centuries of Christianity. People always alluded fondly to the "early Christians," and everyone liked to think that the "early Christians" and he were exactly in accord.

Now "Robert Elsmere" steps in. With artistic skill, Mrs. Ward refuses to tell one word of what he read in these mysterious "studies" which were so fatal to his peace and to Katharine's. All the reader knows is that he came out from his reading sure that there was no apostolic succession; sure, as Cardinal Newman says, in the passage I hav cited, that there was no scientific doctrin of the trinity; sure that there was no doctrin of the vicarious atonement in these early books, and shocked to find, for instance, that an author like Clement, a friend of Paul, speaks of the resurrection of the Phenix once in five hundred years, apparently in the same confidence with which he speaks of the resurrection of Jesus Christ.

Also, Robert Elsmere was one of these people who really believe that a man has a right be a minister only because he has been ordained by a bishop, who has been ordained by another, who is the last in a long series which began with St. Peter. When he came to read the history of the first three centuries, he found that there was no such succession. He found that those whom modern language chooses to call "bishops" were the business officers of the little Christian communities, who did the work intrusted to them as well as they could, and were quite indifferent about the manner of their appointment. This for a single instance. He found, also, that in the very queer and fragmentary scraps of Christian literature which testify to the existence of the church between the time of St. Paul and the time of Constantine, there is not the least uniformity of doctrin. There is not slightest critical habit of investigation. There is often preposterous wildness of fancy, amounting to tedious rigmarole. There are confident assertions of many things much harder to believe than the miracles recorded in the gospels. And no pretense is made anywhere to critical investigation of authority or authenticity.

If the plan of the *North American Review* permitted, the whole of this number could be filled with very entertaining extracts from these books of two centuries and a half, which Robert Elsmere read. Most of them are not very long books. It is fair, perhaps, to say that none of them were written by men of genius; almost all of them were written by very ignorant men, and some by very foolish men, so that this word "rigmarole" applies very fairly to much more than half of their contents. For all this, they are vastly entertaining, sometimes amusing, though often ridiculous. Almost the whole of these collections is contained in a series known as the "Ante Nicene Fathers," which has been published, quite conveniently, within the last twenty years. The fact that these things exist in English now, while formerly they were buried in Greek and Latin, is one of the reasons why the young theologians of the "established" church now read them a great deal more easily than they did. Indeed, if anybody asks why the revulsion of feeling which now shows itself in the English Church Congress never showed itself fifty years ago, it is probable that a good working answer would be found in the fact that Englishmen now read the literature of the first three centuries a great deal more easily than they could read it before. Frankly, let it be said, the average clergyman in a country cure in England did not read Greek at sight very easily, and would rather read the *Guardian* in English than such a book as Tatian's "Orator," or "The Constitutions of the Apostles." in rather crabbed Greek. Now he has the whole thing at hand, as any of our readers hav, who choose to send to the next good public library to ask for any of this literature, so lately forbidden.*

It also ought to be said, however, that the grand church writers of every school, excepting the liberal schools, hav turned up their noses at the literature before the time of Constantine. As Dr. Newman says, theology was not at all "developed" at that time, and it is only a "developed theology" that the church at large has cared to present to Christians at large, whether of the Protestant or of the Roman schisms. Original Christianity, simple Christianity, is quite a different affair from the "developed" or manufactured article. And the reading of these fathers before Constantine was by no means encouraging for neophytes, or for anybody else who undertook it, unless he came to it, as Cardinal Newman came to it, with a determination in advance to believe the religion of the Middle Ages, and to make the religion of the first, second, and third centuries match that, by reading between the lines. It has been the fashion, therefore, in most theological schools, in most books of criticism, and, one might say fairly enough, in most well-bred theological circles, to set out of sight the "ignorant and unlearned men," who are, as it happens, the only persons through whom we know what Christianity was or was doing in the first three hundred years of its existence. I do not myself remember any such curious instance of the suppression by indirection of a sort of literature which came inconveniently in the way of a regnant school. But, if one may be pardoned an allusion to the customs of our own time, it was a little as a modern Democratic president of the United States, holding and using the enormous centralized power of the federal administration, always speaks very respectfully of Thomas Jefferson, but still takes very good care that none of his earlier maxims, about the danger of a central government, shall ever be alluded to. Cardinal Newman would say that this was a perfectly fair illustration. He would say that the United States has found out that it cannot get along without a very strong central government, that the doctrin of a central government has been "developed" in the last hundred years; and he would say that, in exactly the same way, the church has found out that it cannot get along without an infallible chief, and without a great many other things which cannot be found in the letter of the early records. But, just as a strong central government has been "developed" in the United States, he would say that these convenient enlargements hav been "developed" in the history of the church.

So much for the reason why Robert Elsmere and all other intelligent people who care to preserve a historical foundation for Christianity, find that the study of the first three centuries makes Christianity to be a very different thing from what it is called in the creeds of the Dark Ages.

It is interesting to see that Mr. Gladstone, in his review of the book, virtually repeats Cardinal Newman's statement. Thus he says that the baptismal formula "was speedily developed into the substance of the Apostles' Creed." None the less does he claim that that creed must be received, if we are to hav a good working religion. And he seems to rely for the authority of the organized Christianity of to-day on "the concord of Christians, ever since the adjudication of the fifth century." And he says that "an established church, priesthood or ministry, sacraments, and the whole established machinery which trains the Christian, are the wings of the soul."

Still, he knows that many people do not find this machinery to fly very well, and that for many people it does not help them to fly. Many people believe that a church can exist without so much machinery, and that if the savior of men had thought the machinery absolutely necessary, he would not hav left it to the chances of development.

EDWARD EVERETT HALE.

The Power of the Churches.

Trinity church is one of the richest corporations in the United States. All of its wealth has come from the labor and toil of the poor. An Elmira paper lately asked why people did not go to church. A flood of answers came, from Maine to California, showing the dissatisfaction with the churches. One of the preachers, finding the complaints were universal against church corporations as mere social gatherings for stuck-ups, the expense whereof was chiefly borne by working people, preached against letting in further light, whereupon the paper discovered it was a subject of no public importance, although it has not hit on a subject that brought so many answers.

Political organs are of course afraid of the shadow of every corporation. The defeat of Warner Miller, the church candidate for governor of New York, shows that the church has not as much political power as the saloons. There are less than twelve million church-members, and less than one million liquor dealers, in the United States. These thirteen millions cannot very well expect to boycott the balance of the nation.

Should the National Reform and Evangelical Alliance succeed in passing the bill now before the United States Senate stopping the mails on Sunday, and all Sunday papers, it is doubtful if the twelve million church devotees could force the other fifty millions to go into the church shearings on Sundays. The Spiritualists, humanitarians, and Freethinkers are superior in intellect and love of liberty. It is more than probable that they would not be driven into the churches. To a well-fed minister with an annual income of $100,000, like Dr. John Hall, churches are not a failure. But to the humane, and the sorrowing, starving, dying poor, the thing looks different.

I saw a woman beg in the street
On Christmas day for bread to eat;
The city's chimes were ringing then
Peace on earth, good will to men.

I saw a churchman, sleek, well fed,
Pass by the woman, and he turned his head;
The crumbs that fell from his table that day
Would hav feasted the beggar he turned away.

Following the churchman came
A woman whose brow was stamped with shame;
From out her purse a coin she cast
And the beggar blessed her as she passed.

To the church the sleek man went his way;
The woman of shame would hav blushed to pray;
Yet which of the two the more blessed will be,
Magdalen, scorned, or the proud Pharisee?

Verily I say unto you, the harlots shall enter into the kingdom of heaven before you.

Corry, Pa., Dec. 29. G. F. LEWIS.

SEND for catalog of our publications. Sent free on application.

*I said so in the *North American Review* some years ago. The *Review* and I were much abused in consequence. The "religious" press answered, almost unanimously, "If Mr. Hale is uncandid, let him reform, but do not let him attack others." But the secular press, with nearly equal unanimity, said that Mr. Hale had touched a sore point.

*Ask for any volume you choose of "The Ante-Nicene Fathers," or ask for "The Catechism of the Twelve Apostles," which is not in that series.

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Two Thoughts on the Truth Seeker Annual for 1889.

From Secular Thought.

The TRUTH SEEKER ANNUAL for 1889 has reached us. It is in every sense of the word an excellent publication, and should be read by every Freethinker and Secularist on this continent. It has a carefully prepared calendar, full of valuable information, and an extensiv account of "Freethought in the United States for 1888." The comparison of "Colonel Ingersoll and Shakspere" is unique; some of the most poetic selections from the colonel's writings are given with quotations from Shakspere. A very interesting and useful feature in the ANNUAL is the opinions of twenty-four well-known Freethinkers of the States and Canada upon fourteen of the most important questions affecting the Secular movement. What those subjects are will be seen from our answers, which we reprint in another column from the ANNUAL. Next week we shall giv our readers the views of Colonel Ingersoll and afterward of Captain Adams upon these questions. The ANNUAL has 124 pages and some fine illustrations. Its price is twenty-five cents, and it can be had from the TRUTH SEEKER office, 28 Lafayette place, New York.

From New Thought.

Every Liberal in the United States should take the TRUTH SEEKER ANNUAL. He who takes it and reads it year after year will get a better idea of Liberalism and its progress than can be obtained by any other means. The writers for this number are Col. R. G. Ingersoll, James Parton, Helen H. Gardener, S. P. Putnam, Charles Watts, E. A. Stevens, Parker Pillsbury, Robert C. Adams, J. D. Shaw, F. M. Holland, E. B. Foote, Jr., M.D., Lucy N. Colman, J. H. Burnham, L. K. Washburn, Ella Gibson, Susan H. Wixon, John Peck, W. S. Bell, E. C. Walker, Mrs. M. A. Freeman, Dr. Juliet H. Severance, Mrs. E. D. Slenker, Col. J. R. Kelso, and G. H. Dawes.

Among the contents may be found a calendar for 1889, "Freethought in the United States," "Liberalism, a Symposium," "The Nine Demands of Liberalism," and "Ingersoll and Shakspere."

The twenty-five cents asked for this pamphlet cannot be better invested than in its purchase. Send to the Truth Seeker Company for it, or we will, if you prefer, order it for you.

Mental and Economic Liberty.

In a recent number of the *Alarm* appears a two-column communication from Mrs. Lizzie S. Holmes in which she accuses the Liberals of threshing old straw, and finds fault because they will not giv up Liberalism and devote their time and talents to economic reforms. Her point of attack is the Chicago Secular Union, of which she says: "The Secular Union in Chicago flourishes intellectually and financially. Among its members are numbered many brilliant minds, and right gallant are the onslaughts against the tottering walls of orthodoxy. The words 'free speech,' 'free thought,' 'free press,' ring out from their platform weekly, with magnificent eloquence. They are becoming almost popular, and their demand for free speech is not so necessary to themselvs as once it was. This may be why, though they still roll out the words with grandeur, they are not so urgent in the practice of them. Little patience is shown toward any industrial reformer who believes in a radical change of systems and institutions, and a self-confessed Anarchist would not be given the floor."

Most of this, we presume, is true. But why shall the Union be blamed? The Union is not a Socialist body; it is not an Anarchist body. It is composed of Liberals, men and women who hav outgrown theological creeds, and who are now trying to lead others out of the miasmatic woods. They do not deny the right of the Socialists or the Anarchists to teach their doctrins in any hall for which they pay or in any paper whose editor desires their articles. But the Liberals hav a purpose as well as the economists who egotistically think that their reform is all in all. To that purpose they are devoted. They do not deny or belittle the importance of labor reform; indeed, in other places, many of them are ardent labor reformers. But they say that the Secular Union has its objects, and that in the meetings of the Union is the place to emphasize them to the exclusion of other purposes, however meritorious in themselvs they may be. Concentration is necessary; without it, nothing can be accomplished. One rifle bullet, weighing but an ounce, gets there much more effectivly than a pound of shot scattered all over.

But Mrs. Holmes answers herself completely in another paragraph. She says: "Universal mental liberty must precede universal economic liberty." This is true. No reform of civilization is possible among church slaves. They must break away from theology before they can advance. The church is a holdback. The church has its ideas of life fossilized, and heresy must precede their replacement by other ideas. All great reforms which hav led to a better civilization hav grown from theological heresy. Whether a so-called reform is good or bad, the church opposes it on principle. She does not want to be disturbed; God has told her all about everything, she has settled political as well as religious systems, and the disturber of what is is a heretic. Before a Christian can become a reformer he must leave the church.

Now, unless universal mental liberty is an accomplished fact—unless all men are free to think and express their thoughts—unless they can work for reform within the church—unless they are, in short, as free to labor for their conception of right as they are to toil for Jesus, without ostracism, excommunication, or prosecution—then according to Mrs. Holmes's own statement the work of Liberalism is of paramount importance to that of the social reformer. We hav heard the same cry before. The labor reformers of this city hav told us time and again that we were "charging on ghosts in broad sunlight;" that there was infinitly more need of "freeing men's bodies," as they term it, than of freeing their minds; and that, even to make Freethinkers, we must first liberate the people industrially. We like to hav a man say that to us, for we hav a question or two for his special benefit. Admitting for the moment that his particular reform is a beneficent one, the inquiry naturally follows, Are those who hold with you Infidels or Christians? The invariable reply will be, Infidels. And he will usually add, in a contemptuous tone, as if pitying the mental condition of one who would ask the question, We outgrew Christianity long ago. Well and good; but, take your own case, were you an Infidel or an economic reformer first? And the answer always obtained is, an Infidel.

It is a fact that the leaders of all the economic reforms of the age are Freethinkers, or hold religious views at variance with the churches. Dr. McGlynn even, while asserting his religious feeling, has been excommunicated. A conservativ reform like the single-tax doctrin is reprobated by orthodoxy. To preach it, Pentecost had to leave his church. Right or wrong, good or bad, social reform is heresy, and a man cannot embrace it without becoming a heretic.

So we see that from the standpoint of Mrs. Holmes herself, the Chicago Union is doing work of primary and fundamental importance, and is pursuing the right road. From the conservativ standpoint, the Union (and we use the Chicago Union as a type) is all right, too. If Mrs. Holmes's economic reform is wrong, then the Union is not leading men astray. It is simply freeing minds and educating people to that point where they can look over the ground and decide their own course. Within the church they are bound. Without, they are their own masters, and to berate them because they do not choose to follow social will-o'-the-wisps, or even substantial reforms, is to endeavor to coerce them as do the churches. A man has just as good a right to think wrong as he has to think right, but it is no denial of another's right to refuse to be guided by him, or to oppose him, or to decline to talk with him at all.

Let the Chicago Union, and all other Secular Unions, stick to their work. Liberalism is civilization, and if, when the world is civilized, it finds that the economic principles of Mrs. Holmes and her friends are the proper thing to adopt, it will no doubt adopt them. But if by any possibility she should be wrong—and all must admit that it *is* possible—then the Liberals will hav no pangs of conscience because they hav propagated falsehood. The Secular Unions cannot be wrong, for their demands are based on absolute justice between man and man.

Religion and Speculation.

Some time ago a company was formed in this city to refine sugar by means of electricity. The originator of the secret pretended to put raw sugar into a hopper of his machine and hav it come out of a spout purer and cleaner than any sugar now manufactured. The whole scheme was a swindle, but its fraudulent character was not discovered till some million dollars' worth of stock had been sold, principally in England.

It now turns out that the Christadelphians are not only the swindlers but the swindled, with an incidental Methodist who was the right bower of the principal swindler, and also an exhorter on Sundays in the city hall park. The secretary and treasurer of the company came to this country from Birmingham, which is the head center of the Christadelphians. The peculiar tenets of this sect are a rejection of the trinity, a belief in God, acceptance of Jesus as coequal with God, but a separate person, and the idea that the Holy Ghost is an influence. They hold that all men are not immortal, but that at death the wicked are annihilated, while the righteous, through faith in Christ, are endowed with immortality. They employ no ministers, priest, or clergyman, holding that all believers are equal. Robert Roberts, the recognized head of the sect, publishes a monthly periodical called the *Christadelphian*, a magazine of about sixty broad pages, which is filled with religious discussions and news from the various ecclesias. This magazine is looked upon as the official organ of the sect. The secretary of the swindling sugar concern, named Robertson, was a Christadelphian in Birmingham, and an intimate friend and companion of Roberts, the editor of the *Christadelphian*. Robertson brought his Christadelphian faith with him to this country, where he also found it established, though the membership was small and mainly composed of people of limited means. A promising ecclesia existed in Jersey City, and feeble ones in New York and Brooklyn. Robertson came among these struggling disciples of the new faith as an apostle from the fountain-head, and was received as such. Then he began to work off his sugar stock on the brethren, helped along by Editor Roberts, who printed such editorial mixtures of piety and greed as this:

"It is not unlawful to combine with the world in efforts to obtain or produce the means of convenient life, whether in the shape of articles of use and comfort, or the money representing those articles, but it is unlawful to combine with the world in the purposes for which the world employs those articles when produced or obtained.

"When a godly man owns shop property and lets it to ungodly tenants, there is a combination of which he gets the benefit, but it is not an unlawful combination, though the tenants may get the money to pay the rent by robbing their customers. The robbing is not in the contract. . . . So a man in a situation under a company, managing a business for them at a salary, and perhaps receiving, in addition to his salary, a commission on the business transacted for the year, is morally a constituent of the company. His salary and his commission are his 'share.'

"These remarks are suggested by the objections raised in some quarters against the participation by some brethren in the Electric Sugar Company. The objection, where it is a sincere one, is based upon misconception. The Electric Sugar Company is not a 'bubble' company; it is not a speculation in the sense of being a chance affair. It is a solid, honest, legitimate, trading enterprise, which has taken some skill to develop, and in which a brother may take more than usual liberty because of the guarantees that exist that all things connected with it will be done according to honor and godliness. Lies hav been told about it, and these receiving credence where the truth of the matter was not known, hav created a prejudice. The prejudice is without rational foundation.

"A statement of the most elementary principles of the case is all that is necessary to demonstrate its legitimacy. It is lawful to refine sugar by a new method if you can obtain command of it. It is lawful to make as large a profit by the operation of the new method as the price of sugar may allow. It is lawful to raise money to develop the process by offering others a participation in the benefit at any price it may seem to them to be worth. It is lawful to hold a share under a contract which limits your responsibility to your own share

and its financial object. You exchange values by providing a stipulated convenience now for a definit measure of the results afterward. Your liberty is merely a question of confidence in the facts."

The brethren in England were fiercely eager to obtain shares in the company, and stock sold as high as £80 or £100 a share. To-day, after the thing is exposed, and it is shown that the only refining the machine could do was to crush sugar already refined into smaller particles, made peculiarly white by a chemical preparation, the Christadelphian speculators are paying $5 for the stock, and looking for a miracle to make it valuable. Their faith in their religious leaders is touching indeed, but under the circumstances somewhat misplaced.

A few years ago some editors of a Methodist organ were taken in on the ground floor of a bogus mining company, and in return for the favor used their influence to boom the stock. The mine did not pan out, the papers exposed the officers, and the connection of the pious boomers with the swindle was established. There was much squirming and denial in the office of the organ, but the fact came out that religious confidence had been abused for the profit of those high up in Methodist councils. The experience of the Christadelphians is that of their American Methodist brethren over again. Both swindles form instructiv lessons for the faithful, and though expensiv the pious who hav been bit will hav the satisfaction of knowing that they will remember them, and that the scripture is fulfilled which says that thorns and snares shall be in the way of the froward. If the Christadelphians were not so determined to remain unworldly they might hav had the knowledge which would hav kept them out of this speculation.

Christianity and Morality.

Christians say that their religion promotes morality. Freethinkers know that it is more subversiv of morality than any other institution. There are two ways of showing this to the Christian. One way is through observed facts; the other is through theory.

As to the first way, the facts. At what times in the history of the Caucasian race did the highest morality prevail? At the time of the pagan civilizations before Christianity arose, and at present as it declines. When did the lowest morality prevail? During the medieval centuries when Christianity was most strongly believed. Which nations are now the most moral? Those in which Christianity is least believed. Which the least moral? Those in which it is the most believed. Which of the nationalities in this country are the least moral? Those by which it is most believed.

Having seen by the testimony of facts that Christianity promotes immorality, we may apply to theory, to general reasonings, and consider how it does, why it does. It does so in two ways, directly and indirectly.

One direct way is through the examples of egotistic and bloodthirsty scoundrels presented in the Old Testament as men after God's own heart.

Another direct way is by the substitution of a false criterion of standing in respectable society. For the criterion of morality Christianity substitutes that of church membership and orthodoxy of belief.

Another direct way is by quieting the troubled conscience that might hav led to reform, by absolution from supernatural tribunals, at the easy price of belief. When a Freethinker has done a wrong thing, he knows that there is no way of wiping out the score. He has done it, and it cannot be undone. The injury has embittered some being, and that being will injure some other, and that one some other. An endless chain of cause and effect, of wrong and suffering, has been started. It has been started, and it must go on and add to the great sum of misery in the world—must put pains in the hearts of good men and loving women, and cannot be stopped. And there is not another world in which all this shall be made right. He can never hold quite the same opinion of himself as before—can never be quite as happy. This tends to reform. But what devil could invent a more ingenious device for producing criminals than that of the church by which there is provided for the very first risings of the conscience in such a case the assuagement of a turning to God and a welcome reception and pardon in the breast of that great being who is indeed the author and source of all right and justice and love, and beside whom the creatures injured are insignificant worms unworthy of regard?

But the indirect way in which Christianity promotes immorality is most potent of all. Morality, like every human good, depends upon knowledge. What does not depend upon knowledge? Knowledge is the fruitful and inexhaustible mother of all good. And knowledge has been crushed, even every avenue of research or method of thinking that could lead to it has been systematically blocked and forbidden, by Christianity since its first appearance on the earth. Morality depends upon conditions of every kind—physical, economical, political, social. Wendell Phillips said that crimes were in exact proportion to the rise and fall in the price of bread. When in France prior to the Revolution the nobles and clergy exacted seven-eighths of the toiler's whole products and made it nearly impossible for him to support life, morality declined, desperate peasants assembled in whole armies of vagrants and brigands and lived in the forests in open outlawry, faith between man and man dwindled, and human society began to sink and disappear in savagery. People who can obtain prosperity and satisfaction of their desires by moderate and equitably requited exertions do not become criminals. It is those embittered by disappointments or want, or injustice seen around them, who become so. There are a thousand conditions under a concurrence of which alone can morality and consequently happiness be produced. Social science is just beginning to realize this and in its infancy to grope feebly about for them. This science, this knowledge, Christianity has made it her special object to obstruct, trample, extirpate for fifteen hundred years.

Music for Liberals.

At last the Liberals of the country are furnished with a book of songs, hymns, and music which any musician can use. Heretofore such attempts hav been somewhat futil for the reason that music did not accompany the words of the songs, and those who essayed to sing them must choose their own tunes, or rely upon memory or some other work for the fitting notes. The Cosmian Hymn Book, compiled by L. K. Washburn, remedies this defect. The book is not, of course, the final work of the kind, but it is an ambitious and exceedingly excellent beginning. It will meet the crying public want for which it has been prepared, and the beauty and good taste of the selections will preserve it a place on the music tables of Liberals when other works shall be issued as the demand increases.

Mr. Washburn states in his preface that care has been exercised to hav the book of the highest moral sentiment, united with the choicest music. Of the music we cannot pretend to judge; but the sentiment of the songs is surely moral, educativ, inspiring. The book is not at all sectarian, it is not even religious, except as truth and beauty and melody are religious. If the word God is in the book anywhere it escaped our somewhat careful reading of the hymns. The Cosmian contains two hundred and fifty-eight hymns and songs, and all but a dozen or two, which are sung to familiar tunes with which all are acquainted, hav the music with them. Hymns of Nature form the first section of the book, with twenty-five songs; Hymns of Humanity, the second section, with thirty-eight distinctiv pieces; Hymns of Freedom, the third, with seventeen patriotic airs. Miscellaneous songs with music reach from the eightieth hymn to the Doxologies, the first of which is the one hundred and eighty-seventh and the last the hundred and ninety-first. Liberal Hymns occupy seven pages, and Children's Hymns about forty pages. Hymns for funerals appropriately close the collection, which is thoroughly indexed by subjects and tunes.

A great many of the hymns and songs are taken from the Spiritual Harp, Mrs. Burnz's Liberal Hymn Book; others are used by permission of the writers; selections are made from the best music of all countries, and a large number are original both in words and music. Jennie B. Brown's name appears frequently as a contributor, as do Susan H. Wixon's, Mary Baird Finch's, Mrs. Burnz's, and others. Caleb S. Weeks figures as an adapter, and some of Whittier's and Longfellow's choicest songs hav had music fitted to their rhythmic preachment. The old tunes are given reasonable words, and the new words inspiring music. It is, in short, a hymn book for Freethought, a rescuing of one of civilization's aids from superstition's grasp. It was Luther who is said to hav said that there was no good reason why the devil should hav all the good tunes, and straightway his church borrowed the music of the reveler to entice people into the fold. A German drinking song furnished the church with one of its noblest airs—"Old Hundred"—and the devil was defrauded right and left to build up godliness, in which the priests found much profit. Since then superstition has monopolized two-thirds of the music of the world, and the most cheering and civilizing harmonies hav been wrapped around cannibalistic and brimstone teachings. There is better reason for rescuing them from the senseless twaddle of theology than from the roystering devotees of Bacchus. Music can be made to help Liberalism, by adding attractions to our meetings, and in the home it is most useful to aid in teaching children, whose tenacious memories oftentimes cling closer to the words and meanings of the hymns they sing than to the instructions of the parents. If the youngsters sing at all, and most of them do, it is of the greatest importance that they hav sensible words as well as good tunes. The Cosmian Hymn Book supplies both.

Mr. Washburn merits much praise for the good judgment displayed in the selections for the book, and he should be encouraged by a large demand for the hymnal. The price is $1.50.

Editorial Notes.

THE effort in Minneapolis to form an evangelical alliance to fight the Roman Catholic church failed through disagreement of the orthodox churches. Each sect prefers to go its own way and grab for itself, even though Rome should ultimately get everything. The press of the city seems to fear the Roman church, too, and the chances are good that the pope's Germans, Swedes, and Norwegians will run the state of Minnesota for some time yet.

MAYOR GRANT, of this city, starts in well, though his church cares little what the people do on Sunday after attending mass and contributing their cash to the priest. In his first message to the board of aldermen he says: "The parks of the city hav been established for the use and enjoyment of the whole people. Everything that they contain should therefore be freely accessible to the citizens. The closing of the Museums of Art and Natural History on Sundays is a practical exclusion of the industrial masses from all opportunity to visit them. I hope that some means will soon be devised by which these museums will be made accessible to the public on Sundays."

THE secretary of the Young Men's Christian Association of Newburgh, N. Y., is a real good believer. When the *North American Review* containing the controversy between Colonel Ingersoll and Cardinal Manning reached him he promptly tore out Colonel Ingersoll's articles, and placed those in which the churchman's articles were printed on file for preservation. A member of the society, noticing his zeal, remarked to him that a religion which could not stand up before an argument was scarcely worth lugging around the country, and the secretary ordered the heretic out of the building, sent him his membership fee by mail, requested the return of his ticket, and told him that if he ever came inside the building again he should be arrested. In this kind way the secretary doubtless hopes to win souls to Christ.

IN sending out its New Year's regards—which THE TRUTH SEEKER is happy to receive and more than willing to return—San Francisco *Freethought* converts the benediction of the heavenly host into this: "Peace on earth to men of good will." From a human point of view this paraphrase is an improvement. Men of bad will—mean fellows, the liars, the pharisees, the bigots, the defamers, the hypocrits, those trying to injure their brethren—don't deserve much peace, and, if we ever prayed, we should pray that they didn't get any. We congratulate our witty brother upon his amendment of inspiration. California, by the way, is coming along to the front in Liberalism. In San Francisco this month, and in Oakland across the bay, meetings are being held every Sunday, and the outcome of the 'Frisco gathering will be the formation of a state organization. Over five hundred Californians hav signed a call for that purpose, and on Sunday, the 27th, the largest auxiliary of the American Secular Union in the country will hold its first meeting. The object is to "help secure throughout the country practical compliance with the Demands of Liberalism." California is generous, and having forced its own churches to pay taxes proposes to aid its sister states. This activity, we imagin, is due to *Freethought*, which shares the prosperity it has helped create, and comes out enlarged to sixteen pages, printed very neatly, and edited with ability, discrimination, poetic fervor, and humor. George Macdonald is the presiding office genius, and since making bone of his bone and flesh of his flesh one of the late Theron Leland's fairest daughters, he scintillates with added brightness. Mr. Putnam bubbles all over with poesy, but has a hard, logical side nevertheless, as the ministers he has met on his ten months' lecturing tour, in which he reached as far as New York, can testify. Their paper is a credit to themselvs and the cause, and they deserve all the good fortune that has befallen them since the big-hearted California Liberals took them into the family.

Letters from Friends.

ST. CHARLES, MINN., Dec. 12, 1888.

MR. EDITOR: As regards the hen problem in THE TRUTH SEEKER of December 1st, I will say, if a hen and a half lays one and a half eggs in one day and a half, will it or will it not make forty-two eggs for six hens in seven days? If not, I giv it up. Yours truly, WM. THOMAS.

ALMA, ILL., Dec. 19, 1888.

MR. EDITOR: Answer to the *Tribune* puzzle. If a hen and a half lay an egg and a half in a day and a half, a hen and a half will lay one egg a day, which is seven eggs in seven days, and six hens will lay four times as many, which is twenty-eight. AARON SHREFFLER.

BELLOWS FALLS, VT., Dec. 17, 1888.

MR. EDITOR: In THE TRUTH SEEKER of December 15th 1 see three answers to the hen-and-egg problem. All I think wrong. I would say to the "Constant Reader" in THE TRUTH SEEKER of December 1st that if a hen and a half lay one egg and a half in a day and a half, then one hen would lay one egg in three half days, or two eggs in three days; then six hens would lay in seven days six x seven = forty-two eggs; and two-thirds of forty-two twenty-eight; therefore the six hens would lay in seven days twenty-eight eggs. N. MONROE.

CAÑON CITY, COL., Dec. 23, 288.

MR. EDITOR: The egg problem does not seem to be settled to the satisfaction of the truth seekers. It is certainly important that it be decided before setting time comes again. Had each one given his or her solution the readers would be better able to judge of their correctness. Analysis: Since a hen and a half lays an egg and a half in a day and a half, and since one hen will do two-thirds the work of a hen and a half, one hen will lay one egg in a day and a half, and two-thirds as much in one day as in a day and a half, or two-thirds of one egg in one day. Then again, if one hen lay two-thirds of an egg in a day, six hens will lay four eggs in a day, and in seven days seven times four, or twenty-eight eggs.

If, as our friend Miss Gibson says, the hen were to lay one egg a day, she would lay the egg and a half alone in a day and a half. The *Tribune's* mathematician must hav been out. "Constant Reader" is evidently correct.

ORELLA LOCKE.

RED BANK, N. J., Dec. 27, 1888.

MR. EDITOR: I am obliged to my friends for trying to help me out of my egg puzzle difficulty; but I am about as well off now as I was before they tried. I think Friend S. F. Hazeltine is right; and I should thank him if he would explain how he arrives at his conclusion—27.9996 eggs.

The majority of the answers first given to the puzzle in the *Tribune* were twenty-eight and forty-two, and the paper says that these are incorrect. Both the answers fourteen and forty-two, however, are easily seen to be incorrect; but the answer twenty-eight seems correct. If a hen and a half lay an egg and a half in a day and a half, four times that number of hens, or six hens, will lay four times that number of eggs in a day and a half, or six eggs in the same time, a day and a half; and if six hens lay six eggs in a day and a half, six hens will lay in seven days, or four and two-thirds times a day and a half, twenty-eight eggs. The same result will be arrived at by working the example by compound proportion.

Now, although I think the answer 27.9996 is the correct one, I cannot see the fallacy in the answer twenty-eight; therefore I appeal again to my brother truth seekers for aid. Who will aid me in extricating myself from this difficulty?

Fraternally, CONSTANT READER.

NEW YORK, N. Y., Jan. 10, 1889.

MR. EDITOR: I am going into the egg business right away. C. L. James says that "one hen lays one egg a day." Then by his "familiar rule," one twenty-fourth of a hen will lay one twenty-fourth of an egg in one twenty-fourth of a day, or an hour. As each twenty-fourth of the hen will lay one twenty-fourth of an egg in an hour, the whole twenty-four twenty-fourths of a hen, or the whole hen, will lay twenty-four twenty-fourths of an egg, or a whole egg, in an hour. The next hour another egg will be laid, and so on, making twenty-four eggs in a day from the whole hen. As soon as I can get from Wisconsin a good stock of hens familiar with this rule, laying twenty-four eggs apiece in a day, I shall make my everlasting fortune.

But I hope these hens will not form any trusts or combinations; for, starting as before with "one hen lays one egg a day," if it takes 365 hens a year to lay 365 eggs, I am afraid it would not pay for their feed. HENRY M. PARKHURST.

BROOKLYN, N. Y., Jan. 3, 1889.

MR. EDITOR: I am a reader of your valuable paper. My son, just seventeen, is a subscriber for THE TRUTH SEEKER. It is well perused in my family, consisting of husband, children, an aged father, and myself. How well Mr. Heston caricatures the passages of that great equivocating book! Some of my friends think I am a terrible woman and mother to allow it in the house. Indeed, some of them hav ceased to call, and are friends no more, because of my terrible belief, as they call it. But I shall continue on, and hope they may finally become clear-sighted and see the incredibility of that fabled book. Last Sunday I attended the Criterion to hear Mr. Pentecost's address. He handled his subject well, showing his great thought on the subject, as he always does on all topics. I consider him a second Ingersoll. They are both great and good men, who hav done and are doing great work in freeing mankind from the terrible bondage of Christian tyranny. As I left the place I overheard two gentlemen discussing the speaker. One said he cannot come up to Talmage. I could not refrain from saying, Giv us more Pentecosts and fewer Talmages. As I had not heard the great divine in several years, I concluded to go and hear him in the evening. Of course the Temple is grand and spacious, and wealth flowed in until it was full, but there lacked the true and just man, for man's earthly welfare while we exist on this beautiful earth. It was all for God and our future happiness in the sweet by and by. He also said an abbreviated life was to be much desired, and longevity was only desired by Agnostics. They were extra careful on stormy days to go protected, so that their days might be lengthened. Judging by his looks, he is good to himself, and no doubt does not forget his umbrella and galoshes when he ventures out in the storm. No doubt he wishes to be a Methuselah as much as anyone.

Please send me the TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC FOR 1889. Hoping the year 1889 will bring you many subscribers, MRS. M. L. POLLARD.

MOAB, UTAH, Dec. 13, 1888.

MR. EDITOR: Being a reader and an admirer of THE TRUTH SEEKER, for its grand and brave sentiments, its ceaseless warfare against dogmas and error, and also for the volumes in its illustrations, and being so greatly impressed with the one in the issue of December 8th, "When Reason Rules," I thought I would suggest the idea of having it chromoed. I would venture to say that three-fourths of your subscribers would be only too glad to procure not merely one but many others, and I for one will take one dozen to start with. I see no reason why that would not be one of the best means of putting those grand thoughts before the public mind. Hoping you will giv the matter a careful consideration, I remain, Respectfully yours, O. H. MASON.

SAMOTH, ILL., Jan. 1, 1889.

MR. EDITOR: With my best wishes for you and our cause, I hav the honor to send you herein the necessary amount for my renewal as subscriber to "my Bible," THE TRUTH SEEKER, also for a new one, and for one copy of the TRUTH SEEKER ANNUAL.

I hav had the pleasure of one year's advantages of the lights and truths of your paper, but it has cost me the loss of my position as notary public. As soon as this priest-ridden community found out that your paper was taken and circulated by me—Down with the French Infidel! In fact, how could I make a good Christian take an oath in which he—the Christian—did not believe himself? Well, they can refuse me their custom, but they cannot stop my TRUTH SEEKER.

We hav but one true Liberal, but a good one is he—A. B. Agnew, M.D. We hav many insignificant Christians who are unbelievers in their faith but too cowardly to say so.

Samoth is built up with about twenty dwellings; we hav one "pen" called sometimes church, school-house, political den, fair for Christ-agents, and, in fact, it is used for any purpose except for a Joss-house. These twenty families are divided in equal numbers into Methodists, Presbyterians, Baptists, Christians, and two Infidels.

Notwithstanding the opposition I hav to meet, I will try to circulate enough of our Freethought papers, etc., to obtain some more subscribers for your valuable paper.

Fraternally yours, D. L. D'ELYSÉE.

LINES AND RHYMES EULOGISTIC FOR THE TRUTH SEEKER.

The grand TRUTH SEEKER livs to battle for the right.
Important messages it givs, well shown in black and white.
Ten thousand homes it doth make glad in freedom's work and way;
No honest reader is made sad in what it hath to say.
Against priestcraft, that ancient thief, yet humbug of our time,
It strikes hard blows of unbelief, nor is it any crime.
Liv and let liv, frank and fair, it givs each man his chance
To speak his mind as free as air, as time and sense advance.
Old-fogyism it discards, and superstitious lore,
Of wild fanatics still at large, in churches by the score.
THE TRUTH SEEKER is now indeed a light to all mankind;
It fills a want that millions need, they nowhere else can find.
Long may it liv to speak the truth, as it is wont to do;
Enlight'ning aged men and youth in science grand and true.
Let Comstocks rage and gnash their teeth—lie, decoy, and boast;
Their work is like the barren heath on rocky, sandy coast.
They may succeed by crafty lies to block the golden wheels
Of progress, yet'll do no more than hold it by the heels
But for a day or two, and then the ponderous truthful car
Will crush all silly Comstock men, who seek the truth to mar.
Alas for them! the time is near when they will hav to "git;"
No more against good men appear from out their slimy pit.
THE TRUTH SEEKER will wind them up with all their wicked plans;
They're worthless as a yelping pup, or rattling of tin pans.
Long may the dear TRUTH SEEKER liv to bless mankind full well,
And lessons grand of truth to giv! In all good deeds excel!

E. D. BLAKEMAN

(D. M. Bennett's old playmate, schoolmate, messmate, etc.).

CLEVELAND, O., Dec. 31, 1888.

MR. EDITOR: At the meeting of our society yesterday in Memorial Hall, the speaker for the afternoon was Mr. G. F. Moore, a member of the Union. His style is somewhat out of the usual order of speakers, but attractivly so, and he held the close attention of the audience to the end. He made a number of points which are new to me at least. His subject was, "Why I am an Infidel," and the following is a synopsis of the lecture: "No better reason can be given for being an Infidel than George Eliot's, 'That one so believing cares for this world and its affairs so much that he lets the other world take care of itself.' One reason why I am an Infidel is that the church has opposed all legislation for good until it saw that opposition would make it unpopular. The Christian church reminds me of the clown in the circus. Some athlete performs some act which calls for applause, then the clown steps forward and imitates it, and kissing his hand to the audience awaits the acknowledgment of the lookers-on, which rightfully is not his. And so the church, after any great reform, steps in and claims all the credit. Christianity claims to hav abolished slavery. My first recollection of that is that my parents were turned out of the Methodist church at Painesville, O., for being Abolitionists. They tell about the sublime and heroic death of Jesus. It seems to me anything but sublime. He died in a more cowardly manner than the thief by his side, and if he were God I do not see how his death called for any more courage on his part than the snapping of my finger on mine. His expression at the ninth hour, 'My God, my God, why hast thou forsaken me?' expresses more cowardice than courage, and shows that he feared death. There hav been many deaths, and among Freethinkers, more noble than that of Jesus. We do not know but he could control pain, and that he really suffered nothing. Christians are too willing to quote what they consider the bad words of Infidels, while they never cite their good deeds. On the other hand, they quote the good sayings of Christians, but keep silent about their bad deeds."

F. S. MERRILL, Secretary.

MONTPELIER, IND., Dec. 11, 1888.

MR. EDITOR: I would like to say a few words in behalf of Father Hacker—though he is able to fight his own battle. Mr. Gunther expresses himself that J. Hacker is full of things not worth knowing; and J. H. Wood treats the ideas of Mr. Hacker more severely than justly, denying his position and saying "it is not land robbery, but taxation." If by tax he means sums assessed by government, he is badly mistaken. Poverty is not taxes, but money or property.

I feel like giving some of my experience, which is similar to that of many others. I chose farming for my business, and wished to till my own soil; bought a farm, for which I paid part in 1863. It was wet and badly out of repair. Fences were to be made, clearing, ditching, building to be done, orchard to plant, and interest to pay. The interest must be paid if the family went without clothes; crops might fail, sickness come, or diseases destroy animals, but the interest never failed to become due. In the mean time the greenback was partly retired, silver was demonetized, the Resumption act was passed; bankruptcy followed, as my readers well recollect. I hav thus far come through the war paying interest at a rate seldom less than ten per cent per annum, but the slain or bankrupts are lying all around me, and I hav neighbors that must fall under the weight of usurious interest. The system pursued by the cunning, plundering class, aided by venal officers, could not well be more surely calculated to make millionaires and paupers than the American finance of the last twenty-five years. The wealthy gobble all labor makes. The farmers build the cities, railroads, develop the mines, and produce all. And the laborers are paupers just as soon as they stop work. The farmer gets sick, his work stops, expenses increase, money must be borrowed, interest must be paid, the farm is under mortgage, and soon the money-loaner forecloses the mortgage and takes the farm at perhaps less than half its cash value, and rubs his hands and calls it a lucky turn in business. Father Hacker knows all this, and that probably not less than half the farms in the United States are to-day under mortgage. I honor Jeremiah Hacker for helping to start rolling a very little ball that is now getting large, and will soon be large enough to bury beyond resurrection these money lords, railroad magnates, and land robbers—not the men, but their nefarious business.

WILLIAM ALLEN.

LEHIGH, IA., Jan. 2, 1889.

MR. EDITOR: In THE TRUTH SEEKER of December 29th, Richard Conway wants to know what action was taken by the Knights of Labor in A. C. Everett's trouble with that "noble order." Then comes the letter of Mr. Everett himself in answer. I hav read Mr. Everett's letter very carefully, and I believe that he is telling nothing but the truth. I was a member of the Knights of Labor for nearly eight years, so I am pretty well posted as to their methods and workings. At the time of the trouble I was recording secretary of Local Assembly 1,613, Knights of Labor, and as the Editor of THE TRUTH SEEKER wanted some one to find out the facts in his—Everett's—case, I wrote to the secretary of the Wabash assembly in regard to the matter. Inclosed you will find his answer:

WABASH, IND., June 20, 1886.

WM. PARRISH, *Dear Sir and Brother:* In regard to Mr. Everett, he is a natural crank and an avowed Infidel. At the time we organized our assembly, Everett came in as a charter member.

At the first meeting we held some one laid a large Bible on the center-table. Everett got up and said "he would hav that book out of the hall; that it was a book he *hated*, and if it wasn't taken out he would leave and never come in again as long as that book was on the table."

By a unanimous vote of the assembly it was decided to hav the Bible in the center. That made Everett mad.

He was publishing an Infidel paper at the time, and he wrote up three of our officers in his foul and slanderous language, and published things he was bound by his obligation to keep secret. There were charges preferred for that reason, and he was expelled by the court. We never boycotted his paper. He never had any patronage. He has been driven out of every town he has ever been in. He *curses God and all who love him.*

Question 1. Everett damned the Bible and God in the assembly room, and printed a slanderous article in his paper which caused us a great deal of trouble.

2. There were charges preferred by the officers who were abused.
3. He asked for a withdrawal card, but there being charges against him it was not granted.
4. His dues were paid until Nov. 1, 1885.
5. There was no boycott placed on his paper.
6. The judge of court said "he was notified, but did not appear."
7. I hav no reason to think he never received a copy of the charges.

I am sure that Mr. Everett had no injustice done him. He is not a fit man to be a Knight.

I received a letter from T. V. Powderly concerning this matter, and showed it to Everett. He published that in the article previously mentioned.

Should Mr. Everett fight aggregated capital in place of God he could accomplish a great deal more.

Hoping I hav given information wanted, I remain,

Fraternally yours, L. W. Bowers, R. S.
L. A. 4,204.

Some may ask why I kept silent so long. Well, I will tell you. I knew that we had quite a number of more influential and more capable Infidel members in the order than I. So I waited. Oh, thinks I, there's Mrs. Severance, a delegate to the general assembly. Surely she will look this matter up. You would think her heart would break because those Anarchists were hanged. But no one did anything but you. You hav told what the outcome would be from time to time as you thought occasion required. Now, Mr. Editor, I would like to whisper a word in Brother Everett's ear. I want to tell him that I am in about the same "fix" that he is in—that some Knights would like to kill me. That I hav been assaulted twice, knocked down, and nearly killed by kind brothers because I told the truth. But I did not go after any will-o'-the-wisp executiv board. Not much. I know how it is myself, because I was at one time judge, and charges being brought against a party, the person bringing the charges said: "Be Jasus, this man must be expelled." But he was not, though. But that assembly was too hot for me afterward.

Now, Mr. Everett, quit your booing. Let every tub stand on its own bottom. The Knights of Labor has the rope around its neck, and if you and others will leave it alone it will hang itself. Instead of fooling away your time fighting them, spend it fighting for yourself. Wm. Parrish.

Cleveland, O., Dec. 17, 1888.

Mr. Editor: At our meeting yesterday the members of the Secular Union, and others who were so fortunate as to be present, had the pleasure of listening to the editor of *Secular Thought*, Mr. Chas. Watts, that indefatigable worker and inspiring speaker of the Secular cause. His energetic and enthusiastic spirit seemed to diffuse itself through the audience, and one listener near me remarked, "I begin to feel ashamed of myself for not doing more for the Secular cause," at the same time handing me a $10 gold-piece. I hav heard Mr. Watts twice before, but it seems to me that in this lecture, "Religion and Science: Their Relation to Civilization," he even outdid himself. I hav never listened to a lecture that contained more telling points against the Christian mythology and its errors. They were irrefutable. A pair of parsons sat in the back part of the audience, and it was expected that they would challenge some of the statements of the speaker, but they must hav felt their inability to cope with such a power, for they never murmured, and sat as meek as a weeping willow. The following is a brief synopsis of this excellent lecture:

I hold that religion has played no important part in the march of civilization, and has no necessary connection therewith. In the past, when religion ruled and controled everything and all, civilization was naught—progress stood fettered and still. In those countries where skepticism is most prevalent the wave of civilization has swept the highest, while those which bow to creed and dogma and are obedient to religious thought lag in the rear. In the long and dreary road from barbarism to civilization there hav been obstacles. The distorted ideas and nightmares of theology hav been one, and one of the greatest. A dominant and powerful and rich church has been another. Kingcraft and priestcraft hav ever had a tendency toward barbarism. A concentration of wealth has been yet another impediment. I believe there is enough for all. This cannot be accomplished by force, but by reason, argument, and love. Among other obstacles there hav been intellectual laziness, and an other-worldism which pays too much regard to the future and not enough to the present. Certainly, if you devote a considerable portion of your time to preparation for another world, you must giv so much less to this. The greatest aid we can giv to civilization is to remove these obstacles, which religion has not done, but has even added to them. A great many of the modern theologians are trying to convince you that religion and science are in accord. It is not so. Science has had no fiercer enemies in all the past than those who were pillars of the church and promoters of religion. When science was a babe they tried to strangle it; when a youth they tried to stifle and banish it; but now it has become a man in spite of them, and threatens the very existence of religion. Religion has its origin in ignorance, or, to put it more mildly, lack of knowledge, and in fear. Religion is founded on emotion; science on reason and the experience of the past and present. Religionists believe it to be true because they feel that it is true, which is not a reliable guide, which has been the case with the belief of the worshiper of every idol, with the devotee of every religion. The Christian would hardly allow that this proves the truth of such a belief. Religion is emotional and depends on external things, while science requires demonstration, and depends on the internal; that there is no end to progress, and there is that within man which ever urges him forward and onward. It has a necessary relation to civilization, while religion has not. Science is of the mind; religion of the heart. The former never sneers at skepticism. It is the intellectual nobody who does that.

I will refer to the five historical plagues. What did religion do then? Nothing, absolutely nothing. What has it or its followers ever done for civilization? Absolutely nothing. I think all Christians will admit that sanitary knowledge is not due to religion. Now take the great plague of London. For months death and devastation went on, and in the long, still hours of the night the only cry that was heard was, "Bring out your dead." Religion was at its hight; prayers could not stop the destruction. Science stepped in and removed the cause, which stopped the effect; and so it has ever been—religion doing nothing, science everything. Because religion is one of the things found with civilization is no sign that it created civilization. In this era when civilization has reached the greatest hight ever known, all round is found the Salvation Army, yet I do not think anyone could be found, outside of an asylum for the insane, who would claim that the Salvation Army is the cause of this intellectual grandeur. People would not listen to the sermons that were preached fifty years ago. The men and women of to-day want to learn how to liv, not how to die. Religion is a negativ force, and has little practical effect. Modern civilization has killed the devil and shut up hell, and thus done so much to civilize religion. Religion is not a practical force in every-day life. The rough element ignores it, so it does nothing for them. The intelligent classes do their own thinking instead of hiring some one to do it for them and then finding fault with the result. Society in general go to church for Mrs. Grundy's sake, but do not regulate their lives by its precepts. Enthusiasm has been the cause of the great reforms and movements, not religion, and when it has run counter to religion, religion has found it impossible to check it. Wars are opposed to the teachings of the meek and lowly Jesus, yet they go on; and in the Christian countries you see the engins of destruction manned by those whose purpose it is to kill their co-religionists. Christianity makes the Bible a master. A book to be useful must be one's servant. Two-thirds of the race hav never heard of the Bible. Of the third that has, one-third of that third do not believe it, another third is doubtful, the remaining third indorse it but do not liv up to it. Now, where is your Bible? There are two books in the Bible. If the second was necessary the first was imperfect, and therefore not inspired. Here are two passages which are contradictory. The first book says, "An eye for an eye, a tooth for a tooth." The second says, if we are struck on one cheek to turn the other for the same polite treatment. Both cannot be true, therefore both cannot be inspired. The Bible by alleged inspiration has held the world in awe and made its believers slaves; been a weight hung to the neck of knowledge, and a fetter to the feet of civilization. I understand there is to be a debate after this lecture. I am through. "Now is the accepted time; now is the day of salvation." Come on.

No one responded to the invitation to defend the shattered dogmas. Mr. Lees made a few comments on certain parts of the lecture relativ to a belief in a future life being detrimental to civilization. Mr. Watts returned that a belief in that was not necessarily an obstacle, but that the theological phase upheld by Christianity and taught by the Bible was.

F. S. M.

Brooklyn, N. Y., Dec. 22, 1888.

Mr. Editor: It may be considered a little too subsequent to reply to the communication of my fellow-Brooklynite, J. A. Tuttle, whose letter appeared in your issue of October 13th, but I hav the same excuse for not replying sooner that the newly converted "tough" had for his belated assault upon the Jew, whom he accused of having crucified the former's savior, and who, upon being reminded by the judge before whom he appeared to answer for the assault that the crucifixion took place eighteen hundred years ago, replied, "Well, I only heard of it last night." So I hav just finished the perusal of Mr. Tuttle's epistle to the free traders, and reply as soon as possible thereafter. It may be considered that the topic smacks of ancient history, because the election is over, but inasmuch as any future contest between the two great parties must necessarily be fought out on the same lines as the last one, the topic would seem to be one which should be ventilated to the greatest possible extent, in order that those misguided voters, who at the last election threw their ballots directly in the opposit direction from the one in which their true interest lies, may be educated up to the point of wisdom, which shall prevent them from thinking that their prosperity can by any possible chance be enhanced by a system of taxation which robs the many for the benefit of the few. I am too modest to make any such demand on your space as a thorough analysis of all the points touched upon in Mr. Tuttle's letter would require, and shall therefore only notice the most saliently idiotic of the gentleman's alleged arguments. To begin: Does Mr. Tuttle fancy that he has answered the arguments of free traders when he mentions the interesting fact that he knew a man who was an adept in factory work, who was unable in 1848-60 to find satisfactory wages and employment? Has there ever been a time under any fiscal system when this same fact might not hav been true?

He mentions that his remembrance is that $150,000,000 were needed to pay the interest on the foreign capital which was needed during that free trade epoch to furnish the prosperity attributed to the operation of a low tariff. Does the gentleman suppose that the country pays less than that sum now in interest to foreign capitalists to produce the prosperity which protection receives the credit of bringing about? If so, he is in error, for a large proportion of the exports which go from this country to foreign lands—and which render it possible for us to maintain the favorable balance of trade, which pleases so hugely those who believe that a country should receive less than it givs in order to get rich—a large proportion, I say, of the exports from this country go in payment of interest, or ground rent, or to repay the advance of foreign capitalists. What has the sending of a German or of an Englishman over here to mismanage the Erie railroad got to do with the right or wrong of protection? If the German or the Englishman had not gone yachting or fishing, but had administered the affairs of the Erie railroad in an effectiv and efficient way, would free trade therefore hav been proved to be right? It would seem as if that must be the necessary conclusion, since the fact of their mismanagement was considered as proving that protection is right.

The gentleman says that "the tariff of 1861 enabled our manufacturing and railroad companies to extricate themselvs from the difficulties into which free trade had lured or forced them," because "it gave full and remunerativ employment to existing factories and railroads, and created an additional demand for factories and rail facilities, without the aid of foreign capitalists." How does Mr. Tuttle know from whence the capital came that built the factories he speaks of? But let that pass. The tariff of 1861 added largely to the cost of those commodities upon which it was levied, and we are therefore surprised that enhanced cost should increase demand. It does not usually do any such thing as that. Dry goods men and storekeepers generally do not raise their prices when they want to increase the demand for their goods. Imagin for a moment the effect of an advertisment stating that Brown, Jones & Tuttle, the popular dry goods house, will place upon their bargain counters goods of a certain sort at an advance of twenty-five per cent over ordinary prices. How the people would rush to their store to obtain, if not the goods, at least a glance at the lunatics who wrote the advertisment!

But Mr. Tuttle would no doubt claim that this prosperity was caused by the manufacture of things in this country which had formerly been imported, in which case it is only necessary to point to the fact that the reduction in importation, which is made by the tariff, would be met by a corresponding reduction in the exportation of the things that formerly went out to pay for that importation, which is now stopped. Imports are paid for with exports, and any falling off in the amount of the former will be counterbalanced by a corresponding decrease in the latter. Mr. Tuttle may (and probably does) not know this fact, but it is true all the same. That the tariff of 1861 "enabled our government to sustain the burden of the war which ensued" does not prove that some other system of taxation would not hav been preferable to a tariff, any more than the fact that robbery keeps the robbers in luxury would prove the beneficence of theft.

The gentleman says that the country was more prosperous at the close than at the beginning of the war. Very well; the war resulted in killing something like two millions of men, directly and indirectly, and in dissipating, in various ways, some $5,000,000,000. Truly, if protection could cause a people which had been subjected to such gigantic drafts upon its material wealth to be more prosperous after than before the drain, it is a thing that should receive the reverence and veneration of even the free traders. But there is a little, but very important, hiatus in the proof which protectionists offer as establishing the fact that protection did anything but hamper the people in the time of their extremity. For what is protection? It is merely the imposition of a tax on imports, which makes them cost the consumer more, in order to benefit the home producer of the competing commodities, by enabling him to get greater prices, in consequence of the fact that the prices of the goods which compete with his are enhanced by the tax, and which raised prices those who use those goods are finally forced to pay. Now, how can prosperity be increased by increasing the cost of living? How can opulence result to a people as the effect of paying more for what they buy, to the manufacturers, thus increasing the maker's profit, when every dollar that he gets above the price that would rule without restriction is at their direct cost and expense? Suppose that consumers should save the amount by free trade that they now waste by protection, is it not evident that the country would be at least as rich as now, inasmuch as the money would all be in the country then as now, and as according to protection logic it does not matter whose pocket the amount happens to be in, it may as well be held by those to whom it legally belongs?

Really I hav been carried beyond the limit I had set myself, but these protectionists do need such a lot of instruction and correction, that the length of this communication seems in a measure excusable. I shall notice but one other point, however.

The gentleman shows his complete ignorance of the state of affairs in England at the time of the advent of free trade, when he says that "England was protectionist until she had built up her manufacturing industries to such an extent that her agricultural resources would no longer support them." The opponents of free trade in breadstuffs were exactly those who raised breadstuffs—that is to say, the farmers and landlords who were enabled by the corn laws to get an enhanced price for what they raised by reason of the increased price of imports of grain. Again, manufacturing industries were not prosperous, as how could they be when the cost of living was doubled by the tax on necessaries? It was the general depression of business and the consequently resulting state of starvation which gave Richard Cobden and John Bright their immense audiences and which made the change in the fiscal system which they advocated possible of accomplishment. All England was starving in 1846.

The gentleman says that "war and commerce are the same in principle and effect." War is a conflict. Commerce is a bargain. In war only one party can gain. In commerce both parties must find profit or commerce would cease. It is only in the distempered brain of a protectionist that any similarity can be supposed to exist between grim-visaged war and peaceful commerce, for the first is never anything but destructiv, and the last is never anything else but productiv.

E. O. Roscoe.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Heart and Mind.

When love and kindness all adorn
The festiv board of joy,
And every smile anew is born
A sadness to destroy,
The heart will know no more distress,
And agony and gloom
Will fade away in tenderness,
To wakeless death and doom.

When deed and action form a part
Of every book and creed,
When swift shall come from every heart
A balm for every need,
Then mind expands to nobler truths,
By rich affection led;
The vilest thought it takes and soothes,
And makes it good instead.

The laurels won on earth entwine
Life's duty to the right;
While evil justice doth consign
To dark abodes of night.
The spirit in sweet communion dwells
Throughout eternal space;
The goodness of mankind impels
Justice to all the race.

Richland, Dak. LOUIS N. CRILL, JR.

The Aged.

Childhood is beautiful with its bright and eager hopes, its fond, trustful pursuit of happiness. Every motion of its activ limbs is grace and beauty. Childhood is the rosy flush of the morning of life. Middle age, too, in royal stateliness, with aims fixed and permanent, strong and athletic, counts and calls for admiration and homage. There is still another period in human life that challenges our love and veneration. It is when man, rounding the time when health and strength is at its highest, has entered the decline of his days. It is the greatest and grandest, and should be the best, of all times in life. The western windows are flooded with purple and golden light, and warm with rosy sunset hues. This light and warmth sheds a halo over the pilgrim coming toward the western hills.

The aged are the true millionaires, holding the wealth of experience, the wisdom gathered throughout all the days of a lifetime. The eyes may dim, but they see clearer and steadier than ever before. The dimples may hav changed to wrinkles, but they hav become the mirror reflecting the truth or falsity of passing events. The tones of the aged may be feeble, but no one can instruct so wisely or so well. More can be learned from their lips than from any other source.

Nothing is more cruel than to neglect or hurt the feelings of those who are passing close to the land of shadows. Speak kindly, pleasantly to all such, who, having borne the heat and burden of the day, deserve the best the world can giv. Let no hasty word, no covert sneer, no slight, bring a tear to the eyes that hav already shed their share of tears.

Be gentle with the aged, patient to listen to all they hav to say, earnest to catch and treasure all their words of advice. Bring them into the younger life around them and make them partakers of every joy and pleasure possible. Let them never feel that they are slighted or overlooked in any way, but seek their opinion, and trust them with responsibilities. Do not make them feel that they hav outgrown their usefulness, or are troublesome, or in anybody's way.

The aged are the possible angels of earth. We should so regard them, and ever treat them with the love, honor, and respect we would like bestowed upon us when we stand where they do. S. H. W.

Correspondence.

GOLDTHWAITE, TEX., Jan. 1, 1889.

DEAR MISS WIXON: As I see other children are writing for the Corner, I thought I would write a few lines. I was twelve years old last May. I go to school every day. My papa takes THE TRUTH SEEKER. I enjoy reading the Children's Corner very much. If you think this will do, I would like to see it in print. Your little Freethinker friend,

IDA MCPHERSON.

AXTELL, KAN., Dec. 30, 1888.

DEAR MISS WIXON: I thought I would write to the Children's Corner. We had chicken for dinner and cake for supper on Christmas day. I got ten cents' worth of writing paper and ten cents' worth of envelopes for Christmas. I like to go to school. I learn fast. We hav a good teacher; her name is May Brauner. I study reading, spelling, arithmetic, and geography. The school-house was painted this year. It was also fixed up inside. Father bought "The Story Hour" and Buffon's "Natural History" for us children. I like to read the Children's Corner, and to look at the pictures in THE TRUTH SEEKER. I will close, for this time.

JUDGE MERRITT MINER.

GRANTFORK, ILL., Jan. 4, 1889.

DEAR MISS WIXON: This is my second letter, which I would like to see in print. We had a jolly time during the Christmas week. I wish some of the girls would correspond with me. I would answer right away. I am corresponding with a girl in Ontario, and it is so nice to know how everything looks far away. I am twelve years old, and next birthday I will be sixteen. Many people wonder how it is; and, no doubt, you will, so I will explain. My birthday was on February 29th, which occurs every four years, or every leap year. Of course I am every year older, which is March 1st. But every leap year comes my birthday. Now, if anyone can't understand this, I would like for them to write; and, otherwise, I would like to hav them correspond with me. My papa wants me to learn to write, and write letters, too; so he said I should correspond with some girls who like to get nice letters. I must close, with best wishes to you and all children. Your loving friend, EMMA KRAFT.

P.S.—Girls, don't forget to write..

GRANTFORK, ILL., Jan. 4, 1889.

MY DEAR MISS WIXON: As this is my first letter, I would very much like to see it in print. I am going to school and study seven studies. I am eleven years old. I study spelling, history, arithmetic, reading, language, geography, and writing. I would like to correspond with somebody that is about as old as I am.

Mr. Dawes stayed with us three weeks. He lectured three times in Pocahontas, three times in Alhambra, and once in Highland. He had a debate with a preacher, and Mr. Dawes did the preacher up in a fine shape. As I hav written all I intended to write I will close my letter. Don't forget to write to me, boys. Your Liberal friend,

JOHN KRAFT.

P. S.—I nearly forgot to tell you that the last time Mr. G. H. Dawes spoke at Pocahontas some good orthodox Christian threw a stone through the window at Mr. Dawes. But it seems that God was with Mr. Dawes, for the stone did not hit him. J. K.

RICHLAND, DAK., Jan. 5, 1889.

MISS WIXON: I desire to add my mite of appreciation and praise for the able and valiant service you are executing in behalf of the younger generation.

The noble seeds of thought planted in the sterling soil of youthful vigor will eventually bud and bloom into a grander and higher manhood and womanhood. Once show to a child's mind the cruelties and deceit of orthodoxy, and you hav for evermore put over its peaceful couch a barrier through which the diseased skeleton of religious bigotry cannot enter. It is pleasing to note that the Children's Corner also teaches us to throw in superstition's grave the malice, brutality, and ignorance of the present as well as the past.

I inclose the following lines for the Children's Corner, if they hav the necessary merit required.

Wishing you years of health and prosperity to carry on the good work for the redemption of the race, I remain, Yours in the onward course, LOUIS N. CRILL, JR.

[We thank our correspondent for his kind appreciation of our work in the Corner, and trust we may always merit the good will of all our friends and readers.—ED. C. C.]

BALLSTON SPA, N. Y., Jan. 6, E.M. 289.

DEAR MISS WIXON: The following are the names of the donors to the amount of $5, which I hav already forwarded to Mr. Casey:

Nicholas J. Kraft, Grantfork, Ill.	$ 30
Loura Odell Perkins, Bay City, Mich.	10
Fred A. Perkins, " "	10
G. E. Swan, Beaver Dam, Wis.	10
L. Garlick, Ballston Spa, N. Y.	10
Wm. Thorpe, " " "	10
J. C. Phelps, Pikeville, Ky.	10
James W. Dare, New York, N. Y.	10
S. W. Prescott, Cavalier, Dak.	50
L. Garlick, Ballston Spa, N. Y.	10
Mrs. H. White, " "	10
Codima Cook, Greenwood, Wis.	10
Henry Moore, Ballston Spa, N. Y.	10
Harry Sheperd, " "	10
C. B. Reynolds, Aurora, Neb.	1 00
A. M. Miller, Pryalent, Wash. Terr.	1 00
Mrs. McKinnon, Fort Wrangle, Ark.	1 00
Total	$5 00

I wish to thank the donors very much for their kindness, but I still want $5 more. Hoping you enjoyed a Happy New Year, I will close, remaining,

Yours in truth and love, SATIE THORPE.

[The names of Henry, Nelson, and Edwin Selde, Johnny Ramm, L. S., Mary Baird-Finch, and one other, with their donations, hav been forwarded to Satie, and will probably be acknowledged hereafter through the Corner. It is as safe, however, for donors to forward their gifts direct to Satie, instead of through the Editor of the Corner.]

A Hundred Years to Come.

THE POEM WHICH MILLIONS HAV READ WITHOUT KNOWING THE AUTHOR'S NAME.

Who wrote the verses, "A Hundred Years to Come?" They are old and familiar. They hav gone the rounds of the papers of America uncredited to anyone. They are included in the Bryant collection, and there given as anonymous. Very recently they appeared in a St. John letter written to the country papers, evidently by one who knew the name of the author, but still leaving that name undisclosed.

Hiram Ladd Spencer was the writer of the letter, and when questioned by *Progress* he stated that he was the author of the verses. They were written by him when he was a boy at school, at Brandon, Vt., and were sent without his knowledge to the *Voice of Freedom*, published in that town. From that obscure country paper, with a circulation of five hundred copies, they hav spread over the universe. Every once in a while they take a fresh start and go the rounds again. Here they are:

Where, where will be the birds that sing,
A hundred years to come?
The flowers that now in beauty spring,
A hundred years to come?
The rosy cheek,
The lofty brow,
The heart that beats
So quickly now?
Where, where will be our hopes and fears,
Joy's pleasant smiles and sorrow's tears,
A hundred years to come?

Who'll press for gold this crowded street,
A hundred years to come?
Who'll tread yon aisle with willing feet,
A hundred years to come?
Pale trembling age
And fiery youth,
And childhood with
Its brow of truth;
The rich, the poor, on land and sea—
Where will the mighty millions be,
A hundred years to come?

We all within our graves will sleep,
A hundred years to come;
No living soul for us will weep,
A hundred years to come;
And others then
Our lands will till,
And other men
Our homes will fill,
And other birds will sing as gay,
And bright the sun shine as to-day,
A hundred years to come.

A Monkey's Temperance Lesson.

In my youth, says a writer in an exchange, I had a friend who had a monkey. We always took him out on our chestnut parties. He shook all our chestnuts for us. One day my friend stopped at a tavern and gave Jack about half a glass of whisky. Jack took the glass and drank its contents, the effects of which soon set him skipping, hopping, and dancing. Jack was drunk. We agreed to come to the tavern next day and see if Jack would drink again.

I called in the morning at my friend's house, but instead of being, as usual, on his box, Jack was not to be seen. We looked inside, and there he was crouched up in a heap. "Come," said his master. Jack came out on three legs, applying his fore-paw to his head. Jack had the headache. He was sick and couldn't go. So we put it off three days. We then met again at the tavern and provided a glass for Jack. But where was he? Skulking behind chairs. "Come here, Jack," said his master, holding the glass out to him.

Jack retreated, and as the door opened he slipped out and in a moment was on the top of the house. His master called him down. Jack refused to obey. My friend got a whip and shook it at him. The monkey continued on the ridgepole. His master got a gun and pointed it at him. Jack slipped over to the back of the building. He then got two guns and had one pointed on each side of the house, when the monkey jumped upon the chimney and got down in one of the flues and held on by his fore-paws. My friend kept that monkey twelve years afterward, but never asked him again to take whisky.

Prince Harry's Thread and Needle.

Many customs handed down from olden times are still observed at the ancient seats of learning in England, Oxford, and Cambridge.

At Queen's College, Oxford, a boar's head is served up on Christmas day, as was done three hundred years ago; and on New Year's day every guest at the dinner-table in college hall is presented with a needle and the thread, the latter being in three colors—red, black, and blue—emblems of medicin, divinity, and law.

Clever men hav long puzzled themselvs to find out the origin of this very ancient custom. One solution given is that the name of the founder of Queen's College was supposed to be taken from two French words which mean "needle" and "thread;" but another historian tells how King Henry V., when he was prince of Wales, presented himself before his father in a blue satin coat, which was full of eyelet-holes, and in every eyelet the needle and silk used to work it was left hanging. And it is supposed that Prince Henry was a student of Queen's, whence arose this curious observance every New Year's day. King Henry IV., his father, was very much afraid his son would take the crown from him, and therefore was glad to see him habited as a scholar.

Old English Spelling.

Epitaphs in the churchyard of the cathedral of Glasgow afford some examples of English spelling in 1612. The first, upon the tombstone of Dr. Peter Low, founder of the faculty of physicians and surgeons:

Stay, Passenger, and View this Stone,
For Under it Lyes Such a One
Who cuired many; while he lieved,
Soa Gracious He no man grieved
Yea when his physick's Force oft failed
His pleasant purpose then prevailed,
For of his God he got the grace
To live in Mirth and die in peace.
Heaven hes his Soul, his Corps this Stone,
Sigh, passenger, and Soe begone.

Another tombstone in the same yard bears the following:

Ah me I gravell am and dust
And to the grave deshend I most.
Oh painted peice of liveing clay,
Man, be not proud of thy short day.

What the Little Ones Are Saying.

"Who is your family physician, Freddy?" asked Mr. Hendricks of the Brown boy. "We've got none," said the boy. "Pa's a homeopath, ma's an allopath, Sister Jane is a Christian scientist, grandpa and grandma buys all the quack medicins going, Uncle James believes in massage, and Brother Bill is a horse doctor. I tell you, sir, we're in a bad shape."

"Tommy is not well. He has a bad cold, and is a little shy," said Mrs. Yerger to a visitor, in explanation of the boy's conduct. "If he is a little horse, I don't wonder that he shies," replied the visitor.

Edna's grandmother has two friends, each named Mrs. Jones. As one is tall and the other quite short, they are often called in the family big Mrs. Jones and little Mrs. Jones. The other day a neighbor came in and Edna met her with the information: "Gamma's gone to see Mis' Jones—way-up-high Mis' Jones."

"My friends," said a temperance lecturer, lowering his voice to an impressiv whisper, "if all the grog-shops were at the bottom of the sea, what would be the result?" For answer from a youngster came: "Lots of people would get drowned!"

Little Bessie dropped an armful of playthings. "Did you break anything?" asked the mother. "Nothing but the quiet," she replied, "and that's mended already."

A mother was correcting her little boy the other day, and, appealing to him, asked how he would feel if he had a son who didn't do that, and so on. When she had reached the end of the inquiry he answered, "Well, mamma, if I had a little boy eight years old, I don't think I'd expect the earth of him."

A little chap, whose love of Bible history is indulged in at all times and in all places, was recently reproved by his mother for his lack of order. "You must get in the habit of putting away your rubbers and overcoat," she said, "and not leave it for others to do." "Well, mamma," replied the young reasoner, "don't you know that a person's head can only contain just so much? Now, if I put rubbers and overcoats and such things into mine, then Moses and the kings and all the prophets will hav to be crowded out."

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A PEDLER'S SONG.

Fine knacks for ladies, cheap, choice, brave, and new,
Good pennyworths, but money cannot move;
I keep a fair but for the fair to view,
A beggar may be liberal of love.
Though all my wares be trash, the heart is true,
The heart is true.

Great gifts are guiles and look for gifts again,
My trifles come as treasures from my mind;
It is a precious jewel to be plain;
Sometimes in shell the orient'st pearls we find;
Of others take a sheaf, of me a grain,
Of me a grain.

THE POWER OF LOVE.

In Sherwood lived stout Robin Hood,
An archer great, none greater,
His bow and shafts were sure and good,
Yet Cupid's were much better;
Robin could shoot at many a hart and miss,
Cupid at first could hit a heart of his.
Hey, jolly Robin Hood! ho, jolly Robin Hood!
Love finds out me
As well as thee,
To follow me to the greenwood.

A noble thief was Robin Hood,
Wise was he could deceive him;
Yet Marian in his bravest mood
Could of his heart bereave him.
No greater thief lies hidden under skies
Than beauty closely lodged in women's eyes.

An outlaw was this Robin Hood,
His life free and unruly,
Yet to fair Marian bound he stood
And love's debt paid her duly:
Whom curb of strictest law could not hold in,
Love to obedience with a wink could win.

Now wend we home, stout Robin Hood,
Leave we the woods behind us;
Love-passions must not be withstood,
Love everywhere will find us.
I lived in field, and town, and so did he;
I got me to the woods; Love followed me;
Hey, jolly Robin Hood! ho, jolly Robin Hood!
Love finds out me
As well as thee,
To follow me to the greenwood.

DOMESTIC ADVICE.

Never love unless you can
Bear with all the faults of man;
Men sometimes will jealous be,
Though but little cause they see,
And hang their head as discontent,
And speak what straight they will repent.

Men that but one saint adore
Make a show of love to more;
Beauty must be scorned in none,
Though but truly served in one;
For what is courtship but disguise?
True hearts may hav dissembling eyes.

Men, when their affairs require,
Must awhile themselvs retire;
Sometimes hunt and sometimes hawk,
And not ever sit and talk.
If these and such like you can bear,
Then like, and love, and never fear.

CUPID'S VOYAGE.

Upon a summer's day Love went to swim,
And cast himself into a sea of tears;
The clouds called in their light and heaven waxed dim,
And sighs did raise a tempest, causing fears;
The naked boy could not so wield his arms,
But that the waves were masters of his might,
And threatened him to work far greater harms
If he devised not to scape by flight;
Then for a boat his quiver stood instead,
His bow unbent did serve him for a mast,
Whereby to sail his cloth of veil he spread,
His shafts for oars on either board he cast;
From shipwreck safe this wag got thus to shore,
And sware to bathe in lovers' tears no more.

The Ways of the Clergy.

The ways of the clergy are truly past all understanding, says T. L. McCready, in the *Standard*. A great political campaign has just been fought, and during this same campaign the electoral franchise has been prostituted as it never was before. Men of influence and note in Christian circles hav unblushingly collected and contributed huge sums of money for the purchase of voters, hav issued instructions for the guidance of vote-buyers, hav actually bought and paid for votes, hav compelled their employees under threat of discharge to assist in political demonstrations, hav done all in their power to convert the ballot, which should be the safeguard and guarantee of freedom, into a weapon of monopoly. All this the clergy hav seen in silence. It was none of their business. Politics and religion must be kept separate if religion would preserve its dignity and influence. They simply stood on one side, and either said that what everybody knew perfectly well to be so was not so, or else admitting and mildly regretting the facts, murmured gently that no religious principle was involved, and that much must be allowed to men in the heat of a political struggle. But now, at last, the clergy—or a remnant of them, at all events—hav waked up. They hav decided that there is a point beyond which even politicians may not go without incurring religious censure. They can stand robbery, they can stand vote-buying, they can stand the degradation of free-born Americans, they can stand lying and slander and forgery. All these things are mere incidents of politics, regrettable, perhaps, from a purely ethical point of view, but in no way irreligious. But when it comes to an inauguration ball, they feel bound to speak. Against round dances, low-necked dresses, and the possibility of champagne and Roman punch, they uplift their voices in solemn warning that if such things are permitted, the future of the republic is indeed gloomy. They are a comical set, these preachers of the gospel of things as they are.

Thorough Christians and Thoroughly Superstitious.

The Sun's Taney County, Mo., Correspondence.

"It will never come out until it's burnt out—that's what they say." So remarked an intelligent business man of Forsyth, pointing to a black stain of blood on the floor of J. S. B. Berry's old store, where Captain Kinney, the Knobber chief, had fallen when shot to death by young Bill Miles. A "good many hav tried to scrub out blood stains, they say, but never could do it."

This is a common mountain superstition. The mountaineers hav noticed that blood stains on cotton goods turn black and are not easily washed away. They conclude that some supernatural power, instead of a chemical combination, keeps the stain there. It is a common practice, they say, to cut out blood stains and burn them.

If there is any place in the country where a living spirit of evil, the personal devil, is believed in unquestioningly, it is here. Satan travels up and down the gulches and ravines and peers in at the open doorways at the firesides, or, finding an open door, "just melts his way in." Those who hav read the story of the Bald Knobbers will perhaps think there is good reason for their faith. But the mountaineer goes further. He sees Satan and his imps. There are mysterious sounds and sights in the woods—that is, they are not understood by him, and he says the spirits are responsible for the mysteries. Not alone does he see the evil spirits, but the souls of the murdered dead, he believes, are never at rest. Captain Kinney, the dead Knobber chief, stalks forth by night clad in mask as of old, but now with a blood-stained shroud around him instead of the marshal's coat of blue that was his pride. That he will seek vengeance on those who oppose the Knobbers is not doubted.

On the other hand, there are those in plenty who say the old oak from which the Taylor boys were hanged by Kinney's men still shrieks and groans in agony as the boys did vainly for mercy, while the spirit of murdered Coggburn comes down to the village square, and there materializing as a man once more, throws up his left hand, and striving to draw a revolver fails to get it raised. Then, falling backward on the ground, it hurls a phantom pistol away through the darkness.

They do not believe that the spirits of the dead seek vengeance vainly. Whenever misfortune befalls anyone they shake their heads ominously if he has ever shed human blood. Sickness, accident, death, are not the results of bad sanitary conditions or carelessness; they are the visitations of justice-loving spirits. But the fear of future visits of spirits never acts as a power to keep the ready hand from the pistol.

Perhaps good people who hav read of the cold-blooded murders that hav been committed here hav wished that missionaries might be sent hither to preach the gospel of peace. That would be a natural wish. But the Taney man would hear it in astonishment. The truth is that they hav nearly all been converted, according to their understanding of holy writ. Preachers and churches abound. There are twelve preachers in a population of seven thousand now. What more could one wish? Only the low trash are beyond the pale of the church. "All the best citizens of the country" are church-members. They read the Bible carefully, they sing religious hymns melodiously, they pray and say amen fervently. They giv liberally to the poor; they are careful to entertain strangers. But somehow they never comprehend the Sermon on the Mount or the seventh Commandment. There is old Uncle John Hildreth. He is the remover of warts for the mountaineer lads and lasses. The old man takes a piece of thread six inches long and ties a knot, drawing the knot tight directly above the wart, saying some mysterious words as he does it. The wart goes away, the mountaineers say, within a week.

The superstition about the number thirteen has a curious hold here. They think a combination of thirteen people for a purpose will be invincible. The Knobbers are said to hav organized in groups of thirteen at the first, and there are those that believe that had that principle been adhered to the Knobbers would hav still ruled the Ozarks as they did in 1886. In their thirst for whipping people they wholly neglected to organize gangs of thirteen or multiples of that number. Hence their downfall.

There is another curious theory held by some of the mountaineers. Thus, Liveryman Ray, who carried a visitor from New York to see the victims of the Knobbers in the vicinity of Sparta, told of a revolver that he had, which would sweat drops of blood when fired under proper circumstances. Two men had been killed with it. When a weapon has killed two men it will thereafter sweat a drop of blood whenever fired at a living target. An inanimate target is of no effect, they say.

The whips that were used to whip men with were invariably burnt afterward. It would hav brought bad luck to hav left a bloody switch in existence. Various theories about the ill luck that would follow were held. Jarvis Lawrence says that such a whip would turn to a serpent that would hunt the man who had used it and avenge the blood of the victim with a bite. There was no use in taking whisky for such a bite. Death was sure to follow. Another notion is that the cattle of the men who used the whip were sure to find it within a year and lick it with their tongues. Then they would die of the murrain.

A little while ago in Sparta the village hogs that everywhere run the streets in this country were dying at the rate of three or four a day right in the street. The reason was plain enough to one who knew anything about hog cholera, so called. There was a great pool of stagnant water near the center of the village that was the resort of all the hogs of the neighborhood. They had wallowed in it the season through, and got nothing else to drink save when a rain storm made scarcely less filthy pools elsewhere. Why shouldn't they die? Would the hog-owners see it? Not at all. It was a mysterious visitation. Probably enough when the Knobbers were hanged at Ozark the hogs would not die any more. That's what the anti-Knobbers thought and said. The Knobbers said it was a just infliction on a people that were going to sacrifice four victims to blind prejudice, and that, too, when the hogs of both factions were dying. Of course there were others who thought that the cholera was due to a visitation on general principles—a sort of a warning to the whole people to abandon their sins. When the people get to dying of diphtheria this winter, as they are pretty sure to do from drinking well water contaminated by that pool, the visitation will fill the churchyards.

Captain Kinney, the Knobber chief, understood the people very well when he devised the horned mask for his murderous crew. It is impossible to appreciate the abject terror which those masks created among the majority of those who were visited. The relativs of the murdered men in Christian county, Charley Green and Will Edens, are unable to go on with their stories when they come to describe the impression created by the masks. Old Mrs. Elizabeth Eden turns white at the mention of the word, and barely escapes fainting. It is said that men who had determined to fight and were well fixed for a battle lost their courage and wits entirely when they saw the masks, and took their whippings like cowed curs.

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News of the Week.

SUNDAY labor is increasing in all the large cities.

THE mayor of Syracuse, N. Y., has got into trouble with the clergymen by recommending that saloons be opened part of Sunday.

MRS. JAY GOULD died on the 13th.

MR. O'CONNOR, M.P., says that Socialism is spreading in England.

GOVERNOR HILL is mentioned as the next Democratic presidential candidate.

THE pope recently gave a cordial reception to Charles A. Dana, editor of the New York *Sun*.

NOTWITHSTANDING the reports that John Bright was dying, he now seems on the way to recovery.

MEETINGS are being held in Belgium and Holland to protest against Italy's treatment of the pope.

ON the 9th a cyclone destroyed many buildings with a large loss of life at Reading and Pittsburgh, Pa.

THE clergymen who hav been praying free for the Indiana legislature hav refused to continue unless they get $5 per prayer.

AFTER some bloodshed, the disgraceful jealous war as to the county seat between Cimarron and Ingalls, Kan., seems over for the present.

FRANCE is manufacturing millions of rifles, that each soldier may hav four ready when mobilization comes.

THE pope recently instructed visiting American prelates strenuously to combat the Socialism spreading among Irish Catholics in America.

IT is said that Gladstone has agreed that if he can be returned to power he will promote a European congress to adjudicate between the Vatican and Italy.

EX-REV. MR. PENTECOST says: "The pious briber is another corrupter of the ballot, but as long as he goes to church and pays for his pew he is considered anything but a ballot-briber."

MRS. GLADSTONE is quoted as saying that her husband "considers it one of his most sacred duties to do his utmost to check the flood of Infidelity that is sweeping over England."

FROM the Catholic University at our national capital there will go forth, says an eminent Catholic writer, "generations of priests, of jurists, of physicians, of artists, and of scientists, to be the leaders of thought."

IN all the states the tremendous bribery at the election has roused agitation toward measures against its growth. Radical labor reformers say that in a country containing a very rich class and a poor and ignorant class it is inevitable.

MONSIGNOR POHOSKI arrived at Waterbury, Conn., last week, sent by the Propaganda to "look after the spiritual welfare of the Russian, Polish, Italian, and Hungarian children of the church whose ignorance of the English language is an obstacle."

A TEXT used extensivly by workers for reform of election bribery is the late affirmation of Judge Gresham: "It is men of prominence and respectability who raise these large sums of money knowing the use that they will be put to, men who deal openly in corruption one day and go to church the next."

FATHER LAVELLE of the New York Cathedral says: "What sort of Protestants are the public schools turning out? You can find the answer any Sunday in scores and scores of almost empty Protestant churches. Our churches are not big enough for our people. The most thoughtful of Protestants are recognizing the necessity of teaching religion in the schools."

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And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place. I thought to promote thee unto great honor; but, lo, the Lord hath kept thee back from honor.—Num. xxiv, 10, 11.

Odds and Ends.

BOBBY: "Ma, is the church raising a fund to send our minister to Europe?" Mother: "Yes, dear." Bobby: "And will the church be closed while he is gone?" Mother: "Yes." Bobby: "Well, ma, can't I giv that dollar I've saved up to the fund?"

"MISS BIGGS made those slippers," remarked the parson's wife, as she glanced over the proceeds of the donation party. "How do you know, dear?" asked the meek, long-suffering man. "Because I recognize the old blue shawl she ripped up to get the worsted."

"WHAT'S up between Miss Dorcas Holder, daughter of P. U. Holder, and the young curate? He used to walk home with her regularly after Sunday-school." "I don't know, positivly; but they say he presented her with a box of Sunday-school candy at the Christmas celebration, and now all is over between them."

A BOY who had been in the habit of repeating a formulated prayer every evening surprised his parents the other evening by saying, "O God, I wish you would make the trees walk!" When remonstrated with for his singular request, he replied: "You say God can do anything, and I want to see the trees walk, and I shan't pray for anything else until they do."

"DARLING, will you marry me?" asked young George De Sappy, in low, passionate tones. "Yes," she softly murmured, as she tried to sink on his shoulders, like girls she'd read about. "Well, all right," he replied coldly. "I just wanted to know in case I ever got the worst of it on any other deal of this kind." And the lawyer she consulted said he didn't see how she could make a case.

THE other night a lady of the listener's acquaintance happened to be visiting in a household where it is safe to say "Robert Elsmere" has not been read, because the family are of the extremest sect of orthodoxy. There was a little girl, and after dinner this little girl found her way to the visitor's lap, where she sat, big-eyed and wistful. The visitor asked: "Would you like to hav me tell you a story?" "Oh, no," said the child with a little shudder, "'cause God would 'trike you dead if you told a 'tory!" This anecdote is absolutely true, and yet we send missionaries to Japan and the South Sea islands.

A TRAVELER through the woods of Tennessee came upon a "raw-boned" man standing near a rivulet. The traveler asked the direction to the nearest railway station. The man looked up, gazed at the stranger for a moment, and then said: "Ef I was at myself I mout tell you all about this country, but in my present trouble I can't talk about no worldly matter." "If you are in trouble I am sorry that I disturbed you," the traveler replied. "May I ask the nature of your difficulty?" "Religion." "Ah, unsettled in your mind concerning the course to pursue, eh?" "No, not that. I know all about the right course, but ain't able to follow it. Wall, I'll tell you all about it. I professed religion an' j'ined the church about two months ago. I stopped cussin' the steers an giv up stealin' licker outen the still-house, an' ever'thing went on like a bullfrog a-swimmin' till about half a hour ago." "What occurred then?" the traveler asked. "Why, I lost my religion right here as I jumped across this branch." "Nonsense, man." "No, it ain't nonsense. I came along here all right, but jest as I jumped across this branch I heard suthin' snap, an' dinged ef it wa'n't my religion. Yes, sir, jest as soon as it snapped I knowed what was up." The traveler was amused. This strong superstitious belief of the backwoodsman was new to him. "What are you going to do about it?" "Wall, I'll hafter wait till the next protracted meetin'—about next fodder pullin' time—an' try the mourner's bench another whirl. Ef that don't patch me up I'm gone."

HE had been wondering for some time how he could escape from the toils that were gently creeping around him, and break the spell of soft converse and witching eyes. An opportunity came at last. As she ended a spirited description of her journey through the Alps, she said impulsivly: "Oh, Mr. Slopace, I think you ought to travel!" He looked at her rigidly, rose slowly, and grasped his hat. "No woman shall say that twice to me," he remarked, in a firm and desperate voice. "I knew it was after eleven o'clock, but I thought—that is—I hoped—no matter. Farewell, Miss Phineweb—I will travel!" And he did with alacrity.

My old Uncle Peter's a famous relater
  Of marvelous stories; but my Uncle Peter
Is a vigorous foe and a rigorous hater
  Of wile and of guile; he despises a cheater;
He's frank and sincere on a very large scale,
And this is his manner of telling a tale:

"Oh, once in the chivalric days of old,
  In the wonderful long ago,
There dwelt a giant full bad and bold
  (But this is not a fact, you know)—
In whose darksome dungeon a maiden fair,
  Whom atrociously he had stole;
She languished and wept (to be candid, there
  Was no such girl nor hole).

"But, lo! on a rapturous morn there rode
  A valorous knight that way;
His snowy palfrey he bravely bestrode
  (Don't credit this fiction, pray),
And straight he sprang from the noble steed;
  His sword it gleamed in the sun,
And the dragon that guarded the gate (a deed
  Which he could be no means hav done)

"He felled at a blow, and with mighty force
  He battered the dungeon wall,
And he seized the sorrowing maid. (Of course
  It never transpired at all)—
And he slew the giant, the dauntless youth,
  And the beauteous maid he wed
(But you mustn't imagin a grain of truth
In a single word that I've said)."

Oh, my old Uncle Peter's a famous relater!
  But I wish, goodness me, that my old Uncle Peter
Could be rather more of a prevaricator—
  His stories would be more absorbing and neater;
I wish his integrity didn't prevail
In so stern a degree—when he's telling a tale.

Gems of Thought.

CREEDS are very handy for reference by church-members when they hav occasion to know what they believe. By this means they can become informed of what are presumed to be their beliefs, without the mortification of applying to their spiritual advisers to giv them the instruction.—*Robert C. Adams.*

IT is the duty of each and every one to maintain his individuality. "This above all, to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." It is a magnificent thing to be the sole proprietor of yourself. It is a terrible thing to wake up at night and say, "There is nobody in this bed." It is humiliating to know that your ideas are all borrowed; that you are indebted to your memory for your principles; that your religion is simply one of your habits, and that you would hav convictions if they were only contagious. It is mortifying to feel that you belong to a mental mob and cry "crucify him," because the others do; that you reap what the great and brave hav sown, and that you can benefit the world only by leaving it.—*Ingersoll.*

SACRILEGE: A dreadful word invented by the priests to designate a fearful crime which is committed by any one touching with a profane hand anything they, the priests, hav proclaimed sacred. Anything that wrongs the priests wrongs God. Hence it is evident that to take from God, who is the sovereign owner of heaven and earth, is a far more heinous crime than to take from the poor, who hav nothing. The richer the despoiled, the greater the crime of the despoiler; thus, he who robs the Lord shall be burnt, he who robs a rich man shall be hanged; but he who robs the poor shall hav nothing to fear.—*Voltaire's Pocket Theology.*

THE judges of (the only independent) ecclesiastic courts confined their attention to ferocious punishments of neglect in the payments of tithes, and the performance of socage duties and ceremonies. The belief in the divine right of potentates, and passiv submission to even the most outrageous abuse of that power, were assiduously inculcated as primary duties of a Christian citizen. Natural justice, civil rights, and the laws of humanity had no place in that code of revealed ethics.—*Prof. Felix L. Oswald in The Bible of Nature.*

IT was believed by our intelligent ancestors that all law derived its sacredness and its binding force from the fact that it had been communicated to man by the ghosts. Of course it was not pretended that the ghosts told everybody the law; but they told it to a few, and the few told it to the people, and the people, as a rule, paid them exceedingly well for their trouble. It was thousands of ages before the people commenced making laws for themselvs, and strange as it may appear, most of these laws were vastly superior to the ghost article. Through the web and woof of human legislation began to run and shine and glitter the golden thread of justice.—*Ingersoll.*

THE greater portions of the Bible were undoubtedly written since the Institutes of Menu were penned, since the voluminous Vedas and Puranas were written, since the grand teachings of Zoroaster and the Avesta were committed to parchment; long since the cuneiform inscriptions of Nineveh and Assyria were executed; since many of the sacred writings and inscriptions of Egypt were produced; about the time, perhaps, of the Indian saint, Buddha, and the wonderful sayings he uttered, and the grand old Chinese philosopher, Confucius, with his eminently practical and useful precepts and morals. All these were written by men, and you will hardly claim that Jehovah had anything to do with them; and as they are, in point of ability, purity, and grandeur, equal, and more than equal, to the Jehovistic sacred writings, it is preposterous to insist that these latter could not also hav been written by men.—*D. M. Bennett.*

IN all ages of which any record has been preserved, there hav been those who gave their ideas of justice, charity, liberty, love, and law. Now, if the Bible is really the work of God, it should contain the grandest and sublimest truths. It should, in all respects, excel the works of man. Within that book should be found the best and loftiest definitions of justice; the truest conceptions of human liberty; the clearest outlines of duty; the tenderest, the highest, and the noblest thoughts—not that the human mind has produced, but that the human mind is capable of receiving. Upon every page should be found the luminous evidence of its divine origin. Unless it contains grander and more wonderful things than man has written, we are not only justified in saying, but we are compelled to say, that it was written by no being superior to man. It may be said that it is unfair to cite certain bad things in the Bible, while the good are not so much as mentioned. To this it may be replied that a divine being would not put bad things in a book. Certainly a being of infinit intelligence, power, and goodness could never fall below the ideal of "depraved and barbarous" man.—*Ingersoll.*

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A PROVIDENTIAL OVERSIGHT.—AN INCIDENT OF THE LATE STORM.

Notes and Clippings.

A BOSTONIAN speaks of "those two great Infidels, Robert Ingersoll and Robert Elsmere."

AGREEABLY to the wishes of the German emperor, the theaters hav resolved to abolish all French theatrical terms which hav crept into the language.

JAMES REDPATH is about to sever his connection with the *North American Review*. He will go to Ireland to represent an American newspaper syndicate.

BELVA ANN LOCKWOOD has been appointed representativ of the Universal Peace Society of America at the Paris Exposition. She will start for France about the 1st of May.

A MAN wrote the *Sun* to know if a man can consistently tend bar and be a Christian at the same time, and the *Sun* replied: "Why, certainly. Why not?" Jesus Christ was a wine-maker.

COL. ELLIOTT F. SHEPARD speaks of "our own beloved city of New York." How sweet and lovely a thing it is, says the *World*, for a great, big, wicked city to win the affection of such a good man as Shepard.

IRELAND no longer sends the greatest number of emigrants to this country, being behind Scotland and England. During last September and October the number of emigrants from these countries was three times the number from Ireland. During the ten months of 1888 ending in October there came 237,814 English and Scotch emigrants, against 129,779 from Ireland. The influx from Italy also bids fair overshadow that from Ireland.

CHARLES WATTS'S *Secular Thought* notices that "Dr. Oswald is rapidly taking a foremost place among the foremost writers of the time. His 'Secret of the East,' 'Bible of Nature,' and works on sanitary science are becoming widely read and are producing remarkable effects."

THE Rev. Dr. Keeling and the Rev. Dr. Everett hav entered upon a lively contest for the chaplaincy of the Pennsylvania senate. It has been proposed to them that each shall make a prayer on alternate days and divide the salary of $300. They seem inclined to accept this compromise.

THEY are still pegging away at the Cape Cod ship canal, which was begun nine years ago. The contract requires the work to be finished by June 20, 1891, but as there are seven miles yet to be dug, and as during 1888 there was only about seven-eighths of a mile opened, the prospects are not good for the fulfilment of the contract.

ILLINOIS census returns show that outside of the cities the population is decreasing. The school census of 1888 shows that in July last there were in the state 843,976 males under twenty-one years of age. In 1880 there were 789,676. This is a gain of 54,300, but the gain in Cook county was 83,217, so that the loss in the rest of the state was 28,917.

THE *Catholic Champion* says: "The strongest argument for the pew system is that it enables the rich to hav the best seats. As the best seats are those which afford the greatest edification from the service and sermon, and as it is by the teaching of scripture very much harder for rich people to get to heaven than or the poor, it is right that the rich should receive the maximum of help in their difficult task of being saved."

ONE of the proof-readers of the Charleston, S. C., *World*, is an unmarried woman of refinement, who is glad to support herself in that way. She goes to her work about 8 o'clock in the evening, and does not quit the office until 3 the next morning. Then she lights a lantern, and with that in one hand and a loaded revolver in the other she goes home. Speaking of her the Atlanta *Constitution* says: "She has no fears in the heart of Carolina, where woman is next in divinity to God;" but to the *Sun* it looks very much as if she thought that the divinity of woman even in the heart of Carolina wasn't as good a protection as powder and ball.

VERILY it looks now, says *Life*, as if the unholy abomination that exists in the rattling of the Fifth avenue stages on Sunday is at last to be banished permanently from the pious thoroughfare of our local aristocracy, owing to the efforts of the great and good man, Elliott F. Shepard. Hereafter those foolish and improvident Christians, who hav not accumulated sufficient wealth to set up carriages, and hav been in the habit of using the stages as a means of traveling to and from church, may stay at home, or walk, or go to houses of worship that are nearer their humble domicils—a result that will hav this beneficial effect, at least, that the rich may not be annoyed in the houses of God on Fifth avenue by the presence of the poor, and that the creator may be glorified in having at least a few temples in the city where the congregations are nearer his own social level than in the plebeian churches of less exalted neighborhoods.

ABOUT half of the Baptist church at Cedar Springs, says the Kalamazoo *Gazette*, believe there is no harm in dancing or playing cards at social parties. The pastor thinks differently, and has denounced the practice in no measured terms. This raised the ire of the money-paying members of the church, and they demanded that the Rev. C. Oldfield resign. He was not built that way, and the doors and windows of the church were nailed up. The *Gazette* sympathizes with the preacher, and says: "Those who believe in card-playing and dancing are worldly and hav no business claiming membership in the Baptist church. Get out, you heathen, and leave that preacher in the enjoyment of his just rights!"

THE Maharajah Dhuleep Singh is just now in Paris; and has been telling an interviewer what he thinks of the English. "A thieving, hypocritical Christian nation, grabbing at what does not belong to them all over the world. Let them wait a bit; in less than three years—in less than two, perhaps—I and my 250,000,000 fellow-countrymen will hav driven them out of India. I am working quietly, secretly, but none the less surely, and in the long run we will see who shall prevail. I am the proud and implacable foe of England. Individually I do not hate Englishmen, from whom, during the course of my thirty-two years' residence in their country, I received much kindness. But as a nation I hate them. I am laying my plans for a grand *coup*. I intend to consolidate the nativs of India against the common enemy. No compromise with the British government is possible now. I would not even accept from it the indemnity I originally asked. It is war to the knife. Wait and see!"

Communications.

More About Bible Poetry and Evolution.

Such samples as we hav already given demonstrate beyond doubt the human qualities, not always of the highest character, of biblical poetry. They show conclusivly that the Bible versemakers had low ideas of God and man, small ideas of nature, and no idea whatever of duty apart from obedience to a supposed divine command. None of them sing the praises of virtue for virtue's sake. The sentiment of Socrates, that "a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong, acting the part of a good man or a bad," was quite beyond them. They were in favor of bad deeds which they supposed were sanctioned by deity, and good deeds, in their judgment, had no special value, unless they were commanded by Jahveh. Still, it would be a gross misrepresentation of facts to say that there were no good sentiments poetically expressed by the contributors to the pages of the Bible; on the contrary, there are many, and we now proceed to giv a few examples.

Job recognized that the world did not always appear to be governed upon just principles, that sometimes the innocent suffered for the guilty, and the wicked gloried in their sin. This is how he expresses it:

There are those who rebel against the light: they know not the ways thereof, nor abide in the paths thereof.
The murderer rising with the light killeth the poor and needy and in the night is as a thief.

But Job did not think that the wicked went altogether unpunished. He felt sure that nemesis awaited them.

For the morning is to them even as the shadow of death, if one know them they are in the terrors of the shadow of death.
He is swift as the waters; their portion is cursed in the earth; he beholdeth not the way of the vineyards.
Drouth and heat consume the snow waters; so doth the grave those which hav sinned.
The womb shall forget him; the worm shall feed sweetly on him: he shall be no more remembered; and wickedness shall be broken as a tree (Job xxiv, 17-20).

Shakspere said:

Murder, though it hav no tongue,
Will speak with most miraculous organ.

And so indeed it does. But Job seems to think, and the sentiment does him credit, that even the undiscovered murderer does not go unpunished in this world, whether there's another or not.

David in the Psalms proclaims the highest principle for the regulation of conduct in the Theist's life when he says:

O worship the Lord in the beauty of holiness; fear before him all the earth.
Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously (Psalms xcvi, 9, 10).

For a cheerful song of praise take the Psalm c:

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness; come before his presence with a song.
Know ye that the Lord he is God; it is he that hath made us, and not we ourselvs; we are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.
For the Lord is good, his mercy is everlasting; and his truth endureth to all generations.

And for daring metaphor we may take:

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty.
Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain.
Who layeth the beams of his chambers in the waters; who maketh the clouds his chariots; who walketh upon the wings of the wind.
Who maketh his angels spirits; his ministers a flaming fire (Psalms civ, 1-4).

The Proverbs also contain some good teachings felicitously expressed, and may be regarded as model prose poems. Here are a few:

Every prudent man dealeth with knowledge; but a fool layeth open his folly.
A wicked messenger falleth into mischief; but a faithful ambassador is health.
Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honored (Prov. xiii, 16-18).
Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife (Ibid. xvii, 1).
A merry heart doeth good like a medicin; but a broken spirit drieth the bones (Ibid. xvii, 22).
Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise (Ibid. xx, 1).
The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death (Ibid. xxi, 6).
It is better to dwell in a corner of the housetop than with a brawling woman in a wide house (Ibid. xxi, 9).
A good name is rather to be chosen than great riches, and loving favor rather than silver and gold (Ibid. xxii, 1).
The wicked flee when no man pursueth, but the righteous are bold as a lion (Ibid. xxviii, 1).

But for voluptuous imagery take the following passage from the Song of Solomon. The following lines are supposed to refer to the graces of the church:

How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.
Thy navel is like a round goblet, which wanteth not liquor; thy belly is like a heap of wheat set about with lilies.
Thy two breasts are like two young roes that are twins, etc. (Song of Solomon vii, 1-3).

Though there are many fine passages which we hav not quoted, the above may be taken as fair samples of the variety of styles as well as diversity of sentiment in the poetry that pervades the pages of the Bible.

Our contention is that the poetry of the early books of the Bible is poor, both in conception and execution, as compared with that of the more recent books. And further, that there is a distinct development—an undoubted evolution—in all the poetry of the Bible no less than in poetical effusions of profane writers.

True it is, no doubt, that one poet among many will stand out prominently at times by virtue of the largeness of his mind, of the loftiness of his sentiments, the nobility of his ideals, or by some special skill he possesses in the expression of his ideas. And just as we may say that the writers of such books as Job, Proverbs, Psalms, etc.—the authorship in each case being extremely doubtful—are conspicuously fine among all the biblical singers, so may we say that in every age in the world's history there hav been one or two masters and multitudes of minor poets, and that each has expressed up to the fullest measure of his ability the ideas and sentiments of the age in which he lived.

In a few very exceptional cases, such as Homer, Chaucer, Shakspere, Milton, Shelley, we find ideas beyond the age of the writers—ideas which seem to embody sentiments that are new, or are soon destined to become universal.

From the poets of the world we may glean ideas upon which to found the noblest philosophy, the highest morality, the purest religion—using the latter word in a purely secular sense.

Beginning with the crudest thoughts we go step by step, until we are able to build up a veritable pyramid of ideas, which would demonstrate the progressiv character of humanity in all ages—in its social, political, and moral life.

In an earlier stage of this article we endeavored to show that beneath the undoubtedly poetical effusions of the biblical poets we frequently found low and coarse ideas of God and man, debasing ideas concerning man's work and his conduct toward his fellowman, and if we are able to show that poets who laid no claim to divine inspiration were capable of loftier and holier views than those entertained by the so-called God-inspired writers of antiquity, we shall hav demonstrated either that the Bible poets were not so highly developed as most people imagin—that is, they were less civilized than their descendants—or that uninspired persons are often superior both mentally and morally to inspired ones—in which case the value of inspiration is not only doubted but denied.

Mr. Gladstone has recently shown that the poet Homer held very lofty ideas in respect to God and man; but when the learned and esteemed English statesman goes as far as declaring that Homer was in all respects equal to Shakspere, we may regard it in the same light as the exaggerated statement of Algernon Swinburne—the modern Shelley—who affirmed in an article in the *Nineteenth Century* that Shakspere had only one equal in the world's history, as poet, philosopher, and playwright, and that was Victor Hugo.

Our opinion is that every man of genius stands alone and unapproachable in his own particular line; and just as no man of good sense would think of comparing a great tragedian with a great comedian—though both were actors—or even one tragedian with another, unless each enacted the same part, so no great poet can be justly compared with another master, because each in his own line has great qualities, indefinable qualities, which make comparison impossible. That Shakspere was a great poet all men acknowledge; that he held lofty ideas of humanity is unquestionable. Take his sublime declaration:

What a piece of work is man! How noble in reason! how infinit in faculties! in form, and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!

Next to a lofty idea of man is a noble idea of nature as a whole—of purity and beauty considered *per se*. Of the beautiful in nature John Keats says:

A thing of beauty is a joy forever.
Its loveliness increases; it will never
Pass into nothingness, but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health and quiet breathing;
Therefore on every morrow are we wreathing
A flowery band to bind us to the earth
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'erdarkened ways
Made for our searching. Yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits. Such the sun, the moon,
Trees, old and young, sprouting a shady boon
For simple sheep; and such are daffodils
With the green world they liv in; and clear rills,
That for themselvs a cooling covert make
'Gainst the hot season; the mid-forest brake,
Rich with the sprinkling of fair musk rose blooms,
And such, too, is the grandeur of the dooms
We hav imagined for the mighty dead;
All lonely tales that we hav heard or read;
An endless fountain of immortal drink
Pouring into us from the heaven's brink.

And if men hav any opinion of God at all, any belief in him, it is well to hav a good one. For a lofty and majestic view take Pope's. He says:

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That, changed through all, and yet in all the same,
Great in the earth as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Livs through all life, and extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part;
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns
As the rapt seraph that adores and burns.
To him, no high, no low, no great, no small:
He fills, he bounds, connects, and equals all.

Here, then, we hav from profane writers nobler ideas than any that entered the minds of the Bible poets. Bible poets sang the song of warfare—uninspired poets hav sent up an earnest cry for peace. Physical and intellectual freedom were as nothing to the Bible poets, yet profane poets for ages, growing stronger in each successiv age, hav pleaded for Liberty in every form as the great essential to progress. Shall we quote Shelley, or Milton, or Burns? Let the maligned Atheist poet speak. What says he? Giv heed to his words:

ODE TO THE ASSERTERS OF LIBERTY.

Arise, arise, arise!
There is blood on the earth that denies ye bread.
Be your wounds like eyes
To weep for the dead, the dead, the dead.
What other grief were it just to pay?
Your sons, your wives, your brethren were they
Who said they were slain on the battle day.

Awaken, awaken, awaken!
The slave and the tyrant are twin-born foes;
Be the cold chains shaken.
To the dust where your kindred repose, repose,
Their bones in the grave will start and move,
When they hear the voices of those they love
Most loud in the holy combat above.

Wave, wave high the banner
When freedom is riding to conquest by,
Though the slaves that fan her
Be famin and toil, giving sigh for sigh.
And ye who attend her imperial car,
Lift not your hands in the banded war,
But in her defense whose children ye are.

Glory, glory, glory
To those who hav suffered and done!
Never name in story
Was greater than that which ye shall hav won.
Conquerers hav conquered their foes alone
Whose revenge, pride, and power they hav overthrown.
Rise ye, more victorious, over your own.

Bind, bind every brow
With crownals of violet, ivy, and pine;
Hide the blood stains now
With hues which sweet Nature has made divine—
Green strength, azure hope, eternity.
But let not the pansy among them be;
Ye were injured, and that means memory.

Or again:

Rise like lions after slumber
In unvanquishable number;
Shake your chains to earth like dew
Which in sleep had fallen on you.
Ye are many, they are few.

(The Masque of Anarchy, page 470).

Intellectual Liberty we want that we may discover truth, to the end that we may act upon our knowledge, by living a career of virtue. For Truth, Russell Lowell sings:

Truth needs no champions; in the infinit deep
Of everlasting soul her strength abides,
From nature's heart her mighty pulses leap,
Through nature's veins her strength undying tides.

I watch the circle of the eternal years,
And read forever on the storied page
One lengthened roll of blood and wrong and tears,
One onward step of truth from age to age.

No power can die that ever wrought for truth;
Thereby a law of nature it became,
And livs unwithered in its sinewy youth,
When he who called it forth is but a name.

And for the efficacy of Virtue we quote again from Shelley, "The Virtuous Man:"

As great in his humility as kings
Are little in their grandeur; he who leads
Invincibly a life of resolute good,
And stands amid the silent dungeon depths
More free and fearless than the trembling judge,
Who, clothed in venal power, vainly strove
To bind the impassiv spirit; when he falls
His mild eye beams benevolence no more;
Withered the hand outstretched but to relieve;
Sunk reason's simple eloquence, that rolled
But to appall the guilty. Yes, the grave
Hath quenched that eye, and death's relentless frost
Withered that arm: but the unfading fame
Which virtue hangs upon its votary's tomb;
The deathless memory of that man whom kings
Call to their mind and tremble; the remembrance
With which the happy spirit contemplates
Its well-spent pilgrimage on earth,
Shall never pass away.

Herein we find the highest sentiments of all the

ages. And what a vast gulf it is that separates us from the remote past—the ages of ignorance and superstition, the ages of lust and passion, of folly and faith!

Yet from the distant past to the present there is an unbroken chain even in the world of poetry. Every poetic effect has had its cause, and though we cannot put our finger upon every link, who can doubt that there is a perfect chain of development from the earliest dawn of poetry till the sun shall reach its zenith? Tennyson well says:

Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns;
Knowledge comes, but wisdom lingers, and I linger on the shore,
And the individual withers and the world is more and more.

And this is true, whether there is a God behind phenomena or not; whether the process is an intelligent one, or results only from the inherent forces of nature operating through invariable law through all time.

ARTHUR B. MOSS.

Prophecy Honored Overmuch.

One of the main reliances of the Christian theology is the alleged fulfilment of prophecy in the life of tne man Jesus, as set forth in the writings known as the gospels. In those writings it is frequently appealed to as evidence that the extraordinary character claimed for him is susceptible of the strongest kind of support. For the sweeping away of this evidence, however, no very deep study is required; though the deeper the study the more apparent becomes the fact that, even admitting that the older writings in the Bible contain anything "which was spoken of the Lord by the prophet"—that is to say, uttered by deity through human agency—there is nothing in them that can, except by clever wresting of its meaning, be made to refer to the birth, life, or death of Jesus of Nazareth. In some portions of his history, as told, there certainly are things that suggest the poetical utterances of the older Hebrew writers, but in many instances the suggestion is a faint one, requiring a large degree of credulity to believe that "there was fulfilled that which was spoken."

One noteworthy instance is all that need be cited here, for my object is not to prove that Jesus was not a being whose advent in this world had been promised through prophetic inspiration, but to present some arguments in favor of the position that there is not, and never has been, such a thing as prophecy, interpreting the word according to the views of theologians and religionists.

The man, deified by his followers, was known as Jesus of Nazareth throughout his life, and, according to the gospel attributed to John, this name was embodied in the inscription placed by Pilate over the cross upon which he died. He was called a Nazarene. His activ life begins with a journey to Jerusalem from the city that gave him the title, to which city his parents directed their way, when, returning from Egypt, whither they had fled with the child to save him from Herod's destructiv fury, they feared to go to their own home on account of reports they had heard concerning Archelaus, Herod's son, who succeeded his father as ruler in Judea. The father of Jesus, so the gospel attributed to Matthew says, "came and dwelt in a city called Nazareth," and then the writer givs as a reason, "that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene."

It would puzzle the best-informed biblical student that ever lived to find in any part of the Old Testament the words embodying this alleged prophecy, and to sustain Matthew's claim concerning it. In fact, such an utterance is not to be found. In what is known as "reference" Bibles the reader will be referred to several passages in the Old Testament that by means of the punster's art seem to support the claim, and by those who accept the Bible as God's word are accepted as doing so. To examin one of these passages will be sufficient for my purpose.

One of the heroes of the Old Testament was Samson. In Judges xiii a wonderful story is told to the effect that Samson's mother, hitherto barren, was visited by an angel, who said to her (see verse 5 of the chapter): "Lo, thou shalt conceive and bear a son; and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines."

Without pausing to more than note the fact that this prophecy, if such was really uttered, was fulfilled in the history of a man who came into the world and passed out of it again centuries before Jesus was born, let us see whether it can be made to apply to Jesus.

What is a Nazarite? I will take a good orthodox authority in answer to the question—the "Dictionary of the Bible," by Rev. William Smith, LL.D.—and here is what I find. In the first place, the etymology of the word makes it indicate "one separated." Dr. Smith says a Nazarite was "one of either sex who was bound by a vow of a peculiar kind to be set apart from others for the service of God. The obligation was either for life or for a defined time." There is no record that Jesus was set apart or that he was under any vow. His long fast in the wilderness might be adduced to show that he was a Nazarite, but even that could not make him a fulfilment of the prophecy, "the child shall be a Nazarite to God from the womb." Further on Dr. Smith states that the Nazarite was forbidden "to approach any dead body, even that of his nearest relation." Jesus, according to the chroniclers of his life, not only approached dead bodies, but touched them. And, to make a final quotation, Dr. Smith says: "We do not know whether the vow for life was ever taken by the individual. In all the cases mentioned in the sacred history it was made by the parents before the birth of the Nazarite himself." If such a vow was made by the parents of Jesus, there is no record of it. In truth, he was not a Nazarite at all, and the application to him of any of the so-called prophecies as to Nazarites is simply a pun—the only one, I think, that the Bible contains.

Now as to the idea of prophecy itself. Is there any proof that such a thing, as it is regarded by theologians and religionists, exists, or ever existed? The burden of proof rests upon them, and we who deny their affirmation that God has spoken through his prophets might very safely leave the burden there and hav the best of the argument. We deny the truth of the claim. We go further and support our denial.

At the outset I am ready to admit much more than the other side would expect me to admit. They may take the books of both the Old and the New Testament as veritable history, and then, quoting some poetical passage from the older books, show me the realization of it in some event or some person described in the later writings. The argument is a good one, and can be made repeatedly from the story of Jesus and from other portions of so-called sacred history.

But if the argument is a sound one—if some scene in the life of Jesus, suggesting some grand poetic utterance of Isaiah, or some wail of Jeremiah, proves that God was speaking of the yet unborn Nazarene through the mouths of his prophets—every realization, in the entire history of the world, of the lofty aspirations or dreams of poet or thinker proves that through that poet or thinker God spoke of that coming event wherein the realization was effected.

And so-called profane history is as full of these coincidences as the Bible is. I will take an example from recent times, finding my prophecy in words written several hundreds of years ago.

Shakspere in his play of "Midsummer Night's Dream" makes the fairy Puck exclaim, when Oberon sends him upon a mission, bidding him be back "ere the leviathan can swim a league:"

I'd put a girdle round about the earth
In forty minutes.

Cables under the ocean pulse to-day with currents of an element Shakspere knew nothing of except as the lightning in the sky. These currents carry, swift as thought itself, the thoughts of men between the old world in which Shakspere lived to a new world of which he did not even dream. Over a vast continent, unknown and pathless in Shakspere's time, many wires stretch, and carry men's messages in a flash from the shores of one great ocean to those of another. The occurrence of the hour is known all around the world within the hour. Shall I not, in view of all this, say, "And now is brought to pass that which was said of the Lord by his prophet, William Shakspere?"

If God spoke of Jesus in the Hebrew prophet's description of the king and deliverer for whom the downtrodden Jews were hoping and praying—if God spoke of Jesus in the sensuous Song of Solomon—if God spoke at all through those men whose utterances make up the Bible—then he spoke through Shakspere as he has spoken through every man who ever had an aspiration or an imagination that carried his thought beyond the age in which he lived.

And what is more, I contend that it would honor God more to class as his utterances such "prophecies" as the one just quoted from Shakspere, than to attribute to him such filth as Solomon's Song.

The world has always had its dreamers—will always hav them. Dreams will be realized as long as the world lasts, and there will always be opportunities for saying, "Now is fulfilled," but the day has gone by in which the thinking man can believe that anything which may hav been fulfilled in any age or clime was ever "spoken of the Lord by his prophet."

F. W. WEBBER.

Mrs. Slenker to Mr. McArthur.

I do not mean to "quarrel" at all. Words may be "trifles," but they are, in all arguments of this kind, the only implements or weapons we can use, and so become of the greatest importance.

I object to the word "violent" as being applied to my opposition of the Spiritual philosophy. I never intend violence in any debate or mental contest. I confess to being a persistent opponent of all that I deem false and untrue everywhere. I hav said many kind words of the Spiritual philosophy and its advocates, and probably hav more kindly correspondence with believers and mediums than most of the readers of our dear old TRUTH SEEKER. I did not, as the great majority of skeptics do, refuse to read and investigate, and content myself by poohing at it and pushing it on one side, but entered heart and soul into the work of trying to prove it true or false. I find a world of beauty in the idea of a life in a summerland where all is love. Evolution, hope, and happiness are all tending that way. No downward, backward dissolution, but all onward and upward. No hell with its horrors, but smiles, flowers, and perpetual paradises everywhere.

I presume where two people passionately love one individual, and wish to hav him or her as their own special dearest, there will be special homes and neighborhoods for each, where each shall hav the self-same Mary or John, and all the surroundings.

The man who has four wives and one after another dies, and he takes a fifth and loves them all, and they love him, will find himself multiplied into five individualities, and scattered into five different localities. Or how will it be? It's very puzzling to me, but no doubt McArthur's larger brain has it all nicely arranged. No doubt he knows whether I can hav my first sweetheart, whom Spiritists would say is now reunited to his dead wife, and my duplicate can hav my present husband, or whoever it prefers. Oh, the tangled web!

McArthur seems to ask for further descriptions of other séances, but he has only mentioned the one of eight lines, which was only a preface. True, the others did not deal in raps; the raps were plenty, but did not amount to anything so far as I was concerned.

I hav sat at numerous home séances for raps, but never, in any other case, heard what I called a rap. The table would tip and crack, etc., but no real rap. Questions were answered, but no real test. A lady friend told me one time that, simply out of a spirit of mischief, she took up the role of fortune-telling. She was surprised and confounded to see how often she hit the nail on the head.

She would tell entire strangers they would receive a ring, or some other present; would be married, be sick, hear bad or good news, receive money, take a journey, etc., and customers flocked in till she had to own up to her deception, and even then a great many insisted on her occult powers, just as Spiritualists now do in the case of every medium who confesses to fraud, or is detected in it.

I never said Spiritualists believed any of the phenomena was "miracle;" only that if it really occurred much of it, to me, seemed miracle.

As to the portion of phenomena I believe real, much depends upon the meaning we attach to that word "phenomena."

Things may be real and we not understand the laws that govern their occurrence or the causes that produce them. We are not bound to say why a thing is or else accept it as Spiritual. We hav a right to wait for knowledge.

It is you who claim a Spiritual origin for a thing who are the ones who should furnish evidence and proof that it has such. I never claimed that there was nothing outside or beyond the brain capacity of anyone, for I know too well there is. But this is no reason we should not seek for light whenever we can, and refuse to accept what seems to us impossible, as real facts.

I am sorry for "fools," but cannot say I despise them. They, like all of us, are the outcome of circumstances, and deserve pity rather than condemnation.

The quotation from our grand and good Ingersoll I accept as our rule and guide, and hope to keep within its bounds.

E. D. SLENKER.

Two Opinions.

THE STRONGLY DEVOUT GENERAL VON MOLTKE.

War is a holy thing, of divine institution; it is one of the sacred laws of the world; it keeps men from sinking into the most hideous Materialism.

THE FREETHINKER VICTOR HUGO.

If to kill is a crime, to kill much cannot be an extenuating circumstance. If to steal is a disgrace, to rob a nation can not be a glory. *Te Deums* are of small significance here; homicide is homicide; bloodshed is bloodshed; it alters nothing to call one's self Cæsar or Napoleon; in the eyes of the eternal God, a murderer is not changed in character because, instead of a hangman's cap, there is placed upon his head an emperor's crown. Ah, my friends, let us proclaim absolute verities! Let us dishonor war! No; bloody glory does not exist. No; it is not good, and it is not honorable, to make corpses. No, it cannot be that life should travail for death. No, O mothers who surround me, it cannot be that War, the thief, is to continue to seize and immolate your offspring! No, it cannot be that women are to bear children in anguish; that men are to be born; that communities are to plow and sow; that the peasant is to fertilize the fields and workmen enrich the cities; that thinkers are to meditate and instructors to teach; that industry is to perform its marvels; that genius is to accomplish its prodigies; that the vast human activity is to multiply, in the presence of the starry heavens, its efforts and creations, in order to produce that frightful international exhibition which is called a field of battle! [The whole audience rises and applauds the speaker.] The true field of battle—behold it! [pointing to the International Exhibition.] That is the true battle-field of the human race, the rendezvous of the masterpieces of human labor, which Paris presents to the world at this moment!

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - 16 Union Park Place, Chicago.
OTTO WETTSTEIN, Treas., - - - - - Rochelle, Ill.
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STATE OF ILLINOIS, } ss. *The People of the State of Illinois.*
COOK COUNTY. }

To the St. Mary's Training School, the Board of Commissioners of Cook county, Henry C. Senne, President of said Board, Frank M. Blair, Thomas Brennan, Nelson A. Cool, John M. Dahl, George Edmanson, Henry Englehardt, Arnold P. Gilmore, Jefferson Hodgkins, Michael M. Hayes, Spencer F. Kimball, Anton Pluckebaum, Jacob Stainer, George W. Spencer, and John C. Schubert, and George R. Davis, County Treasurer, etc., and your Attorneys, Solicitors, Agents, and Servants, and to each and every one of them, Greeting:

WHEREAS, It hath been represented to the Honorable the Judges of the Circuit Court of Cook County, in the State aforesaid, on the part of Edward A. Stevens and John M. Stiles. Complainant in their certain Bill of Complaint, exhibited before said Judges, and filed in said Court against you, the said St. Mary's Training School, the Board of Commissioners of Cook County, Henry C. Senne, President of said Board, Frank M. Blair, Thomas Brennan, Nelson A. Cool, John M. Dahl, George Edmanson, Henry Englehardt, Arnold P. Gilmore, Jefferson Hodgkins, Michael M. Hayes, Spencer S. Kimball, Anton Pluckebaum, Jacob Stainer, George W. Spencer, and John C. Schubert, and George R. Davis, County Treasurer, etc., *et al*, among other things, that you are combining and confederating with others to injure the complainant, touching the matters set forth in said bill, and that your actings and doings in the premises are contrary to equity and good conscience. And Honorable O. H. Horton, one of the said Judges, having under his hands indorsed upon said bill an order that a Writ of Injunction issue out of said Court, recording to the prayer of said Bill: We, therefore, in consideration thereof, and of the particular matters in said bill set forth, do strictly command you, the said St. Mary's Training School, the Board of Commissioners of Cook county, Henry C. Senne, President of said Board, Frank M. Blair, Thomas Brennan, Nelson A. Cool, John M. Dahl, George Edmanson, Henry Englehardt, Arnold P. Gilmore, Jefferson Hodgkins, Michael M. Hayes, Spencer S. Kimball, Anton Pluckebaum, Jacob Stainer, George W. Spencer, and John C. Schubert, and George R. Davis, County Treasurer, etc., and the persons before mentioned, and each and every of you, that you, said St. Mary's Training School, do absolutely desist and refrain from setting up or prosecuting against the County of Cook any claim for aid or for compensation for the subsistence, shelter, clothing, care, or instruction of any of its wards or inmates, and from making any contract with said county or any of the administrators of its public affairs with reference to such aid or compensation.

And you the said Board of Commissioners of Cook County, and Henry C. Senne, Frank M. Blair, Thomas Brennan, Nelson A. Cool, John M. Dahl, George Edmanson, Henry Englehardt, Arnold P. Gilmore, Jeff erson Hodgkins, Michael M. Hays, Spencer S. Kimball, Anton Pluckebaum, Jacob Stainer, George W. Spencer, and John C. Schubert, do absolutely desist and refrain from approving or ordering paid any such claim for aid or for compensation and from making any contract with reference to the same, and from doing anything as the administrators of the public affairs of the County of Cook to promote or abet the payment of any such aid or compensation, or to promote the making of any such contract,

And you, said George R. Davis, as County Treasurer do absolutely desist and refrain from paying out of any public funds in your custody any sum of money whatever on any claim of said St. Mary's Training School, or for its aid or for compensation to it for subsistence, shelter, clothing, care, or instruction of any of its wards or inmates, until this Honorable Court, in Chancery sitting, shall make other order to the contrary. Hereof fail not under the penalty of what the law directs.

To the Sheriff of said County, to execute and return in due form of law.

Witness, Henry Best, Clerk of said Court, and the seal thereof, at Chicago, aforesaid, this 14th day of January, A.D. 1889.

[L.S.] HENRY BEST, Clerk.

That Injunction.

The law's delay is proverbial, but if a person wishes to know the amount of moral cowardice which many of its practitioners exhibit, when confronted with an opportunity to correct a gigantic wrong, as well as the amount of impediments and obstructions its administrators can throw in the way, he only needs my experiences of the past week. Having authorized an attorney about a month ago to keep a sharp look-out for a bill which I thought barely possible the St. Mary's Training School might or might not present, since the supreme court's decision so emphatically pronounced their receiving public funds illegal, you may imagin my surprise to find that the bill was presented, and chagrin that my legal friend was reluctant to go into the case at all. There was no time to waste, so I went to consult General Stiles. He was at home sick. From that point it would occupy the larger portion of THE TRUTH SEEKER to synopsize the various interviews with lawyers, some of whom would "just like to take the case, but they were so fearfully rushed with business," you know. Then I thought of our friend Judge F. C. Russell, who accepted without a word of objection, buttoned up his overcoat, and sallied forth in the worst storm of the winter to collect the facts.

In a couple of days the lengthy legal document was drawn up, asking for a writ of injunction. The next thing was to find a master in chancery who would recommend its issuance. Knowing that I. K. Boyeson was a professed Freethinker, I thought it safe to see him. But I had not taken into consideration that he was also a Democratic politician with aspirations. He absolutely refused. Master in Chancery Windes was next visited. He read the document through, acknowledged that we had a strong case, but he would like his friend Russell to get one of the chancellors to recommend him to issue the writ, as he bravely said, "Then I will do my duty," but he wanted the responsibility to rest on some one else's shoulder. We returned to the various judges' chambers. None were comeatable. This being Saturday, the board would meet and probably pass the bill Monday. Friend Galpin, who had been waiting to appear as our bondsman, had returned home long ago. In case of emergency our old comrade, A. C. Berg, had also promised to sign the bond. Finally Horatio L. Waite, a master in chancery, gave us the recommendation for the writ, subject to the approval of one of the chancery judges.

Monday morning, the preliminaries having been gone through, Judge O. H. Horton signed the recommendation, and our ever-present helper in time of trouble, A. D. O'Neil, scheduled enough property to cover the bond, and thus did honor to himself and the cause.

On Saturday I was desirous to secure a down-town bondsman, so that part of it would be conveniently settled, and I called on a friend of ample property. I asked him if he would go on my bond. He said, "Cheerfully." When I explained matters, he begged off, saying, "If I did that, I might just as well shut up shop." Still there are those who pretend the Romish church exercises no arbitrary power in the community.

Seventeen copies of the writ must be served on the board and county treasurer, and thirty summonses for the board of the Training School to appear; so there is money needed. This will be the last ditch of Romish raiders on the Cook county treasury, and if we win, our triumph will be complete, and establish a precedent throughout the entire state.

On account of the vast interests involved, the Romish church will doubtless make a stubborn fight in the courts. But it seems as though we hav a clear case.

Already the secretary is receiving the congratulations of citizens, for they find the American Secular Union is doing a patriotic, necessary, and practical work.

THE PROPOSED CONFERENCE.

Doubtless, disappointment will be felt at its postponement. While I realize that midwinter is not a propitious time for traveling in this region, and that the notice of such a meeting was scarcely given ample time, yet I also know that at least two hundred people were directly communicated with the majority of whom never answered the letters or circulars. Fearing that such a poor turn-out would hav more of a chilling effect than no conference at all, I hav concluded to await more favorable weather and greater exhibition of energy and fervor by individual Liberals in behalf of their rights and liberties. The financial aid promised or sent was far in excess of the attendance pledged, which proves the passiv interest of many, but we must at this crisis expect nobler effort. The battle of mental liberty must be fought out again, as we cannot rely on substitutes in this conflict. Each one man should fill a gap in the breach. We do not need the conference for Chicago, and a conference not well attended would retard rather than advance the interests of Secularism at this critical period. A great many hav written me letters praising the idea, but so few could attend that the best interest will be served by awaiting a better time. Those who sent funds and those who pledged them will hear from me personally.

Do Liberals realize the dangers of the hour? Are they not willing to respond personally when the cry for help goes forth? Do they wish to resist the powerful machinations of

The God-in-the-Constitution party.

The Evangelical Alliance.

The "King Jesus" of the Women's Christian Temperance Union.

The American Sabbath Union.

The compulsory (Christian) Educational Amendment Act.

The ecclesiastical trick to make the centennial Washington inaugural a big boom for the church power.

Besides the innumerable injustices and robberies now extant, and last, but not least, resistance to the inroads of Rome on our public school system, as well as its raids on the various treasuries?

A valiant veteran writes: "It seems to me, Friend Stevens, what is wanted is more earnest, honest, and intelligent enthusiasm among our people on the subject of the danger to our American institutions of liberty and independence from the encroachments of this old tyrannical . . . system of superstition. When we try to bring this before the people they will turn up their noses and say, 'Oh, fudge! there's no danger.' That is just where the danger is. They sleep, as it were, on a magazine of deadly explosivs."

Another activ comrade says: "The American Secular Union is not properly supported. The burdens fall upon a few, while the others loaf around the throne and sing psalms at the expense of the workers."

It is for those who read this to remedy this state of things not only in their own case, but on the part of everyone with whom they come in contact. Ask yourselvs, Hav you any duty in this matter?

PROGRESS IN MICHIGAN.

My friend Hon. Judson Grenell informs me that Hon. A. F. Wettaufer has presented a bill in the legislature which, although it is not what I wanted, will perhaps do as a starter. The bill exempts all personal property from taxation, and proposes to tax all land, which, of course, includes church sites.

If the Liberals of Michigan approve of this, let them write me, and those, also, who will volunteer to appear before the committee of the legislature should notify me at their earliest convenience.

ANOTHER CHRISTIAN SCHEME.

Washington's centennial inaugural is going to be used to advance the interests of the ecclesiastical party, as will be observed by the following:

A committee of clergymen, which has been for some time assisting the executiv committee of the centennial celebration of Washington's inauguration, has prepared an address, which was made public to-day and will be sent to the ministers and churches throughout the country. The address concluded:

The morning of April 30, 1789, the bells at 9 o'clock summoned the people to the churches to implore the blessing of heaven on the nation and its chosen president. We respectfully and earnestly request of fellow-citizens of every name, race, and creed of this city and throughout the entire country, following the example of our fathers, to meet in their respectiv places of worship at 9 o'clock the morning of April 30, 1889, and to hold such religious services of thanksgiving and praise as may seem suitable in view of what God has done for us and our land during the century which has elapsed since George Washington took the chair of state. Religion and patriotism hav been united among us as a people from the very beginning. May they so continue forever.

The address is signed by Morton J. Brophy, representing Archbishop Corrigan; John W. Brown, rector of St. Thomas's church; E. Winchester Donald, church of the Ascension; Talbot W. Chambers, of the Collegiate Dutch church; Gustav Gottheld, of the Temple Emanuel; John Hall, Fifth Avenue church; William M. Taylor, Broadway Tabernacle; James M. King, Methodist Episcopal; G. P. Copel, English Lutheran; R. S. McArthur, Calvary Baptist church; and William Hayes Ward, editor of the *Independent*.

E. A. STEVENS, 16 Union Park place.

Colonel Robert G. Ingersoll.

Max O'Rell in his "Jonathan and His Continent."

I one day asked one of the cleverest ladies of New York whether she had met Colonel Ingersoll.

"No," she answered, "I never met him, and do not wish to make his acquaintance."

"May I ask why?" I said.

She replied: "Simply because I am told that it is impossible to know him without admiring and loving him."

"Well?"

"Well, I don't want to admire or love him."

. . . . . .

I had the honor of making his acquaintance, and, like all those who hav approached and known him, I soon admired him.

He is one of the greatest figures of his great country. In a book on contemporary America one must needs speak of this celebrated advocate. He is a personality apart. He has little in common with the rest of his countrymen but the title of colonel.

Once more I say it: in this book of jottings I do not sit in judgment, I merely describe impressions. It is not necessary to indorse a man's theories in order to enjoy his society, and this is especially true in the case of Colonel Ingersoll, who is many-sided in his powers, and who charms theologians and Agnostics alike when the subject of religion is not to the fore.

Col. Robert Ingersoll is a man of about sixty, six feet high and strongly built, a colossus physically and intellectually. The eyes sparkle with wit and beam with the enjoyment of life; the mouth is humorous and smiling; the head large and well planted on broad shoulders; the face shaven, the brain bristling with humanitarian thoughts; a man with the heart of a lion to fight the battles of life, but the heart of a woman in presence of human suffering.

He has substituted for the love of religion, the

religion of love and of the family. According to him, religion should hav but one aim: to teach us how to be happy in this life. He repeats with Christ: "Love one another, do not to others what you would not hav others do to you." And he adds: "A God that is represented as weaving webs to catch the souls of men whom he has created is not adorable." As to a future life, the colonel does not commit himself. He says: "We do not know, we cannot tell, whether death is a door or a wall, a spreading of pinions to soar or the folding forever of wings." In the eyes of most pious people, his theories are abominable, and he is the Antichrist; but the Americans are unanimous in admitting his extraordinary talents, and among the dear friends of the colonel and his family are many Presbyterians, some of them ministers.

Antichrist if you will—that is, if you can imagin such a personage endowed with every moral and intellectual faculty.

In his presence men feel themselvs small, and women put their hands over their eyes, being careful to keep the fingers well apart. A decidedly dangerous Antichrist, this.

Mr. Ingersoll is not only America's greatest living orator, he is a great writer and a great thinker; an infusion, as it were, of Johnson, Voltaire, and Milton. He possesses the logic of the first, the *persiflage* of the second, and some of the sublimity of the third. His arguments are constructed like propositions of Euclid; his style is vigorous, as clear as it is graceful, as poetic as it is humorous, and his verve is inexhaustible.

The trinity that he worships is the trinity of science—reason, observation, and experience.

His enemies call him Atheist, because he does not believe in *their* God. Man has made unto himself a God in his own image, and is apt to treat as Atheists all who do not worship him. Voltaire, who said that "if God did not exist we should hav to invent him," is still called an Atheist by many ignorant people.

I never heard Mr. Ingersoll say he did not believe in a God.

He will not acknowledge the existence of Jehovah, the God of the Jews, a God who commanded the people of his choice to exterminate their enemies, sparing neither old men, women, nor children. In his eyes Jehovah is a myth; the creation of a cowardly, ungrateful, and bloodthirsty race.

In the opinion of Robert Ingersoll, a religion is not moral which practically says to man: "Do not sin; but if you do sin, console yourself, come to me and I will forgiv you." Such a theory is not calculated to improve mankind, who should be taught to do good, not in the hope of being one day rewarded for it, not in the fear of being punished for the neglect of it, but out of love and admiration for what is good, and with the aim of adding to the happiness of their fellow-creatures. Mr. Ingersoll's religion is the religion of humanity; he says: "Happiness is the only good; the time to be happy is now, and the way to be happy is to make others so." Liv to do good, to love, and to be beloved by those around, and then lie down and sleep with the consciousness of having done your duty to men. Do not ask pardon of God for an injury done to man. Ask pardon of the man, and make reparation to him for your offense.

"I rob Smith," exclaims Mr. Ingersoll in the ironical language he is such a master of, "God forgivs me. How does that help Smith?"

He maintains that the Christian religion teaches less the love of an infinitly just and merciful God than the fear of a demon thirsting for human victims. This charge is borne out by a proverb used by the Scot, who is a student of human nature.

Needless to say that he looks upon the Bible, not as an inspired book, but as a collection of literatures, something akin to the "Arabian Nights," and this is what makes discussion with him difficult, if not out of the question. How is it possible to imagin a discussion between faith and reason?

To Protestants, the practice of religion is an occupation for Sundays. To Colonel Ingersoll, it is an occupation for every waking hour, and consists in accomplishing your duty to your fellow-creatures.

. . . . . .

Son of a Protestant minister, Robert Ingersoll early showed special aptitude for the discussion of theological questions. By the age of sixteen he had thoroughly studied the Old Testament, and would reason upon it like a doctor of divinity. The father in vain drew Robert's attention to the beauties of the Bible; the son could see little in it but absurdities and inconsistencies. The old minister was heard to say: "It grieves me to hear my Robbie talk so, but I declare he is too much for me; I cannot answer him."

Who can answer Ingersoll? is a question often asked. Apparently not the ministers of the hundreds of different Protestant sects that flourish in America; not Mr. Gladstone, student of the Bible and profound reasoner though he be.

For more than a year the president of the Nineteenth Century Club of New York was trying to get a Protestant minister to break a lance with this redoubtable Agnostic in public, but without avail. No one felt equal to the task.

That which makes this man so formidable is not so much his eloquence, his quick repartee, his sarcasm, his pathos, his humor; it is above all the life he leads, the example he sets of all the domestic virtues. One must hav the privilege of knowing him intimately, of penetrating into that sanctuary of conjugal happiness, his home, before one can form an idea of the respect he must inspire even in those who abhor his doctrins. His house is the home of the purest joys; it holds four hearts that beat as one.

Mr. Ingersoll livs in one of the handsome houses on Fifth avenue. His family consists of his wife and two lovely daughters. Athens and Venice, as an American whom I met at Colonel Ingersoll's used to call them. Indeed, one reminds you of the beautiful creations of Titian. The other seems like a mythological vision, a nymph from the banks of Erymanthus. As you look at her, while she speaks to you with her eyes modestly lowered, almost seeming to apologize for being so lovely, you involuntarily think of "Le Jeune Malade," of André Chénier, that last of the Greek poets, as Edmund About called him.

Authors, artists, journalists, members of the thinking world of New York, may be met at the colonel's charming Sunday evenings. About eleven at night, when all but the intimate friends of the family hav left, these latter draw around their host and entice him to talk upon one of his favorit subjects, poetry, music, or maybe the "Mistakes of Moses," while they listen with avidity. He knows his Shakspere as thoroughly as the Bible, only he speaks of him with far more respect and admiration. He adores Wagner, whom he sets even above Beethoven. I mention this to prove once more that we hav all our little faults, and that Colonel Ingersoll, in common with his fellow-mortals, is not perfect. Between midnight and one in the morning the last visitors reluctantly depart. On the way home you think of all the witty things that hav been said, the arrows of satire that hav been shot at hypocrisy and humbug, the ennobling humanitarian opinions that hav been advanced; and though you may not feel converted or diverted or perverted to Ingersollism, you are sure to leave that house feeling fuller of good will toward all men, and saying to yourself: "What a delightful evening I hav passed!"

I was present one evening at a meeting of the Nineteenth Century Club to hear a discussion on "The Poetry of the Future." Colonel Ingersoll was to hav taken part in it; but, being retained professionally at Washington, he was obliged to excuse himself at the eleventh hour. The president immediately telegraphed to a well-known minister, asking him to take the colonel's place.

"I distinctly decline to take Colonel Ingersoll's place in this world or the next," exclaimed the recipient of the telegram, as soon as he had read it. The reverend gentleman nevertheless took part in the evening's debate, and when he repeated his repartee to the audience, was greeted with hearty laughter and applause.

Now, the lot of Colonel Ingersoll in this world is very enviable, for his profession brings him in a magnificent income. As to refusing his place in the next, what an absurdity!

When Robert Ingersoll presents himself at the gates of paradise, and St. Peter sees that good, open face, radiant with happiness, the doors will be thrown wide to let him pass, and the saint will say:

"Come, Robert, come in. Thy happy face pleases me. We hav just let in a cargo of long-faced folk—Presbyterians, I'll be bound—and it does one good to look at thee. Thou hast done thy utmost to stifle the hydra-headed monster Superstition, and to destroy the infamies which are in circulation on the subject of the Lord. Come in, friend, thou hast loved, thou hast been beloved, thou hast preached concord, mercy, peace, love, and happiness; come, take thy place amongst the benefactors of the human race."

Gender and the Great Cosmic Unity.

The article by Ella E. Gibson in reply to my communication escaped my observation. The lady, I am glad to know, approves the monism advocated by me, but objects to two expressions used by me in referring to the Great Cosmic Unity.

First, she objects to my use of the masculin gender "he" I adopted purposely. Her point would hav been well taken if it had been my intention to designate the male sex, exclusiv of the female one, as the attribute of the "God."

Being obliged to use the masculin or the feminin or the neuter, I was compelled to utilize the masculin for the reason that it, the masculin, also includes the feminin, as the words "man" or "mankind," that include as well "woman" and "womankind."

I could not use the neuter (or the negativ and steril) gender to designate the fountain-source of procreation and fecundity, the Great Cosmic Unity, inherent in which is the principle of both the paternal and maternal creativ powers. All the mythologies and anthropomorphisms hav established one or several personal gods and goddesses to represent the positiv nature and prolific or fecund powers of the universe. As to the negativ and steril powers of nothingness, they had rightly represented them as devils having *nullum cujusvis sexus indicium*, or as being without any sex and essentially steril.

It is true that, at times, some devils hav been represented as prolifics; as, for instance, in the old Christian legend of Robert the Devil, duke of Normandy; but it was during the Dark Ages. Then mythological symbols had lost their primitiv meanings, and had been, little by little, transformed by public ignorance and by priestly craft into mere gross superstition and fetichism. In this legend of Robert the Devil, the Christian object was to illustrate the dual nature attributed to man, attracted as he is at one and the same time in opposit directions, toward good and toward evil.

In the Greek and Roman mythologies it is darkness, night, death, horror, despair, etc.—*i.e.*, negation only—in all its human aspects that is begotten by the negativ fecundity of infernal deities.

So it is only the masculin gender that could properly be employed in reference to the Great Cosmic Unity.

Of course, if there existed that ideal hermaphrodite gender dreamed of by the great Greek philosophers and formulated by the great Greek artists (as evidenced by the Hermaphrodite of the villa Borghese, on whom are seen *cujusvis sexus indicia*); if there was, in the English language, such a gender, combining, in an august unity, the two creativ "electricities"—the paternal and the maternal—I would certainly hav used it, instead of the masculin that has been misunderstood by your correspondent, Ella E. Gibson, as an ungallant masculin egotism, and an unjust slight of her own sex.

The lady is again mistaken when she objects to the use of the word God as bringing back to her mind the remembrance of all the superstitions, fetichisms, and anthropomorphisms by which the progress of civilization has been so long trammeled. The word God is, again, the only word in the language that can be used by a thinker to express the infinitude of the Great Unity, of his power, wisdom, and beauty.

The Great Cosmic Unity, with his "holy" trinity—Substance, Movement, and Law—is greater than any anthropomorphic god. The only defect of the word God, when applied to the Great Unity, is its relativ insignificance. But there is no greater one in the language, and one can but use that which he possesses. To refuse the highest possible title to the Great Unity, would be as ridiculous as unjust and irreverent. No true believer in the Great Unity of substance, no intelligent monist—be he (or she) a philosopher, a poet, or an artist—will ever refuse his (or her) worship to the sublime Great Cosmic Unity.

PERICLES.

Lectures and Meetings.

GEORGE LONGFORD, secretary of the Philadelphia Liberal League, writes: "Friendship Liberal League of Philadelphia will commemorate the anniversary of the birth of Thomas Paine, on Sunday, Feb. 3, 1889, in Industrial Hall, Broad and Wood streets, at 2:30 and 7:30 P.M., order of exercises consisting of orations by talented lady speakers, vocal and instrumental music, recitations, etc. There will be refreshments served during the intermission at 5 to 7 P.M. Tickets, twenty-five cents. We hav secured a spacious hall for this occasion, so that there will be ample room for people coming a long distance. Liberals, let us show our appreciation by turning out in full force!"

W. S. BELL sends this notice: "I am going to start next April on a lecture trip to the West, and would say a word or two to the Liberal 'brethren' who may be likely to be interested in my lectures, through the columns of your valuable paper. My line of travel will be through St. Louis, Denver, Leadville, Salt Lake City, Sacramento, to San Francisco. I would like to hav many opportunities to ring the liberty Bell at places on or near this line of travel, as I shall not return the same way. From San Francisco I shall follow in the footsteps of my illustrious predecessors, S. P. Putnam, C. B. Reynolds, and B. F. Underwood, in my tour through Washington territory, Oregon, and parts of Idaho. I would like to get into correspondence with our Liberal friends all along the line from Chicago to Seattle at once, to arrange for lectures. Address, 248 State street, Chicago, Ill."

W. F. JAMIESON was given a week of lectures in Shenandoah, Ia., and now Christianity is at the boiling point. Says the *Post*: "The mental, moral, and spiritual forces of this community were in a state of violent agitation, this week, as they were affected with the Week of Prayer services and sermons, Professor Jamieson's Freethought lectures, the stirring revivals in the Christian and Free Methodist churches, and the grandly impressiv Odd Fellows installation services. After all this, we ought to be a very wise and good community." In the same issue appeared the following: "Professor Jamieson is a pleasant speaker, and attracts a large audience every evening, in the Knights of Labor Hall, to listen to his Freethought lectures." His address is Shenandoah, Ia.

Only a Catholic Version.

"Peace on earth to men of good will" is not a paraphrase of a New Testament text by the editor of *Freethought*. You will find in the Douay version that when the angelic host greeted the illegitimate child of the Virgin Mary they said: "Glory in the highest to God, and on earth peace to men of good will." All Catholics read it that way. ANTIC.

Communications.

The Cowardice of the Board of Missions.

It has long been a cause of righteous indignation with me that, after having enforced upon her ages of subjection, humiliation, and inferior education and position, men should demand of woman that she fight her own battle for freedom and equality of opportunity. That she plead her own cause, that she sustain her own arguments and convince him, against his will and his sisters, in spite of his influence and disabling precautions, that she has the right to the same status as a human being that is enjoyed by her brothers. He handicaps her with every conceivable device, and then says: "Show me that you can compete with me, prove to me that you are able, and I will cease to oppose you." But he does more than this. He denies his wife and daughters all broadening education, occupation, and stimulus; he lets them know in a thousand ways that he thinks it a woman's duty to be satisfied with what he is pleased to term her "sphere;" he makes her whole life dependent mentally, socially, legally, and morally upon his pleasure and opinions, and above all he keeps her his financial dependant, and then he says, triumphantly, "If women wanted to be free; if they desired equality before the law; if they demanded it, they could hav it quick enough. They don't want it. They don't feel equal to it, therefore they don't deserve it."

It is as if a man and his wife start out for a walk, and he givs her the baby and a market-basket and a lighted lamp to carry. Another man attacks them and he dodges behind a post and says: "Now, Mathilda, you show him you're not to be put upon. You fight. Show him you're game. Sail in, but don't drop the lamp, and hold the basket so things won't spill out, and keep the baby from getting hurt. Look out! Don't hit that way, it will hurt him. Remember his feelings are tender. Don't kick, it isn't ladylike. Stop biting, men hate to see a woman use her teeth on things that will soil them. Dear me, dear me! I didn't think Mathilda would run. I didn't know she was such a coward. But I begin to agree with you now that women are all cowards, and besides, they rather like to be thrashed."

I repeat that I hav grown somewhat weary of this sort of thing, and in several instances hav declined on this ground to reply to articles which were submitted to me by editors for that purpose. It is, therefore, peculiarly gratifying to see any phase of woman's cause taken up by men who hav not been shamed into it, but it is especially pleasant when it is done by a man so capable as E. H. House. His last novel, "Yone Santo," * is a most beautiful story, but it is far more than this. Its exquisit literary workmanship places it in the front rank, but even yet its value is not told. It is one of the tenderest studies of young womanhood in one of the phases of her bound and disabled condition that it has ever been my fortune to read. It is written with the heart of a good woman who cries out against the fate of her daughters, and with the experience and force of a good man who blames himself and his kind for forcing such a fate upon them. Mr. House holds his readers with the threefold strength of a woman's tenderness and insight, a man's power and experience, and withal the literary skill and exquisit workmanship of a polished man of letters.

Incidentally he touches upon one or two points of a theological nature, and for this reason it was sought to suppress the book, and the effort would hav been successful but for a happy accident which enabled Mr. House to secure a friendly publisher in the firm of Belford, Clarke & Co. There is no novel recently written that deserves such careful reading. There is not one more thoroughly interesting, more effectiv, more genuinly progressiv, and if there has been one of recent date that is its equal in finish and artistic ability, I hav not chanced to read it.

Every Liberal-minded person will wish to read it when I say it was sought to suppress it by the board of missions, and that they do not dare attempt to answer its brave and effectiv exposure of some of their doings in the Lord's field. Every woman should read it, for it is the sweetest and most tenderly appreciativ work possible in its dealings with the trials of a pure young girl, whose mental development has endangered her peace of mind and comfort of body in the narrow limits of the sphere assigned her, and under which she is compelled to liv.

It is a plea and a protest so strong, so simple, so tender, and withal so gentle, that, although it claims to be but the story of one little maid in a distant land, it is the story of many little maids in every land. This American gentleman, this gentle American, has done a brave thing, a good thing, and a much broader thing in its scope than I believe he himself has fully understood, and he has done it so well that I, for one, feel that he has extended to me a personal favor. In the person of his sweet little heroin he has fought for us all—for every woman of every country. It is the new chivalry, and we are to be congratulated that the knight who breaks the lance for progress and fair play is so well equipped for the battle. I would not hav it inferred from what I say that the book is either a theological treatis or an equal-rights argument. It is simply and solely, so far as its rank goes, a story. It is no more an argument than was "Adam Bede," or "Bleak House." It is no more a theological treatis than "The Scarlet Letter," but the missionary board took exception to it as it appeared in the *Atlantic Monthly*, and found means to frighten Houghton, Mifflin & Co. into submission to their desires to see the book suppressed. But the story of this outrage is told most effectivly by its gifted author in a postscript to the book itself, and a most striking commentary it is upon free speech and free press in this country.

The board of missions did not attempt to *answer* it—in so far as it purported to giv an account of some of their doings in Japan, where the author then lived—but to force a great publishing house to suppress it. And they succeeded in so far as that they found means to control those publishers. I hav had the pleasure of seeing a somewhat long and interesting correspondence on the subject, and I do not hesitate to say that, in my opinion, it is the most dangerous and serious case of attempted subjugation of the press and of free speech by the pulpit that I hav yet known to occur in America. For the book is only a novel. It makes no pretense to be history. It is a work of fiction by a gifted and cultured man. Has the time come in America when, in such a work, the author may not even refer to certain abuses of which he was an eye-witness, unless he first asks permission of some body of ecclesiastics who are too holy to be even criticised in a novel? Drop "Robert Elsmere" and "John Ward, Preacher," and "The Story of An African Farm," long enough to read "Yone Santo," which is written with far more literary skill than any of them, and see if you think it a book to be suppressed, or that Americans can afford to stand by while it is done and say nothing. The book is written with such depth of feeling that from the first page to the last one is touched to the quick, and one's sympathies enlisted for those who suffer or are tried beyond their strength, wheresoever they may liv, whomsoever they may be—and yet this is the book the board of Christian missions tried to suppress! There is not a line in it, from first to last, that is not for the uplifting of those who are weak, for the encouragement of those who aspire, for the condemnation of those who are cruel or wicked or hardened—and this is the book the board of Christian missions tried to suppress. Every Christian who is an honorable man will scorn them for it, and every woman who reads the book—no matter to what church she belongs—if she has within her a heart to feel, will look upon the organization that attempted such an outrage with the contempt it deserves, and with the suspicion it now proves itself entitled to by its own acts in a land where it is not so easy to cover up its tracks as in the one of which the book is written. If those who read the book closed it with any doubt as to the justice of its criticisms of the spirit of those missionaries in the little land of which Mr. House wrote, their own actions in dealing with the book, and with this crippled son of genius (whom they believed they could crush because of his physical misfortunes), would more than brush the doubts away and make one feel "the half has not been told."

HELEN H. GARDENER.

* Yone Santo, a Child of Japan. By E. H. House. 285 pp. Paper, 50 cents.

Our London Letter.

The Christmas season has once more produced its quota of pulpit lying and hypocrisy. Once again are we told Christmas day is the anniversary of the most beneficial event to man in history, and the simple sheep is informed by the artful shepherd that the reputed birth of Christ has been a wonderful power for good, resulting in the brotherhood of man and the general establishment of peace and good will. Christian labor-sweaters hav shown their excessiv love for their fellows by assisting their poorer brethren by means of dinner tickets entitling the fortunate holders to a pound or two of butchers' scraps and sufficient material to make a microscopic plum-pudding; not too rich, though, out of tender consideration for their weak digestions. One band of Christian workers has been so overpoweringly generous as to distribute fifteen hundred new sixpences to as many workhouse children. Fancy one Christian parish containing that number of workhouse children!

Altogether this has been a season of great rejoicing. Everybody ought to hav been happy and contented, though the papers record several cases of obstinate, unregenerate individuals who would persist—no doubt possessed of the devil—in dying of cold and starvation. What can be done with such people? They are prayed for continually, and will not, in spite of all that can be done in this direction, humbly and resignedly wait for the heavenly ravens to feed them. No doubt the ravens are trying to find them, but they will persist in hiding away in dark arches and empty coal-cellars, and all sorts of most out-of-the-way places, where no decent ravens could properly go, and thus rush on their own fate.

After all the hungry hav been fed and the naked clothed, those who hav done these good deeds, the churches, settle down to enjoy their own well-earned reward, and enjoy themselvs immensely on the eve of the new year.

I saw an advertisment on a board in front of a neighboring gospel-shop, that at 9:30 a meat supper would be provided, tickets one shilling each; if two or more were taken the price was only ninepence each; and at 11 P.M. there would be spiritual refreshment in the way of prayer and spiritual songs. The announcement did not mention if drink was provided at the meat supper. But as there was a public house just opposit, possibly the publican had managed to supply liquid refreshment on equally liberal terms.

A retrospect of the year does not offer much encouragement to the Christian party. The superstition is slowly dying, genuin believers are few and far between, and the form is only kept up by strenuous efforts on the part of those most interested in doing so. Lectures on topics of the day take the place of the old-fashioned sermon, trained singers hav taken the place of congregational amateur performances, theatricals in the church school-room are instituted, bazars and lotteries are indulged in, and yet it is extremely difficult to keep a decent number of members on the church books. Education is developing common sense, and unsuspected reasoning powers are brought into play. People are becoming less superstitious and more natural, and a slow but sure development is observable. The Romish church is the most powerful of all the Christian sects, and if not firmly opposed will place the United States in the same position as Europe during the Dark Ages. While losing ground in the Old, it appears to be concentrating its chief efforts in the New World, and will do incalculable damage if it has the power.

I wish you, your staff, and subscribers greater happiness in this than preceding years, and all success to the cause of Liberalism.

J. D.

London, Jan. 1, 1889.

The Unfortunate Prince.

From the London Freethinker.

[During the year of grace 1888, Dr. Voelkel, the able Freethought lecturer and editor of the *Neues Freireligiöses Sonntags-Blatt*, Magdeburg, was tried on a charge of "indirect blasphemy, gross insult of Christian doctrin, and abuse of the Bible," contained in a tale entitled, "Der Unglückliche Erbprinz." The case was heard with closed doors, but Dr. Voelkel obtained a verdict of "Not guilty." We publish a translation of the indicted story.]

Once upon a time there was born a hereditary prince, and his name was Man. He was promised all the power and glory on earth, and was to be invested in them the day on which he would marry Princess Liberty, who was of the same age. The bringing up of Prince Man was intrusted by the Lord God to Uncle State and Aunt Church, a husband and wife who had been living in heaven from all eternity.

They were, however, a malicious uncle and a wicked aunt. They hated poor Princess Liberty, and, longing to possess all the power and glory themselvs, they would take care to prevent the Prince ever getting out of leading strings and becoming acquainted with Princess Liberty.

And a very strange affair it was. The Prince, having grown up a tall, strong lad, desired to eat roast meat and drink wine, but he was still nourished with ewe's milk. He desired to climb trees and swim through the river, but he was still swaddled like a baby; and when he kicked and complained he was threatened with the black man, or else the sugar-stick of Patience was put in his mouth.

Now, Aunt Church had engaged a maid called Science, who behaved quite submissivly, but she was really also a princess and was faithfully attached to her sister, Liberty. One day the Prince asked of her his age, and the maid told him he was many thousand years old. The malevolent aunt having heard this, the poor servant was much scolded and beaten, and shut in the dark chamber, whilst the lad, although a hereditary prince, was every day called a stupid little boy.

The good and faithful maid got weary of her sufferings. She ran from the house, and thenceforth living in the fresh air, grew very tall and pretty. At night she went secretly to the Prince, taught him to read, and told him about the wonders of the sky and many other beautiful things.

Prince Man now became aware of his strength. He tore his swaddling clothes to pieces, and although they punished him severely with the rod of the law; they could no longer restrain him. They were compelled to giv him his first breeches and allow him to walk in the garden.

"He feels his strength; we must giv him some occupation," said the malicious uncle to the wicked aunt. So they put a stripe to his breeches, and gave him a colored coat and a saber. He could now run to his heart's content against trees and rocks. And when he hit himself with his own sword and fell to the ground badly hurt Uncle State praised him, for he thought he could in this way repress the lad. But when the Prince tried to climb the wall which separated the garden from the realm of Princess Liberty, he was again forcibly put into swaddling clothes,

which they wrapped so tightly that his flesh was cut, and he cried he would never do it again.

In order that he should not become too wild, and having learned to read, Aunt Church put in his hands a charm-book which makes everyone blind and lame who reads it three times. But there was a leaf in the book that contained a counter charm, and this leaf, which the bad aunt had forgotten to tear out, was read by the Prince in preference to all the other leaves in the charm-book, for it treated of love.

"I desire a sweetheart; I will marry," said Prince Man one day to the evil-minded old couple. This terrified them immensely, for they knew very well that their dominion was in danger. They sent to the chamber of the Prince, who had long been a tall, strong young man, at the same time three maids named Faith, Hope, and Charity. But though they could look devoutly toward heaven, they had neither flesh nor bones, and our Prince turned sadly away from them.

At that time it happened that the two old people often had shocking quarrels about the allowance and the jewels which by right belonged to the Prince. When they were engaged in one of these bickerings, the Prince quickly climbed up a high tree and looked over the garden wall. Ah, what did he see! The sun shining and glittering, the birds singing joyous songs on all the trees, huge blossoms exhaling wonderfully sweet perfume. And in all this glory the fair Princess Liberty was walking, her golden hair flowing about her. From her large, proud eyes a dazzling flame darted to the heart of the Prince. Sister Science touched with a magic wand the wall, making it fall with a crash. The youth leaped boldly over the ruins, embraced the Princess and kissed her, holding her closely pressed to his heart, fondly fancying they had been united forever.

But Uncle State and Aunt Church had hastened to the spot in the greatest rage, surrounded by the colossal army of priests, monks, knights, officers, jailers, and soldiers; in short, by all the detestable demons that were kept in the pay of the malicious couple for the protection of their dishonest rule.

Alas, alas, what a dreadful fight! Of what avail Prince Man's strong fists? what use was Liberty's flaming sword? From behind these legions seized the lovers, twined ropes around their bodies, stupefied their senses with vapors of incense, and with scepters broke their noble limbs.

The Prince was cast into the darkest prison chamber, and when Uncle State did not beat him with a stick, Aunt Church preached to him a sermon with much worse effect. Science, having been reduced to an abject state, entered into service again, and Liberty, bleeding and soiled with the dirt of scorn, fled far, far away, exiled, broken-hearted, dying.

Dead? No. Sometimes, in the quiet hours of the night, when Prince Man was in terrible pain and thought of his distress and misery, the nightingale would sing to him a song of Princess Liberty betrayed and sold, and the loud, sweet tones would cause his heart to melt in tears of love. And oftentimes a joyful ray of light would struggle through the prison bars and proclaim to him that Liberty was living still and would get well again—he should yet call her his own. Then his heart rejoiced; and he, in fetters, sang a proud and hopeful song of the time to come.

. . . . . .

"That was a sad tale," said the child to whom I told it; "there is not even a wedding in it."

"Yes, my child, and much more sad because the tale is true, and has happened more than once, and will happen again and again."

"Is there no end to it?" asked the child.

"Oh, yes, for you and me. When we are in the grave, the tale is at an end." R. R.

Liberalism East and West.

From San Francisco Freethought.

The TRUTH SEEKER ANNUAL for 1889 is a publication of unusual importance. Its illustrations are good; its calendar is most valuable; its review of "Freethought in the United States, 1888," written in thunderous Gladstonian sentences, is complete and comprehensiv, if we except its failure to record the birth and growth of a Freethought journal in San Francisco; its Symposium on "Liberalism" is the greatest and best addition to Liberal literature made for many years, and the collocation entitled "Ingersoll and Shakspere" is nothing less than wonderful.

But the chief feature of the ANNUAL is the Symposium. The Editor submitted a series of fourteen questions to the leading Freethinkers of the country, and twenty-four replied. The fourteen questions cover a great deal of debatable ground, but perhaps the one the answers to which will be of the most interest to the readers of *Freethought* is this:

Where are the most Liberals, and in what section of the country is the best work for Liberalism being done?

Colonel Ingersoll answers as follows:

The most Liberals are in the most intelligent section of the United States. Where people think the most, you will find the most Liberals; where people think the least, you will find the most bigots. Bigotry is produced by feeling; Liberalism, by thinking—that is to say, the one is a prejudice, the other a principle.

James Parton answers none of these questions, but, as he says, merely sends the thought that came into his mind when he read them.

Charles Watts replies that according to his experience, there are most Liberals and the best work is done in Grand Rapids, Mich.; Chicago, Ill.; Philadelphia and Pittsburgh, Pa., and in Toronto and the Lower Provinces, Canada.

Capt. Robert C. Adams mentions Canada and Boston.

J. D. Shaw finds most Liberals among the reading classes.

J. H. Burnham believes that both the East and the West offer interesting fields.

Mrs. E. D. Slenker names New York and Boston as the best points for Liberalism, though not in proportion to population.

Thus three writers locate the center of Liberalism in the East, and four are non-committal. Now let us quote the seventeen others. They answer the question where the best work is being done for Liberalism in this way:

Helen Gardener: "In the West and Northwest."
S. P. Putnam: "The West."
E. A. Stevens: "In the West."
Parker Pillsbury: "In and west of New York."
F. M. Holland: "In the Northwest."
E. B. Foote, Jr.: "West of the Mississippi."
Lucy N. Colman: "The West."
L. K. Washburn: "In the Western states."
Ella E. Gibson: "In the West."
Susan H. Wixon: "In the West."
John Peck: "The grand prairies of the West."
W. S. Bell: "In the wide West."
E. C. Walker: "The Pacific coast, the territories, and Texas."
Mattie A. Freeman: "In the West."
Juliet H. Severance, M.D.: "In the West."
John R. Kelso: "I would prefer the Pacific coast."
G. H. Dawes: "North Central and Pacific states."

Out of twenty writers, therefore, who express an opinion, seventeen agree that the best work for Liberalism is being done in the West. It is certainly high praise to the workers in this section; but a few years ago, before the American Secular Union had sent its secretary through the country to lecture wherever an audience could be found, this verdict would not hav been given. Since that time, however, and especially during the past year, there is little doubt that the West has been the scene of the greater activity in Liberal work. THE TRUTH SEEKER and the Liberal Club in New York; the *Investigator* and L. K. Washburn in Boston; E. A. Stevens and the local Secular Union in Chicago; Charles Watts and *Secular Thought* in Toronto, Can.; the Pennsylvania Liberals, and others, are doing magnificent service. The lecture and newspaper work in the West has heretofore been done largely by non-residents. Now that this state of affairs is changed, still greater results may be looked for in the future.

Not a Religious Nation.

Milwaukee Evening Wisconsin.

The battle for religious liberty was fought out and settled in this country during its evolution between the landing of the Mayflower and the adoption of the federal Constitution. In that great debate the members of all denominations took an activ part, and, to their lasting credit be it said, the clergy of all shades of religious belief agreed that a purely secular government would best subserve the highest interests of the American people. The framers of the Constitution proceeded cautiously along this line, and the name of the supreme ruler of the universe is not once mentioned in the organic act. Many pious people regarded this omission as a great disgrace, and several unsuccessful efforts hav been made to hav God recognized in the fundamental law of the land. The same class of religious thinkers who would like to hav the name of deity incorporated somewhere in the Constitution would also like to hav some kind of religious instruction given in the public schools; but experience has shown that the only way to get along to the best advantage and suit the most people is to make both the government and the schools purely secular. The reason is that neither the civil government nor the public school has any interest whatever in any other life except the present, and one world is enough at a time. Religious belief is founded on faith rather than upon knowledge; and as religion mostly concerns itself with the destiny of man beyond the grave, the secular government is best adapted to deal with mankind on this side.

The fathers builded wisely therefore when they prohibited all religious tests for public officers, and drew the line on morality in founding the common school system. The state has a deep interest in having men of good moral character for citizens, and that they shall obey the laws, and neither steal, murder, nor bear false witness. The state has nothing whatever to do with saving men's souls, nor has it any means of knowing officially whether men are immortal beings or not. Hence, in this country there is no state religion, no taxes levied for the support of religion in any of its multitudinous forms, and the man who objects to being sworn is allowed to affirm.

Many of the old forms and customs are either omitted or are being modified. In some states of the Union an Atheist was once not considered a competent witness in courts of justice, and the testimony of an Infidel would not be taken in evidence in a civil suit, much less in trials for capital offenses. In other places a man could not be supposed to be telling the truth under oath if he was a disbeliever in the everlasting punishment of the wicked after death, though that dogma rests upon evidence that would be rejected by any court of justice. Formerly it was the custom to ask a witness to kiss the Bible after being sworn, and before he proceeded to giv in his testimony. The judicial oath was not considered binding unless it ended with, "So help you God."

The other day at the inauguration of Governor Hoard the venerable Chief Justice Cole omitted to say, "So help you God," when he administered the oath of office to the new executiv, but merely solemnly pledged him to do his duty to the best of his ability.

Calvary Nowhere, But to Be Moved.

Rev. Dr. Charles S. Robinson in the Century.

The only representativ site for Calvary now offered pilgrims in Jerusalem is found in a couple of rooms inside the old edifice; one is owned and exhibited by the Greeks, another by the Latins. These share the same disability; both—since the church is already so full of traditions on the ground floor—had to go up a flight of stairs into free space nearer the roof. And there it is, amidst tawdry curtains and gilt bedizenments of candles and altar-shrines, that this ancient spot upon which the cross of Jesus Christ rested is pointed out, and the veritable hole is shown in which it was planted. And the thieves' crosses—a decorous but rather inadequate distance of five feet between them on the right and left of the middle-one—are ranged alongside. And down underneath, far below, across some intervening space left by grading away the actual soil of the hill, so we are sagely told, is the grave of Adam. Tradition has related that at the crucifixion of Jesus some drops of blood fell through upon Adam's skull aud raised him suddenly to life; and there are commentators who declare that so the prophecy quoted by the apostle Paul (Eph. v, 14) was well fulfilled: "Awake, thou Adam that sleepest [for thus the former versions read in the text], and arise from the dead, for Christ shall touch thee." The art-people say that this is the origin of the fact that in those early rude representations of the death of our Lord a skull is introduced.

Can any man of sense be blamed if he makes an imperious demand that something more—something else at least—shall greet him in answer to his question, Where was our Lord crucified? If there should be no other advantage gained by the acceptance of a new site as now proposed, this would be enough; it would put an end to the awkward and offensiv impostures daily exhibited under the roof of that filthy old church. They are a standing mockery of the claims of the Christianity they profess to uphold. Those ceremonies of Easter at the tomb where our Lord is declared to hav been buried are a caricature of an event so glad and holy. The struggle around the flames that are chemically forced out of the smoky hold in the sepulcher, so that devotees in frantic zeal may light their lamps, brings death from the trampling of thousands, fills the house with howls that put heathenism to shame, and sends true believers away with infinit disgust and horror deep in their hearts. How long must such a scandal be patiently endured?

A Methodist Episcopal Opinion.

From the Enterprise, Kan., Independent, M. K. DeMotte, Editor.

A few days since a young man sent us a copy of THE TRUTH SEEKER, one of the most bitter and unreasonable opponents of Christianity published by an Infidel press. It was marked through and through, showing careful and critical reading. Even the book notices had been marked to indicate that they had not been overlooked, or possibly to indicate that the books had been ordered. In addition to the paper there was a bundle of tracts of the Valley Falls style of Freethought. We are pained to see a young man who ought to be a noble support to everything good and true, compass sea and land to convince himself that he has no soul; that Christianity is a farce, and that after all he is only a brute. Not that we question the right of man to thoughtfully consider the claims of Christianity. This is right. The Bible courts the most critical inquiry, and the religion it teaches has stood the severest tests for centuries. But such literature as THE TRUTH SEEKER is more dangerous than the most vicious dime novel, or the vilest obscenity that ever came from the press. Young man, let that stuff alone! Your mother's religion, the religion which sustained her through life's fiercest conflicts, which brought light and comfort to her in the hour of death, that religion will carry you safely through storm and tempest. Without it you are like a ship without a rudder, or you are billow-tossed in darkness which can be felt, with no compass to guide you. You may laugh at the suggestion, but there will dawn a day when you will reach out a trembling hand for something to sustain you, and the religion of Jesus Christ will be a diadem of precious brilliancy and value just beyond your reach. For as you seek to seize it your doubts will come in and dash the sparkling jewel from you. Be careful how you trifle with your faith in God's word. You may see many things you don't understand, many things you cannot know, but rest assured the simplicity which takes the Bible for God's revealed truth is priceless in comparison with your boasted independence which ridicules its grandeur and beauty. You'll see the day—or night—when one ray of simple faith in the Bible would be worth a whole volume of Infidelity, and you'd giv anything to hav your mother's hope of heaven.

A Most Excellent Policy.

From the Investigator.

To Whom It May Concern: Ever since our management of the *Investigator*, we hav endeavored to keep it clear of personal attacks or quarrels, believing that this was the best course for us to pursue. We hav never had, in all our long work of fifty years, and amid exciting times, but one personal quarrel or wrangle in the paper, and that was not of our choosing, for we were dragged into it and came out of it unhurt, but as we hav no desire to hav another we prefer a peaceful disposition and quiet nerves for the rest of our days.

We will fight bigotry, superstition, priestcraft, tyranny, and intolerance until our last breath, and longer—if we can. Yet as our warfare is against doctrins and principles rather than men, we shall always hav room for the former, but never for the latter. Questions of public interest are of course admissible in a newspaper, but personal disputes should be settled privately.

Sound Judgments.

From the Mapleton, Iowa, Home Advocate.

The TRUTH SEEKER ANNUAL for 1889 is one of the best literary productions ever placed before the public, being filled with useful information and interesting reading. The price is twenty-five cents, postpaid.

From the Workmen's Advocate.

Unusually interesting this year. The main feature of the ANNUAL is a Symposium on Liberalism, contributed by twenty-four leading American Freethinkers.

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FOUNDED BY D. M. BENNETT.

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The Blair Bill.

Mr. Samuel R. Wetherill, of Jobstown, N. J., writes:

"I am getting up petitions through this county against the Blair bill in the Senate. I copied it from THE TRUTH SEEKER of Jan. 12th, and shall send them to Hon. John R. McPherson, senator from New Jersey. When would be the best time to forward them to him? Please answer and let me know what you think about it."

The best time to send these petitions is to-day, to-morrow, and every day thereafter, until the last shall hav been heard of this bigot's bill.

The Sabbath Union has had space for a department presented to it by pious Shepard of the *Mail and Express*, and in that organ of last Saturday Wilbur F. Crafts, field secretary of the Union, wrote:

"The great fourteen-million petition was yesterday presented in the Senate, and made an impressiv spectacle. It is desirable that the snowstorm of letters and petitions shall fall upon the desk of every senator every day until the Sunday law is passed."

That shows what the Christians are doing to enslave us. Let the snowstorm of counter petitions be as heavy as the fall which would smother liberty.

The Fight in Chicago.

In the Secular Union department will be found the injunction granted by Judge Horton restraining the Board of Commissioners of Cook county, Illinois, from paying any more money to the Roman Catholic institution called St. Mary's Training School.

The importance of this result of the application of the Secretary of the Union cannot be overestimated. It is a victory at the threshold of a struggle gigantic in dimensions and far-reaching as the existence of the American republic. Catholicism is rampant all over the country. It is entrenched in custom and statute. It controls majorities in votes. It puts its men in office and they giv it millions of dollars. In our large cities it has its grasp on all municipal departments. It prescribes the studies and the methods of studies of the school children. It has its men in the tax department. It selects juries and it appoints judges. It exacts pledges from politicians and demands compliance with its wishes. It has forced presidents to flatter popes. Its shadow is over all; its cunning hand is in all the trades and dickers of lawmakers. It makes and unmakes senators, assemblymen, and aldermen. Its purpose for its own aggrandizement is constant and unrelenting. Men come and go, but the Roman machine goes on unceasingly. Its aim is to control the people and the people's government—to subordinate the state to the church—to tax the people for its own benefit—to build itself legal fortresses from which it can never be dislodged. In Boston it has received a temporary setback. In New York it has won a huge victory, and won it quietly through the greed of our politicians and the blindness of the voters. In the West—in Iowa, in Wisconsin, in Minnesota, in Kansas, Nebraska, and Colorado—it controls whole sections of the country. In isolated towns in other states it has ruined the schools and grabbed the reins of secular government. Thousands of parochial schools hav been established within the past four years. In these institutions of ignorance children are taught that their first duty is toward God or the church and second to the state. It teaches that Rome is supreme in all matters of faith and morals, and in the first it puts all social relations and the right to think; in the second, all political matters and the right to vote. Over all—over every act of life, even of death—the church claims to be an infallible ruler, guiding, controling, using all for her own unalterable purpose of subjugating a New World to replace the Old she has lost.

Rome's methods are known to all, and the St. Mary's Training School is but one of hundreds of similar institutions which Rome conducts for her own business and which she makes the people at large pay for. For years the country has paid the expenses of this school, the church first getting laws giving her so much per month for each child supported, and then getting the children by legal hook and crook, through poverty of parents and favoritism of judges who owe, perhaps, their office to Catholic votes or influence. This year the officers foresaw no trouble in renewing the contract, and the County Commissioners were equally willing. The officers of the school proposed that the county should pay them eight dollars per month for small boys, seven dollars for large boys, and nine for cripples, in addition to what the institution could make from the boys' labor. But the Secular Union had its eye on them and their purpose. The supreme court had decided that institutions of this sort are sectarian within the meaning of the section of the Illinois constitution which prohibits counties from granting money to sectarian schools, and egged on by Secretary Stevens District-Attorney Bliss had prevented some twenty thousand dollars from going to a similar institution. No decision had been made against St. Mary's school, and no one but the Liberals seemed disposed to question its right to the county's money. Mr. Stevens, therefore, sought the injunction, basing his plea on the decision of the supreme court. It was a hard fight, but he won, and until other courts overrule Judge Horton, St. Mary's Training School will get no public money to pay for the manufacture of Catholics.

In a personal letter, Mr. Stevens describes his experience in the courts. "We went," he says, "to Master after Master in chancery, and some of them would hardly look at the papers. If anyone wants to know the power of Romanism in Chicago, let him try to get out an injunction against the church. He will find that most lawyers will shrink and shrivel up into miserable specimens of manhood." This is to be expected. There is nothing the average lawyer so hates as a case with religion in it. They are afraid of it. Custom has made cowards of them all. It takes a brave man to stand up against prejudice of any sort, and religious prejudice is the most bitter of all malignant passions. And for attacking Rome, lawyers know that somehow they will be punished. If they hav political aspirations she will take her revenge at the polls. If they practice in civil courts, she will through her judges hamper them and make them lose cases and clients. Lawyers, therefore, are shy of such cases, and electiv judges are absolutely frightened by them. All honor to Judge Horton for his manly independence.

This case is probably not settled yet. The principle of state subsidy to religious schools is too valuable for the church to giv it up without a great war. She has unlimited money, and enormous influence. St. Mary's School is but one among dozens in Illinois which would lose thousands of dollars annually. The legal fight, therefore, is not ended, and Secretary Stevens needs the moral encouragement and financial backing of the Liberals of the country. This is a national question, and citizens of all states are equally interested, for if Illinois can be redeemed from the clutches of Rome, the prospects for other states are brighter. The power of Rome must be broken, and to do it completely and effectually it must be done by Liberals. Protestants will but substitute their own faith for that of Rome, and if they drive Rome out of the state treasuries it is that there may be but the more for themselvs to steal.

Blasphemy in New Jersey.

In the unique blasphemy laws of New Jersey is this section: "All impostors in religion, such as personate our savior, Jesus Christ, or suffer their followers to worship or pay them divine honors, or terrify, delude, or abuse the people by false denunciations of judgments, shall, on conviction, be punished for every such offense by a fine not exceeding one hundred dollars, or imprisonment not exceeding three months, or both."

In the spring of 1887 a man calling himself Rev. Henry M. Mnason, but whose real name is Mnason Huntsman, put in an appearance at Park Ridge, and with Rev. Samuel H. Switzer, another crank, started a revival meeting. Huntsman is a crazy Christian, like Greenslade who calls himself Lewis the Light, and who has just been sent to the insane asylum by the New York authorities. Huntsman imagined himself endowed with the divine spirit, whatever that is, and likened himself to Jesus Christ. He obtained great influence over other fanatics whose minds were prepared by an ignorant but honest belief in the Bible to welcome another messiah, and these followers transferred to Huntsman some portion of their idolatrous regard for Jesus Christ. Huntsman also threatened the inhabitants of Park Ridge with the vengeance of God, called them all the opprobrious names hurled at the Pharisees by his prototype Jesus—hypocrits, vipers, serpents, etc.—told the ministers that they were blind guides, making their proselytes twofold more children of hell than themselvs, and consigned all the Park Ridgeians, preachers and people, to perdition.

According to the New Testament Mr. Huntsman was probably right, for the New Jerseyites are the kind of Christians who "do all their works for to be seen of men," making broad their phylacteries and enlarging the borders of their garments, but within full of extortion and excess. But they do not like to be told of it, and their mirrored selvs are to them like the visions of the inebriate. So they told Mr. Huntsman to depart from among them, which had the effect only of making that follower of Christ more emphatic in his preaching. Then one of the Park Ridgeians visited the revival tent and knocked both preachers down. Mobs also gathered round the canvas tabernacle, stoning it as the crowd did Peter, and making threats to lynch the preacher. Mr. Switzer deserted Huntsman, and the latter was left alone. He was visited at his boarding-house, cowhided, his beard and hair shaved close, and conducted to the railroad station with an invitation to make himself hard to find. He came to this city, but could not giv up his mission to the New Jerseyites, whom he regards as the direct descendants of the scribes and Pharisees who once sat in Moses's seat, and whom Jesus verbally chastised in the same language that Huntsman applied to the Park Ridgeians, He returned to New Jersey, setting up his tent at Phillipsburg, and held meetings, talking to the multitude and to his disciples, who comprised two women and one man. He and his apostles were arrested, and the women were sent to jail, the male apostle and himself escaping. The Phillipsburg rulers sent word to the chief priests and elders of Park Ridge to arrest him if he appeared there, which he did a few days later, when his old partner Switzer proved traitor as well as deserter, and with the help of his son tied Huntsman to a fence, and sent for a constable with a stave. The constable said he could not lay hold on him without a warrant, and he was allowed to go his way. Subsequently, however, a Phillipsburg detectiv found him and took him to Belvedere, where the elders sat, and put him in jail to await the action of the grand jury.

On January 5th the jury indicted him, saying that he had spoken blasphemy; what further need hav we of witnesses? and cited the statute. Huntsman was clearly an impostor in religion, and he had deluded, abused, and terrified the people by false denunciations of judgments. On the 17th a petit jury agreed with the grand jury, and the next day the court sentenced him to six months in jail, and to pay a fine of one hundred dollars and costs of prosecution. If the clerk of that court swells out the fees as the clerk of the Morristown court did in the prosecution of C. B. Reynolds, the latter item will be expensiv to Mr. Huntsman.

No doubt the New Jerseyites need this statute for protection, for the temptation to tell them the truth about themselvs is almost irresistible to a visitor in

their state. A fair sample of the nativs of that commonwealth is an old farmer we once encountered, who wanted seven dollars for hitching his horses in front of another team and helping pull a load up two rods of hill. He was the fellow whom Jesus had in view when he said some men were full of extortion and excess. But we question the wisdom of calling attention to their peculiarities by such methods as prosecutions of crazy Christians. The Bible is directly responsible for Huntsman's mental condition, and his being lodged in jail for closely following the ways of Jesus only emphasizes the absurdity of founding a religion upon the wild oratory of that irresponsible individual. How do the elders and rulers of Phillipsburg know that Christ's denunciation of judgment was not as false as they presumed Huntsman's to be? And why hold an everlasting hatred against the Jews for doing in a more or less barbaric age precisely what they do who hav all the advantages of civilization to enlighten them? The Jews had the same proof, and no more—namely, his assertion—that Jesus was the authorized messiah, that the New Jersey folks hav that Huntsman is the son of God. Why blame the Jews, therefore, for doing what they hav done themselvs? The Freethinkers who do not believe in crazy saviors are the only ones who can consistently censure the Jews, and must equally censure the New Jerseyites. The best way to treat such ranting nuisances is to let them alone. No one is compelled to attend a revival meeting against his own will, and Mr. Huntsman's declaration that some gentlemen in Park Ridge or Phillipsburg were bound for hell does not necessarily consign them to that region, though it might possibly arouse the latent feeling in their own bosoms that that is about what they deserve.

On the whole, by this prosecution, the New Jersey Christians hav fairly earned the cap and bells, as by their previous prosecution of a heretic they had made good their title to the champion bigots of that year.

The Baptists.

Mr. Edson Smith, of Santa Ana, Cal., writes that some of the Baptists in his neighborhood "claim that they never came out from the Catholic church, but are a directly descended organization from the days of the apostles." Mr. Smith adds that he knows not how to combat these assertions, and asks for information.

We fail to see that the burden of proof is on Mr. Smith. If the Baptists make assertions, let them prove their truth. Let them find some reliable historical account of the existence of any body of Christians previous to the Reformation holding the doctrins of the Baptists, or, as they were first called, Anabaptists. The Baptists were not organized till after Luther had been excommunicated, and are not known as a church till after 1520. The Reformation, of course, was a long time forming, and was not a sudden and instantaneous revolt against the Roman church, and many people for many years before Luther's apostasy held all sorts of notions differing from the orthodox religion—among them Luther's to-be followers, and the Waldenses, Albigenses, etc.—and it is presumable that there were isolated persons holding substantially the Anabaptist faith some score or so of years before the revolt, but there were no churches, and it is certain that no trace of Anabaptism can be found very long anterior to the sect persecuted alike by Lutherans and Catholics. If such trace can be found, it behooves the Baptists of Santa Ana to reveal it.

The Anabaptists of the sixteenth century were regarded as a bad sect, but unjustly. They were cruelly persecuted all over Europe, and hundreds of thousands of them paid the penalty of their independence with their lives. In this country, their record is about the most honorable of any sect. Roger Williams, who introduced the doctrin into the Colonies, denied the right of the church to control in civil matters, and for his independence had to leave Massachusetts, which resulted in the formation of what is now the state of Rhode Island. From Rhode Island the Baptists wandered to Virginia and New York, meeting in both states with persecution from their Christian brethren. The Revolution, however, afforded the other Christians some one else to fight, and the Baptists had their first respit and church recognition. After the war, recollecting the injustice which they had suffered, they strenuously fought in the nation's councils for separation of church and state, and we owe to them a share of the admiration Liberals giv those of our forefathers who secured in the national charter the declaration that the national government shall never establish religion.

We hav no wish to deprive the Baptists of any credit due them, and if they could find Baptists scattered all through the centuries from 1889 to the year 1, and from America to Jerusalem, we should not care to rob them of such ancestral glory. Neither would such establishment of their antiquity attest a whit to the truth of their peculiar theology. But the fact is that the Anabaptists and Baptists must find their primeval ancestor somewhere near the year 1500, and submit their doctrins to the court of reason, like other bodies of religionists. That they hav always contended for a separation of state and church is to their honor, but their contempt for learning, and their blind adherence to a childish faith, must inevitably lessen our respect for their theological and historical claims.

"Thou Shalt Not Steal."

The city of New York owns a block of land between 81st and 82d streets and Madison and Park avenues. The ground is occupied by the St. Joseph's Industrial Home and the Church of the Redeemer, Episcopal. These organizations hold the ground under a license from the Common Council, by paying one dollar per year ground rent. The Catholic institution has the larger portion of the block, the Church of the Redeemer having only eight lots. Two years ago the latter society began the erection of an edifice. The officers of the city, stirred up by Mayor Hewitt, began to investigate the lease, and finally decided that if the church was to be built the ground must be paid for, and the price set was $675,000.

Last week the matter came up before the Sinking Fund Commission, in the shape of a protest against the price from the church officers. The protest recites that once upon a time (before the Catholics controled the city so completely) churches were forced to pay assessments for street improvements, which assessments had so depleted the treasury of the Church of the Redeemer that the ground it then owned had to be given up. Afterward the city allowed the church to use the lots now in controversy. The protest further states, which is obviously untrue, that the charities of the church are such as to relieve the Department of Charities and Correction of expenditures more than enough to make a reasonable ground rent, and that the establishment of the church enhanced the value of property in the neighborhood.

The protest then leaves the broad ground of the rightfulness of general stealing from the public treasuries by any Christian church and pursues the narrow path of sectarianism. It charges, in brief, that the Roman Catholics are getting all the booty, leaving the Church of the Redeemer with nothing. And incidentally its protest shows that our Hebrew fellow-citizens are not above a little quiet robbery of public property. The document sets forth:

"If the city is in need of its real estate, how is it that a certain Hebrew society continues to hold, in direct violation of its license, a large part of the city property in 77th street between Lexington avenue and Third avenue, upon which are erected buildings which are used for purposes quite foreign to any charitable or benevolent object?

"It is a hardship under the circumstances, and after undisturbed possession of the property for twenty-four years, to be forced to purchase it at any price, especially when the balance of the entire square, which is also owned by the city, bounded by 81st street, Madison avenue, 82d street, and Park avenue, is now occupied by a Roman Catholic institution which never paid a cent to the city for it, which is a nuisance to the neighborhood, and which receives from the state $110 per capita per annum for its inmates. Said Roman Catholic institution was licensed to occupy its premises shortly after we were granted license or permission to occupy ours, and instead of trusting implicitly in the faith and the fair dealing of the city and its officials, as we did, they, metaphorically speaking, took the city by the throat and forced it to sign a lease for ninety-nine years at a legal nothing, viz., $1 per annum rental. They remain encouraged and undisturbed in possession, while we, at their instigation, are to be evicted, in order that they may enlarge their buildings over the ground we are forced to vacate. Such religious persecution in the interest of the Roman Catholic church should not be tolerated in a great city like New York and in this enlightened age.

"Upon what basis of law or equity does the city make a proviso in the proposed sale of the property to the Church of the Redeemer that the deed from the city is to provide against encroachment by any obstruction upon the light and air space between the church and the adjacent buildings occupied by the Sisters of Mercy as the St. Joseph's Industrial Home? Has not that institution sufficient light and air on three sides of an entire city block without placing an embargo upon a few feet of adjacent land at the northeast end of the large building? Why should they be protected more than we? They are an expense to the city and state; we are not.

"It is financially impossible for us to pay $675,000 for the property. It is not worth it, with its surroundings; but, inasmuch as the foundation of the new church is laid, we are willing to purchase the eight lots for $60,000, said amount to remain upon bond and mortgage at four per cent per annum for ten years, and without any restrictions in the deed of sale. This is all we are able to do, and, under the circumstances, it is far in excess of the price that we should be forced to pay."

We fail to see any great difference between the Church of the Redeemer, the St. Joseph's Industrial Home, and the Hebrew Society. It is on the part of all of them simply a scramble for property to which they hav no shadow of right, and the occupation of which by them is nothing but robbery of the public. The Catholics hav grabbed all they can, the Hebrews hav done the same, and the Church of the Redeemer is only in the position of a thief who objects to restoring his plunder. The city officials say the ground is worth $675,000, while our Episcopalian marauders think they should hav it for $60,000. The margin is so wide that the transaction ceases to be business and becomes a "charity" where the beggar holds his patron down, and makes him giv up money which is not his.

There is and can never be but one way of finally settling these church quarrels and stealings. That is for every church to pay for its property, and pay its taxes on that property. The officials who gave the block of land to the church ought to hav been sent to the penitentiary for malfeasance in office. They misused their power as much as any other member of the old Tammany gang who robbed this city for years, and whose leader finally died in the prison where he was sent for his crimes. Those were great days for the churches, especially the Catholic institutions, and they improved them like the busiest of busy bees. If some of their honey is now taken from them, they can hav no just cause of complaint. They hav subsisted on stolen goods long enough.

Some of the East African nativs recently attacked a missionary station, captured it, and sold the preachers into slavery. This is carrying opposition to Christianity too far.

In The Truth Seeker of the 12th inst., in acknowledging the receipt of Braden's account of the Eugene City "debate" between him and Mr. Underwood, we said, "We presume there is not a statement made which is not either a falsehood or a fact distorted," though we did really hope that the statement that Mr. Underwood called him "an unmitigated liar and unprincipled scoundrel" was true. We find now, on receiving *Freethought*, containing an account of the same meeting, that our presumption was true. Braden cannot tell the truth in detail, though stating a general fact. Mr. Underwood did not call him an unmitigated liar and unprincipled scoundrel. He merely stated that Braden was a "mean vilifier and an infamous liar." As we like to giv reverend gentlemen all the credit due them, we make the correction.

We begin to hav a suspicion that the Symposium in the Truth Seeker Annual is not all that our editorial fancy painted it. We had reckoned it to be sound Liberalism, but perhaps it may turn out to be false doctrin. From the use our contemporaries make of it, it seems to be a kind of a Bible in which all find texts and statements supporting their previously formed views of Liberal things. E. C. Walker first counted up the Prohibition texts, and found that the weight of authority was on his side and against the Prohibitionists. Now *Freethought* uses the Symposium to show that the West is the great civilized district of the country, and that we of the East, consequently, are living in semi-barbaric or Christian darkness. We suppose our related contemporary found this to be so because San Francisco and thereabouts is the last place on the earth looking west. The next editor who dives into that Symposium will also undoubtedly find what he is looking for, and we may yet hav sects in Liberalism, all believing in the Symposium because of the full discovery it makes of the way of man's salvation from the church, the brilliancy of the matter, the efficacy of the doctrin, the majesty of the style, the consent of all the parts, the scope of the whole, the many other incomparable excellences, and the entire perfection thereof, as the "Confession of Faith" has it, yet differing from one another because all things in scripture, to follow the "Confession's" train of thought, are not alike clear unto all, and so we shall hav the original Symposiasts, the free will Symposiasts, the close communion Symposiasts, and other Symposiast sects, some repudiating the vain talk of the Infidel Pelagians and some upholding the good old doctrin that what is writ goes regardless of the commentators. If these suspicions should be well founded the regret of the Editor will be not less keen than the grief of Jeremiah. He will need a "head of waters" big enough to run a saw-mill.

Letters from Friends.

ALHAMBRA, ILL., Dec. 21, 1888.

MR. EDITOR: Mr. George H. Dawes, of Pittsville, Wis., has just closed a course of Infidel lectures in our town, and I take pleasure in recommending him through your columns to the public as an interesting, pleasing, and instructing lecturer, using neither sarcasm, wit, nor ridicule, but confining himself strictly to his propositions and lucidly illustrating and demonstrating them to a certainty. HENRY SHARP.

BARRE, MASS., Dec. 28, 1888.

MR. EDITOR: I only write to thank you for a copy of the TRUTH SEEKER ANNUAL, received last week, and say a word in praise of the neat, impressiv volume; and, further, to add that no TRUTH SEEKER subscriber or Freethinker can afford to do without the present issue, for reasons given in your advertisment. I will do my best to promote its circulation.

Respectfully, ELLA E. GIBSON.

ANGOLA, IND., Dec. 24, 1888.

MR. EDITOR: Please find inclosed twenty-five cents, for which send me the TRUTH SEEKER ANNUAL. I hav taken it since the first issue, and liked each one very much, and therefore I wish to hav the present issue. I like THE TRUTH SEEKER; hav taken it ever since the first issue in New York city. I like Heston's pictures very well. I think they are opening the eyes of many persons, and making them think for themselvs. DR. J. H. MOORE.

HANNIBAL, MO., Dec. 28, 1888.

MR. EDITOR: Mrs. Mary G. Willis, a lifelong Agnostic, passed away on the 25th day of December, 1888. Apoplexy did its work, at her advanced age of seventy-six years, well spent for Freethought. She was an old citizen of Hannibal, Mo., respected by everybody, regardless of creed. Her body was consigned to the tomb. President Dr. A. R. Ayres of the Brotherhood of Agnostic Moralists conducted the ceremonies at the house and grave in his usual dignified manner.

F. H. RAU.

BLOOK, KAN., Dec. 24, 1888.

MR. EDITOR: I think there are many good writers for your valuable paper. I like to read a paper where everyone has his say. We ought to put in our work where it will do the most good, and not quarrel among ourselvs. Liberals, Spiritualists, and everyone that is Liberally inclined, ought to fight the church in some way that would count. I think W. F. Jamieson's ideas, December 22d, good. He is one of our best thinkers. MRS. M. D. LOWE.

CALHOUN, ARK., Dec. 11, 1888.

MR. EDITOR: Please find inclosed $1.50 to pay for one of the best of papers, the fearless TRUTH SEEKER, for six months. I wish to say that I think we hav the most intelligent lady correspondents in our ranks of any society. And I think Col. R. G. Ingersoll the greatest man in this or any other age. You may think that rather extravagant language. Well, I can't help it.

The Democrats are taking their defeat in the South very mildly. Yours, JOHN H. HASLAM.

LEBO, KAN., Dec. 22, 1888.

MR. EDITOR: W. S. Bell has been with us and gone. He gave us his popular lecture, "Liberty and Morality," on the 20th. A special effort was made by church sympathizers to prevent the attendance of many, on account of the bad effect which might be produced upon the great revival effort which has been going on for several weeks. The attendance was small, but Mr. Bell gave us the lecture all the same, and many wondered and regretted that so few should be there to hear it. W. H. PENFIELD.

MOTOR, KAN., Dec. 18, 1888.

MR. EDITOR: You may always count on me as a subscriber, and also a paying one, if we do not starve out, out here in western Kansas. It is now dryer than Gilboa ever was. It has not rained or snowed for six months, and things look gloomy. I say this to warn Freethinkers not to come here, if they do not want to see hard times, as I hav tried this country for sixteen years and know of what I speak. Inclosed please find $5—$3 for THE TRUTH SEEKER; $1 for "Men, Women, and Gods;" fifty cents for Father Hacker; twenty-five cents for the FREETHINKERS' ALMANAC; twenty-five cents for Casey dime fund. H. WADE.

QUINCY, ILL., Dec. 24, 1888.

MR. EDITOR: Your ANNUAL for 1888 has been the cause of many a good, hearty laugh in my family, and so I want your ANNUAL for 1889, for which I inclose you twenty-five cents. Your Illustrated Bible Stories answer some questions to perfection. One I must note as being beyond all praise: "Where was Moses when the light went out?" This has been a subject of contention for years among the darkly shining lights of biblical knowledge, and for it to be solved at last by an unbeliever is a stunner not to be forgiven in this world or the world to come—a simon-pure mortal sin against the ghost. Yours in the unfaith, JOHN L. MOORE.

BOND, KAN., Dec. 11, 1888.

MR. EDITOR: It seems as though Liberals with plenty of means at hand should support at least one Liberal paper, but they do not. There are thousands of men who are Radical Infidels who will not admit the necessity of a Liberal press or Liberal agitation. These men, if the church should ascend to power and dethrone Uncle Sam, and begin to turn on the screws, would be the first to complain. They will then bitterly denounce the Liberal press for not being able to swim and carry them. They expect a diamond to shine after being covered with generations of dust which they refused to remove.

Liberals are too conservativ. They refuse to organize. They will not maintain the simplest and best method of organization, the press. They will sit still with arms folded and see ignorant and bigoted cranks deprive their fellow-citizens of their property, their liberty, yes, even their lives, for no other offense than the exercise of their rights.

F. O. HELLSTROM.

GREENVILLE, MICH., Dec. 23, 1888.

MR. EDITOR: I inclose $5.25 for THE TRUTH SEEKER and a TRUTH SEEKER ANNUAL.

My home is the home of a Freethinker. On the many questions of religion I ask no advice of ancient Rome. I am glad that the American Secular Union is activ. Gospel bigots are altogether too numerous. They shadow the path of the people with gloom, and consume their earnings. All they do in return for their salary is to talk hell, and spout fire like so many dragons. Probably they enjoy the price. Do not let us be inactiv, but let us make a desperate scramble for the truth. Sincerely, JOSEPH BURGESS.

FOREST, ONT., CAN., Dec. 23, 1888.

MR. EDITOR: I will try to help "Constant Reader" of December 1st, and also Ella E. Gibson, of December 15th, out of their trouble with the *Tribune* puzzle. "Constant Reader" says, twenty-eight. Ella E. Gibson says, forty-two. I say, twenty-four, because it takes each hen a day and a half to lay one egg; one hen would lay four eggs in six days; six hens in six days twenty-four eggs, and as it takes a day and a half for each hen to lay one egg, they could not possibly lay an egg in one day, and as no doubt they were good Christian hens they rested on the seventh day. S. C. MALLERY.

HAZEN, ARK., Dec. 21, 1888.

MR. EDITOR: "Constant Reader's" hen-and-egg problem in THE TRUTH SEEKER does not seem to be a hard one, as every mathematical rule applied givs twenty-eight eggs. If a hen and a half lay an egg and a half in a day and a half, then three hens would lay three eggs in a day and a half; six hens would lay six eggs in a day and a half; six hens would lay four eggs in one day; one hen would lay two-thirds of an egg in one day; six hens would lay two eggs in a half day, and the result will be twenty-eight eggs in seven days. The hens multiplied by the days, divided by the number of eggs that one hen lays in a day, givs twenty-eight eggs. The above must be right, unless there is something in the statement that we hav overlooked. T. G. STICKELL.

WHITELAND, IND., Dec. 17, 1888.

MR. EDITOR: My subscription to THE TRUTH SEEKER began with the first letter of the Humphrey-Bennett debate, and I hav been a constant reader of its pages ever since. And it would now be like parting from an old friend to giv it up. Why are not more such debates as the Humphrey-Bennett discussion published in the columns of THE TRUTH SEEKER now? I don't think you could publish anything more instructiv, or that would be more likely to arouse a spirit of investigation. And I further believe that such discussions would be a great inducement to church-members to read THE TRUTH SEEKER. And when once started in the road of investigation you know where they will be led to—Infidelity. Yours truly, S. E. BREWER.

PORTLAND, ORE., Dec. 19, 1888.

MR. EDITOR: The great trouble with most Freethinkers is that they are afraid to speak out and show their colors. They act as though it was a disgrace to be one, just because the church people say so. Let all Liberal-minded folks not be afraid to let others know what their ideas are, and there would soon be a goodly company of them, and numbers would giv confidence and strength to carry on the good work of Secularism.

I don't believe in a six-year term for the president.

I think J. R. Perry got a little excited over the circular sent to him that he mentioned in his letter of November 27th.

I see more reason to believe in Materialism than Spiritualism, mud or no mud.

In answer to the egg question, I should say they laid twenty-eight eggs. C. W. SAUNDERS.

CATHLAMET, W. T., Dec. 19, 1888.

MR. EDITOR: We hav sent you two new subscribers, two of the best men of our little county.

We were at Stella with Brother Putnam last Saturday night, where we had an enjoyable time. Mr. Putnam sold three or four dollars' worth of literature. We could not stay to the last two lectures, so with "Good-byes" we separated. I must tell a joke on Samuel Putnam. On his other trip he was taken for the father of your humble servant; which I considered highly complimentary. Do not know what view he took of the matter.

Freethought is growing gradually; and we are of good cheer. Hoping you will hav a merry Christmas and prosperous New Year, with hosts of new subscribers, we are,

Yours, etc., MR. AND MRS. S. F. ALBERT.

BALLSTON SPA, N. Y., Dec. 24, E.M. 288.

MR. EDITOR: Inclosed please find $3.75 for my subscription to the best Infidel paper in the world and three TRUTH SEEKER ANNUALS. Please send one to me, one to Mr. L. Garlick, and one to Mr. J. Allen, of this place. I hav done my best to get some subscribers, but it seems to me that this three-headed monstrosity the Christians hav in the sky has the inside track. But I will never say die while there is a shot in the locker, but will try to dispel the cloud of godly fear that hangs over the minds of the dupes of the so-called Christian church. Oh, how the gospel-pounders do hav their poor fools by the throat! But if I can get a few of them to take THE TRUTH SEEKER, their chains will fall off as did mine, and they will be free. May the day soon come when all the gods, devils, and saviors will be remembered no more, and Science, Reason, and Humanity reign supreme.

Yours for all that is good and true,

WM. THORPE, WIFE, AND FAMILY.

HANOVERTON, O., Dec. 18, 1888.

MR. EDITOR: I hav not failed to mention THE TRUTH SEEKER to my friends, at the same time urging them to support it, but thus far without success; which condition of things may be attributed to the existence of three gospel-mills in our village, which, though almost petrified, still retain sufficient life to make an effort to injure in some way all whom they cannot control.

I like THE TRUTH SEEKER because all classes of thinkers are accorded a hearing without prejudice, which is certainly the most important feature of a Liberal paper.

The pictures furnished by Mr. Heston are a valuable feature of the paper, for which I almost feel like thanking him personally. But, above all else, I approve the paper for the courage with which it opposes the curse of popery, as no thinking man can fail to observe that priest, poverty, and pestilence go hand in hand to prepare the conditions for an increase of vice and criminality, on which this monster fattens and flourishes.

In short, I look upon THE TRUTH SEEKER as an educator which I cannot afford to do without so long as I can secure the means to pay for it. Accordingly you will find inclosed money order for $5.10, for which please continue my paper for one year, and send the following publications: "The Story Hour," for the children; Oswald's "Secret of the East," for myself, and for the remaining ten cents Putnam's poem, "Why Don't He Lend a Hand?" for my wife.

With best wishes for the continued prosperity of THE TRUTH SEEKER, I am, Yours for U. M. L.,

W. H. KINTNER.

NEW CAMBRIA, KAN., Dec. 23, 1888.

MR. EDITOR: The Young Men's Christian Association has resorted to intimidation, or a silent threat to boycott. They canvass a city to see how folks stand on the goose question, as it were, and of course the timid become frightened, and it is hard for them to find one with backbone enough, one with self-respect enough, one with firmness enough, one that is honest enough with himself, one with dignity enough, to tell these goody-goody young men that he is what Christians term an Infidel, but all cringe, crawl, and crawfish to these "nice young men." Two of these young men of Salina refused to buy books of me because I was an Infidel, and told me they did not want to be bothered with me on that account, but still I make the best success of any agent in the same field.

Everybody can see the danger to morals and to liberty from this powerful organization. Then up and be doing. Better do too much work than not enough. What care they for a few Liberals unorganized and without leaders? They are trying to cut off the most influential men in the United States from even as much as whimpering on the subject, so it behooves every individual Liberal to take it upon himself to spread Liberalism in every conceivable way, because churches will hav a very great influence on the incoming administration, and if you would retain your liberty you must recollect that "eternal vigilance is the price of liberty," and make the opposition so strong that no hypocritical lawmaker will dare to make such a step as the God-in-the-Constitution party will want them to do. I suggest that all Liberals send copies of the local papers they are taking to the editors of Liberal papers for the purpose of procuring names from them to send sample copies to, also send in the names of all you can recollect, and their addresses, for the same purpose, and giv out every Liberal paper after you hav read it. Do not allow one of them to get torn up, but send them out on missionary errands, and you will be surprised how much good you can accomplish. I hav been giving out mine, and the whole neighborhood, nearly, has been Liberalized. Quite a number hav signified their intention of becoming subscribers when I renew my subscription. There are three at Niles and one, I guess, at Calvert that hav become subscribers by my giving out my papers. At least, such is the fact about the first-mentioned place. A Mr. Olds, one of them, said so. JOHN W. ABBOTT.

ST. JOHNS, ILL., Dec. 24, 1888.

MR. EDITOR: After many months of absence from your invaluable paper, I pen a few thoughts. Early last spring I wrote a lengthy letter intended for your paper. In it I had the second time referred to the (as I thought) uncalled-for criticisms of the life and Liberal work of our worthy pioneer hero J. H. Hacker, by Brother Gunther, who professes to be a Liberal and no doubt conscientiously believes himself one. But alas! I wish to remind the reader that conscience is not a true guide by any means. I do not deny that it is the best we hav, but it is often very much at fault. I doubt not (according to the story, if true) that St. Paul was as conscientious when he held the clothes of those murderers who stoned Stephen to death as at any time after his conversion to Christianity—notably when he said, "But I suffer not a woman to teach nor usurp authority over the man, but to be in silence;" a positiv proof of the defects of conscience. Excuse the flight of the imagination, which has seemingly led me off my subject. Anyway, just before I got my article referred to above ready to send for publication I got a letter from old Brother Hacker. After reading its contents, of itself pathetic, and in addition looking on the lines penned by the trembling hand of one who had before those eyes of mine, which are now dimmed by age, stood in the front of battle and manfully fought with tongue and pen for the freedom I and other Liberals are enjoying at so much less dan-

ger and cost, my sensibilities were in a condition, as I thought, unfit to do justice to the subject. Consequently I did not forward my letter. I am sometimes confronted with the assertion from my Christian disputants, "Oh, you Infidels differ as much as we do." Also, "Some Infidels if they had power would persecute others for opinion as much as Christians do." In sorrow I am compelled to admit that the truth of the statement applies to many claiming to be Liberals. To me it is easy to see the cause of all this. We can plainly see a similar defect in many otherwise noble characters. For illustration see the manner and mode of those who protested against Catholicism. At first they only eliminated a few of the most silly and absurd doctrins of the mother church. In like manner many who think they are Liberal hav hardly succeeded in breaking the spell of dogmatism. For instance, we see how our friend Knott in the last issue of THE TRUTH SEEKER speaks of our able and worthy McArthur and the noble Burr family.

I will now get on to a subject more pleasing, and healthy to our mental constitutions. Inclosed you will find $6.50, $3.25 for my renewal another year and the ANNUAL. Also $3.25 for Mr. Thomas Goddard another year and an ANNUAL.

WILLIAM A. THOMPSON.

SAN FRANCISCO, CAL., Dec. 16, 1888.

MR. EDITOR: THE TRUTH SEEKER should be in every enlightened and common-sense family throughout the United States. THE TRUTH SEEKER has so much various, instructiv, interesting, and useful information for both old and young, that a portion of it should be read every day by all that are able to read. That is, it should become the family Bible in every household, and the old Jew Bible be thrown overboard. THE TRUTH SEEKER, I should judge, is the best Freethought journal ever published. Mr. Macdonald must hav been very favorably considered, to be selected and sent from heaven, or from some equally as good and holy a place, as an angel of mercy to edit and run THE TRUTH SEEKER for the enlightenment and salvation of the benighted Christian world.

The priests and the clergy make their impression on the minds of the faithful that they must believe that Jesus Christ was the son of God, who died on the cross to satisfy divine justice, and they through faith in his death and resurrection, if truly penitent, will be eternally saved. Being redeemed here insures them eternal life with the redeemed hereafter. The priest told them, his dupes, that to secure heaven they must make it their every-day study to liv in the faith, fear, and love of God, and they promised that they would. As I see it, I should think that by such false teaching and misleading these ignorant dupes would be in such a bad and hopeless state as to be beyond redemption, eternally lost.

In "Notes and Clippings" on the title-page there is always instructiv and interesting reading.

The official members of the American Secular Union hav a great deal of work to do, and especially the secretary. There is much that is interesting in the letters very frequently from those activ and very useful members engaged in the lecture field, giving us ample description of the country through which they pass, of the business places of importance, of the picturesque scenery, and of their success in their lecture engagements. Their letters are always very acceptable, instructiv, and pleasant reading.

I think that Mr. Ingersoll's Replies to Cardinal Manning are grand. The editorials are up to the high-water mark in pith, and to the point. I always read them with pleasure. The clergy very often get rather hard knocks. Well, if they don't like it, they must stand from under. "Letters from Friends" are welcome reading to me, although my views do not correspond with the religious views of some of them. I think a great deal of the "Children's Corner," the poetry, the children's letter correspondence with each other and to Miss Wixon. The "Gems of Thought" contain a great deal of food for thought. The cartoons are up to the point and purpose intended. They show up the hypocrits in grand style. It is a grand addition to the paper. Mr. Heston was born to perform that kind of work—a good artist.

THOMAS B. SMITH.

CAMBRIDGEPORT, MASS., Dec. 22, 288.

MR. EDITOR: Four years ago I voted for Cleveland, thinking him a better man than Blaine; at least, I thought him a loyal American. But from the moment I read of his taking that which did not belong to him and giving it to the pope of Rome—giving what ought to be one of the most sacred documents in the United States to be trampled or spit upon by the greatest enemy America has got—I hav changed. I wish I could portray the laugh in his sleeve had by his holiness when he received the Constitution of the United States from poor, knuckling Grover. "Ah," said he, "Grover, my boy, I've got you, but that filthy, man-made document I shall soon be able to trample underfoot!" So right there and then I concluded I should never vote for Mr. Grover again, nor hav I, and glad I am that the people of the United States did not need h m for president again. Of two evil choose the least. We hav now an avowed Presbyterian, but let us hope he will be better than an avowed nothing. At least, I hope and trust he will not bow and scrape to the pope of Rome. Presbyterianism is bad enough, but these poor dupes are not bound hand, foot, and soul to foreign power. And let me add one word about the government of the United States. I think they do very wrong in allowing foreign Catholics to take the oath and pretend to become American citizens, for every one of them who takes the said oath takes a false one, for they hav sworn before and are at the time of taking such oath bound to a foreign power (as witness the oath of T. A. Sequin, which I inclose in this), and it is impossible for them to become citizens of a republic, as the Shorter Catechism (of which Harrison is a full believer) says that all who take a false oath go to hell. So I think it very wrong in the rulers of this country to allow so many poor dupes to take the oath, thereby sending them straight to hell. I hope Harrison will see to it that there shall be no more poor souls roasting in that hot place through his administration. He ought to think of the awful responsibility resting on him and the government of this country by allowing such awful things to go on unchecked, for his—H rrison's—book says they will go to hell surely. Oh, horror of horrors!

I wish to say one word about this lump of mud we are living on. I hav been told that the earth revolves. Christians hav told me the good Lord made it revolve. I hav never heard why it continues to do so, only it is God's wish. Now, I hav an idea which perhaps some may laugh at, but I will giv it to you, and if any person can show me that I am wrong I will readily abandon the idea. Why does the earth revolve? Drop a ball of uneven surface for a considerable distance and it will turn round in falling, and as the earth is heavier than the air it is and has been falling, sinking through space, and as there is no end to space the planets will continue to sink, consequently to turn round.

I. H. ARCHIBALD.

RIDGEWOOD, N. Y., Dec. 31, 1888.

MR. EDITOR: Having been a reader of THE TRUTH SEEKER for several years and always finding pleasure and profit in reading "Letters from Friends," it occurs to me that a few suggestions from my pen may be kindly received. Mrs. Herman's letter of December 3d offers several suggestions which I think Liberals should consider. That Infidels should avoid shocking their Christian friends by rash and ill-considered language seems to be a wise admonition. While we cannot afford to abandon our principles, we should endeavor in setting them forth to do so in language the least calculated to offend our friends and neighbors whose views differ widely from our own. Many Infidels I think injure our cause and repel people from us by using coarse and abusiv language, when a different course might win them over. I know how hard it is to tolerate intolerance, but if we are truly Liberal we will try to deal in a kindly spirit even with the most intolerant. Infidels and *Free*-thinkers above all others should exhibit charity, kindness, and forbearance in their intercourse with each other. Instead of employing their time and talents, as too many Liberals do, in mutual wrangles and recriminations, why cannot all agree to sink their minor differences and devote all their energies to the cause of Universal Mental Liberty? By united, persistent action we may hope to accomplish something for humanity. By divided, disjointed, and spasmodic effort we accomplish little or nothing. Mrs. Herman's suggestion that Infidel meetings should be opened with singing I heartily indorse, but I must dissent from her proposition to hav gospel songs sung at our meetings. Hav we not enough Liberal songs and hymns available? If it is best to sing orthodox hymns to please our orthodox friends, if it is so very important to please them that we should stultify ourselvs in this way, why not go a little further and hav orthodox sermons, too? I for one am perfectly willing that Christians should worship in their own way and sing their own gospel hymns, but when we are asked to indorse their superstition in that way, I think there can be but one answer. While genuin Liberalism would lead us to deal kindly with those who differ from us in belief, and avoid wounding their feelings unnecessarily, I cannot see that it requires us to desert our principles and inculcate doctrins we abhor, even to please our Christian friends. Does anyone imagin for a moment that the singing of gospel hymns has no effect in inculcating religious dogmas? Just think of singing at an Infidel meeting:

There is a fountain filled with blood
Drawn from Immanuel's veins,

or some other hymn indorsing the doctrin of the atonement. No doubt we all desire that our friends and neighbors who attend our meetings should go away well pleased, but if they are not prepared to receive Freethought doctrins—if the presentation of Liberal ideas in a kind and gentle way should shock them, as Mrs. Herman seems to fear—I do not see in that case that we would be to blame. R. B. JACKSON.

HELIX, ORE., Dec. 20, 1888.

MR. EDITOR: Inclosed find $1.50. Please send me your paper for six months. I hav been reading it, through the kindness of a friend, for nearly two months, and like it very much; indeed, I can scarcely find an objection to the sentiments expressed in any part of it.

Freethought is my motto, but I find a person is best enabled to think by first obtaining enough education and experience to enable him to arrange his thoughts in a philosophical manner, and he should express those ideas in a comprehensiv and elegant way. Rude language and incorrect spelling are unpardonable in printed matter, especially when it takes the form of argument, for, in a refined mind, it causes a feeling of disgust and disrespect for the author, although his argument may be perfectly sound.

I hav heard remarks made and hav noticed these two faults—particularly the spelling—in your paper, and you will pardon me, for I am deeply interested in your success, and fault-finding by a friend should never giv offense, if I call your attention to the latter fault. I find that words ending in silent *e* almost invariably hav that letter left off, especially the word hav. Do see that your proofreader corrects this error, and oblige several Freethinkers in this locality, among whom is your new subscriber and interested well-wisher,

LIZZIE COLLIER.

[The following are the rules of spelling English words recommended by the English Philological Society and by the American Philological Association: 1. Drop the final e when it is phonetically useless, for example, giv, hav, etc. 2. Drop the phonetically useless letter from the digraph ea; as in hed, hart, for head and heart. 3. Drop the a from beauty. 4. Drop o from eo when the digraph has the sound of e, as lepard, peple. 5. Omit i from parliament. 6. Write u for o in above, some, etc. 7. Drop o from the digraph ou when it has the sound of u as in nourish. 8. Drop silent u after g in nativ English words, such as guard, guest, etc. 9. Drop final ue in catalog, etc. 10. Substitute rime for rhyme. 11. Drop the final consonant in such words as egg, odd, etc., when it is phonetically useless. 12. Drop silent b in bomb, dumb, limb, debt, doubt. 13. Change c back to s in cinder, pence, etc. 14. Drop h in choler, school, etc. 15. Change d and ed final to t when so pronounced; as crost, past, wisht, etc. 16. Drop g in feign. 17. Drop h in ghost, aghast. 18. Drop l in could. 19. Drop p in receipt. 20. Drop s in island and aisle. 21. Drop c in scent. 22. Drop t in catch. 23. Drop w in whole. 24. Write f for ph when the digraph has the sound of f. Miss Collier will notice that our spelling reform is a very moderate one compared to that advocated by two scientific bodies, who make language their specialty. Miss Collier probably knows that the English language has been a growth, an evolution, from barbaric gutturals to the chaste and copious and flexible expression of to-day. There is no more reason why the language should stop at its present point than at the point attained in Chaucer's time, or at Shakspere's time. Miss Collier probably could not read Chaucer's works in the original or even Shakspere's without a glossary, yet no doubt the people thought they had arrived at perfection then, and the ancient Saxons rebelled when the Normans improved their language by mixing with it the French and Latin of the continent. And there is plenty of room for improving the English language. There is no better reason for dropping the *u* in labor than for ignoring the silent *e* in hav, giv, and liv. But the *u* has gone in America, and the *e* is going. Let all reformers speed its going.—ED. T. S.]

DICKORY-DOCK RANCH, NEAR MANZANO, N. M., Dec. 21, 1888.

MR. EDITOR: Inclosed find my year's subscription to THE TRUTH SEEKER. The fact of it is, the paper has come to be an actual necessity with me. It is to a Freethinker's literary appetite as hog and hominy to the laboring man. Heston is immense. His cartoons hit the Christians just where they liv, and the pious spot is very tender. Your Eastern subscribers think they see something of the wretched rot of ignorant slavery to the Catholic church, but they should see it among the Mexicans, where the priests and Jesuits are little gods among their deluded worshipers. And to see it in its perfection they should witness the march of the Penitents during "Passion Week" in April. They are the modern Flagellants, and torture themselvs in the most barbarous manner. In early times in New Mexico the ceremony of the crucifixion and sacrificing little children to the Christian deities were features of the observance of Passion Week, but the march of civilization has compelled a discontinuance of these more barbarous practices. Parents would even kill their own children as an evidence of devotion to their deities, an idea they got from hearing the story of the old knave Abraham, who was willing to sacrifice his son Isaac. Those old rascals never sacrificed themselvs; it was always some other poor devil they were willing to send to kingdom come—like Mark Twain, who attested his devotion to the country by sending all his wife's relations to the war! So true is it that we bear the misfortunes of others with heroic fortitude.

The communication, "Here It Is," in THE TRUTH SEEKER of December 1st, by Milleson, is a most valuable and interesting contribution. I read it the third time, so intensely entertaining and instructiv was it to me. It is worth all the superstitious trash ever scribbled by priests or preachers since the first sky-pilot began trading treasures in heaven for cash down. It wipes away, as with a broom, the contemptible yarns with which religious knaves hav from time immemorial duped their deluded followers. The theory of world-making establishes beyond all question that nature is the great architect, and that all the heavenly bodies, like man, hav their successiv ages of infancy, manhood, and decay. No lesson could be more grand or instructiv to mankind, and the more it is pondered and understood by the people, the less use will they hav for preachers *et id omne genus*.

No question of the popularity of THE TRUTH SEEKER cartoons will be raised in the West. In the East, where the people are priest-ridden, and for the sake of popularity and business bow down to the legends of gods, ghosts, and Jew virgins and their illegitimate offspring, you may expect them to be scared up and shocked by Heston's pictures. It is superstitious nature pictured too severely true, and of course they don't like it. But in the West, where people go to church very little, and where Sunday, if it is a pretty day, is just as good as Friday, the people grow out of the religious nonsense with which they were crammed in their youth, and get to be free men and women who do their own thinking. Such enjoy innocent fun of almost any kind, and Friend Heston's pictorial lampoons, you may be sure, will never hurt their feelings. I only wish there were more of them, and that they could go with the old TRUTH SEEKER into every home where the English language is spoken. Then might we begin to hope for the early coming of the day when the chains of religious servitude could be stricken from all our people, and the superstitious masses, disenthralled by the grand truths of science and the divine religion of humanity, could join in a mighty march onward to an enlightened civilization, compared with which the most utopian ideals of to-day are only crude and commonplace.

Wishing a merry Christmas and happy New Year to THE TRUTH SEEKER and all its friends, and especially its subscribers, I am, Very truly your friend,

JOHN M. BRADFORD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Mother and Child.

I.

Two little, dimpled, rose-bud feet,
As the apple blossoms sweet,
Nestled in one loving hand,
Where bright sea waves kissed the sand,
Long ago!

Two little hands like the rose leaves lay
On a warm breast as fair as they;
Two little hands all pink and white,
Like the tinted sea-shells bright,
Long ago!

Two merry, glad, wide-open eyes
Looked up with wondering sweet surprise
Into two mirrors, faithful, true,
Which mother eyes looked fondly through,
Long ago!

Two pretty, pouting, pink-pearl lips,
Peach-tinged, like toes and finger-tips;
Two lips of richer, riper red,
On love's warm kisses sweetly fed,
Long ago!

A precious, helpless lump of clay
In which a pure, bright spirit lay
Waiting the mother's watchful eye
To train it for the "by and by,"
Long ago!

. . . . . .

II.

Two wrinkled hands like dead leaves lay
Soft folded o'er a breast of clay;
Two wrinkled, bony, bare, brown hands,
Where sea waves kiss the crystal sands,
Now as then!

Two tired, tired feet, all thin and worn—
On life's rough rocks oft bruised and torn;
Two weary feet too weak to go
On life's rough pathway to and fro,
Now as then!

Two tearless eyes close veiled from light,
'Neath soft fringed lids of pearl-gray white;
Two love-lit eyes, deep, tender, true,
No more the mother soul looks through,
Now as then!

A precious, lifeless lump of clay
From which the soul hath passed away;
A loving woman, tender, sweet,
Kisses the face, the hands, the feet,
Now as then!

—*Detroit Free Press.*

"Drunk in the Streets."

"Drunk, your worship," the officer said;
"Drunk in the street, sir!" She raised her head—
A lingering trace of golden grace
Still softened the lines of her woe-worn face.
Unkempt and tangled her rich brown hair,
Yet with all the furrows and stains of care—
The years of anguish and sin and despair—
The child of the city was passing fair.

The ripe red mouth, with lips compressed—
The rise and fall of the heaving breast—
The nervous fingers so taper and small,
Crumpled the fringe of the tattered shawl,
As she stood in her place at the officer's call.
She seemed good and fair, she seemed tender and sweet,
This fallen woman found drunk in the street.

Does the hand that once smoothed the ripple and wave
Of that tangled hair lie still in the grave?
Is the mother who pressed those red lips to her own
Deaf to the pain of their smothered moan?
Has the voice that chimed to the lisping prayer
No accent of hope for the lost one there,
Bearing the burden of sin and despair?

Drunk in the street—in the gutter found—
From a passionate longing to crush and drown
The soul of the woman she might hav been—
To fling off the weight of a fearful dream,
And awake again in the homestead hard by
The wooded mountain that touched the sky;
To linger awhile on the path to school,
And catch in the depths of the limpid pool,
Under the willow shade, green and cool,
A dimpled face and a laughing eye.

Ye men with sisters, and mothers, and wives,
Hav ye no care for these women's lives?
Must they starve for the comfort they never speak?
Must they ever be erring and sinful and weak,
Staggering onward with weary feet,
Stained in the gutter and drunk in the street?

—*The Good Templar.*

Sad Misconception.

Freethought says that a five-years girl whose father was a strict church-member, told him that at the Sunday-school she had been singing about Jesus. "That's right," he said, "leave off that ugly Yankee Doodle you are so fond of, and sing about Jesus." His horror may be imagined when, a few days thereafter, he heard the little one sing, with great devotion.

Holy Jesu went to town, riding on a pony,
Stuck a feather in his hat and called it maccaroni.
Holy Jesus, keep it up! Jesus is a dandy,
Mind the music and the dance, and with the girls be handy.

Correspondence.

MILTON, DAK., Jan. 9, 1889.

MY DEAR FRIEND MISS WIXON: This is my first letter to the Children's Corner. My papa takes THE TRUTH SEEKER. I read the Children's Corner. I am ten years old. I hav two brothers and four sisters. I liv on the Pembina mountains, some seven hundred feet above the Red River of the North. Notwithstanding that we are up so high I hav never seen an angel yet. So good-bye. From your Freethinker friend, WM. A. HAIGHT.

VESTA, NEB., Jan. 12, 1889.

DEAR MISS WIXON: This is my first letter, so I thought I would write to you. I read THE TRUTH SEEKER, and like the letters in the Children's Corner. I hav five sisters and no brothers. I burnt my thumb and it is real sore. We hav a pet pig and his name i Dexter, and he is as fat as butter. We take THE TRUTH SEEKER to get pieces out of it to speak at literary meetings. I will close for this time, hoping to see this in print.

Yours truly, EDA WEDEKIND.

MONTE VISTA, COL., Dec. 31, 1888.

DEAR MISS WIXON: I inclose ten cents for the Caseys.

I wish you a happy New Year. I read the Children's Corner every week.

I send you some Colorado wild flowers.

Your Freethinker friend,
STELLA E. POWELL.

[Thanks for the lovely pressed flowers. They seem to speak of soft air and sunny summer days.—ED. C. C.]

VESTA, NEB., Jan. 12, 1889.

DEAR MISS WIXON: This is my first letter to THE TRUTH SEEKER. I hav been going to school for some time. We hav a little puppy and his name is Shep. He is as black as he can be. I am eight years old. I hav five sisters. My papa takes THE TRUTH SEEKER. I and three of my sisters go to the schoolhouse every Friday night. I read in the Third Reader. I got a book for a Christmas present with 122 pages in it. I will close, for this time. Your little friend,

BERTHA WEDEKIND.

VESTA, NEB., Jan. 12, 1889.

DEAR MISS WIXON: This is my first letter to THE TRUTH SEEKER, and I hav been reading in THE TRUTH SEEKER and like the paper very much. We hav two teams of mules; one team is gray and the other is black. I am eleven years old. I and my sister, nine years old, milk the cows; we only milk three. I go to school and read in the Fourth Reader, and study arithmetic, geography, and grammar. Well, I guess I will close for this time. I remain,

Ever your friend, MAGGIE WEDEKIND.

BERTRAND, NEB., Jan 10, 1889.

DEAR MISS WIXON: I am a little girl eight years old. My papa takes THE TRUTH SEEKER, and I like to read the Children's Corner. My school is out. I hav an organ, and hav learned to play thirteen pieces on it. I hav a canary bird, and it is a nice singer. I hav one brother nineteen years old. He is a Freethinker, and clerks in a hardware store in Bertrand. I will close for this time.

MAUD A. OLMSTED.

P.S.—Will inclose ten cents to the Casey cow fund. M. A O.

BRIDGEVILLE, TENN., Jan. 7, 1889.

DEAR MISS WIXON: I now will write to you while everything is quiet. I hav just been reading the correspondence in the Corner, and I like to read the letters. It has been a long time since I wrote to you, and I hope I will see my letter in print. My papa don't take THE TRUTH SEEKER, but my grandpa does. I am not going to school now, and I would like to hav some of the Liberals write to me, for I get lonesome sometimes. I would answer them. So I will close by saying, I hope to see my letter in print.

Your sincere friend, CLARA LEINART.

BERTRAND, NEB., Jan. 11, 1889.

DEAR MISS WIXON: My little girl is greatly taken up with the Corner, and is anxious to contribute to it. To facilitate matters I will copy her letter.

We liv in a new country and hav poor school facilities.

Maud is quite a musical prodigy. She traded her horse for an organ last July, and has become quite a player; but knows nothing of heaven, hell, ghosts, or any of the concomitants of the Christian superstition, nor do we intend to hav her know until she is old enough to understand about them. I read the *Investigator*, and think that your lecture at the Paine Hall should be read by every lady in the broad land. We pass it around to everyone that will read Liberal literature. Your name has become a household word with my folks. With kind regards and best wishes, etc., HENRY J. OLMSTED.

[Such kind appreciation helps us in the work in which we never weary. May all good things come into the home of our friend Olmsted, and of each reader of the Corner, and, in fact, into all homes the wide world over, is the wish of the ED. C. C.]

The German Emperor's Childhood.

The German emperor was a bumptious and overbearing child, and never endured being beaten in any game. If he could not get his own way he would first sulk, and then try and take advantage of his position as a "royal child." But this was never allowed. The rule in the nursery was strict equality, and the nurses had stringent orders to enforce it. He has a cold, proud manner, which made him anything but popular with his other playmates. It was quite the reverse with Prince Henry and the little Princess Sophie, who were beloved by all.

What the Little Ones are Saying.

A little girl, aged nine, called her father to her bedside the other evening. "Papa," said the little diplomat, "I want to ask your advice." "Well, my dear, what is it about?" "What do you think will be best to giv me on my birthday?"

Teacher: "Now, boys, can any of you tell me what is meant by posthumous works?" Boy at head of class: "Yes, sir, I can." "Well, now, let me hear what it means?" "Sir, posthumous works are books which a man writes after he is dead."

Little Elsa, who has learned that it is night in America when the sun is shining in Germany and *vice versa*, hears that an aged lady is preparing to go to her son in America, and asks: "How will the old lady ever get used to living there when it is night in the daytime and day in the night time?"

Science Column.

The Goat.

Anna has just seen a goat for the first time. She is quite carried away with it, and says, "Do tell all about the goat." "I will, but you must sit still and listen," I say to her. So she pulls her little rocker close to me and we begin at once. She says the goat she saw was white and black, and had four feet and two horns, and an udder. Now, we learn from that brief description that the goat belongs to the class of mammals. They nurse their babies with their own milk. The pretty word mamma is derived from the Latin *mammalia*. The goat goes on four feet, therefore it is called quadruped. Goat's milk is said to be very rich. The goat Anna saw must be a female because it givs milk. Such are called "Nanny" goats. The male goat is called the "Billy" goat. They are easily tamed, and will run in and out of doors, and up and down stairs. A lady was greatly frightened once when visiting at a house where the family kept goats. In the night the door of her room was pushed open, and the lady thought she saw a ghost, and screamed. It was only the pet goat who had strolled up the stairs and into my lady's chamber.

Goats are quite intelligent; they can be harnessed to little wagons, and made to draw small loads. They are fond of climbing hills and mountains, and, when domesticated, they do damage by destroying trees and shrubbery. They eat almost everything. The age of goats can be ascertained by their teeth and the knobs on their horns. The goat has four stomachs, and chews the cud like the cow and oxen. Goat meat is considered nice for eating, and resembles lamb meat. The long hair of the goat is used in the manufacture of certain goods, notably that kind known as mohair. The young goats are called kids.

There are several varieties of goats, the most famous being the Angora. It is a nativ of Syria, and its hair is very long, fine, and silky. The material made from it is almost like silk, it is so soft and fine. Lizzie Fuguson sent me a bunch of the Angora fleece, from Arizona. It would readily pass for white human hair. It makes soft, nice yarn, and commands a good price.

Boys enjoy playing with goats, and the animal will follow the boy who is kind to him anywhere. When the goat is teased, he resents the teasing with his horns, and can make his tormentor remember him a long time. S. H. W.

QUESTIONS.—To what class does the goat belong? What is the meaning of mammal? What word in common use is derived from it? What is the meaning of quadruped? By what general name are male and female goats known? Tell the ghost story. How can the age of the goat be known? In what respect are goats like some other animals? What is the hair of the goat used for? What is a kid? What is the most popular kind of goat? What is made from its hair? What else? Do boys like to play with and tease goats? How do goats defend themselvs?

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1889.

(E. M. 289.)

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"The Gypsies' Festival" and "The Court of King Christmas" are two amateur theatrical and musical entertainments for young people. Price, 25 cents each, of Harold Roorbach, 9 Murray street, this city.

M. L. Holbrook has printed another edition of "Eating for Strength," in which he considers the relation of food and diet to health and work, and givs several hundred recipes for wholesome foods and drinks. It is a good book. Sold at this office for $1.

"Artificial Persons" is the title of a pamphlet which the author, Mr. Charles T. Palmer, B.L., calls a philosophical view of the law of corporations. It contains also some prefatory remarks by Paul Carus, editor of the *Open Court*. The pamphlet is a consideration of the relations of corporations to society. Price, about 15 cents.

Members of the American Turner Bund will all want the 1889 almanac of their society, published by the Freidenker Company, 470 East Water street, Milwaukee, Wis., for 25 cents. It is filled with information interesting to the Turners, and poems and essays interesting to others. The circulation is limited to those reading German.

Those interested in "Inebriate Asylums and Their Work," will perhaps find something to think over in a sixteen-page pamphlet by T. D. Crothers, of Hartford, Conn., to which is appended an advertisment of the institution over which Dr. Crothers presides. The pamphlet is part of a lecture delivered before the Young Men's Christian Association of Toronto.

H. S. Drayton has collected and edited the "Masterpieces of Pope, Æsop, Milton, Goldsmith, and Coleridge," and the Fowler & Wells Co. has published them in handsome shape, with profuse illustrations. It is an excellent plan for getting the best of the works of these famous authors, and the volume will be of value to students of literature with limited time at their disposal.

Our neighbor, *Science*, published at 47 Lafayette place, enlarged with the new year, altered its make-up, and assumed a form and editorial policy which will certainly entitle it to a wider circulation. *Science* aims to epitomize the scientific news of the week, and to keep its readers informed of the progress in knowledge the world is making. It is more technical than speculativ, and deals with what is rather than with what is thought. The price is $3.50 per year.

"Personal Rights vs. Prohibition, Considered in Conjunction with the Laws of Personal Liberty and Responsibility," is Mr. G. A. Lafayette's contribution to the liquor question. Mr. Lafayette is not a Prohibitionist, and he givs good reasons for not being. If he had told us where he lived, and how much he asks for his sixteen-page pamphlet (two pages blank), we would hav published the information for the benefit of Mr. Walker and other anti's.

The "Confessional Box Unmasked" is one of the rotten sort of pamphlets against Rome that publishers of claptrap put out to please sectarian prejudices. They go as near the edge of obscenity as they dare, and depend upon implied nastiness to sell their books, which are worthless from any reasonable point of view. Rome is dangerous in politics and degrading in religion, but books of this sort are not calculated to turn people away from her. Price, 10 cents—C. L. Palmer, 170 Madison street, Chicago.

Moses Hull has removed his *New Thought* from Des Moines, Ia., to 675 W. Lake street, Chicago, Ill. The change will no doubt be good for the paper, as it certainly is an improvement for Chicago to hav a decent Spiritualist journal published there. D. W. Hull, Moses's brother, is editing a paper in Colfax, Ia., but he wants to get a fruit farm in a Southern latitude, because ordinary journalism is a slave life, where he has to suppress the useful and print the useless. Infidel Spiritualists will doubtless enjoy a perusal of *New Thought*.

Charles Watts has written and published in pamphlet form two long essays: one upon "Christianity: Its Origin, Nature, and Influence," and the other upon "Agnosticism and Christian Theism: Which is the More Reasonable?" The titles of these pamphlets lucidly describe their contents. Mr. Watts finds Christianity to be of human origin, and not original with the ostensible inventors. It is, he says, impracticable of application and contradictory in its nature, as well as indefinit in its teachings. Its influence in the world has been bad, and its exit will be the most graceful act of its existence. In the other pamphlet Mr. Watts defines Agnosticism, describes the relation of its philosophy to the universe and to Christian Theism, and affirmativly answers the question, whether it is sufficient to satisfy man's intellectual requirements. To which he appends a discourse on Nature and the Supernatural. Both of these pamphlets will be very useful to Freethinkers. They are written in Mr. Watts's well-known clear and logical manner, and his reasoning and conclusions mark the scholar and thinker. The price of the essay on Christianity is 15 cents; of that on Agnosticism, 10 cents. To be had at this office.

Hiram Maine, late candidate of the Union Labor party for lieutenant-governor of Indiana, has indicted the Democratic and Republican parties with sixty-one counts, and published the indictment at 5 cents per copy, to be had of him at Harlan, Ind. According to Mr. Maine, the politicians of to-day are legislativ scoundrels, who cannot tell the truth and are only kept from stealing the earth because they can't find a place to put it. Union Labor voters will, no doubt, enjoy the book. Democratic and Republican voters will hardly care for it.

"The American Bible and the American God," is the title of a bulky pamphlet by W. D. Condon, of Palatka, Fla. Mr. Condon has been a diligent reader of Ingersoll, Remsburg, and THE TRUTH SEEKER, as well as church and American history, and he scores the orthodox Christians with whips of scorpions. He writes in behalf of a new sect, "The American Christians," whose object is to organize churches and societies to protect religion from Christianity. Were he not so serious in his purpose, we should judge him to be sarcastic in its statement.

Paul Carus, editor of the *Open Court*, read a paper before the Chicago Society for Ethical Culture, entitled, "The Idea of God," and then printed it in good shape for general circulation. Mr. Carus's notion is that "the idea of God is the grandest thought which in ages past humanity ventured to think," and that when it comes to making a decision whether we shall "faithfully retain it as a sacred inheritance," or "discard it as a fallacy," we may by his method be able to straddle the fence and do both. We disagree with the able editor, as we are no mugwump in religion, but others may not, and such can send 15 cents to the Open Court, 175 La Salle street, Chicago, Ill., and get a copy.

The Christmas number of the London *Freethinker* for 1888 is not quite so blasphemous as some of the previous issues, but is wicked enough for all practical purposes. It contains sixteen pages in pink cover, filled with humorously illustrated Bible incidents, and much witty reading matter, some of which would scarcely suit the members of the Free Religious Society. And, by the way, we wish the *Freethinker* artist would giv THE TRUTH SEEKER artist credit when he feels inspired by that individual to outdo himself by reproducing Mr. Heston's cartoons. "With compliments to Watson Heston of THE TRUTH SEEKER of New York," would look well at the bottom of several of his late pictures. We mention this solely upon Mr. Heston's account.

"The readers of the *Popular Science Monthly* will be glad to learn that Dr. Andrew D. White's 'New Chapters in the Warfare of Science' are to be resumed in the February number. Dr. White has devoted several years to the investigation of this subject, and is now in Europe making an unusually exhaustiv examination of the libraries there for additional material, which shall enable him to continue his remarkable account of the persistent dominance of delusion in the human mind. The chapter immediately forthcoming will treat of 'Demoniac Possession and Insanity.'" The publishers of the *Monthly* sent us that, and we believe it to be in all respects accurate. Mr. White's showing up of the church is very damaging to that institution.

The "Christian Scientists" hav had a falling out, and Ursula N. Gesterfield has published a 25-cent pamphlet to show that Jesuitic methods are playing the very deuce with the divine science. The pamphlet is chiefly an attack upon Mary B. G. Eddy, of Boston, who claims to be the discoverer or founder of the cult, or sect, or priesthood, whatever it is, and Ursula asserts in substance that because of Mrs. Eddy's egotism and great claims and employment of the spy system of the Jesuits, the house of the Christian scientists is divided against itself, to the great scandal of the faithful, and contrary to the well-being of the pockets of those who liv off the credulity of the Christian people. It is a very pretty quarrel as it stands, and 'twould be a pity to spoil it; therefore St. Ursula's pamphlet should be well circulated.

After the greatest possible solicitation on the part of her friends (so she assures the reader), Miss Adelaide Johnson, of Washington, has "consented, though reluctantly, to formulate her wonderful philosophy, so poetical, and chiefly great in that the cleared way is pointed out to each lover of peace by which to make this existence on earth of that character, in every home as well as the nation." This great reluctance, perhaps as wonderful as the philosophy, takes the form of a pamphlet, called, "Harmony the Real Secret of Health, Beauty, and Happiness; or, Vegetarianism from Principle." The book is "particularly necessary to all instructors in the different departments of healing, Christian science, metaphysics, mental science." Miss Johnson has no reluctance in disclosing the price, which is 25 cents, nor the place where it can be obtained, which is 1603 S street, N. W., Washington, D. C.

Esteemed Mr. Shaw sends us two pamphlets—"Studies in Theology," and a second edition of "The Bible: What Is It?" "Studies in Theology" is a consideration of theological propositions and assertions, with reasons why they are absurd and untenable. Mr. Shaw's reasoning is sound, his language temperate, and his conclusions irrefutable. "The Bible: What Is It?" has proved to be a very popular treatis, and has been reprinted in London in the *Secular Review* as well as by the author himself. It conclusivly shows that whatever the Bible may be it is *not* what the Christians claim it is. These two pamphlets are admirable documents to hand to Christians of whose conversion to common sense there may be a moderate hope, and we can strongly recommend them. "Studies in Theology" is 10 cents; "The Bible: What Is It?" is 25 cents.

The Fowler & Wells Company expect us to say this of a sawed-off little book of poems called, "Forward Forever and Other Poems," being a poetical reply to Lord Tennyson's latest pessimism: "The 'other poems' are 'Stand Fast' and 'The Evening Hour,' altogether forming a little chaplet of thirty-four pages. In his 'Forward Forever' Mr. Shaw takes a more cheerful view of life's conditions at the present day than Lord Tennyson does in his late poem, and points in its Alexandrine lines to many features that intimate advancement in moral as well as material affairs. Without claiming to be a great poet, Mr. Shaw reads us in his quaint rhymes lessons of value in our domestic and secular life." We are willing to say it, but expect Mr. Sizer to prove it if it is thrown up at us when the Big Ledger is pulled down off the golden shelf on our arrival before the Throne. Price of the poems, 25 cents.

David A. Andrade, of Melbourne, Australia, sends us "An Anarchist Plan of Campaign." It is a scheme of coöperation for workers by which "they may escape from their intolerable slavery"—that is, employ themselvs, sell their own products, and receive the benefits. Interest, rent, and profit, however, are barred. The idea is to show to the world that there is a system of sociology by which all can be made equal, no one getting more or less than another, and all having a sufficiency. Under this system no one gets anything unless he or she works for it, and no one willing to work can be deprived of the opportunity. The scheme is very much like the Socialist plan, with the noteworthy exception that no one is obliged to come in against his will. Socialists propose that all *shall* come in or jump off the earth. Price. 10 cents. Sold by B. R. Tucker, box 3,366, Boston, Mass.

The Fowler & Wells Company take great pains to obviate the necessity of our reading the books they send here for review, by always inclosing a ready-made notice, for which they will please accept thanks. The next book which we pull out of the huge pile before us has this notice accompanying: "Nervousness: Its Nature, Causes, Symptoms, and Treatment. Illustrated. By H. S. Drayton, A.M., M.D. Price, 25 cents. This fresh contribution to popular medicin applies to a growing malady in America, and is, therefore, seasonable. The statements are definit with regard to the common causes of nervousness, and no attempt is apparent to excuse or condone the ignorance or impropriety of life among intelligent people. If fashion, habit, vice, be reprehensible, the author shows why, and also reflects not a little light upon unintentional errors that people are constantly committing in their ways of life, and for which nature compels a penalty. The cases from the author's own observations are very instructiv, and hav doubtless many parallels, for which the very reasonable and simple course of treatment will as well serve." It is to be presumed that that is all so.

We always pick up a book by John H. Keyser with interest, and read it with respect, for Mr. Keyser is one of those practical, big-hearted men that the world ought to love, if it doesn't. But "Reason vs. Revelation: The Theological Question. A Reply to Robert G. Ingersoll," is a disappointment. We hav no fault to find with Mr. Keyser's belief in immortality, *per se*, but when he lowers that belief to a defense, or even to an exegesis, of the Bible, he wanders off into labyrinths where he not only easily gets lost, but makes himself and his cause a trifle ridiculous. To explain the crudities of revelation with the jargon of Christian Spiritualism is only to make confusion worse confounded, and to replace barbaric guesswork with mouthfuls of words which no etymological analyst can translate into sense. Mr. Keyser has become convinced that death is a door instead of a wall, and now "when he opens again the lids of his mother's Bible, lo, its mystic pages glow with a new light." It is needless to say that this Sunday-school sort of literature will never answer Colonel Ingersoll, even so well as Dr. Field, Mr. Gladstone, or Cardinal Manning, three biblical champions whom Mr. Keyser admits hav been overthrown, unhorsed, rolled in the dust, and buried out of controversial sight by Freethought's greatest luminary. Neither will Mrs. Richmond's version of the New Testament hero's mission answer any better, and the citations of miraculous cures from a Catholic correspondent of the *Sun*, "which hav been authenticated by the ecclesiastical authorities," though accompanied by Mr. Keyser's offer to prove that miracles occur under natural laws, is argument which greatly resembles foolishness. Poems, too, about divine love, maiden's dreams, and morning light, fall from Ingersoll's armor like little leaves from granit walls. Altogether, Mr. Keyser's new spiritual theology is a little less fitted to cope with Infidelity, or to satisfy a public want, than the Christian scheme of salvation. The borderland between theologies of this sort and complete vacancy of mind is extremely narrow; and respect for the author only can prevent harsh criticism. Price, in paper, 50 cents; cloth, $1.

In "Vital Force and Magnetic Exchange: Their Relation to Each Other and Life and Happiness," Mr. Albert Chavannes, of Adair Creek, east Tennessee, holds that what we call motion, heat, force, life, knowledge, intelligence, sensation, feeling, consciousness, mind, spirit, soul, are all manifestations of one actual substance, which makes use of atoms to cause what we recognize as material phenomena, and he further believes that this substance is itself subject to the law of evolution; that its combinations are obliged to struggle for existence, and that the test of their adaptation is found in the survival of the fittest. Consequently, the Materialists and Spiritualists are all mistaken. "Vital Force" also contains some chapters advocating doctrins on "Magnetation" peculiar to the Dianites, and much other speculativ matter upon Individuality, Motion, Sensation, Knowledge, Health, Magnetic Exchange, Intellectual, Emotional, and Sexual Magnetism, Mind Reading, Hypnotism, etc. Mr. Chavannes's contention is that Vital Force, of which these are manifestations, is the one thing of importance in the world, the power which builds, maintains, and runs the human machine. Price, 20 cents.

An eminent writer, having in mind the serene passing away of great skeptics, like Courtlandt Palmer, observed that lately the death of unbelievers had been more peaceable than the deaths of believers, and that the church would do well to giv up the scare-ghost of devils lingering at Infidel bedsides to clutch the souls that Satan owned. What is true of this decade is true also of other times, and G. W. Foote shows it in his pamphlet on "Infidel Death-Beds." The "idle tales of dying horrors," with which ministers hav scared the unread and unlearned—such as those about Voltaire and Paine—are but the malicious inventions of priests, for the truth is, as Tyndall testifies, that Atheists usually approach the inexorable goal with no dread of a hangman's whip, with no hope of a heavenly crown, but still as mindful of their duties, and as faithful in the discharge of them, as if their eternal future depended on their latest deeds. Mr. Foote has given good and full accounts of the last hours of the most prominent Freethinkers in history, and in every instance it is seen that the ministerial accounts are slanders of the dead. The book is a good one to hav on hand, with which to silence little country parsons who hav learned nothing since they left school, and forgotten most of what they learned there—theological hyenas who gain fame by despoiling graves and ruining reputations. The price is 50 cents.

Mr. James H. West has begun in Boston the publication of a sixteen-page monthly, to take the place of the *Index*, deceased. He calls his journal *The New Ideal*, and has the same corps of contributors as the *Index*, including F. E. Abbot. *The New Ideal* is not a destructiv paper, neither anti-religious nor religious, but sort of mugwumpery in tone—neither fish, flesh, nor fowl, nor good red herring. The experience of the *Index* leads us to seriously doubt if there is a field for it outside of Boston, and there seems not to be a sufficient constituency in that city to support such an organ. Ex-ministers who hav just crawled a little way out of the theological shell, donned a swallow-tail, and drawn on a pair of kid gloves, are like the bumble-bees, biggest when first hatched. They talk of Rationalism before they comprehend its meaning, and prate of culture and refinement when doing the most ungentlemanly acts. We are tired of such pharisees, and hav no sympathy at all with their work. They naturally belong in the church. When an editor is tickled by such words as these, "There is now no Liberal paper in the United States that combines Rationalism with scholarship and refinement, so as to be a suitable means of propagandism with cultured Christians," the first inquiry that occurs is, What dirty business has he been in? and when he announces that his journal is "not free to coarseness, or flippancy, or mere destructivness; not free to crudeness or triviality, or to iconoclasm pure and simple," we wonder why he does not get on the housetop and shout, "I am a pharisee!" Great pretensions to "broadest search, deepest study, widest outlook," are usually cant. If Mr. West and his contributors desire to save a few "shreds and patches" of the old religion, and of them put together a crazy-quilt to hide from dull eyes the loss of the ancient superstition, they should do it without claiming to be Liberals or Rationalists. The world is wide, and there is no use of bumping into other folks when setting out on a journey which is likely to be troublesome enough anyway. The sub-

scription price of *The New Ideal* is $1, and the address is 620 Atlantic avenue, Boston, Mass.

"Social Struggles," by John P. Phillips, is an elaborate discussion of the relations of labor and capital, and the Socialism which has resulted from their antagonism under the present system. Mr. Phillips sees that these relations are now so strained that unless some form of reconciliation is found in which labor shall get a great deal more of what it produces, something must burst. He has no panacea to offer, but hopes by his presentation of facts to stir up sufficient thought to finally settle the problem. He seems to think that Poverty, like vice,

Is a creature of such hideous mien,
That to be hated it needs but to be seen,

and he has therefore put all our economical evils on view, but we are afraid he has closed the door on them to the very people who need to see them by making so large a book that by one of these classes it cannot be purchased, and by the other it will not be read. All who keep up with current events can agree with Mr. Phillips that Europe is drifting into a terrible revolution; that this country is nearly as badly off; that the resumption of specie payments has not cured the evil of poverty; that the farmers, mechanics, and laborers hav been wronged by legislation in the interests of corporations and wealth, and that all these evils can be remedied at the ballot-box; and that for the present condition of things to remain undisturbed is impossible. These are facts patent to everybody who reads, and if disputed, are easily shown by Mr. Phillips's book itself; but what is more wanted than the pointing out of this condition, is a pointing out of the way to get the voters to hang together, refuse to sell out to church or politician, and to go in for some new legislation and governmental changes which shall relieve the congestion of the country. This Mr. Phillips has not done—perhaps it is impossible to do it—but if his book will stimulate others to undertake the labor, it will prove a very important contribution to economic literature.

The book is published by Tuttle, Morehouse & Taylor, of New Haven, Conn., and the price must be at least $3.

Vol. I of "The Origin of Energy," by Leonidas de Cenci Hamilton, M.A., is at hand. In these volumes Mr. Hamilton has put forth "a new hypothesis which throws light upon all the phenomena of nature," and by which he traces electricity, magnetism, gravitation, light, heat, and chemical action to a single source. Mr. Hamilton places natural science upon mathematical and mechanical principles alone, and whatever theories, suppositions, or systems are not based on these principles, he rejects as unscientific. But the gist of his book can best be given in his own words: "This treatis is based upon the atomic theory, and is an attempt to trace the various forms of energy to a single source, namely, the inherent energy of the atoms of matter. The atoms are conceived to be the simplest geometrical solids, or tetrahedra, varying in the inclination of their angles, and possessed of varying masses and inherent energy in proportion to their mass. This inherent energy is traced to its specialized form or to a persistent tendency to rotation, which is the primal form, and all other forms of energy are but accidental resultants, and, therefore, convertible into the original form when the environing conditions permit their return to it.

"It entirely discards all 'mysterious' or 'occult' forces, and is an attempt to reduce all the phenomena of nature to atomic mechanics. In other words, it is an attempt to reach a mechanical interpretation of all the phenomena of the universe, the object and aim of modern physics.

"It approaches the problem from a new standpoint, however, recognizing motion as the normal state of the atoms of matter, and arrest of motion the abnormal state. Every phenomenon presented by the movements of bodies is conceived to be the resultant of a release from stress which is ever present in the interstellar medium, every motion being in the direction of least resistance. Internal or molecular motion is a release from molecular or atomic stress which is ever present in all bodies. Every body in space is an aggregation of atoms in an abnormal state, or in a state of stress surrounded by an illimitable field of released energy, and it is therefore subject to constant changes upon its surface and throughout its mass."

The price of the book is $3.

Saladin, of the London *Secular Review*, is blossoming out as a full-fledged Agnostic in philosophy, and with the first of the year calls his paper *The Agnostic Journal and Secular Review*. In copartnership with Joseph Taylor he has also written a little book giving the reasons why he is an Agnostic. We do not imagin that Saladin is any the less a Secularist, or any the less an Infidel, because of the change of the name, for the *Review* is as burning hot against orthodoxy as of yore, and we regard the new appellation as only putting a foreign label on nativ wine. Some people with uneducated tastes may think more of it, but the wine is the same—just as good—and probably better than the foreign article it pretends to be. The dual brochure, "Why I Am an Agnostic," is meant to serve the purpose (so the authors explain) "of placing before the honest inquirer the real scope and aim of Agnosticism, and to vindicate that mode of faith against the aspersions and misrepresentations of those who asperse or misrepresent it through hostility or ignorance." It will not escape observation that in this Saladin and Mr. Taylor hav given Agnosticism a progressiv lift from being a negativ philosophical position to an affirmativ belief regarding the absolute. But this belief or faith is not the faith of creedalists, and is entirely independent of dogmas. The faith of our Agnostic authors is the power, so they assure us, of identifying the abstract with the concrete, the ideal with the real. We suppose there is no limit to the capacity of man to construct faiths which may serve him instead of a religion, for even the main affirmation of Atheism—that the universe is all that is, and consequently there is no room for a God—may be used by religiously inclined natures to base a faith upon, leading them ultimately to pantheism, if there be any bump of worship in their heads, but we fail to recognize the utility of any more complications in either theology or philosophy. Theology is now only a splitting of hairs from a head which has mainly disappeared—only the hairs being left—or as Conway puts it, a building seeming to stand from which the foundations hav all been removed. And there is no great object gained, that we can see, in subdividing philosophy into sects—some negativ, some with faith, and some metaphysical, which is a mixture of both. An Agnostic, as defined by Professor Huxley, the coiner of the word, is one who neither affirms nor denies the existence or presence in the universe of the Unknowable or God or a supreme directing intelligence. That is, a certain class of thinkers, recognizing the impossibility of knowing the Unknowable—for when it is known it is *not* the unknowable—and seeing the logical difficulty of supporting an affirmativ negativ—concluded to achieve greatness by becoming modest, and adopted the title of Agnostics. Others, recognizing the advantage to be gained from that position, and the more to muddle the already floundering theologians, adopted the name and arguments, and when the preachers attacked them would with great candor and polite effusivness admit that they knew nothing of the unknowable, and then ask their opponent, with every appearance of great interest in the reply, if he did. Agnosticism began as a tactical and strategical method of anti-theological warfare: it seems that now it has evoluted into a faith, though, to be fair with the makers of that faith, it is only faith in natural laws, such as the farmer may hav when he sows his grain one year in order to reap a harvest the next. In this case the possible is converted into the actual, the ideal and the real reduced to identity, as the collaborators express it.

The necessity for making this new faith, or at least singling it out for a definit sectarian label, is what we question. "Charley," said an old-school English Secularist-Atheist to an intimate friend and prominent expounder of that philosophy, as they sat in quiet converse, "What in the devil is this new-fangled thing you lecturers are calling Agnosticism? Isn't it our real old-fashioned Atheism under a new name?" "Yes," answered Charles, "it is. The difference is more verbal than actual." "Well," retorted his Atheistic friend, "Atheism is still good enough for me, and I don't propose to change." But that Agnosticism has been and is of considerable use and merit its popularity attests. A great many will call themselvs Agnostics when they would shudder to say Atheist. There is, however, little use of stretching it, by running in hylo-idealism, to the dimensions of a faith.

Having said so much, which some may wrongly think is rather adverse to the merit of the book, it is only candid to say that Saladin and Mr. Taylor hav collaborated a very useful and keen volume, which every student of Freethought and of the various phases of critical heresy will desire to study. They will not, probably, wholly agree with all the statements made, but there is sufficient unimpeachable material to help the best read among the destroyers of creeds. We confess, though, that we like Saladin in his whirlwind assaults upon the citadel of Christian superstition better than in his didactic moods, when he is apt to inoculate his readers with a vague desire to climb after the incomprehensible. With Mr. Taylor's other works we are unacquainted. The price of "Why I Am an Agnostic" is 75 cents in this country.

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News of the Week.

HENRY GEORGE thinks that many states may adopt the Australian voting system before the next election.

IMMIGRANTS landed at New York in 1888, 383,595; 1887, 381,612. Total immigration for 1888, about 550,000.

TEXAS no longer has any public domain.

THE whole of London is to be illuminated by electricity.

THE total resources of Professor Proctor's widow are $750.

SOME Germans in East Africa hav been killed and eaten by nativs.

CONGRESS has received a bill to prohibit disfranchisment on account of sex.

DARTMOUTH College has decided not to grant a scholarship to any person who smokes.

THERE are race conflicts between Hungarian and Italian miners near Carbondale, Pa.

FORTY-THREE per cent of the population of Alabama over ten years old cannot read or write.

BISHOP WIGGER is investigating, by order of Rome, the intermarriage of Catholics and Protestants.

ENGLISH, French, German, and Belgian steel rail manufacturers are forming a trust and will advance prices 30 per cent.

GLADSTONE recently visited the pope, to whom he says he has a great personal attachment.

VANDERBILT, Depew, and other rich men addressed the Railroad Branch of the Y. M. C. A. at its recent anniversary.

THE national debt statement issued on the 2d gives the amount as $1,685,363,271; decrease since June 30, 1888, $31,522,398.

THERE are frequent murders arising from the numerous feuds between families in the more uncivilized and superstitious parts of the Southern states.

ABOLITION of slavery in Brazil is having temporarily a bad effect. The freedmen do not work steadily, having yet to acquire habits of industry and thrift.

THE proprietor of Nilsson Hall, New York, has been arraigned for breaking the Sabbath by permitting dancing in his hall on that day. Dancing on the Sabbath has not heretofore been interdicted.

CONGRESSMAN FORD, of the special committee on immigration, has made his report to Congress. It recommends the exclusion of Socialists, Anarchists, polygamists, convicted felons, and paupers, a head tax of $5, and inspection of intending immigrants by U. S. consuls abroad.

RUMORS were started that Boulangism would be supported by French Socialists, but the latter affirm that Boulanger, the type of the dictator, the soldier who helped shoot the Communists in 1871, and whose advocacy of war means wealth and glory for the classes and bullet-holes for workingmen, is the one above all others whom they will try to defeat.

As a result of the recent attack of the Germans on Mataafa, Samoa, in which 22 German sailors were killed and 32 wounded, the German war-ships hav burnt the American houses and flags, and seized some American citizens on neutral waters. The U. S. cruiser Vandalia has departed for the scene, to be followed by the Monongahela, to reinforce the two vessels now there.

KINGS MWANGA and Riwewa are fighting over the throne of Uganda, Africa. One wishes to establish Mohammedanism, and the other Christianity. By looking into the merits of the latter religion, both will probably find it, as did the ancient rulers to whom we owe its establishment in Europe, the most ingeniously devised machine possible to keep peoples in contented subjection to despotism.

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BALAAM AND BALAK SEPARATE.

And Balaam rose up, and went and returned to his place: and Balak also went his way.—Num. xxiv, 25.

Gems of Thought.

YES, I venerate the grand, infinit, powerful, ever-prevalent Universe, far more than I do the old Jewish divinity who, as has been quaintly described, was one who raised up enemies that he might conquer them—made promises that he might break them—caused moral diseases that he might cure them—who permitted his favorit people to go after other gods that he might butcher them. A God who *was* before time was; cogitated before there was anything to cogitate about; who made the Universe before there was anything to make it of, and *did* before there was anything to do. A God who formed man in his own image, though his own image had no form; created an author of evil, though not himself the author of any evil; who caused his children to commit the most abominable crimes and suffer the intensest agonies, though not himself the cause of either criminality or agony. A God who saw the work he had performed was very good, yet presently discovered that it was very bad; foreknew that man would sin, yet was indignantly astonished that he did sin; foreknew that the forbidden fruit would be eaten, yet damned the whole human race because it was eaten. A God who, though always in all places, occasionally came down from heaven just to see how the world wagged; though always of the same opinion, occasionally changed his mind; though in good temper, frequently got into a towering passion; though always merciful to perfection, yet often murdered millions of innocent beings. A God so deceptiv as to send upon his people "strong delusions" that they might believe a lie, so very silly as to suffer himself to be checkmated by the devil, and so ferociously cruel that no human tyrant could ever equal him in monstrous severity and vengeance. A God whose presence would make a hell of heaven; whose virtues are vices (Ex. xx, 5), whose reason would disgrace an idiot (Ex. xxi, 21), whose laws would shock a savage (Num. xv, 31-35), whose fickleness provokes derision (Jer. xv, 6), and whose whole character is a horrible compound, an "intense concentration," of the worse vices which hav stained the worst human natures (Ex. xxxii, 27; Ezek. xiv, 9; 1 Kings xxii, 21, 22).—*D. M. Bennett.*

THE books containing the revelation on which Christianity is founded everywhere display to us a God of goodness in the commission of wickedness; an omnipotent God whose projects unceasingly miscarry; an immutable God changing his maxims and his conduct; an omniscient God continually deceived unawares; a resolute God repenting of his most important actions; a God of wisdom whose arrangements never attain success. He is a great God, who occupies himself with the most pueril trifles; an all-sufficient God, yet subject to jealousy, and a just God, yet permitting and prescribing the most atrocious iniquities. In a word, he is a perfect God, yet displaying at the same time such imperfections and vices that the most despicable of men would blush to resemble him.—*D'Holbach.*

IT remains the simple fact that those to whom we owe the earliest Bible teachings about the godhead, so far from being inspired to conceive of deity as almighty, all-wise, all-perfect, pictured a being whose plans were constantly foiled, who was no wiser than they were themselvs, and whose ways were the ways of the worst and most brutal of the savage rulers they chiefly feared.—*Professor Proctor.*

"WORLDLY pleasures" are still under the ban of our spiritual purists. Daily drudgery and daily self-denial are still considered the proper sphere of a law-abiding citizen, and special affliction a special sign of divine favor. Life has become a socage duty. We do not think it necessary to alleviate the distress of the poor till it reaches a degree that threatens to end it. We hav countless benevolent institutions for the prevention of outright death, not one benevolent enough to make life worth living. Infanticide is now far more rigorously punished than in old times. We enforce every child's right to liv and become a humble, tithe-paying Christian; but, as for its claim to liv happy, we refer it to the sweet by and by. We shudder at the barbarity of the Cæsars, who permitted the combat of men with wild beasts to cater to the amusement of the Roman populace; but we contemplate with great equanimity the misery of millions of our fellow-citizens wearing away their lives in workshops and factories; millions of children of our own nation and country who hav no recreation but sleep, no hope but oblivion; to whom the morning sun brings the summons of a taskmaster, and the summer season nothing but lengthened hours of weary toil—nay, we make it the boast of our pious civilization to deprive them of their sole day of leisure, to interdict their harmless sports, lest the noise, or even the rumor of their merriment, might disturb the solemnity of an assemblage of whining hypocrits. Hence, the recklessness, the Nihilism, and the weary pessimism of our times.—*Prof. Felix L. Oswald, M.D., in Physical Education.*

Odds and Ends.

"WAITER, bring me some Eastport herrings in cotton-seed oil." "Not on the bill, sah." "Never mind the bill—bring me a box of sardines."

IN reading the story of Jonah and whale,
There arises the serious question:
Was it ground for a solemn, miraculous tale,
Or merely the whale's indigestion?

REV. MR. BEIMLET: "I've accepted that call. You know, Thomas, seven thousand a year is not to be sneezed at." Mr. Razzler (a pronounced layman): "No, indeed, old man. You ought to snuffle along on that very well."

CHARITABLE visitor (about to leave the hospital): "I never saw such a cold-hearted person as that patient near the window. I read one of Heber Newton's sermons to him fully ten minutes, and he didn't show the least emotion." Attendant: "I'm sure he didn't mean to hurt your feelinks, mum; he's as deaf as a post."

AFTER their return: The baronet: "I see there has been a great fire in New York." The Lady Frances: "In New York? Fancy! We saw New York, didn't we? The baronet: "Why, of course, my dear. We were there a week. Don't you remember an enormous town with ash-barrels and garbage in front of the houses?"

I'VE had
A fad
Of late in puffing at a hubble-bubble,
Chibouque, narghileh, hookah—what you will—
Inhaling smoke through perfumed water; still
I am not quite assured. I only know
That as I lie, white smoke-wreaths upward curl,
I make a striking oriental show
And deeply hav impressed the hired girl.
I heard her talking with the girl next door,
Who thus a vaunting testimony bore:
"My master smokes a meerschaum pipe as brown
As coffee; 'tis the finest pipe in town!"
Then, Norah, tossing back her hair unkempt,
Replied in tones of withering contempt:
"Meeshom! Phwat's that? It's not worth while to talk
The day wid ye!
Meershom be dom'd! Bedad, Oi'll hear no more!
Me masther's got some sthoyle about him, for
He smokes a hose fixed on a cuspidor!
Go 'way wid ye!"

"I WANT to know, sah," said an old negro, addressing the governor of Tennessee, "ef dar's any law lyin' 'bout yere ter perteck a man agin bein' hit by aigs an' tomatoes dat's dun got too ripe?" "What's the matter?" the governor asked. "Men hit me wid rotten aigs an' ole tomatoes, I tell you" "Political trouble?" "No, sah, 'ligious. You see da wanted er new preacher down yander at Shady P'int, an' I made my 'rangements wid de committee ter feed de flock. Wall, I went down dar, I did, ter preach las' Sunday mawnin', and I clar fo' goodness I furgot ter ax what 'nomination de church wuz till I had dun got up in de pulpit. I thought den dat I better ax, but den I thought dat I better sorter feel myse'f erlong. Wall, I tuck my tex' an' sorter went wadin' out, keerful like. Now, I's er mighty strong Baptiz, an' I kain't do myse'f jestice lessen I preaches that doctrin'. I picked out er ole nigger dat wuz settin' er little way off, an' gunter feel o' him wid my doctrin'. Afterwhile he nodded his head in erproval. Den I put it er little stronger. He nodded ergin an' den I gin him er clincher. He gin me er big nod an' den I turned loose wid de red fire o' glarin' faith. Putty soon I seed two fellows get up an' go out. I didn't know why da went out in de middle o' er sermon, but I soon found out, fur putty soon da come back, an' de fust thing I knowed, bip! er bad goose aig come an' tuck me side de head. Neber wuz hit wid er bad goose aig, wuz you, gubner?" The governor admitted that he never had been. "Wall, you reenter wanter be, nuther. It's bad ernuff ter be hit wid er pullet aig, but er goose aig! Huh, take yere! After diz I wuz so kivered up wid aigs dat er alerpacker coat dat cost me fifty cents wuz dun ruint bodatiously. I got 'way frum dar de bes' way I could, an' now I wants ter know ef I kain't hab dat ole nigger whut nodded at me tuck up by de law." "He didn't throw the eggs, did he?" "No, sah, but he led me on inter makin' er bad blunder." "Probably your views agreed with his." "No, sah, da didn', caze he didn' yere er word I said, fur I afterwards found out dat de triflin' scoun'ul wuz fas' ersleep an' wuz noddin' caze he couldn't he'p it. You say dar's some law yere fur me?" "I don't think you need any." "Whut, you gwineter let folks nod in church dis way an' ruin er preacher's prospects?" "I suppose I hav to." "Den I'm ergin you frum dis time on. Good-day ter yer, sah."

To draw or not to draw? that is the question.
Whether 'tis coonier in the mind to venture
The doubtful chance of skinning for a straight,
Or to stand pat against a C of greenbacks,
And then by bluffing, get 'em. To draw—to ante
More. But by that draw, to fill; and end
The tremors and the thousand direful haps
That hands are bare to. 'Tis a consummation
Devoutly to be wished. To draw—to fill!
To fill?—perchance to bust! Aye, there's the rub!
For in that vagrom draw, what cards may come
When we hav shuffled off th' uncertain pack,
Must giv us pause. There's the foul take
That makes calamity of a bob-tailed flush!
For who would stand the blind, the crafty raise,
The wait upon the age, the reckless straddle,
The insolence of pats, the vile, base cards,
The patient player of the dealer takes
When he as well might his spondulics save,
By simply passing? Who would chaffing bear,
Or grunt and fret under a cruel raise,
Forsake his aces up, lay down three queens,
But that the dread of seeing after call
The undiscovered full, against whose might
No flush can stand, puzzles the will,
And makes us rather nurse the chips we hav
Than curious of hands we know not of.
Thus doth the draw make cowards of us all!
And thus a sanguin four-heart speculation
Is sickened with a black, unwelcome club:
And lovely jack-pots of great wealth and moment,
Without the cards, their fortunes turn awry,
Losing the right to open.

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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ONE VIEW OF THE SUNDAY QUESTION.

Notes and Clippings.

THE Pennsylvania House of Representativs has passed a bill requiring the schoolmasters of the state to hav the American flag wave over their school-houses during school hours. Delinquents to be fined.

AT the Female Suffrage Convention held in Washington last week, Mrs. May Sewell said that during the past few months two hundred and thirteen clubs of women for the study of political economy had been organized.

OVER in Flushing, L. I., a wide-awake evangelist began business by converting one of the wealthiest young ladies of the village, and then running off with her and marrying her. It is a peculiarity of these wandering missionaries that they always look out for "number one." Harrison, the boy preacher, who has returned here for another onslaught upon Satan, has his $100 a week and his board paid at a hotel, and those who assist him are quite as zealous for the conversion of the mighty dollar into their own pockets.

"I HAD to cut out the sinful part of 'Sweet Lavender,'" said Manager Daniel Frohman the other day, "in order to meet the prejudices of New York theater-goers for purity in a drama. The play has been successful ever since the wicked part of it was eliminated. I observe they are now playing 'Lavender' in the Boston Museum precisely as it was written, and with all the details to which New Yorkers objected fully set forth. Nothing could be more indicativ of the queer temper of Boston people. They go to the Boston Museum simply because it is supposed not to be a theater, and yet they giv countenance there to things which a New York audience would not stand. It is, as I say, an odd illustration of Boston's Puritanism."

THE Hastings, Mich., *Plaindealer*, prints this petition to the legislature of that state: "To the Honorable Legislature of the State of Michigan: We, the undersigned citizens of the state of Michigan, respectfully ask that you will so amend what is called the Sunday law that mortgage and other interest obligations shall not draw interest on the first day of the week. We deem it unjust that the laborer shall be prohibited from earning wealth on the Sabbath to pay interest, and at the same time allow capital to work on that day."

A BILL has been introduced at Albany to authorize the completion of the addition to the building used as the American Museum of Natural History in Central park, the grading of the grounds and the construction of proper drives, pathways, and approaches. For these purposes it is made the duty of the comptroller, on the authorization of the board of estimate and apportionment, to issue bonds or stock of the city to the amount of $400,000 at not exceeding three per cent interest. Let the appropriation bill become a law, says the *World*, but let it contain a provision requiring the trustees to keep the museum open every Sunday in the year as a consideration for the money. Private museums can be run as their owners please. But public institutions in which the people invest money must be conducted in a manner acceptable and just to the people.

THE legislature of Maine is deluged with petitions in favor of granting the municipal vote to the women of the state. They are signed by people of both sexes, many of them prominent citizens, and the agitation on the subject is vigorously prosecuted. The advocates of the new system point proudly to the facts that women can now vote at municipal elections in Kansas; that they hav the full right of suffrage in Wyoming, and that they are entitled to vote on school questions in fourteen states. The latest reports from Maine lead to the opinion that the petitioners for municipal suffrage for the women of the state hav a good chance of success in the legislature.

THE following bit of court news is from an Eastern paper. The event occurred in Portland, Me.: "There was a sad scene in the municipal court this morning—one seldom witnessed in Maine. Among the crowd of prisoners there was one easily distinguishable from the usual occupants of the pen. His name is Rev. Benjamin F. Pritchard, and he is a regularly ordained minister of the gospel, who has preached throughout the state a great deal. When his name was called to answer to the charge of being drunk last night and beating his wife, he carefully laid aside his silk hat and responded, 'Not guilty.' Then the officer told his story—how the minister was drunk and beating his wife—and when he had finished his testimony the prisoner straightened up, and, executing an impressiv gesture, said, ''Tis false!' Then another officer testified to his being drunk by the smell of his breath. The minister replied that it was due to the rhubarb he had been drinking. His wife, a remarkably pretty woman, interceded for her husband, and the charge of wife-beating was omitted. He was given thirty days in the county jail, but appealed, and was ordered to recognize in $200 for his appearance at the April term of the superior court. As he can secure no bondsmen, it is probable that he will remain in jail until then."

A CORRESPONDENT of the *Advance* (Cong.) points out some vagaries of Sunday observance as follows: "I am interested in observing the customs of individuals as to the observance of Sunday. I remember very well when I was a boy in my old home that Sunday afternoons in the summer time my father would go out and dig potatoes in the garden or pick cucumbers from the vines, but he would never pick peas or beans. I remember what an abhorrence I had for the neighbors whose boys could be seen picking and shelling peas Sunday afternoon. I do not know but this is drawing the distinction pretty fine and thin, but nevertheless the distinction was thus drawn in my own home. I hav recently seen a similar instance. We hav been putting into our church in Chicago a little book of responsiv readings. A member came to the janitor, who is selling the volumes, Sunday morning, saying that he desired copies for use during the service, that he disliked any pecuniary transactions on the Sabbath, and would pay him the next day. The janitor told me with a smile, 'It is two weeks since he bought the books, but I am still waiting for the cash, and, what is more, I need it.' I invoked mercy to the debtor from the janitor, and refrained from uttering my opposing sentiments as to the moral value of consistency."

Communications.

Frigid Atheism vs. the Theism of Incomprehensible Intelligence.

There is a principle which is a bar against all argument, and which cannot fail to keep a man in ignorance. This principle is contempt prior to examination.—*Paley.*

A very large class of people who claim intelligence as a formula of action seem to take a real satisfaction in berating that system of inductiv philosophy known as Atheism. To be considered an Atheist by the popular mind, although no moral taint appears upon one's social record, is equivalent to being known as a criminal, an Anarchist, a disturber of public morals, and in many instances to being treated as such. This sentiment is by no means limited to those who believe in Theism, but obtains with very many who ape popular sentiment in social affairs, but who in reality are in the "toils of unbelief" and the shadow of uncertainty regarding the origin of nature and the continuity of life. The expressions that "Atheism is frigid," "Materialism gross and horrid," and "Spiritualism a stupendous humbug," are the wild invectivs and cheap word artillery of mental weakness.

Our attention was particularly called to the general criticism upon Atheism by an article from E. N. Beecher in THE TRUTH SEEKER of Dec. 29, 1888, and feeling that he is in error regarding the philosophy of that system of thought, and believing that he unwittingly makes a mistake in statement and in logical deduction, we will, at the risk of drawing his concentrated Theistic fire, attempt to direct his attention to these, and to lay before him some pertinent truths which he, in common with other Theists, fails to recognize, and which hav an important bearing upon the discussion.

Mr. Beecher would hav us believe that the fundamental ethics of the Atheist is "the denial of the existence of God," and that his favorit apothegm is, "From nothing nothing comes." I will concede that the denial of the existence of a personal God, or an overruling providence, is a conclusion, a mere sentiment indeed, of Atheistic philosophy. It is one of the mathematical sequences to elemental physical science, as we will demonstrate further on, but can hardly be called the principal postulate of modern Atheism; it is rather a logical deduction.

The "favorit apothegm," that "from nothing nothing comes," is not an apothegm with Atheists in particular, but a mathematical truth which all intelligent minds concede, excepting, perhaps, the Theist, who in his overwrought zeal to explain the origin of cosmos upon the Theistic plan, perverts this truism by declaring that "from nothing something comes." Mental perjury is not a besetting sin of Atheism; that characteristic is rather a trait of its opponents who unblushingly ask civilization to accept their unthinkable propositions, and to ignore mental conceptions of integrity in matters of reason and common sense. Let us note in this connection Mr. Beecher's idea of God. He says: "A clear idea of God is associated only with intelligence, and in my humble opinion God is incomprehensible (sic) intelligence." This may seem clear to Mr. Beecher's mind, but we must confess to some misgivings of conscience when we call a hypothesis intelligent which is incomprehensible. We do not doubt Mr. Beecher's integrity of intent in this definition, but it is too ambiguous in Theistic vernacular to be worthy a place on the page of accurate expression. There is this consolation, however, which we extend to our opponent; he is certain of a very large following in his definition of God, and it comprehends the ideas of nearly all the Theistic factors, and it is fully as lucid as any definition before given.

Mr. Beecher says: "Materialism claims the universe—less life—existed anterior to life, and the credulous believers insist mind was the antecedent of the universe." Who are the credulous believers? Certainly not the Materialists. Theists claim mind existed prior to matter, so our friend must be one of "the credulous believers." In reply to this we desire to say that the physiology of brain structure and the logic of mind action disprove this claim. There must be individualized consciousness before we can hav mind, as mind of whatever character is the result of ingoing waves of sentient motion upon consciousness. Whenever any of the avenues of sensation are closed through any circumstance, modes of motion do not evoke sensation in the central structure, hence the conscious principle is not acted upon and there is no mental action, therefore no mind. This truth is fully established in the operating-room of the surgeon, and in numberless experiments extending over a period of two hundred years in hospitals and asylums where diseases and accidents to the sensory structure are treated. The word "mind" is a term applied to mental action, and in the original languages from which it is derived, relates to the intellectual faculties of man. From childhood to old age the vibrations of objectiv nature are projected upon human consciousness through the structure of nervous ganglia and the sensory system, promoting thought and mind, and the continuation of this phenomenon in any avenue of thought evokes reason, comparison, experiment, and the inductiv formulas of biological and cosmic science. Hence, mind is only the result of modes of motion upon the sensory structure of the cerebral organism and consciousness.

It is claimed by many "that mind invents and creates within itself," and therefore "may be a cause as well as an effect." This claim will be seen, upon close analysis, to be an error, for two especial reasons. First, all so-called inventions and creations within the province of mind, are the result of a thought projection upon the conscious principle of the individual. If consciousness (erroneously called the mind) sees subjectivly the invention or improvement clearly, and is able to comprehend it in all of its details, and it seems practical and complete, volition, a servient attribute of consciousness, can put into operation this mental vision. Individuals lacking in this capacity of consciousness, hav not the mind of the inventor and builder. Mind vision depends upon capacity and genius of consciousness. Our second objection to "mind being a cause" is, that, strictly speaking, there is no such thing as "cause and effect" *per se*, since every phenomenon occurring in nature is the result of many causes and many effects, and herein lies the fundamental issue between Atheism, which accepts only the revelations of nature with her numerous elemental sources of causation, and Theism, which seeks to trace all causation to a single source. In justice to this discussion, let us amplify more fully the claims of Theism, with its speculativ data, that we may contrast it more clearly with the philosophy of Atheism and its scientific truths.

Theism means the doctrin concerning God. The Theist, popularly speaking, believes that "a personal god is the creator of the world, but is independent of it." There are some who claim to be Theists who reject the personality of God, but believe him (sic) to be a spirit, or overruling power. Theists in general accept the Mosaic account of what is called "the creation;" the "creation" in that treatis meaning our planet, the earth in particular. Since the acceptance of the "Copernican theory of cosmos" by the popular mind, Theists and theologians hav extended the boundaries ascribed in "the revealed word," to include the universe as a whole. This is a little rough on Moses and "divine revelation," but Atheists can note the concession and let it pass with a smile. According to the speculations of Theism, all phenomena in space are "only manifestations of the divine will of God." Cataclysms, earthquakes, cyclones, tornadoes, disasters by sea and land, sickness, famin, and death, are "only manifestations of God's providences." When asked for some reason for these dire calamities upon the just as well as the unjust, we are informed that "it is in consequence of sin and Adam's transgression," and that God visiteth the sins of the fathers upon the sons to the fourth generation, and this just and economic process must, of course, include the "divine visitation" of suffering and death upon many good men. Finally, as a clincher, we are told that "God's ways are past finding out."

Contrast this mental drivel and imbecility with the philosophies of Atheism. It plants its banner of intellectual progression upon the rock of scientific induction. It reasons from the known to the unknown. It establishes its hypothesis in the nebular theory of Kant, Laplace, and Herschel, not in a "handful of primal germs" as Mr. Beecher claims. The ablest expounders of Atheism are evolutionists. The nebulous matter of which our sun and earth are composed, contains all of the chemical forces of nature, as modes of molecular motion which constitute the various elements of visible and invisible nature. Already, though retarded by Theistic bigotry, zeal, and persecution, our savants hav placed the symbol of chemical individuality upon sixty-five primal elements and factors of cosmic causation; and the end to discovery in this direction is not yet. Of the elements already known, repeated chemical and spectrum analysis establish their identity, and the principles underlying chemical equations prove their molecular structure to be automatic. In continuation of this line of scientific discovery, Galileo formulated the fundamental laws of Dynamics. Herschel, Laplace, Kant, and Newton amplified this truth; Newton's further discovery that "the celestial bodies in their movement are a mathematical necessity" is a grim commentary on the omnipotence of the Theistic god. As if to wipe out the last vestige of Theistic superstition, the great discovery by Lavoisier of "the chemical balance," and his deduction that "in nature nothing is created, nothing lost," hav found a place as truisms in the schools and colleges of the civilized world.

Let us ask Mr. Beecher, if his "God of incomprehensible intelligence" figures so potentially in the structure of matter and form, why do we hav this automatic equilibrium in chemical balance; and why dynamical law in the structure of atoms as well as in cosmic systems? Dynamical law of cosmic equilibrium is only continuation of the grand truth of Lavoisier's chemical balance. Does integrity consist, let me ask, in ascribing a fetich to a molecular equipoise? Are honor and morality conserved by declaring a God actuating matter that repeated chemical analysis disproves? It is time that civilization inquires, who are these Theistic Infidels (not faithful to the revelations of nature) that ask us to perjure our senses and renounce the demonstrations of physical science? Theism, with its careless platitudes and cheap certificates of morality, has held sway too long, and intelligence demands that a truth take its place. A truth which demonstrates man's relation to nature, and his mental organization for continued progression; a truth which educes that high moral character is not attained by a belief in gods, but by the evolution of man's intellectual nature, through which alone he rises superior to groveling appetite and sensuous desire.

Mr. Beecher informs us that when Atheists hav answered the questions: What is electricity? What is attraction of gravitation? and What is life? they can perhaps convert the civilized world to their horrid Materialism. We grant you and your compeers that the work of conversion in this instance is a most arduous undertaking and fraught with questionable mental difficulties, since our first labor must be directed toward the civilization of Theism. With that mental weakness dispelled, success would soon emblazon the records of time. Without desiring to be considered an egotist, or thought "horrid," we will answer all of these questions consecutivly. First, What is electricity? Ans. It is an expression of a plus molecular force or activity. Second, What is the attraction of gravitation? Ans. The phenomenon of molecular and cosmic equilibrium demonstrated by "the chemical balance." Third, What is life? Ans. It is that sentient evolution of life principle formed by the blending of those automatic chemical forces that project being. It has its individual vibratory rate in harmony with a law of propagation, and in accord with analogous principles of evolution. Life is manifest throughout the entire range of vegetable and animal nature, from embryotic and fetus, to integral form; and whether vegetal, instinctiv, or sentient, is the resultant of those formativ forces or principles which underlie all plasmatic integrations. Its potential premis obtains in molecular motion, and the tendency in matter to higher form. We assure Mr. Beecher that these answers are "not mere stories," but the inductions of physical and biological science.

Ripon, Wis. W. M. LOCKWOOD.

Able Threshing of Old Straw.

Our free trade friends appear to think that we hav not given the tariff question all the attention that should reasonably be desired. Being on the winning side, and prepared for every emergency, we should afford to stay by them until they are perfectly satisfied, though they should require us to keep up the fusillade, or gasconade, right straight along until after the next presidential election. The assumption that the tariff is a pauper-breeding institution comes with shocking bad grace from those who are continually carping about our importing "pauper labor" from free trade Europe, and is suggestiv of the question, What has pauperized the labor of Europe?

Like cause should produce like effect everywhere, conditions being equal. I think we hav the cause, but not the conditions, and will suggest in this connection that pauper-breeding is the only home industry I am aware of that is likely to be facilitated by free trade.

So long as the entire wealth of the world is owned and controled by a comparativly few, as it always will be if owned at all, the working people cannot reasonably hope to realize any other than an incidental benefit from business transactions, that will be awarded in consideration of their labor, and will usually be the least that they can be persuaded or compelled to accept, and much of that will be extorted from them by various devices. Therefore, when a man endeavors to persuade us that working people will be especially benefited either by a high tariff, low tariff, or no tariff, he givs us good cause to suspect him of being either a knave or an ignoramus. If he is a partisan demagog, we should readily determin which peg to hang him on.

We hav a country that is capable of yielding a greater abundance and variety of products suitable for manufacturing than any other country on the globe; therefore the proper question for working people and their advocates to determin should be, whether it will serve their interests best to send these abroad to be manufactured by "pauper labor," foreign machinery and capital, at a cost of more than a hundred per cent for transportation, commission, and profits, besides the labor; or, to manufacture them ourselvs, and save the hundred per cent cost for employers? I think it better to make millionaires by saving than by plundering either by force or fraud. Hence, I am a protectionist.

The thought comes to me that British statesmen suggested some years ago that England would need protection from American competition unless something was done to prevent such a calamity. Something was done. A firebrand was projected among us, evidently intended to disrupt our national organ-

ization, and was lighted at one end with free trade hallucination, and at the other with Abolition fanaticism, and was vigorously fanned until it culminated in our late internal war, when chattel slavery was abolished and protection was demonstrated to be capable of making us a really free and independent nation; that no people can be so long as they are under the necessity of sending their material abroad to be manufactured for them by "pauper labor" in a foreign country, and especially not in time of war. Therefore the ability to do our own manufacturing and utilize the advantage that nature has given us is well worth the cost of our protectiv system, even if all that the advocates of free trade say of it is true, which I am not prepared to admit by a large majority.

At the close of our internal war, the English branch of the Anglo-American conspiracy to disrupt our nationality sent a delegation over here, probably to confer with their conspirators on this side; anyhow, they reported that free trade was dead in the United States. But now that the world is overstocked with all kinds of fabrics, causing a depression in all branches of trade, they evidently hope to resuscitate their old issue by persuading us that the universal stagnation is caused by our protectiv tariff, and if we accept free trade, the excess will disappear as if by magic, and everybody will hav full employment and high wages, and buy everything they need at less than the cost of the labor to procure it. That looks like exaggeration, I admit, but I think it is not. We are informed that our manufacturers are selling some goods at a less price than the English can sell like goods in their own home market, and that free trade will enable us to buy them at half their present price, and will not affect the price of labor. I think that is promising too much.

Will somebody inform us how many Freethinkers there were among the Pennsylvania miners when they were earning $130 to $200 per month? Having been educated from childhood not to think at all, they are not the kind of material that Freethinkers are usually made of. The education of American farmers on that racket has been sadly neglected. It were hardly necessary to pay much attention to it anyhow, for they hav but little time to think of anything but how to get a living and keep a roof over their heads in this "land of the free and home of the brave." They evidently need protection—not from foreign competition, but from home extortion—and are beginning to comprehend the fact that nothing but abolition of ownership to some extent will adequately protect them. But I will suggest that ownership is either a just or an unjust principle. If just, it should be universal, and the exercise of the rights that inhere in it should be unrestricted. If unjust, it should not be tolerated within any limits.

My thanks are due to my fellow-townsman, E. O. Roscoe, for his highly complimentary letter in THE TRUTH SEEKER of the 19th inst. I presume he is well aware of the obvious fact that his quibbles are not arguments, nor do they controvert anything. But inasmuch as they indicate a good will to controvert the facts and arguments if controvertible, the offering of them is a virtual admission that the facts and arguments are incontrovertible. Thanks. Having virtually admitted and indorsed all my propositions and arguments, I shall fail to see the consistency or propriety of his complaining that "these Protectionists do need such a lot of instruction and correction," etc., unless he desires to create the impression that his liberality impels him to generously bestow upon others that which he himself has the most need of. It is because Mr. Tuttle does know that imports are paid for with exports that he proposes that we supply ourselvs with that we hav been importing and hav that for our own profit that we would otherwise export at a heavy discount. His charging Lord Brougham and others over my shoulders with being ignorant of the state of affairs in England at the time of the advent of free trade is suggestiv of idiocy or insanity. They distinctly asserted in Parliament that England then "had a protectiv tariff that was well-nigh prohibitory. Half of her manufacturing population was idle and the other half was on half time, and all England was starving." I think they could hav excepted present company, but these free trade advocates cannot afford to tell the whole truth even when they hav the best of the argument.

It is hardly possible that such a condition of affairs could exist in any country permanently whose agricultural resources are equal to all demands upon them, which the agricultural resources of England notoriously are not. Hence foreign commerce and free trade had become an absolute necessity to England, but it cannot reasonably be pretended that such a necessity is existing in this country or is likely to in the near future. Our manufacturing industries are susceptible of being made equal to all demands upon them if fostered and encouraged by adequate protection. And it is notorious that home competition is equally as potent as foreign competition to keep prices at a minimum. Therefore, we hav no rational pretense for accepting free trade prematurely or at all, except the protection of foreign industries from American competition. And the American who will advocate free trade for that purpose is a traitor to his country, and his innocent dupes should take refuge in our insane asylums until permanently cured of the free trade hallucination.

Commerce is a bargain frequently analogous to that the highwayman offers his victim. Nobody supposes that the English and French waged war upon China and Japan for a bootless victory. The commercial treaties they forced from those nations by the law of "stand and deliver" were supposed to be a sufficient remuneration. J. A. TUTTLE.

Economic Progress.

Having read and admired the communication entitled, "Social Economy," by your interesting contributor H. W. Hammond, I submit the following, partly in reply and partly by way of amplifying the discussion.

Much that your contributor urges with reference to the indifference of Liberals toward social inequality is true—too true. Freethinkers are too willing to believe that the prevailing superstition is the one grand citadel of mental despotism about which should mass the legions of intellectual progress, and slow to see and realize in their entirety the conditions which render possible and shape the galling injustice and inequalities that continue to afflict society. I agree with Mr. Hammond when he says that the duty of a Liberal is double—to free the intellect, to free the animal; but he appears to fail to comprehend an important item in the value of the effort toward ridding the world of the nightmare of theology.

Religion, or a belief in the supernatural, at the present time comes from heredity, and is little else than a species of collectiv insanity. This condition of things simply proves that the human mind is in a state of transition, and is as yet but ill prepared for anything like an advanced condition of intellectual or material prosperity. If men were honest, notably those who shape opinion, this condition of affairs would rapidly disappear. But alas, alas! Mr. Hammond asks: "Does any sensible Liberal imagin that the complete extirpation of theology and its concomitant disadvantages would benefit the world economically to any appreciable extent? Would poverty decrease? Crime diminish? Would it hav a tendency to check the mighty waste of wealth in luxury and dissipation, and turn it to productivness? Would it change the tide and make the poor grow richer and the rich poorer?" Well, no; I am willing to admit that such a consummation would scarcely bring about this beneficent change. Nevertheless, this negativ innovation would go far in clearing the way toward establishing these positiv blessings.

When the thoughtful mind pauses a moment to reflect, it is easily seen that the one overshadowing obstacle in the path of social reform lies in the fact that the human mind is distracted and led away from the tangible evils that afflict us by a slavish fealty to both theological and political superstition; and until this blind adherence to creed and party and public opinion be banished from the mind, there can be absolutely no hope for a better condition of society. Even while I write this, here in a civilized village of the enlightened commonwealth of Illinois, a Christian "revival" of hoodooism is in progress, which has already culminated in an odious puritanical Sunday law. See despotic Russia with her millions of population in want and degradation, her appalling code of penal laws, and her army of exiles! How is it possible to bring relief to these people so long as their leisure time is occupied in kneeling before shrines and kissing the rotten teeth and bones of saints? Look at poor, priest-ridden Ireland, occupying the garden spot of the world, and surrounded by modern civilization, lying prostrate before a foreign power and subsisting on the broken victuals of her enemies, yet whose thoughts are principally engaged on how best to please and propitiate a tyrant in Italy!

Witness throughout enlightened Europe the slavish adoration shown toward monarchy and royalty, and even in our own country the degree of respect and condescension extended to wealth and material power. How often in "free" America do we hold elections which only result in the triumph and ascendency of economic principles antagonistic to the welfare of the people and the advanced thought of our time?

The true solution of the difficulty lies here: Freethinkers should never cease their efforts toward negativ destruction so long as superstition, either religious or political, stands enthroned and fortified in the human mind. When this is accomplished, we can proceed with reasonable hope of success in the work of positiv building up. But in the mean time we should be laying the foundation for the new order of things. Ring out the old, ring in the new.

Above all we should endeavor to establish by painstaking research and absolute honesty correct opinions in political economy, refusing to hav our conclusions shaped by newspaper editorials. Explore occasionally the sources of the streams of knowledge. Endeavor to keep reasonably well informed with regard to the advanced thought of the age by reading occasionally a book culled from the lists given by periodicals like THE TRUTH SEEKER, the *North American Review*, *Popular Science Monthly*, and the New York *Standard*. A. O. GENUNG.

Campbell Hill, Ill., Jan. 15, 1889.

The Clergy Complaining of Clerical Dishonesty.

I happened lately into an assembly composed of clergymen of various denominations. In the course of the informal interview, several spoke of the alarming increase of dishonesty in their ranks. Mention was made of a class of preachers removing from place to place, and when all credit was gone in one parish seeking another. Names were given of parties who hav habitually done this for thirty or forty years. Instances were mentioned where money was borrowed of the unsuspecting poor, all their savings of many years; and sometimes great privation and suffering were occasioned by the rascality. A doctor of divinity was named who had carried on his tricks for many years, from place to place, living always extravagantly, issuing orders in various directions for gold and silver ornaments, and foremost in borrowing money at fashionable summer resorts. He was finally arrested for getting money under false pretenses, but his tears, entreaties, and the influence of the clergy, released him. Now, the clergy at large knew generally of that man's antecedents in adjoining towns and counties, and far through the state; knew that in one village he owed a poor widow, who supplied his family with milk, nearly $100. She was relying upon this sale for some necessary things for her children, but, with long waiting, received not a single farthing. The clergy knew that the arrival of the doctor of divinity would be followed by his usual fleecing of all who would trust him. But not a warning note was given.

Another of the company said he had been astonished in his travels, and among his home acquaintances, to find how largely this question was engaging the attention of business men; that his own grocerman had said to him, "Don't send me any clerical customers."

Another, a visitor from Philadelphia, said, "Dr. Blank receives as much salary as any man in the city, and yet he seems to be so largely pressed by creditors that a majority of his people are clamoring for his resignation."

Not long since, the daily papers gave notice of a bishop who was sued and compelled to pay a small sum.

Now, this dishonesty has become so extensiv as to be an alarming sign of the times. I can now but call attention to it, but will giv in full statistics and items if the clergy desire. We all know that there are many noble and self-sacrificing pastors; but since the churches offer to lazy young men to support them, and pay for ten years all their expenses at school, college, and seminary, if they will become candidates for the ministry, they are tempting an idle and worthless class into the pulpit. These young dudes, supported by charity for ten years, are tempted, when left to themselvs, to questionable methods for money-getting. U. C.?

Cranks.

I see that "A Liberal," of Worcester, Mass., has been giving you "Some Opinions on Liberalism." "A Liberal" has a right to his opinions. So has another Liberal to "his'n." One of the former is that the word Infidel must be expunged from our vocabulary. One of the latter is that the word Infidel can't be expunged; and that there would be no advantage in expunging it if it could. It is a word borne by thousands as an honorable distinction. And why not? An Infidel means an unbeliever. To believe is to hold something you don't know as firmly as if you did know it. Why be ashamed of not doing this? "A Liberal" thinks the friendship and coöperation of Spiritualism must be courted. I don't object. But how does this proposition agree with his next, "The cranks must be controled?" Who are the cranks? Thousands of Liberals would say the Spiritualists. If they are to be controled, how is their friendship to be courted? "A Liberal" thinks cranks belong to the Shaksperian age. Surely a fair description of those who believe that

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> Sat upon postises.

But, from other allusions to cranks in his paper, I should infer that "A Liberal" would regard Mrs. Besant as a very fair specimen of a crank. How does his proposal to control such specimens harmonize with his other proposition that we should hav some live issues? A proposition which I heartily indorse. It is the mark of a crank to hav live issues; and the mark of live issues to hav cranks. When a live issue ceases to interest cranks it livs no more. Liberalism cannot afford to control cranks. They are the breath of its nostrils; the very *differentia* which separate it from conservatism. I heartily agree with "A Liberal," however, that the creeds of the church should be left to die of old age and our efforts directed against the organization. Always direct efforts against organizations. In the noble language of Connemara, "Wherever you see a head—hit it!"

Eau Claire, Wis. C. L. JAMES.

The American Secular Union.

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A Secular Revival in Minnesota.

For some time Brother Marlett, whose duties take him to Minneapolis each week, has been on a still hunt for Liberals to inaugurate a Secular Society in the latter city, and he discovered several, who were finally drawn together and became enthusiastic for organization. Foremost among these was John Maddock, a stalwart Freethinker, physically and intellectually, and who, I had heard, held down the ministers of Minneapolis through the press, occasionally hiring a hall or opera house to reply to some particularly erroneous or malicious sermonizer. Messrs. Greaves & Lownd, both bright, intelligent business men, took up the question with enthusiasm, and their importing and jobbing house on Nicollet avenue has for some days been alive with Liberal work. Partners and half brothers, they are a unit in sympathy with the American Secular Union, and propose to firmly plant the standard of Universal Mental Liberty in the fairest city of Minnesota.

Some preliminary meetings had been held, and Brother Marlett offering to secure my transportation over the Wisconsin Central line, so that I could more thoroughly explain the attitude and object of the Union, an invitation was sent me to lecture, to which I gladly responded.

Friday night, the 19th, we whirled out of Chicago, and I found, to my surprise, that the Wisconsin Central can boast of as creditably equipped a road as any in the Northwest, although it has been in operation only two years.

Saturday afternoon we passed through St. Paul *en route* to Minneapolis, and the first thing to attract a stranger's attention was the fur overcoats in which men were attired, giving them the appearance of perambulating bears or stuffed buffalo robes out on a masquerade. The children even wore highly colored toboggan suits in the streets. As it is seldom a favorable impression is obtained from railway tracks of the beauty of a city, I charitably kept that fact in mind in reference to St. Paul. High on one bluff or promontory could be discerned the palatial residence of some magnate, whose minaret-like towers pointed ambitiously upward, but looking down the eye meets the "flats," a sort of scooped-out gully where shanties appear to hav been thrown with particular regard to promiscuity, as no two stand at the same angle. The inhabitants pay $1 per month for ground rent, and throw up their own shanties, seemingly more like pig-pens than habitations for human beings. Little wonder such occupants are lured with stories about houses with many mansions.

A short ride and we are in the "Modern Marvel," Minneapolis, a city scarcely more than a score of years old, a young suburban stripling which has far eclipsed its ancient, saintly sister—but as the saints are generally getting left, St. Paul cannot expect to be made an exception.

We had little time to more than eat supper and visit the barber—as we were warned that Minneapolis ministers allowed no competition in shaving the public on Sunday—before it was time to attend the business meeting in the handsome parlors of the Eastman block. Brother Greaves being secretary of an association meeting there, he secured these luxurious quarters for the Liberals. A pretty silk flag was fastened above a gilt cross, symbolizing the Secular Union motto, "Our Flag Above the Cross."

Among those assembled we met an old acquaintance, W. G. H. Smart, formerly of Boston, who has been in a sort of monastic retirement in Dakota for the past four years, one of the ablest writers on economics I ever read. Readers of the *Investigator*, *Index*, and other Liberal journals will well remember him. He cheerfully responded to the call for Secular workers. Mr. George Davis, author of a new theory on the origin of "Life and Species, and Their Distribution," was also there to be enroled.

Dr. and Mrs. Van Damm were activ participants in the formation of the Society, and are Liberals of the cultured class. Mr. Curtis, who acted as a temporary secretary, is one of the grand guard of the old League, as is also Mr. Macomber, whose years hav not impaired his health, mind, or enthusiasm. Years ago he shook up the judges and courts in this city by refusing to swear when drawn on a jury, and the agitation which followed doubtless resulted in the favorable law which Minnesota has since adopted. Mr. West has been reading THE TRUTH SEEKER, which accounts both for his interest and for his heresy. I was also introduced to a young Mr. Stevens, who, I hope, will in Secular work follow my example.

Mrs. John Maddock is an earnest, cordial, motherly matron, anxious that her charming daughters, whom, as I did not learn their names, I will call our Artemis and Aphrodite, shall learn something of the moral lesson of nature, from which there is little fear they will ever backslide. The young ladies are brimful of brilliance and vivacity.

By some misapprehension, the committee on whom devolved the duty of reporting a name, constitution, etc., had reported in favor of naming the organization the Radical Club. However, after a brief exhortation, showing the demand for a national organization to combat the encroachments of church and state, the committee magnanimously and unanimously withdrew their report, and the Secular Society of Minneapolis, a regularly chartered auxiliary of the American Secular Union, with by-laws and constitution drawn up in accordance therewith, was soon an accomplished fact. The meeting remained to a late hour listening to the secretary, who in an informal manner related what the national organization had accomplished in the past, what it was doing now, and the work it had outlined for the future.

Next day Brothers Maddock, Lownd, Marlett, and the writer dined at the Windsor, where I learned something of the remarkable history of Brother Maddock, which would furnish ample material for a first-class romance, as fact is, after all, stranger than fiction. When a boy in his teens he was on a British transport before Sebastopol, in the Crimean war, and helped to carry the wounded from the hospital at Scutari. After that he was in the British naval service, and has seen nearly every country and every clime on the globe, affording opportunities of personal observation and comparison which are a rich mine of wealth to the man of activ mind. Brother Maddock still believes that truth ever sails to windward.

An afternoon lecture having been arranged, I had the pleasure of greeting Brother H. C. Draver, whom we appointed as the executiv member for Minnesota, and who had come down from Stillwater to attend the lectures. Brother Draver is a young man of brilliant attainments, having graduated at the German Freethinkers' Academy of Milwaukee. He is thoroughly alive to Secular interests. As a clerk in a large manufacturing concern he is doubtful whether he can spare the time for the duties, but his desire is for the good of the cause.

I had intended to giv my lecture on Romanism, but by request gave "Reasons in Denial of a Personal Creator," at which Mr. Maddock presided. I prefaced my remarks by stating the attitude of the American Secular Union, giving those present to understand my views were not necessarily those to which members of the Union were expected to subscribe, as the organization, outside the Nine Demands, represented no special beliefs, but stood for the rights of all.

The leading journal of that city, the *Tribune*, devoted nearly a column to a very fair and impartial report of the afternoon lecture, and prefaced it by remarking:

> The Liberals of Minneapolis were treated to two addresses yesterday by E. A. Stevens, of Chicago, secretary of the American Secular Union. Mr. Stevens is one of the brightest writers in the country on the subject of Liberalism, and he has had an interesting life. At the age of fourteen he ran away from home and joined a cousin who commanded a detachment under Colonel Peard, "Garibaldi's Englishman." He was afterward sent home, and upon the death of his grandmother, apparently the only attachment that held him to England, he came to America, where he served the last year of the Rebellion. He is considered authority on Secularism, and is a contributor to several Freethought publications. The subject of his afternoon lecture was, "Reasons in Denial of a Personal Creator."

In concluding its report the *Tribune* quoted:

> The primal principle of Christianity is at once a promis and a threat. "He that believeth and is baptized shall be saved; he that believeth not shall be damned," places a premium on crime. I would rather be damned with intellectual men and women, who hav the courage to reject what seems contrary to their reason and sense of right, than be saved with those who dare not investigate. Prayer and praise are the words of worship Christians employ. They build costly churches in which they tell the creator how great and glorious he is, and how miserable the men and women he created are. This is a doubtful compliment to the creator, and would be an insult, if he was capable of being insulted. This creator of Christianity consigns all human beings after death to two localities—heaven or hell—one a place of happiness, the other of torment. The road to the first is a narrow, contracted, little, moss-grown, miserable tow-path, while the other has to hav broad-gage double tracks for its enormous traffic, with a terminus at the sulphur springs. This comforting religion requires us to believe that countless millions will suffer unending torment; that our dearest friends, if not converted, will be elected to this fate. What a consolation for those who imagin they are not going to get left! This revelation indorses the barbarism of the Jews. It treats women as slaves, made for man's gratification and convenience. The death of our friend Jesus will neither diminish our guilt nor satisfy the demands of justice. Evolution, the basis of Rationalism, is the excelsior of humanity. It is the doctrin of hope and cheer.

The evening lecture was reported in the same cordial and candid manner, and it is evident that the most important paper in Minneapolis is beyond the pale of bigotry and prejudice, at least its reporter is. I cannot do better than take the *Tribune* report of the evening lecture:

> The evening lecture in Plummer Post Hall was well attended. The subject, "God in the State," was calculated to explain the objects of the Secular movement. After a few introductory remarks, Mr. Stevens said:
>
> The primary factor which called the American Secular Union into activity was the National Reform Association, which proposed to amend the Constitution of the United States so as to suitably acknowledge almighty God the author of the nation's existence and ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land.
>
> This amendment brought out appeals, arguments, and censure from the Freethought press, and on Oct. 17, 1875, a few delegates met in Philadelphia and formed a preliminary organization. On July 4, 1876, the National Liberal League was organized. Its purpose was to oppose the amendment of church and state proposed by the God-in-the-state party. These Liberals reaffirmed that this republic was designed to be divided from all religious dogma of Christianity, or any other sect or creed. Activ measures were taken to defeat the amendment and the movement was successful.
>
> The speaker then gave a number of illustrations showing how religion had been introduced in courts of justice and other public institutions, and people in different parts of the country had been persecuted under outrageous Sunday laws. He opposed the reading of the Bible in public schools, because Jews and Catholics are obliged to listen to Protestant teachings. One of the illustrations showed that the commissioners of the District of Columbia, the headquarters of our national capital, formulated a new code for its "good government" whereby dogs must not bark, cocks dare not crow, and hens must not cackle; there is to be neither whisky-driuking nor cooking on that day; soda-water, when used medicinally, may be by special dispensation taken in small doses, but whisky must be laid in Saturday night; milkmen must not cry "milk," beat gongs, or ring bells, although the Salvationists' trombones and tamborines may raise the devil.
>
> Nearly every state has laws enforcing Sabbath observance, a glaring example of church and state union, and a manifest outrage on the conscience of anti-Christians. A still more striking illustration of this unholy union is the exemption from taxation of church property. Over $700.000,000 of church property is now exempt from taxes amounting to about $10,000,000, of which the people are defrauded year by year.
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> Speaking on the subject of public schools, Mr. Stevens said:
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> Our public schools are the main pillar of our republic. In them no sectarianism should be taught. A Protestant preacher demands that we purge our schools of these Catholic intruders, yet begins each day's exercises by reading a chapter of God's word and a prayer. Most Protestants want the King James edition because it teaches Protestantism, while the Catholics oppose it because it does not teach the tenets of their sect. From this Protestant blunder the time is coming when the Catholics will hav turned the tables, for if they increase in the future as they hav in the past, in 1900 they will hav a majority, and, as Father Hecker says, they will take this country and keep it. Then our children will be debauched by such driveling idiocy as is prevalent in such ultra-Catholic countries as Spain and Italy, where intellectuality has been almost eliminated and credulity has reached its highest point. We should resolve ourselvs into an aggressiv, educativ, organizing propaganda for total separation of church and state; taxation of church property; abolition of Sunday laws and chaplaincies; secularization of public schools; security of all citizens in their equal rights and privileges, without regard to their beliefs and disbeliefs.
>
> At the close of the address the speaker urged those present to become members of the Union and work against what they regard as wrong.

Quite a number responded to the appeal, among whom were Mr. and Mrs. Brockman. The latter, having attended our Chicago meetings, was more than pleased to see a similar movement in Minneapolis. I had also the pleasure of meeting Mr. Corbet, a TRUTH SEEKER reader and ardent lover of liberty. The audience very generally came forward to sign a protest against the Blair Sunday bill.

Bright and early Monday morning Mr. Maddock drove up to the hotel to show me the glories of Minneapolis, and when Brother Lownd had invested me in a fur-lined overcoat, it was concluded that, like Ajax, I was ready to defy the elements. It was gray, frosty, and misty, and it required no great stretch of the imagination to conjure up phantoms of Ossian's heroes doing battle in the heavy-hanging, snow-laden clouds, or seeking fir-trees for spears under the ghostly guidance of some Fingal of the north. As we drove on, I paid little heed to locality, passing beautiful temples of superstition, massiv marts of trade, the finest hotel (said to be) on the American continent, and palatial residences, where but a few years ago wolves in plenty prowled and, possibly, nightly howled. Nineteen years ago, when Mr. Maddock came to this city, not a house was erected over all the space we rode; only a few shanties occupied the splendid main avenue, now as fine a drive as any boulevard. The residences being erected are particularly fine, largely running to the castellated order, having Norman towers, turrets, miniature battlements and embrasures.

Can the imagination take in a panoramic generalization from the landing of the persecuted and persecuting Pilgrims on that rock-bound coast of Plymouth—men who fled from death at the gibbet through religious persecution, and whose spirit and tendency are still manifest to-day—to this modern marvel of the Western World?

How little these Pilgrims knew that, in spite of Blue laws or witch-burning, the great broadening continent stretching out thousands of miles would through that great underlying law, necessity, sweep away their tenets as they would hav swept out cobwebs! The stroke of the first ax made by willing but unskilled hands foretold the aggressiv efforts of man the conqueror. The clearing of the way for this western empire made man more and more conscious of his powers and capacities, and, consequently, less credulous of creeds.

We halt on one side of the mighty Mississippi, whose voice and motion is very pacific, and my worthy guide proceeds to explain how this great river has been harnessed up by man to perform ceaseless labor for these vast flouring-mills. Another mill-race is being made, so we look into the rocky cavity, which suggests Byron's line:

To gaze on the torrent that thundered beneath.

As this was not the great Pittsburgh mill, Brother Maddock, who holds the responsible position of purchasing agent for this vast milling aggregation, the largest interest of the character on the globe, hastened me over the river to a mill claimed to be the eighth wonder of the world, because it grinds about 10,000,000 bushels yearly; has a capacity of 7,000 barrels daily; makes more flour than any two mills on the globe; could feed two cities as large as New York; and 200 cars are daily required to take wheat in and flour out of these mills, whose combined capacity is 10,500 barrels.

I was astonished to learn that wheat ground in this mill goes through 175 different processes. Brother Maddock took me from floor to floor, explaining minutely the machinery, but as the building itself was filled with a continuous monotonous, subdued, "whirring" sound, I could not comprehend half he said. He showed me the turbine wheels, the powerful gearing, the conveyors, separators, cyclone dust-sifters, bolters, and every conceivable device, but when I got through I could not tell whether I was a conveyor, a separator, a grinder, or a bolter—more likely the latter—as that "whirr," "whirr," was still omnipresent. Machinery, to my mind, was always very much of a muddle.

Out of a trap-door at the roof we went to behold the beauties of the city lying innocently at our feet, but as it was one of those

Breezy, incense-breathing morns,

and looked so helpless-like, I considerately refrained from concocting a scheme to carry it back to Chicago, and left the whole business untouched for the Minnesotans, who had a narrow escape, especially the owner of a fur-lined overcoat.

One marvel of the mills I should hav mentioned was that everything works automatically. They hav an automatic fire service, which will deluge the floors whether anyone is in the building or not. Elevator doors close automatically, machinery fills the sacks and barrels, and there appears but one handicraft left for human skill—nailing up the barrel-heads, and the rapidity with which they do it is wonderful. Great skill and accuracy is attained in this.

I regretfully learned that Fort Snelling was only five miles distant, and as Major Forwood is stationed there I felt doubly sorry I could not meet our military vice-president.

At 1:15 my train was ready, and though the Opera House was burning down as we passed through St. Paul, I could not stop to save it, as the Paine anniversary was fast approaching and other important work was awaiting.

Well pleased with my visit, I earnestly desire that Minneapolis Secularists will show an unflinching and undaunted front, and, besides the pleasant memories of my sojourn, a grand purpose will hav been given a splendid impetus.

E. A. STEVENS, Sec. A. S. U.

Our Female Daniel Come to Judgment.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav been thinking that the readers of our paper would forget me if I did not write something as a reminder that I still liv. As I read yours of the 19th inst., I perceived Brother Parrish had been waiting for me to act as "general investigator" in the case of Everett *vs.* Knights of Labor for over two years. That is too bad. If I had only known that such service was expected of me, I should hav had that matter adjusted long ago. However, judging from the letter from the recording secretary of the Local Assembly 4,204, I fear it would not hav been to the liking of Brother Parrish that my judgment would hav been rendered. It is a fact that some of my Atheistic brothers are as dogmatic and unjust as are those they oppose. If Everett did as claimed in that letter, he should hav been repelled as he was. The placing of a book on a table does not require a Bible, and I never saw one used. A spelling book or a novel would do just as well, so far as any requirement of the order is concerned, as it is never read, nor expected to be read, and it was out of place in anyone to object, no matter what the book was, as religion, or irreligion, was equally out of place in the assembly room. There may be some assemblies, or some leaders in the order, who are under church domination, but so far as the law of the order is concerned, I will state explicitly, as one who knows, that there is less of a religious character in the order of the Knights of Labor than in any other organization (with the exception of the Secular Union) I know of in the country. It is more thoroughly secular than the government itself. There are no chaplains, no oaths, no prayers. The Bible is nowhere referred to, nor its authority recognized, hence, I say, a wise man would hav found no fault with anyone who placed a Bible on the table any more than if the "Age of Reason," or a TRUTH SEEKER ANNUAL, had been placed there. I am known throughout the order as an Atheist, and, still worse, a Spiritualist, and yet I am always treated with respect, and I think the reason for it is, I respect other people in their rights to their opinions, as I wish them to me. Some Atheists, as well as the Christians, fail to remember to do this. The order was founded for the sole and only purpose of aiding in emancipating the toilers from the clutches of greed, irrespectiv of class or creed, hence the wisdom of barring the door against religious disputation. And a master-workman who knew his proper business would at once silence anyone who might so far forget himself as to speak against any form of religion, or in favor of it. Any person who takes the obligation of a Knight knows this, and if he is not satisfied to thus act he can peaceably withdraw without offending anyone. I feel complimented by the allusion of Brother Parrish to my feelings for the Anarchists, with which feeling, I judge from his tone, he has no sympathy, and yet one of these condemned men was a Knight of Labor—an Atheist most pronounced—and still, as long as he lived, was a member in good standing in both local and district assemblies where he lived, and the ignorance and cowardice of his brothers in the order was one of the strands in the rope wherewith he was strangled. The time will come when those whose cowardice caused them to refuse to even ask clemency on the ground of general mercy, will be looked upon with scorn and contempt, while those who faced death so heroically—martyrs to the right of free speech—will be remembered with increasing admiration as the years roll by.

JULIET H. SEVERANCE, M.D.

Milwaukee, Jan. 21, 1889.

Mrs. Holmes's Complaint.

I think I am misrepresented in your number of January 19th, or perhaps misunderstood. This is so easy to do where the critic givs only his own criticisms, leaving the reader to judge or guess at the original article. If everyone who reads your remarks could also read "What Is Secularism?" I should "rest my case." As it is, I wish only to say I never advocated and do not wish that "Liberals should giv up Liberalism and devote their time and talents to economic reform." I would like to see Liberals *Liberal*, and not think that when the Bible is exposed and the gods demolished all of "Liberalism" is accomplished.

"Giv up" no truth; but if the freeing of one's mind does not lead one to investigate the wrongs of our "Christian" civilization and to endeavor to make *this* world a better place to liv in, the mind is freed to no purpose. People will not be in a fit state of mind to find out whether my economic principles or anyone else's are the proper things to adopt, if they giv such subjects no study whatever until "Liberalism" or universal Infidelity prevails. My principles or those of my friends are not up for discussion. I do not ask Infidels to "adopt" them; but I do expect of advanced thinkers that when they are clear from old superstitions they will investigate the real world in which they liv, make a study of the conditions of society and the underlying causes of so much unnecessary suffering and poverty, and then draw their own conclusions, adopt their own theories. I expect them to be as Liberal toward such subjects as they think the church ought to be to them, so that discussion may bring out the truth.

I was one of the first members of the old Chicago Liberal League, and know that in the first declaration of principles was a clause saying in effect that no subject of a religious, scientific, industrial, or social nature should be denied a hearing on that platform. Now you are granted free speech "within certain limits;" if you are wise enough to know where the line will be drawn, you may consider yourself well off.

I do believe Universal Mental Liberty precedes economic liberty, but, as I said in the *Alarm*, I believe mental liberty *is* practically gained. Even members of orthodox churches are broad in their views, and few define their religious beliefs anywhere near within the old boundary lines of orthodox faith.

I know very many church-members—orthodox as is usual in these days—who are deeply interested in economic agitation, and devote time, money, and talents to the cause. I am acquainted with many Infidels who use all their powers against religion but hav only sneers for every other reform that comes up; and a bigoted Infidel is as bad as a bigoted Christian, and almost as common.

I do not decry the work of the Secular Union. I only ask them to go further with their free minds and do the work in society that is crying loudest to be done—to take less pleasure in crushing a harmless, earnest believer, and pay more attention to the causes that make men and women hungry and homeless in a world of plenty; that make distorted, deformed little automata of tender, innocent children; that create an army of unemployed and an army of criminals, besides that other dark throng of wronged and outcast women. If we saw a group of people drowning we would naturally rush to their rescue rather than spend our strength aiding those who had already "touched bottom" and were wading out.

No. I hav no antagonism to the work of Liberals. I only hope they will be Liberal in all things, and not be ungrateful and silent to old workers *because* they hav been wronged by the very Christian civilization they are working against.

Chicago, Jan. 24. LIZZIE SWANK HOLMES.

Mr. Walser Angry at Mr. Bell.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your last issue is a most outrageous libel on Liberal as a town, and myself as an individual, from the pen of W. S. Bell.

Every one of those charges is criminally false; and I am very greatly of the mind to bring the matter before the courts in prosecutions for libel. I surely shall do so if a requisition will lie for crimes of that kind, and I am having the matter investigated. I hav suffered so long under such outrages that I am determined to bring the thing to a crisis. The world ought to know from indisputable evidences whether I hav been wronging others, or hav been wronged by those who ought to protect and aid me in my work. I hav nothing to fear. G. H. WALSER.

Liberal, Mo., Jan. 22, 1889.

Death of Eve and Advent of Christ.

The Washington *Post* of January 25th announced the death of Mrs. Eve in Georgia, and the advent of G. Christ from Arizona. If G. C. had come from Italy, where they spell Jesus with a G, his full name might be Gesus Christ.

ANTIO.

THE lectures for February at the Brooklyn Philosophical Association Fraternity rooms, Bedford avenue and South Second street, Brooklyn, E. D., are as follows: Feb. 3d, Mr. R. S. Perrin, "Ethics of Christianity;" Feb. 10th, Professor Potts, "Evolution of Vegetable Life;" Feb. 17th, Dr. L. G. James, "Morality and Religion;" Feb. 24th, Mr. Martin Drennan, "Buncombe Philosophy." On March 3d and 10th Mr. T. B. Wakeman will speak. Subject for both Sundays, "The Historical Evidence Underlying and Permeating Christianity." These lectures are followed by discussions. Lecture every Sunday at 3 P.M.

For Prohibitionists and Clergymen.

From the Denison, Tex., Sunday Gazetteer.

The *Gazetteer* has received from the Truth Seeker Publishing Company, of New York city, 28 Lafayette place, a copy of the illustrated TRUTH SEEKER ANNUAL for 1889. In addition to the Calendar and copious chronology, it contains one hundred large pages of valuable information. It opens with an able review of the progress of Freethought in the United States during the year just closed, by the editor. The next sixty-six pages are taken up with "Liberalism: A Symposium," which is really a feature of the publication. Fourteen questions are submitted to twenty-four of the prominent Liberalists of the country, and their replies are published in full, the first in the series being a characteristic letter from Colonel Ingersoll. Our friend J. D. Shaw, of the *Independent Pulpit*, Waco, also furnishes an interesting reply. Then follow the "Nine Demands" of the Secular Society, and a well-written article entitled, "Ingersoll and Shakspere," abounding in quotations from those popular authors. Prohibitionists and all clergymen who desire to keep posted should not fail to secure a copy and peruse it carefully. It will be mailed to any address by the publishers for twenty-five cents.

Altogether, a Great Annual.

From Pittsburgh Truth.

The TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC for 1889 is, in many particulars, superior to the preceding ANNUALS, which is saying a good deal for it. The Calendar is well arranged, and contains about all the useful information that could be crowded into it. The editor's review of the progress of Freethought in the United States for 1888 is very interesting, and shows that our cause keeps gaining in strength. The ANNUAL has a fine illustration of the statue to Giordano Bruno in Rome; also illustrations of the Lick Observatory and its great telescope, the largest in the world and the gift of a Freethinker; and beautiful scenes from "The Story Hour," by Miss Susan H. Wixon. Twenty-four well-known and prominent Freethinkers of the United States and Canada giv their opinions upon fourteen of some of the most vital questions in which Liberals or Secularists are interested, and nearly all of them agree that the prospects of Liberalism are very bright; that the most Liberals are in the West; that Liberalism and Prohibition are diametrically opposed to each other; that Liberals should undertake a reform in the marriage and divorce laws and relations; that they can unite with the Spiritualists; that Liberals should organize; should vote on Liberal issues; that the Catholic church is more dangerous to American institutions than the National Reform Association; that to make this a really free country legally, and to spread their doctrins, Liberals should disseminate Liberal literature, support the Liberal papers, and keep the lecturers busy; that the Christian religion is a fraud. Their opinions upon the economic troubles are not so harmonious, and their reasons for leaving the church are intensely amusing. Among these Freethought writers and lecturers are seven women—some of them old-time reformers—and their opinions upon the fourteen questions propounded by the editor show that they are as well informed upon the leading issues of the day as the men, and just as smart, if not smarter, than the "lords and masters." One of the nicest features in the ANNUAL is the comparison of "Colonel Ingersoll and Shakspere." Many of the most poetic selections from Ingersoll's writings are given with quotations from the immortal poet. The ANNUAL has 124 pages, and should be in the home of every Freethinker. Price, 25 cents.

THE TRUTH SEEKER COMPANY'S Catalog of Freethought, Reform, and Scientific Books will be mailed free.

Communications.

The Reverends and the Women.

A woman in limbo again. Sada Bailey Fowler and "Irene" hav fallen under the censorship of "the clergy and others," and the book must be suppressed, she is notified, or the district attorney "will proceed against her."

The reverends are disturbed. They are waking up to the fact that woman is not learning of her husband at home, but is exercising her own reasoning powers, and having some confidence in her own judgment. She dares to suggest and to claim that the social state which man has evolved on the lines of fighting, grabbing, and the ownership of woman is not the best that might be. Miserable sinner that she is. This will not do. She must be taught by the proceeding of district attorneys whom she had no voice in choosing, and the execution of laws which she had no part in making, that free speech is only a pretense in our country, and the experiences, and convictions, and humane impulses of women must be bottled up, unless she is willing to be bottled up herself.

The sublime impertinence of the reverends is unsurpassable. One of them has lately informed the women of Chicago from his pulpit that "there was no reason why a woman should not be surrounded by six, eight, or ten children!"

Why should a woman dare to claim that she, as a race-builder, and bearing the heaviest burden in raising a child, or ten of them, has any knowledge, or aptitude, or prevision of any better state of things or of any more favorable social arrangements for the benefit of herself as a mother and for her children when she is surrounded by them?

The reverend says: "There is no reason why a woman should not be surrounded by six, eight, or ten children." He knows, of course. He has had the experience, and understands thoroughly in his own nature and organization the experience of thousands of mothers and wives. And this reverend, too, informs us that Europeans claim that "the danger which most threatens America is not Anarchy nor Communism, but its childless homes!"

Till there are less than forty thousand children of school age who cannot be furnished sittings in schoolhouses in this city, Chicago certainly has no occasion to bewail childless homes. Another reverend has assumed that woman has not yet arrived at discretion and intelligence concerning her bodily structure and her mission—"the purpose for which she was created"—and answers Mrs. Stanton's question, "What is the chief obstacle to woman suffrage?" in this fashion:

> Let woman learn for what purpose she was created, then use all the energies of her body, mind, and soul to the accomplishment of her mission; learn for what purposes God gave her the various organs of the body; the appetites, the desires, and passions all were given for a good purpose, all are perfect, and when used as God intended they should be used every human being born into the world shall be a perfect temple of God in which his spirit can dwell.

These reverends ought to start a crusade, and devote all their "energies of body, mind, and soul" to the instruction of women whereby they may become the creators of "perfect" children. Without doubt they would accomplish this without using any language that would render them liable to suppression by the New York Vice Society. If they are so much more competent than woman to determin how many children she should hav, or whether she should hav any, and if they know, as the last-named reverend claims, that "when woman shall thus learn to fulfill her mission (*i.e.*, to multiply) she shall hav not only the right of suffrage, but every other right and privilege which perfected humanity can giv her," certainly they should stop preaching what does not tend to effect this desirable end, and set about preparing woman to build "perfected humanity."

It is a puzzle, to be sure, in view of the wrecked health and happiness of faithful, devoted wives whose children are victims of syphilis, how the teaching that "appetites and desires are perfect" will accomplish this—but the reverends are so wise.

And, again, it is a puzzle to conjecture how thousands of mothers who are unable even by excessiv toil and rigid economy to properly maintain and care for one, two, or three children can find "no reason why she should not be surrounded by eight or ten."

However, it is no puzzle, nor is there a question, that a putty womanhood that could be overawed by this priestly impertinence would render humanity no high service by the exercise of its high calling in motherhood.

"Irene" suggests that another system of social relations than our present crime-breeding one may abate some of the evils we are appalled with. Dr. Kate Bushnell has made a six months' tour of investigation in Wisconsin since last May. She "went," she says, "with a readiness to find that the terrible picture had been overdrawn—that the stories of women imprisoned in dens of iniquity and hunted by dogs when they attempted to escape were frightful exaggerations of the truth." "After a month's study of the situation she began to realize that the whole truth had not been told."

Has not a woman some other calling than to surround herself with eight or ten children, with the possibility that her daughters may become the victims of the procurer or the hound? Or, that her daughter may, as an innocent, unsuspecting child of sixteen in this city was a few days ago, be subtly chloroformed when on a visit to a mate, and wake to find herself in the clutches of a debauchee?

And if such horrible calamities do not overtake the daughters, or sink the sons of mothers in a worse than brutal debasement, what kind of qualification for motherhood has the woman of to-day who fails to appreciate the physical, moral, and social bondage of the slaves of the sewing-machine, the workshop, factory, and store—of both sexes—in our present system?

Motherhood is more than multiplying forms. The high calling of woman as mother includes the organization and well-being of the social body as well as of the individual, to be her realm of effort.

The book "Irene," however open to criticism it may be, is a gratifying prophecy of awakening womanhood coming to rescue the race from deadening artificiality, blind selfishness, consuming lusts, and perverted social relations.

The hounds of the stockaded dens of Wisconsin pineries are no more persistently set to prevent the victims escaping, than are the abettors of the vice-hunting institution set upon smothering any individual who tries to point to a social structure wherein woman may be free.

Under the present system of society woman necessarily becomes a narrow, flippant, frivolous bit of artificiality—a toy and pet, with no moral backbone or purpose in life—a stifled, toiling drudge—or a rebel. May the tribe of rebels increase, though prison bars await them, till the evolution of intelligence, common sense, humane and fraternal impulses, and enlightened selfishness shall establish such an industrial system and such coöperativ home life and institutions, as shall set woman free from ministering to the desires and appetites.

We may then hope that the human family will find its high estate, and become, as a whole, equal to the few exalted types that hav redeemed the race from such bestiality as builds stockaded dens or gilded houses of infamy.

We may hope that the stifling factory and the treadmill life of the shop shall not stunt and dwarf the future parents, nor the devouring clutch of diabolical vice seize upon tender childhood. We may then expect that the wife who chooses to assume the responsibilities of motherhood will be able to control the conditions of her high calling. Till this is achieved the reverends may expect to hear from woman, and it is to be hoped she will speak fearlessly and without regard to the favor of the wise pulpiteers or the agent of the New York Vice Society.

LUCINDA B. CHANDLER.

What Greenbackers Believe.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mr. C. L. James has for many years commanded my admiration for the brightness of his intellect and for having "the courage of his opinions." But his article in THE TRUTH SEEKER of January 12th, page 22, is in evidence that he has not given his best thought to the finance question.

He assures us that some Greenbackers hold to the doctrin that money is wealth. Now, I do not doubt, after what Mr. James has said, that he has heard somebody who thought he was a Greenbacker admit the correctness of this absurd idea, but I hav been a "member in good standing" of the Greenback party for the last twelve years, with "from fair to good" opportunities for learning its doctrins, and I did not know, till Mr. James told me, that there was a single Greenbacker in the whole country who believed any such thing. And I am affected by the information that a portion of the Greenback party hold this doctrin precisely as I should be if told that Col. Robert Ingersoll's favorit ideas were the immaculate conception of the "Virgin Mary" and the literal presence of the body of Christ in the eucharist.

I presume that Mr. James will not care to dispute very much about this matter, but, as a Greenbacker, I naturally feel sensitiv, knowing that a great many very good and tolerably intelligent people know very little about Greenback doctrins, and will naturally calculate that he "speaks by the book."

Anyone at all conversant with Greenback literature has seen it reiterated ten thousand times that money is only "a medium of exchange," a "representativ of value."

Mr. James further credits us with holding that "a high value of paper money means a low value of gold." We do *not* hold that the relation of (legitimate) paper has any other relation to gold than it has to any other commodity. The dearer the money, the cheaper the commodity, of course.

But Mr. James says "the value of gold is relativly constant." I propose to offset this statement by a quotation from Wm. Pitt Fessenden, secretary of the treasury, in 1864: "The experience of the last few months cannot hav failed to convince the most careless observer that, whatever may be the effect of a redundant circulation upon the price of coin, other causes hav exercised a greater and more deleterious influence. In the course of a few days the price of this article rose from about $1.50 to $2.85 in paper to $1 in specie, and subsequently fell in as short a period to $1.87, and then again rose as rapidly to $2.50; and all without an assignable cause, traceable to an increase or decrease in the circulation of paper money, or an expansion or contraction of credit, or other similar influence on the market, tending to occasion a fluctuation so violent."

Gold is "constant," is it? About as constant as the average husband, who is "virtuous" so long as there is no opportunity! Gold has always proved unreliable when put to the test, as during the late war.

"A high price of bullion means depreciation of notes," precisely as a high price of wheat means depreciation of notes. The dearer the wheat the more money it takes to buy a bushel.

I do wish that men of rare intelligence and high character and purpose, like Mr. James and his comrades, would abandon their unpractical Anarchist nonsense, and join us in doing something available for humanity's interests and advancement.

Kent, O. FRANCIS BARRY.

Indorsed by the Secular Union.

The much-abused Sunday-school at 636 Milwaukee avenue, Chicago, has been investigated by the Chicago Secular Union, with a view to get at the facts, with the following result: That the school is unsectarian—it neither teaching nor condemning any creed, belief, or religion. Further, that it aims to teach morality—not the Christian article, but pure, natural morality. The scholars are also taught lessons in nature, such as the probable formation of the earth and kindred subjects.

It is a falsehood that the children are inoculated with the ideas of Socialism or Anarchy, which should be emphatically denied, as it does a grave injustice to the people who support this school.

We consider that schools of this sort are beneficial and should be maintained, as they provide a place where parents may send their children Sunday, without having them taught the hideous stories of the Old Testament or other mind-debasing tales.

MARY MAND, Sec.

Our Religion and Our Prudery.

Max O'Rell in "Jonathan and His Continent."

The Americans are Christians—that is to say, they attend church on Sundays. Like other Christians, they attend to business on week days.

In America religion is served up with sauces to suit all palates. Independently of the Catholic religion, there are 189 different religious sects. England has only 185.

Every good preacher draws a full congregation, no matter to which sect he belongs. The church in itself is not the attraction, and the minister has no other influence over the people than that which he exercises by his oratorical talents. A religious or moral lecture is as popular as a literary lecture, a concert, or a play.

Put a bad preacher into the pulpit in America, and he will soon empty the church; replace him by a gifted orator, and soon there will be "standing room" only, and every seat will be at a premium.

The priesthood is not a vocation, it is a profession; no talent, no success. An American will go and listen to the minister of a sect differing from his own rather than sit and be bored by a tiresome preacher belonging to his own denomination. He will rather go to hear Dr. McGlynn, the excommunicated Roman Catholic priest, or Dr. Felix Adler, the eloquent Agnostic; religious as he is, he will sometimes regret that Colonel Ingersoll does not appear in public on Sundays any longer; Protestant as he is, he has no scruple about going to hear a musical mass in the Catholic cathedral; in fact, you can see him everywhere, except in the churches where dulness prevails, and the mind waits in vain for fresh nourishment.

The churches advertise a preacher in the newspapers as the theaters advertise a "star." In default of a good preacher, other attractions are put forward to draw the public. How resist the two following appeals, posted at the doors of a New York and a Chicago church? I copied them word for word with great care:

Musical Evangilists.
Solos;
Short sermons;
The place to be happy and saved.
Walk in, ladies and gentlemen, walk in.

The other, more seductiv still, was worded thus:

No reason for not coming!
Free seats;
Cheerful services!
Books supplied to the congregation.

The public are requested to leave the books in the seats after use.

. . . . . .

Religious sects multiply every day. No doctrin is too absurd to make proselytes.

The latest religious invention in America is Esoterism, which promises immortality to its followers—immortality, that's all! The doctrin of the Esoterists teaches that, if man were really pure and followed the precepts of the gospel to the letter, he would become immortal, not in paradise, but here below. As it is probable that no Christian ever yet succeeded in following minutely the precepts of the gospel, the Esoterists may be right. To liv forever, say they, you hav only to remain virtuous, even in the married state. Celibacy must be embraced. Celibacy pure and simple, however, is not sufficient, for where there is no struggle there is no victory. Devotees must therefore marry, but in all honor remain celibates. If you succeed in mastering your passions, no malady will attack you, and you will become immortal.

"But," you will probably say, "do the Esoterists never die?"

Yes, they die—once; but, according to them, this does not prove the fallacy of their belief. If they die, this simply proves that they hav failed to attain the necessary degree of perfection.

Now, the Esoterists are safe to continue with us, for either they will arrive at perfection and become immortal, or they will fall away from grace and will hav children to swell their ranks. The head of this sect, which is as yet only about two years old, claims that when the Esoterists attain perfection. not only will they be immortal, but they will hav a clear insight into the future, a gift which will enable them to amass great riches. And, indeed, the utility of such an accomplishment on the Stock Exchange, for instance, must be apparent at a glance.

Another sect pretends to be able to cure all diseases by faith. The faith of these fanatics is not shaken by the death of their patients. "If they had had more faith they would hav recovered." Doctor Sangrado cured all illnesses by bleedings and hot water. When a patient died, it was because bleeding had been too copious or not copious enough, and the water administered too hot or not hot enough. The theory remained excellent.

Most of these new sects are commercial enterprises, some of them established on the plan of limited liability companies. A room is hired and supplied with a table and chairs, and a few novelty-hunters are soon attracted to the embryo temple. These in turn draw others, and by and by a more imposing meeting-place is secured, and the pockets of the proselytes are appealed to for funds to found what is called "the Lord's treasury." Many poor, simple folk hav been persuaded into giving all they possessed to "the Lord's treasury."

No need to put by a reserve fund; human credulity is an inexhaustible mine.

Fortune-tellers are punished with some six months' or two years' imprisonment. How is it the law allows schemers to found a "Lord's treasury" by promising immortality to the geese who bring their money to it? It looks as if in America, as in England, swindling may be practiced with impunity in the name of religion. One meets with just as many cases of the adroit blending of the worship of God and mammon.

. . . . . .

A publisher, who is not above making money by the sale of books stolen from English and French authors, is yet godly enough to build a church with part of the proceeds.

An immense quantity of literary piracies issue from another firm whose warehouse rejoices in the appellation of "Bible House."

A popular preacher sells his church sittings by auction.

Another furnishes to a syndicate advance sheets of the sermons he preaches on Sunday, so that the principal papers throughout the United States are able to furnish their readers, on Monday morning, with the full discourse delivered the day before in Brooklyn.

. . . . . .

Sabbatarian hypocrisy is as flourishing in the Eastern states of America as in England and Scotland.

I was visiting the Sub-Tropical Exhibition at Jacksonville one Sunday, and at a certain stall I chose a few little natural curiosities.

"I cannot sell them to you to-day," said the stall-keeper to me, after well puffing his wares.

"No? Why?"

"Because it is Sunday—I can put them aside for you—but you must buy them to-morrow."

This is the kind of thing one is supposed to admire.

A truly edifying sight is that of the noisy, dirty, blaspheming crowd collected on a Sunday evening outside Madison Square Garden, New York, on the eve of a "six days go-as-you-please walking-match." From 6 or 7 in the evening there is a betting-swearing-match outside the gates. But the walking only begins at *one minute past midnight.*"

. . . . . .

Not to take the name of God in vain, the English hav invented many euphemisms; some men, imagining, I suppose, that the deity takes no cognizance of any language but English, venture so far as to say *Mon Dieu* or *Mein Gott.*

At this kind of thing the Americans are as clever as the English. They hav invented *Great Scott!*

. . . . . .

The New England descendants of the Puritans hav inherited a more than British prudery.

Charles Dickens speaks, in his "American Notes," of people who covered the nakedness of their pianolegs with little ornamental frills.

There still exist worthy creatures who would think it indecent to speak of such and such a star as being visible to the naked eye.

The word "leg" is improper; you must say "lower limb." Trousers hav become "lower garments." Instead of going to bed, people "retire," so that the bedroom becomes the "retiring-room."

A lady having said not long ago, in a Philadelphia drawing-room, that she felt cold in her back, created a veritable panic among the hostess's guests.

I read the following piece of information in a New York paper among the news from a New England city:

The authorities hav begun a crusade against the nude in art. One of the wealthiest gentlemen of the city will be proceeded against for keeping in his house copies of the Venus of Milo, the Venus de Medici, Canova's Venus, Powers's Greek Slave, the Laocoon, and other works.

During my stay in New York I was constantly hearing of a certain Mr. Anthony Comstock, who had attained celebrity by a campaign he had undertaken against nudities. Mr. Comstock visited the museums, galleries, exhibitions, and shops, and whenever he found a bit of flesh portrayed in paint or marble, he went before the magistrates and had a grand field-day. I must say, for the credit of New Yorkers, that Mr. Comstock had earned for himself a reputation as grotesque as it was noisy. To take up such a line of censorship is, it seems to me, to publish one's own perversity, and the individual whose mind is so ill formed that he cannot look at an artistic counterfeit presentment of the human form divine without thinking evil thoughts is to be pitied, if not despised.

But I suppose there will always be quack doctors with the cant of virtue on their lips and filthy imaginations in their hearts.

Be that as it may, the nude in art has been having a hard time of it lately.

Meanwhile, the American newspapers seemed to look upon Mr. Comstock as a legitimate target for their jokes and satire.

The New England ladies hav the reputation of being the most easily shocked women in the world. An American gentleman told me that a Philadelphia lady, at whose side he was seated one day at table, grew red to her very ears at his asking her which part of a chicken she preferred, the wing or the leg.

Are the New England women *Saintes-Nitouches?*

The following information is from a correspondent:

There exists in a certain New England city (he names it) a fashionable man-milliner who has a room reserved, ostensibly for fitting, but really for ladies who do not disdain to imbibe privately, through a straw, certain American drinks which they would not dare touch in public. In this dissimulated bar, under cover of silks and satins, they delight to chat on fashion and frivolities, while absorbing pretty tipples invented for their lords.

The prettiest part of the affair is that the husbands pay for the beverages without knowing it.

On the bills the milliner has added so much for trimmings (read: iced champagne), so much for lace (read: sherry cobbler)—and the duped husbands hav nothing to complain of except that the new fashions demand a great deal of trimming.

Swedish Prisoners for Blasphemy.

From the London Freethinker.

Christian bigotry in Sweden has added two more names to the long and glorious roll of the noble army who hav suffered on behalf of Freethought—those of Viktor Lennstrand and Alfred Lindkvist. The first-named is still undergoing his sentence of three months' imprisonment for denying the Christian religion, and the latter has but recently accomplished his milder term of one month's imprisonment.

Both the prisoners, it will be seen from the portraits we are able to place before our readers, are young. This is as it should be. Positions of danger among those who work for the future must be taken up by those upon whom the future will mainly depend. Both hav received a university education, and hav by their studies independently emancipated themselvs from the creeds of their childhood. Both, it may be seen in their portraits, are highly intelligent, and of that firm, resolute independence which refuses to prostrate honest thought before authority and power. Both are of unblemished character, and are, in short, emphatically made of the right stuff for the arduous fight in which they are engaged.

Viktor E. Lennstrand, the younger of the two, is, as the founder and president of the Freethought Utilitarian Society in Sweden, the greater culprit. He was born in Gefle on the 30th of January, 1861. His parents were extremely pious, belonging to a fanatical Methodist sect founded by one Lector P. Waldenstrom, under whom he was at first educated. In his youth Lennstrand ardently desired to become a missionary. He matriculated at the university of Upsala, where his studies of Channing and other theological works, with a view of becoming a clergyman, unsettled his faith, and he advanced by gradual stages from being a Unitarian to confirmed Freethought, and is at present in the very front rank of the small but energetic Freethought party in Sweden.

In 1887 Lennstrand lectured for the first time in Upsala, against the Christian religion. This we believe was the first occasion upon which uncompromising Freethought was promulgated in conservativ Sweden, although it has obtained footing in Radical Norway, where most of the ablest writers, such as Ibsen, Bjornsterne, and Kielland, are Freethinkers. After several lectures in Stockholm, Mr. Lennstrand established there on March 27, 1888, a Freethought body, the *Utilistiska Samfundet*, or Utilitarian Society, their principles being almost identical with those of the National Secular Society. This attracted much attention, and it was not long before proceedings were instituted for "blasphemy and denial of the Christian religion." In May last, Lennstrand was sentenced to a fine of two hundred and fifty crowns. Owing to his continuing to propagate his views this sentence was increased by the supreme court to three months' imprisonment. He appealed to the king, but without result. Meantime he continued lecturing and establishing new branches of the Utilitarian Society, of which there are at present two branches in Stockholm, and one each in the towns Gothenburg, Orebro, Eskiltuna, Söderhamn, Södertelje, Norrköping, Helsingburg, and Malmo. The last one he established two days before being arrested (Nov. 29, 1888) and incarcerated at Malmo to undergo his sentence. Another prosecution was then instituted at Malmo, and it is expected that this will terminate in an additional three months' imprisonment.

Lennstrand is as undaunted as ever, and his one vexation is being unable to write to the press while in prison. He has written several pamphlets showing the stages of his mental growth. The last one, occasioned by his prosecution, bears the title, "What I Hav Said and What I Hav Not Said." Captain Otto Thompson, to whose kindness I am indebted for these particulars, says that as a lecturer Lennstrand carries everyone along with him by his oratorical powers and pleasing, unpretentious appearance. Fanatics who hav never heard him are his worst enemies, but they hav been unable to detect a single blemish in his private life.

Alfred Lindkvist, in an interesting sketch of his career, which he wrote at my request while in the Crown prison, Langholmer, Stockholm, but which he could not forward until his term expired, says that he was born (also at Gefle) in 1860. His parents were intensely pious, and inculcated upon his mind from early childhood the necessity of becoming a child of God in order to escape the flames of eternal hell. His first and only book with pictures was an old illustrated family Bible, in which the barbarities of the Jewish warriors were depicted. He was brought up most rigorously, denied all sports and companionships, and kept strictly to religious duties. His father sternly exhorted him to conversion. "Many a morning when I awoke," he says, "I found my mother kneeling by my bedside, and in fanatical despair praying to God that he might pluck her son as a brand from the fire, else he would be burning in hell forever." The youth's mind revolted from this barbarous deity, and sought in the masterpieces of literature a livelier world than that around him. It was not, however, without much anguish of mind that he emancipated himself from those beliefs in God and immortality which he had been brought up to regard as indisputable truths. At the university of Upsala he studied European literature, and became acquainted with the works of Mill, Darwin, and Spencer. He has published two volumes of poems, "Snow Drops," and "April Days," and lost a stipend at the university by translating from the Danish a Rationalistic life of Jesus entitled, "The Reformer from Galilee." Mr. Lindkvist has visited Paris, and collaborated on a daily journal at Stockholm. Last year he joined his friend Lennstrand in propagating Freethought, and was apprehended on November 21st for having translated and published a pamphlet on Christianity by our friend Joseph Symes. This circumstance was not wanted to call out our deepest sympathy with our brave young Swedish comrades, but it lends additional interest to their case.

J. M. WHEELER.

Spiritualism Not Superstition.

He who calls Spiritualism "a humbug" and "the sum of all superstition" is indeed unworthy of the name of Liberal. "Education," said Wendell Phillips, "consists in getting rid of prejudice." Many Freethinkers are not half educated, and some hav had only a rudimentary schooling.

AGNOSTIO.

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In The Truth Seeker of February 16th

WILL BE PUBLISHED

The Limitations of Toleration.

A DISCUSSION BETWEEN

COL. ROBERT G. INGERSOLL,
HON. FREDERIC R. COUDERT, and
GOV. STEWART L. WOODFORD,

BEFORE

The Nineteenth Century Club of New York.

Stenographically reported for The Truth Seeker by I. N. Baker.

The publication of this discussion has been delayed from various causes, but will now be of more interest than ever because of the other mighty men Colonel Ingersoll has since met and overthrown. F. R. Coudert is a Roman Catholic, and one of the best orators of New York. Gov. Stewart L. Woodford is a Protestant, and a splendid speaker. The discussion is the *only oral public debate ever engaged in by Colonel Ingersoll.* He had the opening and the closing of the argument, and made two of his most forcible and eloquent speeches. President Palmer's introductions of the orators will also be given.

This will be a great issue for our friends to send to Christian acquaintances, or to use to procure us some new subscribers.

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Facts.

Facts are better than theory. That is, in forming judgments, observed facts are more trustworthy than are theories. The proverbial expression is in everyone's mouth. Why protract theoretical argumentation without end in a case where it is totally unnecessary to hav recourse to theory at all—where abundance of facts in proof or disproof are lying heaped up everywhere about under our eyes? How can a Christian hav the hardihood to maunder on hour after hour about the capability of his religion to promote civilization and morality—general well-being—in the face of the glaring evidence on the matter presented by the nations around him? Theory does well enough when we cannot refer to the facts. When we can, why bother with theory at all? When the facts are so convenient, so simple, so obvious, why on earth not turn to them? From papers read within merely the last few days we hav collected clippings about the most Christian nations:

"In Moscow the number of shrines is so great and the sanctity of the people so overpowering that it is difficult for the orthodox to get across the street for the continual crossing of their breasts. In St. Petersburg the number of shrines is much less, but it is still sufficient to keep your isvostchik's arms in tolerably activ exercise. Officers and gentlemen were not so particular as the isvostchiks and workmen, but it was no uncommon sight to see them making the sign of the cross. I traveled with General Ignatieff from St. Petersburg to Moscow. The moment the train started the general crossed himself twice, remarking that although you should always pray, it was especially incumbent upon you to do so when starting on a journey. The number of shrines in Russia where candles are burning before holy pictures is very great, and much greater importance is attached to the science of genuflexion than is easily credible to the non-ritualistic Englishman."

What kind of a country is Russia? What is the well-being of its people?

"Crime appears now to be very prevalent in Poland, and from accounts recently received the Poles are of an unusually disagreeable character. Numerous murders hav occurred simply for purposes of robbery, in which the most wanton cruelty has been displayed. An old man butchered in a little village proved to hav but one rouble, and the disgusted murderer left upon his victim a card on which was written: 'I regret to say that this undertaking has not realized my expectations.'"

The Poles are one of the most devoutly Christian peoples in the world.

"The peninsula which in the sixteenth century was a terror to all Europe, has been subsiding ever since. Spanish civilization reminds us more of the far past than any other in Europe. Bull-fights alone are an indication of the antique tastes of Spaniards, and are suggestiv of the gladiatorial shows of eighteen hundred years ago. There seems to be no inherent life. The people are largely uneducated, and there are still brigands in considerable quantities in her mountains. Such a people adheres largely to devices already in common use, as were in vogue centuries before. It is not surprising that American manufacturers do not ook to Spain as a good market for the ntroduction of new things."

How does Spain compare in point of prevalence and intensity of religious feeling with the more advanced countries? Are Freethinkers numerous there? Are science and Freethought well spread and influential? What influence gained strength in Spain when it began to lose that position which in the sixteenth century made it "a terror to all Europe?"

"The Greeks hav earned a name synonymous with *cheat.* 'A very Greek' is a mode of expression the justice of which is supported by travelers and voyagers; brigandage, fraud, lying, and cheating are qualities exercised by so many of that nation as to giv it a character."

These are the descendants of the pagans of ancient Greece. Those pagans were as eminent above their neighbors for nobleness as the present Christians are sunk below them for despicableness. These very brigands and fraudulent dealers spoken of are probably the last persons on earth who would neglect or giv up their religion. They hav a strong belief in its superiority over that of their neighbors the Turks. Yet the integrity and honesty of the Turk are as proverbial as the reverse qualities are in the Greek. In a Turkish bazar it is common to see the goods exposed, the price marked, and the owner away; a purchaser leaves the price and takes the goods. The word of a Turk can be relied on; it is a characteristic. Yet he is a Mohammedan; the Greek, a Christian; and they are neighbors.

"The Roman Catholic is the dominant church of Mexico. . . . The administration of justice is inefficient, and the courts corrupt. Brigandage and violence endanger personal security, and damage commerce and prosperity. Notwithstanding the enormous advantages presented by her natural productions, and the important geographical position which she occupies between the Atlantic and the Pacific, Mexico has not been able to develop commerce."

The superstition of Mexico is so great that miracles are continually supposed to be performed there, and are earnestly believed, much as was the case in Europe during the Middle Ages.

"The inhabitants of Abyssinia are fierce and turbulent in character, and addicted to cruelty. . . . In manners they are rude and barbarous. Engaged as they are in continual wars, and accustomed to bloodshed, human life is little regarded among them. . . . Each chief is entire master of all sources of revenue within his territory, and has practically full power of life and death. 'If at any time,' says Dr. Beke, 'a chief has found himself strong enough to march upon the capital, he has done so, placed upon the throne another puppet emperor, and been by him appointed ras or vizier, till a rival stronger than himself could turn him out and take his place.' The trade and manufactures are insignificant. 'The Abyssinians are, I think,' says Mr. Markham, 'capable of civilization.'"

If Christianity is capable of producing good effects Abyssinia is of all countries perhaps the one where those effects should be most shown. Christianity was introduced in 330. Since then Abyssinia has been thoroughly isolated from all other countries. She has remained unpenetrated by modern influences and the elements of material civilization. She has had Christianity and nothing else. If that religion can do anything for a nation, here it has had its chance to do it. No better case could be got for a judgment upon the matter. All other factors are eliminated; the one whose effect we wish to observe alone remains. How strongly in force it remains is well known too. Feasts and fast days are very frequent. The children are circumcised, and the Mosaic commandments with respect to food and purification are observed. The eating of animals which do not chew the cud and which hav not cloven hoofs is prohibited. The ecclesiastical body is very numerous, consisting of priests of various kinds, with monks and nuns, and is looked upon with great awe and reverence. The people hav innumerable saints. Legends of saints and works of religious controversy form almost their entire literature. This is their degree of Christian excellence; their degree of human excellence we hav seen.

Shall we hunt up testimony as to the mental, moral, and physical condition of the Italians, the descendants of the great pagans of antiquity? Does anyone need citations in regard to the religious fervor of the Irish and their civil condition and intellectual and moral character?

How do these nations compare with those in which Christianity is, comparativly, far declined—France, Germany, England, and the United States? Is it possible for facts to make any impression at all on the head of one reared obediently and subserviently under the care of Mother Church? Let us hope that is is possible, however slow the process, and patiently persist in endeavors to show Christians the unhappy effects of their belief.

France and the Roman Church.

Episcopal bishop Coxe, of western New York, was sent over to France last spring to assist Père Hyacinthe in his work of bringing France "to Christ." Within the past week he has been telling a *Herald* correspondent about the matter.

It does not appear from Bishop Coxe's statement that Père Hyacinthe is making very great headway, or that the result of the bishop's visit is any very great transformation of the existing state of religious affairs in France. But it does appear from the bishop's statement that France is rapidly becoming lost to Rome and equally as fast going over to Infidelity. According to the bishop there are three parties in France, the church party, the Freethought party, and a handful of half-and-halfs, or moderates. Of these the Freethought party—which Coxe calls Atheists—has two wings, the radicals and the opportunists. The opportunists are now in power, and the present legislativ body is opposed to extreme or ultramontane measures, but the moderates (or middle votes) are relied upon by the government not to infuriate the "priest party" by defying their known wishes, for which the government does not feel itself sufficiently strong. Over and over again, reports Bishop Coxe, hav they received warning that when the moderates choose to transfer their votes to the radicals the embassy to the Vatican will be discontinued, or even the dominant church will be disestablished. The dominant church, so far as religion is dominant at all, is ultramontane Romanism, but it is powerless except through political intrigue. The French radicals believe, queerly enough, in keeping a state church, for the reason that by its support of the institution the state has the right to control it. So France subsidizes a church from which her government is yearly taking away more and more of its power and privileges.

Aside from its fight with the state, the church is weakening in other ways, mainly through unbelief of the people, and their disinclination to train their sons for the priesthood. Ten years ago the vicar-general of the diocese of Orleans published a book giving the official figures of the parishes without priests. There were 481 such vacant parishes in seven dioceses, besides 144 vacant curacies. In all France there were, in 1877, 2,568 parishes without priests, and since then the prospect of the church has not mended. In Gambetta's time, Bishop Coxe heard a debate in the National Assembly in which one of the speakers, turning to the ultramontane benches, said, "You claim all France for your church. Not a million of them, all told, believe your dogmas, or go to church." And this statement was not denied. The Paris *Gallican* recently said: "Out of 36,000,000 of the French people the total number of those who make their Easter communion does not reach one million. It must be remembered that this million includes all ecclesiastics, nuns, and officials of the church, and thousands of children who neglect this duty on reaching adult years." By the Roman Catholic law those who fail to confess and receive the sacrament at Easter are excommunicated. Abbé Bongaud, author

of the book quoted, says that "even the poor are losing their faith, and peasants who were proud of making priests of their sons now refuse their children to the altar." This he attributes to the Materialistic tendency of the times, and consequent growth of Atheism.

From this it can be seen that the despotic Roman church is rapidly going to pieces in France. Of course Bishop Coxe and Père Hyacinthe are trying to save something from the wreck, as they regard, or profess to regard, a nation without Christianity, no matter how virtuous, prosperous, and honest the people are, as worse than one deeply dyed in crime if it be only religious. They are trying to revive the ancient Gallican church, which limited the power of the Vatican over the French national church. The difference is one of administration only, not of dogmas and beliefs. The liberty desired by the Gallican church did not contemplate the establishment of an independent church, but simply a limitation of the papal power in favor of the episcopal. But such a change from one master to another is of course no settlement of the war between Rome and the French government, and Hyacinthe's movement is not likely to hav much influence outside his own circle of friends. For all practical purposes France is a nation of Freethinkers, and when the government feels that the time is auspicious it will disestablish the church, and make the government and education purely secular.

The Cardinal and the Premier.

We confess to having had a good deal of sympathy with the scheme to annex Canada to the United States. It is a cold country, and cold countries usually possess a hardy, temperate, industrious population, who make things hum, and are of some use to the world. Annexation, too, would settle the fishery fight, abolish the bigoted custom houses, and do away with the necessity of the retaliation bill. Then Alastor and C. Watts would be countrymen of ours, and *Secular Thought* would be an able American journal—for be it known that nothing on this continent is American unless it is also United States. There are other advantages, also, too numerous to enumerate, as the writers of auction posters say.

But this sentiment has entirely changed. We do not want Canada. So far as our pen can reach we shall write against the annexation scheme, and if our subscription list were larger the pen should reach farther. We would as soon see Africa annexed, with its monkey men and naked, flat-nosed Hottentots, or Patagonia, with its painted savages and barbaric religion, as the Province of Quebec. Read this: At the opening of parliament Friday (Jan. 11, 1889), Cardinal Taschereau and his clergy were assigned seats on the floor. The cardinal was very indignant and demanded a seat on the throne, claiming precedence over the lieutenant-governor, the queen's representativ. Speaker Brûere and Premier Mercier sent a hasty apology to his eminence, and a throne was speedily constructed beside the queen's throne and directly under the royal arms, and this was occupied by Cardinal Taschereau and his bodyguard of prelates when parliament opened. Much indignation was expressed by the Protestant members of the legislature, and there is a movement looking toward sending a remonstrance to the imperial government against what the English-speaking population call "the dangerous influence being exerted in public affairs by the Catholic church in this province." Only a short time ago a law was passed by parliament giving the Jesuits $400,000, subject to the approval of the pope before it could become a law. The church exacts tithes from the Catholic inhabitants of the province, and there are statutes on the books having marginal references such as "decree by our holy father, the pope, to take precedence," etc.

That is not romance, nor an account of the opening of a conclave of feudal nobility in the year of our Lord 1200, but a plain statement of something that occurred in Canada last month, in this year of the same Lord, 1889. The cardinal, who is a representativ of a representativ of a ghost, was slighted. He was indignant. Ghosts should take precedence of men. Therefore as the representativ of a representativ of a ghost, he should precede human authority. He protested. The speaker of the House and the representativ of the queen who is supposed to rule Canada because the people like to suppose that way, got down on their knees. They apologized. Instead of assuring the representativ of a representativ of a ghost that if he was not satisfied with his seat he could sit on the floor with pendulous feet, or outside where the cool breezes picked their way through rheumatic corridors, they build him a throne alongside the queen's and right under the royal arms! The throne, of course, was hastily constructed, perhaps of a barrel stood on end with a chair on top and draped with velvet—but nevertheless it was symbolically, at least, a throne, and the cardinal mounted thereon was a ghostly ruler, equal if not superior to the representativ of the human ruler. And then parliament passes laws "subject to the approval of the pope." And on the statute books are other laws with "decrees by our holy father the pope to take precedence." Out upon such a country! The United States don't want it. It should go to Patagonia with its two gods, or to the South Africans with their idols and their cave-houses and their rum.

The Province of Quebec should be set apart for the museum of nations. It is a freak, a monstrosity, a survival of utter barbarism, as anomalous as absurd. When the pope leaves Rome he should ship his lares and penates to Montreal, where, unlike the Italians, all that the people do when he jumps on them, robs them, holds their faces in the dirt, is to remonstrate. And most of them do not even do that. It is safe to say that no French Catholic's name will be found on that remonstrance "against the dangerous influence being exerted in public affairs by the Catholic church" in the Province of Quebec. A race of people like the French "Canucks," who will pass laws to sell their own farms to build churches or church institutions; who allow a priest to rob them of their property at his own will; who cannot be born or marry or die without asking the church's permission; who are abject slaves of Rome; who treat their wives like beasts and their children like dogs—such a race will never sign even a remonstrance against the arrogance of their masters. And it is these Canucks who enable the church to control Quebec.

No; the United States don't want to annex Quebec. New England has enough of Canadian Catholics within her borders to-day. They hav driven the New Englander out of his woods, the shoemaker from his shop, the Massachusetts girl from her loom, and the honest Yankee laborer from the farm. They are given over to religion and rum, to horse-trading and wife-beating. They hav none of the virtues of the French Frenchman, but all his vices. The men are thoroughly bad; the women worse, and the boys and girls are a little smarter in evil-doing than their parents, readily assimilating the cuter wickedness of the Yankee. We hav seen these Canucks in all their glory in New England towns, and it is this race in Quebec who make it possible for Cardinal Taschereau with his "bodyguard of prelates" to insult by his preposterous claims every decent man in the neighborhood. The politicians are afraid of the priests because the latter own the majority of voters body and soul.

There are a few Freethinkers in Montreal, and the Pioneer Freethought Club, comprising most of the intellect of the city, has done some good work. The members of this club would make splendid step-children if Uncle Sam should wed Widow Canada, but with the present officials in power, truckling to the woman with the name on her forehead, the words most applicable to them are those of the voice, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

A Scheme of the Fanatics.

The Women's Christian Temperance Union contemplates having a million-dollar building in Chicago. The central union of that city has procured incorporation papers so that it might hold the property, which it will present by a legal hocus-pocus to the national union. The money is now being collected, and the plans are completed. The structure will be situated on Dearborn street, and will front the post-office and custom house. It will be one of the most handsome buildings in a city remarkable for handsome structures. It was found impossible, however, to purchase the lot upon which the building will stand, so a perpetual lease has been taken at a rental of $35,000 a year. It will cost $800,000 to put the building up, and the style of architecture will be the late Gothic of France. Much of the building will be rented, and it will contain room enough to bring in an annual income of $191,500. Ten years hence it is believed that the rental will be $250,000 at least.

Here is something for the Secular Union to look after. Illinois exempts church and religious corporation property from taxation, and the Women's Christian Temperance Union will endeavor to come in under that or the law exempting benevolent institutions. Here in this state, the Young Men's Christian Association of Brooklyn obtained exemption because they maintain a library, open, however, only to members. They had to resort to a special bill, which was opposed in the legislature by the Constitution Club. The same association of this city is exempt on religious grounds, though it rents a large share of its building for stores and offices. The Freethinkers sought to pass a bill taxing this and other church property, but were defeated, though not for all time, by a good deal. The Women's Union will find some way to abstain from paying taxes, and so enjoy their enormous rental, with municipal protection of their property, without returning any equivalent to the state.

About the most dishonest folks in the world are the religious corporations which hold and manage the churches and their institutions.

Editorial Notes.

Since Charles A. Dana went to Europe to hobnob with the pope and the pope's biographer, Dr. O'Reilly, the *Sun* has been catering to the pope's Irish in this country. The latest is an interview with an Italian prelate, who canvassed the chances of the various cardinals to become pope when Mr. Pecci dies, which he must do soon, and found that owing to European jealousies in the college of cardinals, Mr. Gibbons, of Baltimore, Maryland, U. S. A., is a very available man. The *Sun* seems to think that such a choice would be a great thing for America, but how or why it fails to explain. The opinion is fast gaining ground around here that the more America has to do with Rome, the worse off America is.

Down in Springfield, Ill., the faith-cure craze is booming. A Mrs. Woodworth is the high priestess, and her method is to work on the nerves of the audience by an address, and then to "pray for power," in which prayer all join, each auditor praying aloud with frantic gestures and expressions. She sends little girls into trances, wherein they say they see heaven—which they describe as having the traditional streets of gold—and hell, in which are people tormented by serpents in flames. Miracles of the regular sort are also performed in the meetings—the lame walk, the blind see, etc. It is the same pitiful tale of superstitious ignorance led and gulled by greedy fanaticism, that the world has had since men could talk. Investigation will show the leaders to be knaves or lunatics, the dupes poor credulous fools. The "cured" are usually liars; the trances are induced by nervous derangements, and if persisted in will land the subjects in the insane asylums. It is criminal to allow children to be operated on by such religious fakirs.

Writing from Washington county, Ark., a correspondent of the Kansas *Blade* sums up the result of the hot weather in his section last summer. He is writing of his neighbors. "It got so hot," he says, "that they started a protracted meeting, and ran it five weeks before it rained a drop. They are the Southern Methodists, and beat anything I ever saw. We attended two evenings and that was enough. Such shouting I never heard. One good old sister weighing about two hundred and fifty pounds got to going it big, broke out of the ring, ran over seats, out of doors, and my God, didn't she 'holler!' They kept it up all night, and it was the best show I ever attended. During the meeting there was one preacher hanged and another shot. You see, they tried to make some of the young sisters believe there was 'no hell to speak of.' The members said 'they had no use for a religion without no hell in it.'" The Southern Methodists seem to be a little hard upon their preachers, but perhaps they know best what is good for them.

A gentleman who "has been through all the various stages of what is called charity work," assures the *Church man* that "there is no fraction of any percentage of meritorious mendicancy in New York." In other words, there are no beggars who deserve help. Yet, adds the *Sun*, "the charitable societies are competing with each other in the creation and encouragement of pauperism, while in many cases the really deserving and self-respecting poor endure distress in silence, so that charity must search to find them out. There is something radically wrong about this whole business, and it has its origin in the multiplication of the professional philanthropists. They are the men and women who make a living out of dispensing other people's alms, and who seek to magnify their office by collecting and distributing as much money as possible." These private societies of professional ecclesiastical reformers ought all to be done away. Let the state take care of those who cannot or will not work, and not turn them over to men whose interest lies in making paupers who are to be used as levers to pry cash out of the pockets of goodhearted people. The state might find a way to make those who will not work reconsider their determination, but the incentivs of the charitable societies are all in the other direction. Honest destitution should be aided tenderly; willful wretchedness should be treated as a crime. It is undoubtedly true that professional philanthropy encourages pauperism more than it relieves actual distress.

Letters from Friends.

DANSVILLE, MICH., Dec. 31, 1888.

MR. EDITOR: Inclosed please find post-office money order, which please credit me on your valuable paper. Please keep that Catholic ball rolling. I hav been looking for the last thirty years for a revolution on account of Roman Catholic interference in political matters, and a determination to control our public school system. We hav plenty of people in this country that are not Catholics in any sense of the word, and yet it seems to be impossible for them to realize any danger on account of Roman Catholic interference.

Yours for liberty, E. J. SMITH.

ST. PAUL, MINN., Dec. 31, 1888.

MR. EDITOR: Inclosed you will find $1, for which please forward to my address as above, THE TRUTH SEEKER, beginning with the first number in the year 1889. I hav been a reader of the paper for a year or more, having ordered it for my brother early last spring, but I think it best for me to hav a copy of my own.

I wish to congratulate Mr. Macdonald on the masterly manner in which he conducted his case against the registrars, in forcing them to register his name without the flapdoodle business of taking an oath. I consider myself under great obligation to him for what he has done for a liberty-loving people, and I do truly wish that there was at least one Macdonald in each and every state. JOHN MONROE.

LOS ANGELES, CAL., Dec. 31, 1888.

MR. EDITOR: Please find inclosed twenty-five cents, for which please send me the TRUTH SEEKER ANNUAL for 1889. This will be the first copy I hav ever seen of the ALMANAC I hav taken THE TRUTH SEEKER now for about a year, and will doubtless become a life subscriber. It is the grandest paper I hav ever seen. In this city the church is making great headway. There seem to be more churches here than in any other city in the United States according to its size. I think there is great need of some of our Liberal lecturers coming to this part of the country. Had it not been for Dr. J. L. York and Mr. S. P. Putnam lecturing here two years ago I would be a church-member yet, but fortunately I see things in a better light. I know of no better way to reform the Christian people than by getting them to hear an able lecturer on Liberalism. They will then see that they hav been off and the Holy Queer is mistaken. J. C. HAGUE.

MOUND CITY, KAN., Dec. 30, 1888.

MR. EDITOR: I do not waut THE TRUTH SEEKER discontinued, for it is an old companion of mine, as I hav been one of its readers since its birth, and I am in hopes of continuing so while I liv and can pay for it. Our Freethinkers here are many, but do not seem to be doing anything for the cause. Like many I read about, I cannot do much, as I liv on a farm and do most of my own work, and am well up in years, but those in town could do much good if they would. They seldom hav a lecture there. They need some one to arouse them. It troubles me to read so much about the Roman Catholics, as I dread them so much. I know enough of them; there are very few in this part of the country, and I am glad of it.

Anyone wanting to find a Jesus nowadays should go to Mexico, where at least one-fourth of the males hav that name, and the females the name of Mary. JAMES ADAMS.

STEUBENVILLE, O., Dec. 24, 1888.

MR. EDITOR: A new idea as to reformatory societies has just come to light. An officer of the Humane Society of Pittsburgh, Pa., being requested to look into the fact of children being overworked in certain factories, said that the greatest violators of the law against child-labor were the most liberal contributors to the Humane Society's support. To prosecute them would deprive the society of a considerable portion of its revenue. Is not this a strange feature of Christianity, professing to be anxious to remove a great evil, and joining a society for the avowed purpose of removing an evil of which they themselvs are the perpetrators? Can hypocrisy go farther? The Pittsburgh *Times* well says that one cannot at any time see on what an evil thrives before taking a look beneath the surface. In this instance such a look discloses the fact that it is not impossible for sin to liv on its own wages paid to a society ostensibly engaged in eradicating it. JNO. DOWNES.

UPPER MATTOLE, CAL., Dec. 29, 1888.

MR. EDITOR: In reply to the letter written by Marcus George, I must say that I am surprised to think that any Liberal could allow himself to be so presumptuous as to say that he knows more about foreign affairs than the United States consuls, especially those of the present administration. What I said about the "necessaries of life" was taken from the Consular Report of 1887, and what Marcus George said was the product of his imagination (observation). Marcus George may be right about what he says, but we must look to the two sources, and then decide for ourselvs which is the best authority. For my part, I will take the Consular Report.

In my former letter, I said that the laboring man was better off in this country than in any other country in the world, "with wages higher on the average, with the price of living lower on the average," and I still maintain it; but I will own that wages are high in protected Australia.

I am against Anarchy, not through prejudice, but from observation. Nowhere it has ever existed has it been of any good, but, on the contrary, it has always been the true source of misery. If to further the cause of Anarchy is the object of Liberalism, let me be anything but a Liberal. I said, "Hang the agitators," and I reaffirm it; but when I say this, I hav reference to those who preach strikes, destruction of property, and the murder of innocent people. With ignorant people I think that the accessory is always worse than the real criminal. I am in favor of anything that will do the people any good, and for this reason I am down on Anarchy and the Anarchist. W. T. S. H.

DETROIT, MICH., Dec. 29, 1888.

MR. EDITOR: I would like to call your attention to C. B. Reynolds's article in the *Ironclad Age* of Nov. 17, 1888, in reference to the Girard College case. He makes a quotation from the will and conveys the idea that his quotation is the only point in the will that bears on the religious question. On page 75 of the published will, by Henry W. Arey, 1872, secretary of the college, but a few lines above C. B. Reynolds's quotation, is a much stronger clause than the one he took. I don't think Mr. C. B. Reynolds has acted in good faith in this case by trying to convey the idea that Girard made but little objection to religious teachings. In justice to the testator, I would like your say-so if C. B. Reynolds hasn't let himself a little loose. E. CHOPE.

[Our view of this matter was expressed in THE TRUTH SEEKER of Dec. 8, 1888. We advise investigators of the subject to read "Girard's Will and Girard College Theology," by Dr. Westbrook. The whole subject is there plainly set forth.—ED. T. S.]

S. W. OSWEGO, N. Y., Jan. 5, 239.

MR. EDITOR: I write to thank you for your noble effort to establish the rights of American citizens in regard to the judicial oath. Every reform has had its martyrs; and when I write the history of this country I shall number you with its "sages, thinkers, and reformers." Say! you should hav seen the justice squirm yesterday, when he tried to administer to me the judicial oath. He acted like "Pat"—tickled all over to hav "a job"—and hardly knew whether it should be his "profanity" or mine, and began (raising his hand): "You solemnly swear before almighty God"—— I said, "No, sir, I do nothing of the kind. I choose to affirm." "Oh! all right! You do solemnly affirm in the presence of the ever living God"—— "No, I don't." "Well, what do you do then?" "I solemnly affirm, by my manhood, under the pains and penalties of perjury, to tell the truth." "Well, that'll do," and soon the séance ended.

Moral.—You hav bumped the funny-bone in more than one elbow. A. H. WALKER.

LIBERAL, MO, Dec. 19, 1888.

MR. EDITOR: The Freethinkers of this place were much gratified on Sunday, the 16th, to receive a call from W. S. Bell, the well-known lecturer. In the evening Mr. Bell gave a short address before the Liberal Lyceum to a good-sized audience. Mr. Bell contemplates writing up the facts concerning this place and publishing the names of the hundreds of people who hav been driven away from the only "Liberal" town on earth. The truth about this place should be known by the Liberal public, for it is a true saying that to be forewarned is to be forearmed, and I think it high time that the truth should be put in motion to overtake, and if possible, counteract, the lying advertisments that hav been sent out puffing up this place. If Mr. Bell gets a complete list of all the men and women who hav been driven away from here he will hav nearly one thousand. Talk about Bald Knobbers and the Ku-Klux-Klan! These are but novices in the art of bulldozing when compared with a gang of persecutors who hav infested this town from the beginning some eight years ago. ELI.

LONGSTREET, GA., Dec. 26, 1888.

MR. EDITOR: Please send me two ANNUALS for 1889, three copies of "The Logic of Death," the "Agnostic Annual," the "Field-Ingersoll Discussion," and "Answers to Christian Questions."

I am the only subscriber to your paper in this section, but I am not the only reader of it, for it has many strong admirers, and it goes wherever wanted and appreciated. I had hoped to gain for you more subscribers, but for want of means and for other causes I hav not succeeded. What is most needed in the South is an organization of Secularists, Agnostics, Freethinkers, Liberals, or Infidels (so-called—if you please—no matter). There are thousands of them all over this land, in the churches and out, and my opinion is that a few lectures from some one of our ablest, delivered in the principal cities in the South, would "put the ball in motion." Excite discussion, and cause Liberals to organize and work for the good of humanity, as in organization there is strength.

The people need to be educated up to a correct idea of mental liberty, of true morality, correct ideas of right living and right doing, as consistent with common sense and human reason, and without regard to any belief whatever.

Man should be held responsible for what he does, not for what he believes or disbelieves. If reason is man's highest faculty, then it should be our guide in our search for truth, and reason should dominate us in our every act of life. So long as reason dominates, the man is safe. Whenever belief dominates, the reason is ignored and the man is adrift, subject to be tantalized with doubts and fears and superstitious nonsense.

It will not do to say, "There is much that we must believe which human reason and the highest human intelligence can not prove." Truth that is beyond the possible grasp of human reason and human intelligence at present—and there is much—must wait until the time comes for science to say her say, for by belief you can never settle the question of absolute truth.

If I say, "I am I," "I am myself," I hav made a statement, I hav stated an absolute fact, truth, that needs no proof. But if some one tells me there is a personal god, a personal devil, a local heaven, a local hell; that there is such a thing possible as the absolute pardon of sin; that a law in nature was suspended for a time or set aside in order to work a miracle; that the miraculous—*i.e.*, the impossible—is the true, then I deny, and call for proof. The reason of mankind does not harmonize on the personal god idea, for really there are as many ideal gods as there are believers in God, and there are no two alike, so that every man makes his god. He is in the mind and imagination of man, and nowhere else that we know of; and so with all the rest that we say we believe, but really do not know.

Yours for truth, T. M. MASON.

SIOUX FALLS, DAK. TERR., Dec. 31, 1888.

MR. EDITOR: At the same time I renew my subscription, I must mention that about ten days ago Brother C. B. Reynolds gave us three lectures, and for the benefit of mental-liberty-loving truth seekers that may desire a Liberal lecturer to visit their neighborhood, I must say that Brother Reynolds is a little giant. Still, I must confess, in spite of his brilliant handling of the subjects, the audience was small every night. Sioux Falls is the busiest young city imaginable, and just before Christmas everybody acts as if it depended on him whether the universe would continue in its course or not. Numerous business men and mechanics of every grade expressed regret that they could not under any circumstances find time to be present. And another reason was, every night some large club or society had to meet for some business. And for young folks there were several entertainments, dances, concerts, and sociables of some kind. They had greater attractions to them. Besides all of these, there are a great number of fanatics that would rather see everybody go to sheol than to hear a Liberal lecture, as well may be supposed in a city of ten or eleven thousand inhabitants with fourteen churches and a Comstock society. So a stranger would naturally suppose Sioux Falls an orthodox hotbed. Yet it is not so. The people in general are indifferent in regard to churches and their creeds. You can believe what you hav a mind to. At the same time, they assist in building churches for the purpose of advertisment and increasing the value of their own property. I believe if a lecturer of Reynolds's capacity would reside here and giv a lecture every Sunday afternoon, he would soon take the starch out of the goody-goodies. Inclosed find $3.25—$3 for my subscription, and twenty-five cents for the ANNUAL.

N. S. JOHNSON.

CHILLICOTHE, MO., Dec. 29, R.M. 288.

MR. EDITOR: Inclosed please find the requisit amount of filthy lucre for the renewal of my subscription, and for the entering upon your subscription list of a quartet of new subscribers, who hav resolved "in their hearts" to dine upon the wholesome mental viands served up at the festal board of your banqueting-house. The autobiographical signatures of said Hon. in-dwellers of the city named in my date-line, will be found elaborately inscribed within the folds of this ungodly effusion, as follows: Messrs. Wm. McIlwrath, F. H. Hoppe, T. C. Hogan, and J. Mohrs. Thus you will perceive that your humble servant has been enabled to verify his proposition to present the Truth Seeker Company, including the devil—not his satanic majesty, however, nor Peck's bad boy, but a utilitarian printer's devil—with a magnanimous holiday greeting in the form of the almighty dollar,

With "In God we trust" engraved upon it.
So you uns won't bust, is why we done it.

Now, to casual observers the consummation of the marvelous feat of the enlistment into the Liberal ranks of the above-named intelligent members of the genus *homo* may not seem to be a herculean task, but they would judge differently if they could take into consideration the fact that this community is cussedly blessed, and *vice versa*, blessedly cussed, with a Salvation Army barracks,

And numerous hallelujah institutions,
Where drowsy mugwumps snore root-to-tute,
Whilst their efficient Bible-thumpers—
Like Sam Jones, great shekel hunters—
Do cry aloud, for Jesus's sake,
Just telling sinners they must take
Some stock in Joss—be a spookite—
Or they'll get left, by a big sight!

Be that as it may, however, we are sanguinly hopeful that by a judicious bombardment of the rickety ramparts of Zion and posting our Liberal sharpshooters, picket lines, and skirmishers round about the gloomy spook-jungle of orthodoxy, we can capture in the near future another squad of skeptics, heretics, and Agnostics to annex to the above list, as the woods are full of 'em. Selah!

Now, by the grace of the all-mighty Bob, we subscribe ourself, Fraternally yours, L CHUTE.

NATIONAL SOLDIERS' HOME, WIS., Dec. 19, A.S. 288.

MR. EDITOR: I am perusing with great satisfaction one of the many millions of semi-weekly leaflets sent forth by Christian bigots to enlighten this nineteenth century anent the salvation of its precious souls. Here is one of their divine delusions. It strikes the cringing fanatic with a sort of grim delight to learn that by this process he can shift his crimes on another and thus escape just punishment: "This is a faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief," said Paul (1 Tim. i, 15). No rational man or woman who has ever read the villainous career of this Paul, as recorded by himself, will doubt for a moment that he was not only the chief of sinners, but the most diabolical cut-throat, murderer, liar, and impudent, brazen scoundrel that ever aided in the slaughter of human beings for holding honest opinions. Lies and deception governed all his actions. Boasting publicly of his craftiness and guile, and justifying falsehood with the lamest of sophistry, constituted some of the milder offenses of his vicious life. Hear him: "For if the truth of God hath more abounded through my lie unto his glory, why yet am I judged a sinner?" (Rom. iii, 7). This is a fair specimen of sacred logic—this self-confessed liar and chief of sin-

ners asking the people of Rome, "Why yet am I judged a sinner?" This may pass for the quintessence of godly impudence. O ye pulpit savants, maulers of God's holy word! deep-read oracles of the Moody wisdom of ancient lore! peers of Sam Jones and the Salvation Army! deign to enlighten a seeker after honest, undefiled truth. Was St. Paul what he has written himself to be, the chief of sinners and the vender of lies, or did he simply lie when he acknowledged both these saintly qualifications? And does he still retain his sainthood in good standing and in accord with your multiplicity of clannish creeds, which for centuries resisted science, philosophy, and civilization? Now, when these sanctimonious spouters condescend to answer these few reasonable questions about their lying saint, I will circulate their Sunday-school mythology per request—but not among the innocent, unoffending children. NELSON HUNT.

GRANTFORK, ILL., Dec. 27, 1888.

MR. EDITOR: Mr. George H. Dawes arrived here in our burg on Tuesday, the 4th day of December, 1888, and gave his first lecture at Highland, Ill., December the 9th, Sunday evening, the subject being "The Mission of Liberalism." He spoke to a fair and intelligent audience. I dare say, the cream of Highland and vicinity was there to hear him. The Turners' Hall being very large, it left an echo, so that some of the audience did not hear all, sitting off so far from the speaker, but it was a success and did good work. The audience was very attentiv, and it also panned out lively for Mr. G. H. Dawes. There are a great many Liberals at Highland, although some need bracing up on account of business. But we expect to organize a local Union in the near future there, and I think when once started it will work like wildfire.

December the 17th to 19th Mr. George H. Dawes lectured at Alhambra to a fair audience. December 13th and 14th he lectured at Pocahontas, Ill., and had very good audiences. He invited any gentleman or lady to ask any question or make a reply if they wished. On the night of the 14th one Congregational minister, a Rev. Mr. Vulliet, accompanied by one of his members, of Highland, took notes as Mr. Dawes was speaking, and got up to make a reply, which was granted him. He made a perfect failure of it, and Mr. Dawes overthrew him unmercifully and disordered him badly, when he and his member left the hall in a hurry, and the audience applauded Mr. Dawes immensely.

A lecture was to be given in the same place on the 15th of December, but on account of steady rainy weather it was postponed until Saturday, the 22d of December, 1888, when the last lecture was to be given at Pocahontas, when I received letters from friends warning me and Mr. G. H. Dawes not to come, as there would be some unpleasantness. But, not being so easily scared out, we went, prepared to face the music. Everything went on peaceably at first, and Mr. Dawes gave his lecture, but during his lecture a rock was thrown through the window, and, passing Mr. Dawes's head by a foot, struck on the opposit side on the wall and made a great dent. The audience all jumped up to leave the hall, expecting a riot or mob, but I at the door did not let any out, and Mr. Dawes gently and coolly told them to keep their seats, as it was nothing new in a priest-ridden town like Pocahontas; that where there are so many ill-mannered ignoramuses (which accounts for so many churches being there) we could not expect anything else. But as the stone was thrown three or four men went downstairs to see who did the throwing. There was nobody around, which shows a dirty, cowardly act; no one but a coward would hav done it. But it was a point for Mr. Dawes all the same, for Pocahontas is thereby shaken up, and a good many got their eyes open.

And now for Mr. Dawes, I must say that his whole pride and mind are for our cause. He is a brave, fearless little fellow, and is well qualified to cope with any minister, deacon, and, I should say, bishop or cardinal, and he will down them every time. He is well versed in the Bible and in ancient history. He knows he has the arguments and truth in his favor, and deems it his duty to fight superstition and delusions, which hav kept our people in ignorance and poverty and slavery for two thousand years or more. And further, Mr. Dawes is a man such that the more you are around him the better you like him—a perfect gentleman in every way. And I do hereby recommend Mr. G. H. Dawes as a No. 1 lecturer, who thoroughly understands his business, to all Liberals and communities wishing a lecturer.

A. J. KRAFT.

ATTLEBORO, MASS., Dec. 25, 1888.

MR. EDITOR: I will send you a communication on the subject of the wonderful ride of Jesus into Jerusalem. As today is the anniversary of the birth of our Lord and savior Jesus Christ, and as all business has stopped, and I hav nothing else to do, I was led to contemplate some of the incidents that happened in the career of the son of God while he was here on this earth trying his level best to work out our salvation for us, and appease the wrath of his father, our creator, who had condemned us to everlasting fire because Eve had eaten an apple that did not belong to her. Now, Jesus, knowing that we were not at all to blame for that lunch of Eve's, concluded to try and make it up with his father and get a few of us out of a scrape which we were in no wise to blame for getting into. So he came down and spent a few years among the Jews, leading a roving life, living on what people gave him and never refusing an invitation to dinner from anyone who would giv him a good square meal or a drink. And if any offended him they got a piece of his mind then and there, for he could not bear any opposition from anyone, high or low. But he always took good care to make himself scarce when his words stirred up the people beyond endurance, which was often the case. But many people hav wondered why Jesus, after preaching and practicing nonresistance all his life, at last, just as he was about to be arrested, ordered his followers to sell even their clothes to buy swords. Now, in looking over his life and times, as recorded by Matthew, we find that he was acquainted with the sacred writings of the Jews, and we find in the ninth chapter of Zechariah and the ninth verse this prophecy: "Rejoice greatly, O daughter of Jerusalem! behold, thy king cometh unto thee. He is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass." Now, Jesus knew of that prophecy, and thought he could fill the bill if he could ride two animals at once. Now turn to the twenty-first chapter of Matthew and read the first seven verses and you will see that he filled the whole bill. There we read that he actually rode two asses at once, thus fulfilling the prophecy, and at the same time performing one of the most wonderful feats of horsemanship, or assmanship, that the world had ever seen up to that time, more especially as one of the asses was not broken to ride at all. Now, when the people saw him in this (what showmen would call) great two-ass act, they were filled with wonder, but knowing that one of the asses wasn't broken to ride, they made all haste to strip off their clothes, while some cut off branches or brush from the trees and spread them on the pavement lest he should tumble off and break his precious neck, there being no sawdust laid down. But Jesus was fully equal to the occasion, and performed the difficult and dangerous feat in gallant style, winning golden opinions and extravagant praise from the mob who had assembled there to see the performance. Jesus was probably the inventor or originator of that style of riding. I hav never read any account of anyone previous to that wonderful ride attempting to ride more than one animal at the same time. Since then some daring riders hav ridden two and even more at a time, but mark this difference. They ride around a ring and lean toward the center, thus making it comparativly easy. But the hero of this great two-ass act rode straight ahead on a pavement without any sawdust; nothing to break a fall but some brush and clothes hastily thrown down by some humane people who saw the danger he was in. Now, kind reader, pause; consider a moment what Jesus accomplished by this great ride. He fulfilled a prophecy. He established and proved his claim to be the son of God. And he broke a colt. All in less than an hour. Now I would respectfully ask any skeptic, Infidel, or Spiritualist, or any other who denies the godship of Jesus, to explain if he can how any mere man could hav taken such a fearful ride without harm to himself. But this exploit, performed at such fearful risk, seems to hav elated him beyond measure; for the very next thing he did after this famous ride was to go into the temple and drive out the men who transacted business there, and who up to that time supposed they had a right there, as they had probably paid a fair rent for the stalls they occupied. He also kicked over the tables where people were making change, scattering their money in every direction, at the same time giving them such a blowing-up as they did not forget for many a day. For this was the first intimation they had that he was the owner of the building. But these successes seem to hav turned his head, and the idea of empire filled his brain. So the next time he was attacked, instead of running away and hiding, as he had always done before, he ordered his followers to sell even their clothes to buy weapons to fight his enemies with. But the odds against him were too great. When the fight came on his men only cut off one ear, which Jesus kindly put back again, and the lion became a lamb again. He was soon after put to death. He died complaining that his God had forsaken him. After he was dead a soldier stuck a spear in his side and let out a lot of blood and water, which seems to hav been caught and saved in some mysterious manner, as according to Christian theology people whose souls are washed in that flood are entirely cleansed from all sin and made holy and fit to be companions of the pure and virtuous and good. I notice almost all murderers about to be hanged take advantage of this offer and get their souls washed and are happy forever, while their victims, although often honest, honorable, pure, merciful, and just, but who hav neglected to hav their souls properly washed in this blood, are punished and tormented in fire and brimstone forever and ever. Great is the mystery of godliness.

ELISHA C. SLY.

DETROIT, MICH., Dec. 24, 1888.

MR. EDITOR: I feel impelled to write an answer to Brother C. H. Greene, who livs so near me and yet so far, who asks, dramatically, What, art mad? Well, I should remark. How much time and space and trouble would be saved and spared if the readers of the letters would first try and understand what they read! Will my brother now please read the short article above his own letter in the last TRUTH SEEKER, C. L. James's, and then read the letter to Colonel Ingersoll by J. H. Cook on the following page, and then please read over carefully my last letter and try and understand what they all mean? and I also ask in the name of liberty and humanity that every reader of THE TRUTH SEEKER will do the same. I am trying to giv to the Liberals and the world the greatest and most important truth that was ever given to humanity, and I only desire that all may try to understand what I write before they criticise what they hav never heard or dreamed of. Mr. Greene just lightly skips over my letter without any thought of the stupendous consequences that must follow the taking off from the people of the burthen of about eight hundred millions a year by, as he surmises, stopping all taxation. But I wish to get the attention of all of the readers of THE TRUTH SEEKER, and hope that all will try and become interested in the great welfare of all. To do this I therefore make some very astonishing statements. First, I declare that the almost universal belief in the claim that this is a free country has no foundation in truth. It is not a free country, never was a free country; it never was intended by those who labored for four months in the convention that created the Constitution, under which we hav been slaves for one hundred and ten years, that the people should be free. For that Constitution strikes down every vestige, every shadow, of every one of the rights which the Declaration of Independence claimed were the inalienable and universal possession of every person born. The people of the colonies revolted against the one only possible slavery that ever existed on earth, taxation. I challenge any person on earth to show how any one or number of persons could ever be made slaves by any other process. (I expect to see plenty do it right away.) The war of the Revolution, which fully demonstrated how ignorant the people were of the true liberty for which they were fighting, had hardly closed when Captain Shays in Massachusetts raised a rebellion against the very self-same slavery that had caused the Revolution, and the same men in the government who had engineered the war of seven years in the interest of the real slaveowners, the money-lenders, sent a portion of the same army that were said to hav fought so bravely for liberty to put down this first, this early, protest and rebellion against slavery. I am nearly sixty years old, a mechanic. I hav very little sympathy with any form of patchwork to put patches that are not new upon the old garment of slavery. And, now, why was not the Constitution made to conform to the rights claimed in the Declaration of Independence? The reason is very simple and plain. In all past history every government has been formed and put in motion by and for the money-lenders, and has been the abject tool of the said money-lenders to rob the people and enslave them for the said slaveowners' sake. And what has puzzled and astonished me for some years past is, that all of the great minds of this and other nations hav been so miserably befooled by the clatter about this land of liberty, and hav even talked about and eulogized this condition of slavery and called it liberty. They hav even believed the monstrous impossibility that slavery did really exist for over seventy years in a free country under a free government among a free people—a miserable, impossible absurdity. And now to answer Brother Greene's question, How will I hav this government overhauled so as to obviate the necessity of taxation? First, there is not and never was the least necessity for taxation. There is one only reason that can be given for taxation—it compels the people to buy, beg, borrow, pay usury for bankers' debts to pay taxes with, and so puts them in circulation and keeps them there. I challenge any person to giv any other valid reason for taxation. And it proves beyond a doubt that our government is and always has been the base tool of the money-lenders to enslave the people. "And would he hav it pay its expenses with money, say greenbacks, of its own furnishing?" Ay, my brother, with money, say greenbacks, of its own, its very own furnishing, and no other. It shall neither authorize nor recognize anything else as money in any sense.

And about the land distribution and non-usury of Brother Hacker. I hav not a featherweight to lay against Brother Hacker. He has done what he could according to the light he had. But his causes were all effects that cannot be removed until their causes are first removed. The secretary of the treasury in his report for 1884 says there hav been taken in taxes in the past ninety-seven years for the support of government twenty thousand millions. Ex-Senator Jones says that taxation of states amounts to about the same. Only think of it, that about forty billions hav been robbed from the poor laborers of this so-called free country in less than the first century of its life by a so-called free government as the tool of the money-lenders. And just so long as taxation and debt exist I defy all the powers of the people to stop paying interest to those who hold the debts. It is utterly impossible; as are also the theories of land ownership, therefore I waste no thought upon them.

Brother Greene also criticises my history, but does not alter it in the least. I was the son of a devoted Democrat, who, when I was a child, loved to study the situation and argue politics with any Whig he met, and from my tenth year I hav read and studied the same subject as earnestly as any other person I hav met. I hav never wasted my time in saloons or injured my brain with whisky or tobacco, and therefore feel that I am as liable to see the truth as any other person. The very fact that the Republican party to-day and for twenty-five years past hav claimed to hav liberated the colored people, and also the claim of the Christians that they liberated the slaves, and that there has been no Abolition party since the war, are enough. I take no consideration of the outside appearance of the parties during the great excitement at the beginning of the war. It is sufficient to quote from Goodrich's Common School History of 1857. The Democratic party gained almost unopposed control in the Southern states, while in the free states the organization opposed to the extension of slavery became powerful under the name of the Republican party. The Whig party ceased to exist as a national organization. That is enough. The whole South looked upon the Republican party as Abolitionists at that time, and that was the ground of their secession upon the election of Lincoln.

Now I hav given to the truth seekers a few of the most important truths that were ever given to the world. They are simple and plain. They are the germ of all liberty, and I ask every reader to study them and also to read some previous letters of November 24th and February and April. And I challenge any and all to giv me just one reason for taxation, except that it compels the people to use bankers' debts to pay taxes with and so keeps them in circulation. My idea means liberty not only for this country but for the world, and it needs all of the patriotism that can be brought to it.

Fraternally for liberty, J. H. WOOD.

LOUISVILLE, KY., Jan. 1, 1889.

MR. EDITOR: I shall never think of stopping my paper. Let the good work go on. There is no God. We hav a thousand times more proof that there is no God than we hav that there is.

R. MODOUGAL.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Rhyme of Little Girls.

Prithee tell me, don't you think
Little gir's are dearest,
With their cheeks of tempting pink,
And their eyes the clearest?
Don't you know that they are best
And of all the loveliest?

Of all girls with roguish ways,
They are surely truest,
Sunshine gleams through all their days,
They see skies the bluest,
And they wear a diadem
Summer has bestowed on them.

Lydia does not care a cent
For the newest dances,
She is not on flirting bent,
Has no killing glances,
But without the slightest art
She has captured many a heart.

Older sisters cut you dead,
Little sisters never;
They don't giggle when they've said
Something very clever.
They just get behind a chair,
Frowning, smiling at you there.

Florence, Lydia, Margaret,
Or a gentle Mary,
They form friendships that, once set,
Never more can vary—
Stanch young friends they are and true,
Always clinging close to you.

Buds must into blossoms blow.
(Morn so early leaves us!)
Maids must into women grow.
(There's the thing that grieves us!)
Psyche knots of flying curls,
That's good-bye to little girls.

—*Meredith Nicholson in Indianapolis Journal.*

Allegory.

[Miss Carrie Sweet's (a piece of candy) journey through the human body on Nov. 3, 1887.]

In starting on the interesting journey of my life, I was taken from my quiet home by a happy-looking school-boy to a depot called Mouth, on the D. A., or Digestiv Appa ratus, road.

It was a dark place, except where the light came in from the door when it was open, for the door reached half-way around the room.

There were twenty-eight bony-looking fellows sitting in the depot when I entered. They had little white caps on their heads, which looked as if they had recently been in bed, and on rising had forgotten to take them off, as they were in a hurry to meet some of their friends belonging to the Wisdom family who were coming on the train. It seemed by the way they were talking and acting that they belonged to a different family of Incisors, the Cuspids, Bicuspids, and Molars.

All at once they rushed at me, and before I could get out of the way they commenced tossing me about terribly, when a long fellow, with red clothes on and a very red face, kept tossing me at them, and as I was constantly bumping against them, they thought I wanted to hav another tussle. But if that long, red fellow called Tongue had minded his own business, I would hav been all right. But now I thought my last day had come. Just as my poor bones were almost made into powder, my friend Will made his appearance. I thought he could stop all the trouble I was in, for I was nearly pulverized, and I thought it was time somebody was coming to save what little there was left of me. As my friend Will entered the depot Mr. Long Tongue pulled a cord, and six shower-bath sprinkles came down upon me until I was nearly drowned. Just as I came up the second time, I noticed that the wall was covered with a velvety paper of a pink shade, and that a curtain hung in the back end of the room. I did not know what was behind the curtain, but I thought I would rather be anywhere than where I was, so when I came up the third and last time I gave one big jump and landed somewhere behind the curtain. I thought I had jumped from the frying-pan into the fire. I landed on a trap-door called Epiglottis, and I came near falling into a deep hole called Trachea, from which I am sure I should never hav escaped. This place was not much better than the first place I was in. I stepped into an elevator room, and saw that the elevator was labeled Esophagus. I stepped into the elevator. It went down so fast that when it stopped I was too dizzy to walk, so the elevator-boy by the name of Muscle pushed me into a room, the door of which was labeled Cardiac Orifice.

I found that the train I was to go on was to be delayed two or three hours, so I thought I would take a stroll about this town called Stomach. I had some very new and curious experiences here. There was a shower that poured down about fifteen minutes after my arrival. It did not seem like a rain storm, so I asked the conductor what it meant. He told me that every time there was a nice passenger on the train they were put into a regular deluge of gastric. After this came a kneading of some girls called Misses Muscle.

I was so churned and battered my own mother would not hav known me.

I soon found out the reason of this confusion, for when I glanced down at my dress I found it to be changed for a gray one, the goods of which was called chyme.

I was looking at a car when the Muscle girls came up and carried me into it without asking whether I wanted to go in or not.

The door of this car was labeled Pyloric Orifice.

After being seated in the car a few minutes a card from Dr. Liver was handed me, accompanied with a bottle of wine called bile. It was very bitter stuff, but tasted very sweet in my mouth.

I had just finished drinking the wine from Dr. Liver, when in came a new friend, Mrs. Pancreas. She came to me and gave me some very excellent juice. I began to think I had taken the right route to travel, as the greatest attention had been paid me ever since I had left my home, with the exception of two or three frights I received at first.

I omitted to say that the custom house officers went and searched my satchel, and took out all the goods that were in the shape of sugar and albumen that they could carry, and took them to Dr. Liver.

After Mrs. Pancreas left me my old friend Will came to the car door and told me he could not accompany me any farther on my journey. I told him I was sorry, because he was such good company, and it would be very lonesome without him.

I soon found I must change my gray dress for a white one called chyle goods, and send my old dress on the Intestinal canal, which was broad-gage. I looked and felt so tall that Mr. Digestion sent some servants by the name of Lacteal to carry me into the car of the Small Intestins. They took me in their arms and I rested as sweetly as a tired baby, but they were taking me to an L of grandmother's house, whose name was Mesenteric Gland. As long as I stayed there I was petted and fed until I was carried out into the Thoracic duct. I had a most delightful trip down the Rhyne river of the body.

I passed out through a stream called the Sub-Clavian Vein. It was a regular Mammoth Cave stream, and if I were asked to name it I should call it the river Styx.

The water was a dark-red color and very muddy. It did not look very inviting to take a bath in, but that did not matter, as it was the custom of every traveler. I was put into a plunge-bath, and then went into the Superior Vena Cava. I then went over a dam called Mitral Valve into Right Auricle Basin. The water went over another dam, and I went into Right Ventrical. There was an arrangement that had three points on the top. We passed this and sailed through an archway shaped like a half-moon, called Semi Luna Valve, into a new river called Pulmonary Artery.

From here I was taken into a county which looked like a Dutch bleachery. This was Lung county.

Some pretty little fellows called Capillaries, seeing the tired look on my face, offered their assistance by picking me up in their arms, when instantly I was changed into a healthy, rosy-looking damsel, and was carried into the prettiest little room, called Left Auricle. There was a handsome crimson curtain hanging between the room called Bicuspid Valve and the room I was in. I went past it into the Left Ventricle. From there I went into a moon-shaped door, and I found I was on a large river called Aorta.

I told the captain I had some food for a friend of mine living on a farm owned by one Foot.

The custom house officers had not meddled with my satchel, containing this jewel of gypsum formation, so I had no trouble about obtaining it.

I gave this expensiv stone to Miss Corn, feeling quite certain that she would most probably wear it for memory of me as long as she lived.

You will probably hear of my death by means of a sharp razor or knife, and I will spend the rest of my noble life in preparation.

Alma V. Wineman.

Correspondence.

Butler, Ind., Jan. 20, 1889.

Miss Wixon: I thought I would write you a letter and tell you that my papa and mamma read The Truth Seeker. I am twelve years old. I go to school.

Please excuse me for not writing much this time. If you will oblige me by putting this in print, I will write again.

Little Freethinker, Willie Tomlinson.

Home City, Kan., Jan. 13, 1889.

Dear Miss Wixon: I now endeavor to write my first letter to you, telling that I go to school every day I can. My teacher's name is Miss Smith. She is a Christian. My papa takes The Truth Seeker. I hav two brothers and no sister. My oldest brother's name is Otto. His age is eight years. My youngest brother's name is G. Bruno. His age is six months. My own age is ten years.

With best wishes, I will cease writing.

Your Infidel friend, Mary Vogler.

San Jacinto, Jan. 12, 1889.

Dear Miss Wixon: This is Sunday and it has been raining almost all day. I read The Truth Seeker instead of the Bible. I am glad to say that churches don't thrive out here in our valley. We are free to do as we choose. Some of our pious friends of the next valley started a Sunday-school here, but it soon went down. Farmers are busy putting grain crops in; prospect of a good season. There are twenty scholars in our school now. Inclosed find ten cents toward the cow for Mr. Casey. I will close. I remain as ever, Your Freethinking friend,

Martha Deming.

Georgetown, Col., Jan. 15, 1889.

My Dear Miss Wixon: I see in The Truth Seeker of December 15th, and other issues, a good deal about the hen-and-egg question, and I thought I would figure on it a little. One way I make it forty-two, and another fifty-two and one-half eggs. I gave the puzzle in school to-day. No one seemed to know the correct answer, not even the teacher. She is a very pleasant teacher. I like the Children's Corner very much. If any little Freethinker would write to me I would gladly answer such letters. I hav a magpie that runs after the cat, and pulls her fur and whiskers.

I wish you a very happy new year. From your little Freethinker friend,

Willie Wescott Old.

Georgetown, Col., Jan. 16, 1889.

Miss Wixon, *Dear Madam:* As Willie is visiting, I inclose a few lines to you. We enjoy the Children's Corner in The Truth Seeker. You are doing a grand work in educating the young in Freethought principles—no superstition in your teaching. May you be spared many years to continue your good work, is our sincere desire.

Yours for Freethought, Mrs. T. S. Old.

P.S.—We hav taken The Truth Seeker from the start, nearly fifteen years ago.

[Such kind words as the above, which frequently come to us, giv us courage to go on with our work. There shall be no superstition in our teaching if we know it, only truth, knowledge, common sense, the virtues, and right principles.—Ed. C. C.]

Austin, Ill., Jan. 12, 1889.

Miss Susan H. Wixon: I hav at last prepared the Allegory I promised to send to you so long ago, and I hope it will appear in the Corner. It has been quite a long time since I hav written to the Corner, but I will try and write often hereafter.

We hav moved from Chicago to a suburban town six miles from the court house, and are building us a home.

I thank you very much for your kind regards forwarded to me by Mr. Hoffman, and hope you will be able to come and visit us some time. Wishing you a long life, I remain,

Your Liberal friend, Alma Wineman.

Notice.—Any of the young folks that corresponded with me and received no answer to their letters, please send their address to Austin, Ill., and the letters will be answered.

A. W.

Lake City, Fla., Jan. 12, 1889.

Dear Miss Wixon: I am a little girl eleven years old. I liv with my brother Hugh, about a mile from town, and our friend W. H. H. Pearson, from Parkersburg, W. Va., is living with us now. My mother is living fifteen miles from here, on a farm, and comes to see me nearly every Saturday. I hav been going to the Peabody school, but had to stay out during Christmas to help my brother in the store, but my friend helps me learn my lessons evenings. We hav a real nice teacher, Miss Julia Thweatt, from Georgia. My brother and I go to the Presbyterian Sunday-school every Sabbath, except when we go to see mother. I hav a beautiful pigeon. Her name is Daisy. I got a large doll for one of my Christmas presents. I named her Violet, because she has such bright blue eyes.

We hav no snow in this summer land, and seldom any ice, but we hav many chilly days. The orange-trees look green and beautiful. My brother has some Le Conte pear-trees, which do well here.

Miss Wixon, if you should ever come down to spend a winter in Florida, please come and see me.

With kind wishes for you and all the little girls of the Children's Corner, I am,

Your little friend, Annie Wilson.

[We hav long promised ourself a winter trip to Florida. Should we ever go there, we will surely call on our bright little friend Annie.—Ed. C. C.]

[It is a great pleasure to receive so many letters from children. It is a matter of special pride and interest that the *first* letters of many children are written for the Children's Corner. There is great power in first principles. And we trust the little trembling germs of thought, sometimes very feebly expressed, will grow to great strength and far-reaching influence. Now, we want all the children who write the beautiful letters that appear from week to week in the Corner to try their hands at essays. We offer this subject for the first—"Why is Freethought the Best Thought?" Write brief essays on this topic and send them to the editor of the Corner, and they shall all be printed. Can you ask your papas and mammas to help? Yes, if you wish; but the ideas must be put in your own language, and you must *think* out the reasons yourselvs as far as you are able to. This suggestion is made in order to develop thought and the reasoning faculties.—Ed. C. C.]

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Sing a song of sixpence, you fellow full of rye,
With not a cent to bury you to-morrow should you die.
The keeper's in the barroom counting out his money;
His wife is in the parlor with well-dressed sis and sonny;
Your wife has gone out working and washing people's clothes,
To pay for old rye whisky to color up your nose.

Perhaps those who are fond of tongue-twisting sentences may like to repeat the following couplet correctly and rapidly:

The swan swam over the river; swim, swan, swim;
The swan swam back again; well swam, swan!

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The Bishop and the Ballet-Girls.

Every reader of the daily papers has heard of the great debate in the Pan-Anglican synod on that momentous topic, "The attitude of the church toward the stage." The bishop of Sadlers Wells it was who, on that occasion, took up his parable on behalf not only of the drama as a fine art, but on behalf of actors and actresses as human beings. His lordship even went the length of saying a word in defense of the ballet-girl, being nobly seconded in this respect by the bishop of Fiji, who stated that in his own diocese saltatory exercises, not dissimilar from those of the ballet, were considered to possess a deep religious significance. One or two other liberal-minded prelates took the same side; but, on the whole, the feeling of the meeting ran high the other way. Indeed, so warm became some of their lordships that if the conference had not had to rise early in order to attend the banquet given in their honor by the Poulterers' Company there is no knowing what the difference might hav grown to.

Now, among the anti-theatrical party there was none more violent or dogmatic than Dr. Septimus Grundy, lord bishop of Malta. If raving and thumping could hav destroyed the British drama, the bishop of Malta's speech would, undoubtedly, hav had that effect. He ridiculed actors, he denounced actresses; but it was against the ballet and all who took part in or abetted it that he directed the brunt of his attack. "He was pained and grieved beyond expression," he said, in a fine peroration, "by the words which had fallen from their brother of Fiji. For the poor cannibals of heathen climes there might be some excuse. But what condemnation could be too strong for those who would encourage their white sisters in this Christian isle to exhibit themselvs in a condition which put the naked savages of the South sea to the blush?"

Several other prelates spoke to the same effect, if less eloquently, including the bishops of Coventry, Laputa, California, Botany Bay, as well as one of the most conspicuous figures in the conference—the black bishop of Ulundi. They all went home together in an omnibus, comforting themselvs with a further interchange of virtuous indignation, and their speeches were subsequently published in pamphlet form by the Anti-Theatrical League and distributed gratis at the doors of Exeter Hall.

The day after the discussion, when the bishop of Malta came down to breakfast (which he did rather late, having overslept himself, owing to the exhausting effects of the Poulterers' banquet), he found the following note among his letters:

MY DEAR GRUNDY: I am asking the few members of the conference whom I know personally to honor me for an hour or two after dinner to-morrow. Will you make one of them? We shall hope to see Mrs. Grundy on a future occasion, but I am planning this evening specially for the bishops.

Yours very truly, STANLEY HAWTHORNE.

Now, although the bishop had formerly known the Rev. Stanley Hawthorne rather well, he did not much like him, and he resented being addressed as "My Dear Grundy." Moreover, Mr. Hawthorne was a clergyman of notoriously heterodox views, especially on the subject of the theater.

"I don't think I shall go," said the bishop to his wife; "let me see; what is arranged for to-morrow night?"

"Dinner of the Home and Foreign Prayer-Book Society, 7:30," replied Mrs. Grundy, referring to a list of her husband's Pan-Anglican engagements. "I myself hav arranged to dine with Mary Anne, but I shall be home at 10 o'clock, and I should not advise you to go to Mr. Hawthorne's. After your speech yesterday, he ought to know that you and he hav nothing in common."

"Just so, my dear," said the bishop; "but I do not wish to offend the man. I wish you would drop him a line for me, and say that I will come if I can, but hav another engagement for that evening."

Mrs. Grundy did so accordingly.

The next evening, however, at the Home and Foreign Prayer-Book Society's dinner, the bishop discovered that his brethren of Coventry and Laputa, who were sitting near him, were both going to Mr. Hawthorne's. They pressed him strongly to accompany them, and, as the dinner was over at 9.30, Dr. Grundy thought that he might as well look in at Mr. Hawthorne's for half an hour and see what was going on.

There was quite a string of broughams and hansom cabs at the door when they arrived, and as they went up-stairs the bishops heard the sounds of a piano and female voices in the drawing-room.

"Dear me," said Bishop Grundy to Mr. Hawthorne, who was awaiting them on the landing, "I was hardly prepared for this." His lordship was a little shy by nature, and was accustomed to rely on the support of Mrs. Grundy in female society.

"There are only one or two lady friends of my wife's here, who hav come to giv us a little music," said Mr. Hawthorne; "pray do not mind them. You will find it is quite a bishops' party." And with that he ushered the three new arrivals in and presented them to Mrs. Hawthorne.

The bishop of Malta looked around him rather nervously when he had paid his compliments to his hostess. He did not feel more comfortable when he discovered that, besides the two ladies at the piano, several others were scattered about the room, while the back drawing-room was quite full of young ladies, with the bishop of Sadlers Wells gadding about among them like an episcopal butterfly. After this sight it was a relief to Dr. Grundy to find some of his own friends among the dozen or so of prelates who were standing about talking to the ladies. There was the bishop of California and the bishop of Botany Bay, and presently, in a distant corner, his lordship detected the ebony complexion and flashing teeth of the bishop of Ulundi, who appeared to be very much *tête-à-tête* with a decidedly attractiv lady in black lace and diamonds.

"Let me introduce your lordship to my friend, Miss Tottie Simpson," said the voice of Mrs. Hawthorne.

The bishop submitted mechanically. In another moment he found himself seated in a bay-window beside a siren with a bewitching little smile and a pair of eyes which at first made the bishop blush each time they looked at him. Miss Simpson, however, proved to be one of the most agreeable, as well as the most beautiful, ladies the bishop had ever met. She asked him innumerable questions about his diocese and the work of the synod, and presently the good man was telling her all about Malta and the Maltese, and the Carthaginian Mission, and chatting as confidentially as though they had been friends for years.

There was more music, vocal and instrumental. The young ladies in the back drawing-room—Dr. Grundy was quite surprised on a closer inspection to see how young they were, and how comely—came out in a body and sang a lively little chorus, in which Miss Tottie took a part. Some one told the bishop it was out of "Ali Baba," which did not enlighten him much. Then the black-lace lady left the bishop of Ulundi, and sang a song in Italian, in a style which even Dr. Grundy dimly perceived to be magnificent. Our good bishop was introduced to the black-lace lady, and to several other young ladies, and found them all very chatty and pleasant and deeply interested in church affairs and the work of bishops. Altogether his lordship was having a very agreeable time of it, when he suddenly looked at his watch and found it was ten minutes to 12. A Cinderella in apron and gaiters could not hav got down Mrs. Hawthorne's staircase more expeditiously than did Dr. Grundy on making this discovery.

"Oh, but you mustn't go yet, Grundy," said Mr. Hawthorne, encountering his guest in the hall; "I hav got several things to say to you; in fact, I want to hav a word with the members of the synod collectivly."

"I really can't stop a moment, thank you. Should like to very much, but my wife expected me at 10 o'clock."

"Well, I hope you hav had a pleasant evening. Did you like that Miss Simpson?"

"A most charming girl," replied the bishop, struggling into his overcoat; "perfectly charming. Who is she?"

"Well, she's a professional dancer. I fancy she is now engaged in the ballet at the opera. My wife could tell you. I am so glad you ——"

"You don't mean to tell me, Hawthorne," gasped the bishop. Then a light broke in upon him. "Who were the other women?" he asked, in a very different tone.

"All theatrical people. They belong to our Gospel Players' Guild, you know. Most of the younger ones were chorus or ballet-girls, but there were one or two actresses of higher standing in the room. Miss Kitchen—the one in black lace, who sung last—is the new prima donna, Mme. Schicini, who has just made such a hit at the opera. The truth is, I planned this as a little surprise, Grundy, in the hope of dissipating prejudices which ——"

"Upon my word, Hawthorne, I cannot compliment you upon the good taste of your joke." (The bishop drew himself up as he spoke and frowned portentously.) "Under your roof, I can hardly say more, nor hav I time to discuss the matter. I wish you a very good-evening."

With that his lordship stalked majestically off to the cab which had been called for him.

"What on earth makes you so late, Septimus?" asked Mrs Grundy, as her spouse came in, and there was something in her voice which the good man did not at all like; "where hav you been to?"

"To Hawthorne's, my dear."

"Indeed; and what was going on there?"

"Oh, tea and small talk," returned the bishop, evasivly.

"And who was there, pray?"

"About twenty members of the synod, I should think." His lordship had a feeling that he would rather defer any allusion to Miss Tottie and the other ladies at present.

"But what hav you been doing all this time, Septimus?" persisted the lady.

"Hawthorne wouldn't let us go. He wanted to get up a church and stage discussion, I think; but I left before it came to anything. Excuse me, my dear," added the misguided man, conscious that he was not showing well under cross-examination, "but I hav a bad headache and should like to go to bed." And to bed his lordship went, where he dreamed all night that he and Miss Simpson were playing harlequin and columbine, with the bishop of Ulundi as clown, in a private pantomime at Lambeth Palace.

Some few days after this incident, Mrs. Grundy received one of the most severe shocks she had ever experienced.

"My dear," said the bishop one afternoon, on returning from his Pan-Anglican labors, "a Mr. Oldrury, whom I understand to be a theatrical manager of some eminence, has sent, through the honorary secretaries, an invitation to the entire synod to witness a performance of Italian opera at his theater."

"Was ever such impudence!" exclaimed Mrs. Grundy.

"No doubt," replied the bishop; and then, after a little hesitation, he added: "The matter was talked over at the rising of the conference, and it was agreed that, as a refusal in the name of the synod might expose the church to obloquy, no joint action should be taken, but the individual bishops should be left to accept or not, as they think fit."

"Indeed!" said Mrs. Grundy, pursing up her lips.

"Yes, my dear, and—h'm—taking various circumstances into consideration, I hav—h'm—purely on public grounds, you understand—h'm—in short, made up my mind to attend."

Mrs. Grundy literally jumped out of her seat.

"*You*, Septimus!" she shrieked, and the shriek was distinctly audible in the basement.

"Yes, Maria," said the bishop, with a deprecatory wave of the hand; "the position I hav taken up in relation to the stage makes it important that I should show myself perfectly unprejudiced. I shall let it be publicly known that my purpose in attending this performance is solely to inform my own mind. On the occurrence of any breach of propriety I shall at once leave the building. Those who supported me in the recent debate agree that this is the wisest course. They also intend to be present."

Mrs. Grundy was silenced. Apparently she was also convinced; for when a week later the bishop of Malta took his place in the front row of the stalls at the Opera House, strange to relate, Mrs. Grundy was by his side.

Looking around her as soon as her eyes grew accustomed to the unwonted glare, the good woman was much comforted to find in the seats immediately behind her the bishop of Laputa and his lady. Further down in the same row were to be seen their lordships of Coventry and Botany Bay, each accompanied by his wife, while in the very center of the house stood out the burly form and curly locks of the bishop of Ulundi, who was a single man. Of course there were many more bishops. The house seemed swarming with them—not to mention the lesser ecclesiastical lights which studded the firmament in all directions. The news of such an unusual audience had also drawn a very full attendance of the general public.

All went well till the end of the second act, and, happily, up to then no "breach of propriety" compelled the bishop of Malta to fulfill his threat of retiring from the scene. At that point, however, some evil spirit had prompted Mr. Oldrury to interpolate a ballet, as though that were the one thing wanting to adapt the opera to the taste of an episcopal audience. Not having studied his program very closely, the bishop of Malta was quite unaware of the treat in store, until at the end of the act troops of short-skirted damsels suddenly invaded the stage and commenced to pirouet and caper, *apropos* of nothing. His lordship hardly knew how to act in this terrible emergency. He had a constitutional aversion to creating a scene, and, besides, the movements of the dancers struck him as picturesque and interesting.

"Sit still for the present, Maria," he whispered, in answer to an inquiring glance from his wife; "we need not look."

So Mrs Grundy thought; but she noticed that the bishop did look all the same, and, an instant later, she saw him start and color crimson. Little did she know the cause. In the front row of the band of coryphees who tripped down to the footlights at that moment his lordship had recognized Miss Tottie Simpson.

"It surpasses the worst I could hav imagined, Septimus!" whispered Mrs. Grundy; "look at that dreadful creature in front—painted up to the eyes! Why, what is she doing? I declare the hussy is nodding and laughing at us!"

"Nonsense, Maria; it must be some one behind," said the poor bishop, with a jerk of his shoulder in the direction of his brother of Laputa.

"It is *some one* in this direction," continued the lady; "and I declare that there's another behind her doing it, too."

Mrs Grundy was right. In the row behind Miss Tottie was another of Mr. Hawthorne's gospel players who had just recognized the bishop of Laputa, and bestowed a friendly nod on that young and good-looking prelate.

Bishop Grundy took out his handkerchief and mopped his brow. What would Tottie do next? That was the agonizing thought upon his mind. Would she kiss her hand? Heaven alone could tell what these girls were capable of. His lordship felt the eyes of the whole house (not to mention those of Mrs. Grundy) upon him and Tottie. It was the most awful moment of his life.

"I shall leave the theater for a moment, Maria," he whispered; "it is worse than I expected. I feel it is—h'm—necessary to make a protest. You had better remain here. I shall return for the last act." With that he arose and made his way out.

It seemed as if all his lordship's party in the synod were only waiting this signal, for simultaneously the bishops of Laputa, Coventry, Botany Bay, and California arose and left, followed by the ebony prelate of Ulundi, who created a profound impression by treading on the toes of every lady he passed on his way out. The withdrawal of their lordships was, of course, noticed all over the house, and its significance could not be mistaken.

The six dissentient prelates met in the corridor. While they were standing there up came a gentleman of affable bearing and courteous manners, and introduced himself as Mr. Oldrury. He expressed himself stricken with remorse and dismay that anything in the ballet should hav given offense to his guests, and besought their lordships to remain for the rest of the performance.

The bishops murmured that such was their intention.

"I confess I think it a pity that you introduced this dancing business," said the bishop of Malta, with a mixture of hauteur and condescension; "still, we must not look a gift-horse in the mouth, Mr. Oldrury. On the whole, we are indebted to you for a very agreeable entertainment."

"Delighted to hear it, I am sure," said Mr. Oldrury in a much more cheerful tone; "now, might I ask if any of your lordships would honor me by taking a peep at our stage and scenic arrangements. I take the liberty of hoping that a moment's personal inspection would correct many misconceptions. Thank you, my lord. This way, please. Mind the steps, gentlemen."

Mr. Oldrury had moved off as he delivered his invitation, and was followed instantly by the bishop of Ulundi. The example of the black bishop led the others to follow one by one, until Dr. Grundy found himself bringing up the rear of the procession.

. . . . . .

The curtain had been down some time, and the orchestra were taking their places again for the next act. Mrs. Grundy was looking rather anxiously at the door by which her husband had disappeared, when simultaneously exclamations from several parts of the house called her attention to the stage.

"Look, look," she heard; "the curtain's going up! Something's wrong!"

Something certainly was. The curtain was going up, and—good heavens!—what was it revealing? Left center—two bishops with two ladies of the ballet. Right center—two more bishops with two more ladies of the ballet. Up the stage, center, one bishop (my lord of Malta) in conversation with one lady of the ballet (Miss Tottie Simpson). In the extreme distance a negro bishop *tête à tête* with Cherubino (Mme. Schicini). It was all over in a quarter the time it takes to tell. There was a wild shriek on the stage. In an instant fleshings and gaiters scuttled wildly away in different directions. Then down came the curtain again amid one of the most spontaneous roars of laughter ever heard in a theater, and Mrs. Grundy was seen to rise from her seat and rush wildly out of the auditorium.

. . . . . .

There were six empty chairs at the Lambeth conference next morning. Within a few hours six ladies, each attended by a bishop, might hav been observed leaving London *en route* for various portions of the globe.—*London Truth.*

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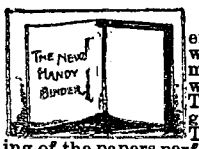
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News of the Week.

THE rabbi of the synagog at Omaha recently advanced the theory that it was Simon Peter, not Christ, that was crucified, when a shower of church furniture struck him, and he barely escaped his infuriated congregation through the back door.

LEO XIII. is failing in health seriously.

MAX O'RELL'S "Jonathan and His Continent" is having a great sale.

THE great New York cathedral is to hav the finest chime of bells in the world.

A CATHOLIC society to colonize the South has been formed at Pittsburgh, Pa.

THE Universal Peace Society of this country will hav an exhibit at the Paris Exposition.

IT is said that America may furnish the next pope, in the person of Cardinal Gibbons.

THE clergy continue clamoring at Harrison to absent himself from the ungodly inauguration ball.

MRS. HARRISON is besieged with letters begging her to inaugurate religious and prudish reforms.

AT the Peace Congress held at Milan it was threatened that a revolution would be fomented if any nations go to war.

CARDINAL MANNING has written "Fifty Reasons why the Voluntary Schools of England Ought to Share the School Rates."

THE Catholic Directory for 1889, just issued, givs our Catholic population as 8,157,656; priests, 8,118; scholars in parochial schools, 597,196.

THE committee on commemoration of Washington's inauguration, April 30th, are arranging elaborate religious exercises for the occasion.

ST. MARY'S parish, Plainfield, N. J., Rev. Father Smythe, pastor, is appealing to the courts against a tax levied on its $20,000 parochial school.

A SYNDICATE proposes to the government to protect our coast by pipes laid at the bottom of the sea to project to the surface oil which shall be ignited by rockets.

ANNEXATION is becoming an issue in Canadian politics. Candidates for and against are being put in the field, and the strength of both sides will be shown from time to time at the polls.

A RUSSIAN named Ashinoff has entered Abyssinia with a religious expedition of many priests and monks of the Greek church, and will found a colony and be followed soon by 2,000 young men.

AFFAIRS at Samoa between Germany, England, and America still maintain a threatening character. Secretary Bayard on the 28th ult. exhibited an American flag that had been fired on by Germans.

EXPERTS examining records find the land mortgages of Kansas to amount to $232,000,000. At 8 per cent the annual interest would be $18,000,000, or much more than the value of the yearly wheat crop.

HUXLEY, having seen it reported that he favored Spiritualism, has written to the *Pall Mall Gazette* in denial, and says that he has met many of the best mediums and found them "all utter impostors."

THE church people threaten that if we do not stop demanding Sunday opening of the museums the result will be estrangement of wealthy Christians who make donations of art-works to those institutions.

FRENCH elections last Sunday were attended with great excitement. The military were so disposed as to resist any attempt at usurpation by Boulanger. The latter was elected deputy, and at this the ministry hav tendered their resignation, but President Carnot will not accept it.

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Gems of Thought.

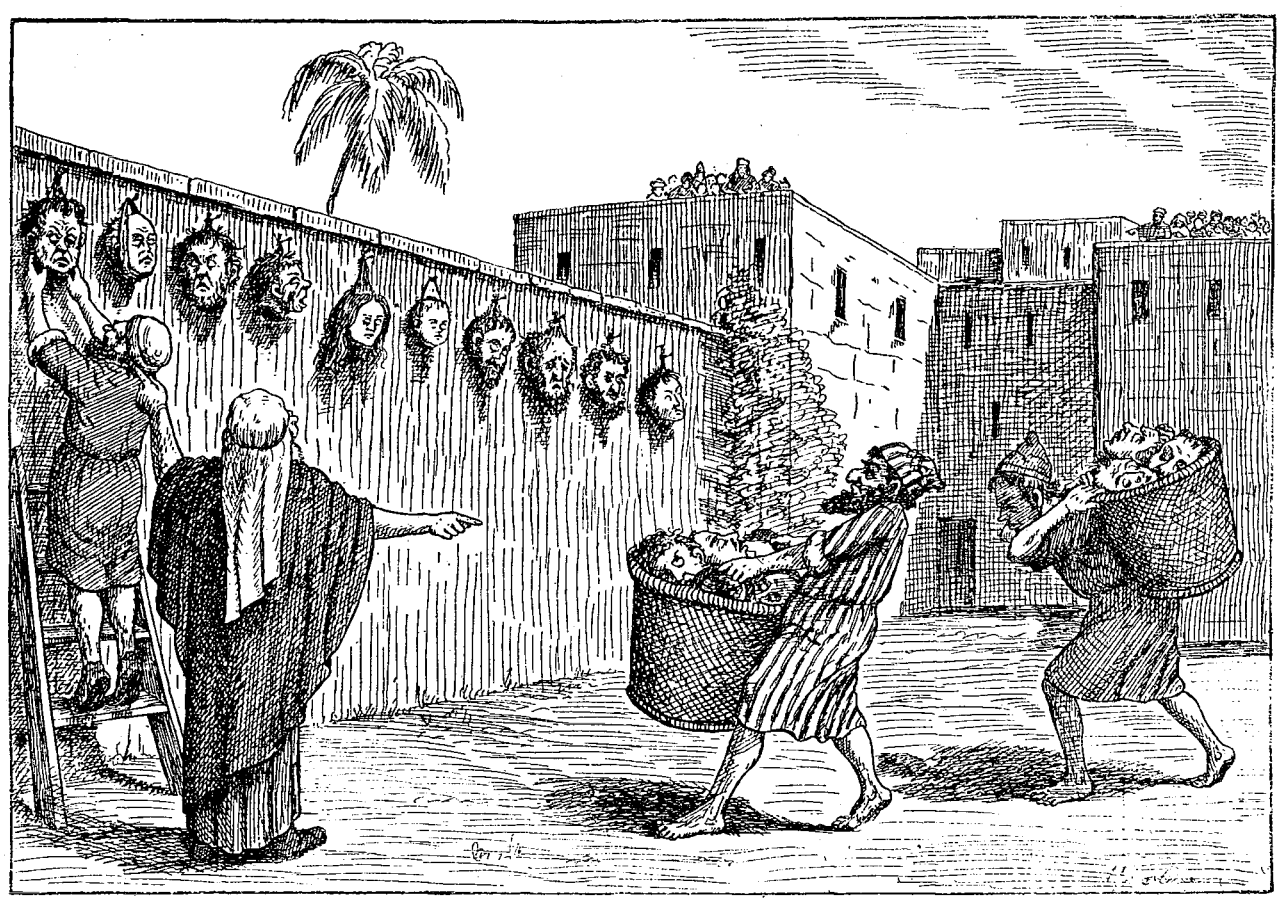
ABRAHAM, Jacob, and David, the three greatest favorits of their God, and to whom were given the largest favors, showed by their conduct a most depraved disposition. Apparently they had but one good quality—viz., willingness to obey and flatter God. But, from the theological point of view, this is the sum and substance of morality. No one except a person of the most degraded character could act as Abraham is said to hav acted to his wife, his concubine, and his son. Yet he is held up as an example of goodness. Jacob was the most contemptible deceiver. Yet not only in spite of his deceit, but by means of it, he secures a blessing from his God. His brother Esau, who seems to hav been an honorable and generous man, is forsaken. David appears to hav been born a natural criminal. Having formed a band of all the desperadoes in the country, he began life as a brigand chief. During life he committed the greatest crimes, and on his deathbed requested his son to murder a man whom he was in honor bound to protect. Yet this criminal was "the man after God's own heart." Blessings were showered upon him. When he offended his God he was not punished personally, but his innocent subjects were slaughtered.—*John Wilson, M.A., in Science, Theology, and Ethics.*

SOLOMON was the wisest of kings. God himself endowed him with the gift of wisdom. He was accordingly a much greater rake than his heavenly papa, which is saying a great deal. From the midst of his five hundred wives this saint proclaimed that all is vanity.—*Voltaire.*

HAS any race of men ever fairly tried even the humblest experiment of freedom and found it fail? Hav not the human faculties grown in every field just as freedom has been given to them? Hav men ever clung to protection and restraint and officialism without entangling themselvs deeper and deeper into evils from which there was no outlet?—*Auberon Herbert.*

FOR books are not absolutely dead things, but do contain a progeny of life in them to be as activ as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. . . . And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life. It is true, no age can restore a life, whereof, perhaps, there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary, therefore, what persecution we raise against the living labors of public men, how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom; and if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the ethereal and fifth essence, the breath of reason itself; slays an immortality rather than a life.—*Milton.*

"ALL scripture is God-inspired" (2 Tim. iii, 16). This is awkward for such theologians as would like to claim that only their own favorit texts are inspired and the passages that lend support to their little isms, but that texts that are repugnant to them, and passages which conflict with their ism, are not God-inspired. This contention, of course, implies that the Holy Ghost produced some writings and shook them up in a sack with the writings of mere mortals, and set mankind to a desperate effort of eclecticism, the determining which are the writings of God and which are the writings of patristic forgers. Man cannot hav been made so much lower than the angels after all, if he can write so alarmingly like God that even the learned hav not been able to agree as to how much of the holy scriptures hav been written by Jehovah of heaven, and how much by John Smith of earth. If this half-and-half inspiration theory be not particularly complimentary to El Shaddai, "the almighty," it is certainly a feather in the cap of John Smith, a poor "worm of the dust." We are to "search the scriptures" in order to obtain "eternal life;" and some of us, who would really like "eternal life," would not mind the trouble of searching the scriptures if we could only find out what the scriptures really are. Not one man in fifty thousand has had the leisure and the learning to con over the ancient MSS. and codices, and to determin for himself which writings are divine and which human. Even if God did giv man a written revelation, one thing is certain—we hav either never seen that revelation, or, when we do see it, we fail to clearly distinguish it from the mass of ancient writings of a similar character with which it has got inextricably mixed.—*Saladin's God and His Book.*



TRYING TO GET GOD IN A GOOD HUMOR.

And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.—Num. xxv, 4.

Odds and Ends.

THE church and the stage should be more friendly than they are. The average actress can furnish a larger harvest of marriage fees than five ordinary women.

THE minister who, sixty years ago, preached the first sermon in Chicago still livs; and he is still of the opinion that the Chicago of to-day is good missionary ground.

MOTHER: "Why did you throw that pebble at your little brother?" Boy: "I was preaching to him." Mother: "? ? ?" Boy: "Yes, I was. Pa says 'there are sermons in stones.'"

THE "family entrance" was probably named on the same principle as the asylum which is called a "Home." You never see a family enter one, nor is there anything homelike about the other.

FIRST bunco steerer: "What, in luck again?" Second bunco steerer: "Well, kinder; police were getting onto my racket, and so I am telling fortunes at church fairs. There's more money in it."

TOM BIGBEE (at the club): "How devoted young Sidney is to Miss Oldmayd!" Rockaway Beeche: "Yas, very. Cleahly love at first sight." Tom Bigbee: "It may be with him. But it's love at last sight with her."

BERTHA: "You seem very happy, Dora." Dora: "Ah, yes; I hav every reason to be. We hav a beautiful home, two lovely children, a snug sum in the bank, my husband's life is insured for $20,000, and his health is very far from robust."

"YOU must stick to facts," said the editor, instructing the new reporter; "the only fictitious character you can introduce into your articles is the well-known man who consents to speak on the subject providing his name isn't mentioned."

TEACHER: "Johnny, can you tell me anything you hav to be thankful for in the past year?" Johnny (without hesitation): "Yessur." Teacher: "Well, Johnny, what is it?" Johnny: "Why, when you broke your arm you couldn't lick us for two months."

THE craze for whistling among girls is seriously troubling the humorous editor of the Boston *Transcript*. He says it is almost impossible to tell whether a girl is soliciting a kiss, or is only preparing to pucker. He ought to giv the girl the benefit of the doubt.

REV. HEBER NEWTON thinks the world needs a new religion. If he refers to a brand of theology that will permit a young man to attend a church fair without being seduced into paying $5 for a ten-cent pincushion, he will find many persons to agree with him in his belief.

A WESTERN paper recently offered a prize for the best story to be written by a pupil of the public school. Here are a few passages from the contributions: "Cora Brown was fortunately the possessor of a birthday, for she was the daughter of rich friends." "But all this time a cloud was gathering over Mrs. Delaney, which grew large as years went by, and that cloud was full of grasshoppers." "My father desired me to marry a bank president, a handsome, reckless man, fond of naught save the gaming-table." "'Vat I dell you, vat I dell you,' shouted the Irishman." "As she entered the room a cold, damp smell met her sight."

OLD WAYBACK WAYBACK (from Wayback township): "Gee whack! things is scrumptious, ain't they? What fur is that 'ar ax in th' furrard part o' th' kyar?" Young Wakeup Wayback (from the city): "That's to help kill the passengers in case of accident, so as to bring the damages down to $5,000."

MISS A.: "Don't you find New York society rather empty and unsatisfactory?" Mr. S.: "Not necessarily. You can take your choice in that respect. There is the Bohemian set, all brains and no style; society proper with a fair amount of each, and the four hundred, all style and no brains."

"SAY, Padhrick," whispered Jacobson to his Hibernian friend; "I vonder vot sort of man dot is at de odder end of de loonch-counter?" "Begob," returned Pat, eyeing the stranger, "he musht be wan av thim new-fangled ducks called Eggnostics. A man that will ate bacon on a Froiday is nayther Jew nor Christian!"

AN Epitaph's a "recommend"
They giv to folks, when starting
To make their way in parts unknown,
And soothe the pang of parting.
It trumpets all their virtues forth,
For fear you shouldn't find 'em;
Good character to take ahead,
And leave the bad behind 'em.

THE scene is an American man-of-war anchored off an island in the Pacific. Admiral, U. S. N.: "Are the islanders armed?" Ensign: "No, admiral, there isn't a weapon among them." "Hav they an army?" "Yes, but it's away on leave." "The population numerous?" "Enough to fill an ordinary rowboat." "Then prime the guns and drum up the marines! Let the banner be unfurled and every man do his duty? If my demands be not complied with in twenty-four hours, they must take the consequences." D-r-r-rum-m-m, d-r-r-um-m-m. T-r-r-ram-p, t-r-r-am-m-p. Eagle screams in the distance.

WE hav heard, with the deepest regret, certain disrespectful comments upon Bishop Potter's appearing in knee-breeches and silk stockings. There were ever groveling natures who scoff at everything. Even a bishop's legs inspire them with little reverence. How are we to know the motivs that prompted him to this step? It is not for individual members of the laity to pass judgment upon ecclesiastical affairs; for a bishop's legs ought certainly to come under that head. It is also manifestly unfair to accuse him of personal vanity, a quality unknown to a model bishop. Equally unfair would it be to assert that he did it because "it's English, you know." Rather let us believe Bishop Potter possesses a deeper insight than ourselvs into the subtle influence exercised upon the morals of the community by a reasonable display of the contours of those useful members.

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Notes and Clippings.

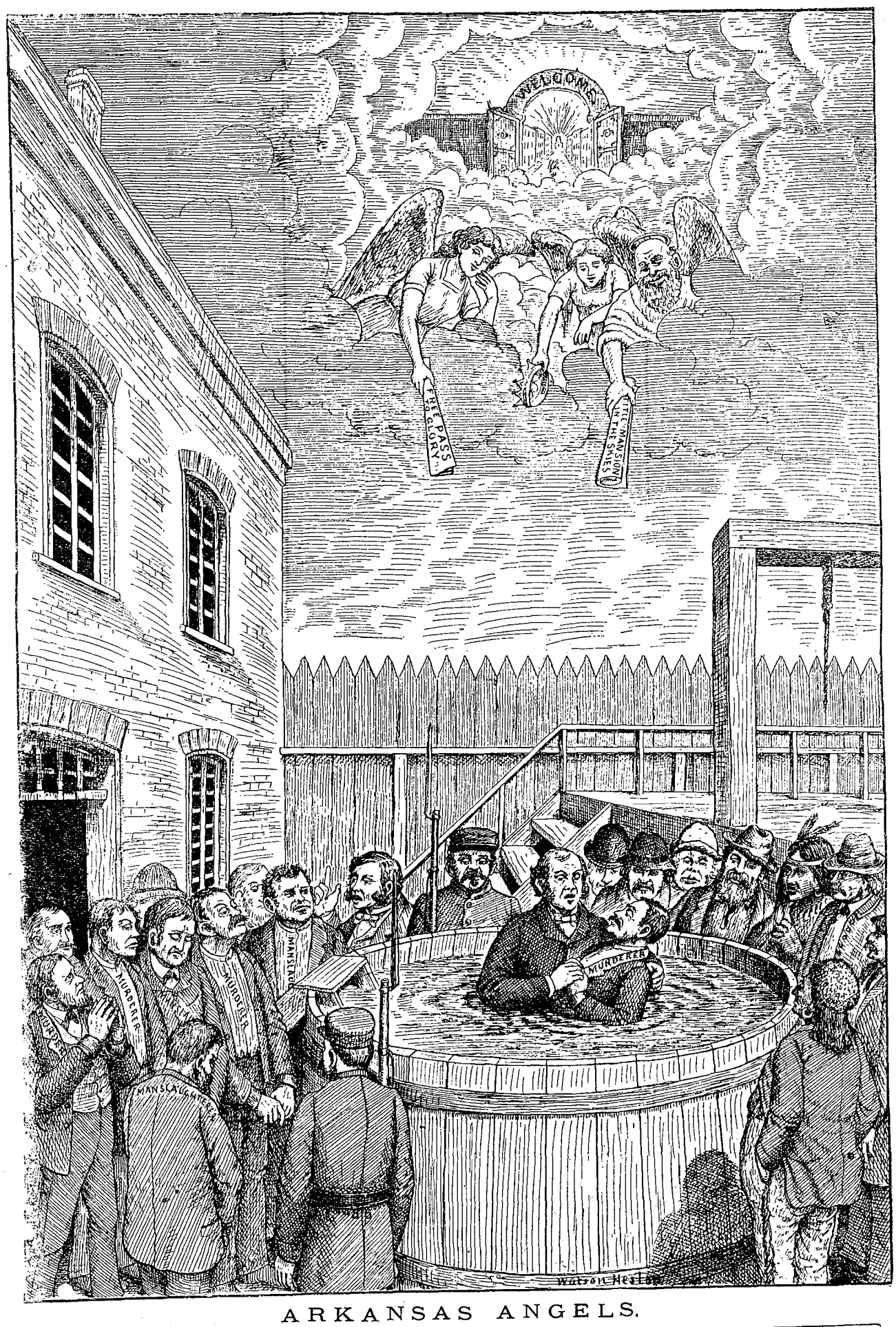
A RATHER strange affliction happened to a Minnesota couple who were sleigh-riding. The young man's right ear and the lady's left were frosted, while the other two were not cold at all. Why all four ears were not frosted is a problem which has been submitted to the high school class in physiology.

A BILL providing that women shall hav the right to vote in this state "at any municipal election or any election for supervisors or excise officers" has been introduced in the assembly by Mr. Ainsworth.

THE way Colonel Ingersoll settled a lawsuit: Mr. E. S. Stokes said to a reporter: "There seems to hav been an extraordinary misconception about the compromise over the suit of that man in Brooklyn. I had a row with him one day last summer and pulled his nose, and then he sued me for $10,000. Now the papers say that I hav compromised the suit, and that it has been withdrawn. The word compromise is a large one to use in connection with this suit. Colonel Ingersoll had been called over to Brooklyn two or three times to attend to the matter for me, and the last time he was over there he had a few spirited words with the counsel of the man who was suing me. The colonel said it was an infernal nuisance and not worth bothering with, and he did not intend to go over to Brooklyn again. Thereupon the other lawyer said he did not think there was much in it himself, and that he would pull out if he could get his own fee. The colonel asked him what his fee would be, and the opposition attorney said he would be well satisfied with $100. The colonel pulled out a $100 bill and tossed it over to him, and came back to New York. That is the end of the whole suit as far as we are concerned. Ingersoll did not think it was of enough importance to tell me about it even until I saw it in the papers and questioned him."

THE fact that the elementary substances now number, according to chemists, full seventy, shows an increase within the last fifty years of nearly one-fourth in the number known. The size of an atom of oxygen or nitrogen is said to hav a diameter of one-ten-millionth part of a centimeter; the atoms are supposed to be in a state of constant motion, at the rate of seventy miles a minute, and to make them visible, the present highest known magnifying power of the miscroscope would hav to be increased nearly a thousand fold.

FOR many years the Russian church has been doing missionary work in Alaska, chiefly among the Thlinkets of southeastern Alaska. Sixty thousand dollars has been appropriated annually for this work from the imperial treasury at St. Petersburg, but in spite of the labors of a large band of priests and deacons, the success of the movement has been small, and it is reported that "the strength of the Russian church seems to be waning before the incoming of American influences," whatever that may mean.



ARKANSAS ANGELS.

ACCORDING to a German scientific journal they are using electricity in India to prevent snakes going into dwellings. Before all the doors and around the house two wires are laid, isolated from one another and connected with an induction apparatus. When the snake attempts to enter the house or go under it, he completes the circuit as he crawls over the two wires, and if the shock he gets doesn't kill him, it is likely to frighten him so that he goes away from there as soon as he can.

THE prayers delivered in the House by the blind chaplain, Milburn, as reported in the *Congressional Record*, giv daily proof of the report that he has the papers read to him every morning, so that he may be kept informed on all the events of the day that can be brought into his supplications. Many of his prayers are of the nature of orations rather than orisons, and the rhetoric he employs in them is often too gaudy for the news that they contain.

A DISTINGUISHED Boston clergyman, the Rev. Dr. Bliss, is the leader of an organization which is striving to establish a new "Society of Christian Socialists," founded upon faith in the "fatherhood of God and the brotherhood of man." Beautiful indeed is the program of the Rev. Dr. W. D. P. Bliss, sneers the *Sun*. It reminds us of a beautiful sunrise, or a beautiful work of painting, sculpture, or architecture, or a beautiful poem, or a beautiful piece of mechanism, or a beautiful dream. If it were only in harmony with human nature, or adapted to human society, or capable of being put in practical operation by mankind, it would be interesting indeed, though lacking in novelty or originality. The Rev. Dr. Bliss does not seem to be aware that he can easily procure a library of books, ancient, middle-aged, and modern, in which his notions shine with beauty unsurpassed even by his imagination.

THERE was a time, says the *Sun*, when the devout Protestants of this city would hav been astounded at the notion of giving a "dramatic entertainment" for the benefit of a church fund. But there hav been changes of opinion on the subject, and incidents of that kind are now frequently reported. There was one of them here lately, and an Episcopal church was the beneficiary. The patrons and patronesses of the entertainment were church people.

THERE is a theory that the advance of population, building of railroads, etc., in the far West is attended by a gradual increase in the much-needed rainfall. Those interested in the truth of the proposition will be disappointed to learn that there are no scientific facts to sustain it. Prof. Cleveland Abbe, in the February *Forum*, asserts that the study of the known "phenomena has failed to establish that there has been any sensible change in the climate at any point of the earth's surface during the past two thousand years."

A CATECHISM prepared by the Rev. F. A. Gace, Anglican vicar of Great Barling, Eng., and widely circulated, contains the following: "In what light ought we to consider dissenters? As heretics. Is their worship a laudable service? No; their worship is idolatrous. Is dissent a great sin? Yes; it is in direct opposition to our duty to God. Why hav not dissenters been excommunicated? Because the law of the land does not allow the wholesome law of the church to be acted on. Is it wicked to enter a meeting-house? Most assuredly." The *Rock* says Mr. Gace is a "shining light among the ritualists."

Communications.

Life in the Institute of Charity.

In the ANNUAL for 1888 I gave some account of my life in a Trappist monastery, and at the request of some friends promised to supplement it with a description of my career in a more modern order. Several months hav elapsed since then, and many circumstances hav combined to prevent my doing so. I hav not, however, forgotten my promis, and will now fulfill it by relating something of my experience among the Fathers of Charity.

In the April of 1855, I turned my back upon the Abbey of Mount St. Bernard, and drove seven miles through the treeless Forest of Charnwood to the old town of Loughborough. A French priest who was returning from a short visit to the monastery was my only companion. As we rode along, early on that spring morning, I remember hearing, for the first time in eight months, the cheerful voice of a young boy, exercising his natural-born right of free speech, flavored with a strong Leicestershire dialect. In my southern ears it sounded as a strange tongue. At Loughborough Station, I took my seat in a carriage for Rugby, and was somewhat amused by the interest my closely cropped hair evidently excited in two ladies who were my fellow-passengers. At that time in England the hair was worn long, except by the inmates of lunatic asylums and prisons.

At length we reached Rugby, and I made my way at once to St. Marie's College. It is rather a handsome building, in the center of a large and well-kept garden, which is divided by a low wall on one side from a cemetery in which stands a small but very pretty Gothic church. Beyond the garden, and also divided from it by a low wall, was the garden of the female members of the order, the sisters of the Institute of Charity. Their convent was in the center of their own garden, but very much smaller than the college. I suppose it was large enough, for there were but three usually there. We numbered about fifty or sixty, more or less, as some were sent to other colleges or missions, or brought from them to ours.

I was expected, of course, as my transfer from my late order to that I was about to join had previously been arranged between the superiors of both. I was conducted to the parlor, where I was shortly visited, first by the provincial (the superior of the entire order in the English province) and next by the rector (the superior of that particular house). Then dinner was served to me and I was left alone. After a little time the Father Socius (companion, next in rank to the rector) came to me and told me that I must go into retreat for a week. I thought I had been in retreat for the last eight months, and an additional week would not make any material difference. This Father Socius, whose name was Cardoza, was a Brazilian of Portuguese extraction, an extremely small man, and of such an extraordinarily juvenil appearance that, although he was my superior, spiritual adviser, and confessor for more than a year, I could never rid myself of the impression that he was a boy about fourteen years of age. This impression was afterward rather strengthened by my being appointed his instructor in the English language.

Speaking of language, it is rather ahead of the proper course of my narrativ, but something happened to me that night which I will relate here. I had a room in the upper part of the building, and was already secluded in it for the purpose of retreat. For the previous eight months I had been living in perfect silence, and the conversations I had taken part in that day had been with single individuals, and carried on in a subdued tone. True, I had heard some merry chat during the hour of recreation after dinner, but that was out of doors in the garden, and the voices floated to me from the distance. But when supper in the refectory was over, I having finished my lonely repast in the parlor and retired to my own apartment a few moments before, suddenly within the Gothic cloisters, up the broad staircase, along the narrow corridors, waking up, as it seemed, in every corner a hundred echoes, rolled a mighty volume of sound. It issued from some fifty or sixty throats and took its multiplicity of shapes from as many tongues. Tongues from all parts of England and Ireland, each with more or less of the accent of its nativ country. London tongues, Warwickshire tongues, Northumberland tongues, Lancashire tongues, Dublin tongues, Kerry tongues, Galway tongues. Scotland was represented by only one tongue, but it wagged its best. French tongues from Paris and from Marseilles, Austrian tongues and Italian tongues which disowned all relationship with each other. Some with Florentine-like purity from Milan, some mixed with barbarous French from Piedmont, and some with the indescribable patois known only in Genoa. Even far-off South America made itself heard. I thought of the tower of Babel. But it was only the recreation of the religious brethren at the close of the day.

I passed my week of retreat in pious meditation. Twice each day the monotony of this occupation was broken by a visit from Father Socius, who treated me on each occasion to an hour's explanation of the sinfulness of sin, of my own innate propensity for it, and of its various punishments in hell, which last, however, I might perhaps finally escape, if I persevered to the end in religious life, thereby avoiding the seductiv pleasures of the outside world. One hour in the day I was allowed to walk in the garden. It was the time of the novices' recreation, but as I was in retreat I could not speak to them nor they to me. At the end of the week I had to make a general confession. For the benefit of the uninitiated I will explain that a general confession is a declaration of the sins of an entire lifetime, as distinguished from a particular confession, which covers the period from the last confession only.

This duty performed, and having received forgivness for all the sins which had been forgiven before, as well as for those which had not, I was admitted into the community. For a few weeks I continued to wear my own clothes, and then I received the cassock, beretta, stock, and Roman collar. As these did not differ from those usually worn by priests, they need no particular description. There was no ceremony connected with the clothing. The articles were simply handed to me by the Father Socius in his own room, and I substituted them for the coat and necktie I had previously worn.

Before describing the daily life in my new order, I will explain some points of difference between it and that which I had just quitted.

That which I had left was in the twelfth century of its existence; that which I joined was still in its infancy. Its founder, the author of its rule, was still presiding over it as general. He died during my novitiate. Those old orders are all socialistic republics. These of modern origin are absolute monarchies. The general appoints provincials, and the provincials appoint the rectors of the colleges within their respectiv provinces. The only elected officer is the general, and he is chosen by the votes of superiors only. The order being young in my time, the Institute of Charity consisted of but two provinces. The one provincial resided in England, the other in Italy. Both provincials, however, as well as the rector of our college, in fact, nearly all the superiors of the order, were of Italian birth. The provincial of the English province was the Very Rev. Father Pagani, D.D., author of many well known theological and devotional works. He was elected general after the decease of the founder, and appointed another Italian priest to succeed to the office thus rendered vacant.

In dress and manner of living it is the rule of the Institute to follow the custom of the secular clergy of the place. Mass and office are said according to the Roman ritual. That is, the order not having been in existence long enough to produce saints of its own, whom it might celebrate on special festivals, its members observe the same calendar as the secular priests of the diocese. I suppose it is scarcely necessary for me to explain that secular priests are those who are not members of any religious order.

The one feature which distinguishes the Institute of Charity from all other societies bound by religious vows is the obligation of indifference. Not only must the religious be ever ready to obey his superior in all things, but he must never show nor feel any preference of his own in anything. If he is told to receive ordination, to take charge of a home parish, to teach a country school, to preach on foreign missions, to go out begging for alms, to do anything possible for man to do, he must obey without hesitation, and without having any preference in the matter. He must thoroughly sink his own individuality, and force his will, his intellect, and even his senses, into entire submission to the man who is set over him.

Instead of living by rule every day alike, as the members of the older orders do, the religious of the Institute of Charity are subject to constant changes, without having any choice in the matter themselvs. A man may pass years studying for the priesthood, and the remainder of his existence in teaching an infant class the alphabet. Or he might be taken from the latter occupation and sent to preach in some foreign country, among people of whose language he was utterly ignorant. And when after a few years of patient study he had qualified himself for his duties there, he might, and certainly would if his indifference were considered at all doubtful, be transferred to some other part of the world.

Now for the regular life in the college. We rose at 5. From 5:30 to 6:30 was spent in meditation, the first and last fifteen minutes on our knees. From 6:30 to 7:30 was spent in study. At 7:30 we attended mass in the oratory, a room within the college fitted up as a chapel. From 8 till 8:30 study of the rule, and at 8:30 breakfast. After this we made up our beds, and then studied alone, or attended the schools of our several professors, recited the little hours, as they are called, prime, tierce, sext, and now all run into one in the oratory, and so passed the time until the hour of dinner, which was 1 o'clock. Dinner consisted of soup, roast meat, vegetables, pies, puddings, bread, cheese, salads, and beer. After dinner one hour's recreation, walking in the garden if the weather permitted, if not, in the cloisters, general conversation, and ball-playing. After this we recited vespers and compline in the oratory. Then three days in the week we returned to our studies for the remainder of the afternoon, and on the other days walked in the surrounding country two or three together. Of course, we did not choose our own companions, but had them selected for us by superiors. The same couples were not sent together more frequently than could be avoided, in order to prevent the forming of special friendships. After this, matins and lauds for the next morning were said by anticipation. Then more study or school. Supper at 7:30, and afterward recreation, of which I hav already spoken, until 9:30; then to the oratory for rosary, night prayers, sprinkling with holy water, and to bed at 10 or shortly after. Some slept in separate rooms, others five or six in a dormitory, their respectiv cells being divided by curtains from each other.

During all meals an appointed reader read aloud to the rest, who ate in silence, but on Easter Sunday, and on days when a newly ordained priest said his first mass, we had no reading at dinner, but general conversation was indulged in. Wine on such occasions was added to our banquet, and singing songs and telling stories kept us at table till late in the afternoon. Every year in the early summer we had a week's retreat, during which strict silence was observed, and the time entirely given to the contemplation of the four last things, death, judgment, heaven, and hell. This week wound up with a general confession. It was followed by four weeks' vacation. We did not rise till 6 o'clock in that month. We had no schools, no study, unlimited freedom of speech, and two country walks daily.

There does not appear to be anything in this life injurious to the physical condition, and yet it is certain that while the Trappist monks, with all their severe penances, dirty habits, and generally unhealthy surroundings, seemed to be remarkably free from sickness, and were in most instances strong, vigorous men, the reverse was true of the inmates of St. Marie's College. The only explanation I hav ever heard of this was that the water was conveyed to the building in leaden pipes. Some time after my leaving the community I was informed that they had been removed, and pipes of some other material substituted.

I will now say a few words regarding our course of studies, and then conclude. The first was the classical course. Many who joined the order had already completed their classical studies in other colleges. If so, they were placed at once in the school of philosophy, which might more appropriately hav been called metaphysics. Their stay there was very short, for they had to master only a single treatis, written by the founder of the order. Essentially it was very much thus. Locke taught that there are no innate ideas in the human mind. Locke was wrong. Rosmini teaches that every man is born with an innate idea of the reality of a personal God. Rosmini is right.

The final study was theology. The professor of that branch in my time was Rev. Father Carlo Caccia (please pronounce Catch'er, and you will be about right), once a canon of Milan cathedral. I cannot compress the theological teaching within the limits of an article, or within the limits of five hundred TRUTH SEEKERS, but I can tell you something of much more importance that I learned in St. Marie's College. I learned to doubt Christianity altogether. It was not, indeed, till many years after that I finally burst the chains that bound me to the dead thought of past ages, but the first little seed was sown there that in time grew up to a very large tree of disbelief, and the article I am now writing is a specimen of its fruit.

This is where I ought to finish, but if I do, I suppose I shall be charged with another sin of omission. I had enjoyed the best of health among the Trappists, but at the college, like everybody else, I fell sick. I hope I shall be forgiven for that, for I never did it before or since, to anything like so serious an extent. I suppose I was really suffering from lead-poisoning, although I had no suspicion of it there. It was judged advisable that I should leave the community for a while, mingle with the world again, and if I recovered my health, return. I left the community, I mingled with the world, I recovered my health, and—well! I was no longer seventeen, but twenty-one, and I did not return. E. J. BOWTELL.

Interesting and Instructiv.

From the Freethinkers' Magazine.

The TRUTH SEEKER ANNUAL for 289 is an unusually interesting number. It contains twenty-five articles, each affording valuable information and instruction as to the best mode of advancing the Liberal and Secular movement. The names of the well-known writers are: Robert G. Ingersoll, James Parton, Helen H. Gardener, S. P. Putnam, Chas. Watts, E. A. Stevens, Parker Pillsbury, Robert C. Adams, J. D. Shaw, F M. Holland, E. B. Foote, Jr., M.D., Lucy N. Colman, J. H. Burnham, L. K. Washburn, Ella Gibson, Susan H. Wixon, John Peck, W. S. Bell, E. C. Walker, Mrs. M. A. Freeman, Dr. J. H. Severance, Mrs. E. D. Slenker, Col. J. R. Kelso, and G. H. Dawes. Price, twenty-five cents; for sale at this office.

Is It Right to Smuggle?

A Christian has a great advantage over a Rationalist in deciding questions of morality. His short and easy method is to consult the Bible upon the question raised, and if the directions are not explicit, as is sometimes the case with "God's own word," he asks the opinion of priest or parson and their decision makes his path plain. This saves a great deal of perplexity, which befalls him who tries to settle a question on its merits and weigh all the pros and cons before deciding the issue. A devoted evangelist received a telegram urging him to take the next express train and come to a certain town to preach. He prayerfully opened the Word, to learn the mind of the Lord, and his eye fell upon the passage (Isa. xxviii, 16), "He that believeth shall not make haste." So he wrote to the "dear brother" who had summoned him that it was not the Lord's will that he should go hurry-skurry by express trains upon telegraphic orders, but when the Master wanted him deliberate notice would be given. The same man had boarded a steamer in New York to go to England. A friend came to him with an urgent request that he should giv up his trip and remain in America. "Come to my state-room, brother, and we will ask the Lord about it," was the response. They prayed in turn for guidance, and the evangelist opened the Bible for the answer. In Acts xvi, 36, he saw the words, "Now therefore depart, and go in peace." This settled the matter in favor of the continuance of the voyage. As in olden time the "priest with Urim and Thummim" could answer hard questions, so now the minister with the Bible settles all vexed discussions as to the whole duty of man.

It is a great comfort to be saved the wear and tear of brain caused by the exercise of the mind upon doubtful points, and this is one great reason for the hold of the church upon the unthinking masses. It givs some warrant for the otherwise dubious anecdote of a man who received a severe injury to his head, affecting the brain. The surgeon removed a portion of the brain in order to put it to rights, but when he turned around again to replace the repaired organ, he found that his patient had disappeared. Some months after, he met him upon the street, and accosting him he said, "My man, do you know that you left your brains in my office? How do you get along without them?" "Oh, first rate," was the reply; "I've joined the church and don't hav any use for them now."

But the man of reason has to weigh the evidence, and on many points where the Christian has a sure guide he must beat about in uncertainty till a preponderance of arguments decides his course. The ethics of smuggling is one of the subjects upon which the Christian can hav no doubt. "Keep the king's commandment." "Render unto Cæsar the things which are Cæsar's." "Be subject unto the higher powers." "Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselvs damnation." "Submit yourselvs to every ordinance of man for the Lord's sake." It is clearly a Christian duty to obey the laws; and the many church-members, who, like the statesman of Maine, get their well-filled trunks passed from the English steamer onto American soil free of duty, whether by fraud or favor, are guilty of sin and abide under sentence of damnation.

The Rationalist does not admit the divinity of law. Great consternation was caused among the clergy when the Freethinking Abolitionists proclaimed allegiance to a higher law than the edict of government and refused to return the fugitiv slave; but at the South, Christian obedience made many adhere to secession, by the maxim, "My country, right or wrong." That loftiest of moralists, Emerson, said, "Good men should not keep the law too well." It is usually expedient to keep the law, and if its infraction is detected the offender must submit to the penalty; but as a question of ethics it is right to violate any enactment of government that infringes upon justice.

If tariffs violate natural rights, smuggling is a virtue and not a crime. Waiving the plea of the Anarchist that all government violates natural rights, let us look at things as they are. Men almost unanimously hav subjected themselvs to government for mutual protection and aid. To defray the expenses of this arrangement, it has been deemed the simplest method to enact a revenue tariff and levy duties on imports that enter into general use. Thus tea is an article that is consumed in nearly every house, and a tax upon it secures a contribution from almost every man in the country. If anyone, therefore, smuggles the tea that his family uses, he is shirking his share of the support of the system of society to which he has given his adhesion either directly or tacitly. From this illustration we may assume that when a revenue tariff is fairly constructed its evasion is to be condemned and it is wrong to smuggle. For the good of all, man should submit to what society at large considers the least onerous method of securing the expenses of administration.

But it is one thing to submit to taxation for the general good, and another to be fined for the benefit of an individual or a class. This is the action of a protectiv tariff. Let examples illustrate. In the United States, petroleum of good quality was discovered, and the skill of refiners has finally produced an admirable, odorless burning oil. In Ontario an inferior article was found from which no skill available has yet made satisfactory kerosene. The Canadians naturally bought the best oil and the Ontario product was unsalable. The owners of the oil wells therefore went to the dominion government in a fever of patriotism, and showed that the welfare of the country demanded the development of the oil industry. The Canadian oil was so bad that the unpatriotic people would not use it even if they had to pay considerably more for good oil raised under a foreign flag, so a duty of seven and one-fifth cents per gallon was imposed, and while the citizen of the United States gets his oil for fifteen cents the Canadian has to pay thirty-five cents for it. His nativ oil has to be sold at twenty-five cents to secure custom, and even then few well-to-do people use it; but the poor are forced to buy it and its foul odors render their homes noxious. Now, a tariff of this character outrages natural morality, and anyone who has the opportunity to smuggle oil for his own use is perfectly justified in evading the tariff, which in this case perpetrates an iniquitous robbery. To smuggle for trade profit is another matter and under any tariff is to be condemned as wrong, because it takes an unfair advantage of other traders. Another example of the cases in which it is right to smuggle may be mentioned as showing a somewhat different phase of the question. Two young ladies, one a gifted poetess and the other a minister's daughter, stood upon the steamer wharf after a visit to Europe. The searcher approached the well-filled trunks. The minister's daughter declared that hers contained only personal effects; but the tender conscience of the poetess caused her to say, "I hav a dozen silver teaspoons for my mother." "Fifteen dollars' duty, miss," said the searcher, and with great consternation the fine was paid out of a slender purse. "I declare you are too good to liv!" exclaimed the spirited daughter of theology. "I wouldn't hav told about it!" Nor should she hav done so. They were as fairly to be classed with personal effects as many other articles in her trunk. They would never hav been purchased if it had been known that duty was to be paid, nor would similar goods of home manufacture hav been bought if these had not been procured. No one would hav been wronged had she smuggled.

To evade the demands of a protectiv tariff by all moral means (not by lying) is the right of every freeman; for this legislation is merely the most civilized method and latest refinement of the tyrannical robbery which formerly was practiced in the various degrees of barbarism, under the power of clubs, spears, knives, and pistols, but has now disguised its operation under the shadow of laws, ostensibly patriotic and sophistically beneficial to their victims.

People are prone enough to smuggle and do not need any incitement thereto. The real purport of this article (apart from a spiteful slap at the tariff) is to call attention to the distinction between Christian morality and Rationalistic ethics and to point out the true method for determining right conduct. The standard of rectitude for the Christian is "the will of God" as expressed in the Bible and interpreted by the church and clergy; but this means merely the opinions of Jewish and Hebrew writers in dark and distant ages—men who were profoundly ignorant of the order of nature and of the facts upon which morality rests. But the Rationalist is freed from bondage to ancient prejudice and barbarian fancies. His maxim is: "Do no harm," and whatever conduct is useful and injures no one, that is right, no matter how many gods or bibles or priests may hav forbidden it. This simple rule remôves the burden of slavery to old customs and speeds the willing feet on the path of progress.

Christianity forbids recreation on Sunday, the worker's only day of leisure, because in an old scrapbook of Hebrew literature it says that a superstitious autocrat named Moses, three thousand years ago, forbade man to work on Saturday. It denies the right of unhappy married couples to separate, because in the first century of this era an unmarried Jewish peasant, named Jesus, said that to do so was sinful. It prohibits women from public speaking, because an old bachelor, named Paul, told the ladies of Jerusalem he would not suffer them to teach. It has taught that slaves must submit to oppression, because a fisherman, named Peter, said: "Servants, be subject to your masters with all fear—not only to the good and gentle, but also to the froward." It has denounced revolt against tyrants, because the tent-maker Paul said: "The powers that be are ordained of God." It has threatened eternal damnation upon men and given them all the foretaste of it that was possible, if they denied that the orderly methods of nature had ever been interrupted by miracles, because in old times ignorant and credulous men, who accepted all the fables about ghosts, devils, witches, incarnations, and resurrections, taught: "He that believeth not shall be damned." Reason comes as the true savior of men to deliver them from this mental subjugation and moral debasement, and to the advancing hosts of freedom it issues its marching orders:

Follow what is good and pleasant,
Linger not among the dead;
Act—act in the living present,
Be sure you're right, then go ahead.

ROBERT C. ADAMS.

Mrs. Colman's Views.

I think it is a long time since my name has found its way into THE TRUTH SEEKER as a correspondent, but I assure you I never miss anything that another writes. The last issue, January 26th, makes me very anxious as well as very glad. Glad that our secretary, Mr. Stevens, is so faithfully doing the work for which he was reëlected at the annual meeting of the Union in Pittsburgh. Anxious, because so few people realize how specially needful it is just now that every Liberal, either by voice, pen, purse, or by the three combined, come up to the work for Universal Mental Liberty. It seems to me that never were the church and state so activ in using all the powers of their organizations to stamp out freedom. The woman suffrage societies will hav to use great diligence to keep themselvs from being entirely controled by the church.

What a howl the entire Protestant church is making about the encroachment of the Catholic church in its attempt to decide upon the use in the schools of histories which reveal to the thinking student the true inwardness of that church! At the same time the Protestant church declares that its Bible shall be read, and its ministry shall pray not only in the public schools, but in all the public places in which people assemble to do the government's work.

The church demands the shutting up of saloons one day in seven, and Prohibition on all days, and weak men and ignorant women do not see that that is an entering wedge by which the church hopes to, and will, if it is successful, decide upon what we shall eat, drink, and wear; what we shall read and print, and what works of art, or attempted art, shall be upon our shelves and tables. Our people who really believe with us in liberty hav been frightened by the cry of obscenity, as they are now by the fear of encouraging dram-drinking and licentiousness. There seems as yet no other way but that the John the Baptists who go before declaring the way of freedom must bear the stigma of reproach, the suffering of imprisonment and death, for what must be said and done if civilization is to be a success.

I hav never said more radical things upon the question of woman's subjugation under the marriage laws than the Rev. Minot Savage said from his pulpit in Boston recently on that subject. Mona Caird's articles are published in popular reviews. And at last we hav a woman learned enough and popular enough (though she is not afraid to be known as belonging to the Secular Union) to administer a scathing rebuke to the Board of Missions that presumes to dictate, and succeeds in its dictations, to the large publishing house in Boston, Houghton, Mifflin & Co., what it shall publish, if it is not creditable to their doings. So really the world moves, and perhaps I am needlessly anxious. My letter is already long, and though I intended when I took my pen to say at least my thanks to the good friends at Pittsburgh whom I met for the first time at that place, and the others who were already my friends, I must wait for another time. Only this much let me say, that your kindness and loving manifestations are among the pleasantest reminiscences of my life. May all good attend you. In my next letter I will tell you of my visit, and of the people whom I met in old Massachusetts and some other states the last autumn.

Syracuse, Jan. 27, 289. LUCY N. COLMAN.

The Calendar Alone Worth a Quarter.

From Dr. Foote's Health Monthly.

THE TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC for the year 1889 rivals in interest the previous numbers, which hav all been excellent. It is furnished at twenty-five cents from the office, 28 Lafayette place, New York. Its almanac department is full of interesting historical events recalling deeds of the world's eminent scientists and Liberals in the past. It also has several pages of matter, compiled from Shakspere and Ingersoll and other illustrious poets, showing how great thoughts run in the same channels, though differently expressed in original ways. There are full-page illustrations of the Lick Observatory and its great telescope, of the statue to Giordano Bruno, in Rome, and others of artistic merit.

The Truth Seeker Annual Much Appreciated by Mr. Walker.

From Fair Play.

This valuable ANNUAL contains a Freethought Calendar for 1889, a summary of the notable events of the Freethought propaganda in the United States in 1888, a Symposium upon Liberalism, participated in by twenty-four men and women more or less prominent in the Freethought work, the Nine Demands of Liberalism, and "Ingersoll and Shakspere"—the latter consisting of a "collocation of the most admired passages of Ingersoll and Shakspere," in which "a number of selections from the former, for which there could be found in the latter no counterpart, of identity or similarity of subject, and of the first order of merit, will be found accompanied by some of the beauties of other poets." Of this part of the ANNUAL there are twenty-nine pages and they are by no means the least entertaining.

The American Secular Union.

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In Memory of Thomas Paine.

The following notice is from the Chicago *Inter-Ocean:*

The one hundred and fifty-second anniversary of the birth of Thomas Paine was celebrated last night at Princess Opera House, 558 West Madison street, by the Chicago Secular Union. The hall was handsomely decorated with American ags, and upon the walls a number of selections from Paine's writings were displayed in large letters. "The world is my country, to do good is my religion," "Do justice, love mercy, and endeavor to make our fellow-creatures happy," "Free-thought will giv us truth," were the most prominent. The program consisted of vocal and instrumental selections, with several brief speeches on the life and character of Thomas Paine. The president of the Secular Union, E. A. Stevens, said it was fitting that they should celebrate with joy and gladness the natal day of the truest friend the people ever had. Paine was a glorious patriot; a statesman whose principle was higher than diplomacy, and whose devotion to justice and freedom was above and beyond all chicanery and selfishness. Prof. George A. Vinton, of the Chicago Dramatic and Musical College, said Paine spoke like an oracle from heaven. He loved liberty, not only for himself, but for all mankind. He hated bigotry and oppression, both in church and state. Professor Vinton also gave as a recitation the well-known poem, "The Queen's Touch." Mrs. M. A. Freeman also spoke in eulogistic terms of Paine. "He did not believe in hell," she said. "He believed in a heaven here. He did not come to save a few sects or even a nation, but the whole world. He preached eternal salvation for all."

Musical selections were rendered by G. H. McNab, Frank Pearson, C. E. Thompson, Mrs. Anna Orvis, and Joseph Nay. Short addresses were also made by William Thompson, B. H. Marlett, and Judge F. C. Russell. Refreshments and dancing followed the formal program.

PROGRAM.

OPENING SONG.—"Tell me, Flora," Emerson Quartet.
RECITATION.—Selected, . . Prof. G. A. Vinton.
TENOR SOLO.—"Dear Heart," . . G. H. McNab.
BASS SONG.—"The Skipper of St. Ives," Frank Pearson.
PIANO SOLO, . . . Master C. E. Thompson.
SOPRANO SOLO.—"Vive l'America," . Mrs. Anna Orvis.
BARITONE SOLO.—"Three Sailor Boys," . Joseph Nay.

Five-minute orations between the musical numbers by E. A. Stevens, Wm. Thompson, Mrs. M. A. Freeman, B. H. Marlett, Judge F. C. Russell.

ORDER OF DANCING.

1. QUADRILLE, . . . Chicago Secular Union.
2. WALTZ, . . . "Age of Reason."
3. GALOP, . . . "Rights of Man."
4. VIRGINIA REEL, . . . "Common Sense."
5. POLKA, . . . "The Crisis."
6. QUADRILLE, . . . Evolution.
7. WALTZ, . . . "Freethought."

INTERMISSION—REFRESHMENTS.

8. SCHOTTISCHE.—Military, . . U. M. L.
9. QUADRILLE, . . Col. R. G. Ingersoll.
10. WALTZ, . . President Westbrook.
11. POLKA, . . "Truth Seeker."
12. OLD DAN TUCKER, . . "Investigator."
13. QUADRILLE, . . "Freethought."
14. VIRGINIA REEL, . . Our Flag above the Cross.

Among the musical performances those worthy of special mention were the charming soprano solo, "Vive l'America," by Mrs. Anna Orvis, who kindly volunteered her services; the splendid rendition of "The Skipper of St. Ives" by the leading bass of the Apollo Club, F. Pearson, Esq.; the creditable piano performance of young Master Thompson; and the acceptable style in which the quartet sang, "Tell Me, Flora." Of course Professor Vinton's recital was rendered faultlessly and effectivly.

Of the eulogies, the best were Mrs. Freeman's, Thompson's, and Marlett's. The two latter carried off about equal honors as to composition. Mr. Thompson's delivery was easy and unconstrained, and speaks well for Professor Vinton's tutelage. Judge Russell is not so much of an orator as a thinker, having more depth than dash, while Mrs. Freeman fortunately possesses both. Here is a portion of her oration:

In the old book it reads: "And I will put a lying spirit into the mouths of my prophets to deceive the people." In one of the editions of the sacred volume are given what purport to be the last words of eminent Freethinkers—their fear and repentance. Among these is a short sketch of Thomas Paine. The misrepresentations embodied in it, the untruthfulness, is evidence, according to the passage quoted from holy writ, that the compilers were true prophets of the Lord.

Among Paine's opponents there were none grand enough to grasp the meaning of his philosophy, to conceive even an outline of his life. "Doing justice, loving mercy, and endeavoring to make our fellow-creatures happy." That was the man. That was the life he lived. That was the simple faith he died in. Had he need of more? Should his deathbed hav been one of terror? What phantom wrong could hav been evoked at that last hour? Doing justice? Justice has no nemesis to torture him who does her will. Loving mercy? The dew from heaven falls not lighter than peace on the white soul of the compassionate man. Endeavoring to make our fellow-creatures happy? An ambition worthy of a god. He should hav died as Socrates died—calmly, sweetly, at peace with all the world. He should hav died as a Christ died—forgiving the hands that hurt him. He, too, came to save the world. He didn't believe in a hell. He believed in a heaven here. He wouldn't accept eternal torture for one poor, wretched human being.

Paine was a patriot, but the world was his constituency. He didn't come to save Ireland, Germany, Russia, or France. He didn't come to save a few sects—Methodists, Baptists, or Catholics. He came to save the world. He knew that eternal justice demanded that the world should be saved, and he refused to accept anything short of eternal salvation for all.

An Englishman by birth, yet the history of America could not be written without his name. He knew no nationality. He came to save the people—the whole people. To save them from poverty, from superstition; to lift from their bowed necks the cruel heels of tyrants, to take from their poor, patient hands the chains of oppression.

He hated the tyrant everywhere. He denounced injustice. He scorned the sycophant. With pitiless power he tore the mask from the face of royalty. Reason laughed at the exposure—the poor defense of "divinely anointed." The head of the king could nevermore be made to touch the clouds. His glory had departed. He lay prone in the dust, henceforth and forever a poor Baal, a priest-made thing at the people's feet. For Thomas Paine had written the "Rights of Man."

He never sacrificed principle for policy. He never stopped to ask: "Is it popular? Does it pay?" He did what was right, assured that the right must ever pay. He spoke what he thought—for he felt that truth only is eternal. And, because he did this, his name will endure so long as men love justice and honesty is more admired than hypocrisy.

He was never on the popular side. The republic glowed and burnt, an all-consuming fire, alone in that activ brain. His great heart held the grand ideal He bent all the energies of his wonderful will to impart to others a conception of his daring dream. Jefferson, Franklin, Washington, one by one caught the spirit of his inspiration and the Revolution was a reality. The people had been born. Washington is called the "father of his country." Paine was the incarnation of its liberty.

Amid the red glare of the downfall of Bourbon reign, the intrepid soldier and statesman is found again facing the fearful forces of despotism. The effete monarchies of Europe tremble. Through a thousand centuries Christian civilization has tortured the people, lashed them, robbed them, beat them with cruel blows into a white heat of fury. Now it looks on dismayed at the madness of the wretched *canaille.* Even the loving persuasion of Paine was powerless to arouse them to reason. The elements would not be stilled. The storm would not be hushed. When the sky cleared the scene was like fair fields laid waste by wind and hail; the grandest and best as well as the weakest had gone down. Nature is pitiless in her progress. To giv vent to a volcano, a continent must crumble to ruins.

The life of Paine is a lesson for all time. It illustrates how great a work can be accomplished by one individual. His dream, it is true, has fallen far short of realization, but it has left its impress upon the ages, for love of liberty must exist so long as the footfall of man is felt on the green earth. The work he began must go on. He did not, he could not accomplish all. A thousand battles are to be fought. Wrong is on every hand. There is not a noble deed of the past but that may be emulated to-day. Tyranny, superstition, monopoly, are advancing terrible forces over the rights of the people. No need to look back and sigh for glory. The Thermopylæ is here. See to it, O young American, that you as readily as a Trojan hero defend the pass to liberty. No need to long for the days of Valley Forge. A great army is marching now through the land, loyal, as yet, to the flag—men, women, and little children—their feet are bare and bleeding, their clothing tattered and torn. They cry for bread, and, stretching their hands toward the eternal hills, they beg for coal. This army grows larger year by year. It is becoming a terror. See to it, O young American, that you do something for this army of destitute fellows. Its existence is a danger. Sure destruction comes to the land whose people are too wretched to be trusted in its defense.

This is a Christian civilization, we are told. Let Christianity hav the glory of this wretchedness. The ideal of the Freethinker, the humanitarian, has no eternal misery here, nor in the hereafter. The greatest happiness to the greatest number. Christianity, the greatest misery to the greatest number. In that eternity whose limit is boundless only the few are to be saved—the vast, vast majority, forever damned. All Christian civilizations hav been modeled on that plan. And when a nation has been made thoroughly Christian the people hav been most thoroughly wretched.

To save them, the people, from this wretchedness, is the work of the American Secular Union—the separation of church and state. To do this is to eventually realize the glorious life-work of Thomas Paine.

Here are a few excerpts from Brother Thompson's tribute, which are a credit to a youth of twenty: "Paine needs no praise, but if justice were done him we should write one of the grandest epitaphs dedicated to man. . . . In the name of humanity, his fervid words in freedom's cause burnt deep into the tyrant's heart, and shook the foundation of the bastile of oppression. His 'Rights of Man,' 'Crisis,' and 'Age of Reason' will hold their kingly throne as long as reason lasts and justice reigns. . . . Few of the brilliant phrase-coiners liv up to them, but he who uttered one of the grandest of recorded sentences, 'The world is my country, to do good my religion,' lived up to it in its broadest sense. To him humanity had no narrow bounds, and no limitations of state, town, or country fettered him like a caged sweet warbler or a chained slave. . . . Nothing so inspires the soul as contemplation of a life spent in the interests of humanity; a life where chagrin and anguish hav been borne with fortitude, that a grand purpose may be achieved. . . . Liberty, justice, and equal rights are not yet respectable. mental freedom is an outcast, is spurned with contempt, and the minds of the majority are still bound and riveted by the shackles of superstition. Mental liberty is below par, and mental slavery is the passport of the day. . . . When Paine receives his just deserts, then truth will not be dressed in rags, nor liberty be hunted round the world.

"Then in reason's holy light,
Glowing in majestic might,
Will reign
Liberty, justice, equal right."

Perhaps the entertainment part of the program, owing to the unavoidable absence of some of the promised talent, was not quite up to our usual standard. During the intermission of the dance, the little Le Paige Sisters—Ella and Maud—gave their Highland Fling and Sailors' Hornpipe to the delight and astonishment of all present. They performed, by special invitation, at the Opera House in Minneapolis a few weeks ago for the Actors' Benefit Fund, when W. J. Florence made them the recipients of his special souvenir—his little hatchet—being emblematic of his relationship in the matter of veracity to a certain historical cherry-tree chopper. They hav become quite eminent in the professional field.

Mr. and Mrs. Semple (who never missed our anniversary yet) braved a cold two hours' ride to come from Englewood and lend their presence to honor Thomas Paine, as also did Mr. Parker Wineman and several members of his family from Austin, and Mr. and Mrs. Chas. Hunt from their suburban home.

The Chicago Union never held a ball before where everyone present seemed to so thoroughly enjoy themselvs, and where such happy, innocent *abandon* and good-fellowship prevailed.

REJOICE WITH HAPPY VOICE.

L. K. Washburn's "Cosmian Hymn Book" is, like all his conscientious work, a credit to the Liberal cause, and is an additional evidence of the versatility of his genius. As a book of song it is of great importance and worth. Music is as absolutely essential to the successful consolidation of the forces of Freethought as any other organization. If Liberal thought is not organized—either as a passiv educativ or a positiv political force—it will result only in a repetition of the failures of the past. The "Cosmian" comes to us at a critical period, and is capable of being made a most valuable aid to the much-to-be-desired organization. It is the most elaborate collection ever produced in the interest of Liberals, and its preparation must hav involved a very large outlay. That fact portends the trend of modern thought and givs us reason to rejoice at indications that "this old world is growing brighter." Good music givs life and vigor to all our aspirations—it is the poetry and mirror of human emotions—

The caressing, lingering touch that stilleth so.

As a practical illustration of appreciation, I referred a copy of the "Cosmian" to our musical director, Mr. Card, who is an authority, and his verdict was that it was a splendid production, both as to arrangement and selections, so that the next mail bore an order to Boston, and our Union has listened to its songs with pleasure.

E. A. STEVENS.

Why Believe?

"How often do we see those who" believe and even contend for the reality of things that hav not been demonstrated! Some seem to think that belief is the mother of wisdom. They ask us if there are "not some things beyond investigation that we are bound to admit as true even though they cannot be demonstrated or understood." It seems to be a great source of pleasure to some persons to believe a great deal that may not be true. They seem to like to parade themselvs as credulous Liberals, just as credulous as a real Christian ought to be. I fancy that they hav a weak back and dislike to stand the stigma of an out-and-out position; so they wish to sort of

compromise. Doubt some, deny a little, and affirm less, but believe a good deal.

No, there is absolutely not one single thing that anyone should believe without evidence. We are warned that all we know comes from, or through, our five senses, and cautioned that if we had more senses we might be able to know more, etc. We are told that "we know of existing laws and forces that none of our five senses can explain." O man! did the five senses ever explain anything? Never! Reason, reason does. It takes brains to understand and explain things. We can believe in a fact because we know it is a fact. We do not need to understand attraction in order to believe there is such a thing. We may believe in one explanation, or a dozen, or none at all. If you know of no solution, do not suppose everyone is equally as ignorant as yourself. It is a favorit method of some to parade a lot of things that are mysteries to them, and endeavor to show that everybody is equally helpless; things, too, that any young philosopher ought to understand in these days as well as the addition-table.

It is asked, "What is instinct, but a sense of natural, unthinking knowledge given by nature? Why has not the same and all its benefits been given to man?" Then comes the crushing reply, "Because we are finite and not infinit." Oh! And the animals possess instinct, then, because they are infinit? What a fool I hav been all my life! If I only had a little more "unthinking knowledge," how easily I could believe in a God! But we are asked, "Why not deny the existence of attraction, as well as of God, when we can see the work done by one as well as the other?" If we could only see the work done by God, we would not deny his existence, but there's the rub. No man has ever seen one iota of work done by a God, and never will.

And as to the possibility of there being forces that we are not conscious of, think of this: Man has developed gradually from an atom up. As many forces as are in existence hav constantly been his environment, they hav constantly impinged themselvs on the tender forms till they hav made senses to perceive them. A force is that which is capable of producing an effect. That which is incapable of producing an effect is nothing. Every really existing force, then, must hav produced its effect in the shape of organs to sense it. Man is but a product of his surroundings, brought to his present perfection by variation, heredity, and the survival of the fittest. No argument is valid founded on what may be unknown, or on a supposition of an impossibility. The finite mind has discovered what it has named the infinit. Infinity, then, being purely a human conception, can be comprehended by humans. The reasoning of some is a great deal harder to understand than the infinit.

C. L. HASKELL.

Work for Washington Territory Liberals.

As there is a prospect of a constitutional convention being held this year, it is time for the Liberals of this territory to take action in regard to it.

An effort will be made to elect delegates who favor the measures of the National Reform Association. This should be checkmated by an organized effort on the part of men who believe in a secular government.

An effort will also be made to strengthen the power of corporations at the expense of the laboring classes. Questions of equal taxation, and equal political rights irrespectiv of sex, will also come before the people. The platform adopted at Cincinnati in 1879, by the Liberal League congress, is as pertinent in this territory to-day as it was then. It was embodied in the following:

"1. *Total separation of church and state,* to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

"2. *National protection for national citizens* in their equal political, civil, industrial, and religious rights, irrespectiv of race or sex, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

"3. *Universal Education the basis of Universal Suffrage in this Secular Republic;* to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, requiring every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education."

The new constitution should be based on equal rights, irrespectiv of sex. There is an element which denies any political rights to women, falling back on the old ecclesiastical fiction of law that the husband and wife are one, and that one the husband. The legislation of this territory has been progressiv, and has recognized the political as well as civil equality of woman. Since the supreme court has annulled the election law which abolished sex as a qualification for suffrage, a tendency has been shown to take advantage of that fact to readjust the property rights of women upon the old so-called common law basis. This is the protection which is to be afforded those who by disfranchisment cannot protect themselvs.

If the ballot is necessary for the colored man of the South to protect his rights, it is equally necessary for woman to protect herself against the men who claim that she should hav no civil or political rights except what they choose to giv her. Condorcet held: "Either all human beings hav equal rights, or none hav any." Abraham Lincoln expressed the same idea in his statement: "No man is good enough to govern another man without that other man's consent."

The constitution for the state of Washington should be framed on those broad principles of civil liberty. There should be no disfranchisment on account of sex, race, or religion.

W. S. BUSH.

Seattle, Wash. Terr., Jan. 25, 1889.

What Shall We Do?

To my mind, the Symposium of Liberalism in the United States, as given in the TRUTH SEEKER ANNUAL, affords a quantity of food for thought, study, and reflection to Liberals in all parts. Out of the twenty writers whose ideas and opinions are set forth in this collection, "seventeen proclaim that the center of activity in the Liberal ranks is the West." Why is this? Should not Liberals of all shades and opinions that are to be found in the Eastern states rouse themselvs from that "apathetic" feeling which, cloud-like, has fallen over them. There seems to me to be a lack of that spirit of independence which has characterized the Freethinkers of the last twenty years. Apathy is the curse of our party, for it is evident that the efforts of leaders and lecturers cannot be productiv of much good unless they are supported by the Freethinkers throughout the country. Right here in New York city is a good and large field where valuable work might be done. We hav to do here with a deadly foe, who has vainly tried to consign the cause of Freethought to oblivion, and who now strives to crush it by an immeasurable superiority in numbers, in organization, and in wealth. I mean the Roman Catholic church. We must persevere steadily in the path before us, though at present it may appear a stormy one; we must not lose an inch of ground or relax a single effort; we must continue to fight, or we are forgotten; we must fight the priest on the platform until he is compelled to meet us upon equal ground; we must ruffle the smooth and stagnant waters of superstition with the sharp, healthy winds of free thought and free speech.

When I first came to this country a few months ago, I was surprised at the apparent disquietude of the Liberals in this city. I made all manner of inquiry as to the place of meeting either in or around New York of any branch of the American Secular Union, but all my inquiries were fruitless, for ninety-nine out of every hundred persons did not know of the existence of such an organization; therefore I had to resort to strategy to find them out. So I ordered THE TRUTH SEEKER of a news-agent in the city, and from it I got a part of the information I desired. The result was, I visited the Manhattan Liberal Club, and I can truly say, without any hesitation whatever, that, no matter how good their intentions may be, still, to my mind, they are far from being sufficient in a city like this. What we want is an organization that is fully prepared to carry out a bold, destructiv, and aggressiv policy. This is wanting in the Manhattan Liberal Club. Their chief fault appears to me to be a lack of energy, and in this they hav failed to make themselvs felt as a power in the city. The spirit of complacency seems to be carried on to an excess among them, which has brought on a general fear to over-excite the delicate feelings of too sensitiv opponents, a course which all honest thinkers should make it a rule to abandon; they exhibit to a great extent that amount of equivocation which the high priests of error glory in so much, for under it they are suffered to proceed on their way unmolested and without an obstacle.

Of late we hav had far too much advocacy of a diluted kind, and the result is obvious enough to casual observers. Are the Liberals in the East afraid of their task? Here and there some solitary individual makes use of the pruning-knife to the tree of superstition, but that is not enough. What we want, and what we must hav, is a united and courageous attempt to strike at its roots. At present it seems to me that the Liberals of the East are not only apathetic, but they seem satisfied with the work already accomplished. This should not be, for while ignorance, bigotry, and superstition are ever on the alert to meet fresh dangers we should exert ourselvs with redoubled vigor; then if any amount of success is obtained we should find that every honest man and woman would strive to increase it. It has been suggested to me that it is possible that we might form another society in New York city whose meetings should be held on Sunday, and one which is fully prepared to carry on such work as I hav described. I hav obtained the promis of several Freethinkers to render whatever assistance they can for the promotion of such an organization, and all that is required to insure the success of such a scheme is a united action of all parties concerned. Such a society would, I am sure, produce good results, for if a city like London can support about twenty branches, surely New York city can support two. Let us then unite and show what the Liberals of the East can do. Without union we are not worth a moment's consideration. Let us then unite and endeavor to form a society at the other end of the city to follow out a distinct and unmistakable course of propagandism. We could hav lectures constantly, followed by questions and discussions if you will. The purpose of these lectures should be to prove the truths of Secularism, and to overthrow every error of a superstitious character; to make man an intellectual being and to divest his mind of folly. We should endeavor to make our lectures free, and thus hold out greater inducements to an audience than those offered by the enemy.

But it may be said, Who will pay the expenses? I ask, Who pays the expenses of many of the religious sects? In the case of the churches, everyone pays as he or she can afford. Are you not able to do the same? If they can do so to support error and to debase mankind, surely you can do so in the cause of truth and the elevation of humanity. We hav Liberals of means in our ranks, and as our cause is far better, why not support it as you ought? We hav men of ability on our side who are fully prepared to fight the battle of Freethought, and hav come forward with that object in view. I am convinced that we hav the best men and the best side; we hav men of courage and daring; and let us hav but a judicious organization and our triumph is certain. Let us carry out more energetically the hereditary policy of our party; we hav vast numbers, great intelligence, disciplined scholars, eloquent advocates, in fact, all the materials to make a strong union, in the East, but they are—at present—deficient in cohesiv power.

The desire of Secularism is to see the people socially and morally regenerated, and enjoying their rights as citizens. But no such end can possibly be obtained while the Christian faith prevails; it is the source of nearly all the mischief that afflicts society; it is a state engin used to crush the liberty of the people; its influence is the stone of stumbling, and the rock of offense, which prevents a thorough, practical education among the people. I would, therefore, exhort all who wish well to the cause of Freethought to bestir themselvs with renewed vigor and energy, for there is yet a great work to be done, though at present the laborers are few. Then let those who are willing to work prepare themselvs for the combat, and those who cannot take an activ part assist and encourage those who can.

JOHN R. CHARLESWORTH.

THE London National Secular Society appeals for financial aid for the Swedish prisoners for blasphemy, an account of whose incarceration was last week transferred from the London *Freethinker* to these columns. The last issue of the same journal says: "Mr. Lennstrand is still in prison, and after his release he will hav to answer another indictment. He is allowed to hav his meals sent in from a tavern, the cost being about £2 5s. per month, so that his diet must be extremely simple. But the resources of himself and his Freethought friends are meager, and they are burdened with the expenses of the prosecution and fine. In the circumstances it was feared that the prisoner would hav to fall back on the jail fare, which we suspect is rough indeed in a country like Sweden. Over £2 was subscribed by members of the executiv and forwarded immediately. Further subscriptions are needed and can be sent to Mr. R. Forder, 28 Stonecutter street, London, E. C., or to ourselvs. Every sum received will be acknowledged in the *National Reformer* and the *Freethinker*. We trust there will be a generous response. Freethought knows no distinction of nationality. The battle of freedom is the same in whatever country it is fought. Should the subscription be in excess of the immediate requirements, the executiv will hold the balance for future contingencies."

One of the Best of Annuals.

From the London Freethinker.

The TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC. Good typography and excellent illustrations make this one of the best annuals in the Freethought service. The chief feature this year is a symposium on "Liberalism," as the Americans term Freethought, from the pens of twenty-four leading American Freethinkers, including Colonel Ingersoll. The Calendar is well compiled, and a photograph of the statue to Bruno in Rome forms a fitting frontispiece.

A Literary as Well as a Liberal Success.

From Watts's Literary Guide, London.

The TRUTH SEEKER ANNUAL for 1889, edited by E. M. Macdonald, the enterprising New York journalist, contains, as its principal attraction, a Symposium on Christianity and Freethought, to which Colonel Ingersoll, Miss Helen Gardener, Mr. Charles Watts, and all the leading American Freethinkers contribute. There are also other entertaining papers, the most noteworthy being that on "Shakspere and Ingersoll." The numerous illustrations are, as usual, admirably executed. We congratulate Mr. Macdonald on his successful literary achievement.

Communications.

Missionary Terrorizing.

The statement by Helen Gardener in her review of a new book just issued called "Yone Santo," that the attempt of Houghton, Mifflin & Co. to suppress it "is the most dangerous and serious case of attempted suppression of the press and of free speech by the pulpit that I hav yet known to occur in America," was a trifle startling to the Editor of THE TRUTH SEEKER, and it occurred to him to find out what the Boston Puritans had been doing. With that object in view he visited the author of the book one day last week, and had a two hours' conversation on the matter.

Mr. House is an exceedingly interesting talker, as one might easily believe from reading his book. Years ago, when Horace Greeley was damning things around the *Tribune* office, he was engaged on that paper. Since then he has been about everywhere, especially in the Orient, and he knows a good deal about the humbug of the missions, though he doesn't put it quite as strongly as that. He brought a servant home with him from Japan, to whom he talks in the boy's own language, though the pleasant-mannered little fellow speaks English like an American. Mr. House thinks little of the Chinese, but of the Japanese he speaks highly, aside from the evident interest he takes in them from having made the career of one of their girls the basis of a most interesting work of fiction. They are, he says, a gentle, tender-hearted race, easily moved by gratitude for kindnesses, and it is this trait in their character, he says, that makes them an easy prey to the missionaries. They will do anything for their benefactors. "Yone Santo" is a book descriptiv of the trials of a little Japanese girl in getting an education, which the harsh customs of her race and the morbid puritanism and hypocrisy of the missionaries make exceedingly difficult. There is in the story a big-hearted doctor who helps her against her relativs and the missionaries, and explosivly abuses the old maids and hypocritical prudes who are kept in Japan by the Boston Board of Missions to convert the heathen to Christ. It was this trait of the doctor's, which Mr. House, in making the character, allowed considerable latitude, that aroused the anger of the Boston ministers, who compelled Mr. Houghton to suppress the story in book form, though the editor of the *Atlantic Monthly* published the serial entire, unemended. Not content with this frightening of Mr. Houghton, the ministers used their brethren in New York to deter other publishers from printing the book, and did everything in their power to suppress it.

Mr. House was quite willing to tell of the meanness of the ministers, and in response to the inquiry whether one of his objects in writing "Yone Santo" was to expose the shortcomings of the missionary system and the hypocrisy of the missionaries, he said:

"I intended to show how utterly disqualified the American missionaries in Japan are for the work they undertake, and the evil influence of their methods upon the youth of that country. As to 'hypocrisy' I meant to express no opinion. If they had all the sincerity of the blindest fanaticism, their teaching would be none the less injurious."

"Did the editor of the *Atlantic Monthly* know how the missionary question was treated when he accepted the story?"

"I particularly called his attention to it, and mentioned that I believed the missionaries would make trouble on that account."

"Did he require, at the time of acceptance, or previous to publication, any changes to be made in regard to the implied criticism of the missionaries?"

"None whatever."

"Did he afterward desire the alteration or suppression of any of the missionary passages?"

"After disturbances had been created by the missionary party, he suggested that it would be judicious to modify or omit these passages from that part of the story which had not been put in type—about one quarter of the whole; but I am not aware that he objected to them except on grounds of expediency."

"Do you understand, then, that he was in accord with your views, so far as expressed in the novel?"

"Entirely so."

"Then no part of the hostility to your book originated with him?"

"Certainly not; I am inclined to believe that he was, for a time, quite as much a victim as myself."

"You say that he suggested the modification or omission of certain missionary passages. Was this suggestion carried out?"

"It was not. I should like to say, if you will allow me, that the only alterations ever made, at his suggestion, were the omission of three or four lines in one place, and three or four words in another. These, however, had no connection with the missionary episodes; they related to wholly different subjects. But I must tell you that if he had proposed a hundred alterations, at the outset of affairs, I should hav endeavored to meet his wishes. I had such regard for his critical judgment, and such confidence in him personally, that I would hav distrusted my own opinions if they had conflicted with his. But when I found myself virtually subjected to the dictation of the missionary brotherhood and the head of a publishing house who was in sympathy with them, I was obliged to resist."

"Do you mean that the principal partner of Houghton, Mifflin & Co. was your only opponent in the firm?"

"I believe that he was individually responsible for all the difficulty, and for the final breaking of the contract to publish 'Yone Santo' in book form; and therefore what I say of Houghton, Mifflin & Co. is probably applicable to Mr. Houghton alone."

"Was his action voluntary, or was he instigated by the clerical domineering?"

"My conviction is that he would never hav taken an adverse step if he had not been driven to it by the missionaries. In March, 1888, when about one half of the story had been published, Messrs. Houghton, Mifflin & Co. signified their desire to issue the novel as a volume, upon its completion in the *Atlantic Monthly*. The proposal was theirs, not mine. They knew perfectly well what they were doing; and it was not until two and a half months after the contract had been signed that I heard a word of objection from them. But in May the missionaries massed their forces and instituted a hostil campaign, the result of which was that the eminent publishers surrendered with a lack of discretion seldom exhibited in honorable contests of any description. I believe that their decision to break the agreement was taken early in that month, but I was allowed to proceed with the work of preparation until the last page of copy had been delivered to the magazine, when I was advised of the changed aspect of affairs. The pitiful and ignominious pretexts upon which they then sought to evade their obligations were such as I could not hav imagined it possible for a respectable publishing house to employ; and in subsequent efforts to justify their conduct, they did not scruple to resort to gross fabrications. They had the singular effrontery to assert, for example, that six or eight months before the story began to appear in the *Atlantic Monthly* they definitly formulated their objections to the missionary episodes, and caused them to be communicated to me; that in compliance with their request I then made various changes in the text; that it was only in consequence of this deference to their wishes that they contracted to publish the completed volume; that the modifications made by me for the *Atlantic Monthly* proved, after all, insufficient to meet their views, so that the book, as printed in the magazine, was 'not what in good faith they had taken it to be,' but there was no doubt in their mind that I would alter it to any extent that they might demand. As to what may hav been 'in the mind' of the Boston publishers, I cannot pretend to speak; but in all that remains of their pronunciamento there is not a single word of truth. It is not true that I ever received a statement of objections from Houghton, Mifflin & Co. As I hav said, I heard nothing from them on the subject until the publication in the *Atlantic* was nearly at an end. It is not true that I made alterations, nor yet one solitary alteration, at their behest. Their declaration that they contracted to issue the volume only after I had acceded to their demands is a sheer fable; and the imputation that the book was 'not what in good faith they had taken it to be' is an outrage. The contract was signed in March, 1888. In April, the missionaries set their aggressiv machinery in operation, and apparently succeeded in frightening the publishers out of their integrity; but it was not until the end of May, after all the copy was in their hands, that I received the first direct intimation of their purpose. It is reasonable to infer, therefore, that their action, or, to be more precise, Mr. Houghton's action, was *not* voluntary, and *was* instigated by missionary influences."

"Did the Christian opponents of the story write to you expressing their condemnation?"

"Not directly. They wrote to Messrs. Houghton, Mifflin & Co. in language which I would not hav ventured to reproduce in my book, lest it should be taken as the wildest and most extravagant misuse of caricature. No letters with authentic signatures were sent to me; but I received dozens of anonymous epistles, filled with the absurdest threats and denunciations, consigning me to ingenious and unprecedented processes of damnation, and prophesying wholesale punishment of a more realistic description, in the pages of American religious newspapers."

"Were these threats of newspaper intimidation carried into effect?"

"They were, but to what extent I cannot say. I know some interesting instances, and one of a very peculiar significance, as showing what a leading religious editor's word is worth. The *Independent* published a paragraph, written, I hav grounds for believing, by the Rev. W. E. Griffis, of Boston, in which several accusations were brought against me, the most offensiv being that from the beginning of my residence in Japan I was 'bitterly opposed to the missionaries, and improved every opportunity, through the Japanese papers, to say sharp, bitter, and sarcastic things of them.' It did not please me to be charged with stabbing people in the dark, and habitually attacking individuals in a language which they could not read, and I sent a note to the editor of the *Independent*, offering to place at his disposal $1,000, to be devoted to any missionary enterprise he might select, if his informant could produce a single example of such contributions to the Japanese press as, according to his statement, I had promulgated 'on every opportunity.' The writer had professed to 'know pretty thoroughly Mr. House's career in Japan,' during the 'ten or twelve years' that I lived there, and, under these circumstances, I suggested that 'it should surely not be difficult for him to supply evidence of at least one of the assaults upon missionaries which he said I was continually making.' I repeated that I wanted to see only one—just one—of the alleged 'sharp, bitter, and sarcastic things,' and the money should instantly be handed over. After a delay of a fortnight—doubtless required for consultation with the 'robed and reverend backbiter'—a note came from the 'superintending editor' of the *Independent*, informing me that he could 'hardly giv room' to my 'whole article,' but would publish 'the substance' of it. The substance of my communication was what I hav just told you—the offer of $1,000 for the production of one solitary specimen of work which the *Independent* declared I had been doing 'on every opportunity,' for ten or twelve years. Very good. The next issue of that paper announced the receipt of a 'long letter from Mr. E. H. House'—(it occupied, in fact, less than two pages of note paper)—but made not the slightest allusion to my offer of a reward for a single fragment of testimony to the honesty of the original accusation. All that was carefully suppressed. A farcical misrepresentation of what I had really written was given in a few lines, and so the matter ended. In the secular press, a performance of this sort would be properly stigmatized as a piece of dirty trickery and evasion. My experience does not enable me to judge how it may be characterized by the branch of journalism to which the *Independent* belongs."

"All the way through, then, the attitude of the missionary party and its supporters has been that of persons angry at being detected in raising money to bolster up what we might call a fraudulent scheme—a sort of commerce in religion, which has a pecuniary value for themselvs?"

"They are certainly very angry at the illustrations of missionary methods given in my book, and it is likely enough that they especially object to revelations which may tend to diminish, in any degree, their pecuniary revenues. Undoubtedly they do gather enormous sums of money from multitudes who hav little knowledge of the uses to which it is applied. The published reports afford no satisfactory intelligence on that head. As to whether any of the funds are wasted, or not, Canon Taylor and other investigators of his class can supply trustworthy information."

"You hav been pretty flatly accused of being an enemy of the missionaries; and if you are, will you tell why? What do you think of the system and of its representativs, as you find them in Japan?"

"Toward the missionaries personally I hav no ill-feeling, and it is not my purpose to say a word against them individually. I would be glad to do the contrary, if I saw an opportunity. But the system of the American Protestant missionaries is, in my estimation, wholly false and injurious. They act upon a theory which is opposed to the moral and social principles most dearly cherished by the Japanese. Life among that people has no meaning or value if the family tie is weakened or broken, and there is nothing that they hold in greater reverence than the memory of their ancestors. These ideas are the very foundation of their most sacred convictions, and yet by ridiculing, uprooting, and destroying them, the missionaries expect to conquer. They are bound by contract with the managers of their organization to proclaim to every convert or neophyte that in adopting the religion of Christ he separates himself forever from those who hav died before him, and that his nearest relations can be nothing to him thenceforth, unless they follow the course he has chosen. That much chance they vouchsafe to the living, but for the dead there is no possible redemption. They are all damned in a heap, ruthlessly and unconditionally. I do not believe that, while they operate on this line, the American missionaries will make much impression upon the forty millions who regard such teaching with abhorrence. Apart from this open and avowed antagonism to Japanese principles, there is a great deal to repel nativ susceptibilities in the habits and demeanor of the Protestant missionaries. Their angry quarrels, in which they often invite publicity, instead of shunning it; their frequent fondness for gain, sometimes leading them to acquisitiv contests which require the peremptory interference of consular authority; their sharp dealings with the poorer class of tradesmen and laborers, which are notorious wherever they dwell; these and other unpleasant features of their life in Japan are by no means calculated to endear them to the populace. The contrast between

their practices and those of the Roman and Greek priests exposes them to criticism which may not be highly intelligent, but is extremely incisiv. In their own households they generally set an example of commendable decorum, but there hav been instances of shameful domestic scandals, a single one of which is sufficient to throw discredit, justly or unjustly, upon their entire organization. The Protestant missionary who can influence a race like the Japanese, must be something very near an ideal of moral and intellectual perfection; and such men hav not thus far been found available by the American Boards. It is not, indeed, in the nature of things that they should be."

"What do you think of the Missionary Board and its representativs in and around Boston?"

"I hav no other means of forming a judgment concerning the Board than those which are accessible to the general public, and can be found in its pamphlets on 'probation' and kindred doctrins upon which its vitality is said to depend. Of course I hav an opinion with regard to the interdiction of my book; but that is a small matter, and I would rather leave others to express their views than giv my own. If you mean, however, by the representativs of the missionaries, those who appear in public as their supporters and vindicators, I may say that they might better serve their cause by exercising a little of the discretion which religious valor is frequently in need of. I recall the case of a reverend Bostonian, the same that I hav previously alluded to—who, in his eagerness to exalt the missionaries in Japan, is said to hav filled successiv columns of the *Evening Post* and the *Nation* of this city with mendacious aspersions upon the administration of that country, which is known by all who honestly investigate the question to be far more tolerant in matters of faith than the majority of Christian governments. The Japanese rulers were falsely charged with the vilest and most atrocious crimes, for no apparent purpose but to represent a little knot of political agitators in the light of martyrs to their belief. As a rule these fanatical demonstrations are contemptuously overlooked, but this piece of audacity was too much for the patience of those who believe in the integrity of Japan's position before the world, and the astonished calumniator found himself held to account with a sternness and a severity which compelled him to retract his libels, and left him with very little character as an authority on Japanese politics and public morals. But incidents like this are too common to be worth your consideration. I mention it only as an example of the expedients employed to glorify a cause which seems to require the aid of sensational inventions to maintain its hold upon popular attention."

The unsuppressed book is meeting with a large sale, and we trust that the Boston clergy, and Mr. Houghton, will derive from that fact whatever consolation is necessary to enable them to recover from the chagrin of defeat in an attempt to hide from the public all knowledge of the incapacity of the missionaries and the uselessness of their missionary system. But if the fact does not console them, we know of nothing that will except a season of prayer.

McArthur to J. K. P. Baker.

O wad some power the giftie gie us,
To see oursels as ithers see us!

I regret, sir, that you should hav deemed it necessary to misconstrue a jocular sentence, and by crediting it with so serious a motiv hav placed the lady in a position where she may be compelled to send you her acknowledgments for your gratuitous insult.

I hav heard it said that in order to hav a joke penetrate the brain of a Scotchman, a surgical operation was oft-times necessary, and I now learn from you that the services of a surgeon are needed in your section of Iowa.

Had you done me the honor of reading the entire series of letters, and restrained your impetuosity till their conclusion, mayhap you would not hav rushed so inconsiderately into print and found yourself in your present unpleasant position as a self-appointed critic upon a subject concerning which you hav admitted your ignorance.

Moreover, it might possibly hav suggested itself to you that your criticism and claim of omniscience were not in the strictest accord with each other.

Men who criticise even subjects with which they are familiar should be very careful; and well-known critics, fully aware that they themselvs are not above criticism, handle doubtful subjects very gingerly. So, as you assume the role of a critic, let me examin your criticism, if I may dignify it by that name.

You harp on the term I used, "small brain capacity." Well, what of it? Who has more brain than he needs? When a man admits his ignorance of any given proposition and pronounces it "impossible," because he cannot understand it, I insist that he is entitled to be considered of "small brain capacity." And I don't see that there is room for any argument on the subject. Moreover, it was not applied directly to you, but you chose to assume it. You were too quick, therefore, in your inferences, unless you had an inner feeling of "the eternal fitness." I fear you will make a poor logician.

We will agree, no doubt, sir, that a Christian is superstitious, and you object to my remark that a certain portion of the Materialistic fraternity are even more superstitious than the average Christian. Let us examin this.

A Materialist is supposed to be a Freethinker. He fears no jealous God, angry devil, or infallible pope.

The book of nature is open to him, and he can read the pages as far as his mentality will permit. But if his mentality be very limited, the moment the term "phenomenon" is mentioned his thoughts turn immediately to Spiritualism, and he seems to forget, if he ever knew, that every display of nature is a phenomenon little understood by the ordinary man, and eagerly studied by scientists. He imagins "phenomenon" to mean something unusual, and as he cannot penetrate the earth, or peer beyond a certain distance into the skies, he associates it with the terms "miraculous," "supernatural," and the like.

Now, as to the Spiritualist there is nothing supernatural. The laws governing the Spiritual phenomena, though little understood, are sufficiently well demonstrated to cause scientists, men at whose feet you and I could sit with advantage, to respectfully and assiduously investigate them.

Hence I claimed, and now repeat, that "we relegate superstition to the churches and that portion of the Materialistic community who refuse to credit anything outside of the commonest known physical laws."

But you say: "A fact is not a statement to be emphasized or believed." "A fact," according to Webster, is, "reality," "truth;" and "emphasize" is "to utter or pronounce with a particular stress of voice." So your criticism is that "the truth should not be uttered with a particular stress of voice." Shades of Solon!

You continue: "It is to be received into our conscious experiences, as a feeling, seeing, or hearing." This sounds like solid Catholic doctrin, and Pat Cronin will vouch that "a sacrament is an outward sign of inward grace."

But I suppose you intended saying that our material senses are the only ones to be depended on. Well, that may be so, but come with me into yonder laboratory presided over by a Materialist. He will inform us that everything is matter, and that matter is eternal. This you accept, as it is the very foundation of Materialism.

The chemist then takes a piece of paper, and on immersion in acid, it disappears from material eyesight. He then assures us that, though invisible to the eye and not to be cognized by any of the material senses, it still exists, and, strange to say, the acid which absorbed it has not increased in volume.

How does he know it still exists? Is his statement a fact or a theory? Can it be proved by "feeling, seeing, or hearing?" Is it a "conscious experience?"

Think the matter over calmly, sir, and I venture to predict you will decide that you owe an apology to yourself for having made this remark.

You say: "Genuinness of experiences is a McArthurism, and a literary curiosity." Are you correct?

Genuinness as defined by Webster is, "not altered or corrupted; not forged or substituted; purity; reality; sincerity."

Experience is defined as, "practical acquaintance with any matter by personal observation or trial of it, or by feeling its effects, by living through it, or the like; experimental knowledge; actual trial," etc.; and the conjunction of these two words you call "a literary curiosity."

Now, candidly, don't you think that some one should accept your offer of "braying a fool in a mortar?"

But let us proceed.

Possibly you may be aware that "phenomenon" is a singular noun, its plural being "phenomena." If you had carefully read the article which you attempted to criticise, you would hav discovered that I was dealing with the latter. Consequently had you supplied the ellipsis you would never hav attempted that very small piece of sarcasm.

Although five feet eleven inches in hight, and weighing over two hundred pounds, it is permissible, I suppose, for you to call me a long, lank, slabsided, long-haired, hysterical ghost-monger, and add to them any other choice epithet; but I draw the line there, so, when you attack my syntax, I rise and point out your ignorance.

I regret, sir, having coupled your name with that of Pat Cronin, since it seems to be so distasteful to you; and if Pat should ever be heard from on the subject and agree with you that "the insolence of this is only exceeded by its unfairness," then I stand prepared to make a public apology. But to which one?

I hav carefully examined your article, and beyond matters of like nature to those already noticed, I see nothing worthy of consideration. It is not "impossible" that I may hav come to this conclusion because I am unusually obtuse, and I hope you will excuse my saying that though the slinging together of words and harping on terms may be considered a criticism in some sections of this country, yet, in these parts, educated people in reading a criticism look for and demand anything other than abuse. For abuse shows that the so-called critic, being unequal to the task, is trying to cover his own discomfiture by covering his opponent with mud. So, admitting the correctness of these remarks, perhaps a reperusal of your article may satisfy you of the unproductivness of your effort.

It is generally admitted that gratuitous advice is seldom appreciated, but, at the risk of having mine ignored, I will advise you not to rush into a controversy carried on between others, unless you hav something to say and know how to say it. Learn to deal justly and honorably with the subject and the writer; do not assume a knowledge which you do not possess, and under no circumstances deny a proposition after having admitted your ignorance of it, for it is not impossible that

> There are more things in heaven and earth, Horatio,
> Than are dreamed of in your philosophy.

Then remember that very few writers are adapted by nature to successfully play a funny part. A good story, well told and to the point, oft-times will make a mark when solid reasoning fails. But you seem to be particularly unfortunate when you attempt that role. Your picture of a dwarf "trying with *one hand* to tear from its pedestal a placid statue," is certainly a brilliant and classic idea, but it becomes ridiculous when you paint him with the *other* hand "tugging at his *boot-straps*." It reminds of an Irishman who described himself as writing a letter with a sword in one hand and a pistol in the other. But remember, particularly, that all your readers are ordinary mortals and shape your phrases accordingly, and follow the advice given by Daniel O'Connell to an Englishman desirous of literary distinction: "In promulgating your esoteric cogitations and articulating superficial sentimentalities and philosophical or psychological observations, beware of platitudinous ponderosity. Let your writings possess a clarified conciseness, compacted comprehensibleness, coalescent consistency, and a concatenated cogency. Eschew all conglomerations of flatulent garrulity, jejune babblement, and asinin affectations. Let your extemporaneous descantings and unpremeditated expatiations hav intelligibility and veracious vivacity without rodomontade or thrasonical bombast. Sedulously avoid all polysyllabical profundity, pompous prolixity, citatious vacuity, ventriloquous verbosity, and vaniloquent vapidity. Above all shun *double entendres*, prurient jocosity, and pestiferous profanity, obscure or apparent. In short, write plainly, sensibly, naturally, truthfully, and do not gasconade or use big words."

It has always seemed strange to me, sir, that the most violent opponents of any new movement are to be found among the so-called Liberals. And no sooner is an advanced thought advocated than it is attacked, often before its promulgators hav had an opportunity for its proper presentation. And then, if a man investigate the proposition, and becoming convinced that it possesses some merit, dares to hav the "courage of his convictions," his old-time friends are the very first to forsake and slur him. The greater his intellectual ability the greater the abuse.

I refer in particular to one of the most valued correspondents of THE TRUTH SEEKER. One whose communications hav attracted attention in every part of the civilized world, and hav been translated into almost every known language—for I hav met them in Spanish, French, German, and Italian papers.

Acknowledged as the peer of any writer in his line, his articles are read with eagerness by careful and studious men, and are placed in scrap-books for future reference.

While he was known as a Materialist, his school could not do him too much honor; but, when he investigates and then publishes his experiences with the Spiritual phenomena, every effort is made to belittle him.

I speak of W. H. Burr—"Antichrist"—and the ignorance which seeks his belittlement honors me with a place by his side.

But enough of this. I had intended confining myself entirely to Mrs. Slenker, and had it not been for your *double entendre* should hav remained silent.

This necessitated a reperusal of your letters, and I notice in them a sort of swagger suggestiv of a "chip on the shoulder" which you seem to be anxious some Spiritualist should try to knock off. Well, I am the man.

At present I am engaged in a discussion with Mrs. Slenker, but should the lady at any time show a disinclination to continue, I will notify and publicly challenge you to take it up.

And I hope, sir, that it is unnecessary to assure you that I will do so in unmistakable but gentlemanly terms.

Pending that, I hope it may be unnecessary to call your attention again to the fact that the discussion between Mrs. Slenker and myself not only should be, but is, shielded from unwarranted and personal attacks.

McARTHUR.

THE TRUTH SEEKER.

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SATURDAY, - - FEBRUARY 9, 1889.

In The Truth Seeker of February 16th

WILL BE PUBLISHED

The Limitations of Toleration.

A DISCUSSION BETWEEN

COL. ROBERT G. INGERSOLL,
HON. FREDERICK R. COUDERT, and
GOV. STEWART L. WOODFORD,

BEFORE

The Nineteenth Century Club of New York

Stenographically reported for The Truth Seeker by I. N. Baker.

The publication of this discussion has been delayed from various causes, but will now be of more interest than ever because of the other mighty men Colonel Ingersoll has since met and overthrown. F. R. Coudert is a Roman Catholic, and one of the best orators of New York. Gov. Stewart L. Woodford is a Protestant, and a splendid speaker. The discussion is the *only oral public debate ever engaged in by Colonel Ingersoll.* He had the opening and the closing of the argument, and made two of his most forcible and eloquent speeches. President Palmer's introductions of the orators will also be given.

This will be a great issue for our friends to send to Christian acquaintances, or to use to procure us some new subscribers.

Send in orders for extra TRUTH SEEKERS at once.

In quantities of five copies and over, 5 cents each.

Single numbers, 7 cents.

The Schools to be Turned Over to Protestantism.

Besides his Sunday bill, the character of which has been fully exposed in these columns, Senator Blair of New Hampshire has another job in hand for the benefit of his church. It is an amendment to our national Constitution, which, if adopted, would giv endless trouble, because of its contradictory nature, and if the second clause were enforced, would simply hand our public schools over to the Protestants, with the power of Congress behind them to force every child to be inoculated with Christianity. This is his proposed amendment:

"Sec. 1. No state shall ever make or maintain any law respecting an establishment of religion or prohibiting the free exercise thereof.

"Sec. 2. Each state in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years inclusiv, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any state, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrins, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrins, tenets, belief, ceremonials, or observances, be taught or inculcated in the free public schools.

"Sec. 3. To the end that each state, the United States, and all the people thereof, may hav and preserve governments republican in form and in substance, the United States shall guarantee to every state, and to the United States, the support and maintenance of such a system of free public schools as is herein provided.

"Sec. 4. That Congress shall enforce this article by legislation when necessary."

By the decisions of the United States Supreme Court, the amendments to the Constitution are binding alone upon Congress, hence the possibility at present for each state to establish a church. Most of the state constitutions, it is true, prohibit this, but state constitutions are easily amended, and the churches could put such an amendment through without the knowledge of the people. At our last election, for instance, the constitution of New York was amended simply because the politicians had bunched the ballot "Yes" to it with the other votes. Not one in a thousand of the people knew what it was for. We endeavor to keep well up in current affairs and watch the legislature with care, but when we found that ballot among the others procured at the different polling-places, it was put aside because the significance of that little "Yes" was too obscure. What the amendment was no one around the polls knew.

The first section of Mr. Blair's amendment is a good one.

The second section contradicts the first section, however. After prohibiting the states from establishing religion, it compels them to establish the principles of the Christian religion.

"No state shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof."

But

"Each state in the Union shall establish and maintain a system of free public schools, adequate for the education of all the children living therein, between the ages of six and sixteen years inclusiv, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion."

And further:

"The United States shall guarantee to every state, and to the people of every state and of the United States, the support and maintenance of such a system of free public schools as is herein provided."

Not only does this authorize each state to establish Christianity, but it sees to it that each state does it. The amendment therefore establishes Christianity as the national religion, violating the present amendment which prohibits its so doing, because as each state must teach the principles of the Christian religion, those principles must be declared and formulated, and this will necessitate a council held by order of the national government, which guarantees the teaching, to find out what the principles held in common by the churches are. When these are declared the government has established a religion, and is pledged to see that the states teach it. This givs us a national creed. The amendment is but another scheme to put God into the Constitution, along with the religion that the believers in God hav constructed.

Senator Blair ought to be kept at home and given the diaconate of some New Hampshire church which holds its meetings in a backwoods school-house. His talents make him specially fitted to ornament such a position.

Circulate the Remonstrance.

Theré remains but this month for effectiv work against the two Blair bills now pending in the United States Senate, either or both of which fanatic Blair may call up at any moment after their report back from the committees to which they were referred. Mr. Blair may try to rush them through in the last hours of the session, as the Comstock bill was passed, but we doubt if the Senate will allow their adoption without full discussion.

To strengthen the opposition to them, Senators should be asked not to vote for them, and perhaps the petition form is as good as any. On the last page of this paper will be found a convenient-sized form of prayer to be cut out, pasted on a foolscap sheet of paper, and circulated around the neighborhood. When all the names of all who will sign hav been obtained, the petition should be sent to one of the Senators from the state in which the petition is signed. The following are the names of the Senators. The R stands for Republican, D for Democrat. Their address is Senate chamber, Washington, D. C.:

Alabama—John D. Morgan, D.; James L. Pugh, D.
Arkansas—James H. Berry, D.; James K. Jones, D.
California—Leland Stanford, R.; George Hearst, D.
Colorado—Thomas M. Bowen, R.; Henry M. Teller, R.
Connecticut—Orville H. Platt, R.; Joseph R. Hawley, R.
Delaware—Eli Saulsbury, D.; George Gray, D.
Florida—Wilkinson Call, D.; Samuel Pasco, D.
Georgia—Alfred H. Colquitt, D.; Joseph E. Brown, D.
Illinois—Shelby M. Cullum, R.; Charles B. Farwell, R.
Indiana—Daniel W. Voorhees, D.; David Turpie, D.
Iowa—James F. Wilson, R.; William B. Allison, R.
Kansas—Preston B. Plumb, R.; John J. Ingalls, R.
Kentucky—James D. Beck, D.; Joseph C. S. Blackburn, D.
Louisiana—Randall L. Gibson, D.; James B. Eustis, D.
Maine—William P. Frye, R.; Eugene Hale, R.
Maryland—Ephraim K. Wilson, D.; Arthur P. Gorman, D.
Massachusetts—George F. Hoar, R.; Henry L. Dawes, R.
Michigan—Thomas W. Palmer, R.; Francis B. Stockbridge, R.
Minnesota—Dwight M. Sabin, R.; Cushman K. Davis, R.
Mississippi—Edward C. Wallthal, D.; James Z. George, D.
Missouri—George G. Vest, D.; Francis M. Cockrell, D.
Nebraska—Charles F. Manderson, R.; Algernon S. Paddock, R.
Nevada—John P. Jones, R.; William M. Stewart, R.
New Hampshire—William E. Chandler, R.; Henry W. Blair, R.
New Jersey—John R. McPherson, D.; Rufus Blodgett, D.
New York—William M. Evarts, R.; Frank Hiscock, R.
North Carolina—Matthew W. Ransom, D.; Zebulon B. Vance, D.
Ohio—Henry B. Payne, D.; John Sherman, R.
Oregon—Joseph N. Dolph, R.; John H. Mitchell, R.
Pennsylvania—James Donald Cameron, R.; Matthew S. Quay, R.
Rhode Island—Jonathan Chase, R.; Nelson W. Aldrich, R.
South Carolina—Matthew C. Butler, D.; Wade Hampton, D.
Tennessee—Isham G. Harris, D.; William B. Bate, D.
Texas—Richard Coke, D.; John H. Reagan, D.
Vermont—Justin S. Morrill, R.; George F. Edmunds, R.
Virginia—H. H. Riddleberger, R.; John W. Daniel, D.
West Virginia—John E. Kenna, D.; Charles J. Faulkner, D.
Wisconsin—John C. Spooner, R.; Philetus Sawyer, R.

Take your choice in politics, but write to at least one of your United States Senators, and send petition protesting against the passage of the Sunday bill or educational amendment.

The Seventh Day Adventists are doing splendid work against Blair and his fellow-fanatics. In all towns where they hav organizations petitions are in circulation. Their headquarters are at Battle Creek, Mich., and Oakland, Cal., and their presses are busy printing petitions and arguments against the bill. The Liberals must not be behind them in this effort to preserve our secular American government.

The German organizations, too, are awake to the subversiv intent of Blair's two bills, and the National Executiv Committee of the North American Turnerbund has just issued a circular letter to its subsidiary vereins, calling upon them promptly to forward an energetic remonstrance to their Senators, with the request that they oppose Senator Blair's measures by every means in their power. The same action was taken by the local vereins some time ago.

We earnestly ask all of our readers who hav not already circulated the petition printed in these columns two weeks ago, to circulate the present one promptly and widely, and send it to one of the United States Senators from their state.

A "Religious Tendency."

The picture on the title-page of this issue of THE TRUTH SEEKER is inspired by a statement in the Fort Smith, Ark., *Journal* of January 10th. The military character of the revival is due to the fact that Fort Smith is a military station. The *Journal* says:

"The religious tendency that has set in among the prisoners at the United States jail resulted Wednesday in the baptism of seven prisoners, Rev. Dr. Riddle, of Muldrow, officiating. They were as follows: George Brashears and W. H. Miller, convicted of murder; Lafayette Teel, Jason Stilly, and John Massey, convicted of manslaughter; Joe Martin and J. M. Trout, charged with murder. They were immersed in a huge tank filled with water and placed in the jail yard. Col. J. C. Pettigrew assisted in the ministerial functions. Much of the religious activity operating within the jail has resulted from the work of Joseph White, a preacher confined therein, charged with murder."

It will be seen that Mr. Heston has not drawn upon his fertil imagination for any of his facts. The guards, the baptismal tank, the murderers, are all there—and, of course, the religion! And it is extremely fitting that these murderous convicts should hav been brought to Jesus by a preacher who is himself a prisoner, charged with murder.

We may, however, be allowed to doubt that any very substantial benefits will accrue to Christianity by this addition to the number of the saved. They may be, and no doubt are, as real and orthodox Christians as is Dr. John Hall or Talmage, but the world of sensible folks outside of jails will look askance at such representativs of a faith which already requires too great an amount of gullibility in those who would accept it.

Roman Catholicism in Canada.

The scene in the Quebec parliament, so humiliating to the government and disgraceful to any people, which we chronicled last week, has been the text for a good many newspaper articles. The Protestant religious journals hav commented extensivly upon it, and denounced the government of French Canada in ornate language. These papers are now making demands for a recognition of Protestantism in the government. While this, of course, would be but a change from one theocracy to another, it may be that

the hatred of this set of Christians toward the older set will somewhat ameliorate the condition of the people by taking away some of the power of the Roman church.

The Rev. J. R. Black, writing from Barrie, Ont., to the *Independent*, discloses a little more of that church's doings. The population of Lower Canada is about a million and a half, of which all but two hundred thousand are slaves of the Roman church. The provincial parliament consists of a council of twenty-four, appointed for life, and an elected assembly of sixty-five. The executiv part of the provincial government is administered by a lieutenant-governor, with a cabinet of seven. With the exception of a small Protestant minority, all these officers are tools of Rome. Though Quebec is a British possession, its population is French, and these French are increasing their proportionate number so rapidly that they will soon entirely overwhelm the Protestants. These French are all Catholics, and their religious system is supreme, not only in religious affairs, but in political and social matters as well.

The wealth of the Roman church in this province, as given by the Rev. Mr. Black, is something astounding. No one knows the exact figures, for while the church is unsparing in her denunciation of all secret societies, she practices the utmost secrecy in conducting her own business. The historian looks in vain for published statements of revenue and expenditure, such as are had from all civil governments, loan companies, banking institutions, and Protestant denominations. But her wealth is estimated roundly at $80,000,000. This is made up of nine hundred churches, valued at $37,000,000; nine hundred parsonages, together with the palaces of the cardinal and the archbishops, whose value is $900,000; twelve seminaries worth $600,000; seventeen classical colleges, $850,000; two hundred and fifty-nine boarding-schools and academies, $6,000,000; eighty convents, $4,000,000; sixty-eight hospitals and asylums, $4,000,000, and two million one hundred and seventeen thousand acres of land, the gift of the state in 1857.

The yearly revenue is derived from tithes and assessments and fees, payment of which is made compulsory by laws framed by the church. The total amount, estimated by Mr. Black, is not less than $8,000,000, as follows: Two hundred thousand farms under cultivation giving a total yield of thirty-one million two hundred and eighty thousand bushels, whose value is $18,000,000, and upon which the church tithe is $700,000; taxes on families not possessing land, $300,000; pew rents, fees for marriages, baptisms, funerals, and masses, $2,000,000; voluntary gifts, legacies, income from land owned by the church, $3,000,000; taxes for the maintenance and construction of ecclesiastical edifices, $2,000,000. These items do not include the wealth of the numerous ecclesiastical orders, and it is known that some of these are very rich. The Sulpicians own some of the most valuable business property in Montreal, and their wealth exceeds that of any corporation on the continent.

The schools of the province are managed exclusivly in the interest of the churches, the Protestants being allowed their small proportion of the public money for that purpose. The educational council consists of fourteen Roman Catholics and seven Protestants. The school rates are fixed by law, and regularly collected, but, as may be imagined, the bulk of the cash finds its way to the Roman church. The schools are conducted by nuns and friars, and are not only very poor, but are taken advantage of by but few of the French Canadians anyway. Mr. Black asserts that twelve in thirteen of the French Catholics can neither read nor write.

Considering this question of Catholicism in Canada, Alastor, the *pro tem* editor of Toronto *Secular Thought*, says: "The truth [about the Roman church] is not half known. Its power in the upper as well as in the lower provinces is little short of supreme. The statesmen of all parties cringe before it like whipped curs. It controls the school systems of Quebec, and has a separate system of its own in Ontario. Thus thousands of schools are used to inculcate, not a useful education, but a knowledge of the Romish catechism sufficient to turn out annually hundreds of thousands of bigoted Roman Catholics whose supreme ruler is a foreign despot. What kind of a country shall we hav presently when these aliens obtain the upper hand? There is a very broad, deep, and perplexing side to this question. But unless the people of Canada wish to return to the Dark Ages it has got to be grappled with by brave and resolute statesmen now: it will be too late before many years are past. I am aware that in a country where there is party government, everything must sink before the exigencies of the party which carried the government to power; yet unless some way be devised right speedily to overcome the weight of Catholic numbers there will be a sort of party government which will not be specially relished by the Protestant majority in the upper province. How does the Roman Catholic church stand now in the dominion? It is the owner of five million acres of land—making it the biggest landed proprietor on the American continent—paying no taxes, making the laws, compelling the courts of the dominion to do its will—yea, standing as it does on the statute books above the law, blindly obeyed by more than three-fourths of the inhabitants of the province of Quebec—you can easily understand what a power for good or evil is this institution. It will infallibly destroy all vestige of liberty in this country unless wise legislation be speedily instituted to curtail its special privileges."

A writer in the New York *Times*, in describing the low French race—which he calls the habitant—whose blind and slavish subserviency enables the church to keep her grip on Canada, says: "The Roman Catholic church rules the dominion to-day, and its rule is as grasping as if this were the seventeenth instead of the nineteenth century. This rule of the church has proved profitable for it and for it alone. The habitant who was to be elevated by the concessions granted to the church is, in thousands of cases, where his ancestors were a century ago. He can be found to-day, within twenty-four or forty-eight hours' journey of the United States, living as he lived one hundred years ago, working as he worked one hundred years ago, entertaining the same beliefs as held one hundred years ago, and possessed of the same characteristics that marked him in the days of Count de Frontenac, saving the spirit of adventure that daring leaders were then able to evoke. The Quebec of to-day is the Quebec of ancient story. All the rest of the world may move, Quebec clings to the past. The farmer tills his fields according to the most approved methods of the days of the grand monarch. Famin and pestilence are warded off by offerings to saints, whose ability in that direction has been forgotten beyond the boundaries of New France. The appearance of the potato bug is quickly followed by the erection of numerous wooden crosses, and if the crosses do not prevent the bug from entering the fields and there filling their bellies, no blame is attached to the crosses; the habitant simply invokes a curse upon the bug, crosses himself, and fills the pipe which he has made himself with tobacco grown on his own patch of ground, and puffs his cares away. If he would only puff the smoke of that tobacco at the potato bugs the latter would either die or quit the province never to return. This the habitant will not do, because he never knew his father to do so. Of the government the habitant knows no more than he cares. He pays no taxes, because he cannot. His wants are few and they are supplied by himself and family. He has no money, for all that he can rake together, generally speaking, is absorbed by the tithes which he must pay to the church. He may be able to read; generally he is not. A little learning is considered even more dangerous in Quebec than elsewhere, so that the amount possessed by the habitant is very little indeed. So long as he confines himself to the country districts he is very easily managed. There the sway of the priest is absolute. In affairs of the church as well as of affairs in which the church should hav no part, the priest is judge and jury. It is well to get on the right side of the priest. If this be impossible, there is nothing for the habitant to do, unless he be an extraordinary specimen and with a strong liking for solitude, except to emigrate or die, taking care, if he decide to die and hav any thought for his soul, to will his property to the church, that the requisit number of masses to get his intangible part out of trouble may be provided for, even if they be not said."

This is a fine country to talk about taking into our Union of states. It is a section of Italy in the Dark Ages. Nowhere else on earth is the pope so potent as in the province of Quebec, and he seems to be perfectly willing that his slaves should continue to liv in squalor and ignorance. Yet Quebec is only a sample of all countries that submit unreservedly to religious rule. As she is now, so was all Europe when Christianity guided the affairs of part of the world.

Editorial Notes.

A FREETHOUGHT society has been formed at Tampa, Florida, and the daily *News* of that town reports it to be flourishing. Meetings are held on Sundays, with large audiences. Christians are welcomed in the discussions of the society, and all sorts of views are listened to with respect. The editor of the daily *News* is in sympathy with the organization, opening his columns to communications on religious subjects, and reporting the meetings fully, so that Freethought is getting quite a boom in that far-off Southern town.

C. B. REYNOLDS has been having a hurly-burly sort of a time in Yankton, as we learn from the *Dakota Herald*. Not for many a day, says that paper, has Yankton been so stirred up. Mr. Reynolds's first lecture was on Sunday night, when the preachers were busy with their own affairs, and his audience was large. Monday night the Episcopalian preacher was on hand, and at the conclusion of the lecture he climbed upon the platform, so excited, says the *Herald*, that he could hardly speak. He criticised Mr. Reynolds very harshly, and Mr. Reynolds replied in equally forcible language. The meeting broke up in excitement. The next day Mr. Reynolds received this letter:

"Yankton, Dakota.

"You had better leve town to once. I am after you. I will fix you, O yes. JACK THE RIPPER"

Mr. Reynolds declined to leave town, and lectured again on Tuesday evening, and the same preacher again appeared. When the audience arose to go the clergyman mounted a chair in the rear of the hall and began a speech. "Pandemonium reigned supreme," says the *Herald*. "The clergyman was trying to talk, while boys were shouting, and a general uproar prevailed that was extremely disgusting and reprehensible in the eyes of all who love decency and orderly behavior. The riotous discord prevailed for some minutes, but finally the people commenced to pass out and thus the meeting closed." Wednesday night the clergyman remained away, and the meeting passed off quietly. The *Herald* speaks highly of Mr. Reynolds's oratory, and of the matter of his lectures.

THE daily papers of this city published a story that Colonel Ingersoll had been rejected from membership in the Players' Club because of his opinions on religious matters. The story was untrue, the colonel not having been even proposed for membership in the club, but the rumor givs the New York *Dramatic Mirror*—a paper that can be termed the official organ of the actors—the opportunity to put on record what is probably the opinion of all Players of worth and reputation. It says: "The publication was instrumental in showing most strikingly the great orator's popularity, and creating a tremendous amount of indignation among his friends and admirers before its falsity was discovered. The Players couldn't choose a better man than Ingersoll for rejection if they wanted to excite the enmity of the entire profession. The stage and its people hav no warmer friend in the world, and surely no abler one."

IT is desired to return to the following named persons warm, sincere, and hearty thanks for their recent endeavors to extend the circulation of THE TRUTH SEEKER by obtaining new subscribers as set forth by the figures:

Henry Allen, Clear Creek, N. Y.	1	W. E. Walton, Indian Grove, Mo.	1
G. H. Holzgrafe, Havana, Ill.	1	W. P. Rogers, Rockville, Conn.	1
J. H. Atkins, Elk Grove, Cal.	2	H. Kilgore, Wilber, Neb.	1
Geo. H. Dawes, Ill.	1	W. F. Jamieson, Wilber, Neb.	1
F. A. Day, Ia.	2	H. A. Lyman, Richville, Vt.	1
F. M. Woodward, Edina, Mo.	1	S. R. Day, Oto, Ia.	1
Sam Clark, Hood River, Or.	1	F. H. Lovering, Nelson, Mont	1
M. E. Dodge, Plymouth, Mass.	1	A. G. Phillips, Virginia City, Nev.	1
W. E. Masson, Balto., Md.	4	Mrs. E. S. Bigelow, Skowhegan, Me.	1
L. L. Northup, Prov., R. I.	1	T. G. Stickell, Hazen, Ark.	1
H. Chase, New Haven, Ct.	2	W. J. Locke, San Antonio, Tex.	7
H. L. Wright, Reno, Nev.	2	Hy. Kemble, Boonsboro, Ia.	3
S. F. Albert, Cathlamet, W. T.	2	C. B. Reynolds	12
L. Chute, Maryville, Mo.	4	H. J. Ward, Coaling, Ala.	2
C. E. Cohoon, Ia.	1	Peter Spang, Ono, Wyo.	1
J. A. Akers, Loveland, Col.	1	W. Thompson, Ackley Sta., Pa.	2
D. L. D'Elysee, Samoth, Ill.	1	M. P. Steel, Des Moines, Ia.	2
W. S. Wood, Wis.	2	D. L. Hanna, Blocksburg, Cal.	1
A. S. Himebaugh, Col.	1	Mabell M. Tarbell, Smithville Flats, N. Y.	1
DeWitt T. Root, Farmdale, O.	2	N. J. Rice, Sub Rosa, Ark.	1
Jos. Hicklin, Wis.	1	A. W. Berry, Gloversville, N. Y.	1
S. C. Hedgecock, Shenandoah, Ia.	4	E. F. Besancon, Millersburg, O.	
D. McReynolds, Gillespie, Ill.	4	L. C. Collins, Columbus, O.	1
B. G. Smith, Pt. Townsend, W. T.	1	H. B. Mead, Edwardsburgh, Mich.	1
Wm. McDonald, San Bernardino, Cal.	6	Jno. S. Byers, Greensburgh, Pa.	1
Silas Hallock, Avoca, N. Y.	1	W. N. Trumble, Eagle, Neb.	1
Jno. W. Long, Leon, Ia.	1	Z. C. Denney, Mt. Vernon, Mo	1
J. M. Hagaman, Concordia, Kan	1		
R. Davis, Lunenburg, Mass.	5		

To all friends whose names do not appear in this list, we would say, Go thou and do likewise.

Letters from Friends.

NEW YORK, N. Y., Feb. 1, 1889.

MR. EDITOR: Inclosed please find $10.25—twenty-five cents for the ALMANAC; $5 for renewal of my subscription; $5 for the maintenance of pictures in THE TRUTH SEEKER.

DR. WHITEHEAD.

CASTANA, IA., Jan. 9, 1889.

MR. EDITOR: I hav been a subscriber to your paper for a long time, but hav never noticed anything in its columns about the secret order of the Knights of Pythias. Will you, or some of your many correspondents, giv through the columns of your paper a history of its origin, what its object is, and the benefits, if any, which are derived from it, and oblige a "seeker for truth?" Very respectfully, A. A. DAVIS.

BRISTOL, VT., Jan. 5, 1889.

MR. EDITOR: As some of your correspondents who are interested in the hen-and-egg problem are widely apart, and others do not understand how I got the answer I did, I thought I would try and explain. I think they will all readily see that the whole time given, divided by the time required to produce one egg, and that multiplied by the number of hens, should giv the correct answer; stated thus, seven divided by one and a half multiplied by six equals 27.9996.

S. F. HASELTINE.

PITTMAN GROVE, N. J., Jan. 6, 1889.

MR. EDITOR: Inclosed find twenty-five cents for "Bible Inquirer, or a Key to Bible Investigation," by A. Jacobson. I buy a copy of THE TRUTH SEEKER every week at the foot of Market street, Philadelphia. Those cartoons are just too great for anything. I get my work in on the ferry-boat when I sit down and spread out the paper in full. Oh, the black looks I get! Keep it up. They speak for themselvs. I am right in the hotbed of rampant fanaticism, the camp-meeting grounds of the New Jersey Methodist conference.

Yours, etc., J. G. JOHNSON.

LONGMONT, COL., Jan. 1, 1889.

MR. EDITOR: It has been some time since I hav seen anything in THE TRUTH SEEKER regarding the Longmont branch of the Secular Union. This society was organized over two years ago, and has more than held its own. It has steadily increased its membership, and missed but one meeting since its organization. Among the stalwart members are Colonel Kelso, Joseph Wolff (brother of J. B. Wolff who spoke so ably before the Blair committee), Mrs. Etta Kelso, Mrs. Georgiana Rice, Mrs. E. J. Mellette, etc. Mr. and Mrs. Thornburgh, lately from Alliance, O., were present at the last meeting. About half of the members are Spiritualists, the rest are Agnostics and Materialists—but the latter are not so arrogant as some of THE TRUTH SEEKER correspondents seem to be.

GEORGE X. YOUNG.

SIDNEY, O., Jan. 25, 1889.

MR. EDITOR: Twenty-eight is the correct answer to the hen-and-egg problem from an arithmetical standpoint, but the New York *Tribune*, the originator of the problem, gave twenty-four as correct; claiming that the hen was not thirty-six hours laying each egg, but that she laid an egg at the end of each thirty-six hours, and that each hen would lay four eggs in six days, and that the fifth egg would not be laid till the end of seven and one-half days. It is a "catch" problem, and of little interest but for the fact that it has shown how a simple problem will at times puzzle fair mathematicians. Many hav given forty-two as the answer. They reasoned in this wise: If a hen and a half lays an egg and a half in a day and a half, one hen will lay one egg in one day. It should be: One hen will lay one egg in a day and a half. A similar problem is this: If six cats catch six rats in six minutes, how many cats will it take to catch one hundred rats in one hundred minutes? One hundred is not the answer, but six. This should settle it, but it will not, for some will never be able to get any answer except forty-two.

EMORY P. ROBINSON.

CORESCO, MICH., Jan. 7, 1889.

MR. EDITOR: Please send me the TRUTH SEEKER ANNUAL and other books per inclosed list. THE TRUTH SEEKER is doing a great work. I hope it will liv forever, and assist the poor, trodden-down human family. I saw my eighty-third birthday the 20th of December last, so I cannot do much more in this world.

Yes, it is time to hav a new miracle. It is nearly three thousand years since Elijah had his little fracas, and Balaam had his, and it all went up in smoke—nothing left as a memorial as evidence to the human family that the thing ever occurred at all. Now, if we can get a stone cathedral erected right in the city of New York in one night by a real god, it will convince everybody, and make more converts than all the Sam Joneses that were ever born, and save all the missionary expense to the heathen. Besides, we will find out who are the heathen—whether it be Talmage or the Chinaman. Of course, I expect it will be the old, old story, that gods are all asleep or gone on a journey. Even Talmage's God will be no exception. If Talmage be an honest man he will back up this test, because if his god be what he says he is, he is abundantly able to meet the test.

Yours in the bonds of humanity, THOS. KNIGHT.

EAU CLAIRE, WIS., Jan. 20, 1889.

MR. EDITOR: It was too bad in me to play that joke on my mathematical friends B. R. Tucker, McArthur, "Zeno," and company. The argument by which I proved that if a hen and a half lay an egg and a half in a day and a half, six will lay forty-two eggs in seven days—namely, that all the data may be repeated an indefinit number of times without changng their relations—is the very same by which McArthur proves that a railroad train making a yard a second will never catch a cow running before it at the rate of a yard in two seconds, and by which "Zeno," Tucker, Henry George, *et al* prove that a geometrical increase of population will never overtake an arithmetical increase of food. The best possible proof that it is the same, is that they did not see the fallacy until Mr. Parkhurst pointed it out to them, and then triumphed over the refutation of arithmetic, that is, Tucker who has spoken, does so. The correct answer to the hen problem is as follows, with analysis, which Orella Locke asks for:

As (hens) 1.5 : 6 :: Eggs. 1.5 : Eggs. 28
As (days) 1.5 : 7

Multiply 2.25 : 42 :: 1.5
1.5
and
multiply 210
42
and
divide. 2.25)63.0(28
45 0
18 00
18 00

The mistake of Mr. Hazeltine, and, no doubt, of the *Tribune* man, consisted in running out seven divided by one-fifth into a circulating decimal, and multiplying this (imperfect) result by six, the result of the first simple proportion, instead of *the sum* of the circulating decimal.

C. L. JAMES.

Feb. 1, 1889.

MR. EDITOR: There are a class of people called the clergy and their followers who claim to be teachers. They hav constructed a book and called it the Holy Bible. This book starts out with the assertion, "In the beginning God created the heaven and earth." They hav been talking and writing about this God for a long time. From my own knowledge they hav talked and written about it over sixty years. It is expected that sensible people will talk about what they know and can demonstrate to be a fact. I hav found this to be a fact, that all we know is what we learn, and that we are never too old to learn. I hav inquired for a number of years of the people and also of the clergy. They are claimed to be God's agents. They tell us that God created us after his own image, but I hav not been fortunate enough to find out anyone to represent his character. I hav observed the word "create." I find it impossible to create something from nothing. I hav observed the words the clergy use in teaching, such as God, devil, heaven, hell, ghost, soul, spirit, angel, and immortality. These are words they hav invented expressly to deceive the people. They are words without any meaning. They are talking about something they do not know anything about, nor anyone else. Now, if we examin the matter calmly, candidly, and scientifically, we shall find it to be a fraud and a deception. In the coming year 1889 let us all try and be truthful and honest, and try and help each other along the journey of life. I believe we shall evolve out of darkness to something that we can understand and demonstrate to be a fact, and that our condition will be very much improved.

HARRISON HALBERT.

ONONDAGA HILL, N. Y., Feb. 1, 1889.

MR. EDITOR: To questions by Mr. Beecher that appeared in THE TRUTH SEEKER of Jan. 5, 1889, I would say:

That the brain is not the commander of all power over the body. The vegetativ functions are directly under the control of the sympathetic system, which consists of a multiplicity of ganglia distributed throughout the body or organism. Each ganglion is itself a separate brain which coöperates with but is not commanded by other nervous structures similar to itself. Within the spinal cord there are nerve centers consisting of gray matter, which centers control unconscious reflex actions.

All the phenomena described in succeeding questions are explained by the fact that there are reflex and sympathetic nervous centers apart from the brain, which centers preside over the functions of certain organs.

The lower the form of life the smaller proportionally is the brain to the entire nervous system. Therefore, the less will the functions of organs be affected by the removal of the brain.

As long as the protoplasm within a cell is in motion, that cell is alive, brain or no brain. The very cell itself has a certain amount of independent nerve-power within its own protoplasm, else the protoplasm could not move after section of the nerves presiding over the part.

The brain is as much a conformer to the nervous states of its branches, even to the twigs that end in the cellular protoplasm of its peripheries, as it is commander of these branches and their cells.

Speaking broadly of all forms of life, the brain is no monopolist of nervous power; it is simply a coöperator, not a commander. And its coöperation can be dispensed with for a length of time that varies inversely as the grade of the organism.

Dissection is vivisection as long as the protoplasm is in motion.

Instinct has never been resolved into components that hav been proved to differ from those of reason.

Though reason and instinct present themselvs under different conditions, we hav not the data to say wherein they are essentially alike or different.

The reason movements of the limbs are executed by decapitated animals or men is because the multapolar cells in the spinal cord, with the nerves leading to and from them, are intact, and reflex actions follow the excitation of these cells by the shock of the blow received. Also, a panic may be said to arise at this time in every nervous center of the cord. This panic is due to the non-coöperation of the partner nerve cells that belong to the brain.

In the instance of the turtle performing coördinated movements after removal of the head, there is good evidence that there are coördinating centers in the so-called column of Clark, situated in the gray matter of the cord, and connected with the direct cerebellar tract which is but an extension of the cerebellum.

I will close by asking one question myself, What is the "vital knot?"

CHAS. E. BOYNTON, B.S., M D.

CLEVELAND, O., Jan. 6, 1889.

MR. EDITOR: Although not a subscriber to THE TRUTH SEEKER, I am a devoted reader, buying the paper of newsdealers ever since Heston's creation of Adam—which, by the way, I believe is the only creation Adam ever had. But first let me say, as an excuse for not being a direct subscriber to THE TRUTH SEEKER, that I am traveling most of my time, and would not receive the paper with any degree of regularity through the mails. But to return to the object of this letter, I will say I do not agree with Mr. John Hudson in regard to the biblical illustrations which appear on the last page of THE TRUTH SEEKER, as in my experience I find the majority of the so-called Christians with whom I come in contact hav never read the Bible, except certain verses which suit their particular ideas, and therefore are unacquainted with the absurdities which the Bible contains. And to illustrate the value of the aforesaid biblical illustrations, I will merely relate one of my many experiences with them and the parties to whom they are bad medicin. Once while passing THE TRUTH SEEKER around to my acquaintances for inspection one said, at first glance, with a smile, "Why, it is a religious paper." But at the next glance he said, "I would not read such a paper." Said I, "My friend, I pity the man on whose case you should happen to sit as judge." In surprise he asked, "Why?" I replied, "You would hear only one side of the case before rendering a decision." "But," said he, "there is no such verse in the Bible." I persuaded him, however, to take the paper home and compare the verse as given in the paper, with the result of getting him to read both the Bible and THE TRUTH SEEKER, the latter of which I loaned to him from time to time, and I think he will soon be safe; as your humble servant used to be quite orthodox until he started to read the Bible through, but now he is one of those obnoxious Freethinkers who delight to pass THE TRUTH SEEKER around, and he succeeds in getting it read by four or five persons each week who are on the orthodox side of the question, and who, by the way, could not be induced to even look at the paper if it were not illustrated. And I, for one, hope Brother Heston will not stop until he has John the Divine's last Delirium in the so-called Revelation illustrated to his entire satisfaction.

C. E. MOORE.

VINELAND, N. J., Jan. 11, 1889.

MR. EDITOR: In No. 2 of the current volume of THE TRUTH SEEKER, a Worcester "Liberal," in "Opinions on Liberalism," commences well, but falls into common errors. To be brief, I will pick out points, and quote little. He sees that church strength and advantage are gained by many issues, topics, and artifices, and thinks that against its power and influence right, justice, and truth are of little moment. If he means exerted only theoretically, he is right; but practically exerted against its organization, by a firm counter organization, those attributes would be of much moment. He approves strengthening our weak points to reduce the odds of advantage, but would confine our opposition to one object, while the enemy is armed and activ against us at all points, on all objects. Probably he would advise that we organize on one branch or topic, and had need to be studying the situation. A well-poised Union could face an avalanche like the Blair bill, and turn to any of the myriad forms of oppression that tyranny conceives. Church organization takes in every earthly topic but the liberty it fights, and makes them serve its treasury and authority. Its great wings and flanks are also composed of many issues and hav proportionate power; the source is practical and power-combining, as all may see. It expels nothing that is Christian, or that is not, if it will conform. The cautious "Liberal" would be a despot, on so-called cranks' control, and gladly lose them. They are as likely to hav a large range of ideas as most men, and about as likely to present them, but may exercise less suavity and regard for popularity. True Liberals will accord them due chances. This one is also sensitiv to prejudice, and would take care to lessen it. If he will reason upon it, he may see it the very heart of poison that supports theology, and all care to escape it. Popularity, as now known, is the imagined superiority of assumed authority. It is kept prevalent by ostracism so vile as hardly to deserve the slang title of Grundy. By it despots of all orders sway the masses, taking in Liberals, save a few who ignore it, sentiment and practice. It is unrepublican; our Constitution repudiates it. For a time it was so little apparent that our nation got favorably started; then church strength gave pride of power, assumption revived its smoldering embers, and has acquired the status of present popularity. Under it liberty cannot thrive. To gain their hold, true standards must be set and sustained by calling together their own.

MARY E. TILLOTSON.

CENTRAL CITY, COL., Dec. 25, 1888.

MR. EDITOR: If Ella E. Gibson ever shakes hands at so long a range, I ask the privilege of being permitted the honor, for these sensible words: "Is it not a great mistake for people who do not believe in the anthropomorphic God to use the same word, 'god,' as those who do believe in him, and then attempt to argue away their own change in the meaning of, or new use to which they put, the word God? Why will they endow the material universe—their 'it'—with the attributes of the gods of the Christian and pagan worshipers, even calling it—the universe—God? The only way for Liberals, or those who disbelieve in gods, is to discard the word entirely, then they will rid themselvs of their contradictions,

and escape the ridicule they so justly merit for their seeming inconsistencies."

Can it be that they are unable, that they lack the force of will necessary, to break entirely away from their early training in the Christian faith? Is it not strange that so many, who claim to be Secularists, must patch up something to take the place of their old-time God? I believe that my early training was as strictly religious as that of any child, and yet I now find it utterly impossible for me to place anything above or beyond nature; and that my individual being is simply one of the outgrowths of the operations of nature, and, like everything else belonging to it, subject to its inevitable laws of growth and decay, faring neither better nor worse than other forms coexistent with it.

It has been a long time since I hav contributed anything to the "Letters from Friends" columns of the grand old TRUTH SEEKER, although a constant reader of it. I find my time much more advantageously employed in endeavoring to disseminate my Freethought ideas through the medium of local newspapers, in the way of discussions, than in employing my feeble efforts in writing to you and your readers, who are not supposed to be of the "ninety and nine," and therefore "need not repentance."

We who are not blessed with the knowledge and ability of your many very excellent contributors should, through the medium of our home papers, be of untold benefit to our cause; for while we are endeavoring to air our crude ideas in THE TRUTH SEEKER, better writers more sensibly, or in more fitting language, say what we try to say. In fact, I deem our local papers the most effectiv method of educating people who could not be reached through any other medium. When a discussion is once provoked, it can be continued a long time and do a world of good by using proper discretion in the language. Taking my own experience into consideration, I would say, avoid strong language; be courteous and considerate of your opponent's feelings and beliefs. Strong language comes soon and fast enough without courting it, and generally through such language the discussion is brought to a close by request of the readers on the other side, thereby shutting out the very best possible avenue for effectual missionary work.

In conclusion I would say, if at any time any of the friends are confronted by the "lengthened period of time" argument in opposition to the "seven days' creation" of the Bible, they will confer a favor if they will turn the aforesaid "lengthened period of time" theorist over to me. I am anxious to "air" my arguments in opposition to that idea.

D. D. LAKE.

DETROIT, MICH., Jan. 7, 1889.

MR. EDITOR: I hav been trying for some time to arouse the readers and writers of THE TRUTH SEEKER to some new truths that are of more vital importance than any that hav ever appeared in any paper yet, and am very glad to see that two or three hav taken so much notice of me as to try to criticise my writings. But they should first try and understand what they read, and then try and understand what they write. Mr. J. A. Tuttle in the last TRUTH SEEKER says that "Mr. Wood asserts that only by taxation can the people be robbed of their land or homes," and challenges any person to dispute it, and further on he adds that "to license as many banks as are asked for, and thus tax the people so as to compel them to borrow bankers' debts to pay taxes with, is the only way possible to cause slavery, poverty, war, vice, crime, and misery to exist." Nevertheless, says Mr. Tuttle, I shall challenge him and all others to successfully controvert the self-evident fact that except for ownership taxation, usury, and slavery could not exist. So the only liberty that Mr. Tuttle has to offer to his fellow-men is to rob them of the best, the greatest, truest attribute of freedom, the liberty of owning a place to lay one's head. What miserable absurdities will not people uphold with fanatical zeal under the name of religion and reform! How many thousands hav wasted their lives, destroyed the lives and hopes of their families, and starved to death, following the advice of the newspapers by going to this, that, and the other place where times are so good and lands all free! I am very glad that Gabriel will be far more apt to blow his last call some ten million years hence, than that the people will ever become such fools as Mr. Tuttle hopes they will. Mr. Tuttle says, Mr. Wood proposes that the government shall abolish taxation and issue "fiat money" in payment of all expenses, "and loan without interest to those who hav occasion to borrow;" and Mr. Tuttle adds that will require a large and continuous issue of "fiat money," none of which will be available unless put in circulation through commercial exchange. Oh, dear! will Mr. Tuttle please tell where he finds this in my letter? Certain I am that I never dreamed of having the government loan one cent to anyone, either with or without interest, and cannot find a word about it in my letter. Will Mr. Tuttle please tell of an instance in the history of this country of fiat money ever being inflated or depreciated? The only real fiat money that history givs any account of was $60,000,000 issued in the year 1861. They were a full legal tender for all debts and dues. They were and are the only true fiat money that has ever been seen in this country, or any other, and hav never varied one mill up or down in over twenty-seven years of war and peace. Mr. Tuttle does not seem to know what fiat money is nor what liberty is. I do not suppose he has ever had any serious thought of the real meaning contained in the Declaration of Independence, nor ever thought to compare it with the miserable creed called the Constitution of the United States. Had the government of this country been formed in accordance with the Declaration of Independence, the government would hav never robbed anyone of life, liberty, or happiness, for the Declaration claimed that the natural right of every person born was and is always inalienable, above all earthly power of right to interfere with. The Revolutionary war was caused by taxation, and the rebellion of Captain Daniel Shays in Massachusetts just at the close of the Revolutionary war, against taxation, was more significant than the Revolutionary war itself. But the government sent the same veterans who had fought so long for liberty to put down this protest against slavery.

Perhaps I know more of Socialism than Mr. Tuttle. Certainly I never hav seen a Socialist, Communist, Anarchist, or any Georgeist or anti-landist who was ever able to show that the theories he advocates would ever lighten the burdens of the people. Now, the secretary of the treasury for 1884 says that the government had taken in taxes in ninety-seven years over $20,000,000,000. An ex-senator lately declared in this city that the expenses of the state governments are about the same as those of the general government, from which I assume that upward of $40,000,000,000 hav been forced from the people of this so-called free land in less than the first one hundred years, ostensibly for the support of government. But I say that it is for the purpose of compelling them to borrow bankers' debts to pay those taxes with, so that bankers and money-lenders may enrich themselvs by debt and interest. I can show Mr. Tuttle places within twenty miles of this city where people hav been driven from land and home by taxation. I can show him the places where twenty houses and business buildings stood forty years ago within the space of two miles square, where not a vestige remains to-day nor anything to replace them; and the young people who should fill the place in the future are gone, wanderers from land and home.

But enough of Mr. Tuttle. It is not for or to him that this is directed. He has never tried to think, yet he jumps his whole weight onto any new idea that happens to be placed before him in a pleasing light. He should join the few old fanatical Abolitionists who are still telling the Lord how they freed the nigger.

Ever for liberty or death, J. H. WOOD.

AURORA, O., Feb. 1, 1889.

MR. EDITOR: Among New Year's greetings I received a very friendly and interesting letter from a reverend gentleman settled in a village on the lake shore about thirty miles away. He is better read, and more Liberal and broad in his views, than men of his cloth generally are. I would send you a copy of part of his letter, but find that in my answer to him I hav copied enough of it to show how extensiv reading and knowledge tend to Liberalize minds and change opinions begotten in the lessons and formulas of pulpits and Sunday-schools. He published some three years ago an article in the *North American Review*, or *Popular Science Monthly*, entitled, "The New Religion," which attracted some attention at that time. Heber Newton is not alone in efforts to reconstruct Christianity on some different basis. The old hell, and heaven, and supernatural instead of natural morality, are worn-out planks. N. EGGLESTON.

DEAR FRIEND: . . . You say you are reading a book, the oldest in the world, much older than Moses; and after saying that "it carries us back three thousand years before Christ, and introduces us to a society as refined as that of the best part of Christendom to-day, and to a code of morals, and of social manners, and religious teachings, that will compare with those of the Bible, and some of which are doubtless contained in it;" after saying "that Moses and Solomon are great, but largely as transmitters of the greatness of the great ages prior to their own;" after eloquently saying that "we are basking in the light of the nineteenth century, but the brightest beams hav come to us from the heavens which canopied the prehistoric race," the word "matchless" which you apply to the Bible, in near connection, seems to me like a sort of extravagance, or the result of habits acquired in professional life.

My brother, you speak of "decadence." I suppose you refer to the more than fourteen hundred years commencing about the time of Constantine, called in history properly the "Dark Ages." That "decadence" was inaugurated in Alexandria by the burning of the most important library the world will ever contain; and the most cruel and shocking murder ever committed. Its victim was the loveliest and most learned woman that ever lived, and one of the last students and philosophers of that ancient "society," and school, of which you say you are reading. Charles Kingsley has wept over her fate, and so hav you. Neither you nor he acknowledge brotherhood with that Christian bishop whose name cannot be wiped out of the account of one of the blackest crimes ever recorded.

That "decadence" lasted till Galileo was imprisoned and made to renounce—till Bruno was burnt at a stake—till Calvin burnt Servetus—till the rivers of Europe ran with human blood—till the Inquisition was abolished, and persecution exhausted itself.

The renaissance is slowly coming, and it cheers me to know that you are helping to redeem the race—not to restore it to Eden or to Jerusalem, but to exhume it from beneath the strata of superstition and ignorance that vicious selfishness and unholy craft hav piled up and incrusted over it, until it almost needs the convulsions of an earthquake to break and upheave them.

Your thoughts and illustrations are most beautiful toward the end of your letter. You compare these old volumes of ante-Mosaic times to the coal and oil that hav been stored so long in the earth and hav only until now begun to be utilized for the enlightenment and comfort of the race. I cannot add anything to this, and am afraid of getting tedious.

The calendar of my life is reaching its last page. Whether, as Franklin said, there will be a second edition, I know not. If each life from Menes or Moses or Abraham had been written in brief, the books could not stand singly in the land where the subjects lived, and fought, and killed each other. Whether my struggle has been manful, whether I hav wrestled unfairly, I am not the only judge. I want no crown to wear here or hereafter—no harp and no robe, that cost another a moment's toil or suffering. I hav paid all my bills so far, and should lose my independence if I felt that I could not to the end.

I am content "in the love of nature"—

> To lie down
> With patriarchs of the infant world, with kings,
> The powerful of the earth, the wise, the good,
> Fair forms, and hoary seers of ages past,
> All in one mighty sepulcher.

Farewell and good night, Your friend,

N. EGGLESTON.

NELSON, NEW ZEALAND, Dec. 10, 1888.

MR. EDITOR: I hav been in receipt of your publication about two years and a half. I receive it through your agent, Mr. Willis. I hav much pleasure in indorsing the many statements continually made, namely, that THE TRUTH SEEKER is one of the most Liberal and tolerant papers extant. I notice that some of your correspondents complain that you are in sympathy with Anarchy. I fail to see in any one of the editorials on this question one line or seutence that can convey such an idea. The impression made on my mind is that the writer urgently and warmly pleads for a fair trial, a fair investigation, for a class or organization that as a citizen he would not support or countenance; that as the controler of a medium claiming to court free and open criticism, irrespectiv of class or creed, position or wealth, he has kept THE TRUTH SEEKER true to its professions—that is to say, so far as we are able to judge—giving every cause a fair field.

Self and friends hav perused with pleasure and profit the many able and welcome articles from the pen of Robert G. Ingersoll. The refrain throughout all his contributions is the "brotherhood of man." This sentiment is the foundation-stone that transcends preëminently all creeds and religions; it is the basis on which the anticipated millennium must stand. To take up a position antagonistic to old and cherished institutions, such as the church with her army of wealthy adherents, needs extraordinary ability and resolution in order to accomplish any appreciable result; so that those men and women who elect to stand out as enemies to superstition and tyranny need and should hav all the sympathy and coöperation of those who accept their teaching. I trust Mr. Ingersoll may liv long, and in the end hav the satisfaction of knowing that he has been true to his convictions, hence true to himself. That the world will be better for his having lived, goes without saying.. Strange, I never read his articles without thinking of Robert Burns.

But, sir, there is one question that shocks us. I allude to Mr. Ingersoll's views on protection. That a man who has so ably dealt with other and larger questions should be the defender of an old, narrow-minded, and clannish policy is to very many a puzzle. One would hav thought and expected to find him taking a much higher stand than the role of a pettifogging politician. Why, sir, are you not preaching and teaching "reciprocity," the federation and commonwealth of the world? Is not protection the outcome of selfishness, often, too often, prompted by bitterness and retaliation? I find a splendid article in THE TRUTH SEEKER of June 23d, "The Principles of Freedom in Trade," by Robert C. Adams. While reading it I felt sure that it must be Ingersoll's, it seemed so in keeping with his usual broad and Liberal views—but, alas! no. Yet I was agreeably pleased to find that you, Mr. Editor, had another as able contributor. Study it, Mr. Ingersoll—I mean the article in question. I hav been holding you up as the very model of a reformer and statesman, but your expressions on protection hav lowered the barometer.

Your artist Watson Heston is doing well. His subjects seize and compel attention, and thus prove interesting to hundreds who will not and who cannot read. The front page of July 7th has a splendid picture, "Fishing." September 1st is the only one I take exception to. The word "blow" is applicable; the more especially is it conspicuous in the title, "Here is Our Goliath—Bring on Your David." I am sure Mr. Ingersoll needs none of this. October 6th, "The Burden of the Cross;" here we hav the situation at a glance. September 15th, "A Comparison of Records," another noble picture out of the many that grace THE TRUTH SEEKER and make it an attraction to all Liberals. I must not overlook the one for August 18th, "The Movement of the Clergy." This grand illustration and index of the coming day makes one feel assured and encouraged to work on for the "good time coming." April 7th, "The Mask Torn Off." This picture is, I think, perfectly true; and, without any exaggeration, is what may be expected should the "cross supplant the flag."

THE TRUTH SEEKER of October 6th contains the best brief exposition of Atheism that I hav read. I refer to the article over the signature of Prof. C. L. Haskell, "How to Convert an Atheist." It should be put in leaflet form and scattered by the thousand for mission work. It is just the article. The issue of September 15th contains another good and ably written article, "Wages and Tariff," by F. M. Holland. Yes, THE TRUTH SEEKER is certainly an educator that Liberals may be proud of. The issue of October 6th contains a reprint from the *Banner of Light*, "A Spirit's Tribute to Thomas Paine." It is certainly a worthy tribute to a worthy man—a man who, in my opinion, was one of the true apostles of the godhead, or, rather, perhaps I should say, of humanity. His fame and worth hav been obscured by church dignitaries and their dupes so long and successfully that few, very few, know the great worth, ability, and benevolence of Paine. But thanks and gratitude to him and others for the many privileges we now enjoy. Paine's life and works will yet illuminate the world and become the watchword of liberty everywhere. And while the morning star of intellectual liberty is brightening the coming day, the gloom of night and oblivion is now casting its shadow on the detractors of him who said: "The world is my country, and to do good my religion." Paine was an intellectual giant. That he never occupied the highest position of trust and confidence in the gift of the American people is certainly not his loss, as he merited the fullest confidence and respect. But America can make some amends. She can rear to his memory a monument that will remind posterity of the man who, more than any other, defied the tyrant, inspired you with confidence, and pointed the way to freedom. America, you are a great continent. You are inhabited by a great nation. Do not forget to be great in gratitude. When you honor the mighty dead—the dead who fought for you, bled for you, and would hav died for you—you honor yourselvs.

Yours truly, THOMAS HARWOOD.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Perfect Word.

My dear little Willie—my boy of four—
Played with his blocks on the nursery floor.
In gaudy tints on the blocks was set,
In printed letters, the alphabet;
This way and that way, side by side,
Block after block he turned and tried.
Watching my Willie, his voice I heard:
"Come and see, mamma, I've made a word!"
Though busy at work, I never forgot
To look when he asked—what mother would not?
"Is that a word, mamma?" he always said;
I laughed, and said, "No," and shook my head.
At last worn out, too tired to creep,
On the nursery floor he fell asleep;
To lay him in his crib I went,
And I saw he had made by accident
A word with the blocks set side by side—
A word when he hadn't even tried.
He had made a litter, as oft before,
With the blocks all over the nursery floor;
But, like a mother, I could not bear
To spoil the word, so I left it there.
A thought came into my heart: Just so
We grown-up ones to our duties go,
We ponder them over, we toil and fret
Over our life like an alphabet;
Till, after a while, too tired to weep,
Over many failures we fall asleep.
Only a letter through life we've made,
And, dreaming of doing, hav only played.
Yet the wondrous power of love may change,
And unknown to us, may the deeds arrange.
Oh, if we wake may the voice be heard
Telling at last of the perfect word.

The Reward of Perseverance.

At one of the mills in the city of Boston a boy was wanted; and a piece of paper was tacked on one of the posts, so that all the boys could see it as they passed by. The paper read:

"Boy wanted. Call at the office to-morrow morning."

At the time named there was a host of boys at the gate. All were admitted; but the overseer was a little perplexed as to the best way of choosing one from so many, and said he:

"Now, boys, when I only want one of you, how can I choose from so many?"

After thinking a moment, he invited them all into the yard, and driving a nail into one of the large trees, and taking a short stick, told them that the boy who could hit the nail with a stick a little distance from the tree should hav the place.

The boys all tried hard; and after three trials, each failed to hit the nail. The boys were told to come again next morning; and this time, when the gate was opened, there was but one boy, who, after being admitted, picked up the stick, and, throwing it at the nail, hit it every time.

"How is this?" said the overseer. "What hav you been doing?"

And the boy, looking up with tears in his eyes, said:

"You see, sir, I hav a mother; and we are very poor. I hav no father, sir, and I thought I would like to get the place and so help all I can; and, after going home yesterday, I drove a nail into the barn, and hav been trying ever since, and hav come down this morning to try again."

Many years hav passed since then, and this boy is now a prosperous and wealthy man; and at the time of an accident at the mills he was the first to step forward with a gift of $500 to relieve the sufferers. His success came by perseverance.

He Knew All About It.

Johnnie livs out in western New York, near the famous Silver Lake camp-ground. One day at Sunday-school the minister talked to the children about the duty of their making a right start early in life, and showed them what a safeguard the temperance pledge would be. He had a supply of triple-pledge cards on hand, and Johnnie with many others very gladly gave his name. He carried the card home to his mother, with his name written on it in his very best style, and proudly showed it to his mother and father. His good mother was very glad of his act, but his father only laughed. Said he:

"Why, Johnnie, you don't understand this. You are too young to know all it means."

"No, I ain't, papa," said Johnnie. "I understand all about it. It means, if I always keep that pledge, I'll never come home as you did last Fourth of July."

His father said no more, but concluded that Johnnie did know more than he gave him credit for.

Calling a Newspaper a Worm.

Speaking of children, we hav this from the South Side. A family over there, subscribers to the *Derrick*, hav among their household treasures a three-year-old daughter. Sometimes the mother goes out on the porch in the morning to get the paper and at other times the father gets it. Recently the father and the little girl went out for the paper, and as he picked it up he remarked: "The early bird gets the worm." The following morning the father did not make his appearance when breakfast was ready, and a member of the family inquired where he was. Little Tot answered up promptly: "Papa is out on the porch reading the worm."—*Oil City Derrick.*

The Casey Cow.

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Total amount received for Casey Fund,	$33.33
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Ballston Spa, N. Y., Jan. 20, 1889.

Dear Miss Wixon: Here are the names of the donors up to January 27th, which make up the sum. It has been better than I expected. And many thanks to the donors, and the old folks down South can drink milk from their own cow, which I hope will do them good. I will send, in a few days, a beautiful poem that was sent to me from one of the donors for the good of the Children's Corner. I will close, as I hav already taken up a great deal of space for the names, so good-bye. Ever your true friend,

Miss Satie Thorpe.

[In addition to the above, the editor of the Corner has received fifty cents from G. F. Moore, Cleveland, O., which she has forwarded to the Caseys.]

Correspondence.

Jan. 25, 1889.

Dear Miss Wixon: I will send you a "Memory Gem," which you may print if you like:

Hearts, like doors, can ope with ease
To very, very little keys,
And don't forget that they are these,
"I thank you, sir," and "If you please."

Jenkin Rees.

Home City, Kan., Jan. 21, 1889.

Miss Wixon, *Dear Friend:* I now endeavor to write you my first letter, telling you that I am going to school. My studies are reading, spelling, arithmetic, grammar, geography, and physiology. I am twelve years old. We hav much snow here. I like to go to school; hav not been absent yet. We had school four months. We are to hav school four months more. I like to read books. I hav four sisters and two brothers. We liv in the country. I do not go to church very often, because mamma and papa do not want me to. We were once Catholics, but we gave it up; now we do not belong to any church. My uncle keeps The Truth Seeker, and I like to read the letters from other little girls. My teacher's name is Melissa B. Smith. She is a Christian. She goes to Sunday-school as often as she can. The people around here are almost all Christians. I will now cease writing. Hoping you success with your work, I remain,

Your Freethinker friend,

Aggie Hartmann.

[The subjoined well-written letter was written by a colored boy attending the Holley school at Lottsburgh, Va. It was written to Photius Fisk, Esq., a friend and patron of that school, and also a dear lover of humanity, who kindly permits the publication of the letter in the Corner. We must all admire Carey Parker's determination not to use tobacco in any form, and we feel sure all the boys and girls who read the letter will be as wise as Carey in refusing to use that noxious weed that is destructiv of the soil as well as human beings.—Ed. C. C.]

Holley School, Va., Jan. 16, 1889.

Dear Friend: I am going to tell you about a lesson that we had on tobacco last Sunday. I did not know before that it was a poison. We learned that it has a bad effect on the body, the mind, and the morals. I am glad that you do not use tobacco. I never mean to use it. Nine of us boys signed the pledge not to use it. I wish everybody would stop using it. I wish that there was not any tobacco in the world. I learned in the history that tobacco was first raised in Virginia, and twenty slaves were brought from Africa in a Dutch vessel to tend the tobacco crops.

Tobacco was the ruin of the soil all about us in this part of old Virginia.

Only one stalk of corn for our bread can grow in a hill here, the ground is so poor and worn out.

I am trying to learn to be a teacher, and I thank you for all the beautiful kindness you hav shown to this school. The winter is so warm little flowers are in bloom now. I did not see the eclipse of the moon last night. I trust you are enjoying health.

Very sincerely, Carey Parker.

Science Column.

Alcohol.

This fluid poison can be made from anything containing sugar. It is a chemical which has a great effect upon the brain and nerves. In small quantities, it excites; in greater, paralyzes. By its use a man's higher faculties become paralyzed and leave him under control of his lower and debasing passions; his senses become obscured, and his judgment impaired, until finally his whole nervous system becomes exhausted, and he dies of paralysis, epilepsy, or insanity.

If we use alcohol, we blunt our finer perceptions, which we should cherish and cultivate by obedience to the laws of health.

If we persist in the use of spirits our muscles will change, in a great degree, to fat, and will soon become flabby and feeble.

Athletes know that if they indulge freely in alcoholic drink, they will fail to harden their muscles, and in order to attain the vigorous conditions desired they abstain entirely from its use during their time in training. Firm and activ muscles are the desire of everyone. Some say that men who are distinguished for their strength of body and mind are the users of intoxicating drinks, but such men frequently become diseased, and die before they reach an old age. Such men squander their natural powers.

If we use alcohol, our blood becomes poisoned and unfit for its work. It dilates the smaller blood-vessels, as can be seen by the flushing of the face; and the internal organs, if we could see them, would look redder. The flushing will pass off after a certain time on a person not habituated to it, but if the use of the poison is continued in, the vessels will remain dilated. A red nose shows the state of many parts of the body.

Even a moderate use of alcohol, as wines, etc., at meals, will excite the appetite for food, so that a man will overload his stomach and thus injure himself. And the habitual drinker is apt to lose his appetite, and after a time will get so he cannot digest food. Our stomach was made for the digestion of food, and not intended as a receptacle for liquors. If used as a pouch for burning liquor, it will soon get so it will gladly receive it, but will not be of use for the digestion of food.

The use of spirits has a manifest effect upon the breath. If a person takes more than a small quantity of alcohol, it will be thrown out of the body with no change. The breath of a person who has been drinking will always betray him, no matter what he uses to drown the odor. There is nothing which will disguise the smell of alcohol. The breath of a drinker contains, besides the vapor of water and carbonic acid gas, which are found in the natural breath, the vapor of alcohol, which is unnatural and is known by its odor. Such a breath is very offensiv.

Knowing the injurious effects of alcohol on the human system, we should avoid cultivating a taste which may get beyond our control, and which, besides ruining our own health, may curse our offspring.

If parents taught their children the science of health instead of the superstitious dogmas which are crammed into their heads, we should hav a better, healthier, and more temperate race. If they would teach them anatomy and physiology one day in the week instead of sending them to Sunday-school, they would hav healthier bodies and minds.

John T. Reed.

New York, Jan. 20, 1889.

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1889.

(E. M. 289.)

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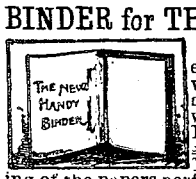
The fool hath said in his heart, There is no God. —[Ps. xiv, 1.

Children and fools speak the truth.—[Old Saw.

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News of the Week.

THE pope has refused an interview to Cardinal Lavigerie, who is pretending great activity in antislavery work. Perhaps Leo thinks they may wish to establish slavery again if they can get civilization down low enough, and so will not commit himself.

THE Senate now contains thirty-two millionaires.

PROTESTANTS in Brazil are working to secure toleration.

THE Vanderbilts hav sailed for Europe in their steam yacht.

PART of a huge mastodon has been dug up near Oswego, N. Y.

NEW YORK has a big street-car strike, with riots and loss of life.

WORK has commenced on the permanent buildings of Chicago's military post.

A BILL providing for executions by electricity has been introduced in the Illinois legislature.

THE czar of Russia wears "a ring in which is imbedded a piece of the true cross."

THE daughter of Emperor Dom Pedro of Brazil, who will succeed at his death, is reactionary in ideas, and led by Jesuits.

CHUROH-MEMBERS among college students: Yale, in 1795, 4 or 5; today, one-half. Princeton, in 1813, 2 or 3; today, one-half. Williams College, 147 out of 248. Amherst, 233 out of 352.

THE Baptists wish to match the Catholic University with one equally great at New York.

THE three daughters of General Sheridan and one of General Ewing were recently confirmed by Cardinal Gibbons at the Visitation convent, Washington.

IN the House of Commons there are more Catholic members than there hav been at any time for some years. Five sit for English and seventy-five for Irish constituencies.

THE swindler Fisk who robbed the public through the Marine Bank has had his sentence commuted by the president from ten to five years, and will be at liberty in May.

GOVERNOR LEE of Virginia says: "The increasing power of money and its free use at our elections must ultimately threaten the perpetuity of the form of our government."

IMITATORS of the White Caps all over the country, and several imitations of the Whitechapel murders, show how much there is to do yet before we can say we hav a civilization.

THE extradition treaty with Great Britain has been rejected by the Senate. The government would like to get at Canadian refugees, but dislikes to return Irish political offenders.

LEO XIII. in an encyclical just out says that "Rationalism, Materialism, and Atheism hav begotten Socialism, Communism, and Nihilism, hideous and deadly plagues arising necessarily from those principles."

AT Reading, Pa., a man has been arrested for selling charms to cure the sick. The larger organizations who deal in such charms hav formed a trust and persuaded government not only to tolerate their swindling but to compel all to patronize it.

THE Austrian crown prince is dead. It is known that his death was by shooting, and that there was a woman in the case; but rumor is divided by reports that it was a suicide and reports that he was shot by a nobleman for betraying his wife.

BOOKS that hav been dropped from Boston public schools in the last ten years through Catholic interference are Dickens's Child's History of England and Miss Thompson's History of England. The histories of Macaulay, Green, and Knight are excluded as text-books or works of reference.

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TO ARMS!

And Moses spake unto the people, saying, Arm some of yourselvs unto the war, and let them go against the Midianites, and avenge the Lord of Midian —Num. xxxi, 3.

Gems of Thought.

THE committee of the church council that made the "four gospels" the canons of their faith had to select them from fifty-four contradictory versions. The evangelists themselvs contradict each other on many essential points; and their chronicles can hardly hav been written before the end of the second century, as not one of the earlier fathers (before Ireneus) ever quotes a single passage of their text, while they relate many events which seem to hav been recorded in the apocrypha. These apocrypha, like the arbitrarily excepted works, originated in a century so prolific of spurious prophecies, forged epistles and biographies, that it has justly been called the age of pious frauds. The four gospels, as well as the larger part of the Pauline epistles, were repudiated by the Socinians, and others of the more intelligent sects of the early Christians.—*Prof. Felix L. Oswald, in The Secret of the East.*

FOR our Bible, such as it is, we are indebted to the wranglings of the fathers and the laborious plodding of subsequent pedants. We are entirely at their mercy, and they are at deadly variance among themselvs, not only as to certain books which are altogether rejected, but as to which passages are inspired and which are not in the books that hav been accepted. In finding out what the Ghost actually has written, the difficulty of the task becomes more formidable every attempt we make to undertake it. Certain books of the Bible quote from books and records which no longer exist. Were these books and records also inspired? If not, how can portions of books which are not inspired form any portion of books which are inspired? If the Holy Ghost were to quote from the *Secular Review*, would the *Secular Review* thereby become inspired? The references of the Holy Ghost to works which seem to hav existed before he began to write the Bible for our salvation and bewilderment are more frequent than a superficial reader would suppose. I here giv a list of the works the Holy Ghost had before him when he was writing, and from which he has quoted: Books lost, cited in the Old Testament. The Book of the Wars of the Lord (Num. xxi, 14). The Book of the Covenant (Ex. xxiv, 7). The Book of Jasher, or the Upright (Josh. x, 13; 2 Sam. i, 18). The Book of the Acts of Solomon (1 Kings xi, 41). . . These works may each and all hav been inspired. I cannot allege that I say so through inspiration; nevertheless, I feel inclined to think that the Book of Jasher, the Book of Iddo, and the rest of them, were juvenil and immature performances of the Ghost. I opine that he incorporated the gist of them into his more recent writings, and then committed to the flames the crude compositions of his adolescence. It is, however, a pity he burnt them. With what holy and absorbing interest we should hav read them as milestones on the road of mental development on which traveled the only ghost that ever took to writing books! Still, some Tischendorf or Shapira may yet unearth the Ghost's boyish volumes, the Book of Gad and the Book of Nathan. We hav certain of the boyish writings of Sir Walter Scott, which were tenderly preserved by his mother; but the Ghost, being his own mother, does not stand on quite parallel lines with Sir Walter Scott.—*Saladin's God and His Book.*

THE word "mind" describes all the possible states of consciousness of each animal; but as after its death there is no longer in that case any continuing animal so neither is there any possibly continuing mind. But it is only in connection with the mental and vital processes that there is any shadow of attempt by theologians to in any fashion identify soul, and therefore when life has ceased and consciousness is consequently no longer, there is not even the faintest trace of aught remaining to which the word "soul" can with any reasonableness be applied from the theological standpoint.—*Bradlaugh.*

CONCENTRATION is the secret of strength in politics, in war, in trade; in short, in all management of human affairs.—*Emerson.*

Odds and Ends.

NIAGARA falls, Cedric, because its bed cannot hold it up.

SCENE: Grammar class. Teacher: "What is the future of 'He drinks?'" Johnny (after considerable thought): "He is drunk."

MR. SLOPACE: "Er—ah—do you sing, 'Whistle, and I'll Come to You, my Lad?'" Miss Liepyer: "I don't sing; but perhaps you can whistle, and —I might try the rest."

A YOUNG man can't take his girl out skating this winter, but he can let her slide. Something like this may hav been said before, but the remark was never more timely than at present.

"WE are related, I believe," said the Earthquake to the Case of Ague. "I think so, though we hav never met before," replied the Case of Ague. "Shake!" both exclaimed, simultaneously.

HE timidly climbed up the brown-stone steps,
He timidly rang the bell,
He felt that this visit might be his last,
Though the reason he couldn't tell.

As he stood at the door the winter wind
Whirled in the streets about,
But above its roaring he heard her say,
"John, tell him that I am out."

Then timid no more, with stately mien,
He said to the butler tall,
"Pray go to Miss Jones with my compliments,
And tell her I didn't call."

CLARA: "Mother, just think of it!" Mother: "What is it, my daughter?" "Charles has insured his life for my benefit for $50 000." "He has? Well, now, my daughter, there is no longer any objection to your making him that angel cake you hav been talking about."

REGINALD YOUNG (who has been very attentiv during the evening): "I wonder, Miss Mabel, if you would consider me impertinent should I ask you the old question?" Miss Mabel (greatly agitated): "O Reginald! This is so sudden—I—I—yes, I will listen to you, Reginald." Reginald Young: "Well, then, hav you read 'Robert Elsmere?'"

A SOUTHERN hotel advertises among its attractions a "parlor for ladies thirty-five feet wide." We trust this paragraph will catch the eye of the woman who occupies three seats in a crowded car.

THE woman: "I think the women will shortly do all the work now done by men, even to running steam engins." The man: "I think women would do well around steam engins. They fire up so quickly."

AUNT (who is entertaining Miss Breezy of Chicago): "That is a beautiful dress you hav on, Geraldine, and the shade seems to be quite new." Miss Breezy (complacently): "Yes; it is a new Chicago shade, called the 'pig's snore.'"

OH! I dreamed that I lay on a hot summer's day
'Neath the shade of a spreading beech-tree,
Nought the deep silence broke, save the grasshopper's croak,
And the faint lullaby of the bee.

Soon the sun to his rest slowly sank in the west,
And there broke on my ear a sweet lay
Of maidens returning from milking and churning,
And reapers from meadows of hay.

Far away in the dell I could hear the sheep-bell
As the flock homeward wended its way.
Hark! now it draws near. Who speaks in my ear?
Who is it, and what does he say?

With a snort and a lurch I awoke. 'Twas in church,
'Twas the preacher had droned, not the bee;
'Twas a hymn that they sang, and no sheep-bell that rang,
But the bag—which they're handing to me.

ST. PETER: "So you were a coal-dealer on earth. Did you join in any of the combines to raise prices?" New spirit (proudly): "No, St. Peter; I never did." St. Peter: "Were you careful to see that your scales were correct?" New spirit: "Always." St. Peter: "Did you giv full weight?" New spirit: "Invariably." St. Peter: "When people asked for Lehigh coal, did you always deliver Lehigh?" New spirit: "Great Anthracite! If you are going to be as particular as all that I might as well giv it up. Where is the entrance to the sulphur slope?"

To the Senate of the United States:

We, the undersigned, adult residents of the United States, do hereby respectfully but earnestly petition your honorable body NOT to pass any bill in regard to the observance of Sunday, or any other religious institution or rite.

We also petition you NOT to adopt any resolution for the amendment of the national Constitution that would by instruction in public schools or in any other way give preference to religious principles over the views of religion held by non-religious persons, but to keep the government strictly secular, and the separation of church and state complete.

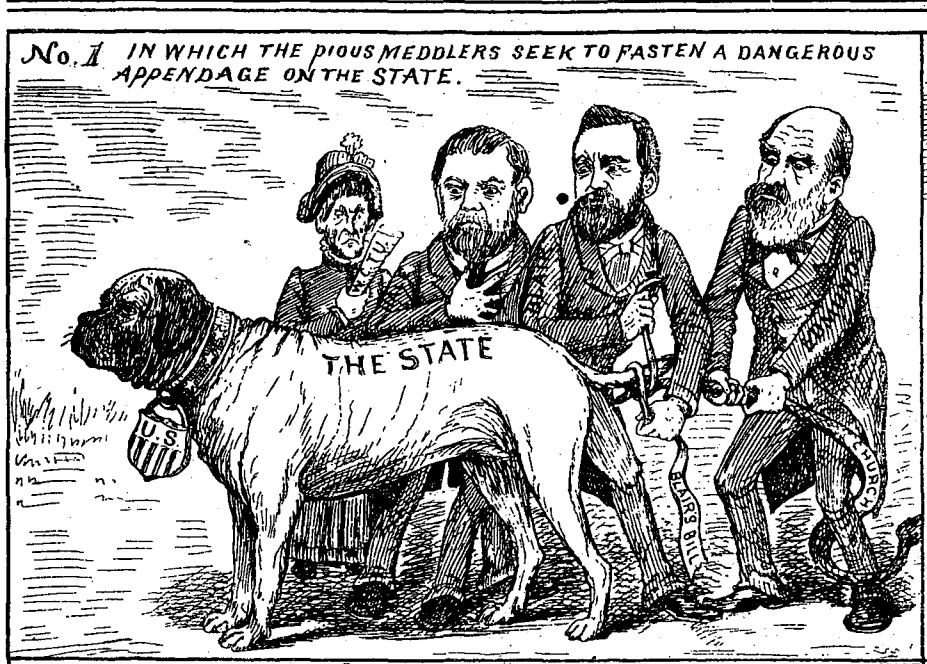
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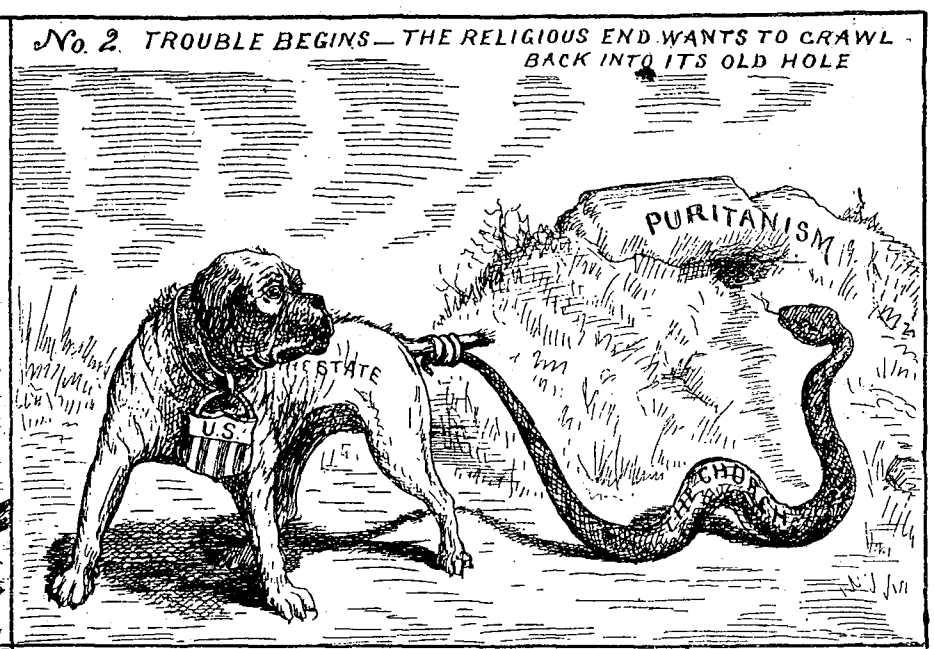
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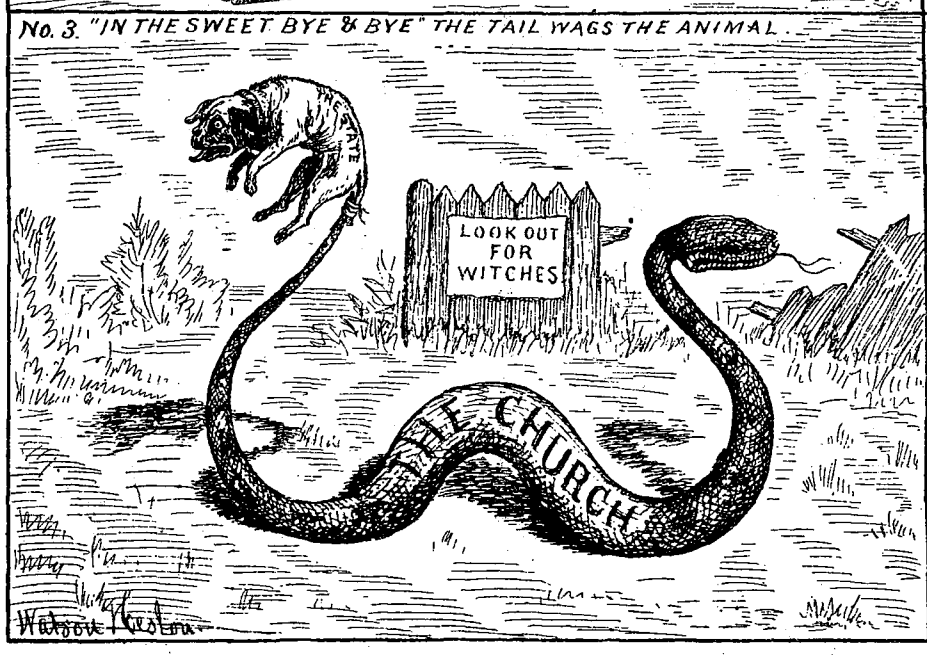
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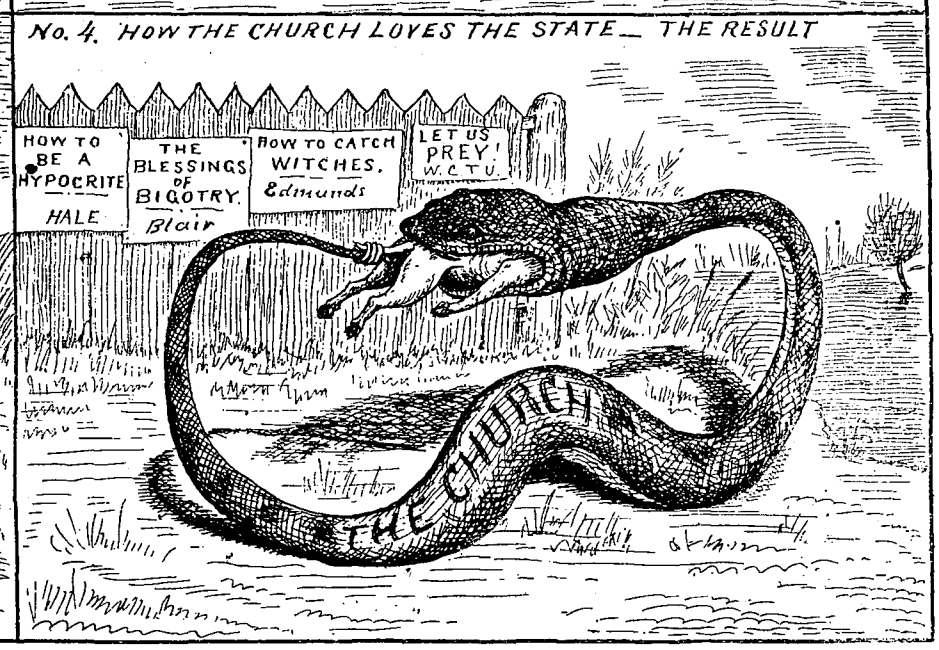
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LET WELL ENOUGH ALONE.

Notes and Clippings.

THE *Evening Post* speaks of the editor of the *Independent* as "that amazing and amusing old moralist." The *Post* is right; the *Independent's* morals are amazing if compared with the morals of truthful folk.

A YEAR ago the study of German was abolished in the public schools of St. Louis, a city with a large German element. The school board of Louisville, another city with a considerable German population, has now taken a similar step.

IT is with great pleasure that we read that the British East Africa Company has succeeded in obtaining the release of the Catholic missionaries recently captured by the insurgents by the payment of a ransom to Bashiri. But what we are aching to know is if the pope reimbursed the East Africa Company.

THE Methodist Episcopal church now has 2,154,237 communicants. The value of church property, including parsonages, has reached the enormous sum of $97,546,515. The church property, exclusiv of the parsonages, is valued at $85,000,000. There was raised in 1888 for building and improvement purposes $2,449,804. The current expenses—sexton, light, fuel, etc.—were $2,140,031.

LORD WOLSELEY took this view of the future in making an address at Birmingham: "Those who study the map of Europe at the present moment and the condition of things in Europe must feel that there is hanging over us a war cloud greater than any which has hung over Europe before. It means that when it bursts—and burst it will as surely as the sun will rise to-morrow—it means not, as in former days, a contest between two highly trained armies, but a war of extinction, of devastation, between great armed nations whose populations are armed and trained to fight."

MR. MCREA, a farmer near Winnipeg, loves money more than he loves religion; at least, so it seems, for when he learned that his wife had given $10 toward building a Presbyterian church there, he tried to hang himself in the barn. Mrs. McRea cut him down, and then he jumped into the river. Mrs. McRea and a neighbor fished him out, and the church authorities voted to return the $10 and save further trouble.

"So the clergy are all down on Robert Elsmere!" exclaims *Puck*. "Discerning men! It is certainly far better that the lambs of the flock should pore over the society journals, where some careful collector of our friends' dirty linen holds it up with a chuckle and a leer for us to see—or the elevating columns of the great dailies, devoted week after week to accounts of women's underclothes and their kisses. 'Verily, we are growing hard up for subjects,' as the professor of anatomy said, when all he could find to dissect was the leg of a table."

THE New York *Sun* is proud of the fact that Pope Leo personally thanked Charles A. Dana for the good work of his paper. Alas! exclaims *Liberty*, that the idealist of the Brook Farm has sunk so low as to pride himself on the compliments of that king of impostors and human enslavers, the pope. What would his former fellow-dreamers and gentle reformers hav thought of the "good work" which now so pleases Pope Leo as to induce him to forgiv and forget Mr. Dana's youthful sins against the authority of the infallible church-state combination?

THE *Sun* thus rebukes Revivalist Harrison: "We regret to learn that Brother Harrison, the young revivalist now operating in this city, sometimes uses language in his sermons that devout people must consider irreverent or even blasphemous. Some of his remarks of last Sunday, for example, as reported in yesterday's *Sun*, must hav given a shock to those of his hearers who truly reverence the divine power. He should study the scriptures and follow their teachings in regard to the deity. He cannot find there any such phraseology or imagery as he indulges in at times. He boasts that four hundred sinners hav been converted in his revival campaign, and we are surprised that some one of them, after hearing him preach, has not asked him to follow the example of the king of Israel, who said: 'I will keep my mouth with a bridle.'"

LIBERTY, in the widest and best sense of the term, says *Secular Thought*, is little understood in this country. We boast that we are free people, and we best illustrate this freedom by imposing all sorts of restrictions upon our people. Moncure Conway, in one of his recent essays on this subject, alludes to the large number of amiable people who are full of ardor to fasten on their neighbors their private notion of personal conduct which does not concern them otherwise than sentimentally. The fanatic who aims to punish his neighbor for drinking a glass of wine, or for selling it, is really proceeding on the principle of the Inquisition. A man has as much right to punish his neighbor for his belief as for any conduct which does not specifically injure another. He may claim that drinking does injure others; but so said the inquisitor concerning heresy. It is not inconceivable that a salvation theocracy may yet punish all persons for not attending church, or neglecting to say their prayers. There is really no limit to the interference with the liberty of the individual on this continent, and it might as well be carried into the domain of religion as any other.

THE New York *Herald* says: "Speaking of an appeal to the Baltimore municipality for the suppression of a so-called Infidel Sunday-school, Cardinal Gibbons said in a sermon recently: 'For my part, I would be sorry to see the arm of the civil law used toward the suppression of this school. Coercion is not conversion. The only sword I would draw against the enemy of Christ is the sword of the spirit.' Did you say the Catholic church is not liberal, Dr. McGlynn?" Dr. McGlynn responds: "I should not be surprised to learn that some un-American, malevolent colleague of Cardinal Gibbons in the episcopate had already sent to Rome, with unfriendly comments, the fuller press report of the cardinal's utterances, in the hope of seriously impairing his standing in Rome by pointing out the discrepancy between his words and those of the ill-omened syllabus of Pius IX., in which all modern liberties of speech, of the press, and of conscience are denounced and proscribed. The cardinal's words are clearly at variance with the spirit and practice of the Inquisition for the last six hundred years, and from the point of view of an inquisitor would fairly warrant his being dragged before that tribunal for condemnation."

The Limitations of Toleration.

A DISCUSSION BETWEEN

COL. ROBERT G. INGERSOLL,
HON. FREDERICK R. COUDERT, and
GOV. STEWART L. WOODFORD,

BEFORE

The Nineteenth Century Club of New York

Stenographically reported for The Truth Seeker by I. N. Baker.

The points for discussion, as submitted in advance, were the following propositions:

First. Thought is a necessary natural product—the result of what is called impressions made through the medium of the senses upon the brain, not forgetting the fact of heredity.

Second. No human being is accountable to any being—human or divine—for his thoughts.

Third. Human beings have a certain interest in the thoughts of each other, and one who undertakes to tell his thoughts should be honest.

Fourth. All have an equal right to express their thoughts upon all subjects.

Fifth. For one man to say to another, "I tolerate you," is an assumption of authority—not a disclaimer, but a waiver, of the right to persecute.

Sixth. Each man has the same right to express to the whole world his ideas, that the rest of the world have to express their thoughts to him.

THE PROCEEDINGS.

Courtlandt Palmer, Esq., President of the Club, in introducing Mr. Ingersoll, among other things said:

The inspiration of the orator of the evening seems to be that of the great Victor Hugo, who uttered the august saying, "There shall be no slavery of the mind."

When I was in Paris, about a year ago, I visited the tomb of Victor Hugo. It was placed in a recess in the crypt of the Pantheon. Opposite it was the tomb of Jean Jacques Rousseau. Near by, in another recess, was the memorial statue of Voltaire; and I felt, as I looked at these three monuments, that had Colonel Ingersoll been born in France, and had he passed in his long life account, the acclaim of the liberal culture of France would have enlarged that trio into a quartette.

Colonel Ingersoll has appeared in several important debates in print, notably with Judge Jeremiah S. Black, formerly Attorney-General of the United States; lately in the pages of *The North American Review* with the Rev. Dr. Henry M. Field, and last but not least the Right Hon. William E. Gladstone, England's greatest citizen, has taken up the cudgel against him in behalf of his view of Orthodoxy. To-night, I believe for the first time, the colonel has consented to appear in a colloquial discussion. I have now the honor to introduce this distinguished orator.

COLONEL INGERSOLL'S OPENING.

Ladies, Mr. President, and Gentlemen: I am here to-night for the purpose of defending your right to differ with me. I want to convince you that you are under no compulsion to accept my creed; that you are, so far as I am concerned, absolutely free to follow the torch of your reason according to your conscience; and I believe that you are civilized to that degree that you will extend to me the right that you claim for yourselves.

I admit, at the very threshold, that every human being thinks as he must; and the first proposition really is, whether man has the right to think. It will bear but little discussion, for the reason that no man can control his thought. If you think you can, what are you going to think to-morrow? What are you going to think next year? If you can absolutely control your thought, can you stop thinking?

The question is, Has the will any power over the thought? What is thought? It is the result of nature—of the outer world—first upon the senses—those impressions left upon the brain as pictures of things in the outward world, and these pictures are transformed into, or produce, thought; and as long as the doors of the senses are open, thoughts will be produced. Whoever looks at anything in nature, thinks. Whoever hears any sound—or any symphony—no matter what—thinks. Whoever looks upon the sea, or on a star, or on a flower, or on the face of a fellow-man, thinks, and the result of that look is an absolute necessity. The thought produced will depend upon your brain, upon your experience, upon the history of your life.

One who looks upon the sea, knowing that the one he loved the best had been devoured by its hungry waves, will have certain thoughts; and he who sees it for the first time, will have different thoughts. In other words, no two brains are alike; no two lives have been or are or ever will be the same. Consequently, nature cannot produce the same effect upon any two brains, or upon any two hearts.

The only reason why we wish to exchange thoughts is that we are different. If we were all the same, we would die dumb. No thought would be expressed after we found that our thoughts were precisely alike. We differ—our thoughts are different. Therefore the commerce that we call conversation.

Back of language is thought. Back of language is the desire to express our thought to another. This desire not only gave us language—this desire has given us the libraries of the world. And not only the libraries: this desire to express thought, to show to others the splendid children of the brain, has written every book, formed every language, painted every picture, and chiseled every statue—this desire to express our thought to others, to reap the harvest of the brain.

If, then, thought is a necessity, "it follows as the night the day" that there is, there can be, no responsibility for thought to any being, human or divine.

A camera contains a sensitive plate. The light flashes upon it, and the sensitive plate receives a picture. Is it in fault, is it responsible, for the picture? So with the brain. An image is left on it, a picture is imprinted there. The plate may not be perfectly level—it may be too concave, or too convex, and the picture may be a deformity; so with the brain. But the man does not make his own brain, and the consequence is, if the picture is distorted it is not the fault of the brain.

We take then these two steps: first, thought is a necessity; and second, the thought depends upon the brain.

Each brain is a kind of field where nature sows with careless hands the seeds of thought. Some brains are poor and barren fields, producing weeds and thorns, and some are like the tropic world where grow the palm and pine—children of the sun and soil.

You read Shakespeare. What do you get out of Shakespeare? All that your brain is able to hold. It depends upon your brain. If you are great—if you have been cultivated—if the wings of your imagination have been spread—if you have had great, free, and splendid thoughts—if you have stood upon the edge of things—if you have had the courage to meet all that can come—you get an immensity from Shakespeare. If you have lived nobly—if you have loved with every drop of your blood and every fiber of your being—if you have suffered—if you have enjoyed—then you get an immensity from Shakespeare. But if you have lived a poor, little, mean, wasted, barren, weedy life—you get very little from that immortal man.

So it is from every source in nature—what you get depends upon what you are.

Take then the second step. If thought is a necessity, there can be no responsibility for thought. And why has man ever believed that his fellow-man was responsible for his thought?

Everything that is, everything that has been, has been naturally produced. Man has acted as under the same circumstances we would have acted; because when you say "under the circumstances," it is the same as to say that you would do exactly as they have done.

There has always been in men the instinct of self-preservation. There was a time when men believed, and honestly believed, that there was above them a God. Sometimes they believed in many, but it will be sufficient for my illustration to say, one. Man believed that there was in the sky above him a God who attended to the affairs of men. He believed that that God, sitting upon his throne, rewarded virtue and punished vice. He believed also that that God held the community responsible for the sins of individuals. He honestly believed it. When the flood came, or when the earthquake devoured, he really believed that some God was filled with anger—with holy indignation—at his children. He believed it, and so he looked about among his neighbors to see who was in fault, and if there was any man who had failed to bring his sacrifice to the altar, had failed to kneel, it may be to the priest, failed to be present in the temple, or had given it as his opinion that the God of that tribe or of that nation was of no use, then, in order to placate the God, they seized the neighbor and sacrificed him on the altar of their ignorance and of their fear.

They believed when the lightning leaped from the cloud and left its blackened mark upon the man, that he had done something—that he had excited the wrath of the gods. And while man so believed—while he believed that it was necessary, in order to defend himself, to kill his neighbor—he acted simply according to the dictates of his nature.

What I claim is that we have now advanced far enough not only to think, but to know, that the conduct of man has nothing to do with the phenomena of nature. We are now advanced far enough to absolutely know that no man can be bad enough and no nation infamous enough to cause an earthquake. I think we have got to that point that we absolutely know that no man can be wicked enough to entice one of the bolts from heaven—that no man can be cruel enough to cause a drouth—and that you could not have Infidels enough on the earth to cause another flood. I think we have advanced far enough not only to say that, but to absolutely know it—I mean people who have thought, and in whose minds there is something like reasoning.

We know, if we know anything, that the lightning is just as apt to hit a good man as a bad man. We know it. We know that the earthquake is just as liable to swallow virtue as to swallow vice. And you know just as well as I do that a ship loaded with pirates is just as apt to outride the storm as one crowded with missionaries. You know it.

I am now speaking of the phenomena of nature. I believe, as much as I believe that I live, that the reason a thing is right is because it tends to the happiness of mankind. I believe, as much as I believe that I live, that on the average the good man is not only the happier man, but that no man is happy who is not good.

If then we have gotten over that frightful, that awful superstition—we are ready to enjoy hearing the thoughts of each other.

I do not say, neither do I intend to be understood as saying, that there is no God. All I intend to say is, that so far as we can see, no man is punished, no nation is punished by lightning, or famine, or storm. Everything happens to the one as to the other.

Now let us admit that there is an infinite God. That has nothing to do with the sinlessness of thought—nothing to do with the fact that no man is accountable to any being, human or divine, for what he thinks. And let me tell you why.

If there be an infinite God, leave him to deal with men who sin against him. You can trust him, if you believe in him. He has the power. He has a heaven full of bolts. Trust him. And now that you are satisfied that the earthquake will not swallow you, nor the lightning strike you, simply because you tell your thoughts, if one of your neighbors differs with you, and acts improperly or thinks or speaks improperly of your God, leave him with your God—he can attend to him a thousand times better than you can. He has the time. He lives from eternity to eternity. More than that, he has the means. So that, whether there be this Being or not, you have no right to interfere with your neighbor.

The next proposition is, that I have the same right to express my thought to the whole world, that the whole world has to express its thought to me.

I believe that this realm of thought is not a democracy, where the majority rule: it is not a republic. It is a country with one inhabitant. This brain is the world in which my mind lives, and my mind is the sovereign of that realm. We are all kings, and one man balances the rest of the world as one drop of water balances the sea. Each soul is crowned. Each soul wears the purple and the tiara; and only those are good citizens of the intellectual world who give to every other human being every right that they claim for themselves, and only those are traitors in the great realm of thought who abandon reason and appeal to force.

If now I have got out of your minds the idea that you have to abuse your neighbors to keep on good terms with God, then the question of religion is exactly like every question—I mean of thought, of mind—I have nothing to say now about action.

Is there authority in the world of art? Can a legislature pass a law that a certain picture is beautiful, and can it pass a law putting in the penitentiary any impudent artistic wretch who says that to him it is not beautiful? Precisely the same with music. Our ears are not all the same; we are not touched by the same sounds—the same beautiful memories do not arise. Suppose you have an authority in music? You may make men, it may be, by offering them office or by threatening them with punishment, swear that they all like that tune—but you never will know till the day of your death whether they do or not! The moment you introduce a despotism in the world of thought, you succeed in making hypocrites—and you get in such a position that you never know what your neighbor thinks.

So in the great realm of religion, there can be no force. No one can be compelled to pray. No matter how you tie him down, or crush him down on his face or on his knees, it is above the power of the human race to put in that man, by force, the spirit of prayer. You cannot do it. Neither can you compel anybody to worship a God. Worship rises from the heart like perfume from a flower. It cannot obey; it cannot do that which some one else commands. It must be absolutely true to the law of its own nature. And do you think any God would be satisfied with compulsory worship? Would he like to see long rows of poor, ignorant slaves on their terrified knees repeating words without a soul—giving him what you might call the shucks of sound? Will any God be satisfied with that? And so I say, we must be as free in one department of thought as another.

Now I take the next step, and that is, that the rights of all are absolutely equal.

I have the same right to give you my opinion that you have to give me yours. I have no right to compel you to hear, if you do not want to. I have no right to compel you to speak if you do not want to. If you do not wish to know my thought, I have no right to force it upon you.

The next thing is, that this liberty of thought, this liberty of expression, is of more value than any other thing beneath the stars. Of more value than any religion, of more value than any government, of more value than all the constitutions that man has written and all the laws that he has passed, is this liberty—the absolute liberty of the human mind. Take away that word from language, and all other words become meaningless sounds, and there is then no reason for a man being and living upon the earth.

So then, I am simply in favor of intellectual hospitality—that is all. You come to me with a new idea. I invite you into the house. Let us see what you have. Let us talk it over. If I do not like your thought, I will bid it a polite "good day." If I do like it, I will say: "Sit down; stay with me, and become a part of the intellectual wealth of my world." That is all.

And how any human being ever has had the impudence to speak against the right to speak is beyond the power of my imagination. Here is a man who speaks—who exercises a right that he, by his speech, denies. Can liberty go further than that? Is there any toleration possible beyond the liberty to speak against liberty—the real believer in free speech allowing others to speak against the right to speak? Is there any limitation beyond that?

So, whoever has spoken against the right to speak has admitted that he violated his own doctrine. No man can open his mouth against the freedom of speech without denying every argument he may put forward. Why? He is exercising the right that he denies. How did he get it? Suppose there is one man on an island. You will all admit now that he would have the right to do his own thinking. You will all admit that he has the right to express his thought. Now will somebody tell me how many men would have to immigrate to that island before the original settler would lose his right to think and his right to express himself?

If there be an infinite Being—and it is a question that I know nothing about—you would be perfectly astonished to know how little I do know on that subject, and yet I know as much as the aggregated world knows, and as little as the smallest insect that ever fanned with happy wings the summer air—if there be such a Being, I have the same right to think that he has, simply because it is a necessity of my nature—because I cannot help it. And the Infinite would be just as responsible to the smallest intelligence living in the infinite spaces—he would be just as responsible to that intelligence as that intelligence can be to him, provided that intelligence thinks as a necessity of his nature.

There is another phrase to which I object—"toleration." "The limits of toleration." Why say "toleration?" I will tell you why. When the thinkers were in the minority—when the philosophers were vagabonds—when the men with brains furnished fuel for bonfires—when the majority were ignorantly orthodox—when they hated the heretic as a last year's leaf hates a this year's bud—in that delightful time these poor people in the minority had to say to ignorant power, to conscientious rascality, to cruelty born of universal love: "Don't kill us: don't be so arrogantly meek as to burn us; tolerate us." At that time the minority was too small to talk about rights, and the great big ignorant majority when tired of shedding blood, said: "Well, we will tolerate you; we can afford to wait; you will not live long, and when the Being of infinite compassion gets hold of you we will glut our revenge through an eternity of joy; we will ask you every now and then, 'What is your opinion now?'"

Both feeling absolutely sure that infinite goodness would have his revenge, they "tolerated" these thinkers, and that word finally took the place almost of liberty. But I do not like it. When you say "I tolerate," you do not say you have no right to punish, no right to persecute. It is only a disclaimer for a few moments and for a few years, but you retain the right. I deny it.

And let me say here to-night—it is your experience, it is mine—that the bigger a man is the more charitable he is; you know it. The more brain he has, the more excuses he finds for all the world; you know it. And if there be in heaven an infinite Being, he must be grander than any man; he must have a thousand times more charity than the human heart can hold, and is it possible that he is going to hold his ignorant children responsible for the impressions made by nature upon their brain? Let us have some sense.

There is another side to this question, and that is with regard to the freedom of thought and expression in matters pertaining to this world.

No man has a right to hurt the character of a neighbor. He has no right to utter slander. He has no right to bear false witness. He has no right to be actuated by any motive except for the general good—but the things he does here to his neighbor—these are easily defined and easily punished. All that I object to is setting up a standard of authority in the world of art, the world of beauty, the world of poetry, the world of worship, the world of religion, and the world of metaphysics. That is what I object to; and if the old doctrines had been carried out, every human being that has benefited this world would have been destroyed. If the people who believe that a certain belief is necessary to insure salvation had had control of this world, we would have been as ignorant to-night as wild beasts. Every step in advance has been made in spite of them. There has not been a book of any value printed since the invention of that art—and when I say "of value," I mean that contained new and splendid truths—that was not anathematized by the gentlemen who believed that man is responsible for his thought. Every step has been taken in spite of that doctrine.

Consequently I simply believe in absolute liberty of mind. And I have no fear about any other world—not the slightest. When I get there, I will give my honest opinion of that country; I will give my honest thought there; and if for that I lose my soul, I will keep at least my self-respect.

A man tells me a story. I believe it, or disbelieve it. I cannot help it. I read a story—no matter whether in the original Hebrew, or whether it has been translated. I believe it or I disbelieve it. No matter whether it is written in a very solemn or a very flippant manner—I have my idea about its truth. And I insist that each man has the right to judge that for himself, and for that reason, as I have already said, I am defending your right to differ with me—that is all. And if you do differ with me, all that proves is that I do not agree with you. There is no man that lives to-night beneath the stars—there is no being—that can force my soul upon its knees, unless the reason is given. I will be no slave. I do not care how big my master is, I am just as small, if a slave, as though the master were small. It is not the greatness of the master that can honor the slave. In other words, I am going to act according to my right, as I understand it, without interfering with any other human being.

And now, if you think—any of you, that you can control your thought, I want you to try it. There is not one here who can by any possibility think, only as he must.

You remember the story of the Methodist minister who insisted that he could control his thoughts. A man said to him, "Nobody can control his own mind." "Oh, yes, he can," the preacher replied. "My dear sir," said the man, "you cannot even say the Lord's Prayer without thinking of something else." "Oh, yes, I can." "Well, if you will do it, I will give you that horse, the best riding horse in this county." "Well, who is to judge?" said the preacher. "I will take your own word for it, and if you say the Lord's Prayer through without thinking of anything else, I will give you that horse." So the minister shut his eyes and began: "Our father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done——" "I suppose you will throw in the saddle and bridle?"

I say to you to-night, ladies and gentlemen, that I feel more interest in the freedom of thought and speech than in all other questions, knowing, as I do, that it is the condition of great and splendid progress for the race; remembering, as I do, that the opposite idea has covered the cheek of the world with tears; remembering, and knowing, as I do, that the enemies of free thought and free speech have covered this world with blood. These men have filled the heavens with an infinite monster; they have filled the future with fire and flame, and they have made the present, when they have had the power, a perdition. These men, these doctrines, have carried fagots to the feet of philosophy. These men, these doctrines, have hated to see the dawn of an intellectual day. These men, these doctrines, have denied every science, and denounced and killed every philosopher they could lay their bloody, cruel, ignorant hands upon.

And for that reason, I am for absolute liberty of thought, everywhere, in every department, domain, and realm of the human mind.

PRESIDENT PALMER.

In the very amusing sketch of "Father Tom and The Pope," Father Tom is represented as saying that "every sensible man is a man who judges by his senses; but we all know that these seven senses are seven deluders, and that if we want to know anything about mysteries, we call in the eighth sense—the only sense to be depended upon—which is the sense of the Church."

Mr. Kernan was to have attended to-night, to give us "the sense of the Church"—the Roman Catholic—but he, unfortunately, has been forced to go to Chicago. Mr. Coudert, however, who is one of the few men I know who could take his place in such an emergency, has kindly consented to appear.

REMARKS OF MR. COUDERT.

Ladies and Gentlemen and Mr. President: It is not only "the sense of the Church" that I am lacking now, I am afraid it is any sense at all; and I am only wondering how a reasonably intelligent human being—meaning myself—could in view of the misfortune that befell Mr. Kernan, have undertaken to speak to-night.

This is a new experience. I have never sang in any of Verdi's operas—I have never listened to one through—but I think I would prefer to try all three of these performances rather than go on with this duty which in a vain moment of deluded vanity I heedlessly undertook.

I am in a new field here. I feel very much like the master of a ship who thinks that he can safely guide his bark. (I am not alluding to the traditional bark of St. Peter, in which I hope that I am and will always be, but the ordinary bark that requires a compass and a rudder and a guide.) And I find that all these ordinary things, which we generally take for granted, and which are as necessary to our safety as the air which we breathe, or the sunshine that we enjoy, have been quietly, pleasantly, and smilingly thrown overboard by the gentleman who has just preceded me.

Carlyle once said—and the thought came to me as the gentleman was speaking—"A Comic History of England!"—for some wretch had just written such a book—(talk of free thought and free speech when men do such things!)—

"A Comic History of England! The next thing we shall hear of will be A Comic History of the Bible!" I think we have heard the first chapter of that comic history to-night; and the only comfort that I have—and possibly some other antiquated and superannuated persons of either sex, if such there be within my hearing—is that such things as have seemed to me charmingly to partake of the order of blasphemy, have been uttered with such charming bonhomie, and received with such enthusiastic admiration, that I have wondered whether we are in a Christian audience of the Nineteenth Century, or in a possible Ingersollian audience of the Twenty-third.

And let me first, before I enter upon the very few and desultory remarks which are the only ones that I can make now and with which I may claim your polite attention—let me say a word about the comparison with which your worthy President opened these proceedings.

There are two or three things upon which I am a little sensitive: One, aspersions upon the land of my birth—the city of New York; the next, the land of my fathers; and the next, the bark that I was just speaking of.

Now your worthy President, in his well-meant efforts to exhibit in the best possible style the new actor upon his stage, said that he had seen Victor Hugo's remains, and Voltaire's and Jean Jacques Rousseau's, and that he thought the niche might well be filled by Colonel Ingersoll. If that had been merely the expression of a natural desire to see him speedily annihilated, I might perhaps in the interests of the Christian community have *thought*, but not *said*, "Amen!" (Here you will at once observe the distinction I make between free thought and free speech!)

I do not think, and I beg that none of you, and particularly the eloquent rhetorician who preceded me, will think, that in anything I may say I intend any personal discourtesy, for I do believe to some extent in freedom of speech upon a platform like this. Such a debate as this rises entirely above and beyond the plane of personalities.

I suppose that your President intended to compare Colonel Ingersoll to Voltaire, to Hugo and to Rousseau. I have no retainer from either of those gentlemen, but for the reason that I just gave you, I wish to defend their memory from what I consider a great wrong. And so I do not think—with all respect to the eloquent and learned gentleman—that he is entitled to a place in that niche. Voltaire did many wrong things. He did them for many reasons, and chiefly because he was human. But Voltaire did a great deal to build up. Leaving aside his noble tragedies, which charmed and delighted his audiences, and dignified the stage, throughout his work was some effort to ameliorate the condition of the human race. He fought against torture; he fought against persecution; he fought against bigotry; he clamored and wrote against littleness and fanaticism in every way, and he was not ashamed when he entered upon his domains at Fernay, to erect a church to the God of whom the most our friend can say is, "I do not know whether he exists or not."

Rousseau did many noble things, but he was a madman, and in our day would probably have been locked up in an asylum and treated by intelligent doctors. His works, however, bear the impress of a religious education, and if there be in his works or sayings anything to parallel what we have heard to-night—whether a parody on divine revelation, or a parody upon the prayer of prayers—I have not seen it.

Victor Hugo has enriched the literature of his day with prose and poetry that have made him the Shakespeare of the Nineteenth Century—poems as deeply imbued with a devout sense of responsibility to the Almighty as the writings of an archbishop or a cardinal. He has left the traces of his beneficent action all over the literature of his day, of his country, and of his race.

All these men, then, have built up something. Will anyone, the most ardent admirer of Colonel Ingersoll, tell me what he has built up?

To go now to the argument. The learned gentleman says that freedom of thought is a grand thing. Unfortunately, freedom of thought exists. What one of us would not put manacles and fetters upon his thoughts, if he only could? What persecution have any of us suffered to compare with the involuntary recurrence of these demons that enter our brain—that bring back past events that we would wipe out with our tears, or even with our blood—and make us slaves of a power unseen but uncontrollable and uncontrolled? Is it not unworthy of so eloquent and intelligent a man to preach before you here to-night that thought must always be free?

When in the history of the world has thought ever been fettered? If there be a page in history upon which such an absurdity is written, I have failed to find it.

Thought is beyond the domain of man. The most cruel and arbitrary ruler can no more penetrate into your bosom and mine and extract the inner workings of our brain, than he can scale the stars or pull down the sun from its seat. Thought must be free. Thought is unseen, unhandled and untouched, and no despot has yet been able to reach it, except when the thoughts burst into words. And therefore, may we not consider now, and say, that liberty of *word* is what he wants, and not liberty of *thought*, which no one has ever gainsaid, or disputed?

Liberty of speech!—and the gentleman generously tells us, "Why, I only ask for myself what I would cheerfully extend to you. I wish you to be free; and you can even entertain those old delusions which your mothers taught, and look with envious admiration upon me while I scale the giddy hights of Olympus, gather the honey and approach the stars and tell you how pure the air is in those upper regions which you are unable to reach."

Thanks for his kindness! But I think that it is one thing for us to extend to him that liberty that he asks for—the liberty to destroy—and another thing for him to give us the liberty which we claim—the liberty to conserve.

Oh, destruction is so easy, destruction is so pleasant! It marks the footsteps all through our life. The baby begins by destroying his bib; the older child by destroying his horse, and when the man is grown up he joins the regiment with the latent instinct that when he gets a chance he will destroy human life.

This building cost many thousand days' work. It was planned by more or less skilful architects (ignorant of ventilation, but well-meaning). Men lavished their thought, and men lavished their sweat for a pittance, upon this building. It took months and possibly years to build it and to adorn it and to beautify it. And yet, as it stands complete to-night with all of you here in the vigor of your life and in the enjoyment of such entertainment as you may get here this evening, I will find a dozen men who with a few pounds of dynamite will reduce it and all of us to instant destruction.

The dynamite man may say to me, "I give you full liberty to build and occupy and insure, if you will give me liberty to blow up." Is that a fair bargain? Am I bound in conscience and in good sense to accept it? Liberty of speech! Tell me where liberty of speech has ever existed. There have been free societies. England was a free country. France has struggled through crisis after crisis to obtain liberty of speech. We think we have liberty of speech, as we understand it, and yet who would undertake to say that our society could live with liberty of speech? We have gone through many crises in our short history, and we know that *thought* is nothing before the law, but the *word* is an *act*—as guilty at times as the act of killing, or burglary, or any of the violent crimes that disgrace humanity and require the police.

A word is an act—an act of the tongue; and why should my tongue go unpunished, and I who wield it mercilessly toward those who are weaker than I, escape, if my arm is to be punished when I use it tyrannously? Whom would you punish for the murder of Desdemona—is it Iago, or Othello? Who was the villain, who was the criminal, who deserved the scaffold—who but free speech? Iago exercised free speech. He poisoned the ear of Othello and nerved his arm and Othello was the murderer—but Iago went scot free. That was a *word*.

"Oh," says the counsel, "but that does not apply to individuals; be tender and charitable to individuals." Tender and charitable to men if they endeavor to destroy all that you love and venerate and respect!

Are you tender and charitable to me if you enter my house, my castle, and debauch my children from the faith that they have been taught? Are you tender and charitable to them and to me when you teach them that I have instructed them in falsehood, that their mother has rocked them in blasphemy, and that they are now among the fools and the witlings of the world because they believe in my precepts? Is that the charity that you speak of? Heaven forbid that liberty of speech such as that should ever invade my home or yours!

We all understand, and the learned gentleman will admit, that his discourse is but an eloquent apology for blasphemy. And when I say this, I beg you to believe me incapable of resorting to the cheap artifice of strong words to give point to a pointless argument, or to offend a courteous adversary. I think if I put it to him he would, with characteristic candor, say, "Yes, that is what I claim—the liberty to blaspheme; the world has outgrown these things; and I claim to-day, as I claimed a few months ago in the neighboring gallant little state of New Jersey, that while you cannot slander man, your tongue is free to revile and insult man's maker." New Jersey was behind in the race for progress, and did not accept his argument. His unfortunate client was convicted and had to pay the fine which the press—which is seldom mistaken—says came from the pocket of his generous counsel.

The argument was a strong one; the argument was brilliant, and was able; and I say now, with all my predilections for the church of my fathers, and for your church (because it is not a question of our differences, but it is a question whether the tree shall be torn up by the roots, not what branches may bear richer fruit or deserve to be lopped off)—I say, why has every Christian state passed these statutes against blasphemy? Turning into ridicule sacred things—firing off the Lord's Prayer as you would a joke from Joe Miller or a comic poem—that is what I mean by blasphemy. If there is any other or better definition, give it me, and I will use it.

Now understand. All these states of ours care not one fig what our religion is. Behave yourselves properly, obey the laws, do not require the intervention of the police, and the majesty of your conscience will be as exalted as the sun. But the wisest men and the best men—possibly not so eloquent as the orator, but I may say it without offence to him—other names that shine brightly in the galaxy of our best men, have insisted and maintained that the Christian faith was the ligament that kept our modern society together, and our laws have said, and the laws of most of our states say, to this day, "Think what you like, but do not, like Samson, pull the pillars down upon us all."

If I had anything to say, ladies and gentlemen, it is time that I should say it now. My exordium has been very long, but it was no longer than the dignity of the subject, perhaps, demanded.

Free speech we all have. Absolute liberty of speech we never had. Did we have it before the war? Many of us here remember that if you crossed an imaginary line and went among some of the noblest and best men that ever adorned this continent, one word against slavery meant death. And if you say that that was the influence of slavery, I will carry you to Boston, that city which numbers within its walls as many intelligent people to the acre as any city on the globe—was it different there? Why, the fugitive, beaten, blood-stained slave, when he got there, was seized and turned back; and when a few good and brave men, in defence of free speech, undertook to defend the slave and to try and give him liberty, they were mobbed and pelted and driven through the city. You may say, "That proves there was no liberty of speech." No; it proves this: that wherever, and wheresoever, and whenever, liberty of speech is incompatible with the safety of the state, liberty of speech must fall back and give way, in order that the state may be preserved.

First, above everything, above all things, the safety of the people is the supreme law. And if rhetoricians, anxious to tear down, anxious to pluck the faith from the young ones who are unable to defend it, come forward with nickel-plated platitudes and commonplaces clothed in second-hand purple and tinsel, and try to tear down the temple, then it is time, I shall not say for good men—for I know so few they make a small battalion—but for good women, to come to the rescue.

PRESIDENT PALMER.

In what I said, ladies and gentlemen, I tried to sink my personality. I did not say, in introducing Colonel Ingersoll, that in case he had been born in France, and in case he had passed away, I thought that a fourth niche should be prepared for him with the three worthies I

mentioned; but that I thought the acclaim of the liberal culture of France—the same free thought that had erected these monuments, would have erected a fourth for Colonel Ingersoll had he lived among them. But perhaps even in saying that I was led away from the impartiality I desired to show, in my admiration and love for the man.

I now have the honor to introduce to you that accomplished gentleman and scholar, my friend, our neighbor from the goodly city of Brooklyn, General Stewart L. Woodford.

GENERAL WOODFORD'S SPEECH.

Mr. Chairman, Ladies and Gentlemen: At this late hour I could not attempt—even if I would—the eloquence of my friend Colonel Ingersoll; nor the wit and rapier-like sarcasm of my other valued friend Mr. Coudert. But there are some things so serious about this subject that we discuss to-night, that I crave your pardon if, without preface, and without rhetoric, I get at once to what from my Protestant standpoint seems the fatal logical error of Mr. Ingersoll's position.

Mr. Ingersoll starts with the statement—and that I may not, for I could not, do him injustice, nor myself injustice, in the quotation, I will give it as he stated it—he starts with this statement: that thought is a necessary natural product, the result of what we call impressions made through the medium of the senses upon the brain.

Do you think that is thought? Now stop—turn right into your own minds—is that thought? Does not will power take hold? Does not reason take hold? Does not memory take hold, and is not thought the action of the brain based upon the impression and assisted or directed by manifold and varying influences?

Secondly, our friend Mr. Ingersoll says that no human being is accountable to any being, human or divine, for his thought.

He starts with the assumption that thought is the inevitable impression burnt upon the mind at once, and then jumps to the conclusion that there is no responsibility. Now is not that a fair logical analysis of what he has said?

My senses leave upon my mind an impression, and then my mind, out of that impression, works good or evil. The glass of brandy, being presented to my physical sense, inspires thirst—inspires the thought of thirst—inspires the instinct of debauchery. Am I not accountable for the result of the mind given me, whether I yield to the debauch, or rise to the dignity of self-control?

Every thing, of sense, leaves its impression upon the mind. If there be no responsibility anywhere, then is this world blind chance. If there be no responsibility anywhere, then my friend deserves no credit if he be guiding you in the path of truth, and I deserve no censure if I be carrying you back into the path of superstition. Why, admit for a moment that a man has no control over his thought, and you destroy absolutely the power of regenerating the world, the power of improving the world. The world swings one way, or it swings the other. If it be true that in all these ages we have come nearer and nearer to a perfect liberty, that is true simply and alone because the mind of man through reason, through memory, through a thousand inspirations and desires and hopes, has ever tended toward better results and higher achievements.

No accountability? I speak not for my friend, but I recognize that I am accountable to myself; I recognize that whether I rise or fall, that whether my life goes upward or downward, I am responsible to myself. And so, in spite of all sophistry, so in spite of all dream, so in spite of all eloquence, each woman, each man within this audience is responsible—first of all to herself and himself—whether when bad thoughts, when passion, when murder, when evil come into the heart or brain he harbors them there or he casts them out.

I am responsible further—I am responsible to my neighbor. I know that I am my neighbor's keeper. I know that as I touch your life, as you touch mine, I am responsible every moment, every hour, every day, for my influence upon you. I am either helping you up, or I am dragging you down; you are either helping me up or you are dragging me down—and you know it. Sophistry cannot get away from this; eloquence cannot seduce us from it. You know that if you look back through the record of your life, there are lives that you have helped and lives that you have hurt. You know that there are lives on the downward plane that went down because in an evil hour you pushed them; you know, perhaps with blessing, lives that have gone up because you have reached out to them a helping hand. That responsibility for your neighbor is a responsibility and an accountability that you and I cannot avoid or evade.

I believe one thing further: that because there is a creation there is a Creator. I believe that because there is force, there is a Projector of force; because there is matter, there is spirit. I reverently believe these things. I am not angry with my neighbor because he does not; it may be that he is right, that I am wrong; but if there be a Power that sent me into this world, so far as that Power has given me wrong direction, or permitted wrong direction, that Power will judge me justly. So far as I disregard the light that I have, whatever it may be—whether it be light of reason, light of conscience, light of history—so far as I do that which my judgment tells me is wrong, I am responsible and I am accountable.

Now the Protestant theory, as I understand it, is simply this: It would vary from the theory as taught by the mother church—it certainly swings far away from the theory as suggested by my friend—I understand the Protestant theory to be this: That every man is responsible to himself, to his neighbor, and to his God, for his thought. Not for the first impression—but for that impression, for that direction and result which he intelligently gives to the first impression or deduces from it. I understand that the Protestant idea is this: that man may think—we know he will think—for himself; but that he is responsible for it. That a man may speak his thought, so long as he does not hurt his neighbor. He must use his own liberty so that he shall not injure the well-being of any other one—so that when using this liberty, when exercising this freedom, he is accountable at the last to his God. And so Protestantism sends me into the world with this terrible and solemn responsibility.

It leaves Mr. Ingersoll free to speak his thought at the bar of his conscience, before the bar of his fellow-man, but it holds him in the inevitable grip of absolute responsibility for every light word idly spoken. God grant that he may use that power so that he can face that responsibility at the last!

It leaves to every churchman liberty to believe and stand by his church according to his own conviction. It stands for this: the absolute liberty to each individual man to think, to write, to speak, to act, according to the best light within him; limited as to his fellows, by the condition that he shall not use that liberty so as to injure them; limited in the other direction, by those tremendous laws which are laws in spite of all rhetoric, and in spite of all logic.

If I put my finger into the fire, that fire burns. If I do a wrong, that wrong remains. If I hurt my neighbor, the wrong reacts upon myself. If I would try to escape what you call judgment, what you call penalty, I cannot escape the working of the inevitable law that follows a cause by an effect; I cannot escape that inevitable law—not the creation of some dark monster flashing through the skies—but, as I believe, the beneficent creation which puts into the spiritual life the same control of law that guides the material life, which wisely makes me responsible, that in the solemnity of that responsibility I am bound to lift my brother up and never to drag my brother down.

REPLY OF COLONEL INGERSOLL.

The first gentleman who replied to me took the ground boldly that expression is not free—that no man has the right to express his real thoughts—and I suppose that he acted in accordance with that idea. How are you to know whether he thought a solitary thing that he said, or not? How is it possible for us to ascertain whether he is simply the mouthpiece of some other? Whether he is a free man, or whether he says that which he does not believe, it is impossible for us to ascertain.

He tells you that I am about to take away the religion of your mothers. I have heard that said a great many times. No doubt Mr. Coudert has the religion of his mother, and judging from the argument he made, his mother knew at least as much about these questions as her son. I believe that every good father and good mother wants to see the son and the daughter climb higher upon the great and splendid mount of thought than they reached. You never can honor your father by going around swearing to his mistakes. You never can honor your mother by saying that ignorance is blessed because she did not know everything. I want to honor my parents by finding out more than they did.

There is another thing that I was a little astonished at—that Mr. Coudert, knowing that he would be in eternal felicity with his harp in his hand seeing me in the world of the damned, could yet grow envious here to-night at my imaginary monument.

And he tells you—this Catholic—that Voltaire was an exceedingly good Christian compared with me. Do you know I am glad that I have compelled a Catholic—one who does not believe he has the right to express his honest thoughts—to pay a compliment to Voltaire simply because he thought it was at my expense?

I have an almost infinite admiration for Voltaire; and when I hear that name pronounced, I think of a plume floating over a mailed knight—I think of a man that rode to the beleaguered City of Catholicism and demanded a surrender—I think of a great man who thrust the dagger of assassination into your Mother Church, and from that wound she never will recover.

One word more. This gentleman says that children are destructive—that the first thing they do is to destroy their bibs. The gentleman, I should think from his talk, has preserved his!

They talk about blasphemy. What is blasphemy? Let us be honest with each other. Whoever lives upon the unpaid labor of others is a blasphemer. Whoever slanders, maligns, and betrays is a blasphemer. Whoever denies to others the rights that he claims for himself is a blasphemer.

Who is a worshiper? One who makes a happy home—one who fills the lives of wife and children with sunlight—one who has a heart where the flowers of kindness burst into blossom and fill the air with perfume—the man who sits beside his wife, prematurely old and wasted, and holds her thin hands in his and kisses them as passionately and loves her as truly and as rapturously as when she was a bride—he is a worshiper—that is worship.

And the gentleman brought forward as a reason why we should not have free speech, that only a few years ago some of the best men in the world, if you said a word in favor of liberty, would shoot you down. What an argument was that! They were not good men. They were the whippers of women and the stealers of babes—robbers of the trundle-bed—assassins of human liberty. They knew no better, but I do not propose to follow the example of a barbarian because he was honestly a barbarian.

So much for debauching his family by telling them that his precepts are false. If he has taught them as he has taught us to-night, he has debauched their minds. I would be honest at the cradle. I would not tell a child anything as a certainty that I did not know. I would be absolutely honest.

But he says that thought is absolutely free—nobody can control thought. Let me tell him: Superstition is the jailer of the mind. You can so stuff a child with superstition that its poor little brain is a bastile and its poor little soul a convict. Fear is the jailer of the mind, and superstition is the assassin of liberty.

So when anybody goes into his family and tells these great and shining truths, instead of debauching his children they will kill the snakes that crawl in their cradles. Let us be honest and free.

And now, coming to the second gentleman. He is a Protestant. The Catholic church says: "Don't think; pay your fare; this is a through ticket, and we will look out for your baggage." The Protestant church says: "Read that bible for yourselves; think for yourselves; but if you do not come to a right conclusion you will be eternally damned." Any sensible man will say, "Then I won't read it—I'll believe it without reading it." And that is the only way you can be sure you will believe it: don't read it.

Governor Woodford says that we are responsible for our thoughts. Why? Could you help thinking as you did on this subject? No. Could you help believing the Bible? I suppose not. Could you help believing that story of Jonah? Certainly not—it looks reasonable in Brooklyn.

I stated that thought was the result of the impressions of nature upon the mind through the medium of the senses. He says you cannot

have thought without memory. How did you get the first one?

Of course I intended to be understood—and the language is clear—that there could be no thought except through the impressions made upon the brain by nature through the avenues called the senses. Take away the senses, how would you think then? If you thought at all, I think you would agree with Mr. Coudert.

Now I admit—so we need never have a contradiction about it—I admit that every human being is responsible to the person he injures. If he injures any man, woman, or child, or any dog, or the lowest animal that crawls, he is responsible to that animal, to that being—in other words, he is responsible to any being that he has injured.

But you cannot injure an infinite Being, if there be one. I will tell you why. You cannot help him, and you cannot hurt him. If there be an infinite Being, he is conditionless—he does not want anything—he has it. You cannot help anybody that does not want something—you cannot help him. You cannot hurt anybody unless he is a conditioned being and you change his condition so as to inflict a harm. But if God be conditionless, you cannot hurt him, and you cannot help him. So do not trouble yourselves about the Infinite. All our duties lie within reach—all our duties are right here; and my religion is simply this:

First. Give to every other human being every right that you claim for yourself.

Second. If you tell your thought at all, tell your honest thought. Do not be a parrot—do not be an instrumentality for an organization. Tell your own thought, honor bright, what you think.

My next idea is, that the only possible good in the universe is happiness. The time to be happy is now. The place to be happy is here. The way to be happy is to try and make somebody else so.

My good friend General Woodford—and he is a good man telling the best he knows—says that I will be accountable at the bar up yonder. I am ready to settle that account now, and expect to be, every moment of my life—and when that settlement comes, if it does come, I do not believe that a solitary being can rise and say that I ever injured him or her.

But no matter what they say. Let me tell you a story, how we will settle if we do get there.

You remember the story told about the Mexican who believed that his country was the only one in the world, and said so. The priest told him that there was another country where a man lived who was eleven or twelve feet high, that made the whole world, and if he denied it, when that man got hold of him he would not leave a whole bone in his body. But he denied it. He was one of those men who would not believe further than his vision extended.

So one day in his boat he was rocking away when the wind suddenly arose and he was blown out of sight of his home. After several days he was blown so far that he saw the shores of another country. Then he said, "My Lord; I am gone! I have been swearing all my life that there was no other country, and here it is!" So he did his best—paddled with what little strength he had left, reached the shore, and got out of his boat. Sure enough, there came down a man to meet him about twelve feet high. The poor little wretch was frightened almost to death, so he said to the tall man as he saw him coming down, "Mister, whoever you are, I denied your existence—I did not believe you lived; I swore there was no such country as this; but I see I was mistaken, and I am gone. You are going to kill me, and the quicker you do it the better and get me out of my misery. Do it now!'

The great man just looked at the little fellow, and said nothing, till he asked, "What are you going to do with me, because over in that other country I denied your existence?" "What am I going to do with you?" said the supposed god. "Now that you have got here, if you behave yourself I am going to treat you well."

Subsequent to Mr. Foote.

From the London Freethinker.

"Was Jesus Insane?" By L. K. Washburn. Truth Seeker Company, New York. Mr. C. B. Reynolds was prosecuted for some blasphemy, much of which was borrowed from Mr. Foote, yet vigorously defended by Colonel Ingersoll; and now Mr. Washburn, another American lecturer, takes the title of one of Mr. Foote's old pamphlets. He does not go into the subject of the insanity of Jesus so thoroughly as Mr. Foote did, but he says enough, in his usual bright style, to make out a very good case.

A Funeral Address.

[Mary Fiske, over whose remains the following funeral address was spoken by Colonel Ingersoll, was one of the characters of New York city. Her life was essentially Bohemian. Her direct associations were with the stage and its people. Through this association and her work upon dramatic papers, and the plays she wrote, she was as well known as the leading actors. She was born February 13, 1837, and died February 4, 1889. Her life, says one who knew her, was a story of good-fellowship, thoughtlessness, impulsiveness, and generosity. Her career was all romance. She was a genius. No writer for the press was ever better known to the theatrical profession, and in her the army of men and women upon the stage who mimic and exaggerate life always had an advocate. She had lived with them, fasted and feasted with them, sang and danced with them, wrote plays for them, and defended them with voice and pen. Of late she was best known as the author of "Philip Herne," one of the most successful of recent plays, and as a staff writer on the *Dramatic Mirror*. Harrison Grey Fiske, the editor of the *Mirror*, who knew her through and through, says: "She was thoroughly original, and so she studied men more than books. She had a superb contempt for those crutches and slavish devices wherewith less self-reliant and splendidly equipped writers seek to hobble along the dusty highway of journalism. There was in her character an imperious disregard for conventional methods. Winged with her own genius she flew fearlessly to dizzy hights while patient plodders toiled in the valleys below. Her practical knowledge ran the whole gamut of mankind. With equal facility and truth she depicted every stratum of life. Whether it was a play or a prize-fight; a scene in the city's noisome slums or an unsullied page straight from the book of nature; a comic incident behind the scenes or a pathetic one in a churchyard, that commanded her attention, she was always graphic, analytical, and adequate. She numbered among her hundreds of acquaintances all sorts and conditions of men—great and humble, rich and poor, good and evil. Her sympathies were universal. The unfortunate and downtrodden could always claim her pity and her help. She was blind to nothing on earth but the faults of her friends. Her humor was irresistible. Her pathos was as sweet and tender as her humor was spontaneous and infectious. She was able, when she wished, to put more genuine tears into type than any press writer with whose work I am familiar. Her touch was dextrous, delicate, and highly artistic in its power of suggestion. And there are some of her printed articles that bear evidence of a poetical feeling, a wealth of imagery and rhythmic beauty, and a flow of fiery eloquence that forcibly remind us of the mighty thinker, writer, and orator who, by her express desire, is to speak the final words over her clay before it is committed to the restful bosom of her mother earth." The funeral was at Scottish Rite Hall, on the 6th instant. About a thousand people were present, among whom were scores of those prominent in various walks of life who had been her comrades or had known and admired her genius. The altar was buried under an avalanche of flowers. The services were of song, a few words by Mr. Harry Edwards, and this short address by Colonel Ingersoll, who spoke in response to a last request by Mrs. Fiske herself:]

My Friends: In the presence of the two great mysteries, life and death, we are met to say, above this still, unconscious house of clay, a few words of kindness, of regret, of love and hope.

In this presence let us speak of the goodness, the charity, the generosity, and the genius of the dead.

Only flowers should be laid upon the tomb. In life's last pillow there should be no thorns.

Mary Fiske was like herself. She patterned after none. She was a genius, and put her soul in all she did and wrote. She cared nothing for roads, nothing for beaten paths, nothing for the footsteps of others—she went across the fields and through the woods and by the winding streams and down the vales and over the crags, wherever fancy led.

She wrote lines that leaped with laughter and words that were wet with tears. She gave us quaint thoughts and sayings filled with the "pert and nimble spirit of mirth." Her pages were flecked with sunshine and shadow, and in every word were the pulse and breath of life.

Her heart went out to all the wretched in this weary world, and yet she seemed as joyous as though grief and death were nought but words. She wept where others wept, but in her own misfortunes found the food of hope. She cared for the to-morrow of others but not for her own. She lived for to-day.

Some hearts are like a waveless pool, satisfied to hold the image of a wondrous star—but hers was full of motion, life, and storm.

She longed for freedom. Every limitation was a prison's wall. Rules were shackles, and forms were made for serfs and slaves.

She gave her utmost thought. She praised all generous deeds, applauded the struggling, and even those who failed.

She pitied the poor, the forsaken, the friendless No one could fall below her pity, no one could wander beyond the circumference of her sympathy. To her there were no outcasts—they were victims. She knew that the inhabitants of palaces and penitentiaries might change places without adding to the injustice of the world.

She knew that circumstances and conditions determine character; that the lowest and worst of our race were children once, as pure as light, whose cheeks dimpled with smiles beneath the heaven of a mother's eyes. She thought of the road they had traveled, of the thorns that had pierced their feet, of the deserts they had crossed; and so, instead of words of scorn, she gave the eager hand of help.

No one appealed to her in vain. She listened to the story of the poor, and all she had she gave. A god could do no more.

The destitute and struggling turned naturally to her. The maimed and hurt sought for her door, and the helpless put their hands in hers. She shielded the weak, she attacked the strong.

Her heart was open as the gates of day. She shed kindness as the sun sheds light.

If all her deeds were flowers the air would be faint with perfume. If all her charities could change to melodies a symphony would fill the sky.

Mary Fiske had within her brain the divine fire called genius, and in her heart the "touch of nature that makes the whole world kin."

She wrote as a stream runs that winds and babbles through the shadowy fields, that falls in foam of flight and haste, and laughing joins the sea.

A little while ago a babe was found—one that had been abandoned by the mother, left as a legacy to chance or fate.

The warm heart of Mary Fiske, now cold in death, was touched. She took the waif and held it lovingly to her breast and made the child her own.

We pray thee, Mother Nature, that thou will take this woman and hold her as tenderly in thy arms as she held and pressed against her generous, throbbing heart the abandoned babe. We ask no more.

In this presence let us remember our faults, our frailties, and the generous, helpful, self-denying, loving deeds of Mary Fiske.

Materialism.

Materialism does not certainly insure the mind against error and superstition.

Democritus, the "Laughing Philosopher" of Greece, who died in the centennial of his age, 460 B.C., says: "Everything is composed of atoms of infinitly small elements, each with a definit quality, form, and movement, whose inevitable union and separation shape all different things and forms, laws and effects, and dissolve them again for new combinations." "There are no casualties; everything is necessary and determined by the nature of the atoms, which hav certain mutual affinities, attractions, and repulsions." From such an elevated platform of elementary principles he might hav beheld "all the kingdoms of the world and the glory of them" without having any occasion to "fall down and worship" either gods or demons. Was it because he did not wish to offend the prevailing sentiment of that age that he admits its spiritualistic inventions but insists that "the gods themselvs, and the human mind, originate from such atoms?" The Laughing Philosopher's theory is complete without the further hypothesis of the existence of gods; and the existence of the human brain might account for the "human mind" without any necessity of assuming the entical or atomistic character of the mind, independent of the brain. This would entirely harmonize with and complete the atomistic philosophy of Democritus.

It is well to observe that the title of "Laughing Philosopher" is misleading; for his "laugh" is only a complacent toleration of prevailing foibles and follies, which he taught his disciples to "regard with serene equanimity."

Mr. J. R. Perry says that "the idea that intelligence is floating about in chunks or like a cloud in a rainy day, and may be drawn down occasionally, is too absurd for belief."

To me this "chunk" or "cloud" idea of the nature of intelligence, absurd as it may seem, appears no more improbable than does the idea that the mind or spirit has a separate entical organization capable of maintaining consciousness independent of the visible bodily organs. Thought is functional, and the brain is its organ. In a scientific sense this hypotnesis accounts for every phase of mental phenomena. The dual, or spirit theory is as unnecessary to science as is a fifth wheel to a wagon. It is prompted by the natural love of life, that would invent some scheme by which we might snatch the wreath of immortality from the very jaws of death. Alas for our dreams! We must die! Let us, then, be as kind and good and true as we can for the little day we may liv. When Mr. Perry speaks of the "higher sense" by which he knows and has experiences of things outside of the range or capacity of the ordinary senses, I am such a blankety-blanked "Blank Material" brother that I must hav a Baphometic baptism or a Pentecostal inundation of the Holy Ghost to even comprehend him. This egotism without its sentiment is what makes Mr. Perry admirable. Few men can support at the same time such lofty notions of themselvs and such generous toleration of others.

I do not pretend to any experiences outside the limits of the ordinary senses; and I find that the contents of "memory and thought" and the inventions of the most fervid imagination, no matter how kaleidoscopic fancy's vision, are all entirely constructed of bits of mundane experiences. Even if we fancy a future life, we simply project the lights and shadows of this life beyond the grave. The only thing we can imagin of a "higher sense" than ours, is that it is not ours. Paul when caught up to the third heaven related his experiences in the language of the ordinary senses. He says he "*heard* unspeakable *words*," not by a "higher sense," but through the same sense of hearing. Such is the limit of the

human understanding by virtue of its own organization.

Mr. Perry relates that he saw a picture of Black Hawk produced through the mediumship of Mr. Rogers, by placing a cardboard upon which it was drawn within a folding slate, securely closed, a box of oil paints being fastened to the slates on the outside. And he says "the various colors of paints must hav been by some means conveyed through them" (the slates). Now, it is intimated that this is a *scientific experiment* according to the law of induction. I wish to examin this pretension carefully and critically. This supposed drawing in of the paint, I suppose, might be called a spiritual test of *endosmose*. Let us compare it with a well-known experiment in natural science. Let a solution of sugar in a tube closed below with a slip of bladder tied across the end and open above be suspended in a vessel of water. The quantity of liquid in the tube is soon seen to increase by the passing through of the thinner fluid. It will flow over and run down into the outer vessel, and so the action will go on till the two mixtures become uniform. I giv this experiment on the authority of Dutrochet and Liebig. They describe it in all its details, so that you or I or anyone can also actually realize it.

The only part of Mr. Perry's statement that is really his *own* experience is, "I saw a picture." All that part that relates to the circumstances of its seeming production is given on the relation of others. Let those others speak; and let them, like Dutrochet and Liebig, *appeal to the experiment in our own hands.*

There is no evidence that the paint went through the slates, no more than that the brushes went through them. It is the logical necessity of a conformity to material conditions that demands paint; and yet there is no more need of providing visible paint than there is need of brushes, and there is just the same need of a visible painter as of either. To be consistent, an artist should hav been tied to the outside of the slates, to be gradually absorbed within them through their pores. To entitle this experiment to scientific regard, "everything else being equal," a similar result should follow for anyone without the intervention of mediums.

This mediumship smacks of mediatorship, and is suggestiv of Christ and the priesthood.

It is also suggestiv of fraud; and the history of modern Spiritualism is mostly a history of exposed, and often self-confessed, deception. I do not think that Mr. Perry or Mr. Burr, nor even Mr. McArthur, are deliberately trying to deceive us. They are probably the honest, though willing, victims of this imposition. To be sure, they are in eminent company, and that ought to comfort them a little. Mr. McArthur makes out a long list of eminent names, seemingly for the purpose, with his usual candor, of intimating by a profuse use of quotation marks that some one has called them "illiterate," "knave," "ridiculous," etc. Now, for my part, I hav never called such men *fools* or *knaves*, though some of that list hav been mentally aberrant and hav even been inmates of insane asylums. In some cases it was this very Spiritual delusion that constituted their lunacy. I might write volumes, as volumes hav been written, to show that often great mental ability is conjoined with some mental disability—the iron and clay of the human organization. But what if Gerrit Smith and Horace Greeley and Tasso were in insane asylums? What if Hugh Miller and other great men committed suicide? "A fool has not sense enough to go crazy." These men are not knaves generally, though Bacon (somebody's Shakspere) confessed it. Moreover, I do not know that a single name in the list is that of a pretender to mediumship. Browning is there—Browning, the author of "Sledge the Medium." Ha, ha, ha! but that is rich! McArthur says: "One minute with J. K. P. Baker and I am done."

> Well, fare thee well; and if forever,
> Still forever fare thee well.

"A. H. K," of Pacific, Mo., comes up to the help of the spirits, and batters his man of straw ferociously. He is up *altitudinisimusly* in ghost experiences, but he cannot understand plain English. So ta, ta, "A. H. K." J. K. P. BAKER.

Irwin, Ia.

The Slanderer's Vocabulary.

The Christian slanderer abounds everywhere. The pulpit, the prayer-meeting, the Young Men's Christian Association, the religious press, the secular press, and all kinds of theological controversies are full of slanders. The religious bigot revels in the use of certain hate and terror-inspiring words in order to induce "conversions." Once fix upon a hated person the stigma implied in one of these words, and he is ruined in business and especially in social life. As a business man pious men shun him, women and children of the timid and pious order look with horror on him, and every moral sneak in the community sides with them. The minister and deacon with horror point to the French Revolution as a legitimate fruit of Atheism and Infidelity. Thomas Paine and Colonel Ingersoll are pointed out as shining examples of cussedness in the Atheistic ranks, and lying and malicious stories are told of the lives of those illustrious gentlemen. The mention of their names is made to call up in the minds of the ignorant and bigoted an association of wickedness and horrors sufficient to make stout-hearted persons turn pale. They serve among the ignorant to frighten grown people and children into churches, as goblin stories do to compel naughty boys to obey their parents.

To call a man an Atheist or an Infidel in an average community where religious bigotry and hatred are still in vigorous life, evinces a design to injure him in business and among his associates. I think just as little of the honesty and manhood of one who applies to me either of those epithets of scorn and contempt as if he had called me a criminal. The animus in both cases is the same. He means to attach odium to me. And the pulpit and the religious press in their free use of these epithets are not only accountable for their common use among the people, but are exceedingly mean and dishonest in so doing. An ignoramus who takes up and repeats this pulpit slang, if he mingles no malicious intent with the act, may be pardoned because he knows no better. Generally, the presumption of ignorance, and therefore freedom from scoundrelly intent, may be indulged in favor of Sunday-school children and most other ignorant persons who hav not learned to weigh the meaning and effect of their words, but if the pulpit and religious press are one-half as learned as they are supposed to be, their misuse and abuse of these words is unpardonable.

To be an Atheist is no crime, nor is it the least evidence that a person is a bad neighbor, a bad citizen, a bad husband or father. Why, then, should he be considered odious? Why teach his neighbors to abhor him, and women and little children to shudder when they behold him? There are very few Atheists, but some of the very best men in every honorable relation in life that I hav ever known were of this distinction.

When the pulpit calls a man an Atheist I cannot take its word as proof. Nearly every orthodox pulpit many times a year speaks of Thomas Paine as an Atheist, yet in the first sentence of the fourth paragraph of his "Age of Reason" he says, "I believe in one God and no more." And it is more reasonable to presume that he knew what he believed than it would be to suppose the minister of the to-day knows. His honesty in this declaration is surely more unimpeachable than that of his assailants.

Who are Atheists? In any honest sense of the word they are those and those only who deny the existence of God. Surely the term Atheist does not include those who hav no opinion one way or the other on the question. Atheism is a positiv, affirmativ state of mind. To include those as Atheists who hav no belief in the existence of God, we must include the infant in its cradle, the little boy and girls, the youths who hav no knowledge or convictions on the subject—all of these, and also those older ones who are honestly and diligently seeking the truth, but hav yet reached no conclusion, are to be scheduled together, because in their ignorance they cannot declare a belief in God. And if orthodoxy be true, they must be punished in an endless hell. Even Colonel Ingersoll must be ranked with the Atheistical host, though he, with a manliness and honesty which all would do well to practice, owns up to his ignorance at the precise point where it begins, and says, "I don't know." If all who "do not know" were honest and courageous enough to admit their ignorance, the army of the ignorant would include nearly all men, and they would be more manly, self-respecting, and deserving of regard than they now are, and would grow more honest. Instead of lending themselvs to the bigots' hue and cry of "Atheist and Infidel," as they now do, and hunting down and destroying honest men, they would stand by these and say, "Stand back, slanderers and libelers!"

To say "I don't know" does not imply a denial of a fact, but ignorance of its existence. And no just man will treat a want of knowledge as either a vice or a crime.

Who are Infidels? To be an Infidel is to be merely unfaithful. This is the true meaning of the word Infidel, and no more and no less. To be unfaithful, to be an Infidel, implies that one must know, first, of the existence of some being or person; second, that he owes to that being or person an obligation or duty; third, he must be able to perform that obligation or duty; fourth, he must be unfaithful to that obligation or duty—that is, must fail or refuse to perform it. Then, and not before, is he an Infidel. All of these facts must exist before he can be condemned as an Infidel. In theology, therefore, he must believe there is a God, he must believe he owes that God a duty or service, he must hav the ability to perform that duty or service, and he must willfully neglect or refuse to perform it. If this be so, shall infants, small children, and youths be considered immoral persons and be punished as Infidels? Shall honest inquirers before they hav reached any conclusion?

I hav now shown how incautious and often unjust the pulpit and laity of the orthodox churches are, if honest, in the use of the every day language or slang of the pulpit, and how malicious religious bigots and slanderers are in the use of certain harmful words. I believe that to orally accuse another, or to write or print a statement charging him, maliciously and falsely, with being an Atheist, or with being an Infidel, in a theological sense, has never been held by any court to be slanderous or libelous, yet owing to the bigotry and ignorance of mankind, such charges are quite as injurious to a man among his associates and in his business relations as many other charges that are actionable at law. This impunity extends to the pulpit and its followers an opportunity to indulge in malice to their hearts' content, and to force every moral coward to join them in their campaigns of slander. All of these deserve the contempt which we extend to other slanderers and villifiers.

As long as men and women, for the sake of business or social standing, will pander to these abuses, the race of hypocrits will never die out, and they will continue to contribute to the support of causes which belittle their own manhood. The pious and aggressiv villifier silences most voices and the sneaks creep under his wings for protection, and pay tribute for that protection. LEVI NORTH.

Kewanee, Ill.

Gender and the Great Cosmic Unity.

To "PERICLES:" No, I did not consider it "ungallant masculin egotism, and an unjust slight of her [my] sex," when "Pericles" used the masculin gender to represent the Great Cosmic Unity. How could I, when mythology, Judaism, and Christianity make my sex superior to the masculin, and even to God himself, since one woman, by eating an apple, defeated the grand purposes of the almighty, turned the world upside-down, which God nor man has ever been able to right?

Jesting aside, I did but question the utility and consistency of using mythological titles to represent the Universe, if the old theory of a Being was not intended to be conveyed. To be sure, we call the sun he, and the moon she, metaphorically, but each is only a portion of the Universe, while we never hear the Universe itself called he, him, and his, but use the pronoun it; and as the Great Cosmic Unity is but another name for the Universe, I fail to see why it would be detracting from its vastness, wholeness, or grandeur to apply the same pronoun in this case, since the substance is one and the same. When referring to the Great Cosmic Unity, *it* might be written in capitals or italics, if preferred.

As our Christian friends make a personal God and place him outside of the Universe, it is consistent for them to endow him with gender (three persons, all males), but for us, who believe in no personal God, anywhere, but that the Great Cosmic Unity contains all that is, it seems to me inconsistent to use either the male or female gender, for gender should only be applied to persons, except when used metaphorically as a personification. If any gender is used we want a word that comprises all genders, since the Great Cosmic Unity is the All.

"The Great Cosmic Unity" being "greater than any anthropomorphic god," as "Pericles" says, such an insignificant word as God should never be used to describe it. It is degrading to the Great Cosmic Unity, belittles and stultifies it, is a misapplication of terms or language, as it does not convey our meaning, and givs the Christian reason to sneer at us for coming to his vocabulary for words to express our "negations," and justly subjects us to his scorn and derision.

This is the idea I intended to convey in my article of December 22d, not that I ridiculed the form of expression, but the Christian would, and did, to my knowledge.

It will be perceived I do not consider God "the highest possible title," but a disgraceful appellation, invested with the accumulated madness growing out of all the religions that hav centered around that cruel myth since man began to manufacture a demon to worship!

I admire many things, but worship nothing, not even the Great Cosmic Unity. Worship is servility—it betrays inferiority. Man is superior to the whole Universe, aside from himself; therefore, should not worship it. Worship is born of the dogma that gods and angels exist superior to man. Destroy that falsehood and there is nothing left above man for man to worship; and for him to worship himself, or his inferiors, would be foolishness. ELLA E. GIBSON.

THEOLOGIANS are the confidants of the most high; they know the motivs of all his actions, and assure us that if there are plagues, wars, famins, musketoes, bed-bugs, and theological bickerings here below it is ever for the greater good and well-being of mankind. Anyway, it is quite sure that whatever happens in this world invariably turns to the greater advantage and profit of the priests, God, in all his works, having in view the benefit of none other than his clergy.—*Voltaire.*

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The War on Senator Blair's Bill.

The war on Senator Blair's bill to make Sunday a day of religious languor, so far as the power of the national government can do it, and against his resolution amending the Constitution so that Christianity is our national religion, goes merrily on, and protests are loading down the Washington mails and cumbering the desks of the Senators inches deep.

Secretary Stevens sends report of his own and two other speeches before the Aurora Turnverein of Chicago, and the *Drovers' Journal* prints the protest sent to Washington by the Columbia Turnverein of the Town of Lake, and which Senator Cullom presented to his associates in the Senate. In California the Liberals are alive, and though obliged to fight a proposed Sunday law of their own state, hav not forgotten to whisper in the ears of Senators Stanford and Hearst that they would better not vote for Mr. Blair's fanatical measure. The Chicago *Law Times* has given Mr. Charles B. Waite sixteen of its big pages to argue against the bill, and the Seventh Day Adventists are working fiercely against their religious foes, and for the preservation of their own religious liberty. We hope every individual reader of THE TRUTH SEEKER will do his duty, by getting our petition signed and sending it to one of his Senators at Washington. The petition will again be found on the last page of this paper. The names of the various Senators were given in THE TRUTH SEEKER of the 9th inst.

The people are being foully deceived by the promoters of this Christian movement. Its advocates declare that the Sunday bill is in the interests of labor, and we regret to say that there are laborers shallow enough to believe them. In this state, only last week, an assembly of the Knights of Labor officially sought the help of the clergy of their town to stop Sunday traveling, because it deprives the workingmen of a chance for recreation. But just let the clergy hav charge of the day, and what opportunity will the workingman hav for recreation? What can he do? Where, but in the church, can he spend the day? Can he travel on the steam-cars? Can he travel on an excursion boat? Can he even take a horse-car to the suburbs of the cities and walk out into the fields? Not if the church knows herself! Sunday will be a day of sleep—in the church in the morning, at home in the afternoon.

The advocates of the Educational Amendment bill declare that they do not intend to establish a state religion, and then invoke the whole tremendous power of the general government to guarantee that each state shall teach the principles of the Christian religion! If this is not establishing a state church, it is establishing a state religion, and the church will not long be wanting. Our secular schools will soon be Sunday-schools, and the "principles of the Christian religion"—if anyone can define them—will be the *a b c* of the curriculum as well as the theme of the graduating essay.

The great aim of the church is to govern the education of the children and to control one-seventh of every man's time. If she could only run the world one day in each week she could get a great deal of cash out of the people, and the importance of her clergy—who are the church—would be enormously enhanced. They would be as great men as the state officers, and they would wax fat, even as the politicians do.

There used to be a law on the statute books of the New Haven Colony, which forbid profanation of the Lord's day by work, sport, or recreation, and concluded thus:

"If the court, upon examination, find that the sin was proudly, presumptuously, and with a high hand, committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, SHALL BE PUT TO DEATH, that all others may fear and shun such provoking, rebellious courses."

We recommend Senator Blair to try and get this reënacted into law. It seems to agree with the sentiment of the churches of to-day as well as with the desire of the ancient Puritans.

The Priest.

There are several points of view from which the doctrins taught by priesthoods to their peoples may be regarded. One view contemplates these doctrins as emanating from the people themselvs. The people, it may be said, essayed to explain nature's workings around and within them, made a rude guess, and deputed a priesthood to the work of the continued exhibition of their supposed knowledge. But there is another view. The doctrins may be considered as emanating from the priesthood. They may be considered as fictions got up by knaves and imposed upon the people with the design of securing an easy and luxurious living.

It makes a great difference, when we read of affairs between peoples and their priesthoods, what spectacles we look through. Prepared spectacles are used by Christians in inspecting the account of the Jewish priesthood. They discard these in examining corresponding pagan organizations. Then they hav no trouble in discerning all sorts of guile. Let us try to view their own institution with equally accurate vision.

Opening Exodus and Numbers, we at once meet a familiar sight. Somebody has had intercourse with a deity, and has by him been appointed ruler. Of course. Zoroaster received his laws from Ormuzd, the god of light. The Egyptian priests communed with the god Thoth. Was not the Cretan lawgiver Minos the friend of Zeus? Was he not even his son, and did he not ascend to the sacred cave on Mount Dicte to bring down the laws that his god had placed there for him? Lycurgus was instructed by Apollo. Numa Pompilius received more than mortal wisdom from the nymph Egeria. The Koran was given Mohammed by the angel Gabriel. So when we see a man named Moses claiming divine vicegerentship under a god named Jehovah, we are not surprised. Neither are we surprised on learning further that the persons chosen as associates were Moses's brother and the brother's sons. We are equally prepared to meet the following: "Every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and thy sons. In the most holy place shalt thou eat it; it shall be holy unto thee. . . . All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them, which they shall offer unto the Lord, them hav I given thee" (Num. xviii). Burke, by the way, innocently remarks that he can see no purpose and meaning in the universal custom of sacrifices if it be not of divine ordination and significance. We can. We can see ever so much purpose in it without any effort at all. To us it seems all bulged out with meaning.

These "offerings" were exceedingly numerous. There was scarcely an act of daily life, from killing a chicken to bearing a child, which this Jehovah did not wish attended by an offering to his agents. To make matters worse, Jehovah delivered to the ministry of his new government a constitution and code of laws and minute observances, every infraction of which called for an offering. But we hav space for no further exposition of the offering business. A sufficiently clear idea of the pertinacity and multitudinousness of the demands for offerings may be got from something before our eyes at the present day. As the products of industry hav become vastly diversified a circulating medium has been invented. We need only glance at the gentlemen now urging their congregations to "put money into the Lord's treasury," meaning their own purses.

But with all the offerings and similar little amenities, the life of priesthoods was not altogether a happy and untroubled one. No age has been without its bad people, and those ages had their Infidels as well as the present. Men hav been found in every period so wrong-headed as to set themselvs against the lawful and beneficent rule of God's friends. Moses and Aaron soon found their case no exception. There were in each of the thirteen tribes restless spirits continually seeking escape from the new government. Some retained an affection for Egypt, their nativ land, and these exclaimed against what they called inconveniences and hardships, and against their leaders as the authors of their troubles, and even wished to stone their benefactors (Num. xiv). Notwithstanding that we are now told in legends that their new God showed his power and care in frequent miracles that should hav convinced the most skeptical, it seems that those who were there, and should hav known if anyone should, by no means exhibited such a faith as we should expect. Some wanted to worship other gods. Others had more confidence in golden serpents. But there is no accounting for the waywardness of man.

Then many of the chiefs said that a trust and an unrightful and unlawful combination was being set up in the God's-friendship business. This branch of industry being such a profitable one in those days, no wonder they invoked opposition to the bloated monopolists. Many and bitter were the complaints they made that the new constitution would be injurious to their particular interests, and that the profitable places would be engrossed by the families and friends of Moses and Aaron, and others equally well born excluded (Num. xvi, 3). In Josephus and the Talmud we learn some particulars not so fully narrated in scripture. We are there told that one Korah made public objections to Moses's conferring the priesthood upon Aaron, and this, he said, without the consent of the people. He accused Moses of having obtained the government by fraudulent artifice, and having deprived the people of their liberties; and of conspiring with Aaron to perpetuate the tyranny in their family. The people then began to cry out: "Let us maintain the liberty of our tribes; we hav freed ourselvs from one slavery, and shall we allow ourselvs to be deceived and subdued by Moses?" And so these Infidel doubters clamored on, at great length. The more hardened called in question the reality of Moses's conferences with God; objecting to the privacy of the meeting, and the preventing of any of the people from being present at the colloquies, or even approaching the place, as grounds of great suspicion. This seems strange when other passages of scripture represent God every now and then appearing to the whole people. It would seem that if he had really done so these men would not hav doubted. Modern Infidels may go so far as to insinuate that the supernatural events did not occur; that the only possibly truthful parts of the account are those treating of the doubts, and natural events such as we see around us every day, and that the supernatural element was inserted in the legends later to subdue future generations. But these scoffers should take warning from the horrid fate that befell their brother Infidels of those days, Korah and his associates (Num. xvi). Priesthoods hav always had their little ways of getting rid of the contumacious and unsubduable, and let it be remembered that our own days present plentiful examples. But this is getting too far ahead. The intractable Korah and friends made many other charges that are to be named. They accused Moses of peculation; as, embezzling part of the golden spoons and the silver chargers that the princes had offered at the dedication of the altar (Num. vii); and the offerings of gold by the common people (Ex. xxxv, 22), as well as most of the poll-tax (Num. iii; Ex. xxx). Aaron they accused of pocketing much of the gold of which he pretended to hav made a molten calf. Besides peculation, they charged Moses with ambition; to gratify which passion he had, they said, deceived the people, by promising to bring them to a land flowing with milk and honey, instead of which he had brought them from such a land. All this, they said, he thought light of, provided he could make himself an absolute prince (Num. xvi, 13). Malcontents urged as a grievance that, to support with splendor

the new dignity in the family, the partial poll-tax already levied and given to Aaron (Num. iii) was to be followed by a general one (Ex. xxx), which would probably be augmented from time to time, if Moses were suffered to go on promulgating new laws, on pretense of new revelations of the divine will, till the people's whole fortunes were devoured by the hierarchy. In fine, no less than two hundred and fifty men, "famous in the congregation, men of renown," forming themselvs into a Hebrew Secular Union, led the people against God's just and regularly ordained government, for all the world as similar intractable persons are doing to-day, and worked the mob up to such a pitch of frenzy that they called out, "Stone 'em, stone 'em, and thereby secure our liberties; and let us choose other captains to lead us back into Egypt, in case we do not succeed in reducing the Canaanites." Then—but our space is ended. Let the reader call some Christian friend and let the two sit down together and, without Christian spectacles, read, and try to look into with a discerning eye, the history of the course which never ran smooth between God's acquaintances and those who were not willing to submit themselvs to them.

Paine Celebrations.

The great discussion between Colonel Ingersoll, F. R. Coudert, and Stewart L. Woodford, printed in this issue, precludes the publication of the accounts of the Paine celebrations received. Mr. Stevens got the Chicago report in by running it into his report of the American Secular Union. The reports from Milwaukee, Philadelphia, and other places came too late for last week's issue. We would urge our friends who desire accounts of their meetings published in THE TRUTH SEEKER to send the copy at the earliest possible moment after the affair happens. News to be interesting to other than the participants needs to be fresh.

Paine celebrations in the East this year hav not been so frequent nor vociferous as in some previous years, nor as much so as we could wish. Boston had a good one; so did Philadelphia. New York had to be content with the regular meeting of the Manhattan Liberal Club. Mrs. Severance stirred the people up in Wisconsin, and Pennsylvanians were roused to enthusiasm by the Pittsburgh Secular Society with music, speaking by C. Fannie Allyn, recitations, and a social. We hav not heard from Alliance, Columbus, nor Cleveland, Ohio, though doubtless each had a celebration worthy of record. Probably the largest, most enthusiastic, and hilarious celebration was held out around the hinges of the Golden Gate. It was accompanied by the formation of the California State Liberal Union with a membership reaching toward a thousand, and culminated Tuesday evening, the 29th ult., in a great dance, in which a hundred couples amused some six hundred spectators.

Moody has been working upon the nervous system of the people of San Francisco for several weeks with a "revival," and Sam Jones has dates at the same place for the same purpose. The Christians of the state are moving heaven and earth to secure the passage of a Sunday law, and the Liberals found it was time to bestir themselvs. S. P. Putnam began a series of Sunday night lectures, lasting through January. His audiences ran up to a thousand, and on Monday the 28th the state Union was formed, and its officers directed to arrange for a series of meetings to be held at Sacramento for the purpose of influencing the California legislature. Money to pay for this work and the distribution of documents was voted, and the Christians hav found a foe worthy of their steel—or steal, which is what the Sunday law would lead up to. Judge North, of Oleander, was chosen president of the state Union, but declined on account of age, and nominated S. P. Putnam, who was elected unanimously. The other officers are, secretary, Emil S. Lemme, San Francisco; treasurer, A. H. Schou, Oakland; executiv committee, Ranford Worthing, San Diego; W. F. Freeman, Stockton; Philip Cowen, Petaluma; William Schroeder, San Francisco; W. S. Rogers, Boulder Creek; John Robinett, Nipomo; Mrs. Kate Parker, Anaheim; J. E. Clark, Los Angeles; L. Magenheimer, San Jose. These are good men who subscribe for THE TRUTH SEEKER, and California is now second to no state in Liberal organization and capacity for work. The Germans of the coast, who were holding a convention at the same time, sent their official allegiance to the Union, and promised aid to defeat any Sabbatarian legislation.

It would not be disadvantageous to Freethought if the Liberals in every state would for a while leave alone the abstract and get down to the concrete issues of the hour. There is scarcely a state in which there is not need for some special effort. The Christians are pushing ahead all along the line, in state and nation, and there are none to oppose save the Infidels. And where there is no defensiv work to be done, there is the aggressiv propagation of our principles to be attended to. Heretofore, we as a body of Liberals hav mostly labored to get men and women out of the church. We ought to now add to that work an effort to get the church out of the state. Here in New York city we are snowed under by the Catholics. Mike Corrigan is running the town, and the only satisfaction in the situation is that the Protestants are snowed under with the rest, and must contribute out of their store to support the Roman Catholic church, which had nearly a million dollars given it last year, and will get more in this year of their Lord. The Chicago Liberals are making a brave fight in their locality, and on the national issues individuals are doing splendidly by protests to their Senators. And at this time, this work is of a great deal more importance than lectures on subjects which hav been discussed a thousand times.

On April 30th of this year, New York is to celebrate the adoption of our national Constitution and the inauguration of Washington as the first president—practically the beginning of the Republic. The clergy hav obtruded themselvs into this affair to such an extent that it is to be a religious carnival. There was no man who did more to accomplish the independence of this country than Thomas Paine, but his name will not be heard in the exercises because he denied the inspiration of the Christian Bible. This is all wrong—infamously wrong—and the Liberals of this town ought to make some formal protest, demanding a place for some speaker who will recognize Paine. His portrait, also, ought to be among those of the other great men who labored so wisely for the republic. Let us see if the churches hav got our throats so firmly in their grasp that we cannot make at least a feeble outcry.

Trouble in the State Senate.

The legislators up in Albany got the benefit of the clergy one day last week with a result that made some of them long for anything but a repetition. As is well known, it is the habit of the Senate to open proceedings with a prayer. The senators delegate some officer to invite in rotation the preachers of the city, and for their communication to heaven, lasting from one to ten minutes, the clergy get a five-dollar note. In this way the senators "work the religious racket" at the expense of the state and keep solid with the clergy. The praying on Tuesday of last week was done by Rev. S. V. Leech, Methodist. One of the things Mr. Leech wanted the Lord to grant was "deliverance from the reckless flood of immigration that has already deluged our great cities with a horde of ignorant emigrants committed to superstition, who now constitute the majority in the slums."

Senator Grady, of the sixth, a district in which "ignorant immigrants" largely preponderate, was upon his feet at once, at the conclusion of the stump speech. "I ask unanimous consent," he said, "at this time to make a motion that the officer in charge of the invitation of clergymen to open the proceedings of the Senate with prayer be directed to omit from the invitation for the rest of this session the gentleman who has just assaulted the throne of mercy with a very peculiar petition. I do not think that under a guise of prayer we ought to be required to sit here and hav the political majority of our cities assailed as being ignorant immigrants committed to superstition. That is a little heavy upon our consciences here. I hav no objection to any prayer that calls down from the throne of mercy such grace as may be required for this body." Senator Grady was followed by Senator Murphy. Mr. Murphy asked for the official report of the prayer. He said: "It is time such a document as that should go to the people of the state. Why should seven or eight men representing such constituencies of this state, as good and pure and intelligent as any other constituencies of the state, hav their religion insulted by the clap-trap politician who, at the early stages of the last session, made a primary election for the office of chaplain."

More and uglier things would hav been said, but the presiding officer ruled the discussion out of order, and the senators had to sit down.

The aim of the Rev. Mr. Leech was to hit the Catholic constituencies of Senator Grady and Murphy. It was Methodist hatred of Catholicism. But the senators deserve to be humiliated for being such willing tools of superstitious champions as to spend the state's money in hiring prayers. There is no earthly reason why legislativ proceedings should include religious services. If religion really made the senators more honest, no one would lament the five dollars per day for that purpose, but as it does not prevent all sorts of schemes and jobbery going into law, and as in itself it is only superstition, the daily prayer is a daily five-dollar farce.

In this particular instance, Mr. Leech hit harder than he knew. Senator Grady is a Tammany man. Tammany is a Roman Catholic political institution. Roman Catholicism is supported in this city by "a horde of ignorant immigrants committed to superstition." Mr. Leech was right in asking for deliverance from such cattle. Senator Murphy's idea of political life and duty was summed up in his refusal to introduce a bill to tax churches and church institutions because there are "thirteen institutions in the district, and they would kill him politically if he did such a thing."

Editorial Notes.

WE congratulate our English friend and subscriber, Mr. T. Brumage, upon his election to the Portsmouth school board. We know he will render a good account of himself in the work to free the school children of his town from superstitious teachings. To stand sixth among fifteen successful candidates, with no political organization to support him, is very good proof that Mr. Brumage is well thought of by his neighbors.

MAINE uses her lottery laws to some purpose. A year ago the Saint John Baptist Benevolent Society held a fair, and, among other things, it offered a watch as a prize to the person having the greatest number of votes at ten cents each Joseph Dion was a contestant for that pr'ze and failing to obtain it, brought suit to recover the money which he contributed. The statute upon which the action was based provides that "every lottery, scheme, or device of chance of whatever name or description, whether at fairs or public gatherings or elsewhere, and whether in the interest of churches, benevolent objects, or otherwise, is prohibited." It also affixes a penalty that is half to the person who sues and the other half to the state. Dion sued for $147. The jury returned a verdict for the plaintiff for the full amount sued for.

FOLLOWING the example of the Chicago German Freethinkers, the Freethinkers of that nationality living in Milwaukee are founding a school for the instruction of their children. The first session of the school was held January 6th, with thirty-seven scholars. Since then the attendance has largely increased. A school building is now being erected. The children admitted are between the ages of five and fifteen years, and the book adopted for use is the treatis by Prof. W. M. Kottinger, of Milwaukee, on "Freethinking." In addition to this the pupils will be taught history and natural science by means of object-lessons. The constitution and by-laws in use in the Chicago schools were adopted verbatim. Some of the Milwaukee papers are howling "Anarchy!" at the Freethinkers, the reporters apparently being too ignorant to distinguish the difference between Rationalism and Anarchy, or too dishonest to tell the truth about the school. Our German friends ought to induce these sensational pencil-pushers to attend the school for an hour or two and get just a little education.

A REMINDER of the oft-repeated generous deeds of Photius Fisk comes to us as a photograph of the monument erected through his munificence over the remains of William Shreeve Bailey in the Mt. Olivet cemetery at Nashville, Tenn. The inscription tells the story of the friendship of two brave toilers for the human race: "William Shreeve Bailey, born February 10, 1806, died February 20, 1886. One of the bravest pioneers of abolitionism for chattel slavery, and of Freethought for mental slavery. Though often outraged and martyred for his principles, he was never conquered, suppressed, nor discouraged. It was through the efforts of such heroes that the world has been made fit for the abode of humanity. He rests in the peace and honor so nobly won. This monument is erected to his memory by his Hellenic friend, Photius Fisk." So stands the record. It tells us truly of William Shreeve Bailey's life. The equal heroism of his lifelong antislavery friend is known only to a few of the present generation. May it be many years ere it be revealed on a monumental shaft of stone.

Lectures and Meetings.

W. F. JAMIESON lectured in Red Oak, Ia., from February 5th to 9th inclusiv. His next engagements will be Anita and Irwin. He will answer calls for lectures in Iowa. Address at Irwin, Ia.

THE lectures at the Manhattan Liberal Club for the balance of the month are as follows: 15th, "The Abolition of National Taxation," by Brick Pomeroy; 22d, "Hypnotism," experimentally illustrated, by Dr. R. A. Gunn.

Letters from Friends.

EAST OTTO, Jan. 8, 1889.

MR. EDITOR: Please find inclosed $2. Send the TRUTH SEEKER ANNUAL and giv credit for the rest for THE TRUTH SEEKER, the best paper I hav to keep me posted on what our Christian friends would like to do with our natural rights.

An Adventist preacher spoke here the other night on the Blair bill. He said he did not want to be compelled to keep any particular day of the week, or at least more than one. I being a Spiritualist, all days are alike with me.

Your paper is what folks should read in this orthodox place, but they are afraid the devil will get them if they do. I hav got past being frightened at gods, devils, and hells.

Yours for truth and happiness, C. BURCHARD.

BRONSTON, KY., Jan. 1, 1889.

MR. EDITOR: I send you $1 25, for which send me six copies of Paine's "Age of Reason" and the TRUTH SEEKER ANNUAL for 1889. I intend to be somewhat aggressiv this year. I want the "Age of Reason" for distribution in my neighborhood I like the course of THE TRUTH SEEKER generally, and especially its position on church and state and the taxation of church property. Giv the Spiritualists, or anybody else, ample room to demonstrate that we liv again after death. I suppose that there are no persons but that would believe it if they could. Talmage in his sermon of December 29th, makes a good issue. He says, "Take the supernatural out of the Bible and you make it a collection of lies and humbugs, in preference to which I choose Æsop's Fables." J. N. BROWN.

GOWER, Mo., Jan 1, 1889.

MR EDITOR: I liv in Gower, a priest-ridden town. I am the only person, as far as I know, in the town taking your paper. I hav been a subscriber for six or eight years I hav tried hard to get others, persons that believe its teachings, to subscribe for it, but so far hav failed. I received a letter over a year ago from J. E. Remsburg, stating he would giv one or a half dozen lectures in my vicinity if so desired. I knew I could get him an audience, but a house to lecture in was the trouble. There is a good-sized hall in the town, Gower, owned by a Baptist, and I thought I could get it for Remsburg, but I could not; I offered to pay him the money, his price, myself; but he did not want any Infidel to lecture in the community.

I long for the day when Truth shall reign.

J. W. HUTCHISON, M D.

DODGE CITY, KAN., Jan. 1, 1889

MR. EDITOR: "Frigid Atheism." Turn to Edwin N. Beecher's analytical dissertation in THE TRUTH SEEKER of December 29th. Study it carefully. Toward the close he asks: "Can they [honest Atheists] not perceive that a godless race—unless at the summit of intelligence—must inevitably be sinful?"

Unless at the summit of intelligence! Dear Brother Beecher, that is our goal—our acme—our ideal condition of man—our "destiny." The summit of intelligence! Repeat it! Never let it die!

By the plural personal pronoun "our" I mean all the Atheists, all the Materialists, all the Infidels, all the Liberals, all the Freethinkers, and all the teachers and educators of the world. We may never attain this heaven, but the strife for it will purify us of much of this inevitable sinfulness, while the aids we lend our fellows in the struggle will giv us grace, mercy, and peace. Amen. J. C. BAIRD.

CHAMPLIN, MINN., Jan. 1, 1889.

MR. EDITOR: I hav received the ANNUALS sent for, and hav distributed them to my Liberal friends. They hav read them with much delight. We consider the fourteen questions you gave your correspondents to answer, the grandest proposition that can be offered at this time to a reading public. Let us hav national questions like these, tested by the clearest heads and unprejudiced minds of the country; ther your readers may judge, think, and settle down on well-defined principles. Out of the twenty-four that hav answered, six hav failed to reply to the fourteenth. We hav carefully read the answers, and find many important suggestions, but, nevertheless, many of the theories offered on the "economic troubles" appear impracticable under the present condition of society. We think John Peck's answer to the fourteenth is more comprehensiv, better defined, and will sooner be accepted when brought out as a political issue, than any theory advanced on the question. It is evident that in order to bring more harmony, peace, and prosperity to the masses, they must hav more money in circulation, more employment, and more homes. J. KINSER.

EAU CLAIRE, WIS., Jan. 5, 1889.

MR. EDITOR: In your last issue Edwin N. Beecher asks some rational questions about animals, which I will try to answer as far as possible.

1. Is it absolutely certain that the brain is the commander of all power over the body? No. The inferior ganglia cause involuntary motions without reference to the brain.

2. What causes a chicken to run, etc., after being beheaded? The irregular action of the muscles when separated from the controling brain. The renewed flopping on being touched is caused by the stimulus applied to the muscles.

3. What causes the turtle after being beheaded to draw in its neck if touched? Reflex action through an inferior ganglion.

4. What causes the body to quiver long after death? Don't know.

5. What causes the turtle's heart to beat after decapitation? Any animal's heart has an independent nervous system.

6. Can a headless body be vivisected? No.

7. Why do the headless bodies of animals exhibit instinct? They don't.

8. Do they feel? You must ask some one who has been decapitated. C. L. JAMES.

HAMILTON, N. Y., Jan. 1, 1889.

MR. EDITOR: In the village of Hamilton, one of the most beautiful villages in the state of New York, is located Madison University, the largest theological institution of the Baptist order in the United States. In this school are educated and fitted for the Christian ministry many hundreds of young men, all believing it is a nice thing to be called a minister, that a minister's life is an easy one, and one to be desired, and such are the ones who say they hav a call from the Lord to become preachers. Those aspirants who hav the means to pursue their studies and pay their bills are made welcome students and are the privileged ones, and are allowed to obtain situations as best they can anywhere around. And there is also a class of young men who hav a fancy to become preachers, and claim to hav a special call from God to preach, but hav not the means to go through their studies. This class are called "charity students," and if they hav a call from God to preach they are all looked upon as of a lower class of young men, and if allowed to enter the university and hav their education free they hav to promis that after they obtain a license to preach they will go as missionaries to some foreign or undesirable place and preach for small pay, while the better-off class of students hav a good time of it somewhere else. Some of the poorer class of students hav to use extreme economy to struggle through. As an illustration of this there is a notice pinned up in the post-office in this village, in writing, of one who wishes to sell a beautiful Bible costing some $12, a Bible containing all the improvements lately had in Bibles, revised edition, with concordance, illustrations, family record, etc., all for $6. Just under this offer for sale some other person placed a writing like this:

Bibles hav become unsalable More are given away than sold. If the Bible is true science is false. If science is true the Bible is a humbug.

These two notices attract a crowd of observers, and many think the comments in the lower notice are correct—that the one who pays $6 for this book "pays dear for a whistle."

A RESIDENT OF HAMILTON.

ONONDAGA HILL, N. Y., Jan. 1, 1889.

MR. EDITOR: No problem ever was solved by passion The labor problem that involves the slavery question is subject to this principle.

The world wants a Newton to formulate this problem logically. As it took the mathematicians fifty years to assimilate the philosophy of the "Principia," so it will take the philosophers of social science many years to thoroughly master a true calculus of that science.

Labor can never gain its liberty or obtain its justice until it comprehends its own dynamics. As long as education flounders in the mire of history, she takes her knowledge second-hand from the past, and adopts the error that is more warped inasmuch as it is more ancient. As long as laborers do not comprehend the laws of motion they will be the ones moved and not the movers. As long as they cannot factor the equation that contains their dues these dividends will only come to them in part. Men may calculate shrewdly for themselvs if they learn how to calculate. Each man should learn to use his brain, and use it on his business, and mind that business well. Other men doing the same, there would be no call for charity, for each would get his share. The state of poverty exists because those that are in that state know not how to get that which is theirs. Their ignorance is easily explained. For centuries men hav sought for wisdom in ancient books and neglected the volumes of natural phenomena before them. Nearly every man can tell how to get to heaven on the Bible plan. Scarcely one man in ten thousand can calculate the formulæ for potential energy performing work by changes of position. Some will say these principles of analytic science are not practical. But as long as men choose to study scripture, fiction, history, and "news," they will be slaves. When they master the formulæ of physics, chemistry, biology, and social science, they will find broader liberties. CHAS. E. BOYNTON, M D.

EUREKA, CAL., Jan. 6, 1889.

MR. EDITOR: In the issue of THE TRUTH SEEKER of Dec. 15, 1888, appeared a letter from J. R Perry, of Wilkesbarre, Pa., the writer of which needs correcting. Mr. Perry claims that the main object of the Brotherhood of Agnostic Moralists, of which society I am a member, is to sit down on modern Spiritualism. Nothing is more untrue. The object of the society is to sit down on all nonsense in general, but not on Spiritualism in particular. Mr. Perry relates some sleight-of-hand performances, and asks us to accept them as facts. I hav seen many sleight-of-hand performances in my life. I hav seen men shot dead to all appearances, and a few minutes later they appeared upon the stage as well as ever. I hav seen a boy throw a coin on the floor, and a little pig started up where the coin fell, and in less than half a minute it grew big enough to weigh a hundred pounds, and it ran underneath the stage What would Mr. Perry say if I claimed to hav seen men shot dead and then come to life again, and to hav seen a coin turned into a pig? He would probably say I deserved pity for being so silly. What, then, must we say of Mr. Perry? He finishes with a postscript in which he says he would like to see Mrs Slenker account for those facts. Of course she cannot account for them, as she is not in the business; but if she was making a business of legerdemain, she would not account for it then, as it would ruin the business to expose the tricks. For two years I left no opportunity unimproved to investigate Spiritualism, and my efforts satisfied me that it was all humbug.

Mr. J. Hacker, in reply to my letter published some months ago, claimed that I sanctioned land-grabbing. Nothing is farther from the truth. And a gentleman from Detroit, by name of Wood, thinks that I am a heap of selfishness. Let us judge people by their actions. I hav offered to contribute $10, and more, if necessary, toward defraying the expenses if suit is brought against the trustees of Girard College. If all Liberals would offer to contribute according to their means at the same rate, the sum offered would in the aggregate amount to hundreds of thousands of dollars. Yet, I am selfish. Now let such generous men as Mr. Wood from Detroit come forward, and there will be no need for a suit. We will get money enough to buy the college and turn the rascals out. So come forward, Mr. Wood; subscribe $100 or $1,000, since you are so generous, and verify your words with your actions. ROBERT GUNTHER.

THE EGG DISCUSSION CLOSED.

GRATTAN, MICH., Jan. 31, 1889.

MR EDITOR: This may be late for the egg problem. I sent my solution ten days ago, but not being exactly satisfied, I sent the problem to a friend twenty-five miles away, who is an expert in mathematics. I inclose his answer herewith, and think he has found where the catch is.

It is evident that, according to the way the question is stated, the hens would not lay any more eggs in seven days han in six, therefore twenty-four is probably the true answer.

Yours truly, CONVERSE CLOSE.

LAKEVIEW, MICH., Jan. 26, 1889.

C CLOSE, *My Dear Sir:* Your "poultry problem" is at hand. I herewith submit solution as it at first appeared to me: If a hen and a half lay an egg and a half in a day and a half, then one hen would lay an egg in a day and a half; or she would lay two-thirds of an egg in one day, or fourteen-thirds eggs in seven days; and six hens would lay in seven days six times fourteen-thirds eggs, or eighty-four-thirds, equal to twenty-eight

This solution is manifestly erroneous, since the seventh day would not be a day for laying. By the conditions, each hen goes to her nest every thirty-six hours. Hence, she would lay at the expiration of one and a half days, three days, four and a half days, six days, and seven and a half days. Whence, at the expiration of seven days, each hen would hav a "charge to keep" until the end of seven and a half days. Since six is the highest common multiple less than seven of one and a half, we hav only to determin how many eggs they would lay in six days. Then, if a hen lay an egg in a day and a half, in six days she would lay four eggs, and six hens in the same time lay twenty-four eggs. True, there is an absurdity in the statement that a "half a hen would lay half an egg." But we are not at liberty by this incongruous condition to impose another—that a hen would lay "before her time."

There are many apparently simple questions that involve much latitude of discussion. We do not always technically mean what we say. For instance, "at the rate of ten per cent per annum," in a promis ory note due in less than one year. For five per cent paid in six months is a higher rate than ten per cent paid in one year, inasmuch as ten per cent payable semi-annually is greater than ten per cent payable annually.

I trust I hav partially met your difficulty.

Very truly yours, SALEM F. KENNEDY.

MILWAUKEE, ORE.

MR. EDITOR: It may seem ungrateful to attack McArthur when he has pledged himself not to reply, but that is his business, not mine. He does not propose to pay any attention to any of us until he gets through with Mrs. Slenker, but as he has started to compute the amount of agreement between him and her on the plan of discussion adopted in his athlete problem, he is not likely to get through till "eternity ceases." He commenced with the statement that Mrs. Slenker "publicly admitted a very small portion of the phenomena to be true." That is the first term of a decreasing series. The next term Mrs. Slenker states thus: "I hav seen nearly all phases of the phenomena. . . . but I believe everything I ever saw or experienced was done by the mediums and their confederates. I know about half of it was, because I was told how it was done. The rest of it I could do myself with a little practice." The next term carries the supposed admission beyond the range of observation or theory and resolves it into a mere matter of charity. She says: "I am loth to believe all are deceivers or deceived."

Out of this, by his favorit *theoretical* process, McArthur is trying to work some *practical* results in the interest of Spiritualism, and we are all invited to hold our breaths and keep perfectly quiet until he gets through. If the concessions to Spiritualism of all that immense array of distinguished persons named by McArthur are to be discounted like those of Mrs. Slenker, and we hav got to follow each of them up in the same way to get at results, anyone may hav my chance right now.

There is no disagreement between Mr. James's solution and mine, because we did not work the same problem. Not being a mind-reader, I do not know why he changed the question of distance into one of time, but his solution, as he states it, is correct, and as he made seconds correspond to yards, the numbers in his answer are the same as in mine.

McArthur seems to assume that all correct mathematical apparitions are *practical*, and that the only way to be theoretical is to be absurd. I called McArthur's attention to the fact that by a *converging* series it was impossible to work out as "wide a *divergence* as it was possible to imagin." Not being able to dispose of this in any way he skips it.

He repeats his proposition over again that "There is as wide divergence between theoretical and practical mathematics as it is possible to conceive" And by way of proof, after remarking that "figures hav, at all times, been a source of trouble to some of our greatest minds," he proceeds to inform us that the "divine Plato" actually ascertained that 1 plus 1 equals 2. Plato, however, worked this out by a "practical" solution. If he had gone at it "theoretically" it would hav stood thus: 1 plus $\frac{1}{2}$, plus $\frac{1}{4}$, plus $\frac{1}{8}$, plus, etc., "till eternity ceases." Poor Plato, however, had a world of trouble in finding a reason for the surprising result obtained by working out this abstruse problem. He at last ascertained that it was on account of their "participation in duality," or something to that effect.

But Plato was never quite himself again after that. He always appeared sort of white around the gills, and had a kind of far-off look, as if he was gazing abstractedly or distractedly into the "summer-land."

To appreciate what comes next we must understand that McArthur has identified mediums with saints. He proves the wide divergence of theoretical from practical mathematics by a quotation from St. Augustine's idiotic rhapsody on the trinity. Then he adds the misstatement that I said the race *must be run* on the instalment plan.

And this, alas, is McArthur! This is the distinguished Freethinker of whom we were proud and whose fame had extended across two oceans! Ghost-hunting has brought him to this in so short a time! Better let the ghosts go. "Let them cover their eyeless sockets with their fleshless hands, and fade forever from the imaginations of men."

D. PRIESTLEY.

SING SING, N. Y., Jan. 1, 1889.

MR. EDITOR: As I hav been an interested reader of your valuable paper for some time, it has become my desire to send you a few lines for publication, in which I could express my views on religion and the Bible. In my early childhood I was trained under strict religious influence, and when I became old enough to think for myself I looked upon religion as a serious matter, and made up my mind to investigate it. I thought I believed the Bible from cover to cover, and said I did, but when I started to read it I did not believe so much of it, and by the time I had read it through I found out that I did not believe any of it. And by careful investigation I find out that the majority of people who think they believe the Bible are the very ones that never read it, and indeed it is often the case that they cannot read at all, and do not know what they really do believe, for they do not know what the Bible contains. And I am satisfied that if anyone will publish some statements which I can pick out of the Bible and they get caught they will be arrested for printing immoral literature.

I also wish to state that through looking into history I find that, in regard to the life of Christ, there was no account given of him until the sixth century, and consequently the account that was given at that late date must hav been very liable to errors, and therefore I ask, on what authority do Christians call the Bible the word of God? I should like to hav somebody describe God. He is described in various ways in the Bible, and among them are some that are very ridiculous. He is described as a jealous God. It also states that he is a God of love; in another place we find that God is a consuming fire. But St. John the Divine makes him the most ridiculous of all; he describes him as follows: His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burnt in a furnace; and his voice as the sound of many waters; and he had in his right hand seven stars and out of his mouth went a two-edged sword, and his countenance was as the sun shining in his strength (Rev. 1, 14–16). Now, I want to know if any thinking person believes in any such a superhuman monster as that, or if any sober or sane man has seen it, or if God ever exhibited himself in that shape to talk to anyone. If this can be proved to be true, then I say that I hav no respect for such a God; and if it is not true then I hav no respect for the author of the statement or for the so-called word of God.

I must now close by giving my opinion of modern Christians, and that is, that the majority of them do not know what they really do believe, and the more ignorant they are the more they think they believe, and the more enlightened they are on the subject the more they doubt it.

CHARLES GRANT.

ADRIAN, MICH., Jan. 8, 1889.

MR. EDITOR: Inclosed find twenty-five cents for the TRUTH SEEKER ANNUAL.

Ananias was supposed to be the greatest liar of any age. The habit originated with the creation. It is inherent. The example was set in the garden of Eden, and the practice has been diffused by high and low, by Jew and gentile. Not satisfied with ordinary prevarication, the Ananiasites form themselvs into societies, the better to exercise the accomplishment. One has recently been formed in this city. There are no restrictions; anybody is eligible, the big liar, medium liar, little liar, in fact, all kinds of liars. The accomplishment has had its votaries from St. Paul down to ragged St. Patrick. But the most absurd liar is one who assumes to foretell the destiny of the human species, man. These liars affect to consign the human family to eternal happiness or to eternal misery. They state that the creator of all has predestined a part to damnation, yet they claim power through that creator to redeem the world. What an idiocy! The man who assumes the pulpit and thunders forth his dogmas is the most devilish liar of them all. He knows he lies, and knows that the bigger part of his hearers know he lies, also.

An old Ananias disciple who has grown gray in the service of orthodoxy occasionally calls on me, for my soul's good. He says, in reply to questions asked him in regard to subterfuge used in gospel teaching, that strategy is necessary to a revival effort. It is sanctioned by God. Any means is admissible to the conversion of a soul.

Years ago I used to visit the preaching precinct of a certain minister. As soon as his few hearers were seated, the contribution scoop was thrust in front of them soliciting money for heathens abroad. After the main exercises were over the scoop again was presented, this time for home contingencies. If the contribution was meager, displeasure was plainly visible on his countenance. Then we would arise and sing, and the benediction would follow. Its intensity was governed by the amount of galore extracted from the contribution scoop. Again, at night, the same scene was enacted. Thus each succeeding Lord's day the same farce is gone through with, all for Christ.

Lies hav been the orthodox weapon since the origination of the dogmas. The whole structure is a lie. The basis was conceived in a lie. Its huge proportions hav been developed by lies. But it will meet with a reality—oblivion.

The lies and fallacies that are improvised to run the dogmatic structure, the mythical foundation, of a heartless doctrin, they do not believe will recoil upon themselvs. To gratify their own love of ease and to appropriate the earnings of their more industrious fellow-mortals, and, in obedience to their licentious desires, to appropriate the chastity of their neighbor's family, their avarice reaches out to a lion's share. Plunder is their direct aim; lying is their daily weapon.

O. S. BARRETT.

MADISONVILLE, KY., Jan. 1, 1889.

MR. EDITOR: About the 23d of December last an elder (the Campbellites repudiate reverend, but they recognize elder, although the wearer may be as youthful as Timothy, or younger) by the name of Dorris, held forth at a meeting-house near me called Bethlehem, and after his preachment took up a collection. In order to encourage his hearers to donate, he said that he did not suppose there was a man or woman in their graves who ever suffered for food or raiment in consequence of having given to the Lord. He next stated that he did not believe a man or woman living ever suffered for having given to the Lord. He then said that on other occasions like this he had said, and that he would say here, that if anyone in the house had ever given anything to the Lord in good faith, and now wanted it back, if such a one would hold up his or her hand he would giv it back to him. I held up my hand, and he said, "How much did you giv?" I answered, "$25" "When and where?" he inquired. I answered, "$25 to this church, $10 to Browder's Methodist church, and $10 to the Methodist church on the Henderson road." "Oh," said he, "you can settle that with the Methodists; I hav nothing to do with that." I suppose he thought that Methodists were not working for his Lord. By that remark, however, he recognized his obligation for the $25. He then sat down a moment, and after ruminating over the $25 he got up and said that he did not believe that I gave the money in good faith, that the disturbance was uncalled for, that it was all done for "sarcasm" I replied, not for sarcasm, or anything of the kind, that I meant business; that he had promised to refund that money, and I wanted it. "Well, call around," said he, "and you shall hav it." I supposed he meant when his meeting closed, and I kept my seat until the meeting closed. He was near the stove, and I went to the stove. He drew near me and I thought he was going to say something to me, but when he did not I said to him, "Sir, I would like you to giv me some good reason for saying you did not believe I gave that money in good faith." He said, "Do you believe in God?" I said, "No, not in your God, or the God of the Bible." He answered, "I hav no use for any other," and turned rather aside. I said, "Do you intend to pay that money?" and he replied, "I do not." The next morning he left without paying it. He informed the audience that he was an evangelist for southwestern Kentucky. Thus this evangelist of southwestern Kentucky, of the Campbellite persuasion, showed how much more precious in his eyes was a $25 bill than his character for veracity. I hav talked with several members of his own church, and with members of others, of the Methodist church, and of no church, who heard it all, and all but one member of his own church thought he was morally bound to pay it, and that one would not giv me his opinion.

If this is called in question anywhere, any person can assure himself of the facts in the case by addressing me at Madisonville, Hopkins Co., Ky., and I will refer them to witnesses both in his church and out of it. I was a member in good standing in the Campbellite church when I gave that money, and on that occasion gave more than all the rest of that congregation, though my membership was with another congregation, and I was helping them to pay a preacher for holding a protracted meeting for them.

I omitted to state that, before he closed the meeting, he told the congregation he hoped they would repay the money, and that he would throw in liberally. I told him I did not claim anything from them; that the obligation rested on him individually.

C. A. SMITH.

INDIAN GROVE, MO., Jan. 3, 1889.

MR. EDITOR: As protracted meetings are on the rampage here this winter, I will giv you some of my experience at one of their recent carnivals, also some of my subsequent reflections, after a futil effort to digest the theological hash that was dished out to the eager multitude on this occasion. There is one thing that I hav frequently observed, and that is, when individuals undertake to explain a thing they do not understand themselvs they always end in mystery, hence the many frantic efforts to explain the enigmatical problems with which the Christian religion abounds hav all failed. The only apology offered is simply the trite expression, Great is the mystery of godliness. On the particular occasion to which I refer the speaker went to some length to portray sin in all its hideous deformity as being the product of an inherent spirit or principle that appears to predominate in the moral character of man, and from which man unaided by grace divine is unable to free himself, this gift of grace being contingent upon an expression of faith in Christ on the part of those soliciting divine aid or freedom from the bondage of sin. God is spoken of as a consuming fire, it being meant that he cannot behold sin with the least degree of allowance, invariably meting out a punishment for every sin. Then following upon this was a course of reasoning that would leave you to conclude that a man in an advanced age, in the final winding-up of a long, sinful career, after having committed all the dark and infamous crimes to which a vicious, low, depraved nature is addicted, when there is no longer ability to make restitution, to restore what has been taken by fraud or force, when many long years of dissipation and vicious habits hav eliminated from his nature every trace of the distinguishing features that elevate man above the brute and that alone can crown his brow with glory—that by simple faith and prayer, only this and nothing more, this entire load of guilt can be transferred to the shoulders of an innocent Christ, and this entire catalog of crime be wiped out by an application of the atoning blood by which his moral nature is renovated and made pure, and having received a full and complete pardon he is launched into eternity with the assurance that not a solitary stripe will be laid on his back for the many offenses committed. This we are told is infinit justice. It seems to me that it would require a microscopical investigation to discover either justice or the restraining power this class or style of teaching is likely to exercise over the conduct of man. The youth will persist in sowing wild oats, understanding that provision has been made by kind providence by which the evil consequences may be avoided. Those broken remarks from which these deductions are drawn were interspersed with vituperation and invectiv hurled at the Infidel with all the fierce rancor and vindictivness of a fanatical religious bigot. The speaker, Mr. Herley, in the conclusion of his remarks paused to giv vent to what I suppose to be an original inspiration, and stated most emphatically that an individual that would endeavor to alienate the affection of a person from his church would steal. He did not say steal in so many words—I may put it too strong, for he simply stated that if he had a purse with money in it he would not leave it where such a man could get his fingers on it, as he certainly would take it if he did. Now, this man knows that some of the greatest men the world has ever produced antagonized the church. They had sipped the nectar from the sacred communion cup; they followed the blind guide of credulity; they were obedient to the dictation of the elders, and some of them for a time went whining at the feet of a haughty, dictatorial priesthood, and after a genuin Christian experience they decided that it was a gigantic fraud, a contemptible humbug, and they sought to enlighten the minds of their fellows, to free their intellects, and point out the impositions and cunning trickery by which an intolerant and cruel priesthood would enslave them. And not until this class of brave men became strong enough to successfully resist religious intolerance, and the church to a certain degree became civilized, has the world become a fit place for an honest man to dwell in. An individual whose moral sensibility has been outraged and blunted by the inculcation of the doctrin of total and hereditary depravity and kindred theological dogmas abandons the high estate of manhood to which he was born and adopts the nature of a brute and gives full rein to all the base appetites and passions of his depraved nature, but if he in the nick of time preceding final dissolution embraces Christianity and yields up the ghost, he is conveyed by a shining convoy of angels to the glorious shore, and is received with the plaudit, "Well done, thou good and faithful servant!" and is seated at the right hand of God to bask in eternal sunshine and joy forever. Another individual has traversed the weary journey of life; his sun is setting beneath the shadows of eternal night; he takes a retrospectiv view of the past and finds not a single action for which he needs to blush, and while admonishing the friends to emulate the noble example he has left passes to the unknown, dying as he has lived, an unbeliever, and is consigned to the fiery pit where the worm dieth not, followed by the reverential amens and throat-splitting hallelujahs of the blood-washed throng. This is orthodoxy. If you happen to be an unbeliever in such absurd vagaries, you are branded as a thief by the clergy, those that think no ill of their neighbors, and they use their influence to the utmost to prejudice the minds of all religious people against you.

If there is a God, how would it be possible for him to reveal himself to man and establish his identity? Should we accept the bare statement, "I am God?" I think not, because we know not whether it be true. Should the voice indicate that it required the sacrifice of an Isaac or an incarnate God, it should be denounced at once as an imposition and a fraud. If there is a God, infinit in all his attributes, whose inclination and ability to do good is limited only by the infinity of his power, and who recognizes mankind as his children and is favorably disposed toward them, it would be an easy matter for him to place man in a state where the conditions would be such that he would hav no inclination to sin. He would tone up the moral nature of man and remove every temptation that would tend to lead him astray. By the fiat of his omnipotence he would so change and revolutionize the nature of the most wicked and incorrigible of his children in one moment, in the twinkling of an eye, that every impulse and emotion of his being would be in perfect harmony with the divine mind. The evil that is in man being annihilated, there would be nothing to impede his advancement in the divine life. Or will he cast off his own children and consign them to a burning pit to suffer the excruciating pain of sulphureous flame and smoke, to bewail and lament their sad fate forever, in pursuance of some prearranged plan or some pet hobby to which he may formerly hav committed himself, such, for instance, as the free-agency craze or his unalterable decree to ultimately damn a certain portion of the human family forever?

There are quite a number of nominal Liberals in this locality. They are sneered at and derided for their Antichristian views. They do not seem to understand the importance of coöperation in our efforts to advance our cause.

Fraternally yours, W. E. WALTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Buying a Cow.

TO SADIE THORPE.

[DEAR MISS WIXON: The following is the poetry I promised to send. It is from C. Fanny Allyn. I thought it would be nice for the Children's Corner.—SADIE THORPE.]

My dear little Sadie, your kindness of heart
To many a worker will courage impart:
There's many a blessing will fall on your brow,
For helping the aged and buying the cow.

Some people pray loudly for mercy and grace,
Some people pray softly for heaven's high place—
But none of them sweeter—though humbly they bow—
Than you by your action in buying the cow.

Our hearts grow the better for doing kind deeds,
Our homes are the brighter for work without creeds.
And many a Christian will gladly allow
That earth is the nobler for buying this cow.

May the "worthy old couple" hav joy for a guest,
And peace clasp around them her mantle of rest.
May stars, moon, and sunlight impress on your brow
The blessing of nature for buying a cow.

And we who are working for deeds more than prayer,
While such as you help us need never despair.
We'll work with the children improving the now,
And send you our kisses for buying the cow.

C. FANNIE ALLYN.

Last Words of Noted People.

George Washington closed his great life with the brave words: "I die hard, but I am not afraid to go." John Adams said: "Jefferson still survives," but Jefferson was then lying dead at his home in Monticello. His last words were: "This is the 4th day of July." Both were great pioneers of American Independence, and both passed away on the anniversary of the independence of the country they had served so faithfully. John Q. Adams, knowing that the trials of life were over and that death was quiet and eternal rest, said: "This is the last of earth; I am content." James Madison, already touched by the sting of death, sank back on his couch, saying: "I always talk better when I *lie*." William Henry Harrison closed his life with the noble words: "The principles of the government, I wish them carried out; I ask nothing more." Gen. Zachary Taylor told the truth in his last words: "I hav tried to do my duty." General Grant, seeing that his family were deeply grieved, said: "I want nobody distressed on my account." Frederick V., the Danish sovereign, cried with his latest breath: "There is not a drop of blood on my hands." Charles I. was executed on the scaffold. His last word was, "Remember," referring to his desire that his son Charles should forgive his father's murderers. Anne Boleyn, who met the same fate, grasped her neck, saying, "It is very small, very small." Sir Thomas More said on the scaffold: "For my coming down, let me shift for myself." General Wolfe was mortally wounded in the capture of Quebec (1759). On hearing that the enemy was retreating, he cried: "What, do they run? Then I die happy." General Montcalm was mortally wounded in the same battle. On being told that he could not liv very long, he said: "So much the better. I shall not see the surrender of Quebec." Captain Lawrence, the noted American naval officer, was mortally wounded in the battle between the Chesapeake and Shannon, and was carried below. On leaving the deck, he shouted: "Don't giv up the ship!" Francis Bacon, when dying, said: "For my name and memory, I leave it to men's charitable speeches and to foreign nations and to the next age." Vanini said: "Come, let us die cheerfully like a philosopher." Voltaire said: "Let me die in peace." Diderot said: "The first step toward philosophy is incredulity." Madam Roland's last words on the scaffold were: "O Liberty! what crimes are committed in thy name." Mozart's last words were: "Let me hear once more those notes, so long my solace and delight." Alfieri said to his friend who was standing near: "Clasp my hand, dear friend; I die." Goethe cried: "Light, more light." Byron: "Come, come, no weakness: let's be a man to the last. I must sleep now." Boileau, as he closed his eyes, said: "It is a great consolation to a poet about to die that he has never written anything injurious to virtue;" and Sir Walter Scott, not knowing the end was so near, said: "I feel as if I were myself again." Benjamin Franklin said: "A dying man can do nothing easily." Haller said: "The arteries cease to beat." Lamb said: "My bedfellows are cramp and cough; we three sleep in a bed." The late vice-president, T. A. Hendricks, knowing that his suffering was over, said: "I am free at last."

Thinking it would be of interest to the young folks to know how some of the world's great lights were extinguished, I write this article for the Corner, with a hope that it will be accepted. G. J. REMSBURG.

What the Little Ones Are Saying.

The children of THE TRUTH SEEKER'S Corner hav undoubtedly derived much pleasure from the quaint and queer notions and expressions of little men and women, as they are told in a column of the Corner under the head of "What the Little Ones Are Saying." I hav a few to giv to the children, and here they are in a nutshell:

Away up in Wisconsin there is a little boy, Otto by name, who very properly calls me "Uncle." Well, Otto is very fond of pancakes. One day, in the absence of his mother, he unceremoniously helped himself to three or four, which had just been taken from the griddle and were awaiting the arrival of papa. Presently mamma returned, just in time to see probably the fifth pancake disappear in Otto's capacious mouth. "My son," she cried, "where are those pancakes going?" And Otto, unacquainted with his anatomy, and not at all disturbed, pointed to his head and said, "Up here, mamma."

Rex—the short for Reginald—is the name of another little Wisconsin man of my acquaintance. One day, overhearing the conversation of some visitors, he heard the word "private" used, and not knowing its definition, he inquired of his mother the meaning of this word. His mother explained it to him, having no idea that he would find any use for it for at least ten years. She was, however, mistaken, for the next day found Rex skirmishing about the wet and muddy garden without having first taken the precaution to put on his shoes, and upon inquiry by his exasperated mother, what business he had in the garden, he replied that it was "private business."

A precocious little lady is one of my youthful friends in this city—Alice by name. Last Thanksgiving I responded to an invitation from Alice's mother to dinner. They are good Christian people, but I am almost afraid that you will infer from the following that Alice is rather a little heretic than a nice Sunday-school child. While all were at the table Alice's mother proposed that each should cite some particular thing for which he or she was thankful. Everyone was thankful for something. Finally the turn came to Alice, who studied quite a little time, meanwhile eyeing the turkey which her brother Ted had had quite a time in catching. "Oh," she finally broke out, "I am thankful that the turkey didn't get away from Ted," the most witty and, at the same time, the most sensible thing she could hav said, under the circumstances.

A boy of my neighborhood is quite a punster in his way. He has an older brother, who is known as Fred, and not quite as well-behaved a boy as I trust the children of the Corner are, and a sister who is just old enough to be very inquisitiv, who is known in the family circle as Toots. Toots asked her mother recently, "Mamma, what made you call Fred 'Fred?'" "I know, Toots," chimed in the young punster. "'Cause he makes ma Fret so."

This last, I think, will not be considered a very good pun, but when it is known that the boy can, as yet, neither write nor spell, his little witticism is entitled to be greeted with a good, hearty laugh, of which latter I hope all the children of the Corner are chock-jamfull. H. T.

Cosy Chats With Correspondents.

H. T., Leavenworth, Kan.—Money received and sent as directed. Thanks for the little gems.

DR. P. MILLER, Dak.—Our sympathies are with you in your bereavement. But the dead neither suffer nor sorrow.

ROSE A.—The *Swiss Cross* is a monthly magazine of popular science, published at 47 Lafayette place, New York city. It is clean and wholesome.

MARY BAIRD FINCH.—Thanks for all your kindness. You wonder how we get along with so many things. We are greatly aided by just such love and goodness as you and other dear friends so freely giv. Life can be measured in three words—giv and take.—ED. C. C.

CLARENCE S.—No, all are not worthy who call themselvs Liberals. You hav heard of those who steal the livery of heaven to serve the devil in. Make the application.

JOHNNY R.—Cigarets are said to be made largely of refuse tobacco, and are poisonous to the system. We would not like to think of our boys who read the Corner as using tobacco in any form.

W. C. A., Chicago, Ill.—Sorry you are sick. Take Spa Agna Herbalina. As a nerve tonic and blood purifier, it has no rival. It is a wonderful specific in liver and kidney troubles. For further particulars address J. Waters, West Sutton, Mass.

LILLA RAY.—It is philosophic to bear trouble as patiently as possible. The roses yield the sweetest perfume when trodden upon. What we call ills sometimes develop into rare blessings. Be brave and hopeful. The sun is behind the cloud.

J. N. BROWN, Bronston, Ky.—Your interesting article will appear soon. It is a fact that grown people are sometimes quite as apt to be led astray by myth and fable as children. It illustrates that

Men are only boys grown tall;
Hearts don't change much, after all.

Correspondence.

LEBO, KAN., Feb. 3, 1889.

DEAR MISS WIXON: I thought I would write to you, for the first time. I read the Children's Corner this morning for about the first time. My papa has taken THE TRUTH SEEKER right along ever since I can remember; but I hav not been old enough to read it and understand it, or I would hav written to you before. I hav three brothers and two sisters. My papa is a druggist in Lebo. I go to school every day. I am in the fourth reader. My teacher's name is Miss Kitty Jones. My age is eleven years. I will close for this time. ELBERT E. PENFIELD.

POCAHONTAS, ILL., Jan. 27, 1889.

DEAR MISS WIXON: I am a little girl twelve years old. Pa takes THE TRUTH SEEKER, and I like to read the Children's Corner very much. We get THE TRUTH SEEKER here on Saturday, so I can read it on Sunday. Mr. George H. Dawes gave three lectures here in December. Before the last night there was such rumor of trouble that the ladies did not turn out. There were only two ladies, and I was the only girl there that night. They did raise some disturbance, and some one threw a rock through the window, which went clear across the hall and made a large dent in the opposit wall. Pa says the throwing of that rock was the best advertisment for the cause of Freethought that could hav happened; for the churches hav held a protracted meeting since Jan. 1st, and closed last night with only one sixteen-year-old convert, while four or five years ago they got in the same length of time from twenty to fifty. My letter is getting so I must stop, though I would like to write more. As this is my first letter to the Children's Corner, I hope you won't throw it in the waste-basket. Yours truly, LIZZIE KLEINMANN.

Science Column.

The Fat Little Squirrel.

Where are the squirrels this winter? Fast asleep in their little beds waiting for springtime. Nature permits their blood to cool, so that they sink into torpor in the cold of winter, but they will be wide-awake again when the warm weather comes. In autumn, they get very fat, feeding on nuts, of which they are fond, so that they get some nourishment from their little layers of fat during their torpid slumber.

Did you ever notice how quick and spry they are, and how pretty and graceful are all their movements?

There are three species of squirrel that we know about that go to sleep in winter—the fat squirrel, the garden squirrel, and the cunning little dormouse. The fur is soft and of a lovely yellow-brown striped with black; the eyes are black and sparkling, and the tail is tufted and nearly as big as its little body. The Romans esteemed the flesh of the fat squirrel a great delicacy, and they used to fatten it for food. Its flesh is said to be not unlike that of the guinea pig. Squirrels may be tamed, and are susceptible to teaching. They are busy little creatures, and hide away quantities of nuts and fruit, seeming to hav foreknowledge of days when they may be hungry and not able to go out to find food, or when food will be gone. We call this faculty instinct. S. H. W.

QUESTIONS.—What has become of the squirrels this winter? Are they actually asleep? What of their habits? their food? How many species of squirrels? Name them. Describe the general appearance of the squirrel. Are they useful for food? Can they be taught and tamed? What is instinct? Spell squirrel.

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—o—

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Poetry.

The Common Lot.

Once, in the flight of ages past,
There lived a man: and who was he?
Mortal, howe'er thy lot be cast,
That man resembled thee.

Unknown the region of his birth,
The land in which he died unknown:
His name has perished from the earth,
This truth survives alone:

That joy, and grief, and hope, and fear,
Alternate triumphed in his breast;
His bliss and woe—a smile, a tear!
Oblivion hides the rest.

The bounding pulse, the languid limb,
The changing spirits' rise and fall;
We know that these were felt by him,
For these are felt by all.

He suffered—but his pangs are o'er;
Enjoyed—but his delights are fled;
Had friends—his friends are now no more;
And foes—his foes are dead.

He loved—but whom he loved the grave
Hath lost in its unconscious womb;
O, she was fair! but naught could save
Her beauty from the tomb.

He saw whatever thou hast seen;
Encountered all that troubles thee;
He was—whatever thou hast been;
He is—what thou shalt be.

The rolling seasons, day and night,
Sun, moon, and stars, the earth and main,
Erewhile his portion, life and light,
To him exist in vain.

The clouds and sunbeams, o'er his eye
That once their shades and glory threw,
Have left in yonder silent sky
No vestige where they flew.

The annals of the human race,
Their ruins, since the world began,
Of him afford no other trace
Than this—there lived a man!

—*Montgomery.*

Stray Scraps.

Some one has inquired. "What has got into the weather?' I inquire, "What has got into the ministers?"

Rev. J. W. Osborne, pastor of the Christian church, North Swansea, Mass., expired in his study January 4th, while writing his sermon.

On the same day Rev. Dr. Fielder Israel, pastor of the First Unitarian church, Salem, Mass, cut his throat in his study about 8 o'clock P.M.

Rev. F. N. Knapp, Unitarian, also died very suddenly in Plymouth, Mass., January 12th.

Two more cases of ministers' sudden deaths are recently reported; one of them dropping dead while preaching. All these were in New England, and four of them in Massachusetts within a few days.

And in New York state, the last week in December, Rev. Father Hecker died also.

And still later—January 12th—another case in New York state, the finding of the body of Rev. W. L. Parker on the shore of Lake Ontario a mile east of Oswego, who, on November 30th, "took the water route to death," rather than face his wronged creditors. He could face his God, but not man. He had, for thirteen years, been rector of Christ church (Episcopal) in the city of Oswego.

What do these sudden deaths and ministerial suicides mean? Were heretics thus suddenly to die and suicide, it would be termed by the Christian an evidence of God's wrath and the tendency of irreligion to self-destruction. Shall we, then, non-believers, attribute these sudden deaths and numerous suicides in the ranks of the clergy to God's judgments and the insufficiency of the Christian religion to enable a teacher from God to bear the ills of life, so that he "rushes off unbidden into the presence of his maker?'

The great Talmage asserts, "No Christian commits suicide unless he is insane." Suppose I should say, by the same rule, no Anti-Christian commits suicide unless insane. would Talmage admit my statement? If not, am I bound to admit his?

No, it will not do to attribute Christian and ministerial suicide to insanity, as has been done in these two cases, and hold heretics responsible for the taking off of themselves.

A hard silver dollar in the hands of a so-called Infidel will pay his fare over the railroad track to his destination as readily as will the same in the hands of a Christian, and the Infidel's suicidal death will no more prevent his passage to the eternal realms of bliss—if there are any—than will the Christian's suicide annul his passport. If the cause of the latter is always to be rated insanity, non-believers hav the same right to plead insanity. Hav Christians taken out a patent-right on the dodge, insanity? Hav we, the wicked world's people, the heretics, blasphemers, and scoffers, not as good a right to be insane as God's holy, chosen teachers on the walls of Zion? Let us not despair while ministers drop dead in their pulpits and suicide oftener than others, if one of our Liberal lecturers should expire in the desk, or strangle himself with a rope in a fit of desperation, called insanity by the Christians when one of *their* number finds it inconvenient to liv longer and bear the weight of his own deeds.

ELLA E. GIBSON.

Barre, Mass., Jan. 14 1889.

Obituary.

MR. EDITOR: It is with sad heart that I pen these lines, stating the death of Mr. I. J. Brown, which took place Aug 28, 1888 He was a kind and devoted husband, besides a kind and affectionate father. He leaves a wife and five children, four boys and one girl, to mourn his death. No better man ever lived. He was kind to the poor and needy. and acted honestly to his fellow-men. If he had lived he would hav taken your paper, for he liked it very much. MRS. I. J. BROWN.

Silex, Ark., Jan. 29. 1889.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I herewith send you funeral notice and eulogy of James D McKnight, a prominent Freethinker and a subscriber of THE TRUTH SEEKER. The address was made in the cemetery at the head of the grave, and was delivered in a masterly manner, completely electrifying the large audience present.

Mr. Ensor is a highly educated and very prominent attorney of Savannah, Mo., and as an orator has no equal in that part of the state.

The forcible and pleasing manner in which it was delivered elicited many compliments from those who heard it.

J. H. SHAMBERGER.

DEATH OF MR. J. D MCKNIGHT.

From the Democrat, Savannah, Mo., Jan. 18, 1889.

Mr. James D. McKnight, one of Andrew county's most prominent citizens, died at his residence in Savannah, Mo., Friday morning, Jan. 11, 1889

Mr. M Knight was born in Geneseo, Livingston county, N. Y, Jan. 4, 1824, being at his death 65 years and 7 days old. At the age of twelve years he emigrated with his parents to Wisconsin, where he lived till the close of the war, when he moved to Andrew county, Mo., on his farm east of Savannah, where he has since resided except the last two years, during which time he has resided in Savannah. He was married forty years ago January 4th last, the anniversary of his birthday, and leaves a widow and four children, two sons, John and Paul, young men still living at home, Mrs Brooks, wife of Mr J. C Brooks, circuit clerk, and Mrs. Seaman, wife of Samual Seaman, now living in Arkansas.

Mr. McKnight had always been a very active man, and had been prosperous, leaving his family a good estate. His remains were interred in the cemetery here Saturday afternoon last, being followed to their last resting-place by a large concourse of relatives and friends. Before his death, Mr. McKnight requested that Mr. T. H. Ensor talk for him to those who might attend the funeral. Before the remains were lowered in the grave, Mr. Ensor stepped to the head of the coffin and pronounced the following eulogy:

EULOGY BY T. H. ENSOR.

One of the last requests of my friend and neighbor, while living, who now lies motionless before us, was that when his friends should assemble on this occasion to pay their last sad respects, I should for him greet them and giv them his fare well parting. Although a painful duty for me to perform, the request is one I cannot decline to grant. If our conditions were changed, and I had made the same request of him, I know it would hav been willingly and cheerfully granted. He was our neighbor. I knew him intimately; I knew his thoughts, I knew his impulses. Endowed by nature with more than ordinary intelligence, he was always industrious in the pursuit of knowledge. He loved the truth, and was a zealous advocate of right. His was a positiv nature, courageous, honorable, and manly; independent in thought, action, and speech He knew the rights of others and always respected them. He knew his own rights and dared maintain them. The loftiest encomium that can be pronounced over his lifeless form is, that his many acts of kindness are sacredly enshrined in the memory, hearts, and affections of his friends; that the world is better by his having lived in it; that those who knew him best loved him most. He was charitable, generous, and kind. Any distress of others always awakened his kindest sympathies and enlisted his earnest efforts of assistance. He lived and believed in this life. He believed there was much good in this world. He could hear music in the harmony of nature and see grandeur and sublimity on every hand. He believed that the performance of duty and not the pursuit of happiness was the aim of this life. He died as he had lived, hating hypocrisy, frowning on falsehood, and despising deceit. Insincerity was an unknown element of his nature; sincerity a crowning feature of his every act. He loved life, and this world to him was a stern reality. He did not look on life as a drowsy dream nor death as an illusiv fantasy, but each as a philosophic fact. Yet, philosopher as he was, seeking facts, not fancies, his sympathetic, throbbing heart was thrilled with the enchanting ecstasies of rhythmical nature and the beauties and pleasures of life. He was courteous and pleasant, fair and honorable in his intercourse with fellow men, and no more truthful inscription can mark his last resting-place than, "Here lies an honest man." His affections were strong, and his death makes an aching void and an unhealing wound in the hearts of all who knew him. His family loses a kind husband and loving father, Andrew county an activ, upright, enterprising citizen, the city of Savannah one of our kindest-hearted and most intelligent neighbors. His lips are sealed in solemn silence. His eyes are closed forever. Friends, our neighbor, James D. McKnight, has gone to sleep.

Savannah, Mo., Jan. 25, 1889.

DIED.—Dec. 9, 1888, James McDonald, near Hackett, Ark., in his fifty-first year.

I hav been intimately acquainted with the deceased six years. He was a stanch Freethinker, a kind husband, an affectionate parent. At his burial, no Freethinker being present to officiate, nothing was said, as his family knew it was not his request for a clergyman to make an address at his burial. He was a man who was not afraid for the world to know he was an Infidel. A good Freethinker is gone, but his works still liv. His family are Liberal and intelligent, and will follow in his footsteps. The eldest daughter is an outspoken Liberal, and her influence in that vicinity will hav its effect.

Pauline, Ark. DR W. R. BACHELOR.

DIED—At Glenwood Col., Jan. 9, 1889, of stomach and bowel trouble, Tillman Everett, aged 71 years 2 months and 5 days; born in Christian county, Ky., Nov. 4, 1817.

Obeying one of the requests of my dying father, I send the above notice to THE TRUTH SEEKER. A few days before he died he called me to his bedside, and asked me if I would write an article to THE TRUTH SEEKER.

He said: "I want it distinctly understood that I die an Atheist. The idea of philosophers recanting on their deathbeds is all bosh. I am not much philosopher, but after reading after such men as Holbach, Huxley, Tyndall, and others, I cannot believe the doctrins of so called Christians. Christianity is simply paganism revamped. I hav no faith in this thing called 'Spiritualism,' neither ancient nor modern. I hav no fear of death, no more than going to a party or something of that kind."

Although he suffered considerably, the last day he passed gradually into unconsciousness and died easily. We placed him to rest in the beautiful cemetery upon the mountain, a few hundred feet above the city, where, with the silent rocks and the evergreens, he sleeps the placid sleep of nature, eternal as the grand old mountains that environ his sepulchral abode.

Though he was not as original as some men, his individuality was marked. He was a deep thinker, a good reasoner, and a constant companion of books of philosophers, ancient and modern. Voltaire and Paine were special favorits. He threw off the shackles of superstition in early manhood He had very little poetry in his soul, preferring dry facts, untouched by the tinge of poetical fervor.

THE TRUTH SEEKER was his favorit journal. He has been a subscriber almost from the first issue. Its founder with him was not only a martyr, but one of the greatest of modern heroes.

To rest beneath the evergreens,
Where peace o'er death doth bend,
Where the roar of distant waters
With the mountain echoes blend.

Sleep, sleep! all-soothing sleep!
Life's balm and final bourn.
Unladen now, all peace is thine,
And only the living mourn.

MILLARD F. EVERETT.

Glenwood, Col., Jan. 14, 1889.

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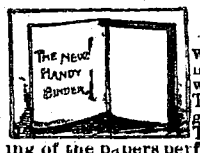
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News of the Week.

HANDBILLS containing scriptural texts commanding Sabbath observance were scattered over New York city last Sunday.

IN Massachusetts the regular and licensed physicians are having a legal war with faith curers and other irregular practicers.

NEBRASKA will submit Prohibition to a popular vote.

THERE are riots of unemployed workingmen in Rome.

DAKOTA has rejected woman suffrage by a vote of 28 to 17.

AVERAGE earnings of workingmen at 342 industries in 22 cities: $5.24.

JAY COWDERY fell dead at New Haven on the 3d while addressing an audience on the faith cure.

SINCE the stoppage of Chinese immigration the wages of most Chinamen on the Pacific coast hav doubled.

ECCLESIASTICAL domination in Mexico is rapidly being superseded by civil rule, and Atheism is spreading.

THE New York *Sun* points out that by 1900 the number of Catholics in this country will be twenty millions.

MANY eminent Protestants, among whom is Canon Farrar, express concurrence in the pope's encyclical enjoining humility.

THE Indiana senate has made White Capping riotous conspiracy, punishable with two to fourteen years' imprisonment.

THE *Presbyterian Journal* says that the fight with Catholics over the schools is a "question of the national religion," and that "America is Protestant."

AT Pierre, Dak., recently, a coroner's jury rendered over the body of a boy a verdict of death from willful neglect caused by faith curers or Christian scientists.

REPUBLICANISM is spreading in Brazil, and there may be an attempt to prevent the accession to the throne of the fanatical Donna Isabel or her husband, Conde D'En.

THE pope's latest encyclical anathematizes "those who say that everything in the world is corporeal, and that men and beasts hav the same origin and similar natures."

FORTY clergymen called on Harrison on the 4th, and said that they "rejoice that the chief magistracy is to be intrusted to one who holds all Christian interests in sacred regard."

AN obstacle to the adoption of an educational qualification for suffrage is the liability of such action to charges of political design, as most negroes would be disfranchised.

THE "British Catholic Directory" gives the number of Catholics in the British empire: Ireland, 3,913,000; England and Wales, 1,360,000; Scotland, 327,000, and others making the total 9,730,000.

A. C. BOWE at New York city recently ran to the roof of his boarding-house shouting that the devil was after him, and was committed as insane. The others who believe in that sort of thing are still at large.

A CATHOLIC speaker givs as a reason why Catholic girls marry Protestants, that "they complain that Catholic young men do not make so faithful husbands, but spend too much time and money in saloons."

THE Catholic church, having held untaxed the site of their old seminary at Troy, N. Y., until land prices hav risen so that they hav sold it for $300,000, will add $100,000 to that sum and erect a new $400,000 edifice at New York city.

BUDDHISM, the religion most similar to Christianity in doctrins of antinaturalism and renunciation, seems meeting favor with some clergy here lately. The renunciation means renunciation of our worldly goods in favor of the priests.

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And they slew the kings of Midian, besides the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also, the son of Beor, they slew with the sword.—Num. xxxi, 8.

Gems of Thought.

THE descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natura disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson of the inimical influence of the Roman Catholic church. Whoever passes in Germany from a Roman Catholic to a Protestant municipality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States hav left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French hav doubtless shown an energy and an inteligence which, even when misdirected, hav justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule for in no country that is called Roman Catholic has the Roman Catholic church, during several generations, possessed so little authority as in France.—*Macaulay's History of England.*

FOR the nations of the Latin races, the chance of salvation offered by the Protestant revolt had come too late. The poison of antinaturalism had fastened upon their souls. They had lost not only their liberty, but their desire for liberation. The systematic murder of all avowed Freethinkers had emasculated the national mind. They had ceased to despise mental prostitution. They had come to enjoy the ceremonies and wretched mummeries of their church. Spain and Portugal hav sunk to the level of the East-Buddhistic nations. Ireland, southern Germany, and southern France still sleep; and Greece will awake no more.—*Prof. Felix L. Oswald, in The Secret of the East.*

PHILOSOPHERS are detestable in the eyes of the church. The rascals hav the impudence to warn the people that while they are looking up to heaven, as they are told to do, the strings of their purses are being cut here below.—*Voltaire.*

A THEOLOGIAN has the same hatred and fear of science as one has of a wicked dog by which he has got terribly worried.—*John Wilson, M. A., in Thoughts on Science, Theology, and Ethics.*

THE church has the malice of the caught, the hatred of the exposed.—*Ingersoll.*

WELL does religion suit with tyranny! and well hav all tyrants known the fact!—*Robert Dale Owen.*

THE king made laws, the priest made creeds. With bowed backs the people received the burdens of the one, and with wonder's open mouth the dogmas of the other. If any aspired to be free, they were slaughtered by the king, and every priest was a Herod who slaughtered the children of the brain. The king ruled by force, the priest by fear, and both by both. The king said to the people: "God made you peasants, and he made me king. He made rags and hovels for you, robes and palaces for me. Such is the justice of God." And the priest said: "God made you ignorant and vile. He made me holy and wise. If you do not obey me, God will punish you here and torment you hereafter. Such is the mercy of God." The history of intellectual progress is written in the lives of Infidels. Political rights hav been preserved by traitors—the liberty of the mind by heretics. To attack the king was treason—to dispute the priest was blasphemy. The sword and cross were allies. They defended each other. The throne and the altar were twins—vultures from the same egg. It was James I. who said: "No bishop, no king." He might hav said: "No cross, no crown." The king owned the bodies, and the priests the souls, of men. One lived on taxes, the other on alms. One was a robber, the other a beggar.—*Ingersoll.*

Odds and Ends.

THE stars of a ballet form the constellation of the Great Bare.

"I HEAR Parson Putup talking in the parlor." "No; that is our new minister." "New minister! Why, it is the same old voice!"

HE: "Become mine, Louise, and through life I will treat you like an angel." She: "That means nothing to eat and nothing to wear. I don't like the idea."

HUSBAND: "Well, yes; I—I think it is." Wife: "Well, the next time I catch you talking to the girl, I'll discharge her and do the cooking myself." That cured him.

TOMMY: "I wouldn't want to be the preacher's little boy." Aunt: "Why?" "Oh, he's got hundreds and hundreds of slippers. They are scattered all over the house."

How shall we giv our boys a taste for elevating and refining books? Buy a few more Sunday papers with full descriptions of Whitechapel murders and comic actresses, and talk over the things in their presence.

AN excited clergyman wrote to a Washington editor asking if it was true that there would be dancing at Harrison's inauguration. "Yes," replied the editor, "and you had better engage your partners now. Ther'll be a rush."

THE minister (with severity): "And so you do not believe everything you learn at Sunday-school, Richard?" Richard: "No, sir; not everything." The minister: "My little boy does." Richard: "Yes, sir. I suppose your little boy has to."

AT a hugging bee for the benefit of a church along the upper Hudson a few evenings since, a man, while blindfolded, hugged his wife for several minutes without knowing who he was hugging. When he did find out he wanted his fifteen cents back.

THE Rev. Mr. Behindthetimes: "Emily, will you please send out and get a Sunday paper? I am—er—preparing to preach a sermon against Sunday newspapers, and I must hav one to examin."

Wife (to daughters up-stairs): "Girls, if you hav finished looking through the bargain announcements in that paper, bring it down. Your father wants it."

LAWYER: "Will your honor put the usual question to the witness as to his religious belief?" Judge: "Witness, do you believe in the existence of a supreme being that controls the affairs of men?" Witness: "Yawohl, shudge, dot vas my wife, Katrina. Dot voman vas der boss!"

"VELL," said Mr. Isaacstein to his clerk as he took off his coat, "how vos peezniss vile I vos oud?" "I sold a two-dollar pistol," replied the clerk. "Dot vos goot, Jacob—goot." "De shentleman wanted it to blow his brains oud," continued Jacob. "Oh," said Mr. Isaacstein, dubiously, "dot vos bad, very bad. He vould haf paid five tollars."

UNCLE 'RASTUS (who has caused the arrest of his wife for assault): "I want yo' ter gib it to her, jedge; gib her de limick ob de law. Dis ain't de fust time she 'saulted me." Judge: "I'm afraid, aunty, I'll hav to fine you $10." Aunty: "Well, yo' honah, I ain't got ten cents." Judge (to Uncle 'Rastus): "It'll be $10, Uncle 'Rastus." Uncle 'Rastus (handing over the money with a bewildered look as who should say, This may be right or this may be wrong): "All right, jedge; dere's de money." (To wife as they leave court together): "Dar, ole woman, I trus' dis yer sperience'll l'arn yo' a lesson what yo' won' forgit."

THE lights were burning low, and the room was filled with a mysterious, all-pervading air of serene contentment. The clock ticked on unheeded, its silvery chimes ringing out at intervals undisturbed. It seemed as though the earth were wrapped in a cloak of happy, joyous bliss, so perfect was the sense of pleasure unalloyed. Suddenly, from a corner of the room, came a voice stealing over the joyous stillness of the air like the sound of distant music. "Dearest, don't you think it's growing late?" "Ye-es, George, love." "It must be after ten o'clock, my angel." "Ye-e-es, George, dear." "Hadn't I better go, sweetheart?" "No! no! no!" And then over them all fell a cloud of sweetness so heavy that it might hav been borne away in a scoop-shovel.

To the Senate of the United States:

We, the undersigned, adult residents of the United States, do hereby respectfully but earnestly petition your honorable body NOT to pass any bill in regard to the observance of Sunday, or any other religious institution or rite.

We also petition you NOT to adopt any resolution for the amendment of the national Constitution that would by instruction in public schools or in any other way give preference to religious principles over the views of religion held by non-religious persons, but to keep the government strictly secular, and the separation of church and state complete.

Names.	*Residence (town and state).*

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Notes and Clippings.

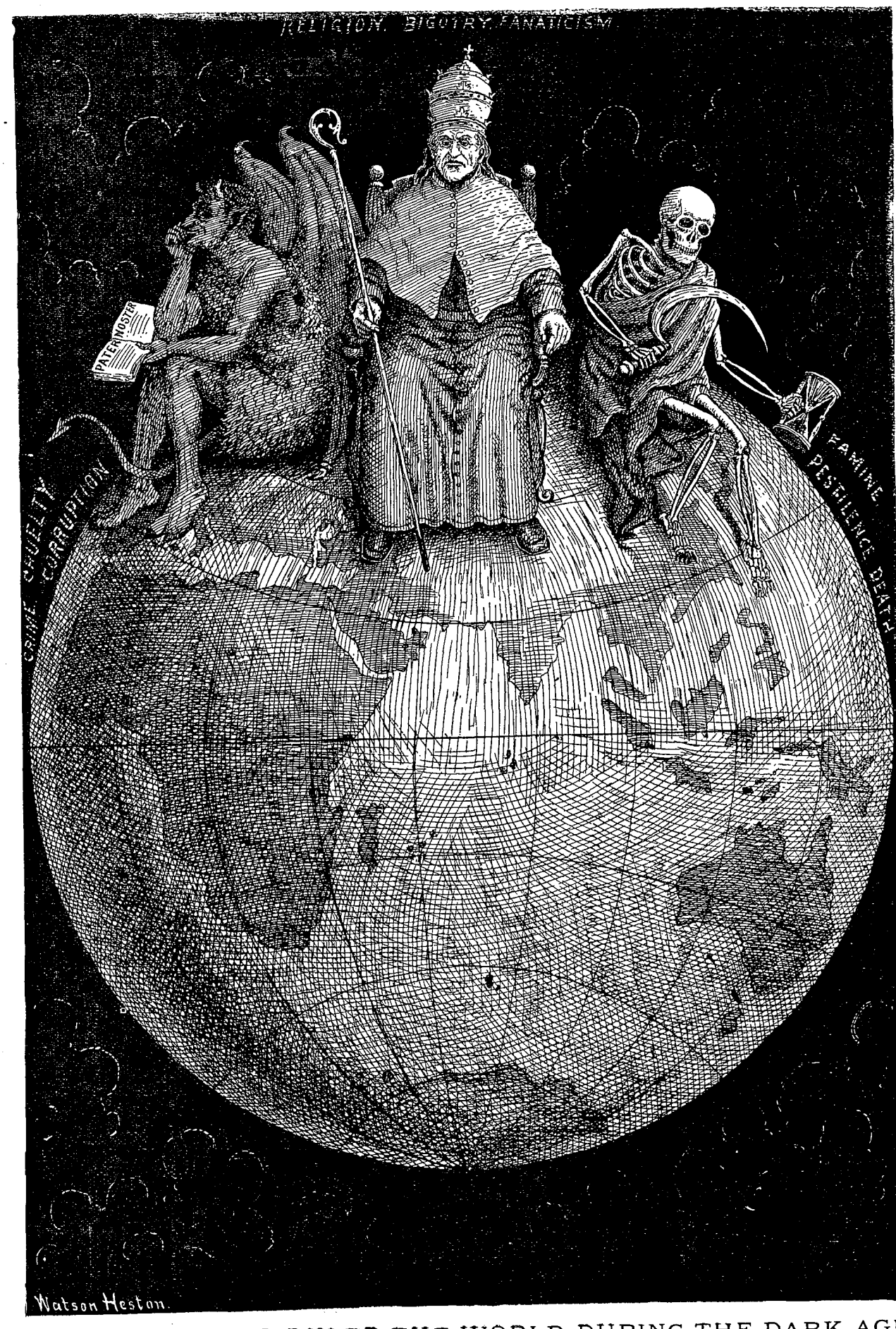
A MINISTER of one of Trinity church's parishes estimates that fully twenty per cent of the inhabitants of this town are "professed unbelievers, who under no ordinary circumstances can be induced to attend church."

REVIVALIST HARRISON told a *Sun* reporter that he gets $100 a week and expenses. Mr. Ackerman, of Brooklyn, wrote to say that Harrison was a humbug. The *Sun* comments: "There are many other religious people who hold the same opinion, but it seems to us that the word humbug, which means deceiver, is too rough. We hav no doubt that Brother Harrison believes in his own sermons and has faith in his peculiar methods of revivalism. It is his mercenary spirit, as described by himself, to which we object. The terms which he demands are beyond all reason for such work as he does."

AVERAGE Egyptians and the residents of the Isthmus of Panama look at isthmus canals from very different standpoints. The people at Panama believe the great De Lesseps ditch will add boundlessly to their prosperity if it is ever completed, and the troubles of the late canal company hav been a source of great anxiety to all dwellers on the isthmus. The Egyptians believe, however, that the Suez canal is at the bottom of all their evils. They say it not only cost the lives of many hundreds of their people during the excavations, but it also helped to bankrupt the country by the debt it imposed, and diverted from their railroads thousands of tons of freight. Their great grievance is that while property worth millions passes through their country in the canal, not a penny of it helps to enrich the land, and they think the canal has been a curse instead of a blessing to Egypt.

THE evening *Telegram* of the 7th inst. said: "It is sad to think that when Col. Robert G. Ingersoll leaves this 'mysterious life to enter the equally mysterious hereafter,' there will be no one in this world, which he loves so well, who can be called upon to speak at his grave with the same profound eloquence with which he has so often moved people to tears. Colonel Ingersoll's funeral oration at the bier of Mary Fiske was a garland of beautiful words wrought with an eloquence that was of the music of angels. It charmed the ear, while it moved to tears many who hav stood beside graves time and again without giving vent even to a sigh."

A BILL has been introduced in the Michigan House of Representativs to protect unsophisticated citizens against the wiles of adventuresses who may attempt to marry them for their money. It provides that all the real and personal estate of every male acquired before marriage by gift, grant, inheritance, or in any other manner, except a homestead, shall be and remain the sole property of such male, and may be sold, mortgaged, and bequeathed by such male in the same manner as if he were unmarried.



THE TRINITY THAT RULED THE WORLD DURING THE DARK AGES.

A RECENT German statistical work estimates the total number of inhabitants on the globe at 1,435,000,000. The total of religions is 1,100. There are, according to this statistician, 432,000,000 adherents of Christianity. The Roman Catholics number 208,000,000; the Greek Orthodox church 83,000,000; the Protestant churches 123,000,000. Besides these there are about one hundred sects with 8,000,000 followers. Of the non-Christian peoples the Jews number about 8,000,000; the Mohammedans about 120,000,000, and there are fully seventy smaller sects. These constitute the monotheistic religions of the globe. The rest number altogether 875,000,000 souls. The strongest of the non-Christian religions numerically are Brahmanism with 138,000,000 devotees and Buddhism with 503,000,000. The other religions hav 135,000,000 adherents. In other words, there are on the globe more than 1,000,000,000 non-Christians.

UNIVERSAL peace among the Christian nations of Europe is still afar off. Seven nations —Germany, France, Russia, Italy, Austria, Turkey, and the Balkan states—says the *Herald*, show a war strength of 10,480,000 men. To this are added the second reserves, 8,335,000, and the final reserves, 9,195,000, in all 28,000,000 of Europeans, in the prime of manhood, liable to be exposed in the next war.

THE American Sabbath Union—which in spite of the word "Sabbath" is a Christian association—is moving briskly for the passage by Congress of a "National Sunday Rest" law. Exactly what Congress has to do with the matter, says the Detroit *Free Press*, beyond regulating or prohibiting Sunday work by employees of the federal government, the transportation of mails on that day, and a few matters of that kind, the Union does not say. But there will always be people and associations, probably, who will regard Congress as the proper body to do anything which they think ought to be done, without any regard to the purposes for which Congress was instituted or the limitations on its powers.

THE Catholics of Canada are still showing their superiority over the government. John A. Flanagan and Emma Murphy, Catholics, were married at Quebec by a Presbyterian clergyman under a license signed by the lieutenant governor. Three days afterward the bride was induced to leave her husband by relativs, who assured her that the marriage was invalid. It is claimed that under the French law, which governs such cases in this province, the marriage of Catholics by a Protestant clergyman is not binding or legal. The Catholic church is determined to make a test case out of the affair, with a view to legislation prohibiting the issue of civil marriage licenses to members of that church.

THE *Living Church* (P. E.) says: "Any contention between the 'Evangelical' and Catholic elements of the church is very much to be deplored. They ought to join hands in defense of the faith. The issue is not to-day between high church and low church, but between Christianity and Rationalism. It is not whether we may hav flowers and lights on the altar, but whether we may hav any supernatural at all in our religion. Oh, the pity of it, that bishops and standing committees should ostracise men whose great fault is reverence for the Lord in his holy temple, while there are clergy preaching the incarnation as a 'philosophy,' and treating the Pentateuch as a myth!"

Communications.

Conspiracy Against the Republic.

BLAIR AMENDMENT TO THE FEDERAL CONSTITUTION.

Too many amendments to the Constitution are contemplated, and it is not clear that too many hav not already been made.

The first eight amendments, which may be called the National Bill of Rights, were of doubtful necessity or utility. Alexander Hamilton, who, on account of his consummate wisdom, and because of his tact and skill in carrying the grand work through some of its most difficult stages, has been called the Father of the Constitution, thought, that as the very purpose of the Constitution was to secure the blessings of liberty, this declaration was a better recognition of popular rights than that contained in the elaborate declaration of rights in every state constitution. The same idea is embodied in the reason given in the *Federalist*, why the constitution had not given a bill of rights; because the reservation of powers without a bill of rights was larger than a reservation of powers with a bill of rights.

Several of the states, however, were fearful that too much power would be claimed and exercised by the new government which was being formed. They insisted upon amendments, which should guard the rights of the states and of the people against encroachments of federal power. Such amendments were proposed by several of the states, and though they were not made conditional to the ratification of the Constitution, there was a general understanding that those of them which were considered of most importance would be adopted.

In New York an effort was made to make the amendments conditional, and was only defeated by a vote of 31 to 27.

After the first eight amendments, constituting the Bill of Rights, had been tacitly agreed upon, it was feared that the very adoption of these might raise an implication that they contained all that the people would insist upon as against the government; hence a ninth was thought necessary, as follows:

> The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

To this was added a tenth, as follows:

> The powers not granted to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectivly or to the people.

These ten amendments were at various times, from 1789 to 1791, adopted in a body.

The eleventh amendment was occasioned by the decision of the Supreme Court of the United States in the case of Chisholm, Exr. v. Georgia, 2 Dallas' Rep. p. 419.

This was a suit brought by a citizen of South Carolina against the state of Georgia; and the question was, whether the Supreme Court had jurisdiction in case of a suit brought against a state by a citizen of another state.

The question was argued at the February term, 1793, and decided by five judges to one in favor of the jurisdiction.

The decision caused a good deal of excitement. Hence the Eleventh Amendment, as follows:

> The judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States by citizens of another state, or by citizens or subjects of any foreign state.

This was proposed by Congress in 1794, and was declared in force January 8, 1798.

The occasion of the Twelfth Amendment was the bitter struggle in Congress to determin who should be president after the presidential election of 1800. The excitement which had been caused by the long contest in the House, resulting in the election of Jefferson, had made apparent the necessity of a change in the mode of electing president.

The amendment was proposed Dec. 12, 1803, and proclaimed Sept. 25, 1804.

Then came a long period of quiet so far as Constitutional changes were concerned—a quiet which lasted over sixty years. Not until about the close of the civil war was there any further amendment.

The Thirteenth Amendment, proclaimed, ratified, in December, 1865, declared that neither slavery nor involuntary servitude, except as a punishment for crime, should exist within the United States, or any place subject to their jurisdiction.

The word slave was not in the Constitution, and though slavery existed in this country when the Constitution was formed, it was expected that the slave states would soon adopt measures looking toward gradual emancipation. The inconsistency of slavery with the fundamental law was felt and frequently adverted to. By general consent the Constitution was so framed that when slavery should be abolished, the charter of our government would be found perfectly adapted to the new order of things, and posterity would look in vain into the Constitution for any evidence that such a system as slavery had existed.

Such being the case, the Thirteenth Amendment, except as a sanction of the Emancipation Proclamation rendered necessary by the war, and as a guarantee that it should be carried into effect, would not hav been necessary.

The suffrage amendments introduced a new departure in the relation of the states to the general government.

The theory of our government in its organization was, that the regulation of the suffrage and the conditions upon which it should be exercised, should, with certain exceptions, be left to the control of the states. In each state the citizen may contend, and justly contend, that suffrage is a right of citizenship; that as a citizen of the state he is entitled to the suffrage as a matter of right, subject to uniform regulations in common with other citizens. But this contention is between him and the state government; between him and the electors in his own state. As a citizen of the United States, all the right he had previous to the war in regard to the suffrage was to claim the benefit of the second section of the fourth Article of the Constitution, and the right, under the second section of the first Article, to vote for Congressmen.

The Fourteenth and Fifteenth Amendments having been adopted as a part of the reconstruction measures rendered necessary by the war, introduced a radical change in this respect in our form of government. The Fourteenth, declared ratified in the summer of 1868, prescribes a penalty for denying the suffrage to certain classes of citizens, while the Fifteenth, proclaimed in March, 1870, substantially guarantees the electiv franchise to those classes in all the states, at all general elections, state as well as national.

From this brief history of the amendments made up to the present time, it will sufficiently appear that the first ten were substantially a part of the original Constitution, while the last five hav been made to meet certain exigencies in the history and administration of the government.

The civil war rendered necessary the exercise of extraordinary powers on the part of the general government for its own preservation. But it did not entirely change our form of government, nor did it destroy the autonomy of the Southern states. Their continued existence as states was implied in the very term Reconstruction.

No republic with a single government—what may be called a centralized republic—has ever endured for any considerable period of time, except San Marino, a republic of twenty-two square miles in extent, and containing about eight thousand inhabitants; and no federativ or non-centralized republic has endured for any great length of time; those now in existence being all of comparativly recent formation.

The republican form of government is, therefore, still upon trial.

Of the federativ republics which hav perished, the two most notable examples hav been the Grecian states under the Achaian League and the Hanseatic Federation. While other things contributed to the downfall of these republics, no candid inquirer can fail to come to the conclusion that one of the most potent causes was the difficulty of maintaining a proper balance of power between the general and local governments.

The fathers of our republic studied carefully this balance of power, and guided by the light of history, they placed such safeguards against encroachments of federal jurisdiction on the one hand, and against usurpation of power by the states on the other, that the mixed government thus established has for a hundred years commanded the respect and admiration of the world. There is every reason to believe that the perpetuity of the republic depends largely upon the preservation of this balance of power.

To say that the federal government is one of delegated powers, is simply to repeat what every student well understands. But the powers of the state government are inherent in the people of the state, and in the state legislature, as representing the people. There are certain limitations placed upon the exercise of that power. Some of these limitations hav been established by the people of the United States in the federal Constitution—some by the people of the state in the state constitution—others necessarily result from a republican form of government. But within these limitations the states are sovereign. They possess what has been well designated by jurists as quasi-sovereignty; while as to foreign states or communities, the people of the United States, represented by the federal government, constitute the state.

This state sovereignty, except as limited in the manner described, should be sacredly respected. It is just as dangerous for the federal government to encroach upon the rights of the states as it would be for the states to usurp the power of the general government. Every disturbance of this balance of power is fraught with danger to our institutions.

The motto of Illinois is, "State Sovereignty—National Union." But the states can maintain their sovereignty only by acting in concert. Let, therefore, the motto of Kentucky be added, "United we stand—divided we fall."

Every Amendment to the Constitution is a change in our form of government; and every change tending to the centralization of power, is a blow at the liberties of the people. Under our form of government, the rights and liberties of the citizens can only be preserved by maintaining the rights of the states. Let the people once become habituated to surrendering the rights of their states to the general government, and they will soon reconcile themselvs to the surrender to the same power, of their rights as individuals.

The Fourteenth and Fifteenth Amendments, taking jurisdiction over subjects which, under our system of government, were, with the exceptions stated, under the control of the states, could only be justified by the condition of the country after the war, and should not be regarded as precedents for the still further derangement of our federativ system.

The Blair Amendment, proposed in a time of profound peace, is a plain encroachment upon the rights of the states, and is not called for by any such emergency as gave rise to the other Amendments. The right to legislate upon the subject of education, is in that vast reservoir of rights which are reserved to the states, not only by the 10th Amendment but by our very form of government.

The original Constitution gave to Congress no power over the subject of religion or of education. The Blair Amendment proposes for the first time to giv Congress such power. Where is this encroachment upon the rights of the states to stop?

The joint resolution introduced by Senator Blair, proposing his Amendment, provides, that

> Each state in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusiv, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion.

What are the principles of the Christian religion? If the question could be determined by reference to the teachings of Christ, there would be less difficulty attending the matter. But Jesus had far less to do in establishing the Christian religion than Paul; and Paul said, "If anyone preach any other gospel unto you than that ye hav received, let him him be accursed." Is this one of the principles of the Christian religion? It was the hypocrits whom Jesus denounced; but Paul denounced also those who honestly differed with him in opinion.

In some respects Paul was one of the most remarkable men that ever lived. In his moments of enthusiasm and of spiritual exaltation, he gave forth some of the grandest utterances recorded in the pages of history. Nevertheless he was a persecutor, by temperament and practice. Before his conversion he had persecuted the Christians, making havoc of the church, entering into every house, haling men and women and committing them to prison (Acts viii, 3), pursuing them relentlessly, even unto death (Acts xxvi, 10).

There is sufficient reason to believe that in this respect his nature, after conversion, was essentially the same as before. He hurls his anathema at heretics, not only in the passage cited (Gal. i, 8, 9), but in various others. In 1 Cor. xvi, 22, he says, "If any man love not the Lord Jesus Christ, let him be anathema maran-atha." In 2 Thess. i, 8, he pictures the Lord Jesus as "taking vengeance" on those who obey not his gospel. In 1 Tim. i, 20, he says that Hymeneus and Alexander, who had departed from the faith, he had "delivered unto Satan." In 2 Tim. iv, 14: "Alexander the coppersmith did me much evil; the Lord reward him according to his works." In Titus i, 11, referring to those in the church who were unruly, and vain talkers and deceivers, he declares that their "mouths must be stopped," and in Gal. v, 12, he says, "*I would they were even cut off*, who trouble you."

An attempt has been made to break the force of this passage, by claiming that the apostle meant only that the offenders should be cut off from the church; but that he had power to direct. This is something which he "would" could be done. The Greek verb is *apokopsontai*, from *kopto*, "to strike, smite, cut." *Apokopto*, "to cut off, to hew off." It is manifest that the words "I would that they were cut off," had a deeper significance than mere expulsion from the church, coming as they did from one who had been accustomed to persecute even unto death those holding a different religious faith from his own.

This disposition of Paul must hav been well understood by the author of the story related in Acts xiii, 8–11, where the apostle is represented as punishing with blindness that "child of the devil," Elymas, who withstood Paul, seeking to turn away the deputy from the faith.

The Inquisition, which did its bloody work for so many hundred years, like everything else, had a cause. It found at least some excuse in the fierce denunciations of heretics by Paul, and in the reported killing of Ananias and Sapphira at the word of Peter. As late as the middle of the present century, an approved Catholic historian commented upon this transaction in the following terms:

The sudden death with which they [Ananias and Sapphira] were smitten at the feet of the prince of the apostles, demonstrated to the faithful, that they could not with impunity deceive the ministers of the Lord" (Darras, Hist. Cath. Ch. vol. 1, p. 31).

The History of the Church by Darras was indorsed by Pope Pius IX, August 8, 1855.

The Inquisition found still further support in a document in general circulation in the early ages of the church, and then considered of high authority. It was called the Epistle of Clement to James; and a translation of it may be found in the 17th volume of the Ante-Nicene Christian Library.

In this epistle Clement describes his ordination. He says when Peter was about to die, the brethren being assembled (at Rome), he laid his hands on Clement, as the bishop, and communicated to him the power of binding and loosing, etc., and as to him who should grieve the president of the truth, after declaring that such a one sins against Christ, and offends the father of all, Peter proceeded as follows:

Wherefore, he shall not liv; and therefore it becomes him who presides, to hold the place of a physician; and not to cherish the rage of an irrational beast.

When, afterward, the church, having grown strong and dominant, found itself possessed of civil power, or safe from interference, what more natural than that it should undertake to rid itself of those making trouble in the church by employing the means for which it found such sanction?

The Spanish Inquisition of the fifteenth century was the successor of the Dominican Inquisition of the thirteenth century. This in its turn was the legitimate outgrowth of the papal and episcopal persecutions of the preceding ages, which had been continued, with but little interruption, from the edict of Constantine in 316, against the Donatists, and that of Theodosius, in 382, against the Manichæans, who were punished with confiscation and death. Thus has persecution been a handmaid of the church for fourteen hundred years, commencing at a period but little removed from the time of the apostles. No other religion, in the history of the world, has been attended with so much persecution.

Nor has it been confined to the Roman Catholic church. Nearly every sect of the Christian religion has sought to defend and strengthen itself by persecution, whenever it has found itself armed with the sword of civil authority. The bloody persecutions of the Catholics by Protestants in Great Britain and elsewhere, are well known to every student of history. Equally well known are the persecutions of the Baptists, Quakers, and others in this country.

Among the laws of Connecticut of 1650, are the following:

If any man or woman be a Witch, that is, hath or consulteth with a familiar spirit, they shall be put to death (Ex. xxii, 18; Lev. xx, 27; Deut. xviii, 10, 11).

If any man, after legal conviction, shall hav or worship any other God than the Lord God, hee shall bee put to death (Deut. xiii, 6; xvii, 2; Ex. xxii, 20).

Among the laws of Massachusetts (General Laws of Plymouth, published in 1658), is one reciting that "of late time the Quakers hav bine furnished with horses, and thereby they hav not onely the more speedy passage from place to place, to the poisoning of the inhabitants with theire cursed tenetts, but alsoe therby hav escaped the hands of the officers that might otherwise hav apprehended them;" it was therefore enacted that the horses furnished them or which were brought into the country by them should be forfeited to the government (Brigham's Compact, etc., of New Plymouth, Boston 1836, p. 127).

If any person should permit a meeting of Quakers in his house, he was to be publicly whipped or pay £5 (Ibid. p. 131).

The ministry were supported by taxation (Ibid. p. 186).

The following may be taken as a specimen of the laws enacted under a religious rule:

If any man had a stubborn or rebellious son sixteen years or more of age, he or the mother could bring him before the magistrates, and "such a son shall be put to death" (Deut. xxi, 20, 21). See Connecticut Blue laws of 1650.

Here was a cruel and inhuman enactment of a distant land, thousands of years old, brought to this country and put into the form of law, because it was found within the lids of a religious book. Could anything more vividly illustrate the danger of religious legislation? And having once accomplished the divorce of church and state, shall we now take the back track with such beacon warnings before us?

In the "establishment of civil government by the free planters of the colony of New Haven," June 4, 1639, it was enacted,

That Church Members only shall be free Burgesses, and they only shall chuse magistrates, etc. (Conn. Code of 1650, p. 18).

What guaranty hav we that this law of suffrage will not be reënacted, if the church gets control of the state?

That we hav no such guaranty is manifest. Listen to an exponent of the National Reform religion, writing in the *Christian Statesman* of Nov. 1, 1883:

What effect would the adoption of the Christian amendment, together with the proposed changes in the Constitution, hav upon those who deny that God is the sovereign, Christ the ruler, and the Bible the law? This brings up the conscience question at once. . . . The classes who would object are, as THE TRUTH SEEKER has said, Jews, Infidels, Atheists, and others. These classes are perfectly satisfied with the Constitution as it is. How would they stand toward it, if it recognized the authority of our Lord Jesus Christ? To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent Infidel.

In the *Statesman* of Feb. 21, 1884, Mr. J. C. K. Milligan, writing upon the same subject, said: "The worst result will be to disfranchise them."

Those who are endeavoring to establish a national religion do not admit that they are working for a union of church and state, but at the same time they advocate the supremacy of the church over the state. They avow their purpose to bring the whole land under the control of a religion the principles of which would hav to be authoritativly determined.

President Seelye, of Amherst College, in an article published in the *Forum* for July, 1886, entitled, "Should the State Teach Religion?" (a question which he answers in the affirmativ) after stating that religious instruction of a people is indispensable, and that the family would not and could not provide it, also that "the church is confessedly not doing this work, and unless you giv it the ubiquity and power of the state, the church neither will nor can do it," said:

The state should provide for instruction in the gospels for its own preservation. If the conscience of its subjects approve, well; if not, the state will be cautious, but courageous also, and if it is wise, it will not falter.

The word "subjects" was well chosen by President Seelye to designate the citizens of a free country, whom he proposes to bring under his religio-political despotism.

In a speech in Kansas City, Sam Small, a prominent worker in this movement, said:

I want to see the day come when the church shall be the arbiter of all legislation, state, national, and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislativ powers will respect it and enact it into laws.

In March, 1884, Rev. J. W. Foster, in the columns of the *Christian Statesman*, said:

According to the scriptures, the state and its sphere exist for the sake of and to serve the interests of the church. . . . The expenses of the church in carrying on her public aggressiv work, it meets in whole or in part out of the public treasury.

What is this in fact but a union of church and state, except that the church instead of the state is to be in the ascendency? The change of conditions would be far from being an improvement.

The editor of the *Statesman* does not advocate union of church and state, but says:

It is the duty of the state as such to enter into alliance with the church of Christ, and to profess, adhere to, defend, and maintain the true religion.

The spirit of the Inquisition is not yet extinct, nor are its methods entirely foreign to the purposes of many of those engaged in this religious crusade against the Constitution. Their hearts are filled with bitterness and hatred toward those who differ with them in opinion in religious matters. They would fain strike them to the earth as Peter was supposed to hav struck Ananias and Sapphira.

Rev. E. B. Graham, one of the vice-presidents of the National Reform Association, an organization whose special object is to secure an amendment to the Constitution, making Christianity the national religion, said in an address delivered at York, Neb., reported in the *Christian Statesman* of May 21, 1885:

If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on Infidel and Atheistic ideas; and then, if they can stand it, stay there till they die.

At Lake Side, O., in August, 1887, Dr. McAllister said:

Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences or seek some more congenial clime.

In a speech in a convention of the same National Reform Association, held in New York in February, 1873, Rev. Jonathan Edwards, D.D., said:

We want state and religion—and we are going to hav it. It shall be that so far as the affairs of state require religion; it shall be revealed religion, the religion of Jesus Christ. . . . The Atheist is a dangerous man. . . . Tolerate Atheism, sir! There is nothing out of hell I would not tolerate as soon. . . . Atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent.

The spirit here exhibited is the same as that which left its footprints in the "Blue laws" of several of the American colonies. It is inherited from the Inquisition, and turns for its justification or excuse to the teachings of those who founded the Christian religion.

Those animated by this spirit can even coolly contemplate the contingency of a war to be prosecuted for the establishment of the Christian religion. Said Rev. M. A. Gault, in the *Statesman* of April 1, 1886, "It cost us all our civil war to blot slavery out of our Constitution, and it may cost us another war to blot out its Infidelity."

In reference to this phase of the subject, a timely warning was given by Mr. Abbott, editor of the *Index*, in a protest against the movement, which he was permitted to present at the national convention of the National Reform Association, held in Cincinnati in 1872. He said:

I make no threat whatever, but I state a truth fixed as the hills when I say that before you can carry this measure and trample on the freedom of the people, you will hav to wade through seas of blood. Every man who favors it votes to precipitate the most frightful war of modern times.

To accomplish their purpose, the fanatics who are engaged in this enterprise are willing to unite with those whom they and their ancestors hav been abusing for centuries—the Roman Catholics.

"Whenever," said the *Christian Statesman* of Dec. 11, 1884, "they [the Roman Catholics] are willing to coöperate in resisting the political progress of Atheism, we will gladly join hands with them."

In the *Statesman* of August 31, 1881, Rev. Sylvester F. Scovel said:

We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman church will consent to strike hands with other churches as such; but the time has come to make repeated advances, and gladly to accept coöperation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation.

Said Dr. A. A. Hodge, of Princeton, in an article in the Princeton *Review*, for January, 1887:

All we hav to do is for Catholics and Protestants—disciples of a common master—to come to a common understanding with respect to a common basis of what is received as general Christianity; a practical quantity of truth belonging equally to both sides to be recognized in general legislation, and especially in the literature and teaching of our public schools.

Said the *Christian Union*, of Jan. 26, 1888:

It is quite possible that the time may come when the real issue will be between the Theist and the Atheist. . . . Whenever that time comes, the Protestant and the Catholic will stand side by side in a common defense of those common beliefs which hav been their mutual possession these many centuries.

At the Saratoga National Reform meeting, Aug. 15–17, 1887, a motion was adopted requesting the National Reform Association to undertake to secure a basis of agreement with the Roman Catholic authorities. And these newly made friends are already working together in Washington to forward the religious legislation there pending.

Now, who are the Atheists, who, by this grand religio-political combination of orthodox Protestants and Roman Catholics, are to be driven from the country?

Cousin, the eclectic philosopher, maintains, with a good deal of force, that properly speaking, there can not be, in the last analysis, any such thing as Atheism. He says:

It is sufficient for you to hav the idea of the imperfect and the finite in order to hav the idea of the infinit and the perfect, that is, of God; though you may not thus name him; though you may be able to express in words the spontaneous convictions of your intelligence, or for want of language and analysis, they may remain obscure and indistinct in the depths of your soul (Hist. Mod. Philosophy, vol. 2, p. 420).

This simple and beautiful explanation of Cousin, who, imbued with the spirit of charity, would deny the possibility of Atheism, is not acceptable to the religionists of the day. They must hav Atheists, and they must hav the privilege of defining an Atheist. An Atheist is one whose idea of the infinit is different from theirs. Or, an Atheist is one who does not believe in a personal God. Or, an Atheist is one who does not accept "Our Christ." Whatever may be the definition finally agreed upon—and it would hav to be settled eventually by a Supreme Court chosen in the interests of the national religion—an Atheist, thus defined, is to be placed outside the Constitution; is to be no longer entitled to the benefit of its provisions. He is to be disfranchised and outlawed, and driven from the country. Even those who did the most in founding our government, would not, if living, be permitted to participate in its blessings.

It is time the people arouse to a sense of the danger which is menaced to their free institutions, and realize the attempt which is being made against their liberties.

Some of the religious journals oppose the movement; among others, the ably conducted *American Sentinel*, published at Oakland, Cal. The only considerable national organization which is effectually making opposition, is the American Secular Union.

It is a question that interests the so-called Atheists not only—it interests all classes. For no sooner will the Constitution be placed under the control of the Christian religion by the combined forces of Protestants and Catholics—and it can be done in no other way—than the question will immediately arise, which of the allied armies best represents the Christian religion? The Catholics hav the older title, having themselvs made the Bible, and it may turn out that they will vindicate their right to control the Constitution. In that case those who originated the movement may find themselvs called upon to drink of the cup which they had prepared for the Atheists.

If, on the other hand, the Protestants should prevail, the next question will be, which branch of them, or which denomination, or sect, or combination of sects, is best entitled to speak for the Christian

religion, and therefore best entitled to say what shall be taught in the public schools under the amended Constitution?

It is no answer to say that the Blair Amendment provides that no public money shall be expended for instruction or training in the doctrins of any religious sect, and that such peculiar doctrins shall not be taught. The fact would still remain, that one sect or combination of sects might say what should be taught, and with such power in their hands, this provision of the Amendment would be of but little practical value.

Nor does it essentially detract from the dangerous character of the proposed Amendment, that the author has the inconsistency to declare, in the first section, that "No state shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof." This is a mere subterfuge. What more efficacious law respecting the establishment of a religion could its votaries desire, than an Act requiring the principles or doctrins of that religion to be taught at the public expense; thus compelling those who do not believe in such religion to pay for promulgating its doctrins to the youth of the country?

The ecclesiastical power has already lost its hold upon the reason and conscience of the masses. This attempt to get control of the Constitution is a desperate effort to bring the aid of the civil power to the support of a "lost cause."

The attempt should meet with a prompt and merited rebuke. Let church and state remain forever separate. Let us heed the maxims and warnings of the founders, the defenders, and the preservers of the republic—of Madison and Hamilton, of Washington and Paine, of Jefferson, of Lincoln, and of Grant. Let not a spirit of persecution worthy only of the Middle Ages find sanction and encouragement under the stars and stripes which hav been dedicated to liberty. Let the Constitution remain what our fathers intended it to be, the common heritage of a great, a generous, and a free people.

CHARLES B. WAITE.

A Petition for Ministers to Sign.

From San Francisco Freethought.

To the Honorable, the Senate and House of Repre entativs of the United States of America:

GREETING AND BENEDICTION: Your honorable body (or bodies) is (or are) doubtless aware that a bill under the name and title of the "Blair Sunday Rest bill" is now pending before your honorable body (or bodies) providing for the prohibition of all secular work upon the first day of the week, commonly called Sunday.

Now we, citizens of the United States, having reached (and some of us passed) the age of discretion, would solemnly move that the said bill be amended, before passage, by striking out the word "secular."

And for the following reasons: We, who comprise a large body of citizens (forming a profession), known as priests, preachers, dominies, sky-pilots, and ministers of the gospel, by the provisions of the said bill, as it now reads, would be wholly deprived of the blessings of the proposed legislation.

It is notorious that we, members of the aforesaid sacred profession, numbering some eighty thousand, many of us moral, are now, habitually, in a most shameful manner, compelled by our employers to perform services upon the first day of the week, commonly called Sunday, in the way of preaching, praying, and reading hymns, to the utter disregard of the Lord's day, to the total demoralization of the community, and to the manifest peril of our souls.

On that day when all nature sleeps, when rivers forget to run down to the sea, when mankind rest (and womankind if they get a chance), when the gin-mill is accessible only by means of the side entrance, shall we, respectable (and often moral) citizens of this republic, be forced by a tyrannical congregation to work ourselvs into a copious perspiration hammering the cover off the word of God? In the name of home and foreign missions, we protest.

Let us hav a United States Sabbath, when no citizen under the bright shadow of the ship of state and the broad ægis of the American fundamagoozlum shall be compelled to earn the sweat of his brow by labor performed upon the first day of the week, commonly called Sunday.

We are excited and we mean business. Giv us a rest, and pray that we may giv you one.

In the bowels of Christ, THE CLERGY OF THE U. S.

For Missionary Work.

From Pittsburgh Truth.

"Was Jesus Insane?" This is a pamphlet of twenty pages by one of the most brilliant Freethought writers in the country, L. K. Washburn. In attempting to prove that Jesus was insane the author givs numerous passages from his teachings, among which we find the following: "Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then the Jews said unto him, Thou art not fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." "Imagin a man making the statement," says the author, "that he had been living for fifteen hundred years!" Mr. Washburn uses strong argument all through to show that Jesus was *non compos mentis*. The pamphlet will do good missionary work, and should hav a large sale. Price, 10 cents. For the TRUTH SEEKER ANNUAL and "Was Jesus Insane?" address the Truth Seeker Company.

Mr. Shaw's Opinion of the Pamphlet.

Mr. Washburn does not admit that any such person as Jesus is supposed to hav been ever existed; or that any such language was ever employed or deeds performed as are reported of him in the gospels of the New Testament. But as long as others accept the story as true and reliable, and teach that to so accept it is a virtue, he deems it worth his while to examin it according to rational processes of investigation. It is an interesting tract, as is everything Mr. Washburn writes. It is published at the office of THE TRUTH SEEKER, 28 Lafayette place, New York, where it can be had for ten cents.

The American Secular Union

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - 16 Union Park Place, Chicago.
OTTO WETTSTEIN, Treas., - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Chair. Fin. Com., 241 Washington Boulevard, Chicago.

The Roll of Honor.

E. B. Foote, Sr., New York city	$100 00
E. B. Foote, Jr., " " "	25 00
Hon. Abram Schell, Knight's Ferry, Cal	25 00
N. D. Goodell, Sacramento, Cal	25 00
Joseph Sedgebeer, Painesville, O	20 00
Photius Fisk, Boston, Mass	20 00
"Unknown," Savannah, Ga	20 00
K. Hellenthal, Pittsburgh, Pa	10 00
Wm. Redfield, Stanley, Ia	5 00
Geo. Hendee, Royal Center, Ind	5 00
Geo. N. Hill, Boston, Mass	3 00
B. F. Hyland, Corvallis, Ore	3 00
G. F. A. de Lespinasse, M.D., Orange City, Ia	2 00
A. J. Kraft, Grantfork, Ill	2 00
Isabella McElsander, Eagle Creek, Ore	1 00
L. S. Luce, Los Angeles, Cal	1 00
S. L Hogen, Mariposa, Cal	1 00
L. P. Anderson, Farmington, Utah	1 00
Hector W. Haight, " "	1 00
J. H. Collins, Placer, Mont	1 00
Chas. Biggs, Westfield, Ill	1 00
Geo. E. Andrews, Pleasant Prairie, Wis	1 00
Alex. Buttes, Gillespie, Ill	1 00

Friends of the American Secular Union hav reason to rejoice at the noble record of generous contributors confronting them in this month's Roll of Honor, names yet to be revered as bright stars of the morning in the approaching dawn of liberty. The Footes are *facile princeps*. Quiet, unostentatious, even modest, they are of the heroic mold, never having abandoned the outposts of freedom even when our forces hav been overwhelmed by superior numbers. Theirs is not a momentary, effervescing enthusiasm, but a stern, persistent, and consistent purpose, which crowns as a sacred cause every effort when carried on purely for a just principle. The above amounts represent their minimum annual contributions. The Drs. Foote strongly commend our course in the Feehanville fight, and, as usual, do so by deeds, not idle words. If a few more had the cause of Secularism as much at heart as the Drs. Foote, we would soon rout the priestly brigands, "horse, foot, and dragoons." Let their example stimulate to emulate, for all we need is funds to make our Union feared by all the agents of ecclesiasticism, and respected by every honest American. The junior is fast following in the footsteps of his father, and is bound to be one of the brightest leaders in the field of reform. May the doctors continue in as vigorous health as their *Monthly*, and continue to spread "Common Sense" for the physical, as well as secular, redemption of priest-ridden people.

The Hon. Abram Schell, a life standard-bearer of the Secular cause, from his mountain vinyard forwards evidence of unflagging zeal in our attempts to raise the priestly boycott. His able articles in the Secular publications prove his culture and trenchant logic—perhaps not gained from college, but acquired in the greater university of experience, where one does not hav to unlearn more than half he's been taught.

Vice-President Goodell, of Sacramento, sends his annual contribution and a letter full of noble aspirations and desires. Our venerable friend is concluding a well-spent life, and still his good works make possible the career of the "angels of progress." He is doing his best to get people to think, for if they will think they will leave the old rotten hull of "the ship of Zion," and take refuge in the new, commodious, and fast-sailing clipper Secularism, remarking that it is "made of the sound and strong timbers of common sense, reason, and justice."

Friend Washburn forwards from Vice-President Photius Fisk another donation in addition to what has already been received from our venerable sage of Boston, whose almost boundless charity has been a benison of human love to thousands of the aged, poor, and persecuted of earth. His history is filled with pathos and romance. Born where

Sappho loved and sung,

a plague swept away all his kindred, and the Greek boy was brought by a patron to be educated in the ministry. Photius Fisk has been on the retired list of the United States navy chaplains for over twenty years, and the only sermon this patriarch preaches is "Love thy fellow-man."

Scarcely less distinguished is the honorable record of another of the

Few immortal names
That were not born to die

while Secularism livs—that of our sturdy adherent at Paineville, O., Vice-President Joseph Sedgebeer, who, while bent with years, still refuses to bow at the beck of superstition, though completely surrounded by orthodox influences.

One of those individuals who do good by stealth and

Blush to find it fame,

and who are somewhat rare in this age, sends $20, merely saying he is a reader of THE TRUTH SEEKER, and his donation is to help redeem Girard College. Though that fund is not, we are informed, in need of assistance just now, he may rest assured that the money will be placed where it will do the most good to advance the cause of Secularism.

To our thoroughgoing Liberal friend K. Hellenthal, of Pittsburgh, who conscientiously redeems his pledges made at the last Congress, we heartily extend the hand of fellowship. He is a high-minded gentleman and a fearless Freethinker.

Vice-President Redfield, of Stanley, Ia., manifests his faith by his works—one of the bravest officers of the Secular army, having valor, influence, and integrity, and still carrying aloft the oriflam of liberty. In short, the vice-presidents this year are showing themselvs worthy the occasion, justifying by their devotion the wisdom which placed them in the position they fill with credit and honor to the cause. The zeal they display cannot fail to send dismay to the enemies of the Union, whether still lurking in the ranks of Liberalism or out of it.

George Hendee, while sending for a diamond badge to Brother Wettstein, considerately incloses a V for the Union. Hendee is one of our rough diamonds and proposes to be incinerated, as the orthodox hav "sent him to hell anyhow." Hendee keeps a standing offer of "$500 for a Christian. They want the money, but they can't fill the contract."

George N. Hill, of Boston, founder, I believe, of the "Era of Man," is one whose motto is, "Who would be free, themselvs must strike the blow." He writes:

DEAR SECRETARY: A hundred thousand thanks and cheers for that glorious injunction! "Now is the winter of our discontent made glorious summer" in very truth. You deserve the largest kind of a testimonial of appreciation from every right-minded person.

Cordially yours, GEORGE N. HILL.

This is just a little previous, as will be seen elsewhere.

B. F. Hyland, of Oregon, never failed to carry the flag at the head of the center column, and symbolizes on his stationery "Our flag above the cross." He has sent for Wettstein's beautiful badgepin, a suitable decoration for so stanch a Secular soldier.

A. J. Kraft contributed to the conference, as also did Brother Lespinasse. To Miss McElsander, Friend Luce, and the rest of our friends and fellow-workers named above, who contribute to our noble cause, we extend our thanks, not only for their contributions but for their expressions of sympathy and encouragement. We are glad to feel and know that they are with us, and that their influence is extending itself in many directions, silently, and, perhaps, imperceptibly, but none the less surely, securing for Secularism a firm place in the minds and hearts of the people.

CANNOT BE RESTRAINED.

The injunction obtained in the circuit court some time ago by the American Secular Union to prevent the county board from paying money out of the public fund to St. Mary's Training School at Feehanville was set aside to-day by Judge Horton.

In rendering his decision the judge said: "The bill is upon the theory that the St. Mary's Training School is a school conducted by a church or sectarian denomination, and that, therefore, no appropriation or payment from 'any public fund' can be legally made to or for any school; that such appropriation or payment would be in violation of section iii, article 8, of the constitution of the state.

"The bill also states that said school, while incorporated under the general law of the state, has presented a claim to the county board amounting to the sum of $2,313, and has applied to said board to renew a contract with said school for further payment for the care of boys sent to said school by orders of court. The complainants believe that said claim will be allowed and the contract made by said board unless restrained.

"There is no averment that any warrant has been drawn upon the county treasurer, or any appropriation made by the county board which he might pay if so disposed. While there may be room for argument as to whether the bill in this case sets out facts sufficient to sustain the averment that this is such a school as that payments of public funds made to it would be in violation of said provision of the constitution, yet this court is of the opinion that the averments of the bill are sufficient to present a *prima facie* case as to that point. But that is not sufficient to sustain the temporary injunction issued upon this bill, nor to sustain the bill itself.

"This court has no right or power to enjoin the county board from exercising the authority and discretion vested in it by the constitution and laws of the state, nor can this court, upon the allegations in a bill that the complainants believe that they will do so, assume or presume that the board, in the exercise of such authority and discretion, will do an illegal act. In other words, the county board is, in a certain sense, a co-ordinate branch of government and this court cannot interfere to direct or control as to what action it may take in the future in regard to any matter with which it is by law vested with discretionary power or authority.

"Neither is there any reason apparent in this case why a court of chancery should restrain the officers of this school from presenting a claim to the county board. To make such action by the court necessary or proper it must be presumed by the court that the county board will do an illegal act; that it will allow and order paid out of the public funds a claim which the constitution of the state provides shall not be so allowed. This, as stated above, the court cannot assume. Besides, there is no special inhibition against the presentation of a claim which the party presenting may contend is legitimate. Nor can I see any necessity in this case for holding that any citizen can enjoin another citizen from presenting a claim against the county."

As to the county treasurer, Judge Horton said no warrant had been drawn upon him. "To enjoin him, therefore, was to assume that the county board intended to do an illegal act. If an allowance which was illegal should be made by the board and a warrant should be drawn on the treasurer

and he should pay it his bondsmen would be held liable for the amount."

The injunction, the court held, was premature. Whether a court of chancery would enjoin the county treasurer from paying a warrant drawn by the board for the benefit of a sectarian school, and in violation of the constitution, Judge Horton said he had not considered or determined.

Attorney Charles F. Russell, who represented the complainants, prayed an appeal, and the matter will be taken to the appellate court at once.—*Chicago News.*

HORTON "HAD TO."

I was told that when Judge Tuthill made his silly decision a year ago in a similar case, a legal friend was so surprised that he confidentially inquired why on earth he had made such a fool of himself. The Judge's testy retort was, "I had to," and he hastily broke away from his questioner. The Romish church works in such mysterious ways "its wonders to perform" that evidently Horton also "had to."

If this decision is a criterion of the court's legal acumen, we should conclude he did not know enough "to pound sand in a rat-hole," as it were.

Horton assumes the injunction was premature, as the board had not acted upon the bill—had not a chance to "exercise its discretion." Yet they (the county board) had for years contracted with St. Mary's Training School, and the bill in question was for the last quarter's payment under the contract for 1888. Making a specific contract was not exercising "discretion," by the county board, according to Judge Horton, oh, no! The board were not very "discreet" in violating the constitution, we admit, and perhaps Horton ironically wanted to giv them an opportunity to use "discretion." As the bench is not the place for jokers, we must conclude that Horton meant it seriously, although before the temporary injunction was granted the county board had instructed their attorney to prepare a new contract for 1889, and he had done so. Then this wise and noble judge clothes the county treasurer with extraordinary judicial functions. He pretends to assume that the treasurer must decide what is a legal or illegal bill whether passed by the county board or not, and if he pays an illegal bill, his bondsmen would be liable for the amount. Buncombe and bosh! If a bill is properly audited by the board and no injunction lies against it, the county treasurer has about as much authority over its legality as the mythical man in the moon. Should the supreme court decide this a sectarian institution, then the bondsmen are liable for all the authorized expenditures of the county board to this school and others of like character. Under that rule of law nobody would be very anxious for the treasurership.

We hav taken the case to the appellate court, where, on account of the composition of that court, we can reasonably look for another "bluff," but Judge Russell intends to earn a solid and substantial victory in the supreme court of this state, where it would hav to be a wonderful subterfuge that would change their recent decision in this matter.

Certain indications make me sure the Romanists feel "shaky." One is that the grand jury, for the first time on record, were solicited to visit St. Mary's Training School and indorse a column of whitewash as to the excellence of the accommodations of that institution, which was duly printed in all the papers. While there are, I believe, two sides to this story of accommodations, that is not the question at issue. It is whether there is any binding force of this state or not. Our only regret is that the rules of practice would not permit us to take the case to the supreme court direct, where we feel confident we shall be sustained. E. A. STEVENS.

An Open Letter

TO THE MEMBERS OF THE LEGISLATURE OF PENNSYLVANIA ON IMPARTIAL TAXATION.

GENTLEMEN AND FELLOW CITIZENS: The subject of a new revenue law is soon to come before your honorable body, and I venture to call your attention to a few points bearing upon this subject.

Thirty-eight years ago the commissioners of the county of Philadelphia, aided by the city solicitor, presented to our state legislature a memorial upon the subject of the laws exempting certain property from taxation. The amount of property then exempt in this county, at a very low nominal valuation, was set down at $10,586,415. According to well-known figures, found in official reports of the United States, regarding the average annual increase of the value of church property, these figures would now probably reach $50,000,000 or more. The amount of property now exempt from taxation in our entire state probably exceeds $200,000,000, and might reach $300,000,000. I hav no official figures on this subject from our commonwealth, but I notice that in New York the state board of assessors estimate the amount of property in that state exempt from taxation as exceeding $500,000,000, and in Pennsylvania the figures cannot be very much less.

Allow me, gentlemen, to call your attention to the following suggestions:

I. Our existing laws exempting church property from taxation undoubtedly conflict with Section III of our Bill of Rights, which provides that "*no man can of right be compelled to attend, erect,* or *support* any place of worship, or to *maintain any ministry against his consent.*"

The exemption of church property from taxation virtually *compels* taxpayers to *support*, against their consent, all places of religious worship so exempt. True, this is done *indirectly*, but the *result* is the same as if the taxpayer were compelled by direct legislation to support churches with which he may hav no sympathy, and whose dogmas he may abhor. He is *compelled* to contribute to church *support* just as much as his own tax is increased in consequence of the exemption of church property from taxation. If these unjust tax laws are continued, taxpayers should carry their grievances to the courts for judicial relief, and sooner or later it will be done.

II. Our present laws exempting certain property from taxation are unjust and oppressiv, and should be repealed. They impose a tax on the many for the benefit of the few, and practically, in some instances, on the poor for the benefit of the rich. It is said that property exempted from taxation is public property devoted to the public good. This is only in part true. Moreover, multitudes of taxpayers believe that the dominant churches teach not a sound morality, but instead certain dogmas of the Dark Ages which logically hav an *immoral* tendency.

The Rev. Dr. Wayland, in his "Political Economy," well says:

> All that religious societies hav a right to ask of the civil government is the same privileges for the transacting their own affairs which societies of every other sort possess. This they hav a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness. If it happen accidentally that others are benefited, it does not follow that they are obliged to pay for this benefit. It cannot be proved that the Christian religion needs the support of civil government, since it has existed and flourished when entirely deprived of this support.

If the old American axiom be true, "that where there is *no representation* there should be no *taxation*," it is equally true that property exempted from *taxation* is not entitled to *protection*. As has been shown, taxpayers are not only "compelled to support" institutions and societies which pay not a dime for the maintenance of municipal and state authorities, for preserving life and property, but they are liable to a further special tax to pay to exempt property-holders for property destroyed or injured by a mob or riot. Of this injustice Philadelphia and Pittsburgh hav had more than one example.

No system can be just based upon a principle of injustice. A religion that is true does not need pecuniary aid from the state, directly or indirectly. The church would grow in public esteem if it would voluntarily *practice* justice and right and refuse to accept state aid through tax-laws which violate every principle of equity and honesty.

Senators and Representativs of this great commonwealth, the question of the taxation of church property has got to be met soon, and you might as well deal with it now while you are wrestling with the important subject of taxation.

President Grant, in his message (1875), thus treated this subject:

> In connection with this important question, I would also call your attention to the importance of correcting an evil, that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax, municipal or state, amounted to $87.000.000. In 1860 the amount had doubled. In 1870 it was $354,483,587. By 1900, without a check, it is safe to say, this property will reach a sum exceeding $3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who hav to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally.

President Garfield put on record a similar voice of warning. In Congress, June 22, 1874, he said:

> The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere, in any state, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community.

The old Democratic party, true to the principles of Thomas Jefferson, declared in its national conventions of 1876, 1880, and 1884 against everything looking to a virtual union of church and state, and the Republican party has explicitly and repeatedly done the same thing. Will not our statesmen of all political parties in our grand old Keystone commonwealth examin this subject of *impartial taxation* and promptly wipe out the public wrong of the exemption of church property from *equal* taxation with other property? The *people* are ready for such a reform, and if it is not voluntarily made by our legislature, the *vox populi* will soon be heard in no uncertain tones. RICHARD BRODHEAD WESTBROOK.

1707 *Oxford st., Philadelphia,* Feb. 12, 1889.

The Cosmian Hymn Book.

When Mr. L. K. Washburn kindly sent me a copy of his new "Cosmian Hymn Book," I am sure he did not realize that he was casting pearls—that is to say, that he was—that I am not a musician. I hav said once or twice, I think, that I once had a white-haired German music-teacher who used to pace up and down the floor with frantic strides and fling his arms about in wild despair, exclaiming: "Mein Gott in himmel, but you will be the death of me yet!"

He was still alive the last I heard of him. But then he did not teach me very long, and, I may add, he did not teach me very much, either. I should like to display a wide knowledge of music and say any number of nice things of Mr. Washburn's work (which, I am sure, must be good, judging from his writings and lectures, which are always a pleasure and profit to read or hear), but how am I to write or talk about demisemiquavers when I would not know one if I saw it coming up the street? I do know this, however, that the Liberals needed a good book of songs, and I don't doubt Mr. Washburn has given them one. When a lot of people get together to hear a lecture or sermon or talk they like to take a hand themselvs. They like to "Pull for the shore" and "Read their titles clear" and all that sort of thing. They don't care to sit perfectly silent all the evening and let the man on the platform hav all the say. They want to sing if he is to do the talking. I feel that way myself often, and if I ever get a chance when I think the result may not prove fatal to too large a number of people, I am going to try Mr. Washburn's "Hymn Book." Meantime I'd like to hear how it works where it has a fair chance—with people who can sing without endangering the lives of their neighbors. HELEN H. GARDENER.

Lectures and Meetings.

JOHN E. REMSBURG will lecture for the Chicago Secular Union on Sunday, March 3d, at 2:30 and 7:30 P.M., at Prince's Opera House, 558 West Madison street.

W. F. JAMIESON is now engaged giving a course of lectures in Irwin, Ia., and announces that he is ready for lectures and debates wherever called. Address Irwin, Ia.

THE Cleveland, O., Secular Union meets every Sunday at 7 P.M., at room 29, City Hall. On the 21st of March, or thereabouts, the Union will listen to a debate, for three nights, between B. F. Underwood and the Rev. Dr. Bates, ex-president of Gambier College.

THE lectures before the Brooklyn Philosophical Association are announced as follows: Sunday, February 24th, Dr. R. G. Eccles. Subject, "Evolution of Mind." Sundays, March 3d and 10th, T. B. Wakeman. Subject, "The Historical Evidence Underlying and Permeating Christianity." The association meets at Bedford avenue and South 2d street, Brooklyn, E.D., at 3 P.M.

The Roman Church to Make Her Own History.

The Rev. Professor Townsend, in a speech in Tremont Temple, gave the following history of past dealings with some school-books in Boston:

"At one time, ten or twelve years ago, if we remember the date correctly, Dickens's 'Child's History of England' was introduced into some of our schools to the great delight of the scholars, and remained in use until the clerical expurgators of this city discovered something distasteful in it, and at their dictation it was dropped. In 1879 Miss Thompson's 'History of England' was introduced by order of the committee into the Boston schools, but subsequently, being objected to by the Inquisition, it was dropped.

"Not long since an excellent school history of England was prepared by one of the masters in our public schools. Efforts were made by his publishers to introduce it into the schools of our city. It was, however, like other books, submitted to the Inquisition. It was returned with twenty or thirty alterations. The publishers, anxious to hav the work adopted, applied to the author to accede to these Roman Catholic expurgatorial demands. This he did, and the book, as altered, was again submitted to the priests, who again returned it with a demand for further alteration. The contortions of history, however, would hav been such, had these additional priestly requirements been acceded to, that the book would hav belied the history it pretended to record. The author refused to make these alterations; he could not make them and retain his self-respect. The result was that the school committee declined to adopt the book.

"Standard histories, ornaments to literature and accepted authorities in the world of letters, are not allowed by Roman Catholic priests to be used in the schools of Boston; and Boston you are accustomed to call the birthplace of American freedom. The history of Macaulay, and that of Green, that of Knight, as text-books or as books of references, are excluded from the public schools of this city.

"Indeed, henceforth Rome herself proposes to write the world's history. She alone has the right. By the dogmas of the Roman Catholic church, as laid down by Cardinal Manning, the pope is the judge of what history is. If the pope says that a thing did not exist, notwithstanding the world knows it did, the church is bound to believe him. 'History is a wilderness into which infallibility will allow no one to wander of his own appointment without guilt, and it denies to every man the right to exercise his own reason or common sense in separating the true from the false' ('Papacy and Civil Power'). 'The only source of revealed truth is God; the only channel of the revelation is the church. No human history can declare what is contained in that revelation. The church (the pope) alone can determin its limits, and therefore its contents. And when the pope, acting for the church, does determin what are its limits and contents, no difficulties of human history can prevail against it. The church is its own evidence, anterior to its history and independent of it. Its history is to be learned of itself' (Cardinal Manning, 'The Vatican Council and Its Definitions,' p. 121). Therefore Macaulay, Green, and Knight hav no business to write history."

Communications.

Transportation for the Million.

There is no question now of more import to the people than the one concerning cost of railway transportation, and yet there is hardly one man in a hundred thousand who has anything like a clear idea of the cost of building roads and equipment, and moving trains. The charges for travel are so very high that they prevent six-sevenths of us from enjoying it. It is the truth that women, children, and poor men are by the high rates excluded. Cannot the rates be made so low as to induce the great masses to travel for pleasure? Labor can be had at one place as well as at another. Once arrived at a destined point the poor family might be even better off than they were where they are residing. Why may not the rates for the ordinary passengers be reduced to something on a par with cheap postage, street-car travel, cheap publications? Let us see. The roads charge for carrying hogs a small sum, comparativly. They carry them on slow-moving trains, load and unload, feed and water them. They make money by doing so. Why not carry us on the same terms on fast trains, and therefore at less cost to them, letting us wait upon and feed ourselvs? They can do it if they will, and beyond all doubt would make more money than they do now. Would the people travel? Undoubtedly. Even now, whenever there is a break in rates and they carry us from the Missouri river to the Pacific for $10 they cannot begin to accommodate the travel, although they do all they can to prevent it by exacting an overcharge to be repaid (called a rebate) and limit the time. The rebate is imposed lest the hundreds of thousands who would like to go part-way will take advantage of the low rates. Still, it is not the people who crowd the trains then—only those in comfortable circumstances, mostly citizens of villages and towns. I venture to say that if one road would thoroughly prepare itself with cars and engins, and throw down the rates at something like ten or twenty cents per head per trip of one hundred miles or less, it would open their eyes. Could they afford it? Suppose a train all made up at Topeka for the Pacific, what will it cost extra to carry one car more? At the outside, not over $12, including every conceivable thing. Call it $20 (the cost of moving a car from New York to San Francisco). Sixty persons is a carload, the distance is two thousand miles—sixty multiplied by $2 equals $120. But as innumerable persons would be on and off, taking short trips, the receipts would be greatly more. As there would be several carloads of first-class passengers at higher rates, there can be no question as to the profits to inure to the roads.

It would be well for people to investigate the question of cost to the roads of moving trains, including cost of road beds, management, everything, and not allow themselvs to be deluded any longer. The roads now stand in their own light by charging too much, and by permitting their profits to be juggled from them by various means—rings within rings, express companies, fast lines, palace cars, etc. A few great manipulators are gathering up millions, while often the roads may suffer. Common sense tells us that men may be carried as cheaply as hogs! These are matters for people to study, and as there are thousands of stockholders among them, perhaps their influence may revolutionize the maladministration of the railways in this respect.

The writer can remember when the street-cars, then called "horse-cars," were a novelty, and when under a similar narrow policy one car was driven along each half hour, with one or two passengers, fare twenty-five cents. What fool first advised to "charge three cents and start a car every minute?" How the conservativ mind despised the lunatic! And yet that was the policy that made street-car stock the best in the world. You see, the competition of the public's legs drove the companies into low rates for the millions. Unfortunately for the world and for the railways, there is no competition. Still, the high charges compel invention to set about finding substitutes. More cars could hav been used to supply the demand for ice down South than are now used in the whole traffic, but the high rates compel the resort to artificial ice and refrigeration. A chronic coal famin existed in Kansas, Nebraska, and Dakota on account of the high charges for carrying. A straw and trash burning stove is coming into general use—so convenient, so cheap, that every family and business house that uses it declares it would not use coal now if it were given to it gratis. Millions and millions of bushels of apples are left to rot in this region because it does not pay to move them a couple of hundred miles where none can be grown. Necessity will create some invention, perhaps, which will limit the carrying of apples. Thus in a thousand ways this great invention, the railway, is hindered from expanding commensurate with the growth of man's desires and necessities.

Is not the Pullman Car Company wealthy? It is now one of the most powerful corporations on this planet. Originally it was obliged to pay the railways for hauling its cars a sum equal to its proportion on the cost of the roads and services done. Every car costs four or five times as much as ordinary coaches. On every palace car was one conductor, a porter, and two brakemen. Rarely was a sleeper more than one-third full, and the Pullmans charged not over one-third or one-fourth as much for the same service as did the railway companies. For instance, you paid the roads about $18 for a day's ride, but gave the sleepers $5 to do the service. And the coaches of the railway companies were nearly always crowded. Yet the roads grew poor while the sleeper company became rich, and they actually did all the service in a more costly way, paying the roads their proportion of the cost. It is easy now to see why, although the inventor of the sleeping car system had an awful time to convince tallow-brained managers that it would pay. At the outside, including every expense, in did not cost the Pullmans over $10,000 per year to operate a coach, allowing interest to be seven per cent. Twenty passengers per day paid $100, and $100 per day are over $36,000 per year receipts as against $10,000 or $12,000 for expenses. Here is a subject for reflection, and here I take leave of it.

Oregon, Mo. HOLT.

Our London Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Dr. Parker has possibly found that he is likely to slide into the background unless he introduces new "wheezes" into his pantomime, and his latest dodge is giving weekly addresses to workingmen (artisans), who are invited to come in their dinner hour, and smoke their pipes during his discourse. He invites them to put questions, and those that hav been asked he finds it more expedient to waive than answer direct. A few pointed queries from intelligent, unbelieving artisans will cause him to drop the game before long. He made a very reckless statement a few days back, to the effect that the men who hav denied the godhead of Christ or the reality of the supernatural hav never been able to draw within their ministry those who are known as the common people. By naming one or two well-known Unitarian ministers, it would seem that he referred to the Unitarians, but as they do not deny the reality of the supernatural, his remarks could not properly refer to them, but to the Atheists, where he is again wrong, for the National Secular Society is composed largely of those whom Parker would term the "common people."

The "learned doctor" is a poor thing, and occupies the same intellectual level as Spurgeon, Booth, Moody, and Sankey, whom he professes so much to admire.

"A Friendly Correspondence with Mr. Gladstone About Creeds," by S. Laing, has excited a considerable amount of attention in the religious world, and articles hav appeared in some of the sectarian papers criticising the pamphlet. Mr. Laing's article is thoughtfully and carefully written, and givs the Agnostic creed from his own point of view, but it does not follow that all Agnostics will hold to his opinions in their entirety. It appears to me that his school of thought is greatly inclined to mysticism, if not supernaturalism to a certain extent, and are so far in opposition to the Materialistic school, generally distinguished as Atheist. Mr. Laing appears to be a deep reader, and well versed in scientific facts, as far as they are known, which he has well digested, and given out again in a very lucid manner in his "Modern Science and Modern Thought," which is a book worth reading. His theory that "polarity is the great underlying law of all knowable phenomena," I do not quite follow in the paragraph regarding it in his letter to Mr. Gladstone, but that may be owing to my obtuseness. Perhaps I shall get a better understanding when I hav found time to read his "Modern Zoroastrian," which contains a detailed account of the theory.

He shows himself to be a conscientious writer, one who thoroughly believes in his own ideas, and his works are worth reading carefully, even by those who are opposed to the spiritism to which he evidently clings. Such writers do good service, as their tendency is to make for Freethought, and show the fallacy of the Christian religion to those who would never think of reading the more robustly written works of more militant Freethinkers. J. D.

Mr. Dawes and His Home Preacher.

Notwithstanding the truth of the saying that "a prophet is not without honor save in his own country," I lectured here in Pittsville, Monday night, January 28th, to a fair-sized audience. This was the first lecture on Liberalism ever delivered in this place, and it has given the preacher something to do. I gave anyone who desired an opportunity to reply, hoping to drive the minister into a public discussion, but he was too wary for that. He simply arose and said he would review my lecture in his Sunday evening sermon. Of course I attended, hoping he would offer me a chance to preach awhile, as I had given him a chance to talk at my meeting, but he was not that courteous. The preachers are very brave when they know they can do all the talking. We Infidel lecturers say nothing of importance, but he talked an hour and a half, and then said he would continue the subject the next Sunday night, to reply to my lecture of about an hour and a quarter.

Had he offered me thirty minutes, I think I could hav set him right in all he said. I should like very much to continue to giv our minister something to preach about, but I can hardly afford to be responsible for hall rent and lecture for nothing, though the church fails to draw an audience again for a year.

When I was in Illinois this winter, I sent a challenge to the preacher to engage in a public debate of not less than six nights. The challenge was sent to the paper for publication, but the editor very considerately showed the challenge to the preacher, and the good guardian of the Lord's flock begged that the challenge be thrown into the waste-basket, and it was done accordingly. The editor, however, gave me a very fair notice in the Pittsville *Independent*. He said:

Mr. Geo. H. Dawes gave an interesting lecture on Liberalism, at Cotey's Hall, Monday evening, to a fair-sized audience. The lecturer is an easy, fluent speaker, evidently having a good understanding of his subject, and handling it in a confident and studious manner.

When the preacher can find nothing more to preach about, and his audience drops off so that he has to turn the meeting into a "season of prayer," I will once more say something that will again fill the old gentleman's church. GEO. H. DAWES.

Christian Clams at Shenandoah, Ia.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Evidently the Christians of Shenandoah were not willing to leave the results of the debate between one of Iowa's greatest preachers, Elder D. R. Dungan, and myself, to rest on the arguments on both sides. Freethinkers, of course, made capital out of the fact that their Christian opponents sent for Wendling to appear one week from the close of the debate. But the Christians assured us that Mr. Wendling had been engaged two months before in the lecture course. Mr. Wendling himself publicly stated that there was no change in the lecture with reference to a "recent event."

Now, this may be all; but the announcements in the newspapers of the week before had a singular sound. Here are extracts from the *Post:*

Hon. George R. Wendling, America's greatest orator, in his famous lecture, "Voltaire," in the Opera House, Friday evening, January 25th. A fitting climax to the great discussion, "Christianity *vs.* Freethought." In presenting the second in our course of entertainments we are justly proud of the man and of the subject. This subject is presented by special request of the ministers of our city, who are especially anxious for this subject at this time, because of the great amount of good it is bound to do. The exposition of the life and aims of the great French writer, Voltaire, and the effect of his writings on modern Infidelity, are handled in a masterly way by Mr. Wendling.

Wendling has talent, he is an excellent declaimer, a fine elocutionist, and his lecture is thoroughly memorized. Out upon that littleness, in either Liberal or Christian, which blinds us to merit in one of opposit belief. "America's greatest orator." Ingersoll must be content with second place, if our Christian preachers are willing he should hav even that honor.

By special request of the ministers of our city, who are *especially anxious for this subject at this time.*

Yet, for ten two-hour sessions their cause was ably represented by a gentleman of great learning, of wonderful skill as a polemicist, and truly a silver-tongued orator. This did not satisfy the "ministers of our city." They know perfectly well that Christianity is damaged by joint oral debate. Hence, they were "especially anxious" for a one-sided effort by the "greatest orator in America." This one-sidedness is peculiar to faith.

Liberal lady: "Did you hear Mr. Wendling last night?"

Christian lady: "Yes. It was fine."

Liberal lady: "I presume you will go and hear the reply to-night?"

Christian lady: "No, indeed."

Liberal lady: "I should think you would want to hear the other side?"

Christian lady: "There is but one side!"

It is this spirit that, more than anything else, will kill Christianity. A source of strength now, this one-sidedness, it will eventually prove its destruction.

I want to hold such debates everywhere Liberals will arrange for them, for I will meet any opponent indorsed by any Christian denomination. Let us crowd Christians into debates. The more the merrier. W. F. JAMIESON.

Shenandoah, Ia.

In Memoriam.

The morning paper of Rochester, N. Y., January 30th, contained the following notice: "Died at her residence, 56 Sophia street, last evening, Mrs. Amy Post, aged eighty-six years." Then followed a column giving a synopsis of her life and life's work. The obituary was very good, but not as comprehensiv as the readers of THE TRUTH SEEKER are entitled to receive, and so with saddened spirit and trembling fingers I write this notice of my dearest friend's departure from earthly life.

Mrs. Post was one of the notable women of this century. Born in 1802, of Quaker parentage, she early learned of the persecutions which that people received from the Puritan Christians of Massachusetts as late as the time of her birth, and doubtless inherited from her good parents a hatred of oppression in every form. So in the early days of antislavery agitation she, with her husband, the late Isaac Post, who was always a coworker with her in every good cause, became almost as noted Abolitionists as Mr. Garrison. I doubt if there were one thousand of the fifty thousand escaped fugitivs who were not familiar with the names of Isaac and Amy Post. The eldest daughter of these people, Mrs. Mary Hallowell, after we returned from the burial of the dear mother, said that she remembered well, one Saturday evening, when the shadows of night hid from the public the *criminal act* of harboring a slave, the penalty of which, for each one thus protected, was imprisonment one year and a fine of $100, a light tap came upon the window. Mr. Post went out. At his door stood a covered wagon, the driver of which informed him that in that wagon were twelve fugitiv slaves, and as the "sacred" Sabbath was upon them, and no more crossing the lake till Monday, the query was, What to do with them? Isaac Post went back into the house and repeated the question to Mrs. Post, the loving and trusted wife. She answered, "Why, thee bring them in," and Mr. Post with cheerful look but softened voice said, "I hoped thee would say so." And so all through the night, and the long hours of the "Christian" Sabbath, while in the pulpits of the many churches of the city the people were admonished to worship as God Jesus of Nazareth, the outcast from Judea's church nearly nineteen centuries ago, this husband and wife watched over these despised and hated slaves, and saved them from the clutches of the law and the gospel. Such, dear readers of our TRUTH SEEKER, was the woman of whom I write, "instant in season and out of season" to work for humanity. Mrs. Post was a "woman's rights woman" when that term applied to a person meant obloquy, contempt, insult. And if there be any other words which mean more than those I hav written, substitute them; they will be in order. But space forbids that I shall tell you of her work for all reforms; she helped in them all, but the truth seekers will most wish to know what she was to the cause of Universal Mental Liberty. She was one of the first members of the Liberal League, and always true to the Nine Demands. She gave bonds for one of the three arrested at Watkins for selling "Cupid's Yokes." Mr. Bennett was her personal friend, and she was his. She felt that the working to obtain the right to think, to speak, to print, and to circulate one's thoughts was emphatically the work of the present hour, and that the right settling of the labor problem, in which she was earnestly engaged, must follow rather than precede that reform. Mrs. Post was a firm and activ Spiritualist, saying often to me, "It is not belief, it is knowledge. I know death is only an awakening to a higher life." Such was my friend of more than forty years. Her name can never die. She is immortal, not in my belief living a continued individual life, but in and through her work for humanity. 'Tis hard to write the word farewell. Oh, how often, almost daily, some friend departs! Will the present generation be able to take up the unfinished work of these departed and departing friends? I am glad to know that the Editor of THE TRUTH SEEKER will do all in his power to benefit humanity.

LUCY N. COLMAN.

Syracuse, N. Y., Feb. 10, 289.

The Statue to Giordano Bruno at Rome.

A noble life-sized statue of Giordano Bruno is to be erected in May next in the Campo de Fiori at Rome, on the very spot where he was burnt alive by the order of the papal Inquisition on the 16th of February, 1600.

The completion of this undertaking, which has had the general support of the Liberals of Europe, has been delayed for several years by local opposition in Italy, but finally the consent of the Roman municipality has been obtained by an overwhelming majority, and the monument to the great proto-martyr of Freethought, modern science, and philosophy will be inaugurated in May with a becoming celebration.

We hav been appointed for the United States of America upon the International Committee, and requested to assist in raising funds to secure this noble act of historic justice. Already $400 hav been contributed through this Committee by Liberal Americans, but we desire to send a much larger sum, and hav promised at least $1,000, which will be about one-tenth of the total cost.

The Committee will be pleased to hav the number of subscribers as numerous as possible, so that subscriptions of $1 will be appropriate, though larger sums will be gladly received. All contributions will be publicly acknowledged and forwarded. The time is short, and the necessity of immediate action is urged by the Committee at Rome.

Please to subscribe and send at once to our Treasurer, T. B. Wakeman, 93 Nassau street, New York city.

ROBT. G. INGERSOLL,
T. B. WAKEMAN,
DANIEL G. THOMPSON,
THOMAS DAVIDSON,
} Committee.

STATEMENT OF THE U. S. MINISTER AT ROME ON THE LAST LETTER FROM THE BRUNO COMMITTEE THERE.

"As is stated in the foregoing letter, the Common Council of Rome has granted permission to erect a statue of Giordano Bruno in the Campo de Fiori."

"*Rome*, Jan. 12, 1889. J. B. STALLO."

COLONEL INGERSOLL OPENS THE NEW SUBSCRIPTION.

LAW OFFICE,
ROBERT G. INGERSOLL,
40 WALL STREET,
} NEW YORK, Feb. 8, 1889.

T. B. WAKEMAN, ESQ., Treasurer of the Bruno Monument Committee:

My Dear Sir: It givs me great pleasure to inclose my check for one hundred dollars ($100).

I shall never be quite satisfied until there is a monument to Bruno higher than the dome of St. Peter's.

Yours very truly,
R. G. INGERSOLL.

A Story of James Lick.

Miss Ada Ballou at the San Francisco Paine Celebration.

The speaker said that in the Centennial year, when the celebration was about to take place in San Francisco, a committee of gentlemen called upon her and asked her to paint something suitable to display on the line of march. The time was limited, but she painted a portrait of Thomas Paine. The committee were afraid. They thought if it were exhibited on the street it would provoke expressions of disapproval and the picture would be shot at. "I went down in the morning," said Miss Ballou, "and with the help of a friend got the picture in the street. I went to the committee and returned their money, and said, 'This picture is mine now, not yours, is it not?' They answered, 'Yes.' I then waited upon James Lick, who lay gasping on what proved to be his dying bed. I stated my case—that the picture of the man whose motto had been 'The world is my country, and to do good my religion' could hav no place on the street that day. He asked me to hav it brought up that he might see it. Upon its being brought he, with tears in his eyes, eulogized the patriot of the past, and he himself ordered that the picture be placed where the thousands of people must see it. I need not say it was not fired at, nor did it provoke any expressions of disapproval; and when the procession marched through Montgomery street, those who would not look at this picture of a patriot were obliged to march under it."

New Stories About Colonel Ingersoll.

From the Star.

At a recent meeting of the Boucicault Club here Mr. Ingersoll spoke upon the "Art of Acting." Among his hearers was a nephew of Cardinal Newman, a man whose special forte is dramatic criticism. "I thought I knew something about the subject," said he; "I surely thought I had heard the best upon it, but till to-night has it been reserved for me to hav the veil lifted before the true inwardness of dramatic art."

"So you are the man who has been trying to abolish hell?" remarked a minister of strong prejudices, upon being introduced to the great Freethinker; "but ah, my good sir, you can't do it; you can't do it." "Well, if I can't, sir, I am afraid that when you come to die you'll be—sorry I did not," was the quick retort.

"I want to know, colonel, if you really believe your grandfather was a monkey," said another to him. "Whether I do or not, sir, I believe your grandson will be," returned the colonel.

His daughters unite the most intelligence with charm of any girls in the city, perhaps. Their knowledge is vast, their accomplishments varied; but there is not a trace of "scholarship" or pedantry in the sweet ladylike adaptability with which they receive their guests. The whole morning of each day is spent by them in study.

Trusts.

From the Monte Vista, Col., Journal.

During the past few years we hav heard much about trusts, combines, and corporations. The object of these is to control the markets and advance prices. Instead of prices being governed by the natural law of supply and demand they are to a large extent governed by artificial laws unknown to our ancestors. The supply of nearly everything is regulated by large combinations and is kept so near to the daily consumption as to enable the combinations to fix their own prices and thus extort from the consumers all that they will bear. Of late years labor has combined and fixes the price to the same extent that trusts do, namely, all that can be charged under our present conditions. The latest is the preachers' and priests' combine, by which they are now seeking to hav passed by Congress laws for the better observance of the Sabbath. They hav to their petitions eleven million signatures asking Congress to pass such laws. In these latter days only a small percentage of the American people attend church regularly. It is hoped that if all secular work, including railroading and Sunday newspaper work, is prohibited, larger congregations may be secured. Such laws are contrary to the spirit of our institutions, and if not, such laws are reserved for the states and do not come within the province of the general government. We believe that providence has ordained that at least one day in seven should be set aside for the use and contemplation of spiritual things. But no law can make a man tired or determin how or when he shall rest. Neither can laws turn men's attention to sacred things or prescribe rules for worship. Some men are born tired and desire constant rest. while others hav a desire to be constantly on the move. Some men are endowed with large veneration and spirituality and are by nature worshipers of the supernatural, the Great Unknown and Unknowable, while others are almost entirely devoid of spirituality and are not given to worship or credit anything which cannot be seen or measured by the senses. The latter as a rule are endowed with as much morality as the former, and should not be forced by the law to conform to the ideas of the spiritual-minded. So far as the peace and good of society is concerned, the clergy must advance with the times. To draw larger congregations they must not attempt to force men into their churches by laws restraining them from secular work or reading "profane" literature. They must vie with places of amusement and not condemn them if they would better succeed in preaching the gospel to the world.

A Job Lot Sale.

From Life.

Carefully assorted and warranted to deceive the best critics. First job lot this season. All familiar with the revised Testament. Sold positivly without reserve. Empty churches will find this the best opportunity yet offered.

No. 1. Twenty-seven years old, sickly, pale, and interesting. Andover. Took first prize for essay on pre-Adamitism. Hasn't read a word of modern science, and don't want to; plays chess, hut no cards. Salary, $1,200.

No. 2. Thirty-four years old. Yale and Goettingen. Traveled through Europe. Describes Paris vice like an eye-witness. Devout. Divorced from wife in Connecticut because she was Unitarian. Disowned her and two heretical children he had by her. Willing to marry again. Two barrels of unused sermons all paid for. Salary, $3,000.

No. 3. Forty-three years old. Self-made man. Formerly a baker. English at times bad, but sincere and a powerful voice. Refuted Darwin but Infidel press wouldn't publish it. Married; eight children. Considers waltzing immoral, but will take part in quadril. Small salary. Donation parties thankfully received.

No. 4. Amherst. Trinity. Forty-three years old and handsome; florid, complexion guaranteed. Dining and wining a specialty. Short sermons; beautiful manuscript prayers. Unmarried. Desires a delicate partner of pious character, and wealth, demanded by the exigencies of modern life. Church rows attended to. $5,000.

No. 5. Forty-nine years old. Oxford, Dalmatic; incense and private confessional. Preaches to the *elite;* no Irish allowed. Four rear pews for colored people and domestics. Slight flaw in early record—deacon's wife; all a malicious lie; circumstantial evidence and a packed jury. $6,000.

For other lots see catalog. Two weeks' trial. Also job lot second-hand sermons, all doctrinal, fifteen cents a pound. Great bargains in assorted prayers; also one barrel Sunday-school addresses, good as new.

Editor Pixley's Conversion.

From the San Francisco Argonaut.

Religion caught like an endemic disease from contact with those who pretend to hav it, does not last. It catches, but it does not stick. We speak from experience, because we hav been converted several times in our youth, and, save in our own opinion, we are no better now than some who passed successfully through the trying ordeal. A youngster educated in the sternest Presbyterianism—and from his days of childhood taught to look upon God as a holy terror and hell as only avoidable by a miraculous interposition of divine providence—is a brave boy if he can withstand the thunderings of an eloquent divine who, in the basement story of a meeting-house on a dark night, pictures to him the enduring torments of the damned. We recall our earliest conversion as distinctly as though it happened yesterday; it lasted only one night, and passed away with the bright morning sun that burst in its glorious radiance over the church, the village, and the farm. We were caught in relaxed mental condition; we were in love, and the black-eyed, curly-haired little maiden of our first adoration was present. She caught it first, and somehow when her susceptible feelings were touched and she went forward to the anxious seat to be prayed for, we sheepishly followed, not so much for the "love of Jesus," as for the love of the maiden. We do not pretend to say that we were not frightened. The Rev. Dr. Burchard was the divine, and he was eloquent beyond any man we ever knew; his voice was musical as a lute, and he could roar like the red dragon with seven heads and ten horns, represented in Revelation. The time was night and dark, the place an underground room in the village church; upon the dais where the preacher stood were two tallow dips, and on the walls sconces or tin reflectors that seemed to make the darkness visible; there was no gas in those times; the theme was hell; the audience all the pious people of the congregation, all the devout deacons, all the trembling old maids, and here and there some wicked ones gathered in from curiosity. The Rev. Dr. Burchard afterward became president of Oberlin University in Ohio. There were no stenographers in those days but we recollect the discourse, for it was branded in upon our soul as with an iron heated in the inner furnace. Extending his hand toward the lighted candle, he said: "Now, my beloved sinners, should I place my little finger in this burning taper and hold it there for one moment, you can conceive the pain I must endure. Now, with this little finger compare the human body, with its complex and marvelous organization, its nerves, sinews, ligaments, bones, and muscles, its sensitiv vital organs, the brain that thinks, the heart that beats, the blood that courses through the veins, and with this dull taper, its simple wick of cotton, its envelopment of tallow, compare the intense heat of the sulphurous fires that burn and surge in the lowest depths of eternal hell; consider their capacities of torture and the torment of the revolving billows of flame as they envelop not only the human body but the human soul, and remember that in this flaming torture you must struggle and writhe as the worm that never dies; for unending ages you must endure the torture that never ends, the fire that never consumes; for, if you pass this opportunity, you may hav lost the only chance of conciliating an offended God, and when once the decree of punishment is pronounced, the penalty can never be annulled and forgivness can never be considered. I despair of conveying to your minds the duration of eternity; but if all the waters of all the rivulets, rivers, streams, lakes, and oceans, all the mountains of ice that are piled in polar seas were melted and gathered in one great reservoir, and this liquid ocean was turned to ink, and on its brink sat the recording angel who, once in ten thousand times ten thousand years, should dip his pen to make his mark on some enduring, endless scroll—when this vast reservoir was exhausted eternity would hav but just begun." And then he invited us to come forward to the anxious seat, and while we were coming up, he sang, in gentle tone, some sweet hymn that thrilled our inmost souls. Does any reader, who knows our prudence, doubt that we hastened to the front, and that, on that anxious seat, we were most anxious? Does anybody doubt that we repented ourselvs of sin and were entirely willing to be pardoned of all our transgressions? The same careful prudence that makes us invest in masses, and that has purchased and paid for eleven millions of chances for purgatorial relief, induced us then to hedge and dodge the divine wrath by permitting the Rev. Dr. Burchard to pray that our sins might be forgiven.

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FOUNDED BY D. M. BENNETT.

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"The Limitations of Toleration."

The edition of THE TRUTH SEEKER in which this discussion between

Colonel ROBERT G. INGERSOLL,
Hon. FREDERIC R. COUDERT, and
General STEWART L. WOODFORD,

appeared is exhausted, and we hav put the matter into pamphlet form. It makes a handsome appearance with cover, and can be had for

TEN CENTS PER COPY.

It should be extensivly circulated, as it teaches the doctrins of Liberalism on the most important subject of the world—the right to think and speak and write. The superiority of our doctrins on Liberty over the creeds of Catholicism and Protestantism was never better set forth, and must be manifest to any Christian who possesses the power to reason.

THE argument in this issue of THE TRUTH SEEKER against the Blair amendment to the Constitution by C. B. Waite, entitled "The Conspiracy Against the Republic," is from advance sheets of the *Chicago Law Times*. It will also be printed in pamphlet form by the American Secular Union, and can be had of the secretary, E. A. Stevens, 16 Union Park place, Chicago, Ill., for five cents a single copy; ten copies, thirty cents, forty copies for a dollar. Mr. Waite's argument should be read by everybody.

The Sunday Rest Bill.

When the presiding officer called for petitions and memorials in the United States Senate on Tuesday of last week, Senator Palmer of Michigan obtained the floor first, and put in a petition for the Sunday rest bill. Iceberg Edmunds of Vermont followed with another. Standard Oil Payne of Ohio had one, too, from churches in his state. Senator Cullom of Illinois had one from both sides. Senator Wilson of Iowa put in one for the churches, and the other Wilson from Maryland did the behest of the pious in his state. Half a dozen prohibition petitions accompanied the memorials in favor of the Sunday rest bill. Senator Cullom presented the only protest against Blair's Sunday bill.

The churches, it seems, are much more activ than their opponents, but this we presume is because they got the start in the matter. For a year or more they hav been pushing their petitions quietly, and are now all ready to dump them on the senatorial desks. Very few people knew about the proposed law, and Senator Blair as chairman of the committee having it in charge did all he could to prevent any knowledge leaking out. Mr. Wolff, the Secular Union's representativ in Washington, had the hearing sprung on him unexpectedly, and was given but an hour or two to prepare his argument against the specific provisions of the bill. Now that the matter is before the country, we trust that the Freethinkers will do their duty and send petitions to their senators in large numbers. Mr. Wolff says that he shall challenge "the whole crowd" of advocates of the bill to a public discussion.

The time, however, is getting short. Only a few days of this session of Congress remain, and whatever is done must be done quickly.

The Statue to Bruno at Rome.

Now that the common council of Rome has removed the prohibition against the erection on the Campo de Fiori of a statue to Giordano Bruno, the friends of that great Atheist should promptly provide the sum necessary to put the statue in place. The design is chosen, the statue sculptured, and it only remains to place it on its pedestal and dedicate it as a tardy act of justice to one of the noblest of the many victims of Roman Catholic intolerance.

All Freethinking Europe is contributing to the fund necessary to accomplish this—England, France, Germany, Italy, and even in Spain there are found some Infidels who will aid in the work. As will be seen by the communication from the committee in another column, America is asked for one thousand dollars. About four hundred dollars was raised a few years ago, when the project was young, and with the one hundred dollars given by Colonel Ingersoll this month one-half the amount is in hand. In the letter accompanying the communication, Mr. Wakeman, the treasurer of the fund, says the readers of THE TRUTH SEEKER, *Investigator*, and other Liberal papers hav done their share, and he asks that this, the second appeal, shall be spread before another constituency, which we shall take pleasure in doing. There may, however, be several readers who hav come into the family since the first appeal was made, who may be anxious to enroll their names on the honorable list of those who are vindicating one of the great characters of Freethought from the cruel hostility of religion. To such we suggest that they send their contributions direct to T. B. Wakeman, 93 Nassau street, New York city.

It has taken nearly three hundred years to move public opinion in Rome to the point of allowing this statue to be erected. But it is now to be placed on the very spot where Bruno's life went out in flame and smoke, surrounded by brutal priests and howling devotees of the most slavish faith ever invented by men. To-day, the Roman church protests against it, and only a few days ago a prominent Catholic wrote to the *Sun*, sneering at the act and insinuating a doubt "if Bruno was ever burnt at all." Only a year ago the council refused permission to place the statue, but those councilmen who were the tools of the pope hav been retired to private life. The government of Rome, like the government of Italy, is not now the puppet of Leo XIII.

The inauguration of this statue next May means a good deal. It means that not only does the intelligent part of Italy condemn the murder of Bruno, but that it has determined that the arrogant power of the Vatican is at an end in the very city where its most hideous crimes hav been committed, and where it thought itself intrenched forever. When the St. Bartholomew massacre was accomplished Gregory XIII. celebrated the event and ordered a commemorativ medal to be struck. This statue vindicates a victim of one of Gregory's successors, and commemorates an event as important for the world of freedom as the Bartholomew massacre was infamous in the history of religion. That event is the overthrow of the power of Rome.

A New Christ.

Out in Minneapolis, Minn., there is a new sect. Its chief creedal article is that Christ has returned to earth. He is a reverend, of course, living at Rock Island, Ill., and he has an apostle named Whitney who preaches at Minneapolis. The Christ's name is J. Schwemfurth, and he writes letters to Mr. Whitney, which the latter uses as sermons. A reporter attended one of Mr. Whitney's services. The apostle read the fifty-fourth chapter of Isaiah, and said that it referred to a woman who should giv birth to the new Christ. He said twenty years ago he met Mrs. Beekman in Kansas, and was convinced that she was absolutely filled with the spirit of the Lord. She fulfilled all the provisions of the prophecy contained in the chapter read. He asserts, therefore, that the son she gave birth to (Mr. Schwemfurth) is the second Christ. Whitney said that the Bible, when it speaks of the bride and the groom, meant Jesus Christ as the groom and the mother of the second Christ as the bride. The Bible, when it speaks of this matter, certainly means that some one person is the bride, and that person must be a woman. The woman must be absolutely filled with the spirit of the Lord. He says that that woman is Mrs. Beekman. He says that she has spoken before eminent divines, and they all say they hav never heard such words out of the mouths of men. There were several persons present, whom Mr. Whitney mentioned as having received benefits from the new Christ. One, a Mrs. Thrall, he said, was one day riding down-town with him in the street-car. He had been exhorting her for three days to accept the new faith, but she resisted all his efforts. Her mind was tortured with doubt, so that she suffered bodily as well as mental agony. Her face was distorted with pain. Mr. Whitney said to her: "There is no reason for all the pain you suffer; believe in the new Christ," and left her. Such an instant change came over her that some ladies in the same car remarked to her: "What did that man say to you? Your face looks like an angel's."

Mr. Schwemfurth, the Christ, seems to keep largely in the background, and let his apostle Whitney do the advertising. Mr. Whitney promptly performs the necessary miracles, and givs the new Christ the credit. This is modest, anyway. The lady in the horse-car is another St. Veronica, without the handkerchief, and no doubt the whole story is as true as its prototype.

But if they had this new Christ over in New Jersey they would shut him up in jail for six months. It's fortunate for Jesus that he died before New Jersey was discovered.

"Christian Science."

During the past few weeks the "Christian Scientists" hav received several severe setbacks through the death of the victims under their treatment. The latest, and a peculiarly sad case, is reported from Pierre, Dakota, where the "scientists" are liable to find themselvs haled before a legal tribunal, if it has not already been done.

The story of the evil effects of Christian superstition is briefly as follows: W. G. Nixon and wife were until a few months ago prominent members of the Methodist church in their vicinity. Mrs. Nixon's father is Bishop Andrews of Washington territory. Last August the Nixons lost a young son. The boy was treated by regular physicians until, despairing of its recovery by ordinary means, a telegram brought from Des Moines a man who professed to cure by faith or by "Christian Science," but the child died. Since that time Mrs. Nixon has brooded over the subject so much that she became a monomaniac and an ardent believer in Christian Science, and Mr. Nixon also adopted the new faith. Mrs. Nixon, after the death of this son, went to Des Moines.

A few weeks since Mrs. Nixon returned from Des Moines, and with her a Miss Campbell, a disciple of Christian Science, and a little later a Mr. Elliott, also of Des Moines, arrived on the scene, and since that time a regular class has been conducted in Christian Science and alleged cures hav been effected and a number of converts made to the faith. The last week in January another child fell sick, but no doctor was called. The disease was inflammation of the bowels. The inquest brought out the facts that the child had hardly ordinary care, no effort being made to treat it except by faith and prayer, and it was permitted to suffer tortures and die a victim to superstition. Inquiring neighbors were constantly told that the child was all right and well. Hours after the child's death this statement was made repeatedly. The evidence shows that the concealment of the death was due to the "Scientists," who were trying to resurrect the child, even telegraphing Mr. Nixon, who was in this city, to see Mrs. Eddy, of Boston, to hav her bring the child back to life.

When the child's death became known, Coroner Sprague, of Hughes county, summoned three jurors to hold an inquest. A post mortem examination was also held. The verdict of the jury was as follows:

"An inquisition holden at Pierre, D. T., in Hughes county, territory of Dakota, on the 26th and 28th days of Jan., A.D. 1889, before C. C. Sprague, coroner of the said county, upon the body of Eddy Nixon, son of W. G. Nixon, there lying dead, by the jurors whose names are hereto subscribed; the said jurors upon their oaths do say that from all information and evidence obtained at the inquest, do declare and believe that the disease from which the child died was inflammation of the bowels, and that there was no physician called to giv medical attention as prescribed by law; that the child probably died through ignorance and medical neglect caused by the influence over the parents of the following persons: Mr. M. A. Elliott and Miss M. R. Campbell, of Des Moines, Ia., who profess to be Christian healers.

"In testimony whereof, the said jurors hav hereunto set their hands, the day and year aforesaid.

"B. C. Ash,
"P. W. Comford,
"William H. Gleckler. } Jurors.

"Attest: C. C. Sprague, coroner of Hughes county."

A Dakota paper, discussing the case, says: "Mrs. Nixon has the sympathy of a greater portion of our people, for they think her mind weakened, and that she has been but putty in the hands of designing people. They are severe on Mr. Nixon, for on him they lay the blame of first introducing Christian Science in the family and arguing in its favor. On these parties from Des Moines who hav been the leaders of the movement here there is nothing but the severest censure, and had it not been for consideration of Mrs. Nixon they would hav been driven from the place at once. The case is extremely sad, but it is only a repetition of many similar cases reported from other states, brought on by the same doctrin. It might be summarized as murdering a child (for it is little less) and driving a good woman insane. In view of these facts is it any wonder that our best citizens met and held indignation meetings? Is it any wonder that society demands protection? Is it any wonder that men look at these revelations with fear, not knowing where the next blow will fall, or who will be the next victim? Let us be charitable, let us be just, but let us protect the young, the innocent, the weak."

It may be necessary yet in civilized countries to make legislation to protect the poor victims of superstition against the machinations of their leaders—against the strong brains which delude the weak, against the designing who deceive the ignorant and lead them into crime. The Christian religion is, directly and indirectly, the cause of this child-murder and the insanity of its parent. Directly, because the "Christian Scientists," the faith curists, are only preachers of another superstitious sectarianism; indirectly, because, had not the minds of the parents been prepared by acceptance of the Christian religion to believe the miraculous, the supernatural, the impossible, they would not hav allowed the "Christian Scientists" to inveigle them into the senseless course of conduct which terminated in the practical murder of their child.

It is a very difficult question to handle, but a law to punish parents for allowing a child to die without doing for it all that human skill can accomplish is not violating any right of conscience. Such neglect is a positiv act against humanity, and comes perilously close to murder.

Catholic America.

The following two paragraphs we find in juxtaposition in a Catholic journal:

"On December 6th the sisters were compelled to leave the Institution for the Deaf and Dumb, in Paris; and on the 8th of February they will be compelled to quit the Asylum for the Youthful Blind. And this in spite of the protests of the most eminent physicians of Paris."

"As an illustration of how the old order has changed in New England, it is stated that in the entire district of South Boston included in the large parish of Our Lady of the Rosary there are only four non-Catholic families. New England has become New Ireland, and the prestige of the Puritans is at an end."

As the anticlericals of France are steadily abating the influence of Catholicism there, it seems to be waxing strong here. But is it really gaining strength in general here? From the increasing success of its corrupt schemes, from its advancing boldness and dictatorial doings, from its extending inroads among our common schools, from the growing silence, subservience, and connivance of politicians as to its proceedings, we must pronounce that—what? That it is growing? Yes. And that those who love their children, their homes, their country, must awake, and act.

A Corporation for Worshiping.

There is one bluntly honest churchman in this city. The great cant cry of the average Christian is that the churches make all welcome—in fact are just aching to grasp the stranger by the hand and lead him to Christ without money and without price, and with no thought of his previous condition. But Mr. Benjamin W. Williams, chief lay manager of the St. Thomas Episcopal church, at 53d street and Fifth avenue, entertains different sentiments, and was not at all backward about expressing them to a *Sun* reporter one day last week. He said:

"We havn't any room in our church for people who havn't paid for their seats. Our trouble is not to find places for strangers, but to keep them out. We don't ask them to come and we don't want them. If they come, they are in the way, and we hav hard work to get them out of the way; but we manage to do it nevertheless. We hav to watch them, but sometimes they elude us and contrive to find seats somewhere. Then we hav to tell them very plainly to get up and go out. And we make them do it."

Then he explained the plan the church is run on at length and with commendable frankness. As sexton and business manager of the church he has no theory on the subject of free pews for impecunious worshipers. "It's plain business. The church is a corporation for worshiping, and when the members of the corporation come to church they want the places they hav paid for. Free salvation is all sentiment. It won't work in this age, and it won't do in such a congregation as that of St. Thomas. We don't ask people to come, for we don't want them. We don't advertise in the papers, 'Strangers welcome,' as some churches do. Free salvation! Umph! If we were Methodists we might hav our ushers standing at the door and go out and grab people, and say: 'How are you, brother?' 'Glad to see you, sister.' 'Bless the Lord; come in and hav some salvation.' But we are not that kind. It wouldn't work even on a small scale in this church. It would be queer to see the pewholders of the church, when they observe some stranger standing in the aisle, rise and throw their arms around the stranger's neck, and greet him with that same exclamation of 'Bless the Lord, I am glad to see you in church. Come in and sit with me.' It is a mistake to suppose that that is what St. Thomas's is for. No. I am not looking for souls for the pews. It's the dollars that are wanted. I don't consider the question of Christianity. It's none of my business whether the people that hav seats are Christians or pagans. As for the theology of the question, I don't hav time to think of that. The minister is hired to look after such matters. There are always people who havn't money to pay for salvation. Take our church, for example. In the morning, when we hav our congregation fully occupying the pews, the collection will be $2,000. In the afternoon, when the strangers are there, how much will the collection be? It may be $40. That's all. So that proves that the outsiders are not profitable."

Mr. Williams is straight business from the beginning. To him the question has no theological aspects. It is simply so many dollars for his corporation, and he proposes to adjust his tariff on salvation according to what the traffic will bear. Each pew to him represents so much cold cash, if a rich man gets in it, and so much less cold cash if a stranger occupies it who will limit his contribution to a dollar or two. Mr. Williams possesses a great brain for business.

There are a good many more fashionable churches in this city which pattern after St. Thomas's church, but their business agents are not so brutally frank as Mr. Williams. If they were, the effort to make these corporations for worshiping pay their taxes would be nearer success.

For the Benefit of New Zealanders.

A New Zealand correspondent sends us these questions:

1. What constitutes the political difference between Republicans and Democrats?
2. How is the president nominated?
3. Is the Senate the local state government? Is a Senator by virtue of his election to the Senate a member of Congress, or as we would put it, a member of the general assembly?

For the benefit of the New Zealanders, in whose behalf Mr. Harwood writes, we answer: 1. The difference between the two dominant parties is mainly one of men to fill the offices. In our last campaign the Republicans made an issue of high protectiv tariff duties as opposed to the Democratic advocacy of a tariff revision which should put raw material on the free list, and lower the duty on many manufactured articles. Broadly speaking, also, the Democratic party stands for state rights—home rule—as against a strong central government which the Republicans hav favored more by acts than by talk.

2. The president is not voted for directly, but is chosen by electoral colleges from each state, meeting at the capital of each state, and sending a certificate of their choice to the president of the national Senate. These electors are not bound to vote for the man chosen by their party, but of course they always do. The country would be too warm for them if they did not. The parties proposing to run candidates for president, a few months before the election, send their delegates to a national or general convention—these delegates are chosen in each state by their respectiv parties—and they nominate the man who shall be their party's standard-bearer. Then in each state each party nominates men as candidates for the state electoral college, and the men so nominated who get the most votes in their respectiv states vote in the electoral college for their party's choice, as expressed in the convention.

3. We hav two kinds of senators—state senators and national senators. Each state has two legislativ bodies—assemblymen, or representativs, and senators. The national Congress is also composed of a House of Representativs and a Senate, like the House of Commons and the House of Lords. The state assemblymen, or representativs, and the state senators are voted for by the people directly. The congressmen, as the members of the national House of Representativs are commonly called, are also voted for directly. National senators are chosen by the state legislativ bodies—a joint ballot of senators and assemblymen, or representativs. Each state has two national senators regardless of population. A senator is a member of the body to which he is elected, and helps make state or national laws according as he is a state or national senator.

Editorial Notes.

Notwithstanding repeated denials, the Christians are still circulating the story that Colonel Ingersoll's daughter Eva visited the Catholic cathedral, and was so impressed with its magnificence that she at once became a Christian. After circulating for fifteen or sixteen hundred years a gospel which is entirely false, we cannot be surprised that the lovers of the Christian religion should push along a little lie like this, but it is surprising that any Freethinker should hear "with half-believing ear this slander of a foe," and think a denial necessary. Liberals should hav more confidence in each other's integrity of purpose and mind, and especially should yarns about Colonel Ingersoll and his family be taken with a large amount of salt. It is safe to deny instantly and point-blank any story to their discredit, from whatever source it may emanate.

The American Museum of Natural History, on the west side of Central park, is now open Tuesday and Saturday evenings until 10 o'clock. The Museum of Art, on the east side, is not yet open evenings, lighting facilities not being complete. Electric light is necessary to display the paintings to the best advantage, while gas answers for the specimens of natural history. The Art Museum will, however, be opened soon. The evening exhibitions are the result of the compromise between the museum directors and the city officials as to Sunday opening. It is a step toward the latter, and the large number of evening visitors at the Museum of Natural History shows conclusivly that if the museums were open on Sunday they would entertain more people than now visit them on all the week days. For this concession of evening opening the people can thank the American Secular Union, which began the agitation. That they don't get more, they can blame themselvs. If every man who desires Sunday opening would write to his assemblyman and senator in Albany urging it, the doors would speedily be unlocked. If you want anything, you hav got to ask for it, and ask in no gentle tones when the ears of politicians and Presbyterians are to be assailed.

The *Tribune* of this city now employs a moralist who lingers in church porches and intercepts the hunks of virtue that fly out from the pulpit. He is an amusing as well as a necessary addition to the *Tribune* staff. Even "open and professed Infidels" can find a laugh in this which he found in some church porch on a recent Sunday: "It often happens that men of the world whose morals are notoricusly loose are most severe in their denunciations of intellectual unbelief. And the strange part of it is that they are really sincere in their repudiation of such unbelief. Down in the bottom of their hearts there is a profound belief in the code of Christian morality which in their daily lives they fail to follow, but which they vaguely expect some day to follow, when they hav exhausted all the pleasures of life. I am neither defending nor justifying these men in their inconsistent attitude toward religion, but merely refer to it as an interesting phase of human nature which manifests itself in every age and country. The *roués* of the court of Charles II. of England were, as a rule, sturdy believers in God and the church, and to-day the libertins and roisterers of the capitals of Europe would, almost to a man, refuse to associate with an open and professed Infidel. And the fact is to be regarded, not as an argument against Christianity, but as an unintended tribute paid to it." If Christianity finds comfort and consolation in such support as that, we think the "open and professed Infidels" will not seek to deprive her of it.

A Happy Hit.

From the Independent Pulpit.

The Truth Seeker Annual for 1889 has attracted considerable attention. It turns out now that the Symposium of opinions on Liberalism was a very happy hit.

Letters from Friends.

AVERY, O., Jan. 12, 1889.

MR. EDITOR: Inclosed find $5.25 for paying up, a renewal, and your ALMANAC for 1889. I am Spiritualist, but hav taken THE TRUTH SEEKER nearly from its first issue. Reason why—because it is a Freethought paper, and Liberal enough to publish all sides. MRS. E. R. WILLCOX.

NEW YORK, Jan. 19, 1889.

MR. EDITOR: I hav just read Dr. Westbrook's excellent article; its wisdom and sound, good sense show us plainly the way for our actions, especially his recommendation to set out a prize for a plain manual for the instruction of all mankind in the "purest principles of morality" in accord with the laws of nature. Yours truly, FRED. KOEZLY.

LOS ANGELES, CAL., Jan. 12, 1889.

MR. EDITOR: In scanning the contour of Balaam's form in your issue of January 5th, the impression is created that he was cradled on a barrel, and for this reason I think he must hav been born in Canada. But a doubt rises as to his nativity when I look at his feet, for they giv unmistakable evidence that he was a bogtrotter from Ireland. Hav you authoritativ information as to the birthplace of this illustrious character?

ANSON COBURN.

FREDERICK, MD., Jan. 12, 1889.

MR. EDITOR: I write you these few lines to let you know that I will be an applicant to the president of the United States for postmaster in Frederick, Md. I hope you may become interested in my behalf. If I can get the office, with my standing in society, and the money which it will bring, Freethought will be permanently established in Maryland.

Please send me the FREETHINKERS' ALMANAC.

Yours respectfully, AARON DAVIS.

COVINGTON, IND., Jan. 14, 1889.

MR. EDITOR: Inclosed find $3.50 to pay as follows: $3 for THE TRUTH SEEKER; twenty-five cents for your ALMANAC; and twenty-five cents to giv Watson Heston as a treat from an old man seventy-seven years old on April 14th next. It is one of the proudest thoughts of my life to think that I hav never got on my knees before the altar of superstition, and prayed to a God who is deaf, dumb, and blind to all prayers.

Yours respectfully, ELISHA RODGERS.

NEW CAMBRIA, KAN., Jan. 13, 1889.

MR. EDITOR: The New Cambria Literary Society is run strictly on a Liberal basis now. It virtually accepts the Liberals' motto, viz., "Think for yourself and express that thought: Freethought will giv us truth." This change of affairs was brought about by A. Williams, W. A. Murphy, and Wm. McLaughlin, of the above address. Much credit is due Mr. Williams for drafting a new constitution and by-laws for the society strictly on a Liberal basis. I am sorry I cannot attend their society. JOHN W. ABBOTT.

OSHKOSH, WIS., Jan. 20, 289.

MR. EDITOR: Inclosed please find twenty-five cents in stamps for the TRUTH SEEKER ANNUAL for 1889. Will giv you one or two more subscribers in April, if nothing happens. We hav had a detachment of the Salvation Army here for the last two months, and some of our churches hav been holding revivals, but none of them has got a single convert up to date. And that makes me feel splendid. I am more than pleased with THE TRUTH SEEKER and the cartoons.

Yours muchly, GEO. M. HARE.

UPPER MATTOLE, CAL., Jan. 15, 1889.

MR. EDITOR: Inclosed you will find $5 to apply on subscription, and twenty-five cents in postage stamps for the TRUTH SEEKER ANNUAL. We are about entering on a new era of prosperity. Already business is improving as a result of the intelligent action of the voters in the last election. The nativ-born voters of the state of New York hav shown that they cannot be misled by free trade sophistry, even if it comes from a New York president. As to the European vote of New York city and Brooklyn, it went as it always goes, for Europe and against the interests of this country.

Yours truly, A. A. HADLEY.

WHITEHALL, ILL., Jan. 16, 1889.

MR. EDITOR: The distinguished Secularist, Charles Watts, of Toronto, Ont., delivered three lectures at Union Hall, in this place, on the 13th, 14th, and 15th inst., which, in spite of inclement weather, were attended by large and appreciativ audiences. The subject of his first lecture was "Secularism," in which he answered the question, Wherein is it better than Christianity? His second subject was "Christianity," in which he examined its alleged evidences as a supernatural religion. His third subject was "Religion and Science," in which he showed their relation to civilization. He evinced a thorough knowledge of his subjects, using language eloquent and arguments logical, without being offensiv to the religious portion of his hearers. While laboring to dispel belief in the superstitious teachings of religion, he strenuously advocated the observance of ethical principles—which is the only true course to disarm adverse criticism and make converts to the Secular philosophy. Mr. Watts left here this morning for the West, to fulfill engagements in Kansas, Colorado, and Utah. On his return East, in March, he will deliver two more lectures in this place, providence permitting. J. H. HILL.

LE MOORE, CAL., Jan. 16, 1889.

MR. EDITOR: Must hav the ANNUAL. Please find inclosed stamps to pay for the same; also, twenty-five cents for the Casey fund of the "Children's Corner." You are not the one to trouble about these things, but it is handy to inclose to-day, and hav ever trusted to your obliging manhood all our means and business relations with Truth Seeker Company in books, papers, or charity. Excuse and hint as much if we ask too much at your hands. Our means are limited, but in small things we can help some. The illustrations in THE TRUTH SEEKER are marked educators. Oh, that the world could be made to study them! SARAH GREGG FOX.

CHALK LEVEL, MO., Jan. 17, 1889.

MR. EDITOR: I am well pleased with THE TRUTH SEEKER, and although in time past, through the agency of St. Paul, I was enabled to "see through a glass darkly," at present, by the aid of THE TRUTH SEEKER, I am enabled to behold things face to face. I never saw Paul to a greater disadvantage than in Heston's picture of him as a member of a school board. The lady teachers of our land should be very thankful that those of us who occupy the position of school director are not of Paul, nor Apollos, nor of Cephas, or they would be sent about their business of drudgery with the information that, "I suffer not a woman to teach." In your endeavor to ring out the old systems of religion and ring in the new, you hav my best wishes for success. W. O. LEWIS.

CHICAGO, ILL., Jan. 10, 1889.

MR. EDITOR: Following is a piece of poetry which was repeated to me by a man who said he had learned it about forty years ago. He knew not who was the author. I think it is worth saving:

Would you both please and be instructed, too,
Watch well the rage for shining to subdue.
Hear every man upon his favorit theme,
And ever be more knowing than you seem.
The lowest genius may afford some light,
Or giv a hint that had escaped your sight.
Resist not, therefore, with your utmost might,
But let the weakest think he's sometimes right.
He, for each triumph you shall thus decline,
Will giv ten opportunities to shine.
He sees, since once you owned him to excel,
It is his interest you should reason well.

I think it would be well for every Freethinker to commit those lines to memory. It might do us all good.

JOHN HUDSON.

MCCUNE, KAN., Jan. 14, 289.

MR. EDITOR: I write again to let our truth-reading friends know we are yet alive. This is a lively little town of about eight hundred inhabitants. We hav the usual number of churches for such a place (three), Methodist, Baptist, and Presbyterian, all in good running order. I take no part in church matters, and yet I must say that the Christian people treat me well—as well as they do each other. Please find inclosed fifty cents, for which send me the TRUTH SEEKER ANNUAL for 1889; also, Ingersoll's defense in the case of the people of New Jersey *vs.* C. B. Reynolds.

I am well pleased with THE TRUTH SEEKER. I commenced taking it when D. M. Bennett was in prison, and hav read every number since. It seems to me it gets better all the time. Those pictures are splendid. And to those that talk politics I want to say I am a Republican, because that is the party that saved our flag, and I want R. G. Ingersoll for president. Yours, for a free country, M. S. GOWIN.

SALEM, O., Jan. 19, 1889.

MR. EDITOR: I received the TRUTH SEEKER ANNUAL for 1889 on the 11th of this month. When I first opened it I did not know who Giordano Bruno was, for I am a real ignoramus, but after examining our cyclopedia I knew the statue quite well, and think it is a beautiful picture. When I turned over a few pages through the calendar, I thought it was going to be only a repetition of last year's ANNUAL. I quickly changed my mind as I noticed it closer. As we, my husband and myself, are interested in astronomy, telescopes, and observatories, and as we are Liberals also, you cannot imagin how well pleased we were when we turned to the Lick Observatory. We had seen cuts of it in scientific papers before, but we did not enjoy it as we did when we saw it in your Liberal ANNUAL.

We hav a three-inch telescope of our own, and it is mounted on an equatorial stand. We hav spent a great many pleasant evenings studying the stars and planets.

Since we commenced the study of astronomy the Bible has fallen eight or ten degrees or more lower in our estimation, and it was low enough before, "dear knows." We think that there is no science that will so make the Bible ridiculous as astronomy.

With a mere smattering of reason and a little study of astronomy we cannot imagin how one can call the Bible the work of God.

With our three-inch telescope we cannot expect to see everything, but we are ready to swear that Joshua never stopped the sun, and we hav not yet seen the stars, or even the one star, that an image like man could hav thrown into space. We hav seen objects far grander, far more sublime. As I turned on through the ANNUAL I thought I never could read anything better or more interesting than the "Symposium." It was quite a treat for us. And when I read the gems through I thought I never read a better selection of gems. I enjoyed the ANNUAL all through very much. It is the best I ever read. MAME FRENCH.

WYKERTOWN, Jan. 19, 1889.

MR. EDITOR: You wish to know why I stop your paper. I hav several reasons: First, I am a little stingy; second, I hav not time to read it, unless I neglect some other reading matter that I ought to attend to; third, I want a little rest from that kind of literature. I do not want you to think for a moment that I am changing my views. I am an Agnostic from birth, and expect to die in that belief. Being such, I am not zealous as young converts are, and do not expect to see the world all come to my way of thinking, and I am not ready to abuse my friends because they do not think as I do. While, as a rule, your editorials are excellent, and there is always some good reading in THE TRUTH SEEKER, at the same time there is much space given up to correspondents that ought never to hav space assigned to them in any paper. Hoping your paper will grow with the times and do much good, I remain, Yours truly, F. B. NORTHUP.

SMITHVILLE FLATS, Jan. 7, 1889.

MR. EDITOR: I hav long wished to tell you of a smart little boy in this county, whose speech ought to appear on the back page of your paper—little Master Hazard, son of ex-Sheriff Hazard, of Sherburne. Some two years ago while his father lived in Norwich attending to his office, this little lad was seven years old and went to school there. The boys at school finally succeeded in making him understand that his parents put the presents in his stockings instead of Santa Claus. He could not believe for some time that his father and mother would lie so about such a little matter, but he was finally convinced. The last of the week his mother told him he was playing so much in the street she feared he would not hav his Sunday-school lesson ready. "Well," he said to his mother, "old Santa is played out, and I guess this Jesus story will be before long!" M. M. T.

DEXTER, MO., Jan. 13, 1889.

MR. EDITOR: Inclosed find $3 for payment of my subscription for 1889, which I send cheerfully, as I hav never taken a paper that suits me in every particular as well as THE TRUTH SEEKER with Heston's addition. I will try to get some new subscribers, though I think it will be hard for me to get one in this vicinity. I am now taking three Liberal papers—THE TRUTH SEEKER, Boston *Investigator*, and the *Ironclad Age*, and as fast as I read them I giv them to my neighbors, and some of them hav been converted, but it seems that the new spirit is not strong enough yet to get them to subscribe for a paper. Just as soon as I can get one I will nail him to the cross, hoping the day may come when there will not be TRUTH SEEKERS enough to supply the greater demand for them—and I do believe that that day will come, and in my time. I am now fifty-four years old, and, being an Infidel, I think I will liv fifty more; but as that is none of my business, I will not set the time.

A true Liberal, J. W. MCCALLUM.

CAMDEN, N. J., Jan. 16, 1889.

MR. EDITOR: I had thought that the acme of judicial outrage possible under the Comstock laws had been reached when I was convicted by a jury chosen in my absence, and the first sight that met my eyes upon entering the court-room was the spectacle of the United States judge who was to try the case shaking hands and exchanging fervid congratulations with my prosecutor, or when, later, the government witness not being quite prepared to swear away the liberty of a neighbor in the glib manner expected of him, the same judge petulantly exclaimed: "This man is evidently a most unwilling witness." But I am not sure that a Philadelphia district attorney in his demand that Mrs. Sada B. Fowler shall surrender the plates and copies of her novel, "Irene," has not capped the climax of official insolence. What! Submit to be robbed of property and means of subsistence at one man's dictation, even though in the name of law and justice? Never! I am glad to hear the little woman pluckily exclaim that she will "take the prison bars first." But, seriously, Mr. Editor, and thinking men and women of America, where is this thing to stop? JOHN A. WILSON.

BURTON, MICH., Jan. 12, 1889.

MR. EDITOR: I must continue the visits of the grand war-horse, THE TRUTH SEEKER, to keep me and others posted all along the line. The Blair bill, the God-in-the-Constitution party, the attack on the Sunday newspaper, the Catholic encroachment upon our common school system, the secret machinations of both Catholic and Protestant powers to secure some legal vantage-ground by which they can humiliate and crush all Freethinkers, must be watched with eagle eyes and scotched by lectures, debates, petitions to Congress, etc. Liberals, Secularists, Spiritualists, Agnostics, rally, unite, and fight if need be, for Universal Mental Liberty, or the Dark Ages with ostracism and persecution will soon be upon us.

To H. J. Ward, of Coaling, Ala., I wish to say: Dear brother, I feel you are honest to the core. Your article in THE TRUTH SEEKER of January 12th is a gem—clear, condensed, and candid. I sympathize with you. I hav been there. Some spirit strikes that clock, and that is all it can do for you until you make right conditions. Now send sixty cents to Colby & Rich, No. 9 Bosworth street, Boston, and get a planchet, postpaid. Then get, if you can, three males and three females, kind and loving, a medium if possible; sit round table at night, room dark and still, sing ten or fifteen minutes some Spiritual song or songs; all touch hands and some two lay their hands lightly on planchet, and ask that friend and others to come and talk through it. Ask question so answer can be by raps, three raps for yes, one for no, and two, do not know. Be calm and quiet one hour, so spirits can charge table, persons, chairs, electro-magnetically. Sit twice weekly, and your child will come, and friend and others, and your soul will be satisfied. Write me at Burton, Mich., and I will further aid you. Darkness is best for a few weeks. D. HIGBIE, M.D.

ELMSPRINGS, ARK., Jan. 8, 289.

MR. EDITOR: I know that the readers, and especially the publishers, of THE TRUTH SEEKER would like to know what has become of me. On the 16th of May, 1888, I, in company with my family, left our home at Cleopatra, Mercer county, Mo., traveling southeast over a great portion of that rough, mountainous country in Missouri. The majority voted to travel southwest, using the argument, "We shall find a smoother country," so the minority reluctantly turned the teams, and trudged up and down the mountains over the

rocks, all the time after coming into Arkansas, with nothing to cheer up despondency but plenty of fruit and good water. Finally the majority got tired of traveling, and the minority went into camp near Felix post-office, ten miles south of this, about the last days of July, 1888. The weather was very dry and hot. I could not rent a house, so we remained in camp two months, the most of us comfortably covered with boils. At intervals we could eat peaches and pass around a sad-looking smile. Whenever I could, I would saddle a mule and venture out a few miles from camp. The 6th day of September the people here held their state election. After it was over some few of the nativs, Christian politicians, told me what great things they had done. They had elected a man to the legislature that was going to try hard to get a law passed to fine these Saturday worshipers. I replied that I thought well of Saturday and Sunday worshipers, but I liked Monday worship the best. Then they began to suspect something, but did not know with certainty, yet they treated me kindly, and went slowly on trying to get acquainted. I think the Christians here are about a fair sample of the stuff that it takes to make Christians even up North. I hav bought a home here of one hundred and sixty acres, rocks, hills, and small valleys; am trying to study the advantages of all around me. If any of my old friends and readers of THE TRUTH SEEKER should get started as I did for a change of climate and surroundings, and should come this way, they will find my latchstring out. I hav not been here long enough yet to tell them how I like all that is here. I hav been going slowly. There are a few around here that think the illustrations in my paper the best thing they ever saw. It may be that I shall be able to send you two or three new subscribers after they pay their tax. Watson Heston is a success in his business, and should be well paid. It will take him a hundred years yet to show up all the smart things that hav been done by Christians.

J. W. DAY.

HAZEN, ARK., Jan. 10, 1889.

MR. EDITOR: I would like to subscribe for several more Liberal papers, but don't know where they are published and can't get sample copies. If without inconvenience to yourself you can communicate this information to those publishers, please do so, as you will confer a favor.

This is a religion-stricken community, but THE TRUTH SEEKER, like a little David, has been slaying the Goliath of superstition in a surprising manner. In the little time that I hav been taking THE TRUTH SEEKER I hav made about ten converts.

A young man here was just ground through the Methodist mill and came out a full-fledged gospel-slinger. He preached last Sunday evening and succeeded in disgusting even his own members. He said that dancing was a sin *per se*, but didn't say why. He said the government was using the church wrongly—that the church ought to be superior to the government. He said that Prohibition was a grand thing, and that church and state should be united. An appalling disaster is just ahead unless we show a bold front to the enemy. Ignorance is a dangerous obstacle in our way, and shallow-brained ignoramuses like the above make ignorance doubly dangerous. Prohibition is an imposition. It is a lie, a cheat, a fraud, and a snare.

Just one thing more and I will not bother you any further. I notice some contributors to THE TRUTH SEEKER using extremely vehement language against Spiritualists. I do not think that is fair. I am not a Spiritualist and don't know anything about Spiritism, but I believe in fair dealing. Giv the Spiritualists a show, and if they can prove anything let them prove it. Edgar C. Beall, in his "Brain and Bible," speaks of Spiritualism as though there might be something in it, and a man of his sound reasoning cannot be a fool. D. M. Bennett thought Spiritualism might be true. If the Spiritualists can bring up an array of evidence to prove their position correct, so much the better. For sometimes when I am in good health I feel that I would like to etherealize, so that I could skip with the ease of a sunbeam from one world to another. No, sir, don't rule the Spiritualists out of your columns. Let them hav their say and giv them ample time and opportunity to prove if they can.

T. G. STIOKELL.

LEXINGTON, KY., Jan. 11, 1889.

MR. EDITOR: With regard to the school question, which occupies so large a share of public attention, the Protestants are evidently to blame for all the evils which beset the path of science. The churches ought to hav been the first to banish sectarian notions and to make their house a place so sacred to progress, to the welfare of the masses.

All the conservatism we need in this country, and all the religion necessary to make a heaven of the entire universe, could be comprised in two sentences, and these are already written upon the heart of every thinking being—I had almost said, of every dog also—first, the Golden Rule; secondly, "Honesty is the best policy." A constant appeal to such principles by the leaders of society should be made, instead of teaching to steal and lie genteelly. Antiquated notions should be laid aside; they tend to infuriate the minds of young and old, bringing on fierce conflicts between those who would otherwise be peaceful and friendly if left to themselvs. Even "Honor among thieves" is a better incentiv to morality than sensual, furious, misleading fanaticism. The simplest natural principles in favor of the right which are suggested and are on probation in the worst of places, these hav power to change the moral atmosphere as nothing artificial, supernatural, can. All positions in life invite culture, and such experiments could be safely tried everywhere.

Why do the Jews confidently expect another age of barbarism to darken the world and plunge the human race into degradation and misery? Because the present march of civilized society toward wickedness leads them to think that malevolent principles are in the ascendant, and will remain so, unless strong hearts arise at once in their power to prevent. Women expect science to shed light upon the unselfish path of morality. A principle so pure in their hands is bound to rule the world. Christian efforts are too weak to arrest the downward course of society. The religious delusions of the Protestant Inquisition, hoodooism and witchcraft, like the snake tattooing of the Figi islands, retard the progress of civilization—which, however, will continue to advance, in some degree, in spite of everything. Prohibition, that last dose of holy fervor and dangerous principles, is inferior to the simple temperance society. Religion conflicts with the moral philosophy of our schools, but the young mind, being sponge-like, imbibes it readily, so at last the world is governed by the lowest proclivity of which we are capable. Is it not necessary, then, for some one to break the spell of vague and vulgar stupidity, and save from ruin and oblivion those transcendent faculties already trembling in the balance?

Mr. E. C. Clark must remember that fixed laws prove the existence of a God, except those which grow out of necessity. Law first. Motion is in the direction of the least resistance. Second, the effect in contained in the cause. But who knows anything of the origin of motion or life, which seem to be vivid in proportion as they resist law? An organization rises superior to chemical laws, and then begins to liv. What law can teach you to feel and know? Fixed laws, or grooves for atoms to fall into, would turn the universe to marble if it were not for that great Anarchist, Electricity.

ALHAZA.

BELMONT STATION, Jan. 1, 1889.

MR. EDITOR: In the issue of THE TRUTH SEEKER of November 17th, the frontispiece exhibits a belated traveler staring at a guide-post showing the ways to glory by several routes, each strewn with skulls, crosses, spear-heads, etc. If you find the following of any use, you are welcome to it:

ALL THESE ROADS TO GLORY LEAD.

Weary traveler, now beware!
Of your footsteps hav a care!
Of these routes be sure. Take heed,
For they all to glory lead.

See how they're with crosses strewed!
See the remnants of the dead!
Christian sword and broken spear,
Shackle, chain, and skull lie here.

All these routes to glory lead,
But each step has cost a head;
Many a skull fell here to bleach
Ere this glory it could reach.

Hollow mockeries are then
All these signs held up to men.
Each points out into the night
Of savage gloom—appalling sight!

All men see that each road leads
Out in track of heathenish creeds:
Not one points above the shades
Leading downward into hades.

Affrighted man! One broad road still
Leads to camp of Infidel.
It points above the clouded tomb
Of glory's road which ends in gloom.

Its pathway leads in the gorgeous light
Of the glorious rays of reason bright.
Follow this road. Join the great host
Who're fleeing the presence of the Holy Ghost.

Courage, reason, and charity,
Is a creed the Infidel carries free.
If not emblazoned with holy grace,
The stamp of honesty is on its face.

J. N. LEE.

SAN DIEGO, CAL., Jan. 11, 289.

MR. EDITOR: The following language used by Colonel Ingersoll, and clipped from a recent number of your excellent paper, deserves to be repeated a thousand times over:

It would be hard to overestimate the good that might be done by the millionaires of New York if they would turn their attention to sending thousands and thousands into the country or to building them homes miles from the city, where they could hav something like privacy, where the family relations could be kept with some sacredness.

That millionaires are not given to such labors of love, we all know. The best thing to do is to enable people to get homes for themselvs. To those who would like to see a move made in this direction, I will say that I represent a company the object of which is to giv cheap homes to worthy Liberal people out here in this sunset land, where heaven and earth hav kissed each other, where the climate is always delightful, and the soil yields an abundance with but little exertion.

In the eastern slopes of the Cayamaca range of mountains, lying some sixty miles east of San Diego, there are thousands of acres of government lands, subject to entry under the homestead, preëmption, or desert acts, which only need water put upon them to make them among the best fruit lands in the world. Our company is preparing to irrigate these lands by damming the San Felipe river as it passes through a mountain gorge, and conveying the water in pipes onto the land.

The Cayamaca railway, now being rapidly built from San Diego in that direction, will afford a market for the oranges, lemons, raisins, olivs, figs, and other semi-tropical fruits which flourish there in rich profusion. We propose to found a Liberal town. The San Felipe valley, which contains thirty thousand acres of rich, level land, shut in from the outside world by snow-capped mountains, is the place for such a town. A fairer portion of the earth I hav never found. The scenery is grand, the air pure, the climate delightful, and Freethought indigenous to the soil. As this may sound strange, I will explain. The first Mexican Indian I hav ever met who is a Freethinker of the pronounced Ingersollian variety, resides in this valley. Catholicism almost universally holds this race in its deadly clutch. Ambrose Ruis—for this is his name—was reared in that faith, but emerged into the realm of Freethought from a close study of the Bible. "It was all the book I had for years," he said, "and it made an Infidel of me." I am inclined to think, however, that the pure air and fine water of his beautiful valley home had something to do in developing his brain power, and giving him clear perceptions of truth and justice. There is something in the adage, "Blessed are the pure in liver," and one living in such a climate could but be healthy in mind and body. Mr. Ruis had the misfortune to hav his house burnt recently, and, having a wife and six children, is offering a part of his fine fruit ranch for sale in order to rebuild his home. His greatest loss, however, was a translation of all of Ingersoll's lectures and a part of Paine's "Age of Reason" into the Spanish language, which he was intending to hav published for free distribution in his nativ land, priestridden Mexico. This commendable undertaking was retarded by the burning of his house, but we trust not entirely thwarted. His intention is to write it over again, and if possible get it published for the good it may do amongst the benighted and enslaved of his own race.

Here is a good opportunity for Liberals to contribute their means for missionary work. What a pity it is that Liberals are not enthusiastic for their cause, like those who insure their souls against future fire by paying the priest! But so it is. We think the money can be raised to pay for printing these translations, even if it comes from the sale of some of the translator's valuable fruit lands. There are none better in our golden state, and he offers them as low as $25 an acre. I am not advertising the land, but the noble spirit of the owner, whose name should be immortalized next to the original authors he translates.

MARY A. WHITE.

BUNDYSBURG, O., Jan. 1, 1889.

MR. EDITOR: It is seldom I occupy any space in that sheet founded by the hero D. M. Bennett, but as I hav just finished reading one of the greatest books ever put before the American people, I desire to say just a word for it—"A Short History of the Bible," by Bronson C. Keeler, of Chicago. This work of one hundred and twenty-five pages shows up the origin of that book to the best effect of any work I ever read. It proves its claims by the best Bible scholars of the world, and by the Bible also. It is to be regretted, I think, that the author has not quoted more from authorities cited, instead of merely referring to them, as thousands of the poor people can never hav the opportunity of seeing one-tenth of the authors cited; but on the other hand, the expense would perhaps be too great. R. G. Ingersoll has spoken highly of the work in question. In "Is Darwin Right?" by Wm. Denton, the author has attacked some of Darwin's views in a straightforward and logical manner. Denton's ability is a sufficient guarantee that the work is of value to the scientific mind. Send to the widow of this champion of liberty and purchase a copy—Mrs. E. M. F. Denton, Wellesley, Mass. This heroic lady was raised within five miles of this place, and she has taught school in this district. There are many here who well remember her and speak praises to her name. Denton was a man whom the clergy did not care to tackle. In my judgment he was second to none as a debater on biblical matters. Peace to his ashes—everlasting remembrance to his name.

"Sixteen Saviors or None," by Kersey Graves. This is a sledgehammer on the head of John T. Perry, and no Freethinker can read it without laughing many times. He has completely demolished Perry's criticism of his former work, "The World's Sixteen Crucified Saviors," by citations from Max Müller and other unimpeachable authors. Send to THE TRUTH SEEKER and purchase a copy, and read it and lend to your orthodox neighbor. If we Freethinkers are to be forced into a combat with Rome, it is high time that we be doing something in the way of enlightening humanity. No better way than lend books that are easy of comprehension by the average reader. This is why Thomas Paine's "Age of Reason" has been and is and still will be a matchless success in undermining the structure of Christianity. Many condemn me for my outspoken opinions. Can liberty and scientific knowledge be obtained otherwise? No! Think of Bruno, Servetus, and the millions that hav suffered death at the hands of the despots of faith. As humble as I am, I am about to cross swords with a Methodist divine in discussing the divinity of the Bible. I had a debate with him last winter on the same question as stated in the Underwood-Burgess debate when the former affirms. I also had one with him on Thomas Paine and John Wesley. Never shrink from your duty. In the language of Mr. Paine let us ever say, "Let us propagate morality unfettered by superstition."

No grander man than Thomas Paine was ever born. His writings contain a spirit of sincerity unequaled by any of my acquaintances. His writings are one of the main structures upon which this government rests. He was the author of the Declaration of Independence, but Jefferson got the honor. See the works, "Junius Unmasked" and "Modern Thinkers." Ingersoll is of the same opinion. See his introduction to the last work named. And see Wakeman's speech, published by H. L. Green, on Paine. He was the author of the celebrated Junius Letters of England that hav baffled the world for a century. It is to be hoped that Burr will write a new life of Thomas Paine, and giv to the world his discoveries on the man of three nations, disowned by all. His life cannot be written completely, as anyone can see by studying the matter as closely as the writer has, but Burr knows more of it than any other man I know of, and could do an act of justice for the dead if he would perform the task.

"History of the Christian Religion to the Year 200," by Waite, is a terrible blow to that religion. Waite has gone deeply into the matter, and like Keeler has shown up many things not generally understood. All Freethinkers should hav a copy to post up on, and to lend also.

B. O. FENTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Little Old Man Like Santa Claus.

A merry man like Santa Claus
Goes riding up and down;
His curling hair is streaked with white;
His eyes are sharp and brown;
His cheeks the hue of scarlet haws*—
This little old man like Santa Claus.

His honest face is round and bright
From pleasant thoughts within,
And all his mufflers may not hide
The dimples in his chin;
His coat and cap for some good cause
Make him a very Santa Claus.

And down and up the winding road,
To hill and plain below,
This little old man like Santa Claus
Does daily come and go;
His toil is such he may not pause—
This little old man like Santa Claus.

His wagon just a white and red;
His horse a bay or brown;
And many packs of many kinds
He brings from either town,
And like his heart they bear no flaws—
This little old man like Santa Claus.

From everywhere he brings the news
In mails of Uncle Sam,
Nor snow nor storm may e'er dispel
His strength of cheer and calm;
His boyish face fulfills the laws
Of every pictured Santa Claus.

Frenchtown, Neb. MARY BAIRD FINCH.

* Through the West the berries of the buckthorn are called "haws," though there is a different sbrub bearing a flat, black fruit resembling a watermelon seed which is known as the "black haw."

Santa Claus and Jesus.

There was an intelligent lady who was very conscientious, and noted for her great regard for truth. This lady was wealthy. She had a bright little daughter whom Santa Claus had never failed to visit on the night before Christmas from her earliest recollection, always bringing her a variety of presents that greatly delighted her. When this little girl was eight years old her mamma said to her: "My precious little darling, having such great regard for truth, I think that it is my duty to undeceive you in regard to Santa Claus, and to tell you the whole truth about him.

"My dear, there is no Santa Claus. The nice and valuable presents that you found on Christmas mornings in your stockings were all put there by your papa, myself, your uncles, aunts, or some of your friends. It was an innocent deception intended to please your childish fancy, but now at your age I think that you should know the whole truth about it." The little girl did not say a word, but walked slowly out of the room. She stayed so long that her mamma became uneasy and went out in search of her. When her mamma found her she was alone in the garden with great big tears running down her cheeks. Her mamma said: "My darling, precious little child, what is the matter with you?"

The little girl clasped her mamma around the neck, and with a sobbing voice said: "O mamma, mamma! I am so sorry that there is no Santa Claus!" Then after a pause of a minute or two, in which she became much calmer, she unwound her arms from her mamma's neck, and with tearful eyes looking earnestly in her mamma's face said: "Mamma, is it the truth that you hav been telling me about Jesus?"

Her mamma replied: "Oh, yes, my child! All that I hav told you and more, too, is true about Jesus. He suffered death on the cross that you might escape hell and gain heaven through faith in his name, and he is now in heaven on the right hand of God interceding for you. And more, he sees every act of your life and knows every thought you hav, whether it be good or evil."

The little girl remained pensiv for a while, and then said: "O mamma, I do hate so much to giv up Santa Claus!"

Little readers of the Corner, this story shows why so many good people believe in the story of the garden of Eden, Jesus and the cross, the resurrection and ascension, etc. Now, dear little readers of the Corner, I suppose that there is not one of you who is afraid to investigate and search out the truth. Did this little girl's mamma tell her the truth about Jesus as she did about Santa Claus, or is the story of Jesus an innocent deception to please children of a more advanced age? You know, little children, all of you who used to believe in Santa Claus, that your mammas told you all along through summer and autumn that you must be good children, that you must not quarrel, fret, or cry, or Santa Claus would not bring you a single thing on the night before Christmas; that Santa Claus loved good children but hated bad children, and would send Old Nick after them.

Now for the parallel. The preacher tells his flock (children) that God givs them life, health, strength, and everything that they possess; indeed, givs them their dear little children, and also takes them away; but if they will be good children, and love and obey him, everything shall work together for their good. He also tells them that they must pay the preacher—that the laborer is worthy of his hire; but if they do not do these things then God will turn them over to the tender mercies of the devil.

J. N. BROWN.

Why Freethought is the Best Thought.

The reason I think Freethought is the best thought is because we are free, and can do anything that we please, and are free from all churches and do not hav to believe in the Bible and other religious books that we do not care for. People that are not Freethinkers try to rule the whole world. I do not believe in that.

People that belong to churches do not read all kinds of books and papers, but it is one thing all the time; while Freethinkers may read all kinds of books and papers and decide for themselvs.

These are the reasons I think Freethought is the best thought. CLÉLIE JAMES.
Zaleski, O.

Freethought is the best thought because it *is* free; because it raises anyone's mind above the bygone dogmas of two thousand years ago; because it does not bind its upholders to any particular religion or creed; because it encourages inventions and science, which hav always been hindered by the church; because it improves the moral character.

I am glad that I liv in a time when people can think for themselvs, and such papers as THE TRUTH SEEKER and others of a Liberal character can be circulated without opposition. Yours for Freethought,

WALTER W. CLARK (aged 13).
Worcester, Mass., Feb. 5, 1889.

What the Little Ones Are Saying.

Robbie (returning from school after a history lesson): "Mamma, was Charles II. an Episcopalian?" "No, my son. Why do you ask that?" "Well, the history says he did things he ought not to hav done, and left undone things he ought to hav done, and so I supposed he was."

"Go to bed, sir, in the closet there," said an enraged father to a son who had given him just cause for offense; "were it not that these gentlemen are present I would giv you a sound whipping, but you shall hav it before breakfast to-morrow, certain." The little rebel went to his crib with a heavy heart, and the enjoyments of the party continued until a late hour. Just when the party was about to break up the closet door was quietly pulled back and the young offender put out his head, requesting that the sentence might be put in execution. "Father, would ye just gie me my liks this night, for I canna sleep without them?"

"Mamma," said sweet Mabel, as she looked through the pane
At the beauties of Venus and Mars
And the other bright jewels that garnished the night,
"Can you tell me just what are the stars?"
Before mother could answer, a voice at her side
Called out in the tones clear and silvern
Of her four-year-old Frank, "Don't you know eben that?
The stars is the moon's little children."

Correspondence.

ZALESKI, O., Feb. 7, 1889.

DEAR MISS WIXON: I send an essay, "Why Freethought is the Best Thought." It is not a very long one. It is the second one I hav written for the paper. I hope this one is better than the first.

From your little friend, CLÉLIE JAMES.

PRESQUE ISLE, ME., Feb. 3, 1889.

DEAR MISS WIXON: I see quite a number of little boys and girls are writing to you, so I thought I would try and write you a letter, too, which I hope to see in print. I will be ten years old next April. My papa takes THE TRUTH SEEKER, and we like to look at the pictures very much. We hav two horses, seven cows, thirty-two sheep, fourteen hens, and a rooster. One of our sheep is a pet. We call her Topsy. I will now close.

FRANK ASHBY.

WORCESTER, MASS., Feb. 5, 1889.

DEAR MISS WIXON: My papa takes four copies of THE TRUTH SEEKER. I like to hav mamma read the Children's Corner Sunday night. I hav a little baby sister five months old, and she is real cunning. I hav a brother thirteen years old, and I am eight years old. We hav nice neighbors. It is nice sliding on the common in front of our house. Goodbye, with much love.

Your little friend, MABEL M. CLARK.

LOUISVILLE, KY., Feb. 8, 1889.

DEAR MISS WIXON: I hav written to the *Investigator* once, and this is my first letter to THE TRUTH SEEKER. I like to read the Children's Corner very much. My papa takes THE TRUTH SEEKER, the *Ironclad*, the *Investigator*, and *Freethought*. We hav Colonel Ingersoll's picture hanging in our front room. We liv at 1,019 East Broadway. I am nine years old. I go to school every day when I am well and am in the Fourth Reader. I study reading, writing, spelling. arithmetic, geography, and German. I do not attend any Sunday-school now and never hav. My papa gave me "Apples of Gold" last Christmas, "The Story Hour" Christmas before last, and "All in a Lifetime" last summer. I like "Apples of Gold" very much, but I like "The Story Hour" the best. I like "All in a Lifetime" very much indeed. Even our Christian neighbors that I hav loaned your books to like your writings very much. I think "The Story Hour" is the best book I hav. I hav read it several times. I hav one brother fifteen years old. He goes to school also. I send ten cents for the Casey cow fund. Your Freethinker friend,

LOIS BLIGH CARTER.

[Money forwarded.—ED. C. C.]

FRENCHTOWN, NEB., Jan. 29, E.M. 289.

MY DEAR MISS WIXON: I wish to thank you for the explanation, also the publication, of that beautiful poem, "A Hundred Years to Come." The words were set to music, and it was a favorit song of mine that I sang to my children times without number, but I never knew the name of the author. Every line is a gem that has enriched our literature and will surely be known many hundred years to come. The article of your own entitled, "The Aged," should be preserved in every home, and its precepts practiced. Nothing is more sad than to see old people looking weary and heart-broken, as they too often do. I hav sometimes wished for wealth, though not the "great wealth and power" that Jenny Lind sang of, but wealth that I might build homes, real homes for our aged ones. I was much pleased with your grand lecture delivered in Paine Hall, and would be glad if every woman in every land could hear it and be made free from the chains of orthodoxy, superstition, and custom. I hope you will hav health and strength to "lend a hand" for years yet. Though how you can do so much and carry on the work of the Children's Corner, which improves steadily and surely, is a mystery to me.

Yours for the truth, MARY B. FINCH.

P. S.—I hav not said a word in explanation of the inclosed lines, but it is a true picture of our kind little mail-carrier, who, sad to relate, was found dead in his bed last summer.

M. B. F.

OSCEOLA, IA., Feb. 4, 1889.

DEAR MISS WIXON: It has been a long time since I wrote to you, so I thought I would write. The wind is blowing very hard to-day. I got a silk handkerchief, story book, and candy for Christmas. For New Year's I got a book, candy, and peanuts. I hav an organ and can play several pieces on it. My brother Pearl has a violin, and my brother Willie has a drum. Mamma got a silk muffler for New Year's, and papa a silk muffler. Brother Willie a box of ABC blocks, a toy horse, and candy. Pearl had the same as myself for Christmas. I hav a pet canary bird; it is a nice singer. Its name is Billy. My brother Pearl has a pet goat—her name is Ethel. We hitch her up to our little wagon and she will pull us all around the yard. Sometimes she runs off with us and upsets the wagon. We hav a good time playing with her. One morning, when we were going to school, she followed us half-way to the school-house. She would hav gone all the way with us if we had not driven her back. I guess she wanted to go to school to learn her letters. She will eat a piece of bread out of our hands. We hav no school now. Our teacher's name was Lorena Jones. I think she is a good teacher. I like her very much. She has taught two terms at our school-house. I attend literaries and debates at No. 1 school-house. I hav two recitations for next Friday. Well, I will bring my letter to a close.

Will inclose ten cents for the Casey cow fund. From your Freethinker friend,

JENNIE GIGRAY.

"I've got a boy for you, sir." "Glad of it; who is it?" asked the master workman of a large establishment. The man told the boy's name and where he lived. "I don't want him," said the master workman; "he has got a bad mark." "A bad mark, sir? What?" "I hav met him every day with a cigar in his mouth. I don't want smoking boys."

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Poetry.

Our Bonnivard.*

Thou last and lonely Bonnivard,
We hear thy freeman's (?) chains afar,
And bow our heads in silent shame
That freedom prostitutes her name,
While yet her lamp is on the sea,
Proclaiming we "are free, are free!"
And luring thee from Polish plains
With welcome of our newer chains,
Where liberty with noisy clan
Delivers thee to a Caliban,
Thy sweet young dream of freedom sold,
And wrung thy homesick heart for gold.

No threshold bough with singing bird,
As some sweet soul with pity stirred;
No homelight beckons thee within;
Our unknown tongue but voiceless din;
No fair Edwina with her kiss
That filled thy Polish home with bliss;
No Marianne's baby hand;
No little Josef's future planned—
Thy sacred shrine and trinity
Where Russia's tyrant bigots be,
Siberia's shadow mocks to green,
And haunts with chains each summer scene.

Thy rent form wrecked with hunger's grief,
Though garneredst thou the golden sheaf;
And while the wintry winds are chill,
And snows hav mantled vale and hill,
Thy meager garments cling in vain;
Thy limbs are cold as that fell chain.
While weeping sadly and alone,
Thy captor's heart a thing of stone,
We feel that Russia could not be
More cruel than we've been to thee,
Where freedom's fitful voices are
Thy wrong and ruin, Bonnivard.

Into the market-place they bore
Him chained. Our kingly bird may soar,
And loudly shriek to sun and star
Of Lincoln, yet in Bonnivard
He plants the eyrie of his throne
'Neath waves that thunder of Chillon.
O Holyoke hills! what bond of shame
Dishonors thus thy early fame?
Outlines, ye stand at freedom's grave,
Whereon we read: "Here wept a slave,
Chained on these shores, long held to be
The home of freedom and the free."

Woe! woe! to thee, America,
When sleuth-hounds claim a human prey;
When exiles from a land of czars
Become our weeping Bonnivards;
And Leman, lying deep and lone,
Paints on the darkness our Chillon;
That builds a monument of chains
On Labor's blood and hunger-pains.
Chillon, that sits beyond the sea,
Thy Bonnivards they were but three—
Swift now thy dungeon gates unbar,
We bring thee yet a Bonnivard.

MARY BAIRD FINCH.

* TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* Inclosed I send you a poem founded on an incident that occurred at Holyoke, Mass., not many months since. A man by the name of Parsons, I believe, a zealous church-member, if not a deacon, had the business in hand of hiring out newly arrived emigrants, and thereby turning many a *dis*honest penny. The Polish man referred to in my lines, becoming dissatisfied with the man he had been hired (sold) to at Northampton, ran away, whereupon Parsons followed, caught, and chained him in his wagon, and the wagon was then left in the rear of a store and Parsons went off on other business. People, seeing a man sitting so long in the cold, began to wonder, and finally went and asked why he stayed so long in the wagon. The poor creature was weeping bitterly, and replied by lifting the blanket that covered him, and disclosing the fact that he was chained, with the chain around his bare ankle. His clothing consisted of a collarless shirt and a pair of cotton overalls. To make his misery complete, he was famished with hunger. Parsons was sought for, and when found was marched off to jail. I hav heard nothing further from the case, and if you can inform me that he has had to pay a heavy fine besides his imprisonment, I shall feel that it is no more than a just retribution. Yours for humanity, MARY BAIRD FINCH.
Frenchtown, Neb., Feb. 8, E.M. 289.

The Great American Fraud.

From the Washington Sentinel.

Rev. W. F. Crafts, of New York, who is engineering the passage of the Blair Sabbath bill, and claims to hav presented petitions with nearly seven millions of signatures, asking Congress to pass that bill, has written us the following letter, which we publish in paragraphs, attaching thereto our answer:

EDITOR SENTINEL: You hav repeatedly attacked the petition for a Sunday Rest law, which has the indorsement of the Brotherhood of Locomotiv Engineers and the Knights of Labor, and Cardinal Gibbons and numerous Protestant churches, but you hav not yet specified just what sections of the bill you oppose. May I ask you to be more specific.

1. Do you object to the provision in the proposed law that the employees of the government in its military service, the soldiers of the nation, shall hav freedom from their usual duties on Sundays as the employees of other corporations usually do? How would such a law injure the liquor traffic?

We don't care whether the soldiers drill or not on Sundays any more than on week days; nor whether they mount guard in time of peace on Sunday. But we would like to hear the band play. If soldiers drill or are on duty they injure the liquor traffic more than if they are off duty, because they do not then imbibe.

2. Do you object to the provision of the bill by which the employees of the government in the mail service, more than one hundred thousand of them, shall be granted their desire to rest on Sunday from the utterly needless work of handling the mails? How would such a law injure the liquor traffic?

Yes, we do object, because we want our mail on Sunday, too. The government is rich enough to employ sufficient hands to do the work, and, if necessary, giv extra pay for it, so that everyone can hav his Sunday mail. If the employees don't work they injure the liquor traffic less than if they do, because when they do work they do not drink.

2. Do you object to that part of the bill by which railroad employees, half a million of them, shall be given their Sunday rest, as far as it can be done by stopping interstate trains, which are chiefly used by rich merchants for making long trips in palace cars, while seven-day toilers run the engins and work the trains? How would this suspension of Sunday trains injure the liquor traffic?

Hav no objection to stopping the rich merchants from making long trips in palace cars, but would like to see people use cars on Sunday to go to church, or on excursions, picnics, or wherever they think proper. The railroad companies are rich enough to employ extra hands to run the trains. Sunday trains rather injure the liquor traffic by taking the people away from the latter.

You then add:

The nation, of course, has no control over Sunday excursions, which are in the domain of state laws.

Well, if that is so, what is the use of asking Congress to pass the Blair bill? If state laws control Sunday excursions, they also control the railroads.

4. Do you object to those clauses in the law by which those in the liquor traffic are put on the same basis as other shopkeepers, in being obliged to close on Sundays that the merchant class may rest?

The liquor traffic (retailers) would not sell on Sunday if the merchant class and all other classes would not drink. Rest means not merely lying down and sleeping, but rather recreation; and for that reason the restaurants where people can *restore* their powers used up and diminished more or less during week days, are open at least half a day in all civilized Christian countries, except the Benighted States of America, where religious slavery of the medieval ages rules "the land of the free."

If the proposed law were passed, as far as the Sunday closing of the liquor stores is concerned, in what respect would the status be changed from what it is at present? The selling of liquor on Sunday is now illegal in nearly all, if not all, the territories and in the District of Columbia, and the proposed law has no application to the states, in most of which the selling of liquor on Sunday is not legal.

It would seem that this proposed Sunday Rest law has very little bearing on the liquor traffic.

Well, why then ask us whether the liquor traffic will be injured thereby, if you know already that it will not be?

Please giv an explicit statement as to your views of each of the main divisions of the law. Remember that the bill is to be changed by the wish of its friends and on consent of its author, in its title and close, where it speaks of "promoting the religious observance of the day," the word *promote* being changed to *protect*, as every legitimate institution of the people has a right to protection on every day. This was the only part of the bill which could in any way be considered as an effort to enforce religion or even to promote it by law. The aim of the law, we claim, is mainly to protect the Sunday rest of workingmen, who, in recent years, hav made numerous efforts to resist the increase of Sunday work. WILBUR F. CRAFTS,
Field Secretary, American Sabbath Union,
No. 320 E. Capitol street, Washington, D. C.

We regard the whole bill as simply a swindle that should be denounced by every liberty-loving American citizen! It is an outrage upon the civilization of the age, and a *testimonium paupertatis* of the American people of the present day, who will be looked upon by future generations with the same contempt and pity with which we now regard those "Christians," your predecessors, who, two hundred years ago, enacted the Blue laws, burnt the witches, tortured the Quakers, murdered the Indians, etc., and all that in the name of Christ, who daily taught, "Love thy neighbor as thyself."

The Seventh Day Baptists and Adventists and other advocates of religious liberty hav so completely destroyed your Bible claim for the Christian or "American" Sabbath before the Blair commission that you hav had to change your base and now clamor for "Sunday rest," which is no longer to "promote" but only to "protect" the "religious observance of the day"—not much difference after all, but a trick and subterfuge worthy of those gentlemen whom Christ so frequently eulogized as "whited sepulchers." But that change of title will not help you—it is Esau's voice.

Not rest, but slavery, you hav in store for the workingman! All your love for him is the love of the Pharisees who persecuted Christ for breaking the Sabbath! Remember that he told men just like you that the "Sabbath was made for man, but not man for the Sabbath," and as your title "reverend" indicates that you are a minister of the "gospel," go home to New York and pray to the Lord to forgiv you for having sided with the enemies of Christ, and let Senator Blair and his Unchristian bill alone. We want rest on Sunday both for soul and body, for the workingman as well as others, but it must be in harmony with the teachings of Christ and the views of the immense majority of Christendom, amounting to over three hundred millions, of whom you and your petitioners hardly constitute two per cent.

Go for Christ and not against him! Become his "field secretary," and let the American Sabbath Union go where it belongs. Go home!

P.S.—You hav forgotten to mention one class of "workingmen" who need rest on Sundays more than any other class; who rest during week days and make their living on Sundays, and as they work for money, are, according to your theory, the worst Sabbath-breakers in the country—we mean the overworked and worn-out "ministers of the gospel." They can perform their duties and earn their livelihood during week days as well as on Sundays! Why shall they be deprived of the benefits of your "civil day of rest?" Why should they be treated so cruelly?

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News of the Week.

THE bishop of Cracow has received from the emperor of Austria the title and rank of a prince.

ARCHBISHOP IRELAND recently confirmed twenty-five inmates of the state prison at Stillwater.

LABOR riots in Rome continue.

NEW YORK is subscribing relief for the starving in China.

A CATHOLIC pilgrimage to the Holy Land has just left New York.

THE Baptists are to establish a great university to cost millions.

SOCIALISTS in France are pressing demands upon the government.

SEVEN prominent Detroit Catholics hav subscribed $5,000 each to build a Jesuit college.

WISCONSIN railroads are forming a political organization to influence legislation in their favor.

THE Comte de Paris, who aspires to the throne of France, contributes largely to Catholic projects.

CINCINNATI has given its laborers on public works the eight-hour day without any reduction of wages.

BY a storm in England on a recent Sunday the Lord wrecked three of his buildings. In one church a heavy stone crushed a little girl, and in another several were injured.

A CATHOLIC paper says that $8,000,000 has been raised for the Washington University.

THE New York street-car men who are left out of work by the failure of their strike are suffering.

THE Young Women's Christian Association opened a state convention at Newburgh, N. Y., on the 15th.

THE Federation of Labor is opening the campaign for a national eight-hour movement by holding conventions.

ARCHBISHOP CORRIGAN has arranged to erect in New York a large convent to be called Corpus Christi monastery.

SEVERAL K. of L. assemblies in New York state hav sent to the clergy circulars asking them to preach against Sunday work.

THE pope says that it is now more than ever necessary for governments to make common cause with him, by reason of the revolutionary perils with which they are threatened.

THE *Catholic World* says that as the Indians cannot receive religious instruction at churches and from parents like whites elsewhere, the schools for them must, "together with a secular education, giv proper religious training."

CATHOLICS denounce faith healers, but are untiring in wheedling people to visit their shrines for "miraculous cures." The difference is that in one case the money gets into their pocket and in the other into that of somebody else.

AT Montreal a notary named Valiquette who by extraordinary devoutness and attending church daily had secured the adoration and trust of all, has run away betraying trusts that leave penniless two hundred farmers and his two sisters.

THE Catholic bishops here hav sent the pope an address denouncing Italy's treatment of him. "Wicked people," say they, "are in insolence acting in a manner justifying the supposition that their aim is to set aside God's authority on earth."

A GIRL at Harrisburg, Pa., has been in a trance most of the time since conversion at a revival, and believes herself in heaven and with the savior. Rev. Mr. Keefer, the pastor, says: "I do believe that this girl has direct communication with the spirit world. She is a manifestation of the divine power." The girl will probably end in the lunatic asylum.

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MOSES'S ANXIETY ABOUT THE WOMEN.

And Moses said unto them, Hav ye saved all the women alive?—Num. xxxi, 15.

Odds and Ends.

THE man who is believed in everything he says is far luckier than the man who always tells the truth.

"No," said the actor, as he trod wearily over the railroad ties, "I am not looking for Jay Gould, but I've been on his track all day."

ST. PETER: "Here, hold on a minute! I havn't had time to question you yet." New spirit: "Oh, I'm all right. I'm a Biddle, of Philadelphia."

TOMMY: "I wouldn't want to be the preacher's little boy." Aunt: "Why?" Tommy: "Oh, he's got hundreds and hundreds of slippers. They are scattered all over the house."

MISS RAPPELL: "I think it's an awful shame to close the museum on Sunday. What shall we do?" Holbert: "Let's go down to the church and get up a rehearsal for next Thursday's comic opera."

"I WANT to see the wheels go round,"
Said little Tommy Green;
But father had a reason sound
Why the wheels should not be seen.

For mother sat beside him there,
And on the inside case
Of his gold watch was pictured fair
Another woman's face.

MISS KETCHON: "Did you knock at the door when you came to-night, George?" Mr. Tumblety: "Yes, Amy; why do you ask?" Miss Ketchon (shyly): "I thought perhaps you had come with a ring."

TEACHER: "What does Condillac say about brutes in the scale of being?" Seminary girl: "He says a brute is an imperfect man." Teacher: "And what is man?" Seminary girl: "Man! Oh, man's a perfect brute!"

"SIR," said the missionary to the departing legislator, "I wish you would do all in your power to reclaim the poor red man of the West." "I will," said the lawmaker, heartily; "I'll begin with their reservations first."

"Do you not know, Uncle Jason," said a gentleman to a darkey, "that you are trampling under foot as a worthless thing the sacred right of suffrage?" "No, sah," replied Uncle Jason; "it am not wufless. I got two dollahs for it."

"WE should never complain, whatever may befall us," said the minister. "The moment we grow dissatisfied we become unhappy." "Do you really think so?" she sighed. "Yes," returned the good man; "the first woman who complained of her Lot was turned into a pillar of salt."

FRIEND: "Surely, Textson, this out-of-the-way Kansas settlement has no advantages over your former pastorate in Massachusetts." Rev. Textson: "Advantages? It has a heap of 'em! To be sure, I don't get half as much salary; but you don't know the consideration I receive. Why, on my last birthday they did not giv me a single pair of slippers adorned with blue dogs with red tails and green ears. Instead, they even postponed for four days the running out of town of two trifling citizens, so that the interesting event might occur on that anniversary."

A DRAGOON, slightly drunk, was vainly trying to mount his horse, calling loudly on the saints: "Saint John, help me! Saint Peter, assist me! Saint Paul, come to my aid!" By a mighty effort he jumps clear over his horse, then, turning around: "Gently, gently, my friends," says he, "not all at once!"

REV. DR. LASTLY: "Sad indeed it is, brother, that your efforts should bring down such abuse upon your head." The editor-colonel: "H-m! I try to bear it with Christian resignation, doctor. It helps to bring the *Wail of Distress* before the eyes of the ungodly, and—really, you hav no idea how our circulation is increasing!"

Is marriage a failure? I fancy, if so,
It beats a success any bachelors know;
What 'tis to be wedded unknown is to me—
I hav a good notion to try it and see.
My sweetheart's so sanguin she ventures the guess
Our failing together would be a success!
I've nothing to lose, and I blush as I own
That I am a failure when taken alone.

HOTEL clerk (of the Tacoma House, with air of the cheerful and unabashed liar): "Why, yesterday there was such a demand for rooms here that we had a line of applicants from this office to the door." Commercial man (with a look of guileless innocence): "Really! that's nothing. I was in Seattle the other night, and there was such a line waiting to get into the Occidental that the four last fell off the end of Yesler's Wharf."

EASTERN man (in the West): "Beg pardon, sir. I came West in hopes of bettering my condition, but everything has gone wrong, and I am now entirely without means." Prominent citizen: "Seems to me it's queer ye can't find something ye kin do. Understand farmin', sheep-raisin' or cattle-herdin'?" "No, I am sorry to say I do not." "Up in gold and silver minin', maybe." "No; I know nothing about those industries.' "Huh! Go to storekeepin'." "I hav no experience and hav no capital." "Well, well! What kin ye do? Kin ye shoot?" "Yes. In the East I was the proprietor of a shooting-gallery." "Good! Try train-robbin'."

"YOU s-s-say you found li-li-liquor in this man's house?" "Yes." "W-w-what kind of liquor w-was it?" "Whisky." "Um! Now, h-h-how much w-h-h-hisky did you f-f-f-f-find?" "About half a pint, sir." "H-h-half a pint; yes. Now, g-g-g-g-gentlemen of the j-j-j-jury, I want you to take a good l-l-l-long look at my c-c-c-cli-li-lient." The jury took a good long look at him. He wasn't a very pleasant sight to see; his nose was a sort of purple vermilion, and considerably exaggerated in its proportions at that; his brows were low and shaggy, and his eyes bleared. "Now, g-g-g-g-gentlemen of the j-j-j-ju-ry," the lawyer went on, "I want you to t-t-t-t-tell me if my c-c-c-c-client looks like a man that would s-s-sell half a pint of whisky if it was all he had in the house?" The jury acquitted the man without leaving their seats.

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Gems of Thought.

WHEN you wish to know if a man aspires to personal power, watch how he bears himself toward the church.—*Edgar Quinet.*

WHO can estimate what the world loses in the bright intellects who cower before popular prejudice?—*J. S. Mill.*

ROGER BACON was at last conquered by the church. He was imprisoned for fourteen years. At the age of eighty years he was released from prison, but death alone took him beyond the reach of his enemies. How deeply the struggle had racked his mind may be gathered from that last affecting declaration of his: "Would that I had not given myself so much trouble for the love of science!" Sad is it to think of what this great man might hav given to the world had the world not refused the gift. He held the key of treasures which would hav freed mankind from ages of error and misery. With his discoveries as a basis, with his method as a guide, what might not the world hav gained! Nor was the wrong done to that age alone; it was done to this age also. The nineteenth century was robbed at the same time with the thirteenth. But for that interference with science, the nineteenth century would, without doubt, be enjoying discoveries which will not be reached before the twentieth century. Thousands of precious lives shall be lost in this century, tens of thousands shall suffer discomfort, privation, sickness, poverty, ignorance, for lack of discoveries and methods which, but for this mistaken religious fight against Bacon and his compeers, would now be blessing the earth.—*Prof. A. D. White, in The Warfare of Science.*

WE almost all and almost always stand ready beforehand to combat what others say. Still, when anyone speaks, it is natural to suppose that he has been thinking on the subject on which he is speaking; and hence is in advance of us (unless we perchance hav been thinking the same), and it demands thought corresponding before we answer. Moreover, when anyone speaks, he, of course, does so for the purpose of stating something which he supposes will be new and interesting or useful to us; so it is hardly generous of us to attack what he has said, without great deliberation.—*Evening Post.*

I HAV never in my recollection written or spoken a word to an acquaintance, from indignation at the supposed wrongs he had done me, for which I hav not afterward been deeply ashamed, if not inconsolably sad.—*S. P. Herron.*

DESIGN represented as a search after final cause, until we come to a first cause, and then stop, is an argument, I confess, which in itself brings me no satisfaction.—*F. W. Newman.*

THE attempts which Paley and others hav made to solve this mystery [design in nature] by rising from the laws to the cause, are evidently futil, because to the eye of reason the solution is as incomprehensible as the problem.—*Buckle.*

THE old argument from design in nature, as given by Paley, which formerly seemed to me so conclusiv, fails, now that the law of natural selection has been discovered. We can no longer argue that, for instance, the beautiful hinge of a bivalve shell must hav been made by an intelligent being, like the hinge of a door by man. There seems to be no more design in the variability of organic beings and in the action of natural selection, than in the course which the wind blows.—*Darwin.*

WHAT claim has Christianity to be considered the source of moral ideas? Its central dogmas are, that man is a depraved being condemned by his maker to punishment, which may be escaped by believing that God himself was born of a virgin, suffered, was crucified, and ascended from his grave into heaven. So far from promoting morality, these ideas are all immoral in their tendency. To assure men that they are depraved is to induce them to act accordingly; and to teach them that a life of crime may be atoned for by a death-bed emotion of trust in Jesus, is to remove the strongest safeguard of morality, the assurance of the natural retribution of ill-doing. The conscience is satisfied by the worship of God; and immorality thrives best where the people are the most formally religious. . . . Religion is not the author of morality, for among civilized countries the most religious are the most immoral. Spain, Italy, and Ireland are the most devout, the most ignorant, and the most criminal among modern nations.—*Robt. C. Adams, in Pioneer Pith.*

ABSOLUTION is a most happy invention, well calculated to reassure certain timorous rogues who might be inclined to feel remorse for their shortcomings did not the Mother Church thus take the trouble to set them entirely at their ease on that score.—*Voltaire.*

IS it not immoral to teach that man can sin, that he can harden his heart and pollute his soul, and that by repenting and believing something that he does not comprehend he can avoid the consequences of his crimes? Has the promis and hope of forgivness ever prevented the commission of a sin?—*Ingersoll.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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RELIGIOUS TREASON THE RUIN OF THE REPUBLIC.

Notes and Clippings.

TEXAS BENDERS, a Colorado ranchman and scout, says of Colorow, the Ute chief who recently died, that nobody mourned his taking off. "He was the greatest villain that ever traversed our lands," says Benders. "When he died his followers killed thirty of the best horses in their possession and buried them with their old leader. They thought Colorow would hav a long trip in the spirit land, and so they provided a big string."

ARKANSAS, though a pious state, where they imprison men for working on Sunday, is not much in favor of Senator Blair's educational amendment to the Constitution. On January 22d the Arkansas senate passed the concurrent resolution previously adopted by the house, instructing senators and requesting representativs from Arkansas in Congress to use their utmost efforts to defeat this part of Mr. Blair's religious propagandism. The resolutions hav been adopted in both houses.

IT is related that when Pope Clement XIV. abolished the Society of Jesus in 1773 as being too diabolical to be endured by humanity, he said: "It will cost me my life, but I must abolish this dangerous order." A notice was placarded on his gate, a few days after the bull appeared, stating that "the see would soon be vacated by the death of the pope." He died of poison a few days afterward. That the Jesuits in Quebec should hav received a government endowment of $400,000, and that the Protestants should hav accepted $60,000 as hush-money, would seem to show, says the Toronto *Secular Thought*, that the statesmen and clergymen of to-day are not so patriotic or so enlightened as that Pope Clement of one hundred years ago; and Canadian Liberals must not shut their eyes to the fact that they hav before them a task of no mean difficulty to secure and consolidate their own liberties.

THE status of the effort in Oregon to tax the churches is given by San Francisco *Freethought:* "The petition to the legislature of Oregon, asking that the ecclesiastical property in that state be no longer exempt from just taxation, received about eight hundred signatures, and has been presented and referred to a committee. Mr. Laughlin, of Yamhill, has prepared a bill covering the ground of the petition. There is little chance, it is feared, that the bill will pass this session. The legislators know the power of the orthodox, but they hav not as yet become acquainted with the strength of the Secular element. Their action will be watched and recorded, and data will be gathered for proceedings at the next election."

ONE of the promoters of the Hindoo Congress recently held at the East Indian city of Allahabad, for the purpose of promoting the cause of popular liberty, was Amrita Lal Roy, a young Hindoo who was well known in this city a few years ago, and who is a scholar of rare attainments. Lal Roy is a man of high caste, but he worked as a printer for several years in this city, and while here became thoroughly imbued with the democratic-republican spirit of the American people. He is a graduate of an East Indian college, and reads and speaks the English language as perfectly as he does his nativ tongue. He studied Christianity, as well as politics, while here, but never surrendered his original faith of Buddhism. He is in every way, says the *Sun*, well fitted to be a leader of his ancient race in its struggles against the wrongs which it suffers under British domination.

THE *Catholic Review* says: "In the contest that is now being waged on the public school question, it is painful to hav to confess that the hearts of many Catholics are more with the opposition to parochial schools than with their own coreligionists. What is that but saying that they are not loyal to the church? It seems to hav no weight with them that the church has spoken in positiv and emphatic terms on the subject. They apparently overlook the fact that the church absolutely and unconditionally requires the establishment of parochial schools in every parish as soon as practicable, and that all the members of the church shall send their children to them and aid in supporting them. From their conduct one might infer that they felt at perfect liberty to judge for themselvs, and as they hav been educated in the public schools, and they consider them, as they say, 'good enough for them,' they do not hesitate to speak their minds and express their preferences freely, thus practically joining the ranks of the opponents of the church, and proclaiming to the world that on the school question at least their church is wrong and they are right, and they are therefore at perfect liberty to judge for themselvs, and refuse to obey her behests."

THE New York *Press*, after printing statements from the chiefs of police in several cities showing an increase of crime throughout the Union, sent reporters to prominent men to secure their opinions as to its cause and cure. The president of the board of education doubted the increase, and gave ignorance as the cause of crime and education as the cure. Gen. Clinton B. Fisk attributed the evil to liquor. Dr. Abbott of Plymouth church doubted the increase, attributing the increased number of arrests to development of police service, adding that if, however, there is an increase, it is caused by European immigration. Judge Moore affirmed that crime is decreasing though arrests are increasing. Colonel Ingersoll said: "It is to be expected that crime will increase when the rich are getting richer and the poor poorer. Poverty and injustice are the natural parents of crime. The wonderful increase in immigration and the exportation of paupers and criminals from abroad hav done much to add to the criminal record in this country. Most of this immigration concentrates in the large cities, where competition is strongest, and the natural result is that the weakest are pushed to extremities. The country is growing so rapidly that legislation cannot keep pace with development. It is not to be imagined that crime is more prevalent now than it has been in former times. The world is better to-day than it was a hundred years ago. There are more criminals now, but the population of the world is far greater and the proportion of good is larger than it was a century ago. It is impossible for us to hav an ideal world; that cannot be, but all things will right themselvs in the long run. Honesty and justice among those most favored in a worldly sense will do much to bring about the millennium. It is not well to be pessimistic because we find that there is a great deal of crime. It is better to be optimistic, and to believe that there is much good in the world yet."

The Future of Agnosticism.

From the Fortnightly Review.

The central and pressing problem that awaits Christianity in the future, if we are to trust its official and orthodox teachers, is how shall it overcome that paralysis of religious faith which passes under a convenient solecism as Agnostic. Agnosticism is a vague and elastic phrase to describe the state of mind of large and growing sections of all cultured and thoughtful minds. It is almost assumed that the philosopher, the man of science, the man of great practical experience, is more or less an Agnostic, until he declares himself a convinced Christian, and then the fact is widely proclaimed and heartily welcomed. I propose to ask whether a phase of mind so largely prevailing in the higher intellectual ranks is permanent, creativ, final. Is Agnosticism a substantiv religious belief at all? Can it grow into a religious belief? Can it supersede religious belief?

It is not at all necessary to frame an exact definition of Agnosticism, a task that is far from easy. It may embrace a variety of different opinions, ranging through many types of Pantheistic and humanitarian belief, to the religion of the Unknowable, and so on down to a convenient screen for cynicism or a simple state of mere indifferency. The forms of Agnosticism may be almost as many as the forms of Theism, for it includes in the widest sense all those who consciously avow *Ignorance* to be the sum of their reflections on the origin of the Universe, the moral government of the world, and the future of the spirit after death. In one sense this represents the conclusion of Auguste Comte; it was that of Charles Darwin, as he says, in a far less steady way; it is certainly that of Herbert Spencer, and of most of those who rest in a philosophy of evolution. An eminent politician who was once pressed by an equally eminent critic to formulate his views on these, as most think them, all-important problems, replied: "My dear fellow, those are matters whereon I never could feel the slightest interest!" But this is not the true faith of the Agnostic—indeed, this eminent politician counted himself a churchman. Thousands of busy men, men of pleasure, of ambition, the selfish, the vicious, and the careless, hav no definit opinion and no perceptible interest. But they are not properly Agnostics. To be undecided, indifferent, or callous, is not to be convinced of one's own ignorance. The Agnostic proper is one who, having honestly sought to know, acquiesces in Ignorance and avows it as the best practical solution of a profound but impenetrable problem.

Such is the mental attitude of a very powerful and growing order of intelligences; who, if far from a majority in numbers, include a heavy proportion of the leaders of thought. Is this mental attitude a religious creed in itself? Can it become the substitute for all other religious creeds?

The true Agnostic by conviction puts forward his ignorance as the central result of his views about religion. A man may incline to the agnostic frame of mind, or he may be agnostic with respect to given metaphysical problems, without being fairly and truly an Agnostic by profession. The Agnostic takes his stand by principle on ignorance, just as the Protestant takes his stand on protesting against the errors of Rome, and makes that the badge and test of religious belief. Many other churches, schools, and creeds abjure and reject the errors of Rome quite as much as Protestants can, without becoming Protestants. Deists, Atheists, Jews, Positivists, Buddhists, Mussulmans, and Brahmans reject the pope and all his works quite as thoroughly as any Protestant. But it would be ridiculous to class them as Protestants, because they do not make the differing from the church of Rome the central result of their views about religion. They are each properly described by the name which connotes the main body of their positiv beliefs and practices. The Protestant is a Christian who protests against the Roman Catholic form of Christianity. The Atheist is one who protests against the theological doctrin of a creator and a moral providence. The Agnostic is one who protests against any dogma respecting creation at all, and who takes his stand deliberately on ignorance. All these put some specific denial into the forefront of their deepest convictions.

But the Agnostic is far more distinctivly a denier than the Protestant. In spite of this unhappy name, of which large sections of the Protestant world are heartily ashamed, the term Protestant still means something substantiv, something more than one who protests. Protestant still means evangelical Christian. And so, the name Dissenter implies much more than one who dissents from the Established Church. In spite of all the gibes and flouts of a great Agnostic, the "dissidence of Dissent" marks those who hold to a biblical and Presbyterian type of Christianity, much as "the protestantism of the Protestant religion" includes all types of Christians who look to the Bible rather than the church of Rome as the source of faith. The Agnostic, as such, has no positiv religious belief apart from the assertion of his ignorance, for if he had, he would be named from such belief. He is rather in the position of the Atheist, whose religious position is based on a denial of God, or of the Anarchist, whose political aim is directed toward the suppression of all government, not the establishment of any new government, Socialistic or otherwise. The Agnostic, the Atheist, and the Anarchist concentrate their opinions respectivly on opposition to creeds, opposition to providence, and opposition to governments.

Whatever the logical strength of Agnosticism as a philosophical position, as a moral and social creed it must share the inherent weakness of every mere negation. In the realm of ideas, quite as much as in the realm of action, it is forever true—"he only destroys who can replace." The reaction in living memory against all forms of mere unbelief such as from Voltaire to Richard Carlile awakened the passions of our ancestors, shows no signs of abatement. The net result of the whole negativ attack on the gospel has perhaps been to deepen the moral hold of Christianity on society. Men without a trace of theological belief turn from the negativ attack now with an instinctiv sense of weariness and disgust. Just as even radicals and revolutionists look on the mania of pure Anarchism as the worst hindrance to their own causes, so all who hav substantiv beliefs of their own, however unorthodox, find nothing but mischief in militant atheism. Auguste Comte found not only mischief, but folly, in accordance with his profound aphorism, "Atheism is the most irrational form of metaphysics;" meaning that it propounds as the solution of an insoluble enigma the hypothesis which of all others is the least capable of proof, the least simple, the least plausible, and the least useful. And although Comte, in common with the whole evolutionist school of thought, entirely accepts the Agnostic position as a matter of logic, he is as much convinced as any Ecumenical Council could be, that everything solid in the spiritual world must rest on beliefs, not negations; on knowledge, not on ignorance.

So clear is this now that Mr. Herbert Spencer, the most important leader of the pure Agnostic school, has developed the Unknowable, about which nothing can be conceived or understood, into an "Infinit and Eternal Energy, by which all things are created and sustained." As everyone knows, he has tried to make out the Unknowable to be something positiv and not negativ, activ and not indifferent. So much so that his most important follower, Mr. John Fiske, of America, has declared that this Energy of Mr. Spencer's "is certainly the power which is here recognized as God" (Fiske's Idea of God, p. xxv). This, however, is a subject which there is no need to pursue farther, at any rate until some one has appeared on this side of the Atlantic to contend that Mr. Spencer's idea of the Unknowable is certainly the power which is here recognized as God. I shall not farther argue this point. But this abortiv paradox of an eminent thinker suffices to show how steril a thing he recognizes a bare Agnosticism to be.

What is the source of all religion? Religion means that combination of belief and veneration which man feels for the power which exercises a dominant influence over his whole life. It has an intellectual element and a moral element. It includes both faith and worship—something that can be believed and something that can be reverenced. These two are fundamental, ineradicable facts in human nature. And what is more, they are the supreme and dominant facts, which will ultimately master or absorb all others in the long run. For this reason what men ultimately believe and venerate—their religion—is very rightly assumed to be the characteristic fact in every phase of civilization. We talk of the Mohammedan, the Buddhist, the Catholic, the Pagan world; of the years of the Hegira, of *Anno Domini*.

Our deepest and our widest thoughts, our earliest and our latest, about human nature, life, and the visible world, bring us always back to this: "Here am I, and millions such as I am, surrounded, as it seems, in a huge universe of outward activity, distinct from it, but unable to exist an hour without it, able in many ways to act upon it, being acted upon by it in ways far greater and more constant. What is it? Is it well-disposed to me, is it ill-disposed? Is it disposed at all? Has it any will or any feeling at all? Is it the instrument of any being with will and feeling, and if so, of what being? What is that relation between Man and the World?"

Our hearts, like our brains, are ever stirring us with wonder, fear, love, admiration, and awe as we watch the forces around us, sometimes so cruel, so terrible, so deadly, sometimes so lovely, so beneficent, so serene. All we enjoy, and love, all we can produce, or look for, all we suffer and fear, pain, death, bereavement, life, health, and protection from torture, all alike come to us through the visible forces of the earth. Our entire existence, material, emotional, practical, depends on them. Do they seek to help us, or do they seek our ill, or are they absolutely indifferent? The individual by himself is as absolutely powerless in their presence as the minutest winged thing before the summer breeze which may gather into a tornado. But man in his helplessness and his blind terror or keen hope turns ever to the reason, and those who seem to reason best, saying: "Tell us something about this World in its relation to Man: tell us something of the living Spirit which is within it, or above it, or behind it: or if there be no such Spirit, tell us something about the workings of this world and how to get the good from it and avoid the evil."

There is, however, much more than the World. There is Mankind, the most powerful, the most numerous, the most noble, the most universal living force visible upon the planet, through whom and in whom alone real life is possible for an individual. The individual man, when we think out the real meaning of civilized life, is just as completely dependent on mankind for everything he has, or does, or knows, or hopes for, as the infant is dependent on its parent or nurse for every hour of existence. Withdraw them and it perishes in a day. Withdraw from the mightiest intellect or the most potent character, the coöperation of men past and present, and it sinks to the level of the fox or the tiger; and being neither so fleet nor so strong, would perish in less than a week. At every turn of human life, in activity, in thought, in emotion, there are always three powers perpetually in contact—the living soul which is thinking, acting, or feeling; the mass of the world outside man, touching him at every point; and between these two the sum of mankind past, present, and to come, through which alone he livs and acts. Whether the universe be itself living and conscious (Pantheism), whether it be self-existent and purely material (Atheism), or whether it be created and directed by a Supreme Mind (Theism)—all this is a matter of religious and philosophical speculation. But in any case there are always at least three elements—the man, mankind, and the world.

The most profound thought, like the experience of every day, always comes back to this, for it is a matter of morality and of conduct quite as much as of intellect and sympathy. Morality, the very possibility of morality, depends on this: that a man feels the pressure over him of conditions. There can be no true duty without the sense of the limits, possibilities, and aim of human life. Life is an endless caprice, where there are no definit lines of duty, recognized as set by the order of things, and a possible end which effort can reach. And so the bare knowledge of the laws of nature, with no supreme conception of what nature means, such as can fill the imagination, with no dominant idea whereon the sympathy and the reverence can expand itself, is mere dust and ashes, wholly incompetent to sustain conduct or to giv peace. The Agnostic is willing to trust to science as an adequate answer to the intellect, to ethics as a sufficient basis for conduct. He might as well trust in the rule of three and the maxims in a copybook to deal with the storms and trials of life.

All that has been said by preachers and prophets from Moses and Isaiah down to Keble and Cardinal Newman as to the importance of religion to life, as to the paramount necessity of a central object of reverence, devotion, and faith, is not by one word in excess of the truth. On the contrary, it is still lamentably short of the truth, for it has been based by all theological preachers on a very narrow and imperfect conception of religion. Not one word of all this has ever been shaken by the infidel or agnostic schools. It is true that they hav not only shaken to their foundations, but in our opinion finally annihilated, the particular type of religion which theology presents, the actual doctrins, the assertion of supposed historic fact, the gratuitous assumptions which theological religion teaches under a thousand contradictory forms. But criticism has never shaken, nay, has never even addressed itself to weaken, the dominant place of religion in life. For some two centuries criticism has exhausted itself in battering down the doctrins and methods of the current religion. But not a rational argument has ever been put forward to show that religion of some kind is less necessary than before, less inevitable, less dominant. Agnosticism says to the churches: "I decline to believe in your religion." But the necessity for some religion remains just as it did before. And until Agnosticism has told us what religion we are to believe, or why religion is henceforth superfluous, it will remain the private opinion of isolated and cultivated minds in more or less comfortable surroundings.

This explains the mysterious fact that, in spite of the hailstorm of destructiv criticism which is incessantly poured in every bastion, fort, and outwork of the churches, they still continue to reply to the fire of the enemy, and are still full of enthusiastic defenders. "He only destroys who can replace." And the agnostic position is *ex hypothesi* a pure negation. The profound instinct of all healthy spirits recognizes that a state of no-religion, of deliberate acquiescence in negation, of non-interest on principle in these dominant questions, is weak, unworthy, even immoral. It is in vain that the man of science and the man of affairs ask to be left alone, to do their own work in their own way, to leave these ultimate problems to those whom they concern, or to those who care for them. The instinct of all good men and women tells

that a man without a genuin religion, a man to whom the relation of Man to the World, Man to his fellow-*Men*, is a mere academic question, a question to be put aside—is a source of danger and corruption to his neighbors and the society in which he livs; that selfishness, caprice, anti-social self-assertion, or equally anti-social indolence, are his sure destiny, and his besetting weakness. The appeals and reproaches of the older religious creeds as to the folly and danger of stifling the eternal religious instincts, are as true and as powerful now as ever, though every single dogma of religion were shivered to dust.

It would be idle indeed to attempt to repeat in the feeble tone of a far-away echo the arguments, the appeals, the yearning cry of the great religious minds for thousands of years as to the hollowness of life, the feebleness of man, without an object of awe and love. The sayings of an army of preachers crowd upon the memory as we think upon this, from Job, David, Solomon, and the prophets. "Happy is the man that findeth wisdom, and the man that getteth understanding. Her ways are ways of pleasantness, and all her paths are peace." And so on, through the prophets to the words of the gospel and of Paul, of Augustine's vision of the City that cannot be destroyed, and down to Gregory and Bernard, A Kempis and Bunyan, Bossuet and Taylor, Wesley and De Maistre, from countless voices, Jewish, Christian, Mussulman, Confucian, and Buddhist, Protestant, Catholic, and Deist. However much they differ in the form, they all agree in this—the supreme importance of religion to man. Not a word of all this has ever been shaken: not a word of it has even been impugned. All that Agnosticism has done is to assert that theology has not solved the religious problem. It has not offered a shadow of a suggestion as to what the solution is, nor has it cast a doubt on the urgency of the problem itself.

Agnosticism is consequently a mere step, an indispensable step, in the evolution of religion, though, by its very nature, a step on which it is impossible to rest. Intellectually it is quite as impossible to remain an agnostic as politically it would be to remain an anarchist. And for precisely the same reason. Society is such that only the most vapid and uneasy spirit can permanently acquiesce in the negation of all government. And society is likewise such that only a dry mechanical soul can permanently rest in the negation of all religion. A thousand commonplaces hav shown that unless the first place in the imagination and the heart be duly filled, the mind and character are perpetually prone to improvise worthless ideals of love and reverence, under the force of which mind and character are liable to be violently carried away.

The orthodox and the agnostic view of religion are not at all the true antitheses one of the other. The only true antithesis to a religion of figments is a religion of realities, not a denial of the figments. The agnostic reply to the theologians is but half a reply, and a reply to the least important half. Orthodox theology asserts, first, the paramount need for religion, and next it asserts that this need is met by a particular creed and a specific object of worship. To the first of these assertions agnosticism has no reply at all; to the second it replies "not proven." The question is a double one, and no single answer can at all cover the ground. It is quite possible that the orthodox view might be partly right and partly wrong, and the agnostic view may be partly right and partly a mere blank. And this is just what has happened. The theologian is on ground unshaken whilst he contends that true religion is the sole guide of human life. The agnostic is on ground as firm when he contends that theology concerns itself with a world where knowledge is impossible to man. But the agnostic has yet to carry the argument to a world where knowledge is possible to man.

The positivist point of view thus stands midway between theology and agnosticism, recognizing the strength of each and offering to both a *modus vivendi*, a basis of conciliation. It not only earnestly maintains all that theologians hav ever urged as to the paramount place of religion, as to the universal part of religion in every phase of life, as to its power to transfigure the individual man and human society, large or small, but it vastly extends the scope of religion beyond the wildest vision of theology. On the other hand, it adopts without reserve the whole of the agnostic logic as against the theological creeds, very greatly reinforcing it by making this agnostic logic the outcome of a complete philosophy of science, and an organized scheme of morality and society. No agnostic reasoner can more inexorably insist on eliminating from thought and life whatever philosophy and science reject as "not proven." No theologian can more passionately insist on the wilderness that is left in the heart of the man and the life of society which is without the guidance of religion.

Strangely enough, it is this latter point which theology in our day most miserably neglects. It is so strictly absorbed in its own special creed, that it abandons the defense of the infinitly greater cause, the meaning of religion, the relation of religion to life, conduct, happiness, and civilization. All this is totally distinct from any particular creed, and may stand untouched by the downfall of a dozen creeds. So completely hav theologians identified this eternal truth with their own formularies, that the agnostic is allowed to suppose that when the formularies are disposed of the religious problem is at an end. And the result of it is, that the cause of religion as an institution is to-day seriously jeopardized by theologians, who are far more concerned about particular Books and sectarian dogmas than about the central principle of human life.

It is therefore quite natural, however much it may surprise some, that the first task of Auguste Comte was to show, how religion was a force, deeper, wider, and more omnipresent than theology had ever deemed it; what are the eternal bases of religion in the heart and in society; and what are the indestructible elements of religion, and function of religion. It is not in the least a paradox, but a truth capable of easy proof, that no theologian in ancient or modern times, neither Paul nor Mohammed, neither Aquinas nor Bernard, neither Bossuet nor Calvin, neither Hooker nor Butler, hav ever penetrated so profoundly into the elements, the function, and the range of religion in the abstract as does Auguste Comte. All this, his philosophical analysis of what religion can do for life and society, is entirely detached from any given religious creed, and it is quite as much applicable to Pagan, Mussulman, Catholic, or Calvinistic theology, as it is to the religion of the fetichists, Buddhists, or Confucius. It is so because Comte was the first who exhaustivly considered religion apart from any creed, on a social analysis of human nature and society, by the light of history and social philosophy at once. When so viewed religion is found to hav a meaning far more varied and certain than appears in the sacred writings of any confession, and to be capable of infinit applications to life, undreamed of yet by the most ecstatic mystics and the most ardent spirits of the Catholic or Protestant communions.

It is not, however, the purpose of this essay to put forward Comte's answer to theology, but merely to consider the Agnostic answer, and the future of Agnosticism. The question of the place of religion as an element of human nature, as a force in human society, its origin, analysis, and functions, has never been considered at all from the agnostic point of view. What eminent agnostic has ever attempted to grapple with the problem, except by the unmeaning phrase of Mr. Spencer, that the business of religion is with the consciousness of a mystery that cannot be fathomed? This meager formula about a very real and vast power is obviously only the flourish of a man who has nothing to say and who wishes to say something. Apart from this, what agnostic has ever told us what religion is, what it ought to be, what part it plays in life and in civilization? Agnosticism has not, in fact, carried out its own principles. Both agnosticism and atheism are still so completely under the glamour of the older theology and its creeds, that they take it enough has been done for religion when some definit assertion has been formulated about the central theological dogmas, even though that definit assertion be a negation, as the atheist contends, or a mere assertion of ignorance, as the agnostic contends. But when these hav been asserted, the whole question of religion still remains open as a factor in human existence. If the agnostic and the atheist would fairly face this problem from the solid ground of human history, social philosophy, and moral analysis, and would entirely put aside all further thought of smashing theology hip and thigh, they would come to see that everything yet remains to be said and done in the matter of religion, assuming their specific denials to be perfectly logical and finally proved.

In other words, agnosticism as a religious philosophy *per se*, rests on an almost total ignoring of history and social evolution. History and social evolution force all competent minds which grasp them to frame some positiv type of religion, and to recognize the indestructible tie between religion and civilization. A strong mind, really saturated with the historical sense, turns from agnosticism and atheism, with the same weariness and pity with which it turns from the Law of Nature and the Rights of Man. They are all as sounding brass or a tinkling cymbal. History and a theory of social evolution based on history and social statics, compel us to think upon the past of religion, the need for religion, and the future of religion.

Agnosticism is thus found to be simply the temporary halting-place of those scientific men who hav not yet carried their scientific habits of mind into the history of humanity as a whole. It marks, indeed, the physicists and the thinkers about physics, using physics in the widest sense as the study of Nature rather than of Man. It would be difficult to name a single known agnostic who has given to history anything like the amount of thought and study which he brings to his knowledge of the physical world. The Darwins, the Huxleys, the Tyndalls, hav been absorbed in other labors which hav left them no opportunity to enter on the vast field of universal history. They would, of course, admit that social science is quite as legitimate, quite as indispensable to the human intellect, as is natural science; though they recognize its present condition as far less advanced and far more obscure. But the field of natural science is itself so gigantic that they may very fairly claim to limit their labors to that. In so doing, and missing in social science and in historical evolution the precision of proof which they justly seek for in physical studies, they are somewhat inclined to overrate the proportion which natural science bears to the whole field of knowledge, and to forget that physical laws are only a part, and the smaller part, of science in the sum. Nothing is more common than to hear an eminent savant say: "So far as I understand anything of science," meaning by science our knowledge of nature exclusivly, when, perhaps, he has given as little attention to social science, to history and social evolution, as the first man he meets in the street. As to the great discoverers in the physical realm, as the Darwins, the Huxleys, the Tyndalls, the Lyells, the Hookers, it would be preposterous to expect them to withdraw precious hours from their special pursuits; as Aristotle says, it would be ridiculous to ask a geometrician to reason persuasivly, or to ask an orator to prove his points by geometry. Mr. Spencer, on the other hand, is not a specialist observer, but a philosopher, and no English philosopher before him has ever so forcibly insisted on the supreme place held in the intellectual synthesis by social science. This, therefore, is all the more a disappointment to those who most admire his genius and most carefully watch the development of his "Synthetic Philosophy," that he has not yet been able to turn his extraordinary powers of coördinating ideas to the systematic study of universal history. It is difficult, indeed, to recall a passage in which he has contributed to this grand task of the future a single reflection that does justice to his eminent position. Yet, without a systematic conception of history, a synthetic philosophy of human nature is as utterly futil as a synthetic philosophy of physical nature would be without biology.

We may now form some general forecast of the future course of Agnosticism. Agnosticism is a stage in the evolution of religion, an entirely negativ stage, the point reached by physicists, a purely mental conclusion with no relation to things social at all. It is a stage as impossible for a social philosophy to rest in as it is for a statesman to proclaim his policy to be "no law" and "no government." But if Agnosticism cannot rest as it is there is not the slightest reason to suppose that it can go back. Agnosticism represents the general conclusion of minds profoundly imbued with the laws of physical nature, minds which find the sum of the physical laws to be incompatible with the central dogmas of theology. And since the physical laws rest on an enormous mass of experimental demonstration and the dogmas of theology upon the unsupported asseverations of theologians, the agnostic, as at present advised, holds by the former, and, without denying the latter, treats them as "not proven." But the laws of physical nature show no signs of becoming less definit, less consistent, or less popular as time goes on. Everything combines to show that natural knowledge is growing wider, more consolidated, more dominant year by year; that the reign of law becomes more truly universal, more indefeasible, more familiar to all, just as the reign of supernatural hypotheses retreats into regions where the light of science fails to penetrate.

Whatever, therefore, has fostered the agnostic habit of mind in the past seems destined to extend it enormously in the future. And, when the entire public are completely trained in a sense of physical law, the agnostic habit of mind must become the mental state, not of isolated students and thinkers, but of the general body which forms public opinion. There is no weak spot about the agnostic position *per se*, no sign of doubt or rift in its armor, as a logical instrument. All that is objected to is, that it is simply one syllogism in a very long and complex process of reasoning, not that the syllogism itself has any vestige of error. The result is that the agnostic logic shows every sign not of failure, but of ultimately becoming an axiom of ordinary thought, almost a truism or a commonplace, as minds are more commonly imbued with the sense of physical law. But to accept the agnostic logic is not to be an Agnostic, any more than to accept the protest against the papal infallibility or the Council of Trent is to be a Protestant. Hence, the more universal becomes the adoption of the agnostic position, the more rare will agnostics pure and simple become, and the less will agnosticism be looked on as a creed. When agnostic logic is simply one of the canons of thought, agnosticism, as a distinctiv faith, will hav spontaneously disappeared.

As social science and the laws of social evolution more and more engross the higher minds, and become the true center of public interest, Agnosticism, the mere negation of the physicists, will hav left the ground clear for the rise of a definit belief. That belief, of course, like everything destined to hav a practical influence over men, must be positiv, not negativ. It must also be scientific, not traditional, or fictitious. And it must further be human, in the

sense of sympathetic and congener to man, not materialist and homogeneous with the physical world. Its main basis obviously must be social science, the larger, more noble, and dominant part of science in the sum. And its main instrument and guide will be the history of human evolution, which is to physical evolution all that man himself is to the animal series. To collect these suggestions in one, what we hav is this. Agnosticism must be absorbed in a religious belief, for which it will hav cleared the ground. That belief will necessarily hav these characters. It will be at once *positiv*, *scientific*, *human*, *sociologic*, and *evolutionary* or *historical*.

These five characteristics are all, it is plain, distinctiv marks of the system for the future that Auguste Comte propounded as the religion of Humanity. Indeed, taken together they would be a very good description of it. But it is no part of my present purpose to pursue that topic further, or to insist on Positivism as the inevitable solution of the problem. The object to which this paper is confined is to examin what, upon the principles of agnosticism itself, would be the natural development of agnosticism in the future, when its protest against the assumptions of theology shall hav done its work, when antagonism to theology has become an anachronism, and when the world has realized how completely religion has yet to create its future. There is no reason to think that thoughtful agnostics would very much dispute the general line of this reasoning. Very many agnostics already hav recognized in a general way, and for a distant future, some kind of humanitarian ideal as the ultimate basis of the religious sentiment. And this has been done most definitly by those agnostics who are the most interested in social science, and especially by those who hav the keenest grasp on the laws of historical evolution. Every student of social philosophy, who combines a knowledge of physical laws with a dominant interest in history, is already a humanitarian in embryo, though he choose to maintain an attitude of mental suspense on the religious problem as a whole.

Further than this I hav no wish now to carry the argument. I am not advocating Positivism, but am examining the future of Agnosticism. Agnosticism, indeed, has no future, unless it will carry out its scientific principles to their legitimate conclusion. It offers no *locus standi* by itself. As Charles Darwin so pathetically tells us in his diary, it affords no permanent consolation to the mind, and is continually melting away under the stress of powerful sympathies. It destroys but it does not replace.

That which alone can take the place of the mighty mysteries and the grand moral drama created by the imagination of the prophets and priests of old is the final scheme of moral and social life which social science shall finally elaborate for man, which shall be the fruit of science as a whole, with physical science for its foundation and social science for its main gospel, a scheme which shall be entirely positiv and entirely human; and its main characteristic will be, that it explains the history of humanity as a whole and points to the future of humanity as the inevitable sequel of its history. In whatever form such a view of religion may approve itself to the ages to come, it will only be agnostic in the sense that it is ready with the agnostic answer to all idle and irrelevant questions. FREDERIC HARRISON.

Treeing Large Game.

A farmer out west who had never paid much attention to religion was last summer brought to seek grace and a change of heart by his pious wife, though he was evidently a reluctant pupil.

The weather was dry and rain badly needed. His wife thought he should pray for rain. He consented, and down upon his knees he went one night before retiring and assailed the Throne of Mercy. "O Lord," he said, in conclusion, "if it rains to-morrow it will do my potatoes good. If it don't, I can get in my hay. There!" turning to his wife, "I think I've got God up a tree."

Comstock's Mental Rottenness.

From the Galveston News.

Anthony Comstock in a recent address said that this is an age of corruption and that all good influences are openly derided. Mr. Comstock has spent his life hunting up naughty books and pictures in order to prosecute the offenders against public morals. Naturally everything in his eyes is corrupt. He is in the fix of the lady who objected to Sam Johnson's dictionary on account of the bad words in it. "Ah, madam, I see you hav been looking for them," said Johnson. "It is so with Comstock," says the Atlanta *Constitution*. "He has been looking for corruption." And he has been laying temptations with false pretenses. Is that the way to promote morality?

Contingently Truthful.

From the Concordia (Kan.) Blade.

The last TRUTH SEEKER has a cartoon with a dog representing the state and a shield with U. S. around his neck, and Edmunds, Blair, Hale, and a W. C. T. U., with the face of a fury, attaching a serpent to the tail of the dog. The next stage presents the serpent, which is named the church, wagging the dog, who remonstrates, and the next stage his snakesbip is dragging the dog toward its "old hole, Puritanism." Next the snake has the dog up in the air, and finally swallows him. In these different stages his snakeship increases in size until he becomes a monster, and the dog grows lank and lean.

It is a very truthful portrait of what would result if that Sunday bill should become law.

The American Secular Union

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To Tax Church Property.

For over a month I hav been endeavoring to find some one of the senators or representativs of Illinois who had courage enough to present a bill for the taxation of church property in the legislature. At each of the mass meetings I hav addressed on the Blair bill, a resolution was adopted demanding taxation of church property, and now Hon. Q. J. Chott, of Chicago, has positivly promised to present the following to the general assembly next week:

A BILL

To amend section 2 of an act entitled, "An Act for the Assessment of Property and for the Levy and Collection of Taxes," approved March 30, 1872; in force July 1, 1872.

SECTION 1. Be it enacted by the people of the state of Illinois represented in the general assembly: That section 2 of an act entitled, "An Act for the Assessment of Property and for the Levy and Collection of Taxes," approved March 30, 1872, in force July 1, 1872, be and the same is amended so as to read as follows:

PROPERTY EXEMPT FROM TAXATION.

SEC. 2. All property described in this section to the extent herein limited shall be exempt from taxation; that is to say:

First.—All lands donated by the United States for school purposes, not sold or leased; all public schoolhouses; all property of strictly non-religious institutions of learning, including the real estate on which they are located, not leased by institutions or otherwise held with a view to profit.

Second.—All lands used exclusivly as public graveyards, or grounds for burying the dead, except when owned by ecclesiastical corporations or carried on for profit.

Third.—All unentered government lands; all public buildings or structures of whatsoever kind and the contents thereof and the land on which the same are located belonging to the United States.

Fourth.—All property of every kind belonging to the state of Illinois.

Fifth.—All property belonging to any county, town, village, or city, used exclusivly for the maintenance of the poor; all swamp or overflowed lands belonging to any county, so long as the same remains unsold by such county, township, city, or incorporated town, with the ground on which such buildings are erected, not exceeding in any case ten acres.

Sixth.—All property of non-religious institutions of purely public charity when actually and exclusivly used for such charitable purposes, not leased or otherwise used with a view to profit, and all free public libraries, art and scientific institutions.

Seventh.—All fire-engins and other implements used for the extinguishment of fires, with the building used exclusivly for the safe-keeping thereof and the lot of reasonable size on which the building is located, when belonging to any city, village, or town.

Eighth.—All market-houses, public squares, or other public grounds used exclusivly for public purposes; all works, machinery, and fixtures belonging exclusivly to any town, village, or city, and used exclusivly for conveying water to such town, village, or city.

Ninth.—All property which may be used exclusivly by societies for agricultural, horticultural, mechanical, scientific, and philosophic purposes, and not for pecuniary profit.

SEC. 3. That section 2 of said act, and all other acts or parts of acts in conflict herewith, be and the same are hereby repealed.

Will the executiv members of the several states hav a similar bill drafted and presented to their legislature as soon as possible, and demand a hearing before the committee having the bill in charge? Do this without delay. Let the agitation be all along the line. The attack has been made upon us, and this robbery has been permitted too long. Now let us assert our manhood! Because of this Blair bill there could not be a more favorable opportunity for retaliativ agitation.

WASHINGTON'S BIRTHDAY.

As our Union is trying the experiment of a monthly dance to knit the people more closely together, we shall hold a ball to-morrow (Feb. 22d), and the Vorwaerts Turners hav kindly volunteered to giv us a gymnastic exhibition. Perhaps the writer will make a brief address bearing on the Secular character of the first president's public utterances and documents, and something as to his non-Christian principles.

A VALENTINE'S VISIT.

In the third century a priest of Rome interfered too much with the secular pleasures of the pagans, for which, it is asserted, he was beaten with clubs and then beheaded. His martyrdom secured canonization, and the day of "solemn remembrance" of his terrible death has, through the perversity of human frolic and passions, become celebrated for the mirth-provoking propensities this monk was trying to suppress. Alas for human irreverence! To think a monk's bones merely develop more *monkery*. How excruciating to the saints this must be!

Wanting a couple of days' rest, I dropped in to Rochelle, Ill., and discovered our worthy Materialistic philosopher, whose admirable articles are such severe specimens of logical reasoning, perusing—just think of it—a valentine. When about to tell him of my willingness to enter into a solemn covenant not to mention the matter to Mrs. Wettstein, he took me into his confidence, and "gave the whole thing away," as I will to your readers. It was only an advertisment of his watches! At his comfortable residence I received a hearty welcome from his charming and accomplished wife, a cordial salute from Mr. Frank—who, being in a local bank, acts as a deputy treasurer of the American Secular Union—also from Otto junior and his pretty sister Olivia. Their delightful home abounds in gems of literature, the *recherché* and refined in art, for art is another of Brother Wettstein's hobbies. Since my last visit a most important—yes, the most important personage I hav met—is domiciled at his home. No less than William Cullen Bryant Ralph Waldo Emerson, but as I found him fonder of pranks than poetry or philosophy, my embarrassment gradually gave way, and I struck up quite an intimacy with the personage of the overawing name. He's quite autocratic, as young gentlemen of sixteen months usually are, but they would not part with the little tyrant for all his weight in diamonds, for after all he's really good natured. So far he displays more of the propensities of the distinguished scientist John L. Sullivan than those of his Materialistic progenitor. When W. C. B. R. W. E. W. comes to realize the weighty responsibility such a patronymic implies, it will be a wonder if he survives.

Next noon Brother Jas. A. Greenhill, of Clinton, Ia., who has been on a European tour, was passing through Rochelle homeward bound, but was prevailed upon to remain over one train to partake of the good cheer at the Wettstein mansion, and unveil some of the rich reminiscences he had recently acquired in the land of his birth. He told of his visit on Burns's birthday to the house where he was born in Ayr; of his journey to Abbotsford, as you know, the residence of Sir Walter Scott; of his pilgrimage to London, where he went to Westminster Abbey to view the tombs of Darwin and Dickens, and other places of intense personal and historical interest. But, as his friends in Clinton were to giv him a reception that night, we reluctantly let him go.

Brother Wettstein's store is filled with a finer and costlier assortment of diamonds and watches than can be found in an ordinary country jeweler's, but he explained to me that he was compelled to carry a stock adequate to send out samples to the Liberals of the country, as he was now almost entirely dependent on their patronage, the local trade having abandoned him because he has lived here over thirty years, carried an unblemished reputation, assisted as much as any in the town's development, but could not be coerced into hypocrisy and thus into the church. This proves how Christians love their neighbors as themselvs. Before leaving I procured a Freethought badge-pin, for my scarf, so in traveling, though smaller than the former, a Liberal would soon discover it.

E. A. STEVENS, Sec. A. S. U.

C. B. Reynolds on His Western Tour.

I find that the many demands on my time while on the road prevent my preparing the argument used in the Fishback debate, held at Dorchester, Neb. I will at the very earliest after my arrival home write it up, embodying my articles on Facts and Fallacies of the New Testament and Brief Historical Evidences on the Canon of Scripture, making a pamphlet that will be a ready reference, thoroughly equipping its possessor with the facts that will refute any assertions or arguments of orthodoxy.

Albert Lea, Minn., is one of the most energetic, wide-awake of small towns. I met a cordial welcome from that prince of bonifaces, S. J. Johnson, and his brother, of the Hall House, and had a good visit at the happy home of Brother E. K. Picard, the pioneer Liberal and most outspoken Infidel in the county.

Fears were entertained in regard to our having good attendance, but joyous disappointment awaited us. The Opera House was nearly filled at the first lecture, and each night the attendance greatly increased. I sold a large quantity of Liberal literature. Every inducement was offered the clergy to attend and defend their faith, but all in vain. Liberals were surprised to find, instead of being almost alone, they mustered quite a goodly company. All were greatly encouraged, and are eager for the continuance of the good work and impatient for the advent of Mrs. Reynolds. A good, able, eloquent woman, with her experience in Christian life, can do a wondrous work by enlisting good women and securing their zealous coöperation. Without the whole-hearted help of women no real, efficient, permanent organization can be maintained.

Dundas, Minn., is a quiet little village, devoutly pious, and so it was deemed best to giv them a lecture on "Mormonism as I Saw It in Utah." For this subject good Brother Tue obtained the free use of the Seventh Day Adventist church. Considering the only advertising was half a dozen written notices, the attendance was good. It was the first time I ever delivered a lecture on this subject. It proved of very great interest, and there were eager demands for its repetition.

Northfield, Minn., is a theological college town, mainly inhabited by fossils—old farmers, who hav rented or sold their farms and moved into town to board students and enjoy the sanctifying influences

of their Zion. They mostly liv in their back kitchens on the interest of what they owe. The young folks by vigorous hustling keep the town from stagnation, and the students for the ministry necessitate an activ police force.

I delivered a lecture on "Mormonism" at the Opera House. The attendance was small, but I was astonished at the great interest awakened. Very many were earnestly desirous I should repeat the lecture, and promised a crowded house, but time forbade.

Mrs. S. J. Lenont, her sturdy sons, and fair young daughters, are each and all noble representativs of Liberalism, and comprise about all the genuin Infidels in the township.

St. Paul, Minn., is the saintly city of ice palace fame, with grand, mammoth buildings, but narrow streets. I had counted on witnessing the ice carnival, but this has been a most exceptional winter. The Mississippi river was not frozen over until December 21st; last winter it was solidly frozen on November 25th. The weather this year has been so balmy and genial that they could not obtain ice enough to build a palace.

James L. McKelvey, from whom I do hope and expect the readers of THE TRUTH SEEKER will in the near future receive an account of good and efficient work done by him in the lecture field, is a young man of brains, sterling worth, modesty, and very great ability; John Monroe is a zealous, self-sacrificing, indefatigable worker; C. J. Greenleaf is a practical, studious thinker; C. Nichols is earnest and ever reliable. They form a quartet invincible. Yet, while living in the same city, they were unknown to each other until arranging for lectures made them first acquainted, and now leaves them warm friends.

The lectures were delivered at a church between Eighth and Ninth streets, an out-of-the-way place. The Grand Opera House having burnt down, the theater people had secured the sole use of Market Hall, the only really suitable place, so the church was Hobson's choice.

One of the results of the lectures was a real practical organization, starting with a few members, but they are among the best and most estimable people of the city. They intend to hav science schools on Sunday with an extempore speaking class, and also provide for sociability by a succession of entertainments. C. I. Greenleaf was elected president, and James L. McKelvey, secretary.

River Falls, Minn., is quite a pretty, thriving town. I. C. Putnam, the jolly miller, and his queenly and accomplished wife; Chris Nebel, and his bright, amiable better half; the brave old veteran, by all beloved, S. M. Rosenquist; the outspoken Liberal and practical reformer, George H. Bates, and the ever reliable, sturdy champion of reason, right, and truth, Leonard Stiles, make a glorious vanguard of Liberals that it is an honor for any to follow.

All were astonished at the great success of the lectures. At the last two lectures the Opera House was crowded and a furore of enthusiasm evoked. One more course of lectures and a large and powerful organization can be effected at River Falls.

I go from here to Minneapolis, thence to Princeton, thence to St. Charles, stop over to visit the gentle Wettstein at Rochelle, Ill., thence to Kalamazoo, Mich., and home.

I hav now been away from home eighteen months. I now hav to cancel engagements, so that I may return to my loved ones, and make ready to return to the Pacific coast with Mrs. Reynolds early in May.

St. Paul and Minneapolis are called "the twin cities," being less than twelve miles apart. Minneapolis was the last born, yet has got to the front and secured first place, having to-day a population of over 130,000 against 112,000 of St. Paul, her first-born sister. Both cities evince remarkable energy and progress. There is a very laudable spirit of emulation, resulting in both keeping well up to the times, promptly adopting every modern improvement. Both cities are surrounded with lovely, picturesque, and exceedingly productiv farm land, while their geographical position makes them natural railroad centers. Minneapolis has the advantage on account of her prodigious flour and lumber mills. Her production of flour for 1888 was 7,130,135 barrels, as compared with 6,574,900 barrels for 1887, an increase of 555,235 barrels. And the value is $35,549,371, as against $27,811,827 for 1887, a nice little increase of $7,837,544. And last year was not a good year for making flour either.

Minneapolis made a few feet of lumber last year, at least, enough to be worth making a note of. The indications are that more lumber was made in Minneapolis during the past year than at any other point in the country, with the possible exception of Muskegon and Menominee, Mich. The cut of the Minneapolis mills was 338,000,000 feet.

For the skilful, industrious mechanic there is abundance of work at good wages. A large number of stupendous buildings, eight to twelve stories high, are in course of erection, and very many more will be started early in the spring.

The cost of living is very low. I noticed in the markets good boiling pieces of first-class beef at four cents per pound; roasts, choice cuts, at seven and eight cents; mutton, six cents; potatoes, thirty-five cents per bushel, and other things in proportion. With thrift and economy the industrious hav every chance to save money, and there are excellent opportunities for safe and profitable investments.

The three lectures were well advertised, yet the attendance was not large, simply because delivered at the Grand Army Hall away up in the sky parlor with a long, winding, dismal, dreary, rough, and rugged stairway to climb to reach it.

When you hav lectures, apply strict business rules to the endeavor.

It is not profitable to go to much expense to carry coals to Newcastle, nor to proclaim Infidelity to Infidels. We desire the greatest good to the greatest number, and should, therefore, strive to insure the largest possible audience, and especially offer every inducement to the ladies to attend.

Ladies will not—unless deeply interested—climb up long, dark stairways to listen to unpopular truths. In big cities especially, second-rate, sky-parlor halls should be shunned.

The most popular place in town is always really, in the end, the most satisfactory. Opera houses are generally to be preferred.

Advertise thoroughly. But never giv "hand-bills" to boys to distribute, nor to regular bill-posters. Hire some good girl or woman; then your work will be well and faithfully done, and, at the same time, you are helping the deserving.

Three lines of editorial is better than six squares of ordinary advertisment. One dozen lines of editorial in the local newspaper is better than five hundred dodgers, and equal to two hundred small posters.

Despite all disadvantages, very much interest was manifested in the lectures.

Minneapolis had the start of St. Paul in organizing its Liberal society, but she will hav to "hustle," or St. Paul will excel her in efficiency and propaganda work for Freethought. Both societies report excellent and interesting meetings last Sunday.

At Minneapolis Brother John Maddox delivered a very telling and able address. He is a power for good, a reliable helper, intellectually, financially, and every other way. A deep thinker, a genuin honest man and true Infidel, with the courage of his convictions and the ability to express them. Then he has the great advantage of a true helpmeet in his noble wife, and able, powerful auxiliaries in his independent, intellectual, very pretty daughters.

Good old father John Macomber, the president of the society, a lifelong worker for Liberalism, is a host in himself, while the genial, gentle Fred Greaves and the indomitable, zealous, practical Charles Lownd represent the younger element, and are determined the cause shall be sustained and Minneapolis keep ahead, if pluck, self-sacrifice, and persistent efforts can accomplish it, and there is a host of loyal, generous-hearted Liberals in the society backing them.

Princeton is quite a large, prosperous place, depending mainly on chopping and hauling wood in winter and farming in summer. Two churches had been holding revival meetings and were just concluding with a good hallelujah of glory. The Methodists concluded to hold on yet a little longer—at least as long as the Infidel lecturer remained, for fear he should entice away some of the lambs. The Congregational minister did attend two of the lectures, and would hav attended the last, only he had to be at his church, as they were to vote if he should be retained another year. While at the lecture he failed to avail himself of the invitation to correct any real or supposed misstatements, or to say a word in defense of his faith.

The lectures created wonderful interest. The hall was crowded each night. Very few had ever before heard an Infidel lecture, and they had been led to believe it would consist of a tirade of abuse of Christians—a wild denunciation of everything good. Very many expressed their approval of the lectures and their high appreciation of the ennobling principles of Liberalism, and all were astonished to learn how in the past they had been deceived, and what the Bible really taught.

So great was the interest that a very general request was urged for a fourth lecture. I spoke the fourth night on "Salvation: Christian or Secular, Which?" And the eager and extreme interest manifested well repaid for the extra effort I put forth. I disposed of quite a number of Liberal pamphlets, and obtained some subscribers to THE TRUTH SEEKER. Irving R. Zimmerman, Louis Proctor, and J. C. Hatch are the chief burden-bearers. I enjoyed a very pleasant home at jolly Henry Heubert's Commercial House. He is a Liberal, and knows how to keep a hotel. There are brave, noble women and earnest men devoted to the advancement of the work of Freethought at Princeton. I left them with regret, promising to use all my influence to induce Mrs. Reynolds to visit them on her way to the Pacific coast.

C. B. REYNOLDS.

THE TRUTH SEEKER COMPANY'S Catalog of Freethought, Reform, and Scientific Books will be mailed free.

IN this issue we print Mr. Frederic Harrison's Positivistic opinion of Agnosticism. It is worth reading, though most Agnostics strongly dissent from his conclusions. England possesses no more brilliant essayist than Mr. Harrison, unless it may be Professor Thomas Huxley, who in the *Nineteenth Century* for the month following the date of the *Fortnightly Review*, in which Mr. Harrison's article appeared, took occasion to macerate a Christian who had spoken slightingly of Agnosticism, and to reply to Mr. Harrison's misconception of the popular heretical philosophy. Mr. Huxley's answer to both his opponents is as keen as a knife, and will be read with great satisfaction by the Liberals of this country. He also points out to Mr. Samuel Laing, whose Agnostic creed appeared in THE TRUTH SEEKER of January 19th, that he has fallen in various logical and creedal errors. Professer Huxley's paper will appear in the two succeeding numbers of THE TRUTH SEEKER.

A GREAT sensation was made by an evening paper last week by the allegation that President Cleveland is a Spiritualist. It would be no one's business but his own if he is, and nothing to his discredit, as the dailies seem to think, but the facts are that he probably is not. His intimate friends in Buffalo positivly assert that he is not, though the dispatch from that place states that "they are not so sure but that he is a Materialist," in spite of his Presbyterian antecedents and attendance upon churches of that ilk. All that we know upon the subject is what an Albany friend says, which is to the effect that Cleveland, when governor of this state, was in the habit, when among his personal friends, of arguing upon the heretical side when religious questions were broached. By the general consensus of the Albanians, who had opportunities to know, he was put down as a Freethinker. It is said, too, that his sister Elizabeth used frequently to reason with him on his unbelief, and come off second-best.

THE Rev. Dr. Alfred Nevin, of Philadelphia, according to the *Tribune*, has some sharp ideas on the prescnt status of Christianity. In his opinion it is not advancing, but declining. Every year larger numbers of people are ceasing to attend church services, and every year more sensational efforts are being made on the part of the churches to attract them. Entertainments and amusements are often made to take the place of gospel preaching. There is plenty of church machinery, he says, and religious conferences of all kinds are more numerous than ever; but the saving of men's souls is often lost sight of. The responsibility for this Dr. Nevin places upon the civil war and the subsequent attacks upon religion of "noisy Infidels," and recreant clergy. The revision of the Bible, too, had much to do with unsettling the belief of many in the integrity of the Bible. Other reasons he has, among them the multiplication of religious associations—which divides and therefore weakens the workers; the decline of church disciplinary authority—or the tendency of the people to force the preachers to mind their own business; the discontinuance of family worship, and relegation of the religious training of children to the Sunday-school. This may be all so; if it is, we are glad of it, but the one great cheering fact is Dr. Nevin's well-founded statement that Christianity of the orthodox sort is going down.

IN his last encyclical Mr. Pecci, of Roma, as the *Mail and Express* writes it, devoted a few lines to the erstwhile "strolling vagabonds" now known as actors, and generally received into rather more intellectual society than the average priest can frequent. Mr. Pecci says: "We know that impious and immoral dramas are exhibited on the stage; that books and journals are written to jeer at virtue and ennoble crime; that the very arts which were intended to giv pleasure and recreation hav been made to minister to impurity." The *Dramatic Mirror* doesn't like this, and reads the old gentleman a short lesson on consistency. "The Romish church," said the *Mirror*, "is not averse to accepting benefits at the hands of this 'impious and immoral' institution; indeed, if the pope would but glance over the accounts of the Catholic churches and charities in this city he would find that the stage had been to them a source of considerable revenue. It is a matter of fact that actors hav raised more money for Catholic charities during the past five years than they hav for their own charity, the Actors' Fund. And pray, by what means did his holiness learn that 'impious and immoral dramas are exhibited on the stage?' He hasn't seen them, of course, nor hav the priests of his church, for theater-going is not supposed to come properly within their province. The testimony he has depended upon, whatever its nature, must hav been decidedly unreliable. It is astonishing that he should hav permitted himself to be led into the foolish, sweeping condemnation of something of which he has no personal knowledge, and of whose character it is evident that he has been falsely informed. The fallible assertion of the sovereign pontiff, whom good Catholics believe to be infallible, must either test their faith in his judgment or do wrongful mischief to the theater." The *Mirror* seems to be more astonished than it probably is. The editor undoubtedly knows that anything that keeps a penny from the church, or a person from the confessional, or raises a doubt of the church's supreme importance in the world, or that inculcates virtue and bravery and goodness without giving the church credit, must be condemned by the head of that organization. Of course the church will take all the money the actors are foolish enough to giv her—that is what she is here for.

A PAPER called *River Falls*, published at Beaver Falls, Minn., prints in one issue two items of interest to Freethinkers: "The meetings conducted by Mr. Reynolds, the Liberalist, which closed Sunday night, were well attended throughout. Mr. Reynolds is a fluent speaker and very able withal, and his discourses will hav a tendency to inspire those who heard him with a commendable desire to 'search the scriptures.'" "To evidence their Liberalistic ideas in a material way, four of our estcemed citizens—Messrs. F. W. Houston, J. T. Starr, J. D. Putnam and George Fortune—'pooled,' and sent to a worthy widow of our city, with six children, a barrel of flour last Monday."

Communications.

Tidal Waves.

It will no doubt appear presumptuous in me to attack an old and apparently well-established scientific theory—a theory which seems so well founded on facts that I shall, no doubt, be considered an idiot, or a madman, to attempt to controvert it. But I shall offer no apology for attacking a scientific theory which I believe false, any more than I should were I criticising a religious dogma or a social custom.

I am not making this criticism for the mere sake of controversy, or for the purpose of appearing erudite. But having had several years' experience in the school-room, and having many occasions to discuss the subject of the tides with my classes, I hav always been unable to reconcile, to myself, at least, many seeming absurdities.

It may be that it is ignorance on my part in not being able to fully understand, and therefore accept, the universal explanation of the cause of the tides. But I hope that if I hav gone astray in my reasoning, some one will kindly set me right.

I shall not so much as offer a suggestion of what I think may be the cause of the tides. I shall only present my reasons for rejecting the present explanation of the cause of the tidal wave.

May it not be that a mere coincidence has been taken for a cause in the theory of the tides? Coincidences hav often been mistaken for causes, and may it not be the same with the subject under discussion?

For many centuries the early Egyptians had observed that the rising of the Nile coincided with the heliacal rising of Sirius, and thus it came to pass that the appearance of the Dog-star on the horizon at the rising of the sun was not only viewed as the signal, but as the cause of the inundations.

The priests proclaimed how the water stood on the Nilometer, and the husbandman made corresponding provisions for an abundant or a scanty harvest. Sirius is the most brilliant star in the heavens; to the Egyptian the inundation was the most important event upon earth. Mistaking a coincidence for a cause, the Egyptian was led to believe that when the splendid Dog-star emerged from the morning rays of the sun, and began to assert its own inherent power, the great river, moved by sympathy, commenced to rise. From coincidences like this the belief soon arose that the star, in some mysterious manner, exercised an influence over terrestrial affairs and the lives of men; they were therefore objects worthy of veneration, and from star-worship evolved astrology. And modern civilization is tinctured, in no small degree, with these ancient superstitions.

We frequently hear people, apparently well informed, contend that farm products will be more certain of yielding well if planting and sowing is done at the "right time of the moon." For instance, wheat and other cereals should be sown in the "light of the moon," as then they will "head well;" but potatoes and other vegetables, whose fruit is borne in the ground, should be planted in the "dark of the moon," for, if planted in the "light of the moon," they would "run all to tops." In like manner many people pretend to predict the weather, or attribute the condition of the weather to changes of the moon. May it not be that the theory of the tides is just as erroneous, and has originated in superstition?

Since the days of Anaxagoras and Thales it has been believed that the tides are caused by the influence of the moon, and Newton's discovery of the law of gravitation seems to hav firmly established the present explanation of the tidal wave. And yet it seems to me that the theory is encumbered with difficulties sufficient to break it down.

It is claimed that the tides are caused by the attraction of the sun and moon. The tide is highest when the sun and moon act conjointly, and lowest when they act in opposition, a fact which givs much weight in support of the theory. It is also claimed that as the moon is four hundred times nearer the earth than the sun, her attractiv influence is much the greater. But it must be remembered that every particle of matter attracts every other particle of matter directly proportionate to its mass, and inversely as the square of the distance increases. Though the moon is four hundred times nearer the earth than the sun, yet the mass of matter of the moon is so small compared with that of the sun that the sun exerts upon the earth one hundred and twenty times the greater attractiv force.

Then if the moon causes a rise in the tides to the hight of fifty feet or more, as in the Bay of Fundy, then as the moon exerts only the one hundred and twentieth part of the influence of the sun, when the sun and moon act conjointly there should be a tidal wave seven hundred feet in hight rolling upon the peninsula of Nova Scotia and the province of New Brunswick. And, furthermore, while the conjoint action of the sun and moon should produce the highest tides, yet the sun should produce, in opposition to the moon's influence, far higher tides than the moon does in opposition to the sun's influence.

If the moon's attractiv force is greater than that of the sun, then the earth would revolve about the former instead of the latter.

In order to avoid these difficulties it is necessary to fall back onto the "differential effect"—that the moon exerts a greater influence in producing the tides, because it is claimed that does not depend upon the entire attraction of either, but upon the difference between their attraction upon the earth's center and the earth's nearest surface. For the moon, on account of her nearness, the proportion of the distance of those parts is treble that of the sun, and hence her greater effect. But how this overcomes the difficulty is not made clear. For, from the law of universal gravitation and a mathematical demonstration, the sun exerts a greater influence upon the center of the earth, or upon any point of the earth's surface, than the moon.

To say that the moon exerts three times the attractiv force of the sun in producing the tides, and yet declare that the sun exerts one hundred and twenty times the greater attractiv force, is a flat contradiction.

If the moon, by her attractiv force, draws the water from the earth on the side adjacent to the moon, and the earth from the water on the side opposit the moon, heaping up the water on opposit sides of the earth, then we should expect the entire amount of water on the earth to be drawn to the moon. For, from the law of inverse squares, when the moon has drawn the water from the earth to produce a wave fifty feet in hight, then the earth's attraction for the water has diminished, and the moon's attraction for the water has increased.

It will no doubt be urged that the earth's superior attractiv force is sufficient to prevent any such catastrophe, which I am willing to accept, and I further believe it sufficient to prevent a mass of matter the size and distance of the moon from drawing the water from the earth, or the earth from the water, in the slightest degree. But if we once admit that the moon does produce such a tidal wave, there is no reason why we should not expect to see all the water on the earth drawn at once to the moon. For if the attractiv force increases as the square of the distance decreases, and conversely, the attractiv force decreases as the square of the distance increases, then the earth's attraction for the water decreases just in proportion to the increase of the moon's attraction.

True, fifty feet is but an infinitesimal part of the distance from the earth to the moon, but if fifty feet would make no difference in the relativ energy of the two bodies, neither would two hundred and forty thousand miles produce any difference in their attractiv energy.

If the moon attracts the water of the ocean so strongly, why should it not do the same in the case of rivers and lakes? Now, that the moon should pull the water from the earth, and the earth from the water on the side opposit the moon, seems very much of an absurdity.

Aside from the evidence that the conjoint action of the sun and moon produce the highest tides, the fact that the moon rises about fifty minutes later each day, and that there is, therefore, a corresponding difference in the rising of the tides, is the strongest proof in support of the theory.

The tides do not occur at any place when the moon is on the meridian of that place—not until she has passed several degrees. From this it would seem that the moon has much falling force but very little lifting force. A reason which might be given why the moon does not continually pull the water of the oceans around the world with her is that she is unable to lift the water over the hills and mountains.

The attractiv force of any body acts instantly, that is, if there were a new planet created but a thousand miles from the earth, its influence would be felt instantly by the earth, but just as instantly by the remotest star in the heavens. Why is it, then, if this be true, that the tides should not rise when the moon is on the meridian where the tides occur? We are either compelled to say that the law is false, or that that which is considered a cause is a mere coincidence.

It is a well-known fact that high headlands jutting into the ocean greatly diminish the tides; as for instance, off Cape Florida; but that a deep bay extending into the land like a funnel converges the waves, making them roll to a great hight, as in the Bay of Fundy.

Now, if the tidal wave is caused by the attraction of the moon, why should the coast line make any difference? And as the moon must be several degrees to the westward of Nova Scotia, there should really be no tide in the Bay of Fundy, for the wave should follow the moon. The Bay of Fundy lies nearly in an easterly and westerly direction, with the western end opening into the ocean; then the wave must flow in an easterly direction to enter the bay, or in a direction opposed to the moon's attractiv force.

In this discussion I hav endeavored to be fair, giving due credit to those facts which seem to support the prevalent theory. My only desire in this case, as in religion, is to get the truth. GEO. H. DAWES.

McArthur to Mrs. Slenker and Mr. Baker.

I hav found you an argument; I am not obliged to find you an understanding.—*Johnson.*

I was in hopes that a writer of your distinction, holding such extreme Materialistic opinions, would hav a better appreciation of the subject under consideration than your letter of January 26th would seem to indicate.

The solution of the question: "If a man die, shall he liv again?" has agitated humanity for countless generations, and I regret to find that your objection to the affirmativ side is purely sentimental and not philosophical.

Those "believers and mediums" who in their "kindly correspondence" with you no doubt are earnestly trying to satisfy your scruples, can now concentrate on one idea, and I hope their joint efforts may enable you to arrive at a satisfactory solution.

But, as far as I am concerned, life is too short to debate a question such as you propose, and determin, if a man should marry five wives here, whether he would be obliged to liv with them consecutivly or *en masse* "over there."

So, bidding you a kindly farewell, I will now turn my attentions to Mr. J. K. P. Baker.

MC'ARTHUR TO J. K. P. BAKER.

In argument with men, a woman ever
Goes by the worse, whatever be her cause.

When I invited Mrs. Slenker to debate the subject of Spiritualism, I heartily disagreed with the above words of the "blind poet," but, I think, sir, that you will agree with me that the time has arrived when, to make my promis good, she should be dropped and you invited to take her place.

As, in your last article, you frankly admit that "Materialism does not certainly insure the mind against error and superstition," I accept it as a concession and an acceptance of one of my propositions.

But, in this my first letter to you, I propose dealing in facts—theories will naturally follow. So let me call your especial attention to the following.

On Thursday, January 17th, the Editor of THE TRUTH SEEKER, Eugene M. Macdonald, Prof. Henry Kiddle, Isaac B. Rich, publisher of the *Banner of Light*, and myself, paid a visit to Dr. Slade, the medium, at his residence, 58 East 9th street, New York city.

We critically examined the table at which we were to sit, and all of us pronounced it as being of the ordinary kind, with no accessories.

We had the usual raps, etc., and then the medium took two slates and placing between them a small piece of pencil, and joining them together, held them beneath the table with his right hand.

The thumb and wrist of the right hand, and possibly one-third of the upper slate, were nearly always in view, and the left hand touched ours on top of the table.

In a few minutes writing was heard, and when the noise ceased the slates were opened before us, and on the inner side was found the following:

MY FRIENDS: The Apostle John declares that no man hath seen God at any time. Paul says: He dwelleth in the light which no man can approach unto, that no man hath or can see. Yet it is recorded in the Old Testament that Moses, Aaron chief of the seventy elders, and the nobles of the children of Israel, all saw God. Doubtless it was a spirit they saw, which they mistook for the great creator of the universe, in the same way that John did in the Isle of Patmos, when he fell at the feet of the spirit of one of his brethren, the prophets, and was about to worship him. The angel stating who he was, forbade John, and told him to worship God only. So you see in those days people could be deceived as well as nowadays. It was proof, however, that spirits did return. (Signed) DR. DAVIS.

From the number of words (152) in this message you will perceive that the slate was not a small one.

After this we had several other manifestations, which, though somewhat remarkable in themselvs, I will reserve for another occasion.

Then two more slates were carefully cleaned, and on being joined together were placed on top of the table, and Professor Kiddle leaned his arm on them and we then joined hands.

Writing was distinctly heard, and by way of experiment, Dr. Slade would withdraw his hands from ours and the noise would instantly cease. On his completing the circle, it recommenced. The following was the result, written on the inside of the slates, which you will please remember had been cleaned before our eyes, were on top of the table, and had Professor Kiddle's arm resting on them:

MY FRIENDS: Spiritualism indorses what is true and good in all religions. It frees humanity from those foul aspersions with which a false theology has too long disfigured it. It vindicates the omnipotent ruler from those horrible things which the Bible and Christianity, both distorted as they are, hav attributed to him. It exalts reason over superstition, science over faith, and it unfolds a future state alike worthy of God and man, while it demonstratcs by incontrovertible evidence the immortality of the human soul, the eternal fatherhood of God, and the universal brotherhood of man. Now, who can object to this? May all mankind know more of this that they may learn to love God but not to fear him.

I am very truly,

[Signed] DR. DAVIS.

This message, though not so lengthy as the first, contains one hundred and twenty-five words. We

will not discuss their sentiments—simply the facts as above stated.

The séance then ended, and I made an arrangement for a sitting for Brother Macdonald and myself for the following Saturday, January 19th.

We were promptly on time, and two slates being cleaned and a small piece of pencil placed between them, Dr. Slade placed them on Brother Macdonald's shoulder. Writing was instantly heard, and on examination the following message was found written on the inside of one of them:

MY FRIENDS: The cry of fraud, humbug, and doubt can not hinder the progress and investigation of this subject. It has been in all ages in the past, and it will be in the future, as it is a law of God and not of man. So man cannot stop its progress by doubts. I am very truly,

[Signed] DR. DAVIS.

The medium then stated that he thought Brother Macdonald possessed mediumistic qualities, and that he, unassisted, could obtain slate-writing. Mr. Macdonald then took two slates and held them under the table, and the medium placed another slate on his head and asked the spirits if they would try to write on Mr. Macdonald's slate. Back came the answer: "We will try to do so."

Remember, please, the slate on which this was written was in plain sight.

Not being able to obtain writing under the table, Mr. Macdonald laid the slates on top of it, placed his hand over them, and shortly after writing was heard. The message was as follows:

MY FRIENDS: Spiritualism comes to man to cheer his soul and to giv him hope. It comes and tells all mankind they are the children of God. So many are taught to fear God. While there is fear there is no love. So love God and do not fear him. DR. DAVIS.

Mr. Macdonald then said that he would like to write to a friend who was dead. He took a slate and wrote a private message. This slate was then placed under the table by the medium. In a short time writing was heard.

The question was, "Will S. P. A. write here?" and the answer, "S. P. A. will." These initials were intended for Stephen Pearl Andrews.

Now we come to a very important part. Some of these slates belonged to the medium and others had been carried to the house by Mr. Macdonald, and, as I observed before, each one was cleaned in our presence before using.

Two of Mr. Macdonald's slates were then cleaned, a small piece of pencil placed between them, and the medium held them under the table in his right hand, his thumb being always in sight. The power was so very great that the medium withdrew the slates, and tied them together with the same cord that came with the original bundle.

The slates were then placed on Mr. Macdonald's chair, and *he sat on them.* Writing was heard, and on opening the slates the following message was found:

Never doubt this power. We do and can return. Try us.

[Signed] S. P. A.

Now, I claim, sir, that these experiments prove:

1. A force.
2. That this force is intelligent.

Let me hear from you at your earliest convenience.

McARTHUR.

Discuss Principles—Not Persons.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* If Christianity could hav seen this truth, which I hav been trying to maintain for thirty years, and presenting through the columns of THE TRUTH SEEKER at sundry times for the past few months, the horrors of the Inquisition would never hav been; thousands would hav escaped pious massacres in Europe and America; Quakers would hav been permitted to liv their usual humdrum and peaceful lives, and Roger Williams would not hav been compelled to tear himself away from the society of saints and take up his abode among savages for the sake of quiet.

Says the veteran editor of the *Investigator*, "We will fight bigotry, priestcraft, tyranny, and intolerance." "Our warfare is against doctrins and principles rather than men."

That is it exactly. Liberals in their controversies should take higher ground than Christians—as much higher as Liberalism is superior. A Liberal should be what the good name implies—refined; should lead a life befitting a freeman or gentleman; should be a person not narrow or contracted in mind; independent in opinion; kind; courteous. In my debates with the clergy I hav endeavored to keep these high principles of Liberalism before me, still never forgetting the "warfare," as our Horace Seaver so happily terms it, "against doctrins and principles."

In my last debate with Elder Dungan, while the people on both sides exhibited a great deal of feeling, the elder and myself were placid. An earnest friend of mine, an energetic Liberal, suggested to me that I was too gentle with the elder, and intimated that I ought to giv him more "grape and canister"—not just these words, but that was the meaning. In some localities I hav been advised to be less severe. What shall one do in such cases? Years ago I settled that in my own mind, to govern myself by our Liberal principles; to treat opponents with Liberal politeness, but to make no compromise with error, or, what is the same to me, with what I think is error.

While engaged in the late debate, assailing opinions deemed sacred by millions about God, heaven, hell, saviors, religions, the looks of anguish depicted on the faces of some Christian ladies made me feel that it would be downright cruelty to add abuse to logic. In fact, to do so is to confess that our logic is lame. Herein is where Christianity is weak. We need to avoid this mistake. But shall we make another kind of mistake? Shall we withhold unwelcome truth because its avowal will cause some individuals to suffer?

In the endeavor to ascertain in what manner we should present our teachings to the world, I perceive that some think "sarcasm, wit, and ridicule" should be omitted. In my view they are the shining, flashing weapons in the arsenal of truth. They are what we need to parry the thrusts of personal abuse heaped upon us by the church. True, all are not by nature fitted to use them to advantage. Let each be true to himself. W. F. JAMIESON.

Irwin, Ia.

France.—The Pope.

How the poor old pope of Rome must groan over the sad fate of his dear French children! In utter darkness, spiritually blinded by the light of science and philosophy, the destructiv advances of the nineteenth century hurling them remorselessly against the rock of eternal perdition. Science, O Science! that thou shouldst thus lead my babies away from the light of my counsel, from the bosom of my church! How that clique of soul-mongers and fire-spitters called cardinals must deplore, ah, yes, sadly deplore, the miserable condition of their misguided French brethren! And think of the opportunities lost for advancing the church interests!

Eight million Infidels in France! Impossible! Horrors! And all Catholic Infidels! Much worse than if they were derived from Protestant sources. The priests made the first Infidels of France, and philosophy has but hastened the ball that has rolled up so tremendously.

France occupies to-day the most unique position in the philosophical scale among nations. Notice that her Atheists hav been produced directly from Catholicism, whereas the rule is, from Catholicism to a milder form, or to Protestantism, and then to Liberalism. Perhaps, when a Frenchman gets sick of religion, it's an all-fired malady, and he spews up all he ever had, with the seeds to boot.

Well, a man who doesn't prefer nothing to priestcraft isn't much of a man anyway. Do you want to tingle the ears of a good Infidel and make him grin and feel like throwing up his hat with hurrahs? Just talk to him about ancient days when honest men ruled France; when Marat and Mirabeau, etc., steered her course; when twenty-eight thousand sleek-coated, honey-mouthed friars and priests hied themselvs over the channel and through the continent like Chinese with a Wyoming mob after them. But the general reader's mind is apt to be clouded over the bright picture of modern France as she struggles higher and higher up the ladder of civilization, when confronted with the fact that the contribution of the government toward the support of the Catholic church is fifty-five million francs per annum. It is not given with a view to support, but to hold her down. It is worth more than $11,000,000 per annum to the French people to keep these fellows under control. Their monasteries are rigidly inspected; pastoral duties regulated and limited, and civil functions and privileges exactly prescribed, so that where all was confusion, interference, and arrogance, when not subject to state control, now is found peace, tolerable chastity, humility, and *dis*satisfaction. For when priests are satisfied woe unto the race amongst whom they dwell.

When the pope meditates on his great dominions, and views with his mental eye those countries that enjoy his most special and holy blessing, and which are held up constantly as specimens of virtue and filial obedience, such as Spain, Mexico, Portugal, etc., how poor France must suffer in comparison! The pope sent out recently an encyclical to his numerous head wolves, I mean leading shepherds, expressing his deep regret for the unhappy condition of his children, surrounded, as it were, by a world of Infidelity, indifference, and Materialism. The pope does not like the tendencies of the times. Perhaps they tend too much away from his treasure. M. Jules Simon, a correspondent of a London daily, in sketching the religious condition of the French people, declares that the sole support of Catholicism among city populations is from the women. The men are religiously reckless and indifferent among themselvs—in their politics, in their affairs. And nothing but family considerations restrain them from activ opposition to church interests.

The best evidence and the most irrefragable testimony in support of this, is found in the attitude of the chamber of deputies when legislating on religious affairs. Though a pretense of friendship toward Catholicism is maintained for policy's sake, yet their individual attitude is such as, if practiced by politicians in America, would secure their complete overthrow at next election. It is probably for this reason, among others, that republicanism is so distasteful to the Vatican.

Papal policy has always been opposed to negotiating with electiv assemblies, for men who feel that their responsibilities are immediate and revocativ are generally slow to barter away, for personal benefit, the liberties of their fellow-men with whom they must daily associate. Much different is it with high hereditary functionaries who liv by bribe and intrigue, for the great may associate with the great, and feel not the shame and dishonor cast over an unsuspecting land by their blunders or their crimes.

The power of Rome has come and gone over the soil of France. The sons of Voltaire scorn the advice of Italian despotism, and ridicule the clerical coat in the streets of Paris.

The relics of patriotism now draw admiring gaze, while the bones of doubtful saints repose in obscurity and decay. H. W. HAMMOND.

Orange, Mass.

Interrogativ.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Mrs. Humphrey Ward has just written a letter protesting against the dramatization of her "Robert Elsmere," in which she says, "I cannot believe that an American, or, in fact, any other public, would bear to hear the most intimate and sacred speculativ problems discussed behind the footlights."

I hope you will not think I am like the little girl who came home from Sunday-school and wanted to know what kind of a bear was a consecrated, cross-eyed bear, but I really would like to be informed what kind of a speculativ problem is an intimate and sacred speculativ problem, and why a speculativ problem should be either intimate or sacred. Can you tell me? ED. W. CHAMBERLAIN.

Feb. 10, 1889.

Monasteries and Mental Diseases.

Prof. Andrew D. White, in Popular Science Monthly.

The monasteries were frequent sources of that form of mental disease which was supposed to be caused by bewitchment. From the earliest period it is evident that monastic life tended to develop insanity. Such cases as those of St. Anthony and St. Augustine are typical of its effects upon the strongest minds; but it was especially the convents for women that became the great breeding-beds of this disease. Among the large number of women and girls thus assembled, many of them forced into confinement against their will, for the reason that their families could giv them no dower, subjected to the unsatisfied longings, suspicions, bickerings, petty jealousies, envies, and hatreds, so notorious in convent-life, mental disease was not unlikely to be developed at any moment. Hysterical excitement in nunneries took shapes sometimes comical, but more generally tragical. Noteworthy is it that the last places where executions for witchcraft took place were mainly in the neighborhood of great nunneries, and the last famous victim—of the hundreds of thousands executed in Germany for this imaginary crime—was Sister Anna Renata Sänger, sub-prioress of a nunnery near Würzburg. The same thing was seen among young women exposed to sundry fanatical Protestant preachers: insanity, both temporary and permanent, was thus frequently developed among the Huguenots of France, and has been thus produced in America, from the days of the Salem persecution down to the "camp-meetings" of the present time.

New York's Great Pietist.

From the World.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—*From the Mail and Express, the day after Christmas.*

When the *Mail and Express* composing-room was "unionized" for political reasons last fall the stereotypers thought they might as well come in for a share of the good things, but the colonel induced them to wait until after election. Since that event the stereotypers hav again importuned Colonel Shepard to pay union wages, but without avail, and last Thursday the members of the union in that office struck at a critical time of the day. The manager of the paper promised to agree to the union's terms. Last Saturday, however, every stereotyper and helper found a note in his pay envelope discharging him. One of the helpers was notified that if he would work for $11 a week (the union price is $16) he could return to work to-day. The union scale for stereotypers on an afternoon paper is $4.50 a day. The *Mail and Express* has been paying $22 a week.

Here is a quotation Colonel Shepard probably will not use at the head of his editorial columns to-day:

Thou shalt not oppress an hired servant that is poor and needy whether he be of thy brethren, or of the strangers that are in thy land within thy gates.—Deut. xxiv, 14.

The Best Pens of Liberalism.

Saladin's Agnostic Journal.

The TRUTH SEEKER ANNUAL for 1889 is to hand. This popular, but cultured and solid, contribution to Antichristian literature is published yearly in connection with our excellent contemporary, THE TRUTH SEEKER, of New York. We think we trace in it the guiding hand of our able and indefatigable fellow-worker, E. M. Macdonald; but he is always as modest as he is loyal, and is apparently anxious that the public should be benefited by his work rather than dazzled by his name. The conspicuous feature of the ANNUAL is a Symposium on a number of the burning questions which affect American "Liberalism," a *tour de force* by the best pens in the service of Heresy of which the New World can boast. Colonel Ingersoll appears to advantage, and another strong and eloquent man, L. K. Washburn, and Helen H. Gardener, and our old colleague on this journal, Charles Watts, who is struggling along bravely in the land of his adoption, and meriting a success which we trust he will win. Among the excellent full-page illustrations, a tragic interest attaches to that of the statue of Giordano Bruno at Rome.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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"The Limitations of Toleration."

The edition of THE TRUTH SEEKER in which this discussion between

Colonel ROBERT G. INGERSOLL,
Hon. FREDERIC R. COUDERT, and
General STEWART L. WOODFORD,

appeared is exhausted, and we hav put the matter into pamphlet form. It makes a handsome appearance with cover, and can be had for

TEN CENTS PER COPY.

It should be extensivly circulated, as it teaches the doctrins of Liberalism on the most important subject of the world—the right to think and speak and write. The superiority of our doctrins on Liberty over the creeds of Catholicism and Protestantism was never better set forth, and must be manifest to any Christian who possesses the power to reason.

Sources of Moral Inspiration.

In Hugh O. Pentecost's *Twentieth Century* of last week he runs over a list of papers he reads, and among them we find THE TRUTH SEEKER. This is what he says of it:

"THE TRUTH SEEKER is certainly 'Liberal' enough to suit the most radical taste, and as zealous in its iconoclastic work as the *War Cry* of the Salvation Army is in its way. But there are many Liberal-minded readers who do not find moral inspiration in the columns of THE TRUTH SEEKER, and it is far more interested in demolishing Calvinism than the causes of poverty. It is doing, no doubt, a good work among those who subscribe for and enjoy it, but there are multitudes whom it can never influence."

Mr. Pentecost, our readers will recollect, is a young and able preacher who a year or two ago shed the garments of orthodox Christianity and assumed the mantle of a prophet of the Henry George period. He is doing splendid work, and is growing all the time. When he arrives at that stature that he can forget he ever was preacher, we predict for him an exalted station in Infidelity.

We hav it on no less an authority than St. Paul that "it is good to be zealously affected always in a good thing," and therefore we shall not quarrel with Mr. Pentecost for finding us zealous in our work. But why he should quotatiously insinuate that our Liberalism is not real Liberalism is inexplicable. Surely THE TRUTH SEEKER is liberal in allowing space for all issues to be discussed, even the Christian finding welcome and courteous treatment in its columns. Mr. Pentecost's own theories of taxation hav time and time again been exploited therein.

We admit that we are greatly interested in destroying Calvinism, and one of the main reasons for the interest is that Calvinism perpetuates poverty, by leading men to be satisfied with their poor condition in this world, which will be recompensed by additional riches in another. One of the Presbyterian representativs of wealth, monopoly, and Christianity said in his paper the other day that to alleviate the condition of the poor would be to discredit scripture, which says the poor ye hav always with you, and before that the same sentiment had been editorially uttered by the chief Presbyterian organ in the country. Mr. Pentecost himself had to leave the church of Christ when he began his labors for the poor by advocating the new-old land theory. We consider that in demolishing Calvinism we are doing quite as effectiv work toward removing the causes of poverty as is the able editor of the *Twentieth Century* in pushing the sale of a social remedy which after all may not be sufficiently heroic in its composition to cure a patient who is rapidly approaching that condition which the church describes as "*in extremis*." We judge from a pretty close perusal of Mr. George's paper that his theories find little favor in orthodox circles.

If Mr. Pentecost and others can find no moral inspiration in THE TRUTH SEEKER, the fault, it seems to us, lies with them rather than with the paper. Our main work is for justice, for liberty, for equality of all men before the law, regardless of religious belief. We ask for justice for the Jews, for the Adventists, for every little sect, and for every person whose rights are now ignored by the dominant religion. Is seeking justice no source of moral inspiration?

We work for liberty, for the opportunity for every Christian to worship as he chooses as well as for the Infidel to not worship if he doesn't choose. We stand for Mr. Pentecost's right to be a heretic, and Mike Corrigan's right to be a Catholic. We stand for absolute liberty, for a perfectly unfettered freedom of the human mind, which is now so cramped and chained by custom and creed. Is there no moral inspiration in working for such a condition? To us there surely is.

We work for equality. When one man can build a church and make another pay for its support, there is no equality between them. When one man does as he likes on one day in the week and forces his neighbor to do as he does also, then equality ceases, and we hav tyrant and slave. When the tyrant takes the education of the other man's children into his care and keeping, the equality still further disappears. And just so long as we find one man enslaving his neighbor, either by statute or force, just so long will THE TRUTH SEEKER be found demolishing that man's power in the most zealous manner it knows how to use. And in doing it we find, if others do not, a good deal of moral inspiration. The highest morality man can practice is justice, honesty, and the giving to others every right he claims for himself.

That there are multitudes whom we can never influence we know too well. We cannot reach a Presbyterian so long as he remains in that church. We cannot influence the mentally dead, nor the idiotic nor the Methodists—the insane nor the Catholics. We cannot influence the despot nor the bigot—the fanatic nor the grasping churchman who loves power for the pelf and satisfaction it givs him. We do not expect to influence those who think that somehow two and two may be five, if it should be so stated in scripture; nor those who are always casting anchors to windward of the devil, to kedge off with for fear that that scarecrow of the church may become animated with life; nor those who are eternally straddling the fence, afraid to put a foot down on either side, hesitating, hanging back, trembling for a soul it's a thousand to one they havn't got. Neither do we anticipate influencing the unreasoning. And the hater of justice, the despiser of liberty, the destroyer of equality, will always oppose. But we suspect that Mr. Pentecost will also find difficulty in converting these to his economic scheme. The church will never yield to soft words, nor is she deceived by low bows and profound reverence for her great personages. It is a square fight between Liberty and Ecclesiasticism that is upon us, and when Liberty swings her troops into battle line, one of the things she will say is, He that is not with me is against me; and he that gathereth not with me, scattereth abroad.

We sincerely trust that we shall not be found scattering abroad.

Work for Western Liberals.

Last week both houses of Congress agreed to admit four new states to the Union—North and South Dakota, Montana, and Washington—and by these names. By the law passed, and which the president has signed, the people of the four territories are to elect delegates to constitutional conventions on the 7th of May. The conventions are to meet on the 4th of July, with authority to form constitutions and state governments, and if the work of the conventions is ratified by the people at an election to be held in October, then it is made the duty of the president to admit the four states by proclamation.

In THE TRUTH SEEKER of the 9th ult., Mr. W. S. Bush, who was formerly in Colonel Ingersoll's law office in Washington, called attention to the forthcoming convention to formulate a state constitution, and urged upon Liberals of Washington territory the necessity of action. We hope his words hav been heeded; if not, we earnestly urge Liberals in that soon-to-be state to bestir themselvs. In Northern and Southern Dakota, as well as in Montana, prompt efforts should be made to secure a constitution which shall tax the churches and forbid the appropriation of money to religious institutions.

California's constitution is a good model of an organic instrument which secures the equitable taxation of all property. But in forbidding the appropriation of money or property to religious institutions the word "religious" instead of "sectarian" should be used. Many states now forbid giving money to *sectarian* institutions or charities, but this provision is no bar at all to the churches, which maintain on the state's funds ostensible *un*sectarian eelemonysary homes and asylums. This should be stopped.

The Liberals of the new states should also see to it that no recognition of God or the Christian religion, or of Sunday as a religious institution, is allowed in the constitutions. They should watch the proceedings, and hav an influential and able speaker ready to oppose the ministers who are as sure to be at the constitutional conventions as buzzards are to hover over a field wherein they hope to find material for a feast. It will require vigilance to defeat the church, but a few months of hard work now will insure liberty for years to come. The constitutions should provide also that the legislatures cannot hire preachers from the state funds to open proceedings with prayer. And in converting the territorial laws into state enactments, blasphemy and Sunday laws should be eliminated. In providing for the public schools, care should be taken to see that the education obtained therein should be only on known matters, and not on speculativ subjects. Religion and the Bible should be left out. In short, the Nine Demands should be insisted upon.

All this can be done if the Liberals will unite and work heartily together on these points, no matter what their political differences may be, and whether they agree on other subjects or not. A few dollars spent now will save thousands for the future. It is an opportunity of a lifetime for the friends of freedom and justice in the great Northwest. "The summer soldier and the sunshine patriot may shrink from the service of his country, but he that stands it now deserves the love and thanks of man and woman." These thrilling words, written by Paine in the crisis of our nation's life, splendidly fit the case of liberty's friends in the proposed new states. What are a few months of work—what the few dollars necessary to be spent—compared with the inestimable privilege of living in a state where complete liberty of thought and expression, perfect equality in all things, is forever guaranteed by a constitution irrevocable except by the will of the people! The prize is worth a a mighty struggle to obtain. Let the Liberals of these territories communicate with each other, select their representativs, and prepare for the battle. We feel sure there are enough Freethinkers in each of the four territories to carry their points. All they need is to find each other out and work together.

Up, guards, and at 'em!

The Design Argument.

Freethinkers trying to convert Christians find that one of the arguments most difficult to remove from the minds of the latter, and the one affording their religion its most substantial support, is the argument that there is a design in nature evidencing an intelligent personal creator. Even some who hav rejected the Christian revelation still halt as Deists, and though denying Jehovah affirm a superintending, beneficent personal god. But the argument from design has been totally exploded in a dozen different ways. It is well that Freethinkers should familiarize themselvs with these refutations for use against Christian neighbors.

When the child who was told that "God made everything," asked, "Who made God?" there was asked a question sufficient to silence every Christian in the world. This question has never been answered. It cannot be answered. After hearing it once every Christian should close his mouth in silence and never be heard to speak on religion again. No further argument should be required. Consider it. We find a watch and we say: "So curious and wonderful a thing must hav had a maker." We find the watchmaker, and we say: "So curious and wonderful a thing as man must hav had a maker." We find God and we then say: "So curious and wonderful a thing must *not* hav had a maker." What kind of reasoning is this? If it is the wonder of the thing that first

suggests the necessity of a creator, must not that necessity for a creator increase just as the wonder increases? This is precisely the reasoning of the Hindoo in accounting for the position of the earth. "Whatever exists," said he, "must hav some support; the earth exists, and is therefore supported." So he said that it rested on the back of an elephant. The elephant needing support, he said that it rested on a tortoise. Then he forgot that according to his own premis, that whatever exists must hav some support, the tortoise must hav something upon which to rest. Just as the Hindoo stopped reasoning when he got to the tortoise, the theologian stops when he gets to his God. The Christian generally uses the words, order, harmony, in describing that in the universe which he says evidences a God. Order, harmony—these must equally exist in the divine nature to enable him to reflect and design. Or suppose the Christian affirms—though where on earth he arrives at his knowledge about it nobody can tell—that his deity does not reflect, reason, cogitate, but perceives truth without the labor of investigation and contrivance, then two more words appear. Adaptation, fitness. Deity must still possess an adaptation or fitness, thus to perceive and to execute his designs. And this adaptation and fitness would presuppose another intelligent designer capable of producing that adaptation and fitness. This one would necessitate another. This one another. And so on. An endless succession of Gods in the logical consequence. The common-sense decision is simply to confine ourselvs to the affirmation of a universe, for we hav daily evidence of it and know that it is here; as for any creating, designing, self-existent God, he is disproved by the very argument by which it is attempted to prove his existence.

Another argument establishes that if such a God did exist, he could not be a beneficent God, such as the Christians are forever prating about. What effrontery is it that talks about the mercy and goodness of a nature in which all animals devour animals, in which every mouth is a slaughter-house and every stomach a tomb! "Observe," said the minister to his son, "with what beneficent design is the crane so fashioned, in legs, bill, and feet, as to catch fish with ease and provide its means of subsistence." "Yes," replied the boy, "I think I see the beneficence of God, at least so far as the crane is concerned, but don't you think the arrangement a little tough on the fish?" What about that wonderful adaptation of means to ends, that exquisitly contrived mechanism, by which the cancer fastens and feeds upon the body of the loving and beautiful girl?

Let us ask another question. If, when we perceive results similar to those that might be due to a wise man, we conclude that they hav been produced by a being similar to a wise man, then, when we see results similar to those that might be due to an idiot, shall we not conclude that they hav been produced by a being similar to an idiot? Proceedings such as if seen in a man would be pronounced idiotic, may be seen to constitute almost the whole workings of nature. We will mention a few.

An egregious slowness of process is found to hav characterized the production of things as they are. "Suppose," says Colonel Ingersoll, "that upon some island we should find a man a million years of age, and suppose that we should find him in the possession of a most beautiful carriage, constructed upon the most perfect model. And suppose, further, that he should tell us that it was the result of several hundred thousand years of labor and of thought; that for fifty thousand years he used as flat a log as he could find before it occurred to him that by splitting the log he could hav the same surface with only half the weight; that it took him many thousand years to invent wheels for this log; that the wheels he first used were solid, and that fifty thousand years of thought suggested the use of spokes and tire; that for many centuries he used the wheels without linch-pins; that it took a hundred thousand years more to think of using four wheels instead of two; that for ages he walked behind the carriage when going down hill in order to hold it back, and that only by a lucky chance he invented the tongue; would we conclude that this man, from the very first, had been an infinitly ingenious and perfect mechanic? Suppose we found him living in an elegant mansion, and he should inform us that he lived in that house for five hundred thousand years before he thought of putting on a roof, and that he had but recently invented windows and doors; would we say that from the beginning he had been an infinitly accomplished and scientific architect?"

Again. To make a machine adapted to serve a purpose and then to wantonly destroy it without allowing it to fulfill its functions, would be conduct such as we could expect only from a fool. Now, in nature we see the immense majority of the seeds of plants produced but to perish, and the immense majority of the young of animals formed but to die. A thousand are born where one livs; where one attains perfection a thousand are wretched miscreations. What shall we say of this stupendous prodigality of waste? What should we say of a like waste in a man? If we say that success in nature is the work of a man-like intelligent being, why not say that failure in nature is the work of a man-like idiot?

Again. Many animals hav what are called purposeless organs—some rudimentary and never developed sufficiently for use, others suppressed and degenerated, others aimless and inactiv, others positivly injurious to their possessors. What kind of design is this? Why do some animals, like the dugong, hav tusks that never cut through the gums? Why has the guinea-pig teeth that are shed before it is born? Why has the whale teeth that it never uses? Why has man in his eye a remnant of the *membrana nictitans*, or third eyelid of birds and reptils, not of the slightest use to the human being? Why has man that useless organ—about which so much has been said lately in this paper—the vermiform appendix? Evolution shows us that these are remnants of a former state which once served a purpose, and are not yet eliminated from succeeding forms of life. Theology requires us to believe that a God of omniscience made all these animals just as they are now.

But of the creatures that hav got here at last after all the eons of slow striving at production, of those that hav survived the frightful carnage of life on life in which thousands perish and one escapes, of the organs on these creatures which are not rudimentary, or degenerated, or aimless, or hurtful—of the organs, that is, that now perform functions, in a manner mainly helpful, not one is perfectly adapted to its environment and performs its function perfectly. The eye, upon which Christians lavish so much admiration, is an extremely imperfect instrument. The number of persons seen with eye-glasses and other devices to aid vision shows how easily the organ is disordered. In mechanical construction it is inferior to the cheapest optical instrument in the market. The ear is as imperfect as the eye. In the structure of the external ear, and attached to it, are ten muscles all in a rudimentary condition and all absolutely useless. Indeed, all of the ear visible to the eye, except a small shell-shaped depression immediately around the opening, is completely useless. For what purpose was this mass of useless material formed? To get frozen, is the only answer we can think of just now. The internal construction of the ear, testifies Professor Garrison, is quite as faulty as that of the eye. Hardly has a child got its first set of teeth when they hav to be removed to make room for the next, which are called the "permanent" set. How permanent, probably many readers know. As a matter of fact, the dentist furnishes the only permanent and reliable set we ever hav. In the throat we find the tonsils, which serve no earthly use but to get inflamed. Every bit of food and drop of liquid on its way to the stomach must pass over the opening of the trachea, or windpipe. Thus the life is endangered every time a mouthful of food is swallowed. Sometimes the result is merely the spasmodic coughing we may notice in ourselvs every day caused by the entrance of small crumbs or drops of water. Sometimes the person is choked to death. Space will not permit mention of the misconstruction and misarrangement of the great organs of the trunk, and of the whole body.

But, finally, there is this argument, irresistible and conclusiv, which supersedes and renders unnecessary all the preceding. We simply deny design. Adaptation, fitness, is one thing. Design is another. The adaptation we admit; the design we deny. When two organs or functions are so constituted that each has reference to, and assists in, the working of the other, we hav adaptation. Design is this with the addition of something else—the addition of the fact that this adaptation was antecedently set up as an end by some intelligent being. A thing done is not necessarily a thing designed to be done. When design is affirmed of an action, it must be shown that the agent in that action had the result in view at the beginning of the action. The fact that things exist as they now are proves simply—that things exist as they now are. Unless we can first examin the volitions of some being at the beginning of the course of nature, and discover that he had in view the present constitution of things, we hav no means of guessing whether this constitution came about by negligence of his, or through mistake, or in direct opposition to his wishes, or that there is such a being. All that can be said of present nature is that it is; to an affirmation of its design the first datum, that a being had it in view, is utterly lacking. The fact that any object is constituted in a highly complicated manner does not tend to prove that it was designed. The reason why we believe on finding a watch that it was designed is not, as has been commonly held, its complication and adaptation. The reason why we believe that it had a designer is solely that we hav had a previous experience of similar mechanisms being designed by men. Experience is in this as in everything else our only source of knowledge; and as to the contemplation of the present order of the universe by any pre-existing being, experience is totally lacking. The judgment, says Hume, which infers a designing cause from adjustments adapted to effect an end rests wholly upon experience; and as we hav no experience of world-making, we hav no right in such a case to infer a world-maker. There still linger in our habits of thinking remains of that old egotism of considering ourselvs the end of all creation, and so seeing design in all the processes that hav led up to the production of us and the establishment of our sovereignty over creation. But this is unfounded; it would hav suited nature just as well, as far as we can see, to hav produced an intelligent elephant, or an intelligent cat, as an intelligent ape; and in that case the intelligent cat would hav looked back and egotistically discovered the same designs to produce and exalt him that we discover now. Of complicated reciprocity of action, organic action, there is in the world very little. Nearly all matter is inorganic. Inorganic matter has for inconceivable time been worked and reworked by that energy inherent in matter which both Christians and Freethinkers recognize, they under the name of God and we under the name of Force. Among the endlessly varied combinations and recombinations of matter some combinations hav become highly concatenated. Such masses of matter exhibit a lengthened concatenation of varieties of matter and of combination each of which varieties or divisions in its workings has a bearing upon all the others. This concatenation of forms of matter we call organisms, life. Such a concatenation does not necessarily carry in itself an implication of a previous design. Of such combination there is very little; the endless permutations of inorganic matter must necessarily hav produced some; the only wonder is that there is not more. And from these concatenations of forms and activities we are no more to infer design than we are to infer, when a man taking a blind backward step overthrows some object which falling causes the successiv fall of a long row or concatenation of objects which chanced to be behind him, that that man designed that concatenation—that chain of causes and effects.

The manner in which complicated organisms are produced from simple beginnings, priest-hated evolution fully shows. We cannot giv it here; we recommend an exhaustiv study of the literature of evolution.

To summarize: (1) The design argument vitiates itself by necessitating an infinit series of designers; (2) if there be a designing deity he cannot be beneficent; (3) if there be one he cannot be wise, for (*a*) his processes are egregiously slow; (*b*) they are egregiously wasteful; (*c*) they are often purposeless, and (*d*) thay hav produced at the present day wretchedly imperfect mechanisms; (4) finally, adaptation must be distinguished from design: the continual workings of a simple force must in time necessarily produce complicated interacting combinations of matter and forms of matter, which we call organic life, as explained by evolution, and any assumption of design is totally unnecessary, baseless, and illogical.

Letters from Friends.

MOLINE, ILL., Jan. 15, 1889.

MR. EDITOR: I inclose renewal. Mr. Heston gives us the countenances and style of dress, even to the shoes, of the people in the old times when the Lord made a business of talking to men, thus making the matter vivid and distinctly realized. Y. E. MCCLENDON.

MILL GROVE, MICH., Jan. 28, 1889.

MR. EDITOR: A great religious revival has been going on all around this point the last ninety days. All the howlers intend coming together right here in a week or so and making a combined attack to whip the devil or bust, as this spot of earth is looked upon as a powerful satanic stronghold. Irishman would say, "Be the powers of Moll Kelly," there is going to be fun galore, if those church galoots go to crowding too much. W. J. SHIRLEY.

Jan. 29, 1889.

MR. EDITOR: I was very much pleased with the suggestion of Dr. Westbrook, that the American Secular Union offer a prize for a manual containing the purest principles of morality, freed from superstition of any kind.

I will head the subscription list with $25 provided the $1,000 is raised this year and the essays are published in THE TRUTH SEEKER, and that Col. Robert G. Ingersoll and Dr. Westbrook will consent to be a committee of two out of three to pass upon the said composition. J. B. ELLIOTT.

CHICAGO, ILL., Jan. 23, 1889.

MR. EDITOR: Disbelief in what is termed "holy scriptures" is to remove from the mind of man, tearing down, as it is called, the idea of an imaginary kingdom of a personal and revengeful God, dwelling in the biblical heavens, a situation altogether incomprehensible, and is the building up of the real kingdom of man, of humanity, morality, culture, education, sense, and reason, things comprehensible.

> When from the lips of truth one mighty breath
> Shall, like a whirlwind, scatter in its breeze
> The whole dark pile of human mockeries,
> Then shall the reign of mind commence on earth,
> And starting fresh as from a second birth,
> Man, in the sunshine of this world's new spring,
> Shall walk transparent, like some holy thing.
>
> CHARLES J. SUNDALL.

MONTE VISTA, COL., Jan. 27, 1889.

MR. EDITOR: Charles Watts lectured in Monte Vista on the 25th inst. His discourse was fine—acknowledged so by all. He is a nice, genteel man. I don't like his hurry-skurry style of getting through life, however.

The brave general, H. F. Sickles, introduced him similarly to this: "We regret that the distinguished gentleman is met by such a small audience. The people's minds hav been polluted by priestly theology, and they are not to blame. Those of us, however, who hav been liberated from the thralldom of priestly dominancy think it a great intellectual treat to hear Mr. Watts."

Success to you, Mr. Watts, but do not hurry through life, because it will be a long time before another Watts is born into the world. JOHN TRUEBLOOD.

BRISTOL, WIS., Jan. 21, 1889.

MR. EDITOR: Inclosed you will find $5.25, for which please send me your ANNUAL for 1889, and send me THE TRUTH SEEKER for the next two years. It has been my custom to renew my subscription and pay two years in advance, but this must come to a close before long, as old age and infirmities are creeping upon me. If I close my career before the two years roll around, I shall hav the satisfaction of knowing that I hav contributed to extend the life of one of the grandest, freest, and most enlightened Liberal papers published on this planet. I am proud that my name was enrolled on its list from its first number to the present, and want to continue with it to the end of my time. Had I the means I would endow it and make it free to all mankind, and put it out of the reach of superstition's grasp. I want no Paine Hall or Girard College in mine to quarrel over, but I would like an absolutely free paper to reach every poor man's home. A. D. CORNWELL.

MIDDLE FALLS, N. Y., Feb. 13, 1889.

MR. EDITOR: Will Mr. Parkhurst kindly inform me through the columns of THE TRUTH SEEKER what explanation is given by scientists for the orbits of the planets being ellipses instead of perfect circles? I asked the question of the *Sun* some time since and was answered: "The shape of an orbit depends upon the direction of the original impulse, and in the case of the planets this was such as to produce revolution in ellipses instead of in circles." Now, this reply, to my mind, is just no answer at all. It is the same as to say, "The planets revolve in ellipses because they commenced going in that way." I would like to get beyond this "original impulse" theory, if possible, and find if an ellipse is invariably the shape of every planet's orbit, and why it is so. If I revolve rapidly a ball attached to a string, holding the hand stationary, it moves in a circle. Why should not a planet? Will Mr. Parkhurst please giv me a little light?

D. L. B.

PLATTSVILLE, O., Jan. 22, 1889.

MR. EDITOR: This village has been thrown into considerable excitement in the past few days on account of the sudden insanity of one of the prominent members of the Methodist church. The Methodists are holding a series of meetings here and hav been trying hard to get up a revival, using the usual material—hell fire and the wrath to come. The teachings of the Holy Queer were held up in such rigorous terms that one of the members, John Metz, became erratic in his talk and wild with excitement. He forced his two small children to the mourner's bench, and from that time on he gradually grew worse. The next day he paraded the streets with a tin horn asserting that the judgment day had come and that he was the angel Gabriel. He was very noisy and fancied that the people of the town and vicinity were going to hell while he was going to heaven. He was placed in jail at Sidney, the county seat, where he became very profane and vulgar. He was subsequently adjudged insane and afterward taken to an insane asylum. Thus orthodoxy in this section has received a death-blow. The meetings are still in progress, but little interest is being taken.

FRANK WOODMANCY.

VINELAND, N. J., Jan. 29, 1889.

MR. EDITOR: I renew my subscription, not that I feel the need of the articles in the paper, but I know the world at large needs THE TRUTH SEEKER. Husband and myself are getting advanced in years. We read but little, and hav all of our years been battling for the right of everybody to seek truth according to their own conscience; but so long as *men* will send such bigots as Blair, of New Hampshire, to make laws, and feel the necessity of flooding Congress with petitions to prevent other bigots or knaves from enacting Blair bills into laws, there must be a "counter-irritant," and THE TRUTH SEEKER is as good as any I know of. I coincide with J. Hacker in the idea that Liberals (if any such could be found) should hav a home, or homes, for such as Mr. and Mrs. Hacker. Their declining years must be very lonely and destitute, and as they gave all the best part of their lives trying to improve humanity, humanity should care for them now in a pleasant, comfortable home. After reading Mr. Hacker's letter in the December TRUTH SEEKER, instead of making Christmas presents to A, B, C, and D, who needed nothing, I sent what I had to spare to Mr. and Mrs. Hacker, and enjoyed my Christmas much better for having done so.

Yours truly, PORTIA GAGE.

PITTSVILLE, WIS., Jan. 20, 289.

MR. EDITOR: I left Friend Crafts home at Grantfork, Ill., Friday, December 28th, and stopped at Greenville, and called on a few of the Liberals of that place, but nothing could be done in the way of lectures, so I shook the dust off my feet from the early home of R. G. Ingersoll and came on to Paxton, Ill., and visited a few days with Mr. and Mrs. Reuben Newkirk and Dr. Farrer and wife. New Year's day Mr. and Mrs. George Newkirk, from Ludlow, Dr. Farrer and family, and myself were the guests of Reuben and Sophie Newkirk. I enjoyed myself with these stanch friends of Freethought. My visit with them made my heart lighter, and my—well, they did not forget that the Liberal lecturer cannot travel on wind.

When I arrived in Chicago I was suffering severely with headache, but thought it only a temporary attack that would pass off as soon as I could get a short rest. I called on Friend Stevens, but before I had been with him two hours 16 Union Park place had very much the appearance of a hospital. But by good nursing I was able to resume my journey home the next day. Having about recovered from my bilious attack, I shall soon, "the Lord willing," take the field again. My next engagement is Mather, Wis., and I shall probably visit Evansville, Wis., but dates are not fixed.

GEORGE H. DAWES.

MOUND CITY, MINN, Jan. 23, 1889.

MR. EDITOR: The ANNUALS arrived all right, and, after reading, I find myself impelled to write you a letter.

I hav a large circle of acquaintances who are Spiritualists, and comparativly few of them hav any use for TRUTH SEEKER literature, and I want to tell you the reason why; it is the eternal iteration and reiteration of the phrase "Liberals and Spiritualists" which is found in said literature. Common sense would seem to teach that a "Liberal" is one who is heartily in favor of enforcing the Nine Demands of Liberalism, and I hav never seen nor heard of a Spiritualist who did not wish for the establishment of said Demands. Why not ask your correspondents to use the phrase Agnostics and Spiritualists? No one could object to that, and it would greatly please large numbers.

You cannot deny that the Spiritualists hav the numbers, and, admitting that the Agnostics hav the brains, they will scarcely enforce the Demands until they swell their ranks numerically, and surely the Spiritualists are the most available material at present.

One thing is quite certain, and that is: The Nine Demands will never be obtained until all their friends unite and work. They are fully united now, in thought, and only fail to work together because of their quarrels on outside issues.

Yours in earnest, DR. SHUCK.

CHATTANOOGA, TENN., Jan. 29, 1889.

MR. EDITOR: I am a constant reader of THE TRUTH SEEKER and admire the bold and fearless way in which it defends truth and liberty. Heston's cartoons speak volumes for the cause of liberty and truth. In this city, at the foot of grand old Lookout mountain, dwell some as stanch Liberals as can be found anywhere, but no organized society. If some good Liberal lecturer would come here I think he would meet with good success. The harvest is ripe. In Vol. 16, No. 2, of THE TRUTH SEEKER, page 26, I notice an article from "D," complaining or taking you to task for prostituting (as he is pleased to call it) so much space for "superstition"—that is, Spiritualism. He calls Spiritualists humbugs, cranks, and fools. Will "D" please tell me how he knows that Spiritualism is a humbug? How does he know that Spiritualists are cranks? Were Denton, Parker, Robert Dale Owen, Tennyson, and Byron cranks? Read Longfellow's poem entitled, "Haunted Houses." Galileo was called a crank because he said the world was round and did move. Columbus was a crank because he said there was a western hemisphere. Now, "D," there are some cranks in the ranks of Spiritualists as well as some Liberal cranks. Spiritualists are for the Nine Demands and will fight theological Catholicism to the bitter end. "D," your saying that Spiritualists are cranks proves nothing. Calling honest people cranks and fools proves nothing. Calling Spiritualism an exploded demonology does not any more explode Spiritual philosophy than a bumblebee buzzing in a jug explodes the jug. Now, "D," buy a TRUTH SEEKER ANNUAL, read it, and next time giv us facts. Remember, pet names prove nothing, and if your brain is too small and you are too bigoted to grasp after grand and noble truths, don't heap up abuse on others who are more progressiv than yourself. INVESTIGATOR.

CHATTANOOGA, TENN., Jan. 21, 1889.

MR. EDITOR: Inclosed you will find $1 for the ANNUAL and the "Age of Reason," by Thomas Paine, and "Romanism, or Danger Ahead," by A. J. Grover. I send you a clipping from our daily *Times* of Sunday. The editor is a Jew, consequently a half Liberal as far as his bread and butter allow him. Chattanooga is cosmopolitan. It would be a good field for Liberalism if we could hav good speakers occasionally that are better than our home talent. I resided for two years in Nashville and found there the three extreme elements—gamblers, church riders, and harlots. While there I agitated through the medium of the *Liberal*, the organ of the Liberal Club. It existed three months and died of senility.

I remain yours for mental liberty, J. P. MULLER.

One city pastor objects to the Sunday newspaper, as will be seen from the following letter received at this office last week:

"MY DEAR *Times:* I surely appreciate your kindness in offering to publish a column of 'Religious News.' I am by no means insensible to the value of the press in giving information to the people it reaches of the doings of the churches. There is only one thing that has prevented my hearty response to your solicitations for news—that is, that you desire to publish them in your Sunday edition. I hav studied and prayed over the matter carefully and hav come to the conclusion that I can in no way discharge my obligation to God and patronize a Sunday paper or take the advantages offered by it.

"If you will publish the news growing out of our church life on Saturday morning I will gladly furnish you with items of interest as they may occur.

"Whether you see fit to do this or not, I prefer that you leave all mention of the church of which I hav the honor to be pastor out of your Sunday columns.

"Thanking you for your many past favors and requesting you to discontinue your Sunday editions altogether, I am,

"Very respectfully yours, A. B. RIKER."

PHILADELPHIA, PA., Jan. 25, 1889.

MR. EDITOR: IN THE TRUTH SEEKER of Jan. 19, 1889, J. Hacker tries to convey a wrong idea to the readers of your valuable paper, by saying that I "expressed the belief that witnesses could choose to swear or affirm." If he will read my letter over again, he will find that I only gave my experience with the courts, which I found to be contrary to the law quoted in your paper, and certainly more liberal. To further show you the liberality of our judges and lawyers in court, I will relate that I was present at the trial of a murderer before Judge Hare on Jan. 22, 1889, and found that, out of fourteen witnesses, six or eight affirmed, by saying, "I do most solemnly and sincerely and truly declare and affirm." Not one of these witnesses was asked any question regarding his belief or disbelief in a deity, nor were they requested to lift up their hands. What happened "some years ago" does not concern us now. "Some years ago" it was an offense punishable by a fine or imprisonment to kiss a wife on Sunday. The present and future is all we hav to look after, and if there are any laws in existence which are not practiced, we certainly should be Liberal enough to acknowledge it and "giv the devil his due." I find that many Liberals of to-day will exaggerate their statements and thereby impress a wrong idea on the public. Such a case came under my observation lately, when I listened to a lecture on Girard College. The lecturer remarked that one of the directors, a Roman Catholic, was the head and instigator of all the theological movements in the college. After the lecture his statement was contradicted, and it was proved that the gentleman referred to was a very Liberal man and never had anything to do with the movement. A. ROLLÉ.

CLEVELAND, O., Jan. 26, 1889.

MR. EDITOR: I read every line in THE TRUTH SEEKER each week with unflagging interest and increasing profit, and the more so as the subjects presented were a few months ago entirely new to me, and as my mind becomes developed I bless anew the haud that placed the first copy within my reach. It is my Bible, and of whether there is or is not any other holy writ I know nothing. I am not made of the despicable material which will cringe before a stronger mind or toady to any opinion—in fact, I hav the spirit within me which will not kneel—still, I can speak upon a proper occasion those three hardest words in the English language, I was mistaken. Accordingly I acknowledge that the reproof contained in R. B. Jackson's letter in yesterday's TRUTH SEEKER was richly deserved, concerning my suggestion that gospel songs might be sung in Liberal meetings. To do myself justice, though, it did not take me until now to see the inconsistency of it. When I wrote it I knew nothing of any Liberal song-books, and thought it all right to sing gospel songs, as the music and words are familiar to all; but some weeks later, when I saw my words in THE TRUTH SEEKER, I blushed at my own folly, as just three evenings before it came out I had raised considerable of a breeze by refusing to sing "Just as I Am, Without One Plea," around a parlor organ at my boarding-place. At the time I wrote my letter of December 3d, I had just attended a meeting of the Secular Union, and listened to an address, which was an answer to the ranting Dr. Robinson. In it the speaker courteously refuted the charges made against Infidels, defined and defended his own position, scoring some points, and downing his adversary, all without clubs. My business brings me into contact with all classes, and I bought twenty copies of the

paper containing the address and gave them away. I heard it afterward favorably commented upon by business men, and I thought and still think that many Infidel writers and speakers defeat themselvs by rough language and too much ill-timed ranting and bigotry.

I want to thank John M. Bradford for giving his opinion of the article, "Here It Is," by Milleson, in THE TRUTH SEEKER of January 26th. His opinion of it is an exact echo of my own. It was a revelation to me. It swept out of my brain—a small one, by the way—the last remnants of my former belief in the creation of the world, and settled for me the then puzzling question of how the worlds came to exist unless God did strike them into existence. I am glad my opinion is confirmed by good authority. I love Ingersoll; he and Editor Macdonald are writers after my own heart. Twice an opportunity to hear Ingersoll was given me, but I refused; now, when I so desire to see and hear him, I cannot.

MRS. MILDRED HERMANN.

EAU CLAIRE, WIS., Feb. 11, 1889.

MR. EDITOR: I hav to confess that I hav not read the truths which Mr. J. H. Wood thinks of such vital importance. I am sorry I hav not. A man with truths of vital importance is liable to be a crank. I hav a profound respect for cranks. The universe is turned by cranks, as was long ago perceived by Ptolemy. My only reasons for not reading all the vital truths propounded by this meritorious but ill-requited class of people are, first, that life is too short to read them all, and secondly, that, being myself one of the crankiest of cranks, I hav quite a lot of the same ware to dispose of in my own shop. But Mr. Wood's last contains reflections on my vital truths which impel me to rise and explain. Mr. Wood says he never knew an Anarchist who could show how the application of his theories would benefit the people. I am just the Anarchist Mr. Wood wants. The application of our theories ninety-seven years ago would hav prevented this glorious government from taking that $40,000,000,000 out of the dear people in taxes. The application of our principles now will prevent this glorious government from taking $40,000,000,000 more out of the dear people during the next ninety-seven years. This, together with the discontinuance of war, Comstockery, priestcraft, and a few other evils of the same type, is how the application of our principles will benefit the people.

C. L. JAMES.

NEW BEDFORD, PA., Jan. 30, 289.

MR. EDITOR: I am surprised that one so intelligent as Lizzie Collier seems to be should find fault with you for introducing a little spelling reform into THE TRUTH SEEKER.

The orthography of the English language is most absurd, unphilosophical, and, in its effects, a curse to us all. Of all the one hundred thousand English words, scarcely one in one thousand is spelled as it is pronounced. Our letters hav no fixed sound. Different sounds are represented by the same letter, and by combinations of letters in the most arbitrary manner, and in accordance with no law or natural fitness. The result is that our children hav to spend years laboriously learning to spell the words of our language in common use. If they could comprehend fully the magnitude of the task allotted to them, and know that it might easily and with great ultimate advantage to all be avoided, they would rebel. There should be letters enough to represent every elementary sound in the language, and each letter should invariably represent one and the same sound. Then, when the alphabet is mastered, the orthography of each word is exactly indicated by its pronunciation, and the learner can devote the years now spent in learning to spell to useful scientific studies. What sense is there in writing *pph* for *f* in sapphire? or *eigh* for *a* in eight, sleigh, etc.? or *phth* for *t* in phthisic? According to these examples, it would be correct to spell the word fate thus: ppheighphth—fate. How absurd! And it is so, more or less, with nearly every word in the language. It is astonishing that the intelligent English-speaking race has tolerated this folly so long.

It shows how hard it is for mankind to leave the old ruts, even where it is a manifest advantage to do so. I hope you will soon be able to introduce all the changes recommended by the philological societies. THE TRUTH SEEKER should, as far as possible, lead in all reforms.

W. W. WALKER.

P.S.—For the inclosed $1 please send me this year's ANNUAL and the balance send to Father Hacker.

W. W. W.

STRASBURG, ILL., Jan. 20, 1889.

MR. EDITOR: President Westbrook's annual message has an encouraging ring in it. We ought to organize for the purpose of buying books and papers, and then an organization of ten or more could, and I think would, contribute twenty-five or fifty cents apiece for the Secular Union, while as it is there is no leader, and a great many do not feel like sending a dollar. It appears we are all "going it alone." We buy a few books and pamphlets and loan them, and that is very often the last of them; sometimes they are kept going until worn out. Another reason for organization is, that where there is a half dozen Liberals, some one has to take the whole discharge of theological mud, and that intimidates a good many that are in sympathy with the Liberal cause from taking part with us. The Christians hav no love for Liberals, no interest in their welfare, and would leave them alone, only they are afraid that they will say something that will offend God, and cause him to send a cyclone or earthquake that will hurry them off to that "better land."

I will giv you a bird's-eye view of Strasburg. The parson with his flock corraled in a pen; the fence seven feet high; gate closed and barred; enemy outside. Parson hears a noise but cannot tell if it is Watts, Remsburg, or the devil. He tells his sheep not to be frightened. "See what David did with a sling; and see, I hav a whole tubful of mud to fire into the enemy's camp." But his aim is too low, and he falls in the arms of a comrade saying, "I'm wounded." And when the smoke and mud hav cleared away, he thanks God that it is no worse than it is. But when he turns to his flock one has jumped out and is gone, and six more are on the fence. Moral.—Liberalism is progressing beyond our most sanguin expectation. They used to laugh and say, How is your congregation? But it has become too solemn, as my members never backslide.

Find inclosed money for four more ANNUALS for 1889, and "For Her Daily Bread."

A. YORK.

CHICAGO, ILL., Feb. 4, 1889.

MR. EDITOR: I am more than pleased with THE TRUTH SEEKER editorials. On receiving the paper I first glance at the front-page cartoon, then I skip everything else and read the editorials. Next come the "Letters from Friends." After that I look for the spiciest articles, and so on until it is all read. I also take *Secular Thought*, of Toronto, and am highly pleased with it.

I don't know whether Watson Heston regards my rhymes on his cartoons as being helpful or hindering, but they are, many of them, so good that I cannot refrain. Here are a few verses on his "Sunday law" cartoon:

I come before you, Uncle Sam;
I think you all know who I am
Throughout this Yankee nation.
My Sunday plug I'll guarantee
Will stop that wicked, busy bee
From Sabbath desecration.

I know that those who don't believe
Will not at once this plug receive,
But then we'll use coercion;
This "Christian nation" never can
Be prosperous so long as man
On Sunday makes exertion.

These Sunday papers I would stop,
The pulpit then would hav the drop
On working people Sunday.
Poor men, they work hard all the week,
On Sabbath day the preachers speak,
And they can rest on Monday.

And all these women come to you
(They are the W. C. T. U.)
To present their petition.
Six million children hav it signed;
All these, you'll please to bear in mind,
Are under our tuition.

Our Mumbo Jumbo's here behind;
If you refuse us you will find
That you hav made a blunder.
Our Mumbo Jumbo cannot fail;
He's filled with wind from head to tail,
Damnation, hell, and thunder.

JOHN HUDSON.

FREDONIA, N. Y., Jan. 21, 289.

MR. EDITOR: Inclosed find money for the paper and the ANNUAL.

I dare not ask a furlough, or straggle from the veteran fort of the invincible TRUTH SEEKER. If I fail to keep step with the already organized soldiers of Freethought, just so soon I begin to weaken. Despair begins to loom up in the distance as I chance to turn my mental vision from the flag still waving above the cross. The hordes with their money and influence besieging Congress to legalize the handcuffs, chains, stocks, and dungeons masked within the Sunday Blair bill form a menacing foe that should warn every liberty-loving man and woman who has not yet enlisted somewhere under freedom's banner to do so at once. The vantage-ground already gained is too precious to be lost to the genius of our Constitution even for a short period of time. We hav no spare time for reconquering lost ground. Then let us rally as never before around the flag of freedom and keep it waving above the cross.

Single-handed and alone I can do but little, but organized under some free press I can be heard around the world, imparting courage and hope to my almost desponding brother and sister who perchance hav been less favored than myself, in helping in so organizing and uniting our efforts on this Sunday Blair bill that sufficient timely knowledge may by voice and pen be brought to bear to consign the bill to ignominious defeat, that we may breathe the air of freedom as never before. As I said before, I cannot stand upon the rostrum and go from place to place in calm or storm, sunshine or cloud, to meet the jeers of the superstitious, or take up the pen and move the press and silently rap on every door throughout the inquiring land. But I can contribute the sinews of war, money, to THE TRUTH SEEKER garrison to cheer them on to still "hold the fort"—for we are coming, coming! up the steps of time from all the hills and vales of our beautiful land, to save from sectarian bigotry. United, we are invincible to all oppressions.

PLINY SMITH.

PITMAN GROVE, PA., Jan. 13, 1889.

MR. EDITOR: In taking the stand that I always hav in the field of Freethought, I hav argued that it was not essential for my well-being to allow a priest to dictate to me, or to hav him do my thinking for me. At one time I lived in Salt Lake City, and anyone who is acquainted with that locality is well aware that Spiritualism abounds to an enormous extent, as those who apostatize from the Mormon church, with very few exceptions, become Spiritualists. Once I, being at that time young, and at all times of a Liberal turn, was easily persuaded to attend séances. I did so frequently. It was there that I saw my first wife—in flesh, I mean. This may not appear to hav any bearing on the subject in question, but it has, my object being to show that mediums are just as arrogant as the Bible-pounders. All the business of spirits is conducted through them. Now, my wife was told that she was not a good subject, as through her indifference she interfered with the working of the spirits, so the medium ruled her out on several occasions. I pretended to believe, for I was ready to be convinced the same as I am to-day, but I never received any manifestation of note. And if I had, no argument of mine could convince anybody else that they had. So the discussion between Mr. McArthur and Mrs. Slenker could go on until doomsday and no one be the least bit benefited, for the only result will be that McArthur did see spirits and Mrs. Slenker did not.

Now, Spiritualism in thought is simply grand, for to be able to converse or communicate with the spirits of departed friends is, to my mind, one of the most inspiring and pleasing prospects ever conceived by the mind of mortal man. And I hav tried hard to talk with my friends, but no such privilege has ever been accorded me, therefore I fear that I am in some way handicapped, and leave it all a mystery, the same as any other system of belief founded on somebody else's say-so. It is a sort of a second-hand revelation, and I repudiate it on those grounds. I ignore the teachings of the Holy Queer on the same grounds. If I cannot see Spiritualism, no man can possibly make me see it. And if it is only a belief that can be enjoyed by a few chosen ones, either as whoopers-up or paid mediums, then I say it is poor shucks, and does not compare favorably with Methodist orthodoxy, as one can slip in on the back seat of the gospel shop and get salvation's inspiration at much less cost. "D." is not very Liberal when he calls Spiritualism a humbug simply because he cannot see it as others do. McArthur no doubt is sincere in his belief, but he is off, terribly off, when he tries to show Mrs. Slenker physically what he claims to hav spiritually. When he succeeds in doing that he can lift himself by his bootstraps. Nor is it fair or just in "D." when he calls Spiritualists cranks. Simply because people differ with us is no plausible excuse for calling them bad names. We all hav our faults, and we should hav thought very much more of "D." had he signed his full name.

J. G. JOHNSON.

EUREKA SPRINGS, ARK., Jan. 23, 289.

MR. EDITOR: Before leaving Van Buren I promised Secretary Stevens that I would do what I could toward organizing a Secular Union in Eureka Springs when I came up here. I hav kept my promis. "There is only one Eureka Springs, and one railroad to it." Yes, only one Eureka Springs, with its forty-odd springs—within a radius of two miles—its gorges and cliffs, its pine-clad hills, and its quarries of fine building-stone, marble, and onyx. Pleasant home-like cottages dot the hills, and oak and chinquipin brush patches are rapidly being transformed into gardens filled with all kinds of small fruits—peaches, apples, plums, cherries, and grapes. It is indeed pleasing to see the gardens terraced one above the other with neat cottages peeping out from their aerial perches amidst the verdure of fruitful trees and fragrant flowers, and one cannot help thinking with Dr. Fellows—the Congregational preacher here—"what a pity it would be to burn this world!" It would be hard to imagin a better place for the worn and jaded business man to visit. A few weeks among the hills of Eureka with its health-giving waters, its pure and bracing air—absolutely free from malaria—and its romantic scenery, ever varying as the position of the beholder is changed, and the numerous places of interest, will send the sluggish blood, vitiated by overwork, bad water, and poisoned air, coursing through the veins, bringing renewed vitality and energy to body and brain that had become nervous and weak through suffering, anxiety, and pain; filling one with such renewed vigor and exhilaration as to make mere existence a pleasure.

Immediately upon my arrival I went to work to get up an interest in the organization of a Union. I found quite a number who expressed a willingness to join, and would hav had an organization effected had I been able to procure the use of a building to meet in. I am still hopeful of organizing. Yesterday I started out with a petition against the Sunday Blair bill, and found that some one else had been around with a similar petition. I then started to hunt him up and, finding where he lived, called in and found that he was an Adventist. His wife said he was then out with his petition. Well, I made up my mind that the Adventist should not beat the Secular Union in this work if I could help it, so I started to work and in about four hours I had received sixty-four signatures out of between ninety and one hundred persons that I "struck." I ran across two or three teetotal fanatics, a few who would not sign because they did not want to work on Sunday, and quite a number who said it would not become a law, and some who were indifferent. I strike them all alike, preachers and all, but hav not secured the signature of any sky-pilot yet. It rained all day to-day, but I met the Adventist and we "joined drives," and he is going to help me secure a building in which to organize a Union and hold our meetings.

Let us let the hen and a half go for a while, and "stir our stumps" with these petitions for a few weeks and see if more good is not accomplished. One very encouraging feature that I see is the large number of female signatures that I obtain. In Eureka the women are not so very much more badly under the preachers' thumbs than the men. Catholics are scarce, there being a very small percentage of foreign-born persons here. Several of the churches hav been holding "big meetings" since the first of the year, which hav, in reality, been small meetings, and what few "converts" they hav had hav been, generally, very young children. I hav attended the north Methodist meetings most of the time, and kept the preacher "hoodooed" by sitting "away up front" and keeping my eyes fastened on his. He soon "got onto" me and wanted me to join the church, bringing my Infidelity along with me if I could not leave it behind. That is their game these days. Get them into the church, no matter what they believe. I am going to ask him to sign my petition.

Yours for the cause, HENRY ADDIS.

P.S.—Just returned from church. They got all, except myself and one other, on the "men's side," up around the altar. Not so on the women's side. Most of the "experience" was given in by men. If the attendants of all the churches "size up" that way, it is truly a fine showing for the ladies.

H. A.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

We Hav a Little Baby.

We hav a little baby
To cheer our hearth and home,
To fill our hearts with gladness,
And cause us not to roam.
Its eyes do glitter fondly—
In sweet affection shine;
We see the image plainly
Of beauty most divine.
They hold a hidden magic
In every look and stare,
Compelling pure devotion,
Unceasing love and care.

We hav a little baby
Our leisure to employ;
It drives away all sorrow
And fills our lives with joy.
The clouds hav southly drifted,
The sky is bright and clear,
Then comes the tiny tendril
To draw our hearts so near;
And like the gentle zephyr
That wooes the morning sun,
It brings to us the emblem
Of heaven here begun.

We hav a little baby
So sweet, so pure, so fair,
To bear our name and fortune,
To drive away dull care.
It is a little fairy,
Bedewed with winsome smiles,
And 'neath its little dimples
We see its gleeful wiles.
Just like the morning roses,
Just like the morning dove,
It is a little blessing
To link our lives in love.

Richland, Dak. LOUIS N. CRILL, JR.

Baby and the Sunbeam.

Crawling round in Santa's circus,
Just as jolly as a grig,
Is our precious Tootsy Wootsy,
Where he runs a lively rig

In the midst of lambs and lions,
Among mastodons and mice,
Among mooly-cows and monsters
That look naughty and yet nice.

He is cuddling up a camel,
When all goldenly does glance
Through the pane a splendid sunbeam,
And upon the carpet dance.

"It's more Christmas!" thinks the crawler,
"Something Santa Claus forgot;"
And he scuttles for the shining
And too tantalizing spot.

"Pretty, pretty," gently gurgles
From the lips by angels kissed,
As he tries to grab the glory
In his greedy little fist.

Now the pinky palm so pudgy
Closes tight; but see him stare
When he opens it, next minute,
And the sunbeam isn't there!

The dear little hand is empty,
And there, dancing on the floor,
Is the sunbeam in the self-same
Perverse fashion as before.

Baby claws the air and clutches—
Nothing—till his heart is sore.
Then collapses on the carpet,
And sets up a royal roar

Such as came from Homer's heroes
In the Trojan war's fierce tug!
Baby cannot catch his Christmas
That is dancing on the rug!

While we laugh, our heartstrings tighten;
For we know how surely Joy
To the Man must prove elusiv
As the sunbeam to the Boy! M. N. B.

Correspondence.

BONHAM, TEX., Feb. 6, 1889.

DEAR MISS SUSAN H. WIXON: As I hav not seen any letters from this part of Texas, I thought I would write one. My papa takes THE TRUTH SEEKER, and I like to read the Children's Corner. I am going to school. I learn very fast. I study arithmetic, grammar, geography, dictionary, Swinton's Word Book and Fifth Reader. Well, as this is my first letter, I will close, hoping to see this in print. I remain, Your Freethought friend,

SARAH WHITE.

CANTON, DAK., Feb. 11, 1889.

DEAR MISS WIXON: As this is my first letter to the Children's Corner I will try and make it satisfactory. Papa takes THE TRUTH SEEKER, and I always look at the pictures. I hav one sister older than I am. She will be fifteen this month. I am ten years old, and my birthday comes in March. I go to school and a lady by the name of Miss Kennedy is my teacher. I would like to see you ever so much; and I would like to know some of the little girls that write to the Children's Corner. I liv in town, not far from the schoolhouse. I hav not been to school much this term because I hav been sick so much. I hav had scarlet fever, a cold, and a lame leg, and, you see, all those in succession made me stay out of school quite a little while. If you ever come to Canton stop and see me, for I would like to see you very much. My little playmates that I go with most are named Beryl Fosdick, Laura Christensen, Hattie May Flory, and Maud Shufelt. I study arithmetic, geography, language, spelling, and reading. My grandma is visiting us now, but she thinks she will go home next week. I read the Children's Corner every week, and like it very much. It is very near Valentine's day, and I think that I shall send some valentines.

I think this is all I can say now, so with much love I remain,

Your friend, BUD AVERILL.

[We would like to see Bud as much as she would like to see us. Should we ever come to Dakota, we shall certainly try to find her as well as other friends in that territory.—ED. C. C.]

DAVENPORT, WASH. TERR., Feb. 1, 1889.

DEAR MISS WIXON: My mother sent you a letter in December, and inclosed $2.25—$1.25 for the "Apples of Gold," and $1 for the Casey fund. We received the return card, but didn't get the book. We thought you didn't hav any at present, so we would like to get it as soon as convenient. We had a grand time when Putnam was here. We expect W. S. Bell to lecture here in July, and if he can ring his bell as well as Putnam can blow his horn, we shall hav a good time.

Very respectfully yours, HENRY SELDE.

[The book was sent as ordered. It is a long distance to Davenport, and it may yet come to hand.—ED. C. C.]

ROSCOE, MO., Feb. 15, 1889.

MY DEAR MISS WIXON: You requested in your last that the children would giv reason why Freethought should be tolerated; and as my pa takes THE TRUTH SEEKER, I thought I would try and answer it with verses in our Children's Corner.

It is because Freethought means liberty of mind,
Therefore to suppress Freethought would be unkind.
And mankind would become mentally blind,
And the why and wherefore of things would never find.
People hav just found out that negro slavery was a curse,
They hav yet to learn that mental slavery is ten times worse.
Men are endowed with both mental and physical nature,
And mental slavery is as far worse than physical as it is greater.

From your little Liberal friend,

CHARLEY IRWIN HOLMES.

BENNINGTON, N. H., Feb. 8, 1889.

DEAR MISS WIXON: I will try to write you a letter, as I am much interested in the Children's Corner of THE TRUTH SEEKER. My papa has taken the paper several years and likes it very much. He is an earnest Freethinker, and I do not know of any other one around here. I enjoy looking at the pictures and reading the children's letters. I do not go to school, as I should hav to walk two miles to school, but I study at home. Papa has a steam sawmill, and I can tend the engin and take away boards. I hav two sisters and a brother and two little nephews; for pets, a dog named Rover and a cat. I should be pleased to hear from the little readers of the Children's Corner. I will now close, for fear my letter is now too long and may find its way to that dreaded wastebasket. Your little Freethinker friend,

LILLA D. LAKIN (age 10 years).

Cosy Chats with Correspondents.

J. L. TOMPKINS, Lake City, Ia.—Yours received, and your donation of $1 forwarded to Mr. Casey.

JOHN PECK, Naples, N. Y.—Your article is safe, and will appear soon. We hav the best correspondents and friends, and with their aid our Corner does not lack for variety and interest. Please accept our kindest thanks for your most excellent contribution.

HANNAH B., Chicago, Ill.—All reforms hav to struggle against popular customs and fixed opinions. But we must not weary in well doing on that account. Keep to the right as conscience directs, and you cannot be sorry.

LOIS BAKER, San Francisco, Cal.—Woman's wages are, as a rule, about half of that which a man receives for the same work—in many cases, one-third, and often less even than that. Were women equal with men before the law this state of affairs would be remedied. Even men who profess to be the friends of women, are slow to be just to them.

What the Little Ones Are Saying.

MISS SUSAN H. WIXON: I think your Corner in THE TRUTH SEEKER is splendid for the little readers, and not uninteresting to the grown-up children of the paper. The collections of innocently bright sayings by little folks is a fine feature, and I hope the sparks of wit will keep falling onto your table in sufficient quantities to make this feature permanent. Here is a genuin incident: Little Orland is three years old, very bright and inquisitiv. His mother has taught him that "God is everywhere." She has taken great care to hav this impressed on his mind. I had been away for several days, and on returning stepped suddenly into the room where Orland was playing. He looked up in surprise and asked: "Where you been?" I answered, "Oh, everywhere!" His eyes opened wide, snapped, and sparkled as he asked in a voice of innocent wonder, "Be-e yo-ou God?" M. A. B.

The Baby King of Spain.

The only monarch in the world of whom absolutely nothing disagreeable is said, his majesty King Alfonso of Spain, is getting on toward his third birthday, and preparations for that event are being made and written about, though it is still several months off. A great many industrious writers and correspondents continue to pour out information regarding this important baby. One full-grown scribbler declares with the utmost seriousness that the little king is modest and unassuming and givs no thought to his exalted position or his future destiny—a truly remarkable thing in a boy thirty months old. It seems, too, that his long list of names, and the fact that he is officially known as the well-beloved son of the pope, brother of all gentlemen who wear crowns and cousin to all Spanish grandees, has not inflated him with pride. The principal misfortune of Alfonso's life appears to be that he has no one to play with him. No child could be allowed to play with him unless it were old enough to understand how careful it would hav to be not to infringe the royal dignity, and besides, the queen is afraid of causing jealousy by conferring upon any great lady the honor of having her children play with the king. The hardest work to which this young monarch is subjected is that of receiving his ministers, dignitaries of state, generals, grandees, and so forth, while sitting on the throne in his nurse's lap, a ceremony which entails his sitting still while all these things pass before him. At a late reception two thousand great men of various kinds turned up to see the king and bowed to him. One precious advantage this royal baby has over ordinary ones, which cannot be exaggerated, is that everybody who comes along and admires his yellow curls has not the right to kiss him.—*Philadelphia Press.*

Science Column.

About the Beaver.

Yesterday was Carrie's birthday, and I determined to present her with a new muff, as her old one had seen much service. I desired to please her, and so let her go with me to purchase it. After looking at many, she at last selected one of a rich dark brown color, of fur that was of very fine texture. She is very proud of it, and last evening, while displaying it among some of her little friends, who had come to spend the evening with her, she said: "Papa, please tell us all about my muff and what it is made of." I replied: "I will, if you will all sit down and pay attention." They drew their stools to the fire and I began. I told Carrie that the muff which she has is made from the skin of a beaver. You hav probably seen the beaver pictured in your books as having a short, thick-set body, and a flat, scale-covered tail. You will find it fully described in your natural histories. But in many of the accounts of its mode of life and its habits there is a mixture of exaggeration and fiction.

A full-grown beaver has a body nearly thirty inches long, over ten in width, and less in depth, and sometimes weighs sixty pounds.

The beaver's forepaws are small, and disproportionate in comparison with its hind ones. The hind feet are much larger and more powerful, and are webbed to the nails something after the pattern of a duck's foot, and furnish its chief power in swimming.

I remember a beaver that my grandfather caught near the old dam back of his house many years ago. This animal's fur was composed of two kinds of hair—one close-set, very silky, and of a grayish color, the other much coarser and longer and of a reddish brown. And then he had an odd-looking tail, which attracted the most attention. One of the largest beaver tails is a foot long, nearly five inches in width, and less than half an inch thick in the middle. It is a deep black in color, quite free from hair, and looks as if it were covered on both sides with scales a third of an inch and less in size. The beaver's tail is muscular and manifestly for a purpose. And what? It does not, as is often stated, serve as a mud-scow upon which to move building materials, nor is it a trowel, which it resembles. It serves as a rudder in swimming, and aids the animal in diving. It also serves as a prop when the animal is standing on its hind legs and working.

The beaver never travels by land unless it is necessary and unavoidable. And sometimes while swimming he makes a noise by striking on the surface of the water violently with his tail, a noise so loud that one would not think it possibly could hav been made by him.

The chief food of the beaver is the bark of the birch, poplar, and willow, though he sometimes varies his diet by roots and grass.

During the summer the beavers leave the ancestral mansion and take life rather easily. They go to their burrows in the banks, of which there are many in every range of land and water occupied by a settlement of beavers. The burrows open into the water at some depth below the surface, sometimes under the roots of trees where the bank is very steep. If the water is not deep enough so that the opening would come below the ice in the winter, they improve by digging a canal back from the deep water to the burrow. Their burrows are usually a dozen feet or more in length, and rise up gradually almost to the surface of the water, and end in a chamber, often under the roots of a tree, where there is more security and better ventilation.

The beaver is very intelligent, and he is very ingenious in the construction of his houses.

The house of the beavers looks something like a pile of old brushwood, but when we come to examin it, we see it is made with some design. They place a number of poles together so as to form a sort of a wigwam; then they pile short sticks—the remains of former meals, and from which they hav gnawed the bark—and mud and grass upon them to a thickness of two or three feet, over which they pile more poles; and this they cover over every autumn with fresh mud, which freezes hard as stone when winter comes, and serves them as a protection against wolves and other marauders.

It requires great skill to trap these wary little animals, but there are many men who make it a business.

Just at this moment mamma rang the bell, and the story of the beaver and his habits, which had interested the youngsters, sank into insignificance before the prospect of a steaming supper which was awaiting us.

JOHN T. REED.

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Long ago, in an academy debating society, it was resolved that "putty won't explode." The Editor, by heading an article of mine, "Mr. Guild's Explosiv Notions," thus acknowledges that they are not putty, whatever else he may think them, for which honor he has my many thanks. I open my batteries designing to do execution, and if the enemy cries that my bombshells burst, why, that satisfies me that they are effecting the purpose for which they were prepared. I do not intend to agree with everyone, and should be sorry to learn that everybody agreed with me, for then I should think that I were a bigger fool than I believe I am. I subscribe for THE TRUTH SEEKER, but not to the infallibility of its Editor.

AN AROH "ANGELL."

Says Mr. George T. Angell: "We want no French Revolutions here, with barricades and guillotins, and the streets red with blood. We think the best way to avoid such things is through widespread, merciful, and humane education in our schools. How can you better reach the Anarchist father and mother who never enters the door of a church, or uses the name of the supreme being except in blasphemy, than through his or her child in the public schools? And how can you better reach the heart of the child than by teaching it kindness to the weakest and most defenseless of God's creatures, with such other merciful teachings as may be added? For this purpose was founded in Boston, on the 28th of July, 1882, the American Band of Mercy, whose badge I wear."

No, we want no French Revolutions here, and neither do we want a St. Bartholomew's day massacre. The Anarchists are not confined to those who bear the name, neither are all those thus designated the devils they are represented. The way to avoid repetitions of the French Revolution is not to invite them by the Christian conditions which produced the first. The Red Terror was the outcome of the White Terror. Priestcraft and statecraft combined to crush the people, and the people kicked back to save themselvs. The worm will turn when it is pressed. To drive men mad with starvation wages and then prate to them of mercy to dogs and horses is cruel mockery. Preaching to children about a God of wrath will not make them gentle. To worship the maker of hell will not inspire them to be humane.

TARIFF IN A THIMBLE.

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There will be no need of tariff when: (1) the government lends money at interest, instead of borrowing, and thus supplies its revenue; (2) when the intelligence of the people enables them to compete with ignorant labor abroad—machinery must outdo cheap manual work; (3) when the people of foreign countries gain their independence from kings and priests, and so raise themselvs that they furnish a home market for their own wares. These are all conditions morally to be wished, and some time may occur, but will be a mighty long time coming. Meanwhile we must wriggle along the best way we can.

Rev. Dr. Thomas, of Brooklyn, Mass., says in a sermon: "If we had been at Calvary and stopped the crucifixion of Christ, we would hav helped to do the worst thing that could hav been done for the world. By that death there came into the world a new order of thinking; joy and gladness to hundreds of thousands of souls."

Dr. Thomas does not seem to see that if that affair had been prevented, the prevention would hav been on account of a correct order of thinking which ought to hav been in the world, and would hav long before prevailed but for the preaching of a bloodthirsty God. Whilst the world thinks that such a God-designed murder was a mercy to mankind, there is greatest need of a new order of thinking. The theory that it is good to cut your toe off so as to hav it feel better after it has done aching is infinit wisdom compared with the notion that a loving God ordained the slaughter of his own son to satisfy his own wrath. The best thing that thinkers can do to-day is to denounce that kind of thinking, for until it is done with the world will not know what loving-kindness is.

SONNET TO SOLOMON.

[With compliments to Si Slokum, author of a "Sonnet to David."]

Go, Solomon! Sun-god is thy name,
Thou hast been counted of all men most wise;
Can any tell whence is such flaunting fame,
Or why on thee there were no foolish flies?
Thou triedst all the follies known to kings,
Had all the trouble, toil, and pain
Which chasing passing pleasure brings;
Thyself owned up that all was vain.
And that is where, I ween, you got the bulge
On other mortals, much like thee inclined,
Who lawless passion may too free indulge,
But not the error of the evil find.
The world to-day is full of fools, 'tis true,
Who'll never know their blunders, as did you.

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Pre-Columbian Discovery of America.

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The ancient lore of the Icelandic sagas furnishes proof of the early colonization of the American continent in the tenth century by the Scandinavians. The sagas and songs upon which ancient Scandinavian history is founded, and those containing the history of America by the Northmen, were originally intrusted to the memory, and these verbal traditions formed historical narrativs. In the early part of the twelfth century, when the Icelanders had become familiar with the Latin chirography, they were committed to writing. Manuscripts found in Iceland during the year 1650 make record of an expedition to Greenland, led in 986 by Eric Red, of Iceland. His son Lief, who accompanied him, enlisted a crew of thirty-five men, and set sail from Greenland on another voyage of exploration. In due time they came to a well-wooded land to the southwest of Greenland, where day and night seemed more equal than in Greenland and Iceland.

After a short sojourn in this newly found country, Lief, in company with his followers, returned to Greenland, and the fame acquired by this expedition encouraged his brother Thorwald to embark in the same vessel in 1002 for the recently discovered territory, to which was given the name of Wineland (Vineland). Thorwald and his crew, having safely reached their destination, spent the winter in the booths which Lief had erected. In the spring he explored the western coast, and found the land not only attractiv, but rich in vines and forest. No evidences of human habitations were visible, nor did he find the lairs of animals. Afterward sailing eastward, they came to a cape, upon whose sandy beach they landed. Having crossed a projection, to their surprise they saw three boats made of skins, partially buried in the sand, beneath which nine men lay hidden, eight of whom were caught and killed, one managing to escape. Later these Northmen were attacked by the Esquimaux, to whom the eight so recently killed probably belonged. Thorwald, fatally wounded in the encounter, was buried on the promontory where he fell; his crew returned to Greenland with a rich cargo of timber.

The sagas make mention of another expedition, undertaken by Thorfin Karlsfue, who enlisted as his associates sixty men and five women. Sailing from Iceland in a southerly direction, they arrived at the place where Lief had built his huts. After landing the cows and a bull to graze, which they had brought with them, Karlsfue ordered his men to fell trees and prepare timber for the ship's cargo, and while thus engaged they saw emerging from the woods many Skraelings. They happening to appear where the bull was feeding, he, being rather of a ferocious spirit, bellowed loudly, and made an attack upon them, which led them immediately to retreat. After securing reinforcements they returned, and although they were not able to make themselvs understood to the Northmen, by means of signs they were enabled to barter furs for such other commodities as the Northmen were willing to sell. When the nativs had withdrawn, Karlsfue caused a strong wooden fence to be placed around his booths, which proved to be a wise precaution, as a short time afterward the Skraelings returned, when a fierce fight ensued, in which many of the Esquimaux fell. The Northmen, soon becoming weary of their abode in so strange a country, and exposed to the frequent attacks of the nativs, in the spring returned to Greenland.

The third expedition was undertaken in 1011 by Freydissa, a daughter of Eric Red, in company with two hundred Icelandic traders, but as no further exploration of this country was entered upon no new facts were obtained.

The theory of the population of America by Irish colonists has been founded on the mention of a saga writer, who observes that Wineland must hav been Flvittramannaland, or the Great Ireland. It is not improbable that a similarity in the sound of the language of the people caused the name of a smaller body of land in the eastern hemisphere to be given to a part of the country by its first discoverers. Be this as it may, it is certain that the theory has never been authenticated.

Thus we become acquainted with the Icelandic history of certain portions of the western hemisphere, as given by the sagas of the Icelanders.

The discovery by Christopher Columbus of the West Indies in 1492 was perhaps the result of a trip made by him to Iceland in 1477, at which time the discovery of unknown lands to the southwest of Greenland and Iceland was made known to him by the sagas of the people of Iceland.—*C. W. Darling.*

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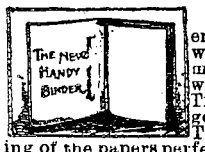
The fool hath said in his heart, There is no God.—[Ps. xiv, 1.

Children and fools speak the truth.—[Old Saw.

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News of the Week.

China is having famins.

The Pinkertons employ 5,000 men.

North Carolina seems in danger of a race war.

Wisconsin has 34,000 children in parochial schools.

The pope eulogizes the activity of American Catholics.

Japan has secured a constitutional in place of an absolute monarchy.

An extremely cold wave was felt all over the country about last Sunday.

It is wished to merge in one the great labor organizations of the Union.

Several international Socialist congresses will be held at Paris during the year.

Henry George will go to England again, and expects to start a great movement.

The Japanese minister of education has been assassinated by a religious fanatic.

Chicago's parochial schools contain 42,500 children, or one for every two families in the city.

Within a few months 213 clubs of women to study political economy hav been organized.

The Indiana senate has passed a bill adopting the principal features of the Australian system of voting.

The New Jersey bureau of labor has ascertained that the child-labor law is being violated in 8,000 cases.

A Milwaukee preacher will be brought before a church committee for buying chewing tobacco on Sunday.

Catholic revenues from Quebec, recently estimated at $8,000,000 yearly, are now stated to be $12,000,000.

A reformed system of balloting modeled after the Australian system has been declared constitutional for Louisville.

There seem prospects of an actual war in Canada between Catholics and Protestants, quite like the good old times.

The Pennsylvania Railway officials hav ordered that all freight trains except those carrying perishable goods be discontinued Sundays.

Cardinal Gibbons said on the 12th: "Nowhere do we enjoy greater liberty than in this country, and nowhere does the church make greater progress." True.

The great New York cathedral is being connected by special signals with headquarters of the fire department, toward supporting which it pays no cent of taxes.

At Newark, N. J., Sunday evening concerts hav been opened at a theater, and the bigots, feeling the effect on their church contribution-box, are casting about for excuses to suppress them.

Dr. McGlynn in his lecture last Sunday described the parochial schools as taught by ignorant persons "who sandwiched bad grammar with the catechism in ill-ventilated rooms in church basements."

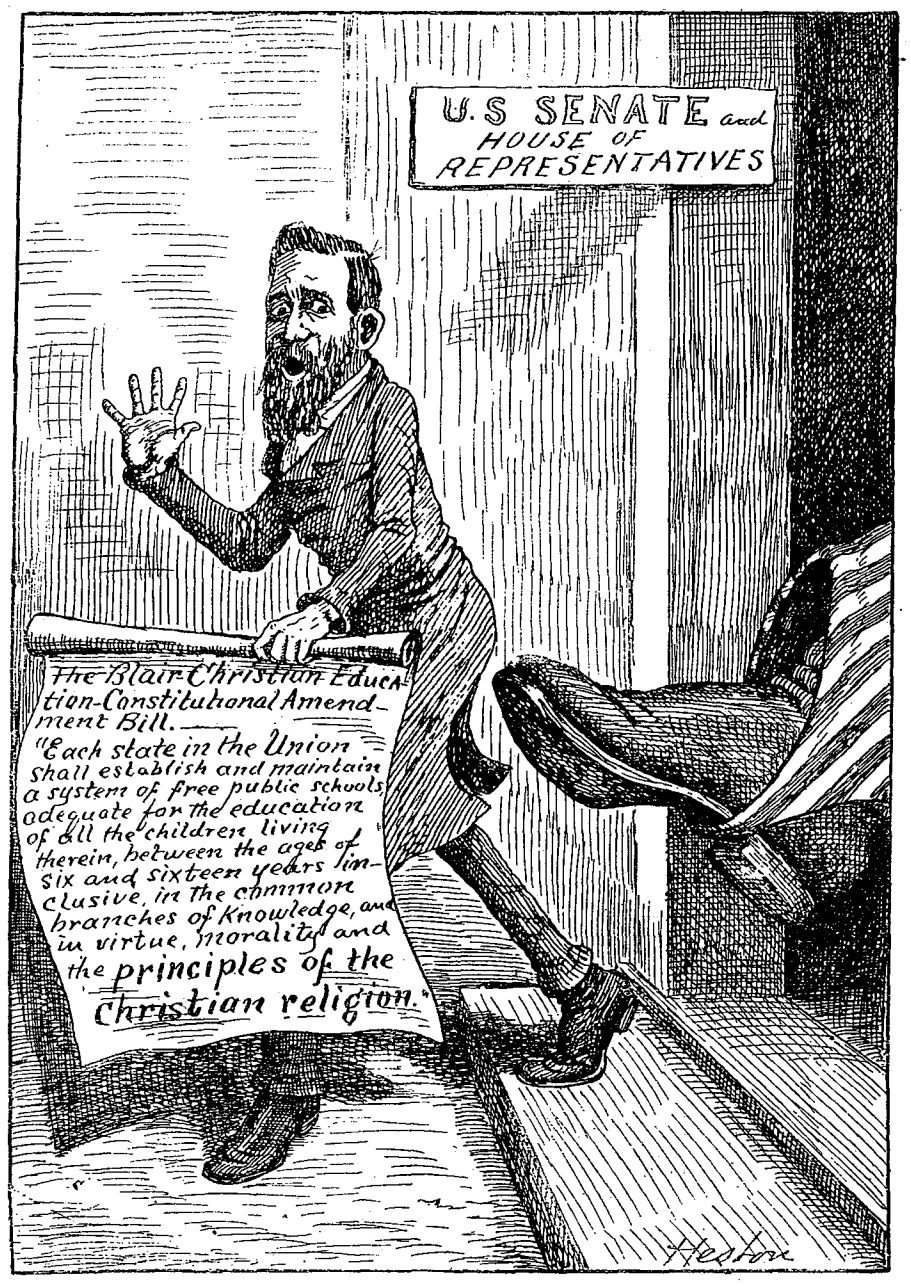
Premier Salisbury hopes "that the day is not far distant when women will hav their share in determining the policy of the country. Their influence will weigh in the direction of morality and religion."

Governor Lee says: "The whole thing," that is, the settlement of sectional trouble, "depends upon the South being recognized as a white-governed portion, and that there shall exist no African sovereignty."

The people of highly Christian Servia are having a desperate struggle to keep down their equally Christian brigands. Recently all the girls in the village of Graditz were captured and carried to the mountains.

Rev. Dr. Eaton of an aristocratic Fifth avenue church devoted a recent sermon to denunciation of workingmen's organizations and their proceedings. He says that workingmen are "the ignorant dupes of selfish leaders," angry, no doubt, that they do not adopt as leaders himself and the clergy.

The pope's encyclical which was read in all churches on a recent Sunday condemns the public schools, and says of them: "There is no ecclesiastical authority left in them; and during the years when it is most fitting for tender minds to be carefully trained in Christian virtue, the precepts of religion are for the most part unheard."



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Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.—Deut. vii, 26.

Odds and Ends.

New York girl: "Why do you dislike 'Macbeth,' Miss Lakeside?" Chicago girl: "Because tragedy seems so commonplace to me. You know my papa has a slaughter-house."

Yes, Alcibiades, your ancestors believed that Venus rose from the sea; but it wasn't from Anthony C. That would hav been too much of a temptation for Saint Anthony.

Jack: "Gus, giv me a cigaret." Gus: "Well, I havn't but one left, Jack. Would you take a man's last cigaret?" Jack (taking the cigaret): "Oh, yes, Gus; I can't smoke but one at a time, you know."

Stranger: "Ah, yours is indeed a model city. I see all the ladies remove their hats at the theater." Manager: "Yes, it is a matinee for ladies and children. Each is afraid of the others' criticisms."

Disappointed author: "And there is one person whose manuscript is never returned, you say?" Editor: "Oh, yes." "Would you mind telling me who he is?" "Oh, no! He's the fellow who fails to inclose a stamped and directed envelope."

New girl: "An' how long should I leave this thing called a 'blower' tight up agin the open fireplace?" Experienced girl: "Lave it until it do be hot enough to take the skin off y'r fingers when yez touch it. Thin lift it off."

Miss Bracer: "It must be his mother, he's so attentiv to her." Miss Frenshaw: "Or possibly that rich aunt of his." Mollycule: "I think we'll walk, Penelope. There don't seem to be a cab in sight." Both listeners (in a breath): "Mercy sake! It's his wife!"

Bobbie (returning from school after a history lesson): "Mamma, was Charles II. an Episcopalian?" Mamma: "No, my son. Why do you ask that?" "Well, the history says he did things he ought not to hav done, and left undone things he ought to hav done, and so I supposed he must be."

"Well, William," said Mr. Hardhead to his new confidential clerk, "you are in a first-class position now at a good salary. I shall expect you to be faithful and diligent; in fact, to make all my interests your own. It won't be necessary, however, for you to make love to the typewriter. I'll attend to her myself."

Darling, I hav often thought
That I'd put my racket in,
But I've had to listen on
To the music of your chin.
Will you love me when I'm old,
And my locks are turned to gray?
Will you buzz into my ear
With your grand and flowery play?
When I weigh two hundred pounds
Will you keep your love for me?
Will you promis, cross your heart,
That you'll hold me on your knee?
Shall we be the same as now
After we hav older grown?
When you're troubled with a boil,
Will you be my ownest own?
When my hair is dapple-gray
And I cannot make it curl,
Shall I be your solid pard,
More so than the hired girl?
Will you hover o'er my head
When I'm going up the flume?
Will you weep and paw the ground
When I'm planted in the tomb?
Will you watch the lowly spot
Where your loved one's dust is laid,
With your shot-gun cocked and primed,
For the student with his spade?
Will you shoot him full of holes
If he digs around my tomb?
Will you send him by express
To his long, eternal home?

"Marriage a failure! I should say *not!*" remarked an Oregon farmer, whose opinion was desired on one of the great questions of the day. "Why, there's Lucindy gits in up the mornin', milks six cows, gits brekfas', starts four children to skewl, looks arter the other three, feeds the hens, likewise the hogs, likewise some motherless sheep, skims twenty pans o' milk, washes the clothes, gits dinner, et cetery, et cetery. Think I could *hire* anybody to do it fur what she gits? Not much. Marriage, sir, is a success, sir; a great success!"

A cannibal lived on a cannibal isle,
And was thinner than thin could be,
His legs were as lean as the tail of a rat,
His head rattled round in his No. 5 hat,
And he left no mark on the sand where he sat,
Oh, a woeful sight was he!
So he was—
A dismal sight was he.
Now, there came to this island from over the main
A laudable missionaree,
His weight was three hundred and forty-three pound,
His paunch and his jowls and his tonsure were round,
And he left a mark when he sat on the ground
Just two and a half feet by three,
So he did—
Just two and a half feet by three.
But the moral I'm trying to teach in my song
You soon will be able to see,
For the Christian proved docil and teachable quite;
He learnt from the heathen the thing that was right,
And one Sunday morning, as soon as 'twas light,
He ate up the cannibalee!
Yes he did—
He ate up the cannibalee.

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The course of philosophy was stopped from its first introduction by an error at that time indeed excusable. This was the fixing the attention upon questions incapable, perhaps forever, of being solved; suffering the mind to be led away by the importance or sublimity of objects, without thinking whether the means existed of compassing them; wishing to establish theories before facts had been collected, and to frame the universe before it was yet known how to survey it.—*Condorcet.*

The whole literature of the church was absorbed in foolish, metaphysical questions and theological disquisitions, with no bearing on the science and the concerns of life. The subject of the trinity was fertil in dispute. The nature of spirit caused long, learned, and ridiculous disquisitions. It was gravely debated: "How many spirits could dance on the point of a needle," and the remnants of this learning still hang about our churches. Piety (praying, psalms, and charity, especially to the church, or for God) was at a premium over knowledge and morality. Knowledge was depreciated, history called profane, and nature interpreted by the scriptures, or by church authority. On such authority man was a degraded being; and life a brief period for sorrow, repentance, and abasement (except the church).—*Gilbert Vale.*

In the final, the Positiv state, the mind has given over the vain search after Absolute notions, the origin and destination of the universe, and the causes of phenomena, and applies itself to the study of their laws—that is, their invariable relations of succession and resemblance.—*Comte.*

We now see the use of science. Science discovers the order of facts—the laws of nature. With this knowledge we gain the gift of prophecy, the order of nature being invariable. The forces of nature are manifested under certain conditions, and, under those conditions, always in the same manner. Science, by discovering these conditions, places it in the power of man to command the forces of nature, to call them into activity at any time and set them to work to fulfil his desires. All man has to do is to bring about the conditions, placing things by transfer in certain relativ positions, and the forces of nature leap into activity to do his work. Science thus givs to man, in relation to these forces, the position of a monarch. A monarch, as a man, has no more personal power than any other man; his power as a monarch is his ability to bring to his aid his mighty hosts—to command his servants "to do this, and they do it." Exactly similar is the sovereignty with which science has invested man: she has subjected to his service the forces of nature—converting them, it may be, from enemies into friends; and so has rendered him not only the most powerful of living creatures, but the veritable master of the world. —*John Wilson, M.A., in Thoughts on Science, Theology, and Ethics.*

People imagin that if the thieves are sent to the penitentiary that is the last of the thieves; that if those who kill others are hanged society is on a safe and enduring basis. But the trouble is here: A man comes to your front door and you drive him away. You hav an idea that that man's case is settled. You are mistaken. He goes to the back door. He is again driven away. But the case is not settled. The next thing you know he enters at night. He is a burglar. He is caught; he is convicted; he is sent to the penitentiary, and you imagin that the case is settled. But it is not. You must remember that you hav to keep all the agencies alive for the purpose of taking care of these people. You hav to build and maintain your penitentiaries, your courts of justice; you hav to pay your judges, your district attorneys, your juries, your witnesses, your detectivs, your police—all these people must be paid. So that, after all, it is a very expensiv way of settling this question. You could hav done it far more cheaply had you found this burglar when he was a child, had you taken his father and mother from the tenement house, or had you compelled the owners to keep the tenement clean; or if you had widened the streets, if you had planted a few trees, if you had had plenty of baths, if you had had a school in the neighborhood. If you had taken some interest in this family—some interest in this child—instead of breaking into houses, he might hav been a builder of houses.—*Ingersoll.*

A third means of promoting morality is ethical culture. Let pure modern morals be taught in the schools in place of biblical instruction. Teach children that morality is wholly independent of theology, and its claims are enforced, not by Sinai, but by usefulness.—*Robert C. Adams in Pioneer Pith.*

It is the Christian who can consistently commit unmanly deeds and be guilty of immoral conduct, for he does not expect to be saved by his own merits, or to be damned for his misdeeds; it is faith in the blood of Jesus that takes him to heaven. No matter how much vile conduct he may be guilty of, if he only has "faith," he is all safe. Let him contract ever so many debts, Jesus "pays it all." If Christian doctrins are true, morality is wholly unnecessary. Morality cannot save the world, but the blood of Christ can.—*D. M. Bennett.*

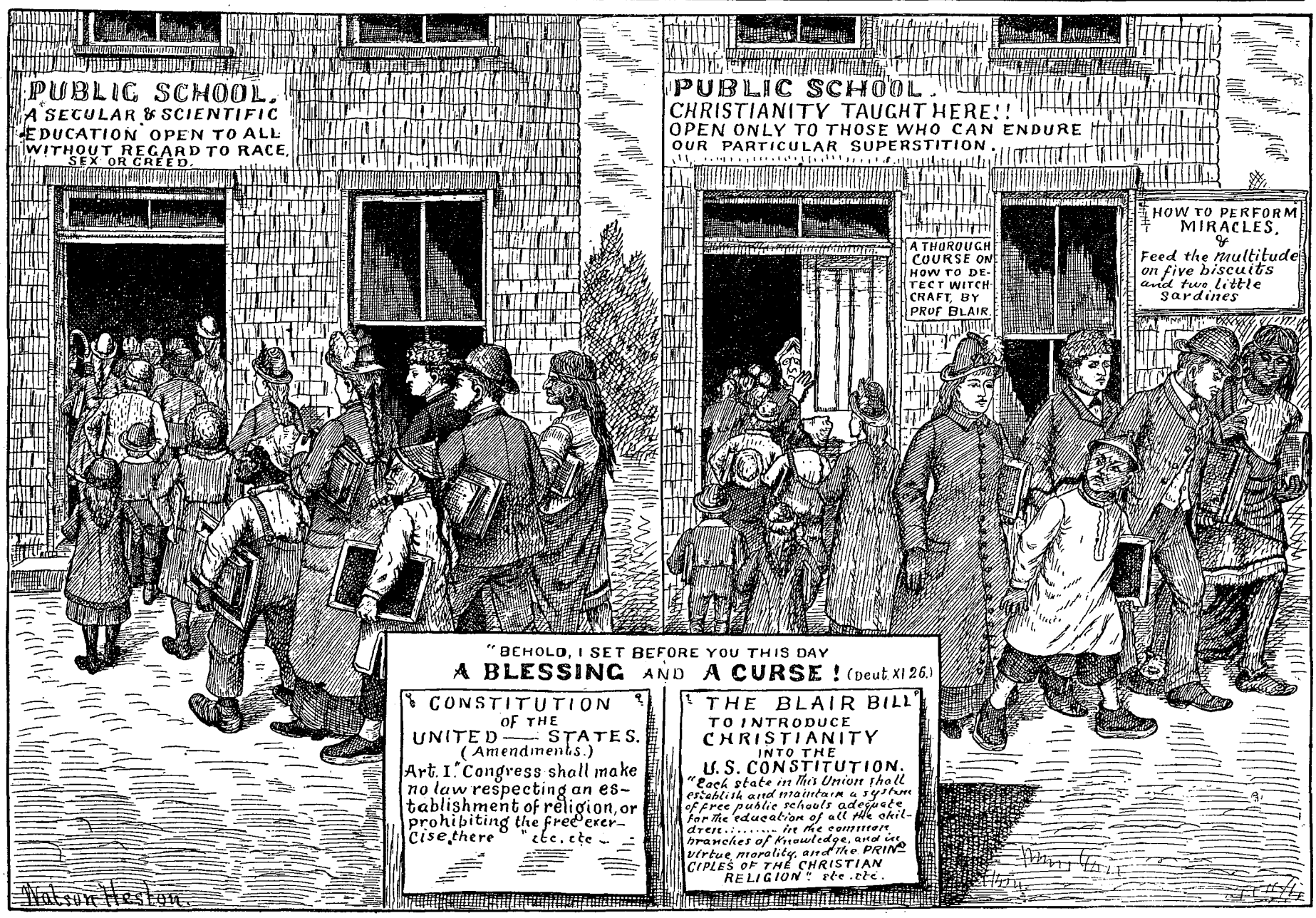
The church says that the sinner is in debt to God, and that the obligation is discharged by the savior. The best that can possibly be said of such a transaction is, that the debt is transferred, not paid. The truth is, that a sinner is in debt to the person he has injured. If a man injures his neighbor, it is not enough for him to get the forgivness of God, but he must hav the forgivness of his neighbor.—*Ingersoll.*

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A NEW APPLICATION OF AN OLD TEXT.

Notes and Clippings.

A DASHING Utah brakeman has eloped with all three of the wives of a prominent Mormon. Thus do the customs of the occident meet with an accident, and the wives of the orient take a levant.

CONGRESS last week appropriated $20,000 "for the relief of the trustees of the Protestant Episcopal Theological Seminary and High School in Virginia." No explanation of what the money is for was given.

THE latest society formed to run other people is in New Haven. It was started by a preacher, and is composed of church-members. The idea is to make the city warm for all who do not come up to their notions of "morality." The report says: "Their investigations will be carried on secretly, and as far as possible without any publicity whatever. If necessary, a professional detectiv, or a force of them, will be employed. Nothing will be done to bring discredit upon the city. The society will ask itself the question, 'Am I my brother's keeper?' and will answer it in the affirmativ."

WHEN the agitation was begun by the Secular Union for the opening of the museums in this city on Sunday, one of the objections of the trustees was the expense. The *World* now makes it publicly known for the first time that Mr. W. T. Walters, of Baltimore, offered to giv the trustees $10,000 to pay the estimated expense for three years. He would hav made further contributions if the amount fell short. He is hopeful that the desired end will soon be gained, saying that he feels "sure we shall not be required to wait much longer until greater enlightenment through public sentiment will make itself felt."

IT is estimated that the present population of the United States is 64.000,000. The total increase is said to be 100,000 a month, exclusiv of immigration, and last year the increase by immigration was 518,000. At this rate the next census, which will be taken in July, 1890, will show about 67,000,000.

BISHOP HUNTINGTON gave this warning to his Episcopal brethren last week: "Intense political and commercial forces are ready to push their way into the church, to magnify its material aspects in commercial and political centers, and to match the wealth, official pageantry, and corporate power of the world with hierarchical and other like distinctions of the kingdom of God." That is to say, we shall hav medievalism back again, when cardinals marched with kings and priests with politicians (nobles, they called them then) and the pope led the crowd. It wouldn't surprise us to see it. In fact, we shall see it on the anniversary of Washington's inauguration, right here in New York.

DR. AUSTIN PHELPS, in the *Congregationalist*, givs rules for the preaching of the hell-fire doctrin. "It is," he says, "one of the difficult arts," and for its successful application he givs eighteen rules. "The art requires a 'still force,' the elocutionary utterances should be in 'low and gentle tones'—'vociferation' would be 'burlesque,' the gesture should be not with the 'fist,' but with the 'open palm' and so on. We are told that 'in sermons on endless punishment more evil than good is done by prolonged descriptiv painting,' that 'a restrictiv principle underlies the argument in defense of endless punishment, which the pulpit often ignores, to its own hurt,' that 'in treating the doctrin of endless punishment for endless sin, preachers should adjust discourse to the condition of minds under the enervating experience of sin.'" That is seriously written, for serious consideration, and shows to what depths of idiocy a complete belief in the Christian religion can reduce a man otherwise sane.

THE *Woman's Journal*, published at Beatrice, Neb., has a little catechism of interest to clergymen. It runs this wise: "Who inculcate purity of heart, and yet are so confined to the sentiment of sex that they decide from the shape of the body, instead of attributes of the soul, in admitting candidates for the ministry? Ans. Clergymen. Who are so obstinate in their self-conceit, and so fond of doing all the talking, that they will not allow a word from any representativ of the majority of the church? Ans. Clergymen. Who require women to promis obedience in the marriage service? Ans. Clergymen (except among the Methodists). Who point the way of humility, courtesy, and self-denial to women, but refuse to lead the march? Ans. Clergymen. Who love the topmost seats in every place? Ans. Clergymen."

THE Rev. Mr. Sprecher, of Cleveland, O., propounds a hypothesis reconciling the Genesis account of man's creation with the explanation offered by evolution which has the merit of uniqueness, if not of truth. If it should be scientifically demonstrated, he says, that the body of man was included in the chain of nature reaching back to protoplasm, why, then, we should "know that God took from the soulless creatures with bodies like men, one whom he endowed with a human soul, and by whom he began the Adamic race." But what was God doing before he made a grab for that soulless link and "breathed the breath of life" into it? Did he stand an idle spectator watching the procession go by till a fellow came along that he thought would make a good Adam, and then drag him out of the ranks and put him into the garden of Eden? And what becomes of the statement that God made the earth and the animals, as well as man? We fear Mr. Sprecher's reconciliation of the Bible and science will stretch no farther than other attempts in the same line.

SOME wonderful stories are coming from the Congo about missionary success in that region, and over a thousand converts are reported from one station in the cataract region. It is to be hoped, says the *Sun*, that these fortunate natives are more firmly established in their new faith than the youth whom the Catholic fathers at Bagamoyo nurtured for years, and finally sent out with the Ramaeckers expedition to Central Africa. This young black man shot himself in the foot on the shore of Tanganyika. Several Europeans were the first to reach him. They found him more scared than hurt, and calling in loud tones upon the savior, Mary, and Joseph to help him. Then some porters carried him to his hut, and as he was borne through the camp of the Zanzibar carriers, all Mohammedans, he kept shouting at the top of his voice: "There is no God but Allah, and Mohammed is his prophet." He had been baptized by his Roman Catholic teachers as Boniface, but after the shooting incident he became known to the European contingent as Doubleface.

Agnosticism.

From the Nineteenth Century.

Within the last few months the public has received much and varied information on the subject of agnostics, their tenets, and even their future. Agnosticism exercised the orators of the church congress at Manchester. (See the official report of the church congress held at Manchester, Oct., 1888, pp. 253–4.) It has been furnished with a set of "articles," fewer, but not less rigid, and certainly not less consistent than the Thirty-nine; its nature has been analyzed, and its future severely predicted by the most eloquent of that prophetical school whose Samuel is Auguste Comte. It may still be a question, however, whether the public is as much the wiser as might be expected, considering all the trouble that has been taken to enlighten it. Not only are the three accounts of the agnostic position sadly out of harmony with one another, but I propose to show cause for my belief that all three must be seriously questioned by anyone who employs the term "agnostic" in the sense in which it was originally used. The learned principal of King's College, who brought the topic of Agnosticism before the church congress, took a short and easy way of settling the business:

> But if this be so, for a man to urge, as an escape from this article of belief, that he has no means of a scientific knowledge of the unseen world, or of the future, is irrelevant. His difference from Christians lies not in the fact that he has no knowledge of these things, but that he does not believe the authority on which they are stated. He may prefer to call himself an Agnostic; but his real name is an older one—he is an Infidel—that is to say, an unbeliever. The word Infidel, perhaps, carries an unpleasant significance. Perhaps it is right that it should. It is, and it ought to be, an unpleasant thing for a man to hav to say plainly that he does not believe in Jesus Christ.

And in the course of the discussion which followed, the bishop of Peterborough departed so far from his customary courtesy and self-respect as to speak of "cowardly agnosticism" (p. 262).

So much of Dr. Wace's address either explicitly or implicitly concerns me, that I take upon myself to deal with it; but, in so doing, it must be understood that I speak for myself alone. I am not aware that there is any sect of Agnostics; and if there be, I am not its acknowledged prophet or pope. I desire to leave to the Comtists the entire monopoly of the manufacture of imitation ecclesiasticism.

Let us calmly and dispassionately consider Dr. Wace's appreciation of agnosticism. The agnostic, according to his view, is a person who says he has no means of attaining a scientific knowledge of the unseen world or of the future; by which somewhat loose phraseology Dr. Wace presumably means the theological unseen world and future. I cannot think this description happy either in form or substance, but for the present it may pass. Dr. Wace continues, that is not "his difference from Christians." Are there then any Christians who say that they know nothing about the unseen world and the future? I was ignorant of the fact, but I am ready to accept it on the authority of a professional theologian, and I proceed to Dr. Wace's next proposition.

The real state of the case, then, is that the agnostic "does not believe the authority" on which "these things" are stated, which authority is Jesus Christ. He is simply an old-fashioned "infidel" who is afraid to own to his right name. As "presbyter is priest writ large," so is "agnostic" the mere Greek equivalent for the Latin "infidel." There is an attractiv simplicity about this solution of the problem; and it has that advantage of being somewhat offensiv to the persons attacked, which is so dear to the less refined sort of controversialist. The agnostic says, "I can not find good evidence that so and so is true." "Ah," says his adversary, seizing his opportunity, "then you declare that Jesus Christ was untruthful, for he said so and so;" a very telling method of rousing prejudice. But suppose that the value of the evidence as to what Jesus may hav said and done, and as to the exact nature and scope of his authority, is just that which the agnostic finds it most difficult to determin? If I venture to doubt that the duke of Wellington gave the command "Up, guards, and at 'em!" at Waterloo, I do not think that even Dr. Wace would accuse me of disbelieving the duke. Yet it would be just as reasonable to do this as to accuse anyone of denying what Jesus said before the preliminary question as to what he did say is settled.

Now, the question as to what Jesus really said and did is strictly a scientific problem, which is capable of solution by no other methods than those practiced by the historian and the literary critic. It is a problem of immense difficulty, which has occupied some of the best heads in Europe for the last century; and it is only of late years that their investigations hav begun to converge toward one conclusion.*

That kind of faith which Dr. Wace describes and lauds is of no use here. Indeed, he himself takes pains to destroy its evidential value.

"What made the Mohammedan world? Trust and faith in the declarations and assurances of Mohammed. And what made the Christian world? Trust and faith in the declarations and assurances of Jesus Christ and his apostles" (*l. c.* p. 253). The triumphant tone of this imaginary catechism leads me to suspect that its author has hardly appreciated its full import. Presumably, Dr. Wace regards Mohammed as an unbeliever, or, to use the term which he prefers, infidel; and considers that his assurances hav given rise to a vast delusion, which has led, and is leading, millions of men straight to everlasting punishment. And this being so, the "Trust and faith" which hav "made the Mohammedan world," in just the same sense as they hav "made the Christian world," must be trust and faith in falsehood. No man who has studied history, or even attended to the occurrences of every-day life, can doubt the enormous practical value of trust and faith; but as little will he be inclined to deny that this practical value has not the least relation to the reality of the objects of that trust and faith. In examples of patient constancy of faith and of unswerving trust the "Acta Martyrum" do not excel the annals of Babism.

The discussion upon which we hav now entered goes so thoroughly to the root of the whole matter; the question of the day is so completely, as the author of "Robert Elsmere" says, the value of testimony, that I shall offer no apology for following it out somewhat in detail; and, by way of giving substance to the argument, I shall base what I hav to say upon a case, the consideration of which lies strictly within the province of natural science, and of that particular part of it known as the physiology and pathology of the nervous system.

I find, in the second gospel (chap. v), a statement, to all appearance intended to hav the same evidential value as any other contained in that history. It is the well-known story of the devils who were cast out of a man, and ordered, or permitted, to enter into a herd of swine, to the great loss and damage of the innocent Gerasene, or Gadarene, pig-owners. There can be no doubt that the narrator intends to convey to his readers his own conviction that this casting out and entering in were effected by the agency of Jesus of Nazareth; that, by speech and action, Jesus enforced this conviction; nor does any inkling of the legal and moral difficulties of the case manifest itself.

On the other hand, everything that I know of physiological and pathological science leads me to entertain a very strong conviction that the phenomena ascribed to possession are as purely natural as those which constitute small-pox; everything that I know of anthropology leads me to think that the belief in demons and demoniacal possession is a mere survival of a once universal superstition, and that its persistence at the present time is pretty much in the inverse ratio of the general instruction, intelligence, and sound judgment of the population among whom it prevails. Everything that I know of law and justice convinces me that the wanton destruction of other people's property is a misdemeanor of evil example. Again, the study of history, and especially of that of the fifteenth, sixteenth, and seventeenth centuries, leaves no shadow of doubt on my mind that the belief in the reality of possession and of witchcraft, justly based, alike by Catholics and Protestants, upon this and innumerable other passages in both the Old and New Testaments, gave rise, through the special influence of Christian ecclesiastics, to the most horrible persecutions and judicial murders of thousands upon thousands of innocent men, women, and children. And when I reflect that the record of a plain and simple declaration upon such an occasion as this, that the belief in witchcraft and possession is wicked nonsense, would hav rendered the long agony of medieval humanity impossible, I am prompted to reject, as dishonoring, the supposition that such declaration was withheld out of condescension to popular error.

"Come forth, thou unclean spirit, out of the man" (Mark v, 8),* are the words attributed to Jesus. If I declare, as I hav no hesitation in doing, that I utterly disbelieve in the existence of "unclean spirits," and, consequently, in the possibility of their "coming forth" out of a man, I suppose that Dr. Wace will tell me I am disregarding the testimony "of our Lord" (*l. c.*, p. 255). For if these words were really used, the most resourceful of reconcilers can hardly venture to affirm that they are compatible with a disbelief in "these things." As the learned and fair-minded, as well as orthodox, Dr. Alexander remarks, in an editorial note to the article "Demoniacs," in the Biblical Cyclopedia (vol. i, p. 664, note):

> . . . On the lowest grounds on which our Lord and his apostles can be placed they must, at least, be regarded as *honest* men. Now, though honest speech does not require that words should be used always and only in their etymological sense, it does require that they should not be used so as to affirm what the speaker knows to be false. Whilst, therefore, our Lord and his apostles might use the word or the phrase ascribed to them, as a popular description of certain diseases, without giving in to the belief which lay at the source of such a mode of expression, they could not speak of demons entering into a man, or being cast out of him, without pledging themselvs to the belief of an actual possession of the man by the demons (Campbell, Prel. Diss., vi, 1, 10). If, consequently, they did not hold this belief, they spoke not as honest men.

The story which we are considering does not rest on the authority of the second gospel alone. The third confirms the second, especially in the matter of commanding the unclean spirit to come out of the man (Luke viii, 29); and, although the first gospel either givs a different version of the same story, or tells another of like kind, the essential point remains: "If thou cast us out, send us away into the herd of swine. And he said unto them, Go!" (Matt. viii, 31, 32).

If the concurrent testimony of the three synoptics, then, is really sufficient to do away with all rational doubt as to matter of fact of the utmost practical and speculativ importance—belief or disbelief in which may affect, and has affected, men's lives and their conduct toward other men in the most serious way—then I am bound to believe that Jesus implicitly affirmed himself to possess a "knowledge of the unseen world," which afforded full confirmation to the belief in demons and possession current among his contemporaries. If the story is true, the medieval theory of the invisible world may be, and probably is, quite correct; and the witchfinders, from Sprenger to Hopkins and Mather, are much-maligned men.

On the other hand, humanity, noting the frightful consequences of this belief; common sense, observing the futility of the evidence on which it is based, in all cases that hav been properly investigated; science, more and more seeing its way to inclose all the phenomena of so-called "possession" within the domain of pathology, so far as they are not to be relegated to that of the police—all these powerful influences concur in warning us, at our peril, against accepting the belief without the most careful scrutiny of the authority on which it rests.

I can discern no escape from this dilemma: either Jesus said what he is reported to hav said, or he did not. In the former case, it is inevitable that his authority on matters connected with the "unseen world" should be roughly shaken; in the latter, the blow falls upon the authority of the synoptic gospels. If their report on a matter of such stupendous and far-reaching practical import as this is untrustworthy, how can we be sure of its trustworthiness in other cases? The favorit "earth," in which the hard-pressed reconciler takes refuge, that the Bible does not profess to teach science,* is stopped in this instance. For the question of the existence of demons and of possession by them, though it lies strictly within the province of science, is also of the deepest moral and religious significance. If physical and mental disorders are caused by demons, Gregory of Tours and his contemporaries rightly considered that relics and exorcists were more useful than doctors; the gravest questions arise as to the legal and moral responsibilities of persons inspired by demoniacal impulses; and our whole conception of the universe and of our relations to it becomes totally different from what it would be on the contrary hypothesis.

The theory of life of an average medieval Christian was as different from that of an average nineteenth-century Englishman as that of a West-African negro is now in these respects. The modern world is slowly, but surely, shaking off these and other monstrous survivals of savage delusions, and, whatever happens, it will not return to that wallowing in the mire. Until the contrary is proved, I venture to doubt whether, at this present moment, any Protestant theologian, who has a reputation to lose, will say that he believes the Gadarene story.

The choice then lies between discrediting those who compiled the gospel biographies and disbelieving the master, whom they, simple souls, thought to honor by preserving such traditions of the exercise of his authority over Satan's invisible world. This is the dilemma. No deep scholarship, nothing but a

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* Dr. Wace tells us: "It may be asked how far we can rely on the accounts we possess of our Lord's teachings on these subjects." And he seems to think the question appropriately answered by the assertion that it "ought to be regarded as settled by M. Renan's practical surrender of the adverse case." I thought I knew M. Renan's works pretty well, but I hav contrived to miss this "practical" (I wish Dr. Wace had defined the scope of that useful adjectiv) surrender. However, as Dr. Wace can find no difficulty in pointing out the passage of M. Renan's writings, by which he feels justified in making his statement, I shall wait for further enlightenment, contenting myself, for the present, with remarking that if M. Renan were to retract and do penance in Notre Dame to-morrow for any contributions to biblical criticism that may be specially his property, the main results of that criticism, as they are set forth in the works of Strauss, Baur, Reuss, and Volkmar, for example, would not be sensibly affected.

* Here, as always, the revised version is cited.

* Does anyone really mean to say that there is any internal or external criterion by which the reader of a biblical statement, in which scientific matter is contained, is enabled to judge whether it is to be taken *au sérieux* or not? Is the account of the deluge, accepted as true in the New Testament, less precise and specific than that of the call of Abraham, also accepted as true therein? By what mark does the story of the feeding with manna in the wilderness, which involves some very curious scientific problems, show that it is meant merely for edification, while the story of the inscription of the law on stone by the hand of Jahveh is literally true? If the story of the fall is not the true record of a historical occurrence, what becomes of Pauline theology? Yet the story of the fall as directly conflicts with probability, and is as devoid of trustworthy evidence, as that of the creation or that of the deluge, with which it forms a harmoniously legendary series.

knowledge of the revised version (on which it is to be supposed all that mere scholarship can do has been done), with the application thereto of the commonest canons of common sense, is needful to enable us to make a choice between its horns. It is hardly doubtful that the story, as told in the first gospel, is merely a version of that told in the second and third. Nevertheless, the discrepancies are serious and irreconcilable; and, on this ground alone, a suspension of judgment, at the least, is called for. But there is a great deal more to be said. From the dawn of scientific biblical criticism until the present day the evidence against the long-cherished notion that the three synoptic gospels are the works of three independent authors, each prompted by divine inspiration, has steadily accumulated, until, at the present time, there is no visible escape from the conclusion that each of the three is a compilation consisting of a groundwork common to all three—the threefold tradition; and of a superstructure, consisting, firstly, of matter common to it with one of the others, and, secondly, of matter special to each. The use of the terms "groundwork" and "superstructure" by no means implies that the latter must be of later date than the former. On the contrary, some parts of it may be, and probably are, older than some parts of the groundwork.*

The story of the Gadarene swine belongs to the groundwork; at least, the essential part of it, in which the belief in demoniac possession is expressed, does; and therefore the compilers of the first, second, and third gospels, whoever they were, certainly accepted that belief (which, indeed, was universal among both Jews and pagans at that time), and attributed it to Jesus.

What, then, do we know about the originator, or originators, of this groundwork—of that threefold tradition which all three witnesses (in Paley's phrase) agree upon—that we should allow their mere statements to outweigh the counter arguments of humanity, of common sense, of exact science, and to imperil the respect which all would be glad to be able to render to their master?

Absolutely nothing.† There is no proof, nothing more than a fair presumption, that any one of the gospels existed, in the state in which we find it in the authorized version of the Bible, before the second century, or, in other words, sixty or seventy years after the events recorded. And, between that time and the date of the oldest extant manuscripts of the gospels, there is no telling what additions and alterations and interpolations may hav been made. It may be said that this is all mere speculation, but it is a good deal more. As competent scholars and honest men, our revisers hav felt compelled to point out that such things hav happened even since the date of the oldest known manuscripts. The oldest two copies of the second gospel end with the eighth verse of the sixteenth chapter; the remaining twelve verses are spurious, and it is noteworthy that the maker of the addition has not hesitated to introduce a speech in which Jesus promises his disciples that "in my name shall they cast out devils."

The other passage "rejected to the margin" is still more instructiv. It is that touching apolog, with its profound ethical sense, of the woman taken in adultery—which, if internal evidence were an infallible guide, might well be affirmed to be a typical example of the teachings of Jesus. Yet, say the revisers, pitilessly, "Most of the ancient authorities omit John vii, 53–viii, 11." Now let any reasonable man ask himself this question. If, after an approximativ settlement of the canon of the New Testament, and even later than the fourth and fifth centuries, literary fabricators had the skill and the audacity to make such additions and interpolations as these, what may they hav done when no one had thought of a canon; when oral tradition, still unfixed, was regarded as more valuable than such written records as may hav existed in the latter portion of the first century? Or, to take the other alternativ, if those who gradually settled the canon did not know of the existence of the oldest codices which hav come down to us; or if, knowing them, they rejected their authority, what is to be thought of their competency as critics of the text?

People who object to free criticism of the Christian scriptures forget that they are what they are in virtue of very free criticism; unless the advocates of inspiration are prepared to affirm that the majority of influential ecclesiastics during several centuries were safeguarded against error. For, even granting that some books of the period were inspired, they were certainly few amongst many; and those who selected the canonical books, unless they themselvs were also inspired, must be regarded in the light of mere critics, and, from the evidence they hav left of their intellectual habits, very uncritical critics. When one thinks that such delicate questions as those involved fell into the hands of men like Papias (who believed in the famous millenarian grape story); of Irenæus with his "reasons" for the existence of only four gospels; and of such calm and dispassionate judges as Tertullian, with his "*Credo quia impossibile*;" the marvel is that the selection which constitutes our New Testament is as free as it is from obviously objectionable matter. The apocryphal gospels certainly deserve to be apocryphal; but one may suspect that a little more critical discrimination would hav enlarged the Apocrypha not inconsiderably.

At this point a very obvious objection arises and deserves full and candid consideration. It may be said that critical skepticism carried to the length suggested is historical pyrrhonism; that if we are to altogether discredit an ancient or a modern historian, because he has assumed fabulous matter to be true, it will be as well to giv up paying any attention to history. It may be said, and with great justice, that Eginhard's "Life of Charlemagne" is none the less trustworthy because of the astounding revelation of credulity, of lack of judgment, and even of respect for the eighth commandment, which he has unconsciously made in the "History of the Translation of the Blessed Martyrs Marcellinus and Paul." Or, to go no farther back than the last number of this *Review*, surely that excellent lady, Miss Strickland, is not to be refused all credence because of the myth about the second James's remains, which she seems to hav unconsciously invented.

Of course this is perfectly true. I am afraid there is no man alive whose witness could be accepted, if the condition precedent were proof that he had never invented and promulgated a myth. In the minds of all of us there are little places here and there like the indistinguishable spots on a rock which giv foothold to moss or stone crop; on which, if the germ of a myth fall, it is certain to grow, without in the least degree affecting our accuracy or truthfulness elsewhere. Sir Walter Scott knew that he could not repeat a story without, as he said, "giving it a new hat and stick." Most of us differ from Sir Walter only in not knowing about this tendency of the mythopeic faculty to break out unnoticed. But it is also perfectly true that the mythopeic faculty is not equally activ on all minds, nor in all regions, and under all conditions of the same minds. David Hume was certainly not so liable to temptation as the Venerable Bede, or even as some recent historians who could be mentioned, and the most imaginativ of debtors, if he owes five pounds, never makes an obligation to pay a hundred out of it. The rule of common sense is prima facie to trust a witness in all matters in which neither his self-interest, his prejudices, nor that love of the marvelous, which is inherent to a greater or less degree in all mankind, are strongly concerned; and, when they are involved, to require corroborativ evidence in exact proportion to the contravention of probability by the thing testified.

Now, in the Gadarene affair, I do not think I am unreasonably skeptical if I say that the existence of demons who can be transferred from a man to a pig, does thus contravene probability. Let me be perfectly candid. I admit I hav no *à priori* objection to offer. There are physical things, such as *tæniæ* and *trichinæ*, which can be transferred from men to pigs, and vice versa, and which do undoubtedly produce most diabolical and deadly effects on both. For anything I can absolutely prove to the contrary, there may be spiritual things capable of the same transmigration, with like effects. Moreover I am bound to add that perfectly truthful persons, for whom I hav the greatest respect, believe in stories about spirits of the present day, quite as improbable as that we are considering.

So I declare as plainly as I can that I am unable to show cause why these transferable devils should not exist; nor can I deny that, not merely the whole Roman church, but many Wacean "infidels" of no mean repute, do honestly and firmly believe that the activity of such-like demonic beings is in full swing in this year of grace, 1889.

Nevertheless, as good Bishop Butler says, "probability is the guide of life," and it seems to me that this is just one of the cases in which the canon of credibility and testimony, which I hav ventured to lay down, has full force. So that, with the most entire respect for many (by no means for all) of our witnesses for the truth of demonology, ancient and modern, I conceive their evidence on this particular matter to be ridiculously insufficient to warrant their conclusion.*

After what has been said I do not think that any sensible man, unless he happen to be angry, will accuse me of "contradicting the Lord and his apostles" if I reiterate my total disbelief in the whole Gadarene story. But, if that story is discredited, all the other stories of demoniac possession fall under suspicion. And if the belief in demons and demoniac possession, which forms the somber background of the whole picture of primitiv Christianity presented to us in the New Testament, is shaken, what is to be said, in any case, of the uncorroborated testimony of the gospels with respect to "the unseen world?"

I am not aware that I hav been influenced by any more bias in regard to the Gadarene story than I hav been in dealing with other cases of like kind, the investigation of which has interested me. I was brought up in the strictest school of evangelical orthodoxy, and when I was old enough to think for myself I started upon my journey of inquiry with little doubt about the general truth of what I had been taught, and with that feeling of the unpleasantness of being called an "infidel" which, we are told, is so right and proper. Near my journey's end, I find myself in a condition of something more than mere doubt about these matters.

In the course of other inquiries, I hav had to do with fossil remains which looked quite plain at a distance, and became more and more indistinct as I tried to define their outline by close inspection. There was something there—something which, if I could win assurance about it, might mark a new epoch in the history of the earth; but, study as long as I might, certainty eluded my grasp. So has it been with me in my efforts to define the grand figure of Jesus as it lies in the primary strata of Christian literature. Is he the kindly, peaceful Christ depicted in the catacombs? Or is he the stern judge who frowns above the altar of SS. Cosmas and Damianus? Or can he be rightly represented in the bleeding ascetic, broken down by physical pain, of too many medieval pictures? Are we to accept the Jesus of the second or the Jesus of the fourth gospel as the true Jesus? What did he really say and do; and how much that is attributed to h m in speech and action is the embroidery of the va ious parties into which his followers tended to split themselvs within twenty years of his death, when even the threefold tradition was only nascent?

If anyone will answer these questions for me with something more to the point than feeble talk about the "cowardice of agnosticism," I shall be deeply his debtor. Unless and until they are satisfactorily answered, I say of agnosticism in this matter, "*J'y suis et j'y reste.*"

But, as we hav seen, it is asserted that I hav no business to call myself an agnostic; that if I am not a Christian I am an infidel; and that I ought to call myself by that name of "unpleasant significance." Well, I do not care much what I am called by other people, and if I had at my side all those who since the Christian era hav been called infidels by other folks, I could not desire better company. If these are my ancestors, I prefer, with the old Frank, to be with them wherever they are. But there are several points in Dr. Wace's contention which must be eliminated before I can even think of undertaking to carry out his wishes. I must, for instance, know what a Christian is. Now, what is a Christian? By whose authority is the signification of that term defined? Is there any doubt that the immediate followers of Jesus, the "sect of the Nazarenes," were strictly orthodox Jews, differing from other Jews not more than the Sadducees, the Pharisees, and the Essenes differed from one another; in fact, only in the belief that the messiah, for whom the rest of their nation waited, had come? Was not their chief, "James, the brother of the Lord," reverenced alike by Sadducee, Pharisee, and Nazarene? At the famous conference which, according to the Acts, took place at Jerusalem, does not James declare that "myriads" of Jews, who, by that time, had become Nazarenes, were "all zealous for the law?" Was not the name of "Christian" first used to denote the converts to the doctrin promulgated by Paul and Barnabas at Antioch? Does the subsequent history of Christianity leave any doubt that, from this time forth, the "little rift within the lute" caused by the new teaching developed, if not inaugurated, at Antioch, grew wider and wider, until the two types of doctrin irreconcilably diverged? Did not the primitiv Nazarenism or Ebionism develop into the Nazarenism, and Ebionism, and Elkasaitism of later ages, and finally die out in obscurity and condemnation as damnable heresy; while the younger doctrin throve and pushed out its shoots into that endless variety of sects, of which the three strongest survivors are the Roman and Greek churches and modern Protestantism?

Singular state of things! If I were to profess the

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* See, for an admirable discussion of the whole subject, Dr. Abbott's article on the gospels in the Encyclopedia Britannica; and the remarkable monograph by Professor Volkmar, *Jesus Nazarenus und die erste christliche Zeit* (1882). Whether we agree with the conclusions of these writers or not, the method of critical investigation which they adopt is unimpeachable.

†Notwithstanding the hard words shot at me from behind the hedge of anonymity by a writer in a recent number of the *Quarterly Review*, I repeat, without the slightest fear of refutation, that the four gospels, as they hav come to us, are the work of unknown writers.

* Their arguments, in the long run, are always reducible to one form. Otherwise trustworthy witnesses affirm that such and such events took place. These events are inexplicable, except the agency of "spirits" is admitted. Therefore "spirits" were the cause of the phenomena.

And the heads of the reply are always the same. Remember Goethe's aphorism: "*Alles factische ist schon Theorie.*" Trustworthy witnesses are constantly deceived, or deceive themselvs, in their interpretation of sensible phenomena. No one can prove that the sensible phenomena, in these cases, could be caused only by the agency of spirits, and there is abundant ground for believing that they may be produced in other ways.

Therefore, the utmost that can be reasonably asked for, on the evidence as it stands, is suspension of judgment. And on the necessity for even that suspension, reasonable men may differ, according to their views of probability.

doctrin which was held by "James, the brother of the Lord," and by every one of the "myriads" of his followers and co-religionists in Jerusalem up to twenty or thirty years after the crucifixion (and one knows not how much later at Pella), I should be condemned with unanimity as an ebionising heretic by the Roman, Greek, and Protestant churches! And, probably, this hearty and unanimous condemnation of the creed held by those who were in the closest personal relation with their Lord is almost the only point upon which they would be cordially of one mind. On the other hand, though I hardly dare imagin such a thing, I very much fear that the "pillars" of the primitiv Hierosolymitan church would hav considered Dr. Wace an infidel. No one can read the famous second chapter of Galatians and the book of Revelation without seeing how narrow was even Paul's escape from a similar fate. And, if ecclesiastical history is to be trusted, the Thirty-nine articles, be they right or wrong, diverge from the primitiv doctrin of the Nazarenes vastly more than even Pauline Christianity did.

But, further than this, I hav great difficulty in assuring myself that even James "the brother of the Lord," and his "myriads" of Nazarenes, properly represented the doctrins of their master. For it is constantly asserted by our modern "pillars" that one of the chief features of the work of Jesus was the instauration of religion by the abolition of what our sticklers for articles and liturgies, with unconscious humor, call the narrow restrictions of the law. Yet, if James knew this, how could the bitter controversy with Paul hav arisen; and why did one or the other side not quote any of the various sayings of Jesus, recorded in the gospels, which directly bear on the question—sometimes, apparently, in opposit directions?

So if I am asked to call myself an "infidel," I reply, To what doctrin do you ask me to be faithful? Is it that contained in the Nicene and the Athanasian creeds? My firm belief is that the Nazarenes, say of the year 40, headed by James, would hav stopped their ears and thought worthy of stoning the audacious man who propounded it to them. Is it contained in the so-called Apostles' creed? I am pretty sure that even that would hav created a recalcitrant commotion at Pella in the year 70 among the Nazarenes of Jerusalem who had fled from the soldiers of Titus. And yet, if the unadulterated tradition of the teachings of "the Nazarene" were to be found anywhere, it surely should hav been amidst those not very aged disciples who may hav heard them as they were delivered.

Therefore, however sorry I may be to be unable to demonstrate that, if necessary, I should not be afraid to call myself an "infidel," I cannot do it, even to gratify the bishop of Peterborough and Dr. Wace. And I would appeal to the bishop, whose nativ sense of humor is not the least marked of his many excellent gifts and virtues, whether asking a man to call himself an "infidel" is not rather a droll request. "Infidel" is a term of reproach, which Christians and Mohammedans, in their modesty, agree to apply to those who differ from them. If he had only thought of it, Dr. Wace might hav used the term "miscreant," which, with the same etymological signification, has the advantage of being still more "unpleasant" to the persons to whom it applied. But, in the name of all that is Hibernian, I ask the bishop of Peterborough why should a man be expected to call himself a "miscreant" or an "infidel?" That St. Patrick "had two birthdays because he was a twin" is a reasonable and intelligible utterance beside that of the man who should declare himself to be an infidel on the ground of denying his own belief. It may be logically, if not ethically, defensible that a Christian should call a Mohammedan an infidel and *vice versa*; but, on Dr. Wace's principles, both ought to call themselvs infidels, because each applies that term to the other.

Now I am afraid that all the Mohammedan world would agree in reciprocating that appellation to Dr. Wace himself. I once visited the Hazar mosque, the great university of Mohammedanism, in Cairo, in ignorance of the fact that I was unprovided with proper authority. A swarm of angry undergraduates, as I suppose I ought to call them, came buzzing about me and my guide; and if I had known Arabic, I suspect that "dog of an infidel" would hav been by no means the most "unpleasant" of the epithets showered upon me, before I could explain and apologize for the mistake. If I had had the pleasure of Dr. Wace's company on that occasion, the undiscriminativ followers of the Prophet would, I am afraid, hav made no difference between us; not even if they had known that he was the head of an orthodox Christian seminary. And I hav not the smallest doubt that even one of the learned mollahs, if his grave courtesy would hav permitted him to say anything offensiv to men of another mode of belief, would hav told us that he wondered we did not find it "very unpleasant" to disbelieve in the Prophet of Islam.

From what precedes, I think it becomes sufficiently clear that Dr. Wace's account of the origin of the name of "Agnostic" is quite wrong. Indeed, I am bound to add that very slight effort to discover the truth would hav convinced him that, as a matter of fact, the term arose otherwise. I am loth to go over an old story once more; but more than one object which I hav in view will be served by telling it a little more fully than it has yet been told.

T. H. HUXLEY.

(CONCLUDED NEXT WEEK.)

The American Secular Union.

R. B. WESTBROOK, President.

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Washington's Birthday.

Of all the miserable blizzards I ever encountered last Friday night, the occasion of our celebration of Washington's birthday, was the worst, but, strange to relate, the storm and cold did not deter a large number of ladies from attending, some of them coming ten miles to participate in the dance. They were far more heroic than the men, which made those present in much greater demand. To the Vorwaerts Turner Society we were indebted for one of the finest gymnastic performances on the "horse" and the horizontal bars ever witnessed, by a class of fifteen sturdy Germans. The Chicago *Times* said:

The Chicago Secular Union celebrated Washington's birthday at Princess Opera House last evening. The first number on the program was an address by President Stevens, who after a tribute to the first president's generalship and sterling qualities as a statesman, proceeded to claim him as a Secularist. The speaker said all good and great Freethinkers were counted as Christians when dead, evidencing the moral decadence of orthodoxy, as it relied on the power and influence of great names, not moral force, to hold its sway in society. Washington's supposed piety, to use common parlance, has been worked for all it is worth, and as an example to Sunday-school children he has ever been held up as a model for emulation. But when Huxley, Emerson, and Darwin hav been claimed by preachers in this city for Christianity, can we reasonably expect that these reputation-snatchers would not "resurrect" the bones of George Washington? The speaker laid particular stress on the non-committal attitude of George Washington on the matter of religion in his public utterances. Referred to his companionship with the Deists of his day and showed that the first president was a thorough Secularist, for had he desired to engraft any religious tenet on the Constitution, as president of that convention he had the power and opportunity to force any measure he could hav desired. While it might possibly be well for Washington not to lose the respect of the Christian community by openly avowing his convictions as a Deist along with Franklin, Paine, and Jefferson, yet how much more glorious would hav been his name had he done so! Paine will liv in loved remembrance of the progressiv future for his moral courage as much as for patriotic statesmanship. The speaker then quoted John E. Remsburg to prove that Washington was a Deist. A feature of the evening was a splendid exhibition of gymnastics by a select class of the Vorwaerts Turn Society. Dancing was kept up till early morning.

The following is the handiwork of one of Powderly's tools:

There are individuals in this world with mental calibers that resemble the traditional Revolutionary smoothbore musket that when it goes off generates more force behind than before it. They are continually obtruding their pedal extremities in hopes that some one will step on their corns and giv them an opportunity to kick. Their egotism is so immeasurably superior to their sense of justice and fair play that no amount of argument will convince them that they are not the target at which every gun is aimed, and in consequence they are always on the warpath, with their tomahawks in their belts and their knives sharpened ready to take somebody's scalp.

Among this unfortunate class are many members of what is known as the Secular Union, an institution whose object of existence, judged by its past record, would seem to be to compel the use of the United States mails for the distribution of obscene literature. They delight in calling themselvs "Freethinkers," and claim to be organized for the purpose of propagating the principles of Freethought. As if there was any restraint upon Freethought, or that people were prevented from thinking as they please or even expressing their thoughts so long as they do it with a proper regard for their neighbors.

This so-called Secular Union has discovered a mare's nest in the bill recently introduced by Mr. Blair in the United States Senate to prohibit Sunday labor. With their characteristic egotism, some of the members of the Secular Union imagin Senator Blair has his gun aimed at them, and with a freedom that givs the lie to all their claims of a suppression of Freethought they meet on Sunday and between drinks they air their eloquence and resolute. In their endeavor to bolster up a bad cause they do not hesitate to distort and misrepresent the tenor of the bill. In order to incite the opposition of that class of small fry and narrow intellects who go into spasms at the mention of the name of the despised Nazarene, the members of this so-called Freethought brigade substitute the "Lord's day" wherever "Sunday" is mentioned in the bill. In order to catch those who delight in "beer picnics" on Sunday they try to make it appear that all kinds of pleasure is to be prohibited on Sunday. To mystify the workingman they say the bill provides that the employer need not pay for work done on Sunday. Now the fact is, while the tendency of the bill will be to discourage "beer picnics," it will not prevent any man from making a hog of himself and drinking all the beer he wants if he does it in a way that will not annoy his neighbors nor infringe upon their rights. These so-called Freethinkers are terribly afraid if the Blair bill is passed it will compel them to read the Bible. The bill won't hav any such effect, but what if it did? Are their intellects so terribly weak that they are afraid they will become unbalanced if they are compelled to read of the struggles of humanity in its attempt to attain the infinit? These individuals who sleep with a copy of the *Police News* or *Day's Doings* under their pillow are afraid their morals will become corrupted by reading the poetry of Solomon's songs. Will the story of Jesus, whose broad humanity, magnificent individuality, and heroic self-sacrifice has no parallel in the history of worlds, damage the intellect of these Freethinkers if they should be compelled to read it, which they won't?

Mr. Blair's bill is for the purpose of giving a day of rest, recreation, and proper enjoyment of one day in seven to fifteen or twenty millions of overburdened and overworked people, for the hewers of wood and the drawers of water. A careful study of its provisions will convince anyone with as much brains as a chippy that it will not interfere with anybody's "personal rights." It has been carefully drawn with wise and beneficent provisions for the rights of humanity. It ought to pass and become a law, and if they don't want to read the Bible on Sunday, or don't want to go to church, they can get a copy of the *Day's Doings* or the *Police News* and go a-fishing or duck-hunting, or they may hie themselvs to a north side beer garden, carry a keg or barrel of beer with them, and when they get sufficient inspiration they can assemble in the educational institute of the Secular Union and blow their bazoos for the entertainment of each other, or for anyone they can get to listen to them.

The above is from a disreputable rag, the *Knights of Labor*, existing for the "boodle" of a few politicians who hope to frighten business men into advertising under the impression that it is supported by the Knights of Labor. But that body is practically dead, and scarcely any even of them would touch this paper. It took nearly three weeks for me to learn of its vaporings, which hav been ably answered by your brilliant brother George, in *Freethought*. But that was entirely unnecessary. The editor was expelled, if my memory serves me, from the Knights of Labor, and came near wearing a suit more fashionable than gay at the state retreat at Joliet, for some of his numerous swindling operations. If that paper praised a decent person, he ought to see that the edition is suppressed. Nothing could be more welcome to me than the hatred of this pariah. The special animus of this attack on our Union arises from the speeches I hav been making under the auspices of the German Turner societies against the Blair Sunday bill, at some of which I pointed out that this piece of religious tyranny was indorsed by Powderly, and Powderly was indorsed by Cardinal Gibbons, and the cardinal wore the bloody insignia of Rome as the traitorous agent of Pecci. It looks as though the remarks were appreciated.

EIGHT MILLION AGENTS OF THE ITALIAN BANDIT.

The Catholic Directory for 1889 informs us that the Romish banditti in the United States hav a membership of 8,157,676, 8,118 priests, and 7,353 houses of conspiracy, called churches, all exempt from taxation, so as to more easily undermine the government. This Italian conspiracy is officered in the United States as follows: One cardinal, twelve archbishops, seventy-two bishops, one prefect-apostolic, and eight mitered abbots. Those in charge of the seven vicarates-apostolic are bishops. They, with fifty-eight over-sees—two of the sixty dioceses being vacant—and seven who hav resigned, make up the seventy-two bishops. The Rt. Rev. John J. Keane, the former bishop of Richmond, Va., is one of those who hav given up their sees. He is now rector of the Catholic University at Washington. In a general summary the directory gives the total number of priests in the United States as 8,118. Of these 2,008 are members of religious orders and 6,110 are secular clergymen. There are 7,353 churches, 2,770 stations—that is, places where there are not resident pastors—and 1,480 chapels. The Catholics hav 199 orphan asylums, with 21,358 inmates; 32 theological seminaries, with 1,570 students; 124 colleges, 549 academies, 2,799 parochial schools, with 597,194 pupils. There are thirteen archdioceses—New York having more priests than any other, Baltimore second with 325. As to the number of churches Milwaukee takes the lead, having 268; St. Paul second, 245; Cleveland third, 226; and Chicago fourth, with 210. Brooklyn "takes care" of more orphans (2,357), and New York comes fifth—Philadelphia providing for 1,404, San Francisco 1,350, and New Orleans 1,300.

Baltimore, Philadelphia, Chicago, Cincinnati, Buffalo, and St. Louis hav more theological seminaries than New York, there being three each in Baltimore and Philadelphia, and two in each of the other sees.

In the number of parochial schools New York takes the lead, Louisville being second—125. Chicago takes first place for attendance, as its pupils number 42,087.

New York has 325,000 more Catholics than its nearest competitor, Boston, in which reside 475,000 Romanists.

Each of these archdioceses is the head of a province, which is again made up of several sees. In the thirteen provinces there are sixty dioceses, seven vicarates-apostolic, and one prefecture-apostolic, that of the Indian Territory.

The statistics for the archdiocese of New York show that there are churches with resident priests, 144; without resident priests, 46; chapels, 60; stations (without churches) regularly visited, 42; priests, 479 (secular, 311; regular, 43; not affiliated with the archdiocese, 25); brothers, including novices and postulants, 398; religious women, including novices and postulants, 2,179; 1 theological seminary, students, 134; 4 colleges, students, 1,107; 8 boys' academies, students, 886; 32 girls' academies, stu-

dents, 2,957; 78 boys' parochial schools, pupils, 18,148; 79 girls' parochial schools, pupils, 19,658; 6 orphanage schools, pupils, 1,201; 7 industrial and reform schools, inmates, 3,153; 6 orphan asylums, inmates, 1,201; 17 homes for destitute or wayward children, inmates, 9,292; 6 hospitals, inmates, 5,127; 3 homes for the aged, inmates, 814; 1 insane asylum, inmates, 58; 1 foundling asylum, inmates, 1,670 (not all Catholics though); 44 conferences of St. Vincent de Paul, members, 1,200. The Catholic population is 800,000.

These figures, compared with the statistics of 1888, show that during the year the archdiocese has gained 2 churches, 1 chapel, 1 station, 42 priests, 54 brothers, including novices and postulants; 3 girls' academies, 9 boys' parochial schools, and 11 girls' parochial schools. The increase in the number of pupils in the boys' schools is 1,577, while in the girls' schools the gain is 462.

In spite of the above showing of wealth and power, these traitors feel ill at ease as long as education is unrestricted.

Being fortunate enough to secure an admission ticket to the lectures of the Young Men's Sodality of the Society of Jesus, I concluded that my presence, if discovered, would perhaps raise a disturbance, so I delegated our good friend James Gruber to put on a most humiliated look, enter Sodality Hall, and inform me if there was anything in the Jesuit father's lecture that would interest the readers of THE TRUTH SEEKER. The topic of the evening was "Literature," and the Rt. Rev. Dr. McKeogh did the discoursing, from which our special reporter made the following excerpts: "Infidelity had captured the free platform," asserted the holy father, "and as all Infidels were immoral, we as soldiers of Christ should put them down. . . . Our public libraries contained such damaging books as Spencer, Darwin, Huxley, and Tyndall, which taught Infidelity and Anarchy. These books made immoral Infidels and should not be countenanced. Catholics should read only such books as are written by Catholic writers or as are sanctioned by the church, as Infidelity in its mildest form had a tendency to weaken a Christian's faith. By getting such literature in our libraries Infidels hoped to keep Catholics ignorant of the teachings of their church. While the Holy Inquisition was to be deplored, he denied that Catholics as such had any knowledge or hand in that prolonged massacre. The speaker denied that Catholics murdered Galileo, and Infidelity alone was responsible for that historic lie. . . . The right reverend indulged in abusiv billingsgate on all prominent Infidels, and warned his hearers that if the Catholic church was not more activ, Infidelity would grow and spread and sap the life-blood out of our holy mother church. . . . The learned (?) Jesuit regretted there were so few Catholic writers, as the tendency of modern literature was to weaken the cause of Christ and his church, and he could see every day evidences of its pernicious doctrins. He acknowledged that on the whole the church was deteriorating, and was fast losing her grip on mankind, but he looked to this country as the rock on which Romanists would build their church."

E. A. STEVENS.

Justice.

All men appeal to justice, and it must, therefore, be a natural and fundamental moral principle. Justice is something that cannot be manufactured and shaped into laws. The elements of justice may be discovered, but not made to order. Some people seem to think that congresses and parliaments create justice in their law-making, but they do nothing of the kind. On the contrary, most laws enacted are made in direct and open violation of the common principles of justice. We shall see more about this by and by.

Just here we may say, in passing, that theological mills cannot grind out justice from injustice. Man is insane when he attempts to prove that there are two kinds of justice, one human and the other divine. There can be only one kind of justice for earth and heaven—that is, if there be a heaven. No gospel of duty is more fundamental than man's duty to giv justice to every other man, and the duty is just as imperativ for him to demand justice of all his fellow-men. For convenience's sake I will divide justice into three heads.

1. Justice in religion.
2. Justice in politics.
3. Justice in government.

Let us take a brief look at justice in religion. Is there any justice in compelling a man to believe, or to say that he believes, in things he cannot understand? How can he preserve his reason while attempting to credit that which is impossible?

It is a complete overthrow of the moral nature of man to force him to say he believes a thing to be true which his reason convinces him is false. What place in the order of natural justice is there for idolatry—for singing fulsome praises to an imaginary being or wailing superstitious prayers to an unknown and unknowable being? Does it agree with our ideas of justice for a human parent to demand constant praise from his children? Then why should a heavenly parent demand what an earthly parent would not deem it just to ask?

Is it justice for God to command us to love him before we see him? Can we love anyone before we see him? No. There is certainly no sense of justice in that man who can weep and pray to God and who at the same time knows his neighbor is starving.

Is it justice for a father to put bribes before his children to tempt them to praise him? The good father will not need to corrupt the hearts of his children by offering them rewards to giv him flattery, nor will he curse them if they do not.

The good father need not command anyone to praise him. His goodness is sufficient. Goodness, like beauty, music, and truth, does not need commandments to enforce itself, any more than sunlight needs proof of its existence. Besides, a good father will hav good children, and they will not need anything more than the sight of their father's face to induce them to express their love of him. The happy father has happy children. The Jehovah of the Old Testament was never happy. He was always angry, and his chosen people were in the same temper, and were constantly making war on neighboring nations and trying to exterminate them.

Is it any part of justice to teach people to pray selfishly for good gifts? What is prayer but a piece of selfishness. I get down on my knees and ask God to bless me—to do a little better by me than he will by my brother John. Prayer implies that you cannot get justice of heaven without entreating for it. That won't do; heaven must be just though every man on earth should be unjust, or be a politician. If, however, heaven will administer justice without prayer, then it does something better by him who prays. But that won't do; there is nothing better than justice.

Here is another phase of the selfishness of prayer in the case of the importunate widow and the unjust judge. She wearied the unjust judge, she made him tired, and then follows the logic in this form: "And shall not God avenge his own elect which cry day and night unto him?" (Luke xviii, 7).

The principle here taught is that God can see injustice go on for a long time and not interfere, but that if the person suffering the wrong can only keep on persistently praying God will, without any sense of justice, giv heed to the supplicant and take revenge upon some one. Although God may not be willing to answer prayers, yet he can be teased into doing so. If it were justice to answer prayer, why did not God do it without teasing? Yes, why did he not right the wrong before ever a prayer was offered? And if the prayer was conceived in the spirit of injustice, how could the judge of all the earth be tormented into doing injustice? Does prayer imply that man can hav justice only when he prays for it? It would seem that justice is meted out to man according to the quantity and quality of his prayers.

Why should a poor mortal ask God not to lead him into temptation?

There is no justice in punishing a person for not religiously observing the Jewish Sabbath.

There is no justice in coercing men to subordinate reason to credulity. Every doctrin respecting the supernatural is at war with reason, and therefore at war with justice. Is it justice that dooms millions of children to hell for the sins of an imaginary Adam and a hypothetical Eve?

Where is the justice in sending babies to hell?

Is it justice to leave the majority of the race without a true revelation and a trusty guide?

Is it justice to damn the skeptic for not believing the false guide, which the Bible is?

Does justice gleam out of the Bible on every page?

Has the church made a record of justice?

If no one can be saved except those who believe in Christ, and nine-tenths of the human race hav never heard of him, is it justice to damn the nine-tenths who hav never heard his name for not believing in him?

Is not the doctrin of the atonement the violation of justice, and, therefore, a doctrin that must degrade rather than save man?

Where is the justice in punishing the innocent and allowing the guilty to escape?

Is it justice for the ruler of this universe to stand back and allow the worst men to step in between him and his people of this world, and thus to take the reins of government out of his hands?

Nowhere is there any evidence that this world is controled, or under the management of a just ruler.

W. S. BELL.

We Hav the Pamphlet Now—Price 10 Cents.

From the Investigator.

On our first page we copy from the New York TRUTH SEEKER a speech by Colonel Ingersoll, it being the commencement of his debate with the Hon. F. R. Coudert, Catholic, and Gov. Stewart L. Woodford, Protestant, before the Nineteenth Century Club. Colonel Ingersoll also makes the closing speech in reply to his two opponents.

We shall giv the three other speeches in future papers—Mr. Coudert's next week. So great is the demand for this very able discussion that THE TRUTH SEEKER will print it in pamphlet form, when we shall advertise it and hav it on sale at this office.

Heresy in Congress.

Washington Correspondence of the Boston Globe.

Naturally, it will surprise most people to be told that Senator Tom Palmer, the millionaire Michigander, who has wearied at the shams of the capital, and is about to go back home with an extra curl in his cynical sneer—it will surprise them to hear that he is an ardent revolutionist. He is a Communist, and is forever dropping some little hint or other of his discontent with existing systems. Only a few days ago he spoke pityingly of labor strikes as the "teething pains of civilization." Senator Palmer is probably the warmest radical in the Senate, and if he were out of politics, and lived in New York, he would probably succeed his namesake, the late Courtlandt Palmer, of the Nineteenth Century Club.

John James Ingalls, the vinegary president *pro tempore*, is no novice in Radical speculation. He is a steady reader of the literature of Radicalism, and he sits in the vice-president's chair and laughs at the unwitting Socialism of Senator Blair. Ingalls is an Individualist, and some people say an Anarchist. Everybody knows that he is an Agnostic in religion. John Jones, of Nevada, the golden phenix of the Senate, who almost annually rises from his financial ruins, is no less a Radical because he is so signally successful in availing himself of the present order of things. Senator Jones is a bold philosopher. Senator Davis, of Minnesota, who looks like a picture of General Butler on the eve of the war, dreams of the social millennium, and expects its coming on earth. Senator Eustis, of Louisiana, is deeply versed in and much attached to French Radicalism. Senator Platt, of Connecticut, is a close student of advanced economics, whatever his present conclusions may be. Senator Reagan, of Texas, who held two cabinet offices in the Confederate government, is perilously near a state Socialist in his reasoning and impulse. Senator Turpie, of Indiana, has built up his mental structure on the basis of Jefferson, and is extremely jealous of the exactions of the state in its relation to the individual.

These are only the few Senators who hav given some outer sign of what is passing in their minds. Senator Stanford's radicalism has no relation to government or industry. He is a devoted Spiritualist. The radical group in the House comprises many elements and such members as Anderson of Kansas, Weaver of Iowa. Farquhar of New York, Tom Browne of Indiana, Charles R. Buckalew of Pennsylvania, Ben Butterworth, J. Logan Chipman of Michigan, Charles Dougherty of Florida, Martin A. Foran of Ohio, Thomas N. Norwood of Georgia, James Phelan of Tennessee, and Deacon Stephen White of New York.

Probably as many lines of radical thought are embraced in this list as there are names, but they are all men who hav indicated in different ways, more or less frank, that they sometimes think there are vital screws loose in our social and political machinery. Both of President Cleveland's appointees on the Supreme bench are men who do not think in ruts. Justice Lamar has often expressed the feeling that the last thing men will learn is how to treat one another, while a close friend of the chief justice once told me that, while Mr. Fuller believed profoundly in the American form of government, his belief was equally strong that the future would prove that we do not now know the just way of administering the powers of the Constitution.

Finally, I may recall that the president's last message to Congress on the subject of the aggregation of national wealth in a few strong hands smacked unmistakably of thought and study, in which the very conservativ never indulge. Indeed, Mr. Cleveland's letter of acceptance last summer had a paragraph in it relating to the currency that met with the full and hearty approval of *Liberty*, whose editor, Benjamin R. Tucker, of Boston, is the torch-bearer in this hemisphere of what may be termed intellectual Anarchy.

A Reliable Estimate of Sam Jones.

S. P. Putnam in San Francisco Freethought.

Sam Jones is a unique character. There never was anything like him, and never will be again. Nature broke her mold in forming him. The combination is a rare one. There hav been comedians in the pulpit, but never such a minstrel show as Sam Jones. He plays the "end man" to perfection. His jokes are "chestnuts," but he has a wonderfully cute way of cracking them. As comedy, Sam Jones is a supreme success. No one can deny that. His hits are palpable, and so is his accent. If Sam Jones were on the stage with the tambourine, I should enjoy him without dissent. But the idea of combining his jokes and slang with the solemn, awful, tremendous doctrin of orthodoxy and eternal damnation is something that one could not realize without an actual experience. The idea of cracking a joke with Calvin and St. Paul, and heaven and hell and the great white throne as a background, is simply inconceivable. I hav no doubt that when Sam Jones passes the golden gates he will chuck St. Peter under the chin and say, "How are you, old feller?" and he will giv Gabriel a poke in the ribs, and sauntering to the central throne will say to the archangels, "I will see you later;" and if he should happen to meet Lucifer no doubt will announce, "You make me tired." Sam Jones caricatures. He can't help it; but that Christians should accept the caricature for the reality is somewhat strange. Outside of pure comedy Sam Jones is a fool. He doesn't know anything. He has no theology, no philosophy. His religion is simply feeling. He is without thought or logic. He is absolutely unworthy of intellectual respect. He is a show and nothing more.

The Day of Rest.

From the Denver Republican.

If Monday were preferred by the majority of people as the day of weekly rest, it should be selected. Sunday is probably selected now only because it suits the convenience of the greatest number of people. A certain fixed day is named rather than leave the choice to the individual, for the same reason that a certain day is named for an election. It is to the public convenience and advantage that the day be observed generally.

Comstock's Lavatory Habits.

Unknown Exchange via Denison Gazetteer.

Mr. Anthony Comstock declares that this is an age of corruption, and that all good influences are despised. The trouble with Mr. Comstock is that he uses his office towel in wiping his spectacles.

ON Sunday evening, March 17, 1889, Robert W. Hume, of New York, will lecture for Friendship Liberal League, of Philadelphia, in Industrial Hall, Broad and Wood streets. Subject: "A Glance at the Incoming of a New Civilization." The Liberal public are cordially invited.

Communications.

Frigid Agnosticism.

A REPLY TO THE AUTHOR, C. N. BEECHER, OF "FRIGID MATERIALISM."

An Agnostic is one who does not pretend to know what he does not know. He is thus far honest. But most Agnostics are as fond of setting bounds to human knowledge as any Christians ever were.

They seem proud to proclaim themselvs to the world as men who are ignorant, and who know that they don't know certain things; and more than that, they know that no one else is a whit more intelligent than themselvs. Their egotism cannot be surpassed. They can define the limits of human knowledge to a hair's breadth. This and this is knowable and that and the other is absolutely unknowable, and they know it. You ask them a question, and you generally get one uniformly frigid reply: "I don't know, and neither does anybody else." Is there a God? I don't know. A future life? I don't know. They are in the fog and they don't know where they are, only that they fancy that all the world is in the same fog. Nothing hurts them so much as to hav some one try to penetrate the unknown. A man who claims to hav seen farther than they, is treated by them just as a Christian always treats a man who makes a new discovery in science. They like to argue Christians out of their Christianity, only to leave them in equal ignorance and greater uncertainty. Christians are saying: "For mercy's sake, if you do not know but there is a God and a future life, why do you try to unsettle other people who are perfectly contented with their present views? You are neither wise nor kind so to do."

A certain Agnostic says: "When Atheists hav answered the questions, What is electricity, gravitation, and life? they can, perhaps, convert the world to their *horrid* Materialism." Atheism is explaining more and more every day. Suppose some day it should really come to know what the above-mentioned really are, would our ignorant (Agnostic) friend be an Atheist at once? If not, why is he so ready to advance such statements as a reason why Atheism is untrue. He, like most critics of Atheism, has a little smattering of philosophy, but does not know or keep in mind the first principles of nature, namely, that "action and reaction are equal," and the correlation of forces and the "conservation of energy." He thinks it impossible that life is a product of fire, probably because he thinks fire such an enemy of life; while the facts are that fire is only one kind of phenomenon illustrating combustion, and combustion is only a disorganization of compounds. Heat always results from every disorganization of a compound, and the more rapid said disorganization the more sensible the heat. Life is a union of organization and disorganization, and growth is when organization predominates.

No heat, no combustion, no life; yet either too great or too little heat or combustion will destroy life. This is in accord with every principle of nature. Equilibriums depend on opposits which mutually destroy each other.

"Highly organized matter" is not mind, but a special form of organized matter may evolve a force called mind, just as it evolves a force called heat or work. All forces are transmutable, that is, can be converted from one into another, therefore, the force which at one time manifested itself as heat, light, electricity, magnetism, etc., may now manifest itself as intelligence, but must finally return to its cruder forms. If Spiritualists would substitute the word force for spirit everywhere, they would greatly simplify and harmonize their philosophy. They say: "He is controled by the spirit of Dr. A." They mean the force of Dr. A. If spirit is not force, it is nothing. Intelligence is force, life is force. Only force can accomplish results. Only force can control an atom or a man, therefore every medium is controled invariably by a force. Materialists believe in matter and force, but not in matter and spirit; or at least they object to the use of that word because it is vague and ghostly.

All should remember that there is really no such thing as absolutely dead matter in the absolute sense. Inasmuch as matter and force are always found together, and can in no way be separated from one portion except to enter another portion, so even the so-called deadest matter has all the latent potencies of life in a greater or less degree. A piece of brass naturally givs forth odor; rub it and it becomes electrified; pound it and it givs sound; compress it and it givs out heat, compress still more and it will giv forth light also.

So the earth at one time may hav given light; then no light, but heat; then no heat but what it reflected of the sun's. Now it supports a very advanced class of animals and plants, and geology proves that the time was when all its living things were of a very different and inferior order.

We are asked: "If there is no God, why continue to perpetuate the human race?" I reply, Why if there is a God? The fact is, life's object, if it has any, is happiness—enjoyment. Parents enjoy children; children enjoy life and their parents. Children are necessary to complete the happiness even of Atheists. I know many ladies and gentlemen who were both born and raised Atheists, and happier and more exemplary persons cannot be found. They hav no fears of God, death, or the future.

Our Agnostic, Spiritualistic friend still speaks of death as the "king of terrors," and seems "horridly" afraid he is going to be annihilated. But he admits that a "godless race," "at the summit of intelligence," might be sinless. Atheism, science, my friend, is just what makes people intelligent. As long as people are satisfied with the idea that "God did it," as the cause of a thing, they never study nature to find out the real cause. The God idea is a bar to all investigation and human progress, and people who believe they hav another world in which to love and be loved, do good and be good, are inclined to put off doing their duty here. While the Atheists vividly realize that "life is real, life is earnest," and that death must be its goal, therefore they feel that if they are to do anything good and true which will enable them to liv in the pleasant memories of future generations, they must do it now.

As to "stealing $5 from a man who would never miss it, and who would and could never be conscious of his loss," sure enough, "what's the harm?" Taking what no one values, what no one is conscious of the loss of, like drinking from a brook or a spring, is no theft. To steal is to take to yourself what is valuable to another or to its proprietor. But your supposition of stealing $5 is impossible, without injury to the one stolen from. I hav yet to find a philosophy which givs greater incentivs to honesty, goodness, and morality, in general, than philosophical Atheism.

C. L. HASKELL.

Something Outside of Man.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The latest criticism of my position by Ella E. Gibson deserves yet another reply. It is well known that this lady has been honestly and bravely warring against superstition, fanaticism, sectarianism, and clerical hypocrisy. As St. Michael the archangel, or gallant knights of old, she has given many powerful blows to the spirit of evil and darkness. She deserves in no small degree the praise and respect that are due to the noble champion of a good cause. So much more the pity to see a lady, so worthy to be considered a Minerva, dwarf herself, as she does in her last criticism, in so emphatically denying everything that is above humanity—above man, that small inhabitant of this minuscule sublunar planet of ours. I wonder that, in enlisting herself under the banner of such gross and negativ Materialism, the lady did not fear to find herself in bad company—among the herd of Epicurus.

It is with great pleasure I observe that the lady has, in one sentence, completely indorsed my position as to the gender of the Great Cosmic Unity. She says: "If any gender is used, we want a word that comprises all genders, since the Great Cosmic Unity is the All." So when she, more emphatically than ever, concludes that the neutral or negativ gender is the one that must be used, exclusiv of any positiv one, in reference to the same Cosmic Unity, she evidently contradicts herself as much as she contradicts me—and I complain no more. The inconsistency, if I interpret the article of Ella E. Gibson correctly, that partiality for the neutral gender, is the result of the great fear that seems to possess the lady that, if the masculin gender was used, it would be thought to exclude the feminin, instead of including them both, as does the word mankind. The lady, too, remarks with disgust that Christianity has made the persons of the trinity "all males," but forgets that this is the very reason why the divine three could not, in spite of their power, procreate a savior without the help of the immaculate wife of poor St. Joseph, which compensation ought to be more than sufficient to please and pacify the whole feminin sex.

But, "jesting aside," as says my gentle contradictor, I must add that, beside that *esprit de corps* against any unjust masculin privilege that animates the lady, there is another fear—that the theory of a "being," of an "individual," is meant in the same sense it is understood by anthropomorphism. That fear is as unreasonable as it is misleading.

The lady, as well as the numerous class of negativ or Materialistic Freethinkers she represents, seems to be much more under the influence of feeling and passion against the past than under the control and the direction of sober thought and pure reason with which to construct the future. She is merely prejudiced against the words, "God, religion, worship," believing they only represent superstition, and are deprived of any higher and truer meaning.

A very little science is sufficient to destroy superstition; but only a greater science can enable a thinker to understand pure religion. The distance between exoteric and esoteric religion is a difficult one to measure.

Superas revertere ad auras
Hic labor, hoc opus est.

It is why so many founder in the bog of Materialism and remain there as one Epicuri de grege porcum. They are inevitably precluded from understanding, and even from seeing, the great truths that underlie, not only the magnificent mythologies of the past, but even the grossest fetichism.

One of the greatest Freethinkers and destroyers of superstition, Renan, has written: "Are we then to conclude that religion is destined to die away like the popular fallacies concerning magic, sorcery, and ghosts? By no means. Religion is not a popular fallacy; it is a great intuitiv truth, felt and expressed by the people. All the symbols which serve to giv shape to the religious sentiment are imperfect, and their fate is to be one after another rejected. But nothing is more remote from the truth than the dream of those who seek to imagin a perfect humanity without religion. The contrary is the truth. Let us suppose a humanity ten times as powerful as we are; it would be infinitly more religious." And speaking against selfishness, the same great Freethinker says also: "Egotism is the measure of inferiority, and decreases as we recede from the animal nature. A perfect being would no longer be selfish, but purely religious. The progress of humanity, then, cannot destroy or weaken religion, but will develop and increase it."

Religion, the idea of God, and worship are pure diamonds that require only to be cut by Science and Reason from the dark and dense layers of ignorance and superstition that obscure their essential and brilliant truth. That slow process of cutting is the result of evolution. The religious sentiment of man and his conception of "God"—the Great Cosmic Unity or Monos—hav progressed from the lowest fetichism to the purest, the most scientific Monism, step by step, evolving with man from his primitiv bestial nature to his highest modern intellectuality.

Why Ella E. Gibson refuses to accept that Monos, the unique substance, is a "being," I am unable to comprehend, when she accepts that this same Unity is "the All," the spring source from which man and all the other "beings" are so many emanations.

Monos is not only a being, but necessarily he is *the* being—the *only* being—to whom other beings and individualities are merely that which electric sparks are to the universal electric fluid.

Dr. Carus, in the *Open Court*, recently (and justly) says: "Freethought is so much identified with Materialism that this prejudice will, for a long time, still be the greatest obstacle to progress. . . . Monism, although it opposes the systems of orthodoxy, differs fundamentally from the prevailing Freethought, which tends to destroy all religious faith and ideals. It differs especially from that view which is commonly called Materialism—a view the cruder it is the more radical do its advocates consider it."

Indignant to see faith, ignorant and superstitious and the prey of priestly craft, many Freethinkers become themselvs possessed by the no less blind fanatic and sectarian spirit, when they pretend to excommunicate scientific, rational, and refined faith, and to bring back mankind to the animalism of gross Materialism. Seeing the substance, movement, and law of the Great Cosmic Unity concealed under imperfect myths and deities, these Freethinkers, instead of trying to disengage them out of these rude travesties and helping them to shine in all their radiant truth and beauty, prefer to revile them. "Man is superior to the whole universe," says Ella E. Gibson. Poor little man! I wonder that in writing these words the lady had not seen that this negation was inferior intellectually to even anthropomorphism itself, which at least concedes man's attributes as shared by the original substance he is emanated from. The theory of Ella E. Gibson's school, its axiom and fundamental dogma, is that man is greater than his spring source, or, in more precise terms, that the part is greater than "the All," or the whole. Such is the absurd and monstrous conceit of Materialism. After that, my gentle contradictor is logical when she adds that "there is nothing left above man to worship;" and even that she refuses to do—which is, I concede, perfectly excusable, particularly if the word "man" is considered as exclusiv of "woman."

The daily discoveries of science are enlarging rather than diminishing the human conception as well as knowledge of the Cosmic Unity, of Monos. So the admiration of cultured and intelligent men is increasing *pari passu*. The essence of worship is nothing but admiration—sublimed admiration. The essence of religion is nothing but pure science—so really so that our Aryan forefathers had one word only, "Veda," to designate both science and religion.

The essence of the idea of "God" is nothing but the idea of the existence of the Great Cosmic Unity with his substance, movement, and law.

Though for ages obscured, these human ideas of essential truths cannot be destroyed, but, as all other true human ideas, they are bound to evolve to a purer, more scientific and artistic, that is, a more intellectual conception.

That progress of evolution is only impeded by the well-meaning but mistaken and too superficial Freethinker, who, as my gentle contradictor, closes his

eyes to the imminent truths that are underlying, and disfigured by, the exoteric teachings of anthropomorphism. Superstition is to him what a red cloth is to the bull. He sees nothing else, and madly destroys everything, the true as well as the false.

The fact noticed by Ella E. Gibson that Christians would ridicule a "form of expression" is also acting on her mind as a *banderillo*. The lady ought not to take such things into account. The only thing, in my estimation, that ought to be feared by Materialists and the other negativists of the religion of the future, is the possibility that there is under the grossest superstition of the past, as well as the present, some great underlying truth perfectly unknown to, or at least inconsiderately ignored by, them.

PERICLES.

Mr. O'Brien's Philosophical Notions.

Having read the discussion between Messrs. Ingersoll, Coudert, and Woodford, I find the impression left upon my mind is not a happy one, for the reason that I am constrained to differ from our champion in his treatment of the philosophical side of the question. If I am able to catch his meaning at all the substance of it is that a man has no choice in selecting his thoughts, but must necessarily accept and assimilate every separate notion as it happens to come, without having the power to modify or reject any. Looking at it in that light it seems to me the argument has a tendency to contradict itself, for without the power to select and adopt such thoughts as commend themselvs to our better judgment, I fail to see how or when any real freedom of thought begins. Surely it cannot be said that a man is enjoying freedom while he is being pushed relentlessly in any direction by an unseen power over which he has no control. This power of selection and adoption is distinctly admitted when considering the thoughts offered by another, but seems to be tacitly denied in respect to those that come spontaneously to himself. I can't see why this distinction should be made. Here is what Mr. Ingersoll says: "I admit at the very threshold that every human being thinks as he must. And the first proposition really is whether a man has a right to think. It will bear but little discussion, for the reason that no man can control his thought. If you think you can, what are you going to think to-morrow? What are you going to think next year? If you can absolutely control your thought, can you stop thinking?

"The question is, has the will any power over the thought? What is thought? It is the result of nature—of the outer world—first upon the senses, those impressions left upon the brain as pictures of things in the outward world. And these pictures are transformed into or produce thought, and as long as the doors of the senses are open thoughts will be produced. Whoever looks at anything in nature thinks. Whoever hears any sound or symphony, no matter what, thinks," etc. I suppose the object of all this is to demonstrate that every animal that breathes performs some small, feeble act in the way of thinking, but that it is almost entirely passiv in the hands of nature. I protest against this mode of reasoning. I believe it is deceptiv, illusory, and calculated to lead us away from our object, which is, as Mr. Ingersoll himself has suggested, a proper definition of the word thought. He asks: What is thought? but neglects to giv any definit answer. My answer would be, that thought is an elaborate product of the mind, including the brain and nervous system. Simple impressions derived through any or all of the senses do not rise to the dignity of thoughts. Neither does an idle whim, a passing illusion, a momentary sensation of pleasure or of pain. These are but the raw material from which thought is manufactured. The vainest, giddiest boy or girl in the country is susceptible to every one of these sensations; but yet, whenever we hav occasion to mention any of those poor creatures we characterize them at once as thoughtless. And so they are. It is a very proper distinction. I presume Mr. Ingersoll will agree to this, but he will say at once they are not to blame for it. They cannot help it. Their brains were imperfect. Their environments were unfavorable, and so on. Let it be admitted once for all that a very plausible argument could be made on that side. But when it was done it would smack more of charity than of sound philosophy. One great trouble with all that kind of people is sheer downright laziness—too lazy to think. Another barrier in the way of improvement is timidity carried to the verge of cowardice. This applies mostly to persons who are willing enough to use their brains in affairs of this world, but would shrink with horror from a thought that suggested the use of their own judgment in matters relating to what they call the world of spirits. Leaving those to one side, let us turn to men of our own class—those who glory in the name of Freethinker and are determined to follow it up until it is recognized all over the world as a title of honor, applicable to all men having courage enough to be honest, and intelligence enough to know that honesty is the best policy. Allow me, as one of those, to answer a few of Mr. Ingersoll's questions.

"Has the will any power over the thought?" Yes, if you mean by will the whole power of a man's mind concentrated upon a single object. "If you can absolutely control your thought, can you stop thinking?" No, but I can do better than to stop. I can change the complexion and the current of my thoughts almost any time except when under the influence of violent passion. The simple method of closing one book and opening another will often be sufficient to change the condition of the mind from gloom to gaiety, from despondency to cheerfulness. And so with regard to our companions, our occupations, etc. We cannot prevent those impressions of nature that he calls the seed of thought, but we can often determin what kind of seed shall be planted in our minds. "What are you going to think next year?' If I liv and hav my senses next year I shall use my thinking machine much the same as I did this year—for the benefit of myself, my family, my neighbors, and for the country at large when election day comes around. When next year comes most of us will be found working among our thoughts as we do in our gardens—selecting the proper seeds, cultivating, pruning, weeding, and fertilizing, so the annual crop will not fall short of what we had anticipated at the beginning of the year. And I can't discover anything in the laws of nature to hinder us from doing this.

He tells us that "whoever looks at anything in nature thinks. Whoever hears any sound, or symphony, no matter what, thinks." We must regard this as a hasty and inconsiderate remark—a mere outburst of enthusiasm from a soul overflowing with sympathy for everything that is beautiful and sublime in nature. But unfortunately the real facts are often at variance with these poetic sentiments. There is scarcely a grown person in the country but has some time witnessed sights and heard sounds so appalling to the senses as to deprive him for a time of the power to think of anything. The sight of a house on fire, a train of cars falling through a bridge, a ship sinking in mid-ocean, the shock of an earthquake, the roar of a cyclone in its career of devastation across the country, the explosion of fire-damp in a coal mine followed by the wail of anguish from bereaved orphans and widows—some one or more of these horrible catastrophes are taking place every day, but are not calculated to inspire thought in either the victims or the beholders. A man witnessing one of those frightful scenes may act under the impulse of sudden immediate intuition, but he cannot do any thinking until afterward, when the excitement is over. How often do we hear it said: "I had no time to think." And generally it is true. Thinking is a deliberate act and requires time, more or less, from everybody. While anything that causes surprise, admiration, or terror is passing suddenly before us, we hav no time to think. We think of these things afterwards when memory recalls them to our minds.

Mr. Ingersoll asked in his closing remarks, Where was memory when the first thought came? It strikes me that question was answered before it was asked. The proposition they were discussing contained this clause: "Not forgetting the fact of heredity." Now, this fact of heredity is nothing more or less than a memory of bygone ages transmitted to posterity in the flesh.

JEREMIAH O'BRIEN.

The Giordano Bruno Statue at Rome.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The contributions to raise the $600 necessary to complete the $1,000 for this international monument to Freethought do not proceed as rapidly as could be wished. Your editorial was a grand one and you hav the thanks of the committee for it. We had hoped that others not distinctivly known as Liberals would now take up this work, but they do not seem to be anxious to do so. Can it be possible that the power which burnt Bruno alive still represses the expressions and contributions of American citizens? Is it true that nearly every American newspaper has some adherent of "his holiness" in its management who sees that nothing distasteful to his master is inserted there?

If this is so, can there be any remedy for this state of things other than a Liberal or Secular organization powerful enough not only to erect this monument, but to secure the free expression of the love of freedom to every American, and even to every American newspaper and politician?

The events of the past week hav pressed these questions upon some of us in a way never realized or felt before. The account stands thus:

Col. R. G. Ingersoll	$100 00
J. J. McCabe, Albany, N. Y.	1 00
G. B. Hastings, Tonawanda, Pa.	1 00
R. S. Pitcher, " "	1 00
Eliza Burnz, New York city	5 00
George L. Ditson, M.D., New York city	1 00
George N. Hill, Boston, Mass.	1 00
T. R. Burrows, Chatham, N. Y.	1 00
Carl Neumann, Locust Dale, Pa.	3 00
	$114 00

Send to T. B. WAKEMAN, Treasurer Bruno Monument Committee, 93 Nassau st., New York city.

The Parish Minister.

Some time ago, when listening to a fashionable sermon preached by a society preacher, I was terribly impressed with the difference between the stern Covenanting minister of the past generation and the kid-gloved, dudish-looking gentleman who was then holding up Christ crucified to his audience, and to me it appeared as if, by his twaddle, he was crucifying that ancient gentleman once more.

The society clergyman, with his "aws" and "ers," had a look of weariness about him that seemed to take well with his audience, the majority of whom were asleep, and he seemed rather to be thinking of his vacation than of his sermon.

After my dude had drawled out to his slumbering audience all he knew, and more of what he did not know, about the text, "The watah ov life flows—ah—freely," I fully expected him to add, "dontcherknow, deah fwends." He had a hymn sung by his fashionable choir, then the audience filed out, sympathizing with the "deah parson" upon the "twemendwos" effort he had made that morning, while the deah parson slowly descended from his pulpit with the look of weariness greatly increased, and entered the vestry, where he doubtless consoled himself with a glass of the sacramental wine. Such is the present-day servant of the meek and lowly Jesus, who, in his day, had not a place to lay his head. Not so with the pastor of my boyhood. When the Rev. Dr. M. mounted the rostrum and thundered out his extempore sermon, woe betide the luckless wight who attempted to slumber, for would he not be held up as a terrible example by the doctor to the entire congregation, forbye being brought before the elders, in judgment assembled, to answer for his heinous crime? Assuredly, and for that reason not even the laird suffered himself to be taken captiv by the drowsy god.

Dr. M., as I remember him, was a short, burly-looking gentleman, well up in years, with a florid face and twinkling blue eyes, and who seemed to know more about the ultimate fate of the Romanists than any preacher for miles around. On that point he was positiv. The scarlet woman was in league with hell, and the pope was the vicar of Satan. Dr. M. knew it, and that settled the question, at least for the doctor's parishioners. Of course, he was a firm believer in Calvin and his backbone election. He was certain that only the elect were to be saved. And that the elect numbered his congregation, together with the rest of the Presbyterians, he was as sure as he was of his own salvation. Of that latter, like all Calvinists, he was confident. He was dubious as to whether the Episcopalians would ever get a mansion. He was not prepared to say they would not. But "they did cater an' awfu' lot to the scarlet woman, puir fowks, yet, nae doobt, they wud be judged accordin' tae their licht," which latter, of course, was none of the brightest, if the word of our reverend friend was to be taken.

But if there was anything our minister loved, really loved to descant on, it was hell, pure and unadulterated. Then would the sinners come in for a share of his affections. "He would," as an old lady said who sat under the doctor, "jist tak' them by the nape o' the neck, like, and haud them over the reekin' pit till he gaved them sweat for fear, and had brought them tae a knowledge o' salvation."

Although a firm believer in hell, he also was one in whisky. When one day he was twitted upon that point by a clerical brother, who told our minister that it was written, "Look not upon the wine when it is red," the latter gave the reply: "Oo ay, brither, that's a' richt, but de'il a word it says aboot the whusky, an' wine I canna' thole."

Such was our parish minister, a representativ of a class which is fast dying away—a bigot in his religion, but a Liberal in his philanthropy. C. BRITON.

A Splendid Publication.

From the Independent Pulpit.

The TRUTH SEEKER ANNUAL. A splendid publication, and in every way up to the standard of former editions. It contains an interesting Symposium of opinions on Liberalism from twenty-four well-known Liberals, followed by a comparison of passages from Colonel Ingersoll's writings with quotations from the world's greatest poets and orators, in which the great Liberal loses nothing by the contrast. Among the engravings is one of the statue of Giordano Bruno, and one of the Lick Observatory. It is worth twenty-five cents, and can be had at THE TRUTH SEEKER office, 28 Lafayette place, New York.

As the Religion of St. Thomas's Appears to Texans.

From the Galveston News.

The sexton of a fashionable church in New York pulled a lady off her knees in prayer in a pew belonging to some one else, and told her she must pray in the aisle. The sexton is a bold man. He said even if Christ were to occupy a pew without paying for it, he would put him out. Who will say after this that the dollar is not a religion?

What Did She Really Mean?

From the Boston Globe.

"Rev." Mary B. G. Eddy, of this city, said in a recent lecture in New York: "God has a supreme contempt for laws of health. Spell God good, and good God, and you hav it. Man is only what he thinks he is. Man is the idea of God, and God and man are coexistent." Christian Science, evidently, is not administered in small doses.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

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Religion in the Government.

The petitions for and against Blair's Sunday Rest bill hav been tumbling upon the senatorial desks in great swarms during the past week. Not a session day has passed without several on both sides being presented.

The *Sun* of this city has been watching and reporting the senate attendance upon prayers. One day, fourteen senators were in their places when the $900 a session chaplain rose to tell the Lord what to do. The next day fifteen appeared. The day following only five turned up. Another day but four were on hand. The greatest number that has listened to the spiritual lobbyist on any one day is twenty-five. The senate is composed of seventy-six members. In the House the *Sun's* correspondent found at prayers on Monday of last week but one-sixteenth of the three hundred and twenty-five Congressmen. And these twenty-two didn't look as though they cared much for what the blind chaplain had to say. It is evident that the prayer business in Congress, upon which our legislators annually waste $1,800 of the people's money, is a farce, and only indulged in because of the fear the Congressmen hav of the church.

This view is strengthened by the remarks of two Representativs in discussing the Indian Appropriation bill, in which appeared this clause:

"For pay of the Board of Home Missions of the Presbyterian church, for buildings and other improvements made by said board on land at Albuquerque, New Mexico, donated to the government for Indian school purposes, $6,803, being the appraised value of said improvements as agreed upon by a representativ of said board and special agent of the Indian bureau."

Notice, now, the power of the church: "Mr. Randall said that he *disliked to interfere with church arrangements*, but he hardly thought it right that we should pay for a donation. *As the church was concerned, however, he would make no point of order.* Judge Holman said that he had visited this school, and *was doubtful as to whether the appropriation ought to be made.* The situation of the school was not good. The scholars were the children of Apaches. They were brought from the reservation against the protest of their parents. It seemed to him that the school ought to hav been established upon a reservation. *Out of deference to the Presbyterian church, he would not make a point of order.*"

Here are two able, and presumably honest, Congressmen possessed of serious doubts as to the wisdom and equity of this clause. Yet, because the Presbyterian church asked for these few thousand dollars, they would vote for it. Suppose the Presbyterian church had asked them to steal $6,803 from a private party—would they hav done it? There is probably an inside history to this transaction, and the probabilities are that it is about like this: The Board of Missions begged the money to build the school, to which, according to Mr. Holman, they dragged the Indian children from unwilling parents. The support of the school became a burden, so it was given to the government. Then the Board of Missions comes up to Congress and begs to be paid for a gift. The Board makes both ways. It begged the money to build the school from the Sunday-schools of the East. So much ahead. Then it sells it to the government, and has its cake again after eating it. Good financiering. This does not interfere at all with the proselyting of the Board, for the government will employ their teachers, and what before was a charity, expensiv to them, becomes a source of employment and profit. Splendid financial genius. The people of the United States are taxed to make Presbyterians out of little Apaches, and the pennies of the Sunday-school children in the East can go to the foreign heathen.

After Messrs. Randall and Holman had given their heads for footstools for the Board of Missions, Mr. Toole, of Montana, "succeeded in doubling the appropriation for the support of the pupils at the St. Ignatius school on the Jocko reservation." The amount given is $45,000. The Presbyterians are neophytes in robbery compared with the Roman Catholics.

The Preachers and the Papers.

Writing against the Sunday papers, the editor of the *Christian Advocate* says:

"The old argument that the Monday paper is worked upon Sunday, and that the Sunday paper is really made on Saturday, is wholesale falsehood. It has now been proved, by careful examination of the inside working of the newspaper offices, that the news in the Sunday paper is largely communicated on Saturday night and Sunday morning early, and that the editorials on them are prepared practically on Sunday morning early; that the working force gets out the paper on Sunday morning, and that the Monday paper needs no Sunday work at all."

Using the language of the Christian editor, this statement is a wholesale falsehood. It is a deliberate attempt to deceive the readers of his paper. The Christians do not like Sunday papers because reading them has a tendency to interest people in worldly affairs on the day when the church desires people to think only of herself, and to keep them from attendance upon "divine worship." The preachers do like Monday dailies because, as news, except police reports, is usually scarce on that day, the editors fill up with reports of sermons and church doings. To destroy the Sunday paper and keep the Monday issue, religious editors deliberately lie about the time when the labor on the respectiv issues is performed.

Sunday papers are almost entirely prepared on regular working days. The literary matter is selected during the week. The news is gathered by the reporters on Saturday. It is written up and in the compositor's hands by ten or eleven o'clock. Correspondence must be in the office Saturday evening. The typesetting is mainly done between seven and twelve o'clock, only the very latest news being set after the latter hour, and this employs but a few men. Advertisments are not received after nine or ten o'clock, and are all set and made up before twelve o'clock. The stereotyping, printing, city distribution, and mailing is of course completed during Sunday morning, but using only some six hours at the most of "sacred" time.

Monday papers, however, are chiefly made up during Sunday. The reporters work all day, the office is open to receive advertisments, the news gathered is written up, is edited, and the compositors set it up on Sunday night before twelve o'clock. The telegraph news is sent and received on Sunday, the sermons are reported on Sunday, and the whole paper is completed on Sunday with the exception of the stereotyping, printing, city distribution, and mailing. The night editor begins to make Monday's paper as soon as the Sunday paper forms are closed on Saturday night; the editorial staff do their work on Sunday, the reporters begin early Sunday morning, the managing editor, proofreaders, and compositors all do nine-tenths of their work on Monday papers on Sunday.

It is the sheerest nonsense to say that Sunday papers are prepared on Sunday morning after twelve o'clock, and equally false to say that Monday papers are manufactured after twelve o'clock Sunday night. The principal portion of the labor on any daily paper is done on the day and evening previous to its issue, whether that day be Saturday or Sunday. These facts are known to everybody who knows anything about the business, and for any Christian editor to say otherwise is to prove him wholly ignorant or intolerably dishonest.

The reason for the *Advocate's* wholesale falsehood is found in this paragraph:

"How does Toronto, the most purely Sabbatic city in America, get along without a Sunday paper? We can all do just as well. There are multitudes of people who stay away from church because they dawdle away all the morning over a newspaper, and imagin that because of the finger-length of so-called religious matter—and always growing beautifully less—they are getting a substitute for the gospel."

The preacher-editor cannot bear that anyone should stay away from church. He can bear anything but to be ignored by the populace. He can bear and lie about the Sabbath-breaking done by the Monday paper because it reports his platitudes, but he cannot keep quiet when the people lessen his importance in the community by leaving him out of their calculations for Sunday. He sighs for the good old times when the preacher was a great man in the community, the magistrate, the dictator of action, of study, of recreation. He would like to prescribe our dress, our food, our drink, our very thought. He wants to be the Great I Am, a temporal ruler as well as chief guesser on "spiritual" things. He desires our reverence. He wishes us to take off our hats when he passes by. Representing a great divinity, he thinks a little worship of that representativ is not entirely out of place—simply as an honor to the divinity, of course. He demands a bending of knees before him and a bowing of heads to his commands. There is no limit to the arrogant claims for himself because of the Thing he imagins he represents. He is the most intolerant of tyrants, and has really the least upon which to base his claims of any two-for-a-cent despot on earth.

The immensity of the arrogance of these preachers is seen in the laudation of a theologically stagnated Canadian city. To get people into their churches in New York they would be willing to reduce the metropolis of the Western world to the level of Toronto! Great God!

"We Told You So."

Mr. T. B. Wakeman's communication about the Bruno statue at Rome emphasizes some points, and contains an admission, of great interest to all Liberals.

The points are these, succinctly stated: That the Roman Catholic church is at present running things in this country, and second, that no class of people but Freethinkers can be depended upon to work for or to remember the workers for freedom.

The admission is, that the eminent gentlemen who hav activ charge of collecting the funds for the Bruno monument hav found these things out.

Colonel Ingersoll, we believe from his published expressions, has long known the great strength of Catholicism, but Messrs. Thompson, Wakeman, and Davidson either hav not known it, or hav failed to see its significance. At any rate, if they hav spoken against that church, or worked against it, their words and efforts hav not reached this office. But now that they are seeking to do partial justice to the memory of one of that church's victims they find the avenues of public communication closed to them by the same power that sent Giordano Bruno to the stake. Their eyes are suddenly opened.

There can be no doubt that the press of this country is afraid to offend Roman Catholics. So are the politicians. So are the business men. And so is everybody not in an independent position. The Protestant churches denounce the "mother of harlots," but at the same time never oppose her public steals, so long as she leaves a dollar in the public treasury that they can get for themselvs. Justice and a secular government will never be born from the quarrels of these sectarians, for the quarrel ceases the moment identical interests are touched, and they hav a great many interests in common. In fact, the great interest of both now is to preserve their lives. Hence we see them uniting on the Sunday bill and other iniquitous measures. And the only salvation for this country now is, as Mr. Wakeman admits, a "Liberal or Secular organization powerful enough not only to erect this monument, but to secure the free expression of the love of freedom to every American, and even to every American newspaper and politician."

We hav the nucleus of this organization in the American Secular Union, which if guided wisely and directed to practical work such as taxing churches, opposing grants of money to religious organizations, opposing Sunday bills, and kindred pertinent efforts, may become a great power. The Union was never

intended to teach new philosophies, nor social economy. Its ascension to power, however, can be achieved only through unanimous and harmonious support by the Liberals, who are the chosen ones of the republic. They alone hav the right conception of a government so far as it touches religious matters.

We are not particularly sorry that the church world refuses to help erect a monument to Bruno. Unless an enemy voluntarily lays down his arms, it is better to keep him out of the fold. The refusal is but another disgrace to Christendom, and the erection of the statue by the Liberals—the INFIDELS—will add one more leaf to their wreath of laurel. They ought to be thankful that the church which burnt Bruno has shown them how to make that deed appear a thousandfold more hideous than ever before.

Some "Sabbath Notions."

Colonel Elliott Fanatic Shepard has "consented to giv an expression of his views on the subject of Sabbath-breaking," provided they were not printed in the Sunday edition of the paper whose reporter he talked to. His views, as given under this pledge, are a mixture of hypocrisy, puritanism, and religious cant. He started off with a lie upon his lips, saying that he did not set himself up as a standard for anyone else, or to judge any other man. When it is considered that he and his fellow-churchmen are trying to enact their views into laws to be enforced by the whole power of the government, the sniffling hypocrisy of this declaration is at once apparent.

Naturally, in this interview, Mr. Shepard touched upon his stopping the stages on Fifth avenue on Sunday. He did this, he said, because Fifth avenue is the street of homes, and he wanted quiet. He would also stop all the horse-cars if he could on all the avenues. Travel violated the first commandment, and God knew what he was about when he gave us that commandment. He thought it perfectly feasible to stop all public transportation by railroad, steamboat, or stage on Sunday, which he persistently but mistakenly calls the Sabbath. Stores, he thought, should all be closed. Candy stores, especially, must be closed because—and here Mr. Shepard revealed fully his broad mind and comprehensiv view of social economy—"we know that children are often tempted to spend for candy the money that their parents hav given them for the missionary cause. The candy stores should be closed, so that children should not be subjected to such temptation. The Bible says, 'Lead us not into temptation.' We may find in the Bible explicit instructions how to conduct ourselvs under all circumstances and in any emergency of life." If there is an idiot asylum anywhere handy the man who talks like that should certainly be placed therein.

Sunday newspapers came in for strong condemnation, for "they are not in harmony with the object of the Sabbath, which is to giv to the man an opportunity to commune with the Lord and Savior Jesus Christ, to hear the teaching of the gospel. The Sunday newspaper reading diverts the mind from these topics to merely secular matters." Concluding, he said: "What we want is the spirit to obey the word of God. God will accept every man's honest effort to obey the law and to discharge his highest duty in the best way he can. One man may think it is wrong to take a walk on Sunday, and God will accept his worship. Another may think it is right to walk abroad and view with reverence the wonderful works of nature, and God will accept that worship. The test to be applied to the opening of stores or the publishing of newspapers or public transportation is, after all, as to the motiv. What is the motiv of doing these things? The act must be judged by the spirit. If the motiv is good, the act is right."

Mr. Shepard's views are in themselvs and by themselvs of no more value than the views of any other narrow and conceited simpleton. But as president of the American Sabbath Union, supported by a lot of United States Senators, and backed by wealth and powerful church organizations, his ideas may be taken as foreshadowing the laws we shall hav if the Union succeeds in its efforts. Relying upon the Jesuitical philosophy that the motiv governs the act, they will under the pretense of "doing good" make Sunday a day of forcible "rest" and "worship." And only lack of power will prevent their going a great deal farther.

Fellows like Shepard and Blair, and the evangelical clergymen who want to run everybody else according to their own religious notions, are dangerous foes to liberty, because the majority of folks seem to care so little for their own rights that they will not take the trouble to maintain them.

An Unreliable Historian.

Ever since last summer the religious press has been circulating a story purporting to be an account of a meeting between Colonel Ingersoll and Jo Cook at a summer hotel. The story as given by the religious editors is an absolute falsehood, but it has Cook's indorsement, and enables us therefore to measure that fellow's regard for truth. This is the latest shape the traveler's tale has taken:

"A statement is in the papers to the effect that Joseph Cook and Robert G. Ingersoll recently met at a hotel near Lake George, and that the latter used profane and indecent language. Particulars are given, and there is little room to doubt the substantial accuracy of the report, and the world thus sees a side of this blasphemer's character which is not often on exhibition. He is evidently capable of using the most ungentlemanly and brutal language. He even threatened Mr. Cook in these words: 'You are a —— liar and a dirty dog, and I hav a half a mind to giv you a licking now.' Mr. Cook stepped up to him at once and said: 'You will never hav a better chance than now. Put your fingers on me and I will hav you arrested in three minutes.' The coarse Infidel then slunk away, still muttering vulgar and profane words."—*New York Advocate.*

"When we read the above, we clipped it and sent it to Mr. Cook to know the truth of the statement; to which we received the following reply: 'Entirely correct. The quotation of Ingersoll's is only one small part. You are safe in using it [this extract].—W. J. SHEILIDAY, Secretary to Joseph Cook.'"

As the story is given here by the *Advocate* it is a lie pure and simple, and Cook in indorsing it makes himself a liar without mitigating circumstances. In THE TRUTH SEEKER of October 27, 1888, we printed the truthful version of the incident upon which Cook bases his lie. Cook had been trying to meet Colonel Ingersoll, and at last found a gentleman—the hotel manager, we believe—who offered to introduce him. When the two approached Colonel Ingersoll, the latter turned away, and said he did not desire to know Mr. Cook. Thereupon Joseph bellowed out in his coarse manner that as Colonel Ingersoll had been so badly defeated by Mr. Gladstone, he probably felt sore toward Christians. Colonel Ingersoll paused long enough to say that that was not the reason, but that he declined to know Mr. Cook because that individual was a liar. One witness of the meeting reports that the colonel added, "and a coward." He then walked away, leaving Cook very much embarrassed.

That is all there is to the story. Neither party uttered an oath, and no further conversation ensued. In indorsing the *Advocate's* account as "entirely correct," Cook has revealed his own dishonesty. His word cannot be taken, and his indecency of statement is very good evidence that Colonel Ingersoll was quite right in declining to permit him to be introduced.

Editorial Notes.

ANY of our friends having copies of THE TRUTH SEEKER of February 23d and March 2d that they do not care to preserve will confer a favor by sending them to this office.

THE biggest petition against the Blair Sunday Rest bill secured by any Freethinker was circulated in Salina, Kan., by John W. Abbott, of New Cambria. About a thousand names were attached, being rather more than half the voters of the place. Mr. Abbott encountered bigoted opposition from the preachers, but he fought his way through in a spirit deserving of wide commendation.

A GOOD way to prevent heresy is the course pursued by a minister out in Bangor, Pa. He bought a cheap copy of "Robert Elsmere," read it, and then got up in his pulpit and forbid any member of his congregation to do as he had done. And the best part of it is, the men of the congregation could see nothing derogatory to their manhood in this prohibition. They actually believe that the minister is their mental guardian!

A *Herald* correspondent interviewed Signor Crispi, premier of Italy, last week, and asked him whether he would deal with the question of the restoration of the pope's temporal power. The premier replied: "As well talk of the obsolete governments of the Middle Ages. The temporal power is now a thing of the past—a toy for dull hours of mimic and would-be statesmen." It is a good thing for Italy that she has a Freethinker running her government.

THE Leadville, Col., Liberals are stirring up the dry bones of orthodoxy in their city, and their organization, effected a few weeks since, numbers one hundred, with more to come. During this month Mr. Watts lectures for the association, to be followed by Mr. Bell. Mr. Underwood has just concluded an engagement. The Association has published its declaration of principles, which led to a spirited controversy between a mossback bigot, signing, "Chaffee County," and A. L. Heister, president of the Leadville Freethought Association. Mr. Heister is a valiant warrior, and our cause is safe in his hands. Utah, Colorado, and the Pacific coast are at present in the lead in Liberalism. We hope that when the lecturers hav converted all of that part of the country they will come East and wake the folks up.

WE hav received this query from Martin Newlin, of Annapolis, Ill.: "Did the Catholic church, as an organization, hav anything to do in electing Harrison president of the United States? That is, did they vote in an organized body by order of the pope?" To which we must say, No. The influence of the church is not usually exerted openly, as we imagin that the pope thought he could get as much from Mr. Cleveland as from Mr. Harrison. But Tammany Hall gave votes for Harrison for votes for her local officers, and Tammany Hall is the political side of the Catholic church in this city. The Roman church in this neighborhood will profit greatly through last fall's election.

ELEVEN ministers of Nashville, Tenn., hav banded together and formally resolved that they will not giv to the papers the items of religious news which hav customarily appeared in the Sunday morning editions of the Nashville papers. The *American*, of the place, points out some inconsistency of action which this resolution discloses. Their position is that any news which is to appear in the Sunday papers must be withheld, though its appearance is the only manner in which it breaks the holy calm of Sunday, as the work upon it is done on Saturday. But these same preachers are perfectly willing that their sermons may be put into type on Sunday to appear on Monday. Indeed, the *American* accuses them of working on Sunday night themselvs, reading the proofs of these same sermons. The *American* concludes, therefore, that the preachers are as apt to liv in glass houses as the rest of their fellows, and that it will take actions instead of words to prove themselvs at all superior to their neighbors.

THE Minneapolis Secular Society sent its protest against Blair's Sunday bill and educational amendment to the House of Representativs, and it was duly placed in the petition box. It ought to hav been sent to the Senate, as the two measures are not yet before the House; but it has done its work and has its influence. A daily paper of this city, referring to our Minneapolis friends as "a society of some kind," oracularly says that they need not be alarmed at the prospect of the adoption of these measures as long as the country is governed by the Constitution. The sapient editor who wrote that should instruct himself. The Sunday bill could be passed, as it applies only to places and trains and labor within the jurisdiction of the general government, and the educational measure is not a proposed act, but a resolution calling for an amendment to the United States Constitution. Neither bill nor resolution should ever be adopted by either branch of Congress.

SENATOR BLAIR is a great favorit with the good old maids of the Woman's Christian Temperance Union, and one day last week they decked his Senatorial desk out with posies, attached to which was a card with this apocryphal inscription: "Hon. H. W. Blair, by District of Columbia Woman's Christian Temperance Union, in behalf of the National Woman's Christian Temperance Union, in grateful acknowledgment of his brave championship of Senate bills favoring Prohibition, education, woman's ballot, and the resolution guarding against sectarian interference with the public schools of the nation." "Guarding against sectarian interference" is the neatest bit of Jesuitical phrasing that we hav seen for many moons. Diplomats acknowledge that they use language to conceal their thoughts, and the Woman's Christian Temperance Union hav evidently been attending the school of diplomacy. The ingenious hypocrisy, the naïve dishonesty, the artless cunning of that statement has never been excelled. The Blair educational amendment is the most gigantic sectarian measure that ever legislator had the hardihood to propose. It would educate every child in the country to be a Christian, and establish a particular religion as the legal belief of our government. Local and petty sectarianism might indeed be wiped out in our schools, but its substitute would be a mountain to what is now a molehill.

THIS is a pleasant resolution to receive concerning a well-beloved brother:

"LONGMONT, COL., Feb. 22, 289.

"DEAR TRUTH SEEKER: In compliance with a resolution of the Longmont Secular Union, we address through you the Liberals of United States and Canada. We do this for the purpose of inaugurating, if possible, some plan by which that rising light of Liberalism, George E. Macdonald, the spicy associate editor of *Freethought*, may, in the interest of our cause, be sent around the world, as was D. M. Bennett, a few years ago, to make and to publish in book form the observations of the journey; the books to be furnished at cost to the parties who subscribe the funds necessary to the carrying out of this undertaking.

"We, therefore, invite all who are interested in this matter to correspond in regard to it with us and each other through your columns.

"Committee. { JOHN R. KELSO, GEORGIANA RICE, ETTA D. KELSO."

There are several leagues of territory intervening between this office and the generous person of our only brother, but still we feel that he is nearer than he would be if he were wandering around the streets of Jerusalem, turning over ash barrels and peering into dark corners looking for signs of our risen Lord, and we cannot say that we indorse this scheme very heartily. That his book, or books, would be worth several times the cost we willingly grant. The "Innocents Abroad" would be nothing to them. But the effects of such a trip are too far-reaching. After his explorations the Sunday-school maps would all hav to be changed and another committee appointed to revise the New Testament. The economy of the theological world would be disturbed, and the old gentlemen up here in the Bible House might get excited. It wouldn't do to unsettle their geographical and historical convictions on biblical subjects. The lunatic asylums are not numerous enough. Better let George stay where he is—though if it is determined to send him out of the country, we know a few good people who ought to be willing to contribute heavily.

Letters from Friends.

BOULDER, COL., Jan. 23, 1889.

MR. EDITOR: Find $3.25 to renew subscription to THE TRUTH SEEKER and for a copy of the TRUTH SEEKER ANNUAL. I find the paper better and better from week to week, cartoons and all. By the way, is it not possible that the cartoons could be placed in a volume, with copious explanations for each? Such a volume would be the best educator in existence. Watson Heston has no equal to-day as an artist, and I move that the volume be printed for his benefit. I will giv $10 for a copy. Indeed, I do not know but he may hav retained the copyright for his cartoons. In either case, I want the volume. JOS. WOLFF.

STREATOR, COL., Jan. 31, 1889.

MR. EDITOR: Mr. Charles Watts lectured at Alamosa, Col., on the evenings of January 23d and 24th, and at Monte Vista, Col., on the evening of January 25th. Considering the sparse population and the very cold weather at the time, the audiences were good, and Mr. Watts was listened to with close attention. Our friends without exception expressed themselvs as highly pleased with the lectures, and our only regret is that our financial condition was not such that we could hav had Mr. Watts at least a week in each place. I wish to say to all Liberals desiring lectures that Mr. Watts will giv the utmost satisfaction to all, and should be kept busy. Wishing THE TRUTH SEEKER continued success, I am, Fraternally, F. M. BORDEN.

VERSAILLES, IND., Feb. 10, 1889.

MR. EDITOR: To a question by Mr. Boynton that is stated in THE TRUTH SEEKER of Feb. 9, 1889, I can giv a sufficient answer. A portion of the medulla presides over the important function of respiration, and from it arises the pneumogastric nerve, so called because its branches serve both the lungs and stomach. The feelings of hunger, thirst, and the desire for air are aroused by means of this nerve.

The wounding of the gray matter of the medulla, even of a small portion of it, near the origin of the pneumogastric nerve, at once stops the action of the lungs and causes death.

From the great importance of this part it has been termed the "vital knot." We find, also, that its location with the skull is exceedingly well protected, it being quite beyond the reach of any ordinary form of harm from without. LEONORA S.

HARVARD, ILL., Jan. 24, 1889.

MR. EDITOR: I receive THE TRUTH SEEKER regularly. It is the best paper I take. It is a paper that it pays us to read. Some people think Heston's pictures are rather hard on the Christians, but admit they show the facts only. The fact is, all the churches, both Protestant and Catholic, are badly honeycombed. The young Catholics in our country are leaving the old Mother Church at a fearful rate here, and women are beginning to do their thinking themselvs. Man is a progressiv being. Orthodoxy says that he has got the whole truth. If that is so man cannot advance. He is at the end of his rope. Man has discovered that the old theory is not true. If the old theory was true we would be nothing but a set of savages. Please find money order for twenty-five cents to pay for the FREETHINKERS' ALMANAC for 1889.

Yours with respect, ABRAM CARMAOH.

AUSTIN, NEV., Jan. 21, 1889.

MR. EDITOR: Inclosed you will find postal order for which you will please send THE TRUTH SEEKER to Isaac G. McMonigal, Belmont, Nev. That makes one new subscriber for me. I liv twenty-five miles from Austin, out in the mountains, and my neighbors in passing frequently stop over night with me, and here they hav the privilege of perusing one of the most valuable of papers, THE TRUTH SEEKER. They almost all speak well of the paper, and frequently ask for the loan of some of the papers, and if they are as I was, after reading a few numbers they will subscribe for the paper and become enlightened. That is the way it acted on me. I borrowed some of the papers from David Deen, of Austin; after reading the papers, they suited me, so I subscribed. And I am not a bit sorry. And I hope all who borrow THE TRUTH SEEKER and read it will be served by it as I hav been. G. S. CROFT.

ARMSTRONG, IA., Jan. 21, E.M. 289.

MR. EDITOR: I take it upon me to giv the brotherhood and sisterhood of TRUTH SEEKER Infidels an understanding of how the vinyard of the Lord is being worked in this vicinity. The Presbyterians starved out. The Methodist Episcopals starved out. The Catholics hav only two families. And the only live society is the Free Methodists, who serve the young folks, by way of amusement, as a kind of loose theatrical sideshow. Their pastor, a Mr. Norten, who established the society here, claimed when he came that he intended to convert just fifty people here this winter, but so far his labor is summed up thus, 0. And still there is but one copy of THE TRUTH SEEKER coming to this place, though that is lent where it will wield the most influence for humanity. The readers of your paper here think Watson Heston's pictures are timely and like arrows well directed. They are doing good work. That your paper may be ever managed as it is, is the wish of,

Yours respectfully, PETER H. BURT.

CAMBRIDGEPORT, Feb. 14, E.M. 289.

MR. EDITOR: It becomes my painful duty to record the death of C. W. Grant, of Nova Scotia, who died Feb. 8, 289, in his seventieth year. He was a true friend to the cause of Freethought, and not only a friend of free thought, free press, and free mails, but he was one of nature's noblemen, fully charged with kindness to all his fellow-men. This world was his country, to do good his religion. He was never so happy as when engaged in making others happy. He leaves a wife and large family (my wife is one of his daughters) to mourn an irreparable loss. I cannot find words to write his worth; your paper would not hold the names of persons that hav been befriended by him. His house was an open house for all wayfarers; never was a poor man or woman sent from his door without some act of kindness shown them. He died as he lived, trusting not in the revengeful Christian God, but in nature. He loved the liberty of speech. There was no bigotry in him. And so, with loving thoughts, I bid adieu to this noble, generous, and loving man. I. W. AROHIBALD.

Jan. 29, 1889.

MR. EDITOR: As an old Freethinker of forty years and a subscriber to THE TRUTH SEEKER from its first issue at Paris, Ill., I am surprised that men and women of apparent intelligence on all other subjects can adhere to the absurdities of the Bible and the great plan of salvation, as they term it. It does seem to me, if I had been God and had the love for my children that the Christians claim that God has for his, I would hav taken that old serpent by the tail when he appeared in the garden of Eden and snapped his head off and saved the human family from the curse of total depravity, and saved the sacrifice of the innocent and only begotten son, and also saved the world the vast expense of the costly churches, and the great army of priests that are required to instil into the minds of their dupes the necessity of their believing in the business. And when you try to get them to read or reason and investigate, they are afraid to do so. If they could be induced to read THE TRUTH SEEKER or some Liberal paper and think for themselvs, they would soon hav no use for church or priest. W. E. CRANDALL.

DAVENPORT, Jan. 21, 1889.

MR. EDITOR: My object in writing to you is to let you know that my paper of January 12th was cut upon the inside pages. For instance, the article from the *National Reformer*, also articles on "Superstition in Crime," "Marriage and Divorce Laws," which I would like very much to read. Please send me another copy of said date, for such articles are of great value, not only to myself, but to others, especially milk-and-water Christians, that are hanging on the fence and don't know which way to fall.

Mr. Putnam's lecturing trip was hailed with delight by the Freethinking fraternity, and I will say that they were not disappointed in his ability as a lecturer and debater. His coming to these parts again will ever be appreciated by his many new-made friends. May his shadow never grow dim. I will further state that if any Freethought lecturer happens to wander in this direction, I, for one, would like to hear him. He will address some of THE TRUTH SEEKER, *Freethought*, and *Investigator* readers around Davenport. Please find inclosed money to pay for the book, "Looking Backward," by E. Bellamy, and for one TRUTH SEEKER ANNUAL and one "Agnostic Annual" for 1889. PETER SELDE, SR.

VERSAILLES, MO., Jan. 27, 1889.

MR. EDITOR: I am glad to know that there are still men and women who hav the courage to speak out in behalf of liberty. I think it a grand mistake in Liberals not organizing so as to make themselvs effectiv. And this, I think, should be done at once, if we expect, or even hope, to perpetuate liberty. We can afford to agree to disagree about minor things to maintain the great cause of liberty, too dear to trifle away in seeming differences. Success to your paper and the cause of truth and liberty! The more I read your paper the better I like it, from the fact I find it loaded down with valuable and instructiv matter; not that I am in harmony with all of its utterances, but because of its manly defense of liberty, without which life is not worth living for. It does my soul good to know and learn that we hav men of courage and independence enough to b the lion in his own stronghold. I feel and I hav felt for me years past that we as a people are fast drifting into a period in our history, goaded on by the so-called religion, much more destructiv than any of nature's upheavals, such as cyclones, earthquakes, volcanoes, floods, etc. Inclosed find $1, for which send me two copies of Thomas Paine's "Age of Reason" and one of "The Crisis." JOHN GRILLS.

EARLVILLE, ILL., Jan. 14, 1889.

MR. EDITOR: Sometimes one needs an incentiv to make one wield the pen. This morning words were uttered by the lips of a faithful Christian that hav made me decide to celebrate my forty-sixth birthday by writing to THE TRUTH SEEKER, that was so dear to my mother. The topic of conversation in this vicinity is the conflict going on between the Protestants and Catholics over the Protestant Bible being read in the schools. Four Catholic families are represented by one person on the school board. A teacher began teaching in this district last spring, and he felt it his duty to read the Bible. The Catholic director interfered, and he decided to call the school at 8:50 o'clock and still read it. This winter the Catholic children hav to stay out in the cold or hear it read, just the same as though they were called at 9 o'clock. It is such a farce to them that the Catholic director has opened fire again, but the other two directors and the Protestant families tell the teacher to go ahead. To-day Mr. Paine has been appealed to by the Catholic director to know if there was any way to stop his reading it. He told him that the way he understood Bateman's Decisions any teacher could not be disturbed in his religious exercises outside of school hours. The Catholic director says no teacher shall be hired again till he knows whether he is going to read the Bible.

January 16th.—The teacher holds out the oliv branch of peace by saying he will read the Catholic Bible one morning and the Protestant the next, but the Catholics say they hav not got any, so I suppose Protestantism will rule.

These passing events create a desire in my breast to see some philanthropist found a Freethought school at Chicago also a home for aged Liberals, as Father Hacker suggests. Chicago is situated midway between the two oceans, and its superior commercial advantages, also its being a great railroad center, together with its marvelous growth, recommend it as a suitable place for these two institutions. I hav watched the school at Liberal with interest, thinking it might be a haven of rest for Liberals, but there seems to be too much dissension to allow its being a success. One established further north I think would be more favorable for freedom.

January 20th.—THE TRUTH SEEKER of January 19th was received last night, and has been my reading to-day. I can truly say it has been an intellectual feast. On opening it I always turn to see what our workers are doing. I hav missed the poetic Putnam much, but Secretary Stevens's inspiring words fill that place now with me. I felt happy when he was reëlected at the last Congress. The words of Professor Bell in regard to Liberal greet my eyes. I always think of him as the person that conducted the funeral services of my dear mother. Long may he liv to wave the banner for Universal Mental Liberty. The desire of my heart, to hav Liberal hymns accompanied with music, has at last been gratified by Mr. Washburn's "Cosmian Hymn Book." I hope the Liberals will appreciate it by adopting it immediately. The suggestion of President Westbrook for a "manual of the purest principles of morality" hits me exactly. I hope our wise heads will act on the suggestion. Edward Everett Hale shows that the world "do move." So many of our workers are doing such valiant service in the field, and we welcome the new ones.

January 29th.—This eve, while sitting in my peaceful home, my he rt beats in unison with all the Liberals that are celebrating our Author Hero's natal day.

I bid you adieu, with the wish that the ennobling spirit of humanitarianism may make the whole world a bond of brotherhood. MRS. SARAH J. PAINE.

DENVER, COL., Jan. 30, 289.

MR. EDITOR: The announcement that Chas. Watts would deliver a lecture before the Denver people on Sunday evening, January 27th, called forth at that time a goodly number of our citizens. The Odd Fellows' Hall, a very pleasant auditorium, had been engaged for the occasion, and, though its seating capacity is estimated at from five to six hundred, it could not seat the people in attendance. However, many were pleased to stand rather than deny themselvs the pleasure of hearing the great lecturer. And if one can judge from the applause elicited by the happy hits made by the speaker of the evening, all present were richly repaid. The subject, "Secularism Superior to Christianity," was treated with the accustomed strength and eloquence which Mr. Watts brings to the rostrum. This was the first visit of Mr. Watts to Denver, but so favorably has he impressed the people by his effort of last Sunday, that it is more than probable he will be asked to return from Salt Lake, where he has now gone, by way of Denver, and giv the Radicals of this part of the West an opportunity again to be edified, socially by his presence and intellectually by the grandeur of his thought and the ready adaptation of logic and wit in his argument.

THOS. J. TRUSS.

SENECA, S. C., Jan. 31, 1889.

MR. EDITOR: A little more than one year ago, while making boards to cover our poultry house, I unfortunately ran a sliver into my right wrist 1⅝ inches in length. It broke off below the surface and the orifice closed up immediately, leaving no visible trace of its entrance. My wrist and hand began to swell before I could walk two miles to Seneca to hav the fatal sliver extracted. Anyway, the surgeon—one of eminence too—failed to find it. The result was inflammation and erysipelas of the most alarming type. I suffered unutterable anguish for ninety days. The sliver remained in my wrist until the work of ruin was complete, when it gradually worked back to the surface and I pulled it out myself. Suffice it to say, I am a cripple for life. But enough of this. What I set out to do was to beg the use of a small space in THE TRUTH SEEKER columns to express my lifelong love and gratitude to all those kind friends whose timely aid has kept the wolf away from our humble cot. Had it not been for the assistance of Infidels and Spiritual friends I should long since hav been an inhabitant of the tomb. I am master of no language that will express what I feel. I regret that it is out of my power to make each and every contributor in our distress realize the depth of our gratitude.

Fraternally, R. M. CASEY.

Jan. 20, 1889.

MR. EDITOR: I must tell you of an idea a good Christian lecturer advocated in a lecture delivered by him here. It is as follows—that the New Jerusalem is to be here on earth; first the souls are to return and inhabit the bodies, and they are all to be taken up, he did not say where to, but led us to believe to some safe place, while this earth is to be cleansed from all wickedness, etc., then the good people are to hav their bodies go through some process to adapt them to the climate and then be returned to the new world, which is none other than this old one in a new style, to liv in peace and happiness forever and ever. The wicked are also to go through some preparation to adapt them for their new world of fire and brimstone. But he failed to locate their future abode. And as he gave us leave to ask him any questions, I had one there for him and put it in the following form: Take, for instance, old soldiers (let alone other cripples of every description); they lose a leg or both on the battlefield

in some foreign country, or at home. Is the Lord going to gather up the lost members of their bodies and thus complete their happiness, or are there to be men running around the streets of the New Jerusalem on crutches, without arms, eyes, or with no head at all? Answer: The good Lord will provide in some way unknown to his children. You must hav faith in the Lord Jesus. Yours, etc. J. H. M.

LOS ANGELES, CAL., Jan. 27, 1889.

MR. EDITOR: The ministers of Los Angeles had about run out of blasphemy and brimstone, but now their supply has been replenished. The "dugout," Sam Jones captain, arrived in port two weeks ago, five or six days out from negrodom, and the captain is now unloading his cargo of superstition and other stale material twice a day to about four thousand of his customers, and demanding pay for the same as the work progresses, without allowing a chance for investigation. He says, "I despise theology, but I love religion," and it takes money to buy it. He says, "It takes grace, grit, and greenbacks to run me—$25,000 a year. God furnishes the grace, I furnish the grit, and you must furnish the greenbacks." He has greatly insulted many of our very best citizens, especially the ladies, by his harang of vulgarity, and there has been talk of riding him out of town on a rail. If he modifies his remarks doubtless he will remain here another week in order to unload his usual number of almanac anecdotes, after which he sails for Sacramento with a cargo of legislativ gas, where it is to be hoped the papers and members of the legislature will shut down on him worse than the Angel City is serving him. Two of our dailies are denouncing him in very strong language; the other two do not speak encouragingly of him. This ecclesiastical blackguard goes around the country preaching that "no lady who cares anything for her virtue can ever be found in a ballroom," or words to that effect. FRED S. LUCE.

GRANADA, COL., Jan. 28, 1889.

MR. EDITOR: Granada is the first town in Colorado on the Santa Fe railroad, seventeen miles west of Kansas state line. Many Freethinkers are here who hav never seen THE TRUTH SEEKER or any other Freethought paper. The Germans, as everywhere else, form the greatest numbers, *pro rata*, of skeptics. Granada was settled a year and a half ago. As it started into notice the Methodist preachers were not behind. They soon collected the people's square quarters and buzzards (dollars) and built a $2,500 gospel shop to support a lazy preacher, who livs off the sweat of other people's brows. And now what? Well, we struck a little reverse, temporarily, in our progress of prosperity, and all because these worthless preachers got our spare money invested in a useless gospel shop, where the gospel-bangers work one or two hours a week to earn a good salary, while we farmers work six days to earn half as much. Besides, we hav to pay high taxes on our poorly furnished and constructed houses, while these self-styled embassadors of the Lord pay no taxes on their gilded, painted, and varnished joss-houses. Truly Christianity has a queer way of interpreting justice and civilization. But we are hopeful, and don't you forget it. Colorado is progressing, and some of these days we will imitate California and make these gilded gospel shops and mental dude factories pay equal taxation. Colorado is the Centennial State, and it will not be behind in its growing to manhood among states.

We hav got the Salvation Army in some towns of the state, to the amusement of the idle miners while winter lasts. In Trinidad the Salvation Army, while marching through the streets, in order to represent the vernacular of the common wicked people sing, "There are no flies on Jesus, you bet." When the local papers reported it first I thought it was some lying sensation, but upon investigation I found it pure truth. Not only that, but a crowd of miners, women, and children will go half a mile to hear the Salvation Army sing, "There are no flies on Jesus, you bet." And now every wicked kitchen maid and all youngsters sing the same gospel chant. And your humble writer is puzzled why flies and musketoes did not light on Mr. Christ's as well as on any other man's nose.

I suppose you learned the news through the press how an evangelist who was conducting revival meetings at Hiawatha, Kan., eloped with the daughter of a local preacher while he was enjoying the preacher's hospitality of his home. Moral: Always giv a tramp preacher the point of your boot if he has the audacity to ask for anything without paying for it. Had we taken the nearly $3,000 we squandered for a new gospel shop and built an irrigating ditch eight miles long we should hav our lots and suburbs beautified with flowers, trees, shrubs, grasses, etc., and our neighborhood farms would raise grains, stock feed, vegetables, flowers, etc., thereby enhancing the value of our farms three times, as well as every city lot more than doubling in its value. In short, had we followed the common-sense, natural way, we should hav made the desert blossom as the rose. But as we spent all our cash for public works, the first thing in a gospel shop, we raise only sage weeds and cactuses. The class of people that cannot liv without a gospel shop, where they can sing Hosannah to a Jewish God, never put their shoulders to the wheels of progress in a new country, and never did, nor do they contribute to a community's morality. The way these priest-ridden Methodists take up land claims under preëmption laws and fill the United States land offices with perjury can only be compared to Kansas Prohibition. The latter takes the cake, causing more perjury than all the combined criminality in the United States. Yet there are liars even among so-called Freethinkers, narrow-minded, self-conceited cranks who say Kansas Prohibition is a success—the biggest lie in the West. United States Senator Ingalls from Kansas last summer was right when he answered a reporter who said that Kansas Prohibition is a great success, that "the Prohibitionists got the Prohibition law, just what they wanted, and the people get all the whisky they want—both sides are accommodated."

Eastern Colorado is a fine prairie country, with lots of public land yet. Home-seeking Freethinkers coming West to see the country should not forget to stop off at Granada. Stop at the Brunswick Hotel and start about six to eighteen miles north of Granada and look all over the country. I am sure almost anyone will be suited if he seeks land for homes. Lots of it will be covered by irrigation. On the other hand, if the party or parties are only on a hunt or bumming excursion, pass on.

With fraternal feelings I sign myself a MUGWUMP.

STURGIS, Jan. 24, 289.

MR. EDITOR: The knowledge that you are kept busy through your attention to correspondents and editorial duties is not sufficient to deter me from intruding an additional letter. The later numbers of THE TRUTH SEEKER are of such character as to seem to justify me in taking this liberty. The progress and healthy growth of Rationalism, made manifest in so many ways throughout the land, should cause all true Liberals to look back with pride upon the struggles and sacrifices endured, in greater or less degree, individually and collectivly, during the last decade. Many who could hav done more must as necessarily regret that they did not as those who regret that they could not for want of means. To my mind, it is a glorious thing to realize that nothing of value is ever lost; that every defense of the right, every honest protest against wrongs, no matter how humble or insignificant the protester may be, eventually shows itself as seed sown in good ground. Bread of this character cast upon the waters is surely seen after many days.

While THE TRUTH SEEKER and other like publications were being cursed and condemned for telling the truth, and forcing their way into recognition against mountains of prejudice, but a tenth of a century ago few of their supporters believed that a more general demand for Freethought literature would be made so soon. Very few, even the most sanguin, imagined that a work like "Robert Elsmere" could, in this year of our Lord—with a little *l*—attract so much attention and create such a furore, while the much superior writings of William McDonnell, "Exeter Hall," "The Heathens of the Heath," and others, had been so long on the market begging for readers. Such is the advantage of having a quasi-orthodox house for a publisher. The Liberals of the country could do much more to advance their cause if those who hav opportunity would identify themselvs with the many other reform movements organized. Legitimate strategy is honest when applied for the advancement of truth, and as this should be the object in view rather than a desire to become notorious by courting antagonism and posing as martyrs, there is reason to believe the adoption of this method of propagandism would yield good results. Many of these organizations may not be just what we would like them to be, yet through them their members soon learn that one fact sustains a necessary relation to all facts, and a careful exponent finds but little difficulty in inspiring thought. It is almost impossible to talk labor reform, temperance, or even Prohibition, without referring to and quoting history, and as soon as people become really interested in history the crimes and falsehoods of organized Christianity become so manifest that the most illiterate are able to see that every evil of which we complain is directly traceable to church domination, supported by ignorance.

I regret very much the trouble Brother Everett and some others hav had with the Knights of Labor, but I cannot help believe they in some way courted all they got. I was an activ member of that organization four years, during which time I edited papers in three different places, made over two hundred public addresses, and in every one took particular pains to credit Infidels with having originated every real reform, religious, social, and political. I spoke in schoolhouses, court houses, town halls, opera houses, and in the open air, was known as an uncompromising advocate of Liberalism long before and during this time, and never visited a place where I was not invited to come again, and several places I did go to the second time. I was frequently abused and misrepresented by the political press, but this was nothing compared to the treatment received at the hands of some notoriety-loving individuals calling themselvs Liberals. Despite all this, I was sustained by the Knights of Labor from head to foot. I was frequently asked how it came that Mr. Powderly, a Catholic, permitted me, an Infidel, to lecture for and organize assemblies. My answer was that "Mr. Powderly has sense enough to know that I hav as much right to be an Infidel as he has to be a Catholic." "That may be, but his church doesn't think so." "True, but the church did not establish the Knights of Labor, and you will find nothing in its constitution, by-laws, or ritual either encouraging or forbidding in any member the enjoyment of his religion." "Do you ever discuss religious matters in your assemblies?" "Certainly not. We are not organized for that purpose; besides, there is much more of importance to the assembly as such to discuss than we usually get through with." "How is it that you ring in so much about what you call the crime of Christianity when you talk to the public?" "I do this because it is impossible to separate the present from the past. To show how mankind has advanced, it is necessary to show what we advanced from, and why advance was necessary. If we believe in liberty, we must show that its enjoyment is preferable to a condition when liberty was not. This compels us to tell why it was not, and show who and what must be held responsible for its opposit, slavery. If the facts of history locate this responsibility and throw it upon the priesthood and the church, so much the worse for the church. I cannot help that."

In the labor movement I found that the influential members of our unions were heterodox without exception, and like myself regarded our organizations as only a means to an end, the end being the elevation of men and women by educating them up to a point that would enable them to use as individuals the power residing with themselvs to the best possible advantage. I believed and still believe that, deprived of their educational features, labor unions are valueless. Their utility consists chiefly in the liberty of thought and discussion essential to their existence, and for this, if for no other reason, they should be encouraged. For centuries prior to their establishment, self-constituted arbitrators claimed and enjoyed the right to answer all questions. The justly dissatisfied were answered with a text, "The poor ye hav always with you." The advocates of political liberty—self-government—were told to "be subject to the powers that be, for they are ordained of God." The larger number of members of labor organizations sneer at these old "chestnuts" nowadays, and disdainfully listen to those who quote them. This denotes progress. The Knights of Labor assemblies hav one by one dwindled away during the past three years, but not because Mr. Powderly is a Catholic. His religious opinions hav prejudiced a very insignificant number. Other circumstances and conditions hav contributed far more than his Catholicism. By many he is considered too conservativ; others believe him incompetent; many more hold him responsible for their own acts of either commission or omission. Envy has had a great deal to do toward working up opposition. Hobbyists hav objected to his rulings because their hobbies hav not been considered the salvation of the race, while the real cause of loss of membership in the "noble order" is in its defectiv constitution, a document well enough suited to the government of a small organization, but inadequate to the requirements of a very large one such as the Knights of Labor was in 1886. Its principal defect will be found in its failure to emphasize the importance of self-reliance. Local assemblies were subject to the district and state assemblies; these in their turn to the officers of the general assembly. This, with such a variety of cases demanding attention, was a greater burden upon the executiv board than it had time or ability to handle, besides creating and encouraging a centralized form of government.

Any movement must fail that tends to the establishment of an autocracy. I could cite to you a very forcible illustration of this fact, if necessary, in an effort made a few years ago to found and maintain a "Liberal" colony in the state of Missouri. The Knights of Labor as an organization will soon be supplanted by one of much greater worth and influence. The rank and file of the order will never go backward. Enough has been done to demonstrate that the educational advantages incident to these labor unions are of too much value to be thrown away, and when the time comes that any man or woman can manage a large number of their fellow-men any great length of time to the satisfaction of each, organizations will be no longer necessary, the millennium will hav arrived; governments, ecclesiastical and social, will then be things of the past; everyone will know just what to do and how to do it, and all will do right because it is right. Until that time, however, the old conflict will continue. Organized labor will meet organized capital, and organized tyranny, under the garb of religion, must be met by its opposit—organized Secularism. I find a great deal of effectiv work in behalf of the latter can be done in connection with other reform movements, and although it may not show at once, it "bobs up serenely" after a while. Should the progressiv daily papers continue to profit by printing the leading thought of the day, the glory that should be in great part yours will be shifted. The grand old pioneers will care little for that. Their unselfishness has been sufficiently established to guarantee a calm and serene old age, crowned with glory and honor enough to make their pathway toward the grave a pleasant one to travel. If the daily press is to be the vehicle for the dissemination of real race enlightenment, and get credit for the abolishment of mental slavery, they can stand it as well as they hav stood the claim that the church abolished chattel slavery.

The Blair Sunday bill is all that is now required to furnish Liberalism a formidable auxiliary. Of course, vigilance is as necessary now as ever, but the zeal exhibited by a few of your correspondents, apparently based upon fear that the republic is doomed, and that the sanctified are about to get control, is far-fetched and misapplied. The real danger to the republic is centralized money, not religious, power.

As Henry George, against the advice of his friends, insisted that single-tax advocates by using the national Democratic party as a means of educating the masses would strengthen their cause more than by placing a ticket in the field, and as time has demonstrated the wisdom of his plan, let the Liberals learn a lesson, and instead of holding their Secular Union aloof from all other purely political reform organizations, take advantage of such circumstances as present themselvs, and the two, five, or nine Demands will be reduced to practice that much sooner. The "whole hog or none" policy has held the movement back. We hav all heard a great deal about striking at the root; this is all well enough, but so long as there are so many obstacles between where we now stand and the much-talked-of root, we shall hav to discover a means of removing them one by one, or we shall be, as ever, deprived of opportunity of striking the much-talked-of root. I was somewhat amused at Mr. Westbrook's remark, wherein he suggests that the Secular Union might do more for morals by getting up a manual for public schools than by pushing their claims against the Girard College thieves. It does not appear to me that humanity is short on manuals of the highest principles of morality. The trouble seems to be in finding a school wherein they can be taught. The best way, in my judgment, to impress the public with the superior quality of Secular morality is to force the thieving propensities of Christian moralists upon public attention through the courts. Push the Girard College case, and compel a general discussion of the matter. The result must be favorable.

Fraternally yours, FRANK GREENE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

God Helps Those Who Help Themselvs.

Be the thing that nature made you,
Not one false pretension show;
Be true and kind to fellow-mortals,
Then no fear of hell you'll know.

For if there's such a place as heaven
In the future bright and gay,
'Twill be gained by doing kindness,
Not by wasting time to pray.

All the prayers that e'er were uttered,
All the prayers that e'er were read,
Never fed a poor man's family,
Or put cover on their bed.

If there is a God almighty
Who, they say, will answer prayer,
Why doesn't he cheer the aching bosom,
And drive off sorrow and despair?

Why doesn't he feed the many millions
That are starving day by day?
Why doesn't he, in a case of sickness,
Save the ones for whom you pray?

Ah, my friends, prayer never saved,
Not so much as one poor elf;
And now I hope you will remember,
God helps him who helps himself.

MISS NETTIE OLDS (aged 15).

McMinnville, Ore, Feb. 11, 1889.

Edith Belle.

In the city of Winimee there lived a wealthy family. They had one little girl whom they loved very dearly, and she had no name. None could be found sweet enough for her. Papa wanted Lilly, Mamma wanted to name her Daisy, aunty wanted Pansy, and uncle wanted to name her Rose. So, you see, there were a good many names ready for her, but none would suit, till at last, when she was a year old, her mamma said she was going to call her Daisy Emma, but papa called her the old pet name of Darling.

When she was fourteen months old she began to walk. Then there was great excitement in the house about the baby, and she was petted until aunty said she was entirely spoiled.

When she was six years old she started to school. She was bright at her lessons, and soon was in the Second Reader. She studied hard, and always had her lessons well. When she was ten years old she was in the Fifth Reader.

It was a hot morning on the 1st of May, and the teacher and scholars started on a picnic. There were just twelve girls—Lucy Wilson, Kitty Moore, Jenny Wilson, Lulu Elliott, Eva Stewart, Nellie Collins, Ethel Joy, Florence Baylor, Flora Baylor, Julia Whitney, Edith Bell, who was a poor little girl eleven years of age, and there was Daisy herself.

The boys said they would giv the girls a row in the boat on the lake if they wanted one, and they thought it would be splendid. There was just room for four boys and four girls. Edith Belle staid on shore. They had not gone far when Daisy, in reaching for a water-lily, fell out of the boat. She screamed, but no one tried to save her, till Edith, hearing the cry, started at once toward the boat. She was just in time to save Daisy's life, and nearly lost her own.

The teacher knew nothing about what was going on; but when she heard the cries she rushed toward the lake, and got there just in time to see the bright, sunny head go under the water.

She did not speak, but went in the water and succeeded in saving the young heroin.

Daisy's father took the brave girl home for his adopted daughter. She always lived happy and made others happy besides herself.

Daisy was never lonesome after that.

Ontario, Cal. MAY A. JOHNS (aged 12).

Why Freethought is the Best Thought.

Freethought has been the foundation of every invention and discovery. The greatest and purest minds of the universe were and are to a great extent Freethinkers.

We are all born Freethinkers, and it is a sin to pollute the minds of the children with things that are unreasonable and opposit to nature.

Theology teaches what we hav scarcely any proof of, while Freethought investigates and givs us the truth. Freethought tends toward the perfection and enlightenment of every human being, promotes the growth and development of the human mind, and forms new and better thoughts for the benefit of the civilization and the welfare of the people.

The good Freethought has done for us, and the harm theology has, can be conceived through observation and investigation. Taking, for example, some of the first men of inventiv genius; every inventor of a new machine was watched by very superstitious people, who claimed that he was in league with the devil. So he was forced to giv up his experiments, and was at the mercy of the flames.

Where Freethought has once rooted itself into the mind, orthodoxy and superstition are no longer retained there. Our country was discovered by means of Freethought.

Freethought is scarcely ever known to be an inmate of the asylum. It seeks to make the most of the present; its motto being, "One world at a time." It causes many beautiful cities to be built, which contain many beautiful houses and streets, instead of temples and monasteries, built only for the benefit of a worthless lot of priests and nuns. It causes better houses to be built, better clothing to be made, better fruits to grow, and better food to be raised. Any person of intelligence ought to see at once the good that Freethought has done for us. It ought not to be necessary to argue the point at all.

Freethought is far superior to any other creed, because it is working for our present good and welfare and not fretting over the future. How could our present system of telegraphs, telephones, steamships, and all our glorious modern inventions be brought about if it were not for steady, hard Freethought? Surely the prayers and snivelings of priests do not result in such improvements as these!

Did you ever see a steamship cross the mighty ocean? How grand, magnificent, and majestic she appears! She is steered on in her course by one man who stands at the helm. Do you think he could steer this gigantic vessel by prayers? Does he not hav to exercise a little Freethought and some muscular power? Who will contend that she has been brought to her present high degree of perfection as a steamship without the exercise of Freethought, science, art, and practical sense and reason? All the theology in the world, past, present, and to come, has not and never will hav power to make a steamship or to make it go by prayer.

EMMA STOCKINGER.

The Casey Dime Fund.

DEAR MISS WIXON: I hereby mail you the names of a few more donors to the Casey dime fund, which run as follows:

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Wishing you success to the Children's Corner, I will close. Sincerely your friend,

SATIE E. THORPE.

Ballston Spa, N. Y.

[To which list are added the names of Lois Bligh Carter, Louisville, Ky., 10 cents; Jennie Gigray, Osceola, Ia., and J. L. Tompkins, $1; N. J. Kraft, 25 cents. The above sums hav been forwarded direct to Mr. Casey. Those desiring to contribute further to the Casey fund will please forward their donations to Satie E. Thorpe, Ballston Spa, N. Y., or to R. M. Casey, Seneca, S. C., instead of to the editor of the Corner.—ED. C. C.]

Correspondence.

MORE ABOUT THE GOAT.

BRIDGEPORT, CAL., Feb. 11, 1889.

DEAR MISS WIXON: Although you hav told us much about the goat that Anna saw, there remains yet much that can be said about that animal. We hav about one hundred goats, and I can assure you it is more than interesting to watch them—especially the kids—in their gambols. We hav between thirty and forty of them that came about the last of November, but on account of the coyotes catching them while small, we hav never yet turned them out with their mothers, but hav kept them all the while in a corral. We sometimes, for their amusement, fix up a spring-board, and it would do you, as well as the little readers of the Corner, good to see them, as it were, form themselvs into line and run, one after the other, jump onto the board out to the end, spring off, often turning a complete summerset, up around the corral, onto the board, and off again, till they run themselvs down.

We hav a large cow-bell hanging on the fence where they are kept. They will stand upon their hind feet ringing it, often two at a time, until they are completely tired out, when others will take their place and keep it going from morn to night. They often wake us up during the night with the noise. It seems to giv them perfect delight.

You were right about the meat being good. For sweet, juicy, fine-flavored meat, nothing can surpass that of a six-month-old kid. They seem always to be healthy, while mutton is often diseased. The milk also is richer and sweeter than that of cows. We often use it in coffee, it being exceptionally fine.

The nannies make nice, kind pets; but woe to the little boy or girl who undertakes to make a pet of a billy, for they will find they hav made a sad mistake.

I could relate quite a thrilling adventure which mamma and I had with a large billy, that papa was compelled to kill by shooting before he could be conquered. KID.

[We should all be pleased to read the adventure if you will kindly write it out for us. —ED. C. C.]

LEON, IA., Feb. 2, E.M. 289.

DEAR MISS WIXON: This is my first letter to the Corner. My papa and mamma take THE TRUTH SEEKER, and I like to read the Children's Corner. I am nine years old, and I go to school and study the Third Reader, oral physiology, arithmetic, language, writing, geography, and spelling. My teacher's name is Miss Trask, and she does not read the Bible in the school.

I hav two little brothers, Jamie and Leroy. One time mamma was coring some crab-apples, and Jamie watched her a little bit and said: "Are you takin' 'e diggards out 'e tabs." One night Leroy wanted a needle and thread to sew on some buttons. He sewed them on the corners of his handkerchief, and when he was done the corners were all drawn together. He examined it, and with much surprise said: "My sakes a-dacious, I sewed it too tight!"

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Abraham Lincoln.

There were Lincoln memorial services held at the school-house of this vicinity on the night of February 12th, the eightieth anniversary of Lincoln's birth. The house was completely filled. All the seats were occupied. Many had to stand and a large portion sat on the floor. It was the largest and most enthusiastic crowd ever assembled together in that school-house, if not in the whole community. The house was called to order by George J. Remsburg, and on his motion Mr. J. D. Richardson was elected chairman, and on motion of Eugene L. Bell George J. Remsburg was elected secretary. The meeting was opened with a song, "Abraham Lincoln"—tune, "Marching through Georgia"—to which George J. Remsburg responded in an address on the virtues, merits, and achievements of Abraham Lincoln, followed by Eugene L. Bell, who reviewed Lincoln's life, and spoke of his many noble qualities of head and heart. After many interesting declamations by the pupils of the school, Mr. D. T. Pomeroy was called upon, and in a beautiful and touching address he outlined the horrors of slavery, gave a brief history of the colored race, and paid a beautiful tribute to the memory of Abraham Lincoln, who freed them from the bondage of slavery. The next speaker was Mr. H. C. Buchanan, the district treasurer. In language simple, but full of meaning, he expressed his desire to stand by the memory of Abraham Lincoln and Ulysses S. Grant, the men who worked together for the greatest cause on earth. Rev. Mr. Kirchafore was then called upon. He dwelt upon the history of the colored race, gave a brief view of slavery and his experience as a slave, and spoke of Lincoln as "one of the grandest and noblest of men." The famous old song, "John Brown," was then sung by the large crowd, and George J. Remsburg adjourned the meeting with the following benediction: "My friends, may you all leave this place to-night feeling that it is good to hav been here. May each of you feel within your heart a stronger desire to honor and cherish the memory of the great and noble Abraham Lincoln. May you, my colored friends, more fully realize that you are indebted to him for all that you are or ever hope to be. And may the blessings of liberty, which he so freely gave to you, rest upon and be appreciated by you now and forever."

The house was beautifully decorated with evergreens, flags, and pictures. Over the blackboard was raised in large letters the name Abraham Lincoln, and at each side of this was a large picture. One piece of canvas contained portraits of Washington, Lincoln, and Grant, and beneath it said, "Our Country's Heroes." On one side of the chimney was a large gilt frame containing portraits of Harrison and Morton, Washington, Lincoln, Grant, Garfield and Arthur, while beneath these pictures was draped a large flag. On one side of the house was the word Liberty, and on the other a flag. The meeting was a success, and the speeches were made amid cheers, stamping of feet and clapping of hands. We hope the seed sown that night will bring a rich harvest. REPORTER.

Oak Mills, Kan.

The Primitiv Religion of Israel.

From the Independent.

Prof. Th. Nöldeke, of Strassburg, "the little giant," as the Semitists of the continent are accustomed to call him, the best philologian of the times, in a recent review of a work by Baetbgen, in the *Journal of the German Oriental Society*, givs this summary:

"A remnant of original fetichism was preserved for a long time in Israel. I refer to the reverence for sacred stones, as this has been practiced by a number of the Semitic tribes. That the stone of Jacob was an originally Canaanite one we hav no reason to suppose. The sacred character of Bethel is, according to all indications, original with the Israelites, as the Old Testament is still acquainted with the fact that the place was in former times called Luz. The interpretation given to the divinely revered stone in our present accounts must not deceive us any more than the legends of the Moslems concerning the stone fetiches in Mecca, which hav remained as a singular relic in Islam.

"That Jahveh, at a comparativly late period, too, was worshiped merely as the god of his own people, and that other beings were regarded by them as gods among the other peoples, Baethgen himself acknowledges. The absolute monotheism attained supremacy only very slowly. Thus, *e. g.*, while the prophet Amos declares him to hav been the creator, and hence certainly as the only God, the narrator of Judg. xi, 24, who certainly lived later than this prophet, puts words into the mouth of Jephtha which acknowledge Chemosh as the god who cares for Ammon as Jehovah cares for Israel. Sentences like that in Ex. xv, 10, 'Who is like unto thee, O Lord, among the gods?' presuppose the acceptance of more than one God; only at a later date were such expressions employed for rhetorical purposes.

"The polytheism of Israel was supported materially by the use of images. A difference in the kinds of images causes, in a marked degree, a faith in different divine beings. But the old religion of Israel was by no means without images. Baethgen tries to explain away the Teraphim, but 1 Sam. xix, 13, *ff*, shows plainly that David had a household god in the shape of a human being. It is further narrated as something quite natural that Gideon made an idol (Judg. viii, 24-27, *a*); the blame attached to this further on (27, *b*) does not suit to the connection. The picture of Jahveh in Dan is attributed to a grandson of Moses (Judg. xvii, *ff*). In the light of these facts, the golden images of steers made by Jeroboam receive a certain legitimacy. It is even not certain that Solomon's temple was entirely without images, for it was only Hezekiah who destroyed the image of a serpent of brass which was attributed to Moses (2 Kings xviii, 4). It is vain to try to explain away these plain facts by the legend in Num. xxi, 6-9.

"But it is also a certain fact that at an early date there was an opposition to the use of images for worship. The second commandment, which is certainly very old, forbids the use of any and all images, and the story of the golden calf of Aaron, which in itself is certainly unhistorical, condemns even before the days of Hosea in the strongest terms the official religious cult of the northern kingdom.

"As was the case with the other Shemites, the Israelites, too, had human sacrifice, especially the horrible sacrifice of children. The law which demands all the first-born for Jahveh, Ex. xiii, 2, was undoubtedly meant literally at first. The very fact that ransom money was paid for the first-born shows that originally these were sacrificed themselvs. The story in Gen. xxii, would be without meaning if it did not presuppose the sacrifice of children as an ancient rite. The prohibition in Lev. xviii, 21; xx, 2, not to sacrifice children to Moloch, is not given as against a foreign custom. As was the case with the Greeks, spiritual progress among the Hebrews also at a very early date crowded out this barbarity, while among the equally pious but innerly wild Carthaginians it remained in full sway. But in Israel, too, it from time to time comes into the forefront again.

"We accordingly find throughout Israel religious ideas and customs such as were in vogue among their related polytheists; but everywhere there is seen also, even in the oldest times, a striving for a pure monotheism and a higher religious service, and this it is that givs Israel its characteristic position in history. But just the origin of this feature is wrapped in darkness. The Old Testament represents Moses, who grew up as an Egyptian, and whose name is Egyptian, as the lawgiver of the monotheistic religion. Unfortunately, we cannot secure a historical picture of his person and work, and still less of the legislation of Sinai; but we can certainly trust tradition sufficiently to believe that the new departure was contemporaneous with the exodus out of Egypt. In Egypt the Israelites doubtless received many germs which were developed later. There, where crude fetich worship and deep wisdom were both at home, a gifted nation could receive many an impetus. At any rate, it would be my supposition that the service of Jahveh was also taken from them. But, however this may be, I would forego the explanation of the mystery, that this originated 'in the constant divine conduct and divine revelation.' This is certainly no scientific explanation.

"It is more than doubtful that the original Israelites already in Egypt, or their ancestors before going there, were to a greater or less extent monotheistic. Of Abraham, the God-fearing man, something may be saved as historical. I cannot at all understand how a man from whom not only all Israel, but also a number of other nations descended, could hav been a real person. How can a tradition concerning such a one hav been developed? Is his personality or that of his immediate descendants testified to any better, historically, than that of Deucalion, Xuthus, or Dorus? In the account given by Genesis of Abraham, we hav probably several ancient Hebrew divinities, but the most of this is uncertain, to which must be added that much of it may hav come from Babylon."

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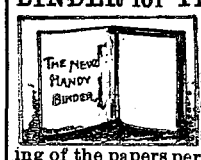
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News of the Week.

AT Memphis, Tenn., Alfred Reeves recently stabbed a priest to death, saying, "God told me to do it."

DURING the last week movements demanding restoration of papal temporal power took place in Canada, Ireland, and Austria.

FLOOD, the California millionaire, is dead.

ARIZONA has made train robbery punishable by death.

SOCIALISTS in many parts of France are being dispersed by the police.

BOSTON COLLEGE, since its founding, has ordained thirty Jesuits for service in America.

THE Maine House of Representativs has rejected woman suffrage by a vote of 90 to 40.

MANY churches held special services last Sunday to invoke a blessing on the new administration.

OF the 2,222,611 colored children of school age in 17 states, 1,118,556 are enroled in schools.

THE duchess of Galliera, recently deceased, contributed during her life $25,000,000 to religious institutions.

THE New York *Sun* estimates our Catholic population at a higher figure than the Catholic Directory, placing it at 12,000,000.

WILLIAM II. has obtained an addition of $900,000 to his previous salary of $3,300,000.

MRS. PRESIDENT HARRISON has secured a promis from the pastor of the Fifth Avenue Baptist Church to pray for her husband every day.

THE Peter's Pence of the season are beginning to come in, the archdiocese of Armagh sending $12,500 and Down and Connor $10,000.

CLERGYMEN of all denominations hav signed a request to President Harrison that he proclaim April 30th a day of national thanksgiving.

AT VIENNA a printers' boy has been sentenced to six months' imprisonment for merely expressing his opinion on the character of the dead prince Rudolf.

CATHOLICS continue their warfare against our public schools, saying now: "The fact is, it is impossible to teach history in public schools without giving offense."

FREQUENTLY parties of an ignorant and destitute class of people who hav been promised homes and plenty of work under the Mormon church, leave the South for Utah.

UPON the statement in Baltimore papers recently that an Infidel Sunday-school had been organized in that city, several pastors at once applied to the municipal authorities for its suppression.

A MASS meeting of Orangemen in Ottawa, Ont., resolved to withdraw support from the Conservativ party if the government persists in refusing to disallow the Jesuits' Compensation act passed by the Quebec legislature.

THE government hydrographic office is to secure knowledge on ocean currents by issuing to various vessels bottles to be dropped in the sea, containing requests to the finder to forward to headquarters with statement of place of finding.

IT is pointed out that the growing danger to government from use of money in elections is new here, as in 1831 De Tocqueville said, "In the United States I hav never heard of a man accused of spending his wealth to corrupt the populace."

THE Spanish Catholics will celebrate this year the thirteenth centenary of "the return of Spain to Catholic unity," that is, the establishment of that system that has brought their country to the lowest depth of savage and ignorant degradation.

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A DISCUSSION BETWEEN

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On the Conflict between Genesis and Geology.

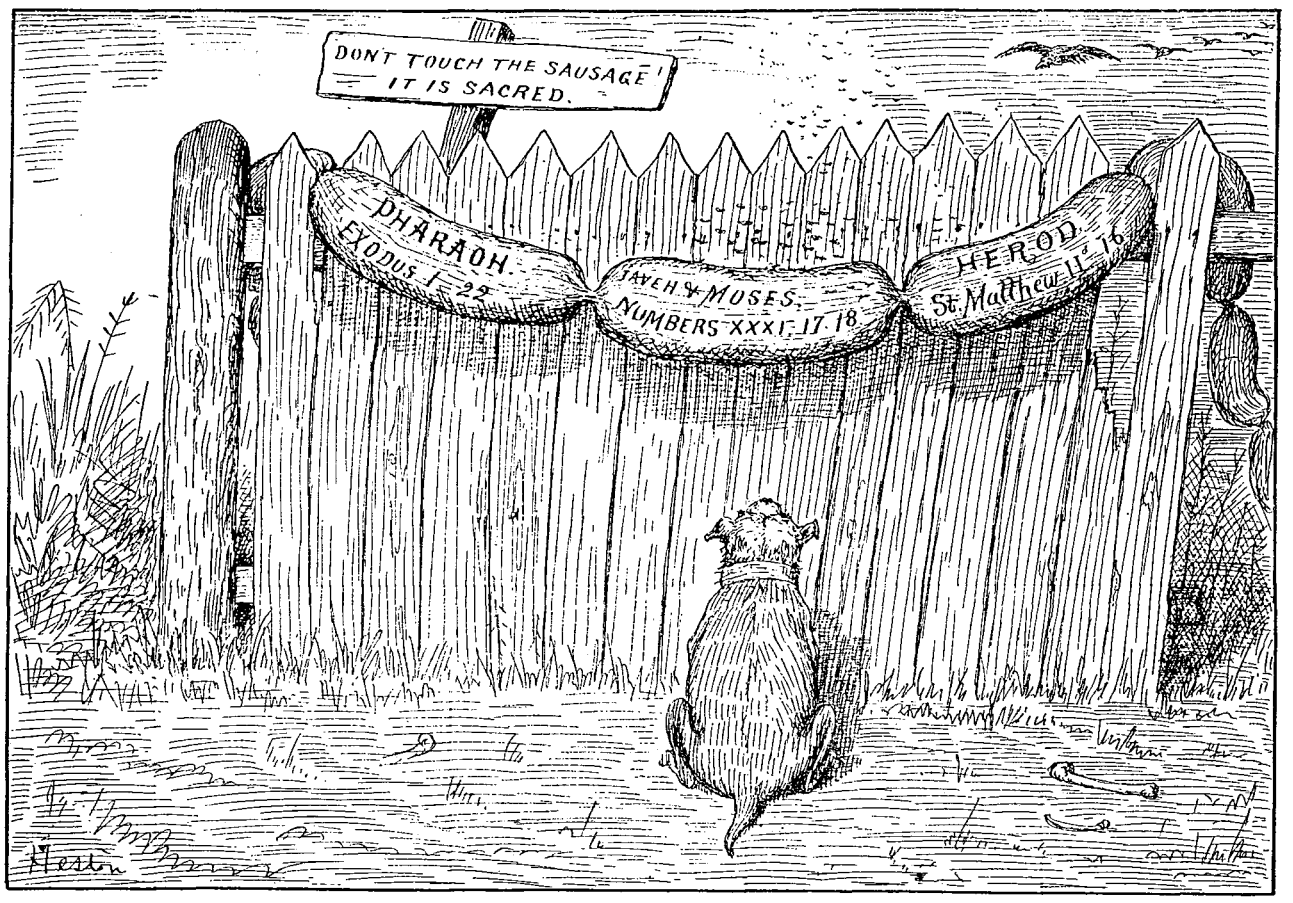
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Odds and Ends.

A PRIME minister—a missionary not underdone.

NUBBS: "Didn't you think the andante was lovely?" Stubbs: "Didn't hear it, old chap; was too busy looking at Anne Summers."

'Tis said Love's blind, and cannot see
Just where his darts to aim—
'Tis noticed, though, that spite of this
Love gets there just the same.

SHE: "Why, George, I didn't understand that the *Mail and Express* was a religious paper; I thought it was a funny paper!" He: "Yes, it's both; its manner of being religious makes it funny."

Down in the cellar, dark, remote,
Where alien cats your larder note—
In solemn grandeur stands the goat.

Without he hears the whining storm,
And feels the draughts around him swarm—
He eats the coal to keep him warm.

LOCKSLEY (who has just given a cigar to Sharpson from his own private box): "I say, Sharpson, tell me what you think of that cigar." Sharpson: "Well, if you say so, I will, but I want you to understand that I'm no optimist."

WHEN lovely woman stoops to weather
The stormy blast that sweeps the street,
Beware, young man, her fixed umbrella—
'Twill knock your teeth out if you meet!

LITTLE girl (at school): "What did the teacher send you here for?" Little boy: "She said I was bad, and must come over and sit with the girls." "I like you. Can you stay long?" "Guess not. I wasn't very bad." "Well, you be badder next time."

JACK SPOONER (who has managed to blunder through it): "Edith, dear, I—I—hardly know just what to say—I am so happy and so agitated. It may seem foolish to you—but—I put my sentiments in writing before I came—half intending to leave a letter!" Miss Korton (with admirable foresight): "Well, John, dear, we understand each other now; but please *do* let me hav the letter, too. I would so love to keep it as a memento of this happy evening!"

A FAIR cashier at the desk did stand,
And wrote out a bill for a man near by;
He watched the pen in her snow-white hand,
And saw the amount with a great, big sigh.

"A fine business hand; how I wish 't were mine!"
The man with the writing like Greeley's said;
"If this is a serious offer, 'tis thine;"
He looked up surprised, and tumbled and fled.

"Do you know I am surprised that the blood sent out through the arteries ever gets back to the heart again," reflected Litewate yesterday. "Why shouldn't it?" anxiously inquired Featherbrane. "Why! Because it has been proved that every course the blood takes to reach the heart again is in vein." Then they both began to develop cases of blood-poisoning.

ONE day Dr. McCosh came into the mental philosophy class and said: "Ah, young gentlemen, I hav an impression!" "Now, young gentlemen," continued the doctor, as he touched his head with his forefinger, "can you tell me what an impression is?" No answer. "What! No one knows? No one can tell me what an impression is?" exclaimed the doctor, looking up and down the class. "I know," said Mr. Arthur. "An impression is a dent in a soft place." "Young gentleman," said the doctor, removing his hand from his forehead and growing red in the face, "you are excused for to-day."

MISS COULTER: "Oh, dear! I'm afraid I'll be late. Mother, won't you come help Marie pull on this corset? I'll never get dressed at this rate. There, that will do nicely. Whew! Giv me a moment to see if I can breathe in it. Yes. Now bring me my paper-sole walking shoes. They look rather thin for wet weather, but it can't be helped. I couldn't drag myself along in heavy shoes, with the weight of this new street costume to carry. It nearly breaks my back. There, I'm ready!" Mrs. Coulter: "Where are you going?" Miss Coulter: "To the Modern Progress Society meeting. I am to read a paper on 'Woman's Weakness Due to Man's Tyranny."

Gems of Thought.

IN vain shall we attempt to cure men of their vices, unless we begin by curing them of their ignorance. It is only by showing them the truth, that they will perceive their real interests, and the real motivs that ought to incline them to do good. Instructors hav long enough fixed men's eyes upon heaven; let them now turn them upon earth. An incomprehensible theology, ridiculous fables, impenetrable mysteries, pueril ceremonies, are too fatiguing to be any longer endured. Let the human mind apply itself to what is natural, to intelligible objects, sensible truths, and useful knowledge. Let vain chimeras be banished, and reasonable opinions will of their own accord enter into heads thought to be destined to eternal error.—*D'Holbach.*

MAN vainly ascribes his misfortunes to obscure and imaginary agents; in vain he seeks for mysterious and remote causes of his ills. In the general order of the universe his condition is, doubtless, subject to inconveniences, and his existence overruled by superior powers; but those powers are neither the decrees of a blind fatality, nor the caprices of whimsical and fantastic beings; like the world, of which he forms a part, man is governed by natural laws, regular in their course, consistent in their effects, immutable in their essence; and those laws, the common source of good and evil, are not written among the distant stars, or hidden in mysterious codes; inherent in the nature of terrestrial beings, interwoven with their existence, they are at all times, and in all places, present to man; they act upon his senses, they warn his understanding, and dispense to every action its reward or punishment. Let man, then, study these laws!—*Volney.*

THE poet in a golden clime was born,
With golden stars above;
Dowered with the hate of hate, the scorn of scorn,
The love of love. —*Tennyson.*

HE who hates, blaspheмes.—*Ingersoll.*

THE truly moral deterrent from murder is not constituted by a representation of hanging as a consequence, or by a representation of tortures in hell as a consequence, or by a representation of the horror and hatred excited in fellow-men, but by a representation of the necessary natural results—the infliction of death-agony on the victim, the destruction of all his possibilities of happiness, the entailed sufferings to his belongings.—*Spencer.*

THE child has no moral rules, but is governed by fear; the youth is controled by authority; the adult is influenced by reason. Corresponding to this we find that the religion of savages rests upon fear, that of the masses of civilized nations upon the authority of church, priests, and sacred books, while the more highly educated are swayed wholly by reason. Rationalism is, therefore, proved to be the highest order and latest development of mental evolution. These three stages in the growth of morality may be illustrated by the conduct of persons in a park, where is placed the warning, "Keep off the grass." One says, If I go on the grass I shall be arrested and fined. He is restrained by fear. Another says, The law should be respected by all good citizens. He is ruled by authority. A third person says, If I walk on the grass I shall injure the appearance of the park. He is influenced by reason. A fourth, and still higher, stage will be reached when long continuance in rational well-doing becomes a habit, and men do right as a matter of course. Punishment and the law are useful means of restraint for those who are in low stages of moral development, but they are useless for the more advanced. Some are restrained from ill-doing by fear of hell and God; still more by fear of the policeman; others, without thought, follow the orders of church and state, while the most enlightened believe, with Kant, that duty ought to be done for duty's sake. These last certainly are not the people that Christian ministers should hold up to scorn. It ill becomes those who are under the restraint of the lower motivs to rail at those who hav the loftier considerations.—*Robert C. Adams in Pioneer Pith.*

CHRISTIANS consider each other incapable of telling the truth, except when kissing the Bible.—*The Beacon.*

ALL theologies contain devices and plans by which the supposed anger of the God can be turned aside and his forgivness obtained. There is no limit up to the last moment of life to the amount of forgivness obtainable. It is a frequent occurrence for a murderer to state on the gallows that he is perfectly certain of having been forgiven, and of being received into the favor of God forever. By the plans of salvation so provided, a lifetime of crime is obliterated and an eternity of bliss secured. It is quite evident how this is calculated to lessen the strength of the moral sanction.—*John Wilson, M.A.*

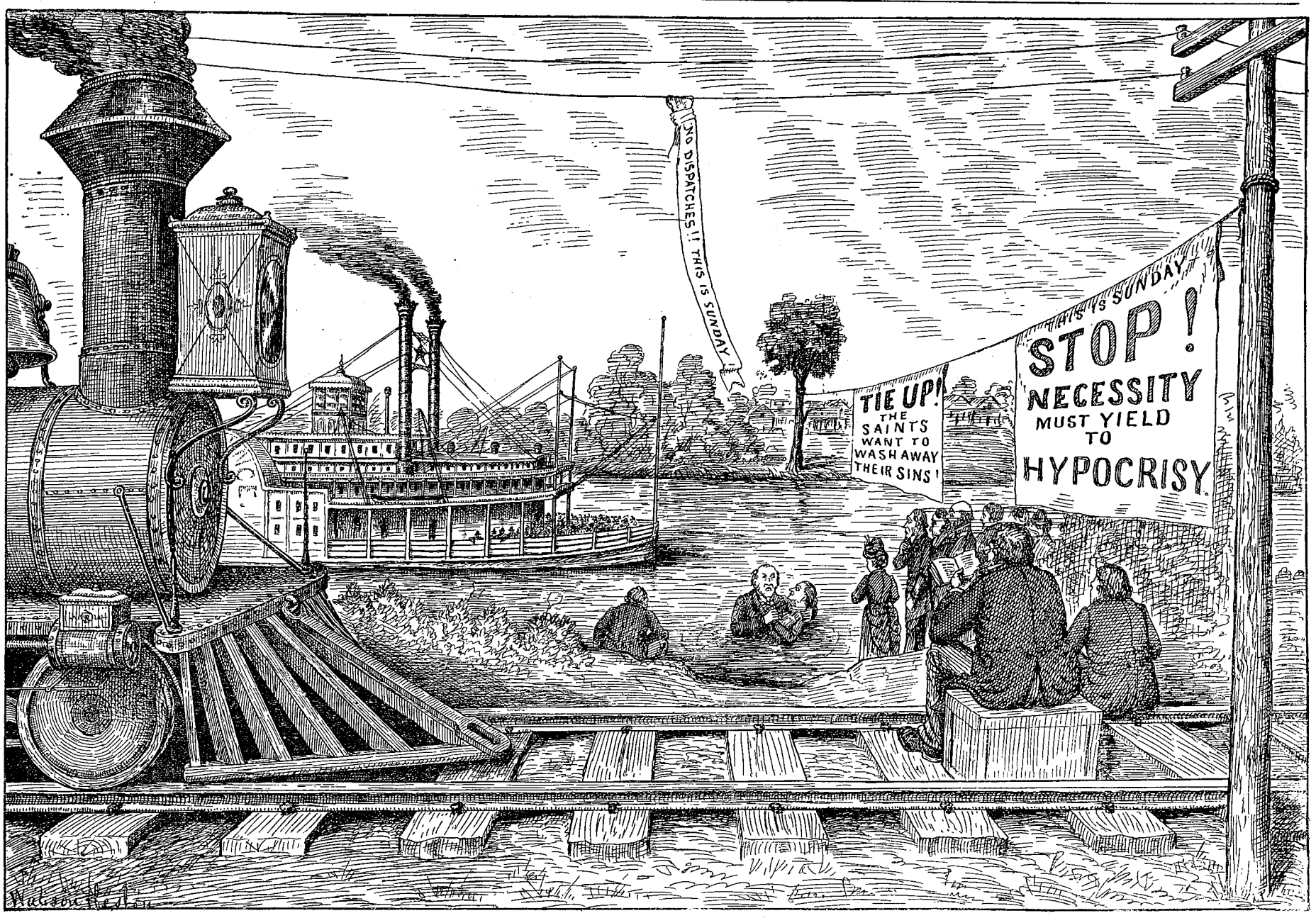
THE Christian world has endeavored for nearly two thousand years to explain the atonement, and every effort has ended in an admission that it can not be understood.—*Ingersoll.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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ANOTHER PHASE OF THE SUNDAY QUESTION.

Notes and Clippings.

BAD effects of attending a religious meeting: Two English servants went to a Salvation Army meeting on a Sunday evening, overstayed the time when they should hav been home, and for fear of a scolding, tied themselvs together with a woolen scarf and drowned themselvs in a canal.

BOSTON boasts of a dog, the member of a family where fish is always eaten on Fridays, that for some time past disappeared on Thursday evenings and was not seen again until Saturday morning. So says the *Sun*. Investigation showed that the intelligent but heretical brute spent Friday with a family where meat was eaten on that day. Even a dog knows better than to be a Catholic.

AN American man-of-war's man was once in a Washington church on an Easter Sunday. Seeing an American flag laid down in the aisle, he indignantly asked what it was placed there for. He was told that it was to save the carpet. Thereupon Sailor Jack picked up the flag from the floor, and, as he folded it carefully, exclaimed: "You people may be good Christians, but you are damned poor Americans."

MR. BOWEN, proprietor of the *Independent*, a Congregational journal published in this town, went to Washington to see Brother Harrison inaugurated. He spent several dollars telegraphing to his paper his opinion of the affair, as follows: "It has been my privilege to hear other presidents speak on similar occasions in the past, but I venture the opinion that, never since the immortal Washington addressed the people one hundred years ago, has any president touched the hearts of the people as President Harrison has on this occasion. Tears of gratitude were seen in all directions, while the vast multitude present gave vent to their joy by such cheers as probably never were heard before in the city of Washington." Brother Bowen ought to get an office.

MR. WANAMAKER, our new postmaster-general, presided last Sunday over the Sunday-school of the Bethany Presbyterian church. He is superintendent of the school. He does not travel on Sunday, so that in order to teach his school he is obliged to leave Washington on Saturday and return on Monday morning. The question of interest to the public just now is whether he will try to interfere with mail arrangements of Sundays.

MATTHEW HENRY once said: "He who prays in his family does well. He who reads the scriptures and prays does better. He who reads the scriptures and sings and prays does best of all." Quoting this, a religious journal says: "Let the head of every Christian family seek to excel." But supposing the head of the family can't sing, then how can he excel? And isn't the Lord responsible for his lack of excellence by not endowing him with a comprehension of music?

A WRITER in the Glasgow, Scotland, evening *News* givs us this: "Most people now, I daresay, interpret sacred writ in a way to suit themselvs. Professor Adams, of the theological faculty, Edinburgh University, does so anyhow, and nothing can exceed the ingenuity and *nonchalance*, so to speak, with which he can get over a scriptural passage which is not to be reconciled with the laws of human nature. A few days ago, when his class was reading the song of Deborah, he stopped them at the words, 'To every man a damsel or two.' 'You will observe,' he said, with a twinkle in his eye, 'that there is an evident mistake here. It would be a peculiar consolation to the women folk to find their men coming home with two girls apiece. In fact, *damsel* here means *heap of spoil*.' And the class smiled sadly."

THE *Christian Advocate* says: "The good old times of our fathers, when there were no railroads and telegraphs, were favorable to family devotion. But now conditions hav changed. The father leaves home early and returns late, and prayer gradually loses its place among the family customs. It is said that family devotions are becoming exceedingly scarce among church-members. If this be so, whatever the cause, it is a serious symptom of spiritual decline."

THE status of the past and present attempts to repeal the blasphemy laws in England is given by the London *Freethinker*: "Mr. Courtney Kenny is retiring from Parliament His little bill for abolishing the blasphemy laws has never got further than being printed. Fortunately Mr. Bradlaugh has now taken the matter up, and we expect to see it vigorously carried forward. Mr. Bradlaugh has given notice, and, with his usual good fortune, has secured an early date in the ballot. He will bring on his bill on March 20th. Whether it stands a fair chance of success is more than we can say. But there is no need to worry; the bill is in the best hands, and every Freethinker may rest satisfied that whatever success is possible will certainly be achieved. Should the bill fail in the first debate, it will be brought in again and again." Petitions in favor of the bill are being vigorously circulated in England.

THE Rev. Dr. Talmage, acrobat of the Brooklyn Tabernacle, says that "No man can be a Christian if his stomach is out of order." The Inquisitors, the persecutors of Europe, and the Puritans of New England must hav possessed exceptionally good digestiv apparatus.

CONTINENTAL bigotry is still rampant, and Jews as well as Freethinkers appear to be under the ban in Sweden. The London *Freethinker* says: "It is evident that hard fighting will hav to be done in Sweden ere the fangs of bigotry are rendered harmless. It appears that on one of the counts against Mr. Lennstrand his jury acquitted him. Not satisfied with the imprisonment Mr. Lennstrand has undergone, the public prosecutor has appealed to the supreme court against this acquittal on the ground that there was a Jew among the jury, and the supreme court has, in its impartial wisdom, declared that on that account the jury was invalid, and the case must be tried anew. This charge was that of being concerned with Mr. Lindkvist in translating one of the *Freethinker* tracts, that by J. Symes, entitled, 'Who is to be Damned if Christianity be True?' Mr. Lindkvist, it will be remembered, received one month's imprisonment, and the Swedish bigots are not yet satisfied. We are pleased to notice as a set-off that Norway has recently rescinded the laws by which the state was wont to bind consciences to the established church, a measure which has produced loud indignation on the part of the national clergy."

Agnosticism.

From the Nineteenth Century.

Looking back nearly fifty years, I see myself as a boy, whose education had been interrupted, and who, intellectually, was left, for some years, altogether to his own devices. At that time I was a voracious and omnivorous reader; a dreamer and speculator of the first water, well endowed with that splendid courage in attacking any and every subject, which is the blessed compensation of youth and inexperience. Among the books and essays, on all sorts of topics from metaphysics to heraldry, which I read at this time, two left indelible impressions on my mind. One was Guizot's "History of Civilization," the other was Sir William Hamilton's essay "On the Philosophy of the Unconditioned," which I came upon by chance in an odd volume of the *Edinburgh Review*. The latter was certainly strange reading for a boy, and I could not possibly hav understood a great deal of it;* nevertheless, I devoured it with avidity, and it stamped upon my mind the strong conviction that, on even the most solemn and important of questions, men are apt to take cunning phrases for answers; and that the limitations of our faculties, in a great number of cases, renders real answers to such questions not merely actually impossible, but theoretically inconceivable.

Philosophy and history having laid hold of me in this eccentric fashion, hav never loosened their grip. I hav no pretension to be an expert in either subject; but the turn for philosophical and historical reading, which rendered Hamilton and Guizot attractiv to me, has not only filled many lawful leisure hours, and still more sleepless ones, with the repose of changed mental occupation, but has not unfrequently disputed my proper work time with my liege lady, Natural Science. In this way I hav found it possible to cover a good deal of ground in the territory of philosophy; and all the more easily that I hav never cared much about A's or B's opinions, but hav rather sought to know what answer he had to giv to the questions I had to put to him—that of the limitation of possible knowledge being the chief. The ordinary examiner with his "State the views of So-and-so" would hav floored me at any time. If he had said, what do *you* think about any given problem? I might hav got on fairly well.

The reader who has had the patience to follow the enforced, but unwilling, egotism of this veritable history—especially if his studies hav led him in the same direction—will now see why my mind steadily gravitated toward the conclusions of Hume and Kant, so well stated by the latter in a sentence, which I hav quoted elsewhere.

"The greatest and perhaps the sole use of all philosophy of pure reason is, after all, merely negativ, since it serves not as an organon for the enlargement [of knowledge], but as a disciplin for its delimitation; and, instead of discovering truth, has only the modest merit of preventing error" (*Kritik der reinen Vernunft*. Edit. Hartenstein, p. 256).

When I reached intellectual maturity and began to ask myself whether I was an Atheist, a Theist, or a pantheist; a Materialist or an idealist; a Christian or a Freethinker; I found that the more I learned and reflected, the less ready was the answer; until, at last, I came to the conclusion that I had neither art nor part with any of these denominations, except the last. The one thing in which most of these good people were agreed was the one thing in which I differed from them. They were quite sure they had attained a certain "gnosis"—had, more or less successfully, solved the problem of existence; while I was quite sure I had not, and had a pretty strong conviction that the problem was insoluble. And, with Hume and Kant on my side, I could not think myself presumptuous in holding fast by that opinion. Like Dante,

> Nel mezzo del cammin di nostra vita
> Mi ritrovai per una selva oscura,

but, unlike Dante, I cannot add,

> Che la diritta via era smarrita.

On the contrary, I had, and hav, the firmest conviction that I never left the "verace via"—the straight road; and that this road led nowhere else but into the dark depths of a wild and tangled forest. And though I hav found leopards and lions in the path; though I hav made abundant acquaintance with the hungry wolf, that "with privy paw devours apace and nothing said," as another great poet says of the ravening beast; and though no friendly specter has even yet offered his guidance, I was, and am, minded to go straight on, until I either come out on the other side of the wood, or find there is no other side to it, at least, none attainable by me.

This was my situation when I had the good fortune to find a place among the members of that remarkable confraternity of antagonists, long since deceased, but of green and pious memory, the Metaphysical Society. Every variety of philosophical and theological opinion was represented there, and expressed itself with entire openness; most of my colleagues were *-ists* of one sort or another; and, however kind and friendly they might be, I, the man without a rag of a label to cover himself with, could not fail to hav some of the uneasy feelings which must hav beset the historical fox when, after leaving the trap in which his tail remained, he presented himself to his normally elongated companions. So I took thought, and invented what I conceived to be the appropriate title of "agnostic." It came into my head as suggestivly antithetic to the "gnostic" of church history, who professed to know so much about the very things of which I was ignorant; and I took the earliest opportunity of parading it at our society, to show that I, too, had a tail, like the other foxes. To my great satisfaction, the term took; and when the *Spectator* had stood godfather to it, any suspicion in the minds of respectable people, that a knowledge of its parentage might hav awakened, was, of course, completely lulled.

That is the history of the origin of the terms "agnostic" and "agnosticism;" and it will be observed that it does not quite agree with the confident assertion of the reverend principal of King's College, that "the adoption of the term agnostic is only an attempt to shift the issue, and that it involves a mere evasion" in relation to the church and Christianity (Report of the Church Congress, Manchester, 1888, p. 252).

The last objection (I rejoice, as much as my readers must do, that it is the last) which I hav to take to Dr. Wace's deliverance before the Church Congress arises, I am sorry to say, on a question of morality.

"It is, and it ought to be," authoritativly declares this official representativ of Christian ethics, "an unpleasant thing for a man to hav to say plainly that he does not believe in Jesus Christ" (*l. c.* p. 254).

Whether it is so, depends, I imagin, a good deal on whether the man was brought up in a Christian household or not. I do not see why it should be "unpleasant" for a Mohammedan or a Buddhist to say so. But that "it ought to be" unpleasant for any man to say anything which he sincerely, and after due deliberation, believes, is, to my mind, a proposition of the most profoundly immoral character. I verily believe that the great good which has been effected in the world by Christianity has been largely counteracted by the pestilent doctrin on which all the churches hav insisted, that honest disbelief in their more or less astonishing creeds is a moral offense, indeed a sin of the deepest dye, deserving and involving the same future retribution as murder and robbery. If we could only see, in one view, the torrents of hypocrisy and cruelty, the lies, the slaughter, the violations of every obligation of humanity, which hav flowed from this source along the course of the history of Christian nations, our worst imaginations of hell would pale beside the vision.

A thousand times, no! It ought *not* to be unpleasant to say that which one honestly believes or disbelieves. That it so constantly is painful to do so, is quite enough obstacle to the progress of mankind in that most valuable of all qualities, honesty of word or of deed, without erecting a sad concomitant of human weakness into something to be admired and cherished. The bravest of soldiers often, and very naturally, "feel it unpleasant" to go into action; but a court-martial which did its duty would make short work of the officer who promulgated the doctrin that his men *ought* to feel their duty unpleasant.

I am very well aware, as I suppose most thoughtful people are in these times, that the process of breaking away from old beliefs is extremely unpleasant; and I am much disposed to think that the encouragement, the consolation, and the peace afforded to earnest believers in even the worst forms of Christianity are of great practical advantage to them. What deductions must be made from this gain on the score of the harm done to the citizen by the ascetic other-worldliness of logical Christianity; to the ruler, by the hatred, malice, and all uncharitableness of sectarian bigotry; to the legislator, by the spirit of exclusivness and domination of those that count themselvs pillars of orthodoxy; to the philosopher, by the restraints on the freedom of learning and teaching which every church exercises, when it is strong enough; to the conscientious soul, by the introspectiv hunting after sins of the mint and cummin type, the fear of theological error, and the overpowering terror of possible damnation, which hav accompanied the churches like their shadow, I need not now consider; but they are assuredly not small. If agnostics lose heavily on the one side, they gain a good deal on the other. People who talk about the comforts of belief appear to forget its discomforts; they ignore the fact that the Christianity of the churches is something more than faith in the ideal personality of Jesus, which they create for themselvs, *plus* so much as can be carried into practice, without disorganizing civil society, of the maxims of the Sermon on the Mount. Trip in morals or in doctrin (especially in doctrin), without due repentance or retractation, or fail to get properly baptized before you die, and a *plébiscite* of the Christians of Europe, if they were true to their creeds, would affirm your everlasting damnation by an immense majority.

Preachers, orthodox and heterodox, din into our ears that the world cannot get on without faith of some sort. There is a sense in which that is as eminently as obviously true; there is another, in which, in my judgment, it is as eminently as obviously false, and it seems to me that the hortatory, or pulpit, mind is apt to oscillate between the false and the true meanings, without being aware of the fact.

It is quite true that the ground of every one of our actions, and the validity of all our reasonings, rest upon the great act of faith, which leads us to take the experience of the past as a safe guide in our dealings with the present and the future. From the nature of ratiocination it is obvious that the axioms on which it is based cannot be demonstrated by ratiocination. It is also a trite observation, that, in the business of life, we constantly take the most serious action upon evidence of an utterly insufficient character. But it is surely plain that faith is not necessarily entitled to dispense with ratiocination because ratiocination cannot dispense with faith as a starting-point; and that because we are often obliged, by the pressure of events, to act on very bad evidence, it does not follow that it is proper to act on such evidence when the pressure is absent.

The writer of the epistle to the Hebrews tells us that "faith is the assurance of things hoped for, the proving of things not seen." In the authorized version "substance" stands for "assurance," and "evidence" for "the proving." The question of the exact meaning of the two words, translated thus differently, affords a fine field of discussion for the scholar and the metaphysician. But I fancy we shall be not far from the mark if we take the writer to hav had in his mind the profound psychological truth that men constantly feel certain about things for which they strongly hope, but hav no evidence, in the legal or logical sense of the word; and he calls this feeling "faith." I may hav the most absolute faith that a friend has not committed the crime of which he is accused. In the early days of English history, if my friend could hav obtained a few more compurgators of like robust faith, he would hav been acquitted. At the present day, if I tendered myself as a witness on that score, the judge would tell me to stand down, and the youngest barrister would smile at my simplicity. Miserable indeed is the man who has not such faith in some of his fellow-men—only less miserable than the man who allows himself to forget that such faith is not, strictly speaking, evidence; and when his faith is disappointed, as will happen now and again, turns Timon and blames the universe for his own blunders. And so, if a man can find a friend, the hypostasis of all his hopes, the mirror of his ethical ideal, in the Jesus of any, or all, of the gospels, let him liv by faith in that ideal. Who shall or can forbid him? But let him not delude himself with the notion that his faith is evidence of the objectiv reality of that in which he trusts. Such evidence is to be obtained only by the use of the methods of science, as applied to history and to literature, and it amounts at present to very little.

It appears that Mr. Gladstone, some time ago, asked Mr. Laing if he could draw up a short summary of the negativ creed; a body of negativ propositions, which hav so far been adopted on the negativ side as to what the apostles' and other accepted creeds are on the positiv; and Mr. Laing at once kindly obliged Mr. Gladstone with the desired articles—eight of them.

If anyone had preferred this request to me, I should hav replied that, if he referred to agnostics, they hav no creed; and, by the nature of the case, cannot hav any. Agnosticism, in fact, is not a creed, but a method, the essence of which lies in the rigorous application of a single principle. That principle is of great antiquity; it is as old as Socrates; as old as the writer who said, "Try all things, hold fast by that which is good;" it is the foundation of the Reformation, which simply illustrated the axiom that every man should be able to giv a reason for the faith that is in him; it is the great principle of Descartes; it is the fundamental axiom of modern science. Positivly the principle may be expressed: In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration. And negativly: In matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable. That I take to be the agnostic faith, which if a man keep whole and undefiled, he shall not be ashamed to look the universe in the face, whatever the future may hav in store for him.

The results of the working out of the agnostic principle will vary according to individual knowledge and capacity, and according to the general condition of science. That which is unproved to-day may be proved, by the help of new discoveries, to-morrow. The only negativ fixed points will be those negations which flow from the demonstrable limitation of our faculties. And the only obligation accepted is to hav the mind always open to conviction. Agnostics who

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*Yet I must somehow hav laid hold of the pith of the matter, for, many years afterward, when Dean Mansell's Bampton lectures were published, it seemed to me I already knew all that this eminently agnostic thinker had to tell me.

never fail in carrying out their principles are, I am afraid, as rare as other people of whom the same consistency can be truthfully predicated. But if you were to meet with such a phenix and to tell him that you had discovered that two and two make five, he would patiently ask you to state your reasons for that conviction, and express his readiness to agree with you if he found them satisfactory. The apostolic injunction to "suffer fools gladly," should be the rule of life of a true agnostic. I am deeply conscious how far I myself fall short of this ideal, but it is my personal conception of what agnostics ought to be.

However, as I began by stating, I speak only for myself; and I do not dream of anathematizing and excommunicating Mr. Laing. But, when I consider his creed and compare it with the Athanasian, I think I hav, on the whole, a clearer conception of the meaning of the latter. "Polarity," in article viii, for example, is a word about which I heard a good deal in my youth, when "Naturphilosophie" was in fashion, and greatly did I suffer from it. For many years past, whenever I hav met with "polarity" anywhere but in a discussion of some purely physical topic, such as magnetism, I hav shut the book. Mr. Laing must excuse me if the force of habit was too much for me when I read his eighth article.

And now, what is to be said to Mr. Harrison's remarkable deliverance "On the future of agnosticism?"* I would that it were not my business to say anything, for I am afraid that I can say nothing which shall manifest my great personal respect for this able writer, and for the zeal and energy with which he ever and anon galvanizes the weakly frame of Positivism until it looks more than ever like John Bunyan's Pope and Pagan rolled into one. There is a story often repeated, and I am afraid none the less mythical on that account, of a valiant and loud-voiced corporal, in command of two full privates, who falling in with a regiment of the enemy in the dark, orders it to surrender under pain of instant annihilation by his force; and the enemy surrenders accordingly. I am always reminded of this tale when I read the positivist commands to the forces of Christianity and of Science; only the enemy show no more signs of intending to obey now than they hav done any time these forty years.

The allocution under consideration has the papal flavor which is wont to hang about the utterances of the pontiffs of the church of Comte. Mr. Harrison speaks with authority and not as one of the common scribes of the period. He knows not only what agnosticism is and how it has come about, but what will become of it. The agnostic is to content himself with being the precursor of the positivist. In his place, as a sort of navvy leveling the ground and cleansing it of such poor stuff as Christianity, he is a useful creature who deserves patting on the back, on condition that he does not venture beyond his last. But let not these scientific Sanballats presume that they are good enough to take part in the building of the Temple—they are mere Samaritans, doomed to die out in proportion as the Religion of Humanity is accepted by mankind. Well, if that is their fate, they hav time to be cheerful. But let us hear Mr. Harrison's pronouncement of their doom.

"Agnosticism is a stage in the evolution of religion, an entirely negativ stage, the point reached by physicists, a purely mental conclusion, with no relation to things social at all" (p. 154). I am quite dazed by this declaration. Are there, then, any "conclusions" that are not "purely mental?" Is there "no relation to things social" in "mental conclusions" which affect men's whole conception of life? Was that prince of agnostics, David Hume, particularly imbued with physical science? Supposing physical science to be non-existent, would not the agnostic principle, applied by the philologist and the historian, lead to exactly the same results? Is the modern more or less complete suspension of judgment as to the facts of the history of regal Rome, or the real origin of the Homeric poems, anything but agnosticism in history and in literature? And if so, how can agnosticism be the "mere negation of the physicist?"

"Agnosticism is a stage in the evolution of religion." No two people agree as to what is meant by the term "religion;" but if it means, as I think it ought to mean, simply the reverence and love for the ethical ideal, and the desire to realize that ideal in life, which every man ought to feel—then I say agnosticism has no more to do with it than it has to do with music or painting. If, on the other hand, Mr. Harrison, like most people, means by "religion" theology, then, in my judgment, agnosticism can be said to be a stage in its evolution, only as death may be said to be the final stage in the evolution of life.

When agnostic logic is simply one of the canons of thought, agnosticism, as a distinctiv faith, will hav spontaneously disappeared (p. 155).

I can but marvel that such sentences as this, and those already quoted, should hav proceeded from Mr. Harrison's pen. Does he really mean to suggest that agnostics hav a logic peculiar to themselvs? Will he kindly help me out of my bewilderment when I try to think of "logic" being anything else than the canon (which, I believe, means rule) of thought? As to agnosticism being a distinctiv faith, I hav already shown that it cannot possibly be anything of the kind; unless perfect faith in logic is distinctiv of agnostics, which, after all, it may be.

Agnosticism as a religious philosophy *per se* rests on an almost total ignoring of history and social evolution (p. 152).

But neither *per se* nor *per aliud* has agnosticism (if I know anything about it) the least pretension to be a religious philosophy; so far from resting on ignorance of history, and that social evolution of which history is the account, it is and has been the inevitable result of the strict adherence to scientific methods by historical investigators. Our forefathers were quite confident about the existence of Romulus and Remus, of King Arthur, and of Hengst and Horsa. Most of us hav become agnostics in regard to the reality of these worthies. It is a matter of notoriety, of which Mr. Harrison, who accuses us all so freely of ignoring history, should not be ignorant, that the critical process which has shattered the foundations of orthodox Christian doctrin owes its origin, not to the devotees of physical science, but, before all, to Richard Simon, the learned French Oratorian, just two hundred years ago. I cannot find evidence that either Simon, or any one of the great scholars and critics of the eighteenth and nineteenth centuries who hav continued Simon's work, had any particular acquaintance with physical science. I hav already pointed out that Hume was independent of it. And certainly one of the most potent influences in the same direction, upon history in the present century, that of Grote, did not come from the physical side. Physical science, in fact, has had nothing directly to do with the criticism of the gospels; it is wholly incompetent to furnish demonstrativ evidence that any statement made in these histories is untrue. Indeed, modern physiology can find parallels in nature for events of apparently the most eminently supernatural kind recounted in some of those histories.

It is a comfort to hear, upon Mr. Harrison's authority, that the laws of physical nature show no signs of becoming "less definit, less consistent, or less popular as time goes on" (p. 154). How a law of nature is to become indefinit, or "inconsistent," passes my poor powers of imagination. But with universal suffrage and the coach-dog theory of premiership in full view; the theory, I mean, that the whole duty of a political chief is to look sharp for the way the social coach is driving, and then run in front and bark loud—as if being the leading noise-maker and guiding were the same things—it is truly satisfactory to me to know that the laws of nature are increasing in popularity. Looking at recent developments of the policy which is said to express the great heart of the people, I hav had my doubts of the fact; and my love for my fellow-countrymen has led me to reflect with dread on what will happen to them, if any of the laws of nature ever become so unpopular in their eyes as to be voted down by the transcendent authority of universal suffrage. If the legion of demons, before they set out on their journey in the swine, had had time to hold a meeting and to resolve unanimously, "That the law of gravitation is oppressiv and ought to be repealed," I am afraid it would hav made no sort of difference to the result, when their two thousand unwilling porters were once launched down the steep slopes of the fatal shore of Gennesaret.

The question of the place of religion as an element of human nature, as a force of human society, its origin, analysis, and functions, has never been considered at all from an agnostic point of view (p. 152).

I doubt not that Mr. Harrison knows vastly more about history than I do; in fact, he tells the public that some of my friends and I hav no opportunity of occupying ourselvs with that subject. I do not like to contradict any statement which Mr. Harrison makes on his own authority; only, if I may be true to my agnostic principles, I humbly ask how he has obtained assurance on this head. I do not profess to know anything about the range of Mr. Harrison's studies; but as he has thought it fitting to start the subject, I may venture to point out that, on the evidence adduced, it might be equally permissible to draw the conclusion that Mr. Harrison's absorbing labors as the *pontifex maximus* of the positivist religion hav not allowed him to acquire that acquaintance with the methods and results of physical science, or with the history of philosophy, or of philological and historical criticism, which is essential to anyone who desires to obtain a right understanding of agnosticism. Incompetence in philosophy, and in all branches of science except mathematics, is the well-known mental characteristic of the founder of Positivism. Faithfulness in disciples is an admirable quality in itself; the pity is that it not unfrequently leads to the imitation of the weaknesses as well as of the strength of the master. It is only such over-faithfulness which can account for a "strong mind really saturated with the historical sense" (p. 153) exhibiting the extraordinary forgetfulness of the historical fact of the existence of David Hume implied by the assertion that

It would be difficult to name a single known agnostic who has given to history anything like the amount of thought and study which he brings to a knowledge of the physical world (p. 153).

Whoso calls to mind what I may venture to term the bright side of Christianity, that ideal of manhood, with its strength and its patience; its justice and its pity for human frailty; its helpfulness, to the extremity of self-sacrifice; its ethical purity and nobility; which apostles hav pictured, in which armies of martyrs hav placed their unshakable faith, and whence obscure men and women, like Catherine of Sienna and John Knox, hav derived the courage to rebuke popes and kings, is not likely to underrate the importance of the Christian faith as a factor in human history, or to doubt that if that faith should prove to be incompatible with our knowledge, or necessary want of knowledge, some other hypostasis of men's hopes, genuin enough and worthy enough to replace it, will arise. But that the incongruous mixture of bad science with eviscerated papistry, out of which Comte manufactured the positivist religion, will be the heir of the Christian ages, I hav too much respect for the humanity of the future to believe. Charles the Second told his brother, "They will not kill me, James, to make you king." And if critical science is remorselessly destroying the historical foundations of the noblest ideal of humanity which mankind hav yet worshiped, it is little likely to permit the pitiful reality to climb into the vacant shrine.

That a man should determin to devote himself to the service of humanity—including intellectual and moral self-culture under that name; that this should be, in the proper sense of the word, his religion—is not only an intelligible, but, I think, a laudable resolution. And I am greatly disposed to believe that it is the only religion which will prove itself to be unassailably acceptable so long as the human race endures. But when the positivist asks me to worship "Humanity"—that is to say, to adore the generalized conception of men as they ever hav been and probably ever will be—I must reply that I could just as soon bow down and worship the generalized conception of a "wilderness of apes." Surely we are not going back to the days of paganism, when individual men were deified, and the hard, good sense of a dying Vespasian could prompt the bitter jest, "*Et puto Deus fio.*" No divinity doth hedge a modern man, be he even a sovereign ruler. Nor is there anyone, except a municipal magistrate, who is officially declared worshipful. But if there is no spark of worship-worthy divinity in the individual twigs of humanity, whence comes that godlike splendor which the Moses of positivism fondly imagins to pervade the whole bush?

I know no study which is so unutterably saddening as that of the evolution of humanity as it is set forth in the annals of history. Out of the darkness of prehistoric ages man emerges with the marks of his lowly origin strong upon him. He is a brute, only more intelligent than the other brutes; a blind prey to impulses, which as often as not lead him to destruction; a victim to endless illusions, which make his mental existence a terror and a burden, and fill his physical life with barren toil and battle. He attains a certain degree of physical comfort, and develops a more or less workable theory of life in such favorable situations as the plains of Mesopotamia or of Egypt, and then, for thousands and thousands of years, struggles with varying fortunes, attended by infinit wickedness, bloodshed, and misery, to maintain himself at this point against the greed and the ambition of his fellow-men. He makes a point of killing and otherwise persecuting all those who first try to get him to move on; and when he has moved on a step, foolishly confers post-mortem deification on his victims. He exactly repeats the process with all who want to move a step yet further. And the best men of the best epochs are simply those who make the fewest blunders and commit the fewest sins.

That one should rejoice in the good man, forgiv the bad man, and pity and help all men to the best of one's ability, is surely indisputable. It is the glory of Judaism and of Christianity to hav proclaimed this truth, through all their aberrations. But the worship of a god who needs forgivness and help, and deserves pity every hour of his existence, is no better than that of any other voluntarily selected fetich. The emperor Julian's project was hopeful, in comparison with the prospects of the new Anthropolatry.

When the historian of religion in the twentieth century is writing about the nineteenth, I foresee he will say something of this kind:

The most curious and instructiv events in the religious history of the preceding century are the rise and progress of two new sects, called Mormons and Positivists. To the student who has carefully considered these remarkable phenomena nothing in the records of religious self-delusion can appear improbable.

The Mormons arose in the midst of the great republic, which, though comparativly insignificant, at that time, in territory as in the number of its citizens, was (as we know from the fragments of the speeches of its orators which hav come down to us) no less

* THE TRUTH SEEKER, March 2, 1889.

remarkable for the nativ intelligence of its population, than for the wide extent of their information, owing to the activity of their publishers in diffusing all that they could invent, beg, borrow, or steal. Nor were they less noted for their perfect freedom from all restraints in thought or speech or deed; except, to be sure, the beneficent and wise influence of the majority exerted, in case of need, through an institution known as "tarring and feathering," the exact nature of which is now disputed.

There is a complete consensus of testimony that the founder of Mormonism, one Joseph Smith, was a low-minded, ignorant scamp, and that he stole the "Scriptures" which he propounded, not being clever enough to forge even such contemptible stuff as they contain. Nevertheless he must hav been a man of some force of character, for a considerable number of disciples soon gathered about him. In spite of repeated outbursts of popular hatred and violence—during one of which persecutions, Smith was brutally murdered—the Mormon body steadily increased, and became a flourishing community. But the Mormon practices being objectionable to the majority, they were, more than once, without any pretense of law, but by force of riot, arson, and murder, driven away from the land they had occupied. Harried by these persecutions, the Mormon body eventually committed itself to the tender mercies of a desert as barren as that of Sinai; and, after terrible sufferings and privations, reached the oasis of Utah. Here it grew and flourished, sending out missionaries to, and receiving converts from, all parts of Europe, sometimes to the number of 10,000 in a year; until in 1880, the rich and flourishing community numbered 110 000 souls in Utah alone, while there were probably 30,000 or 40,000 scattered abroad elsewhere. In the whole history of religions there is no more remarkable example of the power of faith; and, in this case, the founder of that faith was indubitably a most despicable creature. It is interesting to observe that the course taken by the great republic and its citizens runs exactly parallel with that taken by the Roman empire and its citizens toward the early Christians, except that the Romans had a certain legal excuse for their acts of violence, inasmuch as the Christian "sodalitia" were not licensed, and consequently were, *ipso facto*, illegal assemblages. Until, in the latter part of the nineteenth century, the United States legislature decreed the illegality of polygamy, the Mormons were wholly within the law.

Nothing can present a greater contrast to all this than the history of the Positivists. This sect arose much about the same time as that of the Mormons, in the upper and most instructed stratum of the quick-witted, skeptical population of Paris. The founder, Auguste Comte, was a teacher of mathematics, but of no eminence in that department of knowledge, and with nothing but an amateur's acquaintance with physical, chemical, and biological science. His works are repulsiv on account of the dull diffuseness of their style, and a certain air, as of a superior person, which characterizes them; but nevertheless they contain good things here and there. It would take too much space to reproduce in detail a system which proposes to regulate all human life by the promulgation of a gentile Leviticus. Suffice it to say that M. Comte may be described as a syncretic, who, like the Gnostics of early church history, attempted to combine the substance of imperfectly comprehended contemporary science with the form of Roman Christianity. It may be that this is the reason why his disciples were so very angry with some obscure people called Agnostics, whose views, if we may judge by the accounts left in the works of a great Positivist controversial writer, were very absurd.

To put the matter briefly, M. Comte, finding Christianity and Science at daggers drawn, seems to hav said to Science, "You find Christianity rotten at the core, do you? Well, I will scoop out the inside of it." And to Romanism: "You find Science mere dry light—cold and bare. Well, I will put your shell over it, and so, as schoolboys make a specter out of a turnip and a tallow candle, behold the new religion of Humanity complete!"

Unfortunately neither the Romanists nor the people who were something more than amateurs in science, could be got to worship M. Comte's new idol properly. In the nativ country of Positivism, one distinguished man of letters and one of science, for a time, helped to make up a roomful of the faithful, but their love soon grew cold. In England, on the other hand, there appears to be little doubt that, in the ninth decade of the century, the multitude of disciples reached the grand total of several score. They had the advantage of the advocacy of one or two most eloquent and learned apostles, and, at any rate, the sympathy of several persons of light and leading—and, if they were not seen, they were heard all over the world. On the other hand, as a sect, they labored under the prodigious disadvantage of being refined, estimable people, living in the midst of the worn-out civilization of the Old World; where anyone who had tried to persecute them, as the Mormons were persecuted, would hav been instantly hanged. But the majority never dreamed of persecuting them; on the contrary they were rather given to scold, and otherwise try the patience of, the majority.

The history of these sects in the closing years of the century is highly instructiv. Mormonism . . .

But I find I hav suddenly slipped off Mr. Harrison's tripod, which I had borrowed for the occasion. The fact is, I am not equal to the prophetical business, and ought not to hav undertaken it.

T. H. HUXLEY.

The American Secular Union.

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Molalla, Ore., Secular Union, per Reuben Wright	10 00
G. H. Hanschild, Victoria, Tex	5 00
Mrs. M. J. Olds, McMinnville, Ore	5 00
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Susan Reichester, Valley Falls, Kan	1 00
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A. D. Swan, at present a sojourner in our city, heads the list of last month's contributors with a life-passage fee. Brother Swan is a studious reader and deep thinker, possessing marked ability also as a writer, and is brave enough to express his convictions, though they be unpalatable to some who, in his view, are too positiv on matters purely speculativ. Not regarding rashness of expression as the sole demonstration of Radical Liberalism, he believes a little more modesty would better become the philosophical inquirer. Severely practical, his Secular principles are therefore of the most robust order, for, believing in our rights, he takes care to sustain them. Brother Swan has had a remarkably varied life, has been an extensiv traveler, and has been famous as a musician. He is now a "promoter" of scientific inventions, and has just organized a company with $50,000 for the manufacture of combination locks for general purposes. He is one of the sterling, reliable men of the Secular cause.

Capt. Robert Davis was one of the benefactors of the Liberal cause. He is a gentleman of culture and sterling character. We are happy to learn that the work of the Union has won his confidence and support, and we hope he will hav reason to rejoice at the work being done, to which we bid him a most hearty welcome. He writes: "Inclosed find order for $10, which please accept as a slight token of my appreciation of your recent and present labors in the cause of Freethought, as well as an encouragement to persevere in the good work."

R. F. Grigsby had just re urned full of enthusiasm from the grand California convention in San Francisco when he wrote Brother Wettstein for some jewelry, and considerately inclosed an X for the Union. He rejoices over the wonderful results Freethought has accomplished on the coast, and says: "Samuel P. Putnam is a good, whole-souled worker, and is doing a grand work in waking up the people."

Alliance is an important Liberal center, and R. G. Smith is the man at the helm in that community. He forwards the amount pledged by their delegates at the last congress, and reports the Union in splendid working order. At their Paine ball they had ninety-four couples, and a handsome surplus is now in the treasury. In one set danced the venerable, lifelong Liberal, Mrs. Bailey, aged ninety years, her daughter, grand-daughter, and great-grand-daughter. Quite a unique quartet, possibly one which never could be repeated by a Liberal. Brother Smith is now busily engaged in defending Paine's memory in the local press. *Allez* Alliance!

Reuben Wright, secretary, forwards $10 for the Molalla, Ore., Secular Union. This "band of brothers" was the first to respond, as an organization, to my appeal for funds after accepting the secretaryship, and I consequently hold it in grateful remembrance. Their secretary hopes "the cause may be pushed forward as far in the present year as it has in the past." We'll try. Reuben is all right—on the Secular question.

G. H. Hanschild is the worthy host of the Herman House, Victoria, Tex., and we earnestly hope his generosity to the Union will be the means of his making many valued friends among Secularists of the South. His vocation affords the most pleasant "propaganda by deeds." In all my travels I found but one boniface bold enough not to hide his being a Freethinker, and whose portrait of Colonel Ingersoll found a prominent place in his parlor. The American House at Kalamazoo is nearly always full, and it is the best in the state of Michigan.

Mrs. Olds, one of our lady vice-presidents, is a ceaseless worker for the Union and a most generous helper. She sent $5, which, if I remember right, was to be credited to others, but her letter being mislaid, she will kindly convey those friends our acknowledgments.

Clarence Hensley is waking up his community in Colorado, and has organized the Pine River Secular Union. Bravo, Hensley! That is what we should do everywhere. Join the American Secular Union. Organize! organize!! organize!!! Those who stand in the way of that consummation are traitors to the cause of Secularization, and deserve to be treated with utter contempt by all Liberals. They are stumbling-blocks in the path of progress which should be and must be hurled aside.

Brother Greenhill, a life member, did not forget the Union on account of his foreign tour, and before reaching home left a donation. Being quite an astronomer, would he inform us whether "Taurus" is not the solar biological sign of Senator Blair, and whether the Bull is on the ascending or descending node?

F. H. Nicoles, of Medaryville, enrols as a member, and orders some pamphlets. He proposes to do some propaganda work on his own account.

Brother Zimmer desires to take an annual trip among those who comprehend the baneful influence of priestcraft upon legislation, and work to remedy that state of affairs.

With only one of those who forwarded their donations to THE TRUTH SEEKER is the writer personally acquainted, Mrs. Susan Reichester, of Valley Falls, Kan., a most energetic and intelligent worker in the Freethought vinyard. To the other friends we desire to tender our sincere thanks.

JOHN E. REMSBURG.

This noted pioneer of freedom, whose name is honored by Freethinkers as a household word, lectured Sunday, March 3d, at the Princess Opera House for the Chicago Secular Union. His discourse in the afternoon was "Bible Morals," which elicited from Judge Russell, for years a leader in the Philosophical Society, this compliment: "While most of the statements made by the lecturer taken separately are not new to me, I never before realized the mass of immorality contained in the Bible, which the lecturer, by his masterly collation of facts, has given, or the danger to society of putting this book, as a moral guide, in the hands of children. It is the most conclusiv lecture I hav heard on the question."

When it is generally recognized that Judge Russell is one of, if not the best read man in Chicago in philosophical literature, the estimate he held of Remsburg's lecture is worth recording.

There is nothing of the *Bombastes Furioso* about Remsburg, but, with the rapier of reason and the skill of a most accomplished swordsman, he delivers the most deadly heart-thrusts at superstition, and orthodoxy would become a vast graveyard if Remsburg could but reach it all.

The Chicago *News* reports his evening lecture as follows:

The Seventh Demand of the doctrin of Secularism is that no laws shall be made to compel people to observe the Sabbath. The Hon. John E. Remsburg, ex-superintendent of public instruction for Kansas, addressed the Chicago Secular Union last night on the subject of "Sabbath-Breaking." His view of the subject was entirely different from that of the speakers at Central Music Hall. The Blair Sunday bill, now before Congress, he said proposed to giv eighty thousand people—the clergy of the country—a monopoly of one day of the week. By preaching that the Christian Sabbath was a Christian institution the clergy were practicing a gross fraud on the people, as the speaker declared he could prove by the Bible and by the early Christian writers. They conceded that there was no divine command to keep Sunday holy after the abrogation of the Jewish laws, in which Saturday was the designated Sabbath. Jesus Christ, the speaker held, was a Sabbath-breaker, and Sabbath-breaking was one of the accusations made by his executioners.

Sunday was designated as the Sabbath by the emperor Constantine in A.D. 321, because it was the day on which the pagans honored the sun. Mr. Remsburg told of the punishments meted out by the early American Puritans, who punished mothers for kissing the fevered lips of a dying child on the Sabbath day. He quoted Calvin, Tyndall, Cranmer, Milton, Jeremy Taylor, William Penn, James Freeman Clarke, and Cardinal Gibbons in defense of his position that no divine authority existed for a Sunday Sabbath. Cardinal Gibbons, a sagacious theologian, favored the Blair bill because he knew it meant union of church and state, and because he knew the Catholic church would eventually rule both.

The speaker asked that the state make the day a holiday—not a holy day for the support of priestcraft. He was opposed, he said, to a law that would punish a newsboy for earning a few pennies on a day when clergymen were earning their living. The clown in the circus had as much right to amuse on a Sunday as the clown in the tabernacle.

E. A. STEVENS.

SOME people think that the diptheria is a disease of recent origin, but the Baptists hav had the dip theory among them for two hundred years or more.

"DURING a ministerial career of fifty years," said a New England clergyman, "if ever I got into pecuniary difficulty it was some good-natured sinner who helped me out."

South Dakota's Constitution.

The people of South Dakota are about to launch out in the ship of statehood. They will vote to sustain or not the Sioux Falls constitution of 1885 in May next. I herewith append the sections which are of interest to Freethinkers. Article vi, section 3, relating to worship and public expenditure of money to religious societies, reads as follows:

The right to worship God according to the dictates of conscience shall never be infringed. No person shall be denied any civil or political right, privilege, or capacity on account of his religious opinions; but the liberty of conscience hereby secured shall not be so construed as to excuse licentiousness, the invasion of the rights of others, or justify practices inconsistent with the peace or safety of the state. No person shall be compelled to attend or support any ministry or place of worship against his consent, nor shall any preference be given by law to any religious establishment or mode of worship. No money or property of the state shall be given or appropriated for the benefit of any sectarian or religious society or institution.

Section 5 of the same article relates to free speech, and is as follows:

Every person may freely speak, write, and publish on all subjects, being responsible for the abuse of that right. In all trials for libel, both civil and criminal, the truth, when published with good motivs and for justifiable ends, shall be a sufficient defense. The jury shall hav the right to determin the fact and the law under the direction of the court.

Article xxi, section 3, does not bar the Agnostic from taking the oath of office. It reads as follows:

Every person elected or appointed to any office in this state, except such inferior offices as may be by law exempted, shall before entering upon the duties thereof, take an oath or affirmation to support the constitution of the United States and of this state, and faithfully to discharge the duties of this office.

Article xxii relates to modes of worship, and reads as follows:

COMPACT WITH THE UNITED STATES.

The following article shall be irrevocable without the consent of the United States and the people of this state: First, That perfect toleration of religious sentiment shall be secured, and no inhabitant of this state shall ever be molested in person or property on account of his or her mode of religious worship.

I find nothing in the constitution relating to chaplains of the legislatures. I think the above sections show a Liberal tendency in Western statesmanship.

South Dakota will sail into the Union without a religious fetter upon any of its citizens if the Sioux Falls constitution becomes a reality. The Agnostic, the Jew, the Protestant, the Catholic, the Spiritualist, will hav equal privileges to worship God according to the dictates of conscience. The state will show no preference nor appropriate any money for the benefit of religious institutions.

True, it does not embody the Nine Demands of Liberalism, yet it is free from the greedy power of religious intolerance and bigotry, which is always sure to assert itself whenever a chance is given.

It has the spirit of Thomas Jefferson and Thomas Paine embodied in its principles. But it may yet take vigilance on the part of the Liberal element to save the constitution from bigotry's stamp. The Yankton *Press* says: "The July constitutional convention might make any alterations demanded by public sentiment, as the document is to be submitted in October."

Would-be senators and representativs who sit in the conventions are sometimes led from the path of equality and justice by those who threaten to withdraw their influence. Let us hope and strive to the end that when another star is pinned to the flag of the Union to represent South Dakota, it may be the emblem of a state whose people enjoy civil, mental, and religious liberty. LOUIS N. CRILL, JR.

Richland, Dak., March 8, 1889.

Things in London.

The appeal of Mr. A. B. Morse to the by-laws committee of the London school board, asking them to rescind a previous resolution that he should not be permitted to advocate Freethought doctrins, has, up to the present, been unsuccessful. The question will come on again, and it is to be hoped Mr. Moss will gain his point, though this seems somewhat doubtful while the clerical element is so strong. Of course, if he belonged to any sect of the very united Christian church, he could lecture, preach, or write to his heart's content, even if he neglected his duties for the purpose, but on no account, even in his own time, must he say or do anything in opposition to the only true religion. One opposing member of the committee took up his petition on commercial grounds, saying that a business man would not allow a person in his employment to lecture and circulate books to the effect that his master's wares were falsehood and imposture, which is a very beautifully expressed and logical argument, only it happens to hav no bearing on the case in point. I only wonder the bold, bad Freethinker has not been charged with every possible crime—probably he would be, were it not for the law of libel. So long as he continues in his present evil courses I fear he will not be able to emulate that pious Baptist minister who appeared this week in the bankruptcy court and acknowledged that he had got into difficulties with regard to funds collected from the elect to build a new chapel, and borrowed money from various confiding believers to make good the deficiency. He cleaned out one widow of his congregation, but although she has been brought to poverty, no doubt it was the Lord's will executed through the humble instrumentality of his servant, and her chastening will be blessed to her, and compensated for most fully in the new Jerusalem. Another man of God is under remand for decoying a girl of fifteen from her home and effecting her ruin. It is pleasant to read that the Lord is still with him, and stirred up his friends to become bail-bonds, so that he may not be degraded by spending a week in jail with low criminals. These are only two cases of clerical weakness—there are plenty more—though in many instances interest is used to keep them from being publicly known, lest the enemies of the Lord should rejoice.

As I anticipated, Dr. Parker has soon given up his discourses to workingmen; they evidently did not suit him. The home thrusts he received made him feel uneasy, and he must hav confessed to himself what a humbug he really is.

Although it is well known that missionary efforts in the East are dismal failures, but not admitted to be so by those interested in keeping up the farce, the testimony of Mr. Caine, M.P., and Nonconformist, should tend to open the eyes of all who are not absolutely blind. He states that, in the main, the results are "miserable, inadequate, and discouraging." At Serampore the Baptist church has fallen from eighty-five members in 1880 to twenty-four in 1888, and the same tale of decreasing congregations may be told of the churches in other places. In fact, the members are so few that, in the Baptist schools, Hindoo and Mohammedan teachers hav to be employed, and the result is easily to be foreseen. In Mr. Caine's opinion the tendency amongst educated nativs is to exchange Eastern superstitions for Western skepticism, and not for the decaying forms of Western Christianity. The missionary societies must curse him for his disclosures, and will hav all their work cut out to neutralize the effects of his statement at the forthcoming May meeting.

Mr. Waller, part proprietor of the London *Times*, is about as pious a person as you would be likely to meet, and fully acts up to the example set by the early Christians in lying for the glory of God, and the increase of his own riches. The exposure of his false witnesses this week has been the all-absorbing topic, and shows to what depths of infamy a fervent Christian can descend to injure his fellow-men, who, by the way, are also orthodox believers. Mr. Foote, in his paper, has ably compared these forgeries with those of the Christian fathers, and has shown how easy it would be, in the Dark Ages, for the interested majority to impose all sorts of lying tales on the world. The parallel is extremely apposit, though it will not be seen by those who do not wish to see it.

Mr. Tom Mead, the Shaksperian actor, late of Irving's company, has passed away full of years and honor, and I do not hear that he was converted or died miserably, as Freethinkers are popularly supposed to do. I had the pleasure of meeting him once with Mr. Watts, and found him a most genial and well-informed conversationalist, and hav always regretted circumstances prevented my seeing him again. Such men are the salt of the earth and can ill be spared. J. D.

Chips.

It is to be presumed that even if McArthur were to die and *not* liv again, the world would manage to struggle along in some sort of way, and, bidding him a "kindly farewell, would turn its attention" to the next most available curiosity.

McArthur quotes from Milton's "Samson Agonistes" Dalila's words—

> In argument with men, a woman ever
> Goes by the worse, whatever be her cause;

and he professes that Mrs. Slenker has caused him to adopt the sentiment of this quotation. I wish this *gentleman* would designate the "sections of this country" where he livs; for I hav a curiosity to know if "in these parts educated people in reading a criticism look for and demand" such exuberant displays of chivalry.

He forgets what is due to Mrs. Slenker's age; and generally acknowledged character as an honest, able, candid, conscientious, courteous public writer. He forgets what is due to the sex, all women, even his own mother and sisters. I can imagin Samson weighing over two hundred pounds and standing five feet eleven inches in his stocking feet, and in his rage resembling McArthur, but only in this one thing does Mrs. Slenker resemble Delilah—that is, she has shorn, shaven smooth, yea, pulled up by the very roots, the locks that were thought to be the source of his great strength. All metaphors fail at some point; and try as he may, McArthur cannot, like Samson, by one supreme, final desperate effort, "bring down the house."

It seems that, without my knowing it, my guides hav led me to formulate one of McArthur's "propositions"—to wit, that Materialists are not infallible.

This is the first intimation I hav had that McArthur has any "propositions," and as I am not used to discussing matters in this vague way, perhaps he might, as a sort of preliminary, be induced to write them out, and number, or mark them, for future use or reference. It would be quite laughable after this "tempest in a teapot," if we were to find ourselvs agreed on all these propositions. My special attention is called to a statement of "facts." I am quite willing to admit that, when a distinction is made between *inference* and *experience*, that statement relates McArthur's real experiences. For instance, six times, he says "*writing* was heard." The act of writing can always be *seen*, but not always *heard*; besides, a similar noise to that of writing can be made without writing on a slate, or writing on anything. I suppose McArthur will accept this judicial emendation of his statement, so as to read, "*a noise like* writing was heard."

I am afraid that critical prudence exhausted itself in an examination of the table, for *six times* an *inference* in the nature of *petitio principii* has been substituted for the *naked fact*. Now, I shall think this was done unconsciously and from the natural bent of the witness, unless he "slops over" like a pettifogging lawyer, and tries to defend the usage. He can say that it is an ellipsis if he choose, but it is vital in this case to supply it, for *writing was not heard*, at least, not *that* writing. As a matter of course, the slates, as usual, were marked for the purpose of identification, but I hav heard of Slade, and I would suggest that he also should hav been marked, as he is apt to lose his own identity. But more of this in its proper place, and when I can produce the documents to prove it.

"The power was so very great [inference again] that the medium withdrew the slates and tied them. It certainly took "a force" to tie them; it would take some force to tie *any* slate. It would also require some degree of *intelligence* to make even the most simple knot. So I am inclined to say: "Yes; these experiments prove: 1. A force. 2. That this force is intelligent." There you are, up to this date, just where you wish to be; so go ahead and don't mind me if I am a little facetious, for I am built that way and can't help it. Now, if those slates had not been tied they might hav suddenly disappeared like the Sangrael, or they might hav set out tramping around the world like the Wandering Jew, or "Japhet in search of his father." There is nothing like having "a force" intelligently applied to the restraint of such slates. It seems Mr. Macdonald took this experiment *à posteriorily*, for you say, emphatically, "He sat on them." As the old-time doctors in desperate cases applied leeches about everywhere they could find a place to put one, so Mr. Macdonald's companions seem to hav applied slates in his case. Slates on his shoulder, a slate on his head, one in each hand, and "*he sat on them.*" With slates all around him, too, in utter confusion, he must hav presented the appearance of an animated slate quarry, and might hav passed himself off on some unsophisticated school-marm for a whole class in arithmetic. By the Immense Jubilator! I am surprised that he lived through it! I am anxious to hear from him—very. Above all, I wish to know how much of a *medium* he is when you fellows are not with him. Now come, Eugene, "honest Injun," can *you* run the thing "all by your lone self?"

Now, my dear Mr. McArthur, I really wish you *could* succeed in fairly proving a life beyond this fleeting show that we call life. To me it is not pleasant to contemplate the complete and total obliteration of my consciousness in death. Still, this seems to be what we must expect, and I try to make the best of it. Indeed, it is not very fearful when it is seen in its true aspect, and it can be made useful, too, as an incentiv to right and earnest living, as I know from my own experience. Your *séances* seem very foolish to me, and I am amused at your childish credulity; but drive right ahead and let us see how you "get there." I will address you directly and seriously hereafter, if you will take off your *gaffles*.

J. K. P. BAKER.

Lectures and Meetings.

W. S. BELL lectures April 7th in Kansas City, at Bond 9th and 10th, Emporia 12th, and Bavaria 15th.

THE Manhattan Liberal Club will listen on the 15th inst. to Starr H. Nichols on the "Philosophy of Evolution." On the 22d, Lucian Sanial will tell of the "Genesis of Religion." On the 29th, T. B. Wakeman will speak in commemoration of the birthday of Courtlandt Palmer. Every friend of Mr. Palmer's will of course be there. The club meets every Friday evening, at 220 East 15th street, at 8 o'clock, E. B. Foote, Jr., M.D., in the chair.

J. E. REMSBURG lectured in the following places during the month of February: Creston, Ia., 1st; What Cheer, Ia., 2d, 3d; Eddyville, Ia., 4th, 5th, 6th; Clayton, Ill., 7th; Virden, Ill., 8th; Litchfield, Ill., 9th, 10th; Strasburg, Ill., 11th; Redmon, Ill., 12th, 13th, 14th; Seymour, Ind., 15th; Coolville, O., 16th, 17th; Little Hocking, O., 17th; Center Belpre, O., 18th; Akron O., 19th; Andover, O., 20th; Painesville, O., 21st; Greenwich, O., 23d, 24th; Toledo, O., 26th; Sidney, O., 27th.

THE TRUTH SEEKER COMPANY'S Catalog of Freethought, Reform, and Scientific Books will be mailed free.

Communications.

Sunday Observance.

Verily this is a time that tries men's souls when honest, loyal citizens are forced to bestir themselvs, leave their legitimate work, to rouse their liberty-revering brothers and sisters into action against a superstitious invasion, a horde of tyrannical "believers" whose tyrannous determination is to coerce unbelievers, thinkers, scientists, into observing, or the appearance of observing, with all respect, the day and faith they in their narrow minds hav set aside as *the* day and faith belonging to their God!

Their day! God's day! The day God demands of man to rest! Is there one man, woman, or child in the universe who, if God could prove his existence, or these believers could prove it, or could prove that he settled on such a day of observance for man, would hesitate an instant to accord him and the day their heartfelt respect? Not one. Nay, if there were a God whom we could define, we would recognize and obey his words whenever he spoke. "Not my will but thine, O God!" would be the articulate love of every soul. Church people know this; they also know that the thinking part of the community hav by careful research proved the Bible a mere book of history exaggerated in the telling and extravagantly translated; they know the "holy standard" under which the world's churches hav been planted discloses too plainly the touch of barbarous fingers, the guidance of a semi-barbarous intellect, for the nineteenth-century thinkers to giv it a chance in the ranks of science; and they know that the standard Science hoists must carry no superstitious element—neught but the cleanest of progressiv truths—hence the blood-bought, agony-bleached, terrorizing church-rag must soon occupy space in time's attic among other outgrown, too-long-worn representativs of torture, if Liberalism, science, and honest thought is not checked directly. So the church lifts her bigoted throat and pours forth her tyrannical voice, asking that the *nation* force its people to respect her God, whom she cannot prove exists, and yield him one day for glorification out of every seven. Because, says the church, he demands it. It is right, and he knows what is best for the people, etc.

Before the Senate and House respond to this plea by either a yea or a nay, they should insist on actual proof that this God who demands so much is a reality. Irrespectiv of church worship, says the bigoted Christian, we want the people to enjoy the blessed privilege of a day of rest; it is a physical as well as a spiritual need. So it is. But what right has another person, or a body politic or religious, to declare the day I am to rest in? According to my honest necessity I ought to rest on the day in which my system calls for rest and not wait for the health-restoring blessing during several days which must intervene betwixt the day of my need and the day which some religious sect has decreed its day of worship and sanctified repose. Nay, those intervening days will be a drag on my spent energies, harbingers of disease, decay, and death. Human anatomy with its aches and ills cannot accommodate itself to church ordinances, and if we are really living in a civilized era, that incontrovertible fact will be duly and conscientiously weighed by our law-makers before declaring any special day belongs to either rest or God. As well specify the style and size of garment which the people are lawfully enjoined to wear, or the physic every mouth shall swallow on stated days for the general weal.

"Why," says the doctor, "physic will injure the system if not judiciously administered at the hour and on the day when the functional irregularities denote its need. Anyone must be crazy to swallow such doses indiscriminately, and none but heathen governments will prescribe such customs." The doctor speaks with reason here; he will also claim it barbarously health-deteriorating for government to enforce a specified idle day upon those who do not need it—those who may hav been compelled perchance to take a day of rest for health's sake earlier or later in the week, and whose income, being thus docked two days, will not meet life's requirements. Demand, O America, that man rest one day in seven, if you will, but, pray, permit him, as the individual to be benefited, the personal right of selecting that day, he being qualified to recognize his recuperativ need as no sect, creed, or political body can be. Such a law, making man his own arbiter, would relieve him of a multitude of physical ills, restore the bloom of health to his cheek—by removing the strain hitherto imposed on failing strength—renew his manhood, and by ingrafting a new sense of freedom and responsibility throw his mind unconsciously toward scientific educational pursuits—the science of anthropology in particular. Let the church stand on its own merits (if it has any) and giv man a chance to be free—the nation a chance to select her own shoes.

Nature has, by creating all individuals dissimilar, by striking one with illness while the others sing with health, by entombing one while others abound with life, decreed that no specified day can serve a universal purpose with equal profit to each and all. Can the God of a sect perform a beneficial assumption that is not in accord with natural law? Impossible. Another question: Shall the clergy, who are never schooled in anatomical facts, declare what laws shall be enacted for human weal, or shall the schooled and experienced physician be called upon to do this? It is the same ignorant presumption, the same ignorant spirit of persecution, that legalized the Inquisition, which would to-day enforce a Sunday observance on free men. Conceive the instruments of torture used in those dens of religious torment, and the demoniacal insensibility of the priests who applied them to athletic manhood, beauteous womanhood, and tender children until bones were crushed, sinews strained, and idiocy, dementia, and physical and mental wreck in every conceivable form was to be met in all parts of those countries where a Christian God's ordinances reigned supreme. God and religion ruled, and the sacred ordinances of nature, under which man and woman were formed beautiful to look upon, physically robust, able, happy, great, and capable of marvelous development toward yet diviner perfection—these holy, natural ordinances were abused from alpha to omega, their supreme rights respected in no instance. The church never asks: "What shall we do to develop a noble, a perfect, and beautiful race?" It says: "We will be respected as a power though blood flow, discontent, idiocy, cripples, and maniacs abound." In the old days the church was permitted to *make* the mass believe with it, or at least appear to join with it. Individuals hav never been considered by the church, and never will be. It still tries to bring them all under one mold, into one groove of thought. Behold it to-day, tyrannical and selfish as it dares to be, striving to force a nation of free people into sacerdotal harness, practically obliging them to restrain all aches and ills through six hard days of labor, and in return according them the privilege of consulting its God about these same physical disorders when Sunday comes round. Consulting its God! What a travesty on life.

Again I say, let these believers prove their God exists before giving into his mercy the multiplicity of ills and woes which are every Sunday befalling the human race. Shall the restaurant close when the human stomach continues to work its digestiv organs? Or shall man fast one day—as the church used to insist—and thus disorder his system and entail upon his body diseases, weaknesses, he must suffer from all the ensuing week? And the causes being repeated every first or seventh day, he must, as a consequence, soon become afflicted with chronic ailments, whose vitiating effects will enfeeble his posterity, and decimate the numbers thereof even more largely than those of the first generation religiously experimented on.

The physician must not run his business when others cannot. Neither must the preacher! Shall a sermon-writer be allowed to work all Sunday delivering his wares if you and I may not also hav the privilege of delivering our wares? Clergymen unanimously declare the Sabbath "a very exhausting day," a "day of hard labor." I wish the Sunday law might be tested on these Sunday laborers. They are paid for working on "God's day," paid in the same coin that compensates the compositor, the railway employee, the barber, the counter clerk, and all hirelings, even unto the organist and soloists, etc., who form the church choir. Shall the farmer let his crops become weather-ruined on days wherein parsons and church choristers are earning their salaries? What noble consistency!

I was informed this morning that the signers of the Sunday law petitions in the churches are not confined to adult members, but that all the little boys who could write their names plainly were invited to help the "grand work" along, and did so in large numbers, aided and abetted by parents, deacons, pastor, and Sunday-school teachers. I do not believe my informant falsified. I do not believe he repeated a mere rumor. The churches are so anxious to secure the largest array of signers they will, in my opinion, resort to any method to procure such a result. Dishonesty in the Lord's cause is not dishonesty, you know. Lack of space forbids the entering of quotations from the holy book proving this policy.

I do not suggest that the Liberals and "Saturday observers" follow this fraudulent system. I hope they will be honest and upright in every respect; but I would like the two Houses to investigate the matter before accepting the church rolls and pronouncing them the greatest. Town and state records can be easily compared with the lists sent in, and I hope the comparisons will be demanded.

The majority of the preachers in Vineland hav waited on Mayor Lord, requesting him to enforce Sunday laws, but their plea amounted to nothing in its results. Since then meetings hav been held in the churches for the discussion of a Sunday-law petition, etc., and now petitions are being signed. But the Liberals of Vineland are also working distributing tracts and soliciting signatures for the preservation of our national Constitution in its present wise and civilizing form. All that can be done here to fight a Sunday law will be done. I am sorry to say, however, that the precipitancy of the action taken by the churches found many people not informed on this momentous subject, and a large number are to-day regretting the hasty impulse of signing upon a first invitation. How I wish these first petitions could be made unlawful, so as to giv the populace, now it has had a chance to think, the happy liberty of signing again.

It seems to me it would be more in accord with nature, the natural demands of the human organism, if the two Houses would enforce a *night* law for the rest of the weary who are commonly kept awake by the howlings of protracted revival meetings, etc. Night law, say I, in preference to the Sunday law, which robs man of activ employments when a blessed sun is shining, and all the sleep-restored energies are responsiv and eager for another twelve hours' tournament with life.

M. E. C. FARWELL.

Vineland, N. J., Jan. 27, 1889.

Canada.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Your issue of February 2d contains an editorial which much disturbs my most delightful dream.

For years I hav looked forward with unspeakable joy to that glorious and happy hour when my nativ land shall be added to this great union of states, and never was I inspired with so much hope as when I read General Butler's essay entitled, "Defenseless Canada," in which that great diplomat and statesman showed unquestionably that all British territory north of us "must come to us sooner or later, peaceably if possible but forcibly if we must." No man with such a profound love for the great American republic has more deplored the fact that he was ushered into this world under the rule of a monarchy that lies beyond the "briny deep" than has the writer. And I will furnish ample reasons for entertaining such a belief.

I first saw the light about one and three-quarters miles from the Maine line in the province of New Brunswick.

I was taught to love and also to be ever ready, when old enough, to defend the United States—the loved land of my mother's birth—whose dear old flag was grander to her than all other things of earth.

My paternal parent was not a citizen of the United States when I was born, and of course that made me an alien. I remember, when a child, a visit that I made to my Yankee cousins in Maine. I soon got acquainted with the American children, but as soon as they found out that I was a nativ of New Brunswick they had little use for me. Said they: "You are a pretty good fellow, but you are a foreigner." Oh, but methinks I hear some person say: "Those were children, and their talk childish!" But listen. It was only last winter when the gay and fashionable young American gentlemen with whom I associated were organizing the well-known society called the Patriotic Order of Sons of America. I should hav known by the very name of the order that they excluded all persons not born within the domain of the United States. But it seems I did not, for I applied for membership, with my initiation fees in my pocket, only to be told that they had heard I was a Canadian by birth; that prior to hearing this they thought the world of me, but now they would advise me to go hunt up a Kanuck society.

But I hav seized my pen for the purpose of setting aright our kind and obliging Editor, who never fails to publish the honest opinions and conscientious thoughts of those who contribute to THE TRUTH SEEKER. Our good Editor says: "We do not want Canada. So far as our pen can reach we shall write against the annexation scheme." And after describing the scene in the Parliament House about Cardinal Taschereau growing indignant because the members failed to erect a little throne for that aristocratic, domineering despot, the Editor says farther on: "They are given over to religion and rum, to horse-trading and wife-beating."

Why, sir, if you object to annexation because of the reasons you hav given, it would be consistent if you should object to the union of all the states. Let me, my dear sir, tell you a few things that I know about the Catholic church in the United States. Some years ago in the state of New York there lived a priest to whom it occurred that he ought to build a church, and his parishioners being poor, it devolved upon him to invent some scheme by which he could raise the amount of money needed to complete his edifice of superstition. Well, this is what he did to obtain part of it. He had one thousand cards made, each about two inches wide by four inches long. Then he got an engraver to cut the picture of the proposed church, which was placed on the top of each card, and below were printed these words:

> Whoever contributes twenty-five cents for the above purpose will be entitled to two masses per week, one hundred and four for one year. [Signed] J. J. L., Pastor.

Then these cards were sent to lady acquaintances of the priest who were then living in Montana, and are yet, I think. Well, these women were asked to

sell these pieces of paper and send the money to the priest, which they did. I remember meeting the devoted ladies with their "holy cards." How does this compare with the Canadian cardinal's freaks? Again, let me tell another true story. About two months ago I had the good fortune to entertain a guest from Oregon. His name is Joel J. Parker. He is a distant relativ of the immortal Theodore, and this is one of his stories: "About five years ago I was in Arkansas. One Sunday I went to church just for pastime. When it came to preaching, the minister selected a text from the Old Testament. It was on slavery, or, as the Bible calls it, bondmen. The sermon amounted to this: That slavery is just, for the Lord approves of it and commands it. And the preacher perspired freely, for he gesticulated violently, so enthusiastic was he to show that slavery was a holy and commendable thing." Well, how does this compare with the velvet-lined high seat that the cranky Taschereau gave a hint to the members to prepare for him?

Now, in regard to religion and rum and crime in general, do you think, really, that the French Canadians can compare with the Catholic Irish who yearly come to our shores in such vast numbers? I tell you, sir, that the French Canadians—the hospitable, good-natured kind that I hav met in the West, at least—are as different from the Hibernian Catholics as day is from night. No, I beseech you, Mr. Editor, not to use your influence against that for which I am living, and if it was not for the bright star of hope that hovers so brilliantly over my head since the efforts to popularize the scheme on the part of General Butler, and General Butterworth, of Ohio, life to me would be a far more galling load than it now is. And again, I believe there is much in Mr. Parton's opinion that we should not trouble ourselvs about the opinions of others.

What is the mission of Freethought? To endeavor to extricate the minds of men, women, and children from the thraldom of bigotry and priestcraft. Can this be accomplished by denying to 4,300,000 people the pure and priceless prerogativ of becoming Americans?

And is it a fact that the Catholics are liable to get the control of the public schools and the legislatures? I think not. But, if they should get in the majority in the future state of Quebec, can they make laws to conflict with the Constitution? And is it not reasonable, in view of the vast progress that Freethought is making, to suppose—in fact, to believe—that after annexation it will not take many generations before the bigoted people will die out by amalgamation with the energetic Liberal American? Do you not know that if the Dominion had belonged to this Union for the last ten years the former would to-day hav millions more of people than she now has?

In enumerating the advantages of annexation, you mention the fact that "it would settle the fishery question, abolish the custom houses, and do away with the necessity of the Retaliation bill. Then 'Alastor' and C. Watts would be countrymen of ours, and *Secular Thought* would be an able American journal." And we should also hav the great gold-bearing country called the Youkon, which I understand lies in the northwestern part of the Dominion. It is a vast mineral belt of enormous wealth. The *Oregonian*, one of the leading dailies in the West, is responsible for the statement that it would pay the United States to acquire Canada, if for no other purpose than to become the possessor of that rich mineral-bearing section, which is left almost untouched on account of the few moneyed men in the Dominion, who could not think of investing their money in a country whose public debt amounts to $300,000,000, with a population of only 4,300,000.

Now in relation to the immigration question. Be it known that it is against the nature of the governing classes of these United States to use their influence against the restriction of foreign immigration. I mean the people that come from Europe. Consider how very difficult was the task of passing the bill for the restriction of Chinese coming to our shores, then you can realize how next to impossible it will be to stop Europeans from coming to our domain.

Now, how shall we make room for these millions of people? Millions of acres of the territory lying north of us are the finest wheat-raising land under the sun; and yet that vast section lies idle because of the unpopularity of the Canadian government and the fact that she is connected with Great Britain.

In conclusion I would say that we can never Liberalize the inhabitants of Christendom by being il-Liberal, which we should be if we kept back any country that was longing to join us.

There must be over a million of Canadians in these United States, every one of whom is enthusiastic for annexation; and all their friends at home sympathize with them. And of course it would not be Liberal in us to help deprive millions of people of the happiness that would result from joining us. Now, I should like well to get the valuable opinions of that great and good man whom I love more than all others of earth, Colonel Ingersoll. I know that his great, loving nature would not permit him to look with disfavor upon the scheme. G. MACAULAY.

Wardner, Idaho.

What Are We to Believe?

"It seems to be a great source of pleasure to some persons to believe a great deal that may not be true," and allow me to add that many disbelieve much that may be true simply because they do not understand it. The article in THE TRUTH SEEKER of December 8th, headed "Why Deny?" was written to show those positiv people that it is *possible* there *may* be things they do not know, or, at least, cannot explain, and was not written to prove or disprove the existence of deity, as such proof has never been satisfactory to everyone; yet the author of "Why Believe?" seems to know all about it, and perhaps I should hav asked his opinion before writing the article. If so, please excuse. I undertook to say that *I* could not see how a being of personality could be omnipresent, disproving the Bible idea of God, but my good brother calls me ignorant (which I confess), classes me as a credulous Christian, thinks I hav weak back (I had my back broken once by a positiv saying too suddenly he "*knew* there was no God"), because I did not say *positivly* that which cannot be proved.

I, for one, hav learned not to think everyone a fool because he does not think and talk just as I do, for he may hav as good reason for believing as he does as I hav for my belief. Brother Haskell, you greatly err when you think the problem of creation has been properly solved to the satisfaction of all, for many are yet in the meshes of doubt. *Your* mind may be settled, but everyone is not as easily satisfied as you seem to be.

You say "there is absolutely nothing that anyone should believe without evidence." Wrong again, for we should be a very unhappy people did we not believe much that we hav no evidence for. Christopher Columbus undoubtedly believed there was land toward the setting sun, or he would never hav dared his trip across the Atlantic to discover it. Thomas Paine believed in a God (perhaps only one little one), and probably had what he thought was evidence, for unfortunately you were not born in time to tell him differently. There is none of our so-called sciences true and perfect in all particulars (except mathematics as far as understood), and we *may* yet learn that there are unknown forces that you may yet know. You scoff at the idea of our senses being our instructors, and say it's our *reason*, and that it takes brains to understand and explain things. (O that I could hav what brains you hav to spare!) Reason is not an *actor* in any sense, but the *act* of the mind in weighing evidence "pro and con," as gleaned from our senses and other sources of information. The brain is simply the storehouse of knowledge and the center of our nervous system, and could never hear a sound were it not for the organs of hearing, much less being the evidence itself. But I am aware I am walking on ticklish ground, and will leave the subject for my professio-philosophico-mathematical author of "Why Believe?" As to the real existence of a deity, I do not care to spend my time to discuss it, as probably no two hav exactly the same idea of a God, and it is as easy for me to comprehend the one plan of creation as the other, viz., that the world has always been, as that God created it out of nothing. Either is beyond a brainless man's power to understand, and I will leave it for Brother Haskell to tell us all about it, as he seems to know everything and its pedigree. A. D. SWAN.

The Church as a Promoter of Morals.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Being a constant reader of your valuable journal, I would fain contribute a few ideas to the great mass of honest thought so palatably served up in your regular weekly issues.

How strange the delusion into which the great masses in this land of wondrous opportunities hav fallen! We hav thousands of people in our midst who believe the church is the only promoter and safeguard of public morals, and that without its elevating influence men would soon deteriorate to the level of a savage.

With your permission, I will write a series of short articles illustrativ of the True Nature of Church Influence, from its primitiv state up to the present day.

We often hear the Christian clergy boasting of the goodness and purity of the primitiv church and primitiv Christians. As the apostle Paul was the organizer of the primitiv Christian church, it is presumed that he knew more about the goodness and purity of the early Christians than anyone else. In his letter to the church at Corinth he makes some revelations as to the moral standing of the early brethren that are truly refreshing. In the sixth chapter and fifth verse he says: "I speak to your shame. There is not a wise man among you; no, not one! Brother goeth to law with brethren, and that, too, before unbelievers." In the eighth verse: "Nay, ye do wrong and defraud your brother." In the third chapter and third verse he sets forth the moral standing of the brethren in the following language: "For ye are yet carnal. For, whereas, there is among you envyings, strife, and divisions." In the sixth chapter he declares that the church contained within its sacred pale thieves, adulterers, fornicators, and extortioners, who, however, had been washed and justified in the name of Jesus. In the fifth chapter he declared that it was commonly reported that there was fornication in the church, and such as was not so much as named among the gentiles.

According to this pedigree given to the early Christians by St. Paul, how edifying to contemplate their many excellences! But why blame them for their depravity, when they believed themselvs justified by Christ's righteousness instead of their own?

W. S.

Planetary Motion.

In reply to D. L. B., in THE TRUTH SEEKER of March 2d, let me say that if a planet were attached to a string, and were moving with sufficient rapidity, and if the string did not break or burn off, the planet would revolve in a perfect circle. Now suppose the string should break while it is moving in the circular orbit, the form of the orbit would depend entirely upon the velocity of its motion. If the velocity were such that the centrifugal force exactly equaled the sun's attraction, the orbit would continue circular. If the velocity were greater, the orbit would be elliptical, that point being the perihelion of the new orbit. If the velocity were checked, so as to be less, the orbit would still be elliptical, but that point would be the aphelion of the new orbit. So starting from a motion which may be called for convenience an "original impulse," the orbit depends upon the velocity of the motion as well as upon its direction. But why the motion from which we thus start was greater or less, or in one direction rather than in another, astronomers hav not yet satisfactorily ascertained. We do not know whether the orbit was first circular and became elliptical from a change in its velocity or in the direction of its motion, from the attraction of other bodies, or not. The only reasons we can giv are reasons why the orbits are elliptical now and hav been for many ages. Thus much we do know; but what occurred many ages before that, we do not know. HENRY M. PARKHURST.

New York, Feb. 28, 1889.

The Tides.

Mr. George H. Dawes seems to hav got foundered in his "Tidal Waves." The attractiv force of the sun is only about four-tenths that of the moon, instead of one hundred and twenty times greater, as he estimates it.

The tide on the side of the earth farthest from the moon is caused by the centrifugal force of the revolution of the earth and moon about their common center, which is situated within the earth about three-quarters of the way from the center to its circumference.

This explanation of the tide on the side of the earth farthest from the moon is quite recent. It was vaguely hinted at by Andrew Jackson Davis in a mesmeric state, and his abortiv attempt to explain it will be found in "Nature's Divine Revelations," published in 1847. But a satisfactory elucidation of it appears in Newcomb's "Popular Astronomy," third edition, 1879, which also explains the cause of the high tide in the Bay of Fundy. BURR.

Reflectiv and Intuitiv Thoughts.

Any person who has made observations on the state and progress of the human mind, by observing his own, cannot but hav observed that there are two distinct classes of what are called thoughts—those that we produce in ourselvs by reflection and the act of thinking, and those that bolt into the mind of their own accord. I hav always made it a rule to treat these voluntary visitors with civility, taking care to examin, as well as I was able, if they were worth entertaining; and it is from them I hav acquired almost all the knowledge that I hav.—*Thomas Paine, in Age of Reason, Part I.*

A Western Religious Editor's Methods of Work.

From the Hastings, Mich., Plaindealer.

From his annex editorial rooms on Robbers' Row, Hungryjohnson, the ostensible editor of Bowne's *Democrat*, leaving his game of pedro and setting down his gin, announces that his next week "Sunday School Lesson" will be from words in Mark viii.

One Influence.

From Life.

Many Christian people regard with alarmed wonder the spread of Infidelity in the land, and the defection of young people from the religion of their fathers, without being able to comprehend that any reasons exist for a decadence of popular belief in divine institutions. Of course the progressiv spirit of the age is primarily responsible for the decline of faith, but there are other influences for which Christian people are responsible themselvs, that assist to bring about the results that alarm them. For instance, there has been disporting himself, under the patronage of leading clergymen in several churches of this city, a blasphemous young acrobat by the name of Harrison, who has been conducting what he calls "revival services," for and in consideration of the sum of one hundred dollars per week and his expenses. The performances at these "revival services" are of a nature to disgust every intelligent person, and arouse the contempt of all who scorn a hypocrit. Religion may be morality touched with emotion, but it is hard to make the non-believer accept a religion that consists of asininity touched with finance.

ON Sunday evening, March 17, 1889, Robert W. Hume, of New York, will lecture for Friendship Liberal League, of Philadelphia, in Industrial Hall, Broad and Wood streets. Subject: "A Glance at the Incoming of a New Civilization." The Liberal public are cordially invited.

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A Coming War.

The religious strife in Canada is drawing away from the bitter and vituperativ stage—which is the usual plane upon which Christian sectaries liv—and is approaching the open warfare phase. The Jesuits of Montreal hav entered action against the Toronto *Mail* for $50,000 damages for libel. The special complaint of the plaintiffs is that the *Mail* published what it alleged to be the oath taken by all Jesuits, in which the pope only is acknowledged as their spiritual and temporal head, and they renounce all allegiance to any heretical king, prince, or state named Protestant, and that in all things Catholic the end justifies the means.

The cause of the trouble just now is the award of $400,000 to the Roman Catholic institutions as payment for estates confiscated years ago. Indignation is further excited by the law that the government cannot divide the money without the consent of the pope, thus acknowledging the latter's supremacy to the civil power. As a sop to the Protestants, $160,000 was offered them, but they prefer to go without it rather than see the Romanists get the $400,000. The publicity given this division of spoils has brought out the fact that the Vatican is the real ruler of Canada East, and the Protestants are angry clear through. Hence the attacks upon the Jesuits of the Toronto *Mail*.

In reply to the war which the suit foreshadows, the Episcopal Bishop Usher, of Montreal, writes to the *Mail* that war is inevitable. "I say to the Protestants," he exhorts, "put forth your power to prevent war, civil war, for come it will." To a correspondent of an American paper he spoke equally plainly. "I desire," he said, "to see all hav what I would desire to hav for myself, the fullest religious liberty to worship as conscience dictates, but in the province of Quebec the church of Rome is practically the state church. It rules the province, and rules it to its injury, as seen in the dwarfed city of Quebec, where Rome has undisputed sway. The aim of Rome is to make it the state church of the Dominion. That the aim will be frustrated we all foresee; but there is a vast difference in opinions as to the way this will be done, and for the welfare of Canada let it be remembered that the easiest is the best way, and that ballots are better than bullets. Let every Protestant use them with effect. Let the Dominion Parliament be dissolved and the country be appealed to on the Jesuit bill. That defeated, Rome may take a hint and gracefully back down to her legitimate position. If not, war will come."

No doubt the Jesuits will retort with just as much acrimony, the fight in the courts will breed still more religious hatred, riots may follow, and finally war come. Then England, as a civilized nation and the owner of Canada, will hav to interfere to prevent these children of God and brethren in Christ from cutting each other's throats. It has always been so when the two sects were left alone together.

The prevention of all these religious fights is so simple, the means are so just, the results so gratifying, that it surprises us that all men do not see and recognize them. The formula is: Let every sect subsist by voluntary contributions of its sectaries. The state should never vote a dollar in any way, shape, or manner to any religion. Then, the bone of contention being removed, the dogs could lie down peacefully in the same kennel of superstition.

Our Brethren of California.

The Freethinkers and the German organizations and the Seventh Day Adventists of California hav won a victory over the orthodox hosts on the Sunday bill. The *American Sentinel* of the 13th inst. says:

"The Sunday bill which was introduced into both houses of the California legislature met an ignominious death in the senate, where it was refused a second reading. This will leave California free from any danger of a Sunday law for two years more, as it is not at all probable that another bill would fare any better. Meanwhile the Sunday law agitators may agitate themselvs to their heart's content."

This shows what effect the glorious climate of California has upon legislators when reinforced by the people. For months the churches hav been striving to obtain a Sunday law which, as printed in *Freethought*, would compare favorably with some Connecticut legislation of the seventh century. The measure has been fought with great energy by the Freethinkers of the state, by meetings and distribution of documents. Their state convention made the bill a direct object of attack, and S. P. Putnam has since been lecturing in Stockton and Sacramento, the capital, to large audiences. His object was to affect the legislature. He was assisted at Stockton by Schunemann-Pott, who addressed the Germans in their own language. At Sacramento the lectures had a decided influence on the public. The Seventh Day Adventists hav, by means of the *Sentinel* and anti-Sabbatarian tracts, coöperated most effectually. Though numbering only about twenty-five thousand in the whole country, they are wide-awake, zealous, and ably led in resisting legislation which encroaches on their own peculiar belief.

We notice that Mr. Crafts, the secretary of the American Sabbath Union, is viciously activ in support of a national Sunday law. He reports that when he addressed the Florida legislature he received a very cordial welcome. Why cannot the secretary of the American *Secular* Union be provided with funds and opportunity of addressing the various state legislatures on national issues? This work is of the utmost importance. It won't do to go to sleep and let the enemy lock their shackles on our limbs. Especially should some good speaker be on hand at the constitutional conventions of the new states of Washington, Montana, and the two Dakotas, though perhaps South Dakota's organic law will answer, if not amended by the churches.

Three cheers for the workers of California—the English and German heretics and the Adventists! Here's to them! here's with them! here's congratulations! and a tiger!

The Art Museum and Its Secretary.

The *Sun* of this city published last week a statement of facts very damaging indeed to the activ manager of the Metropolitan Museum of Art, and rather severely reflecting upon John Taylor Johnston's policy of Sunday closing, a policy which he said must be maintained because of the expense of departing therefrom.

When Sunday opening of the Museums was first called for, Mr. Johnston and Mr. Cesnola said it would cost more money than the museums possessed. Mr. W. T. Walters, of Baltimore, then sent to Mr. Johnston a check for $10,000 and desired that it should be applied to defraying the expenses of keeping the museum open on Sundays. The check was returned. Week before last a daily paper of this city brought the fact to the notice of the public, as of recent occurrence, and quoted it to show how fallacious were the arguments adduced by those of the trustees who are opposed to opening the museum on Sundays. This led Mr. Walters to call attention to the fact that the offer was not recent, but had been made several years ago, and that it still remained in force and was not limited to $10,000, as several persons were aware.

A reporter of the *Star* then called upon Mr. Cesnola, and obtained an interview upon the subject of the check. In this interview Mr. Cesnola denied the whole transaction. The *Sun* now says that "Mr. Cesnola knew Mr. Walters made the offer at the time that Mr. Johnston received the check, and consequently did not utter a falsehood by inadvertence." That is, Mr. Cesnola told a deliberate falsehood to the *Star* reporter about this fund. In this matter we believe the *Sun*, as we hav had some experience of the inability of Mr. Cesnola to remember important affairs. A petition of twelve thousand persons is not so small an object that it can be presented to a man not inordinately large, nor occupying a position not quite so prominent as the president of the Union, and be at once forgotten and lost; but this is what Mr. Cesnola assured the secretary of the American Secular Union had happened to the petition of the Germans asking for Sunday opening. A man who could forget the reception of twelve thousand names asking for certain action could easily forget the receipt of ten thousand dollars when they were to be applied to making the action possible.

The hypocrisy of the expense objection to Sunday is made still more glaringly apparent by the *Sun*. That paper proclaims that it is to-day "able to pledge for the purpose of defraying that expense three distinct contributions which aggregate $30,000." But the *Sun* will urge its friends to withold these and all other contributions until the charter of the museum is amended. Mr. Cesnola told the *Star* reporter that there were many reasons why the museum should be closed on Sundays:

"Chief among these is that within the next five years we expect to receive works of art valued at from $3,000,000 to $10,000,000, which we believe we would not receive if the museum was thrown open on Sunday. See? Sunday opening will come in due course of time, but any effort to force us will only postpone the opening. The museum is a private corporation, and it fulfils every duty it has contracted for with the city.

"Our charter specifically provides that it is not obligatory for us to keep the museum open on Sunday. The exact language of the charter is as follows:

"'That the exhibition halls of said building shall on Wednesday, Thursday, Friday, and Saturday of each week, and on all legal or public holidays, except Sundays, be kept open and accessible to the public, free of charge, from ten o'clock A.M. until half an hour before sunset, under such rules and regulations as the party of the second part (the museum) shall from time to time prescribe; but on the remaining days of the week the same shall be only open for exhibition to such persons and upon such terms as the said party of the second part shall from time to time direct.'

"There is nothing to prevent us from taking all our pictures and works of art from the museum and putting them in a storehouse if we so desire. A clause was inserted in the charter to cover this in case of any friction. It reads:

"'That the said party of the second part (the museum) may, at any time after the expiration of three and before the expiration of nine months from the date of the service of a notice in writing . . . quit and surrender the said premises and remove all its property therefrom.'

"From all of this you can see that it is not compulsory on us to open on Sunday. My personal opinion is that the museum will be opened on Sundays within the next year or two, but if an endeavor is made to compel us to throw it open now it will only result in postponing that event to a later time."

Two facts in the foregoing, says the *Sun*, require immediate attention. "First in importance is the nature of the charter and the power it givs to trustees who confessedly will not scruple to use that power. If compelled to open on Sunday, they may legally remove the gifts and acquisitions of the museum to a place of storage, and they threaten that they will do this. The second point concerns those persons who are about to make bequests of the value of from $3,000,000 to $10,000,000 to the museum provided it is kept closed on Sunday. Mr. Cesnola says explicitly that it is proposed to keep it closed in deference to their scruples until they shall hav made over their gifts, and then it will promptly be opened."

The second point, however, the *Sun* does not press, as it is "only too probable" that the statement that there are persons about to make heavy bequests "is untrue." The proposed treatment of such persons is certainly dishonorable in the extreme. Gifts should not be accepted under conditions as to exhibition, but if accepted should be returned when the conditions are violated. The *Sun* is entirely right in saying that "if there are any persons contemplating endowments, they want better security for the honest and capable administration of the museum than its present management affords." "And," adds the indignant editor, "we ourselvs are made aware of a most important gift to the museum that will not now be made until this cloud is dispelled." It is evident that the *Sun* has no confidence whatever in Mr. Cesnola, as it says, judging by his own explanation of the relations between the museum, its patrons, and the public, the management "is incapable, ignorant, and dishonest, and it is fortified

by a dangerous privilege. There can be no confidence reposed in it or its purpose while Mr. Cesnola remains secretary, and there can be no belief that he will not defeat its purposes. He has been a blot upon the institution since his first appearance here with his doctored and fictitious antiquities, and the sooner the museum is rid of him the better."

This is strong language, but, perhaps, no stronger than the case warrants, though we believe that in blundering and selfishness John Taylor Johnston, the ex-president, and William C. Prime, now president, are at least as culpable as Mr. Cesnola. For unless the latter spoke falsely, he was, three years ago, personally in favor of Sunday opening, and Johnston, then president, and Prime, then vice-president, were the backbone of the opposition.

What this museum has lost through the stupid Sabbatarian notions of these gentlemen, the city which supports the institution does not know. Thirty thousand dollars and an important art gift we know of through the *Sun*. But it is more than probable that these are only a small portion compared to what it might receive were it in a condition to attract the attention and receive the confidence of wealthy philanthropists and art gatherers. A public museum can never be successful as private property, managed by a little ring of incompetents, though they may be sharp enough to make the public pay for their fad. But now that the people hav found them out, they can rest assured that they will not much longer be allowed to use millions of the people's money to house and care for a museum which is the private property of a few old gentlemen, some of them more or less estimable, and some not at all so. This exposure by the *Sun* is, we believe, the beginning of the end.

The German Contingent.

It is exceedingly pleasant and encouraging to note the interest the German social societies and German papers are taking in fighting ecclesiastical encroachments upon American liberty, and their disposition to join forces with the American Secular Union.

In Milwaukee the Liberals and the Germans hav for a long while been more or less working together in the Personal Liberty League, but it is only recently that the German social organizations hav voted on Liberal issues. Among the papers the *Freidenker*, of course, takes the lead, and as it is the organ of thousands of Germans its work is most effectiv. In Chicago and other Illinois towns the various vereins hav been vigorously opposing Mr. Blair's bill. Secretary Stevens has spoken before several of the societies, and one week received invitations to speak at three such meetings in one day. He could only speak at two. At the recent Freethought convention in San Francisco, the Turners of the Pacific coast sent a committee to assure the Liberals of their coöperation and willingness to become an auxiliary Union to the national Freethought organization. At Stockton, the week after the convention, the local verein and the Stockton Liberal League joined forces and held a large meeting to protest against the passage of Sunday laws. Schunemann-Pott spoke in German and S. P. Putnam in English, and the Stockton *Express* reported the meeting fully, giving both speakers great credit for their efforts.

These things are indeed encouraging, for the Germans will make noble allies, and there are thousands of them. In some cities they hold the balance of political power. Of course their methods are different from American methods, but their votes are identical, and the final settlement of the church claims will be by ballot—freemen on one side, tyrants on the other. There are only three kinds of Germans—Lutherans, Catholics, Freethinkers. The Lutherans are few, mostly in cities. The Catholics are the agricultural class who hav enabled the priests to obtain so strong a hold in Iowa, Minnesota, and Wisconsin. The great body of intelligent Germans —artisans and merchants—are Freethinkers. They pooh-pooh Christianity as a superstition they hav long since outgrown, and the chief censure to be passed upon them is that they are too indifferent to take any means to resist the legal encroachments of the church. That they are now waking up is a healthy sign, and they will also find that it is necessary for them to act if they wish to preserve the liberties they hav hitherto been enjoying as a matter of course. They hav found that this is not the free country they imagined, and cannot be so long as the church is in power.

It is not probable that the vereins will join the Union *en masse*, for habits and language will still form a barrier to as close personal association as is desirable, but it is sufficient that they are with us in the war, and that they will be found voting on the right side. Their scholars hav done an infinit deal in their own country to upset and break down theology, and in elucidating the science of evolution no one has surpassed Haeckel and his fellow-workers. It is eminently fitting, therefore, that those who hav left the mother country should join the Freethinkers here in perpetuating the liberty given America by her heretical forefathers. Here's a welcome to them all!

A Flat Earth.

Mr. James H. Wilson, of Augusta, Wis., has asked this question:

"Will you please tell me where in the Bible I can find where the earth is flat and stands on four pillars? I hav read it and forgot to make a note of it, and I send my TRUTH SEEKERS off to do missionary work, so cannot refer to them."

Mr. Wilson's custom of sending his papers out on missionary visits is a commendable one. The paper cannot get a too large circulation, and if some new subscribers proceed from his efforts we are sure he will not regret it.

The texts supporting the theory of a flat earth are many. In fact, until the fifteenth century all the Christians thought the earth to be flat. They "imagined the earth to lie upon a flat, and that the heavens rested upon its extremities." From St. Augustine to Luther this erroneous notion was held by the church. They rejected the germ-ideas, as Professor White calls them, of the pagans as to the rotundity of the earth, and denounced and damned everybody who held the pestilent notion. They went so far as to deny salvation to any believer in the theory. In the fourteenth century Cecco d'Ascoli was burnt alive for holding the heretical view that the antipodes do exist. Cosmas in the sixth century formulated the doctrin held by the church, which was that the earth is a parallelogram, flat, and surrounded by four great seas. At the outer edge of these seas rise immense walls, closing in the whole structure. These walls support the vault of the heavens, whose edges are cemented to the walls. The sun and stars were moved by angels. At night the sun, according to Cosmas, was pushed behind a great mountain. Some of the commentators, however, held that it was dropped into a great pit, to be pulled out in the morning.

The texts to support this theory of the church, are scattered all through the Bible: Genesis i, 6, 7; vii, 11; Exodus xx, 4; Job ix, 6; xxvi, 7, 10, 11; xxxviii, 4–6; Psalms xxiv, 2; cxxxvi, 6; cxlviii, 4; Isaiah xl, 22, and 2 Peter iii, 5. It is Job who talks about the pillars.

The church has made a great many mistakes in science, but those in regard to the shape and motion of the earth are perhaps as gigantic as any.

Changing Officers.

The change of the political parties at the nation's capital, and swearing in of some new Senators, hav set the more restless of the members of the Republican party to thinking of changing offices all around.

The Senate is Republican now, as it was before the expiration of the Fiftieth Congress, and the chaplain is a Republican, as well as a Lutheran, but denomination seems to count more than party, and the ministers of the other churches are casting sheep's eyes toward his position. The new Senate will be asked to oust Dr. Butler and let somebody else hav a chance. The preachers hav already begun their lobbying.

The present chaplain is said to be quite popular because he makes his prayers short, and judging by their attendance the senators employ him only for form's sake. It would be as well if they cared as much to be honest in using the people's money and to uphold the Constitution as they do to placate the church.

ANY of our friends having copies of THE TRUTH SEEKER of February 23d and March 2d that they do not care to preserve will confer a favor by sending them to this office.

MR. CHARLES WATTS has been holding a four-session discussion with Clark Braden at Salt Lake City. The *Salt Lake Times* of February 28th says: "The debate finished last night, but Braden was finished the first evening." Naturally. Braden is no debater (though some say he is in order to enhance the value of their inevitable victory over him), and has the weaker side. Mr. Watts is a first-class debater, and has the truth with him. In his paper Mr. Watts is going to explain why he met Braden. We await the statement with curiosity.

A MANUFACTURER whose goods and trade-mark were being counterfeited to his serious loss employed a detectiv to catch the culprit. He was found in a Canadian town, and is described as "a prominent politician and Sunday-school and church worker." Who says religion has no connection with morality?

THE *Popular Science Monthly* will next month print the article by Professor Huxley which is concluded in this issue of THE TRUTH SEEKER. The *Monthly* is a little behind the procession, but as it reaches other readers than this enterprising journal, it will do much good by its reprint.

THE way of the converted Catholic is not smooth in Catskill, N. Y. The members of the abandoned sect conceive that they hav, somehow, the right to say what a man's religion shall be, and with the spirit of tyranny so common to Christians, they make life unpleasant for the apostate. About a year ago Joseph Reilly left the Roman Catholic church and united with the Methodists. Since then he has been boycotted, threatened, insulted, and derided; and now the Catholics hav borrowed the title of White Caps and sent him this cheerful note:

"JOSEPH REILLY: This is to let you know that we are well aware that you didn't heed our notice that we sent you three weeks ago.

"Now we will giv you another chance to mend your ways. The plain way to tell you is this: the faith of your father is good enough for you, or ought to be good enough for you. Now, you damned apostate, if you continue going amongst them damnable Methodists, disgracing your wife and your people, you will in the near future be taking tea with the devil, for we will blow your brains out of you. There never was known in Catskill any Irishman that done what you hav done. You know that every time that you go to these so-called prayer-meetings you crucify again the son of God and make a mockery of him. Now you hav your choice to stop this sort of conduct; if not, leave the town in forty-eight hours, or mark the consequences from your friends."

Mr. Reilly has, of course, the sympathy of the Protestants, and as they possess political influence, the matter will be brought before the grand jury.

THE letter of our London correspondent tells us of the death of Tom Mead, "full of years and honor." Mr. Mead visited this country twice with Irving's company, and many Americans will therefore hear this news with deep regret. At his first visit he was, if we recollect aright, nearly seventy years old, but no one would credit him with so many years by looking at him. Between his first and second trips he was knocked down in a London street, near his home, and on the second visit here showed the effects of the cruel blows received about the head. But he still stepped nimbly, his voice was sound, his mind vigorous, and when Irving was sick and unable to appear on the stage, he took that great actor's part with such perfection that the audience never knew of the substitution, and indeed applauded extraordinarily heartily, as though Irving were excelling himself. Mr. Mead was a warm personal friend of Mr. Watts, as of all prominent English Atheists. He had little patience with the new name of Agnostic. New Yorkers will recollect his splendid elocution on the occasion of a Liberal Club festival, and readers of our ANNUAL of 1885 hav been entertained by his recollections of an English general election fifty years before. The one ambition of his later life, he said, was to meet Colonel Ingersoll, and it was gratified on his last trip here. He and the Colonel discussed Shakspere and poetry till about twelve o'clock, and though they did not agree on very many points, Mr. Mead said afterward that it was the event of his life. His admiration of Colonel Ingersoll was genuin and profound. In his death a truly noble man has gone, and all who knew him will share with us a pang at parting.

DURING the month of February we mentioned with gratitude in our Thanksgiving service the names of Mr. J. D. Steves, for seventeen new subscribers sent us while he was rustling through the West; Mr. J. R. McIntyre, Greensboro, Pa., for four; Messrs. S. F. Haselton, Bristol, Wis., and M. J. Draper, Prairie City, Iowa, for three each; Messrs. H. W. Williams, Buena Vista, Cal., D. W. Isenhart, Montpelier, O., Edwin N. Beecher, Marion, Ct., C. G. Austin, Rochester, N. Y., C. B. Reynolds, North Parma, N. Y., for two each, and Messrs. D. L. Styles, Dexter, Minn., H. E. Burnham, Saginaw, Mich., J. H. Barber, Big Creek, N. Y., C. Bauman, Carbon, Ind., W. S. Wood, Kalamazoo, Mich., N. R. Howard, Boulder, Col., W. L. Johnson, Highlands, N. C., B. R. Hopkins, McKeesport, Pa., Dr. H. Patrick, Concordia, Kan., G. S. Croft, Austin, Nev., Wm. Wilkie, Riverton, Ill., Wm. Randall, Baltimore, Mich., J. N. Jones, Susanville, Cal., W. Wedeken, Seattle, Wash. Terr., John W. Abbott, New Cambria, Kan., M. C. Felker, Kimball, Dak., J. M. Woods, Diana, Tex., J. Kling, Seymour, Ind., James Ryan, Pt. Blakely, Wash. Terr., L. Pulsifer, Edgewood, Ala., J. Gundebach, Trenton, Tex., A. Fisher, Dora, Mo., B. Hoxie, Pt. Townsend, W. T., J. Dutton, Grand Mound, Iowa, J. Beck, Seattle, W. T., W. Fox, Capron, Ill., F. W. Leidecker, Bald Ridge, Pa., E. P. Hassenger, Bangor, Wis., J. H. Koch, N. Benton, O., C. H. Wilcox, Portland, Ore., J. Morey, Milford, Mass., W. Baxter, Urbana, Ore., R. Stine, Washington, D. C., J. Pennington, Twin Bridges, Mont., and A. Sorenson, N. Lake, Wis., for one each. Others desirous of sharing in the benefits derived from the services aforesaid know how to do it. We cannot guarantee that those sending new subscribers will go to heaven, but we *will* guarantee that they won't go to the other place. At any rate, they will hav the satisfaction of knowing that they hav done good in this world in giving pleasure and profit to those they induce to subscribe and by helping sustain the laborers—not unworthy, we hope—in a good cause.

Letters from Friends.

BUTLER, PA., Jan. 31, 1889.

MR. EDITOR: Through the columns of your valuable paper I desire to inform our Liberal correspondents that the editor of the Pittsburgh *Penny Press* has opened up his heart, and also a column in the above-named paper, for the discussion of all subjects, and as a great deal of soft solder in favor of superstition has appeared in his paper, I would like to see some of our Liberal correspondents represent our cause in the *Press*. J. O. FULLERTON.

DES MOINES, IA., Feb. 1, 1889.

MR. EDITOR: The presidential election threw me off my reckonings somewhat. I wish the folks would let the hens alone. Let Powderly work the hens, and he will make them lay if the pope is egg-hungry. If a squirrel is on the side of a tree and you with a gun after him, and he just keeps out of bullet's reach, you following in a circle round and round the tree, and the squirrel all the time keeping the same distance from you, do you go around that squirrel? Let the hens rest and go for the squirrel, boys. Well, I send inclosed $7.75—$5 to be credited to A. M. Foster. Giv me credit for $2.50, and send me the ANNUAL; and oblige a Christian, or a couple of them. CAPT. T. J. KENNEDY.

NEW CAMBRIA, KAN., Feb. 3, 289.

MR. EDITOR: The petition against the Blair bill is being circulated at Salina with good results, and to tell the truth, I hav had something to do with it myself. And to my great surprise, there are lots of men and women who, after knowing me for two years past, and that, too, in a business way, believe that such as I need a law passed to keep us from injuring their God, just as though he were not able to take care of himself. And they are about right; he certainly will get left if there are not some human laws to protect him.

I want to offer a substitute for the Blair bill: Art. 2. That there be a law passed to teach the Christians, if possible, common sense. Art. 3. Be it enacted that no person is a competent juror who is not ready and willing at all times to hear all sides of all questions. JOHN W. ABBOTT.

HARRINGTON, CAN., Feb. 10, 1889.

MR. EDITOR: I cannot get you a new subscriber in this priest-ridden section, but one thing I can do—renew my own subscription. Inclosed find money order for the grand old TRUTH SEEKER another year. I hav taken it for eight years, and it is now a settled conviction in my own mind that I shall hav to keep renewing every year so long as I liv. I am the only outspoken Infidel around here, and require THE TRUTH SEEKER to help me defend myself. No church dues nor pew rents to settle, which is quite annoying to the dear minister and his dupes. True, they all treat me with respect, and consider it very unfortunate that a man honorable to deal with and generous when charity is a duty does not belong to the church. One prominent member, a lady, told me quite lately, if I would only join the church, I should soon become a leader in church matters. My reply was, I felt infinitly above being such.

As you are my teacher, one thing I ask. There was a verse in one of the back numbers purporting, I think, to be a Methodist hymn. I quoted it as such, and it was denied. If it is to be found in any of the Christian hymn-books, please direct. The verses ran thus:

> How blest must be the ransomed soul's
> When they in glory dwell,
> To see the wicked as he rolls
> In quenchless flames of hell.

PETER STEWART.

ST. ELMO, TENN., Feb. 3, 1889.

MR. EDITOR: I am surprised, worse than that, I am utterly dumfounded, to find in your issue of January 26th a letter from a Liberal young lady trying to block the wheels of progress by keeping young America in the old style of spelling.

Some men don't know anything, some are idiotic, and some are hopeless damphools. It is my private opinion that Webster and Worcester had the three diseases all at once, and had them bad. Else they would hav kicked the letters *c* and *q* entirely out of the alphabet, making all words take *k* or *s* where *c* hard and soft are now used. They would hav let *g* hav its present hard sound and given its soft sound to *j*. The present use of the letter *c* is the most abominably outrageous of anything I can conceive.

Beautifully and truly does Miss Collier say that rude language and incorrect spelling are unpardonable—and I am astonished that a person using such fine language as she does in her letter can possibly fellowship our present barbarous spelling.

I hav two little cubs now trying to master the English speller—McGuffy's—and I do pity them from the very bottom of my boots up. Just fancy a child learning to spell "roulette!" By the way, I'd like to ask what possible use we hav for the letter "doubleyou." Let us spell "cow," see-oh-doubleyou—kou. Why not spell it see-oh-wheelbarrow—kou? Can anything be more inveterately barbarous? Nothing, except compelling our dear little ones to commit the outrageous barbarism to memory.

I do hope the time will soon come when some one of the states will adopt a United States alphabet by publishing a set of school-books under state direction, and furnish them to the schools of the state at net cost, or even free to introduce them. Then soon the other states would fall into line. Then we should talk United States, spell United States, and be a nation.

Children would learn to read and spell in one-tenth of the time they now do. Of course it would look odd to us old folks, but to the next generation it would look all right and be all right. There is so much capital interested in the present system that it would be folly for private enterprise to try to effect the change. A state could easily accomplish it.

I hav a large scrap-book filled with Heston's cartoons. I keep it on my center-table, and it attracts everyone that calls. Everyone that examins it, if only for an instant, gets either a blessing or a bomb. Long liv Heston.

When I came to Chattanooga five years ago it was all one's life was worth to proclaim one's self a Freethinker. Then it had a population of ten thousand. Now it has over forty thousand, and, I believe, a majority of Freethinkers—but, alas, unorganized. A man can affirm with his hands in his pockets or behind his back if he chooses. Life is very tolerable here now. We need a good lecturer and an organization.

There has been no snow here this winter, and the ground has not frozen over an inch or two in depth. Persons desiring a genial climate in a healthy country should not fail to visit east Tennessee.

Last spring I advertised for "a ghost—black or white, old or young, male or female, holy or unholy—correspondence solicited." I got no ghost or correspondence either. It is very strange that not one of the eighty thousand that get a living by the Ghost would giv me any consolation. I don't believe they hav a ghost, or ever had one.

L. L. GOODWIN.

EAST RANDOLPH, N. Y., Feb. 7, 1889.

MR. EDITOR: This is rather cold weather outside the churches, and evidently the spirit of God is cold in the would-be revival of religion our Methodist neighbors and friends are trying their level best to conduct in the Methodist Episcopal church, which is, from all appearances, a decided failure. Possibly it would not be out of place to giv them a few pointers. In the first place, the members should not look like the last rose of summer, but look more like the first rose of spring—not melancholy when they don't feel that way, but cheerful and pleasant in deportment and speech. If they then would infuse a little life in their sermons, coupled with historical evidences and an occasional flight of rhetoric and eloquence, backed up by sweet singing, short but earnest and fervent prayers and testimonies, and hav good teasers to work a racket on the minds almost persuaded, all working hand and heart together, they might possibly reclaim some of their lost sheep and tender lambs who hav fallen from grace.

I will say, for my part, I can't accept all the teachings imputed to Christ, for he taught that those who cannot believe on him shall be damned (Mark xvi, 16). Oh, what infamy! Can a person be damned justly for not being able to believe anything that he or she cannot believe? He might just as well be damned for not being twenty feet high, or as strong as the Philadelphia giant. Nonsense! Christ also taught to take no thought for to-morrow. This, you see, if obeyed, would actually place us beneath the beasts of the field, and sweet and happy feathered children, birds of the air.

I hav often, in my boyhood, watched birds working away for three or four days building their nest in Mr. Dow's woods—not to sleep in, for they roosted on a limb every night—but the little bird was thinking of the eggs it was going to deposit in that nest, and we often stoned the little birds, just as boys hav often done before, I suppose, for mere devilment, getting their ears twisted afterward for their naughty behavior. Mr. Editor, I apprehend yon hav had experience in ear-twisting. Birds do not think, eh? Admitted. But would to gracious the Mohammedan, Buddhistic, Jewish, or Christian gawky—I mean the veritable, religion-struck gawky, not one of those hypocrits—would think half as much as the little birds (Matt. vi, 25, 34). Christ also taught us to hate our friends and relations and love our enemies. He did, didn't he? Yes, you know he did (Luke xiv, 27, 28). Christ said: "He that is not with me is against me" (Matt. xii, 30; Luke xi, 23). "And he that believeth not on me is my enemy; and my enemies that would not that I should reign over them, bring them hither and slay them before me." I say, most unjust, most damnable tyrant! A Nero, or the devil, if there be one, couldn't express himself worse than your Christ did. "I come to set a man at variance against his father." Kick him out. Don't let him fool about my son. "And the daughter against her mother, and the daughter-in-law against her mother-in-law" (Matt. x, 35). Oh, horrors! What a terrible hot-house! I must refrain. I can't say I admire such cussedness, fiendishness, else I might write more showing up this bloody tyrant. I do wish you would refer me to just one good doctrin that was taught by Jesus Christ and that was not taught long ages before the time he is said to hav lived—by Confucius, Buddha, and others.

Please send me the TRUTH SEEKER ALMANAC, for which please find inclosed twenty-five cents. Brother H. O. Burt, one of your old subscribers to THE TRUTH SEEKER, also givs me twenty-five cents, and wants me to hav you send him the ALMANAC. R. R. JONES.

PITMAN GROVE, N. J., Feb. 3, 1889.

MR. EDITOR: The "Letters from Friends" in THE TRUTH SEEKER are gratifying to me, and through them a great deal of that which is useful is to be gained. One learns with what degrees of success other Freethinkers meet in various portions of this great country of ours, and in them finds more or less to console him as he sees that others are subjected to the same persecutions and privations. It requires a stiff upper lip and a good supply of nerve to stand up even to-day and say, I am a follower of the just, honest, and honorable Robert G. Ingersoll. We hav lots of battles to fight and much to contend with, and the whole business has got to be done without prayer. Now, Mr. Editor, and fellow-readers of THE TRUTH SEEKER, we must work without ceasing. The great trouble with Liberals is this—they keep their light under a bushel. They are, some of them, almost afraid to let bystanders at the news-stands know that they buy the Liberal papers of the day, and quietly ask for their favorit, or say, "Hav you got my paper?" and slip it in their pockets before they could say Robert Elsmere. We must not fear to proselyte, as the church fanatics are at it all the time, and the way they press their claims is to a person of my disposition outrageously disgusting. Whenever the opportunity offers itself for the undersigned to get in his work, he does, with as much neatness as possible and all the dispatch at hand. It is my lot to ride on the railroad twice a day, and often my misfortune to be placed in front of, behind, or between a couple who take delight in parading their piety. Sometimes it happens that one of the pair takes exception to some of the other's assertions, and on some points expresses doubt. Now, my fellow-Liberal, there is a chance for you to do a little missionary work. Not then and there, but one thing you can do, and that is, fix that doubter's features in your mind and lay for him or her. If you are a man and the doubter is likewise, try and get into a conversation, which is not a difficult thing to do, since you meet twice a day on the train. Keep up this mode of warfare and in a very short time you will be surprised at the progress you are making. This can be done without giving offense. Only a few evenings ago, whilst riding on the train to Woodbury, a young fellow who is studying for the position of Bible-pounder commenced his work on a young lad seated with him. He got off a good bit of the old, old story (should read, stale, stale lie!), and the young lad tantalized him with questions, then apologized, sufficiently to convince me that the young lad was on the fence when it came to religion. Pretty soon the would-be Bible-pounder got off, and that gave me a chance to ventilate my views. I hopped on the young lad like a hen on a June bug. I told him since, according to that young man's account, all trouble of whatever nature emanated from the devil, and since God almighty was the supreme ruler of the universe, it would be a good idea to petition His Royal Upness to kill said devil. He said he would ask the Bible-pounder why it was that God did not kill the devil. I gave the young lad some good, sound arguments—something for him to think over. And whether he is or is not a Liberal by this time, I had the happy experience of pointing out to him a portion of the other side of the question. Liberals, I will giv you a good pointer. Purchase the "Bible Inquirer," by Jacobson, at THE TRUTH SEEKER office. Keep that in your pocket all the time. If you make an assertion, that handy little book will save you heaps of trouble and often lead you to a grand victory. When I get into a controversy I instinctivly place my hand in my inside coat pocket. Parties ask, "What hav you there?" "Ah," I say, "my ready reckoner." It is small, but gets there the whole twenty-five cents' worth every time.

I started in to speak with Liberals about the new story that Mrs. Ward has just written. It is, "Robert Elsmere's Daughter," and it promises to be very good. It is just the thing needed in this good, great country of ours, and I hope every Liberal will make it a point to read it. It is published in the New York *Family Story Paper*, commencing in No 802.

Yours with an earnest desire to ever keep the Flag Above the Cross, J. G. JOHNSON.

SALT LAKE CITY, UTAH, Feb. 26, 1889.

MR. EDITOR: Secularism has just scored a great and, we believe, a lasting triumph in this city, far exceeding the expectation of its most sanguin adherents.

The quiet, dignified, and scholarly way in which it has been presented by Messrs. Underwood and Watts has inspired almost universal respect, and the impression that had hitherto prevailed among some classes that our representativ men were superficial and inclined to treat the important questions at issue in a flippant and undignified manner, has certainly been dissipated.

Many persons of education and refinement outside of our faith hav in the most earnest and cordial way spoken of these two worthy representativs of modern thought in very flattering terms.

Mr. Underwood gave four scientific lectures in the Opera House in January, which would hav been a brilliant success but for the parsimony of the proprietors in trying to economize on fuel at the expense of the comfort and health of the audience. The place was so uncomfortable that it was found necessary to adjourn to the federal court room, where the lectures hav since been given.

Mr. Watts followed with four lectures also, and from the first had large and enthusiastic audiences. He has a strong, pleasant voice, and his evident training for the stage has added a charm to his oratory that places him amongst the foremost in his profession. His language is lucid and logical, and he never fails in impressing his audience with his earnestness and candor. He is gentlemanly and dignified in his deportment, and always commands the respect of his auditors, although many may differ with him on the questions at issue.

Mr. Watts has just finished a four nights' debate with the notorious Clark Braden, which resulted in an overwhelming defeat of Braden and the church militant.

The religious element in this city did not seem to be acquainted with Clark Braden or his antecedents, neither were they willing to be enlightened by one not of their faith, but were determined to indorse him as their representativ. This they made one of the conditions of the debate.

Although Mr. Watts was ready to meet any respectable and honest opponent, he at first declined to hav anything to do with Braden on account of his previous history and conduct. After much solicitation upon our part, however, Mr. Watts consented to debate upon the express understanding,

to be in writing, that he was discussing with the representativ of the Christians of this city, and that Braden would retract, also in writing, a false and malicious statement that he had two years ago caused to be printed and circulated about Mr. Watts.

Braden had in his plausible way related to the various ministers of the city how he had pulverized the anatomy of every Liberal lecturer in the field, that the scalp of Underwood was now hanging from his belt, that he had driven Putnam from the field, and that Ingersoll dare not meet him, and that time and opportunity were all that was needed to chain Charles Watts to his chariot wheels.

This was quite enough! he must need be a man sent of God to be able to wipe out Infidelity from amongst our people. The presiding ministers of the Presbyterian and Methodist churches sent our society a challenge for Mr. Watts to debate "Christianity *vs.* Secularism" with their champion. Arrangements being completed, the discussion commenced on February 19th, and lasted four nights. Each speaker had two speeches of thirty minutes every evening.

The first two evenings Braden affirmed, and used manuscript that surely must hav been written for some other proposition than the one under consideration, as many portions of it were irrelevant and not at all suited to the question under discussion.

It was evident throughout the debate that Braden was no match for his opponent, although some of the church-members seemed at first sanguin. This feeling, however, was of short duration.

One very noticeable feature in connection with the matter was the fact that while at a meeting of all the ministers of the orthodox churches in this city Braden was unanimously indorsed by that body, but few indorsed him by their presence after the first night.

A very good illustration of the estimation in which he is held by the church people here can be shown by referring to a lecture given by him in the church where the debate was held, the night following its close, on "The Fallacies of Infidelity." There were present twenty-two persons, including the writer.

The lecture was tame, consisting of the most exaggerated assertions regarding the character and teachings of Secularism and Secularists, and laudations of the great ability and wonderful attainments of Clark Braden.

We wish to state that the ministers who conducted the de- for Braden hav the thanks of our society for the spirit fairness and cordiality with which they conducted their part of the program. There was not the slightest ill-feeling exhibited, and everything went off in the most harmonious manner. They kindly offered us the choice of churches in which to debate, and the Methodist was accepted. Mr. Watts was congratulated by the ministers for the masterly way in which he presented his side. Good feelings prevailed, and we hav no doubt that beneficial results to Secularism will follow. Full houses greeted the disputants each night. and great interest was manifest throughout. M.

Cass City, Mich., Feb. 4, 1889.

Mr. Editor: I inclose with this a funeral address delivered at the grave of Mary A. Dew, my dear wife, on the 7th of November last at her home in Wood Lake, Neb. I send it to you for publication if it meets your approval, many friends having expressed a wish to see it published. The deceased was a stanch admirer of the grand old Truth Seeker, also of its founder. She used to say she could not keep house without it. She lived and died a Freethinker stanch and true, outspoken at all times, yet by her life commanding the respect of Christians as well as Infidels. William Dew.

My Friends: We owe to each other in this life constant obligation. The ties of friendship demand from each of us many duties. It devolves upon me, a friend of the deceased, and a frequent recipient of her kindness, to pay unto her this final tribute of my respect. To me it is a duty I cannot avoid and which I would not evade. I shall say but little, and speak nothing but the truth. To do less would be a great wrong to her, sleeping sweetly and at rest. In the midst of life we are in death. In a moment the hopes and aspirations of humanity are blasted. And yet the lesson it teaches is well for all of us. Life is an eventful drama. Its many adversities, allurements, and attractions are a warning to us that there are responsible duties enjoined upon us to perform. We should so conduct ourselvs that life meets the approval of our own conscience and fulfils the daily requirements as we are given the understanding to discharge them. Charity, the basis of religion, should cover with its flowery mantle the loved one called to a final account. Death, even when we are admonished, has its pangs and its doubts. But when with its sickle it cuts down the old and the young, it is well to remember that such is the inevitable destiny of all, and a penalty which must be paid. What shall I say to you in simple justice to the dead? I know that as she understood and believed them she faithfully performed in this life all of the obligations of wife and mother. True to her noble instincts, she never faltered or hesitated in sunshine or in storm when sacrifices were necessary to promote the family good. In broken health she surrendered her personal ease and comfort, and with one left almost alone, planted in your midst a new roof-tree for the children. Possessed of a strong will, which ill health never checked, her only wish was that before she crossed over to the other side the children should be so situated as to be enabled to acquire a comfortable and an honest living. To them she ever inculcated precepts of morality, urging upon them with tenacity to establish a good name and a spotless character.

Possessed of a kind nature, she yielded readily and imperceptibly to the most generous impulses. She fed the hungry and clothed the naked and sheltered the oppressed. She practiced the religion which bade her do unto others as we would they should do unto us. She practiced no guile; she lived and died for her family. She was sincere in all of her professions, and allowed to others full credit for their belief. The deceased was in many respects a peculiar character. She was an apologist for the frailties of others and not disposed hastily to credit statements injuriously affecting human character. She ignored self, if necessary, to contribute to suffering humanity. An alms-giver, her charity was not ostentatious. A recent bereavement only strengthened her desire to do equal and exact justice to those left behind, as she recently expressed it to me. In fits of despondency she had words of cheer for him who has so manfully struggled with her. Her idea was that the domestic hearthstone should be a haven of peace and that no disappointments in life should disturb its quiet. Thus she lived and died within its sacred precincts. She never doubted or faltered in her belief that all was well. She was not afraid to die, but ever regarded death as but a prelude to life eternal. Unfettered by human creeds, bound by no dogmas, no manacles of prejudice controled her actions. The human spirit took its flight on the wings of benevolence and charity. Under the weight of affliction she complained not but endured all unto the end with patient resignation. Gloomy forebodings of the future disturbed her not, but she died with an abiding confidence of a terminated suffering in a better world. Her last mission on earth was an errand of relief to the suffering sick. To all such she was always the good samaritan. Speaking ill of none, she excused rather than accused. She opposed cant, abhorred hypocrisy, and espoused right. She was slow to pass judgment upon others, and never sought the popular side until she ascertained the truth. She always declined to be a censor of others' conduct. As the ivy clings to the majestic oak, so the deceased adhered with a constant and an irresistible tenacity to these stricken ones. Her home was her church.

She worshiped at her family altar and communed with her husband and children. She was, in fact, a constant aid and attendant to him whose name she bears, never failing him in her delicate condition, and this must be a lasting solace to him in this hour of deep affliction. None excelled the departed in maternal tenderness. The springs of her love never ceased to flow. Daily visiting the grassy mound holding the remains of a loved one, she planted upon its surface evidences of her remembrance. This is but an additional laurel in her crown. Let these plants she nurtured and cared for blossom over her grave. This is her due. May her motherly devotion, her unselfish life, and her insatiable love be a constant incentiv to these mourners to imitate her daily example of loyalty to them, and may they cherish forever her sainted memory.

Green be the turf above thee,
Friend of my troubled days!
Whilst others mourn I miss thee,
Resting in an honored grave.

To the stricken husband and father I offer words of heartfelt sympathy. I know well that human language is inadequate to assuage his silent grief. This broken circle is but a natural result. Links from the chain of life are gradually severed and death comes to all. As the autumnal leaves fall to the ground, wither, and decay, so man and woman must yield to the inevitable decree of nature. Be watchful of the domestic tree as she watched it with a womanly tenderness. Watch and water with the dews of affection the nativ trunk. Other branches will be sundered. Remember to treasure all of them, even when in decay. *Requiescat in pace!*

This the wink of an eye, the draft of a breath,
From the morning of life to the evening of death;
From the gilded salon to the bier and the shroud.
Oh, why should the spirit of mortal be proud?

James W. Davis.

Des Moines, Ia., Feb. 1, 1889.

Mr. Editor: "The reliances of error must be shaken, or truth must remain silent." Having written on the topic of the Jesus Christ myth recently in The Truth Seeker, it is only because it is the cornerstone in the theological structure that I return to it, after a fuller and more careful investigation of its claims, fully believing that until the question is incontrovertibly settled the light of truth will beam with but a faint glow throughout the wide—but lessening—orthodox domain. "Robert Elsmere" is the mythical "John the Baptist," the pioneer, which is "going before" and stirring up the soil of fossilized bigotry and conservatism, preparing it for the sowing of the seed of Rationalism, which ere long will culminate in the ripened harvest of the sway of reason and truth, in all their divine and omnipotent supremacy. When the popular mind arrives at the pass of reading that "miracles never occurred" and that the resurrection is fable, it is at a point where it will naturally inquire, "If these fundamental principles of the Christian scheme are spurious and baseless, what else in that scheme is sure and steadfast, and can be accepted as reliable?"

Christianity was born, not in Palestine, but in Rome; not as Minerva, leaping from the brain of Jove in full armor, but by increments of dogma and doctrin, until, running through nearly sixteen centuries, it came forth full-fledged in the King James version of the New Testament. It came as the substitute of moribund, declining pagan religion; and here, in confirmation of this, it is well to pause and inquire, "If the name of Jesus Christ was the only passport to heaven, why was his advent delayed four thousand years, and humanity left without a savior?" Simply because not until that date, assuming the Mosaic record as a basis, was there a demand for such a being. Jesus Christ is a composit creation, made out of, first, the Christna of India, and doubtless embellished and "plumped" by investing him with the achievements of Apollonius of Tyana; while his first name is probably a Latinization of the cabalistic "I.H.S.," metamorphosed into Jesus. Hence Christianity was vamped out of the mythologies of India and Egypt. There is nothing original in it, not even the rite of baptism, which was in vogue among nations of the East hundreds of years before the apocryphal time of Christ.

A person who will read the New Testament with an eye to flaws and discrepancies will not need to go outside for evidence to invalidate the claim of its entire structure; not only as regards the verity of a Christ, but of the whole catalog of characters who figure as its prominent actors. "*Falsus in uno, falsus in omnibus;*" if the parts are faulty, the whole must be so of necessity. The internal evidence of fraud in the New Testament is stamped upon its pages throughout. Beginning with the genealogy of Christ in Matt. i, we find twenty-six generations from David to Joseph, husband of Mary, while Luke givs forty-three, and no two names agree in their order. Matthew, again, has the flight of Joseph, his wife and child, into Egypt, while Luke states that Christ was circumcised eight days after his birth, and forty days afterward he was presented in the temple, and that when the legal ceremonies were performed he went with his parents to Nazareth. At his baptism by John, the "chestnut" protrudes a trifle "too steep" to render credulity a facil operation except to those whose deglutitionary powers, like young robins', are of such capacity that the size of the object opposes no hindrance; as witnessed in the white dove performance and the calling out of heaven, "This is my beloved son"—all of which, analyzed and sifted, means that Christ's putativ father, the "Holy Ghost," performed the dual feat of descending from heaven in the form of a dove and at the same time calling out of heaven announcing the sonship of the man Christ.

The most befitting and appropriate delineation of this trinity scheme is found in the story of the Dutchman who had been taking in a series of revival meetings, and who afterward applied to the officiating minister for admission to the church. "Me vants to jine your church, I does," was the introductory announcement of the new convert to saving grace. "Yes," responded the delighted shepherd, "that is very necessary in order to make your calling and election sure, but before admitting a member we wish to ascertain whether he is sound in the faith. Who made you?" "It bes Got," was the ready reply. "Yes, that is correct," responded the man in black cloth and white necktie; "who died to save you?" "It bes Got, too!" "Uc, uc! Christ, God's son." Then, with a puzzled air, "A-a-a-h! ish dot so? It vash der poy den! Me tinks all der time is vash der old man!" There is no joking when it is said the unsophisticated Hollander gave as clear and intelligent an exposition of the trinity and "atonement" muddle as the most astute doctor of divinity is capable of rendering. Cicero said that no two pagan priests could look each other in the face without laughing, in view of the hollow farce they daily played on the unthinking multitude, nor can I conceive it possible that modern ministers and priests can treat on the bugaboo of orthodox theology without indulging in a huge fit of laughter in their sleeves.

Instead of any Holy Ghost being his father, the Jesus Christ of the New Testament had as many fathers as Penelope had suitors; nearly all of the patristic writers of gospels, epistles, and ecclesiastical history contributing something to his ideal make-up, somewhat as all the gods lent a hand in forming Pandora, the first woman of Grecian mythology. And how perfect the endowment was in the matter of astronomical knowledge will be seen from Matt. v, 34, 35: "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool." Were I a Heston I would regale the readers of The Truth Seeker with a visual delineation of this profound piece of cosmical verity; in defect of which, let the reader giv loose wing to imagination and attempt to conceive of the picture as an actual fact. Portray a huge anthropomorphic being seated on an ivory throne above the clouds, with legs depending from the airy perch and feet resting on the earth—revolving at the equator a thousand miles an hour—and forests, cities, and oceans knocked into splinters, and scooped up in tidal waves upon the land. Talk about the moon causing the tides, when here—to a reverent believer in "inspiration"—is a cause for this phenomenon so plain and palpable that an average Hottentot would take in the problem at a glance. But to attempt to treat this question with anything like interest or dignity, is about on a par with a savant discussing with a lot of cheesemongers the probabilities of the moo being composed of green cheese, with the breed of kine tha furnished the lac, the proportion of rennet to form the curd, and the kind of press used to extract whey. We take leave of it.

The Bible and theology are being weighed in the balance of reason, and when examined are found wanting. What next? Agnosticism and Materialism I regard with leniency and toleration, as implying a loyalty to conviction that will not tamely and blindly subscribe to the dicta of dogma and creed makers, as the infant imbibes from the bottle of the nurse; still, Agnosticism does not *know* but there may be hereafter. If there is, and this life has any relation to it, as a school of preparation, it is material that we know as far as possible what that relation is. Were the ante-natal state one of mental exercise, reasoning from analogy, there would doubtless be as much skepticism regarding any other existence, or the present one, as there is in this life any certainty of a future, spiritual existence. Paine postulates this problem in a manner the most rational, yet simple, that it is possible to conceive, when he says: "I trouble not myself about the manner of future existence. I content myself with believing, even to positiv conviction, that the power that gave me existence is able to continue it, in any form and manner he pleases, either with or without this body; and it appears more probable to me that I shall continue to exist hereafter, than that I should hav had existence as I now hav, before that existence began." This is the equivalent of saying, it is easier for a railroad engineer to continue the motion of a heavy train on an up-grade than it is to start it on the same grade while it is yet in a state of rest.

Whether it be correct to say that the human mind is *prone* to skepticism, or that that skepticism is the result of the inability of the mind to span the unknown, but probable and possible, is perhaps an open question and onc of not easy solution. Were I not a lifelong Spiritualist, I should perforce be an Agnostic or Materialist. I am too far along in the space of The Truth Seeker to discuss the pros and cons of this latter question, and will not now attempt it. I am often amused to see how affirmativ certain ones can be in the negativ of this question—but "it is all of a lifetime," and no one can be a Spiritualist by any process of vicarious absorption and assimilation of evidence, but all must travel the road singly, and if happily "converted," when they embark in the missionary business of evangelizing others to the faith, they will, in classical parlance, "know all about how it is themselvs." V. C. Taylor.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Quiet Ways are Best.

Selected for the Corner by J. T. Reed.

What's the use of worrying,
Of hurrying
And skurrying,
Everybody flurrying
And breaking up their rest,
When everyone is teaching us,
Preaching and beseeching us
To settle down and end the fuss,
For quiet ways are best?
The rain that trickles down in showers
A blessing brings to thirsty flowers;
And gentle zephyrs gather up
Sweet fragrance from each brimming cup.
There's ruin in the tempest's path,
There's ruin in a voice of wrath,
And they alone are blest,
Who early learn to dominate
Themselvs, their violence abate,
And prove by their serene estate
That quiet ways are best.

Nothing's gained by worrying,
By hurrying
And skurrying;
With fretting and with flurrying
The temper's often lost;
And in pursuit of some small prize
We rush ahead and are not wise,
And find the unwonted exercise
A fearful price has cost.
'Tis better far to join the throng
That do their duty right along;
Reluctant they to raise a fuss,
Or make themselvs ridiculous;
Calm and serene in heart and nerve,
Their strength is always in reserve,
And nobly stands each test;
And every day and all about,
By scenes within and scenes without
We can discern, with ne'er a doubt,
That quiet ways are best.

—*Phrenological Journal.*

A Chat With Young Truth Seekers.

Old age is drawing near, life is uncertain, and I thought, while the privilege is still spared to me, that I would like to giv a few words of counsel to the young readers of THE TRUTH SEEKER.

Those who hav parents who are able to giv them a liberal education will, of course, be directed by them, and therefore need no advice from me. But even to those a good suggestion may not prove unprofitable.

I wish to address myself to those—far the larger class—whose advantages are limited, and to whom good words may be spoken which may prove useful at the critical time when they are starting out on life's journey. The character of this class and their success in life will depend in a great degree upon what they read and how they read.

There is scarcely a boy or girl in any neighborhood who cannot obtain books, which, if properly read, will build up for them a noble life. Indeed, the bent of the mind depends almost entirely upon what is read. It has been said that "reading makes the full man." This was eminently true in the case of Abraham Lincoln. His reading was his sole education. So much depends upon what is read and how it is read, that I wish to dwell at some length upon this point. I am not afraid to warrant distinction to any boy or girl who will pursue the right course in regard to *what* they read and *how* they read. Many believe that if they are to know a great deal they must read a great many books. This is a great mistake. A few books thoroughly studied are worth more than an undigested library. Books which are really worth reading are worth studying. It will be seen at once that if books are to be studied, only first-class books should be selected. As I hav laid so much stress on reading, I would like to giv you a few hints as to how you shall read.

To read understandingly, three books are necessary, viz., a dictionary, a cyclopedia, and an atlas. These books may be regarded as tools, or helps, or teachers.

In reading, pass no word the meaning of which you do not fully comprehend. Turn to your dictionary, and be sure you get the full meaning as it is used in the sentence.

When you read of a place, take your atlas and find where it is situated, and fix its location firmly in your mind. Then take your cyclopedia and read what is said about the place. The cyclopedia will also giv you sketches of the lives of eminent men whose names are mentioned, which should be read with the utmost care.

You may think it would take you a long time to read a book in this way, and so it would; but then think what you hav accomplished, what a step you hav taken, when you hav read a book in this way. Suppose it is a history of the United States. If you hav read as I hav directed, you hav learned the meaning of every word in the book. You will know the name of every city, where it is located, its commercial importance, etc. You will know the name of every river, how far it is navigable, where it rises and empties. You will know the name of every man who has figured in American history, when he was born, and what part he acted. You will probably know much about the government, how the laws are enacted, how its officers are chosen, their respectiv terms of office, and many other things which will prove useful in after life. Rigidly pursue this course with every book you read. Books which are not worth reading by the young in this way would better be thrown aside.

Every boy and girl can go through a history of the United States as I hav directed in one year, and then he or she will hav obtained more solid information than most people possess at middle age. Then think how this information will come in play in reading other books, and what an advantage it will prove to you all through after life.

In reading other books you will not hav to consult your dictionary nearly as often, because you will hav learned the meaning of most words. The same will be true in regard to the other "helps."

Then I would hav you remember how the knowledge of one fact or circumstance helps you to remember another. Facts and circumstances bear such a peculiar relation to each other that the mention of the one brings to the mind the other to which it is related.

For instance, you read that General Washington was commander-in-chief, and was engaged in many battles of the Revolution. The mention of his name will probably bring to your mind the battles in which he was engaged. So Charlestown will suggest the battle of Bunker Hill, and the battle of Bunker Hill will suggest the names of Generals Putnam, Warren, and Gage who were engaged in the battle. Thus you will see how the acquisition of one fact helps you to remember another.

Such little scraps of knowledge may seem insignificant in themselvs, but it should be borne in mind that the largest oak was produced from an acorn, and that grains of sand will make a mountain, and that while you are acquiring this information you are all the time training the mind for greater achievements.

Every boy and girl should strive to get a few useful books at least. While you are young, in selecting books, keep your mind on the good and the useful. When you are older, and the judgment matured, I am sure you will see the propriety of the course recommended. Such a course is within the reach of nearly all the young readers of THE TRUTH SEEKER, even the poorest. And it will make you useful in the world, and giv you a fund of information which many with better opportunities might well be proud of.

I would hav you read the lives of Benjamin Franklin and Abraham Lincoln. You will then see how it is possible, by dint of perseverance, to rise, unaided, from poor, penniless boys to the highest stations among men.

Although reading is the great source of information, it is not the only one. In almost every neighborhood there are men and women who are proficient in some branch of knowledge. Try to engage them in conversation in regard to the study which they hav made a specialty. If they find out that you are really interested and trying to learn, they will take pleasure and even pride in giving you information. When you hear intelligent men and women in conversation, listen to what they say with the utmost attention. A great deal of useful information may be picked up in this way. Always endeavor to lead men and women to talk about what they best understand, then you always hav them at their best.

So you must learn to turn the knowledge which others hav acquired to your own advantage. You will be all the richer, while they will not be impoverished in the least.

Every day you are surrounded with teachers if your eyes and ears are only open. There are "sermons in stones and books in running brooks." Every hill and valley and stream has a lesson of instruction. Nature's great school is constantly open to you, in which the richest lessons may be learned. The way to obtain a store of knowledge is to keep constantly gathering. The largest rivers are made up from small streams.

In the morning of life accustom yourselvs to the improvement of all your spare moments. If you let the moments run to waste life will prove a failure, for life is made up of moments. Do not allow yourselvs to form careless habits. Whatever is worth doing at all, is worth doing well. Be thorough in whatever you undertake. Habits formed in youth will be the glory or shame of old age. Bad habits are like dead weights, they grow the heavier the longer they are carried. Cultivate a courteous spirit. Above all, show a decent respect for old age. Be truthful and punctual. When you giv your word, let it be kept with the most scrupulous exactness. If you mean to fill the stations of noble men and women, you cannot begin to shape your course and character too early. Now is the time to begin.

I wish I could make you understand how much depends upon a right start in life. It is sad to think that a single misstep in the morning of life may cause a cloud to hang over you as long as you liv. Try to ascertain what occupation or calling in life will be best suited to your taste and condition. Many a man has made a failure in life by choosing some business repugnant to his nature, and for which he had no aptness. But where a business is suited to a man and a man to a business, it is ever a pleasure, and generally a success. In this matter good judgment and great caution should be used. Having decided upon your course, pursue it with unbending energy.

In all the transactions of life let reason be your pole-star. Remember that the laws of nature will never lead you astray. They are ever truthful, ever constant.

There is much more that I would like to say, but my article is already too long. If you follow the hints which I hav given, you will certainly make the world better by living in it. And it is the next thing to impossible to make the world better without being made better yourselvs.

JOHN PEOK.

Naples, N. Y.

Correspondence.

ARMSTRONG, IA., March 4, 1889.

DEAR MISS WIXON: My mother has been very sick for a month, and is getting better now. Our school was just out yesterday. I study reading, penmanship, arithmetic, and spelling. Papa has had a headache for two or three days. The weather has been very fine. We hav had only two storms this winter. I hav a two-year-old colt. She has a white spot on her forehead; her mane is a white color, and she has a white foot. She is very nearly as big as her mother.

ROBERT BURT.

BOULDER CREEK, CAL., Feb. 7, 1889.

DEAR MISS SUSAN H. WIXON: I thought I would write you a few lines for the first time. I will be thirteen years old the 21st of next month. I liv miles from town. In the summer time there is a school here, and we hav about twenty-five scholars, most of them boys. I am living with my father and brother, and my sister is married and has a little boy named Earl. I guess I will close this time.

Your Liberal friend, DORA HAY.

P.S.—My father has taken THE TRUTH SEEKER for two years, and likes it very much. I like the pictures. If some of the girls will correspond with me, I would like it.

D. H.

TILDEN, NEB., Feb. 12, 1889.

DEAR MISS WIXON: I thought I would write you a few lines to let you know how I am getting along. My school is very nearly out, and I hav not missed a day. This term I hav won two prizes; one at the close of each month, for not whispering. I got a writing-box and a lead pencil. I received a letter from Miss Lucy L. Churchill; she wanted me to take the agency for several articles, but I could not, because I liv in the country. There are no Liberals here at all, except my father. I am going to write to Miss Churchill, and send for one of her pictures.

Your true friend,
GEORGE WHITNEY.

MCMINNVILLE, ORE., Feb. 11, 1889.

DEAR MISS WIXON: My papa has taken THE TRUTH SEEKER for many years, and I hav often thought that I would write to you, as I wish to know if the "Story Hour" of 1889 contains the same reading as former ones, as my papa got me one some years ago and I enjoyed it very much. Would be glad to hav another if it contains different stories. I am ten years old. This is my first letter to the Corner, so excuse mistakes.

Your little friend, LILLIE BALL.

[The reading matter of the "Story Hour" is the same as formerly. Some time, perhaps, the editor of the Corner may hav another book of stories for her friends and patrons.]

METAMORA, Feb. 14, 1889.

DEAR MISS WIXON: Three cheers for Satie and her list shown in the Corner. Heap up the cow money. I send Satie my ten cents. I cannot stand back when such noble work is going on; do not stop until you hav money enough to buy a better cow than he had before. During such times let us remember the words of D. M. Bennett, "Where man fails, God can't help." If man had failed, Mr. Casey would not hav lost his cow, for God would not hav foreclosed the mortgage. Again, if man fails now, Mr. Casey will not get another cow. God will not send him one, because he cannot make a six-year-old cow in a minute. I will be thirteen years old next month. Went to school steadily all winter. School will be out in three weeks. Would be glad to see this letter in print.

Your Liberal, CLARA V. BURG.

What the Little Ones Are Saying.

One of the brightest of Elmira's little five-year-old girls was taught an appropriate verse to repeat in Sunday-school last Sunday. She had also recently learned a little nursery rhyme which had profoundly impressed her. In Sunday-school, when her teacher called upon her to giv her verse, little Miss Five-year-old forgot all about the hymn, and electrified the whole infant department by rising and solemnly repeating the following:

The owl and the eel and the warming-pan,
They went to call on the soapfat man.
The soapfat man was not within,
He had gone to ride on a rolling-pin,
So they all came back by way of the town,
And turned the meeting-house upside down.

A complaint came up from the kitchen the other day, where the writer's Small Girl was an unwelcome visitor, and she was called to account. "Mary tells me, Small Girl, that you were rude to her, and told her you had a better right here than she had." "Well," with the utmost sweetness, "havn't I?"

"How did you get along at school to-day, Tom?" asked the old man at the supper table. "Papa, our physiology says that conversation at meals should be of a pleasant character," replied Tommy. "Let's talk about the minstrels."

Teacher: "Now, children, I will giv you three words—boys, bees, and bears—and I want you to compose a sentence which will include all three words." Small boy: "I hav it." Teacher: "John McCarthy, you may giv us your sentence." John McCarthy: "Boys bees bare whin they go in swimmin'."

Fond mother (teaching her child the Bible lesson): "Yes, Gracie, had not Eve eaten the apple we would never hav known sin or suffering. Ah, me! It saddens me to think of it." Gracie (consolingly): "Well, never mind, mamma, if Eve hadn't eaten it some other lady would; so there, don't be sad."

There is a little boy residing not many miles from Boston who rather astonished his parents and a visitor at the house not many days ago. The child's teacher had announced the fact to her pupils that they were to hav a new graded school, and, scarcely able to retain the important information, the little fellow burst in upon his parents and their visitor with the announcement: "Oh, ma! We are goin' to hav a large, degraded school!"

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DISCUSSION.

FAITH OR AGNOSTICISM?

—o—

Two Letters from Dr. Field, D.D., editor of the Presbyterian *Evangelist*, to Colonel Ingersoll, and two Replies thereto. Dr. Field is one of the exceedingly few Christians who hav opposed Colonel Ingersoll kindly and courteously, and the Great Agnostic has used him accordingly. Dr. Field's arguments, however, are broken in pieces.

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AN ACT

Supplementary to an act entitled, "The Blair Sunday Law," and for the purpose of promoting "religious worship," sustaining the "principles of the Christian religion," cultivating Christian Morality, and for other purposes.

Be it enacted by the Senate and House of Representativs of the United States in Congress assembled, for the honor and glory of almighty God and his precious son Jesus Christ, at the suggestion and with the hearty concurrence of Rev. W. F. Crafts, Senators Blair, Hale, and Edmunds, the Woman's Christian Temperance Union, his holiness the pope of Rome, the Young Men's Christian Association, the Reformed Presbyterians, the National Reform Association, and the blessed Hardshell Baptists.

SECTION 1. If any citizen of the United States shall be smitten on one cheek by anybody whomsoever, and shall not quietly and in godly manner turn the other cheek to be also smitten by the party aforesaid, such citizen shall be deemed guilty of a grievous offense against Christian Morality, and shall be punished by a fine not less than $100 nor more than $500 (to be paid into the treasury of the Holy Ecclesiastical Office), and by imprisonment at hard labor not exceeding one year, at the discretion of the Holy Ecclesiastical Office aforesaid.

SEC. 2. If any man shall sue a good Christian at the law and take away his coat or his cow or his horse, and the Christian aforesaid shall not at once, and in meek and godly spirit, render also to the man aforesaid his cloak or his calf or his ass to go with the respectiv articles aforesaid, then the Christian aforesaid shall be tried and punished as set forth in Sec. 1 of this law, as an offender against one of the fundamental "principles of the Christian religion."

SEC. 3. If any man shall by force of arms (or boots) compel a Christian to "go a mile with him," on any road whatever, by a tie-pass or any other pass whatever, for good and lawful purpose or for any other purpose whatever, and the Christian aforesaid does not immediately and cheerfully "go twain with him," by the means and for the purposes expressed or unexpressed aforesaid, then the Christian aforesaid shall be apprehended, brought before the Holy Ecclesiastical Office, and punished as in Sec. 1 of this law, as one who utterly disregards one of the finest and most popular of Christian Graces.

SEC. 4. If any professing Christian, when brought before the Holy Ecclesiastical Office, cannot giv sound and convincing proofs that he "hates his father, mother, brother, sister, wife, children," as well as his mother-in-law, as taught by the holy Lord Jesus Christ, he shall be deemed guilty of a flagrant disregard of the command of Jesus Christ aforesaid, a violation of "Christian principles" and "Christian Morality," and shall be condemned to sit in the stocks for three days, be flogged with fifty lashes on the bare back by the truly Christian correctiv, the cat-o'-nine-tails, and to pay a fine of $500 to the Holy Ecclesiastical Office aforesaid.

SEC. 5. If any citizen of the United States shall assert or maintain the right of private judgment in interpreting the holy scriptures, or shall question the authority or decisions of the Holy Ecclesiastical Office, either in its penalties inflicted for crimes against "the principles of the Christian religion" or its interpretation of those "principles," or shall teach that there is any violation of the sciences to be found within the holy Bible, or any contradictions, or any lying, or any deception, or any whoremongering, or any butchering of men and debauching of women at the command of almighty God, or any anger, or jealousy, or revenge, or repentance, or mistakes of the aforesaid God to be found within the lids of the Most Holy Bible, then such citizen shall be punished by the Holy Ecclesiastical Office with a fine of $2,475, to be paid in lawful money to the Holy Office aforesaid, *and shall be forever disfranchised from the exercise and enjoyment of any and all political rights.*

SEC. 6. If any person whomsoever, male or female, old or young, shall, by speaking, writing, or gesture, attempt to throw discredit on the most holy power of the holy pope of Rome aforesaid, or his holy priests and prelates, to forgiv sins already committed, or to *grant indulgences to commit any sin whatever* (the necessary fee always to accompany the application for the privilege of committing sin), such person shall be adjudged by the Holy Ecclesiastical Office to be guilty of a most atrocious crime against the most holy "principles of the Christian religion" and against "Christian Morality," and shall be punished by being placed in the stocks and having the feet religiously roasted over a slow fire, and by a fine of $1,500, to be paid to the Holy Ecclesiastical Office aforesaid.

SEC. 7. If any person shall question the right of the parties mentioned in Section 1 of this law, to wit, Almighty God and his son Jesus Christ, the Rev. W. F. Crafts, Senators Blair, Hale, and Edmunds, the Woman's Christian Temperance Union, his holiness the pope of Rome, the Young Men's Christian Association, the Reformed Presbyterians, the National Reform Association, and the blessed Hardshell Baptists, to determin just what "the principles of the Christian religion" are, or what shall constitute the Christian Graces and Christian Morality, such a person shall be deemed guilty of a sin against the Holy Ghost and shall be punished by any penalty which the Holy Ecclesiastical Office aforesaid shall see fit to inflict, not excepting death by torture to the culprit.

SEC. 8. If any person whomsoever shall sneer at, cast odium upon, or deny in any manner whatsoever the Infallibility of his holiness the pope of Rome aforesaid, or question his right to be the Temporal Ruler of the World, or discredit his divine successorship of the most holy St. Peter, or deny the power of Mary the mother of God to successfully intercede with almighty God aforesaid, to confer full kingly powers on his well-beloved son Jesus Christ aforesaid in all things relating to this earth, or deny that the aforesaid Christ can and does use the pope aforesaid as his Vicegerent on Earth, then such person shall be adjudged as guilty of outrageous sacrilege and shall be punished by the Holy Ecclesiastical Office aforesaid as follows: If a man, he shall be stretched upon the rack and hav his bones broken and dislocated; if a woman, she shall be stripped naked, hav her hands tied behind her, and shall thus be suspended by the hands till her feet are free from the floor, and shall hav her feet, while thus suspended, roasted to a crisp over a slow fire, in both cases their estate to be confiscated to the uses of the Holy Ecclesiastical Office aforesaid, and then shall be burnt at the stake. If the offender shall be a child, then it shall be the duty of the Holy Ecclesiastical Office, without discretion, to cast the miscreant at once into the den of wild and savage beasts, kept for that purpose, as a warning to all other children to respect and adore the attributes, offices, and infallibility of the most holy pope of Rome aforesaid.

SEC. 9. In all questions in controversy as to "the principles of the Christian religion," Christian Graces, and Christian Morality that may arise before the Holy Ecclesiastical Office, the Rev. W. F. Crafts, Senators Blair, Hale, and Edmunds, the Woman's Christian Temperance Union, the Reformed Presbyterians, the Young Men's Christian Association, the National Reform Association, and the blessed Hardshell Baptists, all aforesaid, shall meekly submit their views and arguments before his holiness the pope, aforesaid, or his duly accredited cardinals, archbishops, priests, or prelates, and, in case they are at variance with the practices and traditions of the Holy Mother Church, they shall, with all due reverence for the pope and church aforesaid, waive and abandon their convictions in deference to those of the church aforesaid, under the pains and penalties of excommunication from all hope of eternal life, and absolute and unconditional expulsion from any and all future share in any acts or deliberations of the Holy Ecclesiastical Office aforesaid.

SEC. 10. An emergency existing in the shape of a rapid increase of scientific knowledge and an alarming tendency of the ungodly mind to investigate the laws of nature, to the manifest detriment of the welfare of the churches and "the principles of the Christian religion," and "Christian Graces and Morality" aforesaid, this act shall be operativ and take full and immediate effect from and after the date of its passage; and all other acts or parts of acts, and all clauses, sections, or parts of the Constitution of the United States at variance with any of the provisions of this law are hereby repealed, revoked, and forever annulled.

The foregoing law I hav carefully prepared to save the labor of the bigoted Senator Blair and his no less bigoted and blinded religious colleagues, to follow right on after the passage of his Sunday law and his amendment to the Constitution of the United States. Some such law as this is the logical and inevitable sequence of the present attempt to connect church and state, if it succeeds. The aim is to remand us to the ignorance and religious barbarism of the Dark Ages, and it is well for us to know just what that means. The above act will giv but a partial glance of the horrors in store for us, if the enlightened public opinion of this nation does not set its seal of condemnation on the insidious efforts now being made by religious fanaticism to undermine our form of government and giv us the horrors of an ecclesiastical despotism. I commend the law I hav prepared to the careful consideration of Senator Blair and all his misguided coadjutors. The logic of their efforts is to be found in the act I submit for their consideration.

JOS. WOLFF.

Boulder, Col.

Obituary.

DIED.—In Newark, Mich., on Nov. 10, 1888, of hemorrhage of the lungs, Mrs. Elizabeth Gabrion, wife of Isaac Gabrion, aged 48 years 6 months and 15 days.

Mrs. Gabrion was born in Rutland, N. Y., April 25, 1840, was married Feb. 9, 1864, and moved with her husband to St. Johns, Mich., March 11, 1864, then moved from Clinton county to Northstar, Mich., in March, 1872, and lived in Gratiot county until her death. She leaves an invalid husband and six children to mourn her loss. She was a kind, affectionate, and devoted wife and mother, and a good neighbor. She was loved and respected by all good, intelligent people who knew her. I hav been informed that some one has started a story that she was afraid to die, and that she said she was going to hell. It is not true. She had her reason till the last breath, and never did a mortal cross the dark river with more courage or less fear of death or the future than did this noble woman, and whoever started that story is a slanderer and a liar. She was an honest and conscientious Spiritualist, and was not afraid to speak her honest thoughts. She had the moral courage to be honest, and if those who started that story, and are so sure she is lost, were one-hundredth part as honest and truthful and good as she was, they would hav no reason to fear hell or an angry God. As Ingersoll said of his brother at his grave, I can say of my dear, departed wife: This brave and tender woman in every storm of life was oak and rock, but in sunshine she was vine and flower. She was the friend of all heroic souls; she had climbed the hights and left all superstitions far below, while on her forehead fell the golden dawning of a grander day. She added to the sum of human joy, and were everyone for whom she did some kind service to bring a blossom to her grave, she would sleep beneath a wilderness of flowers.

A Liberal Spiritualist lady conducted the funeral services, as requested by my wife. The following are the lines read at the grave:

Sweet rest at last.
At last the hands are folded
Upon a pulseless breast,
And a soul tired, of earth's great burden weary,
Hath found sweet rest.

Sweet rest at last.
A long and faithful worker
On life's broad, beaten road,
Reaching the confines of a life immortal,
Lays down her load.

Sweet rest at last.
No longer thorns are pressing
Upon a careworn brow,
But from the heavens a fadeless crown of blessing
Rests on it now.

Sweet rest at last.
No more earth's fretting discord
Distnrbs the holy calm,
But angel choirs chant to the listening spirit
Their peaceful psalm,

Sweet rest at last.
We clasp our hands in silence,
And only hope to be
Some time with those who enter at the portal,
And heaven to see.

Sweet rest at last—
Some time amid the realms of fadeless beauty,
Earth's toils and sorrows past,
Find with the dear ones who hav gone before us,
Sweet rest at last.

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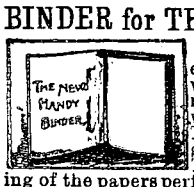
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News of the Week.

JUDGE O'CONNOR, of San Jose, Cal., has endowed a chair in the American Catholic University.

THE Italian cabinet has been reorganized, Signor Crispi, the valiant Freethinker, fortunately continuing at its head.

REV. CHAS. SMITH, of Boston, committed suicide on the 9th.

RIVAL faith cure congregations are fighting in Jersey City, N. J.

HARVARD will probably reënact compulsory attendance at prayers.

THE captain of Montreal's Salvation Army has defaulted with $500.

THE Minnesota legislature has refused to submit a Prohibition amendment to the people.

Two bishops and forty priests hav left Paris with the American pilgrims for Palestine.

PEOPLE are flocking to new gold fields that hav been found near Ensenada in southern California.

CONTINUED investigations show more and more the wretchedly neglected state of our schools, especially in large cities.

REFUGEE boodlers in Canada are rumored to be collecting money to bribe the Canadian parliament to reject an extradition bill.

THE duke of Norfolk and the marquis of Ripon presided at a recent meeting in England protesting against the anti-papal action of Italy.

IT is suggested that a government bureau for the facilitation of the finding of situations by the unemployed, like the one at Paris, be established.

THE Kansas legislature celebrated the inauguration by rising at the hour when it took place and singing, "Praise God from whom all blessings flow."

IN Waltham, Mass., on the 10th, a Catholic lady was buried without a church funeral because the burial work had been given to a Protestant undertaker.

SAYS the *World:* "This is going to be a very religious administration." Senator Aldrich says it "is going to be a good Presbyterian administration."

THE legislature of Columbia, S. A., has enacted that on each New Year's day a service of thanksgiving to God be held by the people in a form approved by the church.

CAPT. JOHN ERIOSSON, to whom the world is indebted for a long succession of valuable inventions in mechanics, especially in appliances for locomotion, has died, aged eighty-six.

A MAN named Abbott Harvey, probably crazy on religion, tried to drown himself recently at New York city because "the people at his church refused to offer special prayers or him."

THE North Carolina legislature is taking steps toward establishing an educational qualification. Unfortunately, the motiv is not zeal for education but desire to disfranchise negroes.

DR. MCGLYNN keeps up his attacks on parochial schools, saying that trusting churches with education of the people would be like trusting the care of sheep to a council of foxes or wolves.

THE cabinet are: secretary of state, James G. Blaine, of Maine; secretary of the treasury, William Windom, of Minnesota; secretary of war, Redfield Proctor, of Vermont; secretary of the navy, Benjamin F. Tracy, of New York; secretary of the interior, John W. Noble, of Missouri; postmaster-general, John Wanamaker, of Pennsylvania; secretary of agriculture, Jere. Rusk, of Wisconsin; attorney-general, W. H. H. Miller, of Indiana.

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Odds and Ends.

TEACHER: "Master Bronson, you may tell me one of the chief industries of the ancient Trojans." Master Bronson: "I don't know, ma'am, unless it was the laundry business."

"You won't go to heaven if you're such a naughty boy, Michael!" "Oh, well, one can't expect to go everywhere! I went to the circus yesterday, and to the pantomime the day before!"

PENNSYLVANIAN: "I suppose Maine will never vote for tariff reform, will it?" Maine man: "Wall, I dunno. Some of us who liv near the young-herring canneries is mighty anxious fer a heavy tariff on imported sardines."

TENTH avenue landlord: "And why is it that you havn't enongh money to pay your rent? You've been working steadily." Tipperary tenant: "Sure, sor, Oi've had to pay me conthribution to aid the evicted in Oirland!"

A PARIS paper wonders why the American press pays so much attention to the affairs of Ireland, and adds that the average daily has one hundred lines about Ireland to one about France. Wait till the British lion has France by the scruff of the pants as it has Ireland, and the French people will get their share of lines.

"I TRUST, Robert, when you grow up you will show yourself on the side of temperance and morality by voting the Prohibition ticket." "Oh, rats! Why, aunt, water's killed more folks 'n liquor ever thought of doing." "I am ashamed of you, Robert! Can you think of one instance in which water, judicially applied, has caused death?" "Well, what's the matter with the flood?"

"MY SOR," said the solemn passenger, tickling the young man's neck with his breath, "remember that integrity is the foundation of character and character is the vital principle of all moral life. I never see a life just crystallizing from youth into manhood's prime, like yours, that I do not feel impelled to impress these great truths upon the mind." "Excuse me," replied the young man, languidly, laying down his paper, "but—er—did you speak?"

"WHAT'S all this talk about preserving the 'anatomy' of the Samoan islands?" remarked a Congressman-elect to a member of the House foreign affairs committee. "So far as I can understand it," responded the able foreign affairs man, "it's saving the bones of what's left after the treaty powers hav treated themselvs to all they want." "Ah! I see now," rejoined the new member; "a sort of joint protectorate."

EMINENT statesman (walking up to reporter): "My face is familiar to you, I presume?" Reporter: "I hav certainly seen you somewhere, and yet I cannot exactly——" Eminent statesman: "There is no use in trying to keep anything from the watchful eye of a reporter. You recognize me, of course, as Congressman Blank?" Reporter: "Why, so it is! May I inquire, sir, the object of your visit to our locality?" Eminent statesman (with dignity): "You may say, sir, that I am traveling through here in a quiet way, and as far as possible avoiding publicity."

MODERN novelist (to stranger just arrived in Boston from Hayseedville): "I like your placid countenance, sir. What is your walk in life?" Stranger: "Me? I liv 'bout ten miles from Hayseedville, an' I raise chickens fer a living, with incubators." Modern novelist: "Ah, incubators! Methinks I scent a clue to a great American novel at last. Do all the chickens hatch?" Stranger: "No; some of 'em don't hatch, an' some of 'em what do hatch die." Modern novelist: "Die! Horrors! I fear the literary materials to be found on an incubator farm would be too exciting for modern taste."

MRS. SPRAGUE is a member in good standing of the first church (Presbyterian), and brings up her children in the way they should go. They hav all, upon reaching a suitable age, united with the church. While I was in there one day last week, making a friendly call, Fred, the youngest boy, came into the parlor in a very demoralized condition. He was covered with mud, and looked very much as if he had been the under dog in a fight. His elder sister, Alice, said, by way of an explanation of Fred's appearance, that he was going to join the church at the next communion Sunday, and there were three boys on that street he wanted to whip before then.

Gems of Thought.

IN the estimation of good orthodox Christians, I am a criminal, because I am trying to take from loving mothers, fathers, brothers, sisters, husbands, wives, and lovers the consolations naturally arising from a belief in an eternity of grief and pain.—*Ingersoll.*

IT may be stated, I believe, as an invariable truth, that whenever a religion which rests in a great measure on a system of terrorism, and which paints in dark and forcible colors the misery of men and the power of evil spirits, is intensely realized, it will engender the belief in witchcraft or magic. . . . It is impossible to leave the history of witchcraft without reflecting how vast an amount of suffering has, in at least this respect, been removed by the progress of a Rationalistic civilization. . . . All these sufferings were the result of a single superstition, which the spirit of Rationalism has destroyed.—*Lecky's History of Rationalism.*

THE considerations I hav adduced in the first part of this chapter will be sufficient to show how injurious hav been the effects of the doctrin of exclusiv salvation. We hav still, however, one consequence to examin, before which all others fade into insignificance. I mean, of course, religious persecution. This, which is perhaps the most fearful of all the evils that men hav inflicted upon their fellows, is the direct practical result of the principles we hav hitherto considered in their speculativ aspect. If men believe with an intense and realizing faith that their own view of a disputed question is true beyond all possibility of mistake, if they further believe that those who adopt other views will be doomed by the almighty to an eternity of misery which, with the same moral disposition but with a different belief, they would hav escaped, these men will, sooner or later, persecute to the full extent of their power. —*Ibid.*

IF you approach them [books] they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you.—*De Burg.*

THE Freethinkers of every community should combine to engage a teacher, or at least facilitate home instruction by collecting text-books of Secularism.—*Professor Oswald in The Bible of Nature.*

WE might consistently claim that all advance is due to the principle of unbelief. The progress of mankind depends on investigation of phenomena and diffusion of knowledge. Skepticism is necessary to secure this. Doubt is the father of knowledge. Liberty to examin is the idea of Freethought. The authority of a church or a Bible is fatal to this principle.—*Robert C. Adams in Pioneer Pith.*

GUARD with jealous attention the public liberty. Suspect everyone who approaches that jewel.—*Patrick Henry.*

THEOLOGY has an influence which, instead of sustaining and strengthening the ascendency of the moral code, cuts at its very root.—*John Wilson, M.A., in Thoughts on Science, Theology, and Ethics.*

ACCORDING to Mr. Black, the man who does not believe in a supreme being acknowledges no standard of right and wrong in this world, and therefore can hav no theory of rewards and punishments in the next. Is it possible that only those who believe in the God who persecuted for opinion's sake hav any standard of right and wrong? Were the greatest men of all antiquity without this standard? In the eyes of intelligent men of Greece and Rome, were all deeds, whether good or evil, morally alike? Is it necessary to believe in the existence of an infinit intelligence before you can hav any standard of right and wrong? Is it possible that a being cannot be just or virtuous unless he believes in some being infinitly superior to himself? If this doctrin be true, how can God be just or virtuous? Does he believe in some being superior to himself? . . . In order to know the difference between right and wrong, you must believe in the right God—in the one who established slavery. . . . The idea of justice is not the child of superstition—it was not born of ignorance; neither was it nurtured by the passages in the Old Testament upholding slavery, wars of extermination, and religious persecution. Every human being necessarily has a standard of right and wrong; and where that standard has not been polluted by superstition, man abhors slavery, regards a war of extermination as murder, and looks upon religious persecution as a hideous crime. If there is a God, infinit in power and wisdom, above him, poised in eternal calm, is the figure of Justice. At the shrine of Justice the infinit God must bow, and in her impartial scales the actions even of infinity must be weighed. There is no world, no star, no heaven, no hell in which gratitude is not a virtue and where slavery is not a crime. According to the logic of this "reply," all good and evil become mixed and mingled—equally good and equally bad, unless we believe in the existence of the infallible God who ordered husbands to kill their wives.—*Ingersoll.*

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THOSE SABBATH BELLS.

Notes and Clippings.

IT is reported that a bill making church property taxable has passed the Michigan legislature.

LENT has one good effect in this town. Our Catholic politicians are drinking soft drinks on account of the holy period.

THE missionaries recently captured by the nativs of Zanzibar hav been released on the payment of $3,000. This shows, says the irreverent *World*, that next to terrapin, missionary meat commands the highest price among edibles.

A SPEAKER before a farmers' institute in Massachusetts the other day argued that farming had more bright sides than any other business if the farmer only knew it. Unfortunately, the farmer didn't always know it. Then he used this illustration: "Do you hear that delightful music?" said a traveler to his comrade, as he heard the soft baying of a hound. "No," was the reply; "that devilish dog makes such a racket I can't hear anything."

THE Boston *Herald* thus slanders President Harrison, the idol of Brother Bowen, the Prohibitionist: "The crowd may hav thought that it was cold tea of which the president and vice-president partook on the reviewing stand to drive off the chill, because it was taken from teacups, but it was a good strong brand of toddy, with a rich flavor that was grateful to the nostrils of the shivering bystanders." Mr. Harrison will get a churching if he isn't careful.

THE Philadelphia *Inquirer*, in casting up the creeds of the occupants of the presidential throne, finds this result: "Seven Presbyterians, five Episcopalians, three non-classible, two Unitarians, two Methodists, one Dutch Reformed, and one Disciple." Why not be honest and put Washington, Jefferson, and Lincoln down as Freethinkers? George Washington was a Deist, Thomas Jefferson a Materialist, and Abraham Lincoln a Freethinker, inclined on public occasions toward the faith of Washington.

THE assembly has adopted an amendment to the Central Park Museum bill under which that institution may be kept open on Sundays. The provision is a desirable one, says the *Sun*. The greater part of the people of the city are unable to visit the museum on the working days of the week, and these people, as well as others, contribute to the public fund from which it is supported. Its doors should be unbarred every day of the year, and this would not be in violation of the Fourth Commandment.

THE Palmer, Mass., *Journal* of a recent date says: An interesting and instructiv portrayal of an unsatisfied life was given at Boston last Sunday, in a lecture by George Chainey (formerly of San Francisco), from the text: "For there is none other name under heaven given among men whereby we must be saved." Relating his religious experience, Mr. Chainey said he was first a Methodist minister, but becoming full of doubt he broadened his views and entered the Unitarian ministry. Soon he came to the point of Infidelity, and then went through Spiritualism, Theosophy, Rosicrucianism, hermetic philosophy, and esoteric culture, but the further he went in these lines the more unhappy he became, and his search for a new faith and peace brought him finally back to the good old way, and in his joyous relief he exclaimed, "I will go unto all the world and preach this gospel."

A FRENCH writer tells this story: A certain French Jew was anxious to fill some position under the government, for which he was well qualified, but was debarred in consequence of his creed. On bemoaning his fate to a friend, who was a Catholic, the friend said: "My dear fellow, why do you allow your religion to stand in the way of your advancement? Change it, change it at once." "Ah!" said the Jew, "I never thought of that. I certainly will." He did so, and the valuable post became his. Shortly after his promotion he was met by his Catholic friend, who had heard of his advancement, and after congratulating him upon it, said: "When I advised you to change your religion, I meant that you should change it for the only true religion, the Catholic. Now I hear that you hav turned Protestant." "To be sure," said the Jew; "I wanted to be as little of a Christian as possible."

THE Toronto *Mail*, although it is threatened with a $50,000 suit for libel, still keeps up its tremendous attacks upon the Jesuit order. It appears in no wise dismayed at the prospects of a law-suit, and in a long series of masterly articles tells the Canadian public its opinion of the society which it characterizes as the most gigantic engin in the world for the maintenance and consolidation of popery. It has shown by what process the Romish church reduces its members to a condition of blind instrumentality, and in how subtle a manner it contrives to gain influence in every class of society, and in every country in the world, acting like a leaven of spiritual corruption upon the mass of mankind. It has dilated upon the immorality of Jesuit casuistry—the iniquity of their code, to the utter abrogation of all laws whenever they may militate against the interests of the order. In fact, it has proved its case, and the liberty-loving Canadian is beginning to realize the fact that he is face to face with a dangerous foe.—*Secular Thought.*

THE Methodists are holding out their hands to the Catholics on the school question. The Nashville, Tenn., *Christian Advocate* (the Methodist official organs are all labeled *Christian Advocate*, as though that church were the only advocate of Christianity) says: "It is agreed among Christians that Christian education, distinctivly such, is a necessity. Secular schools do not and cannot meet all the needs of education in our country. This the Christian conscience and judgment universally affirm and maintain. It is generally agreed, also, that Christian education means denominational education. The Christianity that is not denominational in this country is hard to find, and when found does not amount to much. All the churches hav practically settled the question for themselvs that they will hav their own schools. Education is in this country universally recognized as a function of the Christian church. There will be no retrogression on this line. On the contrary, the conviction is deepening that the church must do more than it has ever done for Christian education. The more fully the subject is canvassed the more urgent does this necessity appear."

Humanity's Gain from Unbelief.

From the North American Review.

As an unbeliever, I ask leave to plead that humanity has been a real gainer from skepticism, and that the gradual and growing rejection of Christianity—like the rejection of the faiths which preceded it—has, in fact, added, and will add, to man's happiness and well-being. I maintain that, in physics, science is the outcome of skepticism, and that general progress is impossible without skepticism on matters of religion. I mean by religion, every form of belief which accepts or asserts the supernatural. I write as a Monist, and use the word "nature" as meaning all phenomena, every phenomenon, all that is necessary for the happening of any and every phenomenon. Every religion is constantly changing, and at any given time is the measure of the civilization attained by what Guizot described as the *juste milieu* of those who profess it. Each religion is slowly, but certainly, modified in its dogma and practice by the gradual development of the peoples amongst whom it is professed. Each discovery destroys in whole or part some theretofore cherished belief. No religion is suddenly rejected by any people; it is, rather, gradually outgrown. None see a religion die; dead religions are like dead languages and obsolete customs; the decay is long, and, like the glacier-march, is only perceptible to the careful watcher by comparisons extending over long periods. A superseded religion may often be traced in the festivals, ceremonies, and dogmas of the religion which has replaced it. Traces of obsolete religions may often be found in popular customs, in old wives' stories, and in children's tales.

It is necessary, in order that my plea should be understood, that I should explain what I mean by Christianity; and in the very attempt at this explanation there will, I think, be found strong illustration of the value of unbelief. Christianity in practice may be gathered from its more ancient forms represented by the Roman Catholic and the Greek churches, or from the various churches which hav grown up in the last few centuries. Each of these churches calls itself Christian. Some of them deny the right of the others to use the word Christian. Some Christian churches treat, or hav treated, other Christian churches as heretics or unbelievers. The Roman Catholics and the Protestants in Great Britain and Ireland hav, in turn, been terribly cruel one to the other, and the ferocious laws of the seventeenth and eighteenth centuries enacted by the English Protestants against English and Irish Papists are a disgrace to civilization. These penal laws, enduring longest in Ireland, still bear fruit in much of the political mischief and agrarian crime of to-day. It is only the tolerant indifference of skepticism that has repealed, one after the other, most of the laws directed by the Established Christian church against papists and Dissenters, and also against Jews and heretics. Church-of-England clergymen hav in the past gone to great lengths in denouncing nonconformity; and even in the present day an effectiv sample of such denunciatory bigotry may be found in a sort of orthodox catechism written by the Rev. F. A. Grace, of Great Barling, Essex, the popularity of which is vouched for by the fact that it has gone through ten editions. This catechism for little children teaches that "dissent is a great sin," and that Dissenters "worship God according to their own evil and corrupt imaginations, and not according to his revealed will, and therefore their worship is idolatrous." Church-of-England Christians and dissenting Christians, when fraternizing amongst themselvs, often publicly draw the line at Unitarians, and positivly deny that these hav any sort of right to call themselvs Christians.

In the first half of the seventeenth century, Quakers were flogged and imprisoned in England as blasphemers, and the early Christian settlers in New England, escaping from the persecution of Old-World Christians, showed scant mercy to the followers of Fox and Penn. It is customary, in controversy, for those advocating the claims of Christianity to include all good done by men in nominally Christian countries, as if such good were the result of Christianity, while they contend that the evil which exists prevails in spite of Christianity. I shall try to make out that the ameliorating march of the last few centuries has been initiated by the heretics of each age, though I quite concede that the men and women denounced and persecuted as Infidels by the pious of one century are frequently classed as saints by the pious of a later generation.

What, then, is Christianity? As a system or scheme of doctrin, Christianity may, I submit, not unfairly be gathered from the Old and New Testaments. It is true that some Christians to-day desire to escape from submission to part, at any rate, of the Old Testament; but this very tendency seems to me to be part of the result of the beneficial heresy for which I am pleading. Man's humanity has revolted against Old Testament barbarism, and, therefore, he has attempted to dissociate the Old Testament from Christianity. Unless Old and New Testaments are accepted as God's revelation to man, Christianity has no higher claim than any other of the world's many religions—if no such claim can be made out for it apart from the Bible. And though it is quite true that some who deem themselvs Christians put the Old Testament completely in the background, this is, I allege, because they are outgrowing their Christianity. Without the doctrin of the atoning sacrifice of Jesus, Christianity, as a religion, is naught; but unless the story of Adam's fall is accepted, the redemption from the consequences of that fall cannot be believed. Both in Great Britain and in the United States the Old and New Testaments are forced on the people as part of Christianity, for it is blasphemy at common law to deny the scriptures of the Old and New Testaments to be of divine authority, and such denial is punishable with fine and imprisonment, or even worse. The rejection of Christianity intended throughout this paper is, therefore, the rejection of the Old and New Testaments as being of divine revelation. It is the rejection alike of the authorized teachings of the church of Rome and of the Church of England, as these may be found in the Bible; the creeds, the encyclicals, the prayer-book, the canons, and the homilies of either or both of these churches. It is the rejection of the Christianity of Luther, of Calvin, and of Wesley.

A ground frequently taken by Christian theologians is that the progress and civilization of the world are due to Christianity, and the discussion is complicated by the fact that many eminent servants of humanity hav been nominal Christians of one or other of the sects. My allegation will be that the special service rendered to human progress by these exceptional men has not been in consequence of their adhesion to Christianity, but in spite of it; and that the specific points of advantage to human kind hav been in ratio of their direct opposition to precise biblical enactments. Take one clear gain to humanity consequent on unbelief—*i. e.*, the abolition of slavery in some countries, the abolition of the slave trade in most civilized countries, and the tendency to its total abolition. I am unaware of any religion in the world which in the past forbade slavery. The professors of Christianity for ages supported it; the Old Testament repeatedly sanctioned it by special laws; the New Testament has no repealing declaration. Though we are at the close of the nineteenth century of the Christian era, it is only during the past three-quarters of a century that the battle for freedom has been gradually won. It is scarcely a quarter of a century since the famous emancipation amendment was carried to the United States Constitution; and it is impossible for any well-informed Christian to deny that the abolition movement in North America was most steadily and bitterly opposed by the religious bodies in the various states. Henry Wilson, in his "Rise and Fall of the Slave Power in America;" Samuel J. May, in his "Recollections of the Antislavery Conflict," and J. Greenleaf Whittier, in his poems, alike are witnesses that the Bible and pulpit, the church and its great influence, were used against abolition and in favor of the slave-owner. I know that Christians in the present day often declare that Christianity had a large share in bringing about the abolition of slavery, and this because men professing Christianity were abolitionists. I plead that those so called Christian abolitionists were men and women whose humanity—recognizing freedom for all—was, in this, in direct conflict with Christianity. It is not yet fifty years since the European Christian powers jointly agreed to abolish the slave trade. What of the effect of Christianity on these powers in the centuries which had preceded? The heretic Condorcet pleaded powerfully for freedom, whilst Christian France was still slaveholding. For many centuries Christian Spain and Christian Portugal held slaves. Porto Rico freedom is not of long date, and Cuban emancipation is even yet newer. It was a Christian king, Charles V., and a Christian friar, who founded in Spanish America the slave trade between the Old World and the New. For some eighteen hundred years almost all Christians kept slaves, bought slaves, sold slaves. bred slaves, stole slaves. Pious Bristol and godly Liverpool, less than one hundred years ago, openly grew rich on the traffic. During the ninth century Greek Christians sold slaves to the Saracens. In the eleventh century prostitutes were publicly sold in Rome as slaves, and the profit went to the church.

It is said that William Wilberforce was a Christian, but, at any rate, his Christianity was strongly diluted with unbelief. As an abolitionist, he did not believe Lev. xxv, 44–46; he must hav rejected Ex. xxi, 2–6; he could not hav accepted the many permissions and injunctions by the Bible deity to his chosen people to capture and hold slaves. In the House of Commons on Feb. 18, 1796, Wilberforce reminded that Christian assembly that Infidel and Anarchic France had given liberty to the Africans, whilst Christian and monarchic England was "obstinately continuing a system of cruelty and injustice." Wilberforce, whilst advocating the abolition of slavery, found the whole influence of the English court and the great weight of the Episcopal bench against him. George III., a most Christian king, regarded abolition theories with abhorrence, and the Christian House of Lords was utterly opposed to granting freedom to the slave. When Christian missionaries, some sixty-two years ago, preached to Demerara negroes under the rule of Christian England, they were treated by Christian judges, holding commission from Christian England, as criminals for so preaching. A Christian commissioned officer, member of the Established Church of England, signed the auction notices for the sale of slaves as late as the year 1824. In the evidence before a Christian court martial a missionary is charged with having tended to make the negroes dissatisfied with their condition as slaves, and with having promoted discontent and dissatisfaction amongst the slaves against their lawful masters. For this the Christian judges sentenced the Demerara abolitionist missionary to be hanged by the neck till he was dead. The judges belonged to the Established church; the missionary was a Methodist. In this the Church of England Christians in Demerara were no worse than Christians of other sects. Their Roman Catholic Christian brethren in St. Domingo fiercely attacked the Jesuits as criminals, because they treated the negroes as though they were men and women, in encouraging "two slaves to separate their interest and safety from that of the gang," whilst orthodox Christians let them couple promiscuously and breed for the benefit of the owners, like any other of their plantation cattle. In 1823 the *Royal Gazette* (Christian) of Demerara said: "We shall not suffer you to enlighten our slaves, who are by law our property, till you can demonstrate that, when they are made religious and knowing, they will continue to be our slaves."

When William Lloyd Garrison, the pure-minded and most earnest Abolitionist, delivered his first anti-slavery address in Boston, Massachusetts, the only building he could obtain in which to speak was the Infidel hall owned by Abner Kneeland, the "Infidel" editor of the Boston *Investigator*, who had been sent to jail for blasphemy. All the Christian sects had, in turn, refused Mr. Lloyd Garrison the use of the buildings they severally controled. Lloyd Garrison told me himself, how honored deacons of a Christian church joined in an actual attempt to hang him. When abolition was advocated in the United States in 1790, the representativ from South Carolina was able to plead that the Southern clergy "did not condemn either slavery or the slave trade," and Mr. Jackson, the representativ from Georgia, pleaded that "from Genesis to Revelation" the current was favorable to slavery. Elias Hicks, the brave Abolitionist Quaker, was denounced as an Atheist, and less than twenty years ago a Hicksite Quaker was expelled from one of the Southern American legislatures because of the reputed irreligion of these Abolitionist "Friends." When the Fugitiv-Slave Law was under discussion in North America, large numbers of clergymen, of nearly every denomination, were found ready to defend this infamous act. Samuel James May, the famous Abolitionist, was driven from the pulpit as irreligious, solely because of his attacks on slaveholding. Northern clergymen tried to induce "silver-tongued" Wendell Phillips to abandon his advocacy of abolition. Southern pulpits rang with praises for the murderous attack on Charles Sumner. The slayers of Elijah Lovejoy were highly reputed Christian men.

Guizot, notwithstanding that he tries to claim that the church exerted its influence to restrain slavery, says (European Civilization, vol. i, page 110:)

> It has often been repeated that the abolition of slavery among modern people is entirely due to Christians. That, I think, is saying too much. Slavery existed for a long period in the heart of Christian society, without its being particularly astonished or irritated. A multitude of causes, and a great development in other ideas and principles of civilization, were necessary for the abolition of this iniquity of all iniquities.

And my contention is that this "development in other ideas and principles of civilization" was long retarded by governments in which the Christian church was dominant. The men who advocated liberty were imprisoned, racked, and burnt, so long as the church was strong enough to be merciless. The Rev. Francis Minton, rector of Middlewich, in his recent earnest volume (Capital and Wages, page 19) on the struggles of labor, admits that "a few centuries ago slavery was acknowledged throughout Christendom to hav the divine sanction. . . . Neither the exact cause nor the precise time of the decline of the belief in the righteousness of slavery can be defined. It was, doubtless, due to a combination of causes, one probably being as indirect as the recognition of the greater economy of free labor. With the decline of the belief, the abolition of slavery took place." The institution of slavery was actually existent in Christian Scotland in the seventeenth century, where the white coal-workers and salt-workers of East Lothian were chattels, as were their negro brethren in the Southern states thirty years since, and "went to those who succeeded to the property of the works, and they could be sold, bartered, or pawned" (Perversion of Scotland, page 197). There is, says J. M. Robertson, "no trace that the Protestant clergy of Scotland ever raised a voice against the slavery which grew up before their eyes. And it was not until 1799, after republican and irreligious France had set the example, that it was legally abolished."

Take the further gain to humanity consequent on

the unbelief, or rather disbelief, in witchcraft and wizardry. Apart from the brutality by Christians toward those suspected of witchcraft, the hindrance to scientific initiativ or experiment was incalculably great so long as belief in magic obtained. The inventions of the past two centuries, and especially those of this nineteenth century, might hav benefited mankind much earlier and much more largely but for the foolish belief in witchcraft and the shocking ferocity exhibited toward those suspected of necromancy. After quoting a large number of cases of trial and punishment for witchcraft from official records in Scotland, J. M. Robertson says: "The people seem to hav passed from cruelty to cruelty, precisely as they become more and more fanatical, more and more devoted to their church, till, after many generations, the slow spread of human science began to counteract the ravages of superstition, the clergy resisting reason and humanity to the last."

The Rev. Mr. Minton (Capital and Wages, pages 15, 16) concedes that it is "the advance of knowledge which has rendered the idea of satanic agency, through the medium of witchcraft, grotesquely ridiculous." He admits that "for more than fifteen hundred years the belief in witchcraft was universal in Christendom, and that "the public mind was saturated with the idea of satanic agency in the economy of nature." He adds: "If we ask why the world now rejects what was once so unquestionably believed, we can only reply that advancing knowledge has gradually undermined the belief."

In a letter recently sent to the *Pall Mall Gazette* against modern Spiritualism, Professor Huxley declares "that the older form of the same fundamental delusion—the belief in possession and in witchcraft—gave rise, in the fifteenth, sixteenth, and seventeenth centuries, to persecutions by Christians of innocent men, women, and children, more extensiv, more cruel, and more murderous than any to which the Christians of the first three centuries were subjected by the authorities of pagan Rome." And Professor Huxley adds:

> No one deserves much blame for being deceived in these matters. We are all intellectually handicapped in youth by the incessant repetition of the stories about possession and witchcraft in both the Old and the New Testaments. The majority of us are taught nothing which will help us to observe accurately, and to interpret observations with due caution.

The English statute book under Elizabeth and under James was disfigured by enactments against witchcraft passed under pressure from the Christian churches, which acts hav only been repealed in consequence of the disbelief in the Christian precept, "Thou shalt not suffer a witch to liv." The statute 1 James I., c. 12, condemned to death "all persons invoking any evil spirits, or consulting, covenanting with, entertaining, employing, feeding, or rewarding any evil spirit," or generally practicing any "infernal arts." This was not repealed until the eighteenth century was far advanced. Edison's phonograph would, two hundred and eighty years ago, hav insured martyrdom for the inventor; the utilization of electric force to transmit messages around the world would hav been clearly the practice of an infernal art. At least, we may plead that unbelief has healed the bleeding feet of Science and made the road free for her upward march.

Is it not also fair to urge the gain to humanity which has been apparent in the wiser treatment of the insane consequent on the unbelief in the Christian doctrins that these unfortunates were either examples of demoniacal possession or of special visitation of deity? For centuries, under Christianity, mental disease was most ignorantly treated. Exorcism, shackles, and the whip were the penalties, rather than the curativs, for mental maladies. From the heretical departure of Pinel, at the close of the last century, to the position of Maudsley to-day, every step illustrates the march of unbelief. Take the gain to humanity in the unbelief, not yet complete, but now largely preponderant, in the dogma that sickness, pestilence, and famin were manifestations of divine anger, the results of which could neither be avoided nor prevented. The Christian churches hav done little or nothing to dispel this superstition. The official and authorized prayers of the principal denominations even to-day reaffirm it. Modern study of the laws of health, experiments in sanitary improvements, more careful application of medical knowledge, hav proved more efficacious in preventing or diminishing plagues and pestilence than hav the intervention of the priest or the practice of prayer. Those in England who hold the old faith that prayer will suffice to cure disease are to-day termed "peculiar people," and are occasionally indicted for manslaughter, when their sick children die, because the parents hav trusted to God instead of appealing to the resources of science.

It is certainly clear gain to astronomical science that the church which tried to compel Galileo to unsay the truth, has been overborne by the growing unbelief of the age, even though our little children are yet taught that Joshua made the sun and moon stand still, and that for Hezekiah the sun-dial reversed its record. As Buckle, arguing for the morality of skepticism, says:

> As long as men refer the movements of the comets to the immediate finger of God, and as long as they believe that an eclipse is one of the modes by which the deity expresses his anger, they will never be guilty of the blasphemous presumption of attempting to predict such supernatural appearances. Before they could dare to investigate the causes of these mysterious phenomena, it is necessary that they should believe, or, at all events, that they should suspect, that the phenomena themselvs were capable of being explained by the human mind (History of Civilization, vol. i, page 345).

As in astronomy, so in geology, the gain of the knowledge to humanity has been almost solely in measure of the rejection of the Christian theory, a century since almost universally held, that the world was created six thousand years ago, or, at any rate, that by the sin of the first man, Adam, death commenced about that period. Ethnology and anthropology hav only been possible in so far as, adopting the regretful words of Sir W. Jones, "intelligent and virtuous persons are inclined to doubt the authenticity of the documents delivered by Moses concerning the primitiv world."

Surely it is clear gain to humanity that unbelief has sprung up against the divine right of kings; that men no longer believe that the monarch is "God's anointed," or that "the powers that be are ordained of God." In the struggles for political freedom, the weight of the church was mostly thrown on the side of the tyrant. The homilies of the Church of England declare that "even the wicked rulers hav their power and authority from God," that "such subjects as are disobedient or rebellious against their princes, disobey God and procure their own damnation." It can scarcely be necessary to argue to the citizens of the United States of America that the origin of their liberties was in the rejection of this faith in the divine right of George III. Will anyone, save the most bigoted, contend that it is not certain gain to humanity to spread unbelief in the terrible doctrin that eternal torment is the probable fate of the great majority of the human family? Is it not gain to hav diminished the faith that it was the duty of the wretched and the miserable to be content with the lot in life which providence had awarded them?

If it stood alone, it would be almost sufficient to plead, as justification for heresy, the approach toward equality and liberty for the utterance of all opinions achieved because of growing unbelief. At one period in Christendom each government acted as though only one religious faith could be true, and as though the holding, or, at any rate, the making known, of any other opinion was a criminal act deserving punishment. Under the one word, "Infidel," even as late as Lord Coke, were classed together all who were not Christians, even though they were Mohammedans, Brahmans, or Jews. All who did not accept the Christian faith were sweepingly denounced as Infidels and, therefore, *hors de la loi*. One hundred and forty five years since, the attorney-general pleading in our highest court, said (Omychund vs. Barker, 1 Atkyns, 29): "What is the definition of an Infidel? Why, one who does not believe in the Christian religion. Then a Jew is an Infidel." And English history for several centuries prior to the commonwealth shows how, habitually and most atrociously, Christian kings, Christian courts, and Christian churches persecuted and harassed these Infidel Jews. There was a time in England when Jews were such Infidels that they were not even allowed to be sworn as witnesses. In 1740, a legacy left for establishing an assembly for the reading of the Jewish scriptures was held to be void (D'Costa vs. D'Pays, Amb., 228) because it was "for the propagation of the Jewish law in contradiction to the Christian religion." It is only in very modern times that municipal rights hav been accorded in England to Jews. It is barely thirty years since they hav been allowed to sit in Parliament. In 1851, the late Mr. Newdegate, in debate (3 Hansard, cxvi, 381), objected "that they should hav sitting in that House an individual who regarded our redeemer as an impostor." Lord Chief Justice Raymond has shown (1 Lord Raymond's Reports, 282 Wells vs. Williams) how it was that Christian intolerance was gradually broken down: "A Jew may sue at this day, but heretofore he could not; for then they were looked upon as enemies, but now commerce has taught the world more humanity." Lord Coke treated the Infidel as one who, in law, had no right of any kind, with whom no contract need be kept, to whom no debt was payable. The plea of "alien Infidel," as answer to a claim, was actually pleaded in court as late as 1737 (Ramkinsenseat vs. Barker, 1 Atkyns, 51). In a solemn judgment Lord Coke says (Coke's reports, Calvin's case): "All Infidels are, in law, *perpetui inimici*, for between them, as with the devils whose subjects they be, and the Christians, there is perpetual hostility." Twenty years ago the law of England required the writer of any periodical, publication, or pamphlet under sixpence in price to giv sureties for £800 against the publication of blasphemy. I was the last person prosecuted, in 1868, for non-compliance with that law, which was repealed by Mr. Gladstone in 1869. Up till the 23d of December, 1888, an Infidel in Scotland was only allowed to enforce any legal claim in court on condition that, if challenged, he denied his Infidelity. If he lied and said that he was a Christian, he was accepted, despite his lying. If he told the truth and said that he was an unbeliever, then he was practically an outlaw, incompetent to giv evidence for himself or for any other. Fortunately, all this was changed by the royal assent to the Oaths Act on the 24th of December. Has not humanity clearly gained a little in this struggle through unbelief?

For more than a century and a half the Roman Catholic had, in practice, harsher measure dealt out to him by the English Protestant Christian than was, even during that period, the fate of the Jew or the unbeliever. If the Roman Catholic would not take the oath of abjuration, which, to a sincere Romanist, was impossible, he was, in effect, an outlaw, and the "jury-packing," so much complained of to-day in Ireland, is one of the survivals of the old, bad time when Roman Catholics were thus, by law, excluded from the jury-box.

The *Scotsman* of Jan. 5, 1889, notes that, in 1860, the Rev. Dr. Robert Lee, of Greyfriars, gave a course of Sunday evening lectures on "Biblical Criticism," in which he showed the absurdity and untenableness of regarding every word in the Bible as inspired, and adds:

> We well remember the awful indignation such opinions inspired, and it is refreshing to contrast them with the calmness with which they are now received. Not only from the pulpits of the city, but from the press (misnamed religious) were his doctrins denounced. And one eminent U. P. minister went the length of publicly praying for him, and for students under his care. It speaks volumes for the progress made since then, when we think that, in all probability, Dr. Charteris, Dr. Lee's successor in the chair, differs, in his teaching, from the Confession of Faith much more widely than Dr. Lee ever did, and yet he is considered supremely orthodox, whereas the stigma of heresy was attached to the other all his life.

And this change and gain to humanity are due to the gradual progress of unbelief alike inside and outside the churches. Take, from differing churches, two recent illustrations. The late principal, Dr. Lindsay Alexander, a strict Calvinist, in his important work on "Biblical Theology," claims that "all the statements of scripture are alike to be deferred to, as presenting to us the mind of God." Yet the reverend doctor of divinity also says: "We find in their writings [*i. e.*, the writings of the sacred authors] statements which no ingenuity can reconcile with what modern research has shown to be the scientific truth." At the last Southwell diocesan Church-of-England conference, at Derby, the bishop of the diocese presiding, the Rev. J. G. Richardson said of the Old Testament that "it was no longer honest, or even safe, to deny that this noble literature, rich in all the elements of moral or spiritual grandeur, given—so the church had always taught and would always teach—under the inspiration of almighty God, was sometimes mistaken in its science, was sometimes inaccurate in its history, and sometimes relativ and accommodatory in its morality. It resumed theories of the physical world which science had abandoned and could never resume; it contained passages of narrativ which devout and temperate men pronounced discredited both by external and internal evidence; it praised, or justified or approved, or condoned, or tolerated conduct which the teaching of Christ and the conscience of the Christian alike condemned." Or—as I should urge—the gain to humanity by unbelief is that the "teaching of Christ" has been modified, enlarged, widened, and humanized, and that "the conscience of the Christian" is, in quantity and quality, made fitter for the ever-increasing additions of knowledge of these later and more heretical days. CHARLES BRADLAUGH.

What is a Preacher?

A preacher is a pendulum wagged by a creed.

A preacher is a puppet who closes his eyes and ears to reason's "open questions."

A preacher is a noisy jack, braying on the highway of thought as the car of philosophy passes.

A preacher is an astronomer trying to eclipse the sun of reason with the shadow of hell.

A preacher is an insurance agent offering life policies payable after death—the premium always payable in this world.

A preacher is a keeper of a toll-gate on heaven's highway.

A preacher is a vulture plucking geese.

A preacher is a member of a board of trade dealing in futures for pay.

A preacher is a scarecrow, to frighten children and dupe the timid.

A preacher is a ram's horn of Gideon, to make a noise.

A preacher is a clock set to run backward.

A preacher is a pilot in a fog—he doesn't know any more than the passengers.

A preacher is a doctor of divinity when it gets sick. GEORGE ENDERTON.

IF the ministers of the church hav often permitted the people to revolt for the interest of heaven, they hav never permitted them to revolt for their own deliverance from real evils and known oppressions.—*D'Holbach.*

The American Secular Union.

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The American Secular Union and Its Board of Directors.

From H. L. Green's Freethinkers' Magazine.

We present the likenesses of the board of directors of the American Secular Union—Judge R. B. Westbrook, of Philadelphia, president of the association; E. A. Stevens, of Chicago, the secretary; Mrs. M. A. Freeman, of Chicago, chairman of the finance committee; Dr. E B. Foote, Jr., of New York city, chairman of the executiv committee; and Otto Wettstein, of Rochelle, Ill., treasurer.

By the constitution of the Union, these officers constitute the board of directors, which board is intrusted with the general management and control of the affairs of the Union, and all appropriations from the treasury are made by this board of directors. We are sure that the Pittsburgh congress could not hav selected a better board of directors, and one in which the Liberals and Secularists of this country would hav had more confidence. They are each and all intelligent, honest, earnest advocates of the entire separation of church and state, and possess, in a large degree, those business qualifications that admirably qualify them for their respectiv positions. They are entitled to the hearty and unanimous support of the friends of state Secularization, and, if they can hav such support, will achieve a grand work for the association.

In these days we hear much of an "American party," but the only real American party in this country is the American Secular Union. That is the only association that fully maintains the principles upon which this government was founded, and every friend of our republican form of government should be a friend of this association. The Secular Union, at its last congress, planted itself squarely upon the Nine Demands of Liberalism, which were formulated by Francis E Abbott, and adopted at Philadelphia on the fourth day of July, 1876. These Demands hav been rightfully declared to be the second Declaration of American Independence, and they more clearly state the true American doctrin than does the former immortal document. That doctrin is simply this: "No connection of church and state shall be allowed in this country." That was what the fathers of our country, the Jeffersons, Paines, and Franklins, and their co-workers, intended when they established this nation, but the doctrin has not been fully maintained. It is everywhere violated, and attempts are now being made in the national Congress and state legislatures to further violate that sacred and only safe and consistent principle. Our limited space will not allow of a more specific statement. We can only say here that the attempt to pass the Blair Sunday law is the fire upon Fort Sumter in the irrepressible conflict between Mental Liberty and Mental Slavery, and it ought to arouse and enthuse every friend of our American institutions as did the fire upon Fort Sumter at the opening of the civil war.

It is the church, led by the priests against the people; an attempt to place the cross above the stars and stripes; to establish the church as the supreme power in this country; to make it a crime to think; an attempt to disfranchise and debar from citizenship every non-Christian in the United States. No such blow as the Blair bill was ever before attempted to be struck at civil liberty in this country. It is the culmination of all the diabolical work that the God-in-the-Constitution party has been doing for the last twenty years, the most un-American party that ever existed. It is a more dangerous attempt to overthrow the institutions of this country than was the war of the Rebellion, for it comes clothed in the garb of piety and religion, and is falsely named the "Blair Educational bill," and, under the guise of liberty, it attempts to establish the worst kind of despotism.

Both the Protestant and Catholic churches are now making a desperate attempt to obtain the control of this government, and about the only hope of safety seems to be the prospect that each may succeed in preventing the nefarious designs of the other. The new "American party" is fighting valiantly to keep the Catholics from taking control of the government, but, to a careful observer, it can readily be seen that their zeal to keep the Catholics out is largely kindled by the desire to get control themselvs. They would like to put the Catholics out of the school boards, so that they may get the Protestant Bible into the schools. As between these two great Christian sects it is only a fight for supremacy.

Christianity proper cannot hav any love for a government that derives its power from the people, so that if our institutions are to be protected it must be by those who are not distinctly Christian. This is not saying but that there are thousands in the Christian church who are only nominally Christians, and who totally reject these old church and state theories. This large class of *true* Americans are the people who now need to hav their eyes opened to what the God-in-the-Constitution party is attempting to do. We feel confident that if these patriotic people, and that other numerous class who never attend church or make any public profession of Liberalism, could be fully educated as to the work these bigots are now attempting, they would place themselvs squarely by the side of the friends of Secularization. To educate these two classes is the important duty of the American Secular Union.

Now, in these perilous times, is it not the duty of every Liberal in the land to lay aside all minor objections to the Union and its officers, if they hav any, and heartily unite in a grand attempt to make the Union a power for great good in this country? The Union has but one object in view, to maintain our free institutions against the seemingly united attack, at the present time, of all the bigots in our land in an attempt to destroy them. Its only platform is the Nine Demands of Liberalism, to which every Liberal in this country subscribes. Each member is at perfect liberty to hold and advocate such views as may seem reasonable to him, outside of this organization. All the association demands is that he or she honestly subscribe to the Nine Demands. If persons cannot do that, they belong to the God-in-the-Constitution party, and should there enlist. There are but two sides to this question. All who are not for a secular government are against it. Either the government must be run by the people or the church; there can be no safety in a union of the two, and we propose it shall be run *entirely* by the people. We make no war on the church, only demand that it keep its hands off the state. God can rule in heaven, if there be such a place, but we do not propose that he rule our government through his earthly representativ, the church. This is a very square issue.

The chief working officer of the Union, Secretary Stevens, has thoroughly proved his fitness for the position since he was chosen. We candidly admit that on account of some views Mr. Stevens expressed before he was elected to the place, we were a little prejudiced against him at the first, but we hav watched his course very carefully, and we can truthfully say that we fully indorse his administration. He has shown himself an efficient secretary; he has worked with a vigor and energy worthy of the cause he represents; he has proved himself to be an able, thoughtful, and judicious officer, and he is entitled to the cordial support of every friend of state Secularization in this country. All the other officers are eminently worthy, as we hav heretofore stated. The president is just the man for the position. No better selection could hav been made.* Otto Wettstein is the proper man for treasurer. Money will be safe in his hands. Dr. Foote is the right man for chairman of the executiv committee, and we hope he will soon wake up the members of that committee and set them to work. Mrs. Freeman is one of the best female Freethought workers in this country, an able writer and speaker, and will thoroughly discharge the duties of her office.

What the association needs most just now is money. Without money it can do but little. Will the Liberals of this country fully supply this want? This is the important question. The platform is right, the cause is just, and the officers are the right persons for their respectiv positions. There is no good reason at this time why there should not be an enthusiastic union of all our forces. Every Liberal paper should hoist the flag of the Union; every speaker ought to work for its success, and every friend of the cause should put his hand in his pocket and pay into the treasury every dollar he can spare. Those who are financially able should pay in their hundreds, those who are not so able, smaller sums. Everyone should pay something. As you hav seen by the constitution, not a dollar can be used until it is voted by this eminently qualified board of directors. Are you not willing, my Liberal reader, to intrust a few dollars to their control? If so, before you forget it, send what you can afford to Treasurer Otto Wettstein, and he will duly receipt it. A distinguished Freethinker said to us: "The trouble with our cause is, we hav too many professed Liberals who are only Liberals because they are too damned stingy to pay pew-rent." To that class we do not appeal for aid.

*In the April *Magazine* we shall publish a full-page likeness of President Westbrook and a short sketch of his life, that we are sure will very much interest our readers.—ED.

"The Limitations of Toleration."

It is such a rare occurrence to meet with an Irish name in the columns of THE TRUTH SEEKER that I feel something like duty-bound to avail myself of the opportunity to furnish our Irish friend, Mr. Jeremiah O'Brien, with the exact truth he is so honestly seeking.

He feels by his sound, natural common sense, that there is something out of order in that discussion about "The Limitations of Toleration." But what that thing is, where it lies, what sort of mistake it must be, he cannot discover.

Before pointing out that latent stone where every passer-by must stumble, I wish to make a few general remarks.

There is such a rush toward realities in our day that even our education, literature, and the very sciences are carried away with it. People are satisfied with a superficial, varnish-like education, mostly got through newspapers, reference-books, dictionaries, and encyclopedias. Take the clergymen for example. Most of the applicants are ex-farmers, blacksmiths, laborers, etc., who, too lazy to work, begin to feel calls to a "vocation," upon which they enter colleges, run through in three or four years—perhaps two years more in so-called "theology." Then he comes out ready, prepared, "ointed" to preach and teach. With more obscure sects it is still worse. This rule applies also to lawyers, doctors, engineers, architects, and almost the whole of modern American society. Few men enter, even upon the professorial vocation, systematically and conscientiously prepared, which, of course, can easily find excuse in the fact that such a preparation takes eighteen to twenty years of your life. This is the reason why even our greatest public men are not well versed in the *elements* of sciences. They devour the works of great authors and thinkers. They fish out ideas, and these ideas are rapidly brought into circulation, and men talk about them. They become the common property of all, and those who are not familiar with the same ideas are wondered at as being so far behind. Yet—and I am sorry to say—we see our greatest public men display a perfect, a full ignorance of the *elements*. I do not allude to any individual person just now. I used to read articles in our high-toned, pretentious magazines. I find the same faults. You read modern scientific books, articles, listen to political or church orations, always the same. I found preachers who are regarded much like pyramids of learning. Come down to the bottom with them—not up to the top—and you find them invariably ignorant of the elements and principles.

Let us apply these remarks now to "The Limitations of Toleration," and see first the general character of the discussion. I felt sorry that I could not be present, although Mr. Courtlandt Palmer had invited me, both orally and by ticket.

The first we see is that the discussion never reached as far as the question of *toleration*, except that Colonel Ingersoll touched upon it in quite a sensible, Voltairean way. In the second place, "limitation" never came under discussion.

In my mind, the controversists had the appearance of three men starting somewhere "West," but falling out when the question of the route arises. One claims the Erie, the other the Pennsylvania, still another the Baltimore & Ohio, to be the proper route. The first mistake is in the too general term West—that is, in the wording of the title, "The Limitations of Toleration." Mr. Courtlandt Palmer's mind was to put this question: Which are the reasonable limits of free discussion? Or, to put it in a more scholarly phraseology, The reasonable (moral, philosophical, advisable, etc.) limits of free speech? For, as Colonel Ingersoll so well remarked, the term "toleration" implies tyranny and theology, and consequently no man has the right to say, "I tolerate you."

The second, and the really fatal mistake, like a misplaced switch, was that none of the three disputants has given a definition, and the consequence is, that all three orators spoke of three different matters. Colonel Ingersoll insisted, in his brilliant diction, upon free *thought*. Mr. Coudert, in his boorish insults, galloped up and down upon blasphemy, personalities, *argumenta ad hominem*, destruction, murder, Anarchy, dynamite bombs, etc., as results, consequences of free speech. What a mental condition, what a narrow insight, this man must hav, who had not a single reasonable phrase on his lips, not a solitary logical thought in his brains! General Stewert L. Woodford, in a thoughtful, urbane, and gentlemanly manner, gave his reasons for the restriction of unlimited free speech. That is, all three spoke about three different subjects.

Now Mr. Jeremiah O'Brien comes in, quotes the colonel's words: "What is thought?" and adds: " . . . . but neglects to giv any definit answer." You hit it, Mr. O'Brien; for the colonel, instead of having given a firm definition that he could hav found in any elementary or manual book of logic, continues: " . . . It is the *result* of nature—of the outer world—first upon the senses," etc. But our philosophical friend, Mr. O'Brien, does not hit, rather falls himself into the same ditch, when he says: "My answer would be, that thought is an elaborate product of the mind, including the brain and nervous system." In one word, he could hav said: Thought is a brain-work. Does Mr. O'Brien think that the question is brought to a greater light by his answer? You are near it, the colonel was near it, Mr. Coudert was near it, so was General Woodford. But why did they all not come to the point? That would hav given an altogether different turn and direction to the whole discussion.

My answer is: Because none of the participants—direct or indirect—were drilled in the *elements* of logic while students, and made no use of any manual

while preparing their respectiv speeches. Any logician can see that in a "jiffy."

Only for the sake of Mr. O'Brien I shall solve this question, the simplest in the world, if a person knows it.

Question. What is thought?

Answer. An unexpressed judgment.

Q. What is judgment?

A. Judgment is an act of our mind comparing two terms, which, if they agree, are connected by the copula *is;* if they disagree, separated by *is not.*

Q. What is a term?

A. A term is an idea expressed by a word.

Q. What is an idea?

A. An idea is a conception of which we become conscious.

Q. What is a conception?

A. A conception is an image impressed upon our mind of exterior objects through the instrumentality of our senses.

The first element is the conception; this becomes an idea, but remains in our mind; if we express it by a word, it becomes a term, otherwise writing, or some other sign. Two terms compared giv a judgment; if this judgment remains in our mind, it is called thought; if expressed, it becomes a proposition.

Mr. O'Brien thinks that thought can be checked by disasters, calamities, etc. No. Thought is spontaneous—even the delirious think, the insane think, the animals think—but he means our *judgment.* This is right. So is Colonel Ingersoll. Thought is free. Even judgment is free. But the judgment can commit mistakes on account of the misrepresentations of our senses, which often deceive us. It is the *proposition* which is not free, which is interfered with. Therefore to say "free thought" is absurd, except as indicating, in a translated sense, independence from theological suggestions and dictation.

They had to dispute about the "Limits of Free Speech"—where it may become reasonable to check it by authority or law, where the individual lacks necessary prudence. This was to be discussed—not the liberty of thought, nor the evil results of an excess, nor finally any theology. There is not the least contradiction, logically speaking, between Colonel Ingersoll and Mr. Coudert; therefore there can be no dispute. The colonel says: "My thought is free. I am bound to think, and I am allowed to *express* my thoughts." This is one step farther than he was allowed. Mr. Coudert: "Yes, your thoughts are free, you damned Infidel; but I protest against your spoiling my children." He did not show that the colonel is not free to *express* his thoughts. He jumps from A to C—contradicts a thing that the colonel did not assert and never would assert.

Now, one word about that "Limitations of Toleration," or, as it was meant, "The Reasonable or Moral Limits of Free Speech."

"I feel sleepy"—am I free to say this? Yes.

"Hurrah for the republic!"—am I allowed to say this? In America, yes; in Russia, no.

"If you hav no money, go to the one who has; steal from him; and if he resists, murder him!" Am I allowed to say this? You say, No. Why not? What constitutes the "limits?" Religion? Religion committed more murders than any other cause. Laws? Laws hang, shoot, murder. Society? Society is full of murders. Nature? Nature knows no such restriction. What, then? It is the developed sense of justice of which an individual, a member of civilized society, must be conscious, that constitutes a limit to the act of murder as well as to the instigation to the same.

Mark well that this is an excess, an abuse, of free speech.

Did Colonel Ingersoll defend this excess and abuse of free speech? No. What should he be attacked and insulted, then, for?

If he says, "Hurrah for the republic," you assent.

If he says, "I feel sleepy," you say, "What do I care for it?"

But if he says, "All religions are a humbug," is he allowed to say that? Does natural justice forbid that? No. Who does forbid it? The religious. Who forbids him to say, "Hurrah for the republic?" The monarchist. Well, here you hav them—the theologian and the tyrant.

Hence natural justice opposes the abuse of free speech. Social (individual) injustice opposes natural free speech. There are, of course, minor subdivisions, such as time, place, circumstances, prudence, etc., that may, and do, influence free speech, but the above two propositions are two absolute principles.

Unfortunately for us all, the elements of sciences, because they constitute the studies of our boyhood, are generally scorned by all in advanced age, when they are all forgotten—and in most cases they were never thoroughly acquired. There follows the absurdity that, when we see positivly that a person does not know a syllable of these elements, we must, in order that we may not slight him, suppose him to know them. This is a great evil—an intolerable hypocrisy.

Every lecturer, writer, and speaker ought to hav the definitions of all terms in philosophy in his memory as much as the spelling of the words used, and hav a small classbook or manual always at hand before a Webster. In ninety-nine cases out of a hundred there is a chance for an Agnostic or Atheist lecturer to bounce a preacher by compelling him to giv an accepted definition of terms, like nature, person, etc., and if he is unable to furnish them, compelling him to acknowledge that he does not know what he is talking about; while the Liberal can send to the next bookstore for such a manual, if the opponent doubts his given definition. It is of no use to go into high sciences. To convince and bounce a common preacher, lawyer, or any other man not a specialist in a certain science, a common elementary book is worth more than a whole library of the highest philosophical and scientific books. It is no disgrace for a man to learn what he does not know.

May I hope that Mr. Jeremiah O'Brien is satisfied with this explanation? We hope that a clear-headed Irishman as he is, judging by his philosophical scruples, will find no reasons to attack our great Col. R. G. Ingersoll.

A. J. Mogyorósi.

The Church—Its Moral Status.

In our first article on this subject we referred to the primitiv church founded by St. Paul, and from the testimony of that individual, which should be authoritativ with Christians, we proved these "early Christians" to be both immoral and depraved. However, we write in no spirit of censure, as we should not reproach the many shortcomings of Christians in any age, as their standards of morality are lamentably low. Any class of men who can accept Noah, Lot, Jacob, David, and Solomon as favorits of God and exemplars of morality, should excite our pity and commiseration as well as our disgust.

Ireneus, one of the distinguished church fathers, who lived about the commencement of the third century, in his fourth book against Heresies, chapter 31, refers to Lot's incest with his daughters as typical. Lot represents God and his daughters, the elder and younger church. And as Lot gave increase to his daughters, so does God giv increase to the elder and younger church. Some ecclesiastic writers whose natures were better than their religion protested against this illustration; but before we get through with this series of short articles, we expect to prove this comparison of Ireneus between Lot and the Christian's God and Lot's daughters and the elder and younger church to be a most suitable one, and strictly in harmony with the future of things.

Luther branded the elder church as being the Mother of Harlots, and her Protestant daughters hav proved themselvs to be strictly in moral harmony with the old harlot mother that gave them birth.

The early fathers of the church were bitter in their denunciations of the heathen, but Paul, as quoted in my previous article, accused the primitiv brethren of outrages against morality and decency such as were not even mentioned among the gentiles, while the pious Wesley, in speaking of the church during the first century of its career, declares that "Christians in general were scarce distinguishable from the heathens, except by their opinions and modes of worship" (Wes. Ser., vol. i, page 63).

In speaking of the church and its devotees in the second century Tertullian (an eminent Christian writer of that period) stated that, "Not only the tempers of the Christians were exactly the same with those of their heathen neighbors (pride, passion, and love of the world reigning alike in both), but their lives and manners also" (Wes. Ser., vol. ii, page 63). Cyprian, bishop of Carthage, about the middle of the third century, stated that the church at that time was "immersed in ambition, covetousness, envy, luxury, and all other vices." Now, our modern clergy are familiar with the depraved and venal character of the early Christians, based upon the testimony of their own historians, and yet they preach millions of sermons and write thousands of books to prove that the Christian church, in every age since its origin, has had an exclusiv monopoly of justice, truth, and virtue. If they are ignorant, they are inexcusable; if they are informed, they are dishonest disseminators of falsehood and misrepresentation of the most damaging character. Perhaps they know better, but, like Paul and Eusebius, their illustrious predecessors, are simply lying for a purpose—the "glory of God and the advancement of the church."

W. S.

Dangerous Legislation in Texas.

From the Denison Sunday Gazetteer.

"The school bill was again taken up and the reading began. The amendment looking to the permission of the instruction of the Christian religion of the Bible in the schools was debated for an hour and much zeal for the churches was exhibited. The Bible amendment was adopted."

The above paragraph appeared in the house proceedings as published in the Dallas *News* of last Wednesday. While the *Gazetteer* has too much confidence in the good sense of the members of the senate to believe they will pass such a bill in the face of the plain language of the state constitution prohibiting legislation of a religious character, the sentiment manifested in the house as revealed in the above action is sufficient to warrant a vigorous protest from all those who believe the stability of our institutions depends upon the education of the people, and that to make education universal the public schools of the state must be sustained. If this bill should become a law it would prove the entering wedge to the destruction of the free schools of Texas. There are too many opposed to making our public schools agents of the church to submit to such an innovation without an earnest protest, and that protest would manifest itself in a refusal to pay their school tax. To introduce the Bible as a reading book in the free schools would, moreover, give rise to the question, Which Bible shall be adopted—the Protestant version or the Catholic; the new translation or the old; the Old Testament of the Jews or the New Testament of the Christians? Then would come the objection of the Agnostics and the Freethinkers, comparativly few in numbers to be sure, but equally citizens of the state, and entitled to like protection under the Constitution, who are opposed to being taxed to educate the rising generation in dogmas they do not approve. If this bill becomes a law the next step will be an effort to secure a division of the school fund, for it will be as impossible for Catholics and Protestants to agree to the use of the same Bible as a text-book as it is for oil and water to mingle, and this secured, our magnificent free school system, now the pride of the state, will be destroyed. An earnest protest should go up to Austin from all parts of the state against this infamous measure.

The Great Discussion.

From the Investigator.

We finish in this number the discussion between Colonel Ingersoll, the Hon. Mr. Coudert (Catholic), and Governor Woodford (Protestant). Last week we gave the answer of the colonel's two opponents, and now we publish his incontrovertible reply to both. It is a settler and a crusher—that is to say, it settles theology and crushes its pretensions.

The New York Truth Seeker Liberals hav done an excellent thing by printing this great discussion in pamphlet form, and as we wish to help circulate it all we can, we notify our readers that we hav it for sale at this office—price, ten cents a copy. Itdeserves, and we hope it may receive, a circulation of hundreds of thousands, for it is truly a mind-opener.

Information for Brother Heister.

"H. H.," of "Glenwood, Pa.," in Ironclad Age.

Why, bless your innocent soul, Brother Heister, you seem to be exceedingly child-like and bland. Did you really imagin it was the mission of "a leading Liberal journal" to recognize merit and devotion to Liberalism wherever found simply because they are such? Where hav you been sleeping during the last seven years? Hav you not heard that D. M. Bennett is dead, and in his place sits one "who knows not Joseph!"—one whose selfishness is only equaled by his egotism.

Remember that Lincoln's successor was Andrew Johnson and do not rebel against fate; you hav plenty of company. Reports of Liberal lectures, celebrations and picnics—no matter how important, how well or by whom written up—invariably land in the limbo of "a leading Liberal journal's" waste-basket if they happen to mention the name of some unfortunate knight who has not bowed the knee to this Scotch-yankee Baal, or brought grists to his "Secular" mill.

Uncle Bill on the Preachers.

From the National Guardian, Calcutta, India.

They tell me this, and they tell me that,
And they tell me everything,
The road forks here, and the road forks there,
And the road goes round in a ring.
They giv me wheat, and they giv me chaff,
And they call it the bread of life;
They claim religion is pleasure and peace,
They claim it is penance and strife.

They reason from love that God is good,
From hate—and they make him bad;
They preach, "His mercy forever endures"—
They preach that he will get mad;
They figure and twist and make him one,
They twist him again—he is three;
They split his kingdom in two, and yield
The devil, the earth, and sea.

They muddle my brain with doubt and dirt,
And talk of his marvelous light;
They say I am blind when I cannot see
A dawn through eternity's night;
They stand me up in a row and draw
A crooked line in the dark,
And tell me to toe the scratch, and say
I'm damned if I straddle the mark.

They prove the Bible is true, and prove
It teaches an endless hell;
They prove it is truer than that, and prove
That all shall at last be well.
They say that it says what it does not say,
And what it does say—deny,
And, say what you will, if you say they are wrong,
They say what you say is a lie.

But how in the devil, or how in the Lord,
Such mysteries may abound,
And celestially be all the truer because
They are not terrestrially sound,
Is more than my noddle can manage, and so
I say to the preachers: go on!
What God wants of me he can tell it to me
As well as he could to St. John;

And I say to the Lord, and believe that the Lord
Has got the good sense to see,
He needn't to send any drummers around
When he has any business with me.

It appears from the *Theosophist*, published at Adyar, Madras, India, that the great electrician, Thomas A. Edison, is a believer in the mystical doctrin of Theosophy. He joined the society in 1878, and "his signed obligation form, framed, hangs on the wall of the secretary's office at Advar." At the time of his affiliation he had in mind, says the *Theosophist*, "the idea of the mechanical application of a force which, if ever realized, will be regarded as his greatest discovery." Mr. Edison's friends over here are wondering what that force is?

The Ramsay County Association of Spiritualists and Liberals will celebrate the forty-first anniversary of modern Spiritualism, commencing Saturday, March 30th, and continuing two or three days. Correspondence solicited with first-class independent slate-writing, materializing, and platform test mediums. Mrs. Laura A. Grant, Sec.

Communications.

Labor and Capital.

Many of your readers being interested in the labor question, I will offer a few ideas respecting it. The inequality between labor and capital makes necessary labor agitators; they serve as a check to the encroachments of capital, but can do but little toward bettering the condition of labor. The present condition of society, and the narrow and selfish ideas of life prevailing, make any great improvement in the affairs of the laboring people impossible. As long as the chief aim and ambition of men is to acquire wealth, ease, and comfort for themselvs, and to store the wealth away where it cannot be used, with no care or thought for the welfare of others, and as long as capital is educated and labor ignorant, the present inequality will endure.

A great change in the ideas of life must come about before the wrongs of labor will abate. A grander and more communistic idea of life must prevail—the aim and ambition of every man must be to make every other man just as comfortable and happy as he is; and then will inequality disappear and joy reign supreme in every home.

The truth of this is apparent when we realize that there is enough of everything in this world to keep every living creature in comfort.

It is plain that new principles hav got to be bred into human nature; and generations will come and go before it can be accomplished. All ideas inculcated by the church must be eliminated before the new principle will make progress. A communism that springs from natural feelings cannot fail to spread happiness everywhere; but a communism created by law, with present conditions, would be abortiv. There are many ideas which, could they be carried into effect by law, would help the labor classes, but constant agitation is about the only thing they can do now. Agitation means education. Increased intelligence on the part of labor will help. But all they can do will make hardly a perceptible change in the respectiv conditions of labor and capital in this generation, even should beneficial laws be made. Capital is shrewd enough to combine—to be of one mind. The superior education of its holders enables them to control large numbers of laborers at election time, and to actually deceive many into believing that the very hand that oppresses them is beneficial to them. Many laborers are led to believe that a diminution of the hours of labor would be disadvantageous to them. Laborers were deluded by the thousand into believing a tariff for protecting a a certain class of people at the expense of another class was beneficial to both classes. So it is evident that it is easy for the rich and intelligent class to control in a great measure the poor and uneducated many; and also is it plain that a reform will only come through a change in human nature.

Worcester, Mass., March 3 289. A LIBERAL.

"Something Outside of Man."

Of course there is; who has said there was not? Does "Pericles" misunderstand me purposely? I thought I was sufficiently clear in my last to avoid all misconception. I hav no fears of being ridiculed by Christians. I only fear giving them reason to call us to account for our inconsistency in sexing a god that we declare impersonal, the same as they do their personal God.

"Pericles" quotes, "If any gender is used, we want a word that comprises all genders, since the Great Cosmic Unity is the All." Very well, does the masculin gender comprise all genders any better than the neuter? Let us see. We write, for instance, "The Universe, . . . *it* is the All." Here the pronoun "it" stands for the noun Universe—or the Cosmic Unity—and includes the masculin, feminin, common, and neuter genders, since it expresses the universe. Now, again, we will write, "The Universe. . . . *He* is the All." Now, does this masculin pronoun "he" express the universe as fully as the genderless "it?" "Pericles's" reiteration, "the great fear that seems to possess the lady that, if the masculin gender was used, it would be thought to exclude the feminin," is entirely gratuitous, the intended thrust not finding a vulnerable point, as I parried that fling in my last with a jest, and will now only add, if the reformers are determined to hav a person to worship, I greatly prefer it should be baptized god instead of goddess, even if the feminin is excluded.

"Pericles" again quotes and criticises: "Man is superior to the whole universe." Will he tell me of anything that the universe has evolved that is superior to man, in itself? If he can, let us cease boasting. "Man is the crowning glory of the universe!" God—the Great Cosmic Unity—makes an eye, the vision of which limits the stars to little points. Man makes a telescope that extends that vision to the beholding of immense suns. Now where is your Great Cosmic Unity? Just where Barnum said *he* was after the close of Jenny Lind's first concert in New York city, "nowhere"—nowhere in comparison with the sweet singer.

"Such is the absurd and monstrous conceit of Materialism!" "Pericles" exclaims. There he is in advance of me, for I profess not to believe in Materialism, if I understand what it is.

I hav not intimated that I desired to destroy the old truths, as THE TRUTH SEEKER readers will bear me witness, but merely objected to using the old words that obscure the new interpretations and mislead those to whom the new views would be accessible, but for these words and phrases that to them convey the same meaning as when used by the orthodox. If "the essence of worship is nothing but admiration," why not call this essence "admiration," and leave "worship" to those who hav a personal being to reverence and bow down unto? If "the essence of religion is nothing but pure science," as "Pericles" affirms, why not call it "pure science," and leave the cruel word "religion"—that has caused more strife, crime, and error than any other evil—to those who believe in persecuting for Christ's sake, even unto the death, as in olden times. I think this is the only difference of opinion between "Pericles" and myself, the words to be used to define our nearly similar views, and I regret to see the main issue buried under a war of words. The question is, Is it wise to use these old cruel, misleading words to express the new interpretations? I should be most happy, with the permission of our obliging Editor, to hear the opinions of some of THE TRUTH SEEKER readers on this important subject.

I would not take space to urge my views, but that I find so many putting the new wine of truth into the old bottles of error that I cannot refrain from uttering a warning that in the establishment of these new facts of science, we build right, so that our foundation will not need to be overturned by our successors, even as we are toppling over the towers of the past by undermining their superstructure, the strongest base of which is, a superstition resting on a belief in non-existent Gods and their supposed attributes. ELLA E. GIBSON.

Barre, Mass., March 9, 1889.

The Fate of a Previous Sunday Bill.

I see by the papers, not only at Washington, but all over the country, the Blair bill is having pretty rough handling, and will continue to hav unless it is withdrawn, and if not, it will be looked upon as was the uninvited man at the wedding, "not having on a wedding garment," and will share about the same fate as did he—be sent into utter darkness, where there is weeping, wailing, and gnashing of teeth, that is, if such a place is to be found.

It is now sixty years since, and within my memory, the priests, with their followers, presented a petition to Congress praying that body to make it unlawful to transport the United States mails on the Sabbath day, and this petition, like the Blair petition, had only the names of the clergy and those who were their hearers and supporters. This, I think, was the first attempt of church people to get special favors granted by the general government to legalize any religious rites or ceremonies belonging to any church societies. This petition, like all such petitions, was got up and circulated among the class who sympathized with the movers of the plan, and done without the care or concern of people at large. When the petition was presented to Congress, and the nature of the petition was learned, viz., that no United States mail in the United States should be opened, or mail matter delivered, or mail matter moved, on the Sabbath; that all such important accommodations for the public should be stopped one day in every week, and for all time to come, to, the petition said, please "almighty God," the people at large were as much surprised on hearing of this unexpected movement as they would hav been to hear war was declared against the United States by some foreign nation. As there were then, and always hav been, individuals in Congress who favored such schemes, the petition was received and entered on the files of the House. A committee was selected to consider the subject of stopping the circulation of the United States mails on the Sabbath for the main object of pleasing "almighty God," as set forth in the petition, and this committee was to make a report of its discoveries in the matter. Col. Richard M Johnson, of Kentucky, was chairman of this committee. This committee gave due consideration to the subject of the petitions, and, in due time, made a report of their doings and their conclusions, together with the reasons why they reported unfavorably to the petitions. Much time must hav been devoted to the merits of the petition by this committee, for they, in their report, a public document of about one hundred pages, gave a history of the doings and extent of the United States mail, the amount of its usefulness, as well as the extent of the service.

This lengthy report was entitled, "Logic and Law," and copies of it were sent to all parts of the country, creating disgust in the movers and advocates for such change as would follow the granting of the petitions.

This report named many reasons wherein the good of the public would suffer if the United States mails were to become useless one-seventh part of the time, having nothing in view in so doing, except the pacifying of almighty God in his anger toward us.

This report underwent much criticism by those who were displeased by it. Among the many inconveniences the public would suffer if the United States mails were to be crippled, as set forth in this report, one was the contingency of a war with some other power, in which all national dispatches of importance would be compelled to be delayed.

In the criticisms of those who were so dissatisfied by Mr. Johnson's report, they had an excuse for the objections in this report. I remember the remedy they offered for not transporting the mail on the Sabbath in case of war, and that was, "No nation would dare to make war on a people whose God was the Lord." All their criticisms were of about the same sort.

This report put to silence all the religionists, of whatever name, as far as asking of the general government religious favors, until, about twenty-five or so years since, this same class of people circulated a petition among themselvs asking that Congress amend the Constitution and put God in the United States Constitution, with his son Jesus Christ, who had been dead about two thousand years, as ruler of nations. This petition was presented with as much apparent confidence as was Mr. Blair's Sabbath bill.

When it became known what an absurd request was made by a small portion of the people, and that an expression from the people at large should be made against such a foolish change of the United States Constitution, such a flood of petitions from the people came from all parts of the United States that the petitioners were frightened at the storm they had created, abandoned their scheme, and hav kept pretty still until the present movement. Now Mr. Blair is at the head of a scheme to persuade Congress to pass a national Sabbath law—a law of pains and penalties if not strictly obeyed.

This last movement is looked upon not only with disfavor, but great dislike, if the press of the country is an expression. I hav not seen a journal that approves of the movement, unless it be religious ones, and those say they depend upon the Lord for success. Now, what would be the condition of things were Congress and the president united in passing this Sabbath law—a law that would fine and imprison, or both, a man that did not respect and keep the Sabbath day, as it is regarded by this proposed law? A man that did not believe the Sabbath was a better day than any other, would he be willing to submit to this new law? Would he willingly obey it, when he knew no one was harmed by his breaking a law that nine-tenths of good, moral, and learned people had no relish or respect for? A law, as its advocates claim, to keep a mythological God from being angry, a God no one knows anything of, not even the petitioners themselvs—would people submit to and cheerfully keep and respect a law for such a purpose? It is very certain they would not! And if not, what would be the consequence, and what would follow? I hav heard it said the law would not be enforced if made; that it would be a dead letter; that no one could be found willing to enforce it.

If anyone believes this Sabbath law, as contemplated by Mr. Blair, would be a dead law for the reason that no one would enforce it, he would find that he had made a mistake.

Let this request of those petitioners be acquiesced in and allow this Blair bill to become the law of the land, the first thing, the clergy would say to their followers: "Organize yourselvs. Appoint a law-and-order committee whose duty will be to watch this nine-tenths of the people who don't believe in God's command to keep his Sabbath holy, and are not willing to obey this new Sabbath law. Hav them arrested the first thing Monday, and see they are put through."

Enough could be found that would act the part of "game constables," and enough could be found ready to defy this pious law, and arrests would follow, with crowds of witnesses and spectators.

A question: What would be done with the fines collected for violations of this proposed Sunday law? Such moneys would be a fine help to enlarge the services of the priests, and help spread what, by some, is called the "gospel of peace." There would be ways enough to use up the money obtained from Sabbath-breakers. But that petition for such a law will never, never be granted. There is too much good sense in the men who compose our House and Senate to enact a law recognizing Sunday as more sacred or holy than any other day, for every intelligent person, whose mind is not warped by religious superstition, knows that this planet which we occupy, as well as the unnumbered thousands or millions of other planets of greater magnitude than this, were not made in six literal days, and but six thousand years since. Everybody that knows anything knows this thing is not so, and the ministers now are beginning to own that Moses's description of the creation of the world, of time and things, is nothing but an allegory unworthy the acceptance of intelligent people. And to ask or expect people of this or any other day to respect or observe the Protestant Sunday as above

any other day, is asking too much—is asking more than will ever be granted. CARLTON RICE.
Hamilton, N. Y.

Sunday Legislation in Illinois.

A. O. Tait, in the American Sentinel.

A bill was introduced in the House of the Illinois legislature, January 25th, which is another evidence of the drift toward enforcing religious beliefs by civil law. Notwithstanding the fact that the constitution of Illinois provides for the "free exercise and enjoyment of religious professions and worship, without discrimination," these apostles of church and state want to compel, contrary to the supreme law of the state, the observance of a religious institution. Following are the first two sections of the bill:

Section 1. Be it enacted by the people of the state of Illinois, represented in the general assembly: That whoever shall keep open on Sunday any shop, store, factory, or other public place, for the manufacture, or preparation, or packing, or sale, or other disposition of any goods, wares, or merchandise, except as in this act expressly provided, shall be deemed guilty of a high misdemeanor, and upon conviction thereof shall be fined in a sum not less than $50, nor more than $500, for each offense, and shall be committed to the common jail till the fines and costs are paid.

Sec. 2. Whoever shall procure, or permit to be employed in any secular business on Sunday in any of the places mentioned in section 1 of this act, any clerk, workman, or other person, except as in this act expressly permitted, shall be deemed guilty of a like misdemeanor, and shall suffer the like penalty as is prescribed in the foregoing section.

These sections prohibit only a certain class of labor. However, the mover of the bill says privately that it does not cover all they want. But if they make the bill too sweeping on the start, they fear it will be defeated; and he thinks that half a loaf is better than no bread. This will prove a stepping-stone toward getting stronger legislation in the future in favor of Sunday. True to the watchword of Sunday law advocates, the standard of the ideal Puritan Sunday is erected in the background, and they try to lead us on cautiously, step by step, till we shall be hemmed in on all sides, and the only thing allowable on Sunday will be to go to church to listen to the lengthy disquisition of some prosy divine. But even as an initiatory measure, on the class the bill touches, it imposes a fine that would soon use up a small fortune. The author of the bill frankly stated to me that it was intended to protect the religious interests of Sunday. It seems strange to hear men talk of imposing such fines if we refuse to observe in sacred style a dogma of disputed origin in the Christian church. Think of it! from $50 to $500! Would it not be well before making such laws in favor of what he thinks to be the Christian religion, to examin the records to see if the author of the Christian religion would be in harmony with such action?

According to these sections of the bill, the offender "shall be deemed guilty of *high* misdemeanor." The criminal code of the Illinois statutes divides offenses into "felonies," "misdemeanors," and "infamous crimes," but I do not find anything referring "to *high* misdemeanor." In view of the fact that this is only a "stepping-stone" to the legislation they want in favor of Sunday, I suppose it was deemed unwise to call a violation of this act either "felony" or "infamous crimes." And yet the simple term of "misdemeanor" in the statutes is not strong enough, so the term "high misdemeanor" must be used. The Library of Universal Knowledge defines "*high* misdemeanor" as "an offense short of, but closely bordering on, treason." And in the Articles of Confederation between the original thirteen states (article iv) we hav the expression, "If any person guilty of or charged with treason, felony, or other high misdemeanor," etc., thus associating "high misdemeanor" with treason and felony. Fellow-citizens, are we ready to be classed with those guilty of the infamous crime of *treason* just because we choose to dissent from the idea of observing a religious institution, no matter whether we are conscientious about it or not? God does not in the Christian dispensation delegate to anyone the authority to inflict temporal punishment on the violators of his law. Would it not be well for these would-be defenders of the Christian religion to be more moderate in their proposed enactments? The third section is as follows:

Sec 3. This act shall not apply to the printing or circulation of newspapers, nor to the sale of medicin, nor to the delivery of milk, nor to the running of railroad or street-cars, or other means for the necessary transportation of the people for all lawful purposes, nor to the circulation of proper books, tracts, or papers, nor to any other work of necessity or charity. In case of any question whether any particular work be a work of necessity or charity, any person may apply to any court having equity jurisdiction, to enjoin the same, and upon such application the question aforesaid shall be determined.

This section very graciously exempts newspaper men, druggists, milkmen, and railroad and street-cars, because, as the father of the bill says, they do not care to hav the opposition of these industries at present. After they get the bill passed, they will be able to use it as a lever to get stringter legislation, and stop everything on Sunday. But the worst feature of this section is the loose way in which it leaves works of "necessity or charity." The bill says that "in case of any question whether any particular work be a work of necessity or charity, any person may apply to any court having equity jurisdiction, to enjoin the same, and upon such application the question aforesaid shall be determined." We are here informed that there really are works of necessity and charity. But the only way to find out "in case of any question whether any particular work be a work of necessity or charity" is to go ahead, do the work, and be subject to the caprice of *any person* who wishes to "apply to any court having equity jurisdiction, to enjoin the same," and by a suit at law hav the matter determined. Our statutes should be so framed that we may know what is lawful and what is not, without first having to do some deed and be "enjoined," and hav a lawsuit in order to ascertain what the law is. Such a law would be expected from a tyrant, but is not becoming to a free people. An article in the special edition of the October *Sentinel*, entitled, "The Savor of Tyranny," is to the point here, and we request all our readers who hav not a copy of the paper to send and get it. The article is well worth reading and re-reading. The bill continues:

Sec. 4. In addition to the penalties in this act provided, the several remedies hereinafter specified may be had for any offense described in this act. A fine not exceeding $200 may be recovered in a common suit, before a justice of the peace or police magistrate, commencing by summons in the name of the people of this state, on the relation of any person who may make complaint. Each and every of the offenses described in this act is hereby declared to be a nuisance, and it shall be the duty of all courts of equity in this state, upon the proper application, to enjoin and prohibit the same, and no bond shall be required of the complainant in such a case. A bill, or petition for injunction, may be filed, by any person aggrieved, either in his own name, or in the name of the people on his relation.

This section endeavors to provide "remedies." But instead of remedies it furnishes the most unobstructed liberty to those who may desire to show their religious zeal by harassing those who may not desire to observe Sunday so strictly as their Puritan neighbors. Chapter 6, paragraph 9, of the Illinois statutes, under the caption of "Injunctions," reads: "In all other cases [except injunctions to enjoin a judgment] before an injunction shall issue, the complainant shall giv bond in such penalty, and upon such condition and with such security as may be required by the court, judge, or master granting or ordering the injunction, provided, bond need not be required when, for good cause shown, the court, or master is of opinion that the injunction ought to be granted without bonds."

This provides that in case a person has an injunction served on him or is enjoined to cease doing anything, the person so enjoining shall be required to giv bonds to cover the damage done the defendant, in case the injunction proves to be unjust. For instance, a man is building a house, and his neighbor concludes that when the structure is up it will prove a damage to him. So he has an injunction issued to hav the building stopped. This will necessitate the stoppage of all the hands on the building, and everything in connection with its erection must cease. Anyone can see that this would involve a big expense to the builder. To cover the damage thus accrued, in case the injunction proves to be unjust, the law requires that the complainant shall giv bonds.

If such bonds were not required, we should be exposed to the caprice and malice of any unprincipled person who might, to annoy us, keep asking a continuous round of injunctions on the pretext of various "grievances." This would not only be very annoying, but would involve much expense on the part of the person enjoined. But the statute, to prevent such annoyance and injustice, provides that bonds must be given, except in cases where "the court, judge, or master is of opinion that the injunction ought to be granted without bond." The framer of this Sunday bill would claim, perhaps, that it should come under this provision of the statute, thinking that Sunday desecration is so clear an offense as to require no bonds. But he was not so clear on the subject when he was framing section 3, for there we are left in doubt as to what are works of "necessity or charity." And the only way to find out what such works are is to get "enjoined" and go before the court for a decision. Could anything be worse? Leave a law so loose that we cannot tell just what it means, and then hav the effrontery to presume that an injunction provided by such law was so obvious and palpably clear that the complainant, no matter who, if he be only "aggrieved," may pray for an injunction without giving bonds

There are diversities of opinion in regard to works of "necessity or charity," as well as works of privilege among many who observe Sunday; and there is also a respectable class of Christians who do not believe in keeping Sunday at all, but observe the original Sabbath or Saturday. And still outside of these there is a large number who claim the privilege of skepticism in regard to all religious beliefs, and consequently hav no conscience upon any Sabbath. All of these classes hav a right to protection in a civil government, and none should be allowed to set up his conscience as a standard, and compel the rest to come to it. But this bill, if passed, would allow the narrowest-minded zealot in the land to harass with impunity his less enthusiastic neighbor. For, mark you, "any person aggrieved" may file a petition for injunction without giving bond for the same. It will surprise us to learn how easily some persons are "aggrieved" on this subject. When prominent clergymen within the last year of this enlightened nineteenth century will say, "Nothing outside of the home and the sanctuary is proper recreation for the Sabbath day," and, "O for a breath of the Puritan!" anyone can see that they are only waiting for such laws as the foregoing to furnish them the unobstructed opportunity of making their ideas and desires felt. The above is only a sample of the kind of legislation that is being asked in so many places in favor of Sunday. Again, fellow-citizens, let me ask, Are you ready to accept such laws and be subject to the intolerance of religious bigots who are even in our enlightened day clamoring for law that they may compel, under pains and penalties, the observance of religious dogmas? The bill closes thus:

Sec. 5. Subject to the provisions of this act, and of other laws of this state, all persons may spend Sunday in any orderly and peaceable manner, as they deem proper, and no person shall be prosecuted, harassed, or annoyed under color of this act for anything done on Sunday, which is not prohibited by some law or ordinance, or which is not in its nature offensiv and contrary to the peace and good order of society.

This section would seem to giv some privileges after all in advance of the "Puritan Sabbath." But take the bill as a whole, and how much is not prohibited by some law or ordinance? Section 3 makes everything unlawful on Sunday except circulating books, tracts, and papers, the sale of medicin, the delivery of milk, and the running of railroad and street-cars and "works of necessity or charity;" and we are assured that this law is only an initiatory step toward the stricter legislation that is to follow later on. And while this last section might seem at first to soften the whole bill, yet in reality it is only a blind to lead us into the narrow confines of the ideal of the Puritans.

With all the history of religious intolerance coming to our minds, are we ready to be drawn into the same thing again? The great clamor at the present time for civil law to enforce religious beliefs and observances should arouse every American citizen from his feeling of security, and cause him to consider whether he is ready to submit to all the intolerance resultant upon a union of church and state.

Mr. Seaver in a Horse-car.

Told by Himself in the Investigator.

The little wayside incidents of life are sometimes amusing as well as instructiv. Here is one of recent date. The other morning an Infidel in a horse-car who was looking rather serious and solemn on account of ill health, was asked by a lady of eighty odd years if he was not "the Rev. Mr. ——?"

"No, madam," was the reply; "I am very thankful that I am not a reverend, for I think it is the most foolish and arrogant title that can be applied to a human being. I understand that it is used but once in the Bible, and then it is applied only to God—'holy and *reverend* is his name.'"

"Excuse me," said she, "for speaking to you; but I thought I saw you at our church last evening."

"No, madam," he replied. "There you are out again. I don't go to such places."

"You don't!" said she, with a look of amazement; "pray, how do you pass your Sundays?"

"Very well, as it seems to me," was his reply. "A part of the day I go to Paine Hall to hear that excellent lecturer, Mr. L. K. Washburn, and the rest of the day I work at my business."

"What!" she gasped, "work on the Lord's day!"

"Even so," he mildly replied. "I hav a great opinion of work. Your minister works in his pulpit on Sunday, and I work in my office. Besides, I read in the Bible that Jesus says, 'My father worketh hitherto and I work;' and if the father, son, and your minister work, I don't see any harm in my working."

"Do you believe the Bible?" she inquired earnestly.

"Some of it," he replied. "When Jesus says, 'Do unto others as you would hav others do unto you,' and 'Why even of yourselvs judge ye not what is right?" he taught very good precepts; but as for the Old Testament, I think it one of the worst books ever printed."

"I am very sorry to hear you talk so," she replied; "but I hope you are not a wicked Infidel."

"Madam," he said, bowing low and with a graceful wave of his right hand, "I hav that honor"—and here the car stopped.

The passengers who overheard this conversation, which is not a fancy sketch, seemed to enjoy it as much as did the plainspoken Infidel.

What Does it Mean?

From the Alexandria, Minn., Post.

What means the introduction of a Sunday bill and a resolution for a change of the Constitution by Senator Blair, so as to secure certain religious observances, and the first and second reading of that bill in the Senat without a dissenting vote?

What means the petition favoring the passage of the bill circulated in our streets, and the presentation of the names of five millions of petitioners by the National Reform Association, the Evangelical Alliance, and the Women's Christian Temperance Union, for the enactment of those laws?

What means the invitation to the Catholic church, by the National Reform League, to coöperate in these measures?

What means the command of Pope Leo XIII., that all Catholics should do all in their power to cause the constitutions of states and legislation to be modeled on the principle of the true church?

What means Cardinal Gibbons, a prominent Catholic, being taken as an exponent of seven million two hundred thousand Catholics in favor of the proposed measures?

Does it not mean a gigantic conspiracy to revolutionize our government, and in its stead to establish a theocracy or ecclesiastical government?

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New York's Progress.

The *Independent* has been trying to find out if New York city is growing better or worse, and to that end asked the question of two ministers, one police justice, and the secretaries of the Children's Aid Society, the Young Men's Christian Association, and the Society for the Suppression of Vice. With the exception of the secretary of the latter society, they all agree that New York is improving in collectiv morals, and is a much better city than it was ten or fifteen years ago.

Comstock's contribution to the symposium is a screech in his usual key against impure literature—among which he classes "Infidel publications"—and the influences which lead people away from the church. Comstock keeps up his reputation for piety and mouths religious phrases with rather more frequency than he did ten years ago, but whether this is a substantial growth in grace or only progress in hypocrisy is left for those who support him to determin. Eleven years ago he announced that the publications of Freethinkers were in a fair way to be stamped out, and by the bitterness of his allusions to the Infidels and opponents of Sunday legislation it is evident that his will is still good in that direction, though he is unable through lack of power to do much stamping at present. He draws what he calls a dark picture of New York, and the colors with which he paints it, aside from the muck-heaps wherein he habitually dwells, and from which he gets a living, are "Infidel publications," "absence of any pronounced religious efforts," "ridiculing of sacred things, scoffing at religion, blaspheming the name of God and ignoring the claims of God's word," "ranting blasphemies of the so-called Liberal press," and "efforts to break down the Christian Sabbath and remove Bible restraints." We are, he says, "in the midst of a harvest of irreligion, skepticism, and immorality, resulting from the seed-sowing of the past." The animus of all these vituperativ writings is to show that Saint Anthony is the one man to save the city, and contributions are earnestly solicited. The howl, however, will hav little effect, except among churchmen ignorant of the society's history and burning with zeal to run the whole world in their own little narrow groove. These fellows are never happy unless they are forcing some one to conform to their ideas, and to them Comstock seems the most likely instrument through which to work.

The most valuable paper in the collection is by Judge Kilbreth of the Court of Special Sessions. There is no religion in it, but many facts, and it is therefore entitled to credence. He states:

"In 1888 the number of arrests in this city was 83,617, and the number of arrests in 1874 was 84,821, a decrease of nearly one and one-half per cent in fourteen years. I hav selected the year 1874 for comparison because it is the earliest year for which we hav any complete official and reliable statistics relating to crime in this city. That the selection may not be deemed unduly advantageous to my contention, I add that the number of arrests in 1875 was 84,399, and in 1876 it was 87,397. Since the last-named year the number steadily and regularly decreased until 1882, when it amounted to 66,867. From 1882 there has been an increase from year to year until in 1888 the number, as I hav stated, reached 83,618. A considerable part of this increase since 1882 is due to the movement for a more rigid enforcement of the excise laws, which was initiated at that time and continued to the present time. The effect of the increased activity of the police in this direction during this time upon the aggregate number of arrests is indicated by the fact that in 1888 the number of arrests for violations of the excise laws was 5,610, whereas in 1874 it was only 130. Nobody believes this wide discrepancy in the number of arrests for offenses of this kind represents any substantial or even appreciable difference in the number of such offenses actually committed in the two years, because it is contrary to the experience and observation of all. It is matter of common notoriety and of fact that such offenses were as freely committed in the earlier as in the later year, and were more flagrant because unconcealed and apparently unrestrained. I think, therefore, that the comparison with the year 1874 is even more favorable to last year than the number of arrests indicates.

"In 1888 the number of arrests upon the various graver charges classified as felonies, was 4,369, as against 4,621 in 1874, showing a decrease of nearly five and one-half per cent.

"In 1888 the number of arrests for misdemeanor was 15,838, as against 12,798 in 1874, showing an increase of nearly twenty-four per cent. This increase is more than made up of excise cases, which constitute more than thirty-five per cent of the total arrests for misdemeanor in 1888, and but one per cent in 1874.

"In 1888 the number of arrests for intoxication and for disorderly conduct amounted to 52,762, as against 61,470 in 1874, showing a decrease of more than fourteen per cent.

"In 1888 the number of arrests for juvenil delinquency was 575, as against 874 in 1874, showing a decrease of nearly thirty-five per cent. I regard this as especially suggestiv.

"In 1888 the number of arrests for vagrancy was 5,108, as against 3,139 in 1874, showing an increase of more than sixty per cent. A very large proportion of those reported as arrested for vagrancy are not criminals, but voluntarily surrender themselvs to the court for commitment. Their misfortunes are often due to no fault of their own. A large number, also, are transient among us, and are attracted to our city on account of the assistance so generously extended to those who are idle or in want."

Of real crimes, the decrease is noticeable by a large actual percentage, while the population has increased during the period covered by these statistics from about one million to something over a million and a half. Keeping a store—even a saloon—open on Sunday is only a statute offense, and vagrancy is as often due to misfortune, as Judge Kilbreth says, as to a deliberate and perverse determination to not labor for a living. Judge Kilbreth's facts, it is seen, do not at all harmonize with Comstock's view that New York is retrograding because of the progress of influences hostil to Christianity. It is rather the other way. What Comstock regards as the seeds of crime—nay, as a crime in itself—seems to work exactly opposit. An actual decrease of crime occurs during the growth of public sentiment away from religion. This shows that worldly wisdom and not religion is the true civilizer. Comstock should retire to a monastery and ponder on this.

The Episcopal Church.

A subscriber in Omaha, Neb., propounds the following:

"In order to decide a dispute, will you be kind enough to state in the columns of THE TRUTH SEEKER when, where, and by whom the Church of England, known as the Episcopal church, was first established? One party maintains that it was established in the first century of the Christian era, and that Peter and Paul were Episcopal bishops, while the other party contends that it had no existence until the sixteenth century, when it was founded by Henry VIII. of England."

In this, as in all church matters, authorities conflict. The facts seem to be about as follows: Christianity was introduced into England when that country was part of the Roman empire. It did not, however, obtain a very strong foothold, and until the sixth century was confined to the northern parts of the island. In 596 St. Augustine went on a mission to England to convert the heathen Saxons. His mission seems to hav been a success. Of course he established Catholicism as it was at that date, and which the English church now claims to hav been substantially Episcopalianism. The Christians existing there previously were of the same sort as those in the Roman empire contemporary with them. What is now the Greek Catholic church is the direct successor of those times. In the sixth century there was but this Christian church, aud the doctrins of the church in England were of course the doctrins common to all Christendom. The pope was not the absolute spiritual monarch he is now, and did not become such till the division of the church into Eastern and Western churches. At the time Augustine converted England, the creed of Catholicism did not contain the teaching of purgatory and pardons. These were not adopted till along into the twelfth century, and the idea of papal supremacy was not admitted till the eleventh century. As these constitute some of the more radical differences between Catholicism and Episcopalianism, the Church of England claims that it was practically established in England when the first inhabitants were converted, and legally in 597, when St. Augustine converted Kent. They claim, also, that the church established by Henry VIII. was only this primitiv (or old Catholic) church, and their pretensions hav some basis in history. The fight was over the question of papal supremacy; whether the pope or king should appoint bishops; and when the church in England united with Parliament to put an end to appeals to Rome, and to the claims of the popes to a right to confirm bishops (which under certain circumstances had been stretched into a claim to the right to nominate), they held that they were merely going back to the Catholic doctrin (which they thought true) of episcopal and national supremacy in local affairs. To conquer the pope and overthrow his power Henry VIII. dissolved the monasteries and confiscated the property.

The war between the two was contemporaneous with the greater Protestant Reformation, and the men in power in the Church of England were influenced by the Reformers. Had not the death of Henry occurred, it is probable that England would hav been wholly converted to Protestantism. The Catholic church called the English churchmen heretics, and on the accession of Queen Mary the church was forcibly suppressed. The authority of the pope was restored and strengthened. The sects fought and butchered each other in the regular religious manner. Cranmer and Ridley, the Episcopal leaders, were burnt. Then Queen Elizabeth got possession of the throne, and she leaned toward the so-called heretics. One of the prayer-books used previous to Mary's reign was again adopted—concessions being made both to the Roman Catholics and the Puritans, who began to be troublesome about then—the pope excommunicated Elizabeth, and the English had their religion cut and dried for them. The Catholics worshiped with them, and only withdrew in 1570 on the order of the pope. Some of the extreme Protestants followed suit ten years later, and what were left were the state religious party and the Church of England. The Prayer-book was amended twice, the tendency being to go backward, and during the civil war the church was suppressed. It was restored in 1650, since which time we had it the Church of England as it stands to-day.

The church historians claim that their doctrins and their existence date back to the apostles, and that the church has had a continuous existence both in law and fact since 597. Neither claim can be maintained, for their doctrins are not now the same as Saint Augustine's teachings, and the Rev. Edward Venables, chaplain to the bishop of London and precentor and canon of Lincoln, writing for the Encyclopedia Britannica, says that with the ancient church the later Episcopal church has no connection. The church was also suppressed in the reign of Mary, and during the civil war, though it maintained its existence in fact.

Whether Peter and Paul were bishops or not, is one of those hair-splitting theological questions which are best settled by rejecting the New Testament a an authoritativ religious work. Paul lived and preached, but that he was or thought he was a bishop in the Christian church as we know bishops and churches to-day is preposterous. Venables frankly avows that "any conclusion drawn from the use of the word 'bishop' in the New Testament, as to the existence of the episcopal office [in apostolic times] would be fallacious." And everything in regard to St. Paul's exercising the office is hung upon the text that he had to bear in his own person "the care of all the churches." This burden being greater than he could bear, it is supposed he delegated others to help him, and texts in 1 and 2 Timothy and Titus are quoted to support the theory. We should say, however, that he was more of a general sexton, with some helpers to sweep out and build the fires, than a bishop who managed the spiritual department and kept up the supply of preachers. The authority for calling Peter a bishop is, if possible, more shaky than that for Paul. In fact, we hav no authentic history relating to them, and know almost absolutely nothing about them.

The dispute is settled therefore in this wise: The English church was not established in the first century, nor can it rightfully claim existence till the time of Henry the Eighth. If Peter and Paul were bishops, more evidence must be adduced than we at present possess.

A Good Amendment.

The bill giving the American Museum of Natural History $400,000 passed the senate with no reference to Sunday opening, but when it got into the assembly, an amendment to that effect was put on, and the bill passed. It is very probable that the senate will agree to the amendment, though it was that body which two years ago defeated a bill allowing the museums $20,000 each annually provided they were opened on Sunday.

Public opinion is now very strong in favor of this improvement, and growing stronger every month. The legislators feel it, and the museum management will also feel it pretty soon. They are holding doors to that must be opened, and the sooner they step away the less danger there will be of their flying heels over head when the locks giv way.

New York is too big a city, and too cosmopolitan, to be governed by puritans. The ideas prevalent two hundred years ago are not held generally at present. King Canute could not stop the rising tide, nor can the preachers of New York control public sentiment. Out of the way, gentlemen, and let the procession pass! Otherwise, you probably will get stepped on.

A Little Family Jar.

A remark made by the *Investigator* a few weeks ago to the effect that ex-preachers are a damage to Liberalism because of a tendency on their part to "construct" it as they constructed Christianity, has roused Mr. Shaw, of the *Independent Pulpit*, to come to the defense of his ex-reverend and present brethren. This he is the more ready to do as the *Investigator's* "indiscretion has been seized upon by a vulgarian whose coarseness and brutality place him beyond the pale of respectable notice, and used as a text for depreciating the labors of ex-preachers in the Liberal field." This severe characterization is intended for Dr. Monroe, of the *Ironclad Age*.

Mr. Shaw makes out a good case for ex-preachers, as indeed there is no reason why he should not. He does not claim superiority for them, but puts them to the test of service and manhood, and judges them by their record. "Ex-preachers," he says, "hav usually been serviceable to Liberalism, and Liberalism has, with great wisdom and justice, appreciated their services as they deserve, and this is the first attempt we hav yet seen by a respectable Liberal journal to stir up any spirit of antagonism on that ground. Ex-preachers generally bring to Liberalism minds well posted and trained to think and speak, and the vindictiv persecution that usually follows them very naturally makes them all the more zealous in propagating their new ideas." The tendency to "construct," of which Mr. Seaver complains, Mr. Shaw cannot find. "In the first place," he goes on, "these men hav not been trained to 'construct' things 'to suit themselvs,' as it so erroneously assumes. Of all men, preachers hav the least liberty in constructing their creeds. Their creeds are given to them ready-made, and the quickest way for one to get out of his church is to dare to 'construct' things 'to suit himself.' Subordination is the first lesson a preacher learns, and if he succeeds in keeping the good will of his church for any great length of time, he must work in subordination to his superiors in office. The *Investigator's* fling is, therefore, pure bosh."

Mr. Shaw then comes down to facts. He has heard that Thomas Paine was once a preacher, but without dwelling upon that rumor, he reminds our Boston friends that Abner Kneeland, who founded their able journal, was once a reverend, and that Robert Taylor, whose books they publish—and exceedingly valuable works they are, too—used to preach from "God's" pulpit before he did from the "Devil's." Looking over the field to day and noticing those prominent and effectiv as Liberal workers, he finds the ex-preachers keeping up their end of the row in a most commendable manner. There are Miss Gibson (once a chaplain in the army), Parker Pillsbury, Photius Fisk (chaplain in the navy), L. K. Washburn (but Mr. Washburn never was ordained), J. H. Burnham, S. P. Putnam, C. B. Reynolds, W. S. Bell, R. B. Westbrook, and several others, not to mention Mr. Shaw himself. If these are to be thrust into the background, asks Mr. Shaw, "who will take their places? They are no better than the few noble workers who were never so unfortunate as to be preachers, but are they not just as good? Does the *Investigator* think that Liberalism can be benefited by stirring up a feeling of class enmity within its ranks? We do not, and we deprecate such expression more especially from a source we hav learned to love and respect, as we hav the *Investigator* and its veteran managers. Such bigotry can be indulged in without any hurt to our cause by a brazen braggart, but in the columns of the grand old *investigator* it can only be mischievous and hurtful.'

Although making it a rule never to interfere in other people's arguments, we find, on consideration, that Mr. Shaw is right. The editor of the *Investigator* undoubtedly only meant to rebuke those ex-reverends who push themselvs forward to the detriment of our cause, and we think did not hav any of these mentioned in mind when he wrote the paragraph to which Mr. Shaw objects. Ex-preachers are just like ex-blacksmiths or ex-doctors. They hav been brought up to a trade or profession, and when they leave it, its methods undoubtedly influence them for a time. Take John Peck, for instance; he is an ex-blacksmith and he likes to pound the church and make the sparks fly as he used to do when bending over his anvil. His blows are heavy and honest ones, and do a world of good. More power to his elbow and a wider circle of readers. Doctors usually attack the church scalpel in hand, and lawyers generally make their points in legal phraseology. It's all in a man's training. A minister is a talker and ready for the rostrum as soon as hatched. *Vide* Pentecost. They are good recruits; and when trained by experience make good leaders.

In the same issue of the *Pulpit* Mr. Shaw reasons with an editor of his own old faith. He says:

"The creed-bound editor of the Texas *Christian Advocate*, failing in argument, has sought to get even with us by intimating that we are il-Liberal. It is funny to observe this truckling bigot, who is not Liberal enough to be courteous and act with journalistic dignity, applying the epithet 'il-Liberal' to us. When he rises to the hight of being Liberal enough to give half the courtesy to Liberalism that we hav given to orthodoxy, then we will try to settle the question of who is Liberal and who is il-Liberal."

The fun of the thing is the frank language Mr. Shaw uses. He is the mildest and gentlest of men, and has always been exceedingly careful not to hurt the feelings of the Christians he has left by using harsh words. Only a few months ago he protested to us that Heston's cartoons were too acrid and would injure the sensibilities of people. He wanted to win with sugar, and Heston's conceptions were not only vinegar, but gall and wormwood. Now he is himself scattering hard words around with a skill and effectivness that must make his adversaries wince. We hasten to assure him of our regard and affection before he turns his pen this way.

St. Patrick and Our Statesmen.

There isn't a historian dead or alive who has told or could or can tell us anything authentic about St. Patrick. Dr. McGlynn thinks he was born of a French mother and a Romanized German father. Writers giv his birthplace all the way from Austria to Scotland, and his date from 397 to 465. No one knows, and if we except the Irish and the politicians who want their votes, no one cares. If he lived, he was probably a decent enough man as men went in his time. The Catholic church has manufactured a good deal of history about him, which is just as good and truthful as most of the chronicles invented by that church. His chief claim to notoriety is that he is alleged to hav converted pagan Ireland to Christianity, a feat concerning the utility and wisdom of which there may be two honest opinions.

St. Patrick is supposed to hav died on March 17th. Why his biographers chose that date for his demise no one knows. But it is so set down, and that is the day Ireland celebrates. If they would confine the celebration to that country we should never object to the most unbounded exhibition of joy over the death of the saint. But the admirers of Patrick are not content to hold their wake by themselvs; they must force everyone else to keep it, too. This year they owned New York for three days. The 17th was Sunday, so they couldn't hav their public parade, and they celebrated on Saturday and Monday. Our Roman Catholic board of aldermen and our Roman Catholic mayor ran up the Irish flag on the public buildings. The Friendly Sons of the saint had a dinner on Saturday, at which all the prominent politicians appeared, blarneying the Irish and Ireland, and squinting over their shoulders to see if the Irish voting public heard them. Sunday a large contingent of the worshipers of Patrick—not the speakers at the dinner, but the unwashed who looked up at the windows while they were orating—turned up in the police courts, and were let off because it was Ireland's great day. Monday there was a parade and great festivities, and more dinners by the Ancient Order of Hibernians and the Sons of Temperance and Irish societies galore, and more blarneying of Ireland with an eye strained to catch sight of future votes. Democratic and Republican "statesmen" vied with each other in spreading trails of sugar to the ballot-boxes. If we could believe their speeches, America owes all she has or will be to the emigrants from Ireland, and the United States without Ireland would be poor indeed. The newspapers followed the clatter, and lied as vigorously as the orators. It was a three days' hooraw for the Irish and a carnival of buncombe and blarney. The brogans of our Milesian citizens are probably cleaner than they ever would hav been through any effort of their owners. But if our "statesmen" and editors like the taste of dirt, it's their privilege to eat it.

All this is dollars and cents and power to Rome. The priests own the brogans, though voters wear them. The city treasury and offices might as well be turned over to Archbishop Mike Corrigan at once, that aspiring candidates for municipal, state, and national positions could go direct to him to make their bargains. It would save them much hypocrisy, and would be precisely the same thing in the end.

Editorial Notes.

THE Omaha *World* denies the report that Anthony Comstock has ordered the hoops of barrels worn inside, out of sight.

FRANK EVERLY, Marion, O., writes that he has about one hundred copies of THE TRUTH SEEKER which he will send free to anyone who can and will distribute them where they will do the most good. This is an excellent opportunity for zealous workers.

MR. WATSON HESTON has been sick for several days, and consequently unable to draw more than one picture for this issue of THE TRUTH SEEKER. We judge from the cartoon forwarded that his illness has been aggravated by the ding-dong of the church bells of Carthage. The other members of the Freethought family will be as glad as we were to learn that his convalescence has advanced to a very healthy stage.

MR. THOMAS L. NIXON, Freethinker and prominent citizen of Tacoma, Washington, is advocating in the *Morning Globe* of his city a scheme to make elections fall on Sundays, so the suburban workingmen can deposit their votes without losing a half or whole day's wages. The editor indorses it as "a good idea." This is Europeanizing Sunday with a vengeance. France holds her elections on Sundays, and a full vote is usually polled. The custom might be adopted here with advantage.

THE *Christian Advocate*, Methodist organ, makes the charge that over one-third of the naval chaplains are off duty, and "some of them engaged in other work, while regularly drawing their not illiberal salaries." One of them, after having been on sick leave for four years, is now to be retired, and the *Advocate* shouts that unless a Methodist is selected in his place, that church will not hav its share of Holy Joes in the service. That's right, neighbor; divide up the earth and the fulness thereof among the saints; no one but Christians hav any rights in the country, and it isn't wrong at all for them to steal from the taxpayers. What are we here for if not to support the preachers?

IN the first half of last month the Associated Press correspondent at Danville, Ill., had an item of news. It read like this:

"Fannie Mann, Annie Lee, Douglas Cole, Jacob Grimes and wife, and Charlie Grimes and wife, of Blunt township, Vermilion county, were baptized by immersion, yesterday, a few miles west of this city. The Rev. Mr. Hodge, of Catlin, and John Lee, of this city, performed the ceremony. A large hole had been cut in the ice, and the minister took the thinly clad and shivering converts, one of whom is a chronic invalid, and another a young mother, one at a time, into the water, which is five feet deep. A blizzard and snow-storm were raging, and it was so cold that ice formed on top of the pool and stiffened their garments as soon as they came out of the water. On completion of the ceremony they walked in their stocking feet a quarter of a mile through the fields to the nearest residence to change garments."

The next day he had another morsel of telegraph news to send out, and this is his dispatch:

"MRS. McMANN, ONE OF THE WOMEN IMMERSED THROUGH A HOLE IN THE ICE AT BLUNT, SUNDAY, IS DYING FROM THE SHOCK TO HER NERVOUS SYSTEM."

Is there another system of religion in the world which makes such insane fanatics as the Christian system?

Letters from Friends.

PHILADELPHIA, PA., Feb. 12, 1889.

MR. EDITOR: I cannot well afford to do without THE TRUTH SEEKER. I find more substantial food for thought in it than in any paper I ever read. J. R. BARRY.

PACIFIC, MO., Feb. 5, 1889.

MR. EDITOR: I love THE TRUTH SEEKER and its cause, for it is mine also; and therefore I inclose for another year's subscription, with twenty-five cents added for the TRUTH SEEKER ANNUAL, with my best wishes to all concerned in the cause. The paper is rich and highly interesting. Truth will at last prevail, if persevered in, and if bickerings are thrown overboard by over-zealous bigots on both sides.

Yours truly, AUG. H. KRUGER.

SANTA ANA, CAL., Feb. 9, 1889.

MR. EDITOR: I wish to giv a word of praise for the cartoon on the last page of February 2d issue, "Trying to Get God in a Good Humor." I hav not fully sympathized with all the past pictures, because I thought them too "strong meat." Of course, the great aim of these pictures is to convict the Christian of the absurdity of the Bible being a book inspired by a good and wise intelligence. There is not the least exaggeration in this picture of drying heads, and it must produce a profound impression on all Christians who see it. Let the good work go on. D. EDSON SMITH.

FARMINGTON, UTAH, Feb. 11, 289.

MR. EDITOR: Please find inclosed $2.50 for four copies of the TRUTH SEEKER ANNUAL for 1889, and L. K. Washburn's "Cosmian Hymn Book," as you advertise.

This winter, January 9th and February 7th, we are having a series of lectures from those grand champions of Secularism, B. F. Underwood and Chas. Watts, with marked success. They certainly are doing noble service for the cause of Freethought in Utah in the several towns where they lecture. They leave a favorable impression on the Mormons that hear them; thus we are led to hope for the "redemption of Utah" by conversion of the saints to Secular principles. We are gaining some ground. HESTOR W. HAIGHT.

RIDGEWAY, MO., Feb. 6, 1889.

MR. EDITOR: Please find inclosed $1.50, for which send me five TRUTH SEEKER ANNUALS and one Paine's "Age of Reason." I hav been taking THE TRUTH SEEKER for nine years. I think it one of the grandest papers in the world, and I would not do without it for twice what it costs. There is quite a good lot of Liberals in this neighborhood. But some of them are a little afraid of Mrs. Grundy. There are some getting more Liberalized every day. I think I can get a subscriber or two in the spring. When I renew my paper I will try them again. Several hav been reading my paper here lately, and said they would like to hav the ANNUAL. I think that if we could get a good lecturer in this place, he could do a good work. With best wishes for THE TRUTH SEEKER and all connected,

Yours for the truth, E. M. GILES.

PINE RIVER, Feb. 8, 1889.

MR. EDITOR: After some hard work for considerable time, and with the aid of THE TRUTH SEEKER, I hav been able to organize an auxiliary Union to the American Secular Union. We obtained ten subscribers and $5, the wherewith to send for the charter, and we expect to enrol several new names when we get our papers. There was quite an interest manifested by the people present, some of them expressing themselvs as desirous of further information on the subject of Freethought. The Nine Demands were read, together with the constitution, by the chairman. After the papers were signed, we took up a collection for the purpose of starting a Freethought library, and $10 was the result, which I send inclosed to you for Freethought literature. I think all Liberals should work for organization, as by agitation we set people to thinking, and thought leads to investigation, which is sure to advance our cause.

I advise you to keep Heston at work, and let us hear from Slokum, as people like to laugh when they won't do anything else. CLARENCE HENSLEY.

HARWICH, Feb. 4, R.M. 289.

MR. EDITOR: Within find $4 $3 25 for THE TRUTH SEEKER and the TRUTH SEEKER ANNUAL, and seventy-five cents for THE TRUTH SEEKER for three months to Nathan S. Smalley.

In Harwich about one-half of the inhabitants are Freethinkers, and upon the shoulders of the other half Christianity hangs loosely, and yet I almost as well might try to get subscribers to THE TRUTH SEEKER among the Christians as among the Freethinkers. I called on a rich Freethinker yesterday, who was exceedingly eloquent in his denunciation of the Bible and Christianity, and yet he takes no Freethought literature and manifests an utter indifference as to whether it is disseminated or not. If I were to go out to solicit subscriptions, I would start in among a people who had never heard of Freethought papers, for the novelty of the thing would help me out better than the philanthropy of the "Liberals" of this town. They recognize the fact that the world moves, and claim that it cannot retrogress, and when they are told that it moves because of the persistent efforts of reformers, the answer is, "Oh, there will be somebody to work, and they can't help themselvs! There will always be some who will take hold and push the work along." Thus, because the world is sure to move in the right direction, they hav no need to trouble themselvs. A curious position to take.

One of your six months' subscribers stopped taking THE TRUTH SEEKER because he thought you advocated Anarchism, but I hav sent him to you again. Would it be too much to ask you to set him aright, after you hav explained your position so many times? For my part, I can say THE TRUTH SEEKER is a model paper. I don't see how it can be made much better. The illustrations are whole lectures in themselvs. Through them the Bible loses its sacred polish, and its unequaled absurdities cannot but be recognized by all lookers-on except religious fanatics or idiots. I am glad that THE TRUTH SEEKER is sustained so well by such matchless writers; I am proud of them. And the Corner, too, grows better and better. Miss Wixon seems to improve with age, and, being yet in her prime, will teach the young ideas how to shoot clear of the blasting influences of superstition. B. F. ROBBINS.

DUNNVILLE, KY., Feb. 14, 1889.

MR. EDITOR: THE TRUTH SEEKER is a welcome visitor, and is doing a good work here. Several of my neighbors after having read it and other Freethought papers and books of mine, had the courage to throw off the shackles of superstition, and accept the grand truths of Infidelity and Liberalism.

The cartoons are a splendid feature of your paper, and speak more than words. I wish you would hav them published in pamphlet form; I think they would find ready sale.

The egg problem is still agitating the minds of your readers, and many different answers hav been given. I hav a problem I wish to submit to the readers of THE TRUTH SEEKER. A certain man made an experiment in cattle-raising, commencing with one cow. She brought a calf every year, and each of her calves, when two years old, brought a calf every year, and so on to all the calves that were born during a period of ten years. Supposing every calf to hav been a heifer, how many cattle did this man hav on hand at the expiration of ten years from the beginning of the experiment?

With best wishes for THE TRUTH SEEKER,

I remain, J. A. WINFREY.

POUGHKEEPSIE, N. Y., Feb. 8, 1889.

MR. EDITOR: Please find inclosed $2 50 for my subscription to THE TRUTH SEEKER, which is the best Liberal paper in the world. There are thousands of men who are radical Infidels who will not admit the necessity of a Liberal press, or Liberal agitation. These men, if the church should ascend to power and dethrone Uncle Sam, and begin to turn on the screws, would be the first to complain. They will then bitterly denounce the Liberal press for not being able to swim and carry them. They expect a diamond to shine after being covered with generations of dust which they refused to remove.

Mr. Editor, it is not my luck to be advanced in history, though what I hav I am willing to use as far as I can, but coming in contact with all sorts of people, of all sorts of opinion, I found, upon investigation, that many times I was mistaken. I read Draper's "Intellectual Development of Europe," and his "History of the Conflict Between Religion and Science;" Buckle's "History of Civilization," works on evolution and the science of geology, and became perfectly satisfied that the Mosaic account of the creation of the world is not true, and that the Bible was not revealed or inspired by a deity, but is the work of man, more particularly the work of the priesthood and clergy, since I hav been an open advocate of Liberalism and Freethought. I hope you will pardon me for making so free with your Liberal paper. I am an old subscriber; hav taken your paper for many years. I hav learned more from it than I ever did at Sunday-school. I hav learned to think for myself; learned to love my family—not to teach them the eternal hell.

J. G. O'HARA.

NATIONAL SOLDIERS' HOME, WIS., March 2, A.S 289.

MR. EDITOR: I dislike personality, and hence will let this apply to any who are so rigidly orthodox in their Liberalism that they would deny the right to Spiritualists to defend their philosophy through the columns of the truly Liberal old TRUTH SEEKER.

Modern Spiritualism is not religion; it is a positiv, provable fact, or it is nothing. Nobody, not even Christians themselvs, pretend that Christianity is based upon fact, or even upon common sense, but upon faith alone, which means a sort of fraudulent, visionary nothingness, and hence past finding out.

There can be no such thing as Christian Spiritualism, Christian science, or Christian civilization; all these Christian inconsistencies savor rankly of the Irishman's white blackbird. We who read THE TRUTH SEEKER during the editorship of its great founder know that he left nothing uncovered as far as he went; Spiritualism pure and simple had a hearing before this great reformer as well as Agnosticism or downright Atheism. He who deludes himself with the childish notion that we can afford to throw overboard the honest, upright part of our Spiritualistic fraternity should remember that our Nine Demands are yet to come up for trial, and will need all our united strength, and possibly more, to enforce them. The time has not yet come to decide what may or what may not be true in regard to all the wonderful phenomena that hav so agitated the civilized world even in our own time. What are we to do with Professor Hare's work? and are we to smile contemptuously at the laborious researches of Robert Dale Owen? And what should one think of Sir Walter Scott's feeble attempt to explain, according to his Christian standard, his facts anent "Witchcraft and Demonology?" And is it an unaccountable mystery that America's greatest benefactor, the never-to-be-forgotten Thomas Paine, should hav found nothing more wonderful in the theory of a future life than there is in the present life?

And yet some few (thanks to the good sense of Liberals that there are but few) are urging the Editor from time to time to "cut loose from this humbug," or words having the same effect. Somebody said, "United we stand; at variance we fall." Then let us remember, when the time comes to try our strength at the polls, we shall sorely need the aid of all our Spiritualist friends, who at the present time outnumber us at least two to one. NELSON HUNT.

CEDAR FALLS, IA., Jan. 29, 289

MR. EDITOR: Please find inclosed $3 on subscription to THE TRUTH SEEKER. I hav taken the paper ever since it has been printed in New York, and do not want to be without it.

Thanks to Heston, the pictures are just splendid. My children think ever so much of the "Children's Corner."

It seems to me that some of the editorials in THE TRUTH SEEKER sound like Bundy, Underwood, and Abbot. Please put your head over a barrel some time and say it over and see if it doesn't sound so to you.

There are a couple of gospel-pounders holding meetings at our school-house. They claim, I believe, to hav converted a prostitute, but she never was anything but a Christian and was brought up in the Sabbath-school. We hav been compelled to pay taxes to furnish wood and to build schoolhouses. For the last twenty years the meeting-folks hav used the house and burnt the wood with impunity every Sunday, and sometimes every night in the week for from four to eight weeks at a stretch. This although I hav remonstrated against it many times, and the constitution of the state says no one shall be taxed to support religion; but this is the way that Christians impose upon Infidels. They hav stoned me, egged me, blown their noses in my face, set their children hooting after me in the streets, sworn falsely against me, charged me with forgery, adultery, and slander when I was not guilty of any of these things, and, worst of all, tried to get my wife to leave me and break up my family—all this and much more I hav received from the followers of that meek, lowly Jesus that said, Think you that I came to send peace on earth? I tell you nay, but a sword.

Yours truly, M. W. ST. JOHN.

UNITED STATES MILITARY HOME, WIS., Feb. 13, 1889.

MR. EDITOR: I learn by the public press that Mr. Comstock is still engaged in prying around to find some work of art portraying man and woman as they came from the hand of their creator, that he may drag the owner before a court of "justice" and fleece him of his surplus dimes, or send him to prison.

If it be immoral, indecent, and obscene for man to produce "like forms, which sculptors make and then love to agony," was it not immoral, indecent, and obscene for God to set the example? It appears to me Comstock and his supporters are giving the God of Moses a slap in the face.

And what are the Prohibitionists, among whom are a large number of Christian theologians, doing? They are following in the footsteps of a Parsee priest who a few years ago, in a discourse to his church, said: "A man who encourages his followers to indulge in wine-drinking is not a fit teacher for the people." This was, it may be presumed, an intended smiting on the cheek of the Christian's God, Jesus. Yet we hear these Prohibitionists crying with a loud voice, "Amen!"

If the drinking of spirituous liquors is so damaging to the human family, how is it that those nations that use such beverages are to-day the most advanced in all the arts of civilization, whilst those that practice "total abstinence" are, and hav been for centuries, at a standstill?

It may be that the Comstockers, the Prohibition party, and the God-in-the-Constitution party will go so far that the slumbering masses will leap to their feet, and wage such an opposition to these cranks that they and their Gods will be swept out of existence, as many other gods hav been. I. C. B.

SAMOTH, ILL., Feb. 14, 289.

MR. EDITOR: Please accept herewith the necessary amount for papers to be forwarded as by note inclosed.

I wish to say that since my letter of January 1st I hav met with some trouble from the parents and neighbors of my young subscriber of late to THE TRUTH SEEKER. The father of this youth is a strictly honest man, a veteran of the late war, and as so has had some religious, or irreligious, experiences in his travels, and has gained some common sense and reason. But his good wife—the best of wives—is a great slave of her creed; hence the rule! Said she: "That paper shall not come in my house, and the first one introduced shall go into the fire" (she did not say brimstone). As I hav often business to transact with this family, and fearing that the lady would be liable to mistakes, mistaking me for THE TRUTH SEEKER, and casting me in her fire, I postponed my visits for many days. But the ice was to be broken! What was my astonishment when I received a hearty welcome, and what was my joy to find our TRUTH SEEKER in the hands of the whole family and read by them, too—more than I can state here! Suffice it to add, Hurrah for our cause! I shall try again.

Selah! We hav gained our point. The Christian church out here has discovered that which we as Liberals could not unearth! We hav in this burg a literary debating society, and on the 8th of this month their leader (*sic*), of the Campbellites, invented the theory that the Christians as a whole should not hold public offices, and should not vote at all nor put their noses in our public affairs! That is it. The judges in this twaddle, selected, of course, by this pretentious leader, hav decided in his favor. So this question is settled for the whole Union, because that which is not decided by Samoth has not weight in other localities! Could we not, as scientists, hav found out this to be the best way of turning these Christian impostors out of our politics? Why did we lose this chance, and be beaten by these superstitious cranks? Well, let us be glad that the ball is started. Let us giv it a "push."

We are again up in full blast. A Campbellite pulpit-pounder has been found—nobody knows where—but he being a very fat fellow, he should be in full strength to demolish the old, rotten planks of our joss-house. Oh! to see our ladies fly about is worth all promis of heaven. And although our people are over their ears in debt and mortgaged by the last failure of crops, and corn-bread, beans, and bacon be now a luxury to them, they must in honor to this sky-pilot kill all their chickens, bake pies, etc., in order to sustain him through his ten days of shouting to the clouds, and then hav this devil to pay largely, and suffer to the end of this year for their unpardonable stupidity. O for a black suit of clothing and some black fable-book! Now that I am out of office, would I not start out preaching, too? There is not only money in it, but glory also. And, as I am aware that there is no need of brains in this job, I am satisfied that I am very well qualified to preach their gospel, and that I could also well pass my hat and receive tithes, too.

Although I did not write the letter published in THE TRUTH SEEKER of January 1st with the intention of gaining notoriety, I hav nevertheless received many complimentary letters from strange Liberal friends, and on this occasion I hav to offer my heartfelt thanks to my French friends, H. W. Hammon, of Orange, Mass , O. B. Lambott, Ingersoll Camp, Pipestone Spring, Mont., and to all other friends who hav honored me by such favors. Fraternally yours in Universal Mental Liberty,

D. L. D'ELYSÉE.

CINCINNATI, O., Feb. 10, E.M. 289.

MR. EDITOR: I had the honor of a theological controversy with a very orthodox Christian gentleman a few days ago, and from opinions dropped by him at the time I was almost persuaded to judge that the Liberals of this country are treading the verge of a precipice, and only awaiting the action of the church to be hurled into the depths below. Now, my private opinion is that the aforesaid Liberals hav still a tolerably firm footing upon the rock—although it can not, under any circumstances, be compared with the Christian foothold, established as it is upon the rock of ignorance and superstition. I therefore venture to giv my own opinion, and in return should like to receive yours. I am well aware that it is a hard struggle to combat against the well-filled pocketbooks of those who hav the greatest interest in sustaining this delusion, and deeply deplore the fact that there are so many so-called Liberals who are possessed of ample means to no longer be compelled to fear the consequences of airing their honest opinions, and to exercise the liberty which a free country and ample access to science and investigation hav allotted them, but who are still nominally clinging to this three-headed monster for the sake of the few "In God We Trusts" they are enabled to obtain by this procedure.

In reading a story not long ago, I saw the description of a "little streamlet running away in a silver current to turn the ponderous wheels of a mill." Is it not, therefore, reasonable to conclude from all evidence that it is the "silver current" in this country which keeps the ponderous wheels of the gospel mill a-moving? At any rate, we notice that it is turning in excellent proportion to the amount of currency supplied, and if the supply should cease for a while the mill would not hav time to grind out so much falsehood and intolerance, and its millers would be compelled to find honest employment either as school-teachers or something less. It was also in conversation with the Christian gentleman that the question concerning the so-called sacred relics arose. He maintained that the garments exhibited from time to time as being sacred by their relation to Christ, were genuin, as well as the relics of the true cross. Now, does it not seem probable, or may it not at least be rational to suppose, from all evidences we now hav extant, that he either was not so poor as depicted in the Bible, having such a vast quantity of garments, or if he did hav, does it not appear as if the temperature of the country in which he is supposed to hav lived had experienced a wonderful change? We presume it has, for, at the present time, a single coat is sufficient for most men in that latitude, and even this need not be so heavy as some of the garments shown. As to the relics of the cross, may it not be just as reasonable to suppose, considering the powerful incentiv for so doing, that the wood, which has been produced in sufficiency to erect a building as large as the Capitol at Washington, instead of being taken from the "true cross," may hav been taken from the "cross"-beams of some deserted slaughter-house? If this be not the case, we hav not only to conclude that there is a wonderful variety of timber in the market which once composed this cross, but we must further conclude that Christ was possessed of an incredible quantity of the vital fluid. I read in one of our papers here about the sale of "sacred blood" at the very moderate price of three drops for $10. In regard to this magnificent money-making fraud I can only say, considering the fact that Christian intolerance forbids scientific investigation, it may be as well to suppose—from the fact that canines are becoming rather scarce, and the gamins cannot find any place for their tin-can appendages—that the blood has been been procured from the ruthless slaughter of the lineal descendants of the animal buried at Valladolid, Spain, and mentioned in Taylor's "Diegesis," for we know that the people who are generally engaged in this trade are not inclined to approach so near martyrdom as to sacrifice their own precious blood. But the Christian version concerning the article will go down just as easily as anything else, and where ignorance is bliss, 'twere folly to be wise.

IPOMEA NOCTIPHYTON.

OTTAWA, ONT., Feb. 8, 1889.

MR. EDITOR: I read your article entitled, "The Cardinal and the Premier," in your issue of February 2d, with a feeling of indescribable sorrow. It is astounding to me that a man in your position—a molder of opinion, a reformer—should so forget his mission as to allow his prejudice to blind his faculty of justice. Yet you, the Editor of the leading Freethought paper of America, hav given evidence of a lack of impartiality—of a tendency to jump at conclusions—that one would expect to find in a Methodist elder only. In the article in question you represent the French "Kanucks," as you call them, as wife-beaters, given over to religion and rum. You assert that they treat their wives like beasts and their children like dogs. I maintain the assertion is false. There is not a country on earth where the husband uses his wife and children more humanely than do the French Canadians. The respect the children bear their parents is ample proof of what I here assert. A few years ago the Harpers sent one of their staff to write up the province of Quebec, and although the articles that subsequently appeared in their *Monthly* were anything but partial to the French Canadians, although the correspondent made all the capital he could out of the people's superstition, yet he admitted that a more industrious, honest, and cleanly people did not exist. Your national glory, Parkman the historian, has repeatedly said the same. And these two men, with many others that bear the same testimony, had mingled with this people, had traveled through the country, while you, who so mercilessly revile and slander them, hav evidently never set foot in the province of Quebec. Wife-beaters forsooth! It was given to a freeborn citizen of the United States to giv the inhuman spectacle of a husband tearing and plucking out of their sockets the eyes of his helpless wife! They are given over to rum-drinking, say you. The statistics prepared by the Dominion government of Canada for 1888 do not bear you out in this; they show that more spirits are consumed, per capita, in the States than in Ontario, and less in Quebec than in Ontario. The most cruel charge you make, though, is when you say, "The men are thoroughly bad, the women worse." I remember that some years ago Robert Ingersoll would not condescend to answer a Chicago minister who had attacked him in the press, because this minister had given utterance to words not flattering to American ladies. The colonel deemed that a man unscrupulous enough to insult the ladies of his country was not worthy the notice of a gentleman. Yet you, a disciple and admirer of this great man, hav not hesitated to bespatter with the mud of calumny the *mothers* of a nationality!

There is not a city in the United States with a population of five hundred thousand that does not record more murders in one year than the whole of the province of Quebec does, with its two million inhabitants. The French Canadian mothers hav numerous children, but an illegitimate birth is almost unknown among the women and girls of that nationality, while they do not know the meaning of the word abortion. So much for morals. Hav you many states of which you could make the same boast, with as little fear of contradiction? That they, the French Canadians, are given over to religion I admit—that is, the generation now dying out—but the reason is obvious to any observing mind. When England took possession of Canada, all the French colonists of wealth returned to France, not wishing to remain and liv under English rule. There remained but sixty thousand of the poorest class, impoverished by a long and ruinous war. The immigration soon poured from England, and these poor colonists were soon surrounded by an unsympathetic element. Without schools, or means to establish them, they had to fall back upon their priests, who were but too willing to take charge of the education of the children. Unfortunately, they taught more Catholicism than science, and the following generations became undoubting believers. The result of this religious education is felt to this day. But travel through the province of Quebec now, as I hav; mingle among the growing generation, and you will be astonished at the spirit of inquiry and doubt prevailing among them. I honestly believe that within twenty years the province of Quebec will hav made more progress toward the truth and the principles of Freethought than any of your Eastern states. You say you hav observed the French Canadian in the New England states, and hence your opinion. You must hav been unfortunate and hav come in contact with the scum of the nation, and pray what nation has not its share of that undesirable class? Frankly, what is a reader of the article in question to think of your consistency when you, a believer in evolution, hint it as a mark of inferiority in the French Canadians of the United States that they "drive the New Englander out of his woods, the shoemaker from his shop, the Massachusetts girl from her loom, and the honest Yankee laborer from his farm?" How do you make the hint implied agree with the theory of "the survival of the fittest?" Really, I looked for more justice in the Editor of THE TRUTH SEEKER, and would never hav believed that he could hav made such sweeping and damaging assertions with as little ground. It proves that the Presbyterian is not quite evoluted yet from some of our Freethought leaders. Respectfully, L. F. MATHÉ.

NEW YORK CITY, Feb. 7, 1889.

MR. EDITOR: I am an enthusiastic reader of your most valuable paper, THE TRUTH SEEKER. And as I see you hav space reserved therein for "Letters from Friends," and as I am a friend both to THE TRUTH SEEKER and the cause it represents, I thought perhaps a small contribution from me would be acceptable. Of all the papers and periodicals I read THE TRUTH SEEKER is by far the most highly prized by me. The sentiments and principles advocated and championed by THE TRUTH SEEKER are my sentiments and principles. I am an "Infidel," and glory in the appellation. I no more believe the Bible to be a God-inspired book than did the great apostle of truth and Freethought, Thomas Paine. Neither do I any more believe that the human race began by the creation of Adam, or in fact that anything at all was created by an almighty God, than did the great, scientific Darwin. I believe with him that everything that exists came by perfectly natural laws and evolution. An acorn planted grows, and finally develops into the great oak. It goes through all its natural stages of growth without the aid of God or man. Each succeeding spring we behold new grass, green, fresh, and beautiful. I can no more believe that any superhuman power that must be exerted by a God is necessary or does control the growth of that grass or of any vegetable or plant that grows than I can believe that Moses wrote a book wherein he describes his own death and burial. I hav perhaps had a better opportunity of understanding the Christian religion and the beliefs thereto attached than most Infidels. And as this may come into the hands of some one who may be blindly believing in those things merely because he was brought up so to believe, as was the case with me in my early boyhood; and hoping it may be the means of helping such a one out of the darkness of superstition into the broad light of truth, and from the thralldom of a vengeful God to mental liberty and a more perfect manhood, I will, briefly as I can, giv my experience with the Christian religion and the church. Both my parents were strong Christians and members of the Methodist Episcopal church. My father, dead now about nineteen years, was superintendent in the Sunday-school and a class-leader. I hav a brother now in college preparing for the ministry, and I myself was named after an old Methodist minister. Queer stock out of which to make an Infidel, is it not? From my cradle the doctrins and beliefs of the Christian religion were inculcated into my very being. I was taken to church as regularly as the Sunday came, and was so fairly nurtured upon religion that it was impossible that I, a mere boy, could do anything else but believe it. When only twelve years of age I was taken to revival meetings by my mother and prevailed upon to go up to the altar and seek my soul's salvation. I went. The good brothers gathered around me and talked to me, telling me all that was necessary for my salvation was for me to believe that I was saved. Well, young as I was, and with little thought or mind of my own, I believed all they told me, and they finally convinced me that I was indeed saved—had escaped hell and made my title sure for heaven. Mr. Editor, just imagin a young boy of twelve years taught from his cradle up to believe in a heaven and a hell, and that I must eventually fetch up at either the one place or the other, with the glowing descriptions they giv of heaven and the horrible ideas of hell—could it possibly be otherwise than that I should feel happy and highly elated over my escape from such a horrible place as hell and being convinced I was on a straight road to heaven? Well, the next thing I must join the church; although they told me I was already converted and sure of going to heaven, still I must join the church, so that by constant intercourse with the Christian brethren and sisters I should grow in grace and in knowledge, and not be drawn back into the world again. Well, I think I remained a believer about four or five years at most. Then I began to think and reason for myself. I began to notice inconsistencies and hypocrisy in church-members, and having read the Bible a great deal, I began to notice so many perfectly horrible tales and impossible stories, that I speedily became very doubtful of even the existence of such places as heaven and hell, and that there really was a God, and that the Bible was his inspired word. One of the very first inconsistencies that I remember as striking my mind was that God should create man on purpose to send him to hell. For according to the Bible itself, the heart of man is above all things deceitful and desperately wicked. Now, if God is an all-wise being, he must hav known when he created man with a naturally desperately wicked heart that man would naturally and unavoidably sin. Yet after creating him so that he would sin, he sentences him to everlasting torture for so doing. That was more than I could blindly swallow, even if I did go to hell for daring to doubt "God's word." I could not see any loving God about that, or one that thinks more of us even than earthly parents do of their children. Then, as I began to think on these things, I began to read different scientific works, and among other things Paine's "Age of Reason," and I hav gradually but surely come to my senses. No superstition for me. No worship of an impossible deity. I believe not in God, but in man. My one great wish is that I could so plainly show the falsity and deceitfulness of the Christian religion and the worship and fear of a phantom creature of men's minds, that some one, if only one, should be brought into the broad light of truth and mental liberty. I would rather be the means of helping some poor, downcast fellow-man to a better and happier position in life, and do such deeds of kindness and charity toward my fellow-men as come in my way, and I hav the power or means to do, than to giv five minutes of my time to the aid and support of such a monster as the God of the Bible, if such a being existed. I am a Liberal, and am heart and soul, if I hav such a piece of machinery about me, with the cause of Liberalism. I hav already circulated several TRUTH SEEKERS among friends whom I thought might thereby become subscribers thereto. I am willing to do what little I can for the furtherance of Liberalism and Freethought and the glory and mental liberty of mankind. My home is in Rahway, N. J. I do not know of many Freethinkers there, yet I do know of two or three, so that I am not alone, even in a small city like Rahway. I see by my TRUTH SEEKER of last Saturday, the 2d inst., that the paper for February 16 h is to contain an important debate, and will, therefore, be a good one to distribute with the aim of getting new subscribers. Inclosed please find twenty-five cents in stamps, for which please mail me five copies of that date. THE TRUTH SEEKER is doing a great work for Liberalism and for mankind, and may it long liv so to do. May its noble Editor liv to see the last trace of superstition and dogmas forever banished from our fair land and Liberalism universally triumphant. Then, and only then, will man hav reached the high estate of real manhood, and will himself be the nearest possible approach to deity. CHARLES L. DUNHAM.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Little Marline-Spike.

"John Kelly!" Loud rang the court-clerk's call,
The spectators craned their necks
For a glimpse of the incoming criminal,
While the justice rubbed his "specks,"
As a small, thin boy to the bar was led,
And on tiptoe grasped the rail.
"Are you John Kelly?" the justice said,
With a frown at the features pale.

"Yes, sir!"—the answering accents strike
The air with a sort of moan—
"But it's mostly as Little Marline-spike
That on shipboard I am known."
"The charge?" "Your honor, 'tis drunk he was,"
The policeman makes reply.
"Come, now, John Kelly, show fitting cause
For a small boy getting high."

"Please, sir," falters out Little Marline-spike,
"It wasn't my fault, you see.
I've a cabin-boy been, and it's much I'd like
A cabin-boy still to be.
But my size is ag'in me. All yesterday
I was seekin' a chance to ship,
Till almost froze by the wind at play
Over wharf and pier and slip;

"When a man sung out from a bulkhead shed,
'Come and hav your New-Year's ashore!'
And he gave me to drink what turned my head,
And I never knowed nothing more.
Till they said I was tryin' myself to drown;
But I wasn't allowed my like."
"So, so," said the magistrate. "Step down,
My poor Little Marline-spike.

"Go, look for a ship once more, my dear,
And, if still in vain, be brave,
For I'll warm your body with better cheer
Than the man on the bulkhead gave."
Then, again, the judicial spectacles
Were rubbed, as if somewhat blurred;
While the prisoner tiptoed higher still,
And the chink of a coin was heard.

And as Little Marline-spike steered his way
Through the peopled room, to begin
His lonely voyage of life anew
Through the ocean of guile and sin,
A sound of applause, like the breaker's roar
That welcomes a ship to port,
Came murmuring up from the dusty floor,
And he bowed his thanks to the court.

—*New York Ledger.*

European Superstition.

Superstition is defined as faith in omens, and excessiv credulity. It existed to a great extent in Europe, and seems to hav reached its hight at the end of the fifteenth century. A belief in witchcraft was almost universal, as will be shown in the remainder of this article. If anyone had a peculiar pain in any part of his body, or suffered misfortune in family or affairs, or if a storm arose and did any damage by sea or land, or if any cattle died suddenly, these calamities were supposed to be caused by witchcraft.

If the persons accused of witchcraft did not at once confess, they were shaved and a close examination was performed for the discovery of "devil's marks," for it was then a strong belief that the devil, when making any witch, impressed certain marks on her, and if any of these were found, the person's guilt no longer remained in doubt. When this performance failed, torture was applied, and this generally made the unhappy wretches confess and be forthwith led to execution.

So as to illustrate this matter, I will giv facts which were collected from different books. "Cumanus, an inquisitor, burnt forty-one poor women for witches, in the county of Burlia, from 1485 to 1486 A.D. He continued the prosecutions the year following, and many fled out of the country." "One inquisitor burnt one hundred in Piedmont, and proceeded daily to burn more till the people rose against the inquisitor, and chased him out of the country." "A.D. 1488. A violent tempest of thunder and lightning in Constance destroyed the corn for four leagues round. The people accused one Anne Mindelin, and one Agnes, of being the cause of it. They confessed and were burnt." "About the year of 1515 five hundred witches were burnt in Geneva in three months, and in France many thousands."

Between the years of 1590 and 1620, a strong belief in witchcraft prevailed in Scotland and England, and terrible prosecutions took place every day. It was the "Scotland of Knox and Melville" that existed at the time of these witch-tortures, and at this time the kirk (church) was the ruling power. A woman was burnt at St. Andrews, Scotland, while Knox was living there, and a word from him would hav saved her. Some time before the sixteenth century, trouble arose in the family of the earl of Orkney. His brother planned to murder him, and was said to receive help from a "notorious witch," Alison Balfour. When her life was examined nothing could be found concerning this strange affair or witchcraft, but it was sufficient in those days to be accused. She swore she was innocent, but her guilt was made worse by perjury. Her lower limbs were put in an iron frame called caschilaws, which was heated until it burnt into the flesh. This failed, though done repeatedly, and they thought they could make her confess by torturing those she loved. Her husband, son, and daughter were tortured in this manner. The husband was put in the long irons. She endured this; her son's legs were then placed in the iron boot, the wedges of which were driven home by fifty-seven mallet strokes which crushed the bone and marrow. These horrible things failed to draw any confession, so the little daughter of seven years had a thumbscrew, called piniwinkies, applied, which brought blood from under the finger-nails with a terrible pain, and as the mother could not stand this she said that she would grant any wish. She confessed her witchcraft, was then burnt, and her dying words were those of her innocence. "We should not attempt to apologize for these things, still less to forget them." MARGARET S. COLVIN.

Omaha, Neb.

Mr. Fisk and the Sparrows.

Mr. Photius Fisk, the well-known and honored philanthropist of Boston, has a keen sense of humor, and likes a bit of fun as well as the next one. He is in the habit of dividing his bread in the morning with the sparrows and doves, who seem to know their benefactor as well as those who walk and talk and liv in houses. Mr. Fisk breaks off the crust, which he soaks for his own breakfast, and sets the soft, inside part of his bread aside for the birds, and when Mr. Hodge, his faithful friend and attendant, remonstrates at this, the kind-hearted gentleman says, "Why, Hodge, their little beaks are not strong enough to tear the crust in pieces, but *I* am able to soften it for myself." When Mr. Hodge goes out for his own breakfast, he carefully crumbles and scatters the morning repast for the birds who gather in the lane back of the church on Clarendon street.

One morning on Mr. Hodge's return, Mr. Fisk inquired, "Did you feed the sparrows this morning, Hodge?"

"Yes," was the reply.

"Were there many present?"

"Yes; there was a large congregation. They were holding a prayer meeting in the lane when I got there!"

"Ha, ha, ha," laughed Mr. Fisk. "They are Presbyterians, probably."

"Yes, very likely. They held a communion service after I broke bread," said Mr. Hodge.

"Ha, ha, ha," again laughed Mr. Fisk. "Had they any wine at their communion?"

"No; I forgot to take a bottle of that cherry brandy of yours."

"Then you did not administer the whole of the sacrament?"

"No; the 'holy spirit' came down from the roof of the church near by in the form of a dove to administer the last part of the sacrament; that is, one might suppose so, as I saw a beautiful white dove descending from the roof of the aforementioned church as I passed."

There is probably as much sense in the communion of the sparrows in the rear of the church on Clarendon street, as there is in communion of the saints inside the building.

What the Little Ones Are Saying.

A Washington seven-year-old received, among numerous Christmas presents, a little pocket diary. The entry, "Jan. 24, 1889, he didn't," created some surprise, until she gave the following (in a tone of injury): "Johnny Smith" (a little neighbor) "said he was coming over to see me, and—he didn't."

Little Alfred, whose birthday occurred the other day, got up on the first snowy morning last week, and looked out of the window at the world covered with white. "O mamma!" he exclaimed in almost breathless excitement, "it's all just one great birthday cake!"

I had been reading to him—he is a sunny-haired little four-year-old—the story in Arthur's "Child's History of England" of Prince William's drowning: "And when the news reached the king that his only son was lost at sea, it is said he covered his face and wept; and no one ever saw him smile again."

"But are you sure he never smiled again?" "Quite sure; at least the history says so." After a moment's deep thought: "You are really sure, Cousin Florrie?" "Yes." "Well, then, what did he do when they tickled him?"

A friend of mine was speaking to his small pupils of the remoteness of Christ's birth, and then proceeded to ask each of the children how old they were. Each gave her age until he came to Rosie Moore, who said: "I was six years old the other day, but I could hav been borned long ago if I wanted to."

Mother (severely): "Robert, you did very wrong to do what I told you not to do. As a punishment for your disobedience, I forbid you to play with Willie again this afternoon." Bobby and Willie twist nervously about their respectiv chairs for half an hour, when Willie observes: "Ma, do you think it's fair to punish both of us for what Bobby done?"

A lady living in Ohio is the mother of six boys. One day a friend calling on her said: "What a pity that one of your boys had not been a girl!" One of the boys about eight years of age overheard this remark, and promptly interposed: "I'd like to know who'd 'a bin 'er? I wouldn't 'a bin 'er; Ed wouldn't 'a bin 'er; Joe wouldn't 'a bin 'er; and I'd like to know who'd 'a bin 'er?"

Cosy Chats with Correspondents.

Eleanor B. W., Linwood, O.—The sentiment of the poem is good, but the construction is incomplete. Apply the rules relating to poetry, and you will agree with us that the article would read better written in prose.

Joseph, Lancaster, Pa.—We do not know of any really free agents. People are fettered, bound, and hampered by various circumstances from the cradle to the grave. It remains for us to do the best we can under all circumstances.

Jack Hanson, Cincinnati, O.—Mind is a faculty, or attribute of the brain. We do not know anything of that which you term "the soul." It is a mystical, fashionable something of which people talk, but concerning which nobody knows anything.

Mary Lathon.—The medicin referred to is Spa Aqua Herbalina, a remedy fully indorsed by the editor of the Corner. For liver, kidney, and bilious troubles it is a specific. For further information inquire of J. Waters, West Sutton, Mass.

Augustus Bradford, Philadelphia, Pa.—We are glad you are pleased with our story-books. We cannot say when we shall write another book. Yes, it will help us to extend the circulation of those already written.

Correspondence.

WESTBORO, Feb. 25, 1889.

DEAR MISS WIXON: This is my first letter to the Corner. And, as I take much pleasure in reading the letters of your little contributors, I hope this will find a place in the Corner. I am nine years old and attend school. I am in the fourth grade. My studies are reading, spelling, writing, arithmetic, geography, and music. My teacher takes much pains to instruct me. My aim is to gain knowledge, which is better than wealth, and prepare myself to go out into the world to do my part in behalf of mental liberty.

I hav a little brother seven years of age. His name is Willie. He goes to school, and we hav nice times coasting on Saturdays.

I will close. With love from one of your little friends, STEPHIE T. MARSHALL.

GRANTFORK, ILL., Feb. 19, 1889.

DEAR MISS S. WIXON: What I wish to say is in regard to the Casey dime fund by Miss Satie Thorpe. Some of them responded at every time there was a fund started. Now I hope that those that havn't sent anything yet will send in some. He writes me that he is sick in bed now himself with pneumonia and Mrs. Casey is no better, and they only hav a thirteen-year-old boy to depend upon. Now, if those persons that hav not sent in anything would read his letters they would respond immediately. So I hope that all will send in their mite to the fund, for they need it badly, and I know Mr. Casey will be grateful for it, if it is small. Yours for Freethought, NICHOLAS J. KRAFT.

P.S.—Please find 25 cents for the Casey dime fund.

OMAHA, NEB., Feb. 24, 1889.

MISS WIXON: I thought I would write this essay for the benefit of the readers of the Children's Corner. I hav read your books for the third time and hav sent for "For Her Daily Bread." The discussion and funeral address in THE TRUTH SEEKER were splendid. I went to hear the ex-Rev. C. B. Reynolds when he lectured here. We go to the Unity church and Sunday-school, and inclosed you will find a report of one of the sermons. Oliver wants me to tell you that he goes to Sunday-school and learns verses, as—

Make life and death one vast forever,
One grand, sweet song,

and his teacher explains them to him. She gave him a pansy ribbon, and told him that when he looked at it he was to think he was a pansy, and help his mamma all he could. I will now draw to a close. From your Liberal friend, MARGARET COLVIN.

[We are pleased to hear from Maggie once more. Ollie must be grown quite a boy by this time. Thanks for essay.—ED. C. C.]

Science Column.

The Thermometer.

Doubtless most of our young friends hav seen a thermometer. Very probably many of them hav one. But I doubt that a great number of the children of the Corner know much about it, beyond the fact that it is an instrument for measuring temperature.

We take a thermometer and look at it. We find that it consists of a glass tube, one end of which terminates in a bulb. The bulb is hollow and the tube has a fine, hair-like bore, and they contain either mercury or alcohol. We know that heat expands substances and cold contracts them, so we see that the mercury that is in the bulb will expand or contract according to the temperature to which it is exposed. As the mercury in the bulb expands it rises in the tube; as it contracts it falls. We know the exact temperature by the position of the top of the liquid column on the scale.

The invention of the thermometer, like many other great inventions, has been claimed for different philosophers. But there are only three whose titles to it are worthy of notice.

The Italian writers credit their countryman Santorio with the invention. This man flourished at the beginning of the seventeenth century and was for a long time a physician at Venice and afterward a professor at Padua. He obtained just celebrity by his discovery of the insensible perspiration of the animal frame. On the other hand, the Dutch philosophers ascribe the invention to Cornelius Drebbel, a physician of Alkmaar, who had a high reputation as a chemist, a mathematician, and an inventiv mechanical genius. The invention is also ascribed to Galileo.

It would be improper, at this late day, to attempt to decide who is entitled to the honor of this discovery, but it is to be remarked that Santorio was born in 1561 and died in 1636, and did not publish his claim to the invention until 1626; and although thermometers are alluded to by Robert Flud, an Englishman, within the first quarter of that century, yet, as he traveled both in Germany and in Italy for six years, no inference can be drawn from that circumstance. But it is certain that thermometers were constructed about the same time, both in Italy and in Holland, and on the same principle.

But whoever is entitled to this honor, the instrument, from its imperfect construction, was of very little use, and required the successiv labors of different philosophers to render it an accurate indicator of the variations of temperature. As first made, the instruments were unwieldy, and could not be applied to high temperatures. This imperfection was removed by scientific men, and by successiv improvements the thermometer at last reached its present perfection.

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It is a lie—their priests, their pope,
Their saints, their . . . all they fear or hope
Are lies, and lies—there! through my door
And ceiling, there! and walls and floor,
There, lies, they lie—shall still be hurled
Till spite of them I reach the world!

You think priests just and holy men!
Before they put me in this den
I was a human creature, too,
With flesh and blood like one of you,
A girl that laughed in beauty's pride
Like lilies in your world outside.

I had a lover—shame avaunt!
This poor wrenched body, grim and gaunt,
Was kissed all over till it burned,
By lips the truest love e'er turned
His heart's own tint: one night they kissed
My soul out in a burning mist.

So, next day when the accustomed train
Of things grew around my sense again,
"That is a sin," I said; and slow,
With downcast eyes, to church I go,
And pass to the confession chair,
And tell the old, mild father there.

But when I falter Beltran s name,
"Ha!" quoth the father; "much I blame
The sin; yet wherefore idly grieve?
Despair not—strenuously retrieve!
Nay, I will turn this love of thine
To lawful love, almost divine.

"For he is young, and led astray,
This Beltran, and he schemes, men say,
To change the laws of church and state;
So, thine shall be an angel's fate,
Who, ere the thunder breaks, should roll
Its cloud away and save his soul.

"For, when he lies upon thy breast,
Thou mayst demand and be possessed
Of all his plans, and next day steal
To me, and all those plans reveal,
That I and every priest, to purge
His soul, may fast and use the scourge."

That father's beard was long and white,
With love and truth his brow seemed bright;
I went back, all on fire with joy,
And, that same evening, bade the boy
Tell me, as lovers should, heart-free,
Something to prove his love of me.

He told me what he would not tell
For hope of heaven or fear of hell;
And I lay listening in such pride!
And, soon as he had left my side,
Tripped to the church by morning-light
To save his soul in his despite.

I told the father all his schemes,
Who were his comrades, what their dreams;
"And now make haste," I said, "to pray
The one spot from his soul away;
To-night he comes, but not the same
Will look!" At night he never came.

Nor next night: on the after-morn,
I went forth with a strength new-born.
The church was empty; something drew
My steps into the street; I knew
It led me to the market-place:
Where, lo, on high, the father's face!

That horrible black scaffold dressed,
That stapled block . . . God sink the rest!
That head strapped back, that blinding vest,
Those knotted hands and naked breast,
Till near one busy hangman pressed,
And, on the neck these arms caressed. . . .

No part in aught they hope or fear!
No heaven with them, no hell!—and here,
No earth, not so much space as pens
My body in their worst of dens
But shall bear God and man my cry,
Lies—lies, again—and still, they lie!

—*Robert Browning.*

Down to the Capital.

I' be'n down to the capital at Washington, D. C.,
Where Congerss meets and passes on the pensions ort to be
Allowed to old one-legged chaps, like me, 'at sence the war
Don't wear their pants in pairs at all—and yit how proud we are!
Old Flukens, from our deestrick, jes turned in and tuck and made
Me stay with him while I was there; and longer 'at I staid
The more I kep' a-wantin' jes to kind o' get away,
And yit a feelin' sociabler with Flukens ever' day.
You see, I'd got the idy—and I guess most folks agrees—
'At men as rich as him, you know, kin do jes what they please:
A man worth *stacks* o' money, and a Congerssman and all,
And livin' in a buildin' bigger 'an Masonic Hall.
Now mind, I'm not a-faultin' Fluke—he made his his money square.
We both was Forty-niners, and both busted gittin' there;
I weakened and onwindlessed, and he stuck and staid and made
His millions; don't know what *I'm* worth untel my pension's paid.
But I was goin' to tell you—er a ruther goin' to try
To tell you how he's livin' now; gas burnin' mighty nigh
In ever' room about the house; and all the night, about,
Some blame reception goin' on, and money goin' out.
They's people there from all the world—jes ever' kind 'at livs,
Injuns and all! and senaters and ripresentativs;
And girls, you know, jes dressed in gauze and roses, I declare,
And even old men shamblin' round and walzin' with 'em there!
And bands a-tootin' circus-tunes, 'way in some other room
Jes chokin' full o' hot-house plants and pinies and perfume;
And fountains, squirtin' stiddy all the time; and statutes, made
Out o' puore marble, 'peared like, sneakin' round there in the shade.
And Fluke he coaxed and begged and plead with me to take a hand
And sashay in amongst 'em—crutch and all, you understand:
But when I said how tired I was, and made fer open air,
He follered, and tel five o'clock we set a-talkin' there,
"My God!" says he, Fluke says to me, "I'm tireder 'n *you;*
Don't put up yer tobacker tel you giv a man a chew.
Set back a leetle furder in the shadder; that'll do:
I'm tireder 'n you, old man; I'm tireder 'n you!
You see that air old dome," says he, "bumped up ag'inst the sky;
It's grand, first time you see it, but it *changes* by and by,
And then it stays jes thataway—jes anchored high and dry
Betwixt the sky up yender and the achin' of yer eye.
Night's purty; not so purty, though, as what it ust to be
When my first wife was livin'. You remember her?" says he.
I nodded like, and Fluke went on: "I wonder now ef *she*
Knows where I am—and what I am—and what I ust to be?
That band in there!—I ust to think 'at music couldn't wear
A feller out the way it does; but that *ain't* music there—
That's jes a' *imitation*, and like ever'thing, I swear,
I hear, er see, er tetch, er taste, er tackle anywhere!
It's all jes *artificial*, this ere high-priced life of ourn.
The theory, it's sweet enough tel it saps down and sours.
They's no *home* left, ner *ties* o' home about it. By the powers,
The whole thing's artificialer 'n artificial flowers!
And all I want, and could lay down and sob fer, is to know
The homely things of homely life; fer instance, jes to go
And set down by the kitchen stove—Lord! that 'n'd *rest* me so—
Jes set there, like I ust to do, and laugh and joke, you know.
Jes set there, like I ust to do," says Fluke, a-startin' in,
'Peared like, to say the whole thing over to hisse'f ag'in;
Then stopped and turned, and kind o' coughed, and stooped and fumbled fer
Somepin er nother in the grass—I guess his handkercher.
Well, sence I'm back from Washington, where I left Fluke a-still
A-leggin' fer me, heart and soul, on that-air pension bill,
I've half-way struck the notion, when I think o' wealth and sich,
They's nothin' much patheticker 'an jes a-bein' rich!

—*James Whitcomb Riley, in the Century.*

The Shipman's Tale.

Listen, my masters! I speak naught but truth.
From dawn to dawn they drifted on and on,
Not knowing whither nor to what dark end.
Now the North froze them, now the hot South scorched.
Some called to God, and found great comfort so;
Some gnashed their teeth with curses, and some laughed
An empty laughter, seeing they yet lived,
So sweet was breath between their foolish lips.
Day after day the same relentless sun,
Night after night the same unpitying stars.
At intervals fierce lightnings tore the clouds,
Showing vast hollow spaces, and the sleet
Hissed, and the torrents of the sky were loosed.
From time to time a hand relaxed its grip,
And some pale wretch slid down into the dark
With stifled moan, and transient horror seized
The rest who waited, knowing what must be.
At every turn strange shapes reached up and clutched
The whirling wreck, held on awhile, and then
Slipped back into that blackness whence they came.
Ah, hapless folk, to be so tossed and torn,
So racked by hunger, fever, fire, and wave,
And swept at last into the nameless void—
Frail girls, strong men, and mothers with their babes!

And were none saved?
My masters, not a soul!
O shipman! woful, woful, is thy tale!
Our hearts are heavy and our eyes are d'mmed.
What ship is this that suffered such ill fate?
What ship, my masters? Know ye not?—the World!

—*Thomas Bailey Aldrich, in Harper's.*

Truth Seeker Annual.—Review.

I hav read the ANNUAL with great interest. Such a Symposium cannot be less than interesting. Such a consensus of thought cannot fail to be instructiv. It is, however, a matter of surprise to me that such writers as Ingersoll, Putnam, and Washburn should fail to see that Catholicism is a part, and though bad, not the worst part, of the Christian religion. They, and other writers, hav their antipathies wrought into a craze, which appears to blind them to the avowed purposes of, and imminent dangers to our inherent liberties from, the Protestant horde of Christians.

I venture to assert, and am sustained by Buckle, that since the rise of Protestantism in 1520, it has been more intolerant than Catholicism. Let us pit Calvin, Luther, and Knox against the early Christian fathers; let us offset the Spanish Inquisition with the Scotch Kirk sessions; finally, let us add together all the crimes of both Catholicism and Protestantism, and the sum total will be the sum total of the crimes of the Christian religion.

In answer to the question, Which is more dangerous to American institutions, the God-in-the-Constitution party or the Roman Catholic church? the writers named, and others, decidedly fear the Catholic church more. In this, I think, they err. Some others answer more correctly, as I think. Thus, Helen Gardener says, "Six of one and half a dozen of the other."

John Peck, who rarely ever errs, says, "Neither can be trusted," but afterward switches off on Catholicism.

Dr. Juliet Severance says, very truthfully, "Either one in ascendency would destroy all our liberties."

J. H. Burnham says, "The National Reform Association has all the essential qualifications to ruin our national life. That it fully has this determination does not admit of a doubt."

Dawes says, "The Roman Catholic church and God-in-the-Constitution party are, in principle, equally dangerous to American institutions," but turns off into greater fear of Catholicism.

J. D. Shaw, like the first trio, says, "The Roman Catholic church." And so thinks Aunt Elmina.

Kelso counts them one—alike dangerous.

Ella Gibson says, "Either would destroy, both would blot out every vestige of, American liberty."

E. C. Walker, the man who edits the little paper in Kansas, I think wrote more rationally and correctly on this subject than the whole outfit. He said: "The National Reform Association, by all odds, if by American institutions you mean the rights of men and women. Allied as it is with the Prohibition movement, the Women's Christian Temperance Union, and the Sunday closing crusade, it now largely controls the country and community, and commits more outrages upon individual rights in a week than the Catholic church does in a year." He mentions the school question, and says Protestants hav no more right to tax Catholics for the support of schools in which they do not believe than we hav to be taxed indirectly to keep up the church."

With the Blair bill and amendment, and fourteen millions of petitioners to Congress for their passage, now pending, and threatening by one fell stroke to subordinate the state to the church—to the Protestant church—it is strange that old hates will so blind to present facts that men and women cannot see that Protestantism is our nation's present, most bold, and deadly foe. These are but forms of one religion. They both worship the same, the Jewish, God. I believe in a God of goodness, justice, and mercy; they believe in a barbaric myth. They hav a remarkable sameness. They believe in the same mythic God, mythic virgin mother, and mythic vice-God. They both believe in the holiness of this mother, in the godship of her baby, and in the justness of the murder of this young God. They believe in the same miracles, and hav the same stories about the fall, the resurrection, the atonement, and the trinity, and about the ark, Eden, and the rib Had the Protestants renounced the faith and doctrins of the Catholics they had done well, but they adhere to these, and to the intolerance of the mother church.

These devout Christians hav devoted themselvs for about three hundred and sixty years to beating and killing each other, and to slandering and burning a class of very respectable and intelligent men and women known as Freethinkers.

When there is much discrepancy in numbers, the strong party practices intolerance and the weak pleads for toleration. Lord Baltimore was the first to proclaim toleration in America, because other Christians were persecuting his Catholic brothers in Maryland.

I speak now for toleration toward all the misguided revealed religionists, when our growing civilization shall bring superstition into disrepute. I would uphold the Christian religion if it were wronged, but I commiserate its absurdities and abhor its dogmas and its crimes. When the church was weak it was mild and harmless, till its cause was espoused by the infamous Constantine. After the council of Nice, in 325, it soon became powerful, dogmatic, and intolerant. Since that time it has caused more human suffering, physical and mental—yes, more death and carnage—than any religion or delusion known to history. I speak in the interest of truth and humanity, and in behalf of reason and liberty. We should open our eyes to the fact that Protestantism has already entered Congress as with tomahawk and scalping knife in hand, for the purpose of controling the public schools, to subjugate the conscience and liberties of the people, and to subordinate the civil powers of this government to ecclesiastical domination. C. L. CARTER, M.D.

Eldorado Springs, Mo.

Death of Dennis Dowling.

From the Muskegon, Mich., Morning News.

Dennis Dowling died at Lake City on Saturday, March 2d, of inflammatory rheumatism.

The deceased was an old resident of the city and one of the best known practical lumbermen. He was fifty-seven years of age at the time of his death and has lived in this city since 1857. He has been engaged in almost all the practical branches of lumbering and has held responsible positions with various firms. At the time of his death he was in the employ of the Thayer Lumber Company as its representativ in the woods. Mr. Dowling leaves a wife and two children, the daughter residing in Manistee, where she is employed in teaching school.

The funeral rites were conducted by Mr. A. F. Temple, at the special request of Mr. Dowling just before his death. Mr. Dowling was a Liberal.

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News of the Week.

ALL is quiet at Samoa.

FREE trade with Canada is talked of.

RHODE ISLAND will resubmit Prohibition to the people.

SIX thousand weavers are on strike at Fall River, Mass.

PROHIBITION has been lost in New Hampshire by a popular vote.

POPE LEO and Mr. Gladstone are 79 years old; Cardinal Newman, 88.

HENRY GEORGE is meeting with warm reception of his doctrin in England.

THE papal brief approving the statutes of the American University has been issued.

SWITZERLAND is constantly troubled over being used as a refuge by hunted revolutionists.

MISS CALDWELL, who gave largely to the Catholic University, has been received and blessed by the pope.

SEVENTY policemen were sent to county Armagh, Ireland, to prevent riots expected on St. Patrick's day.

IN Montana parties of men representing the Union Pacific and the Northern Pacific roads seem about to go to war.

THE state legislatures are considering devices for preventing trusts. Several hav adopted what is called the Texas bill.

A BILL to giv municipal suffrage to all women entitled to vote for school committee has been defeated in the Massachusetts legislature.

THE negro exodus from eastern North Carolina into Arkansas and elsewhere is causing a scarcity of laborers that alarms farmers.

CANADIAN Orangemen continue to hold meetings advocating revision of the constitution, war upon the Jesuits, and the formation of a Protestant political party.

IT is proposed to erect a monument to the late Captain Ericsson, whose useful inventions hav done so much for civilization by promoting intercommunication and enlightenment.

LAST Sunday London had a Socialist parade and demonstration that with a little more organization, and less firmness of London authorities, might hav initiated another Paris Commune.

In the assembly of New York state the Women's Municipal Suffrage bill has been ordered to a third reading, and a final vote upon it may be taken before adjournment.

POSTMASTER-GENERAL WANAMAKER, the religious fanatic who built a church at Philadelphia, contributed $10,000 to the late election fund to secure the election of the officer of a republic by money.

HARRISON'S selection of a church has occasioned much interest and anxiety, as the church selected by a president is always immediately filled with capitalists and politicians endeavoring to ingratiate themselvs with him.

NORTH CAROLINA negroes threaten to make trouble over their exclusion from voting consequent upon the device in the new election law rendering it necessary for the voter to read the names on the various ballot-boxes and deposit his own vote.

AT Milan, Italy, a new education bill occasioned the authorities' inquiring what proportion of the people desired religious instruction for children. Ninety-five per cent responding affirmativly, it was decided to introduce religion in the schools at the public expense.

THE Territorial bill provides that South Dakota shall hav two representativs in Congress, North Dakota, Montana, and Washington one each, five in all. Each of the new states will hav, of course, two Senators, eight in all. This makes thirteen members of Congress and thirteen electoral votes.

THE new Japanese constitution provides for a house of peers—partly hereditary, partly electiv, and partly nominated by the mikado—and a house of commons of 300 members. Suffrage is given to men over 25 who pay taxes to the amount of $25 yearly. Liberty of religion, freedom of speech, and the right of public meeting are guaranteed.

Gems of Thought.

A JUST man hateth the evil, but not the evil-doer.—*Sir Philip Sidney.*

THINK'ST thou it honorable in a noble man
To still remember wrongs?—*Shakspere.*

THE way to get rid of the priesthood is to *educate* the people to require evidences of what they believe, and to form habits of mind which shall make them as inquisitiv as the followers of priests are credulous.—*Gerrit Smith.*

To skepticism we owe that spirit of inquiry which, during the last two centuries, has gradually encroached on every possible subject; has reformed every department of practical and speculativ knowledge, has weakened the authority of the privileged classes, and thus placed liberty on a surer foundation; has restrained the arrogance of the nobles, has chastised the despotism of princes, and has even diminished the prejudices of the clergy.—*Buckle.*

To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine.—*Ralph Waldo Emerson.*

NEVER was a sincere word utterly lost. Never a magnanimity fell to the ground, but there is some heart to greet and accept it unexpectedly.—*Ralph Waldo Emerson.*

A FEEBLE man can see the farms that are fenced and tilled, the houses that are built. The strong man sees the possible houses and farms.—*Emerson.*

YOU may build your Capitol of granit, and pile it high as the Rocky mountains; if it is found'd on or mixed with iniquity, the pulse of a girl can in time beat it down.—*Wendell Phillips.*

TAKE from man all that science has done, and leave him all that orthodox Christianity can do apart from science, and what would he be? No house to shelter him; no garment to clothe him; no machinery to assist him. The great Universe a sealed book; himself little more than a blank on one of its pages. In a cave he would sleep; and when the sunbeams shone therein he would waken to recite his prayers to the Mumbo Jumbo of his creed, who grumbles in the thunders, and shows his anger in the oak-splitting lightning.—*William Denton.*

THERE is no virtue in the world greater than that of doing good to others.—*From the Hindoo.*

IT is reason, not revelation, that has taught morality. Locke, in his "Essay on the Human Understanding," givs unanswerable reasons to prove that experience is the true source of morals. Bentham shows that utility is the true test of right, "the greatest good of the greatest number," and Spencer maintains that what are called innate ideas, conscience, and "the voice of God in the soul," are inherited ideas secured by the experience of ancestors. Fourier says pain is the sign of error, pleasure the sign of truth. These are sufficient instructors.—*Robt. C. Adams in Pioneer Pith.*

WHAT is right and what is wrong? Everything is right that tends to the happiness of mankind, and everything is wrong that increases the sum of human misery. What can increase the happiness of this world more than to do away with every form of slavery, and with all war? What can increase the misery of mankind more than to increase wars and put chains upon more human limbs? What is conscience? If man were incapable of suffering, if man could not feel pain, the word "conscience" never would hav passed his lips. The man who puts himself in the place of another, whose imagination has been cultivated to the point of feeling the agonies suffered by another, is the man of conscience. But a man who justifies slavery, who justifies a God when he commands the soldier to rip open the mother and pierce with the sword of war the child unborn, is controled and dominated, not by conscience, but by a cruel and remorseless superstition.—*Ingersoll.*

IF there be one virtue more important and fundamental than any other, it is *truthfulness.* The greatest love and reverence for truth, and the most sensitiv shrinking from the least contact with falsehood, are characteristics of the most moral. On the other hand, a disregard for truth, and a tendency to quibble, deceive, and lie, are marks of a low moral nature. This great, if not greatest of all virtues, truthfulness, theology has a distinct tendency to weaken. This tendency is the growth of modern times. When theology as "a theory of things" had the ground all to itself, when faith in its dogmas was undoubting and universal, theology and truthfulness were not inconsistent. One cannot read the letters of such a man as St. Paul, a theologian in a theological age, without seeing at once that he was truthful. Whatever we may think of some of the theories, we cannot doubt the truthfulness of the man. But, in the present day, go into a mixed society, and you find the theologically-minded certainly not conspicuous for truthfulness. Their look and their manner do not impress you with the idea that openness, honesty, and veracity are in them pronounced characteristics. The reason of this is easy to understand. Theology, ever since science became her rival and threatened to supersede her, has felt the necessity of defending herself. How was she to do so? The attacks of science consisted simply in the discovery of truths which were verifiable by evidence. These truths, in many instances, contradicted the theories and assertions of theology. Either, then, the revelations that theology had "accepted" and the creeds that she had "clung to" must, if truth is to be preserved, be cast away, or science must be proved false. The latter was impossible, and the former too painful; the only other course open was the sacrifice of truthfulness. This sacrifice of truthfulness, though very real, is for the most part unconscious on the part of those imbued with the theological spirit. It is truly marvelous what a power a wish exercises over thought.—*John Wilson, M.A., in Thoughts on Science, Theology, and Ethics.*

Odds and Ends.

DRY goods merchant: "You hav called in response to our advertisment for a floor walker? Well, sir, what are your qualifications for the position?" Applicant: "I am the father of three pairs of twins."

MAN at the theater box-office: "Hav you any front seats in the upper gallery?" "Yes, sir." "How high is that above the parquet?" "About seventy feet." "Do you think I could see over the millinery down-stairs?" "I think so." "Gimme two."

OLD Mr. Candid (sexton): "The minister told me to close the windie, an' I said tu him as how the young leddy wished it open, but says he, 'I run this congregation! and no lamb shall be lost from the fold with such a overhanging debt on the church.'"

WALT WHITMAN is not without a keen sense of the humorous. An ambitious young poet called on him the other day to show him a MS. tragedy entitled, "Columbus." "Mr. Whitman," said he, "I should like to read you my drama and get your opinion of its merits." "No, I thank you," said Walt. "I've been paralyzed once."

SPEAKING of short poems, it is believed that the impromptu uttered by Julius Cæsar in addressing his friend Brutus is one of the most striking instances of poetic brevity on record. Freely translated it runs thus, as the reader possibly may remember:

U
2?

NEW YORK boodle alderman (at railroad depot, disguised as a fat woman): "Here, sir, don't keep a lady waiting. I want a first-class ticket for Montreal." Former constituent (in ticket office): "Hello, alderman, is there going to be another trial?" Disguised alderman: "Heavens, Mike, how did you recognize me in Widow Kelly's clothes?" Ticket seller: "Why, you hav your shawl fastened with the diamond pin that the boys gave you for getting them on the pipes last fall. Better leave it with me, or you'll be caught, sure."

OMAHA dame: "How many chaplains are there in the United States army?" Army man: "Thirty-four." "The army is very small, I suppose?" "There are about twenty-five thousand soldiers." "What! Only thirty-four chaplains for twenty-five thousand soldiers? That's terrible!" "Madam, a soldier's first duty is to accept things as he finds them. We hav all learned disciplin, and we would not rebel against the government even if we did not hear a sermon once in three months—no, indeed, madam."

HERR HIRSCHBERG, a member of the chamber of commerce, noted for the elegance of his manners and the stylishness of his "get-up," was standing one day in a meditativ mood near the exchange, when there stepped up to him a seedy-looking fellow, and said: "I say, my dear friend, how are you selling Russians?" Visibly annoyed, the stockbroker turned round and spoke in his most dignified manner: "First, you will please in future to address me as Mr. Counselor Hirschberg; secondly, I am not your dear friend; thirdly, by when do you want them?"

MANDY SPILLERS, a colored lady, swore out a warrant against Zeb Snow. "What did this man do?" the justice of the peace asked. "He 'sulted me, sah: dat's whut he done." "How—what did he say?" "Didn't say nuthin'." "How, then, did he insult you?" "W'y, sah, he come erlong whar I wuz sweepin' de yard an' grabbed me an' kissed me, he did." "Did you make any outcry?" "No, sah." "Did you try to get away from him?" "Who—me? Look yere, jedge, do you think good-lookin' men is so plenty deze days dat I gwine ter git away from one when he grab me?" "But if you were so willing, how was it an insult?" "How wuz it er insult? W'y sah, he turned me loose an' went 'cross de yard an' kissed er black imp o' er lady dat is old ernuff ter be my mammy, sah. Dat's how he 'sulted me."

AN ARIZONA EPISODE.

Never heerd tell o' Billy Martin?
Wall, now, stranger, yo'r hoofs *must* ache!
Bill wur the deadest shot, fur sartin,
'N all Arizony—make no mistake!

Sized yo' up fur a tenderfutter,
Soon as ever I seen yo' hit
The Box S Range 'n sech a splutter,
But yo're the freshest, I must edmit.

I 'llowed 'z how thur warn't *no*-buddy
Hedn't heerd tell o' Pistol Bill!
"C'd he shoot better'n Carver?" CUD he?
Bill didn't monkey—he shot ter kill!

None o' thet glass-ball foolin' in his'n—
Bill warn't built on no sech plan.
Men's his marks, 'n he knowed his bis'n;
Never but once he missed his man.

How wuz thet? Wal, thur warn't much to it—
We wuz down 'n the Gily Bend,
Ridin' the roundup—almost through it—
All uv a sudden thur comes the end.

Bill got gone on a senoreeter
Livin' thar in a 'dobe town—
Lord! The angels never wuz sweeter!
Tall, 'n' big-eyed, 'n' pinky brown!

Bronco Jim 'ez the luck wud mix it,
He got gone on the selfsame bute:
Bin great pards afore *thet* fix-it—
Then, in course, 'twas a case o' shoot!

Eh? I *reck'n* I seen the shootin'!
Shlit my ear—but I finished him,
Fa'r 'n' square. Wot's thet yo're tootin'?
Sartin, stranger—*I'm* Broncho Jim.

Been *lookin'* fur me? *You're Billy's brother?*
Wal, I never did l'arn to *run!*
One time's about the same ez another—
Fair play, pardner—reach fur yo' gun!

—*Charles F. Lummis, in Time.*

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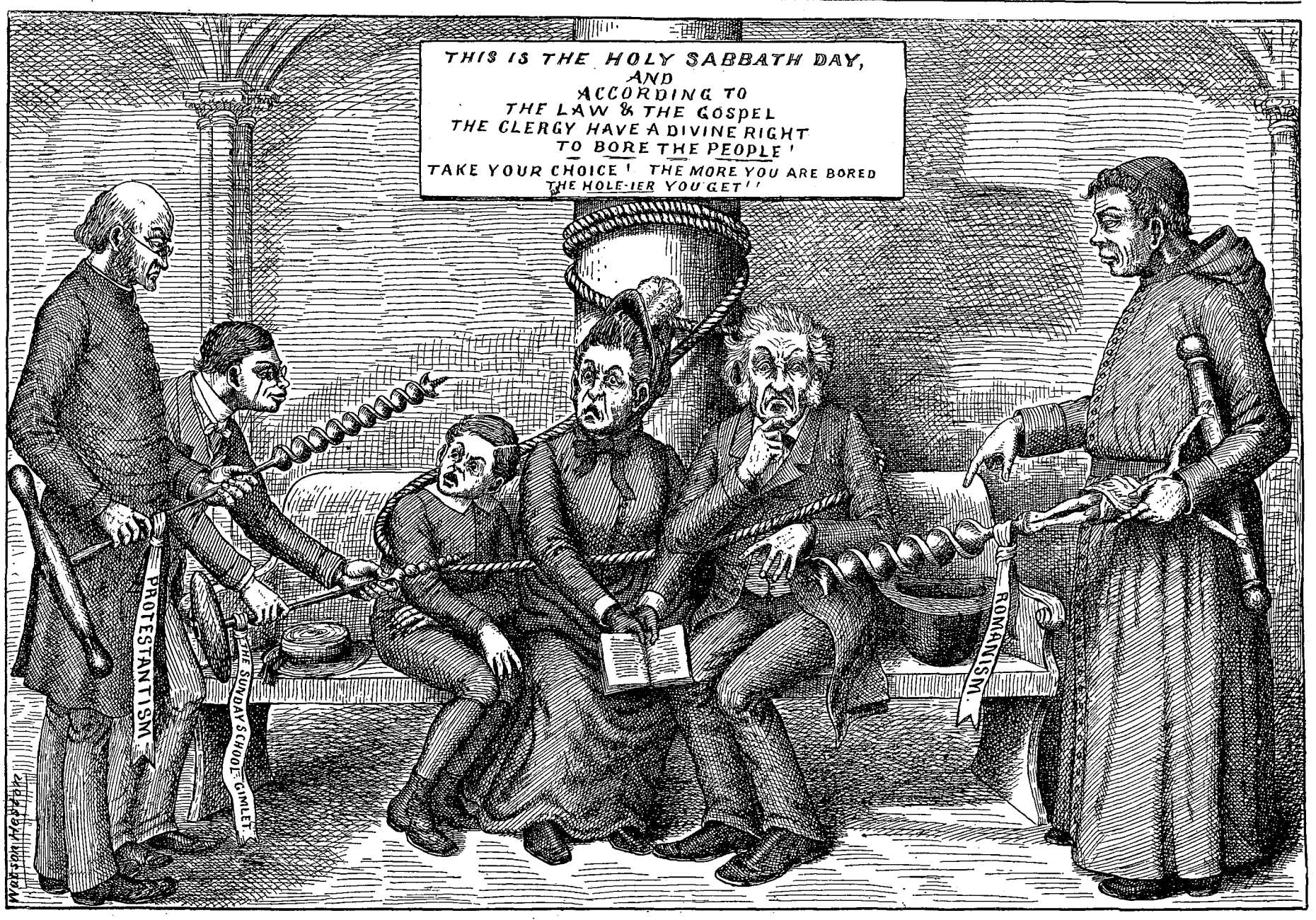
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A FORCED REST.

Notes and Clippings.

ASH WEDNESDAY no longer interferes with theatrical performances in London. Whereas all the theaters used to close on that day, only two this year paid any attention to it, and these merely announced that they would keep open.

SIR JOHN LUBBOCK has a half-holiday bill before Parliament that proposes that whenever two-thirds of the shopkeepers in any given district vote for a half holiday on some one day each week, all the shops in the district shall be closed at 2 o'clock on that day.

PRESIDENT HARRISON plays billiards with his private secretary. Both are church-members and very pious, and it is thought that their example will tend to demoralize the rule of the church against the wicked game. The president also smokes daily and drinks whisky occasionally, and appears to hav considerable human nature about him. His fellow-pietists should hold a prayer-meeting over him.

THE papers which practice a steady toadying to Ireland and the pope's Irish, for votes and patronage, are complaining that ex-President Cleveland's speech at the St. Patrick's day dinner did not allude to the saint at all, nor to Ireland. In the eyes of sensible people this was its strong point. Not looking for votes just now, Mr. Cleveland probably thought he could afford to be a little honest and not praise a "saint" who perhaps never existed, nor blarney the chief supporters of a hierarchy which is doing its best to destroy the land whereon they fatten.

THE Rev. Isaac F. Rowe, president of the Anglo-Indian Evangelization Society at Bombay, is convinced with one year's stay in Assam that coolies there are far better off than the poor in England, and that the former hav no grounds of complaint. Christian missionaries, comments the Calcutta *National Guardian*, are out of date in India, and the sooner they pack off with their institutions and their ideas, and sometimes, their very "honest opinions," the better for the country, and paradoxical though the remark be, for their religion too.

IN a dime museum in Chicago there is a snakeskin pasted upon a framed parchment attached to which are large red scales, accompanied by hieroglyphics which only the scholars are able to decipher, and above all this the startling inscription: "Skin of the serpent that tempted Eve in the garden of paradise. It was killed by Adam the following day after the treason. Adam hit it with a club, of which traces are still left. This skin was part of the inheritance of Adam, and was preserved in his family in Asia. The genuinness is attested by the doctors of divinity, whose seals are attached."

PASTOR MCKINNEY, who has charge of a Baptist church in Ansonia, Conn., recently preached against card-playing. He was decided in his opinion that a Christian ought not to play cards, even whist, in which he could see no science, and laid down these five points: 1. Christians should not play cards for amusement because it is a waste of time. 2. They should not play cards because it dissipates the mind. 3. They should not play cards because the example to others is one that is injurious. 4. They should not play cards because it leads to gambling. 5. They should not play cards because whist, the Christian game, as generally played to-day, is gambling.

THE *Evening Sun* of Friday the 22d pays its respects to the religious editor of the *Mail and Express* in these words: "It is difficult for Brother Colonel Shepard to outdo himself, but yesterday he did it, in the shape of simply the most asinin telegram that was ever sent out of an editor's room. This precious dispatch, which should be cherished in the Lenox Library or the British Museum, informed the secretary of the interior that the change in the Senate's hour of meeting from 12 to 1 o'clock was 'a great blow to the evening papers, causing delay in receipt of telegraphic reports of nominations, confirmations, and other Senatorial proceedings, and a corresponding disappointment to the hundreds of thousands of people who leave the cities every day for the suburbs.' The colonel therefore asks the secretary to do what he can 'to hav the hour of 12 reinstated.' For appalling, Brobdingnagian, Himalayan gall, mixed in equal portions with stupidity, this effusion elopes with the whole delicatessen."

COLONEL INGERSOLL was advertised to lecture at the Academy of Music last Sunday night, for the benefit of the Confederate Soldiers' Home, at Austin, Tex., but his engagements prevented. He is one of a committee to raise money for the Home, and has given it a large check. The other day a Christian bigot named G. D. Mackay sent this letter to the committee: "I would feel my sympathies drawn to an object so worthy as this, but the promoters must be blind to the plainest sign of the times when from the Christian people of New York they expect contributions to this cause—and they will get little help from any other—while heading their enterprise with the greatest enemy of Jesus Christ this country has ever seen, namely, Col. Robert G. Ingersoll. Nothing will be blessed by his touch, and it is regretted that the work is to be even colored by his assistance, far more, begun and directed. Very respectfully." Mr. Mackay can be satisfied with the assurance that he is one of the meanest Christians in the country—and that is saying a good deal.

THE *Churchman* holds that although in one sense a church is the house of God, in another it is on the same footing as a club house. Persons invest money in the fabric, the furnishing, and the salaries of those who serve, and those who do not so invest hav really no right to partake of privileges they don't or won't pay for. "Tramps and hearers with itching ears who beat about from one church to another must not be astonished if sometimes they meet with less attention in a church aisle than habitual worshipers and steady, consistent supporters." Speaking on the club idea, the *Independent* makes this point: "It is to be considered whether a church which is not a church, but a club, has a right to ask the state to relieve it of taxation. If there be any excuse for not taxing a church it is because it is a public benefit. But if it is a private benefit, why should it not pay taxes like any other private club? If the rich are bound to hav their private and extravagant religion all by themselvs, then why not let them pay all its expenses, and not ask the public, the poor public that are shut out of their religious club houses, to help them pay for the protection they receive from the state?"

Communications.

An Address in Memory of Thomas Paine.

DELIVERED FEBRUARY 3, 1889, IN PHILADELPHIA.

The name we are assembled to commemorate is the synonym of freedom of thought, freedom in religion, freedom in social relations, freedom in political life.

Born in England in 1736, Paine's life embraced the period in European history of the dissolution of the old feudal order, the protest against royalty, aristocracy, nobility, caste, against inequality and oppression of every kind. It was the time of decaying institutions—of tyranny and corruption among the class who embodied those institutions, and of stern protest and heroic endeavor among all who looked to the future, who revolted from the tyrannous oppression of their surroundings, and found hope in the promis of freedom, brotherhood, equality. The American Revolution came and the American republic arose. The French Revolution followed and feudalism fell, Paine doing a noble share toward bringing about both changes. Then, in twenty years, he died, leaving at a time in which in the new western world freedom was no mere chimera.

For in a nation in which there were no sharp distinctions of wealth or poverty, where the possession of land was open to all, and the artisan was master of his own tools, there were the conditions of comparativ equality, and, with equality, freedom.

When Paine died the first railroad had yet to be built in America, the first steamship line organized. The population was diffused, centralization had scarcely begun to make headway. The children of the nation grew up at home, going to school or not according to circumstances, but to work only for the sake of learning a trade or of helping on the paternal acres. Except the slavery of the negro, there was no marked subjection of man to man, but all were equally free and independent citizens of the republic.

The functionaries of the young government were chiefly farmers of moderate fortune like their constituents, or men from the professions or small business circles of those days. Washington, Adams, Jefferson, Hamilton, Jay, Livingston, Franklin, none of them rich men as we count riches, represented fairly that social state in which there were neither millionaires nor paupers nor the economic conditions that breed such extremes. Founded upon such a basis, a government elected by popular vote might well aspire to assure to each of its citizens the right to life, liberty, and the pursuit of happiness.

How changed are the foundations of the republic after one brief century!

The continent is peopled from sea to sea. The oceans are bound together by steam and electricity, miracles which no prophet foretold in the days of Paine and the fathers of the country, and mill and mine and workshop, lumber camp, cattle ranch and oil well, with the help of railroads on land and steamships at sea, hav yielded wealth the like of which mother earth has never seen. Every day when the sun sets $2,500,000 are added in value to the capital of the richest nation of the world. The narrow horizon of the colonial life rises meager and cramped before the mind's eye of a generation whose domain extends from Maine to California, and from the St. Lawrence to the gulf of Mexico. The old Puritan farming states of New England are hives of industry, owned by the stockholders of vast corporations, peopled by the French, Irish, and German immigration of the century. The Great American Desert of Paine's day is the wheat-field of the nation, struggling with India and Russia for the mastery of the market of the world.

The South, the earth's great cotton-field, begins to rival Pennsylvania as a source of mineral wealth, and mining and manufacturing extend their domain with every passing year.

Hand in hand, and step for step, in the progress of conquest and subjugation of the forces of nature, goes the work of centralization and accumulation. Vast cities hav sprung up as if by magic, at the side of every port, in the heart of every great region of mineral wealth; cities peopled not by the sturdy freemen of long ago, but by a horde of men and women and children who toil early and late for the creation of wealth in which they hav no share, a civilization built upon their own enslavement.

In place of the old simple national life of the colonial farmers and the young republic, there stirs throughout the land to-day the unrest of a mighty, unorganized army of impoverished toilers, conscious that their labor is wrung from them, not for the public good, not for the nation's need, but for the enrichment of the few who toil not neither do they spin.

The citizen who voted in the days of Paine and Jefferson in the town meeting upon the schools and roads and taxes kept a keen watch, too, upon all questions of national policy, and judged with the keen insight and decided views of the self-dependent freeman, jealous of all interference with personal liberty. The voter of those days was a landowning farmer or a householding citizen—for all the people held some property—and having a stake in the nation, watched sharply every inroad made upon his property or his freedom.

The proletarian of our great cities, the farm laborer of our bonanza farms, has no property, and none of the civic qualities that accompanied its general distribution. His wages are driven by competition down to the living-point, and the taxgatherer's taking is as nothing to the share of the fruit of the laborer's toil that is taken by the employing, exploiting class.

The men of Paine's time revolted against paying tribute. Taxation without representation is tribute extorted by tyranny, and the men of Paine's day would none of it.

The men and women and children of to-day pay tribute in taxes, in kind, in life itself, to our rulers, the railroad kings, the coal barons, the cattle syndicates, the street-car magnates, the whole exploiting class, the regnant plutocracy.

Monarchy, aristocracy, nobility we hav none, but something quite as bad. For the plutocracy which holds in its vise-like grip the means of production, rules by its own greed, taking tribute in the form of profit not on tea alone, but on all our food, our warmth, our homes, and our walks abroad. Our very messages of love and sorrow, as they speed over the wires, pay their quota of profit into the bottomless coffers of the plutocracy that rules the civilized world.

The money tribute that we pay our masters is the least baleful sacrifice we make. Far worse is the obedience of legislatures, the subservience of the people's servants, the surrender of men's independence, women's purity, and the very childhood of the nation's children, where the whole laboring class depends for life itself upon the chance of working to produce profits for the reigning plutocrats.

I went the other day into the home of a feather-worker, a woman grown, a nativ of our free republic, who earns her bread by toiling ten hours daily for fifty cents a day the whole year through. I asked her to come to a meeting of the women of her trade. Her answer was: "The boss might hear of it. And it is not everywhere you can get the chance of earning fifty cents a day if I lose this work."

The right to life, liberty, and the pursuit of happiness was the proud heritage bequeathed by Paine and his fellow-patriots to us their heirs. And how hav we guarded our inheritance? So ill, that this poor feather-worker is but one of millions of men and women in our free republic who, for the poor privilege of earning their scant portion of daily bread, are fain to cast to the four winds of heaven, without a sigh, the elementary rights for which our fathers fought and died. For freedom of meeting and of speech are the simplest rights of all free peoples.

Under the guise of republican freedom we hav degenerated into a nation of mock citizens, slaves of the exploiting class. And how ruthlessly our rulers play with the destinies of the republic!

The barons of Pennsylvania, the lords of coal and iron, in common with the railroad kings, are pleased to require serfs more abject and degraded than America has hitherto produced, and, presto! their allies of the steamship companies ransack Europe for coolies from Italy, Hungary, and Russia, and finding profit of their own thereby, continue the business, and flood the country with paupers, idiots, criminals, the lowest of the low and the vilest of the vile. Whosoever brings to the company the toll it takes may send to the republic whom and what he will. But the nativ miners, and the English, Welsh, and Germans, rebelling against such importations, the barons are forced to quell their unruly subjects by force of arms, and lo! in place of the standing army whose absence we boast, there spring up in true medieval fashion bands of mercenary soldiers responsible to no one but the barons who pay them. For such are the Pinkerton police.

The Molly Maguires were convicted of murder and paid the death penalty of that offense. The barons of Pennsylvania murder men and boys by the hundred, underground, by refusing to take precautions notoriously necessary. They are guilty of manslaughter by wholesale—burning, crushing, blowing their victims to pieces. And the coroner's jury renders a verdict of accidental death, wherever, for the sake of saving a larger dividend, a band of baronial serfs are put to death by violence.

Thus does the ownership of the means of production confer upon the property-holding class dominion over the life and death of the free wage-earner in the free republic which Paine and Jefferson labored so nobly to found.

Most absolute of all is that dominion when it pleases the lords of coal and iron to shut out their serfs for a time from the means of production. The market is overstocked, profit is less than their lordships desire, and the serfs must maintain themselvs as best they may, since their labor is never performed for the good of the consumer, nor the maintenance of the toiler, but solely to furnish profits for the plutocracy. If hunger and cold and disease bring death to wives and children and drive the harried serfs to deeds of despair, who shall hold responsible for this consummation rulers the essence of whose rule is its irresponsibility?

The dregs and the scum of European population are drained to people the republic. Why? That the steamship companies may be enriched. Thirty thousand child-slaves are toiling underground in the mines of the republic. Why? That stockholding plutocrats may be enriched. A million children are earning their bread who ought to be in school, and would be there if they belonged to the property-holding class. Why are they toiling while a million adults suffer the torture of the unemployed? Because the reign of plutocracy rests upon the monopoly of the means of production, a monopoly which forces the workers to struggle against each other for the chance of selling their one commodity, their labor power. And that which is cheapest, that out of which the highest rate of profit can be ground, is the labor power of children.

And we sit silent while the plutocracy coins gold from the life-blood of the republic's children. Freedom of thought we preach while eighty thousand children in this one state are languishing in the deadening atmosphere of mills and mines, incapable of thought, stunted in body and mind, robbed of the intelligence we falsely call their birthright. And where is our protest? There were no toiling child-slaves in mill or mine in Paine's day, or the nation would hav rung with his onslaughts upon men who enslave not alone their fellow-men, but women and little children; against lawgivers who abet such crimes by passing dead-letter laws; and most of all, against the cowards who, hugging to their bosoms in craven silence the worthless boon of their own freedom of thought, utter no cry of withering scorn of blighting condemnation, for a social system which makes thought impossible, by deadening children's brains.

Thomas Paine has no successor in the republic of to-day, or the nation would be ringing with his protest against the latest insult to our "free" institutions; and the framer of the Ford immigration bill would be held up to immortal scorn as the first who has dared to propose an embargo upon any man's convictions. That ignorant servant of plutocracy, the framer of the Ford bill, should he find support in Congress, will enable the steamship companies and monopolist employers to import, as they hav done, unhindered, serfs for their own exploitation; and to shut out at pleasure those immigrants who carry with them wherever they go the conviction that under plutocracy there is no freedom—Russians fleeing the oppressor, Socialists seeking in the republic a refuge from the tyranny of Bismarck's Germany. Should that bill become a law the political Inquisition will be upon us, and the American consul will be *ex-officio* inquisitor. Freedom of thought, now perishing, as we hav seen, within the nation, will be placed under a prohibitiv duty and declared contraband by act of Congress—bitter irony of fate that such a measure should receive grave discussion in the Congress of the American republic during the centennial year of the French Revolution!

I like the thought that the titles of Paine's two works, "Common Sense" and the "Age of Reason," indicate the temper and activity of the man. When war was inevitable, he threw himself with all the energy of his nature into the toils of war, laboring on two continents for the success of the party of freedom. But his own appeal was to the thought, the reason, the common sense, of men. He had faith in the character of his contemporaries and appealed not to the passions or prejudices, but to the highest quality of men, their reason.

Were Thomas Paine alive to-day, how his pen would flay the slavish, degenerate progeny of the founders of the republic! For he carried his critical thought and his rugged self-dependence in action into every department of life. In politics, he was no mere critic, but the hero rich in persistent sacrifice of time, effort, fortune, and that liberty which he held so dear.

And he was a democrat by conviction, in the original, unsullied meaning of the term. He trusted the people and distrusted their rulers. For him, as for every truly democratic soul who once gains a clear insight into the meaning of plutocracy, there could be but one solution of the problem of to-day, the transfer of power from the few to the whole. If possession of the means of production givs power over life and deatb, then that power must be transferred from the irresponsible few to the responsible servants of the commonwealth. If by owning the railroads and the coal and iron fields, the coal and iron barons hav come to own the commonwealth, let the state of Pennsylvania exercise its right of eminent domain, and take its coal and iron fields for the good of the whole people, not the profit of the plutocratic. Then, profit-mongering being swept away, the life of the miners can be made safe by precautionary measures now too expensiv for the dividend-absorbing investors. Then, profit being no longer the sole object of the work as now, labor can be distributed over the whole year, and lockouts and short-time working seasons abolished, overstocked markets and the alternation of overwork with periods

of enforced idleness and accompanying starvation falling away of themselvs. Then, the plutocrats no longer needing reinforcement of serfs, forced immigration will die of itself. The commonwealth having no object in exploiting the labor of its children, it will send them to school, leaving adults to do the work of the commonwealth.

And so with the railroads, the telegraphs and telephones, the transmission of electric power for motor use, the city street-cars, and all our industries as they grow centralized. One after another they must be assumed by the community, and conducted not for the enrichment of plutocracy, the extraction of profit, but for the common weal.

It will be objected that Paine was never Utopian, but that this is a Utopian scheme. Is our post-office Utopian? Hav we any private corporation that serves the people a tithe as well? Is the English postal telegraph and parcels post Utopian! Are our public schools Utopian? They are not what they might be, what they must become, when the social spirit takes the place of the individualist, self-seeking spirit. We shall find them improving from month to month under the demand of the workers that more school-houses be built to accommodate the children now in the mills; that more teachers be employed for those schools which are now overcrowded; that the high schools be multiplied by hundreds and supplied with manual training to fit for their life-work the thousands of children now driven by poverty to begin their life of toil at the age of twelve. No! Our public schools are not yet what they must become, for under the reign of plutocracy they are class institutions, furnishing scant kindergartens and underpaid primary school teachers to the children of the toilers, keeping the better grammar schools largely sacred to the use of the children of the prosperous class who enter them after the less fortunate children hav been drafted away to the service of the telegraph monopolists and the great retail stores. The public schools are not yet what they will be when the mothers of the country take their share of responsibility in the greatest of our institutions, and when the wage-earners hav awakened to their right to the noblest possession that any nation affords, the best possible education of all its children.

Our schools are not yet all that they must and will become, but a thousand times better they are already than any profit-grinding system of education could possibly be.

Believe me, he who insists that the people cannot be trusted to take care of their own interests, in the management of the means of production by the servants of the whole community, is the servant of the plutocracy, not, like Paine, the friend of the people.

I trust that no one will object that such a plan is revolutionary. For he whose memory we are here to cherish was a revolutionist of two continents. And we cherish his memory because of his services to the new order which was dawning in his day.

In one short century that order has become disorder. The changes in the material basis of the republic hav rendered the old, merely political functions of the government insufficient. Democracy has become a mere name, as we hav seen. The ballot to-day is a means of tricking, duping, hoodwinking the workers into the belief that they are governing themselvs, while really they are serving the interests of their masters. Capitalist society succumbs to the force of its own inherent antagonisms of plutocracy and pauperism, of political freedom and actual slavery.

Surely to-day every man or woman whose thought is really free must consecrate that thought and, with it, his whole energy to the deliverance of the wage-slaves, as Paine consecrated himself to the cause of liberty in his own day. The task is a mighty one, for the workers in all their unrest are not yet clear by what measures they are to work out their own salvation, and here in our own commonwealth we are especially slow and backward. Such elementary care of the workers' children as England has taken for a quarter of a century we hav not yet begun. We must hav factory inspection and truant officers and such search into the condition of the working children by the bureau of labor statistics as Massachusetts began fifteen years ago. We must hav child labor abolished, and childhood kept sacred to school life. Night work and overwork we must reduce to a minimum for everyone. The places of toil of men and women must be made wholesome; and the hours of labor shortened. And step by step, as the workers come to see the power that rests with them, they will fill Congress, the legislatures, and municipal councils with men and women who represent *their* interests, and to whom can be safely entrusted the management of industry in the interests of all.

No easy task awaits him who makes free use of his cri ical sense in our day. Struggle against deep-rooted prejudice is not more agreeable to-day than it was when Paine sacrificed for the sake of his convictions position, fortune, home-life, popularity, and liberty itself. And the prejudice hardest to uproot is the prejudice implanted in our own minds. Yet honest study of the question of the day, the question *par excellence* that underlies all others, the labor question, leads straight to the conviction that the work for the abolition of slavery was but begun with the emancipation of the negro, and must continue until plutocracy is superseded by the Social Democracy, wage slavery by the labor of all the people for all the people. Then first shall we hav a republic which can assure to all its citizens the right to life, liberty, and pursuit of happiness, the republic which Paine and his contemporaries believed to be founded a century ago.

FLORENCE KELLEY WISCHNEWETZKY.

Arthur B. Moss.

From George Standring's London Radical.

Mr. Arthur B. Moss is the third son of George William Moss. He was born on the 8th of May, 1855, in the parish of Horselydown, near London Bridge. His father was manager of a large wharf on the river Thames. He was a well-educated man and had all his children well instructed. The subject of our sketch was educated in the classical department of St. Olave's Grammar School, Tooley street, one of the largest and finest schools in England. At the age of twelve, when he left school, Moss was accounted a good scholar. Owing to his father's losing his employment on account of ill-health, he had to turn out into the world rather early in life. At first he got employment at the establishment of a large stationer and newsvendor in the city. From that he became a clerk at a wholesale drug house in Coleman street; but, not liking the confinement of an office, he left to become a reporter, and afterward dramatic critic, for a south London journal. For some years he worked at this; but, mainly on account of a change of belief, he lost this berth and took to journalism generally. Finding this a rather precarious mode of earning a living, he applied for an appointment as school board officer for the Southwark division, and succeeded in obtaining it, still devoting his leisure time in the evenings to writing for one or other of the Liberal journals in south London.

Until his sixteenth year he was a devout Christian, attending Sunday-school and church regularly. About this time some of his friends thought that he possessed qualities specially suitable for the work of the church, and he was induced to undertake a careful study of the Bible. One evening he met his eldest brother, Alfred Moss, and entered into a discussion with him on biblical matters. He had not long before been studying astronomy, and his brother, having already become skeptical, asked him if he thought it was probable that Jesus had died on all other planets as well as this one. The train of thought into which this idea threw him troubled him for some time, and he soon found himself calling in question a large number of the accepted notions of orthodox Christians. At that time (his seventeenth year) he had just joined the Bermondsey Institute, of which he was for several years writing-master and teacher of elocution; and an old member induced him first to read Thomas Paine's "Age of Reason," and subsequently to attend, at the Hall of Science, a debate between Dr. Sexton and Mr. Foote on Spiritualism. He then read Bishop Colenso's "Examination of the Pentateuch," John Stuart Mill's "Examination of Sir William Hamilton's Philosophy," and a long list of minor heretical works, which had the effect of converting him into a thoroughgoing Freethinker. The first thing to do was to break away from his Christian friends, which he did by questioning the truth of the Bible at the Sunday-school, and declaring that he could no longer believe it. This step was painful enough, but the most painful part of the whole business was, that when the Rev. Thomas Marsden, the rector of St. John's church, Horselydown, found out that Moss had become a Freethinker, he called upon his mother, who was a Sunday-school teacher in the girl's department at St. John's, and told her that he would not hav the mother of an "Infidel" teaching in his school. This grieved Moss greatly. His father having died, he was left his mother's chief support, his eldest brother having married and the two others having gone into the army. All his brothers are now Freethinkers; his sisters remain Christians.

In 1876 he attended a course of lectures by Prof. Leoni Levi on "Political Economy," at King's College, and succeeded in winning one of the prizes —a handsomely bound volume of Shakspere's plays, and a volume on Rhetoric by Professor Bain. For the next few years he was very diligent in study, reading almost all John Stuart Mill's works with avidity, as well as a fair share of scientific books. He was just over twenty years of age when he delivered his first lecture on the Freethought platform, Mr. T. E. Green having invited him to speak at the Lyceum, Kingston-on-Thames. He chose the much misunderstood subject of the "Freedom of the Will," and, though afraid that he did not do justice to the theme, he succeeded in holding the attention of and pleasing the audience. After three or four years of practice he got a large number of engagements and lectured all over the country. During all this time, however, he worked hard in his double capacity of reporter and critic. Being a Radical in politics, he frequently devoted himself to lecturing on political subjects, speaking on public questions in various parts of London. He has had stormy meetings at times, being on one occasion, at Hyde park, knocked off the platform by a turbulent crowd, but he fought his way back and regained possession. In two elections he spoke for Professor Rogers and Arthur Cohen, Q.C., and from the former received a special letter of thanks for the work he had done in promoting that gentleman's return. On Sundays when he was not engaged he attended the Hall of Science and listened to Mr. Bradlaugh, Mr. Holyoake, Mr. Watts, Mr. Foote, and other leaders of the Freethought movement. In order to make his lectures successful Mr. Moss wrote out the substance of some of them, and has since issued them in pamphlet form. In debate he has frequently encountered some of the representativs of the Christian Evidence Society.

In 1881 Mr. Moss became acquainted with George R. Sims, the dramatic author, and accompanied him and Mr. Barnard, the artist, through the slum land of London, and prepared a large portion of the material for "How the Poor Liv." He was also the means of converting Mr. Sims to a belief in the Malthusian law of population. In the series of articles in the daily *News* on "Horrible London," Mr. Sims received the encomiums of Professor Fawcett for the courage with which he had expounded that remedy for poverty.

From the first, Mr. Moss has been a frequent contributor to the *Freethinker*. He has also written at times for the *National Reformer*, *Secular Chronicle*, and *Secular Review*, as well as being a frequent writer for THE TRUTH SEEKER. When Mr. Foote went to jail Mr. Moss came to the aid of Dr. Aveling, and contributed regularly to the prosecuted journal. In addition to this he has done a good deal of theatrical work. Mr. Moss has written a large number of dramatic sketches, which hav been favorably received by the public. He is also part author of three dramas—two in collaboration with Mr. Henry Witton, and one with W. J. Patmore, secretary of G. R. Sims. Mr. Moss has had two or three written debates, the most important of which was with a Scotch novelist, Agnes Rollo Wilkie, on "Was Jesus God or Man?"

Last March Mr. Moss came in conflict with his employers. He wrote a letter to Mr. J. R. Kelly, member of Parliament for North Camberwell, asking him to vote for the Oaths bill. Somewhat indiscreetly, he wrote the letter on paper on the back of which was a list of his lectures. Mr. Kelly employed a man to find out where he (Moss) worked, and then sent a letter to the chairman of the school board demanding his dismissal. His character being good the school board could not dismiss him, but they passed resolutions prohibiting him from lecturing or advertising his publications.

The following is abridged from the current issue of the *Church Reformer:*

Now it must be remembered that there was no hint that Mr. Moss's work as a visitor was badly done—on the contrary, it was well done; no hint, either, that he in the slightest way used his position as a visitor to circulate his tracts or propagate his opinions—on the contrary, he never even lectured in the district in which he was a visitor. This persecution is grounded simply upon the character of his lectures and his pamphlets. The question is a plain and broad one. Mr. Moss is fighting for the same liberty of utterance which has been fought for and won by the dissenters, Roman Catholics, and Jews.

"We teach the Bible and religion in our schools," say Mr. Gover and Mr. Coxhead, who are the chief leaders in this piece of stupid, ignorant intolerance; "we cannot hav one of our own officers denying the truth of what we teach." "As well," said one sapient member, "might an agent of Thorley's Food for Cattle go about saying the food was poison." This is just on a par with those who said, We hav an Established church; no officer of the state, no loyal citizen, should be allowed to contradict or refute it. The school board has established an unsectarian rate-supported religion, and now wants to punish any of its officers who dissent from it. Of course, the real answer to all this is that we giv perfect freedom to all our other visitors, to believe, or to teach, or preach what they think right, out of their hours devoted to their work for us; that we hav Roman Catholics, Jews, English Catholics, Unitarians, and every kind of Protestant to deal with, and that it is absurd to assume that there is some special kind of school board religion which the officers of the board are bound to defend or not to attack. Indeed, so far as the Education Act and the board's rules go, there is nothing to hinder an Atheist from giving the Bible lesson and drawing what deductions as to religion or morality he thinks fit from the Bible. For the board allows no catechism or "man-made creeds," and there are plenty of Freethinkers among the board school teachers. "Oh," but says Mr. Gover, "it is shocking that such questions as 'Is Jesus an Impostor?' should be discussed by one of our officers." On the contrary, we maintain that it is most useful that such a question should be discussed; that nothing but good in the long run can come from the free discussion of it; that it would be well for Messrs. Gover and Coxhead to be forced to discuss it; for they act as if indeed Jesus Christ, instead of being the eternal Word of God, as he claimed to be, was the puniest personage imaginable, so puny that he, his church, and his religion would be overthrown if Mr. Moss were allowed to express his opinion about him.

Mr. Moss has appeared twice before the by-laws committee; on the first occasion, before the old board, he delivered a speech in favor of intellectual freedom which amazed the clerical members of that body. On the second occasion he was cross-examined by the Rev. Joseph Diggle and others, but his answers were so frank and straightforward that some of the members who were disposed at first to vote

against him voted in favor of him—notably Mr. Councilor Raphael, the Jewish member. Mrs. Besant, Rev. Stewart Headlam, Rev. Arthur Jephson, Rev. Mr. Courtice, Rev. Copeland Bowie, as well as Mr. Conybeare, M.P., and Mr. Edric Bayley, all spoke splendidly on behalf of freedom, and there can be no reasonable doubt that in a few weeks Mr. Moss will be able to return to the work to which he has devoted his life, viz., the glorious work of intellectual emancipation from all kinds of superstition.

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - 16 Union Park Place, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Chair. Fin. Com., 241 Washington Boulevard, Chicago.

Giordano Bruno.

As a general rule, I seldom favor the tendency of hero-worship as expressed in the desire to erect monuments to those who trod the thorny path of persecution for our welfare, feeling that to carry forward the thought and work of their lives and labors, we would by emulation accord them the highest possible recognition. But as all rules hav exceptions, the most notable exception in history is that of the grand proto-martyr of Freethought, Giordano Bruno. My reasons why Liberal Americans should honor Bruno's memory by contributing to this international fund are:

1. No true recognition has ever been given the bravest hero who ever died to benefit man.

2. The popular mind—especially in America—concedes to Galileo the honors which properly belong to Bruno, as the first public advocate of the plurality of worlds.

3. This monument project embodies the conflict between the papal and Secular power which has been waging in the Eternal City since the pope was stripped of his temporal power, and the erection of this monument will be a mortal offense to the now toothless lion who wags his imbecil jaws in the seat where his predecessors made fuel of Bruno's body to stop Freethought in Italy.

4. It will be a warning to those who desire to transplant the waning Romish power into the more fertil soil of our American republic that we know something of its history and diabolical acts wherever it has held sway.

It is a shame that the name of Galileo—after his inglorious recantation—is yet the most familiar, and attracts greater attention and esteem as the first public advocate of the Copernican system of astronomy than that of the intrepid martyr who preceded him to a terrible but honorable death at the stake—Giordano Bruno.

The sixteenth century was an epoch of marvelous intellectual activity—a rebound from the long-continued mental thralldom which preceded it. Never before had so many fertil brains thrown broadcast their thoughts, but the meteoric figure which now looms up higher than all his contemporaries is that of the fearless young orator, Bruno. He not only was the first during the Christian era to publicly advocate the plurality of worlds and show that the stars were suns shining by their own light, each having its revolving planets, but purposely placed that system in the most obnoxious light before the all-powerful ecclesiastics, by adding the assumption of their habitability and his own philosophical deductions thereon. This knight-errant of the now modern philosophy antedated Galileo over thirty years, and it was charged that the professor of Padua was reviving the heresy for which Bruno was burnt. Bruno anticipated many of the most "advanced" solutions of modern science, and he is still the source from whence several celebrated thinkers draw their inspiration at the present day.

The name of this Freethought champion rises from the sixteenth to illumin the nineteenth century by its unparalleled example of intrepidity. No country or race has afforded a more ennobling illustration of devotion to truth for truth's sake alone.

It was befitting that Bruno was born in the village of Nolau, under the flames and amid the throes and thunder of Vesuvius, for the mere question of erecting a monument to the memory of this astounding linguist, this enchanting, youthful orator, this profound philosopher, satirist, dramatist, and poet, has so agitated the Eternal City that it is now mooted that the holy father may move to Madrid. At last the municipal council of Rome has granted permission for the erection of this long-deferred tribute to the Freethought martyr on the Campo de Fiori, the sacred spot where the noble Bruno was burnt.

As the whole world was benefited by his dauntless life and honored by his heroic death, the monument partakes of an international character, and American Freethinkers are asked to contribute their quota. Let it be done quickly and generously, for the money is needed at once if the work is to be finished in May. Many will remember that the project was started some four or five years ago, but was delayed and additional expense incurred because of the refusal of the municipality to allow the monument to be erected. Among the European contributors were Victor Hugo, Herbert Spencer, Ernst Haeckel, Ernst Renan, Emile Castelar, Professor Büchner, and other eminent individuals in science and letters. The American committee are Col. Robt. G. Ingersoll, Thaddeus B. Wakeman, Daniel G. Thompson, Thos. Davidson. Colonel Ingersoll heads the new subscription with the following sentiment:

LAW OFFICE
ROBERT G. INGERSOLL,
40 WALL STREET,
NEW YORK, Feb. 8, 1889.

T. B. WAKEMAN, ESQ., Treasurer of the Bruno Monument Committee,

My Dear Sir: It gives me great pleasure to inclose my check for one hundred dollars ($100).

I shall never be quite satisfied until there is a monument to Bruno higher than the dome of St. Peter's.

Yours very truly, R. G. INGERSOLL.

I am informed that the students of Rome had a grand procession on the day the decision was announced that the monument might be erected.

Bruno was a prophet as well as a paladin. At fifteen years he entered a convent of the Dominican order, but soon rebelled against the rules; later on, his imaginativ and speculativ mind began to work, and the walls of his narrow cloister became too circumscribed. He had been a close, indefatigable student; was master of many languages. Finally he began to disbelieve the dogmas of the church, and he found means of escape. He had studied books, now he studied men and nature more. He unlocked hidden treasures of truth, and gave his life rather than relinquish his self-imposed guardianship. Lecturing before universities in Geneva, Toulouse, Lyons, Paris, Berlin, or London, wherever he spoke he was at first greeted with outbursts of applause, but this was generally followed by shouts of fury and maledictions, for he was sure to be followed by the wily officers of the church. Nevertheless, he boldly proclaimed his "impious heresy" on the spot where Servetus was burnt and Vanini met his martyrdom. London was his only place of safety, and there he did the larger portion of his writing, and becoming the fast friend of Sir Philip Sidney, dedicated to him his "Spaccio dell Bestia Triumphante." The intellectual atmosphere of London chilled the fervid Freethinker. It was like planting the most delicate perfumed flower amid a lot of scrubby pines. He wandered back to the continent, was offered the hospitality of a Venetian nobleman (?), and this despicable host, through the manipulations of his priestly confessor, betrayed his guest to the officers of the Inquisition. Bruno was as bold, audacious, and unflinching before his accusers, as he was brilliant in propounding his philosophy. Add to his learning his extraordinary beauty of person, his gallant bearing, his black, kindling eyes as eloquent as his speech, a face of classic delicacy of outline, and what wonder his Romish persecutors dreaded his influence? He must be made to recant—that would be a triumph for the church better than his death. For seven, long, weary years this young, impulsiv, impassioned orator was kept in a dungeon, with no books, no companionship but the regular visits of his tormentors to see if he were ready to say the one word between him and the blue sky—recant. But this damp and death-dealing dungeon could not break or bend the heroic soul of Bruno. When finally brought for the last time before his accusers, while standing chained before them, arguing still on his theories with an impassioned eloquence almost irresistible, he was condemned to that most diabolical of deaths; he only turned with supreme indifference on his executioners, and said: "This sentence givs you more alarm than it givs me." This brilliant young philosopher felt himself at this supreme hour stronger than all the power of Rome. Contemplate such a character if you can without the throb of enthusiasm!

Most men may by circumstances be taught to be valiant, but it is generally when the blood is up and the eye flashes in response to the cannon's roar, the rattle of musketry, and the clash of battle, but to meet a most horrible death with a smile as Bruno did is the concentrated essence of heroism. The Christian martyrs were buoyed up by fond hopes of heavenly rewards. Not so Bruno. He expected nothing, hoped for nothing, and still he met his fate—the most adverse and terrible. This was the year of the Romish jubilee, when the holy city was thronged with pilgrims from all over the world, and the burning of Bruno was one of the attractions for this crowd of worse than cannibal Christians. See this valiant Freethinker, to whom life might mean so much, led to the stake! No consolation of companionship, supported by no followers, gladdened by no approving smile, inspired by no kiss, refreshed by no tear, here is a picture of sublime heroism never equaled in history. Bruno died that truth might liv. Will American Liberals do themselvs and their cause a perpetual honor by aiding this monument? Respond to T. B. Wakeman, 93 Nassau street, New York, or to E. A. Stevens, 16 Union Park place, Chicago.

UNANIMOUSLY REPUDIATED.

At a meeting of District Assembly 24, representing the various branches of the Knights of Labor, a resolution was adopted, unanimously warning the public against the alleged labor organ which attacked the Secular Union some weeks ago, and which, perhaps, had too much prominence given it. One by one the enemies of the Union fall into the soup, as it were. The resolution reads:

WHEREAS, It has become notorious that a certain publication is palming itself upon the public as the official organ of the Knights of Labor and organized labor generally; therefore be it

Resolved, That District Assembly 24 does hereby notify and caution all whom it may concern that the publication known as the *Knights of Labor* published in this city is repudiated, and is not the official organ of the order in this district.

We are becoming great on prophecy, and will venture the prediction that, after the spring election, the paper will die the death of the righteous, and its editor will be looking for a friendly lunch counter.

REFUSED TO OBEY THE COURT.

Mary Angelique, or Mary Clarey, mother superior of the House of the Good Shepherd, showed the animus of Romish influence by defying an order of Judge Tuley on a writ of *habeas corpus*. Notwithstanding that the bailiff explained the consequences likely to follow her refusal to comply with an order of the court, this bride of Christ concluded she would not act in the matter unless so advised by the attorney of the institution. The rest of the story is told by the Chicago *Times*:

Mary Schell, a sixteen-year-old lass from Elgin, Ill., was the party for whom the writ was issued, and William Corwin, the lover, also from the country, was the person who made application to Judge Tuley for the writ. These young people hav become smitten with each other's charms and on divers occasions hav tried their hands at elopements, but were successfully thwarted by the timely action of the girl's parents, who advised the police in Chicago of their movements. The last attempt was made about a week ago, when Mr. Corwin and Miss Schell came to the city. The police were on hand, however, and arrested the young lady, who was taken before Justice R. H. White. By request of Mrs. Schell the would-be bride was sent to the House of the Good Shepherd on a $50 fine. It was said by Mrs. Schell that her daughter had been ruined by young Corwin and she wanted her put out of his way.

The anxious young man remained in the city and worked hard to hav the fine remitted, but in this he was unsuccessful, even though he secured the aid of Ald. John Powers, who signed an appeal from Justice White's decision. Attempts were made to get Miss Schell's signature to the document, but the mother superior refused point-blank to let her charge be seen. Judge Tuley then issued the writ and instructed Attorney Allison to look after the case. Attorney Wolcy, for the institution, succeeded in having the case continued until to-morrow so that Mrs. Schell would hav an opportunity of hearing the proceedings. Judge Prendergast will be applied to by the young woman's parents for an order committing her to some institution.

It is safe to say that Judge Prendergast will do his very best to accommodate the interests of the church. That is what he was put there for.

E. A. STEVENS, Sec. A. S. U.

Equal Taxation.

The organic act of Washington territory provides that "all taxes shall be equal and uniform, and no distinction shall be made in the assessments between different kinds of property, but the assessments shall be according to the value of the property." "No tax shall be imposed upon the property of the United States; nor shall the lands or other property of non-residents be taxed higher than the lands or other property of residents."

Under such an organic law, the exemption of public property from taxation is provided for, but the intent is that all private property shall pay taxes on the value of such property. In 1883 the taxation of church property was agitated, and the legislature submitted to a vote of the people the question. The vote was in favor of the taxation. The legislature of 1886 provided for a limited exemption of such property. The law of 1881 did not exempt it at all. The law of 1886 provided in clause 6, sec. 1: "And 'whereas religion, morality, and knowledge being necessary for good government and the happiness of mankind,' there is further exempted all buildings or institutions of learning, benevolent, charitable, and scientific institutions, and hospitals for the sick and infirm, including the lands upon which such buildings are situated, not to exceed two acres if within a city or town, and not exceeding eighty acres if not within a city or town, and all buildings used exclusivly for public worship and Sabbath-schools, with parsonages, and the lands upon which they are situated, not exceeding one-half of an acre if in a city or town, and not exceeding five acres if not within a city or town. Provided, however, that all such church property, including parsonage property, when valued at more than $5,000, shall pay a tax upon all above that value, and if any part of any building, being a house of public worship, shall be kept or used for any other purpose except for public worship, the part so used shall be assessed and taxed upon the cash valuation thereof. Provided further, that this exemption shall not apply to hospitals used exclusivly for profit."

These exemptions are not authorized by the organic act. The homestead of the mechanic is not used for

profit, and if that principle is made the basis for taxation, it should be exempt if the parsonage of the preacher is to be exempt. The law taxes all homes for the people, because the government is put to expense to protect them. For the same reason all private property should be taxed.

But this law discriminates not only between the home of the poor man and the costly palace of the church, but even between the latter and benevolent institutions and hospitals. If a hospital has one free bed, so as not to be used exclusivly for profit, it is exempt from taxation. A Young Men's Christian Association may own a valuable lot, erect a magnificent building, and rent all but a few rooms at a high rental, and pay no tax. A mutual benevolent insurance company can hav no similar exemption.

Such was the answer of the legislators to the vote of the people.

The revenue article of the new constitution should provide for the equal and uniform taxation of all property according to its value, exempting only public property of the United States and of this state and its municipal subdivisions.

Church property was not always exempt. In the early centuries of English history, the clerical barons were assessed for military purposes, and either furnished their quota of armed men or commuted the service by the payment of money. The bishops and archbishops often led their retainers into battle. Hospitals paid taxes. Chief-Justice Holt decided: "Hospital lands are chargeable to the poor as well as others; for no man, by appropriating his lands to a hospital, can discharge or exempt them from taxes to which they were subject before, and throw a greater burden upon their neighbors" (Salkeld's Reports, p. 517).

An effort will be made by the corporations to tax them upon their gross earnings on the traffic within the state. The railroad attorneys will insist that they are building up the state, and as public benefactors should be favored. When they fix passenger and freight traffic, they do not grant the pioneer or the farmer any favors, though they too are building up the state and its industries. They insist that the fixed charges for dividends on their watered stock must be paid by the excessiv charges on local traffic. They demand all the favors, and claim the absolute right to make their own rates, to insist on such contracts as will free them from their common law liability as carriers, and to pay taxes according to their own returns of property and their own estimate of its value.

The question of equal taxation is one of the most important questions that will come before the constitutional convention, and it should be settled upon principles of justice. W. S. BUSH.

Seattle, W. T., March 10. 1889.

Three Months' Lecturing.

I visited Lowell, Neb., where I gave two lectures before small audiences. In fact, there is not interest enough in religion, either pro or con, in Lowell to save a saint or singe a sinner; but wife and I did enjoy that English plum-pudding with our English friends, Mr. and Mrs. Gray and their daughters Amy and Kate. That is the way we celebrated Christmas. On the tree, the evening before, all the children, big and little, were remembered.

Olive Branch school-house, near the home of Jason Bloodgood, was filled with an attentiv audience. This was the first Liberal lecture ever delivered there. Bloodgoods are good-blooded Liberals. I gave my third lecture in Newbold's school-house. The building was packed at this place every time I gave a lecture. I really like to lecture in the country once in awhile, and particularly before such a wholesome, wide-awake audience as always greet me here. Some of the best thinkers liv in the country and try to be independent, and would be more so if the mortgage were lifted.

Newark, Neb.—small attendance, but best greenbacking grace up to that point. Mrs. Jones is postmistress of Newark. She and her husband are activ Freethinkers and splendid people. All along our journeying we met with many such. Mr. and Mrs. Hecox are hearty friends of Liberalism in Newark town. Dr. Hawkins is here, winning friends in her medical practice.

A journey of one hundred miles landed us in Wilber, Neb., where, I believe, I hav had the pleasure of addressing good audiences ten times. Mr. John N. Gouff and wife are very earnest Liberals. His health is not as good as when I saw him two years ago, but he is in earnest. Then there is H. Kilgore, one of nature's noblest men, whom it is always a pleasure to think of, and a joy to converse with. His excellent family, wife, two daughters, and son, reside about three miles in the country.

On to Shenandoah, Ia., where a warm welcome awaited us in the home of S. H. Holcomb and wife. The churches were under a high-pressure revival. I little dreamed that this apostle of heresy would shake those churches over hell, as events proved; and succeed in buying five columns of space in one of the most popular journals of southwest Iowa. O that I were rich! Giv me a thousandth part of the wealth of the churches and I really think I could capture Christianity.

Elder D. R. Dungan, president of Bible College of Drake University, Des Moines, Ia., was sent for to punish me for my Infidel impudence. It agrees with me. Dr. James Vincent was my moderator. During the debate the Opera House was several times full to overflowing.

Dr. Humphrey was called away during the progress of the debate to speak fitting words over the remains of Mrs. Ely, a Liberal lady whom the Christian people were anxious to claim for their side, for she was a noble, intelligent woman. She spoke of "angels" before she breathed her last. This was enough for the church, which was intently waiting to proclaim her renunciation of lifelong Liberal principles. News came with the swiftness of the wind—and like it—that she died a Christian. Mrs. Ely feared the church would claim her, and so she took extra pains to call the attention of her friends to the fact that she died as she lived—a Freethinking Spiritualist, having no use for Christianity, and so Liberal that by her special request Dr. Humphrey, an Agnostic Materialist, gave the funeral address. Beloved by all who knew her, a large concourse assembled. Plainly but kindly the doctor squelched the Christian lie which had already commenced to travel, and many that day listened to the fitly chosen words of the Agnostic. W. F. JAMIESON.

Coryell, Col.

Mrs. Slenker to McArthur.

The rabble gather round the man of news,
And listen with their mouths wide open; some
Tell, some hear, some judge of news, some make it,
And he that lies most loud is most believed.—*Dryden.*

I am not at all disappointed that McArthur has "thrown up the sponge," though I rather deprecate the unkindly way in which he did it.

It is easy to accuse another of a want of "understanding" and to make a general fling at a woman, simply because she doesn't happen to be of the dominating sex. But the real question is, has McArthur furnished or "found" any actual argument toward proving that when a man dies he livs again, and is able to communicate with those still in the flesh?

He describes incidents of slate-writing and other phenomena, but how can we be sure it is not all sleight-of-hand? True, there is much one cannot explain philosophically, but time may bring the solution, as it has done in many other cases, and I, for one, prefer to continue the study and wait for developments, rather than jump to conclusions as far-fetched as those which would forever and forever keep in continued existence all the countless billions of millions of human beings who hav had birth since our planet was in a condition to generate or develop them.

Our friend did not quite "catch on" to my idea regarding the five wives.

I did not suggest that the husband would be obliged to "liv with them consecutivly or *en masse*," but that there would hav to be five of the husbands, and each of the five would hav to be identical in make-up and mind, so as to fill the bill for each of the five wives, and then each would hav her own. And there would need to be for each pair a separate heaven or home, so they would not get mixed up and create "confusion worse confounded."

You see it would not be heaven to Mary, if Susie and Sallie and Jennie and Lucy each claimed John as her special life-companion "over there."

And, indeed, it does rather look as if there was a multiplication of identities in the summer land, as it is not at all uncommon for some great personage to be at several séances at one time, *i. e.*, if we judge from reports of them here and there. I hope, even if I am only a woman who "ever goes by the worse" in an "argument with men," that I shall be credited with honesty of purpose and a willingness to be taught.

Against the head which innocence secures,
Insidious malice aims her darts in vain.

My address will hereafter be as of old—Snowville, Pulaski county, Va, and I shall be there before this is in print, and hope to hear from friends far and near. I want my heaven now, and friendship is life's greatest boon. ELMINA DRAKE SLENKER.

Rhinebeck, N. Y., March 23, 1889.

Annexation of Canada.

Mr. Cockburn, a member of the Canadian Parliament, ironically advises his fellow-Canucks, who want closer trade relations with the United States, to accept the offer made by the American colonies in 1777 and become one of the states of the Union.

The offer referred to was made by Benjamin Franklin, who was sent on a mission to Canada in the spring of 1776 to endeavor to unite that country to the common cause of liberty. Two papers were printed and circulated extensivly through Canada, but if was found that not more than one person in five hundred could read. So the mission proved a failure, and Dr. Franklin suggested that if another were intended it should be composed of schoolmasters.

Canada is not now as benighted as she was a hundred years ago, and may yet become a part of the United States—perhaps within the lifetime of Mr. Cockburn. BURR.

Lectures and Meetings.

As soon as arrangements can be made W. F. Jamieson will start on a lecturing tour East, although business affairs may detain him for several weeks in Colorado. Address, Coryell, Col.

MRS. MATTIE A. FREEMAN will lecture during the second week in April at West Union, Maynard, Olwein, and Aurora, Fayette county, Ia. Societies or individuals desiring the services of this talented speaker near these places, or on the way to or from Chicago, will please address her at 324 West Madison street, Chicago, Ill.

DATES of W. S. Bell's lectures in Oregon: June 20th, Ashland; 21st, Talent; 22d, Jacksonville; 23d, Myrtle Creek; 24th, Roseberry; 26th to July 4th, Coos county; 6th, Coburg; 7th, Lebanon; 8th, Corvallis; 9th, Stayton; 10th, Scott's Mills; 11th, Silverton; 14th, Dayton; 15th, McMinnville; 17th, North Yamhill; 18th, McCoy; 19th, Balston; 20th, Forest Grove; 23d, Hillsboro; 25th, Portland; August 1st, Oregon City; 4th, New Era; 6th, Canby; 7th, Molalla; 9th, Union Mills. Mr. Bell's address is 248 State street, Chicago, Ill.

SAMUEL P. PUTNAM'S lecture dates are: March 17th, Sacramento; 19th, 20th, 21st, Lemoore; 24th, 25th, 26th, 27th, San Jacinto and vicinity; 31st, San Diego; April 2d, 3d, 4th, San Pasqual; 7th, San Diego; 8th, 9th, 10th, National City; 14th, San Diego; 16th, 17th, 18th, Pomona; 21st, Los Augeles; 23d, 24th, Norwalk; 25th, 26th, Anaheim; 28th, Santa Ana; May 1st, 2d, 3d, Oleander and vicinity; 5th, San Francisco; 7th, 8th, 9th, Boulder Creek; 12th, 19th, 26th, San Francisco and vicinity. Mr. Putnam will be at Fresno Flats, Grub Gulch, and vicinity the first week in June. About the middle of June he will begin his Oregon trip, taking in Silverton, Canby, Molalla, Hillsboro, Shed's, etc. About the third week in July he will be in Coos county, Ore. Those desiring lectures will please write at their earliest convenience, addressing him at 504 Kearney street, San Francisco, Cal.

The Jesuit Oath.

The following is the alleged oath for publishing which the Jesuits of Canada hav sued the Toronto *Mail* for $50,000. The *Mail* copied it from *Le Semeur Franco-Americain*:

"I, N——, now, in the presence of almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred hosts of heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, that the pope is Christ's vicar-general, and is the true and only head of the universal church throughout the earth; and that by virtue of the keys of binding and loosing given to his holiness by Jesus Christ, he has the power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrin and his holiness's rights and customs against all usurpers of heretical or Protestant authority whatsoever, especially against the now pretended authority and Church in England, and all adherents, in regard that they be usurped and heretical, opposing the sacred mother church of Rome.

"I do renounce and disown my allegiance as due to any heretical king, prince of state, named Protestant, or to any of their inferior magistrates or affairs. I do further declare the doctrins of the Church of England, of the Calvinists, Huguenots, and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist, and advise all or any of his holiness's agents in any place wherever I be, and do my utmost to extirpate the heretical Protestant doctrin, and to destroy all their pretended power, legal or otherwise. I do further promis and declare, notwithstanding that I am dispensed with, to assume my religion heretical for the propagation of the mother church interest, to keep secret and private all her agents' counsel, as they intrust me, and not to divulge, directly or indirectly, but execute all which shall be proposed, given in charge, or discovered unto me by you my ghostly father, or by any of this convent.

"In testimony whereof I take this most holy and blessed sacrament of the eucharist, and witness the same further with my hand and seal, in the face of this holy convent."

Mr. Seaver Meant the Free Religious Preachers.

From the Investigator.

The *Independent Pulpit* has a long and bigoted attack upon the *Investigator*, which would hardly be worth noticing were it not that its editor misunderstands our remarks to which he takes exceptions. We say *misunderstands*, for we know of no motiv he can hav to quarrel with us, as we hav never spoken disrespectfully of him. His complaint is founded upon the following remarks of ours which we applied to a certain class of ministers:

It apears to be generally the case, however, that when ministers giv up preaching and take to Liberalism, they wish to "construct" the latter as they did the former. This peculiarity of ministers they never seem to outgrow as a class. They must be at the head of every organization, and "construct" to suit their wishes.

Our critic, who has himself been a minister, jumps to the conclusion that we meant *him* and the other friends now in the Liberal ranks who were formerly preachers, and whom he mentions by name. Now, if he had read our remarks more carefully—as he should hav done—he would hav seen that we were speaking of Free Religious ministers, and no others. They are the ones who wish to "construct" Liberalism to suit their views, but we expressed the opinion that every Liberal should "construct" for himself without any religious dictation.

A Wholly Accurate Statement.

From Alcander Longley's Altruist, St. Louis, Mo.

THE TRUTH SEEKER is a large sixteen-page weekly paper devoted to Freethought and reform, and every number containing illustrations showing the absurdities of superstition or the follies of society. Three dollars a year. Published by the Truth Seeker Company, 28 Lafayette place, New York city.

Communications.

Ecclesiastical Plotting.

O my God,
How sick we must be ere we make men just!
—*Elizabeth B. Browning.*

After some years of quiet scheming to get a firmer grip upon the "dear people," the question of recognizing the Christian God and Jesus Christ in the Constitution of the United States is again revived with renewed vigor. The Woman's Christian Temperance Union and other enemies of freedom and a secular government are asking for a national law, compelling all men and women to bow to their sectarian God and Jesus Christ; they also want to stop all Sunday newspapers and railway trains.

To this end the praying people, whose ancestors' hands are stained with crime and bloodshed for a thousand years, hav now a bill before Congress, backed by six hundred thousand names, known as the Blair Sunday bill, or Sunday Rest bill. "Sunday Rest" is an attractiv name to hundreds of thousands of the overworked and unsuspecting classes, who never dream that their liberty is in danger, and that ultimately they will become slaves of or be utterly devoured by these religious wolves in sheep's clothing.

July 4, 1879, Gilbert Haven, D.D. (Nasby once said to me, "That means Devilish Dunce"), a prominent Methodist bishop, made a speech at Woodstock, Conn., in which he said that Christ and God were left out of the Constitution through an oversight by the framers of that document, "*not* as an intended insult to God and his Christ."

Just stop a moment and think. A Methodist bishop, late in the nineteenth century, giving us to understand that we, struggling, fallible mortals, can insult his omnipotent God and Jesus! Can ignorance get much lower? Cowper truly says:

An honest, sensible, and well-bred man
Would not insult me, and no other can.

This bishop said we should imitate the "feudatories, seignories, or higher powers" that were ushered in at the breaking up of the Roman empire, "by recognizing Christ as the supreme lord. The church officials must anoint their ruler or the people will not allow him to rule. He must receive the sacrament before he can be crowned. The preacher, not the judge, makes him ruler. They are servants of the church, and thus only can they reign. How different our inauguration, where only the head of the court administers the oath, and never a clergyman is called to consecrate the chief."

Again: "This country is not to spread over this continent except by the will of God. It is only through Christ that it can grow and prevail. It is as a Christian republic alone that it can cover this continent. What our fathers meant to do we must do. We must place Christ in the Constitution, and the cross on our banner. How gloriously would that flag wave if amid its heavenly stars would shine forth the more heavenly cross!"

Remember this is the nineteenth century, not the sixteenth, as one might think from such language. He wants a clergyman to administer the oaths and "consecrate" our chief magistrates. Everybody and everything must bow in disgusting obsequiousness, and be "servants of the church."

The oaths, as now administered to our state and national officers, are silly and empty formalities, and partake very largely of priestly rites, but what may they not degenerate to when the church rules entirely as these men desire? He also puts great stress on the importance of placing the cross on our banner, "amid its heavenly stars;" yet it is quite doubtful if he knew its origin and signification in pagan and Christian worship. If Christians knew just what the cross and all their cruciforms mean, and even what the steeples to their churches originally represented, they would be slow to parade them before the people.

The truth is, with all their money and monopoly of colleges, no assemblage of people can be found anywhere more ignorant than those who meet together to worship God or some other imaginary being; and in no place in the world is more falsehood promulgated than in the Catholic and Protestant churches. Clergymen and politicians are doing all that is possible, by cringing to Christianity and laws made in its interest, to bring on another war against the rights of human nature.

This noted Methodist minister—and he is not alone—seems to be a theological fossil thrown off from the minds of Calvin and Torquemada, in a similar manner that comets are said to be thrown off from older planets. He was out on a holiday excursion in New England, where such pious bigots as he used to hang witches and punish Atheists "by imprisonment, by whipping, or boring through the tongue with a red-hot iron." That is what Spiritualists, Atheists, Agnostics, and Jews will get if these praying gentry succeed in their desires, should we not obey their inhuman behests.

Lately a Union convention was held in Washington, of vast influence, demanding the enforcement of the observance of the Christian Sabbath upon all its officers and clerks, and also to extend its power over the several states. About a year ago the Baptists had a similar convention in the same place; passed resolutions, avowing with brazen effrontery their intention to use the strong arm of the government to enforce their ideas of morals, etc. And everyone, of thought, knows that Christian morals, like Christian religion, tend downward and backward, and are consequently *immoral* and debasing.

In the report of the Woman's Christian Temperance Union of California I find this nauseating morsel:

Resolved, That the Woman's Christian Temperance Union ask all Christian and educational organizations to coöperate in introducing the Bible into public schools.

They claim that morality is shut out of many public schools because the Bible is not allowed in them. If these women, who claim among their leaders some of the most cultured women of America, can read passages that I can name in the Bible in a public audience of men and women, without a blush of shame tinging their cheeks, they are not only pious bigots, but hav attained a state of indifference to public regard that very few frequenters of salcons and other dens of vice hav. I hav, for over thirty years, been an earnest advocate of equal suffrage for men and women, but if the above resolution and others by the National Woman's Christian Temperance Union on Sunday laws, etc., are specimens of the wisdom of representativ women, I pity all who are unfortunate enough to fall under their religious tyranny—misnamed wisdom.

The convention held in Washington lately had a large and influential following, and was indorsed by prominent Catholic ministers. Catholics and Protestants are ready to bow down and kiss each other if, by uniting, they can check or put out the lights of liberty. Some of our friends think there is no danger and cry out, "Peace! peace!" or sit with folded hands and watch the loading of our enemies' guns with stupid, if not parsimonious, indifference. There is no peace until liberty stands enthroned in every and all things pertaining to individual rights. There is more danger from these misguided men and women working in the name of religion, an imaginary God and Jesus Christ, than there was in 1860 from the pro-slavery enemies of a free government. The past history of Christianity is no better than that of selling men and women as slaves. Generally, they hav united their interests and blackened the pages of history with cruelty, crime, and bloodshed. Protestant Scotland was no better than Catholic France and Spain. Wherever Christians hav ruled, the dungeon, whipping-post, rack, gallows, and gibbet were the means used to enforce their religion.

The same spirit is among us to-day that actuated our ancestors. What the Christians did in the past, their devout followers will do now if they get the power. All prominent religionists are uniting except a handful of Adventists, who are opposing the infamous Sunday bill with a noble zeal. These religious sects are numerous, activ, and wealthy, and will stop at nothing within their power to accomplish the unity of church and state and to rear upon the ruins of the temple of freedom their Christian oligarchy.

If patriotic and clear-visioned men and women everywhere, who hav caught a glimmer of the uses of the broadest liberty, cannot combine and rout these enemies of natural rights, then we shall be turned back hundreds of years. If they will not giv time, influence, and money freely to checkmate these nefarious movements to perpetuate the despotism of the Dark Ages; if we do not realize that eternal vigilance is always and forever the price of all freedom worthy the name; and are willing to go hungry and wear poor clothes, then we are not worthy the little freedom our persecuted foremothers and fathers suffered so much to attain.

I hope Spiritualists, Atheists, all classes of reformers, will unite and work with a zeal that the enemies of freedom are showing, and be prepared to meet them with a candor and firmness for any emergency, worthy those who fought at Concord and Bunker Hill.

I offer, in as few words as I can, a few pertinent facts as a catechism, to aid the young and old to learn more readily the true spirit of Christians who are so anxious to hav their God and Jesus run all the railways, edit all the newspapers, and educate all the children.

CATECHISM.

Question. Who burnt thirty men and women in Lyons, France, in 1179? Answer. Christians.

Q. What was the charge? A. Belief in the teachings of Peter Waldo.

Q. When and by whom was John Wickliffe accused and persecuted? A. By Christians in 1380.

Q. On what charge? A. Heresy.

Q. Who dug up his bones and burnt them, vindictivly, after they had been buried thirty years? A. Christians.

Q. Who burnt John Huss, and when? A. Christians, in 1414.

Q. On what charge? A. Belief in Wickliffe's Bible.

Q. Who burnt Joan d'Arc in 1431? A. Christians.

Q. On what charge? A. Claiming she was inspired.

Q. How many persons were burnt as witches at Geneva in 1515? A. Five hundred.

Q. By whom? A. Christians.

Q. How many were burnt as witches at Como, Italy, in 1516? A. One thousand.

Q. By whom? A. Christians.

Q. Who burnt William Tyndale, and when? A. Christians, in 1536.

Q. What had he done? A. Printed the Bible.

Q. Who kindled the fires at Smithfield, and when? A. Christians, in 1553.

Q. For what purpose? A. To burn heretics.

Q. Who burnt Michael Servetus, and when? A. John Calvin, a Christian minister, Oct. 27, 1553.

Q. What was the charge? A. Heresy.

Q. Who burnt young William Hunter, and when? A. Christians, in 1555.

Q. On what charge? A. Reading the Bible.

Q. Who insulted him while being burnt? A. Priests.

Q. Who burnt John Rogers, and when? A. Christians, in 1555.

Q. For what? A. Difference of opinion.

Q. Who burnt Latimer and Ridley, and when? A. Christians, Oct. 16, 1555.

Q. What had they done? A. Denied the popular creed.

Q. Who burnt Archbishop Cranmer, and when? A. Christians, in 1556.

Q. What for? A. Expressing his opinions freely.

Q. Who caused the death of thousands during the massacre of St. Bartholomew in 1572? A. Christians.

Q. Where? A. In Paris, France.

Q. How long did the struggle last? A. Thirty years.

Q. How many Huguenots were murdered in that struggle? A. About one hundred thousand.

Q. How many were burnt as witches by Christians in Scotland from 1564 to 1603? A. Seventeen thousand.

Q. How many were executed as witches by Christians in England from 1600 to 1680. A. Forty thousand.

One historian says that three hundred thousand were tortured to death on the same silly charge in France by Christians, all in the name of religion.

Q. Who burnt Giordano Bruno, and when? A. Christians, Feb. 16, 1600.

Q. Where? A. Rome, Italy.

Q. When and where could only church-members vote? A. In Massachusetts in 1631.

Q. Who was then governor? A. John Winthrop.

Q. Through whose influence was such a law passed? A. Christians.

Q. Who ordered Rev. Roger Williams out of Massachusetts, and when? A. Christians, in January, 1636.

Q. For what? A. For advocating equal protection to all forms of religion and the repeal of all laws compelling attendance at church.

Q. Who banished Anne Hutchinson and her associates from Massachusetts, and when? A. An ecclesiastical synod, November, 1637, in Boston.

Q. Who fined, imprisoned, and banished six persons for attempting a Baptist organization at Weymouth, Mass., in 1639? A. A Christian court at Boston.

Q. Who drove Lady Moody from her plantation at Lynn, Mass., and from the colony, and when? A. Christians, in 1640.

Q. What for? A. Denying the efficacy of infant baptism.

Q. Who hanged Mary Dyer on Boston Common, and when? A. Christians, in 1660.

Q. What for? A. Being a Quaker.

Q. Who sold in perpetual slavery twenty-seven young women, and when? A. Christians, in 1685.

Q. What for? A. Because they presented a flag and a Bible to the duke of Monmouth.

Q. Who hanged Rev. George Burrough, and when? A. Christians, in 1692.

Q. Where, and what for? A. At Salem, Mass., for saying that witches did not exist, and being unusually strong, which was ascribed to witchcraft.

Q. Who pressed Giles Cory with large stones on his body until he died, after several hours of torture, and when? A. Christians, in 1692.

Q. Where, and what for? A. At Salem, Mass., to make him confess he was a wizard.

Q. How many were killed as witches by torture and hanging at Salem, Mass., in 1692? A. Nineteen.

Q. How many were imprisoned at Salem in 1692 on the charge of witchcraft? A. One hundred and twenty-three.

Q. What were the ages of those killed and imprisoned at Salem as witches? A. From eight to eighty.

Q. Who tortured, imprisoned, and murdered all those innocent men, women, and children as witches? A. Christians.

Q. Where did they get their authority? A. From the Christian Protestant Bible. See Ex. xxii, 18; Lev. xxii.

Q. Who tried to make it a crime for men to wear long hair? A. Christians.

Q When and where? A. In 1694, in a convention in Boston.

Q. Who caused young Thomas Aikenhead to be hanged, and when? A. Christian priests in 1696.

Q. For what? A. Not believing that there were three Gods in one.

Q. Where was he hanged? A. Between Edinburgh and Leith in Scotland.

Q. Who insulted and spit upon him when dying? A. Christian priests.

Q. Who imprisoned and broke up the seminary of Miss Prudence Crandall in 1833, at Canterbury, Conn.? A. Christians.

Q. What for? A. Teaching young negro girls.

Q Who forbid her and her pupils to enter their shops and churches, filled her with manure, and denied water from other sources, daubed with filth and stoned her house, and finally set fire to it to appease their fiendish heathenism? A. Prominent Christians of Canterbury, Conn., and vicinity.

Q. Who mobbed William Lloyd Garrison? When and where? A. Christians, in Boston, in 1835.

Q. What for? A. Advocating the unconditional freedom of all negroes.

Q. Who aided and abetted that Christian mob? A. The Christian mayor of Christian Boston.

Q. Who imprisoned and chained in solitary confinement for a year Jonathan Walker; then rudely dragged him into court without any chance for defense, put him in the pillory, branded his hand with the initials S. S. (slave-stealer) with a hot iron, and fined him $600 and costs? A. Christians.

Q. Where and when was it done? A. Florida, United States (not Spain or Turkey), in 1844.

Q. What for? A. Attempting to assist a few slaves to their freedom from Christian slaveholders.

Q. Who slandered, mobbed, and tried to kill young girls, Spiritual mediums, in 1848–49 and later? A. Christians.

Q. Where? A. Notably in Rochester and Troy, N. Y.

Q. Who publicly justified kidnapping men and women in 1850–51? A. Prominent and leading Christian clergymen in the North.

Q. Who called a meeting Nov. 26, 1850, in Faneuil Hall, Boston, to indorse the Fugitiv Slave bill—a meeting to promote the stealing of men, women, and children? A. Leading Christians.

Q. What society spent in Boston, in 1853, $79,983 and distributed over three million pages of literature, and not one word against negro slavery? A. The American Tract Society (Christian).

Q. Who dismissed Miss Barrett, a sixteen-year-old girl, from the Methodist Female College, at Pittsburgh, Pa., and when? A. Rev. Dr. Pershing, the principal of the school and a prominent Christian clergyman, in 1866.

Q. What for? A. Because she had a tinge of negro blood, though she was so white that neither teachers or pupils had discovered it the first quarter of her attendance.

Q. Was this the only charge against her? A. Yes.

Q. Who persecuted and imprisoned E. H. Heywood in Dedham jail for seven months, causing him and his family great suffering and pecuniary loss for many years? A. Christians.

Q. What for? A. Writing and publishing physiological literature, notably "Cupid's Yokes," a pamphlet treating of the moral and physiological phases of the natural right and necessity of sexual self-government.

Q. When and where? A. From 1877 to 1887, at Princeton, Mass.

Q. Who imprisoned D. M. Bennett in the penitentiary at Albany, N. Y., thirteen months, causing him and his family great sorrow and pecuniary loss? A. Christians.

Q. What for and when? A. Writing and publishing criticisms upon the Christians' Bible, their God, and selling a copy of "Cupid's Yokes," in 1879.

Q. Who persecuted and imprisoned E. C. Walker and Lillian Harman in the jail, at Oskaloosa, Kan., and when? A. Christians, in 1886.

Q. What for? A. Not employing the church or state to marry them.

Q. Who arrested and indicted Moses and George Harman and E. C. Walker on two hundred and seventy counts, causing them and their friends great sorrow and pecuniary loss? A. Christians.

Q. What for, and when? A. For publishing an account of the inhuman and barbarous sexual treatment of a wife by her husband in the name of Christian marriage, in 1887. JAY CHAAPEL.

To Massachusetts Readers.

Let all earnest opponents of church aggression take notice of the movement now in vogue to establish Prohibition in this state.

The object to make a people temperate, and therefore more industrious and trustworthy, is certainly a worthy one, but the means that may be employed to effect this end are multifarious.

Relying upon experience and knowledge of human nature, no single method, however rigorously enforced, can ever remove from the human mind that tendency to over indulgence which has ever manifested itself in all ages and under all restrictiv conditions. We believe over-indulgence to be the natural consequence of forced abstinence; that balked desire to satisfy moderate appetite destroys restrictiv mental control by its accumulativ power. If men could obtain at all times, purely and cheaply, that which they desire, abstinence, which intensifies passion, would not break down intellectual control and beget this tendency to satisfy at one time the accumulated demands of an unusual period of inactivity. Among peoples who produce cheaply and consume largely their nativ beverages, intemperance is comparativly unknown; while among nations destitute of vinyards, where pure liquors are relativly scarce, intemperance correspondingly obtains.

As the pent-up water in the brook will some time dash away uncontroled, so do passions by accumulativ force overcome mental restraint. Without the substitution of a more adequate means of enjoyment, a lower process cannot be stamped out. Pent-up force will expend itself somewhere; and if desires are like physical forces, that is, correlativ, the only means with which to supplant a low desire must be one which will evolve it to a better sphere of action. Yet temperance advocates of a certain class offer only, as a relief to the appetite which they seek to intensify and render abnormal by their restrictiv measures, the holy enjoyments of the Christian religion!

If Prohibitionists would promis to establish public lyceums like those of old; to afford better instructiv methods in the public schools; to subsidize public places of amusement—in a word, to giv us better intellectual means of enjoyment—on condition of obtaining power, their success might be assured. But the deception is not difficult to penetrate. Their object is not to substitute a better for a poorer method of enjoyment in worldly things, but to supplant the material with the spiritual. With them it is rum or religion. But how about those who care for neither? To preach temperance is the plea for all this unusual hustling; to teach religion is the hidden aim. Giv up your beer that ruins your health, degrades your family, pauperizes your people, and come—well, er—take Jesus in its place!

As a fighting issue with which to advance church interests this temperance cry cannot well be overrated. Under the guise of Prohibition the theological wolf hides his head, and, if not careful, even Liberal sheep will be caught unawares.

The churches in this part of the state are rapidly coming to the front, and assuming an arrogant air, due to the severe disciplin which a sympathetic or, rather, a hypocritic, issue generates. Those who imagin that the successful enforcement of the Prohibition law (if such be the case) will be followed by a voluntary cessation of theological aggression, show little knowledge of church tactics and ultimate aims. Prohibition is the first step toward church domination in national affairs—the forerunner of "God in the Constitution" and the establishment of religion in the public schools. Any man with thinking power above that of a brute can see this.

That the church has never voluntarily lessened her control in state affairs; that she has, on the contrary, invariably strengthened herself at the expense of others' rights, needs no proof here. That she has obtained her power in the world to-day by strangling the infant hopes and liberties of free peoples; by advancing her cause along the waysides of hypocrisy and crime, and through the by-paths of treachery, broken promises, and contempt for human rights, needs no substantiation for Liberals to understand.

The church program is this: Firstly, Prohibition; secondly, God in the Constitution; thirdly, religion in the public schools; fourthly, the enforcement of Sabbatarian laws and the practical disenfranchisment of Infidels and the abridgment of their liberties.

Orange, Mass. H. W. HAMMOND.

The Giordano Bruno Statue at Rome.

Colonel Ingersoll's contribution of $100 to the fund to erect the monument to Bruno at Rome completed the first $500 of the $1,000 which the committee hav promised for America. Of the second $500 we hav received $49 only, leaving $451 to be raised before May 1st next. How shall this fund be raised?

We hav said that the Liberals hav done their share in proportion to the numbers of those who ought to be interested in this great historical protest. We thought that three great classes of people would gladly recognize the three great elements in Bruno's career of which the progress of the world since his day has been largely a continuation.

1. The Freethinkers and lovers of liberty for its own sake. It was the boast of Bruno that he was the "stirrer-up of the sleepy minds of his time." He went through the cities and universities of Europe and challenged the highest intellects of his time to meet him in disputation. He was the knight-errant of Freethought in a world of ghosts, hobgoblins, and darkness. The Freethinkers are right in making his monument rise within sight of the Inquisition and the pope.

2. Bruno was the first of the modern scientists. It was he who published the Copernican astronomy which had been hid under a bushel. He first saw that the old "firmament" heavens and earth had passed away, and that we were floating in infinit space studded by infinit worlds, and that, accordingly, human life and religion must be adjusted to that fundamental fact. He was the forerunner of our pantheistic, monistic, natural, evolutionary scientists, and they ought to contribute to this monument.

3. He was the religious reformer who declared that the essence of all religion worth having was truth and love. Creeds, forms, and theologics vanished into mysticism with him. But at bottom, instead of being an Atheist in any proper sense of the word, he was a "god intoxicated" and a profoundly religious man. Love was to him thoroughly a fulfilment of the law, and rose supreme above it. Nothing is more touching than the faith of this man in freedom, science, and love. He would not and could not recant. To the last he believed that if he could only get at the pope and explain his views, all would be well, and he would be called to lecture and teach at Rome.

The time has come when his life-size form from this monument shall speak there for him. Certainly, the Liberal Christians, who tell us that love is the life of the law, should vie with scientists and Freethinkers in finally enabling Bruno to giv his message to the world.

But if others will not, as the Editor of THE TRUTH SEEKER said so grandly in his editorial of March 9th, then the Freethinkers of America will do it, and make the honor their own.

In writing in this way to my fellow-Liberals, the rest of the committee (Colonel Ingersoll, Daniel G. Thompson, and Prof. Thomas Davidson) must not be held responsible for my expressions. There are thousands who would be glad to hear from them.

The account stands thus:

Raised and forwarded	$500 00
Acknowledged in THE TRUTH SEEKER, December 9th.	14 00
Joseph D. Sawyer, Stamford, Conn	5 00
F. Portugal, Baltimore, Md	5 00
George Johnson, Oregon City, O	1 00
Peter Grandjean, Cohoes, N. Y	2 00
I. A. Smith, Hudson, N. Y	1 00
A. J. Kraft, Grantfork, Ill	2 00
H. Fortini, Columbus, O	1 00
W. H. Gray, " "	1 00
E. Q. Norton, Mobile, Ala	1 00
C. C. Fisk, Milford, Mass	1 00
John Maxfield, Boonton, N. J	1 00
M. Reiman, Chicago, Ill	2 00
George W. Watson, Washington, D. C	5 00
H. L. Green, editor *Freethinkers' Magazine*, Buffalo, N. Y	1 00
Alex. Cochran, Franklin, Pa	1 00
Mr. and Mrs. Perry Fisher, Silverton, Col	2 00
J. Victor Pedron, Camden, Ark	1 00
Chas. Monholland, Brooklyn, N. Y	1 00
Geo. Longford, Philadelphia, Pa	1 0
Total	$549 00

Send to T. B. WAKEMAN, Treasurer, 93 Nassau street, New York city.

Why Mr. Watts Met Mr. Braden.

Charles Watts in Secular Thought.

Experience has taught me that controversy, to be intellectually profitable, should be conducted by disputants who hav the ability to debate and who are honest in their profession of conviction. In the absence of these two necessary requirements, all such mental encounters are not only farcical, but they are derogatory to the Secular cause. The truth of this was forcibly impressed upon my mind recently in Salt Lake City, where I was induced, much against my own desire, to once more meet Clark Braden upon the public platform. From my experience of the man I felt justified for a time in persistently objecting to again discuss with him, for the reason, among others, that he lacked the two requisits as a debater referred to above. It was not until my many good friends in Salt Lake City entreated me to forego my opposition, upon the ground that, if I continued to persist in my objection, my motivs would be misunderstood by the Christians, and the prospects of the local Secular Society would be ruined, that I consented to the debate. Not wishing to injure friends, or to giv the enemy grounds for rejoicing, I yielded, upon the principle "that of two evils it is better to choose the lesser." I, however, made the condition, *which should be guaranteed in writing*, that Clark Braden should retract certain falsehoods which two years ago he had published in a printed circular in reference to myself; that I met him in this debate only as the representativ of the Christians of the city; that principles alone should be considered in the discussion, and that slanderous pamphlets falsely reflecting upon the characters of my co-workers or their families should not be circulated at our meetings. It is only fair to Mr. Braden to record that "on this occasion" he complied with and kept each and all of the conditions, and herein his failure as a controversialist was secured. My action in this matter was a sacrifice to the repeated solicitations of some of the best friends that it has ever been my good fortune to meet.

Training for Camp-meeting.

From the Tyler, Texas, Leader, Organ of the Colored Race.

The Rt. Rev. Mitchell Hoard has been tried and fined $10 for stealing a few slices of bacon. The reason why the fine was so light is because the reverend had previously been given a hundred lashes by the person from whom he stole the meat. The crime will be forgotten before camp-meeting time, and then Mr. Hoard will be one of the leading lights in winning souls for Jesus!

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FOUNDED BY D. M. BENNETT.

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Spain as She Is To-Day.

The editor of the *Christian Advocate* has been visiting Spain, and contributes to his paper some startling facts concerning the priests of the country and the strong hold they hav upon the ignorant and superstitious people. These are abject slaves of faith, and are robbed right and left by their religious teachers, who use their veneration for "sacred things" as hooks to steal their purses. In Madrid Dr. Buckley purchased of a priest a "measurement of the 'Virgin's' sandal," which looks like an inner sole of a shoe, with pointed toe. On it is printed an account of the benefits conferred by its possession, as follows:

"Long liv the holiest Mary, mother of God. This is the true measure of the sandal of the holiest Virgin, which is preserved with great veneration in a convent of Spain. The Pope John XXII. granted three hundred years of indulgence to all who kiss three times this measure and pray three *Ave Marias*.

"This indulgence confirmed Clemens VIII. in the year 1603, and it can be gained as often as you wish for the blessed works of the Purgatory and for the greater glory of the Queen of the Angels.

"It is permitted to take from this measure others, and all shall hav the same indulgences.

"Mary, Mother of Grace, pray for us."

At Malaga he found a picture of St. Joseph suspended on a wall near a gate, and all over the wall adjacent to it were votiv offerings hung up by the persons whose animals or friends had been restored to health as the result of special devotions and the intercession of Joseph. In the smaller villages of the country, the people are unable to read or write, and are completely at the mercy of the priests, who do not hesitate to resort to fearful deeds to maintain their power. In the village where hangs the picture of St. Joseph, within a few years, a man who was ill declined the services of a priest. The priest, notwithstanding, made efforts to administer the last sacrament, which the dying man with all his strength resisted. The priest departed cursing the house, and in the night in some unknown way the eyes of the dead body were removed. The priest and his adherents circulated the statement that the devil had come there and "gouged out the eyes as a punishment for his heresy." A physician of the town examined the body and declared they had been removed by some sharp instrument. But the priest ingeniously stirred up other physicians, a suit was brought and tried in the high court in Granada, and these physicians were induced to testify that the eyes had been destroyed by rats, though they did not hesitate to say privately that it was done with some sharp instrument.

In another place, a Protestant was invited to preach. On arrival in the town he was attacked by roughs, male and female, and one of the ladies accompanying him was knocked down, and an old woman jumped upon her, clutched her hair, and screamed out, "Kill her! kill her!" The ringleaders were the sacristan and two others of the parish church. Not a soul in the town came forward to their defense, though several apologized afterward. Within twenty paces of the dwelling of the evangelists were the quarters of the civil guard, but no effort was made to quell the disturbance. The alcade said that if the government tolerated heresy, he would not. Another Protestant preacher has been heavily fined and sentenced to two years' imprisonment for opposing the Catholic doctrins regarding the "Virgin," and setting forth Protestant ideas in opposition. The fine has been paid, but the man is still out of jail, probably owing to the ease with which Roman Catholic officials can be bribed.

His journey through Spain has convinced Mr. Buckley that Roman Catholic Christianity exerts no influence for good upon the morality of the people. This is a pretty large admission to make, and if the roving editor will report equally honestly on Protestant communities, he will admit that Protestantism has no better supported claim to be a source or basis of ethics. Scotland, pious as her people are, was once as lewd as Spain, and that at the period, too, when she was most zealous in believing and defending the creed of Calvin. The priests of Spain, he says, are notoriously frivolous and profligate. The people consider the confessional, chiefly frequented by women, as an organized institution for the destruction of the family. In one city the wife of a foreign consul, herself a Catholic, declared that "there were but three or four priests in the entire church in that city to whom an honest woman could confess." Some years ago, Dr. Buckley relates, a Freethinker named Garcia Vao edited a paper in Madrid, largely devoted to the publication of authentic cases of immorality committed by priests. He was very particular to hav facts, and the record was extraordinary and awful. It revealed in many of the remoter villages of Spain, where no papers are published, a condition of immorality defying belief. As the record weekly increased, it became necessary to dispose of Vao, and he was assassinated, no one could tell how. But there are other Freethinking papers at work there, giving many statistics of the kind, though the immoralities of the clergy are condoned by their superiors, who often assert that the corrupt ones are mad, and hence not responsible. Mr. Buckley's conclusion on the church is that it does not promote morality, but does promote licentiousness. One of the ways in which it does this is by charging such exorbitant marriage fees that the poorer Catholics hav no recourse but to liv in concubinage. Fine stories, says Dr. Buckley, hav been told of bishops and priests visiting the dying in the cholera epidemic where the relations between the people were illegitimate, and by a few words of marital ceremonies legitimizing the children. When it is considered that the expense of getting married is one of the chief causes of persons living in this way, the halo which surrounded those visits darkens into a part of the general shadow which the moral and spiritual dungeon walls of popery throw over the whole region.

One of the superstitious acts which disgraced the nation in that dreadful time four years ago, when "the poor wretches, depending upon their priests, died like poisoned flies—died with prayers between their pallid lips—died in their filth and faith," as Ingersoll sorrowfully and indignantly said, was performed by the archbishop of Granada, whose good works Mr. Buckley sarcastically says are certain to be known while the archbishop livs to tell of them. When the cholera had spent its force and had obviously declined, the archbishop carried in procession in the streets of Granada an image of the Virgin, and then ostentatiously proclaimed that through her intercession the scourge was mercifully stayed. Some of the afflicted people expressed wonder, if such power existed in the mere passage of the Virgin through the streets and her intercession, that she had not been brought out before, but these were, of course, heretics, and their opinions and comments could hav no weight. Unfortunately, this superstitious mummery is not confined to Spain, for when the cholera raged in Montreal the church authorities pursued the same course, and deluded the stricken populace, which continued notwithstanding to die like poisoned flies in their filth and faith. And, if our memory serves us aright, the Protestants of this country hav endeavored to stay plagues with prayer, to exterminate grasshoppers with sermons, and to cure a bullet-stricken man by petitions to church roofs. The image of the "Virgin" was just as efficacious in cholera as were the supplications to the "Lord" in these other instances.

Spain, it seems, is the same old haughty, intolerant, ignorant, superstitious, priest-ridden nation that she was before the Inquisition was ostensibly abolished, though a part of her people, Dr. Buckley finds, are becoming imbued with modern Liberal ideas. But these are yet too few to affect the social and religious conditions to any considerable extent. Persecution for religious opinion is still practiced, and the dagger of assassination is still used as a theological argument. This will probably continue until heresy has made substantial progress among the governing classes, when the church will be gradually pushed back, as she has been in France and Italy. It is an immeasurable physical gain to hav torn down the Inquisition buildings, abolished the "Holy Tribunal," and put out the flames of the *autos-da-fé*. The rest will come in time, and one of the most encouraging signs is the existence of those Freethinking journals which are exposing the rottenness and damnable character of the priesthood.

Realizing on Stolen Goods.

In 1830 the "Female Academy of the Sacred Heart" bought for about $40,000 a large tract of land in the northwest part of New York city, whereon the corporation built a convent school and took girls to board and educate. The grounds extend now from 6th to 10th avenues, and from 130th to 137th streets. The academy is in no sense a charitable institution, as the pupils all pay roundly. Some one hundred and fifty nuns are required to manage it, showing that it has prospered.

From the time the Sisters acquired the property, it has ceased to be a source of revenue to the public, while it has demanded and received public protection. Last summer part of the buildings were burnt, and all would hav been, had not the fire department, supported by public taxation, been on hand to extinguish the flames.

The property was insured and the Sisters at once began rebuilding. The school was too profitable to be suspended. It was so profitable, in fact, that the old buildings were insufficient to accommodate the pupils, and in rebuilding it is being greatly enlarged. Needing more money, the Sisters a week ago put a few of their lots on the market and sold them at auction. Forty-seven lots realized about $160,000, or four times what the Sisters paid for the whole property in 1839, which they hav since held at no expense to themselvs. And not only hav they thus enriched themselvs at public expense, but they hav stood in the way of improvements in that section of the city, refusing to allow streets to be cut through their large property, and circumventing by political influence all attempts to do this. To all arguments they replied that it would be vandalism to disturb the convent.

It seems, however, it is not vandalism for the convent itself to cut some of the ground up into lots and sell them. It is holy work then. The Sisters probably thanked the Lord that they had the ground to sell. To the outsiders, though, the deal looks like the consummation of a robbery—the realizing on the plunder looted from the public. If they had paid taxes and assessments on these lots, the ground would hav been on the market long ago, and property in that part of the city would be worth double what it is now.

The Church Reaching Out.

They hav a Sunday law in the District of Columbia much like other statutes of its sort, and the District commissioners, like other local authorities, are somewhat lax in enforcing it. This laxity does not meet the views of the good Christians, principally the preachers, who imagin they hav a divine mission to regulate the conduct of their neighbors, and they are taking steps to enforce their views of Sunday observance. A new set of commissioners is soon to be appointed by President Harrison, and the clergy propose to hav none but bigots put in office. A delegation of them visited the president week before last and asked him to select all Christian men, an idea said to hav been cordially entertained by Mr. Harrison.

In addition, and to be sure the Lord is all right, too, they called a prayer meeting on the 19th, and engaged in an all-day wrestle with the power above, beseeching it to interfere with the president and mold his mind and action in their favor—"asking divine guidance for the president in the appointment

of Commissioners of the District," they called it. The service began at nine o'clock in the morning and lasted until five in the evening, being continuous, and attended by a large congregation. About a dozen pastors of the evangelical churches of the city took their turns in leadership, and the ladies of the Woman's Christian Temperance Union furnished the music. Each clergyman occupied the pulpit for half an hour at a time, and people who attended generally remained as long as that, and many of them participated in the service of prayer and remarks.

We think this is taking an unfair advantage. The churches hav got their president, a zealous and bigoted Presbyterian, and hav besides in one of the cabinet officers another zealous and bigoted and not very honest Presbyterian, and they ought to be content without enlisting the Lord in the matter. The worldly folk of the District might hold their own against the two men, but they can hardly be expected to overcome the other fellow. Holding the prayer-meeting shows that the churches will stop at nothing to gain their ends, and if propitiation of the devil were of any avail, we should doubtless see the preachers on their knees beseeching the throne of unrighteousness.

The activity of the ministers at the beginning of this administration is ominous. They feel that now as never before since Hayes they hav their innings, and they propose to play the game for all it is worth. It is a fortunate thing that the president and cabinet do not make our laws, or we might get back to colonial times at a quickstep. As it is, there are laws enough for the churches to get a deal of public money and to make it uncomfortable on United States territory for those who do not bend the knee to the Christian superstition. The appointment of "only Christian men" to office is practically making a theocracy of the District of Columbia, and if the same policy governs in other appointments the United States will soon be an appanage of the Evangelical Alliance.

The Imperiled Philosophers of Valley Falls.

The Harmans, father and son, and Mr. E. C. Walker, will be put on trial at Topeka, Kan., April 5th, for sending alleged obscene print through the United States mail. The indictment was found some months ago, and the trial has been postponed from time to time.

We hav seen all the matter complained of by the prosecutors, and hav no hesitation in declaring that none of it comes within the legitimate meaning of the word obscene. The prosecution seems to be rather a weapon with which to destroy the papers *Lucifer* and *Fair Play*, and resorted to chiefly to drive the Messrs. Harman and Walker out of town. The chief mover against them is a banker named Crosby, who conceives that their presence and papers are a damage to Valley Falls. He and his church friends are or pretend to be alarmed at the reputation the Falls is obtaining as a "free love town," and desire to purify the atmosphere by imprisoning the people who by advocating the doctrin hav given the place its notoriety.

There is and there can be no pretense that these people are unworthy or immoral citizens. On the contrary, the leading men of the place speak highly of them, attributing to them honesty, industry, and kindness of heart. In *Lucifer* of the 15th, as a measure of self-defense, Mr. Harman prints this conversation between two of the town's most prominent citizens:

"'What has Harman done, anyway, that the *New Era* folks should be pitching into him as they are doing?'

"'I don't know, I'm sure. I know nothing wrong that Harman has done. I see him limping down to town early in the morning, and I see him going home late at night. He works hard, pays his debts, minds his own business, meddles with nobody's affairs, slanders nobody. I want no better citizen for Valley Falls than the editor of *Lucifer*.'"

Another man, a merchant, volunteered this testimony in favor of the reformers:

"'When these fellows come here and talk to me about the *Lucifer* folks, I say this to them: "Whenever you get to minding your own business as well as the *Lucifer* folks mind theirs, you will do much better than you are doing now."' 'When,' he added, 'a traveling man comes along and asks me about the reputation of the Lucifer Company, I say to him, "You go up to their office and make what contract with them that suits you, *and if they don't pay you I will.*"'"

This evidence is not from their doctrinal friends, but from those who do not attend the meetings of the radicals, and do not share their principles.

Of course, the clergy are arrayed on the side of the prosecution. Theurgists never love those who expose the character of their art. Both *Lucifer* and *Fair Play* are bold and harsh critics of the demoniacal fanaticism known as Christianity, and for this of course the soothsayers would crush them. Unfortunately the majority of people are yet influenced by the medicin men of this faith and are willing to torture those who make themselvs obnoxious to these performers of incantations and necromantic rites. They hold the support of the medicin men to be necessary for their own attainment of *post mortem* bliss. The publishers of *Lucifer* and *Fair Play*, therefore, find the numerical strength of the tribe of Valley Falls Christians against them, notwithstanding their good characters and honest desire to serve humanity.

These two influences—local monetary and church prejudice—are very powerful, and the upholders of social and economic liberty and religious heresy will undoubtedly be hard pressed. Mr. Harman givs no intimation of practical methods for his relief to be pursued by his friends, and we at this distance can not judge what should be done. There is, however, one thing always in order. If, like the sailors abandoned at sea in an open boat, we cannot read the scriptures or remember a prayer, we can follow the example of one of them and move to take up a collection. In old times escape from persecution and martyrdom was a question of running and hiding; now it has become an affair of lawyers' fees and court expenses. The prosecution use the state's money, but the defense must foot his bills from his own pocket. Moses Harman, Valley Falls, Kansas, can undoubtedly find a legitimate place in this trial for all the financial assistance he will receive.

Evidence to be Considered.

It is a favorit allegation of the defenders of Christianity that honesty and that form of religion bear some relation to each other. They even go further and claim that all morality is based on religion. This claim we hav contested, as two facts, patent to everybody, seem to militate against it: first, irreligious people are as honest as religious persons; and second, religious persons are very often not honest at all.

A well-conducted argument has three stages or steps. The first is the introduction of the subject; the second, the facts connected therewith; third, the conclusion. The preceding paragraph is the introduction to some facts concerning a Christian church at Edwardsdale, Pa. These are the facts, gleaned from the *World:* The Welsh Baptist church of the town just mentioned needed some money. The contribution-box having failed and a subscription paper proving useless, the Welsh Baptist church opened a lottery. Lotteries, when conducted for other than religious purposes, are usually considered immoral methods of financial recuperation, and hav sometimes been frowned upon by the church—when she was to receive no benefit therefrom. This was not one of those times, however. The Welsh Baptist church of Edwardsdale issued lottery tickets at fifty cents each. The prizes were, first, one hundred dollars; second, a lady's gold watch; third, a silver watch, and smaller prizes not specified. Lest we be suspected of undue partiality for the church, the rest of the tale we tell in the words of the *World's* correspondent.

"The prospectus issued by the church authorities announced that the drawing would be conducted fairly, and that the chances for securing a prize would be better than those in the Louisiana lottery. The prospectus further stated that the paramount consideration is that the money invested would go to the church fund, and that if none of the prizes were drawn the price of the ticket would be expended in the advancement of civilization and Christianity. Strangely, but few of the tickets drew prizes. The winner's names hav not yet been announced."

Conclusion: The conclusion that we draw is that the purchasers of the tickets might hav known that the minister would never be so foolish as to spend for watches and other gew-gaws the money he received for tickets; and second, that if nobody drew any prizes the winners' names could not very well be announced. The correspondent, we think, is unreasonable in his desire for publicity, though his expectations are probably due to unfamiliarity with ecclesiastical methods.

If these facts and conclusions do not throw any light upon the statements made in our introductory paragraph, the fault is not with us, but with the church, and we beg to be absolved from any charge of intentionally misleading the public.

ANY of our subscribers having copies of THE TRUTH SEEKER of March 16th and February 16th that they do not wish to preserve will render us a service by mailing them to this office.

NEW HAMPSHIRE has again refused to put other sects on a legal equality with the Protestant Evangelicals. The proposed amendment to article six of the Bill of Rights, making it non-sectarian, did not receive the assent of the necessary two-thirds of the voters expressing their opinion at the polls, and is consequently defeated. New Hampshire Christianity is of the old Puritan variety, and as hard and cold as the granit of her hills.

"Is it not like the lion and the lamb lying down together when the Ingersoll paper and the *Christian Advocate* pull together? They join in severe censure of the Christian Scientists who had a patient die up in Dakota."—*Galveston News.*

We acknowledge that the agreement was remarkable, but it is accounted for by crediting our Christian contemporary with an occasional lapse from theology into common sense. The infrequency of the occurrence constitutes its remarkability, so to speak.

THE New York *Sun* notifies the trustees of the Metropolitan Museum of Art that unless they take steps previous to April 1st to open the museum on Sunday the offer of $30,000 to pay the additional expense of the opening will be withdrawn. We do not believe the trustees will move in the matter at present. They are a stiff-necked and perverse generation, and legal force will hav to be applied to get them to do anything contrary to their prejudices.

IN *Secular Thought* we find a quotation from a Toronto missionary's letter to the *Presbyterian Review*, writing from Corea, stating that in the city of Seoul, with four hundred thousand population, there is no heathen temple, and that the inhabitants are absolutely without religion. *Secular Thought* exclaims: "Happy Coreans! Not a single heathen temple to four hundred thousand souls! No pope, no archbishop, no cardinal, no bishop, no dean, rector, curate, deacon, or acolyte, no altar, no font, no incense, no bell, book, or candle, no miter, no cope, no—why, the devil must hav it all his own way! And so he would, but the Coreans don't appear to hav a devil either, and their only chance of getting one would seem to be through the aid of the missionaries. And if these behave as some of them are said to be behaving in Japan, they will soon giv them the devil and let them know the reason why, too."

A HEBREW correspondent of the *Jewish Messenger* complains bitterly of the Episcopal church's methods of stealing away the young Russian Jews from the faith of their fathers. The Russian Jews are about the most ignorant, superstitious, and poverty-stricken race of people in the world. Under the delusion that gold and silver are found in the streets of American cities, which the Americans are too lazy to pick up, they flock to New York, only to find themselvs at starvation's door. They always, if married, hav large families, and it is here that the Episcopalians find grist for their mill. A missionary, usually a young woman, visits the Jew and informs him that education is the base of success in this country; that without it his children will amount to nothing. Then the missionary offers to provide the education in her school, which she says is thoroughly Hebraistic in tone, and will besides provide the children with garments and one meal per day. Five dollars is also usually left with the head of the family. The children then attend the school, and soon become Christian, "weaned away from Judaism forever." The correspondent recently visited the school, which is located in East Seventh street, and writes: "After passing the most rigid and peremptory cross-examination by the principal, she let her tongue loose, and enthusiastically related to me how often it happens that little girls, after discovering the true nature of the school, burst into tears and sob aloud that the teachings there are antagonistic to their Friday night home surroundings. 'But,' continued the principal, triumphantly, 'we hav a way of obviating these difficulties. A five-dollar note to the parents, a dress and plenty of candy to the child, soon smooth things down.'"

MR. ELBRIDGE T. GERRY'S Society for the Prevention of Cruelty to Children is having a tussle with the legislature. This society employs men to scour the city and grab children from their parents and get them committed by a police magistrate to the care of the society, when they are farmed out to some one of the numerous Protestant institutions which make the rearing of these waifs the excuse for generous appropriations from the county treasury. The law commits the children irretrievably, and the decision of the police magistrate is unreviewable by the supreme court. Very frequently great injustice is done by the officers of the society in seizing children, and it was only the other day that the *Evening World* compelled the society to return a child torn unjustly from the care of parents who were shown to be both able and fit guardians for her. The bill before the legislature makes all commitments reviewable before a judge of the supreme court, and Mr. Gerry is opposing the measure with all his skill as a lobbyist. Of the bill and Mr. Gerry the morning *World* says: "It is opposed only by a few bureaucratic societies which draw from the public treasury a per capita allowance for every child they can seize and interne. The more children the more money. Mr. Gerry is lobbying to save his percentages. He has brought to bear secret political and religious influences in a vain attempt to force assemblymen to abandon their championship of parent's and children's rights. He will fail. Justice is too strong for him." This is another instance of the danger of intrusting private societies with power to enforce laws made solely in their interest. Their pecuniary welfare demands the finding of crime and destitution, and their officers consequently hav no difficulty in finding it. This society exists only to supply Protestant institutions with little human levers with which to pry open the money boxes of the city.

Letters from Friends.

GREEN RIVER, WYO., Feb. 19, 1889.

MR. EDITOR: Please send my paper to Colfax, Washington territory. I am going to go there. I should be pleased to hear through THE TRUTH SEEKER from several parties in Washington and Oregon stating where they think would be a good place for a poor man to get him a home. A piece of land is what I am after.

Yours in Christ, E. M. ELLITHORP.

CENTER, ALA., Feb. 21, 1889.

MR. EDITOR: Find inclosed money for the TRUTH SEEKER ANNUAL AND ALMANAC for 1889.

Never let up on the gods till they are demolished. When they are doomed, priests and superstition will tumble in the mire. The invincibles, reason and science, are certainly battering down the fortresses which superstitious tyranny and bigotry hav erected, and on their ruins the great laws of truth and justice will plant their victorious colors.

Your friend in the struggle for liberty, C. DANIEL.

CARROLL, IA., Feb. 20, 1889.

MR. EDITOR: You may, or may not, be advised of the fact that we, in the West, hav a new crop of Jesuses in prospect. I hav clipped the following from the Council Bluffs *Nonpareil*, which seems to intimate the possibility of such a "visitation:"

According to the Omaha *Republican*, the Holy Ghost is at work in that city.—*Leavenworth Times*. That is not so clear. Messrs. Potter and Miller, the revivalists, are at work there, but the third in the trinity may, and may not be. Wait for results.

Truly yours, A. TOMLINSON.

NEW ROSS, IND., Feb. 18, 1889.

MR. EDITOR: I believe it would be well if some Liberal thinker or thinkers would compile a guide or code of morals in a cheap and neat edition, convenient for general distribution, answering the question, What does Liberalism teach? or, What does Liberalism offer in the place of Christianity? I suggest the above because such a pamphlet coming from the Liberal press would save Liberals much time in continually answering the question, What are you going to giv us in place of Christianity? I would like to hear an expression on the above suggestion through THE TRUTH SEEKER.

PHILIP BRUCH.

NEOHE, DAK., Feb. 11, 1889.

MR. EDITOR: I hav been a subscriber to your worthy paper for only a short time, but had read it a great deal before I subscribed, and as it comes to me on the "holy day," I call it my Bible, and prize it just as highly as the good people do (or pretend to) their Bible. There are quite a number of Liberals here, but few of them will come out and own it. I giv away my papers to anyone that will read them. I had one of your ANNUALS for last year, but lost it through lending it. Inclosed find twenty-five cents for your ANNUAL for 1889. Yours for truth and Liberalism,

J. H. MASHER.

OLD RIPLEY, ILL., Feb. 18, 1889.

MR. EDITOR: For many years I hav not patronized our county papers on account of the presses being creed-muzzled.

It seems to me that it would be a good thing to call the attention of all the readers of your matchless paper to the folly and the inconsistency of that portion of the Blair bill providing for instruction in the principles of the Christian religion, when nobody knows what the Christian religion is.

Will you tell us if we can get the account of the Star Route trial, and if so, where, as there are many who would like to hav it? JOSEPH N. MAXEY.

[We do not know where the report of the Star Route trial can be had.—ED. T. S.]

EAST RANDOLPH, N. Y., Feb. 11, 1889.

MR. EDITOR: The ANNUAL AND ALMANAC for 1889 received. Please accept my many thanks. It surpasses any almanac I hav ever had the honor to read, and every Freethinker ought to hav one. Words cannot express my appreciation for it. The knowledge it contains impresses me wonderfully. Such facts, such noble ideas, thoughts rich and ennobling, clothed in the choicest and most refined language, from some of America's most cultured ladies and gentlemen, surely cannot help but make those who read better men and women. Twenty-five cents is very cheap for such a splendid book, and I hope everybody will buy the ALMANAC. With respects to all truth seekers and success to all, I'll take my "exit."

R. R. JONES.

PAYSON, UTAH, Feb. 15, 1889.

MR. EDITOR: Mr. Charles Watts, of *Secular Thought*, of Toronto, Can., has just delivered two lectures in this place on the subjects of, first, "Secularism better than Christianity to Liv By, for This or any other Life." Second lecture, "Freethought, or what Unbelief has Done for the World." It was an intellectual feast of scientific Freethought. His lectures were largely attended, the Opera House being filled on both occasions. A more attentiv and appreciativ audience never listened to a public speaker. Mr. Watts, in his fine bursts of elocution and his strong appeals to the reasoning faculties of his hearers, cannot but arouse a greater interest in Secularism, and thus aid in redeeming this fair territory from the power of priestcraft and the domination of ecclesiastical theocracy. Then, and not until then, will Utah be suitable to take her place as a shining star among the states that adorn the emblem of the greatest nation the sun ever shone upon.

Mr. Watts at the commencement of his lectures announced that at the close of his lectures he would very gladly surrender one-half of the stage room to any one or all of the ministers and bishops present that they might enter into a friendly debate of the many points brought out in his lecture. None seemed to be moved by the spirit, so Mr. Watts again came forward and said: "Gentlemen, if my lecture conforms to your views, we hav nothing to discuss, but if it does not, why is it you do not defend your timid flocks now, at the same time not do me the injustice of trying to refute what I hav said after I am far away? Gentlemen, now is your time, and here is the place." None would accept, so H S. Brooks made a motion that a vote of thanks be given Mr. Watts for his able defense of Secularism, which was acknowledged, by the applause, to be superior to any that had preceded him in this city. Mr. Watts added many new subscribers to his valuable journal, *Secular Thought*. DAVID T. CLARK.

JASPER, ALA., Feb. 24, 1889.

MR. EDITOR: Freethought is gaining in north Alabama fast. I suppose there hav been fifty copies of the book called "Robert Elsmere" sold in this town, and the most intelligent portion of the community prefer to read at home or exchange thoughts with their neighbors rather than go to church. Were it not for the influence of woman, the church would fare hard.

Money is very scarce in the hands of those who earn it, or I could get some subscribers to THE TRUTH SEEKER. I hope for a change in this respect. THE TRUTH SEEKER ought to hav two hundred thousand subscribers, and then Liberalism would be popular and respected. No Sabbath bill could be executed then. Superstition and ignorance dare not solve a life problem, but unite to control by man-made law individual rights, and our politicians are their dupes. J. K. DEARTH.

GREAT BEND, PA., Feb. 16, 1889.

MR. EDITOR: Please find inclosed $1.75, $1.50 to apply on my TRUTH SEEKER and twenty-five cents for the TRUTH SEEKER ANNUAL for 1889. This is a priest-ridden town. I am the only outspoken Liberal that I know of in this vicinity. I lend my paper to all that will read it. The most of them will not look at me or the paper either. The sky-pilots, of which there are six, shun me as a bad debtor does his creditors. I received a letter from Mr. J. E. Remsburg, stating he would giv one or more lectures in my vicinity, if so desired. I would like to hear the lectures very much; but as the people here are so thoroughly Christian, and hold on to the Holy Queer with both hands and eyes shut, I think it would be casting pearls before swine to run the risk of bodily injury trying to enlighten them at present.

Yours for truth, A. B. CONKLIN.

TWIN MOUND, KAN., Feb. 15, 1889.

MR. EDITOR: I wish to continue THE TRUTH SEEKER, as it has become a sort of family attachment, well-nigh indispensable. I hav the promis of a new subscriber in some two or three weeks. I want him to take the paper. Except the readers of THE TRUTH SEEKER, very few in this state hav heard anything about the six million petitioners asking Congress to establish and enforce a national Sunday and a national religion. We hav been agitating this subject for two weeks, trying to get signers to a remonstrance against the movement, and we hope when the principles involved are more fully explained the people will mostly sign it. The great trouble is, the great majority of people, even some Liberals, think there is no danger—Congress will never do that! and no one has time to canvass for signers. The papers say nothing, the politicians are mum, and the people are sound asleep over a mine just ready to explode. Not Blair, but,

Yours, HENRY HIATT.

OSHKOSH, WIS., Feb. 20, 1889.

MR. EDITOR: Please excuse me for addressing to you these few lines, as I am not a subscriber to your valuable paper, but through the kindness of Mr. Hare I hav been enabled to read THE TRUTH SEEKER for the last two years, and I am in love with it. I hav been a cripple from my birth, and am now twenty-one years of age, but never went to school a day in my life. I was compelled by my people to join the German Methodist church, and hav been told that if I prayed fervently and had faith, God would enable me to walk without crutches, but, up to date, he has failed to do so, and now I am done with him. I never read the Bible much until the cartoons in THE TRUTH SEEKER called my attention to it, and now I am very much surprised to find so much in it that is unfit for a young girl to read. My eyes are now opened, and I hav no further use for it nor for those who preach from it. I cannot express my thankfulness for the privilege I hav had of reading THE TRUTH SEEKER, and I think the cartoons are splendid. Please keep them up, and believe me, Ever your friend, HELEN H. DAHLE.

LEAVENWORTH, KAN., Feb. 10, 1889.

MR. EDITOR: Can you or any of your readers tell me anything concerning the rarity or value of a book entitled, "The Resurrection Defenders Stripped of all Defense," and signed "Moral Philosopher?" It was published in England a hundred and fifty years ago, and suppressed by the English government. The person in whose family this copy has been for a hundred years believes it to be the only one in this country, and probably in existence.

Some time ago two ladies, hailing from Topeka, came here and circulated a petition to Congress in opposition to the one circulated by the churches and Sunday-schools in reference to Sunday laws, etc. Nearly everybody signed it. After they were gone a gentleman, who claimed to know, said he believed there was something wrong, and that they would use these petitions for a different purpose by cutting off the headings and tacking the part containing the names onto the one got up by the churches. I signed the paper, thinking it was all right, but when I asked them several questions in regard to the matter, they eluded them in a way that made me suspicious. I send you a copy of the petition.

J. W. OLIVER.

LURAY, VA., March 1, 1889.

MR. EDITOR: Inclosed please find fifty cents for one copy of "Looking Backward," by Edward Bellamy; also, fifty cents for two copies of "Bible Inquirer; or, A Key to Bible Investigation."

I like THE TRUTH SEEKER exceedingly. It is great food for me, as there are but very few of our Liberal denomination in this country. I knew that there was something wrong about the Bible as soon as I was big enough to know anything. I knew that God could not build human beings out of unconscious dust, and then suffer them to go to endless punishment. If there is a God, he may damn me forever for knowing this, but I expect to stick to it until death, for his sake and for truth's sake.

Please let THE TRUTH SEEKER come regularly, as I will remain, Yours fraternally, M. V. DADISMAN.

ELBA, O., Feb. 20, 1889.

MR. EDITOR: It was my good fortune to attend a series of lectures by J. E. Remsburg at Coolville and Little Hocking, O., Saturday evening, Sunday, and Sunday evening of this week. In a former letter I mentioned the fact that few Liberal lectures are delivered in this part of our state, but judging from the enthusiasm and liberality of Freethinkers in the above-mentioned places, lecturers will get more work there in the future. Messrs. N. C. Cooper, of Coolville, and J. W. Tuttle, Little Hocking, hav the honor of being in the front rank as Liberal workers.

The lectures were well attended, yet the weather could not hav been more unfavorable. One lecture was delivered in a Universalist church at Porterfield, and many Universalists were well pleased with it.

At Coolville a Christian or Disciple preacher attended and took notes, and no doubt will answer Mr. Remsburg from his pulpit. This will agitate the subject, and Christianity will be the loser. "Giv the devil his dues," so let us thank the gentleman for any good he may do, if it is unwillingly and unconsciously done. W. J.

HANNIBAL, MO., Feb. 19, 1889.

MR. EDITOR: For the second time within the past sixty days death has chosen a victim from our ranks. On Christmas day old Sister Willis, whose death was announced in your columns a few weeks ago, was stricken down with apoplexy, and on the 15th inst. Brother A. E. Trabue succumbed to a very sudden and severe attack of pneumonia. He was sixty-four years of age, a nativ of Tennessee, a graduate of the Nashville University, and a man of rare literary attainments and moral culture. He had resided on his farm in the vicinity of this city for the past twenty-five years, and notwithstanding his outspoken opposition to Christian dogmas, no man in the country was more universally respected and beloved. The funeral, by request of his estimable wife and daughters, was conducted by Dr. A. R. Ayres, strictly in accordance with our brother's Agnostic views, and was largely attended by citizens of all classes and creeds, who came with one accord to do honor to the noble dead.

F. F. RAU, Sec. Local Brotherhood of Moralists.

ALLIANCE, O., Feb. 18, 1889.

MR. EDITOR: I see, by the last TRUTH SEEKER, you speak of the Paine celebrations in different places, and say you hav not heard anything from Alliance, O., so I will say that we were not able to procure a hall to suit us on the 29th, so we had our celebration on the 6th, and I assure you we had a fine time, considering the weather, as it was one of the coldest spells we had this winter. If it had been a little warmer I do not believe we could hav accommodated the crowd that would hav come. We had our largest theater to hold our dance and supper in. In the grand march we had ninety-four couples, and one thing that drew a good many remarks was the appearance of our old lady and Liberal friend, Mrs. Bailey (who is nearly ninety years old), on the floor to dance. Herself, daughter, granddaughter, and great-granddaughter were all on the floor at the same time. It was considered one of the finest balls given in our place for a long time. The ladies, in sympathy with us, served a grand supper, and all enjoyed themselvs well until 2:30 A.M. Although we went to a good deal of expense, we had the snug little sum of $52 left in our treasury, which makes us feel encouraged for the next year. We trust all the other Ohio celebrations were as enjoyable as ours.

Yours for Universal Mental Liberty, R. G. SMITH.

CLEVELAND, O., Feb. 18, 1889.

MR. EDITOR: The members of our society are much encouraged over the interest that is being manifested in the organization of late. We are now in excellent running order, and hav a lecture on some living issue every Sunday evening at our headquarters, Room 29, City Hall. We hav a program laid out which will cover all dates up to the latter part of March.

Even the clergy of the city are taking hold and giving us lots of free advertising, for which we are duly thankful, of course. We hav just inserted a regular standing advertisment to appear in the columns with the church notices, which seems to ruffle the feathers of the cloth. Last evening Rev. Paul F. Sutphen, of the Woodland Avenue Presbyterian church, said something like this: "There is Socialism and Secularism. I wonder how many there are in this house to night who saw yesterday's paper, announcing the meeting of the Secular Union, which is holding its meeting in this city to-night. The Secular Union is to-night holding a meeting, discussing the great question of Christianity and trying to throw a bombshell against the teachings of Jesus."

But the most important thing on the tapis is a debate which we hav arranged after a good deal of work. It is to be between the noted Mr. B. F. Underwood, who is well known to the readers of THE TRUTH SEEKER, and Rev. C. S. Bates. The subjects discussed will be: First evening—"Some

of the Teachings of Christianity are Detrimental to the Welfare of Mankind." Mr. Underwood, affirmativ; Dr. Bates, negativ. Second evening—"The Bible Contains Special Revelations from God to Man." Dr. Bates, affirmativ; Mr. Underwood, negativ. Third evening—"The Miraculous Both Possible and Probable." Dr. Bates, affirmativ; Mr. Underwood, negativ. This will undoubtedly be one of the most notable oral debates that has ever taken place in this country between the representativs of Christianity and Secularism. Dr. Bates is rector of St. Paul's Episcopal church in this city, and is as able a minister as Cleveland has. Mr. Underwood's record speaks for itself. We hav secured Case Hall, one of the largest in the city, and look for a large attendance. The debate will occur on the three successiv evenings of March 21st, 22d, and 23d—Thursday, Friday, and Saturday.

The Cleveland Union extends a hearty and earnest invitation to all neighboring societies and the members thereof, as well as all Liberals and societies who can come, to be present at this interesting debate. F. S. Merrill, Sec.

Kent, O., March 1, 1889.

Mr. Editor: I came to America in the spring of 1873; swore allegiance on June 25, 1878, and supposed I had the right to speak of or publish facts. But it seems not.

A few weeks ago the editor of the Kent *Courier* kindly gave me permission to enter his printing-office and set up the patriotic poem, entitled, "All Hail to the Flag of the Free!" I also was favored with the permission to publish my paper, the *Bugle Blast*, or rather one-half of it, which I send you. But when it was discovered that the plot that I was exposing was a Catholic and not an Anarchistic one, I was forbidden printing the other half, and requested to deliver up what I had. I complied with the request, preserving a few copies. All that I delivered up in my presence were committed to the flames. That's the power, Rome in America! The great political parties don't dare publish, or allow to be published, the dark and bloody deeds of the Jesuit church, nor utter a word of the infernal plot she had laid to overthrow this, the only government in existence which promises relief to the oppressed of earth, through fear of losing votes or being "blown up." But, by the eternal! here's the man that will rip open their fiendish plot in the *Bugle Blast*, which shall be printed under the floating star-spangled banner, and, if necessary, under the protection of a military guard. Let all lovers of liberty "fall in line." I desire your readers to send two one-cent stamps for the *Bugle Blast*, which will show the avalanche that is about to come thundering down on this republic and sink it into eternal oblivion, unless our people immediately rouse to discharge of their duty.

John Davy.

Alliance, O., Feb. 21, 1889.

Mr. Editor: The admirers of Thomas Paine held a grand benefit ball and supper at Goddard's, the largest opera or rink hall in the city. As we could not secure the hall on the 29th, we had the dance on the 6th instant, which proved to be a complete success, both socially and financially, there being nearly five hundred present, and about one hundred and ninety joining in the grand march. Though a cold night the Liberal element from the country was well represented.

The last of November we had that grand speaker, Mrs. Colby Luther, who gave us three of the strongest speeches it had ever been my fortune to listen to. We expect to hav her with us a month in the spring. And for the next two months we hav Frank T. Ripley engaged to speak and giv tests. He is a Spiritualist, as are also C. Fannie Allyn, Mrs. Colby Luther, and other powerful Liberal speakers. We are getting quite a list of names signed to the petition against the Sunday law, or Blair bill. We are glad to see any effort to oppose the great powers of ignorance and superstition, but we are not awake to the real danger, I fear. Nothing but the education of the people who can be reached, so they will see to what this church control of the government will lead to, can save the country from a return to the Dark Ages, or a fierce struggle to regain what we may lose of our religious liberties, or hav already lost. But I expect we shall hav to lose more before the people will be awakened to the true state of danger so as to arise and resist the encroachment of ecclesiasticism. Heston has well represented the church and state union in the last Truth Seeker.

Mrs. S. S. Rockhill.

P.S.—I do not wish to be understood as saying that the Secular Union hav engaged a Spiritualist lecturer and test medium. Those who knew of our Independent church will understand that we hav all Liberal thought presented from our platform, and that the majority of the society are Liberal Spiritualists, the writer included. S. S. R.

Newark, Feb. 24, 1889.

Mr. Editor: Last week a New York paper referred to Mrs. Webber committing suicide because she was poor and could not obtain work, while high-toned ministers are receiving large salaries. The editor failed to say one word against Roman Catholic priests, who receive good pay and are well fed and housed, and who preach the most bigoted and dangerous religion in the whole world. Sectarian editors are like politicians; they dare not say one word against Rome. The churches in Judea and Jerusalem were not half so corrupt as this wicked monster. They pretend to preach and hold up Christ as our savior, and his mother, holding Christ in her arms in his swaddling clothes, as the mother of God. He said our father was in heaven. Christ never claimed to be God; only his son. No man can be his own father. He called his mother woman. Christ was a tramp, and did not hav home, church, or altar. His disciples were illiterate, uneducated men, who followed fishing for a living—yet an honorable calling, far more respectable in my way of thinking than ministers or priests who fish for dollars and cents to support them in luxury, while the poor are starving in cellars and garrets in New York and all over the world.

The Christians preach charity, but they take good care of number one first. I hav seen Sisters of Charity leave an order for a family of six to get eighteen cents' worth of provisions at a grocery store to keep a poor family from starving, and that is called charity to the poor. There is no charity to bless the paupers in Potters' Field. Their blessings, like their anathemas, are harmless for doing good or evil, but that is all the capital they hav to start business; other professions hav to possess the solid cash. Those sanctified beats, when traveling, always parade and advertise their piety by reading their prayer-books in cars and steamboats. The sister when begging is always accompanied by a child, who resembles the sister enough to be her own child or a relation; however, that is their lame duck to create sympathy for begging. If all church property were sold, and the money spent in building tenements for the poor to liv in, it would reach and do more to lessen crime and lure people from their evil habits than to hold out vicarious atonement, by giving them absolution for their crimes and when dying to hold up a dirty cross for them to kiss. W. W. Morris.

Feb. 19, 1889.

Mr. Editor: I want to thank Brother Washburn for giving us a Hymn Book with music set to the words, the very thing I hav wanted for years. I hope he grew in grace, and long may he liv to enjoy the fruits of his labor. The Truth Seeker seems to grow better all the time, and our family could not think of doing without it. The youngest member asks as eagerly for it as the oldest. Of course, the "Children's Corner" and pictures are their chief delight. There is one thing I would like to see your correspondents improve in, and that is their treatment of each other. They should use milder and more brotherly language in discussing each other. We are all striving for the same end, viz., freedom of speech and complete separation of church and state. Our warring brothers remind me of the fable of the dragon teeth of old that were sown and grew into soldiers strong and brave, but some cunning fellow threw a stone among them and straightway they fell to and destroyed each other. I think all Secularists, Spiritualists, and Infidels should remember that divided they fall, united they stand and become a power that will eventually be felt and listened to with respect. If you must fight, let it be with the friends of superstition, having only words of cheer and brotherly love for each other. Yours fraternally, H. Bell.

New Cambria, Kan., Feb. 24, 1889.

Mr. Editor: I hav just heard the discussion by the three opposing religious thinkers read for the third time. The opening and closing remarks are very characteristic of Colonel Ingersoll, a man who uses his own reasoning on all subjects, speaks his own thoughts, exercises his inherent rights, and defends all others, of whatever shade their opinions, to exercise every right he claims for himself. But not so with Mr. Coudert, and it is of his remarks I wish to speak. He has given us his opinions in regard to free speech, yet, in accordance to the tenets of Catholic faith, he does not claim for himself the right of either free speech or free thought. Yet his inconsistent attitude toward his faith is as consistent as the arguments he uses. In the preface to his arguments he says that if President Palmer's remarks had referred to "the expression of a natural desire to see him —Colonel Ingersoll—speedily annihilated," he would "hav thought, but not said, amen." How do we know he would not say it? How do we know he would not execute his thoughts had he the power? The past history of his church reveals the fact to us that he would, but free speech is the barrier in his way which he opposes. And then he goes on to make the foundation of his argument against free speech on the basis that, if speech were free, crimes might be committed in consequence thereof, and cites the murder of Desdemona to prove his theory. He adheres to the doctrins taught to him in his cradle, simply because they were taught him there. He insists on giving them to all his posterity just as they were given to him, and simply because they were thus given to him. He was taught to accept them in blind faith. He insists that they shall do likewise. He would make the brains of his future generations automatic machines, all running in the same groove until they wear out. He would deny others the right of free speech for fear they might prove that a "falsehood" which he has never dared to question, which proves that the first impression made on the mental faculties is hardest to remove. Has he the right to influence the young mind into accepting something as infallible because it was taught to him in that way, and of which he is as ignorant as the child? And then deny Radicals the right to undeceive the rising generations in what they can prove to be a delusion and a snare? In conclusion, I would say that he need hav no fear of Catholics ever destroying the "bib" of their faith, for priests and parents see to it well that the infant's reasoning faculties are caged before it leaves the cradle, which is the only means by which it could be destroyed; and this is well illustrated by his own arguments. Mrs. F. A. Abbott.

Central City, Col., Feb. 24, 1889.

Mr. Editor: We hav a three-cornered fight out here on the school question. The Catholics make the statement that, owing to the public schools, crime is on the increase, and they in proof quote the proportion of crime of to-day as being vastly greater than it was a few years ago, and notably so when compared to many years ago in the infancy of, or before the existence of free schools. The section assailed is New England, and especially Massachusetts. In an editorial of The Truth Seeker you stated that New England is being settled up by the French Catholics of Canada, and notwithstanding I hav all the numbers of The Truth Seeker for years, I am unable so far to find it. The point I would make would be that in the districts quoted the Catholics are in the majority, and not only that, but if I am not mistaken, the statistics of crime show that about one-half of the whole number of criminals are Catholics. There appears to be a combined and determined effort on the part of the Catholic church to destroy the free schools, and by assisting me in combating their assertion regarding who make up this body of criminals you will do me a favor. It would be wise if friends throughout the country would at once report to you the point of attack, and thus allow you, through your central location, to hunt up the evidence in rebutting the charges. I shall make the assertion that about one-half of all the criminals are Catholics, and await your reply for its confirmation. Could not some capable person publish, to a profit, a work on The Power, Wealth, and Aggressions of the Roman Catholic Church, giving the per cent of crime in Catholic districts over others, with the proportion of Catholic criminals against all others? D. D. Lake.

[The passage regarding Canadian Catholics in New England to which you refer is probably this: "Canadian Catholics . . . hav driven the New Englander out of his woods, the shoemaker from his shop," etc. By squalid habits of living, such as letting buildings and all belongings fall into disrepair, going without the appliances of enlightenment, such as books, papers, etc., they underwork the Americans with their higher civilization and its accompanying requirements. But their increase has not been sufficient to cause the growth of crime you mention. This is no doubt due to the great influx of Irish Catholics. The percentage of these in Massachusetts has rapidly and steadily increased for the last thirty years. During that period, says Scribner's Statistical Atlas, they hav spread very thickly throughout all the manufacturing towns. You may make this affirmation with confidence and refer to any work of statistics of authority. Whenever one sees an increase of crime, it is always judicious to begin to look about for Catholics. The following is from the *Catholic Union and Times:* "As an illustration of how the old order has changed in New England, it is stated that in the entire district of South Boston included in the large parish of Our Lady of the Rosary there are only four non-Catholic families. New England has become New Ireland, and the prestige of the Puritans is at an end."—Ed. T. S.]

Adrian, Mich., Feb. 18, 1889.

Mr. Editor: One J. H. Weber, a reverend evangelist who is a sort of traveling missionary, is causing a sulphurous wave to vibrate through the Methodist Episcopal sanctuary in this city. The Rev. Mr. Weber has been holding revival meetings at various places in Michigan. An odor from Hillsdale, this state, his last place of revival effort, comes wafted on the wings of gossip to the effect that Weber, the evangelist, is a crooked disciple of Jesus. He is employed here by the Methodist Episcopal church at a salary of $50 a week to convert the ungodly of this place, and is paid by collection $8 a night. The contributions do not come up to the standard. He, the reverend, lashes the crowd with threats of hell unless they contribute the amount. He is abusiv in his remarks, calling the pillars of the church hoary-headed sinners and devils who will surely go to hell. The other night he was telling of the piety of his mother and the ungodliness of his grandma. She was a very wicked woman. She also is dead and now reposing in hell while he was rehearsing this. Some of the younger boys who were standing near the door started to leave the house. The reverend pointed his finger at them and shouted, "Those boys are all going to hell." One of the youngsters sang out, "Say, Mr., do you want to send any word to your grandmother?" The reverend was nonplussed for a moment, but rallied to the abuse of sinners. Thus he has now been a week abusing the church and the outside sinners. I am unable to attend the meetings myself, but a young student at Brown's Business College boarding at my house attends church nightly and keeps me posted faithfully. Rev. Mr. Weber has a lady companion with him. Rumor says she is not his lawful wife. Indeed, the lady admits herself she is not. She and another lady were doing some missionary work across the street from my house. The lady said to my neighbor: "Mr. Weber came to the town she resided in to conduct revival meetings. She took him to her house and kept him seven weeks free. She is now with him, helping to convert our city sinners. She, I am informed, stops at the Lawrence Hotel, a high-toned house"—which is a fact. The firm looks like a traveling harem. I hear he is going to call upon all Infidels in this place. If he comes to see me I will propound him a few conundrums. If he tries any of his bullying upon me I will turn him out. I cannot kick him, because I am crippled in both hind legs. However, I will extend to him hospitality unless he merits other treatment. I am an obtuse sinner. My weapons are scientific truths. I will countenance no nonsense from such a source. He is ignorant, and a fit subject for the mission. If such men are called of God, I pity omnipotence.

Church routine is getting monotonous. A new bull must be enacted. An evangelist is sought for. One is found—one who is qualified to perform the most attractiv antics and can enunciate the biggest fabrication. The crowd is delighted, the people turn out *en masse*, hurrah, a great excitement prevails. After the show society quiets down. What's the matter? There is no cause for further excitement. Now the show is over. A great work has been done for the cause of Christ and honor to the church. The exhorter has departed, the cause of excitement is removed, solemnity and wonder take the place of the "ruction." A few of the more superstitious adhere to the impression received by the exciting times just passed, while the crowd, with the Infidel, the bald-headed old reprobate, the one who has not the fear of God, cyclones, the lightning-stroke, or any other calamity, continue to jostle each other in the race of life. O. S. Barrett.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Dear, Blessed Now.

"There's a land that is fairer than day,"
Nor by faith do we see it afar;
For the fathers hav taught us the way
To prepare us a dwelling-place here.

CHORUS.—In the dear, blessed now,
We hav met on a beautiful shore.
In the here and the now,
Let us make it a beautiful shore.

Why wait for a "sweet by-and-bye?"
Why swap for some fanciful bliss,
Some wonderful world in the sky,
All the beauty and glory of this?

Let us cherish the blessings of earth,
Let us joy in the friends of to-day;
For who shall e'er measure the worth
Of our angels enveloped in clay?

Let us dream with the prophets of old,
Of a world free from sorrow and sin—
See! the hill-tops now glitter with gold!
As the reign of the Right cometh in!

Oh, sing of our glorious land!
Sing a race that is worthy its home!
Sing of Freedom! Fraternity's worth!
Sing the Kingdom of Man that's to come!

Then a truce to your "sweet by-and-bye,"
In the place where the good people go;
We can beat all the tints of the sky
If we garner the glories below.

CHORUS.—In the here and the Now,
We hav met on a beautiful shore,
In the dear blessed Now
Let us make it a beautiful shore.

—*Selected by J. Waters.*

A Tribute to Mary Baird Finch.

O bard of bleak Nebraska's plains,
Of tender heart, impressiv brain,
The mantle of Old Scotia's bard
To thee, most worthy, I award.

Ah, how thy sweet and thrilling lays
Recall to me thy girlhood's days;
Ah, thirty-seven years ago
How little I or you did know.

Without teachers, without schools,
Pedantic forms, restrictiv rules,
Thou hast gathered a vast store
Of science, history, Scottish lore.

In all thy glittering diadem
Thy "Bonnivard's" the brightest gem;
Oh, what a scathing condemnation
Of this enslaved and ruthless nation!

What pathos, sympathy, and heart
Thy words arouse, excite, impart!
Humanity their burden, goal,
Oh, how they permeate the "soul!"

Under repulsions, toils, and pains,
From pictures of thy fertil brain,
Clothed with comprehensiv word,
My higher nature's ever stirred.

O noble, fragil, careworn friend,
Our pen-impressions soon will end;
May your concepts, thoughts sublime,
Bless men and women through all time.

Columbus, Kan. PROF. J. H. COOK.

Why Freethought is the Best Thought.

Freethought is the best thought—it expresses freedom. It does not confine the powers of intellect to any subject.

Freethought has been the parent of science and inventions.

Those who are masters of their own minds, and are uncontroled by creeds and dogmas, do not believe anything until they hav just cause to do so. Those who go to church and believe all that they hear without having satisfactory proof, would probably believe that the earth is flat, as it must be according to St. Matthew iv, 8.

Freethought givs liberty of action in all things by which others may not be injured. It regards this life—we know nothing of the hereafter.

Freethought teaches man to search for the morality in nature; to study the truth and judge for himself. MILLICENT H. SCOTT.

A YOUNG man once picked up a silver dollar lying in the road. Ever afterward as he walked along he kept his eyes steadfastly fixed on the ground, in hopes of finding another. And in the course of a long life he did pick up at different times a good amount of gold and silver. But all these days as he was looking for them he saw not that the sky was bright above him and nature beautiful around. He never once allowed his eyes to look up from the mud and filth in which he sought the treasure; and when he died, a rich old man, he only knew this fair earth of ours as a dirty road to pick up money in.

Correspondence.

CLEVELAND, O., Feb. 25, 1889.

DEAR MISS WIXON: I send an essay on "Why is Freethought the Best Thought?" It is my first effort on any subject. I graduated from the public school about two weeks ago. My age is sixteen years.

From your sincere friend,
MILLICENT H. SCOTT.

VESTA, NEB., March 6, 1889.

DEAR MISS WIXON: I now seat myself to write you a few lines. My sister Maggie and I are going up to the school-house. We hav another neighbor—it is Mrs. Wade and Mr. Wade. Papa got some lead pencils and some slate pencils. I read in the Second Reader. My two big sisters read in the Third Reader. Two of my little sisters do not go to school. I am eight years of age, and my little sister Anna is one year old, and my other little sister is three years old. We just finished eating dinner. Good-bye.

Your loving friend, BERTHA WEDEKIND.

BOND, KAN., March 8, 1889.

DEAR MISS WIXON: I thought I would write you a letter, as all the other little folks are writing to the Corner. I like to read the letters in the Children's Corner very much. I liv with my uncle and aunt. They hav a large bay-window full of flowers. Many are in bloom. I go to school. My teacher's name is Shuck. He has fifty-seven enroled scholars. I study reading, spelling, writing, and arithmetic. I go to literary meetings when the weather is nice enough. I will close for this time, hoping to see this in print.

Your little Freethinker friend,
IDA HICOX (aged 9 years).

SIOUX CITY, Feb. 13, 1889.

MISS SUSAN H. WIXON, *Dear Madam:* I hav been a faithful reader of THE TRUTH SEEKER for the last year, and hav read with pleasure the Children's Corner. I enjoy reading the bright, spicy letters written by the young children from all parts of the United States, and hope they will always continue to brighten the Corner. I hav two children of my own, aged six years and three years, whom I will endeavor to hav grow up as free from superstition as your faithful readers and correspondents. I am also pleased to see how the Casey dime fund has increased. Hoping I hav not been too lengthy in this, I am, sincerely, Your Liberal friend,

MRS. JASON PASSMORE.

BOND, KAN., March 8, 1889.

DEAR MISS WIXON: I thought I would write a letter to the Children's Corner, as I take great interest in reading the Children's Corner and looking at the funny pictures. My little brother Otto would like to write to the Corner, but he is too little, because he is only four years old. I hav three sisters and three brothers. My oldest brother takes THE TRUTH SEEKER. My papa has a large orchard, and he sold about one hundred barrels of apples last fall. I go to school, but I hav been but three times since Christmas, because I hav been sick, and then it has been so muddy, too. I study reading, writing, spelling, and arithmetic. I will close for this time, hoping to see my letter in print.

Your little Freethinker friend,
THERESA HELLSTROM (aged 8 years).

VESTA, NEB., March 6, 1889.

DEAR MISS WIXON: Becoming interested in the Children's Corner and seeing so many letters from others, I ask leave to join the circle. I don't go to school any more; our school was out yesterday, and we had a great dinner. All the scholars and their parents were there, and some came that were not scholars. Our Literary is ended, and we can't speak there any more. I spoke two pieces the last day, and my little sister spoke one, too. My grandpa is talking of coming out here, and I guess he will come this spring. We are going to hav summer school this year, and Mr. Gibbs is going to teach it. I hav an aunt and uncle out here. My birthday is the 4th of May. I had a present last year—my aunt sent it to me. I think of nothing more to write. I hope I shall see this in print. Yours truly,

MAGGIE M. WEDEKIND.

SALONICA, TURKEY, Feb. 20, 1889.

MY DEAR MISS WIXON: I received your last kind letter some weeks ago, but as I had recommenced my schooling, I put off answering it; but the weather being damp and our whooping cough worse (I do not know if you hav heard that we hav it), mother has kept us at home. But I hope to go again to-morrow if the weather is fine.

First, let me thank you for the pretty pictures you sent me. I liked them very much.

Mother is afraid our kind friend, Uncle Fish, must be ill, as he has not written to us for more than two months—not since he sent us our nice Christmas present—so please, mother says, if it is not giving you too much trouble, would you send us a line or two to tell us what is the matter with dear Uncle Fish?

Mother has known Uncle Fish ever since she was a girl, and she feels sorry to think he is ill.

Papa has had a garden made for us, and we are all going to help to work in it. We hav planted very few flowers as yet, but we hope to get some nice ones soon. Our first flowers that we planted were "daisies" and "lilies," and you see these are our names. We hav such a nice dog. His name is Bolt. Father brought him from Constantinople. He is a "Gordon setter," and he loves me best of all.

I must be saying good-bye, for I hav no more room. With much love from mother and myself, believe me, always,

Your affectionate little DAISY SUTER.

COLUMBUS, KAN., March 2, 1889.

DEAR MISS WIXON: I send another pentribute to Mary Baird Finch, whom I knew as a good, amiable girl of fifteen on the Illinois prairie thirty-seven years ago. I thank and bless you for the truth you are spreading, the good you are doing, and the upward and onward direction in which you are leading both young and old. At seventy, and in poverty, pains, and loneliness, I am here, not able to work, teach, or lecture, but I can still think and feel for humanity. I shall soon, at the most, rest from persecution and "the sorrows that encumber." Your appreciativ friend,

PROF. J. H. COOK.

[Thanks for kind words. May the onward days of our friend who has done good and brave work for humanity be full of peace, joy, and prosperity. He has done signal service in his time, and it should bring its reward.—ED. C. C.]

VESTA, NEB., March 6, 1889.

DEAR MISS WIXON: Interested with the Children's Corner, I thought I would try my hand again. Tuesday, March 5th, was the last day of our school, and we had a good time. We had a great dinner. We were treated with peanuts by our teacher, Albert Gibbs. My papa sends and gets seeds and has a large garden. I hav five sisters and no brothers—Maggie, Bertha, Dorothy, Susie, Anna—and my name is Eda. Maggie's age is eleven, Bertha's eight, Dorothy's six, Susie's three, Annie's one and a half, and mine is nine—I shall be ten the 7th of July. We had fourteen Pekin ducks and sold them to a man named Smith. We hav a hand working for us named Emil Smith. I guess I shall hav company to-day—three little girls—Mabel Parker, Sadie Russel, and Winnie Colton. But I think they won't come now. I've nothing more to tell. Hoping to see this in print, good-bye. Your loving friend,

EDA WEDEKIND.

COUNCIL BLUFFS, IA., Feb. 24, 1889.

DEAR MISS WIXON: I would like to write a nice letter for the Corner if I knew how. I am nine years of age, and hav six sisters and three brothers, the youngest of which is nearly nine months old, and is named Robert G. Ingersoll. Papa and my eldest sister are music-teachers. Papa has taken THE TRUTH SEEKER as long as I can remember, and mamma has told me as long as I am living, and that's the reason I am a Freethinker. Our dog's name is Bruno and he seems to be an Infidel, too, as he doesn't mind Sunday any more than we do. He can say his prayers as well as I can. He is a brave dog, and when we go away from home he will accompany us. He would rather die than hav any harm done to us. I am going to school, and my teacher's name is Mrs. Ware. She is the principal of Bloomer school and does the praying every day. She begins her prayer by saying: "Remember who you are talking to," and closes with, "O God! let us all do right to-day, for Christ's sake. Amen" Papa says we can all do right without God's permission. I don't want to wear you out with my first letter, and close this before I go to bed.

Your little Freethinker,
CORNELIA KUHN.

[Cornelia has written a very nice letter, and we hope to hear from her again. Her teacher should tell her scholars to do right for the right's sake, and not for Christ's sake, who cannot be benefited in any way by our actions.—ED. C. C.]

What the Little Ones Are Saying.

A little friend of mine, on returning from church last Sunday, when questioned by her father about the sermon, said naïvely, "I only remember that he said Paul planted and had Apollinaris water!"

Grandmamma had been explaining to the little girl how our earth is kept from flying off into infinit space by the attraction of the sun, which is constantly trying to draw the earth toward itself, while the latter always keeps its distance. "Grandma," said the little girl, "I should think the sun would get discouraged after a while and let it go."

Mamma was explaining to the children the creation of the first man, and told them that God made Adam out of the dust of the earth. All during the story four-year-old Maud was attending with deep concern, and when mamma had finished she said, with an air of profound conviction: "Now, that won't do, mamma, 'cause if God had made him out of mud, when he got dry he would all peel off."

Josie, a bright little three-year-old, had just made his first visit to the barber's. He looked very dissatisfied upon his return, and his mamma asked the reason. "I don't like my hair combed this way, all in little curls," he said. "How do you wish it?" queried his mamma. "Why, I want it like Uncle Tom's. I want it in two slices." Josie's admiration of the smooth hair and straight parting suggested the funny comparison of two slices.

A minister's little daughter, who had been to church for the first time, and heard her father preach, was questioned by him on reaching home as to how she liked his sermon. There was an embarrassed silence; then the little maid, tired out with the long strain of "being good," and yet anxious not to offend in any wise, made answer, with a little, long-drawn breath of patient resignation, "You preached awful long, papa, but I beared it."

A few weeks ago a favorit uncle of Stephen Abbey, a lad belonging in the neighborhood of Kingston, N. Y., went away, to be gone for an indefinit length of time. Stephen thought the proper thing for him to do was to buy a present for his relativ, and the object he set his young mind upon was a Bible. "He has more than one Bible now," said Stephen's mother. "And he'll hav another when he gets mine," was the imperturbable reply. The Bible was purchased, and then it was decided by the boy to write an "appropriate" verse of scripture on the fly-leaf. And these were the significant words selected and written by Stephen: "And ye fathers provoke not your children to wrath (Eph. vi, 4)." Stephen's uncle, who is a man of family, was, in all probability, duly impressed.

Science Column.

Tobacco.

The scientific name of tobacco is *nicotiana tabacum*. Jean Nicot first sent some seeds of the plant to France from Lisbon, and from him it gets the name *nicotiana*. He thought, good man, it a very excellent medicin. *Tabacum* comes from the word *tabaco*, which is the name for pipe in St. Domingo. There are about fifty varieties of the plant, and it grows in America, Turkey, Germany, Sweden, and other countries. It is a nativ of America. It has large leaves, and clusters of pale-green flowers. The leaves are used after being dried in smoking, chewing, and snuffing. It is not agreeable at first, and boys and men are frequently made sick by its use. Strange to say, they will persevere in using it until the system becomes accustomed to it. No doubt it has caused the death of a great many people, who did not realize its injurious effects on the system. The writer has seen boys who first attempted to chew tobacco made very faint and sick at the stomach. Its use will produce convulsions, and it induces heart disease by quickening the action of that organ. Some people hav been made blind by its use. Notwithstanding there are many horrors attending, there is no habit so common as smoking and chewing tobacco.

As a medicin it is beneficial in gout, rheumatism, neuralgia, ringworm, and even toothache, it is said, may be cured by tobacco. "Ah, ha!" says the user of tobacco, "then don't say a word, but let me hav my cigar." But medicin is good in its place. We do not want castor oil, rhubarb, aloes, or any other medicin used every day, or at all hours of the day. Tobacco is an activ poison. The fashionable cigaret, as well as the cigar, is responsible for much disease and trouble. We frequently hear of people dying of cancer of the tongue or throat, which was induced by using tobacco. Those who work at the business of cigar and cigaret making are sometimes frightfully diseased. They moisten their work with their filthy saliva, and offensiv matter often clings to the finished cigar. So I hav been told by those who looked on and saw that they reported. It is better never to contract the habit of tobacco-using, and then you will not suffer any disturbances from it. S. H. W.

QUESTIONS.—What is the scientific name of tobacco? From what is it derived? How did Jean Nicot regard the plant? How many varieties of it? Describe it. Is it a poison? Name the effects of its continued use. What of tobacco as a medicin? What filthy practice can be named in the making of cigars and cigarets? How many of you will pledge yourselvs never to contract the habit of smoking, chewing, or snuffing tobacco?

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Entertaining Angels Unawares.

One of the books that dropped upon THE TRUTH SEEKER editorial table last week is "Three Years Among the Americans," by Amrita Lal Roy, with the author's compliments. We remember Amrita well, and with affection. He was for several months a feature of THE TRUTH SEEKER's composing room, and the best technically educated man in the whole office. He is a Hindoo of high caste, slight in stature, shrinking in manner, but possessing a great deal of quiet courage. He visited England and this country to get "civilized," but we fear his experience did not bear out the expectations he had formed from missionary reports. He wanted to learn, he tells us, the secret of the present greatness of Western nations—how the English and Americans labor, struggle, and triumph over the difficulties of nature and the problems of men. He had outgrown his own country, and his curiosity, simple as a child's, was to know what lay in the wide world outside his Hindoo notions and traditions. Contact with the English conquerors of his country probably inspired this ambition, which first turned toward a medical diploma and a commission in the English army. To that end he started for an English university to learn the secret of health. But he had not left Bombay harbor before his views widened, and his greater project formed in his mind. Two years were spent in Edinburgh University, and then he was thrown upon his own resources, to starve to death or liv as his own efforts might determin. By ways known principally in the bohemian world he struggled along in London for several months, balancing between a little hungry and very hungry, his one thought to save money enough to buy a passage to the United States. Becoming discouraged at saving it, he borrowed the cash, and then found he could retain most of it by working his passage as surgeon's assistant on a Dutch steamer. So he landed in this city with something less than forty dollars in his pocket, and then promptly contracting the pneumonia, rose from a sick bed to really begin life here with a cash surplus of a dollar and a half.

Putting off for a few days his purpose of digging out the secret of Western greatness, he bestirred himself to find out how he was to liv. That he left the country three years later with the acquaintance and friendship of "some of New York's best men in point of intelligence and culture," with an invitation "to write on the delicate subject of English rule in India in the foremost of American periodicals" (the *North American Review*), shows that he was not wholly unsuccessful in his search, and that there is in the Hindoo race sufficient energy to rehabilitate India and make it a nation of force and power if the English conqueror ever givs them the chance. Amrita had a friend in Dr. Holbrook, the health publisher, in Laight street; afterward in Dio Lewis, and he occasionally sold an article to the *Sun*. Previous to this rise, however, he accepted a porter's situation in a downtown manufacturer's office, and after he left Dio Lewis he obtained a stand in this office, almost by accident, when, he says, his path was one of pleasantness and peace. His wanderings previous to that, however, hav some interest to TRUTH SEEKER readers, though the Christian associations and Dr. Ward, of the *Independent*, will probably not relish his ingenuous disclosures.

Recovering from the pneumonia, he called on Dr. Holbrook, whom he had never seen, but with whom he had corresponded. The doctor's advice was to apply to the religious associations which send out missionaries for the benefit of the heathen, and see if a heathen at their door would equally draw their sympathies. He was averse to this, he says, as he had had enough experience with missionaries both at home and in England, and "knew what they were like," and felt sure he could serve neither missionary or Christian association without clashing with their hobbies and fads. But without a cent, and knowing no one, he had to throw away his squeamishness and knock at their doors. The result did not disappoint him. He says:

> I went on calling at the offices of all the Christian newspapers and associations, as well as on some well-known pastors, whose addresses I could find. But the result of my applications was the same everywhere, and as I had somewhat anticipated. They could do nothing for me, although, as I subsequently learned, some of them had large funds which were often spent in the most worthless ways. They might—indeed, they would be glad to—help me if I would turn a willing ear to the word of the Lord and giv hopes, if not the promis, of a speedy conversion—in which case I might even be sent back home after a time with a salary and a "mission" to my benighted countrymen. In other words, they could not think of taking care of my vile body until they had made secure my precious soul. None of them, of course, said as much in so many words, but it needed no more than a couple of eyes in one's head to see what they were driving at. Since then I had definit proposals of a price for my soul by men and associations whose names there is no need of mentioning. But I might, I think, very properly repeat a few words of the conversation I had with a gentleman belonging to the richest American religious paper, the New York *Independent*, an organ of the Presbyterians. Unless my memory fails me, the gentleman was a Dr. Watt [Ward], and, I believe, the editor of the paper:
>
> Dr. W.: Do you know Chunder Sen (meaning Keshub Chunder Sen)?
>
> I: Yes, I do. I belong to the same caste and village with him, and we may be said to be somebow related to each other. (This was before Baboo Keshub Chunder died.)
>
> Dr. W.: Do you sympathize with his views?
>
> I: No. Little, if at all.
>
> Dr. W.: What are your points of disagreement with him?
>
> I: Both in regard to creeds and practices.
>
> Dr. W.: Well, Chunder Sen's creed is not all correct, I agree, for he has not yet opened out his heart to receive the truth as he might; but don't you think he is preparing the way for the rule of Christ in India?
>
> I: There is not much chance of such a thing ever coming to pass.
>
> Dr. W.: Then you do not go so far even as Chunder Sen does in accepting Christ?
>
> I perceived the mistake I had committed in the decisiv reply I had just given. I said now that I was afraid my views were not so advanced as those of Chunder Sen in regard to the future of Christianity in India, but that I was yet a young man who had not paid much attention to religious questions, and that frequent intercourse with enlightened Christians might by and by giv me correct views on those questions.
>
> Dr. W.: Well, sir, I am sorry for you, but I don't see what can be done in this office to help you. You seem to be a bold young man and think you can do without Jesus, but I hope he will not forsake you in your trials. Try somewhere else. There are stores (houses) dealing in Indian goods where your knowledge of your country might secure you something.

Now that he is home again, and thinking of these experiences instead of undergoing them, Amrita can philosophize. "I hav often wondered," he says, "what meanings a great many pious people and philanthropic associations attach to such words and phrases as charity, benevolence, brotherly love, doing good to others, helping the poor, and the like—seeing that their preachings and practice are so much at variance with each other. Such inconsistency is by no means a characteristic of Christian men and organizations alone. Hav we not enough of it in our own midst? Hav we not plenty of patriots who extol the virtues of the self-denying *Rishis* of ancient India, or weep tears of blood over the condition of the saltless ryot, but who at the same time scruple at no means to turn a rupee, or liv a life of luxury and extravagance that loudly mocks at the privations suffered by those with whom they profess to sympathize? Hypocrisy is the curse of the age, a hypocrisy fostered by the fact that the current religious beliefs of the day hav been found to be at variance with the facts of life, and therefore hav lost their hold upon the educated mind. They are professed as a matter of form, but having lost life their phrases and formulæ hav degenerated into meaningless cant. No gospel has yet preached that the performance of duty toward our fellow-men is the supreme religion, and so men now recite pious or philanthropic cant, and earn the reputation of being good and great, even if they outrage every requirement of duty and spend time in worshiping self."

However, the missions were of use to Amrita, if the associations and individual Christians were not, and on Christmas, 1882, among bootblacks and newsboys and the wretched of all sorts, he obtained a good meal at a downtown charitable "home," but which, he says, put him vividly in mind of the days of want ahead. The missions only feed the hungry on holidays, leaving them to rustle the rest of the time. Some of the poor who attend one of their Christmas or Thanksgiving banquets are not present at the next. They are in Potter's field, which Christian civilization keeps in order, and Archbishop Corrigan blesses, for their especial benefit. But Amrita, on the day after his feast at the mission, secured the place as porter, to which his nationality helped him, the proprietor preferring an "intelligent colored man," as his advertisment stated. From that on, Amrita suffered no more, and though he did not sweep the Cliff street office long, he always knew where he could get a meal of victuals. Writing for the *Sun* and other papers, and helping Dio Lewis on his *Monthly*, filled in his time till he came to this office. Reporting he found to be difficult, as his complexion and timidity were against him. Besides, it kept him so busy that no time was left to dig out the secret of Western greatness, which was his object in the country. So he looked, he tells us, for a situation where he might hav regular wages and need not be bound to stay longer than he liked. He tried various trades, and his last thought was of the printing-office. He knew a little of the art, not enough to make large wages, but he could eke out the income by contributions to the daily press, and so, he says, he "kept looking out for a job as a printer, and before long it came." He tells us how it was:

> It was in the office of the New York TRUTH SEEKER, the leading organ of the American Antichristians, followers of Bradlaugh and Ingersoll. In accordance with a rule of the printers' union of New York, few printing offices would employ as a journeyman printer anyone who had not served three years' apprenticeship in the business, but an exception was made in my case through the services of a friend who was one of the officers of the union, and the proprietors of THE TRUTH SEEKER were willing to giv me a chance. I joined their office toward the end of 1884, and stayed with them till the day of my leaving America. I was soon practiced in type-setting enough to make a living, and as the "boss" of the place allowed me liberties not generally given in printing-offices—for instance, in the matter of the hours of coming to work and leaving it—I spent my most peaceful days in New York as a printer at THE TRUTH SEEKER office. At this date I cannot help comparing the conduct of these so-called "Infidels" with that of the pious Christians of New York, to whom I had applied for a situation on my arrival in America, very much to the prejudice of the latter. Nor can I refrain from acknowledging with gratitude that by few persons in New York were the peculiar circumstances in which I was placed so considerately recognized, or so much facility for making my way given to me, as by the Infidels of THE TRUTH SEEKER office.
>
> From the day of his entrance he was welcome. And when he left, the boys gave him a "send-off" that very nearly wrecked the office, and at which more talent assisted than often gathers round the great ones of earth when they take steamship for Europe. The officer of the union to whom he refers was John N. Bogart, a labor reformer, and the "boss" who allowed him liberties was the foreman George Macdonald, now one of the editors of San Francisco *Freethought*. Amrita picked up "civilization" fast, and under the genial tuition of the warm-hearted printers soon learned many things astonishing to the simple heathen. A prince in his own country, he was in this a steadfast friend of the workingmen, and took great interest in all their movements, attending their meetings and speaking from their platforms. His pen was freely at their service. In his own way he was independent as a king. Once some thief broke into his lodging and stole his clothes while he was asleep. He came down to the office the next morning in borrowed garments, and truly Solomon nor any of the other wise men of the East were arrayed like unto him. The boys felt genuinly sorry for him, and printers' sympathy always takes the form of a subscription. The writer and the business manager and foreman were mulcted a couple of dollars apiece, and the printers and clerks made up enough to buy a good suit of clothes. But Amrita vetoed the scheme, when he found it out, and the money had to be returned to the donors. He says now in his book that it is a consolation to know that during his three years' stay in America he never was obliged to anybody's charity, nor did he ever borrow a dollar that he could not quickly repay. He carried this independence even into his work, and set type when it suited his own convenience rather than the necessities of the office. Under another foreman he would not hav retained his situation very long. But George saw the angel feathers cropping out, and let him come and go as he pleased. This was necessary, for Amrita's object was not to make a fortune, but to see for himself "what made the Americans a successful people in the struggle of the world." THE TRUTH SEEKER was not only enlightening the United States, but it was a base of supplies for the regenerator of India. Our princely compositor is now publishing in Calcutta a paper which he calls *Hope*, and which, perhaps, will hav a great deal to do with the inspiration of a new energy, if it be possible, in the Indian race.
>
> Amrita imagins he found our secret. It is, Energy. Our customs and manners he cares little about; they are the merest externals of life and he would not transplant them to India. But the push and swing and activity of the West, mental and physical, carried into Indian life would, he thinks, giv his race more of the profits of India's connection with England, of which heretofore she has been outwitted. One cannot help thinking that he has not in this taken sufficiently into account the influence of climate and the habits of the two races in eating and living. Energy requires cold weather in which to grow, and brain is made from blood. Rice and vegetables are food for ascetics, for religious brooders, for mystical poets; but business men, manufacturers, inventors, pioneers, men of action, want blood-making foods. But these cannot be safely eaten in hot climates, and though it appears that the Hindoos must change their mode of living before they will be able to cope with the English among them, the latter constantly recruited from England's colder climate, it is doubtful if a change is possible. The history of the world has shown us the inexorable natural law that only where winter alternates with summer heat can man attain his highest development. The energy displayed in developing India during the past thirty years is more due to foreigners than to nativs. The nativ population has seen its period of youth and manhood; its decay must be prevented by the infusion of new and vital blood.
>
> When Amrita landed in New York he supposed himself to be a direct descendant of the Supreme Brahma. This idea the missionaries had never been able to wrest from him. But at the "chapel send-off" (this is not slang, but a technical name for a printers' farewell meeting) given him by the printers of this office, he said that what the missionaries had failed to do Freethought and the workingmen's cause had accomplished. He had concluded to drop the sacred thread which bound him to the gods, and merge himself with the great family of mankind, who embodied all the godliness of which we hav any knowledge. At this meeting, which took place around the composing-stone March 12, 1886, revolutionary talent was conspicuous, and Amrita has gone back to Calcutta imbued with all the independent notions of Irish agitators, Russian Nihilists, American labor reformers, French Positivists, and United States heretics. He was an apostle of each and all. There were James Redpath, Mr. Somoff, Ed. King, and John Bogart, all carrying the most explosiv notions in their heads, and Roy had been indoctrinated by each. He had an awful load to carry back to India, and the wonder is, if not that one small head could hold it, that he has not ere now come into contact with the Calcutta authorities, who hav small patience with revolutionists. That he has not may be credited to the civilizing and orderly influences of the Freethought ideas he gained in this office. But he will undoubtedly be heard from in time, though not, it is hoped, through carrying out Mr. Somoff's political policy. Mr. Redpath is a better model, as he never had to flee his country.

Obituary.

Mr. Joseph A. Allen, one of our very few New Hampshire subscribers, sends us this obituary of his wife, published in the New Hampshire *Argus*. Mr. Allen has our honest sympathy in his affliction. His wife, we know, was all the obituarian writes:

Mrs. Isabel M. (Trescott) Allen passed to spirit life February 7th. She was born in Claremont, N. H., Nov. 2, 1852, and was the only child of Abner and Malvinia Trescott. She was married to Joseph A. Allen April 30, 1873. The two first years of her married life were passed in the small manufacturing village of Guild, in Newport, N. H. From there she and her husband moved to South Acworth, where they hav since resided. She leaves a husband, one son, an aged mother, and a wide circle of friends to weep for her departure. She was one of those generous persons whom everyone respects, and her memory will be enshrined in the hearts of all who knew her. She was kind and loving, good and gentle. Purity, sincerity, and charity were the activ living principles that guided her life. Beneath her quiet and modest exterior were stored precious gems of useful knowledge. She was an ardent supporter of everything conduciv to human well-being, either physically, mentally, morally, or spiritually. Charity for all was the rule of life with her. She was a stranger to selfishness and always tried to see how much she could do for those she loved. Those who knew her best loved her best. Earth has lost a noble soul, while spirit life has gained a treasure. She has but laid aside her earth form as a cast-off garment, that she may expand into a more perfect state.

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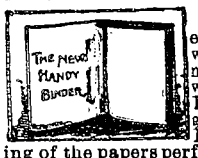
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News of the Week.

THE pope is about to issue an encyclical to induce the nations to compel Italy to restore his temporal possessions.

OF the 11,000 people arrested in New York for the last quarter officially reported, over one-half were without occupation.

JOHN BRIGHT is very ill again.

HARRISON begins every day with family prayers.

MINERS are now idle about two-thirds of the time.

TWENTY-TWO states hav established labor bureaus.

THE Knights of Labor are reported to be reviving.

HONOLULU, Hawaii, has been lighted by electricity.

A PORTUGUESE anti-slavery society has been formed.

CHICAGO Socialists hav issued a ticket for the election.

THE weavers' strike at Fall River, Mass., throws out 20,000 employees.

INDUSTRIAL training is found to be the best basis in education of Indians.

SWEDEN now furnishes as large a number of our immigrants as any other country.

IN the late labor riots at Rome many buildings were broken open and plundered.

THE Japanese minister of the interior has arrived at Berlin to study the German system of government.

THE average age of criminals is diminishing. Two-thirds of professional criminals are under twenty-one.

THE great famin in China continues, and many are committing suicide in despondency, it being yet three months before harvest.

THE remarkable achievements of the Lick telescope hav stimulated emulation, and proposals to construct still larger ones are made.

THE New Jersey Federation of Trades are pushing a bill forbidding employers' taking a pledge from their workmen not to belong to a union.

THE New York legislature is considering repeal of compulsory vaccination, many doctors holding that vaccination is valueless or injurious.

PRINTERS' unions denounce Harrison for nominating as minister to France the editor of the *Tribune*, Whitelaw Reid, an enemy of organized labor.

THE New York state labor appropriation of this year allows $15,000 for the board of arbitration, $30,000 for factory inspection, and $20,000 for labor statistics.

IT is reported that the French government has complained to the pope of the support given by the French clergy to Boulanger, the would-be usurper and military dictator.

A PAPER called the *Woman's Journal* has been started in Greece by a nativ woman, who says that in that land "the rights of women are almost *nil*." Greece is enthusiastically Christian.

IN London, which forbids the sale of papers at news-stands Sundays, the New York *Herald* has started the delivery of its European edition by means of cabs, and is being denounced by the duke of Argyle, Cardinal Manning, and such pious despots.

THE Palmer Brothers engaged the New Haven Opera House for a Spiritualistic séance on the evening of Sunday the 17th, but as the doors were about to be opened the crowd waiting to buy seats were compelled to return home by the arrival of a notice from City-Attorney Dailey that all who attended would be prosecuted under a law of 1784: "Any person who shall be present at a concert of music, dancing, or other public diversion on Sunday, or on the evening thereof, shall be fined $4."

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And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink.—Deut. xiv, 26.

Odds and Ends.

"I DON'T know how it is," said the expressman, "but ever since our town went no license, more'n half my packages are marked 'Glass, handle with care.' I'm getting sick of it; I can't load and unload in twice the time I used to."

PHILADELPHIAN: "Is it true that the Sorosis Society has gone or is going out of existence?" New York girl: "Yes. You see, everybody knew who the charter members were, and—and—well, they thought the society had lived long enough."

SCENE: Village Sunday-school. Clergyman questioning a lot of small boys in a farming district. Clergyman: "How did Jacob know that it was really Joseph sending for him from Egypt?" Small boy (excitedly): "He seed his name on the wagons."

"ADELE, hav you seen those lovely prayer rugs at the down-town stores?" "Yes, I hav one myself." "Oh, how nice!" "Yes; I told papa that I wouldn't pray any more unless I had one, and that fetched him. Papa is quite pious at home, you know."

HE was taking her home, after the theater and a little supper at Delmonico's. "Darling," said he suddenly, as he gazed dreamily at the silvery disk overhead, "why am I like the moon?" "It isn't because you're full, is it?" she asked, as she edged away from him. "No," said he, sadly; "it's because I'm on my last quarter."

BEFORE EVOLUTION.

Sweet monadess, my darling,
We love each other now,
But in the evolution
Will you forget your vow?
Oh, will you love me dearest
(The monad's pleadings ran),
When you've become a woman,
And I've become a man?

NAPIER'S famous dispatch from India announced his victory in one word, Peccavi—which is, by interpretation, "I hav Scinde." Very much of the same kind was General de Bourmont's message to the French war minister in 1830, when the dey of Algiers escaped him after being taken. Perdidi Diem—I hav lost a dey. It is said that Drake, when the ships of the Armada turned their sails, sent to Elizabeth the word Cantharides—that is, the Spanish fly. This last is probably a fable.

KISSING BY PHONOGRAPH.

Few, of true amorous orthodoxy,
Hav ever cared to kiss by proxy,
But Cupid's realm looks clean awry
When Edison—beshrew the man!—
Produces this preposterous plan
For kissing by machinery!

"Make me immortal by a kiss!"
Cried Helen's lover. How would *this*
Strike learned Dr. Faustus?
Though Science dominates the earth,
One sometimes wonders is it worth
What it seems like to cost us?

Troy's paragon—pray do not laugh—
Had she possessed a phonograph,
Might hav bequeathed her kisses
To Faustus, or to you or me.
She *din't*, and I don't quite see
That much a fellow misses.

Of course, to press one's lips to hers
Were rapture; but a man prefers
Direct and labial contact
Ard, when one thinks of wax and wire
As media for love's "kiss of fire"—
No, Edison, it *won't* act!

MRS. R—— was telling her Sunday-school class of small boys about the "Shut-in Society," an organization whose members are mostly confined with illness to their beds or rooms. "Whom can we think of," said she, endeavoring to awaken the interest of the class in these unfortunates, "that would hav had great sympathy for those that are so shut in?" "I know," said a little boy with brightened face, "some one in the Bible, isn't it, teacher?" "Yes," said Miss R——, "and who, Johnny?" "Jonah," was the spirited answer.

THE PROFESSOR OF BOTANY TO HIS FAIREST PUPIL.

Thou tender, graceful little maid,
I see thee now at play at tennis,
In modesty of youth arrayed.
Thou 'mindest me of the daisy, which to enlightened minds is yclept *bellis perennis*.

I can but love thee, little girl,
I fain would call thee *mia sposa;*
Thou art as blooming and as fair
As that queen of the garden the rose; see Linnæus—*Rosa.*

My doting heart doth fly to thee—
It is thine own heart—*nolens volens;*
And in the garland of thy years
I pray may come no rue, the proper name of which, by the by, is *Ruta graveolens.*

For all thy blue (*viola*) eyes,
Thy lips and cheeks like blushing *rosa,*
Thou art as modest and as shy
As the common field flower popularly known as the buttercup, but generically as the *Ranunculus bulbosa.*

Thy lips like Cupid's bow appear
Or like a charming coral chalice.
Thou art as innocent and pure
As purest snowdrop—the snowdrop is the colloquial name; in reality it is the *Galanthus nivalis.*

Although so gay and thoughtless thou,
Thy joys on wantonness ne'er border,
Thou art an airy butterfly—
Butterfly is only the vulgar vernacular for an insect of the *Papilio* family, *Lepidoptera* order.

When thou dost smile in maiden glee,
Thy profile is a classic Grecian,
Thy teeth to pearls I must compare
(Pearls, by the way, are merely bicarbonate of lime, interstratified with animal membrane: in mollusks the result of a diseased secretion).

If thou dost love me, dear, or no,
I love as Strephon loved his Phyllis.
I pray thy fair head may be crowned
With wreaths of laurel—which as you probably know is the *Laurus nobilis.*

Gems of Thought.

IT is salutary for pious Christians to liv retired, and separated from the world; this is calculated to make them sour, unsociable, and, above all, to heat and excite their brain. The society of men spoils us, and is a stumbling-block in the way of our salvation by preventing us from giving ourselvs wholly and entirely to the contemplation of the sacred truths we shall never be able to understand.—*Voltaire's Pocket Theology.*

THE settled practice of republican and imperial Rome was to hav swift communication with all her outlying provinces, by means of substantial bridges and roads. One of the prime duties of the legions was to construct them and keep them in repair. . . . But the dominion of papal Rome, depending upon a different principle, had no exigencies of that kind, and this duty accordingly was left for the local powers to neglect. . . . These restraints upon intercommunication tended powerfully to promote the general benighted condition. Journeys by individuals could not be undertaken without much risk, for there was scarcely a moor or forest that had not its highwaymen.—*Professor Draper in The Conflict Between Religion and Science.*

SOME claim that the precepts of Jesus are the source of all morality. He certainly was largely imbued with the spirit of morality, but Seneca and Epictetus gave precepts equally elevated. Renan says: "Jesus Christ neither overturned nor discovered anything." Some of his teachings are impracticable, and some of his acts are open to criticism. . . . The New Testament givs low views of marriage, represses woman, upholds tyranny by preaching submission to "the powers that be," givs but slight intimation of kindness to animals, and attempts to show that when God seemed to care for oxen it was really ministers of the gospel who were the objects of his concern. . . . Slavery received no condemnation, and worldly learning and physical culture were despised.—*Robert C. Adams in Pioneer Pith.*

THE love of health is wrong; the body is the enemy of the soul, and does not deserve our care. "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on." "Bodily exercise profiteth but little." "There is nothing from without a man that, entering him, can defile him." The pursuit of natural science is wrong; doubt and free inquiry are sinful; submissiv faith is the gate to heaven. "Blessed are they that hav not seen, and yet hav believed." "He that believeth in me hath everlasting life, and shall not come into condemnation." "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." "If an angel from heaven preach any other gospel unto you than that which we hav preached, let him be accursed." "He that believeth on me is not condemned, but he that believeth not is condemned already, because he does not believe in the name of the only begotten son of God." "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burnt." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." The trust in secular remedies is wrong; diseases can be cured by faith. "Receive thy sight, thy faith hath saved thee." "If any man is sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." "And the prayer of faith shall save the sick, and the Lord shall raise him up." "And, when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease."—*Professor Oswald in The Secret of the East.*

IT is incessantly repeated, and many sensible persons are induced to believe, that religion is a restraint necessary to men; that without it, there would no longer exist the least check for the vulgar; and that morality and virtue are intimately connected with it. To perceive the inutility of religious notions, we hav only to open our eyes and contemplate the morals of those nations who are the most under the dominion of religion. We there find proud tyrants, oppressiv ministers, perfidious courtiers, shameless extortioners, corrupt magistrates, knaves, adulterers, debauchees, prostitutes, thieves, and rogues of every kind, who hav never doubted either the existence of an avenging and rewarding God, the torments of hell, or the joys of paradise.—*D'Holbach.*

ALL that is good in our civilization is the result of commerce, climate, soil, geographical position. —*Ingersoll.*

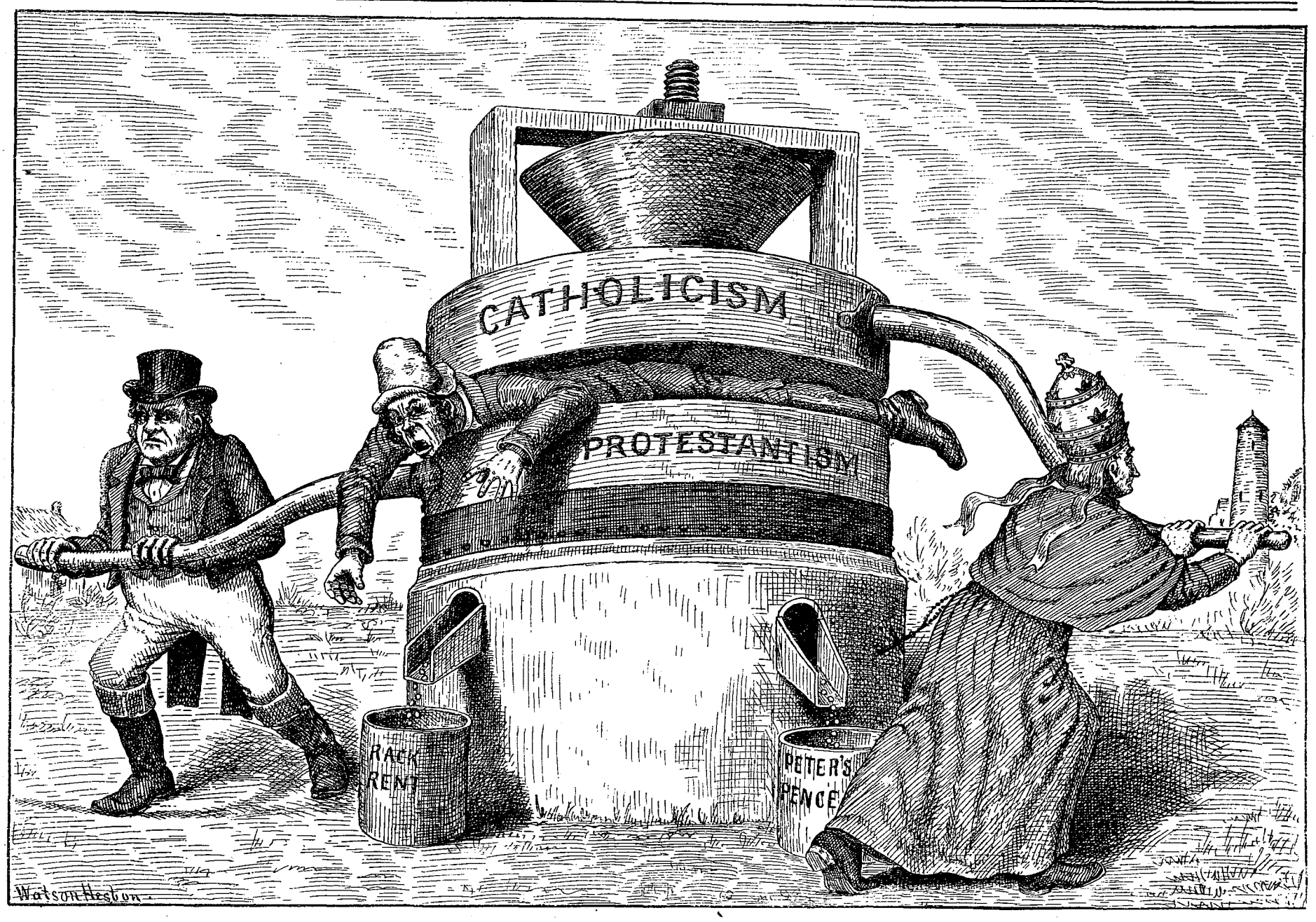
NOTHING can be more infamous than intellectual tyranny. To put chains upon the body is as nothing compared with putting shackles on the brain. No god is entitled to the worship or the respect of man who does not giv, even to the meanest of his children, every right that he claims for himself.—*Ingersoll.*

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A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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THE TROUBLE WITH PAT.

The Irish nation lies between the millstones of Papal and Protestant tyranny, and at the slightest effort to make a healthy movement one or the other givs it a grind.—*Chas. De Kay in March Century.*

Notes and Clippings.

THE Methodist Missionary Society expects to be something less than $300 000 short in its collections this year, and special contributions are solicited.

Two Scotch tramps, man and wife, make a good living off of the baby. "We just gets 'im christened," explains the man, "in all the towns we passes, and then, you see, parson makes us all comfortable wi' summat to eat and money for beds. On days orful bad we has to do 'm twice."

DURING 1888 the pope's income amounted to £504 0 0, of which £372 000 came from Peter's pence, and £132 000 from the interest of money invested out of Italy. The Vatican expenditure amounted to £340 000. His holiness also received in money presents during his Jubilee the sum of $480,000.

TONY PILCHER, of Melrose, Fla., became impressed with the belief that the only true baptism was immersion, and that everybody and everything should be baptized. He took all his chickens and pigs to a lake and baptized them, and almost every day he would baptize himself. When Sheriff Shelly went to arrest him Tony tried to baptize him, but the sheriff was too much for him, and got the irons on him.

A NEW ENGLAND Sunday-school teacher had for a lesson the story of the Prophet Elijah and the widow whose whole supply of food, when the man of God asked for refreshment, was "not a cake, but a handful of meal in a barrel and a little oil in a cruse." When the teacher asked her class how much food the widow had, the answer came quickly from one little fellow: "She had just enough meal to make a cake and oil enough to start a fire."

THE startling announcement goes forth that Keely, the motor man, has perfected the cylindrical device which will enable his ether etheric to annihilate the obstacles which hav hitherto stood in its way, and that his machine can now pump water and raise stock in a more remarkable way than ever. Keely put his trust in Providence, R. I., and had the cylinder referred to made in that city. It is capable of withstanding a pressure of 3,500 pounds to the inch.

THE journal *Science* says that in an experimen al observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularities of the heart's action, disordered stomach, cough, and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption. After they abandoned the use of tobacco, within six months one-half were free from all their former symptoms, and the remainder recovered by the end of the year.

THE North Carolina papers contain surprising news of the negro exodus from that state. The colored people are leaving some of the eastern counties in droves, and the consequent decrease in the supply of field hands is alarming the farmers, who are anxious to hav the migration prohibited. It is estimated that between fifteen and twenty thousand hav left the state this year. At first they struck out for the cotton plantations of Georgia, Mississippi, and Louisiana, but more recently they hav been going to Arkansas, where, it is said, they propose to colonize on unoccupied lands, as tillers of the soil in an independent way. An Emigration Society has been formed, and a state convention is soon to be held in Raleigh to promote its objects. Many North Carolinians desire to take forcible means of putting a stop to the exodus; but there is no probability that the measures proposed for that purpose could be enforced for any length of time. There does not appear to be any objection in Arkansas to the new-comers from the Tar state.

POLYGAMY, says London *Truth*, starts with the great advantage of the support of revelation. For whereas—as all searchers of the scriptures are aware—the practice of polygamy is frequently recommended in the sacred writings, it is nowhere condemned, except—and then more by way of caution than of prohibition—in the single case of bishops, who, being usually elderly—and in those days invariably poor men—were advised to content themselvs with one wife. In fact, I take it, upon a calm and dispassionate view of the subject, that monogamy must be regarded as a politic concession made by the early Christianized Jews to the pagan Romans. It was, in fact, a sort of giv-and-take, or compromise. The pagan Roman found himself with many gods but only one wife. The Christianized Jew had many wives but only one God. They "split the difference," as Artemas Ward would hav said, and the result was "Christian marriage."

THE promulgation of the new constitution of Japan on February 12th, was the occasion for a murder that must always be memorable. It was that of one of the most influential nobles in effecting the change in Japan's fortunes, Viscount Mori. He had become imbued with ideas in advance of his country through a European education, and it was his contempt for all superstition that cost him his life. A very bitter opponent had been his elder brother. He thought that the adoption of Western institutions would be fatal to the country, and when the new order of things was decreed he recorded his solemn protest in a memorial, and taking the document to the office of the council of state, disemboweled himself in the street, an act, doubtless, that served to stimulate the fanaticism which led to Mori's murder. That came about in this way. One of the chief religions of Japan is Shintoism, really a form of sun-worship. In the eyes of its votaries, among which Mori had been born, Shintoism and imperialism are synonymous. They hold that the emperor derives his divine right to rule from the Shinto deities, his ancestors, and any semblance of disrespect to the shrines of the latter constitutes a sacrilege. Mori had lost all respect for the supernatural elements of the religion, and on a visit to the shrines of Ise two years ago, the chief temple, he entered the principal shrine without removing his boots, and raised a sacred curtain with his cane. A weak and delicate devotee, a government employee named Buntaro, was so worked upon by this conduct, that upon the day of Mori's triumph, the promulgation of the constitution, he stabbed him to the heart, and was cut to pieces the next moment by the attendant soldiery. Strangely enough, the murdered man was buried with Shinto ceremonies.

Communications.

How They Behaved When They Had the Power.

Important lessons are drawn from history. Human nature remains much the same as century after century glides into the misty past. How man behaved himself, under certain conditions, in times gone by, furnishes a fair index to his conduct at present, the conditions being the same. A brief review of our colonial history is of the utmost value to us at this our critical period. Such review unearths "religious man" as he really is when clothed with authority. His selfish zeal leads him astray, and transforms him into a demon. We read the Blue laws of Connecticut with amazement, and wonder how the judgment of man could be so twisted as to make it a crime to be punished for a mother to kiss her babe on Sunday. We read of Cotton Mather, of the Rev. John Winthrop, both filled so full of the Holy Ghost that holiness oozed out at every pore, and think how much better for humanity had they never been born! How worthless is a man when he is filled with something that cannot be verified, is not susceptible of proof, and benefits neither himself nor anyone else! Cotton Mather and the Rev. John Winthrop differ from Ghengis Khan and Caligula only in extent of opportunity. The same loathing disgust arises when rehearsing the deeds of one as of the other. The name of John Calvin is in the same list. Some of the worst monsters in human shape hav been very religious. The amount of religion professed is no index to the manhood possessed.

If anyone desires further testimony relativ to the thoughts suggested in this article, such a one is referred to "History of Early Quakers," by Sewell; "History of Quakers in New England," by Joseph Besse; "The Baptists," by Morgan Edwards; the writings of George Bishop, entitled, "New England Judged;" "The Bloody Tenet," by Roger Williams; "History of the United States," by John Howard Hinton; Benedict's "History of the Baptists;" also, a lecture by E. P. Bassett, Esq., on "Calvinistic Cruelty," before the Progressionists of Toledo, O.

The Blair Sunday bill is now at rest until the next session of Congress. In the mean time it is well to not allow its rest to be one of continued quiet. We sit in judgment-seats whether we will or not. We say of a man he is good or bad, according to his deeds. A political party is tried by its record, *i. e.*, its works. The same is true of creeds. Our verdict is, good or bad, as results show. If more good than bad, our judgment affirms; if more bad than good, we say, "Down with it!" These conclusions force themselvs upon us whether we will or not.

Now comes Senator Blair, seconded by his orthodox friends, and asks that a law be passed by Congress to nationalize the Christian Sabbath—unite church and state. We cast about us to see how these Christians behaved themselvs in times past when thsy had the reins of government in their own hands. From the time the Puritan fathers landed on Plymouth Rock, in 1620, to the Revolutionary war, this Calvinistic school of Christianity swayed the scepter of power over the American colonies. This historic period covers a little over a century and a half. Now let us examin the record and see how these early Christians behaved themselvs.

In 1629 the first court of the colony of Massachusetts was held in Boston. This court enacted that none should be admitted freemen or entitled to a share in the government, be chosen magistrate or serve as jurymen, except they be members of their church. By this law, all persons that disagreed on points of doctrin, church disciplin, or forms of worship were at once divested of all the rights of citizens. Later in their colonial history, Charles II. forced these fanatics to alter this cruel law, but they only changed it in appearance, not in its severity.

The Rev. John Cotton was the first minister of the church of Boston. By request of the general court, this reverend framed a code of laws, founded on the laws of Moses. By these laws the government, in imitation of the Jews, became a theocracy.

The Catholic colony, under Calvert, had fastened itself in Maryland. This colony gave protection to all religious sects. The persecuted from the Puritans on the north, and the persecuted from the established Church of England on the James river, south, alike found an asylum with the Catholics in Maryland. These Protestant fugitivs soon became numerous, revolted against the hands that had protected them, overthrew the Catholic rule, took Governor Stone prisoner, and condemned him to be shot. The victors persecuted and drove from the colony all who could not rest on their "iron bedstead," and wound up the ungrateful proceedings by declaring that any person professing the Catholic religion should not be considered within the protection of the law.

The Podunk Indians rejected with scorn the Christ of the Rev. John Cotton and the Rev. John Elliot, but accepted the Christ of the "Black Robes"—Catholics.

Roger Williams entered the land of our Pilgrim athers in 1631. He was a liberal Puritan, an advocate of intellectual, political, and religious freedom. Williams was soon banished from the colony, and took refuge with the Narragansett Indians on Long Island sound, and formulated the model for the future republic of the United States, so far as concerns the total separation of church and state.

Sir Henry Vane arrived in Boston from England October, 1635. Sir Henry was, perhaps, the first man that laid down with precision the inviolable rights of conscience and the exemption of religion from all civil authority. As soon as his sentiments were known he encountered violent opposition from the clergy, headed by John Winthrop. He returned to England to find a more tolerant home than the land of the Pilgrim fathers.

Anne Hutchinson, with her husband, landed in Boston in 1634. She was the founder of the Antinomian society in the New England colony. She also had the hardihood to assert women's rights in a theological point of view. For this the ecclesiastical synod banished her, with several of her associates, from the colony in November, 1637.

In 1639 six persons made an attempt to organize a Baptist association at Weymouth, some fourteen miles southeast of Boston. Six of these offenders were arraigned before the general court of Boston. Some were fined and imprisoned, others fined and disfranchised. No Baptist association was formed at Weymouth.

Lady Moody was a woman of note, and quietly resided on a plantation of her own at Lynn. She denied the efficacy of infant baptism, for which she was banished from the colony in 1638. As early as 1642 this Protestant colony had enacted a code of laws making twelve crimes punishable with death.

These Puritans hated to the death the religion professed by colonists of Rhode Island, founded by Roger Williams, whom they had banished in July, 1651. Obediah Holmes, John Clark, and a Mr. Crandall, representativs of the church at Newport, R I., by request, visited the house of William Witter, of Lynn. It seems that Witter was in sympathy with this Newport church, but of too great age to visit Newport. On Sunday, the three, in company with Mr. Witter's family, held divine worship at the house of Witter, some two miles from Lynn. While Clark was preaching, a constable entered the house, arrested the three friends of the venerable Mr. Witter, hastened them to Lynn, seated them in the church, where prayers were being said. The three refused to take off their hats, whereupon, by order of the magistrate, their hats were plucked off. Mr. Clark arose and dissented from their worship and refused to join in it. They were immediately committed to prison and remained in jail two weeks before they were granted a hearing. The warrant for their arrest charged them with being "erroneous persons" and "strangers." The court of assistants passed upon them this sentence: "That Holmes should pay a fine of £30, Clark £20, and Crandall £5, and in default of payment to be publicly whipped."

They all refused to pay their fines and were returned to prison. Mr. Clark's friends paid his fine without his consent. Mr. Crandall was released under promis to appear at the next court. Mr. Holmes was kept in prison until the next September, when he was dragged to the whipping-post and publicly whipped in a most unmerciful and barbarous manner. In Mr. Benedict's "History of the Baptists" the sentence of Obediah Holmes is copied in full. He denied infant baptism, was an excommunicate, and came within the colony. In a note copied from Gov. Joseph Jenks's manuscript we read that "Mr. Holmes was whipped thirty stripes, and in such a cruel manner that in many days, if not some weeks, he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."

The punishment of the good man, Obediah Holmes, was so shocking to humanity that a number of persons expressed sympathy for the sufferer. For these offenders, warrants were promptly issued. Eleven escaped arrest, but two, John Spur and John Hazel, were caught, tried, and sentenced to pay a fine of forty shillings, and in default, to receive ten lashes. Rather than witness a repetition of the cruelty incident to the whipping-post, their friends paid the fines. John Hazel was nearly sixty years of age, and died before reaching home.

The first Baptist church in Boston was organized May 18, 1665, consisting of only nine persons. Benedict tells us that this little church, a part of whose members were females, and the rest illiterate plowmen and mechanics, made full employ for the rulers of Massachusetts for a number of years.

Mr. Morgan Edwards further tells us that it would require a volume to contain an account of the sufferings endured by this little band of Baptists, inflicted by their rulers. The faithful nine were first fined, then imprisoned and sentenced to banishment. They refused to leave the colony, and were kept in prison nearly a year. Soon after this three more, Elder Russell and his son, and one Foster, were thrown into prison and remained six months. It seems these three denied the efficacy of "infant baptism," for on May 20, 1672, we find the general court of Boston passed an act by which the penalty of banishment was to be inflicted upon all who should openly oppose, or condemn, "infant baptism." Amid all this persecution the adherents to the Baptist church still increased. Six years after this it was decreed by this same court that no person should erect, or make use of, a house for public worship, without license from the authorities, under penalty of forfeiture of the house and land on which it stood. Soon after, the king interfered in behalf of these persecuted Baptists, but it was more than a year before this little band were again permitted to meet in their own church for worship.

Early in the history of these New England colonies, the thirst for "Quaker blood" was intense. Cruel and inhuman measures were enacted to drive the innocent and unoffending "broadbrims" from the colonies, also to prevent others from landing.

Mr. Hinton givs us some mild statements describing the persecution of these much-detested Quakers. The first that landed on the soil of these Puritan Protestants were Mary Fisher and Anna Austin. They came from Barbadoes. Soon after nine others arrived from England. These eleven in number were speedily arraigned as "contemptuous persons," committed to prison, sentenced to banishment, and the captain of the vessel that landed them on New England soil was put under heavy bonds to carry these "contemptuous persons far beyond the confines of these New England colonies." The Quakers were kept in jail until the vessel was ready to sail. While in prison Mary Fisher and Anna Austin were accused of being witches by Lieutenant-Governor Bellingham, and he appointed a committee of women to search them. This committee called to its assistance a number of men. The accused were stripped stark naked in the presence of the men, and their persons submitted to indignities that modesty forbids to relate. The books of the accused were seized and burnt. At the next session of the general court it was enacted that the captain of any vessel bringing a known Quaker into the colony should pay a penalty of £100, also that the Quaker so landing should at once be sent to the house of correction, receive twenty lashes, and be kept at hard labor until transported out of the colony. A fine of £5 was imposed on any person who should distribute Quaker books, and severe penalties imposed on anyone who should defend the doctrins of the Quakers. Any person that harbored a Quaker in his house was subject to a fine of forty shillings. Any Quaker, after the first conviction as such, if a man, was to lose one ear, and after the second the other ear. If a woman, each time to be severely whipped. At the third conviction, whether man or woman, to hav their tongues bored through with a red hot iron, and all Quakers that should return to the colony after banishment should be put to death. Under this law William Robinson and Marmaduke Stephenson were hanged at Boston, Oct. 27, 1659. The following June Mary Dyer suffered death on the gallows, and soon after William Leddra was tried, condemned, and publicly executed on the same gallows. Wenlock Christeson was also condemned to be hanged June 13, 1661. While Wenlock Christeson was lying in jail to await execution, the king again interposed to stay the bloody hands of these Boston Calvinistic Christians, and Wenlock Christeson, together with twenty-seven others, were liberated from the Boston jail. This timely interference on the part of the king of England shortened the bloody record of these Boston bigots. The names of the twenty-seven released from the Boston jail are given by Joseph Besse, a reliable and accurate Quaker historian. These twenty-seven were hastily transported beyond the limits of the Massachusetts colony. The next year a letter from King Charles II. to Gov. John Endicot, and the other governors of the New England colonies, put a stop to the inhuman practice of banishment.

The horrors of the Salem witchcraft will be passed by for the present. Anyone not acquainted with the sickening details of this disgraceful page of our New England colonial history, will find it given in Combe on the "Constitution of Man." Here we hav an actual experiment made with church and state united. The lesson taught is a silent but very impressiv one. It proclaims to the world in the tones of Boanerges that no religious sect can be intrusted with the reins of government.

Such a step as the introduction of the wily, slimy, Blair Sunday bill into the national Congress should arouse all the lovers of liberty to vigorous and immediate action. The meaning of the petitions piled upon our senators' desks cannot be mistaken. The clergy, the lady laity, the gullible Sabbath-school teachers and pupils, are all banded together in one ignorant, bigoted phalanx to unite church and state, as in good old colonial days. There is as much ignorance among the masses now as then. The hatred of religious zealots for Atheists, Deists, Agnostics, Infidels, Freethinkers, Liberalists, and Spiritualists is as intense now as their hatred for Baptists, Quakers, and witches was in colonial times. Giv to the churches the reins of this government, and our jails and state prisons would soon be crammed with the

most intelligent and exemplary men and women of our land. A gallows would adorn every churchyard. The rack and the thumb-screw would be common implements of torture. Every Liberal paper in the land would be summarily suppressed. Ministers of the "gospel of peace" would sit in our legislativ halls as they did in colonial days, and dictate legislation. Superstition and cruelty, silence and sorrow, poverty and ignorance, would usher in another long night of mental darkness, known in the dim future, as the historian writes, as Dark Age No. 2.

Fall River, Kan. P. VAN HYATT.

Faith and Knowledge, Fact and Fable.

This universe is a great, incomprehensible fact; there is no denying it. We must admit its infinity. No man can find its limitations or measure the force that moves through it, holds it together, and binds all parts into the whole,

> Whose body nature is
> And (possibly) God the soul.

It is not difficult to conceive abstractly that there can be nothing outside of nature or the universe. But no man can find or even form a conception of any outside. If there is any outside, what is there beyond the outside? If there is anything outside, then the outside becomes the inside. No beyond can be conceived of, for the reason that in any possible beyond there must be space, and space is a part of the universe. Therefore there can be no known or conceivable limitations.

In essence and phenomena the universe is infinit. No man comprehends what he can see, much less what he cannot see, or the spirit or force which moves through what he sees. The child knows about as much of the infinit mystery as the man, and the fool about as much as the philosopher. The infant in the cradle looking into space comprehends about as much as the astronomer looking through the Lick telescope. The questions of children are proverbially quite as profound as the questions of philosophers, and the answers of the latter hardly more satisfactory than the answers of the former.

Mankind, covering the earth's surface, are as flies crawling over a globe in a school-room, and comprehend but little more of the whence and the whither of the universe than flies comprehend of the globe and the meaning of the school-room.

There is, in fact, much less difference between the intelligence of flies and the wisest man, than between the wisest man and the wisdom that could construct the universe and run it. Men flippantly ascribe to such wisdom the attributes of infinit loving or cruelty, beneficence or malevolence, and undertake to define his, her, or its powers, purposes, and motivs, to tell what pleases or displeases him, her, or it, and call such opinions and definitions religion. To the highest human consciousness such definitions as we human flies invent concerning the infinit are arrogant and irreverent, and would be wicked and blasphemous if we were not as flies, and if there could be sincere, honest, ignorant wickedness and blasphemy. Suppose a philosophic fly should try to tell his fly comrades his honest notions of the school globe on which he crawls and of its maker and his purposes in its construction, as well as the, to him, wonderful phenomena of the school-room, however wide of the truth such lucubrations might be, they would not be wicked or displeasing to the pedagog in charge of the school, but would only interest and amuse him, coming from a fly. There would be no blasphemy in the poor fly's thoughts or words, and there could be no wickedness in them if he was an honest fly. It would be very silly for one fly to accuse another of blasphemy or try to make laws to punish him. The little papal human fly at Rome, for instance, crawling about the rooms and gardens of the Vatican, putting on airs of infallibility and trying to make his fellow-flies accept him as the agent on earth of infinit wisdom, is inexpressibly ridiculous. He and all who listen to him and believe such nonsense are very silly flies. So of all theological attempts to define creation or the creator, or to tell what his object was in creating the universe—what he intends to do with it or with any part of it; what pleases and what displeases him; what his attributes are, or even whether he really exists or ever made the universe at all or not.

The man who looks out upon this universe and is most overwhelmed by its infinity and his own inability and littleness is probably the most reverent toward his maker, if his maker exists, and really the wisest among the fly philosophers of mankind. He is overwhelmed and givs it up, being wholly unable to explain what he sees, and only able to crawl about within the narrow limits of his own mental world, and content to measurably solve, if he may, his own rule of life, without attempting to tell his fellow-flies all about a God of whom he comprehends nothing. If to be an Agnostic is honest, he is content to be an Agnostic. He may possibly be able to see and to say that if God exists he must be inside, and not outside, of the universe, and a part of it. That if he exists he is probably infinitly obedient to law; that the universe is in his hands, including the human race, and that it is infinitly safe in his hands to hold and to run; that St. Paul was mistaken when he tried to scare somebody by saying that it would be a fearful thing to fall into the hands of the living God; that everything is in his hands, if at all, not because it "fell" into his hands, but because it was always there resting safely and beneficently.

Certain it is, mankind know of no other power that could do better with such an infinit job, if they are wholly unable to comprehend it. It is nevertheless true that men suffer enough to challenge faith in the beneficence of the power called God, with their inability to comprehend what they experience and observe of the way all things work together for their good and their evil, so far as they can judge what is good and evil to themselvs.

If there is a God he no doubt expects in men just what he finds in them. Men are and do about as he knew they would be and must do. They know about as much of him and themselvs and the universe as he expected, if he is infinitly reasonable and knew exactly what he was doing when he put causation to work to bring about the human result. And it is further probable that God, if there be a God, did the very best he could in making man, if he did make him, and man does the best he can on the whole, made as he is or has been, however good or bad that is.

No doubt God gaged human capacity, intellectual, moral, spiritual, as well as animal, to suit himself. Man, so far as he can observe, has never been consulted as to his own make-up. He has no responsibility until he reaches the point of voluntary self-re-creation and improvement, if there is such a point. Such power and responsibility, reached by mental evolution, may be possible to the race or the best of the race, somewhere, some time in the infinit journey, if the journey be infinit in development. If man is only a germ in this world, to be perfected in never-ending life, he ought to be happy even in all the incidental suffering he encounters in this rudimental life.

Possibly pain and suffering, physical and mental, are processes by which spiritual ripening goes on, and that such processes of ripening are the best infinit wisdom could employ. These facts, if facts, would be more comfort to know, than all that theology as yet has been able to afford. At any rate, we must endure the suffering and pain as they come to us, whether they tend to rot or ripen us. We can not escape this real, practical life; we must meet it as it comes—better heroically than with cringing fear—with brave and cheerful hope, if we can, than cowardly endurance. We hav to get along with our own ignorance of ourselvs and the universe, with all its drawbacks. It is no help, but a hindrance, to believe what is not true. Credulity is a wretched substitute for wisdom. If we can build a consoling faith on what we know, let us do so, but not on what we do not know. If solid facts help us to console or be consoled or comforted, and to climb and be strong, let us be comforted, climb and be strong; otherwise let us sit on the old seat of disconsolation and keep up mental activity at the expense of hope, as long as we liv, and be honest. The cut-and-dried faiths of the creeds and schools of superstition do not help, but delude, bewilder, and cripple. Belief in a lie always damns. What men hav thought in the past is not authority to men who think now, nor what men think now, for men who will think in the future. This endless chain of authority which has fettered the race must be broken forever. Truth is the only authority. Faith suggested by facts is the only true faith. Faith and hope, which thinking about the universe impresses on the human mind, as fragrance comes from the flowers, are the only true faith and hope. The quality of such faith and hope is determined by the quality of the thinking—the attainments of men. The teaching of any faith that is not natural, is not in any true sense religious, but irreligious. There is no doubt that it would be better for the world if there was less faith and more facts, less theology and more ethics, less guess-work and more certainty, less pretension and more sincerity. Let us try and substitute facts for fables, no matter how few and poor the facts. There is more value in one little grain of fact than in all the Alps of fable of all the creeds. Let us look for all revelation in the facts of nature and science. Probably if we knew enough one little grain of sand would tell the story of creation. But we reverse this method and build from a little grain of knowledge a fabled universe, of heaven and sheol, purgatory, devil, angels, thrones, redeemers, celestial cities, etc., all as fantastic as fabulous, as profitless as untrue. Better a grain of fact than such a universe of fiction. Better try to find out how little we know than how much we can believe; for the chances are "the more we believe the less we shall know"—the greater our credulity the more worthless our faith. I hav faith that the seed of a plant will sprout and grow. This faith is founded on observation of nature. If observation of nature givs faith in the immortal and progressiv outcome of human life, blessed are they who hav such facts and such faith. But faith, resting on the alleged resurrection of a fabled, not even a historic character, is not worth much. Man can be sure in this world of only three facts, viz., himself, phenomena, and the impression which phenomena make upon his mind—the camera, the object, and the picture. The quality of the picture depends upon the quality of the camera; both of these are, it is to be hoped, improving, but phenomena remain the same. The picture in all ages will be the faith and philosophy of man—and these must be variable. There can be no such thing as salvation by one particular faith, or indeed by faith. For man makes and preserves faith, but faith does not make or preserve man. Phenomena will remain infinit. What man knows of phenomena will remain finite, because the finite can never grasp the infinit.

But uppermost and innermost in the consciousness of man springs the hope, if not the assurance, that his own being is infinit though his development is finite. This hope is the spring of aspiration, and the safeguard against despair. It lifts and bears man over the rough and painful journey of life, and keeps his courage up. It makes the sun shine and the flowers bloom, in spots, along his path, and lights up the dark threshold of the grave.

Is this hope delusiv? Possibly. But continued life "is no more wonderful" than the life we are living. Hope is as much a fact as love or thought. Why should hope be a liar any more than conscience, or any other faculty of the mind? Why should nature delight to deceive? Why should falsehood be planted in the human soul? I prefer to believe in no such necessity; that there is nothing that naturally lies in human nature or the universe. That there are better things in store for all men than they know or can comprehend, or even hope. That mankind will hav a chance to master, to some extent, the infinit lesson before the school of life closes.

A. J. GROVER

The Church—Its Moral Status.

In previous articles I referred to the low and depraved condition of the devotees of the church in the first, second, and third centuries. Human beings are not capable of reaching a lower depth of depravity than that occupied by the early Christians. Ignorant, deluded, and with a constant and abiding faith in their own "innate vileness," there was no crime so hideous but they were ready to perpetrate it in the name of religion.

Dr. Cave in his celebrated work, "Primitiv Christianity," informs us that the "early Christians when assembled at their love feasts were wont to take a live infant, bray it in a mortar, anoint it with honey, and eat it as a hungry dog eats flesh;" and he also describes some of their libidinous orgies that would bring the blush of shame to the calloused and hardened cheeks of those old arch-reprobates, Lot and Solomon. A pretty set these early saints, surely; and yet they pretended to be sorely vexed over the naughty practices of the heathen. Like Lot, represented by a New Testament writer "vexing his righteous soul over the filthy conversation of the Sodomites." Modern clergymen rave in the pulpit about the altars of the heathen gods being stained with the blood of human sacrifice, and yet never condemn a celebrated judge in Israel for offering up his innocent daughter as a burnt offering to their grim-visaged Jehovah. The church grew worse instead of better so long as it held the dominant power. With its doctrins of "original sin," "total depravity," and salvation through the merit of another, improvement was simply impossible. In all the range of its doctrins it possessed not one single element of progress, or a single fact to support its claims.

Wesley, in describing the condition of the church in the fourth century (Wes. Ser., vol. 2, p. 63), states that, "Christians did not gradually sink, but rushed headlong, into vice," and adds, "Then one might truly say:

> "At once in that unhappy age broke in
> All wickedness, and every deadly sin.
> Truth, modesty, and love fled far away,
> And force, and thirst for gold, claimed universal sway."

After critically studying the character of the church, how any man or woman claiming even a moderate degree of common decency can stand up and unblushingly defend it, is to me a most perplexing mystery, and reveals the dark and damning influence of a God-defaming, man-degrading superstition on the human race.

But the end is not yet. The original fountain was vile and corrupt, and the stream grew more filthy and poisonous as it broadened and widened in its deadening and destructiv sweep down through the ages.

W. S.

Nashville, Tenn., March 25, 289.

THE priesthood, in every age, in every country, forbid discussion, frown down all investigation; they require, like other tyrants, passiv obedience and non-resistance. They denounce every man who opposes their views—not merely their spiritual, but their temporal views. Their intent here, as elsewhere, is to fetter your minds first, and your bodies afterwards; and, finally, to command your pockets.—*Dr. Thomas Cooper.*

The American Secular Union.

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Rome Dominates the Dominion.

Canada is on the threshold of a crisis fraught with danger not only to English interests, to Protestant supremacy, to Freethought and progress, but also menacing our republic. It may be that, in the not distant future, the intensely loyal Tory Protestant will be pleading for annexation to the United States rather than remain under the medieval rule of Rome. In this matter we should see the warning to all Americans to take time by the forelock and keep the state and church forever separate.

The France of progress is on the banks of the Seine; the France of Bourbonism and bigotry lies uncomfortably close on the banks of the St. Lawrence.

The province of Quebec represents all that is illiterate and retrogressiv, owing to the overwhelming influence of the Ultramontanes, the chief organ of which, *L'Etauard*, floats at its head the white banner and golden lilies of the house of Bourbon.

The Quebec provincial Parliament has recently granted the Jesuits $400,000 as indemnity for lands taken generations ago. But what excites the antipathy of the Protestant portion of the entire Dominion is that this same bill has a clause which leaves the disposition of this money thus obtained to be distributed subject to conditions to be made by the pope. Protestant Ontario is alarmed, and their folly in religious matters is growing quite apparent. A movement is on foot to compel the Dominion Parliament to annul the above grant, but the province of Quebec has there a sufficient representation to score a victory, for on matters pertaining to the church there is no division among the representativs from this province, which has a guaranteed representation of sixty-five members regardless of the matter of population and not subject to change. So far back as 1759 a grant was made to the Romish church of Quebec of 2,117,000 acres, which, of course, has been immensely enhanced by diplomacy, shrewd bargaining, solicitation, and the natural increase of value.

This province has in round numbers a population of 1,300,000, over 1,000,000 of whom are nativ-born French Canadians, and there are not more than 250,000 English-speaking people, and their ranks are steadily decreasing. The French Canadians are bound together by strong ties of race, religion, language, and laws to which they cling with the tenacity of ignorance. They look upon the English in the light of intruders.

After Wolfe's victory at Quebec, the British government guaranteed them, by the treaty of Montreal, their laws, their language, and their religion.

As the first "emegrees" to Canada were from Normandy and Brittany, who were conspicuous for conservatism, ignorance, and religious devotion, it is safe to say that their descendants hav not lost their hereditary ear-marks. England acceded to the concessions made them rather reluctantly, but it was an exigency of the times, as England felt rather uncertain as to other provinces, and, after all, it served as a wise diplomatic move, for had it not been for this fact, instead of resisting the gallant Montgomery, they would hav opened the gates of the citadel and joined the revolution of the thirteen states.

The laws prevailing in that province are only slightly modified from those in vogue under Bourbon rule in France. Several of the old seignorial systems still exist—a system by which vast tracts of land are held by the "lord of the manor," or the church, and rented out to the peasants, or "habitants," as they are called. As these French Canadian provinces were early settled by religious orders who received vast trusts to aid them in propagating their faith, and in Christianizing the Indians, and when it is known that the church in Quebec is still supported by the tithe system now prevailing in England, but which has been abolished in most Catholic countries, a faint idea can be had of the wealth of the Romish church in Quebec. According to the tithe system, every Roman Catholic family must, by law, pay a fixed percentage on their crop to the church, but a Protestant, who occupies the land, is exempt. As the church is a banking and money lending Shylock in Quebec, when a farm comes into market it takes care that it is occupied by one who will put coin in its coffers. If a new parish is made by the bishop of the diocese and a new church erected, an ecclesiastical assessment is levied which takes precedence over all mortgages. In fact, the Jesuits, who are being driven out of old France, are flourishing and fostered in the new, for Quebec is more Catholic than Italy or Spain. Among the laboring and agricultural classes not more than seven per cent can read and scarcely any can write. But their fecundity is wonderful, and they increase with astounding rapidity, families of from twelve to twenty being quite common. The clergy encourage early marriages, sternly punish infanticide, and accommodate their people with foundling asylums and lying-in hospitals, so that they increase in greater ratio than their Protestant competitors.

The power of the papal hierarchy in Quebec can be conjectured from the following estimate of its wealth:

Annual tithes on 200,000 farms	$ 700 000
" taxes on families not owning land	300,000
For masses, baptisms, marriages, funerals, pew rents, and objects of piety	2 000 000
Legacies, solicited gifts, mortmain property, over.	3,000,000
Taxes imposed to construct and maintain churches	2,000 000
Grant from province (charity)	250,000
Total	$8,250 000

This is in itself a tolerable annual tax on 1,359,027 inhabitants, of whom 1,170,718 are Catholics, and 178,309 of other denominations, thus showing that no special inducement has been offered non-Catholics to settle in that section. In Quebec the Romish church owns:

800 churches of a value of	$37,000 000
500 parsonages, palaces, etc	900 000
12 seminaries	600 000
17 colleges	850 000
259 boarding schools and academies	600,000
80 convents	400 000
69 hospitals and asylums	5,000 000
Total	$54,350 000

It also owns the greater part of the numerous towns and villages, with lands, stores, houses, and invested capital in large quantities, and the bulk of all this wealth is exempt from taxation, while the government of Quebec recently went out of office declaring itself bankrupt and unable to liquidate its indebtedness. The bank of Montreal is the wealthiest monetary institution in Canada, but the order of St. Sulpicians alone can discount that great financial institution. But the visitor to Canada must not be surprised to hear *le bas Canadiene pere*, whose sons and daughters find employment in the States and send their earnings to enable him to pay his tithes, loudly declaiming against annexation.

The aggressiv attitude of Rome is illustrated by the fact that at the opening of the provincial parliament Cardinal Taschereau persisted in demanding a seat beside the vice-royal representativ, and in taking precedence as a prince of the church of Rome.

Furthermore, to crown the climax, a resolution was adopted by the provincial Parliament, requesting the queen of England to intercede for the restoration of the temporal power of the pope in Rome. Dare she do it?

As an indication of French Canadian exclusivness, Father Dowa, of Montreal, recently announced from the pulpit that, acting under orders from the vicar-general, he was directed to condemn the Catholic order of Foresters of Illinois (with headquarters in this city), and to prohibit his congregation from joining the order or encouraging those who desired to extend its branches into Canada. His objections were based on the fact that it was a foreign organization, and did not allow interference on the part of the clergy. He warned them against joining these interlopers, and requested those who had joined to sever their connection forthwith.

The Ultramontanes do not regard with favor the tri-color of republican France, but are unanimously in favor of a restoration of the old French monarchy, which was always a strong protector of the church. There is little doubt but much of the plottings and turbulence tending to wreck or weaken republican rule in France are hatched by the Jesuits in our neighboring city of Montreal; for it is one of their dreams that on this continent they will yet found a French monarchy which will be supported by a strong ecclesiastical power. Their orators and journals boldly declare this as their desire.

To the United States the French Canadians are the "Chinese of the East," for being hardy, sturdy, and frugal almost to penuriousness, they find no difficulty in getting employment, and they form already no inconsiderable portion of the population of Dakota, Michigan, Wisconsin, and Minnesota. As Prof. Goldwin Smith once remarked: "If it were not for copious emigration to the United States, the people of Quebec would be in a chronic state of starvation." Their conservativ, non-assimilating tendencies are strongly marked in the characteristics of the cities they hav settled—Detroit, St. Louis, or New Orleans.

When this element mingle with that of the Catholic Irish—among them intermarriages are frequent—and combine, the United States will hav a problem on its hands more serious and important than the Mormon question. These minions of the papacy will use all their combined power as citizens to destroy freedom, and vote at the beck of the clergy to disrupt this republic, as they are attempting to do with the sister republic of France. The only salvation of the United States is in the Nine Demands of the American Secular Union.

When all these ecclesiastical aggressions—Romish and Protestant—are clearly, fully proved, we then meet with so-called Freethinkers who throw back their heads, and with eyes portraying the intelligence of a hog, offer as an explanation for not doing anything, supporting nothing, not even subscribing to a Liberal paper: "I'm a Freethinker who think for myself and let everybody else do their own thinking."

It is such silly, inane, asinin utterances of professed Infidels, all talk and no practice, which fill us with more contempt for this set who crawl under our tent than for any foolish capers of the sincere, earnest Salvation Army devotee.

LAID OUT AT LANSING.

The measure proposed by our friend Representativ Wettlaufer, in the Michigan legislature, which was partially a Secular measure and partially a "single tax" scheme, which, however, would hav taxed all and of the ecclesiastical corporations and churches, was defeated in the lower house by a vote of 68 to 10 last Wednesday. That was not so bad a showing for a "compromise" bill, and I really think that a straight-out bill for the taxation of church property, pure and simple, would hav fared as well, if not better. Mr. Wettlaufer made a lengthy and able defense of his bill, but it had the misfortune of being very voluminous as to detail.

E. A STEVENS, Sec. A. S. U.

Who Can Comprehend the Infinit?

The outgrowth of ideas is caused by expansion of perceptiv power. Both new and modified symbols are necessary to a progressiv mental state. Outside of mathematics there are few ideas of absolute import, that is, which will not admit of that variation produced by intellectual advancement, and intellectual advancement must be accompanied by a corresponding modification and creation of language, otherwise freedom of thought would be hampered by endeavoring to represent a growing idea by an inflexible sign. Anyone may readily see in the analysis of compound words how simple ideas, in their development, acquire complex signs, and complex signs, by further advancement, again become simple in expression, that is, by constant use no longer call to mind heir components. To advance with the world it is necessary to use the symbols of the age in which we liv, otherwise confusion of thought would arise in the attempt to express by an ancient or undeveloped sign a complex modern idea.

This is observable in speculativ thought by the endeavor to express the modern idea of the infinit by the old-time symbol—personal God. Is it strange that those who contemplate the infinit in this way travel the slowest on the path of progress, that they are intellectually stunted? Great ideas, to be properly expressed, require signs of relativ import, the lack of which impedes their conveyance, and ultimately causes their obliteration. Thus, if a man persists in symbolizing the infinit as being personal, a finite attribute, will not the expansion of his conceptiv faculties be retarded or perverted?

How can a mind fully expand and impart its knowledge to others except by the creation of new signs to represent the discovery of new relations? Among the ancients, when abstract reasoning was less intense than now, when all conceptions were necessarily gross or imperfect, with a tendency to personify the phenomena of nature, the conception of the infinit on other than personal grounds must hav been very difficult. The idea was then weak, so to speak, unable to stand alone or be transmitted from one to another without the powerful support of the attribute—personified intelligence. Yet, to-day, there are thousands who still require the use of this miserable crutch to convey to consciousness a working idea of infinity. To avoid this error it is only required that ideas purely objectiv be preserved from subjectiv influence. To illustrate: The only expressible idea of personality implies limitation. If God be infinit, how can it be proved that he is personal? Here are two ideas in absolute mutual antagonism—the one finite, the other infinit. Yet in their reconciliation only lies the possibility of the establishment of the personality of God.

The objectiv in this case is influenced subjectivly in conformity to a law of ideal growth, which requires the mind to clothe in the easiest possible forms its primitiv conceptions. It is but a few steps in advance of the savage who personifies and propitiates his wooden image, that the Theist performs the same operation in regard to the infinit. The former marks the preponderance of the objectiv, or the realistic, over the abstract; the latter the next to the last step in the emancipation of true ideal thought.

What barbarisms! "Moses went to Mt. Sinai to confer with God." "God came down." The *infinit walked* in the garden of Eden. The infinit described as a thing moving from place to place. What objectiv absurdities! What gross misconceptions!

What mind can speculativly advance when fettered thus with such incomparable *grossièretés?* But these hav had their day. Already the night of gloom is clearing fast, and fancy's fears are dying, one by one.

What a contrast! The Liberal student seeking in

the laws of nature the secrets of material progress to reduce to a minimum the necessity for physical labor by ever-increasing labor-saving appliances; to uproot disease and impure mental conditions by reforming institutional abuses; to return again to all that with which injustice and cruelty has endowed the few; to make life longer, and purer, and nobler. These are his aspirations.

The Christian student buried in theological lore, striving for truth among rusty myths, ever seeking to reinvigorate the old, to make again presentable fallacies a thousand times exploded. Who spends his youth in studying backward, and from false standpoints judges men and things; and struggling for freedom amidst fetters that bind him down, finds nought but that which others found a million times before; to reason in a circle; to liv on other's counsel; to abnegate self even to servility; to attain greatness of the parrot-like variety; to turn men from the service of science to that of the church; to choke reason and to extol faith. These are his realizations—the Lord only knows what his aspirations were.

Which strives for the advancement of the world? To whom will we owe our future civilization? Which is the best fitted to survive? They mark progressiv steps—the savage with his simple fetich, which is but his own reflection—the Roman who deifies passion, principle, and element—the Christian with all the former gods reduced to three—the Deist, who denounces all yet cannot free himself from one; and finally the Atheist, who sees nothing in the infinit save that of man's reflection, nothing but shadows, in which struggled the early mind.

> The Atheist fears no thing that hides in temple walls,
> Nor God divine that rules but is not seen,
> Nor ghost, nor death, that brings but sleep,
> With quietness.

There is a current idea much used by an Atheistical writer of prominence which contains a palpable fallacy, and, as it has unthinking supporters it is worthy of refutation. It is: "The finite can comprehend the infinit." The definition of "to comprehend" he gives as "to take in mentally," that is, to receiv into the mind impressionably the image of an object—as, I comprehend that church by taking it in mentally.

This definition we all accept as perfect, and with it we show up the fallacy. There is some difference between knowing that a thing *is* and comprehending the thing itself. We know that a thing has size. Can we comprehend the thing perfectly without knowing *what* size?

The multiplication table is illimitable in process—that is a condition of it. We comprehend that perfectly, but the table itself?

If thought be the recognition of relations between objects and condition, then it is dependent in degree on the definitness of their signs or images—their reflections. How represent an illimitable distance, an object of infinit size? A church or any object involves limitation. Could that church be "taken in" as a whole if it had no end? If not, would the image of it be perfect—that is, represent the whole of it? Then would not the comprehension of that infinit church (or the universe) be defectiv?

If we could comprehend the infinit we would hav a logical instead of a relativ demonstration of the non-existence of the deity. And, *vice versa*, if God exists faith would be unnecessary, as he would then be demonstrable. When this state arrives THE TRUTH SEEKER will change its policy or go out of business. This, then, we hav: Comprehension implies the knowledge of a whole, or a part, in limited things. The infinit, being illimitable, cannot be conceived as a whole, which precludes complete comprehension.

Orange, Mass. H. W. HAMMOND.

Pericles's Religion.

Not to the royal Athenian, but to him who wears his mantle in a recent TRUTH SEEKER, I address my sympathy with his "esoteric" sentiments, but am critical toward his language. I may do this the more fully because, although imperfectly cognizant of his aims, I hav reason to think that his ideal is not found in the past. It is to the past that religion bounds back, practically as well as etymologically, *re*, back, *ligo*, I bind.

There are two pasts; the past is a palimpsest; the past endeared to "Pericles" is that of art. It was Greek, sometimes, perhaps, Egyptian, Aryan, not Semitic, unless with the Moorish scion of Ishmael's progeny. But religion as understood by those whom "Pericles" addresses is essentially Semitic. When Solomon patronized art it was Phœnician. Christian artists had to seek their inspiration at pagan founts. Besides art, there is honor. *Noblesse oblige. Ligo* is of the party here again, and the back binding refers to the sources of privilege remembered by the better types of old nobility, forgotten by the modern plutocrat. Catholicism has nothing that claims "Pericles's" homage but what it has borrowed of paganism. Protestantism, in so far as it is not negation of papal authority, is infected with a Puritan virus still more hostil to those artist traditions which "Pericles" loves. What is the sentiment of "worship" to which "Pericles" clings? Though a Comtist, I doubt whether his piety prays every morning to the saint in order on the Humanitary calendar. Every artist worships with the tools of his art, as I pray to the sun with my spade. But my Methodist neighbors do not call me religious or a worshiper. Admiration is the sentiment avowed by "Pericles" as the sentiment of worship. What can he find to admire in the objects or aims of our worshiping religionists? Admiration and worship belong to love, those of churches are shoddy. No metaphysical abstraction is admirable. But the cosmos? Well, the part is certainly bound back to the whole, but the whole is full of holes, through which the holy water of religion escapes—holes of crime and misery, at the bottom of which humanity grovels. As for other worlds, distance may lend enchantment to their view through telescopes, but I am yet to learn what is known of them beyond the mathematics of their orbitation. This may be an admirable affair, but somehow I cannot harness mathematics and religion in the same team, and it seems that Dr. Draper was not any more successful with chemistry. Hence the "Conflict of Science and Religion," a book whose judicious point of view is well fitted to cure "Pericles's" infatuation with his neighbor, the church's, wife.

THUCYDIDES.

Is Christianity Moral?

A religion which did not teach us how to liv on earth would hav small claims upon our respect when it claimed to teach us how to prepare for heaven.—*Lyman Abbott in the Century, August*, 1888.

This is precisely what the Christian religion does not do—it does not "teach us how to liv on earth." Then what becomes of his logic? Does it not logically follow that it has "small claims" upon our respect?

This is one reason why thousands of us hav logically dropped the Christian religion—and every other sort. Millions still cling to these religions. But, by their own confession, they are illogical. Who that loves truth as he does his life does not rejoice that his thinking places him on the side of logic with the minority rather than on the weak-sided, one-sided, wrong-sided majority with all the glittering pageants marshaled by grave doctors of divinity?

To whom else shall the people look for instruction in the moral principles of a true social order if not to the ministry? —*Lyman Abbott.*

To themselvs, my dear doctor. We Americans govern ourselvs. "The ministry" hav no better opportunity to learn and practice moral principles than we hav. "Instruction in the moral principles of a true social order" is not to be found coming from the ministry. The clergy do not hav this kind of principles in stock—never had.

Shall they look to the politicians?—*Lyman Abbott.*

As nearly all the politicians hav been pious this year, what is the difference?

Forgiv the glaring solecism, but how weak is a strong Christian!

Mr. Abbott, in his article published in so influential a magazine as the *Century*, further exhibits, unconsciously, the weakness of Christian teaching.

The people cannot learn the moral laws of the social order from the politicians; the politicians must learn them from the people.—*Abbott.*

And the people, he had just said, knew nothing about them!

Would it not be a more direct method to shut up the preachers and politicians by themselvs and let them fight it out on that line? If the warfare should terminate fatally—for both sides—we would try hard to bear up under the affliction.

Shall we, then, look to the editors for moral instruction in sociology? The editors ought to be public teachers, but, with few exceptions, they hav abdicated.—*Abbott.*

That is a better showing than the politicians made, for they all abdicated. We know who the "few exceptions" are among the editors—Eugene, George, Samuel, Horace, Luther, Moses, Edwin, Benjamin, *et al*, Freethinkers every one.

Lyman Abbott, however, as we might expect, concludes that the Christian clergy are the true instructors in moral principles. That is the way such a story, written by one of the cloth, ends. But are they moral instructors? Can they be, as long as they adhere to the Bible and teach Christianity? One of the preachers in New York city, in a sermon, said: "Morality is no better than wickedness, and will save a soul no more than blasphemy can." Rev. T. DeWitt Talmage remarked: "All our good works and morality on earth will not take us into the gate of heaven."

And these are the men, are they, to teach us morality?

I will answer calls to lecture in Colorado, Nebraska, Iowa, and further East; will attend grove meetings throughout the summer, and meet the clergy in debate wherever arrangements can be made. Address, W. F. JAMIESON.

Coryell, Col.

Lectures and Meetings.

J. E. REMSBURG has now lectured in five hundred different cities and towns, as follows: Kansas, 83; Illinois, 61; Ohio, 57; Iowa, 50; Texas, 40; New York, 32; Missouri, 31; Nebraska, 30; Pennsylvania, 26; Indiana, 25; Michigan, 20; Wisconsin, 12; Minnesota, 10; Ontario, 5; Connecticut, 4; New Jersey, 3; Massachusetts, 2; Rhode Island, 2; Kentucky, 1; Tennessee, 1; Maryland, 1; Dakota, 1; Quebec, 1. In the performance of this work he has had to travel one hundred and ten thousand miles.

What the Sabbatarians are Doing.

It is reported that Ann Arbor has suppressed the sale of Sunday newspapers in its borders.

The Sunday League of Sioux City, Ia., is preparing to resist the desecration of Sunday by baseball games on that day.

Connecticut authorities prevented Barnum from starting his menagerie from the depot in that state until the close of the Sabbath.

The authorities of Baltimore forbade any Sunday parade on St. Patrick's day, and also prevented Forepaugh's circus from entering the city on that day.

The committee on criminal jurisprudence in the Missouri legislature March 12th reported favorably a bill introduced by Mr. Moore, of Laclede, prohibiting the playing of baseball on Sunday.

The first act of Secretary of War Proctor has been to abolish Sunday occupation in the army by dropping the evening dress parade and transferring the Sunday morning weekly inspection to Saturday.

The police commission of Chattanooga, Tenn., has resolved to break up the selling of liquor on Sunday. A year ago the saloonkeepers all signed a pledge to observe the Sunday laws without special police supervision, and while this pledge was observed for a time, the compact is now openly broken.

The Cincinnati District Committee of the American Sabbath Union organized during the field secretary's recent visit to that city by electing the Rev. J. W. Simpson, president of the Evangelical Alliance, chairman of the committee; the Rev. John Pierson, vice-chairman, and the Rev. Dr. Ritchie, district secretary.

A bill is now before the Massachusetts legislature to abolish Sunday towing, and a large majority of Boston's towboat engineers are in favor of its passage. They dislike the unnecessary labor they are forced to perform on Sunday, and hav organized for the purpose of securing legislation to forbid it, though all would giv their services when life or property were endangered.

A committee consisting of Judge Bennett, the Rev. Dr. Hopkins, and J. K. Mullen, representing the mass meeting recently held at the Opera House, addressed the board of aldermen, Denver, Col., March 4th, advocating the passage of an ordinance to close the saloons on Sunday. A resolution introduced by Mr. McGilvray, that the city attorney draw an ordinance providing for the closing of saloons on Sunday, was defeated in the board by a vote of 7 to 2.

The ministers of Cleveland, O., unite in asking the mayor of that city to enforce the law of Ohio, which reads as follows: "Whoever, on the first day of the week, commonly called Sunday, participate in or exhibit to the public with or without charge for admittance, in any building, room, ground, garden, or other place in this state, any theatrical or dramatic performance of any kind or description, or any equestrian or circus performance of jugglers, acrobats, rope-dancing, sparring exhibitions, variety shows, negro minstrelsy, living statuary, ballooning, or any baseball playing, or any ten-pins, or other games of similar kind or kinds, or participates in keeping any low or disorderly house of resort, . . . he or she shall, on complaint made within twenty days thereafter, be fined in any sum not exceeding $100, or be confined in the county jail not exceeding six months, or both, at the discretion of the court."

Our Pious Administration.

From San Francisco Freethought.

We are entering upon four years of national piety. The president and his secretary of state hav secured pews in a Presbyterian church at Washington; orders hav gone forth that no business is to be transacted at the White House on the first day of the week, commonly called Sunday; Postmaster-general Wanamaker will visit Philadelphia once a week to take charge of the Sunday-school; and Mr. Proctor, secretary of the war department, it is reported, has abolished the Sunday dress parade of the boys in blue.

It will be a most edifying spectacle for the people of this country to behold their representativs bowing themselvs down before the contemporary fetich, and participating in the incantations of Presbyterian superstition-mongers. We shall all take pride in knowing that our state buildings are locked every seventh day by the Roman hypocrit and cutthroat who made Sunday the Sabbath fifteen hundred years ago. Likewise shall we be glad to know that the same barbarian assumes command of our army on that day. The people of Washington who hav enjoyed listening to the band on Sunday will gladly forego that pleasure when they come to realize that the musicians' souls are taken out of jeopardy by the new order. The Washington *Post* hints that the arrangement is directly in the interest of the liquor traffic, because when the soldiers are off duty they will imbibe more than when they hav to drill or mount guard.

But Postmaster-general Wanamaker's position will be the most critical. Every Sunday he will be found at church endeavoring to teach morality from a book which, under a fair construction of the postal laws, would be condemned as unmailable by the department of which he is the head.

Fortunately we are able to say that these men do not represent the sentiment of the American people. There are a lot of devout old women who admire piety, but the average citizen does not, to use his own expression, care a "damn" for it. Society—the snobs, the dudes, and the dead-beats—go to church, and the ignorant and the imitativ follow their example. Public men, in our day as in all other days, simply conform to the popular error.

One Minister Gone Right.

From the Staten Islander.

The Rev. Dr. Bush, formerly pastor of the church of the Ascension of West Brighton, has asked to be relieved of all further ecclesiastical charge. He has long been known for his ultra-Liberal views, and he has recently announced his disbelief in the divinity of Christ.

Communications.

"In the Beginning"—An Orthodox View.

Six thousand years ago God lived alone. He had always lived that way. There had never been anybody for him to liv with. If there had been, he would hav lived with them as he livs with us now. He is everywhere, is inside everybody, and everybody is inside him. At that time which was before time, he filled all space before there was any space. Now that there is space, he fills it entirely, and there is space enough left for all creation besides.

This God is one. He is also three. There are the father of him, the son of him, and the Holy Ghost of him. He is three distinct persons, and each one of him is the same as the other two. The father begot the son, who is the same age as himself. The mother had not been born then. She came into existence about four thousand years after the creation of time. Her son was begot in the beginning of the first part of the undivided eternity, which was before time, and had no beginning. God created time, but we do not know yet how much he made. He inserted it between the two divisions of eternity which remained undivided and were without beginning or end.

The Holy Ghost proceeded from the father and the son. He also had no beginning. As they each filled all space when there was no space, he proceeded into the space outside the space that never had been. He was the same as those he proceeded from. Some heretics hav dared to deny that he proceeded from the son. They contend that he proceeded from the father only, who is the same as the son, and not from the son, who is the same as the father. Orthodox Christianity informs us that such damnable errors will be burnt away in the eternal fire of hell which never consumes.

God was eternally, infinitly happy by himself. He is love. Love had nothing to love but love, but love loved love with a perfectly infinit love, and love was perfectly, infinitly lovely. If I were love, and could love love and be loved by love in that loving way, I would be satisfied to love love and be loved by love forever. But "God's ways are not as our ways." His wisdom is infinit, and ours but finite. Being infinitly happy when there was nothing, he made things that his infinit happiness might become infinitly happier.

God made a considerable number of things. He made a world out of nothing. After he had made it, it was "without form and void." That is, it had no shape, and it was empty. It was partly land and partly water. These were not separate from each other. God's works are all perfect from the beginning. He made many improvements on their original perfection. He divided the land from the water, and gave the earth a shape. He rolled it out flat like a pancake. Then he made light and darkness. Later on he created a sun to giv light to see the light by, and a moon to rule the darkness. He put a roof over the earth, and hung a number of little lamps from it. This roof he called the firmament. It divided the waters that are under it from the waters that are over it. He put some windows in it. He sometimes opens these windows and lets the waters that are above fall through.

God looked at his work and told himself that it was very good. Then he thought that he would like to hav others admire it. He wanted to be praised. He made some things that they might praise him. First he made some fish. I suppose they did not praise him, for the psalmist afterward exhorted them to do so. I do not think they paid much attention to the psalmist, for I never heard of a fish praising the Lord. I would not myself if I were a fish—more especially if I were a little fish, and encountered a big fish who had not yet dined.

God next made some birds, and afterward beasts of all sorts and sizes. These were all original inventions of his own. He had no models to work by. The material he employed was nothing. Then he said, "Let us make man in our image, after our likeness." He made him out of dust. It has been suggested that the supply of nothing was exhausted. But God is omnipotent, and could hav made more nothing if he had wanted it. He need only hav said, "Let there be nothing," and nothing would hav sprung out of nothing in unlimited quantities. For his own good purposes, whatever they were, he made man out of dust. Dust is a dry material to make a being who is three-fourths moisture of. Herein we see the infinit wisdom of God. He foreknew all things. He knew that the man would find something to moisten himself with. The man did find it. The man has continued to find it, Prohibition laws and temperance agitation notwithstanding, "even unto this day."

"God made man in his own image." "God is a pure spirit without body, parts, or passions." He made man with a body, a considerable number of parts, and more passions than he has ever been able to carry with any comfort to himself. He looked at the likeness he had made of himself, and said that it was very good. The man, however, was not entirely satisfied. All the other creatures had been made in pairs, male and female in separate persons. But in him the male and female were united in one body. "God made man in his own image, male and female created he them." He was obliged to carry the female half of himself with him at all times, and he found it troublesome. Then God performed the first surgical operation. He put the man to sleep that it might not hurt him. He took out a rib and closed the flesh up again without leaving a scar. When Adam awoke he was short of a rib, but he owned a woman. He was happy for a whole week after that. That is the tradition handed down to us from the early Christian fathers. The Bible does not say how long it was. The early Christian fathers were unmarried men.

God had placed the man and woman in a garden. It was a large garden. There were four rivers in it. All kinds of trees, bushes, fruits, and flowers grew there. The tree of knowledge of good and evil and the tree of life were in the midst. God commanded the man and woman not to eat of the tree of knowledge. See the infinity of his wisdom. Had they not eaten of that tree none of us would hav known the difference between good and evil. Some of us make mistakes even now. But God did the best that infinit wisdom could do. He did not write this knowledge on a scroll and giv it to the man to read; he did not put it in the mouth of an oracle and bid his creatures seek it out and inquire; he did not utter it himself, and order them to listen and take heed. Had he done any of these things we might hav known nothing about the matter, "even unto this day." He inclosed it within the fruit of a tree and commanded the man and woman not to touch it. Then he left them and awaited results.

The woman took a walk in the garden. She met the serpent. The serpent began to talk to the woman. The man was not there. The woman liked to talk to the serpent. She had been talking to one man all the week of her life, and wanted a change. He was a very handsome serpent. God had made him, and he does all things well. He had bright, sparkling eyes, an elegant shape, and could slide on his belly with the most captivating grace. He told Eve that if she ate of that fruit, she would not die, as God had said she would, but could become like God himself, knowing good and evil. The serpent had probably dined on that fruit himself, for he knew good from evil very well. He was not a selfish serpent, but full of the milk of serpent kindness. He wanted to share the knowledge he had acquired with the woman. She was willing. She took some of the fruit and ate it. Then she knew it was good, and gave some to the man, who also ate. The virtue of that fruit has been inherited by all their descendants. That is why there are so many various opinions concerning what is good and what is evil, and men and women wrangle and fight over them, "even unto this day."

When our first parents had eaten of that fruit, they became aware that it was an evil thing to hav no clothes. Eden was in a southern latitude, and the winter season had not commenced. Their first attempt to remedy this deficiency was an exceedingly simple one, yet it was not accomplished without some difficulty. They sewed fig-leaves together, and made themselvs aprons. Their trouble was the absence of needles and thread. God has not told us in his book what substitutes they found for these useful implements.

When God returned and found how well all his plans had succeeded, he was very angry at his success. He cursed everybody and everything that had had anything to do with it. He likewise cursed everything that had had nothing to do with it. He cursed the earth, the elements, the animals, and the birds. He had threatened that Adam should die the same day he ate of that fruit, and Adam died a little less than a thousand years after. That is why God is said to be all truth. The serpent had said the knowledge of good and evil would be the result. It was. That is why he is called the "father of lies," and "that old dragon who was a liar from the beginning."

The first curse was pronounced upon the serpent. He was to go upon his belly and eat dust all the days of his life. He was accustomed to going on his belly. In fact, he had never practiced any other manner of going. Dust had proved good enough to make a man, and was, no doubt, well adapted to build up the constitution of a serpent. He was not, however, limited to dust. He had to swallow some every day. Others who are not serpents do the same. A little game is sometimes added to his bill of fare. Occasionally another serpent finds its way down his elastic throat. There was to be enmity between him and the woman. That is so, "even unto this day," but as they carefully avoid each other's society, breaches of the peace are not frequent between them. Her seed was to bruise his head, and he was to retaliate by a bruise on the heel. This bruising match, like those of some more modern bruisers, is yet within the doubtful future. The serpent was the author of all the mischief. He therefore escaped with a lighter punishment than the others.

As the woman, at the time she took the forbidden fruit, did not know good from evil and therefore was not aware that it was an evil thing to do, the curse upon her ignorantly dispelling her ignorance was a severe one. "I will greatly multiply thy sorrow and thy conception." She had acted so badly that the Lord resolved to make many millions more of her to act the same way. She has carried out this end of her creation better than most of his works. "Thy desire shall be to thy husband, and he shall rule over thee." Her desire has been to her husband, or some other woman's husband, and he has ruled over her, except when she has ruled over him, and so it is, "even unto this day."

The man was to "eat bread by the sweat of his face." He has eaten bread by the sweat of his face, or roast turkey by the sweat of some other man's face, "even unto this day."

Besides the tree of knowledge, the tree of life grew in that garden. God was afraid that the man would eat of that also, and so escape the threatened punishment of death entirely. So "the Lord God said: Behold the man is become one of us, to know good and evil. And now, lest he put forth his hand and take also of the tree of life and eat and liv forever; Therefore the Lord God sent him forth out of the garden of Eden to till the ground from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden cherubim and a flaming sword, which turned every way to keep the way of the tree of life."

E. J. Bowtell.

Fear.

Fear of God.—In the village where the writer attended school in his childhood was a little Irish tailor named Kennedy. He had an enormous nose, a jolly twinkle in his eye, and a special fondness for children, who were wont to spend much of their idle time in his cosy shop, listening to his pleasant oddities, spoken in his quaint Hibernian brogue. He had many stories to tell his eager listeners, and among them one in particular about a mysterious goblin called "Old Bellison," who, he alleged, lived overhead in the loft of his shop, and who, at his bidding, could and would do many queer and fearful things, especially to bad little boys. The little fellows, with staring eyes and hair almost on end, believed as firmly in the reality of the tailor's bugbear as they did in their own existence; and so firm, too, was their faith that, had anyone of their number ventured to express a doubt on the subject, he would hav been set down at once by his horrified companions as a reckless Infidel, whom "Old Bellison" would be sure to visit with some direful punishment. Through this fear they had of "Old Bellison," the tailor, who was not a little amused at their childish credulity, found a ready means of exercising over them a controling influence that brought him, by way of propitiation, many a present of flowers and nice, red apples. And thus it goes the world over; every priest being nothing else than another Kennedy, making a similar use of his "Old Bellison" overhead to stultify, rule, and despoil grown-up children, and all through their silly, superstitious fears.

Of all human infirmities, fear seems to be the most available for the wily purposes of priestcraft; on this feeling it practices its arts with the greatest assiduity and success. Every calamity befalling either an individual or a community, the priests, with unblushing effrontery, are always ready to ascribe to the displeasure of some offended deity—a plague, a famin, a tornado, or an earthquake being, according to them, a righteous judgment, decreed by him as a punishment for unpardonable wickedness. In solemn, sepulchral tones they habitually dwell upon the "awful majesty of God," whose wrath on occasion waxes hot to consume his enemies, and before whose altars all the children of men are expected to stand bowed in the attitude of trembling slaves.

Above all things they insist on reverence, on fear—crouching, cringing fear—until their abject dupes quake and shiver whenever they chance to hear an audacious unbeliever criticise their religion or talk what they in their fanaticism are pleased to pronounce horrible blasphemy. It is fear of God that makes the bigot; and the bigot, when he has the power, never fails to make the bloody persecutor. It is because the honest believer has his feelings disordered and his mind warped and unbalanced by this palsying fear that he is hostil to argument and incapable of reasoning in regard to the absurd dogmas he cherishes. The priests themselvs are ambitious of being feared, as is plainly evident from the prefix which they never omit to place ostentatiously before their names—that of "reverend," a word derived from Latin and signifying to be feared.

Fear of hell.—An implicit belief in the doctrin of endless torment not unfrequently has one very bad effect, that of increasing crime. After going a certain length in the commission of offenses, the true believer comes to look upon himself as past redemption, and in a spirit of despair and defiance grows more and more reckless in his wicked career, resolved that if damned he must be, he will snatch from his impending doom all the selfish indulgence that his opportunities afford. If hanging is to be the penalty

for stealing a lamb, why not, while one *is* stealing and while he has a chance, take the entire flock? Thus reasons many a believer who, in sheer despair, commits offenses of which otherwise he might hav remained altogether guiltless. May not the fear of future punishment, which holds in check the timid only, but increases the excesses of the bold, be one of the main factors helping to make Christendom what it undoubtedly is, the world's hotbed of crime and general rascality? The whole end and aim of life is happiness; but this, in the case of many a poor, cowering creature, the fear of hell blights and utterly destroys. Out of a million imagin a single instance, that of a lovely woman, who, it may be, is as pure and as innocent as an unborn babe. Observe her face. It wears a deep shade of melancholy; the music of her heart is silent, and a gloomy shadow chills and overawes her troubled soul. And would you know the disturbing cause? She is a victim to the terrors of religion. She has been listening to the doleful rant of a wily priest, who, for purposes purely selfish, has been practicing upon her fears and harrowing her nerves, by holding up to view the horrors of an imaginary hell. All day she thinks of nothing else—all night she dreams of nothing else—until in great anguish of soul she wonders why she was ever born into a life beset with so much anxiety and so many perils. She sees the blue sky above and the bright sunlight all around; she hears the birds warbling in every flowering shrub, and the babbling brook flowing in musical ripples on its way to the mighty sea; and more—she sees giddy people, with no thought of their souls, looking on all these vain, transitory things with seeming enjoyment, with even bright smiles beaming on their faces—yea, forsooth, with smiles—and they, poor creatures, heedless of the hell that moment yawning at their feet! Even though her heavenly father should vouchsafe to spare her from that awful place, will his bowels of compassion be moved, will his tender mercy be exercised, toward others, toward those whom she loves far better than she loves herself? To her, what were the joys of heaven when not shared by the objects of her affection on earth? what were even a harp and a crown when, perchance, her own dear mother must lie struggling and agonizing forever in the raging heat of hell?

Overwhelmed by doctrins so monstrous, no wonder that gentle, tender hearts are crushed with sorrow, and that minds naturally sound giv way and drift as hopeless wrecks into madhouses. And yet, for all the stupefying fear with which he has filled the souls of his victims, and for all the manifold miseries growing out of this fear, what cares the cruel, selfish priest?

The end for which he plans and preaches is increased membership, he knowing full well that success here means increased expectation of promotion and also of additional dollars in his pockets. To attain this end the terrors of hell serve him a valuable purpose, so valuable, indeed, that he could not afford to dispense with their use. Lay these aside, and the love of God alone would prove a dismal failure; the church would soon dwindle away, and the arrogant calling of the priesthood, including high honors, high living, and the love of the dear sisters, would soon become a dream of the past. To protect himself and his brethren against such a possible disaster, he clings with stubborn determination to his precious hell as a rich mine which he diligently and adroitly works for all it is worth.

The fear of man.—In addition to the fear of God and the fear of hell, there is still another species of fear, equally widespread and equally hurtful—the fear of our fellow-men as persecutors. It is this that demoralizes every community and fills it with hypocrits. There are thousands with too much strong common sense to believe the palpable absurdities of Christian creeds but who nevertheless allow themselvs to pass for believers, and sometimes even zealous believers, in order to avoid injury to their business, to themselvs, and to their families. To be made a subject for prayer by self-righteous fanatics, and an object of abuse by malignant fanatics; to be shunned, hated, and ostracized by the pious in general, and all this, too, for merely an honest difference of opinion, is an ordeal through which only a few hav the moral courage to pass. In a situation so trying, it is commonly thought to be much easier and altogether more profitable to sacrifice all manhood and independence, go with the stupid, intolerant multitude, and seek refuge in the practice of hypocrisy. Thus we see that the fear of Christian persecution in some form breeds dissemblers by the thousand, and sows the land broadcast with the prolific seeds of dishonesty.

In the palmy days of slavery, where was there in all the South a single editor that dared to print one line in opposition to the "divine" institution? Where was there a single individual that dared in public to raise his voice in favor of its abolition? The heavy pecuniary interests involved imposed a slavish silence upon the minds of the whole mass of people, and engendered in them a spirit of intolerance equaled only by that which religion this day, by reason of similar interests, exercises over the minds and feelings of millions of bigots throughout Christendom. Dr. Franklin once remarked that "he who spits against the wind only spits in his own face." It is for this reason that timid people, instead of boldly facing a stupendous fraud, prefer to keep silent, and crucifying conscience and their common sense, play the unmanly part of slave and hypocrit.

Gods are naught but horrid phantoms,
Unknown to fishes, birds, and beasts,
Yet planned and preached to frighten *men*,
And make them willing slaves to priests.

Brookhaven, Miss. S. F. SMURR.

Hav the People Any Rights Which the Clergymen are Bound to Respect?

The Lynn Society of Independent Spiritualists has been so far sensible as to employ that stalwart Secularist and irrepressible iconoclast, Mr. L. K. Washburn, to lecture both afternoon and evening, March 17th. Herewith are a few extracts from the afternoon effort, which I noted down for THE TRUTH SEEKER, trusting that they will not explode to the danger of the Editor.

Clergymen are like other men—with a few honorable exceptions.

Clergymen are governed by the same motivs as influence other men in the choice of a profession; that is, they seek what they think they are best adapted to do and can make pay the best.

The day is done when we can be made to believe that ministers are specially favored with a divine call to proclaim inspired truth. We know and they know, and they know that we know, they learn to preach just as lawyers learn to plead. The gospel ministry is a business, the same as legal attorneyship.

We respect clergymen not because they hav been ordained to preach, but because they behave themselvs—with many glaring exceptions.

A divinity school does not change human nature; it sometimes serves to eliminate common sense. The more you hav of the gospel minister the less there is generally of the man. When the professor of a divinity school performs an operation on a theological student he administers a mental anesthetic, so that the student may stupidly undergo transformation.

The average minister is best able to discourse upon what he knows nothing about. In his training he has been guarded against acquiring too many troublesome facts.

There are a few, a very few, great ministers who can go outside of their pent-up creed and speak on subjects beneficial to mankind. These ministers are larger than their pulpits, larger than their creed, larger than their church. There is not a large pulpit in the land. Most ministers are made to fit the pulpit, the pulpit is never conformed to the minister.

It is conceded by the church, and repeatedly proclaimed by the press, that the pulpit has lost its power. The clergy do not receive the homage that used to be given as a matter of course. This is because they do not evince the honor and ability which call for esteem.

There is an effort being made to reinstate the clergy on their lost popular pinnacle. The clergy is expected to regain its power by taking away the rights of the people. The restoration of the ministers, if made, would be of short duration—but a momentary escape from Elba for banishment to St. Helena.

What the pulpit has to giv is not worth taking; what the pulpit has to sell is not worth buying.

The church loves the world when the world can be imposed upon. When people were ignorant they could be coaxed or threatened into submission. When the people hav learned something they become independent and strike out for themselvs. The clergy become lowered as the people are elevated.

The church has made the assumption that unbelief is sin; a crime, it declares it to be, to ask for proof of its own authority, which must be punished in this world, if possible, and hereafter, anyway.

The assumption of authority is the foundation of all the bloody persecutions of the past, and even now it calls the clergy, uninvited, to our doors to denounce us for reading or hearing or saying whatever makes against their claims.

Liberty of conscience is the victory won by the Protestantism of the sixteenth century. Shall we in the progressiv nineteenth century surrender that inheritance which cost our ancestors so dear?

We hav no further use for the pulpit. To-day it is useless for the pulpit to say to us it has a message for mankind. The pulpit knows nothing that mankind do not know.

Christianity is dead, its burial is not far off.

The pulpit inveighs against the Sunday paper.

The people hav a right to go where they like and read what they please on Sunday, and if the clergy cannot interest them the pulpit will hav to pocket the loss.

It will not make Christianity true to stop the mail on Sunday. It will not establish the inspiration of the Bible to stop the press on Sunday.

We are not going back to the times of barbarism when it was wicked to dance around a Maypole, to rejoice about the heretic tortured at the stake.

The sacredness of the priesthood is played out.

The horny hand that holds the spade and digs is more sacred than the pious palm lifted in prayer.

There is nothing sacred but the useful.

The pastoral office is an impertinence; I wonder that it is tolerated.

The custom that givs friends and acquaintances the liberty to visit each other in their homes is beautiful. We would not debar clergymen from the benefits of social friendship; but they must come as friends, not as dictators.

The world has grown too large to be chucked under the chin and rewarded with a plum for promptly reciting catechetical nonsense. The minister who insists on his pastoral privilege of inquisitivness and unsolicited advice, has not the instincts and training of a gentleman.

The minister is like the negro guide—when he gets to the last crossing, where there is no finger-post, the way to take is the very thing he wants to know himself; he does not know it any better than we do.

Once the clergy led and formed public opinion; that was when the people did not read much, and nearly everything published was on some religious topic. The public opinion was mostly religious opinion.

When clergymen ruled liberty was ruined. But the people broke through the fence. Then liberty was a small word, but the tree has grown under the fostering care of the press. To types and the press the world owes most of its civilization.

The press has freed the people from the domination of the pulpit. The average mind to-day is indifferent to the utterances of the pulpit.

The power of the priest cannot exist with the rights of man.

The press leaves man free to judge, the pulpit fetters the understanding.

Let the pulpit place itself on the same plane as the platform and we will listen to it.

We insist on the right of investigation.

The press defended the right of free speech in the antislavery agitation when the clergy mobbed and haltered such men as the liberty-loving Garrison.

Well may Africa discredit Christianity, which robbed her of her children.

America, under the clergy, was a Mecca from which the dark-skinned pilgrim returned not.

The South was saved by the bullet; it might hav been saved by the ballot had the pulpit been true.

The Sunday paper is killing the Sunday pulpit. The pulpit speaks one day in seven, the press speaks seven days in the week.

Christian ministers are not up with the times; they ought to read the Sunday papers.

What the pulpit calls gospel salvation is really only spiritual old junk.

I can get more good, more instruction and satisfaction, out of a copy of the Sunday *Herald* than I could derive from all the sermons preached in the pulpits of Lynn this afternoon.

One of man's rights is to read the Sunday paper; another is to make it.

The cause of the clergy's attack on the Sunday paper is jealousy.

The theater interests the people, the church does not.

The people can get along without the clergy; the clergy cannot get on without the people.

The evening lecture on "Romanism" was a masterly presentation, solid as a rock, and every sentence a stinger. The *Investigator* has already published it. Without being sensational and alarming, like Mr. Fulton's array, it is suggestiv in warning of what we hav to expect if we do not resist the menace of Rome.

Brother W. A. Simpson, of Stockton, Tenn., wrote me on the reading of my abstract of the sermon on "The Church that is Wanted," asking that I "do so some more." I trust that the above will redeem my promis to when I found some more so to do.

JOHN PRESCOTT GUILD.

Boyden House, Lynn, Mass.

Turkish Freethinkers.

A. S. Francis, in the North American Review.

The progress of Freethought is not altogether confined to the lands of the north Caucasian nations. In the cities of Japan the name of a Buddhist zealot has become a byword, as odious as "Jesuit" in its latter-day significance, and the private creed of educated Turks is generally a vague Theism, strongly tinged with Agnosticism. In the bookstores of Constantinople, skepticism in its most pronounced types forms the staple of conversation. The padisha himself (like Mohammed II. and the Caliph Al Motadi) is well known to be a Rationalist; and a correspondent of the *Pesther Lloyd* describes a soirée at the residence of a Syrian pacha who entertained his guests with anecdotes *à la* Mary Montagu, quizzing the ulemas and the superstitions of the orthodox peasantry. *Meshdân*—literally an epileptic, a person gaining influence by pretended fits of religious ecstasy—is a sort of Freemasonry term which an investigator found to apply to no less a personage than the Prophet himself, and which metropolitan Moslems often use with a chuckling irreverence that would delight the soul of Colonel Ingersoll. "If Mufti Meshdân had revealed the secret of breech-loading six-shooters, instead of his ordinance of six daily prayers," remarked the impious Syrian, "we could still smoke our pipes on the ramparts of Buda, and probably on the Alcazar of Toledo."

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Two of a Kind.

The following anonymous communication is a good specimen of the way uninformed folks jump at conclusions:

"I am astonished to see published in THE TRUTH SEEKER an advertisment entitled, 'The Limitations of Toleration,' by Colonel Ingersoll, Hon. F. R. Coudert, and General Stewart L. Woodford, price ten cents.

"Only a little over one year ago five men were by law cruelly and inhumanly murdered in the city of Chicago for merely having expressed their opinions; and as far as I am aware, the great firm of Ingersoll & Co. never uttered even a word of protest. Yet this firm poses as champions of Liberalism.

"Skies! oh, where are your cleansing waters?
World! oh, where do your wonders end?
"A CRANK.

"*San Francisco, Cal.*, March 15, 1889."

Some humorist has pithily said that it is better not to know so many things than to know so many things that are not so.

In this country the voice of Liberalism has never been raised in favor of any injustice, but has been heard against all acts of tyranny and wrong, from slavery to the taking off of the men lamented by "A Crank." In the latter instance, which our crank makes a test case, the great mass of the Infidels protested and spoke and wrote against the unjust verdict. THE TRUTH SEEKER was among the very first and last denouncers of the trial. We lost subscribers and friends by demanding for the victims a fair trial, which we conceived they did not get. It is very gratifying now to know that the public is beginning to see that we were right. Only two or three weeks ago the Chicago correspondent of the New York *Sun* confessed that a reversion of feeling toward the condemned men is taking place, and that most folks now considered their execution to hav been a "mistake." The principal police officers who worked up the testimony against them hav been accused of receiving stolen goods and of manufacturing testimony, and the mayor considered the charges sufficiently serious to warrant their removal from office.

The position taken by Colonel Ingersoll in the matter can best be stated in his own words, in an interview with him by the Editor of THE TRUTH SEEKER. "I was anxious, in the first place," he said, "that the Anarchists hav a fair and impartial trial. The worst form of Anarchy is when a judge violates his conscience and bows to a popular demand. A court should care nothing for public opinion. An honest judge decides the law, not as it ought to be, but as it is, and the state of the public mind throws no light upon the question of what the law then is.

"I thought that some of the rulings on the trial of the Anarchists were contrary to law. I think so still. I hav read the opinion of the Supreme Court of Illinois, and while the conclusion reached by that tribunal is the law of that case, I was not satisfied with the reasons given, and do not regard the opinion as good law. There is no place for an Anarchist in the United States. There is no excuse for any resort to force; and it is impossible to use language too harsh or too bitter in denouncing the spirit of Anarchy in this country. But, no matter how bad a man is, he has the right to be fairly tried; and if he cannot be fairly tried, then there is anarchy on the bench. So I was opposed to the execution of those men. I thought it would hav been far better to commute the punishment to imprisonment, and I said so; and I not only said so, but I wrote a letter to Governor Oglesby, in which I urged the commutation of the death sentence. In my judgment, a great mistake was made. I am on the side of mercy, and if I ever make mistakes, I hope they will all be made on that side. I hav not the slightest sympathy with the feeling for revenge. Neither hav I ever admitted, and I never shall, that every citizen has not the right to giv his opinion on all that may be done by any servant of the people, by any judge, or by any court, by any officer—however small or however great. Each man in the United States is a sovereign, and a king can freely speak his mind.

"Words were put in my mouth that I never uttered with regard to the Anarchists. I never said that they were saints, or that they would be martyrs. What I said was, that they would be regarded as saints and martyrs by many people if they were executed, and that has happened which I said would happen. I am, so far as I know, on the side of the right. I wish, above all things, for the preservation of human liberty. This government is the best, and we should not lose confidence in liberty. Property is of very little value in comparison with freedom. A civilization that rests on slavery is utterly worthless. I do not believe in sacrificing all there is of value in the human heart, or in the human brain, for the preservation of what is called property, or rather, on account of the fear that what is called "property" may perish. Property is in no danger while man is free. It is the freedom of man that givs value to property. It is the happiness of the human race that creates what we call value. If we preserve liberty, the spirit of progress, the conditions of development, property will take care of itself."

"A Crank" can now see just how much value there is to his complaint. If the possession of these facts shall make him more careful in future about formulating charges against people, the space we hav used in presenting them will not be lost.

And this reminds us of a story: After the Dorsey trial at Washington had resulted in the acquittal of the accused some good man wrote to Colonel Ingersoll lamenting that a leader of Liberalism, a moral teacher, one upon whom the breath of suspicion could not leave a cloud, should hav been instrumental in securing the acquittal of a man whom the whole country knew to be guilty. By defending Mr. Dorsey this man thought that Colonel Ingersoll had lowered the tone of Freethought, and he was thereby greatly grieved.

The story goes that Colonel Ingersoll answered him in this wise: You're just the man we want—the fellow we've been looking for for months. The United States government with all its power and money could not find evidence against Mr. Dorsey and no one else could. Now you say he is guilty, and of course you must hav the evidence to prove it. Come right on to Washington—bring the evidence with you. Your expenses will all be paid, and you will get compensation for your time. All you hav got to do is to bring the evidence here.

The good man on receiving this request sat down and wrote to Colonel Ingersoll. All he said was this:

"I am a damn fool."

Absolution and Ignorance.

It would be well to hav a short and handy formula for the naming of those elements in Christianity that cause the great immorality of believers in that faith. We will omit as of minor importance the influence of the example of a God of wrath with his hell of revenge, the influence of the specimens of God's favorits held up to us as patterns in the Old Testament, and the influence of the substitution of a social standard of theological orthodoxy for one of natural morality. Absolution, and ignorance—these remain as the two heads under which may be grouped nearly all of the remaining immoral influences of the Christian faith.

Absolution, supernatural absolution for the asking—a moderate time spent in reflection on how this must work in the human disposition will render it obvious that had the devil himself come to earth to devise some method of making people immoral and keeping them so, all his ingenuity could hav devised no more efficient machinery for the purpose than this. The influences that keep men from wrong-doing are two, outward and inward. The outward influences consist of the appliances of the law and its agents to inflict material punishment on the offender by deprivation of property or bodily confinement. The inward influences consist in a set of painful effects upon the feelings of the offender produced by the disapprobation of his fellows and of himself upon any wrongful act. Of these two sets of influences the former, though the ones that strike the eye and perhaps seem the principal ones, are comparativly insignificant. By far the greater part of moral restraint flows from the latter, the inward influences. These latter, these painful influences upon the feelings caused by the disapproval of self and others, being so important, clearly we should avoid everything that can lessen them, that can in any way weaken their action upon the mind or avert their following immediately upon every misdeed. We should do everything in our power to strengthen and render invariable their action, and avoid most sedulously everything that can in the slightest degree tend to remit that action. Suppose, then, that we get up some great being outside of nature and bring him forward as the source of all these moral feelings—all judgment, praise, blame, approval, love. Suppose we get men thoroughly convinced of the existence of this being, so incomputably superior to all mere human creatures in love, and in power to bless and reward, that the trifling glimmerings of judgment and love in his creatures are in comparison unworthy of regard and even of naming. Suppose we then tell men that this being is always overflowing with love for them and longing to grasp them and soothe them in his bosom, whether they hav done right or wrong, requiring only the simple preliminary of their saying that they believe some incomprehensible stuff and dropping some coins in the purses of ourselvs, that being's agents. What would be the probable action of such a belief upon the emotional processes of a wrong-doer—upon one of us creatures who, we all know, are only too prone to shrink from rigidly just examination and judgment, and flee to the sympathetic, unblaming bosom of partial friendship and love? Would this be likely to add to or detract from the action upon the mind of that sense of disapproval of which we spoke, and which otherwise would hav prompted to the cessation of the misdeeds? What would be the effect of such a device on right conduct? This is the Christian system, both Catholic and Protestant.

Ignorance—it is known that the Christian religion plunged the peoples of the whole civilized world into the blackest ignorance and kept them in it for fifteen hundred years. How does ignorance affect morality? In so many ways that the one or two we can here point out are but a few among multitudes. For one way, knowledge is our only means of securing any end. Morality is an end continually aimed at by all laws, all societies, all human regulations. Just according to our knowledge can we intelligently achieve any other desired end; just according to our knowledge can we achieve this end. The laws that govern conduct, the conditions under which right conduct is produced, are just beginning to be known. To science nothing is impossible; and this applies to mental as well as to physical science. Moral conduct is a product of certain determinate factors, just as any other product. When people knew nothing of chemistry, they could not put together certain chemical substances and obtain certain results; now that they know something of it they put together certain substances and a certain result follows. When people know nothing of social science, they cannot put together certain social factors and obtain certain desired results; as they begin to learn something of it they can more and more put together certain factors and desired results will follow. The mental and moral world are controled by laws as fixed and inevitable as those that control the physical world; the only difference is that in the former the phenomena are more obscure and complex and we are consequently longer in finding out their laws. Christianity has done her best to keep us from ever finding them out. For another way in which knowledge produces morality: In proportion as we attain knowledge of the inward life—the mental processes, the hopes, fears, desires, pains, joys—of others, in that proportion does our own being merge with theirs; do they become identified with us, their desires with our

desires, their pleasures with our pleasures, their disappointments with our disappointments, their pains with our pains, and do we, consequently, feel their pain as our own pain, and avoid inflicting it upon them. The faculty by which we vividly conceive of the emotional states of others—let it be called the imagination or whatever one will—can work only upon the material supplied it by knowledge. An extensiv knowledge of other persons and other classes than our own, an ability to conceive of and thus to enter into their wants, their feelings, their temptations, and their ways—this is one of the greatest factors of moral feeling—this is dependent upon general knowledge, mental activity and development—and of this Christianity has ever been the deadly foe. Knowledge is the source of every possible good.

Absolution and ignorance—this is the convenient formula for the expression of those influences of Christianity which hav made notorious for immorality those periods in which that religion has most prevailed, and which confer the same notoriety upon those peoples by whom it is most believed now.

Turning the Barrel Over.

A few years ago the Rev. Mr. Talmage, of Brooklyn, astonished the public by preaching sermons defending the Bible account of creation. In those sermons he had vegetation growing under the light of the aurora borealis and volcanoes in activ operation on other planets; God making matter out of his own omnipotence; the deluge reduced to a "local option" flood, and made other equally absurd and unscriptural statements in order to support his Bible. He made quite a noise at the time and raised a hearty laugh all over the country. His stump pulpit speeches were directed toward Infidelity, and supposed by himself to be an answer to Colonel Ingersoll's "Some Mistakes of Moses." In a series of "Interviews on Talmage" Colonel Ingersoll replied, and since then comparativly little has been heard from Mr. Talmage.

This obscurity evidently does not suit the Tabernacle entertainer. He pines for newspaper comment and notoriety. He wants to be talked about. To bring himself again into prominence he has fished one of these old sermons up from the bottom of the barrel, revamped it, and given it to the syndicate who furnish country papers with patent insides, and also delivered it from the Tabernacle pulpit. In its new form it is as amusing as in the old. "In the beginning," he says, is not a limitation; "there you can roll in ten million years if you want to." The idea he seeks to convey by this is that God may hav been many eons of time preparing the universe, until he got it almost ready to liv in—the roof on, the plumbing in, the plastering done, as it were—and then he finished it up in a week—"curtained and chandeliered and cushioned and upholstered for a bride and groom." His exuberant imagination then givs us "God's days" throughout the week in which it was completed, which days are as a thousand years. We are now living therefore in the Sabbath day, the seventh thousand of our ordinary years. This is a pretty conceit, and it has been given before, but it has one drawback in that it disarranges the scriptures. God made animals and man in the sixth day, and if Mr. Talmage's latest imagination is correct, man can only hav been on earth between one and two thousand years. As a matter of cold fact he has been here for a great many thousands of years. This would seem to militate against the theory of "God's day"—but then, we don't suppose Mr. Talmage offered his explanation seriously.

The Bible represented that light was created on Monday, the sun on Thursday—"God's days." Mr. Talmage got over this by repeating his old deliverance about the aurora borealis and volcanoes on other planets, and adding rocks in crystallization, heat, and electricity. The flood, he still thinks, was a "local option" spell of wet weather. The one poor window in the ark he makes a "window course," a whole range of lights. "Ignorant Infidels," he says, "do not know a window pane from twenty windows." The ark story, in his opinion, is perfectly reasonable. The statement that Joshua stopped the sun and moon in their courses is as easy of belief as the other. "By unusual refraction of the sun's rays the day might hav been prolonged." This is a good phrase, and Mr. Talmage should carefully preserve it. This is the second time he has used it and he may need it again. The Jonah incident is the last biblical narrativ vouched for by Mr. Talmage. It looks reasonable in Brooklyn, as Colonel Ingersoll said to Stewart Woodford. Jonah, says Mr. Talmage, could hav lived inside the whale for three days, "if he had kept in motion so as to keep the gastric juices from taking hold of him and destroying him." Of course! It would be a little tiresome for Jonah to dodge the gastric juice for three days, and the ventilation might hav been a little poor, but what is believing the story compared with enduring the heat of hell for an eternity!

In fishing up the sermon from the barrel and preaching it again Mr. Talmage has achieved his purpose. The papers are making fun of him, and this he considers better than being ignored. He will now pass down in the country's records not only as the most versatil and amusing scriptural commentator, but as one of the few preachers who had the nervous caliber to deliberately turn his barrel over before the congregation had had time to forget the bottom sermons. If anyone wants to see this dusty speech treated in just the manner it deserves, let him get Ingersoll's "Interviews on Talmage."

The Difference.

The New York *World* is very indignant that the Bloomingdale Asylum is allowed to dodge the tax assessor, and it puts the matter in a very clear and forcible way. Listen:

"The Bloomingdale Asylum is a private, money-making institution. It is in no sense a charity, although it seeks, by taking an occasional free patient, to found a claim to be so considered. There is nothing to prevent the enormous property from being sold out to-morrow, if such a thing were practicable, and the proceeds divided among the so-called trustees.

"The Asylum has not only obtained the exemption of its building and grounds proper from taxation, but has also managed to get about $4 000,000 worth of land exempted which has no more connection with the institution than the New York post-office has. This is proved by the fact that ninety-eight of the lots in the vicinity of the Asylum are now offered for sale. None of these hav paid taxes since they hav been in possession of the Asylum people.

"While the taxpayers hav for years been compelled to pay this wholesale incorporated tax dodger's share of the public burdens, the property owners in the vicinity hav been seriously damaged and sometimes impoverished and ruined by the obstinate blockade maintained by the Asylum against street openings and improvements. It is time this monstrous imposition should cease. Instead of any further exemptions, the taxes ought to be restored on the whole of the Bloomingdale property, and the law ought to compel the opening of streets through the so-called Asylum grounds. There is no reason whatever why the honest taxpayers of the city should be mulcted for the benefit of this entirely private and speculativ incorporation."

Do you hear the anger verging on wrath in those tones of indignation at the outrage upon New York's taxpayers? Every word of it is truer than gospel, and the injustice is monstrous. But hav you heard the *World* say anything about the "Female Academy of the Sacred Heart," a neighbor to the Bloomingdale Asylum? The cases are precisely parallel. The Academy is a money-making institution. It is in no sense a charity. It owns a million dollars' worth of land, and buildings costing hundreds of thousands of dollars besides. There is nothing to prevent the enormous property from being sold out to-morrow, and the proceeds being divided among the managers.

The Academy has not only obtained the exemption of its buildings and grounds proper from taxation, but it has also managed to get about $1,000 000 worth of land exempted which has no more connection with the institution than the New York post-office has. This is proved by the fact that forty-seven lots in the vicinity of the Academy hav just been sold for $160 000. None of these hav paid taxes since they hav been in the possession of the Academy people. While the taxpayers hav for years been compelled to pay this wholesale incorporated tax-dodger's share of the public burdens, the property owners in the vicinity hav been seriously damaged and sometimes impoverished and ruined by the obstinate blockade maintained by the Academy against street openings and improvements. It is time this monstrous imposition should cease. Instead of any further exemptions, the taxes ought to be restored on the whole of the Academy property, and the law ought to compel the opening of streets through the so-called Academy grounds. There is no reason whatever why the honest taxpayers of the city should be mulcted for the benefit of this entirely private and religious incorporation.

Hav you heard the *World* say anything like this about the Academy? It is as absolutely true of the Academy as of the Asylum. But the *World* doesn't say it, and will not as long as the Roman Catholic church can swap votes for cash and tax exemptions. The Asylum managers havn't got a hundred thousand votes of ignorant religionists behind them.

Christianity in Georgia.

The Rev. George B. Starr, superintendent of the Central Bible School for Home and Foreign Missions, at Chicago, has received from Alpharetta, Ga., the following letter written by Elder M. Huffman of the Seventh Day Advent sect:

"Brother D. Conklin, of Michigan, who, with his family, has lately moved into this neighborhood, has been reported to the grand jury, and a bill found against him for working on Sunday, and all he did was to cut a few sticks of wood to build a fire. They hav in this state a 'chain gang,' where those who violate the law are taken, and with a ball and chain fastened to one leg, they are made to work on the public roads and railroads. Many of them are treated worse than brutes, many hav been whipped to death, and doubtless if he should be taken there for working on Sunday he would be compelled to work on the Sabbath. Should we be beaten in the circuit court would you take the case to the supreme court, and if so can you help us? We are all poor here."

This seems to be a good case for the Adventists of Battle Creek, Mich., and Oakland, Cal., to fight. They possess the wealth and hav many brainy men in their movement. Their paper, the *American Sentinel*, could easily obtain subscriptions sufficient to carry on the war and make things particularly uncomfortable for their fellow-Christians in Alpharetta, Georgia.

Against the Blair Sunday bill the Adventists hav done glorious work. Let them fight in the concrete as well as in the abstract and Brother Conklin will never wear a ball and chain in the convict gang.

What a barbarous, uncivilized, tyrannical, and infamous set the evangelical Christians of Alpharetta are! And they are the kind of folks who are trying to control this government and to put a ball and chain on the limbs of everyone who dares to think and act for himself. If of such is the kingdom of heaven, what is the kingdom of the other place?

Editorial Notes.

THE present law allows only thirty-four chaplains for the army. A bill introduced in the last Congress increased this useless force to one hundred. The bill died with the Congress, but it will come up next fall, and possibly be smuggled through. The church is making desperate efforts to prolong her official life, and to get the state under her control. Surreptitious measures like this chaplain bill—introduced quietly, referred in silence, and to be passed without argument—are her reliance now. Luckily the politicians were too busy with their own schemes to spare the time to make this bill a law.

READERS of THE TRUTH SEEKER residing in Nebraska are requested to correspond with Tripp & Miner, of Hay Springs, that state, regarding a "Nebraska Lecture Association." Messrs. Tripp & Miner are real estate agents there, and report that there are many Liberals in the place and more desired. "We are," they write, "going to organize and hav our own social gatherings and make the church respect us. We hav the morals, money, and sincerity, and we intend showing fight every time they assail us. We shall stand by our supporters socially and financially." We venture to predict that if this program is carried out in honest and generous good faith Hay Springs will not be very fertil ground for the church.

THE French Roman Catholic journal published in Worcester, Mass., where the fight between the nativ population and the foreigners has raged hotly for months, comes out plain in its advice to its readers. Hear it: "The French people must make a bold and united stand in favor of the parochial schools. In view of the criticism of the various school committees that the nuns' schools are not as good as the public schools, the French people must support the parish schools more generously than ever before, in order that the priests in charge can employ more nuns and thus keep the schools up to the legal standard. Politically, at the spring elections, in all the towns where there are French Catholic voters, they are advised that they must make close alliance with the Irish Catholic voters, with a view to take between the two races the entire charge of as many town governments as possible. And this should be done without regard to party politics, because religion is of more account than party affiliations. Democracy and Republicanism are of small account compared with the religious faith of the Irish and French." These are the honest sentiments of all Roman Catholics, and it needs no comment to impress upon the minds of all Americans the fact that when Rome succeeds, those places in which she succeeds will be no places for men who hav formed the habit of doing their thinking and expressing their thoughts.

THE TRUTH SEEKER COMPANY'S Catalog of Freethought, Reform, and Scientific Books will be mailed free.

Letters from Friends.

LEADVILLE, COL., March 2, 1889.

MR. EDITOR: Mr. Charles Watts, the celebrated lecturer and brilliant orator, is now giving a series of five lectures here. He is meeting with great success, and also giving the Liberals a great many new ideas on which to work and think. Leadville is a city of fifteen thousand inhabitants and is ten thousand two hundred feet above sea level. The principal industry is mining. I wish you great success in your work. Yours truly, H. S. KENT,
Sec. Leadville Freethought Association.

OMAHA, NEB., March 9, 289.

MR. EDITOR: I would like to know if you or any of your readers remember a poem, which appeared in THE TRUTH SEEKER about six years ago, before I became a subscriber, and of which the following memorized lines formed a part:

Thou great unbounded infinit, thou great unbounded whole;
Thy body is the universe, thy spirit is its soul.
. . . . . .
If thou doth fill the universe, if thou art all in all,
Then I am God, think as you will, or there is no God at all.

These lines are all I recollect of the verses, which at that time appeared to me to pretty well define Materialism, and I should like to see them in print once more. C. H.

UNION PARK, ORE., March 3, 1889.

MR. EDITOR: I hav been a reader of THE TRUTH SEEKER for over a year and I like it very much, and I do not know how to get along without it. I am a Spiritualist in belief if not in action. Now, I think the Spiritualists are as much opposed to church and state as the Liberals, and we want to keep together on that point—I mean church and state—and I think we need all the help we can get.

There is a little settlement here called the Park, a beautiful little place, and the Spiritualists hav the majority, and preachers are scarce around here. We hav debates here, but there are not Christians enough to balance us on a religious question. Please send me your catalog of books.

Yours truly, WALTER M. LOUTH.

ADRIAN, MICH., March 2, 1889.

MR. EDITOR: It is a sad sight, even only realized in a simple cartoon, the goddess of liberty in the midst of the ruins of a republic. The picture, I fear, is prophetic. What could cause a more profound and sad sensation than to see this country in ruins, brought about by means depicted on the opposit side of THE TRUTH SEEKER of March 2d—to see the dilapidated structure of liberty shattered by unscrupulous superstition, orthodoxy, religious fanaticism in the Constitution devised by our forefather sages, who guarded against the incorporation of a fanatical dogma in its construction? The picture is a sad one, and I fear sooner or later will be realized. We of the present generation will not see it. I desire to be numbered with the unknown before the calamity. If popery and its concomitants can bring the ruin, be assured they will do it. All this ruin for an unknown God. Over his glory and the disruption of this fair fabric, America, humanity mourns. Virtue must cease to rejoice.

O. S. BARRETT.

ESOONDIDO, CAL., Feb. 25, 1889.

MR. EDITOR: The most logical contributor to THE TRUTH SEEKER is Watson Heston. Its inclination toward Spiritualism and female suffrage are enough to make a conservativ Infidel giv it the "frozen elbow." Of course many good grains of wheat are to be found among its editorial chaff; but the same may be said of a thousand other papers which do not claim to be abnormally "Liberal."

I could get you a few subscribers here without much trouble, but I do not propose to encourage either Spiritualism or female suffrage, which means "God in the Constitution."

I hav been sick for the last two weeks, and perhaps will be called upon to "pass in my checks" before I find time to pay the few small debts I owe. My life has been a long, dreary storm of adversity, and the little good or harm I hav done in the world will be hard to identify in a thousand years from now. If I liv, I will send you what I owe you within three months; otherwise—what I should much regret—you may never get it. You can consult your own interest about continuing to send me the paper. Some of its features I very much admire. HIRAM WENTWORTH.

SOUTH CHELMSFORD, MASS., March 3, 1889.

MR. EDITOR: I attended a prayer meeting at this place, where they talk to space and vacancy. The meeting was conducted by a revivalist by the name of Fuller, from Lowell, Mass., who said he got his orders from God every morning. He delivered an oration at the opening of the meeting on the sin of unbelief—he said it was the greatest sin. He said there always were and always would be Infidels. The greatest Infidel, Robert G. Ingersoll, had a great deal to say about the mistakes of Moses, and had written a book on the subject. But that Ingersoll was kicking a dead lion. If Mose was alive he could tell about the mistakes of Ingersoll. That when Ingersoll was in the army and got into battle, and the bullets began to whistle around him, he ran over to the enemy, and a sixteen-year-old boy discovered him in a farmer's pig-sty. "These are facts," was the way Mr. Fuller wound up his tirade against the greatest Infidel.

I think the Christians conceal the truth and abound in lies, and hav taken pattern after the apostle Paul (2 Cor. xii, 16).

They hav made several converts, all half-grown children, all girls, unless the little boy that got anxious that evening has got there since. JOHN M. BLAISDELL.

COBOCONK, March 3, 1889.

MR. EDITOR: Will you kindly allow me a very small space in your valuable paper to express my thoughts, and ask for information, on the following subject, namely: I was walking down the street on Sunday morning, March 11, 1889, when one of my neighbors arrested my attention and asked me if I knew of any remedy for poisoning, at the same time leading me into an outhouse, where a magnificent specimen of the Newfoundland dog was suffering the most excruciating pains and spasms, having evidently taken poison laid out by some sneak, who, out of jealousy toward his neighbor, thought fit to poison his dog. And there this poor dumb animal lay, with his big intelligent eyes dilated with suffering at times, and then, when the spasms would pass, he would look up to us, seemingly imploring us to help him, and finally, after four hours of such suffering, he died, exhausted.

Now, these were my thoughts while looking over the scene: Was it a sin in the man who committed the mean, miserable act, namely, of deliberately poisoning that poor, yet noble, docil, and faithful creature who never harmed the hair of the smallest child, and whose species hav performed more acts of noble heroism than hav those whom these poor animals look up to and recognize as masters? Now, tell me, will the blood of Christ atone for that brutal act? Will that man, who caused all that pain and suffering, go on his way rejoicing, feeling that the blood of Christ atones for all sins? And if this is sufficient atonement, then would it not hav been better for these dumb creatures had Christ never been born? And must we come to the conclusion that the originator of all nature, in all his wisdom, hath made no provision for the protection of his faithful dumb animals? J. H. HARVEY.

EAU CLAIRE, WIS., March 5, 1889.

MR. EDITOR: I hav received the following courteous epistle from B. R. Tucker, and as I know he will not print my answer, I want to see if you will:

BOX 3.366, BOSTON, March 3, 1889.

C. L. JAMES, *Dear Sir:* Do you expect anyone to believe that miserable pretense of yours that that mathematical error was intentional on your part? Bah! You simply made an idiotic blunder, and are ashamed to own it.

Yours b'untly, B. R. TUCKER.

Let's reason the matter, Comrade Tucker. Henry George, whom I select as the typical Malthus-demolisher, because he has brought together all the refutations without being at all particular about their consistency, founds his principal argument upon this assertion, that ten men can produce ten times as much as one man in the same space, while Malthus ignorantly imagined that production advanced only in an arithmetical ratio to a geometrical ratio of numbers. It is true Mr. George goes further, and says ten men can produce more than ten times as much on poor land—*e. g.*, on the top of Mount Blanc (?)—as one man on good land. But Zeno and Tucker are not so hardy. They are content to assert as a self-evident proposition that if one man can produce x on an acre, ten can produce $10x$. Therefore, if a hen and a half lay an egg and a half in a day and a half, one hen lays one egg a day, and six hens will lay forty-two eggs in seven days. Are not the two arguments exactly parallel? Or, to cite McArthur's dog before a locomotiv, of which I was thinking more than of Tucker, the series 10, 1, .1, .01, 001, etc., may continue to infinity. Therefore, 10, plus 1, plus .1, plus .01, plus .001, etc., equals infinity. Behold my familiar rule! Equal factors in the same problem may be multiplied by the same quantity without changing their relations! And now, when I hav been at pains to learn a new system of arithmetic, to be told by one of the inventors that it is an idiotic blunder, "dot was rough!" But anything suits an anti-Malthusian better than to admit that the freedom of woman must precede that of man. Yours smoothly, C. L JAMES.

SAN BERNARDINO, CAL., March 6, 1889.

MR. EDITOR: The discussion between Robert G. Ingersoll, Coudert, and Woodford, truth and honor *vs.* bigotry and slavery of mind, was one-sided. The colonel had it all his own way, and nobly passed over the low, jealous thrusts of his opponents. The world says that truth shall triumph. Creation is truth and nature declares the fact. Man is the only creation that is trying to smother all that is good and noble to gratify his selfish ends.

Mr. Coudert is evidently jealous of the thought that Colonel Ingersoll's name should be placed upon the same pedestal with such grand names as Voltaire, Hugo, and Rousseau. He, a Catholic, dares to eulogize Voltaire, to the detriment of his own doctrin and church. "He built up," but forgets that he was also a destroyer. Rousseau was a noble madman, and Hugo will liv in the minds of the people when the history of the church will be a tradition.

Mr. Coudert charges Ingersoll with having done nothing to build up. The colonel was too modest to notice the charge. He has done much to build up Freethought, and the right to express it has been his watchword. He who makes those around him happier and the world better is building up. He is destroying the church and upon the ruins building up the love of family and humanity. He destroys the disease of superstition, and has been instrumental in extinguishing the fires of hell. He has helped in the cause of education, taught people to learn and think for themselvs.

Mr. Coudert says: "Unfortunately freedom of thought exists." He would to-day crush our civilization back to the priest-ridden ages of the dark centuries when it was death to say, "The earth moves."

Robert G. Ingersoll's name will be a bright star in the galaxy of noble American minds when that of Hon. Frederick R. Coudert will be forgotten. There is a niche in the hearts of the American people in which Bob's name will be enshrined to the end of time. To read his writings is to love the man and be a better person for the reading. An honest heart goes out to him with sympathy and love. He is hardly in the prime of his usefulness, and may he be spared many years to batter down the strongholds of superstition, and build up the doctrin of "love your family and make others happy." And when that career of usefulness is ended, where will rise the one with his eloquence to pronounce the eulogy of a mourning world? His epitaph will be the curse of superstition and the tears of grateful humanity.

WALLACE WESTWIN.

LEXINGTON, KY., Feb. 20, 1889.

MR. EDITOR: Mr. Coudert knows that our holiest thoughts come with a sudden, ardent burst of enthusiasm. Then repress not, in the name of justice, the words of the man or woman who thinks well for our country. The logic which represses honest thought, or the expression of it, runs backward and accomplishes no improvement. And who is fitted to check or criticise the opinions of his friends? Who is without some passionate prejudice, some darling theory, which says: "I am competent to chain you. My object is to save your poor soul, by force, if need be." Thus does the fiend, Supernaturalism, take a man by the collar, drag him out of himself, and cause him to be the basest of persecutors. Thus the purest hearts hav consented to the rack, the ghastly tribunal, the fagot, the flame.

There is no danger of the want of conservatism. It is always supplied by selfish considerations, love of gain, burning ambition. These will throttle your honest opinions, which are your life-breath. The man who throws contempt upon another's views, boycotts his business, tells you not to trade in his store, has about him the odor of an intolerant fiend just from the fires of the pit of woe.

Why force their inferior Christ upon us? Unholy ambition thirsts for his "heavenly kingdom—the sensual indolence which will not build one here." Moses had some idea of personal freedom, Christ had none. Does that betoken an advance in civilization? "The fate of humanity at no time depended on one man or one book," but bloody revolutions against church and state hav changed the moral status of society. ALHAZA.

PALMYRA, KY., Feb. 18, 289.

MR. EDITOR: The Christian churches combined constitute the most soulless and gigantic monopoly that was ever in existence. It is an outgrowth from heathen idolatry and foolish superstitions, and with its relentless grasp it robs the cradle and the grave; it robs and controls the intellect when developing in childhood, and robs the grave of its peaceful rest; it robs people of the time that should be used in studying something useful, instead of learning ghost stories from vulgar Bibles, or praying to imaginary gods. It tried to rob Thomas Paine of the honors of an American patriot; told falsehoods about his death-bed scenes, and in its grasping, selfish, and greedy embrace it presses to its putrid and rotten, bloated, old carcass, Girard College, and forces its foul breath inside its noble walls, so instead of its being an honor to our cause, as was intended by its noble founder, it is a blot and disgrace to civilization. Its frauds and methods of supporting itself in idleness and ignorance encompass the globe, and everything is grasped eagerly and adopted and woven in to prove its wondrous and untruthful creeds, and their polished teachers are all the while conniving in the i brain something new to hold the masses in their relentless grasp.

They are all the while searching, planning, adopting, and discarding to hold the slavish power of fear over their blind followers. Their priests and ministers hav to adopt everything they can to keep their business—and bread and butter—from slipping away from them, for their well drilled forces are surrendering to the truthful batteries of Freethought and mental liberty. Their cathedrals and creeds are crumbling to pieces, and they are in peril, and to save themselvs from total defeat they hav to adopt evolution now as a cornerstone for their theology to stand upon.

Here are a few words from the sermon of the Rev. Myron Adams, delivered at his church in Rochester, Dec. 9, 1888: "The march of evolution, from the foundation of the Christian religion, is a Niagara stream impossible to put a stop to, and it is a bad thing that Christian people should consent to be Infidels [to it]."

I do sincerely thank Mr. Adams for daring to use his reason, and for casting from the shoulders of Liberals that old disgraceful stigma of Infidelity and placing it where it belongs—on the back of Christians. Truly the intellectual sky is brightening, and to keep their religious societies anywhere near the army of progress they hav to reluctantly fall into line, or they will be left out in the cold. H. P. MARSH.

CHESANING, MICH., March 1, 1889.

MR. EDITOR: A copy of your paper fell into my hands by way of a brother of mine, in answer to my inquiry as to what he thought of Senator Blair's Sunday Rest bill. That paper contained, among other things, the cartoon representing the union of church and state under the guidance of the Blair bill. We, with others, think it a forcible and correct illustration, though some church people do not see it in that light.

We read carefully the discussion by Robert G. Ingersoll and others in the same paper. We hav no knowledge of the avoirdupois of the gentleman, yet we will venture at our distance to whisper that we think his theory on thought is somewhat lame on one limb, at least.

He says that man is not responsible for his thoughts; that he (man) cannot help thinking, etc. Now, compare this with another teacher's statement, who lived over eighteen hundred years ago, a recognized author by many, if not by the colonel, at the present day. He says that whosoever looketh upon a woman to lust after her hath committed adultery already in his heart. Mark, it is not the look, but lust or thought, that this teacher says breaks the Seventh Com-

mandment! Is not here responsibility attached to man's thoughts?

Again, says Mr. Ingersoll, man cannot help thinking or stop his thoughts. We reply this time louder than a whisper that we know better. It is one thing to say, I cannot, but quite another to say, You cannot. Mr. Ingersoll may truthfully say he cannot stop his flow of thought, but when he says that another man cannot, he is stating something that he does not know or cannot prove; and this has ever been one of the strong pillars of Infidelity—to make assertions without proof. He may never hav learned how to stop his thoughts, or words, while others hav and can.

The writer has known others besides himself that hav learned and practiced this little, yet valuable, secret. Dr. Jackson, founder of the home at Dansville, N. Y., taught it to his patients. One of them gave us the key, and here it is: Simply, stop thinking. But, says Mr. Ingersoll, you cannot do it. Yes, I can; and hav many times, when I knew my mind or thinker needed rest, after hours of hard study, and the mind and thoughts all aglow with the intensity of the subject under consideration, dropped my thoughts, and in less than two minutes hav fallen into a sweet, restful, and thoughtless sleep. I did not even think of saddle or bridle either. It is simply the exercise of the will over the mind or thought, as expressed by the great teacher above noticed; and how much better if the great teachers of the nineteenth century were in harmony with the teachers of the first century!

I understand that the thought, as expressed by the great teacher, is the bud; the words issuing from the thought are the blossom; the act produced by both is the fruit. Is not the bud responsible for the fruit? If so, could not the tree (the man) hav killed the bud before it blossomed? Most certainly. Then there lies his responsibility.

It seems to me that Mr. Ingersoll and Company would do well to stop manufacturing that and similar buds from which we are reaping a wonderful harvest at the present day. It seems that in every age the main work of Infidelity is to tear down rather than to build up. We may stop to-day and patiently answer every question and every objection beyond a reasonable doubt, and shut their mouths by asking them to giv us something better than Christianity, and to-morrow they will come back and ask the same, with as much bravado and gusto as though they had never been answered.

Voltaire, Thomas Paine, and Company are a heavy firm, yet their scrip is worthless according to the detector. Do they ever offer us any better code of laws than the Ten Commandments? any better teachings than Christ taught in his Sermon on the Mount? any purer, holier, more elevating principles than were taught by him and his apostles? Hav they ever given us any evidence of their superior knowledge as to the rise, progress, and fall of notable men, nations, kingdoms, and governments?

How did Daniel know that the kingdom of Babylon, that in his day was at the hight of its glory, would be subdued by the Medes and Persians, and that the Persian line would take the lead in their kingdom? How did he know that the Medes and Persians would be overthrown by the Grecians under Alexander, their first king? How did he know that the Grecian kingdom would be divided into four parts, as it was after Alexander's death, by his four generals? How did he know that the Grecian kingdom would be subdued by the strongest nation that would ever exist upon the earth? How did he know that this kingdom or power would put Christ to death upon the cross, and then continue until it would be divided into ten parts, or kingdoms, which was done between 356 and 483 of the Christian era? And how did he know it would continue in this divided state until the final consummation of all earthly kingdoms? Are they not still in their divided state, and known in history as the ten kingdoms of the Roman empire?

How did Isaiah know Cyrus's name more than one hundred years before he was born, that he (Cyrus) would conquer Babylon, and name the peculiar manner in which he would do it? And how did he know that the city of Babylon after it was destroyed would be inhabited by doleful creatures, wild beasts, owls—that satyrs would dance there, and dragons cry in their pleasant houses, etc., and that the daring Arab could not be induced to pitch his tent there?

Let Infidels answer these questions satisfactorily, then we will giv them another batch. Let them try their hand at such predictions, and see if they will be as literally and completely fulfilled as are the prophecies of both the Old and New Testament writers. We wait to hear from them.

Respectfully yours, D. W. Milk.

Detroit, Mich., March 4, 1889.

Mr. Editor: Mr. C. L. James, in The Truth Seeker of March 2d, says that some remarks of mine cause him to rise and explain. I am very glad to hav done even so much as to cause one thinker to rise and explain. But I am sorry that, after rising, he forgot what he arose for. I hav, for many years past, been very well acquainted with many able men who advocated Socialism, Communism, and Anarchy, and nearly all of them are brave, honest people. But their theories hav never seemed either applicable or practicable; they hav a condition of affairs before their minds which pleases them and is desired by all other people, but no one has ever yet made known any practicable means of obtaining those conditions. The trouble with nearly all reforms is that we are all the victims of our educations. We hav been fed from our birth upon the superstition that we are free and liv under the tender protection of a free government. Now, no advance in any real reform will ever gain one step forward so long as this falsehood is believed. The superstition of the church is secondary to this by long odds. In The Truth Seeker of February 16th, on the first page, is a quotation from *Secular Thought* as follows: "Liberty, in the widest and best sense of the term, is little understood in this country. We boast that we are a free people, and we best illustrate this freedom by imposing all sorts of restrictions upon our people." Now, I think the writer of the above does not understand liberty in any sense, any more than other people, for liberty can hav no widest or narrowest sense, any more than the sun can hav a wide and a narrow sense of illumination. The declaration that every person born has an inalienable right to life, liberty, and to pursue happiness, has no widest and best sense. It is unqualified truth. To add to or take from it is simply hypocrisy. As light is the opposit of darkness, so liberty is the opposit of slavery. As the light is removed, an obscured darkness takes its place, so as liberty is taken from the people, slavery takes its place. People talk about feeling not very well and half sick, and they talk of wage-slavery and the slavery of capital, and all sorts of slavery, when, in fact, it is all slavery, and no person has ever yet known what a condition of liberty is. There are laws everywhere making suicide a crime, because they say life is inalienable. Yet our government has never hesitated one moment to alienate the life, liberty, and happiness of every man, woman, or child, since the Constitution gave it the power to tax the people, to raise revenues, declare war, and declare what constitutes treason.

We, the people, are either a free people living under a government formed for liberty, intended to protect the people in their inalienable rights to life, liberty, and happiness, and there has never been a person hanged or deprived of life, liberty, or happiness in the past one hundred years—or we are slaves and hav lived one hundred years under a government formed to enslave the people and to rob them of those inalienable rights, and hundreds hav been hanged and deprived of life, liberty, and happiness. There is an old saying that men do not gather grapes from thorns, nor figs from thistles, and it applies here very well. Let people giv up the superstition that we are free, and all other fallacies will soon follow. People hav all their lives been talking of monarchical countries as enslaved, and of this country as having a free government. Yet no one can tell where the difference is, or show that ever one country had a government that was so different from all others as to make the condition of the people continue to be prosperous, happy, and contented. If such a thing had ever been known, other countries would hav been sure to copy after it. And if, as has been claimed for over a hundred years past, this country had so constructed its government and laws as to protect the people in the inalienable right to life, liberty, and happiness, the consequences would hav been that there would never hav been any poverty, slavery, war, crime, vice, or misery; no use for the gallows, the prison, workhouse, jail, or police station, and every country on earth would, long since, hav adopted the same kind of government, and the world would be free to-day instead of millions of the best men standing with arms ready to murder each other. But the money-lenders own the earth, and the people thereof, and to hav a free government destroys their occupation, for all slave-governments are formed for and by the money-lenders. Governments are only their tools. They tell the people that governments cannot make money, but they can and will license any number of bankers to lend their debts to the people as money, and then, as no people would ever borrow or use anyone's debts as money unless compelled to, the government levies a tax upon all and everything that the people hav or can raise or get or must hav, and thus compels the people to borrow bankers' debts to pay taxes with, and thus puts bankers' debts in circulation as money to rob the people by debt and interest. And no person can think of an evil or oppression that has not had its germ and root in this slavery to the money-lenders by taxation.

I had hoped to hav seen this noticed by more of the readers and writers in The Truth Seeker, as it is plain and simple and points straight to liberty by the only path that can ever lead there. One of the largest and best-informed papers in the city says that $1,000,000 a day in taxes are handed over to the banks for the general government, and about as much more for state governments. So that the people must borrow $2,000,000 a day of bankers' debts to pay taxes with, which is handed back to the banks to be borrowed again to-morrow.

Now, let all taxation cease. Let our government create and issue its own money a legal tender, and never authorize or recognize anything else as money, and with it pay all expenses of government, and all public works that are for the good of all. Ever yours for liberty, J. H. Wood.

New Cambria, Kan., Feb. 24, 1889.

Mr. Editor: The young men of the Young Men's Christian Association think they are the center of the universe, and everything, including this planet, revolves around them, or not to put it too strong, they think they are the center of attraction in every town and city where they hav an organization, and imagin when they walk the streets that everybody that passes them thinks to himself, There goes not only a very "goody-good" young man, but one who shapes the destinies and morals of all who happen to enter the place. The first thing you will notice on entering the depot is a notice that tells you where their headquarters are, where I will assure you that you will not find any literature that will cause such a sudden expansion of the cranium as to burst your head. In circulating the petition against the Blair bill I would come in contact with them once in a while, and they would snap and snarl at it worse than any little cur you ever saw. And if they held any official position, which some of them did, such as police, they prostituted their official position to try and intimidate a person that was exercising one among our first constitutional rights, that of petitioning Congress. There were no less than two of these official meddlers trying to intimidate me while I was circulating the above document, and so they followed up the idea that the Rev. E. P. Chittenden advanced through the Salina press, that if he were mayor he would giv me peremptory orders to leave the city. What traitors to their country! what traitors to liberty! what traitors to justice! what traitors to their oath of office! Is it not plain that, if history ever repeats itself, the first danger lies in municipal government? So it behooves every Liberal to know whom he is trusting with the government of his town or city. See to it that you are electing fair-minded men from mayor down to city police justice. Of course I would hav a tilt with these young men on the goose question, as it were, once in a while, and their arguments consisted in the threadbare lie that "Ingersoll does not believe what he advances," and "You will see when you come to die," and "I would hate to think that I was no better than a brute," and "I don't see how you can be happy in such a belief." I would retort: "Do you believe what you claim to? Now, then, if you can show me wherein Colonel Ingersoll should not be credited with truth and veracity, then there will be some ground for your assertion. I happen to take a paper that records the death of unbelievers daily, and not a single one of them changes his belief on his deathbed, nor is there an instance on record where any ever hav. So, judging by their experience, I never will. But there are on record instances where Christians hav—that of Jean Meslier, a Catholic priest, and Martin Luther. The latter said, 'It is all dark.' And if you were honest with yourself you would say the same thing. Now you believe or guess that when I die I will catch hell. I guess not. Is your guess any better than mine? 'You will see!' No, I won't, for I shall not hav any eyes to see with and if you and your sky-pilot make the same mistakes there as you hav made in regard to the circulation of this petition your guesses are not worth much here or hereafter, and I am inclined to think I shall find it altogether different from what you guess. And as for your claiming that I think I am no better than a brute, you assume too much. While I don't know very much, I try to do justice as far as I know how, and as far as the brute is concerned it is not accountable if it should happen to eat another up, but your God is. Now, in circulating this petition I hav learned by sad experience that those of your way of thinking will stoop to any injustice or unfairness to gain your point over an opponent. Now, which is the most like the brute, you or I? Perhaps you feel as I do about the brute, that if you do a fellow-man a wrong your God will forgiv you for it. Don't you see you place yourself on the same level with the brute? And I look upon you with this difference, that you ought to be accountable to your fellow-man, while the brute ought not to be to his fellow-brute. And when you do a person an injustice when he differs with you, or when you use a club or the law to prevent him, you use brute force, and place yourself on the same level with the brute—only worse. The brute is excusable because he doesn't know any better; you are not because you ought to. Now, I want to show you some of the injustice I hav received at your hands—that is, by your side of the house. When I went up to get a reply in the *Republican* to the attack made on me through its columns by the Rev. Mr. Chittenden, I was accused of trying to get my name in print, thus adding insult to injury. One morning when I was taking the train at New Cambria for Salina I called the agent's attention to the Blair bill. After asking me some questions, which I answered, he said he did not want such talk before his children, and if I were not careful I would find the door. He lived in the station, and the children were asleep, and if they were not, who was to blame, as he asked the question? I wrote to the manager of the road to know if it was a public building. I was fired from Mrs. J. A. Shout's boarding-house because I was not able to believe in the novelties that the rest of the boarders did. They had the Bible and an immense stock of other novels, in paper covers, for a library. Now, I don't hav the advantage of any such library, and yet I 'had to go,' as one policeman put it about my leaving the city, so you see there is no forgivness of sin on account of ignorance with you fellows. You see, I was not educated in the same branches of knowledge with that household. Methinks I hear you say, 'You ought to hav been, and so it is your fault and not theirs, and that settles it.' Let us be honest. I bunked with one of these young men a week and found him a perfect gentleman, but I must say he was a grand exception to the rule. I hav gone to all this trouble to relate my charges instead of asking you to believe in my assertions, as some of your number did in scanning my petition. Some said we were Nihilists, some one thing and some another, and when called upon to show wherein we were not law-abiding citizens, or violated one right, that settled it, they did not giv an instance. So I am in the habit, whenever any person makes a charge against another, to hav him tell me all about it. Ecclesiastes says: 'Man has no preëminence above a beast; all hav one breath; all go unto one place; all are of the dust, and return to the dust again.' All of the above is true except where it says that we are 'all of the dust.' This is, too, but, I want it distinctly understood, not in the sense that 'Adam was made out of dust and stood up against the fence to dry.' Now, you want to look out if you deny this passage of scripture I hav just quoted; according to your belief you will catch what you think your God has in store for me. The best way I hav of getting you to understand whether I am happy in my belief is to ask you, Are you happy in yours? Echo answers the same for me. And when you had a little more power than you hav now, did not some of your way of thinking torture a few hundred thousands of persons of our way of thinking? When they suffered death for their belief, will you doubt that it was a source of great comfort and happiness to them? How much more so to me, when I hav no fear of death from the same cause, knowing that you who are so dreadfully opposed to boycotting will only try to hurt me by slander and abuse, and every other conceivable plan that an ill-disposed person can bring to bear upon me?" John W. Abbott.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

" Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Giv Me A Frosty Morning.

Giv me a frosty morning,
When everything is clad
In garments white adorning,
To make this old world glad.
Giv me the crystal luster
Of clinging, trailing vines,
Where in profusion cluster
A thousand odd designs.
Giv me the river flowing
In ripples of delight,
All lined with trees a-glowing
In liveries of white.

Giv me a frosty morning,
Just as the sun's bright rays
A crystal beauty are forming
To meet our fervent gaze.
Giv me a hut all sprinkled
With dots of hoary frost,
Where vines, all crooked and crinkled,
Climb up, along, across.
Giv me this scene of splendor,
This earthly paradise,
Where fall the gems so tender,
Like meteors from the skies.

Giv me a frosty morning
Amidst the gilded boughs,
Where trumpet sound givs warning,
And every thought endows.
Giv me this scene all laden
With drops of frozen dew,
Just like a jeweled maiden,
All robed in pearly hue.
Giv me this lustrous vision
'Tis nature's wedding-gown,
All draped in neat precision,
Replete with beauty's crown.

Richland, Dak. LOUIS N. CRILL, JR.

A Dutch Lullaby.

Wynken, Blynken, and Nod one night
Sailed off in a wooden shoe—
Sailed into a river of misty night,
Into a sea of dew.
"Where are you going and what do you wish?"
The old moon asked the three.
"We hav come to fish for the herring-fish
That liv in this beautiful sea;
Nets of silver and gold hav we,"
Said Wynken,
Blynken,
And Nod.

The old moon laughed and sung a song
As they rocked in the wooden shoe.
And the wind that sped them all night long
Ruffled the waves of dew;
The little stars were the herring-fish
That lived in the beautiful sea,
"Now cast your nets wherever you wish,
But never afeared are we"—
So cried the stars to the fishermen three,
Wynken,
Blynken,
And Nod.

All night long their nets they threw
For the fish in the twinkling foam;
Then down from the sky came the wooden shoe,
Bringing the fishermen home.
'Twas all so pretty a sail, it seemed
As if it could not be;
And some folks thought 'twas a dream they dreamed
Of sailing that beautiful sea;
But I shall name you the fishermen three:
Wynken,
Blynken,
And Nod.

Wynken and Blynken are two little eyes,
And Nod is a little head,
And the wooden shoe that sailed the skies
Is a wee one's trundle-bed;
So shut your eyes while mother sings
Of wonderful sights that be,
And you shall see the beautiful things
As you rock on the misty sea
Where the old shoe rocked the fishermen three—
Wynken,
Blynken,
And Nod.

—*Eugene Field, in Chicago News.*

Why Freethought is the Best Thought.

Each one can do his own thinking. Freethought has no ruler. Each person has a right to think for himself or herself. The church has a ruler that tries to rule Freethought; it will not think for itself, but will hav others think for it. We are free to think for ourselvs now, more than what people used to be, and for that reason better thoughts are penned every day. These are the reasons why I think Freethought is the best thought. ETHEL BURT.

Armstrong, Ia.

What the Little Ones Are Saying.

A boy of six took to reading the Bible, commencing at the beginning. He soon found something that interested him, and he submitted the matter to his aunt. She asked him what he had found, when he read: "And the Lord God caused a deep sleep to fall upon Adam . . . and he took one of his ribs and . . . made he a woman," etc. Then as he looked his aunt in the eye, she asked him what he thought of that. He said: "I think it is a pretty large story." That boy is now a man of family, but is still an Infidel.

A small boy had heard of hell, and he asked his sister, who was older than himself, what kind of a place it was. She answered him, conveying the idea that it was a pretty hot place that the wicked were cast into, etc. Says he: "By mighties! I couldn't stand that two minutes." He is now a man, and has no fear of such a place, as he is an Infidel.

A boy of five, whose father was something of a sporting man, asked his mother who God was. She answered him to the best of her knowledge and belief, giving him the idea that God was something pretty large. Says he: "Do you suppose he can throw Lyge?" (the hired man). She answered him good-naturedly that she thought he could. Says he: "I'll bet you a dollar that Lyge can throw him higher than a kite." Lyge was evidently his god. That boy died young.

Queer happenings occur on the occasion of little people's first "outings" at church, all of them suggestiv of the startling innocence of childhood and its bewitching talent for "hitting the nail on the head." A minister's little daughter was attending her first church service, at which her father presided. She had never seen him in pulpit before, and on his entrance therein her presence of mind forsook her, and she piped up, in a voice expressiv of joyful recognition, "Why, t-h-e-r-e's papa, up in that box!" Avenging propriety swept down upon the little maiden, and for a season there was a great calm. But the services were grievously long to such a wee worshiper, and she became very restless, walking up and down the pew and sighing audibly. Mamma whispered, comfortingly, "Papa's most through, dear," whereupon ensued another brief period of quiet; but it was not to last. Tired baby nature had reached its utmost limit of endurance, and by and by over the quiet listeners arose a little voice, clear and plaintiv and coaxing, "Isn't you you most froo, papa?"

Correspondence.

TILDEN, NEB., March 15, 1889.

DEAR MISS WIXON: I thought I would write you a few lines to let you know how I am getting along. Our school is out now. We are going to hav a sale to-morrow, and are going to Neola, Ia. We traded our farms for a hardware store in Neola.

GEORGE WHITNEY.

PROCTOR, MO., March 4, 1889.

DEAR MISS WIXON: I thought I would write a letter to the Children's Corner. We liv one mile from the Osage river; it is up very high—we can come in a skiff within two hundred yards of our house. We take THE TRUTH SEEKER, and I like it very much. Hoping to see this in print, I will close.

DOTT.

LINDENVILLE, O., March 16, 1889.

DEAR MISS WIXON: I inclose you some items giving "What the Little Ones are Saying," which you can use as you see fit. They are each of them true, and the boys were all of them relativs of mine. I am considerable of a boy myself, only sixty. I take THE TRUTH SEEKER and, as the children say, "I read the Children's Corner and like it very much." Respectfully yours.

M. F. DEAN.

BELOIT, O., Feb. 25, 1889.

DEAR MISS WIXON: I am twelve years old. I am staying at my grandpa's, and am going to school. We hav a graded school, and I am in the upper room and the little ones in the lower room. We hav good teachers and good schools.

I am studying arithmetic, reading, spelling, geography, and physiology.

I hav three brothers and two sisters. Grandpa takes THE TRUTH SEEKER, and has taken it ever since it has been published. I like to read the Children's Corner, and look at the pictures This is my first letter to the Children's Corner.

Your Freethinker friend,
CARRIE GROVE.

O BROTHER man, fold to thy heart thy brother!
Where pity dwells, a heavenly peace is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps each great example
Of all whose holy work was doing good;
So shall the wide earth seems a sacred temple,
Each loving life a psalm of gratitude.

—*Whittier.*

Science Column.

Matter.

Many learned men hav written on the subject of matter, and they hav told much of its varied and wonderful qualities. I will tell about a few of the principal of these qualities for the benefit of the Corner.

The word "matter" is a term used to denote all those substances that affect our senses. This term includes an infinit variety of forms—in fact, it includes everything that occupies space, everything that has length, breadth, or thickness.

All matter is divisible. This is plain to everyone. When we walk through the parks, the fields, or our gardens, and the scent of flowers comes to our nostrils, we hav a specimen—and one that is very sweet, too—of the divisibility of matter. We hav learned that the fragrance of which we are then conscious is composed of particles that were separated from the flower.

We may divide matter—a body may be separated into smaller and still smaller particles without limit—but we cannot destroy it. Suppose we crush a grain of sand; we may grind it all we please, but it will not be destroyed. The particles of which it was composed will still exist. We may burn a piece of wood, but we shall not hav destroyed it. We simply shall hav divided it. By that process the parts that went to make up the stick will hav changed their form—some of them will hav gone off into the atmosphere as smoke, and some will remain in the form of ashes—but none of them will be annihilated. They will not cease to be. There will not be a single particle of matter less or more after than there was before the stick was consumed. There is exactly the same number of the particles of matter or atoms in existence now that there was ages ago. Matter has always been the same in quantity and will be for all eternity. Therefore it is obvious that things may be changed but not destroyed.

By magnitude or extension, a second quality of matter, we mean its property of occupying space. It is by the observation of this quality that we know the shape in which a body exists—that is, whether it is large or small, long or short, wide or narrow, thin or thick, of what form or figure. This quality is manifest. We can see it in the trees, the rivers, the fields, the sun and the moon—in fact, in everything that occupies space.

A third quality of matter is impenetrability—that is, everything fills a certain space, a space that no other body can fill. As an illustration: We take a glass. It is full of air. When we pour water into it, the water displaces the air, but the air still occupies a space. If we move, we displace the air around us, but both our bodies and the air occupy the same space as before. There are some instances in which matter may apparently be penetrated, but it has been proved that it can never be done. If a nail should be driven into a piece of wood, the particles of wood would not be penetrated; they would be merely displaced. So it is to be observed that every substance must hav a place.

Inertia is a fourth quality of matter. This means the total inability of a body to change its position or state. A ball cannot put itself in motion, nor can it, when put in motion, stop itself. Suppose we start a ball rolling on a smooth pavement. It soon stops, but it does not stop itself. It is the resistance of the air, the friction, and various other causes that make it stop.

A fifth quality of matter is attraction. Of this there are two kinds. The first is the attraction of cohesion, without which everything about us would crumble to pieces. We break a stick of candy; by this act we hav destroyed the attraction of cohesion which held the candy together in the place where it is broken. When we melt lead we destroy by fire the cohesion of the particles of metal. The second kind of attraction is the attraction of gravitation, which means the tendency of all bodies to approach each other. This is witnessed when anything falls to the ground. Newton, it is said, first conceived the idea of universal attraction from the simple incident of an apple falling to the ground from a tree in his garden. It is because of this quality of matter that things stand firmly on the earth on every part of the globe.

So much is to be said about the quality of attraction, that I will tell the children of it at another time. But before closing I wish I could impress upon the minds of our young friends the fact that the more we study and observe the laws of nature, the more refined and elevating become our thoughts. A knowledge of the principles of science will render us happier as we journey through the world by making us better fitted to use the advantages that come in our way. We shall never know too much. JOHN T. REED.

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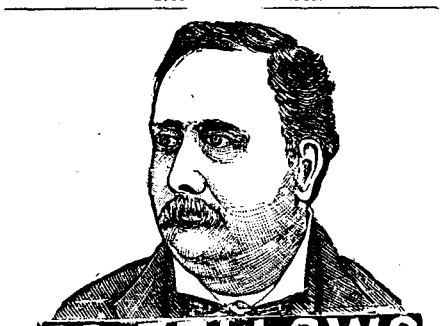
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Folks watch the drum major and say, "See him come!"
And the fellow who plays on the fife,
And the rub-a-dub man who beats the big drum,
And the bugler who blows for dear life.
They go with the music; they march with the noise;
For the chief in the van they all hunt.
There is smiling of maidens and shouting of boys,
And cheering of men—in the front.
But there's never a cheer that gladdens the ear,
Nor the shout of a brother or friend,
For the mud-spattered man who has dropped from the van,
For the man who brings up the tail end.
Not a bravo is heard, not a word, not a word,
As they see him stub on round the bend;
Not a cheer from the churls, not a smile from the girls,
For the man who brings up the tail end!

There are shouts for the victor whose name, like a star,
Rose red from the hot clouds of flame,
Through the battle smoke of a lurid war,
To climb up the heaven of fame.
And his ears are beset with a tumult of tongues,
That prate of the danger he braved,
With a chorus of praise from the lusty lungs
Of the men of the land he has saved.
But I sing of the man who has dropped from the van,
From the front he could never defend,
Who could never awe it the harsh volley of fate—
The man who brings up the tail end!
Then a good strong shout in the rear of the rout,
And the brotherly cheer of a friend;
A cheer that shall start from the core of the heart,
For the man who brings up the tail end!

And who are the men who bring up the tail end?
The laggards too weak to be great?
Time's water-logged timber too rotten to mend?
Abortions and weaklings of fate?
Not so: There are poets whose songs are unsung,
And singers of wonderful tone,
Reformers whose thunderous words might hav stung
To the roots of a tottering throne!
Then shout your huzzas and your loudest hurrahs,
Until the loud welkin shall rend;
Let your loud plaudits grace the world-weary face
Of the man who brings up the tail end!
Then shout without fear for the man in the rear,
Let your heaven-scaling plaudits ascend!
Cry aloud! cry aloud! you men there in the crowd!
For the man who brings up the tail end.

There are plebeian souls who sit on a throne,
And kings who wear never a crown;
There are long-gowned priests who are devils unknown,
And saints in the frock of the clown;
There are hearts that are black 'neath the king's purple vest,
And white 'neath the swain's drilling frock;
And the laborer's coat may be armor the best
For meeting adversity's shock.
Then a cheer and a roar, and three cheers more,
For the man most in need of a friend;
Good cheer for the man who has dropped from the van,
The man who brings up the tail end!
Then shout your cheer right into his ear,
Let your voices in unity blend;
One loud, long shout in the rear of the rout,
For the man who brings up the tail end!

—*S. W. Foss in the Yankee Blade.*

Consolation.

When Molly came home from the party to-night—
The party was out at nine—
There were traces of tears in her bright blue eyes
That looked mournfully up to mine,

For some one had said, she whispered to me,
With her face on my shoulder hid,
Some one had said (there were sobs in her voice)
That they didn't like something she did.

So I took my little girl up on my knee—
I am old and exceedingly wise—
And I said: "My dear, now listen to me;
Just listen, and dry your eyes.

"This world is a difficult world, indeed,
And people are hard to suit,
And the man who plays on the violin
Is a bore to the man with the flute.

"And I myself hav often thought,
How very much better 'twould be
If every one of the folks that I know
Would only agree with me.

"But since they will not, the very best way
To make this world look bright
Is, never to mind what people say,
But to do what you think is right."

—*Walter Learned, in St. Nicholas for March.*

Fighting Over "Holy" Places.

From the Levant Herald and Eastern Express.

The greater part of the Jews in Jerusalem are those who hav been expelled from Russia by that delightful government which Mr. Robert Lowe (before he became a lord and learned occasionally to hold his tongue) called the "father of the fatherless and the defender of the oppressed." Knouted, imprisoned, and murdered, and the remnant thrust across the Russian frontier, the poor creatures hav come in hundreds to Jerusalem only to find themselvs worse off than ever. And the joke of it is that the very Russian government which created their banishment is now daily using them as a convenient pretext for fastening grievances on the Turkish authorities. Holy Russia first expels her Jews and then protects them. It is ingenious and characteristic.

If the Jews do not appear to advantage in Jerusalem, neither do the Christians. Palestine is the rendezvous of all the Christian sects, and the Holy City with its holy places is the point to which they all converge with the greatest perseverance, and where their deadly hatred of each other is most apparent. They each hav a share in the holy places—that is to say, in the places which are held to be holy because they are identified with some notable event in Christian history—which the Turkish government has allowed them to divide between them. Each sect magnifies the holiness of its own particular holy places, and decries those of all other sects. Thus the Latin church attaches much importance to the fourteen "stations of the cross" extending along the Via Dolorosa, through which our savior carried his cross to Golgotha. They hav accordingly marked each station by a stone in the wall, with an inscription thereon. The Greeks, however, think nothing of these stations, and, having become the owners of a house in which the ninth station is marked, they hav proceeded at once joyfully and triumphantly to efface the Latin inscription. The Latins, however, hav got even with them in another place. The Greeks hav made a saint of Longinus, the Roman soldier who is reputed to hav pierced our savior's side and then to hav repented and become a Christian, and they hav set up a chapel to him. But the Latins declare him to hav been no saint at all, assert that he was never heard of till the fifth century, and when they hav their processions they contemptuously pass the chapel of St. Longinus without even paying him the compliment of stopping before it as they do before all places of reputed sanctity.

The struggle over these holy places is very bitter. There are even opposition holy places. Thus the Latins possess what they hold to be the garden of Gethsemane, which they hav fenced and planted, and the very oliv-stones, whereof they sell at a great price to the faithful to make rosaries withal. But the Greeks hav set up another garden of Gethsemane of their own hard by, and Latins and Greeks each denounce the garden of the others as a swindle and imposture. As to the more important holy places, which are agreed upon as genuin by all the sects—such as the place of the holy sepulcher—these are occupied in common. In the chapel of the holy sepulcher itself for instance—a narrow place in which there is barely room for three people to stand—there burn forty-three silver lamps. Of these, thirteen belong to the Latins, thirteen to the Greeks, thirteen to the Armenians, and four to the Coptic Christians. Even here the sects would fight but for the Turkish authorities—indeed, they do fight; and the most edifying of all the sights that the church of the holy sepulcher has to afford is that of the stolid armed Turkish guard, seated smoking inside the porch to prevent the Christians from cutting each other's throats over their differences.

These quarrels are not occasional, they are perpetual, and take place over the most ridiculous trifles, so that the Turkestan government (now represented by Reouf Pasha, the most popular governor Jerusalem has had for many years) is daily driven to its wit's end to understand and to compose the most childish disputes. One of these squabbles has recently raged with great virulence. At Bethlehem, over the spot reputed to be the birthplace of our savior, there stands a church. Formerly it belonged to the Greek Christians alone, but some years ago the Armenians and Latins were admitted to a joint proprietorship, which they still enjoy. Now, in this church there is a place covered by a straw mat and over this straw mat a terrible battle has been waged. The Latins, so far as I can gather, complain that in some manner their right of way is interfered with by the mat to an extent which on inquiry proved to be eighteen inches. The Armenians declare that they will rather perish than move the mat or hav it touched. Both parties here appealed to the pasha. The pasha's common sense suggestion that eighteen inches shall be cut off the mat has been treated with derision by both sides, and the dispute seems likely to continue forever, and to add to the stock of grievances which one sect is here always storing up against the other. Meantime the Turkish soldiers hav to be posted in the church with fixed bayonets to keep the peace between the Christians.

The most remarkable feature about all this is that the disputes are waged over precedency in or possession of holy places all of which are of doubtful authenticity, while some of them are undoubtedly spurious. The holy sepulcher itself is, as recent researches made by pious men hav shown, in all probability not that tomb outside of the city "wherein was never man yet laid," which it professes to be. The late General Gordon, who lived here long in order to investigate these very matters, was convinced that the real Golgotha and the real sepulcher lie outside the present wall, near to Damascus gate. And, to crown all, it is most doubtful whether the spot now covered over with the split marble slab which all pilgrims devoutly kiss, contains any hewn sepulcher at all. The same doubt covers almost every one of the holy places. But it is of no consequence at all. The melancholy truth is that all these holy places are a matter of commerce. Each one of them is an annuity to the sect to which it belongs, besides bringing to it an increase of importance and dignity. Therefore, holy places are multiplied and will continue to be multiplied so long as the faithful continue their respect for and their offerings to them.

The Protestants are, I am glad to say, the least quarrelsome among the Christian sects represented here. That is partly, perhaps, because they are least numerous, but largely because they hav no special holy place of their own and no pilgrims. They are troublesome, however, in another way. A number of well-meaning, foolish people subscribe money in England for missions. The missionaries—excellent men in some ways, but bigoted and foolish—being thus provided with considerable funds, feel that they must do or try to do something for the money. So they try to make converts from among the Jews and Mohammedans to Protestantism. They never succeed. They hav been over thirty years at work here, and they cost, as I am credibly informed, not less than £14,000 a year. I will undertake to say that in return for the £400,000 thus sunk they cannot show five grown-up *bona fide* honest converts. They may think this sufficient; but £80,000 per convert seems to me to be dear. They do, indeed, get hold occasionally of a child and train it up to call itself Protestant; and they are so very zealous and endowed with so little discretion and good manners as to thrust themselvs and their dogmas upon the Mussulman population in a pushing, persistent way that is always impertinent and often insolent. One of these days, I fear, some Moslem will resent their pushing intrusions as any one of us would resent the intrusion into our house in England of a Moslem who had come from Syria to convert us to Islam. Then there will be a "question" and troubles of all kinds. I declare that an Englishman can do nothing more mischievous to humanity, and to his own country in particular, than to subscribe money to a missionary society.

There is, indeed, one undoubtedly authentic holy place in Jerusalem. It is the "Es-Sakhra," that stone which has been held sacred from time immemorial, the rock on which was written the great and unspeakable name of God, on which Melchizedek and Abraham sacrificed, and which is revered as much by Moslem as by Jew and Christian. This is in the Haram esh Sherif, a large open plateau, which contains the mosque of Omar and the dome of the Rock. It also does undoubtedly include the spot on which Solomon's temple stood; but as to which part of the plateau that temple occupied no two authorities are agreed. The mosque is a splendid structure, as simple in design as it is rich in ornamentation, and tremendous substructures in the rock beneath the plateau show beyond a doubt that here were once grand and vast buildings.

Altogether Jerusalem is a melancholy monument of the departed greatness, not only of the Jewish, but also of the Christian faith.

Obituary.

From the Northwest News, Hay Springs, Neb.

Died at the residence of T. S. Tripp, March 16, 1889, Mabel Olive, daughter of T. S. and Hattie Tripp, aged 4 months and 19 days.

The funeral took place Sunday afternoon and was conducted by the Liberals.

The following service was read by Mrs. H. W. Mattley at the grave:

MY FRIENDS: The mother has claims upon the child of her bosom, but nature has an initial and final, a higher and lower claim, and she will be heeded, and the memory of this blossoming life is blossoming for eternal remembrance.

The stem is broken ere the lily has fully bloomed. We catch a glimpse of its beauty and a taste of its fragrance ere it passes away.

Life, strength, and maturity are given only upon conditions, and the conditions hav not all been complied with.

The way up the hill summit of manhood is paved with human bones, and each a lesson to those who follow.

But we consign no soul to torments; we hav no fears of an angry God or a gaping pit; no walled-up heaven with gate-keepers at the narrow portal; no flaming sword or cherubim in our garden to keep from the tree of life. We fear the jaws of no roaring lion seeking whom he may devour, unless it be death, and no fearful looking for the day of judgment in the future.

And now, by the care of that fatherly spirit of universal life which

Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, and operates unspent,

we leave our dead.

To the keeping of the life which buds in the vegetable, blooms in the animal, and fruits in the human, which livs through time and eternity, we consign our gentle little lily-bud in the repose of the tomb.

Let the birds sing above her, the flowers bloom over her head, and the sighing winds gather their fragrance over our loved and lost, and now farewell.

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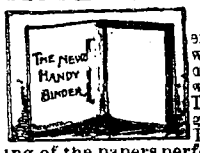
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News of the Week.

CHARGES of large robbery with very heavy boodle are made against Minnesota railway legislation.

A SPANISH paper prints "testimony of learned non-Catholic physicians" in favor of the miracles at Lourdes.

NEW YORK has rejected woman suffrage.

IN 1888 Lourdes was visited by 113 pilgrimages.

WISCONSIN has adopted the Australian system of voting.

THE Hebrews of New York are forming labor organizations.

RUSSIA will expend 120 000,000 rubles in increasing her navy.

JOHN BRIGHT, the famous and beloved English reformer, is dead.

THE Wanamakers will lead the "society" people of the administration.

THE famin in China is causing some nativs to sell their children to buy food.

ENGLISH paper manufacturers hav formed a combination to raise prices.

THE *Catholic Review* intimates that an educated few only are needed.

CARDINAL GIBBONS has started a paper, the *Colored Harvest*, to circulate among colored Catholics.

LUMBERING is growing in the South; syndicates are buying up all the timber lands.

LAST Sunday respectable concert gardens in New York were closed by the authorities.

ENGINEERING schemes for converting Paris, Manchester, and Rome into seaport towns are proposed.

GERMANY may invite France and England to coöperate in suppressing the liquor trade to west Africa.

WORKINGMEN'S building and loan associations are doing a successful and good work, and are spreading.

LAST year the number of persons in America sending money to relativs in Great Britain was 391,662.

OHIO, Illinois, and Missouri are considering adopting electricity for criminal execution after New York's example.

A HURRICANE at Samoa has wrecked the German and American warships and drowned 96 Germans and 50 Americans.

WANAMAKER said last Sunday: "There is only one side to Prohibition, and that is the right side—a constitutional amendment."

BOSTON will try high license, raising the fee from 50 per cent to 400 per cent, and will grant only 790 licenses against 2,600 last year.

ON Sunday the 24th ult., at Stewartstown, W. Va., two families held a long fight in a church, spattering the walls and ceiling with blood.

THE great copper trust, one of the largest commercial combinations ever attempted, has gone to pieces with enormous losses to all concerned.

THE Toronto *Mail*, being sued by the Jesuits, has arranged with French and Belgian statesmen to come over and giv witness against the order.

THE new German penal code severely punishes "insults to the sovereign" and all attacks on the state organization and monarchy or on marriage and property.

AN election reform bill before the New York legislature forbids employers influencing their workmen by matter printed on their pay envelopes, or threats of closing.

THE Christian Brothers of Montreal, Canada, hav petitioned the legislature for an annual grant to aid them in carrying out a large enterprise—the teaching of industrial, commercial, and agricultural branches.

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IN all the factions and sects which for many years hav distracted Christianity, the best argument has always been that of the strongest party; the arms and will of princes hav alone decided which doctrin is most conduciv to the happiness of nations —*D'Holbach.*

IT is true that in the most civilized countries the Bible is read, but it is also true that they are all in the temperate zone, and that their inhabitants are mainly of the so-called Caucasian race. Christianity cannot be the essential cause of progress, for observation shows that social advance is coincident with the decline of "faith."—*Robert C. Adams in Pioneer Pith.*

THE western provinces of the Roman empire were broken into by barbarians; amongst whom, however, Christianity had generally been taught. The most rude portions of that empire hav now become the most civilized, as Gaul (France), Germany, Britain, etc, yet the high civilization to which these nations hav attained cannot be charged to the influence of Christianity, for at every step the Christian priest and power was arresting the progress of knowledge and persecuting the philosophers of the age; neither is this civilization uniform and where there has been most of religion (Christian) there has been the least progress in the arts and sciences. As Christianity spread the Dark Ages advanced, and the civilization, the arts and sciences, of the Greeks and Romans disappeared, and this in a visible connection with the church.—*Gilbert Vale.*

WHEN any ordinary mortal writes a book he takes some pains to giv all the world an opportunity of reading it. When a God writes a book it is far otherwise. The Lord commanded his book to be put inside the ark, and ordered that the ark be kept in the most holy inner recess of the tabernacle or temple—a recess *to which the high priest alone had access.* Moreover, the place was too sacred for even the high priest to visit it whenever it might enter his head to do so; for Aaron was cautioned not to come "at all times into the holy place within the veil before the mercy-seat which is upon the ark, that he die not." From this it is obvious that, if the Lord had peculiar notions as to how to *write* a book, he had even more curious notions as to how to *publish* one. His mode of publishing was to put his MS. into a closed box, place the box in a recess where only one person was permitted to visit it, and that very cautiously and at stated times, under peril of being struck dead on the spot. The men of Beth-shemesh were of an inquiring turn of mind, and one or two of them, on one occasion, ventured a peep into the box or ark in which the Lord kept his book. But the Lord, whose son said, "Search the scriptures," did not approve of his book and his box being peeped at, so he "smote the men of Beth-shemesh because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men" (1 Sam. vi, 19). It is evident Jehovah had attached some importance to his book, since he slew 50 070 men because one or two out of that number had craned their necks to look into his book box. I repeat, Jehovah's ideas of publishing are just a trifle peculiar.—*Saladin's God and His Book.*

IN those days there was an almost infinit difference between the educated and ignorant. The people were controled almost entirely by signs and wonders. By the lever of fear, priests moved the world. The sacred records were made and kept, and altered by them. The people could not read, and looked upon one who could as almost a god. In our day it is hard to conceive of the influence of an educated class in a barbarous age. It was only necessary to produce the "sacred record," and ignorance fell upon its face.—*Ingersoll.*

THE element of uncertainty will, in a great measure, be removed from the domain of the future, and man, gathering courage from a succession of victories over the obstructions of nature, will attain a serene grandeur unknown to the disciples of any superstition. The plans of mankind will no longer be interfered with by the finger of a supposed omnipotence, and no one will believe that nations or individuals are protected or destroyed by any deity whatever. Science, freed from the chains of pious custom and evangelical prejudice, will, within her sphere, be supreme. The mind will investigate without reverence, and publish its conclusions without fear. Agassiz will no longer hesitate to declare the Mosaic cosmogony utterly inconsistent with the demonstrated truths of geology, and will cease pretending any reverence for the Jewish scriptures. The moment science succeeds in rendering the church powerless for evil, the real thinkers will be outspoken.—*Ingersoll.*

Odds and Ends.

MRS. ONTWIT (reading paper): "There, now! Dr. Howard Crosby says if there were only men on the stage, men would not go to the theater." Mr. Ontwit: "Well, perhaps if there were only women in the pulpit, women would not go to church."

PROFESSOR MARBLE (examining the work of a pupil in the modeling class): "Very good, Mr. Clay, especially the foot and ankle. Hav you devoted much attention to modeling?" Mr. Clay: "No, sir; I was formerly a conductor on a two-story Fifth avenue stage."

EONS AGO.

(*A sesquipedalian retrospectiv reverie by a Boston maiden.*)

Oh! I oft cogitate on the mystical past,
  Eons of ages ago,
When cohesion of molecules first began
  In terrestrial caverns below.
Yes, I oft speculate how the heulandite grew,
  In its tetrahexahedronical way,
Inclosed in its amygdaloidalic nome,
  In that antediluvian day.

Oh! the great pachydermatous Dinotheriums roamed,
  Though hypostatically unknown to me,
In those hyperborean regions of cold,
  By the paleocrystic sea,
But by some sudden glacial cataclysmatic change,
  Oh! the whole Brobdignagian troop
Were irrevocably buried in Cenozoic drift,
  And irretrievably lost "in the soup."

SUNDAY SCHOOL teacher: "Now, children, we left off last week where Abraham was begging the Lord to spare the two wickedest cities in the world from destruction. Who remembers their names?" No answer. "What! No one remembers what those awful wicked cities which the Lord intended to destroy were called?" No answer. "Well, can anyone tell me the name of one of them?" Small boy in the back: "Chicago."

IN the spring, when the green gits back in the trees,
  And the sun comes out and stays,
And yer boots pull on with a good tight squeeze,
  And you think of yer barefoot days;
When you ort to work and you want to not,
  And you and yer wife agrees,
It's time to spade up the garden lot—
  When the green gits back in the trees;
  Well, work is the least of my idees
  When the green, you know, gits back in the trees.

When the green gits back in the trees, and bees
  Is a buzzin' aroun' agin,
In that kind of a lazy "go-as-you-please"
  Old gait they hum roun' in;
When the ground's all bald where the hay-rick stood,
  And the crick's riz, and the breeze
Coaxes the bloom in the old dogwood,
  And the green gits back in the trees—
  I like, as I say, in sich scenes as these,
  The time when the green gits back in the trees.

When the whole tail feathers o' winter time
  Is all pulled out and gone,
And the sap it thaws and begins to climb,
  And the sweat it starts out on
A feller's forrerd, a gittin' down
  At the old spring on his knees—
I kind o' like jes' a loaferin' roun'
  When the green gits back in the trees,
  Jes' a potterin' roun' as I—durn—please
  When the green, you know, gits back in the trees. —*James Whitcomb Riley.*

GREAT statesman: "I am glad to hear that you hav not decided on a man for the English mission." Harrison: "It seems to be a very difficult place to fill. Nearly every English minister we hav had has got himself disliked in this country, and become a butt for the American press." Great statesman: "Giv me a chance, and I know I'll be popular. I am learning to talk with a brogue, and I hav chosen the shamrock for my coat of arms; besides that, I believe I could knock out the prince of Wales in a fair fight, and if it's true that Victoria has red hair, I'll yell: 'White horse!' every time she passes. Oh, don't you worry, I'll be the pet of the American press inside of three weeks!"

A STUDY IN POTTER'S CLAY.

[The following more or less odious comparison between the standing of the church and that of the drama, was suggested by a private view of Bishop Potter, in full regimentals—apron, knee-breeches, black stockings, etc.]

There's grace divine in Potter's legs.
"What, those of Egypt's queen?"
Pshaw! Hers may be but clothes-line pegs,
  His grace's legs, I mean.

There's quite a charm about the hose
  In which those legs are seen—
Not that which goes with Cora's clothes,
  His grace's hose, I mean.

There's nothing wrong about the skirt,
  It only comes as low
As where the calves begin to spurt—
  His grace's calves, you know.

If accident that gown should raise,
  Or Boreas make too free,
You'd hav a chance to see and praise
  His grace's shapely knee.

You'll find no stems of brooms or mops
  Beneath his grace's frock,
But on his manly, sturdy props,
  The church stands as a rock.

Were Cora Potter's skirts as short
  As Cleopatra's nose,
You'd see upon what slim support
  The tottering drama goes.

Were he but she, and she but he,
  We'd hav the thing to rights;
For he could wear long gowns, and she
  Could wear the bishop's tights.
—*George Crouch in To-day.*

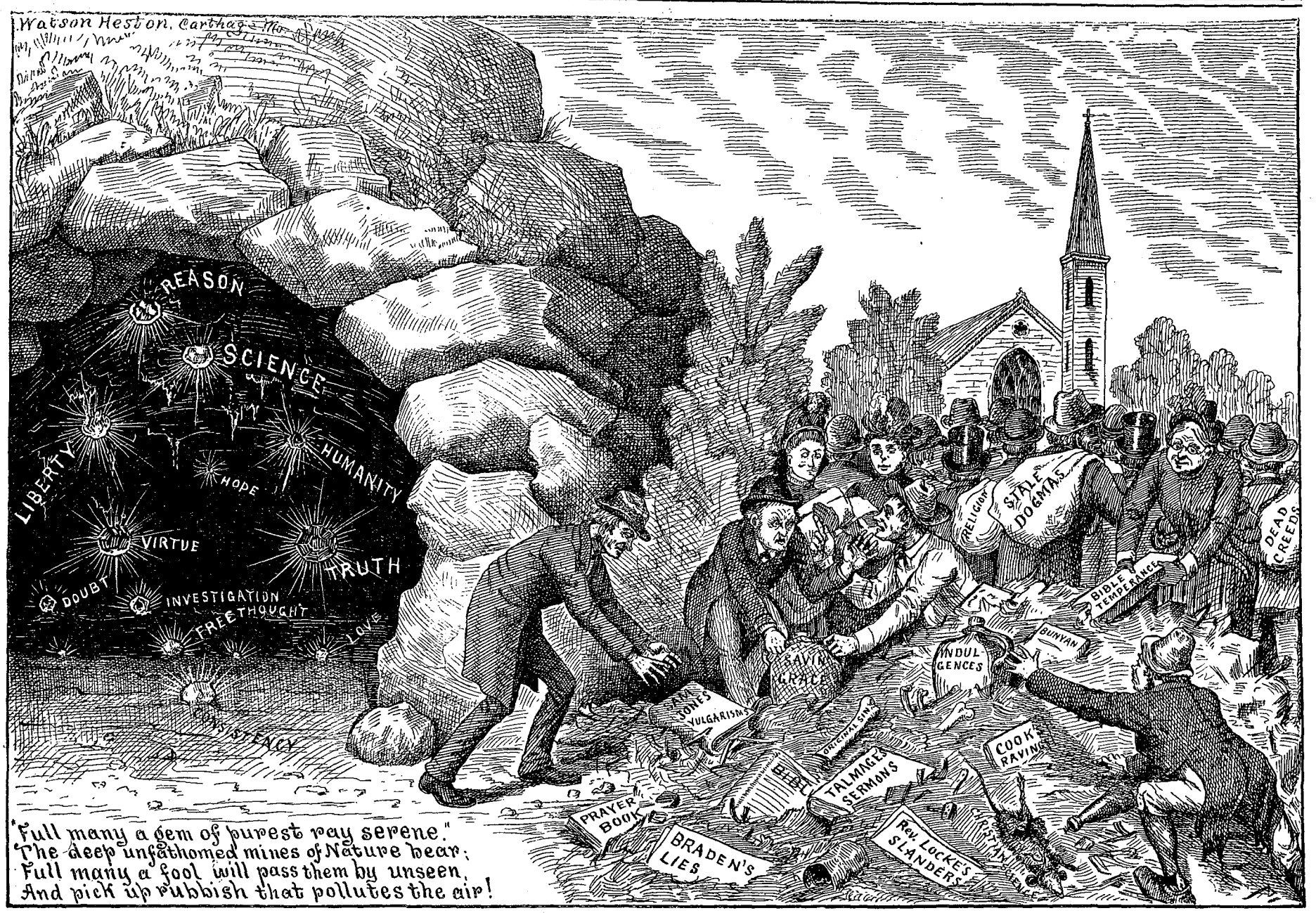
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A NEW RENDERING OF AN OLD RHYME.

Notes and Clippings.

ARCHDEACON COLLEY, preaching on Satan recently at St. James's church, Marylebone, London, replying to an imaginary remonstrance from those who believe in giving the devil his due, exclaimed: "Ah, my friends, if we gave the devil his due many of us would be missing." The congregation smiled.

JIM BUCKLEY, of the *Advocate*, continuing his letters from Spain, says: "Bribery is general in Spain. Almost anything can be done with a fee. Not more than forty per cent of the taxes levied by the government can be collected. Mayors of cities get rich in a year. One at least of the most important cities is destitute of credit. No one will lend it any money. Spaniards so distrust each other that money is not forthcoming for great public works. The English manage the waterworks, the street-cars, and almost everything else."

REV. MR. SAVAGE in the *North American Review* singularly combats Bradlaugh's unbelief by telling him that "free-minded, well-informed people no longer believe in any fall of man." The Bradlaughs and Ingersolls, retorts the Galveston *News*, will say thanks for this kind of defense of Christianity, and will come back with the query that if it had not been for Voltaire, Paine, Huxley, and themselvs, would not the "free-minded," etc., hav been now believing in the fall of man as of old? Some people can hav the hardihood to set up as defenders, when they don't themselvs believe, but only cling to a name and a profession that enable them to maintain a certain position.

THE death of King John of Abyssinia removes from earth the last of a noted line—if the late King John told the truth. He claimed to be a direct descendant of King Solomon and the vivacious queen of Sheba. Owing to the death of his son by poison, King John left no issue. The extinction of a line going back to a period long before the late civil war, says the *World*, will awaken regret among the four hundred of New York. A man like King John, who could claim a descent from so antique a leader as Solomon, is a loss to society, in spite of the fact that he was a cold-blooded wretch.

AT the dedication of a Catholic parochial school building in Pittsburgh, Pa., last month, Bishop Kane, of Wheeling, delivered an address in which he severely denounced the public school system of America. In the course of his remarks he said the public school system was a divorce from moral and religious training. He denied that the Catholic church was opposed to education and said: "The great problem that confronts us to-day is the same as that which confronted the people in apostolic times. There were schools then, but they were pagan schools and the only way to counteract their effect was to establish Christian schools. That is what the Catholic church is trying to do in America now."

WHEN the Rev. Dr. Talmage visited the Missouri legislature the other day he was the recipient of special honors, and upon being introduced to the learned gentlemen who make laws for Missouri he delivered a very delightful optimistic address, devoted largely to the grandeur of the republic. In closing he said: "The world started with a garden and it is going to close with a garden. England for manufactories, France for manners, Germany for scholarship, Italy for pictures, but the United States for God." By "God" Mr. Talmage means the ministers. Always when the great ones of the churches tell us what God desires, it is found that his wishes are identical with those of the interpreters.

THE celebrated "Poughkeepsie plan" of public education has its practical drawbacks, as well as being an actual injustice to the taxpayers and thoroughly un-American and injurious. A dispatch dated April 4th says: "Some of the public schools in this city are owned by Catholic churches, but supported and supplied with teachers by the municipality. Much excitement has been caused during the past few days by the sudden appearance on walls and bill-boards of enormous posters bearing in big blue and red letters words such as follows: 'Who shall rule our public schools and our country, Americans or Jesuits?' The feeling among the Catholics is intense. They assert that the recent organization of a society antagonistic to the Roman Catholic church is for the purpose of creating dissension in the board of education."

AT the village of Reinberg in Austria recently a very religious family became possessed with the idea that they had been bewitched by an old crone in the village, and the man, with his three daughters and son and a young girl, who was in their house at the time, locked themselvs in, and began to pray and sing. They remained without food or drink for several days, and fired at neighbors who attempted to come near the house. They threatened to kill the girl when she wanted to go away. Their cattle were left to starve in the barn. At last the neighbors secured warrants against them as insane, and a force of asylum officers, assisted by the peasants, stormed the place, captured it, and took the family prisoners after a hard fight. One doctor's neck was grazed by a bullet, but there were no other casualties. The girl was released, and the others incarcerated in an asylum. Religion, when the patient has it bad, is a terrible disease.

THE Washington correspondent of the New York *Sun* sends home this interesting item: "A reverend gentleman by the name of Dennis, from Dayton, O., has been a persistent applicant for the post of consul to Jerusalem, and had his papers indorsed by a number of leading Ohio politicians. The point was urged in the Rev. Mr. Dennis's behalf that inasmuch as he was a converted Hebrew it was particularly desirable that he should be sent to the Holy Land to convert other Jews. Mr. Blaine sent for the papers yesterday, and, after an examination of their contents, turned Mr. Dennis down with the indorsement: 'As the state department is not an evangelical institution, the points herein made why this appointment should be made are not well taken.' Mr. Dennis will probably now seek the influence of Postmaster-General Wanamaker, who has secured the retention of Mr. Straus as minister to Turkey, against the urgent protest of Mr. Blaine, as a reward for his evangelical services in furthering the interests of Presbyterian missionaries in the East, and Mr. Blaine's caustic indorsement of Mr. Dennis's papers is supposed to hav been inspired by the Straus incident." It's refreshing to find in this administration of piety one cabinet officer who will not run his department in the interest of his church.

Professor Huxley and Agnosticism.

From the North American Review.

In the February number of the *Nineteenth Century* is an article by Professor Huxley entitled, "Agnosticism." It seems that a church congress was held at Manchester in October, 1888, and that the principal of King's College brought the topic of Agnosticism before the assembly and made the following statement:

> But if this be so, for a man to urge as an escape from this article of belief that he has no means of a scientific knowledge of an unseen world, or of the future, is irrelevant. His difference from Christians lies, not in the fact that he has no knowledge of these things, but that he does not believe the authority on which they are stated. He may prefer to call himself an Agnostic, but his real name is an older one—he is an Infidel; that is to say, an unbeliever. The word Infidel, perhaps, carries an unpleasant significauce. Perhaps it is right that it should. It is, and it ought to be, an unpleasant thing for a man to hav to say plainly that he does not believe in Jesus Christ.

Let us examin this statement, putting it in language that is easily understood; and for that purpose we will divide it into several paragraphs.

First.—"For a man to urge that he has no means of a scientific knowledge of the unseen world, or of the future, is irrelevant."

Is there any other knowledge than a scientific knowledge? Are there several kinds of knowing? Is there such a thing as scientific ignorance? If a man says, "I know nothing of the unseen world because I hav no knowledge upon that subject," is the fact that he has no knowledge absolutely irrelevant? Will the principal of King's College say that having no knowledge is the reason he knows? When asked to giv your opinion upon any subject, can it be said that your ignorance of that subject is irrelevant? If this be true, then your knowledge of the subject is also irrelevant.

Is it possible to put in ordinary English a more perfect absurdity? How can a man obtain any knowledge of the unseen world? He certainly can not obtain it through the medium of the senses. It is not a world that he can visit. He cannot stand upon its shores, nor can he view them from the ocean of imagination. The principal of King's College, however, insists that these impossibilities are irrelevant.

No person has come back from the unseen world. No authentic message has been delivered. Through all the centuries, not one whisper has broken the silence that lies beyond the grave. Countless millions hav sought for some evidence, hav listened in vain for some word.

It is most cheerfully admitted that all this does not prove the non-existence of another world—all this does not demonstrate that death ends all. But it is the justification of the Agnostic, who candidly says, "I do not know."

Second.—The principal of King's College states that the difference between an Agnostic and a Christian "lies, not in the fact that he has no knowledge of these things, but that he does not believe the authority on which they are stated."

Is this a difference in knowledge, or a difference in belief—that is to say, a difference in credulity?

The Christian believes the Mosaic account. He reverently hears and admits the truth of all that he finds within the scriptures. Is this knowledge? How is it possible to know whether the reputed authors of the books of the Old Testament were the real ones? The witnesses are dead. The lips that could testify are dust. Between these shores roll the waves of many centuries. Who knows whether such a man as Moses existed or not? Who knows the author of Kings and Chronicles? By what testimony can we substantiate the authenticity of the prophets, or of the prophecies, or of the fulfilments? Is there any difference between the knowledge of the Christian and of the Agnostic? Does the principal of King's College know any more as to the truth of the Old Testament than the man who modestly calls for evidence? Has not a mistake been made? Is not the difference one of belief instead of knowledge? And is not this difference founded on the difference in credulity? Would not an infinitly wise and good being—where belief is a condition to salvation—supply the evidence? Certainly the creator of man—if such exists—knows the exact nature of the human mind—knows the evidence necessary to convince; and, consequently, such a being would act in accordance with such conditions.

There is a relation between evidence and belief. The mind is so constituted that certain things, being in accordance with its nature, are regarded as reasonable, as probable.

There is also this fact that must not be overlooked: that is, that just in the proportion that the brain is developed it requires more evidence, and becomes less and less credulous. Ignorance and credulity go hand in hand. Intelligence understands something of the law of average, has an idea of probability. It is not swayed by prejudice, neither is it driven to extremes by suspicion. It takes into consideration personal motivs. It examins the character of the witnesses, makes allowance for the ignorance of the time—for enthusiasm, for fear—and comes to its conclusion without fear and without passion.

What knowledge has the Christian of another world? The senses of the Christian are the same as those of the Agnostic. He hears, sees, and feels substantially the same. His vision is limited. He sees no other shore and hears nothing from another world.

Knowledge is something that can be imparted. It has a foundation in fact. It comes within the domain of the senses. It can be told, described, analyzed, and, in addition to all this, it can be classified. Whenever a fact becomes the property of one mind, it can become the property of the intellectual world. There are words in which the knowledge can be conveyed.

The Christian is not a supernatural person, filled with supernatural truths. He is a natural person, and all that he knows of value can be naturally imparted. It is within his power to giv all that he has to the Agnostic.

The principal of King's College is mistaken when he says that the difference between the Agnostic and the Christian does not lie in the fact that the Agnostic has no knowledge, "but that he does not believe the authority on which these things are stated."

The real difference is this: the Christian says that he has knowledge; the Agnostic admits that he has none; and yet the Christian accuses the Agnostic of arrogance, and asks him how he has the impudence to admit the limitations of his mind. To the Agnostic every fact is a torch, and by this light, and this light only, he walks.

It is also true that the Agnostic does not believe the authority relied on by the Christian. What is the authority of the Christian? Thousands of years ago it is supposed that certain men, or, rather, uncertain men, wrote certain things. It is alleged by the Christian that these men were divinely inspired, and that the words of these men are to be taken as absolutely true, no matter whether or not they are verified by modern discovery and demonstration.

How can we know that any human being was divinely inspired? There has been no personal revelation to us to the effect that certain people were inspired—it is only claimed that the revelation was to them. For this we hav only their word, and about that there is this difficulty: we know nothing of them, and, consequently, cannot, if we desire, rely upon their character for truth. This evidence is not simply hearsay—it is far weaker than that. We hav only been told that they said these things; we do not know whether the persons claiming to be inspired wrote these things or not; neither are we certain that such persons ever existed. We know now that the greatest men with whom we are acquainted are often mistaken about the simplest matters. We also know that men saying something like the same things, in other countries and in ancient days, must hav been impostors. The Christian has no confidence in the words of Mohammed; the Mohammedan cares nothing about the declarations of Buddha; and the Agnostic givs to the words of the Christian the value only of the truth that is in them. He knows that these sayings get neither truth nor worth from the person who uttered them. He knows that the sayings themselvs get their entire value from the truth they express. So that the real difference between the Christian and the Agnostic does not lie in their knowledge—for neither of them has any knowledge on this subject—but the difference does lie in credulity, and in nothing else. The Agnostic does not rely on the authority of Moses and the prophets. He finds that they were mistaken in most matters capable of demonstration. He finds that their mistakes multiply in the proportion that human knowledge increases. He is satisfied that the religion of the ancient Jews is, in most things, as ignorant and cruel as other religions of the ancient world. He concludes that the efforts, in all ages, to answer the questions of origin and destiny, and to account for the phenomena of life, hav all been substantial failures.

In the presence of demonstration there is no opportunity for the exercise of faith. Truth does not appeal to credulity—it appeals to evidence, to established facts, to the constitution of the mind. It endeavors to harmonize the new fact with all that we know, and to bring it within the circumference of human experience.

The church has never cultivated investigation. It has never said: Let him who has a mind to think, think; but its cry from the first until now has been: Let him who has ears to hear, hear.

The pulpit does not appeal to the reason of the pew; it speaks by authority and it commands the pew to believe, and it not only commands, but it threatens.

The Agnostic knows that the testimony of man is not sufficient to establish what is known as the miraculous. We would not believe to-day the testimony of millions to the effect that the dead had been raised. The church itself would be the first to attack such testimony. If we cannot believe those whom we know, why should we believe witnesses who hav been dead thousands of years, and about whom we know nothing?

Third.—The principal of King's College, growing somewhat severe, declares that "he may prefer to call himself an Agnostic, but his real name is an older one—he is an Infidel; that is to say, an unbeliever."

This is spoken in a kind of holy scorn. According to this gentleman, an unbeliever is, to a certain extent, a disreputable person.

In this sense, what is an unbeliever? He is one whose mind is so constituted that what the Christian calls evidence is not satisfactory to him. Is a person accountable for the constitution of his mind, for the formation of his brain? Is any human being responsible for the weight that evidence has upon him? Can he believe without evidence? Is the weight of evidence a question of choice? Is there such a thing as honestly weighing testimony? Is the result of such weighing necessary? Does it involve moral responsibility? If the Mosaic account does not convince a man that it is true, is he a wretch because he is candid enough to tell the truth? Can he preserve his manhood only by making a false statement?

The Mohammedan would call the principal of King's College an unbeliever—so would the tribes of Central Africa—and he would return the compliment, and all would be equally justified. Has the principal of King's College any knowledge that he keeps from the rest of the world? Has he the confidence of the infinit? Is there anything praiseworthy in believing where the evidence is sufficient, or is one to be praised for believing only where the evidence is insufficient? Is a man to be blamed for not agreeing with his fellow-citizen? Were the unbelievers in the pagan world better or worse than their neighbors? It is probably true that some of the greatest Greeks believed in the gods of that nation, and it is equally true that some of the greatest denied their existence. If credulity is a virtue now, it must hav been in the days of Athens. If to believe without evidence entitles one to eternal reward in this century, certainly the same must hav been true in the days of the Pharaohs.

An Infidel is one who does not believe in the prevailing religion. We now admit that the Infidels of Greece and Rome were right. The gods that they refused to believe in are dead. Their thrones are empty, and long ago the scepters dropped from their nerveless hands. To-day the world honors the men who denied and derided these gods.

Fourth.—The principal of King's College ventures to suggest that "the word Infidel, perhaps, carries an unpleasant significance; perhaps it is right that it should."

A few years ago the word Infidel did carry "an unpleasant significance." A few years ago its significance was so unpleasant that the man to whom the word was applied found himself in prison or at the stake. In particularly kind communities he was put in the stocks, pelted with offal, derided by hypocrits, scorned by ignorance, jeered by cowardice, and all the priests passed by on the other side.

There was a time when Episcopalians were regarded as Infidels; when a true Catholic looked upon a follower of Henry VIII. as an Infidel, as an unbeliever; when a true Catholic held in detestation the man who preferred a murderer and adulterer—a man who swapped religions for the sake of exchanging wives—to the pope, the head of the universal church.

It is easy enough to conceive of an honest man denying the claims of a church based on the caprice of an English king. The word Infidel "carries an unpleasant significance" only where the Christians are exceedingly ignorant, intolerant, bigoted, cruel, and unmannerly.

The real gentleman givs to others the rights that he claims for himself. The civilized man rises far above the bigotry of one who has been "born again." Good breeding is far gentler than "universal love."

It is natural for the church to hate an unbeliever—natural for the pulpit to despise one who refuses to subscribe, who refuses to giv. It is a question of revenue instead of religion. The Episcopal church has the instinct of self-preservation. It uses its power, its influence, to compel contribution. It forgivs the giver.

Fifth.—The principal of King's College insists that "it is, and it ought to be, an unpleasant thing for a man to hav to say plainly that he does not believe in Jesus Christ."

Should it be an unpleasant thing for a man to say plainly what he believes? Can this be unpleasant except in an uncivilized community—a community in which an uncivilized church has authority?

Why should not a man be as free to say that he does not believe as to say that he does believe? Perhaps the real question is whether all men hav an equal right to express their opinions. Is it the duty of the minority to keep silent? Are majorities always right? If the minority had never spoken, what to-day would hav been the condition of this world? Are the majority the pioneers of progress, or does the pioneer, as a rule, walk alone? Is it his duty to close his lips? Must the inventor allow his inventions to die in the brain? Must the discoverer of new truths make of his mind a tomb? Is man under any obligation to his fellows? Was the Episcopal religion always in the majority? Was it at any time in the history of the world an unpleasant

thing to be called a Protestant? Did the word Protestant "carry an unpleasant significance?" Was it, "perhaps, right that it should?" Was Luther a misfortune to the human race?

If a community is thoroughly civilized, why should it be an unpleasant thing for a man to express his belief in respectful language? If the argument is against him, it might be unpleasant; but why should simple numbers be the foundation of unpleasantness? If the majority hav the facts—if they hav the argument—why should they fear the mistakes of the minority? Does any theologian hate the man he can answer?

It is claimed by the Episcopal church that Christ was in fact God; and it is further claimed that the New Testament is an inspired account of what that being and his disciples did and said. Is there any obligation resting on any human being to believe this account? Is it within the power of man to determin the influence that testimony shall hav upon his mind?

If one denies the existence of devils, does he, for that reason, cease to believe in Jesus Christ? Is it not possible to imagin that a great and tender soul living in Palestine nearly twenty centuries ago was misunderstood? Is it not within the realm of the possible that his words hav been inaccurately reported? Is it not within the range of the probable that legend and rumor and ignorance and zeal hav deformed his life and belittled his character?

If the man Christ lived and taught and suffered, if he was, in reality, great and noble, who is his friend—the one who attributes to him feats of jugglery, or he who maintains that these stories were invented by zealous ignorance and believed by enthusiastic credulity?

If he claimed to hav wrought miracles, he must hav been either dishonest or insane; consequently, he who denies miracles does what little he can to rescue the reputation of a great and splendid man.

The Agnostic accepts the good he did, the truth he said, and rejects only that which, according to his judgment, is inconsistent with truth and goodness.

The principal of King's College evidently believes in the necessity of belief. He puts conviction or creed or credulity in place of character. According to his idea, it is impossible to win the approbation of God by intelligent investigation and by the expression of honest conclusions. He imagins that the infinit is delighted with credulity, with belief without evidence, faith without question.

Man has but little reason, at best; but this little should be used. No matter how small the taper is, how feeble the ray of light it casts, it is better than darkness, and no man should be rewarded for extinguishing the light he has.

We know now, if we know anything, that man in this, the nineteenth century, is better capable of judging as to the happening of any event than he ever was before. We know that the standard is higher to-day—we know that the intellectual light is greater—we know that the human mind is better equipped to deal with all questions of human interest than at any other time within the known history of the human race.

It will not do to say that "our Lord and his apostles must at least be regarded as honest men." Let this be admitted, and what does it prove? Honesty is not enough. Intelligence and honesty must go hand in hand. We may admit now that "our Lord and his apostles" were perfectly honest men; yet it does not follow that we hav a truthful account of what they said and of what they did. It is not pretended that "our Lord" wrote anything, and it is not known that one of the apostles ever wrote a word. Consequently, the most that we can say is that somebody has written something about "our Lord and his apostles." Whether that somebody knew or did not know is unknown to us. As to whether what is written is true or false, we must judge by that which is written.

First of all, is it probable? is it within the experience of mankind? We should judge of the gospels as we judge of other histories, of other biographies. We know that many biographies written by perfectly honest men are not correct. We know, if we know anything, that honest men can be mistaken, and it is not necessary to believe everything that a man writes because we believe he was honest. Dishonest men may write the truth.

At last the standard or criterion is for each man to judge according to what he believes to be human experience. We are satisfied that nothing more wonderful has happened than is now happening. We believe that the present is as wonderful as the past, and just as miraculous as the future. If we are to believe in the truth of the Old Testament, the word evidence loses its meaning; there ceases to be any standard of probability, and the mind simply accepts or denies without reason.

We are told that certain miracles were performed for the purpose of attesting the mission and character of Christ. How can these miracles be verified? The miracles of the Middle Ages rest upon substantially the same evidence. The same may be said of the wonders of all countries and of all ages. How is it a virtue to deny the miracles of Mohammed and to believe those attributed to Christ?

You may say of St. Augustine that what he said was true or false. We know that much of it was false, and yet we are not justified in saying that he was dishonest. Thousands of errors hav been propagated by honest men. As a rule, mistakes get their wings from honest people. The testimony of a witness to the happening of the impossible gets no weight from the honesty of the witness. The fact that falsehoods are in the New Testament does not tend to prove that the writers were knowingly untruthful. No man can be honest enough to substantiate, to the satisfaction of reasonable men, the happening of a miracle.

For this reason it makes not the slightest difference whether the writers of the New Testament were honest or not. Their character is not involved. Whenever a man rises above his contemporaries, whenever he excites the wonder of his fellows, his biographers always endeavor to bridge over the chasm between the people and this man, and for that purpose attribute to him the qualities which in the eyes of the multitude are desirable.

Miracles are demanded by savages, and, consequently, the savage biographer attributes miracles to his hero. What would we think now of a man who, in writing the life of Charles Darwin, should attribute to him supernatural powers? What would we say of an admirer of Humboldt who should claim that the great German could cast out devils? We would feel that Darwin and Humboldt had been belittled; that the biographies were written for children, and by men who had not outgrown the nursery.

If the reputation of "our Lord" is to be preserved—if he is to stand with the great and splendid of the earth—if he is to continue a constellation in the intellectual heavens, all claim to the miraculous, to the supernatural, must be abandoned.

No one can overestimate the evils that hav been endured by the human race by reason of a departure from the standard of the natural. The world has been governed by jugglery, by sleight-of-hand. Miracles, wonders, tricks hav been regarded as of far greater importance than the steady, the sublime and unbroken, march of cause and effect. The improbable has been established by the impossible. Falsehood has furnished the foundation for faith.

Is the human body at present the residence of evil spirits, or hav these imps of darkness perished from the world? Where are they? If the New Testament establishes anything, it is the existence of innumerable devils, and that these satanic beings absolutely took possesion of the human mind. Is this true? Can anything be more absurd? Does any intellectual man who has examined the question believe that depraved demons liv in the bodies of men? Do they occupy space? Do they liv upon some kind of food? Of what shape are they? Could they be classified by a naturalist? Do they run, or float, or fly? If to deny the existence of these supposed beings is to be an Infidel, how can the word Infidel "carry an unpleasant significance?"

Of course it is the business of the principals of most colleges, as well as of bishops, cardinals, popes, priests, and clergymen, to insist upon the existence of evil spirits. All these gentlemen are employed to counteract the influence of these supposed demons. Why should they take the bread out of their own mouths? Is it to be expected that they will unfrock themselvs?

The church, like any other corporation, has the instinct of self-preservation. It will defend itself; it will fight as long as it has the power to change a hand into a fist.

The Agnostic takes the ground that human experience is the basis of morality. Consequently, it is of no importance who wrote the gospels, or who vouched or vouches for the genuinness of the miracles. In his scheme of life these things are utterly unimportant. He is satisfied that "the miraculous" is the impossible. He knows that the witnesses were wholly incapable of examining the questions involved, that credulity had possession of their minds, that "the miraculous" was expected, that it was their daily food.

All this is very clearly and delightfully stated by Professor Huxley, and it hardly seems possible that any intelligent man can read what he says without feeling that the foundation of all superstition has been weakened. The article is as remarkable for its candor as for its clearness. Nothing is avoided—everything is met. No excuses are given. He has left all apologies for the other side. When you hav finished what Professor Huxley has written, you feel that your mind has been in actual contact with the mind of another, that nothing has been concealed; and not only so, but you feel that this mind is not only willing, but anxious, to know the actual truth.

To me, the highest uses of philosophy are, first, to free the mind of fear, and, second, to avert all the evil that can be averted, through intelligence—that is to say, through a knowledge of the conditions of well-being.

We are satisfied that the absolute is beyond our vision, beneath our touch, above our reach. We are now convinced that we can deal only with phenomena, with relations, with appearances, with things that impress the senses, that can be reached by reason, by the exercise of our faculties. We are satisfied that the reasonable road is "the straight road," the only "sacred way."

Of course there is faith in the world—faith in this world—and always will be, unless superstition succeeds in every land. But the faith of the wise man is based upon facts. His faith is a reasonable conclusion drawn from the known. He has faith in the progress of the race, in the triumph of intelligence, in the coming sovereignty of science. He has faith in the development of the brain, in the gradual enlightenment of the mind. And so he works for the accomplishment of great ends, having faith in the final victory of the race.

He has honesty enough to say that he does not know. He perceives and admits that the mind has limitations. He doubts the so-called wisdom of the past. He looks for evidence, and he endeavors to keep his mind free from prejudice. He believes in the manly virtues, in the judicial spirit, and in his obligation to tell his honest thoughts.

It is useless to talk about a destruction of consolations. That which is suspected to be untrue loses its power to console. A man should be brave enough to bear the truth.

Professor Huxley has stated with great clearness the attitude of the Agnostic. It seems that he is somewhat severe on the Positiv Philosophy. While it is hard to see the propriety of worshiping Humanity as a being, it is easy to understand the splendid dream of Auguste Comte. Is the human race worthy to be worshiped by itself—that is to say, should the individual worship himself? Certainly the Religion of Humanity is better than the religion of the inhuman. The Positiv Philosophy is better far than Catholicism. It does not fill the heavens with monsters, nor the future with pain.

It may be said that Luther and Comte endeavored to reform the Catholic church. Both were mistaken, because the only reformation of which the church is capable is destruction. It is a mass of superstition.

The mission of Positivism is, in the language of its founder, "to generalize science and to systematize sociality." It seems to me that Comte stated with great force and absolute truth the three phases of intellectual evolution or progress.

First—"In the supernatural phase the mind seeks causes—aspires to know the essence of things, and the how and why of their operation. In this phase, all facts are regarded as the productions of supernatural agents, and unusual phenomena are interpreted as the signs of the pleasure or displeasure of some god."

Here at this point is the orthodox world of to-day. The church still imagins that phenomena should be interpreted as the signs of the pleasure or displeasure of God. Nearly every history is deformed with this childish and barbaric view.

Second.—The next phase or modification, according to Comte, is the metaphysical. "The supernatural agents are dispensed with, and in their places we find abstract forces or entities supposed to inhere in substances and capable of engendering phenomena."

In this phase people talk about laws and principles as though laws and principles were forces capable of producing phenomena.

Third.—"The last stage is the Positiv. The mind, convinced of the futility of all inquiry into causes and essences, restricts itself to the observation and classification of phenomena, and to the discovery of the invariable relations of succession and similitude—in a word, to the discovery of the relations of phenomena."

Why is not the Positiv stage the point reached by the Agnostic? He has ceased to inquire into the origin of things. He has perceived the limitations of the mind. He is thoroughly convinced of the uselessness, and futility, and absurdity of theological methods, and restricts himself to the examination of phenomena, to their relations, to their effects, and endeavors to find in the complexity of things the true conditions of human happiness.

Although I am not a believer in the philosophy of Auguste Comte, I cannot shut my eyes to the value of his thought; neither is it possible for me not to applaud his candor, his intelligence, and the courage it required even to attempt to lay the foundation of the Positiv Philosophy.

Professor Huxley and Frederic Harrison are splendid soldiers in the army of progress. They hav attacked with signal success the sacred and solemn stupidities of superstition. Both hav appealed to that which is highest and noblest in man. Both hav been the destroyers of prejudice. Both hav shed light, and both hav won great victories on the fields of intellectual conflict. They cannot afford to waste time in attacking each other.

After all, the Agnostic and the Positivist hav the same end in view—both believe in living for this world.

The theologians, finding themselvs unable to answer the arguments that hav been urged, resort to

the old subterfuge—to the old cry that Agnosticism takes something of value from the life of man. Does the Agnostic take any consolation from the world? Does he blot out, or dim, one star in the heaven of hope? Can there be anything more consoling than to feel, to know, that Jehovah is not God—that the message of the Old Testament is not from the Infinit?

Is it not enough to fill the brain with a happiness unspeakable to know that the words, "Depart from me, ye cursed, into everlasting fire," will never be spoken to one of the children of men?

Is it a small thing to lift from the shoulders of industry the burdens of superstition? Is it a little thing to drive the monster of fear from the hearts of men? ROBERT G. INGERSOLL.

The American Secular Union.

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The Roll of Honor.

Josiah P. Mendum, Boston *Investigator*, gift of books.	$56 90
Samos Parsons, San José, Cal.	10 00
J. H. Burnham, Saginaw City, Mich.	5 00
W. L. Willis, Kokomo, Ind.	5 00
F. Portugal, Baltimore, Md.	3 00
Mrs. Charlotte Palm, Lawrence, Kan.	2 50
P. F Spencer, Evansville, Wis.	1 00
Alex. Cochran, Franklin, Pa.	1 00
Collected by L K Washburn:	
Photius Fisk, Boston, Mass.	30 00
Jonathan Stone, " "	10 00
Russell Marston, " "	10 00
L. K. Washburn, Revere, Mass.	5 0
Mrs S. J. Kendall, Boston, Mass.	2 00
O. Fairbanks, " "	2 00
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Mrs. J. Harris, " "	50
Levi Meister, " "	50
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W. B. Rockwood, " "	50
C. F. Adams, Pawtucket, R. I.	25
Cash	50
Unknown	25
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David Black, Bozeman, Mont.	5 00
John Black, " "	1 00
Peter Metzger, " "	2 00
Colonel Edwards, " "	1 00
J. M. Lindley. " "	1 00
Vogel & Buchler, " "	1 00
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W. C Newton, " "	1 00
Joseph Plumb, " "	1 00
J. A. More, " "	1 00

We fully appreciate the fact, and hope it will be recognized by members of the American Secular Union, that our "Roll of Honor" is not merely a high-sounding phrase of no sterling significance, but that it *is* an honor of which they should be proud, to be identified as promoters of one of the grandest movements of the nineteenth century for mental emancipation. and whose activity is curtailed for lack of funds. Liberals who generously sustain the Union are not prompted by a desire to see their names in print, but are sufficiently intelligent to realize the dangers which threaten and the only means by which they can be averted. Some appear in the "Roll of Honor," I presume, not only for the good the funds may do but to inspire others to go and do likewise. Certainly that must be the purpose of the venerable publisher of the Boston *Investigator*, Josiah P. Mendum, a gentleman of exceptional ability and broadest culture, whose munificent gift of $60 worth of books, accompanied by the following letter of encouragement, was one of the most pleasurable experiences of our life:

BOSTON, MASS., March 4, 1889.

MR E. A. STEVENS, *Dear Sir:* In due appreciation of your services to the cause of Liberalism, as evidenced by the warfare you are waging against the Catholic hierarchy in the courts of Chicago, I beg you to accept the accompanying bill of books, which I trust you will be able to dispose of among your associates to your pecuniary advantage. Mr. Washburn has collected quite a little sum among the Liberals of this city, to which I would hav contributed did I not think that, by this method—a consignment of books—you could net more than my cash contribution would hav amounted to.

Hoping you will be able to realize a good return from the books, which are expressed to you to-day, prepaid, and wishing you every success in your struggle with the church, I remain, Very truly yours, J. P. MENDUM.

List of books contributed by J. P. Mendum, of Boston, Mass., to E. A. Stevens, of Chicago, Ill.:

2 One Religion Many Creeds	$3 00
3 History of All Christian Sects	3 00
1 Diegesis	2 00
2 Syntagma	2 00
1 Devil's Pulpit	1 50
1 Astro-Theological Lectures	1 50
4 Letters to Eugenia	5 00
2 Vestiges of Creation	2 00
2 Reminiscences of a Preacher (paper)	1 00
2 " " " " (cloth)	1 50
6 Good Sense	6 00
4 Queen Mab	2 00
3 Letters on Man's Nature	3 75
2 sets Life of Paine, Rights of Man, Common Sense	6 00
3 Vale's Life of Paine.	3 00
3 Kneeland's Review	3 00
6 Age of Reason (paper)	1 20
4 Studying Bible	3 00
4 True Gospel	40
5 Familiar Letters	75
5 Foolishness of Prayer	25
5 Darby and Susan	25
4 Common Sense	60
5 Atheist and Agnostic	25
5 The Bible	50
5 Sunday and The Sabbath	50
5 Followers of Jesus	50
5 False Teachings	50
5 Fathers of the Republic	75
1 set Sunderland's Ideology vols. 1, 2, 3	1 25
	$56 90

Received payment, J. P. MENDUM.

We assure friend Mendum that these valuable works will be appreciated by the Liberals, as they are by the secretary, with the warmest thanks and deepest gratitude, and we hope that there will be lively competition among our well-wishers to buy these books, and thus put the cash in the treasury. We are pleased to learn that Brother Mendum's intellect is still undimmed, his analytical powers as keen and judgment as sound as in the days of youth. As the poet says:

E'en in our ashes liv their wonted fires.

We extend a hearty fraternal greeting and hope that many years of activ service are yet in store for him. Long liv the founder of Paine Hall and the proprietor of the grand old *Investigator!*

Our famous champion and eloquent advocate, Vice-President L K. Washburn, is still in the van. He is a heroic soul. The old Bay state has reason to be proud of her gifted son. May he long be spared to the great cause to which he has devoted himself, for his name will ever be a beacon to guide man from the perilous coasts of error to the clear haven of secular truth. From him we hav received this all-too flattering heading with the names and sums which are given above:

Recognizing the great work which E. A. Stevens, as secretary of the American Secular Union, has done and is doing, for the cause of political and religious freedom in this country, and desiring to testify our appreciation and approbation of such work, we, the undersigned, subscribe the respectiv sums affixed to our names to be used by him, as secretary of the American Secular Union, as he may deem best to promote the cause of Secularism in the United States.

The Modern Athens justifies in the cause of Secularism the prestige she has so justly won in other fields.

Again, just like him, Photius Fisk heads the list, for this earth was never blessed with a more devoted and generous soul. Laden with labors of love for his fellow-men, even though bent with years and, I believe, seldom free from ailment, he still thinks and acts in a manner which speaks louder than words for the benefit of the race. He espoused the Abolition movement when his fellow-ministers regarded him as a dangerous fanatic. But by persisting in bravely defending his position he became the friend of John Quincy Adams, Gerrit Smith, and Joshua R. Giddings. When living in his nativ Greece news reached him of the great Chicago fire, and he cabled his friend, Wendell Phillips, "Use my money for the suffering as though your own." He has the most generous impulses ever implanted in man, and a heart as large as human needs.

Jonathan Stone gladdens our heart and replenishes the treasury at the same time, thus killing two birds with one stone, as it were. Mr. Stone is a zealous upholder of the Nine Demands, as is also Russell Marston, who nobly responds to the appeal. To those generous friends Ernst Mendum, Mr. O'Connor, Palmer, Fairbanks, Foster, Rush, and the Mesdames Kendall and Harris, the former of whom we hav had the honor of hearing from in the same manner—to all this noble band of exemplars, each and every one, we extend, in fancy, the right hand of fellowship, regretting that our space is limited, and it would be impossible to greet each individually as we would wish.

Our old friend and stanch ally of the Pacific coast writes us a most inspiring letter, and, as our readers may see, by no means an empty one. Brother Parsons believes, in the language of scripture, that "faith without works is dead," so, notwithstanding his advanced age and the indifference and lukewarmness of many professed Liberals by whom he is surrounded, he is constantly exerting himself to the utmost to spread our principles and combat organized error. Within a very short time he has contributed in various ways nearly $50 to Liberalism—a record that ought to inspire others with the spirit of emulation.

Many of those who respond most promptly and generously to our appeals or their pledges, are those who, from a pecuniary standpoint. can ill afford to do so, and whose contributions necessitate considerable self sacrifice. To this class of contributors the Liberal lecturers must surely belong, and Brother J. H. Burnham, as well as Mr. Washburn, doubly deserve our thanks and esteem. As Courtlandt Palmer said, "No man in the Liberal ranks has made greater sacrifices than Brother Burnham." It is doubtful if as great. From the pastor of a popular church built especially for him, he steps down and out, fully aware of the rugged path he would hav to travel, and in face of all difficulties defends our cause with an ardor, courage, and enthusiasm which cannot but inspire the weak and wavering souls. He has just returned from a six weeks' lecture engagement in Toronto, where, I am informed, he met with unusual success. Brother Burnham's sterling honesty, patient effort, oratory, and genial manners hav endeared him to all Secularists. He has few equals and no rivals. Success to him.

Vice-President Willis communicates, and in him we recognize a kindred spirit. His letters are always full of practical suggestions. His letter-heads are Radical tracts, appealing for "justice, liberty, and equal rights." He is one who having "put his hand to the plow" will not "look back." Dr. Willis will not grow weary in the battle for freedom. He also expresses a desire to follow up his generous contributions by an *encore* during the year. For the sake of the cause, and not because we attach any undue importance to money *per se*, we trust his desire may be abundantly realized.

We take pleasure in acknowledging an interesting letter from one of our noble women co-workers, Charlotte Palm, who, though contending with chronic ill health and the disadvantage of an exclusiv. orthodox community, still holds aloft the torch of Liberalism, and cheerfully contributes to the work of Secular propaganda. We trust that ere long circumstances will deal more kindly with our friend, and that with congenial surroundings and restored health she may triumphantly carry the "palm" of victory in the front files of the Secular cohorts.

A few earnest, welcome words of encouragement from F. Portugal accompany his contribution, and assurance that he will endeavor to assist still further in the near future. This is the proper spirit. We trust our friend's determination will be shared by all those who hav not enjoyed seeing their names among the donors. Nothing succeeds like success.

Thomas Burk's efforts in the cause of Secularism are too widely known to need comment. He is always full of practical, matter-of-fact ideas. He has been letting "his light shine" with good results. We are proud of them and him also—both of whom we hold in grateful remembrance. Mr. Burk informs us he will not be able to "look after our cause" till next winter. We regret this, as so valiant a soldier can scarcely be granted so long a furlough. He and the donors hav our sincere thanks and best wishes.

Cheering words come from the venerable P. F. Spencer. who has more than filled out the allotted span. He reads THE TRUTH SEEKER and declares he intends to keep on as long as he can read. He contributes $1 to the Bruno monument, and $1 to the American Secular Union. We trust he may celebrate his one-hundredth birthday.

Friend Cochran sent us $1 with which to scatter Judge Waite's pamphlet on the Blair bills at our discretion. Many thanks. That is the way to create public opinion.

Wm. Smith, of Geneva, N. Y., sent for $5 worth of pamphlets. He is bound to go into the matter wholesale. A few more such Secular soldiers would rout an army of bigots like Blair. We can count on the opposition of Geneva to the puritanical Sunday law.

ST. LOUIS FREIE GEMEINDE.

By invitation of this splendid, progressiv German organization, founded in 1850, the oldest in the United States, and for many long years a Liberal oasis in an almost impenetrable desert of conservatism, I spoke Sunday afternoon and evening, March 31st, on the Blair conspiracy against the republic and the work of the American Secular Union.

The social and religious status of St. Louis life would form an interesting study, even if not remarkably encouraging. Founded under Spanish domination that left an impress of Romanism which is readily recognized, followed by the old French period still more strongly implanting conservativ characteristics, it is little wonder that during *ante bellum* days it and its state were nearly secured by the the boastful slaveocrats to the "lost cause." Paying a visit to the Planters' House, I readily recalled the bloody "affairs of honor" and assassinations said to hav disgraced this now quiet, but eminently conservativ, hostelry, stripped as it now is of its ancient glory as chief resort of the Southern slaveholding grandees.

The proprietor reluctantly submits to change, and a great painting of a Romish cathedral hangs defiantly as the principal picture in his reception room, in proof, as it were, that a good Catholic must, as a matter of course, hate the modern heresy of social and political equality. The shadows of slave days are falling off by degrees in the new order of things, and the principal factor in this metamorphosis was the infusion of Teutonic love of liberty and intelligence, for the Germans are certainly the schoolmasters of the world. They planted themselves here, grew gigantically, and saved Missouri to the Union, and possibly the Union itself, for who can estimate

the result had this state sided with the Confederacy? This patriotic work can largely be ascribed to German Freethought, and as the St. Louis Freie Gemeinde holds the proud distinction of founder of this class of organizations, its record of nearly forty years is filled with honorable efforts to maintain and extend the principle of liberty—political, civil, and religious. As a school for moral and physical training it is unsurpassed, and it takes the initiativ on Freethought matters in St. Louis. Wm. Peterson, a fine, typical German gentleman, holds the honored post of president, and is deservedly popular. The institution's intellectual life is well attended to by Treasurer Aug. Hoffmann—whose father served as its secretary till his death—who received his superior education within its walls, and is just the sort of worthy son such a noble Freethought society would naturally produce. It numbers among its members some of St. Louis's best citizens. Owing to election excitement, rain, and distance from central portion of the city, the lectures were not well attended, although they had been largely advertised. Apathy and indifference is unfortunately to a large degree characteristic of those who should sustain our cause in St. Louis. Those who failed to attend their spacious hall, which will seat two thousand people, missed a rare musical treat Sunday night. Professors Schilling—father and son—each rendered a solo, one on the violin, the other on the flute, with piano accompaniment, and all the mellifluous melody I ever heard on the flute, the elder Schilling certainly eclipsed by his performance. Their well trained mannenchor of about twenty five voices, under the leadership of Professor Schilling the younger, made the rafters resound with glorious songs of freedom. An acute attack of bronchitis made it difficult for me to speak, and doubtless distressing to my audience, but an array of important facts were presented, and reorganization attempted, the former society having only an abortiv existence. My anticipations were largely founded on the fact that one of the most learned and talented Liberals, Dr. Gray, now resides at 1454 Wright street—one whose classic poems and admirable philosophical articles hav charmed and instructed thousands of Freethinkers under the *sobriquet* of "Zoa Topsis." With his talents, judgment, and enthusiasm, I feel more hopeful of the future of Secularism in St. Louis. Mr. Sidney A. Rendl, a teacher of "fonetics," and who spells his name in that way; the Stender brothers, Miss Stella Campbell, Mr. Barihar am, and others will form an important guard to the Nine Demands. C. L. Haskell, the well-known contributor to THE TRUTH SEEKER and lecturer, is now in St. Louis, and will doubtless devote his talents to the upbuilding of the organization.

Our friend Hoffman, who is a near neighbor of Dr. Gray, has promised that the Freie Gemeinde will aid the organization in every way, and it can call on them for any assistance, and under their fostering care its success should be assured. We expect that "Zoa Topsis" will be as great a success in the practical work as he has been in the theoretical and literary field, and raise a good crop of Secularists in this heretofore unpromising field.

Among those I met in the Mound city was Chas. W. Caines, of Manchester, Mo., a TRUTH SEEKER reader, a cultivated gentleman, and a member of the Ethical society.

Professor and Mrs. Barricelli, editors of *Progress*, are people of unusual capacity—the lady a fine conversationalist and acute thinker; the professor an Italian poet of importance, and conversant with most European languages. Strange to see an Italian correcting the English of his American contributors.

My old friend and associate on one of the Rochester, N. Y., dailies, is Edward A. Clifton, now editing the new industrial daily, the *New Order*, which to some extent is the successor of a paper your secretary edited in St. Louis ten years ago. "Cliff" is a bright, brilliant, versatil newspaper man and a hustler. May he liv long and prosper.

Another chum and worker in the labor cause was Fred. Swaine. Fred has got a handle to his name now, "Hon." Hope he will break into Congress soon.

Had a pleasant visit with a lady of considerable intelligence, Mrs. Pike, whose daughter, our accomplished Mrs. Gruber, proves the influence of heredity.

St. Louis is branching out in metropolitan grandeur, and few cities hav made greater architectural progress in a single decade. The central portion of the city is blessed with granit pavement and the detestable limestone is being rapidly replaced, and when the city gets through with the election, and over its "pigs in clover puzzle," it can probably settle down to mundane matters. As an instance of perverted influences, we find that it still glories in the health-giving qualities of its muddy water.

E. A. STEVENS. Sec. A. S. U.

Our London Letter.

Thanks to the pertinacity of Mrs. Besant, who was well supported by other Liberal-minded members of the London school board, the prohibition to lecture and write on Freethought has at last been removed, and Mr. A. B. Moss is now at liberty to labor publicly in the cause he holds dear. This will be a decided gain to the party, as he is an activ and energetic laborer in the vineyard. Beyond this particular advantage, it givs a good indication of the advance being made in the extension of Liberal ideas. It must hav been a bitter pill for the chairman, Rev. J. Diggle, to swallow, as he was chairman of the board who passed the veto, and is greatly shocked at the name of Secularism. At the next election it is not improbable that this behind the-time parson and his followers may be relegated to the obscurity they would so much better adorn, and with a majority of sensible members, children will not be required to waste their time in learning clerical fables.

Messrs. Watts & Co. hav sent me a parcel of brochures treating of Agnosticism and kindred subjects, written by men who are well qualified to write on such matters—Laing, Bithell, "Julian." "Lara," and "G. M. McC.," all well known as contributors to the *Secular Review* at various times. These excellent text-books are well printed on good paper and should command an extensiv circulation. Mr. C. A. Watts is steadily extending his list of publications of contributions to Freethought literature, and if he continues much longer in the same ratio as during the last year or two, will hav to extend his business premises. His *Literary Guide* I hav had from the first number, and find it a very welcome and useful monthly.

Mr. Foote has announced his intention of increasing the size of the *Freethinker*, which is undoubtedly a good sign of appreciation on the part of subscribers, and should be the means of extending the circulation. The "Biographical Dictionary of Freethinkers," by Mr. J. M. Wheeler, promises to be a valuable work of reference, filling as it does a place hitherto unoccupied. Such a work must entail great labor of research, but it could not be in better hands for that reason. The only drawback is the time that must in consequence elapse before its completion.

The *Radical*, edited and published by Mr. G. Standring, deserves a wide circulation, and its closer attention to Freethought topics should assist it in that direction. The editor's "Historical Sketch of Freethought in England" is of considerable interest, and might well be continued for some time to come.

I hav just been reading "Robert Elsmere" by Mrs. H. Ward, and from the reviews I had seen of the book was led to believe it a very wonderful work. I must confess to having been somewhat disappointed. It is far too voluminous, and might, with advantage, be "boiled down" considerably. In my humble opinion Mrs. Lynn Linton's "Under Which Lord?" is far beyond it. None of the characters are particularly attractiv, the religious ones are very narrow-minded, and the more Liberal ones are not excessivly so; they all hav the supernatural bogey to frighten them. Until I read the book I was under the impression it recorded the path from Christianity to Agnosticism, but it appears the hero only got as far as Unitarianism when he died. If it took six hundred closely printed pages to describe that journey, I wonder how many it would hav taken to hav carried him to Atheism.

It is generally reported that Mr. Spurgeon is a very humble individual who devotes all his salary to works of charity, but if a report I saw in a newspaper a few days back be correct, he livs in very grand style, and a year's expenditure would hav sufficed to hav kept the whole Christian church in early times in comparativ affluence. I wonder if he ever thinks it would be more consistent to his professions to liv in the same style as the apostles he pretends to admire, and minister freely to the necessities of the needy saints attending his tabernacle. I never heard that he ever proposed throwing all his wealth into the common stock, so that all could share alike. He is about as sincere in this respect as in his implicit faith in the watchfulness of God over those who believe and love him, which he so well proves by his periodical visits to Mentone in search of health. J. D.

Is Man Morally Responsible?

It is an axiom of philosophy that two like objects will act the same, if acted upon by similar forces under the same conditions.

Now let us take two men. They do not act alike Then it follows that one of two things is true—either that they were not alike when born, or that they were not acted upon by the same forces. If they were not born alike, it is not their fault, and neither is responsible for not being like the other, though one may be a criminal and the other a philanthropist. On the other hand, if they were born alike, then they were acted upon by different forces, and neither is responsible, for they cannot control the forces that act upon them. In either case, man is not responsible.

It seems, then, that character and morality depend entirely upon two things—the accident of birth and the circumstances of life; so we are forced to the opinion of a modern philosopher that "man is as he must be." This may seem all wrong, but if you reason, the conclusion is inevitable.

"Yes," says the Christian, "but man is not a machine. He is a free moral agent, and can do right or wrong, as he desires."

True, man is a free agent, and being such, he will necessarily make some use of his freedom. Then do not conditions and circumstances decide what that use shall be? And if it be a bad use, is the man responsible?

Of course man can do as he desires to do, but if something else controls his desires, he is really as much of a machine as a wheelbarrow, and while he may fancy himself a free agent, he is only free to execute the commands of outside forces. He is only a tool, and desire is the motiv power that makes him act.

The psychological fallacy of man's moral responsibility is the foundation upon which metaphysicians hav built structures of sophistry sky-high; but modern thought is shivering the frail shams to atoms. WILLIAM SCOTT.

Osceola Mills, Pa.

Editorial Notes.

A VERY good book to giv to Christians—especially Methodists—to set them to thinking about the truth or falsity of their theological scheme is a little ten-cent pamphlet which we hav just published for Israel W. Groh, entitled, "Did Man Fall?" Mr. Groh considers in detail the statements made in Genesis concerning the garden of Eden, and locates the place where according to scripture the garden must hav been, concluding with an offer of $5.000 "to the person or persons who will make it possible for excursionists to visit Eden and see the garden with all its points of interest" Mr. Groh thinks, and not illogically, that the clergy should spend their vacations exploring the garden, giving the results to their congregations, or even leading their lambs to the hallowed spot in order to convince them of the truth of the theological scheme of man's fall that he might be redeemed. At present many doubt the need of redemption because of the uncertainty of a previous fall. These doubts will be at once removed if the garden can be visited and the tree of life and the cherubim and the blazing sword pointed out. The reward offered is in the interest of Christianity, and the public spirit exhibited by Mr. Groh will no doubt be appreciated by zealous church-members—Methodists especially. Price, 10 cents; sold at this office.

THE Rev. Charles Locke, of Pittsburgh, Pa., evidently has not recovered from the effects of the Liberal gathering in his city last fall. On a recent Sunday he reared up in his pulpit and told his herd what a bad thing Liberalism is. Liberalism, he brayed, is the most slavish, the most contemptibly narrow, the most contracted thing on earth! Why! came in splitting force from the pulpit, Liberalism would even erase from our national escutcheon the motto of our fathers, "In God we trust!" Heinous as is this charge, Liberalism, according to Mr. Locke, is open to worse. Liberalism gave birth to the French Revolution! "Liberalism makes men moral cowards! Liberalism leads to despair and suicide! Liberalism builds no universities! Liberalism carries on no great philanthropic enterprises!" And so on to the end of the same old chapter that all hav read, and everybody knows to be a chapter of ministerial romance. An angry friend in sending us the report of the sermon, writes, "See how the damned scoundrel can lie. Wish you would dissect the man!" But what is the use of wasting more time with such an ignoramus? Our friend would not go out of his way to kick a cur snarling in an adjoining town, and there is nothing to be gained by breaking into Locke's stable and feeding him thistles till he ceases braying. Even thistles hav a slight value.

Man's Worship Always of Himself.

Alastor in Secular Thought.

The other day, while reading Sir Richard Burton's remarkable translation of "The Thousand Nights and a Night" I came across a note written by the learned translator which might be of interest to Frederick Harrison and his friends. If Captain Burton is right, "Comteism"—or what is understood when the term is used—is somewhat older than the last generation, and the religion is rather more widely spread than the wildest adherent of the French philosopher would probably claim. "The more," says Burton, "I study religions the more I am convinced that man never worshiped anything but himself. Zeus, who became Jupiter, was an ancient king, according to the Cretans, who were entitled liars because they showed his burial-place. From a deified ancestor, who would become a local god, like the Hebrew Jehovah as opposed to Chemosh of Moab, the name would gain amplitude by long time and distant travel and the old island chieftain would end by becoming the Demyurgus. Ganymede (who possibly gave rise to the old Latin Calamitus) was probably some fair Phrygian boy who in process of time became a symbol of the wise man seized by the eagle to be raised among the Immortals; and the chaste myth simply signified that only the prudent are loved by the gods. But it rotted with age as do all things human." Elsewhere Sir Richard treats with contempt many of the scripture stories. His learning, vast and varied as it is, has undoubtedly placed him in the Agnostic ranks.

Able Books and Able Paper.

From the Union Printer.

We are indebted to the Truth Seeker Company for copies of recent works. "The Limitations of Toleration" is presented in pamphlet form at the reasonable price of ten cents. It is the famous discussion on this topic by Colonel Ingersoll, Frederic R. Coudert, and Stewart L. Woodford, and will amply repay a careful perusal "Did Man Fall?" is the title of a very able essay by Israel W. Groh, and "Pioneer Pith," by Robert C. Adams, embraces the gist of his celebrated discourses on Rationalism. THE TRUTH SEEKER is the leading journal of Freethought in this country, and able contributors are being constantly added to its already large staff. It is published at 28 Lafayette place, this city, where copies of the above-mentioned works may be obtained.

Communications.

McArthur to Mr. Baker.

Friendly, free discussion calling forth
From the fair jewel, truth, its latent ray.

The discussion, I believe, sir, is now between you and me, and I opine that, in view of yours of December 29th ult., a defense of Mrs. Slenker from your pen is not only inopportune but unwise. Let the "dead past bury its dead," for Mrs. Slenker has the columns of THE TRUTH SEEKER open to her if she should deem that any of my remarks need explanation.

Even as a young man the prurient had few charms for me, and now as I am verging on fifty it has, if possible, still less. Consequently I shall decline to entertain such a subject, whether started by Mrs. Slenker or anyone else.

I hav frequently noticed while watching a discussion that the weaker party branches off from the regular line, hoping thereby either to cover his inability to grapple with the subject, or to distract the attention of his opponent; so, while heartily sympathizing with you in your efforts in behalf of a lone woman, yet I must beg to draw you back to the line of argument between us.

I regret that your "Chips" forces me to a recapitulation of your various articles, as it seems to favor the idea that I forced you into this controversy, instead of, as is the fact, that you forced yourself into it.

Under heading "An Old Story," published in the November 24th issue of THE TRUTH SEEKER, you circulated a series of calumnies against Spiritualism, and uttered them in such a tone that one would hav thought you had thoroughly experimented with every phase of the phenomena, and could not only prove them false, but that their believers were a set of deluded asses.

"Are these deponents," you ask, "in such mental condition that their testimony is to be received without any criticism?"

Having set up your man of straw you then knock him down with: "This is to giv all the advantage to fools and knaves, or if this is too harsh, to persons who are abnormal, whose faculties are aberrant."

A shudder ran through the entire Spiritualistic community on reading this, and many "ghost-mongers" felt to return thanks because you spared their feelings further by adding: "I do not wish to speak unkindly of these poor creatures," for

(Baker) was in logic a great critic,
Profoundly skilled in analytic.
He could distinguish and divide
A hair 'twixt south and southwest side.

Well, from this and similar articles I supposed that you carried a "chip on the shoulder" which you were anxious to hav some Spiritualist knock off, and I volunteered to attend to the job and notified you accordingly.

So, under date of March 2d, I published an account of two sittings held with Dr. Slade, stated them as clearly and concisely as possible, and calmly awaited your explanation.

Being a well-known "ghost-monger," I desired that my personal character should not be called into question, so I invited three well-known and highly respectable gentlemen to be present at the first sitting; and at the second the Editor of this paper, who had also been present at the first, and myself, were the only persons present.

You will pardon me for stating right here that I consider E. M. Macdonald to be as clear and level-headed a man as I number in my list of friends. A pronounced Materialist, he could in no way be connected with Spiritualism or its claims, and the article was carefully read by him and pronounced to be correct before it was published in the columns of his paper.

It would be difficult to describe my feelings as I opened my TRUTH SEEKER containing what you style your answer, "Chips." I felt it was not "impossible" that the omniscient Baker had exploded the whole fraud, and those cherished hopes of mine, built on what I had chosen to consider experience, of many and many a year, had been shattered by one stroke of his pen.

But what did I find? Nothing but quibbling.

There had been presented an array of facts which Mr. Baker had pronounced as "impossible," and whose advocates he had attempted to stamp as "fools." Not an argument, not a counter-statement, nothing but a play on words.

I at first thought some joke had been perpetrated on the Editor by the insertion of an article from some other pen, but on a rereading I determined that it was a genuin article, and that the author was "not merely a chip of the old block, but the old block itself."

Candidly, I had looked for better things from you after all you had written, and really felt disappointed.

Now, my dear Mr. Baker, from obvious reasons, doubly dear since this article has appeared, as I now feel that my cherished hopes are not doomed to annihilation, at least from your pen, let us attend strictly to business, that is to say, provided you mean business.

You hav been calling for "facts," and I hav given them. Never mind theories. It is true that the moon may be made of green cheese, or it is even possible, as Washington Irving says, that the inhabitant thereof may wear his head under his arm. But we are dealing with neither of these subjects—we are treating of facts, *cold facts*. I don't desire to theorize as yet. I hate theories when they interfere with facts.

Ingersoll, the Chevalier Bayard of Freethought, *sans peur et sans reproche*, laughs at theories and deals out facts; consequently, he is irresistible. Now, as a Freethinker, an admirer and possibly a follower of that noble man, why can you not treat this subject in the same manner? Why treat Spiritualism and its claims only with quibbles, and reserve your "facts" for Christianity?

Does this not lay you open to the suspicion of having no counter-facts to present?

Facts are ugly customers to controvert. Theories never can successfully oppose them. So, let us argue this matter honestly. If you hav made a mistake in your assertions, as I honestly believe you hav, and moreover think you will discover if you only review your articles, then come out like a man and admit it.

An honest admission disarms an adversary, and that you do not know everything, though it may be humiliating to your pride, is no personal fault, for it is common to humanity.

"He loads the dice against himself who scores a point against the right," says Ingersoll, and Cicero, whom both of us honor, wrote, "I am not ashamed, as most men are, to confess my ignorance of what I do not know."

So, I repeat again, let us keep closely to the line of argument, and I await with anxiety your confession, or a conclusiv proof either that the sittings did not take place or that all the sitters were "aberrant."

Now a few lines to Mr. Priestley in regard to his letter of February 16th.

I regret, sir, that my advocacy of a "fact" should draw your wrath down upon me. But I am so constituted that I must continue my advocacy of that fact until it has been proved that I am mistaken.

I hav no theory so cherished that I would not abandon it on its fallacy being proved. But argument is necessary; neither sarcasm, *double entente*, nor calumny can accomplish that result.

Let me ask you a question. Hav you ever read anything from my pen in advocacy of the "ghost theory?" But, *per contra*, hav I not distinctly stated that from my standpoint Spiritualism had no ghosts, "either holy or otherwise?"

Therefore, why the lament? "And this, alas, is McArthur! This is the distinguished Freethinker of whom we were so proud, and whose fame had extended across two oceans!"

Now, let us examin this—not that I agree with you in regard to my reputation, for I do not deserve it—but, to compare us, as man to man.

In one of your letters to Mrs. Ritchie you remarked in proof of your evolution theory that Bucephalus, the horse of Alexander the Great, had rudimentary toes, or, in other words, was a pliohippus.

I do not object to this assertion. It may be true; it may be false. It can neither be proved nor disproved. But it does seem strange to me that a man of your mentality—surely, far above the average—should, for his basic proposition of a theory, rely on ancient testimony of an uncertain character, and, when a live question such as Spiritualism comes to the fore, accuse a fellow-laborer of having lost his wits, because he advocates the Spiritual theory from facts within his own personal knowledge.

We—that is, you and I—seem to hav different ideas in regard to the meaning of our corps badge, Infidel.

I agree with S. P. Putnam, who, in a recent article in *Freethought*, said: "The true Infidel is he who accepts no finality. He will always inquire, for he will always believe that there is a new and better way. Infidelity, therefore, is not a passing phase of humanity, but a permanent necessity. There must be eternal search and eternal questioning."

Both of us, sir, are Infidels, and both of us should be inquirers. I am seeking the truth and am willing to credit you with the same desire. I present my "facts" just as they come to me, and would it not be wiser and better for you to disprove them first before slinging mud?

Simply because you do not understand a proposition, is the proposer a fool?

Now, if Mr. Priestley can advance any sound, sensible argument against the Spiritual phenomena, as per the facts I hav already published, I am prepared to giv him a respectful hearing. But, if his criticism is to be based on his want of knowledge or indisposition to investigate, and consequent inability to accept, then I must decline taking the time to answer him.

MCARTHUR.

The Church—Its Moral Status.

The fourth century marked an important epoch in the history of the church. It then impressed itself for evil on the entire Eastern world. The conversion of Constantine and his instalment as the head of the Christian hierarchies, wrought a wonderful change. The church, under the direction of its imperial leader, made a new departure. Its attitude, previous to the conversion of Constantine, had been submissiv and persuasiv, but, under Constantine, an alliance was found between the cross and the sword, and Saome Jenyns—a celebrated Christian writer—informs us that, under Constantine, "nations were converted by the sword, and converts to Christianity were baptized with daggers at their throats." But who was Constantine, heralded by the church orator and Christian historian as the "first great, royal patron of Christianity?" As to the character of this man, the secular and church historians widely differ.

Eusebius, the great ecclesiastical writer, in referring to Constantine, passes on him the following eulogy: "I am annoyed when I contemplate such singular goodness and piety. Moreover, when I look up to heaven and behold his blessed soul living in God's presence, and vested with an unfading wreath of immortality—considering this, I am oppressed with silent amazement, and my weakness makes me dumb, resigning his encomiums to almighty God, who alone can giv to Constantine the praise he merits." On reading this eulogy of a church historian in relation to the character of this first royal patron of the church, one would be forced to conclude that he was a veritable saint, in fact. This high commendation of Constantine is worthy of the arch Christian forger and prevaricator who wrote it. No man, but one who believed that it was a virtue to lie for the glory of God and the advancement of the church, would hav been guilty of so gross and willful a perversion of the truth. Now for the facts as to the character of this first great royal convert of Christianity. He murdered his two brothers-in-law, husbands of his sisters, Constantia and Anatasia, and also murdered his father-in-law, Maximian Hercules. He drowned his wife, Fausta, to death in a boiling bath, and beheaded his son, Crispus. He also put to death his nephew, Licinius, a boy only twelve years old. And this old, red-handed monster—an incarnate fiend—is the subject for high eulogies at the hands of church historians and the Christian clergy.

Dr. John Draper informs us that the personal history of the sons of Constantine is an awful relation of family murders—fit sons of such a son—and yet Eusebius was dumb for want of words to praise this illustrious saint, and resigned his encomiums to God almighty. Dr. Draper, in referring to the councils and religious assemblies of the fourth century, discloses "that the horrible bloodshed and murders attending these religious quarrels in the great cities showed that Christianity could not control the passions of men. Religion had disappeared, theology had gone mad, and Macedonens, bishop of Constantinople, passed over the slaughtered bodies of three thousand people to reach his episcopal throne" (Draper's Intellectual Development of Europe, page 214).

When the church thus obtained dominant power the Eastern world, under its blighting influence, experienced twelve hundred years of intellectual and moral night. Ignorance, oppression, cruelty, and wrong held universal sway. "Throughout the East men in terror burnt their libraries to save themselvs and families from destruction." Thus did the vandal hand of the church seek to destroy the grand discoveries of science, and the literature of the world. The famous library in the temple of Serapis at Alexandria, containing six hundred and fifty thousand volumes, the representativ literature of the world, was wantonly burnt by a Christian archbishop, Theopolis, and by the order of a Christian emperor, Theodosius. The instructions of the emperor were significant: "If the contents of the library are contradictory to the Bible, burn it. If it accords with the Bible, burn it, as the Bible is all-sufficient." The Christian Crusaders burnt the great Tripolitan library in Algiers, containing three hundred thousand volumes. Dr. Draper thinks the destruction of these two libraries alone set the world back a thousand years in its progressiv march, and yet in the face of these facts that should cover Christianity with that lasting infamy it so richly deserves, its ignorant or dishonest devotees will claim for it all the intellectual advancement made by the civilized world. W. S.

Nashville, Tenn.

The Jesuit Question in Canada.

Goldwin Smith in the Independent.

When public men in the United States hav spoken to me with indifference of Canada and her affairs, as they usually hav, I hav told them that if they did not take care trouble, as it had come to them from the South, would some day come to them from the North. It will not be trouble of the same kind, or trouble which will bring on four years of civil war. It will be trouble with which, if citizens hav common patriotism and resolution, the ballot may deal; but it will be trouble, and perhaps serious trouble. The South

Carolina of a second irrepressible conflict is not unlikely to be found in French Canada, dominated by the Jesuit.

That a second irrepressible conflict, though happily of a much milder type, impends over society on this continent, is a fact to which Americans are apparently beginning to awaken. The fight over the public school system at Boston is the prelude probably to a general struggle, other preludes to which are the fights over grants of public money on land to the sectarian purposes of the Roman Catholic church at New York, Chicago, Cincinnati, and elsewhere. Once more, as in the case of freedom and slavery, two social systems radically antagonistic, each with its political and intellectual concomitants, confront each other. On one side is the social system of the New World, the system of individual liberty, of freedom of opinion and speech, of religious equality, of science and progress—the system which, leaving all churches to themselvs and the religious conscience to itself, repudiates all ecclesiastical domination and claims for the state as paramount the undivided allegiance of every citizen. On the other side is the system of the church of Rome, that comparativly late but formidable immigrant—the system of the encyclical and the syllabus, the system which seeks to make the pope, as representativ of the ecclesiastical power, supreme lord of all in things temporal, so far as the church pleases, as well as in things spiritual, which demands for the ecclesiastical power the first allegiance of the citizen, which denounces freedom of opinion, and asserts the right of the infallible church to put down opinions opposed to hers by force, which declares that the papacy will not make terms with modern science and progress, which combats explicitly liberty of speech and of religious conviction, implicitly liberty of every kind. The two systems, that of civil and that of ecclesiastical supremacy, that of reaction and that of progress, cannot, any more than could that of freedom and that of slavery, liv under the same roof. The Roman system was finally formulated by the council of the Vatican, which crowned it with the infallibility of the pope, while the control of the papacy itself passed into the hands of the Jesuit, the heir of that great and wonderful conspiracy which has been carried on for three centuries against freedom and progress. Still devoted to the prosecution of his old enterprise, the political power having departed from kings and settled in the people, he has now to cultivate, and does with great success cultivate, the arts of the demagog in place of the arts of the courtier. It is needless to dilate to Americans on the power of the church of Rome in the United States—on her numbers now recruited not only from Ireland and Germany, but from Italy, her activity, the vast and steady growth of her wealth, the disciplin which she maintains among her political legions, the prompt obedience with which they obey her call on election day, and the effect, out of proportion even to their real muster-roll, which their compactness, and the unity and energy with which they are wielded, make upon the imagination of the politician. It is a very weak point in electiv institutions, at least under the party system, that any interest or conspiracy which will deliberately treat the state not as the object of civil duty, but as an oyster to be opened with the knife of a sectional veto, may, by holding the balance of parties, enslave the commonwealth to its own ends. The green flag, which is virtually the flag of the church of Rome in the United States, after being lowered for a moment by an insurrection of American nationality, floats again in triumphant domination over the city hall of New York. Nor can a Canadian cast the stone of reproach at the citizens of the United States. We bow beneath the same yoke.

In attacking the public school system Rome attacks the key of her enemy's position. Free institutions cannot possibly continue to exist without an educated people. Over an educated people Rome can never reign. Nominally she opposes the religious system of education to the secular system. Really, if she could extinguish her rival and hav all things her own way, popular education would cease. Look at the countries which hav been thoroughly under her sway. Look at Spain, Portugal, Italy, especially Calabria, Sicily, Brittany, and other ultra-Catholic districts of France, the remote provinces of Austria, Mexico, and the South American colonies of Spain. In French Canada, where the church is absolute, the bulk of the people are illiterate, and we are told that even the mayor of a town is not always able to write. In British Canada the Roman Catholic church has managed to secure for herself separate schools, and these are unquestionably inferior to the rest. Ireland has a national system of education, but it was introduced by the Parliament of the United Kingdom against the wishes, and in spite of the half-veiled resistance, of the main body of the Roman Catholic hierarchy and priesthood. Whether the policy of the church be deliberate or not, as it is everywhere the same, we may infer that it is rooted in her character, and that her victory would be the death not only of the secular school system but of popular education. The Jesuit was, as Bacon saw, a great, and, in his way, a successful educator. But of whom? Not of the people, but of princes, nobles, youth of the wealthier class, of those over whom he wished to get influence, because influence over them was political and social power. Nor was his object in teaching that of the genuin educator, but that of the social and intellectual intriguer. What he imparted was not light, much less independence of mind, but only genteel accomplishments, with a hollow show of learning, in return for which he exacted the entire submission of his pupil's mind. His aim was, in short, to extirpate by educational vaccination that dangerous malady, the love of knowledge, which the Reformation and the Renaissance had set up. If the church of Rome throws herself into the work of popular education it is to take the people away from the heretical schools. She cannot possibly love it for its own sake. Where education is she dares not venture on the performance of miracles, and scarcely on the exhibition of relics. We hav miracles and relics in Quebec.

The scene of battle now shifts to French Canada. I hav tried to describe before the French Canadian theocracy, and those who bear the facts in mind will see that the church of Rome has in that theocracy an admirable basis for her reactionary operations on the continent. The church in French Canada is virtually established. She retains the legal power of collecting from all Catholics tithes and other ecclesiastical dues which she had before the conquest, while she is not like all other established churches under state control. Her priesthood is supreme in all things temporal as well as spiritual, her people are uneducated and submissiv. Amid the general poverty of the people she is rich, and her wealth is always being increased by gainful investment as well as by pious contribution. It is reckoned that she now holds realized property to the amount of eighty millions and has eight millions of revenue. She derives a great addition of strength and of security from her identification with French nationality, which in late years has been growing more intense and more aggressiv, the British Canadian element having not only failed to assimilate the French, but having begun visibly to recede before it. The eastern townships, once British, are now rapidly passing into French hands. The church gladly advances money at a low rate of interest to the Frenchman to buy out the Englishman, because the land in Catholic hands will pay tithes. The assessor, under French Catholic control, is able to help the process by raising the taxes on a property in British hands. The British element will soon be reduced to the commercial quarter of Montreal, while the French are overflowing and carrying at once their nationality and their ecclesiastical system with them into the adjoining parts of Ontario and the maritim provinces. They are also overflowing at a great rate into the North-eastern states of the Union, and, in combination with the Irish Catholics, they bid fair to swamp the Puritan in his ancient seat.

Till lately, however, the Roman Catholic church in Quebec was comparativly quiet and unaggressiv. She was a remnant of Gallicanism saved by distance and British rule from the catastrophe of the Gallican church at the time of the French Revolution, and also cut off from the Ultramontane reaction which followed upon the Restoration. She devoured the substance of the people and kept them ignorant and unprogressiv, but she did her best to make them moral in an ecclesiastical way; and though her influence upon the political parties and her use of it for her exclusiv objects, as well as her irregular interference in elections, were great political evils, she did not systematically encroach upon the rights of the state. She accepted the British monarchy pretty much as she had accepted the monarchy in France. But by the coming of the Jesuit with the program of Ultramontanism embodied in the encyclical the scene is changed. Quebec, in spite of the resistance of some of the bishops, the parish priests, and the old orders, such as the Sulpicians, is yielding to the influences now dominant at Rome, and becoming Ultramontane, and, what is the same thing, Jesuit. Her solid and separate nationality, cut off by difference of language from the liberalizing influences of the New World, thoroughly permeated with Ultramontanism and identifying theocracy with patriotism, promises henceforth to be the citadel of the Jesuit, and the center from which he will carry on his crusade against the free and progressiv civilization of the New World.

Flushed with victory over his ecclesiastical rivals and confident in his hold over the politicians, the Jesuit in Quebec has now ventured on a stroke which makes Canada ring and awakens echoes in New England, if not beyond. The estates which the order held in Canada under the Bourbons, on the suppression of the order by the pope in 1773 lapsed to the British crown. They had, indeed, never been held by the order as a corporation under British rule, since the Treaty of Paris guaranteed the French Canadians their religion only "so far as British law permitted;" and Jesuitism was, at that time, proscribed—indeed, at the present day it is hardly tolerated—by British law. To these estates the revived order, after an interval of more than a century, during forty years of which it was itself out of existence, has had the hardihood to put in a claim. Such a demand, if preferred to any Roman government or community in Europe or America, would at once be dismissed with scorn; but in a Protestant community ridden by the Roman Catholic vote, it not only is not dismissed with scorn, but is humbly admitted. An act has been passed by the provincial legislature of Quebec awarding the Jesuits, by way of compromise, the sum of $400,000. To emphasize the aggression the act contains a provision making the settlement conditional on the assent of the pope, and thus submitting Canadian legislation to the control of a foreign power. Through the provincial legislature the act passes with no opposition beyond a protest from members of the helpless Protestant minority, and Mr. Mercier, the premier, receives as the guerdon of his services a well-earned decoration from the pope. From the provincial legislature the act goes, like all provincial acts, to the federal government for allowance or disallowance. The federal premier, no doubt, abhors the act, and he has a strong Orange element in his following and the head of the Orange order in his cabinet. But he dares not estrange the Roman Catholic vote. Accordingly he allows the act. Nor is the Opposition in a condition to do its duty; since, like the government, it stands in awe of the Roman Catholic vote and has, moreover, recently entangled itself in a very discreditable alliance with the Nationalist party in Quebec. There has been an Orange and Protestant uprising in the government party; but, according to the last advices, Sir John Macdonald seems to hav succeeded in quelling this by a threat of resignation. Thus the act appears likely to pass with no opposition beyond a feeble protest from either of the organized parties and will stand in our statute-book a monument at once of the daring of the Jesuit and of the liabilities of party government. In the people of British Canada, however, a strong feeling has been aroused and is not likely to die away. The agitation against the act has been led by the Toronto *Mail*, an independent journal. The Jesuits hav brought a libel suit against the *Mail*, claiming $50,000 damages and laying the venue not at Toronto, where the journal is published, but at Montreal, where they command the jury box. This is putting British Canadian submissivness to a rather severe trial.

It is impossible not to regard with wonder, at all events, this famous organization of the Sons of Loyola—Ignatius's black militia, as Carlyle calls it—which has done so much for reaction; which counts among its achievements, or the achievements in which it has had a great share, the war of the Catholic League, the Thirty Years' war, the persecutions in the Netherlands, the extirpation of the French Protestants, the war of the Sonderbund, and the Franco-German war, besides the plots against the government and life of Elizabeth, the Gunpowder plot, the attempt of James II. against the liberties of England, a whole series of regicides or attempts at regicide, and intrigues which hav disturbed in turn almost every community in Europe. Not only has the Society of Jesus done all this; it has, to a wonderful extent, held back the dawn of intellectual progress in the morning sky. Marvelous hav been its vitality, its tenacity of purpose, its sustained activity, its power of adapting itself to changes of circumstances which, it might hav been thought, would be fatal to it. Wounded apparently to death by the dart of Pascal, it did not die, though it has borne and will forever bear about the scar. Suppressed by the pope himself, at the instance of the Catholic powers it has risen again from the tomb of suppression. Deprived by political progress of the despots who were its foster-fathers and by intriguing with whom its power was originally gained, it has learned to intrigue not less cunningly and almost as successfully with the leaders of the people. Expelled from country after country, it found its way back, and now at last ejected from Europe, by the combined fear and loathing of the nations, it takes ship, crosses the Atlantic, and sets to work at the foundation of a new empire for Loyola, and the power which Loyola served, among the democracies of the New World. Its ultimate victory is inconceivable. Reaction, ecclesiastical despotism, and obscurantism, whose standard it bears, cannot in the end triumph over progress, freedom of opinion, and the kingdom of Light. Morality fights against it, and will prevail if this is a moral world. Often, as in France at the time of the League, in Europe generally under Philip II., in France again under Louis XIV., in England under James II., in Switzerland before the Sonderbund, in France once more under the second empire, it has seemed triumphant, and flattered itself, no doubt, that the future was in its hands; when suddenly the moral powers hav intervened, and its edifice of conspiracy so laboriously constructed has come to the ground in a day. Its cunning, as its behavior at the time of James II. showed, though profound is not identical with wisdom. Fail in the end the Jesuit must; but in the mean time there may be considerable havoc if the United States and Canada remain in the hands of politicians who are controled by the Catholic vote.

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SATURDAY, - - - APRIL 13, 1889.

Additions to the Agnostic Ranks.

The most famous preacher in Chicago is the Rev. W. H. Thomas, of the People's church. He is the Beecher of the West in popularity, and his sermon on the 24th ult. shows that he is like Mr. Beecher in holding heretical notions. Chicago is greatly stirred by his utterances, and his fellow-ministers are obliged to confess that he is right.

The paragraph in his sermon which causes the flurry is this: "I question whether or not it is possible for man and the human intellect ever to stand without the possibility of a doubt with reference to God. I never saw an argument tending to prove the existence of God that did not need another argument to uphold the first. Reason tries to show God and fails. It is the heart that perceives God, but doubt will ever remain on the part of the understanding."

That is as close to Atheism as a minister can get and keep his pulpit. The admission, however, is portentous for Christianity. If God cannot be perceived by the mind, if his existence is not capable of proof by mental process, if no reasonable argument can be adduced in support of his actuality, then indeed must Theism be given up once for all. The longing of the heart, like the craving of a child, is worthless as a guide and of no possible value in determining facts. And to be anything, God must be a fact—a something or a nothing. He either exists or he does not. If he does, according to Mr. Thomas, he can never know it, and by this statement he destroys, so far as he can, the positiv position of theology. If his statement that there can be no intellectual processes which shall enable man to comprehend and prove the existence of God is correct, then must the Christian church come down in her assumptions and humbly assume the position of the Agnostic. For the heart, or the emotional side of man, never yet discovered a truth in nature. Its "perception" is simply a blind desire.

> "An infant crying in the night,
> An infant crying for the light"

is an object of solicitude, perhaps, but not a lamp to the feet of the searcher for truth.

Viewing the matter in this Agnostic way, which is the sternly logical result of the adoption of Mr. Thomas's philosophy, it is interesting to know what the other preachers think of his sermon. The Chicago *News* has interviewed a number of the more prominent ones, and prints their words:

Rev. W. H. Holmes: There is a shade of truth in his doctrin.

Rev. Dr. Mandeville: The idea of God is an intuition. It doesn't come to man by any process of reason.

Rev. Dr. Terry: It is the heart which perceives God. No doubt it is true that while the other arguments for the existence of a God are comforting to the believer and confirmatory of the conviction that there is a power without ourselvs which makes for righteousness, still they would be inadequate to convince a man to whom the dogmas of a creator were presented as an entire novelty.

Rev. Dr. Henson: The tendency in human nature is to reject as incredible all that is unthinkable, and the infinit is to the finite unthinkable. Paul said: "The world, by wisdom, knows not God." It isn't possible to know God intellectually any more than it is to climb on a ladder to the moon; and therefore there is a sense in which the Agnostic is right. But he is wrong when he says I can't understand God. The philosopher can't understand God, who is a pure spirit. The spirit of understanding must first be imparted; by his intelligence alone no man can know God. The tendency of learning is to pride of intellect. That is what ailed the devil.

Dr. Barrows: Dr. Thomas must hav felt pretty well when he wrote this discourse, since his wife says that when he is suffering from dyspepsia he usually preaches on hell!

Dr. Lorimer: Dr. Thomas is a good friend of mine, and it is safe to say that any statement he made is very nearly right.

Dr. Perrin: I think Dr. Thomas is right. It is not demonstrable by reason that God exists. I don't think that it can be reasoned from analogy, or that there is a positiv confirmation of the existence of the deity.

Other ministers said that Dr. Thomas was all wrong, as the heart was an organ quite sufficient to comprehend God. Others said that his opinion was not of much account, that he was a skeptic, and that the subject was too deep to be tackled anyway. Its consideration only landed the inquirer in quagmires as he proceeded. These latter are all agreed that no matter what Mr. Thomas thought himself about the possibility of proving the existence of God, he should hav kept still.

A division of these criticising ministers becomes at once, and naturally, apparent. They are in two classes by reason of their views. These classes are Agnostics and hypocrits. The first acknowledge that they cannot prove the existence of God, the second say that if they cannot they will keep still about it. These latter can, of course, expect to obtain only the contempt of honest men. The first will soon find themselvs in trouble to answer the very natural inquiry why, if they cannot know that God exists, they go on preaching as though his reality is as undoubted as the Atlantic ocean? If they are honestly at heart Agnostics, why act like Christian teachers?

Life.

When Freethinkers get to arguing with Christians, they seem to be usually expected to be able to answer a quantity of questions like: What is life? how did it come about? what is consciousness? how do we come to think? etc. The Christian asks these with a victorious air, and if all is not explained at once claims that this is somehow proof for his whole nonsensical mythology. Freethinkers should familiarize themselvs with that division of science that treats of living matter, as distinct from not-living, that is, biology; in particular, with that branch that treats of the origin of living matter, that is, etiological biology. Those not familiar with this branch of knowledge may perhaps be benefited if we present a few of its fundamental truths. Besides, we must answer a letter:

"March 11, 1889.

"TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I would like, if you think the subject deserving of further elucidation, and space will permit, to ask a few questions in relation to your theory found in THE TRUTH SEEKER of March 2d, under the heading of 'The Design Argument.' Apparently this inference is fairly to be drawn from your position and argument: That life is spontaneous. And of this force, or energy, which is equivalent to, or in other words is, life, I would ask, is it recognizable by any of the senses, or is it invisible, imponderable, impalpable? . . .

"In the summary and at the close of the article reference is made to the theory of evolution, as containing the solution of the mystery of life, the beginning, etc. With due regard to the opinions of those eminent thinkers and authors, Darwin, Spencer, and others, is this theory of life and the beginning demonstrated as a palpable fact, a truth, or is it an assumption, a guess? I submit that it is only that; and that the time is not yet when a theory of such magnitude is to be accepted on the guess of any party, no matter how distinguished they may be. J. VAN DENBURGH,

"*Milwaukee, Wis.*"

On looking about us in this world, we find everywhere matter. We find matter, and nothing but it—atoms of matter, each possessing inherent capabilities of action by which it moves and works and produces all the stir and change that we see around us every day. We find this matter assuming many very different forms, and working in many very different ways. There seems to be, between its workings in more simple forms, like that of a rock, and its workings in more complicated forms, like that of a man, a vast gulf of separation. Just where to draw the lines of this gulf, and how wide to make it, is a question on which opposing views hav been taken in all ages. There are two systems of thought that pass diametrically opposit judgments on this matter, one wishing to widen the gulf, the other to diminish it. The system that wishes to widen it is Christianity. The system that wishes to diminish it is science. We will state first the motivs that impel Christianity to try to widen this gulf between living and not-living matter, and then the motivs that impel science to try to diminish it.

The motivs that impel Christianity are: 1. The desire, common to all priesthoods, to keep the people believing that the more highly organized forms of matter contain a something distinct from natural forces, called "spirit," and in particular that men contain the highest form of this something, as "souls," so that priesthoods may hav a dominion over which to reign. 2. The desire to support the special revelation to Christianity which givs life a special and independent origin, and constantly speaks of "spirit" as of a special and independent nature. 3. The desire to support that revelation by proof from miracles, supernatural interventions; it being clear that if the not-living and the living are so different that the latter could not hav developed from the former, then, as we know that the earth was once in a gaseous state incompatible with life, the presence of life now is evidence that a life-germ was introduced by supernatural intervention.

The motiv impelling science to maintain the opposed view is simply, that the evidence it discovers so tends.

Now as to proof of the view of science, that living matter has developed, under natural laws, from not-living. Mr. Van Denburgh wishes some that is direct, "palpable." A way of obtaining such proof suggested itself to science quite early—a hundred years ago. It occurred to science that it might by experiment exhibit actual cases of life developing, under the observation, from lifeless matter. For while Christians directed attention to those orders of living beings that we see to be generated only by matter derived from previous similar beings, science took notice that there were other orders among insects and animalculæ that were apparently produced without such germs and from not-living matter merely. For instance, the maggots that appear in decomposing flesh. But on the institution of experiments rigidly excluding all possible introduction of germs, life has not clearly made its appearance. It is true that Bastian claims to hav succeeded in thus producing living creatures, and has set forth many such results in his "Beginnings of Life;" but other experimenters hav arrived at opposit results. While some eminent scientists embrace spontaneous generation, others reject it, and many are silent. On the whole, we must pronounce it unproved. So we cannot giv our friend proof of that degree of directness and indisputableness that would be possessed by a successful outcome of the experiments named.

But we can giv proofs of a directness and cogency quite sufficient. It is upon these that we made our affirmation. It is upon these that all the eminent men in natural science are unanimous in their conclusion—men such as Haeckel, Büchner, Vogt, Maudsley, and Tyndall. For after all, what was wanted was not to demonstrate that life could be produced from not-living matter now, in a limited number of experiments, under existing conditions. Our claim is merely that it was thus produced at a remote time, among an almost infinit number of experiments, under then-existing conditions. And that this should be the case there are strong probabilities, strong analogies.

For the conditions in remote ages were totally different from present ones. "Think only," says Haeckel, "of the fact that the enormous masses of carbon which we now find deposited in the primary coal mountains were first reduced to a solid form by the action of vegetable life, and are the compressed and condensed remains of innumerable vegetable substances, which hav accumulated in the course of many millions of years. But at the time when, after the origin of water in a liquid state on the cooled crust of the earth, organisms were first formed by spontaneous generation, those immeasurable quantities of carbon existed in a totally different form, probably for the most part dispersed in the atmosphere in the shape of carbonic acid. The whole composition of the atmosphere was therefore extremely different from the present. Further, as may be inferred upon chemical, physical, and geological grounds, the density and the electrical conditions of the atmosphere were quite different."

Besides this total general difference in the conditions, it is to be noted that that substance spoken of as then abounding in a diffused form is carbon,

the substance that above all others plays the most important formativ part in the composition of organisms. "It is this element," says a high chemical authority, "which, by its peculiar tendency to form complicated combinations with the other elements, produces the greatest variety of chemical compounds, and among them the forms and living substance of animal and vegetable bodies."

Be it noted that there is in living bodies no element that is not also found in inanimate nature.

Consequently the difference between living and not-living bodies lies not in any difference in nature in the elements composing them, but merely in the different manner in which the elements are united by chemical combination.

Once it was thought that a line of demarkation between living and not-living divisions could be drawn upon the criterion of simpleness or dissimilarity of the materials. The most perfect not-living bodies, as crystals, were supposed to consist of matter continuous, all of one kind—homogeneous. While on the other hand, living bodies were supposed to consist of matter composit, dissimilar, of several kinds—heterogeneous. But this distinction has been invalidated by the discovery of the exceedingly important monera, creatures consisting of formless, semi-fluid lumps of simple albumen, totally without organs, who yet grow, nourish themselvs, and propagate.

Once that structure which we call organic—that in which there is a division into special parts or organs each performing some particular function that relates to the welfare of the whole—was supposed a distinctiv mark of living bodies. But the discovery of living orders destitute of organs and perfectly simple in structure has destroyed that supposition. The best examples of these orders of life are the monera just mentioned, and says Haeckel, one of the very first authorities, "the origin of the first monera by spontaneous generation appears to us as a simple and necessary event in the process of the development of the earth." The terms "living" and "organic," and "inanimate" and "inorganic," are commonly used interchangeably, but not with scientific correctness.

Once it was believed that distinctiv differences could be found in opposed outside forms of living and not-living bodies. Living bodies were supposed to possess only curved surfaces and crooked lines, meeting at variable angles. While not-living bodies, especially minerals, and among them preëminently crystals, were supposed to possess exclusivly the plane surfaces, meeting in straight lines and at geometrical angles. But recently there hav been brought to light large numbers of lower orders of living bodies possessing the same mathematically determinable form as crystals.

We hav not space to detail all the cases in which supposed distinctions hav been broken down, and in which parallels of constitution hav been exhibited. But we will add one more, a remarkable likeness in the development of crystals and that of living bodies. "We can perceive," says "The History of Creation," "that there exists no insurmountable chasm between organic and inorganic nature most clearly if we examin and compare the origin of the forms in crystals and in the simplest organic individuals. In the formation of crystal individuals, two different counteracting formativ tendencies come into operation. The *inner constructiv force*, or the inner formativ tendency, which corresponds to the Heredity of organisms, in the case of the crystal is the direct result of its material constitution or of its chemical composition. The form of the crystal, so far as it is determined by this inner original formativ tendency, is the result of the specific and definit way in which the smallest particles of the crystallizing matter unite together in different directions according to law. That independent inner formativ force, which is directly inherent in the matter itself, is directly counteracted by a second formativ force. The *external constructiv force*, or the external formativ tendency, may be called Adaptation in crystals as well as in organisms. Every crystal individual during its formation, like every organic individual, must submit and adapt itself to the surrounding influences and conditions of existence of the outer world. In fact, the form and size of every crystal is dependent upon its whole surroundings, for example, upon the vessel in which the crystallization takes place, upon the temperature and the pressure of the air under which the crystal is formed, upon the presence or absence of heterogeneous bodies, etc. Consequently, the form of every single crystal, like the form of every single organism, is the result of the interaction of two opposing factors—the *inner* formativ tendency, which is determined by the chemical constitution of the *matter itself*, and of the *external* formativ tendency, which is dependent upon the influence of *surrounding* matter. Both these constructiv forces interact similarly also in the organism, and, just as in the crystal, are of a purely mechanical nature and directly inherent in the substance of the body. If we designate the growth and the formation of organisms as a process of life, we may with equal reason apply the same term to the developing crystal."

From this filling up with intermediate forms of the gap that once existed between known living and not-living bodies; from the intimate parallels between the two divisions; from the knowledge that at the time when life appeared on the earth there abounded the very material required for its development from inanimate nature, diffused carbon, and electrical conditions and heat, strongly favorable to such a process; and from application of that universal principle that is daily emerging more and more clearly under the progress of science, that of an unvaried and unbroken natural development of the earth and its products from the simplest beginnings, we think our proposition receives sufficient confirmation.

We take it for granted that our friend is a believer in those principles of evolution in accordance with which, when the simplest living bodies are thus produced, they may develop into the highest known complexity of organization.

That highest manifestation of natural force, human consciousness, we find we hav no space to touch upon. We will endeavor to satisfy our friend in regard to it in another issue.

It is asked: "Is life recognizable by any of the senses, or is it invisible, imponderable, impalpable?" Life is recognizable by the senses. Life is a process, not a thing. When matter gets together in certain ways and works according to certain forces and in certain processes, we perceive those processes by our senses, and call them the processes of inanimate nature. When matter gets together in certain other ways and works in certain other processes, we perceive those processes by our senses, and call them the processes of animate nature, of life.

On the Museums—Reporting Progress.

Though the *Sun* has apparently withdrawn from a contest with the trustees of the museums in Central park, those individuals hav found some legislativ rocks which interfere materially with their sailing into New York's treasury. In addition to the hundreds of thousands of dollars—amounting, with the annual subsidies, to nearly two millions—already given the museums, both institutions are before the legislature with bills allowing the city to appropriate to each $400,000 for additional buildings. The bill for the Museum of Natural History was put in early in January, that for the Art Museum not till later. Both bills originated in the senate.

January 10th, when the first bill was under consideration, Senator George F. Langbein, of the Seventh district, offered this resolution:

"WHEREAS, The legislature, by chapters 44, 460, 579, and 581 of the laws of 1887, authorized the appropriation of $750,000 for the completion and equipment of the American Museum of Natural History and Metropolitan Museum of Art, in the Central park in the city of New York; and

"WHEREAS, Twenty thousand dollars of said sum is an annual appropriation, for the purpose of enabling the trustees of said respectiv museums to exhibit the works of art and wonders of nature in said museums to the general public; and

"WHEREAS, It is alleged that the major part of the general public hav no opportunity to visit said museums and enjoy the benefits thereof because the same are not open on Sundays;

"*Resolved*, That the board of trustees of said museums respectivly and the department of public parks of the city of New York be, and they are hereby requested to furnish this senate, within the next ten days, the reasons or causes why, if any, the said museums hav not hitherto been open to the general public on Sundays.

"*Resolved*, That the board of estimate and apportionment of the city of New York be, and the same is hereby requested to furnish this senate within the next ten days the amounts or sums of money appropriated by said board for said museums for any purpose whatsoever since the first day of January, 1887.

"*Resolved*, That the department of public parks of the city of New York be, and the same is hereby requested to furnish this senate within the next ten days the amounts of money it has set apart for said museums from any of the moneys appropriated for the uses of said department during the years 1887 and 1888, and the purposes or objects for which the same was so set apart, or expended in or about said museums."

The resolution was tabled and ordered to be printed, and has since been smothered by a committee, and there is small prospect of finding out why the trustees do not open the museums on Sundays.

The bill permitting the board of estimate and apportionment to appropriate the money was finally passed in the senate and sent down to the assembly. Senator Langbein's opposition to the bill awakened the latter body to amend the bill, making the appropriation *provided* the Museum of Natural History were kept open on Sundays. It then went back to the senate, where the amendment was agreed to, and the bill is probably now a law, for it is not likely that Governor Hill would veto it. If the trustees of the museum, therefore, desire new buildings, they must open the doors on Sundays.

In the matter of the Art Museum, the screws were not so directly applied, but Senator Langbein succeeded in giving them a gentle turn. The bill allowing the board of estimate and apportionment to set apart $400,000 with which to build an addition to the Art Museum came up on a motion by Senator Grady on the 27th ult., asking it to go to a third reading. There was no Sunday opening clause in it. Senator Langbein, however, was on hand, and objected. He was then allowed to insert the following amendment when it comes up on third reading:

"Provided that the trustees of the said museum shall conform to such rules and regulations relating to the days of opening and closing the same as may from time to time be made by the said board of estimate and apportionment."

The senators hav held, as a means of escaping from the responsibility of forcibly opening the museums on Sunday, that the board of estimate and apportionment is the proper power to deal with the trustees, and this amendment clearly throws the responsibility upon our city officials so far as the Art Museum is concerned. It was undoubtedly the best that Mr. Langbein could get from the senate, and if the bill passes, the board has the whip hand of the trustees in a larger sense than ever before. They cannot giv the Natural History Museum the money unless it opens on Sunday, and they probably will not giv it to the Art institution unless the trustees comply with the same condition. It is possible, too, that when the bill goes down to the assembly the same amendment that was put on the other bill will be added to this. The assembly has for two years been ready to force Sunday opening, passing in 1887 a bill introduced by Mr. Langbein, then an assemblyman from the Tenth district, giving the museums $20,000 instead of $15.000 annually, provided they were open on Sundays, but which was emasculated in the senate by striking out the Sunday clause. The trustees of the museums hav always preferred to make their fight against Sunday opening in the senate, as the less numerous body is more easily influenced by their peculiar arguments. Social and church magnates and alleged aristocracy hav a stronger "pull" in the senate than in the assembly.

It is to be hoped that when these bills become laws, if the first is not already a statute, and the trustees hat in hand come begging of the board of estimate and apportionment for the issuance of the $800 000 worth of bonds for which they get the money and on which the city pays the interest, the board will hav backbones of a more rigid nature than the vertebræ of the last board, which asked for Sunday opening and compromised on two evenings a week, and which the Art museum has found excuse to as yet evade. Every one of the board, we believe, has publicly declared in favor of the Sunday opening, and if they stand up to the rack, twelve months more will find crowds of delighted people wandering through the halls and corridors of the museums enjoying a view of treasures for the exhibition and care of which they hav been taxed enormously but never allowed to see because they were not in the Puritan ring of alleged aristocratic millionaires whose hardest labor is going to church on Sundays. The board of estimate and apportionment should be made to thoroughly understand that the people of the city do not desire to longer support institutions which are in fact but little more than private galleries and lecture rooms for those who toil not, but who array themselvs in gorgeous apparel, and when the real world is hard at work spend their time among the treasures which the laborer pays for housing and protecting.

Letters from Friends.

TULE LAKE, ORE., March 21, 1889.

MR. EDITOR: We take this occasion to say to the Liberals of Longmont, Cal., that we are in favor of sending G. E. Macdonald on that proposed trip around the world, if he wants to go, and will help to furnish the funds.

Yours truly, WILLIAM TERRILL,
C. L. DOEBLER.

CANFIELD, COL., March 17, 1889.

MR. EDITOR: I think the suggestion of Colonel Kelso and others, that the Liberal friends subscribe and advance a sufficient fund to pay the expenses of George E. Macdonald to Palestine, is both good and timely. George E. Macdonald has that Artemus Ward style of humor which Americans so highly appreciate. The next few years is likely to be a period of comparativ political quiet, and if the scheme could be worked up, and George could be induced to go, it might turn out to be quite a boom for the Liberal cause, Liberal papers —and to the traveler himself, if he should succeed in finding any of the chariot wheels lost by Pharaoh in the Red sea.

GEORGE X. YOUNG.

WELLESLEY, MASS., March 18, 1889.

MR. EDITOR: I am very glad that you hav no word of encouragement for the proposed plan of sending your brother George on a trip around the world.

There is not the slightest doubt that, were he to accomplish the undertaking as proposed, we should receive from him a charming history of his travels, a delightful picture of the people he met and the places he visited. But can the Radicals of the country afford the risk which such an undertaking involves—the risk of losing him and his services forever? Hav they not lost too heavily in this way already? The activ brains of D. M. Bennett and William Denton were never more needed among us than they are at the present time, but their places among us are empty. While they were eagerly gathering materials with which to enrich the world's storehouse of knowledge, the poisonous vapors of those far-off shores were silently stealing from them the only ready medium of communication between their intellects and our own, and the knowledge they had there gathered lies buried in their graves. And what assurance hav we that the life of the brilliant editor of *Freethought* would be exempt from the poisoned shafts which so cruelly robbed us of their aid? No! We need him here. Let us keep him with us while we may. It was, no doubt, needful that, with you and THE TRUTH SEEKER establishment in New York, he and Mr. Putnam should establish themselvs and *Freethought* in San Francisco, in order to maintain a proper balance of forces between the eastern and western portions of the continent. But what good reason can we hav for consenting that any of our "bright, particular stars" shall sink from our horizon and disappear behind "the waters of the great deep?" I confess that I discern no reason that appears at all worthy, and I am, therefore, glad that you do not encourage it.

Cordially yours, etc., E. M. F. DENTON.

TORONTO, CAN., March 17, 1889.

MR. EDITOR: While thinking over the subject of prayer to-day, the thought struck me that it was an "appalling fact" that the time spent in praying could be put down as almost beyond calculation.

Now, there are, for easy calculation we will say, sixty million people in the United States, and with all the prayers that are said by priests and nuns in convents and monasteries every day and night, and all said by women and children and ministers of all sects, allowing half a minute for the Lord's Prayer, the time amounts to the following enormous figures: Half a minute per day, per head, amounts to thirty million minutes per day, or seven million six hundred and four thousand and forty-five days in a year, literally wasted to the winds. What a result!

If all those good people would spend their share of that time in doing something to unloose the chains of mental slavery, and to alleviate the condition of poor, suffering, downtrodden humanity, what a world of good could be accomplished, and how much brighter their crowns would shine in the eyes of all the humane world! Society would be graced, and better for their existence, and the whole universe would ring with the sound of freedom and liberty. Reason would hold high and undisputed sway, and superstition would be a thing of the past.

Imagin all those millions of people every day getting down reverently upon their "stubbs," and praying to some imaginary almighty God for strength and assistance, who, all the intellectual world ought to know, neither will nor can render assistance to those who need help up out of the gutter of distress and despair.

It seems to me that these agents of Christ ought to be ashamed to read those figures, and look up into the face of the world and say they are making the least effort to better the condition of one of their fellow-men, when they are only drumming error and superstition into the ears and minds of a blinded and misled race.

Just think of seven million six hundred and four thousand and forty-five days every year devoted to such a foolhardy cause, when there are countless numbers of our fellow-brethren ill-clad and hungry, who could be clothed and fed, made light-hearted and happy and better citizens, and are now outcasts from society, neglected and spurned by the very ones who are claiming in stentorian tones to be their benefactors!

My only prayer is that these heartless, superstitious teachers of tradition and error may be called to some bar of judgment, and made to giv an account of their doings and works upon earth, and I believe that were such the case they would be ashamed of having lived where so much good could hav been done among men and having failed to do it.

J. B. VAIL.

PHILADELPHIA, PA., March 18, 1889.

MR. EDITOR: Inclosed please find $1, which you will be kind enough to see placed to the credit of the Bruno statue. The blood of the martyrs is the seed of the church. If this was a Catholic enterprise $6,000 could be raised in a week, and I feel ashamed of men who call themselvs Freethinkers who fail to respond to so noble a cause. He gave his life for me that the way might be opened for me to enjoy what little liberty I hav, and I hope there are five hundred more willing to do their share, that the work may proceed at once.

Respectfully, J. B. ELLIOTT.

LYONS, KAN., March 4, 1889.

MR. EDITOR: Inclosed please find $3 25, to renew subscription for this year, and the TRUTH SEEKER ANNUAL.

In spite of President Cleveland's bountiful proclamation of crops, this part of Kansas for the past two seasons has gone back on her record, and the farmers are in a tight place. This day, I presume, will furnish us with a new presidential officer; and should he prove as true to the instincts of his Presbyterian crew, by favoring the theological party, in opposition to the equality of all, I fear the country will receive a set-back which it will take years to recover from. Hoping for the best, and for the prosperity of your valuable paper, I remain, Yours, E. BUTLER.

March 1, 1889.

MR. EDITOR: I would be pleased to send more names and money for THE TRUTH SEEKER, but am unable to do so. There are many Liberal thinkers here, but they care more for politics than for any ism. I am nearly the only outspoken Liberal here, and as they cannot answer my questions, they are only too willing to avoid any conversation with me on subjects which need knowledge, not theory, to answer. If some able speaker could come, an awakening might be effected, but things are running in old ruts. Church, and church influence, is bearing on the business men; they are obliged to contribute or be left out. So they must submit or keep quiet; most of them do the latter.

P. PREEMORE.

HAY SPRINGS, NEB., March 12, 1889.

MR. EDITOR: I came here from Axtell, Kan., upon the statements of our Liberal brothers Tripp and Mattley, both stanch supporters of THE TRUTH SEEKER, and I am greatly pleased with the country. The climate is excellent, water good, plenty of timber, vast rolling prairies, and some government land. There are greater inducements here than in any other country I know of. Mrs. Miner is delighted, and joy abounds. We will send a list of subscribers to THE TRUTH SEEKER in a short time. The Methodists are holding a revival. We are not numerous, but we intend to down the churches, and want every Liberal that is seeking a home to write us, inclosing a stamp, and we will supply truthfully a description of this country.

Yours for Universal Mental Liberty, E. W. MINER.

MAIDEN, MONT., March 2, 1889.

MR. EDITOR: Inclosed find $5 to renew my subscription and to pay for one new subscriber, viz., E. C. Abbott, Maiden, Mont.

I wish I could send one hundred names instead of only one to help along the cause of Freethought. There are a good many Liberal-minded people here, besides a few outspoken Infidels, but they need stirring up. If we could hav a few lectures delivered here by such men as Reynolds, Remsburg, or Watts, to arouse these people to a sense of their duty, and infuse a little of the spirit of the illustrious patriot, Thomas Paine, into them, there would be no trouble to organize a Secular Union here. Though the roll of membership might not be very large, it would be composed of the best minds in the place. With such men as the Hon. Granville Stuart, Hon. James Fergus, and William H. Culver as leaders, success would be assured. HENRY WILLIS.

NEW CAMBRIA, KAN., March 4, 1889.

MR. EDITOR: It is not necessary to be a Christian in order to belong to the Young Men's Christian Association of Salina, Kan. So I learn from one of the members. Now I do not state this with the hope that any of the brethren will join them, but to ask that if any of you hav any cast-off clothing, as it were, or perhaps it would be more proper to say any that you hav outgrown, you present it to these young men. I don't exactly mean clothing, either, unless you construe it to mean clothing for the mind. For these young men are "seeking and hungering after righteousness." But I notice they take more readily to the checker-board or a novel. But let us hav patience with these young men. I was up in their rooms the other day, and I noticed James Anthony Froude's history and some other works written by some of our shining lights, and I presented them with John W. Chadwick's "Bible of To-Day," and also Hugh O. Pentecost's paper, the *Twentieth Century*, which is very good, but really belongs to the eighteenth.

Now, these young men hav much to learn. I would suggest that they get some books on etiquet and Cushing's "Manual," or Hill's "Manual," or some other work on parliamentary rules, which they are really in need of. Why, Mr. Editor, you would be surprised at the young men in the Salina *Herald* office. They taunted and jeered at me for more than a week after the editor refused to giv me a hearing in self-defense against the scurrilous attack made on me by the Rev. Mr. Chittenden. They forget that good manners is one part of morality, and without it a person is not a gentleman. So I suggest, brother Liberals, any books and papers you hav outgrown present to this society, as they stand very much in need of the knowledge. And they hav their organization so broad as to take those in that do not belong to the church; it would be inconsistent if they would not allow the more liberal Christian doctrins in their library. So I again urge you very strongly not to neglect this important matter. If you hav any literature that you hav no use for, present it to them.

One day Mr. A. R. Hayens, Hon. Joseph B. Negley, and Mr. Sweargen, of Canton, Ill., were talking on religious matters, and I was among them, and was acquainted with Uncle Joe, as we were wont to call him from childhood, and knew he used to be a Universalist, and I spoke up and said, "Let's see, Uncle Joe, I believe you are a Universalist." "Oh, God!" said Uncle Joe, "I've gone further than that." So you see he has no further need of that kind of literature. Neither hav you for any that you hav outgrown. So be charitable, and giv it to these young men, while I—to quote Mr. Chadwick's own words—I trust through you to sow a little of the good seed of truth in their inhospitable fields.

JOHN W. ABBOTT.

DANA, ILL., Feb. 27, 1889.

MR. EDITOR: I don't want to make myself conspicuous, but I desire to mention a little circumstance. I take THE TRUTH SEEKER. After reading the proposed Blair bill, and the remonstrance against it, I took the paper to R. M. Pitchett, a reader of the paper, and also a Spiritualist. I asked him to circulate it among his patrons in his store, which he did. He soon got a number of names to it, and sent it to Senator Cullom, receiving a prompt reply. Now, this week's or last week's paper says Cullom had the only protest against the Sunday Rest bill. You see the mass of people are in a state of blissful ignorance of such matters, while the orthodox class are working like beavers.

Find inclosed ten cents, for which send discussion as advertised in last paper, *i. e.*, the Ingersoll discussion with Coudert and Woodford. WILLIAM STRAWN.

TOUTE, Feb. 28, 1889.

MR. EDITOR: Find inclosed $5 85 and apply as follows: $5 for THE TRUTH SEEKER, twenty-five cents for the ANNUAL, twenty-five cents for Paine's "Age of Reason," fifteen cents for "John's Way," and twenty cents for two copies of "Limitations of Toleration."

"These are the times that try men's souls," would apply to the present if written. These are the times that try senators' manhood, when confronted with the Blair Sunday bill, backed by a petition containing six million names, the same being a mixture of Catholic and Protestant, men, women, and children. What a holy alliance for an unholy purpose! Should they get the bone between them, it would tax Heston's ability to picture the scenes that would follow. Liberty might hav to fold her wings and remain a captiv while the demon that ruled in the Dark Ages overshadowed the land. Very cordially yours, SARAH A. COPE.

WACO, TEX., March 18, 1889.

MR. EDITOR: Among the letters which appeared in last week's TRUTH SEEKER is one by J. G. Johnson, Putnam Grove, N. J., recommending the story, "Robert Elsmere's Daughter," which appears in the *Family Story Paper*. The story is the most abominable stuff that ever appeared in a sensational paper. If a single line of it was ever written by Mrs. Humphrey Ward, she has suddenly changed from a most chaste and classic writer to a common sensational penny-a-liner. I, like many others, was induced to read the story, thinking it was from the pen of the gifted author of "Robert Elsmere." But I had not read through the first chapter before the fraud was apparent, and upon examining the heading of the story, I found that it was ingeniously worded, so as to deceive the unsuspecting public. It reads, "Robert Elsmere's Daughter, a companion story to 'Robert Elsmere,' by Mrs. Humphrey Ward." So you see that it does not claim to be written by Mrs. Ward, but only a companion story to one written by her. Such frauds as this cannot be too severely condemned by the press, and I hope THE TRUTH SEEKER will use its influence to protect Mrs. Ward from the damaging imputation of having written such trash as "Robert Elsmere's Daughter." R. W. PARK.

ST. STEPHEN, N. B., March 3, 1889.

MR. EDITOR: In renewing my subscription to THE TRUTH SEEKER, I cannot let the opportunity pass without putting on record my appreciation of your efforts in placing within the reach of those who, like myself, hav outgrown the wicked doctrin of Calvinism, such an able exponent of Freethought. I hav taken THE TRUTH SEEKER for four years, and having been thirty-two years a denizen of the printing-office—one-half of that time foreman in the present office in Canada, and the other half in Edinburgh, Scotland—I may be pardoned in saying that I should hav some ability in judging of the merits of a newspaper. Your paper is, to my mind, better every week it reaches me, and so long as I am able I intend to hav it.

It givs me pleasure to introduce to you, Friend Macdonald, a brother Scotsman, Richard Rose, who has decided to take your journal. He is sixty-nine years of age, and although brought up strictly orthodox in the land of the heather hills, yet he assures me he never scared a bit. Indeed, it would seem that, like, in some instances, re-vaccination, it did not "take" with him, or in my own case either.

Having visited Boston last November, and remaining in that city over a Sunday, I had the pleasure of hearing Miss Wixon deliver a lecture in Paine Memorial Hall. I need hardly say to the intelligent readers of the "Children's Corner" of THE TRUTH SEEKER over which that lady presides, that her effort on said occasion was particularly able. And as at the time the school question was largely engaging the attention of the citizens of the Hub, her notes of warning

were both apt and opportune. I would take it as a particular favor, if Miss Wixon would publish in some part of THE TRUTH SEEKER an illustration she made use of on that occasion. It was showing the treachery and danger of the Roman Catholic church, if it had the power, and she described a man who trained a snake to coil around his body and exhibit the same to audiences, when one day it overpowered him and he was crushed to death. I am sure it would interest many a truth seeker as well as myself.

I inclose money for the subscription of Mr. Rose and myself, and for an ANNUAL. Mr. Rose wishes you to send him a catalog of your books.

Wishing you many years of life to continue at the helm of our noble journal of Freethought, and trusting your subscription-list may correspondingly increase, as it deserves, I shall draw these few lines to a close and subscribe myself,

Yours for the upbuilding of humanity, J. C. HENRY.

March 1, 1889.

MR. EDITOR: As I read THE TRUTH SEEKER every week, I am impelled to the belief that you are doing a great work in the interest of humanity. We hav but to look about to see the baneful effects of the superstition called Christianity. Its effect is in everything that it comes in contact with, as it permeates the very being of those affected with its ideas, its elements of fear, its would-be dealings with the hereafter.

We look about us for advice, for comfort, for assistance; is it the long-faced Christian that we search out on such occasions; is it to his brethren that the professor of the great salvation goes for alms? Not often, but to the kind-hearted Liberal, Deist, Atheist, if you like, but not to the good Christian who has too much to do working for his little creature called God to be able or even willing to devote a small portion of his time to the improvement or comfort of the unimportant contingent, the human family. Nor is it natural that he should be much interested in such trash as man after tinkering with divinity-making and remodeling gods to the fancy of priests or the clamor of the multitude.

Your picture of pagan and Christian Rome ought to be in a frame in every house in the land. It is too true to life, as the photograph man says, to be cast aside after a glance, but should be allowed to provoke thought historical and psychological. Let the National Reformers hav their due in good measure, with a little to spare. A. D. CAMPBELL.

COALING, ALA., March 17, 1889.

MR. EDITOR: In THE TRUTH SEEKER of February 23d is a letter from D. Higbie, M.D., Burton, Mich., in which he expressed his sympathy for me, for which I am grateful, and my love to him and all Freethinkers is returned. He and I differ as to spirits. I hav been investigating that clock phenomenon I wrote of in THE TRUTH SEEKER of January 12th. It is a spring clock, and while the running-spring is broken, and verge, pendulum, hands, and face are all off, the striking-spring is not broken, and was wound up. Also the spring that timed the strokes was broken, so that it did not fall into the catch, and if anything—moth or roach—should walk over it it would strike once, and then fall in any of the teeth on the spur-wheel. I let it strike until it ran down and it has not repeated that phenomenon since, and I don't think it will. Mr. Higbie asks me to get a planchet and hav six to surround a table to produce spirit manifestations. Does he not do just what the priest does when he tells me I must come to the anxious seat, consider myself lost, lay down my reason, become a monomaniac, and then believe I hav been pardoned and get what is called religion? I think this spirit-rapping can be explained by electricity, though I am not posted well enough to do it. If any Spiritualist will find my child or friend in the spirit world and answer the questions I asked, it will come nearer convincing me. I don't take issue with Mr. Higbie for his belief—it is better than the Christian creed—but why don't spirits help to bring criminals to justice? I hav never heard of one yet. They seem like Abraham and Lazarus—with no sympathy for the suffering of humanity. H. J. WOOD.

TRAVERSE CITY, MICH., March 1, 1889.

MR. EDITOR: I do not think I could get a better paper to help along Freethought, and I liv in a neighborhood of bigots, some of them believing and preaching that education only injures mankind. One offers to take his Bible and argue with anyone, and prove by the Bible that a moralist is of more damage in society than a rake or drunkard, and I do not know but that he can, as the Bible is a very crooked book.

Some time ago we had a literary society, and were having a very pleasant time when, all at once, the Christians finding that we were drawing the largest crowd to our meetings, and there was a falling off of members of their revivals, they kicked up a row and asked the director to order us out of the school-house. Finding that to be a failure, they began to preach about such a society being a sin. That aroused a few of our members, and my brother rehearsed a declamation entitled, "The Devil is Dead." The preacher got to hear of it, and preached a sermon on, or about, the devil. He said: "Somebody said the 'devil is dead,' but I tell you he is not; he is going around getting converts every day." We then invited the preacher to our meeting and rehearsed the piece of poetry to him entitled, "Why Does not God Kill the Devil?" It was too good; he left the meeting before it was over with.

After this we concluded to discontinue our meetings, as they were causing so much trouble.

At last the revivals had a damper put on them by the appearance of a certain evangelist preacher, calling himself W. Davy, and claiming to hav been a partner of Moody, traveling with him in some of his circuits, especially in New York, Chicago, and other large cities.

Davy preached hell-fire and brimstone as of old, and, I am sorry to say, converted some of the brightest of our neighborhood. At last, thinking to do the preacher some worldly good, the young converts got up a social for him, and raised $7. The following night they gathered as usual around the school-house to hear more about the torments of hell, which they had just escaped, but no Davy appeared. On investigation the next day, it was found that he had left his wife and child in the care of neighbors, and had driven to town to "blow in" his $7 in a saloon and a house of ill fame. A couple of days after there was seen a few of the converted ones gathered around their drunken savior trying to persuade him to go home with them. "For humanity's sake," said one, "I helped him home, but it has shaken my belief in religion, and especially the ministry. I think," he said to me, "that it will be the last time that I shall put confidence in a preacher."

Well, I must close. I would like to tell you, if I had the time, of the success I hav had with the illustrations in your paper; they set a good many to thinking, some of them that words could never affect.

I wish some good lecturer would happen up here. We hav a town of about four or five thousand inhabitants, and a hall which would accommodate about six or seven hundred people—the Ladies' Library Hall. I do not know whether it could be got for a Freethinker or not, but I guess it could, for there are quite a number of Liberals in Traverse City, and I would giv considerable, according to my means, to hear Robert G. Ingersoll. I sincerely believe that that man's name will be looked up to and fairly worshiped in one hundred years hence as no Christ ever was before.

I hav been trying to get up a subscription list of five and hav two toward the number. CHARLES A. EMERSON.

PALATKA, FLA., March 7, 1889.

MR. EDITOR: I notice with interest the anxiety evidently felt by a class of your friends lest you may eventually make the discovery that Spiritualism is entitled to the same patient and scientific investigation accorded to evolution, geology, and other not absolutely "positiv" sciences, not to mention their greater fright at the prospect—such as it is—of your making some actual discoveries favorable thereto.

I said, "I noticed with interest," etc.—my interest lies in the fact that your position in the Liberal ranks makes your potency for good or ill equal to that of any and superior to that of most; you are a young man with exceptional natural ability, and the more knowledge you acquire the better can you serve and seek the truth; and it occurs to me that you hav fallen within the only lines that can lead you to an intelligent and satisfactory conclusion upon the whole or any part of the subject. I allude to the lines of actual personal investigation, with an honest determination to seek and follow the truth, let it be found, or lead, where it may.

In looking over the old files of THE TRUTH SEEKER a few days since, my eyes fell upon a communication from this place, printed in No. 19, vol. xii, page 298, which pretty well expresses my views upon the discussion of the subject as well as upon the subject itself; and it occurred to me that many of your controversialists on this and some other themes might profit by observing the advice given in the last paragraph thereof. As I see you are following the lines of that suggestion, I hope you will not abandon your efforts until you learn the facts in the case, and that you will let us hear from you thereafter. LEWIS MORRIS.

BAKER'S CORNER, IND., March 2, 1889.

MR. EDITOR: Inclosed find $5.25, to be appropriated in the following manner: $5 for THE TRUTH SEEKER another two years, and twenty-five cents for a pamphlet entitled, "For Her Daily Bread." One word for Mr. Heston. The pictures are all right, not just because some one else has said so, but because I always appreciate them; they speak volumes, and no matter how hard household duty is pressing, I must hav a look at the cartoons. They figure a conspicuous part as an educator.

I am very much interested in the discussion between Spiritualists and Materialists. I think this is all right in a Freethought paper. Giv all sides a fair show. Truth, like pure, unalloyed gold, only shows up brighter when roughly handled. Some one has expressed the opinion through the columns of THE TRUTH SEEKER that Spiritualism is an outgrowth of orthodoxy, or something to this effect, and, if I mistake not, another that it is a superstitious belief. Now, as for myself, I will not here express an opinion one way or the other with reference to an individualized existence after this life. My purpose here is to refute this testimony so far as my experience with Spiritualists is concerned. My good old parents, now both in their seventy-seventh year, are avowed Spiritualists, and at the same time stanch Freethinkers, also great admirers of THE TRUTH SEEKER, being subscribers to the same. Before they had any knowledge of the Spiritual philosophy they were stigmatized by their neighbors as Infidels—and justly, too—for they had never had any affinity for the orthodox church and its dogmas. Their case is only a parallel with others who remain firm in the Spiritual belief, whilst those of orthodox faith prior to their professed conversion to Spiritualism could not stand the test, and hav been blown out as chaff and gone back to the church where they rightly belong, not finding enough food in the Spiritual philosophy for their superstition to feast upon.

My letter has already grown too lengthy, but I cannot close without striking one blow for the emancipation of my sex. How any man could hav so far outgrown the church dogmas as to become a subscriber to THE TRUTH SEEKER, and yet take up his pen and record opposing views in this paper to his mother's enjoying political equality with himself, is something entirely beyond my comprehension! How any man could so far lose sight of respect for his mother, sister, and, mayhap, wife too, as to stigmatize them as "Biddys marching to the polls to vote for the priests and preachers," is an aggravating problem which I cannot solve. I said this writer might hav a wife. I hope he has not. In he has one, in order to insure domestic tranquillity she must certainly be a true follower of Paul. The article containing the above statement was read in your paper published three years ago, but it has been a rankling sore in my mind ever since, and I feel with some of my good orthodox friends that "I cannot breathe my life out sweetly" until I hav given the writer a "piece of my mind." How would it do to undertake to disfranchise the priests and preachers, the non-producing class, and giv hard-working, taxpaying women a chance to exercise for a time the right of electiv franchise? I am inclined to think such a change might be fraught with good.

I am heartily glad to know one thing for certain, that this brother in question is an exception to the general rule. The majority of Liberals are in favor of granting to women the electiv franchise. I am glad also to know that this great reform question has come to stay until it is fairly and squarely met. But, "as those who would be free must first strike the blow," I will be found scoring one for the right whenever and wherever I can, "let the chips fall where they may."

Yours for the speedy advancement of all good and great reforms, SARAH F. BAKER.

CINCINNATI, O., March 11, 1889.

MR. EDITOR: In THE TRUTH SEEKER of the 9th instant, I noticed with pleasure the following remarks by one of your most able correspondents, Mr. Frank Greene: "While THE TRUTH SEEKER, and other like publications, were being cursed and condemned for telling the truth, and forcing their way into recognition against mountains of prejudice, but a tenth of a century ago, few of their supporters believed that a more general demand for Freethought literature would be made so soon. Very few, even the most sanguin, imagined that a work like 'Robert Elsmere' could, in this year of our Lord, attract so much attention and create such a furore, while the much superior writings of William McDonnell—'Exeter Hall,' 'The Heathens of the Heath,' and others—had been so long on the market begging for readers. Such is the advantage of having a quasi-orthodox house for a publisher."

Truer words were never spoken. W. McDonnell's works are, in talent and ability, immeasurably beyond anything in the line of heterodox novels or romances yet written. In powerful argument, in pathetic tenderness, in poetic illustration, he leaves all others far, far behind; and yet, though many able critics are willing to admit that he is the most gifted living writer in this way, how is it that he is comparativly so little known? "Exeter Hall" was first published by the American News Company of New York. The first edition had a rapid sale, but, even before that edition was exhausted, the clergy were aroused and indignant, their suppressing influence was felt, and the author was politely informed that the company would not stand sponsors to a second edition. As the work was widely spoken of at the time, for its good or evil reputation, the publishers of the *Banner of Light*, Boston, offered to do what the New York company declined, and, at the present time, "Exeter Hall" has reached its tenth or eleventh edition.

"Robert Elsmere" had a powerful send-off when Mr. Gladstone, ex-premier of England, undertook to giv it a review. This undoubtedly has been the main cause of the success. Had Mr. Gladstone noticed that far greater work, "Exeter Hall," or had even Colonel Ingersoll publicly said a word in its favor, the result, to the work and the author, would hav been widely different. Mr. McDonnell is evidently an unassuming man who, in a manner, has been overlooked by the pressure of fourth or fifth rate authors seeking for recognition. He is evidently too independent to solicit any man's indorsement—his works speak for themselvs; the public press, even in some cases with seeming reluctance, has admitted his ability, and no author of light literature, either in England or the United States, has had a higher compliment paid him than when *Public Opinion* (said to be Lord Palmerston's favorit paper), in a review of the "Heathens of the Heath," expressed itself as follows: "Mr. McDonnell has, indeed, produced an interesting book; his characters are mostly simple and delightful, while his descriptions of scenery are painted by the tenderest hand. . . . Not a few of his readers will hope that the author may, at no distant future, show his undoubtedly brilliant talents in some fitting channel, say, for instance, in a historical work free from the taint of skepticism." Aye, there is the rub! Even twenty years ago "skepticism" in England was, to many, nauseating. Now what a change when the comparativly wishy-washy production of "Elsmere" can find so many readers because Gladstone noticed it! But there is a good time coming—new editions of "Exeter Hall," "The Heathens of the Heath," "Family Creeds," and the "Reminiscences of a Preacher," will be required, and eager readers will find these books for sale on the shelves of the most orthodox publishers, and not confined, as they are at present, to the fearless few.

In conclusion, I wish to say a few words by way of recommendation to my German countrymen.

Zu meinen deutschen freunden in the United States: Viele von meinen deutschen freunden haben ohne zweifel gehört und gelesen von den neuen werk "Robert Elsmere" in England. Die ursache der Beliebtheit dieses buches ist hauptsächlich durch die kritische beurtheilung des Hon. Mr. Gladstone darum in anspruch genommen worden. Es ist gestatted worden bei dem besten kritikern, es nichts besseres in vergleichung kommer kann zu "Exeter Hall" und den andere werken and büchern geschrieben bei William McDonnell so nun mürde ich meinen deutschen. Freunden und bekannten aufs beste nach drücklich empfehlen die werke William McDonnell's zie kaufen, and sie werden sich nicht getäuscht finden dieselben zu lessen, A. SCHWARTZ.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The World is a Chess-Board.

The world is a chess-board,
The game is called life,
The pieces maneuver
In noiseless strife.
Some of the players are
Skilful and shrewd,
Many, however, hav
No aptitude;
And while they are moving,
'Tis solemn to know
Each is pitted against
An invincible foe,
And whether one's side
Is well managed or not,
The result is the same
When the battle is fought.
As the game nears its close
And the pieces move fast,
Then Death's voice is heard,
Calling, "Checkmate" at last.

Osceola Mills, Pa. WILLIAM SCOTT.

Lines to a Daughter on Her Birthday.

I come with greetings while I may
Upon this happy natal day:
One little word of mother love
Like message from a carrier-dove.
Whate'er though others bring of cheer,
Of wishes for each coming year,
Of golden books and presents rare,
And gems of art beyond compare,
This simple line shall only be
A token wrought with tears from me.

An emblem set with dewy pearls
In memory of your sunny curls
Beneath the blue of summer skies,
Whose azure blent with laughing eyes;
But ne'er a sculptured image stands
A model for your baby hands,
And never fairy steps as sweet
To mother-heart as baby feet.

The jeweled wheels of Father Time
Turn backward through the winter rime,
Where, on one tender, far-off morn,
A tiny life to me was born
And laid within my waiting arms,
A glad, new guide from earthly harms.
Then shrieked in vain the roaring gale,
I only heard the helpless wail
That bound me heart and soul alone,
And made of life the corner-stone,
Sweet monument of love to be
The seal of our maternity.

Frenchtown, Neb. MARY BAIRD FINCH.

Our Boys and Girls.

They should hav good health and strength, ability to play, to run, jump, kick, and roll. They should be truthful, honest, and should practice right dealing. They should certainly be modest, and not appear to know too much, or be too forward in company. They should show respect to their elders and heed their opinions, for a ripe experience givs ability to impart useful and practical information and advice. They should aim to be helpful to parents and friends. There are many little things a boy or girl can do in the home that will lessen the work of parents greatly. They should learn economy and prudence. With these simple principles and a knowledge of the common school branches boys and girls can push their way through the world with honor to themselvs and credit to their parents and friends. S. H. W.

What the Little Ones Are Saying.

MISTAKING A HOLE IN THE ICE FOR THE HOLY GHOST.

That editorial note in the last TRUTH SEEKER about baptizing through a hole in the ice out in Illinois, in defiance of its somber shading of fatal results to one of the candidates, calls to mind the ludicrous exploit to which an imitativ little four-year-old was prompted by witnessing a similar ceremony. Little Maggie went home from the scene fully impressed with the idea that her pet doll, in order to hold caste as a good little Christian doll, must undergo the ordinance of baptism. So the next day, having procured a pitcher of water, this is how—evidently through a slight misunderstanding of the previous day's wording—she got off the ceremony: "I baptize thee into the name of the father, and of the sun, and into the hole you goes," and suiting the action to the word, into the pitcher went dolly.

I hope the foregoing will not be deemed sacrilegious, since it was told to me by an exemplary Christian lady of the Presbyterian persuasion.

And now that pen is in hand, I might repeat some sayings of other little ones which, if not as amusing as the preceding, are at least new.

Aunt Mary had changed her dress, putting on one with a train, noticing which little Rob, a four-year-old, remarked: "Aunt Mary, I think your dress has a great long mustache."

Master Fred, an irrepressible nine-year-old, had been reared in a household where religious observances were conspicuous by their absence. Into a neighboring house where familiar acquaintanceship rendered the preliminary knock quite unnecessary, Fred rushed one morning unceremoniously while the inmates were kneeling around the family altar, on beholding which, to him a novel sight, and calling to mind, no doubt, former sports in that room, he exclaimed: "What new game are you at now?" S. B.

Ithaca, N. Y., March 25, 1889.

The Boy and the Jug.

A Boy who was carrying a Jug across a Field stumbled and Fell, and the Jug cried out against the carelessness which thus Threatened to put an End to his Usefulness.

"But you received no injury," replied the Boy.

"Yes, but I might hav been Broken to Pieces," persisted the Jug.

"Oh, well," observed the Boy as he continued his way, "the Tumble proves how good is the material of which you are made, and I value you twice as much as before."

MORAL:

Men value that which stands the test of the unexpected.

Correspondence.

CORINTH, ILL., March 20, 1889.

DEAR MISS WIXON: I thought I would write a letter to the Children's Corner. This is my first letter. My uncle takes THE TRUTH SEEKER, and he lets my ma hav it to read. I like to read the Children's Corner. I hope this will not go to the waste-basket.

Your friend, MARY ROGERS.

FRENCHTOWN, NEB., March 15, 239 E.M.*

DEAR MISS WIXON: While I inclose this small poem let me take this opportunity to tell you, as I hav long thought of doing, how proud I am of our young people—our Sadie Thorpes, our Maude Morrisons, George Remsburgs, and the whole host of them who write so well and do so much for humanity. We shall see their names and their work "as the years go by." Sincerely yours,

MARY B. FINCH.

CORINTH, ILL., March 20, 1889.

DEAR MISS WIXON: I thought I would write you a letter for the first time. This is my grandma's birthday. She is fifty-nine years old. I hav a sister sixteen years old, and one thirteen years old, also a brother fifteen years old, and one six months old. I like to read the Children's Corner. I am twelve years old. I will close for this time. I hope to see this in print.

Your little friend,
MINNIE BELLE ROGERS.

P.S.—My grandma's name is Thompson. Grandpa and ma liv at St. Johns, Ill.

M. B. R.

STOCKTON, CAL., March 17, 1889.

DEAR MISS WIXON: Mamma is a reader of THE TRUTH SEEKER, and I like to look at the pictures and read the letters from the boys and girls in the Children's Corner. I hav not seen a letter written from this place. We hav two cows and seven head of horses, and I hav a saddle. I love to ride horseback. Mamma has sent for "The Story Hour." We are having vacation now. Our school will commence the last week in March, and then I will go every day. I like to go to school. I am ten years old. I hav no brother or sister. I think this letter is long enough for the first one.

Your Freethinker friend,
VIOLET M. RICH.

DODGE CITY, KAN., March 15, 1889.

DEAR MISS WIXON: As I hav not seen any letters from this part of Kansas, I thought I would write one. My papa takes THE TRUTH SEEKER, and would not be without it, as he likes it very much; also, he takes the *Light Bearer*, or *Lucifer*, and *Freethought*. I like the Children's Corner very much. I don't think you will ever come to Dodge, but if you do, I would be pleased to hav you stop and see me. There hav been no Liberal lectures here lately. I expect this is long enough, so I will close. With much love, I remain,

Your friend, KATIE COLLAR.

[If ever we do come to Dodge City, we shall surely try to find Katie.—ED. C. C.]

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"Roman Rule and Ruin" is a pamphlet published by Putnam & Macdonald, San Francisco. It opens with the motto:

He that recalls the attention of mankind to any part of learning which has been left behind it may be truly said to advance the literature of his own age.—*Dr. Johnson.*

The writer then proposes to throw light upon the paths of our own age by calling attention to the course of a certain institution of ours when it had power in the past. He undertakes to indicate what would be the conduct of the Roman church to-day, if given power, by exhibiting that indescribably horrible and infamous record of its career that it now so carefully hides. This record is unknown to nine youths out of ten growing up in this country to constitute the guides and guardians of America in her next generation. It is time that it should be put in the hands of every one of them. The price of the pamphlet is 5 cents; for sale, like all books mentioned on this page, at this office.

The English firm of W. Stewart & Co. hav begun the publication of a useful and scholarly series of pamphlets called, "The Gospels Critically Examined." No. 1 is "The Birth of Jesus." The improbabilities, impossibilities, and self-contradictions of the scriptural narrativ of this event are well exposed. Some Christians who are forced to admit the falseness of the astronomy, geology, and science generally, of the Bible, resort to the subterfuge of saying that "the Bible was not given to teach science," and still claim divinity for its moral and spiritual instruction. So our author observes:

A book which professes to guide us to heaven is not worthy of credence if the portion dealing with this life be found untrue. If a guide were published to the star Sirius and to the city London, in which we discover that the latter—of which we hav an opportunity of testing the statements—be found to be mis-described; if we discover that the writer knows nothing of the British metropolis, and describes it merely from imagination or from hearsay, what reason hav we for giving credence to his remarks on Sirius, which we hav *not* visited? Are we likely to believe the writer of the work?

"Church and State: The Bible in the Public Schools," is a large and handsome pamphlet issued by H. L. Green, Buffalo, N. Y. Freethinkers wishing a work covering the whole ground of Christianity's nature and record, with a thorough exposure and denunciation of the Blair bill, may confidently send for this. It will be good for their own reading, and good to lend in anti-Blair propagandist work. We copy one good point:

If a man—but he must be an intelligent and decent one—happened some day to be present in a school in Chicago where his sixteen-year-old daughter was engaged with the rest of the scholars in reading the seventh chapter of Paul's first epistle to the Corinthians as the one which fell out to be read in course, and he joined devoutly in the exercise, would he not, when the shock was over, and he came to reflect upon it, infinitly prefer that his daughter would form her opinions on the subject of love and marriage, and the relations she is to sustain to her future husband, according to the noble teachings of Robert Ingersoll, in his reply to Cardinal Manning, published in the November number of the *North American Review*, instead of the low conceptions of the "inspired apostle?" According to Ingersoll, love is a holy sentiment, and, in true marriage, the wife is an object of the husband's purest worship and devotion. According to Paul, love is mere lust, and the wife is only a legalized prostitute, hired, in consideration of her food and clothing, for the purpose of keeping the saints from indulging in sexual promiscuity among the Corinthian women.

Price, 10 cents; five, 30 cents; ten, 50 cents. For sale at this office.

At last we hav the long-wanted means of silencing those Christians continually inquiring for our great men, and asserting that all great men hav been on the side of Christianity. J. M. Wheeler, the scholarly English Freethinker, is compiling "A Biographical Dictionary of Freethinkers of All Ages and Nations," and it is being published in parts. Part I is ready, and contains names and biographies from A to Ba. A very few may be mentioned. Abelard (b. 1079), "almost the first," says the historian Hallam, "who awakened mankind, in the age of darkness, to a sympathy with intellectual excellence." Abbot, Francis. Adler, Felix. Alembert, Jean le Rond d', one of that illustrious group of great men, the Encyclopedists, contemporaneous with Voltaire, who freed France from its monstrous incubus of monarchy and ecclesiasticism. Alfieri, famous Italian poet. Alfonso the Wise, king of Castile. Allen, Colonel Ethan, Revolutionary patriot, and author of "Reason the Only Oracle of Man," the first publication in the United States openly directed against the Christian religion. Amberley, Viscount. Andrews, Stephen Pearl, prominent Abolitionist, and profound philosopher. "His principal work is entitled, 'The Basic Outline of Universology' (N. Y., 1872). He also wrote 'The Church and Religion of the Future' (1886). He was a prominent member and vice-president of the Liberal Club of New York, a contributor to the London *Times*, the New York TRUTH SEEKER, and many other journals." Arago (1786–1853), French Academician, statesman, physicist, and astronomer. Aristophanes, great Grecian comic poet. "He wrote fifty-four plays, of which only eleven remain, and was crowned in a public assembly for his attacks on the oligarchs. With the utmost boldness he satirized not only the political and social evils of the age, but also the philosophers, the gods, and the theology of the period. Plato is said to hav died with Aristophanes's works under his pillow." Aristotle, the most illustrious of ancient philosophers. "His inculcation of ethics as apart from all theology, justifies his place in this list. After the death of Alexander, he was accused of impiety and withdrew to Chalcis, where he died B.C. 322. Grote says: 'In the published writings of Aristotle the accusers found various heretical doctrins suitable for sustaining their indictments; as, for example, the declaration that prayer and sacrifices to the gods were of no avail.'" Arnold of Brescia. Arnold, Matthew. Aurelius, Marcus Antoninus, Roman emperor and stoic philosopher. "His 'Meditations,' written in the midst of a most activ life, breathe a lofty morality, and are a standing refutation of the view that pure ethics depend upon Christian belief." Austin, John, standard writer on jurisprudence. Averroes (Muhammad Ibn-Ahmad Ibn Rushd), *Abu al Walid*, Arabian philosopher, born at Cordova in 1126, died at Morocco, Dec. 10, 1198. "He translated and commented upon the works of Aristotle, and resolutely placed the claims of science above those of theology. He was prosecuted for his heretical opinions by the Mohammedan doctors, was spat upon by all who entered the mosque at the hour of prayer, and afterward banished. His philosophical opinions, which incline toward Materialism and Pantheism, had the honor of being condemned by the University of Paris in 1240. They were opposed by St. Thomas Aquinas, and when profoundly influencing Europe at the Renaissance through the Paduan school were again condemned by Pope Leo X. in 1513." Bagehot, Walter, author of "The English Constitution." In "Physics and Politics," a series of essays on the evolution of society, he applies Darwinism to politics. Bain, Alexander, Scotch philosopher. His "The Senses and the Intellect" and "The Emotions and the Will" constitute the best systematic exposition of the human mind extant. Bakunin, Russian revolutionist against despotism. Barlow, Joel, American statesman and minister to France. He translated Volney's "Ruins," an Anti-christian work, and contributed to the literature of the Revolution. When the eminent Christian, Robespierre, contrived the arrest of Paine, then a member of the French Convention, it was to Joel Barlow that the latter intrusted the manuscript of the first part of the "Age of Reason." Readers of that book will remember the passage: "Conceiving, after this, that I had but a few days of liberty, I sat down and brought the work to a close as speedily as possible; and I had not finished it more than six hours, in the state it has since appeared, before a guard came there about three in the morning, with an order signed by the two committees of public safety and surety-general, for putting me in arrestation as a foreigner, and conveyed me to the prison of the Luxembourg. I contrived, in my way there, to call on Joel Barlow, and I put the manuscript of the work into his hands, as more safe than in my possession in prison; and not knowing what might be the fate in France either of the writer or the work, I addressed it to the protection of the citizens of the United States." Baudelaire, distinguished French poet. Bauer, eminent German biblical critic. These names are but a few among a very large number. Freethinkers would do well to get this work part by part, and if they hav a cyclopedia handy refer to it for information on the principles and system of thought of each subject of the biographer. Thus a great store of learning would be accumulated. It would also be a good work to giv out to children for the same purpose. The price is 25 cents per part.

The *Freethinkers' Magazine* for April contains a full-page steel-plate portrait of Dr. R. B. Westbrook, president of the American Secular Union, a good likeness of J. J. McCabe, and full biographical sketches of each. The contents are very valuable, including "Respiration," by Prof. Hermann Ohlsen; "The Logic of a Miracle," by L. K. Washburn; "Did Bacon Compose the Shakspere Poetry?" by J. J. McCabe; "Church and State"—concluded; "The Late Amy Post"—obituary, by Parker Pillsbury; "The Death Penalty," by A. Schell; a poem "To Giordano Bruno," and much other valuable matter. For sale at this office. Price, 20 cents.

J. P. Mendum, *Investigator* office, publishes one of the best lectures of that admirable speaker, L. K. Washburn, "The Protestant Menace to Our Government." The pamphlet deals crushing blows at the Blair bill, and is a good one to distribute. It is pleasing to read a style in which the author goes so straight to the point. For specimens:

I insist that while every religion is free to propagate its faith by all the ecclesiastical arts known to priest and minister, no church has the right to claim the power of the law to shield it from just criticism, or to enforce its faith upon the people. . . . The Protestant church asks our government to giv it the right to teach its dogmas to our children, when there is not a Christian minister on the earth that can defend these dogmas before the court of common sense. . . . Here is the truth: This bill is not to secure to those who wish to observe the Sabbath in a religious manner the right to do so, but it is for the purpose of preventing those who wish to observe it differently from so doing. . . . This act of desperation on the part of the Protestant Christians of the United States is a confession that their religion is a failure, that without the arm of the law to compel people to observe Sunday as a holy day, the church is powerless to secure such observance. . . . Let Congress pass this national Sunday law, and it will soon be asked to pass a law for the endowment of the church and the support of the clergy. . . . The Protestants of this land are not restrained from teaching their religious dogmas or observing the ceremonies of their religion. Worship is free. A clergyman may teach the most absurd faith, the most ridiculous superstition, and the law protects him. It is not for liberty of conscience that the Christian church demands the passage of this Sabbath bill; it is to kill liberty of conscience and take away the rights of the people. . . . I do not believe that sixty millions of people should be enslaved to please fifteen million bigots.

The price is 10 cents.

In the *Popular Science Monthly* for April Prof. Joseph Jastrow in "The Psychology of Spiritualism" affirms the falseness of all Spiritual phenomena, and attempts to explain the nature of those mental faculties that cause the reception of the Spiritual belief. He givs an estimate of the numbers of Spiritualists:

To-day Spiritualists count their adherents by millions. In 1867 there were estimated to be three millions in America. They publish about one hundred journals, hailing from all parts of the world (twenty-six of them appear in America).

Professor Romanes has a chapter on "The Derivativ Origin of The Human Mind," taken from his book, "Mental Evolution in Man"—a book which Freethinkers would find it profitable to procure. He shows the presence in the lower animals of nearly all our emotions, volitions, and intellectual processes, and argues conclusivly that the human mind is an evolutionary outcome from that of the lowest orders of life. The editor of the *Monthly* castigates the latest pietist who has made an ass of himself, as follows:

It is a somewhat melancholy thing to reflect that, while we hav a ministry of truth in the men who, with dispassionate minds, are applying themselvs to discover the laws of nature and the true succession and affiliation of historical phenomena, we hav also a ministry of error devoted to opposing, one by one, the conclusions of science, and fostering in the minds of those to whom it is addressed habits of false and inconclusiv reasoning. We may quote, as an example of the first, the work of a man like our valued contributor, Dr. Andrew D. White, whose articles on "Demoniacal Possession and Insanity" in recent numbers of this magazine hav attracted so much attention. We regret to hav to quote as an illustration of the second the recent utterances, on the very same subject, of a man who stands to-day in what but lately was, perhaps, the most progressiv pulpit of the whole country, that of Plymouth church. The Rev. Dr. Lyman Abbott is a man of fine sympathies, of wide culture, and of much moderation of character and judgment. He is a man to whom we should hav been disposed to look for steady work in the direction of sound and reasonable views; particularly considering the vantage-ground he occupies as successor to one who, whatever his faults and eccentricities, was ever looking toward the light, and had thoroughly reconciled himself to the leading tenets of modern science. Instead of this, however, we find him accepting to the fullest extent the doctrin of demoniacal possession, and defending it by arguments of the most sophistical character. While the ex-president of Cornell is laboring to banish from men's minds the last vestiges of belief in diabolical agency, the successor of Beecher is handling the devils of ancient narrativ with all the tenderness and respect due to the most venerable possessions of the human race. Let us, then, briefly examin what this prominent divine has to say on the topic in question. Dr. Abbott announces the theory that "evil spirits exercise an influence over mankind." He explains later that by "evil spirits" he means "disembodied spirits;" and adds that there is "nothing unnatural" in their exercising the same kind of control over men that masterful characters exercise over others of weaker will. . . . Charles J. Guiteau, of repulsiv memory, he considers to hav been a man possessed. . . . What lusts are, we know; what devils are, we know not, nor hav we any means even of certifying ourselvs in regard to their existence. Why, then, frame hypotheses beyond all need for them? . . . We do not doubt, indeed, that the amiable Brooklyn divine would gladly throw the whole doctrin of devils overboard, as not only useless but hurtful, were it not for the sanction which he understands it to receive from the scriptures. . . . Take the case of Guiteau. If he had a devil, why did no one of the hundreds of thousands of orthodox believers throughout the country cast that devil out? What do we read? "These signs shall follow them that believe: in my name shall they cast out devils." Did anyone so much as try to cast the devil out of Guiteau? The only utterance we distinctly remember as proceeding from the pulpit at the time was a passionate demand by the eloquent preacher of the Brooklyn Tabernacle for the hanging of Guiteau on a gallows as high as Haman's. If Guiteau really had a devil, it was certainly hard on him that the faith of the Christian world was at so low an ebb that no one cared even to try to relieve him of it. Who knows what an innocent and amiable person he might hav become if the uncanny tenant could only hav been dislodged? . . . Surely it is time that, for men as intelligent and with as liberal instincts as Dr. Abbott, the bands of authority were broken in matters of this kind. What do we want with devils in nineteenth-century thought? Can any honest man say that we need them as a working hypothesis for scientific purposes? Would not such a hypothesis rather prove an obstacle to scientific investigation by drawing attention away from the natural antecedents of crime and insanity? What misery has been wrought by this doctrin in past ages Dr. White has well shown. To-day it is a mere wretched survival from ages of ignorance, and one which a wise man, if he cannot afford openly to combat, should at least studiously and conscientiously ignore.

The price of the *Popular Science Monthly* is 50 cents per copy; $5 per year.

The *North American Review* for April further confirms our disposition to pronounce that periodical the very first of the high-class reviews and magazines. Colonel Ingersoll takes up the question of Agnosticism, which has been brought into special notice by Professor Huxley's recent paper in the *Nineteenth Century*, and in his usual eminently clear and brilliant style explains why, in his opinion, the Agnostic's attitude is more reasonable than the Christian's faith. We reprint the article on another page. Senator Chace, of Rhode Island, who has just resigned, discusses Congressional salaries, and contends that Senators and Representativs are sadly underpaid. Another political topic of interest at present—the question of the surplus and of an extra session of Congress to revise the tariff—is handled by Senator Allison, of Iowa. The symposium in this number relates to the prevention of collisions at sea, which is the chief subject to be considered at the approaching international marine conference; expert opinions are expressed by Captain Kennedy, late of the Germanic; Captain Brooks, of the Arizona; Captain Burton, of the Coptic, and Captain Boyer, of La Champagne. The Rev. Dr. Abbott, editor of the *Christian Union*, points out the differences between the underlying principles and methods of Christianity and those of Socialism. Yan Phou Lee, who was recently graduated from Yale College, makes a strong plea in behalf of the Chinese in America, and Mr. George Haven Putnam tells of the advantages that would result from international copyright. An interesting chapter in reference to the assassination of Lincoln, with inside facts regarding Booth, Mrs. Surratt, and others, is narrated by John T. Ford, formerly proprietor of Ford's Theater, in which the martyred president was shot. Dr. W. S. Searle describes many of the idiosyncrasies of alcohol, and some entertaining speculations in reference to the probability of navigating the air are furnished by Carl Blind. Per number, 50 cents; per year, $5.

Any of our subscribers who like to read the popular fiction of the day are recommended to try *Once a Week*. This publication presents the best work of the best standard fiction writers.

Mrs. E. Lynn Linton, the distinguished English authoress, has written a book presenting that view of Christ by which he is regarded as a radical reformer, Socialist, and revolutionist. The title is "The True History of Joshua Davidson." This Joshua Davidson, a man who endeavors to follow with the closest imitation the conduct of Christ, after a life of persecutions from powers spiritual and temporal, is finally brought to a scene in which he is denounced by a preacher, as follows:

Mr. Grand, the clergyman, rose, and standing up on a chair on which he had been sitting, waved his hand for silence.

"Friends," he said, "I am glad that by your honest English love of law and God, you hav shown what you think of the poison this demagog would hav poured into your ears. I know that man well," pointing to Joshua; "I hav known him from a boy; and I can bear my testimony to the fact that he has been an ill-conditioned, presumptuous, insolent fellow from the first. I know that he has led an infamous life in London; and that he kept such a disorderly house the police were obliged to interfere; and he was imprisoned for the offense. Loose women, thieves, burglars—all the scum of the earth hav been his chosen companions; and, to crown all, he went over to Paris at that awful time of the Commune, when, if ever hell was let loose on earth it was then, and joined himself to that band of miscreants who disgraced the very name of humanity. And now he has the audacity to come before you, honest and sober men of Lowbridge, loving your queen and country, abiding by the laws, and fearing God as I hope you all do. And what for?—to praise that pandemonium of vice and crime—the Paris Commune—and blasphemously to liken those fiends in human shape to our Lord and the holy apostles; to incite you to a rebellion as bloody as that; and more than all this—to pick your pockets of your honest wages, that he, an idle vagabond, who won't work, may wander about the country, sowing his poison everywhere, while living on the fat of the land. Giv him your minds, my men; and let him understand that Lowbridge is not the place for a godless rascal like him at any time—and by no means the place for an Atheist and a Communist!"

Then he got down, and the men cheered him as lustily as they had hissed Joshua.

I will do Mr. Grand the justice to say that I do not think he intended his words should hav the effect they did hav. Gentlefolks do not often incite to riot; and a clergyman does not like to be the wirepuller for a murder. But, maddened by their own misconceptions to begin with, and excited still more by their parson's abuse and encouragement to violence as it were, the audience lost all self-control. A dozen men leaped on the platform, and in a moment I saw Joshua under their feet. It was in vain then for Mr. Grand to cry "Order"—for the two policemen at the doors to be sent for—for me to lay about me as hard as I was handled. The men had it all their own way. They were the representativs of law and order in their own minds, the champions of God and religion, and they regarded it as a sacred duty to take it out of this godless Anarchist. Beaten, kicked, held back by a dozen or more, I could not help him. They beat me first; and then the police beat me, and knocked me about savagely with their truncheons, because I struggled to get free, and to get to Joshua. He was lying on the ground, pale and senseless, with a stream of blood slowly flowing from his lips; while the men trampled on him and kicked him, and one, with a fearful oath, kicked him twice on the head. Suddenly a whisper ran round them, and they all drew a little way off; when, at a sign from one of them, the gas was turned down, and the place cleared as if by magic. When the lights were up again, and I went to lift him—he was dead.

I know no more—no more than this, that the man who had lived the life after Christ more exactly than any human being ever known to me, who had given himself to humanity and poured out his strength like water for the sacred cause, who had been loving, tolerant, pitiful to all—that man was killed by the Christian Party of Order; his memory denounced on the one hand as that of a bloodthirsty revolutionist who was justly punished for his crimes, on the other, as that of a presumptuous and heretical enthusiast who had insulted God and dishonored the true faith. But the same things were said of the early Christians as hav been said of him, of the Communists, and of all reformers of all times.

The world has ever disowned its Best when they came; and every truth has been planted in blood, and its first efforts sought to be checked by lies. So let them rest, our martyrs whom men do not yet know; as neither did they know eighteen hundred years ago the crucified Communist of Galilee—he who dwelt with lepers, made his friends of sinners, and preached against all the conventional respectabilities which society then held in honor.

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News of the Week.

A TICKET has been put in the field by the Cincinnati Committee of Five Hundred with the object of enforcing Sunday laws.

THE land-tax clubs around New York will celebrate the decennial anniversary of the publication of "Progress and Poverty."

CARPENTERS in Massachusetts, Missouri, and other states are striking for nine hours.

JULY 4th has been chosen for the opening of the eight-hour agitation at Chicago.

ARRESTS hav been made of Nihilists making bombs to kill the czar during his visit to Berlin.

SAVANNAH, Ga., on the 6th had a fire that destroyed fifty buildings, causing a loss of $750,000.

WALES continues resistance to tithes of the Established church, and tithe-collectors are mobbed.

THE Missouri House has refused to order the engrossment of the bill forbidding Sunday base-ball-playing.

FOUR states hav secured reformed ballot systems—Massachusetts, Rhode Island, Indiana, and Wisconsin.

IN New York state 500,000 persons, one-twelfth of the population, received aid from benevolent institutions in 1888.

A LETTER has been received from Stanley describing two years' adventures fighting famin and savages.

FATHER O'HARE, of Greenpoint, N. Y., with other clergy, hav closed most of the saloons there on Sundays.

A RESOLUTION has been introduced in the Quebec legislature asking the queen to use diplomatic influence to hav the pope's temporal power restored.

IN Missouri a man named Lasater recently became a religious lunatic, and made his wife strangle their babe, saying he had received a divine command to offer it as a sacrifice.

MANY Knights of Labor displeased with the order are forming an anti-Powderly organization to be run more strictly on the lines proposed by the original founder, Uriah Stevens.

AN "anti-Pinkerton bill," prohibiting importation of armed bodies for special police service, has been introduced in the New York legislature at request of the State Workingmen's Assembly.

THE chiefs of the Patriotic League of Paris hav been arrested for treasonable conspiracy, and Boulanger, their head, has fled to Brussels, fearing that he would be tried by court-martial and shot.

THE inclusion of a ball in the Washington centennial exercises is disapproved as undemocratic and sm cking of courtly customs; and the attempt of high society to make it exclusiv has caused unseemly quarrels.

IN the case of a clairvoyant physician who allowed a patient with a curable hip disease to become a cripple for life, the Wisconsin supreme court has decided that clairvoyant physicians are liable to prosecution for malpractice.

THE clergy of London continue to shriek against the New York *Herald's* issuing a Sunday edition there, claiming that it deprives printers of their Sunday rest, in face of the fact that the work is done Saturday, the Sunday work being all for Monday's paper.

PHINEAS PRATT, cashier of the First National bank of Anoka, Minn., has gone to Canada with $100,000 of the bank's money, deserting wife and children and taking a woman with him. He also took $30,000, the support of a widow aged seventy-four. He was leader in religious work and Sunday-school superintendent.

THE
ORDER OF CREATION.
A DISCUSSION BETWEEN
GLADSTONE, HUXLEY, MULLER, LINTON, REVILLE.

On the Conflict between Genesis and Geology.

CONTENTS:

I. Dawn of Creation and of Worship. By Hon. W. E. Gladstone.
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III. Postscript to Solar Myths. By Prof. Max Muller.
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A TREATY OF PEACE—DIVORCE.

When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and giv it in her hand, and send her out of his house.—Deut. xxiv, 1.

Gems of Thought.

PARABLES: Indirect ways of expressing facts, much affected by the godhead in holy writ, doubtless for fear he should speak too plainly to the favored he wishes to instruct.—*Voltaire's Pocket Theolo v.*

EVERY sect is a certificate that God has not plainly revealed his will to man.—*Ingersoll.*

ISAIAH is, upon the whole, a wild, disorderly writer, preserving in general no clear chain of perception in the arrangement of his ideas, and consequently producing no defined conclusions from them. It is the wildness of his style, the confusion of his ideas, and the ranting metaphors he employs, that hav afforded so many opportunities to priestcraft in some cases, and to superstition in others, to impose those defects upon the world as prophecies of Jesus Christ. Finding no direct meaning in them, and not knowing what to make of them, and supposing at the same time they were intended to hav a meaning, they supplied the defect by inventing a meaning of their own, and called it his.—*Paine.*

THE argument . . . would hav all the force which is attributed to it, were the objectors able to lay their finger on a single Old Testament prediction clearly referring to Jesus Christ, *intended by the utterers of it to relate to him*, prefiguring his character and career, and manifestly fulfilled in his appearance upon earth. *This they can not do.* Most of the passages usually adduced as complying with these conditions referred, and were clearly intended to refer, to eminent individuals in Israelitish history; many are not prophecies at all; the messiah, the anointed deliverer, expected by the Jews, hoped for and called for by their poets and prophets, was of a character so different, and a career so opposit, to those of the meek, lowly, long-suffering Jesus, that the passages describing the one never could hav been applied to the other, without a perversion of ingenuity, and a disloyal treatment of their obvious signification, which, if employed in any other field than that of theology, would hav met with the prompt discredit and derision they deserve. There are, no doubt, scattered verses in the prophetic and poetical books of the Hebrew canon, which, as *quotations*, are apt and applicable enough to particular points in Christ's character and story; but of what equally voluminous collection of poems or rhetorical compositions may the same not be said?—*Greg's Creed of Christendom.*

THE doctrin giving to the word its three senses, viz., the material, or external, the spiritual, or internal, and the celestial, is open to this objection, that if applied to Mother Goose's melodies it produces the same wonderful results as if applied to the Bible. It is a mere device for pumping into a narrativ whatever "sense" or nonsense the interpreter desires to get into or out of it. Thus take the simple stanza from Mother Goose:

Jack and Gill
Went up the hill
To fetch a pail of water,
Jack fell down
And broke his crown,
And Gill came tumbling after.

In its material sense it is a mere rhyme got up to please a child's taste for the jingle of words. Now if we say that Jack means the Western Roman empire, Gill means the Eastern Roman empire. Their joint ascent of the hill signifies their mutual competition with each other for wealth, territory, and power. The object of these competitions, viz., "to fetch a pail of water," was to advance the interests of civilization upon the earth, water being typical of civilization, both as to its purifying qualities and its mobility. Just as they were about perfecting their civilization. "Jack fell down," etc., *i. e.*, the Western empire passed under the sway of the Infidel, "and broke his crown," *i. e.*, he lost his share of the scepter of the world. "And Gill came tumbling after" indicates the fall of the Eastern empire. We might go on and giv to these words a third celestial sense whereby it would refer to the struggle of the soul with its passions, but this suffices to show that this paltering with words in a double and triple sense is mere jugglery.—*Denslow.*

MODERN scholarship joined with common sense, has shown that every claimed fulfilment of Bible prophecy is fairly met by the the explanation of coincidence, forgery, invention, or the correct date of the writings.—*Robert C. Adams in Pioneer Pith.*

IF the naked are clothed, men must clothe them; if the hungry are fed, men must feed them.—*Ingersoll.*

THERE is an Order of Nature, pervading alike the actions going on within us and without us, to which, from moment to moment, our lives must conform, under penalty of one or other evil; therefore our first business must be to study this Order of Nature.—*Spencer.*

IT is only a question of man's knowledge or ignorance as to in what degree events shall be benefits or injuries.—*Robert C. Adams.*

Odds and Ends.

"I AM humble," said the preacher; "anything is good enough for me." "I believe you," replied his listener; "I hav heard your sermons."

MOTHER: "Yes, Bobby, God made you. I'm surprised that you should hav forgotten that." Bobby: "Well, it happened a good while ago, ma. Seven years is a long time for a boy to remember anything."

WICKED boarder (on Sunday): "You do not read Sunday papers, I believe, Mrs. De Goode?" Mrs. De Goode (severely): "No, I do not, and I am grieved to find that you do." "I was only going to say that this copy of the Sunday *Scandal* has a two-column account of that minister who was arrested for improper——" "Oh, if there is anything in the paper about ministers, that's different. Thank you."

A MARCH IDYL.

Three women, good neighbors, did all agree,
On St. Patrick's day, when the rain came down,
To lock the door on their husbands three,
Who delighted with red to paint the town
While the bands outside were droning.
Three stovepipe hats of different shapes
Came silently down three fire-escapes;
Three husbands climbed over the fence like apes
And left their wives ochoning.

Three women leaned out of a casement high
On St. Patrick's night when the moon shone down,
And saw 'neath the light of a cloudless sky
Three men come rolling up, muddy and brown,
The sidewalk completely owning.
For men must march and women must wait,
And in forcible terms mankind berate,
As they open the door when hours are late,
For husbands they'd rather be stoning.

—*Judge.*

SOME railroad man has given to the world what he knows on this subject in the following: "A sleeper is one who sleeps. A sleeper is that in which the sleeper sleeps. A sleeper is that on which the sleeper runs while the sleeper sleeps. Therefore, while the sleeper sleeps in the sleeper, the sleeper carries the sleeper over the sleeper under the sleeper, until the sleeper which carries the sleeper jumps the sleeper and wakes the sleeper in the sleeper, by striking the sleeper under the sleeper o the sleeper, and there is no longer any sleeper sleeping in the sleeper on the sleeper."

WORSHIP.

Wide open stood the church's doors,
And hundreds crowded there,
Bedecked in Sunday finery
Because the day was fair.

A stranger strolling by the place
Approached and bowed his head,
And to the sexton, gray and grim,
He reverently said:

"Methinks, 'tis well, the people should
Upon the Sabbath day,
Collect in numbers such as these,
To contemplate and pray.

"How noble is the thought, my friend,
That those from far and near,
The rich and great, do congregate
In humble suppliance here."

The sexton wiped his weeping eyes,
And sadly turned away;
"The president, you know," he said,
"Comes here to church to-day."

—*Washington Critic.*

WHY do not the papers come out and say that Victoria is queen of England?

Because everyone knows it.

Why do not the papers say that twice two are four?

Because that fact is already well known.

Can you tell us why the press refrains from stating that Rhode Island is smaller than Texas?

Certainly we can tell you. Everyone is informed on that point.

Now, then, why hav the papers been printing the names of a certain four hundred people as being ladies and gentlemen?

Can it be because they think it is a matter of news to the public, and, unless they were printed down as such, no one would ever know it?—*Puck.*

FASHION'S LITANY.

Oh, thou, dear Lord, my sins forgiv—
(Humph! There comes dowdy Ditts)
And make me humble while I liv—
(How ill her clothing fits!)
Oh, take from me all worldly pride—
(A dark brown trimmed with blue!)
And keep me ever by thy side—
(Her last year's bonnet, too!)

Make me to put my trust in thee—
(The Ban Dervelts! Such taste!)
Protect me from all vanity—
(Nice pattern for a waist!)
Oh, bless me with thy biding love—
(Spring hat and winter sprig!)
And when I die take me above—
(I know her hair's a wig!)

Oh, teach me not to envions be—
(I wish I owned that silk!)
But keep me meek's my lowly plea—
(She looks like soured skim-milk!)
Teach me forgivness day by day—
(Oh, how I hate that thing!)
And lead me in the hallowed way—
(My knees begin to sting!)

Please cleanse my heart of wrong desires—
(I wonder if he'll flirt!)
With love for thee my soul inspire—
(I'll keep one eye alert!)
And hold me in the narrow path—
(I think I caught his eye!)
That I may 'scape thy chastening wrath—
(Could he hav heard me sigh?)

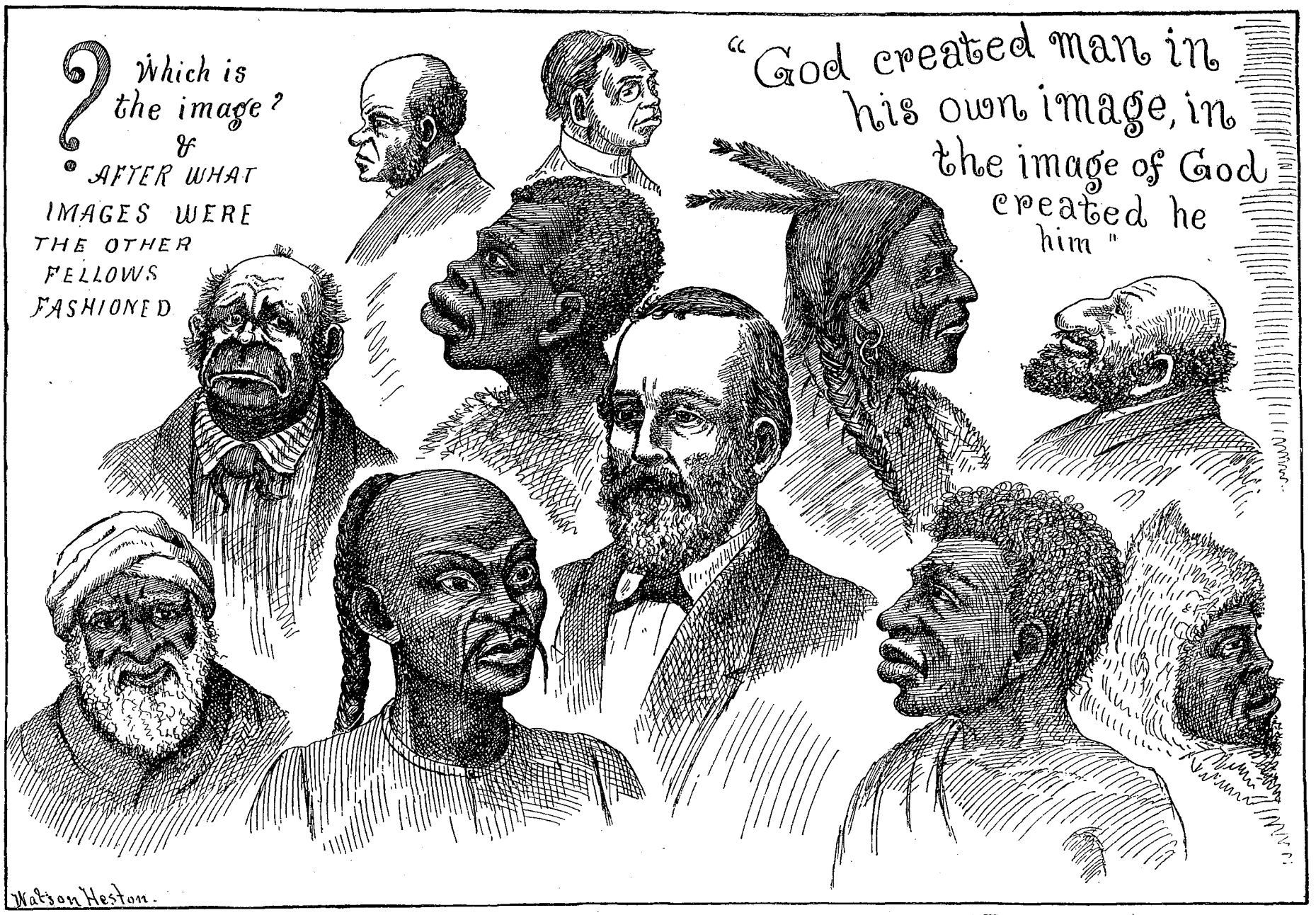
And when temptation neareth me—
(I thought he looked again!)
Blind thou my eyes that I mayn't see—
(Oh, dear! These horrid men!)
O'erlook my faults and make me shine—
(He's smiling surely then!)
A power on earth, the credit thine—
(So brazen, too!) Amen. —*Town Topics.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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A QUESTION FOR THEOLOGICAL ETHNOLOGISTS.

Notes and Clippings.

THE new German penal code authorizes permanent suppression of offensiv periodicals, and dissolution of radical societies and meetings.

A WELL-PRESERVED copy of Gordon's Geographical Grammar, published in London in 1719, was purchased from a local bookseller the other day. Under the head of Pennsylvania the geographical and grammatical Gordon observes: "The length of the days and nights is much the same here as in New Jersey."

POPULATION is so scattered in New South Wales that the failure of fifty per cent of the voters to go to the polls at a recent exciting election, where the issue was between protection and free trade, is accounted for by the distances many would hav had to travel to cast their votes. In one case, where there was an omission to open polls at a given locality, the electors had to travel two hundred miles or lose their votes.

A NEW YORKER explains why the people of the divided territory of Dakota hav permitted the two parts to go into futurity as North and South Dakota, instead of naming one part prettily as Pembina or Lincoln. It seems that Dakota wheat has so high a rank in the markets of the entire world, and is so much the greatest product of the territory, that neither half of the territory would consent to drop the magic word from its name. The people carried their pride in their name so far as to refuse to consider the idea of one half being called Dakota while the other half went as North Dakota or South Dakota.

THE spring emigration from Europe to the United States has assumed large proportions this year. The arrivals since January at Castle Garden hav added over fifty thousand to our population. Advices from Germany, Italy, the British Isles, and Sweden are such as to lead to the belief that we are about to hav an extraordinary number of newcomers.

A WIFE'S affection may be legally excessiv, according to the argument in a will case in Liverpool. William Evans lived in great happiness with his wife for twelve years, when he died, after a month's illness. Mrs. Evans was by her husband's side constantly, and about a week before his death he made his will bequeathing all his property to her. A second cousin, however, disputed this testament on the ground of "undue influence" during the period of illness.

SINCE the death of John Bright the story told by the late artist Frank Holl is revived: When Mr. Holl was taking the portrait of Bright, the latter said, in speaking of Gladstone: "To think that after we hav trodden the same path together, shoulder to shoulder and hand in hand, we should be forced apart in the evening of our lives. Do you know, Mr. Holl, I seriously fear that my dear old friend's mind has really become radically undermined." When Holl was painting Gladstone at Hawarden, reference was made to Mr. Bright. "Ah?" said Mr. Gladstone, "and how did you find him?" "Fairly well, and he spoke very affectionately of you, Mr. Gladstone." "Did he indeed? It was a cruel blow to be divided on so clear a question after a lifetime of mutual esteem. Tell me, Mr. Holl, did you observe anything in the manner of my old friend which would lead you to believe that his reason was becoming in any way unhinged?"

ACCORDING to a decision just given by Judge Travers of Iowa under the anti-liquor law of the state, cider cannot be publicly sold there; for, as the judge argues, "though it is at first a non-intoxicant, it produces intoxication when taken in large quantities." Whether the makers of apple cider in Iowa will be allowed to continue their business under the law has not yet been decided, but it may be inferred that their mills are illegal establishments. As yet, lemonade may be lawfully quaffed in the state of Iowa.

HERE'S a temperance lecture that has the merit of being true: A *Sun* reporter met a man the other day who for years kept a well-known up-town grog-shop. "I've given up the business; sold out and quit for good," said the ex-saloonkeeper. "I couldn't stand drunken men. Oh, I could handle them all right—I wasn't afraid of them, but the idea of taking so much money that deprives women and children of necessaries and comforts was too much for me. I used to see poor fellows who got ten or twelve dollars a week come in of a Saturday and blow in half their earnings, and I knew that it meant distress for hard-working women and innocent children. I couldn't keep on taking their money. It broke me up."

ANOTHER victim falls at the hands of Christian science treatment, and the affair produces a profound sensation at Charles City, Ia., where the death occurred. Mrs. A. S. Graves had been ill for several days, and, believing in the efficiency of Christian healing, refused to hav a physician, and relied on the treatment of the healers, who urged her to stand out against the doctors. Mr. Graves, who is a traveling man, was away from home, but was telegraphed if he wanted to see his wife alive to come at once. Immediately upon arrival, seeing the critical condition his wife was in, a doctor was summoned, but too late, for the last hope was gone, and the poor woman died. The indignation of the citizens was aroused to such a pitch that a coroner's jury was impaneled, and, after spending two days in making an examination, made a report condemning the Christian healing or faith cure treatment.

IN Denver, on Sunday, the Rev. Myron Reed, while making an eloquent appeal for a day of rest for barkeepers and whisky-sellers generally, remarked: "I believe in a day of rest. It is good for the wheel of the wagon, it is good for the master, and it is good for the horse. At my house Sunday is the best day in the week. If we ever hav a good dinner it is on that day." The *Field and Farm* adds: "We would like to ask the reverend gentleman what's the matter with the servant girl or the cook that prepares his sumptuous Sunday dinner! Is she not human? Is she not as good as a barkeeper? Does she not also need rest? There is less labor in mixing a toddy or a cocktail than in cooking a goose, and the poor woman who works in the kitchen over a hot stove fourteen to sixteen hours a day needs rest as well as does the horse or the able-bodied barkeeper who is only on duty a part of the day. We are in favor of preachers eating cold lunch on the Sabbath that their overworked wives and oft-times ill-treated servants may hav a little rest. Let the reform commence in the right place."

Communications.

Humbug.

As the dictionary-makers would express it, humbug is a compound word of low origin, but its antiquity dates *in posse* from the birth of language. The term has two applications, one impersonal, as for example, "that is humbug," the other personal, for instance, "he is a humbug." Every man, being more or less subject to humbug, is in danger of becoming at any time, or all the time, either a conscious or an unconscious humbug. Leaving out of consideration all assumed humbug, adopted merely as a cloak to cover wit or humor and generically harmless, conscious humbug is to be defined as hypocrisy and unconscious humbug as unmistakable evidence of imperfection.

In all classes of people, and at nearly all periods of life, both forms may be manifested in a greater or lesser degree. When a person, be he child or adult, claims to possess knowledge and power which he has not, or professes a belief which he cannot establish by rational testimony, then, whether he is aware of the fact or not, he is a humbug; though not altogether blamable, for as the twig is trained so will the tree develop. We send our children to school, taking trouble to find that kind of school whence, or that particular teacher from whom, we expect the best possible education. We desire the pupil to be so grounded in the elements of the branches of education desiderated, so trained in correct thinking, that he shall, thereafter, hav reason for the faith that is in him, and shall be able to retrace mentally the steps taken in the progress to his present beliefs. School education should be an appropriate preparation for life's later lessons, whereof we apprehend the man is more likely to reap profit if the method of his primary tuition has been founded upon correct principles. It is the ultimate lesson of experience that those who first find out the folly of running counter to the laws of being; who first realize discomfort and positiv loss by excess on the one hand, or from parsimony on the other; who first acknowledge that the best life can be, after all, only a compromise between circumstance and possibility, are they who will the most steadily endeavor to conform conduct to the inevitable course of nature—which, could we conceive it to cease, or even for but one moment to be interrupted, could only giv us, for the world, chaos, and for life, annihilation.

But the humbug thrives and replenishes the earth. Barnum's saying that "the American people love to be humbugged," owes its spice to the fact that no other nation is composed of so many varieties of the outer barbarian. To the republic's own accrued reservoir of humbug has been daily added the drippings of the rest of civildom, sluiced hitherward through the palm-greased waste-pipe of free immigration. No wonder, therefore, if, in this country, the professional humbug should find rich soil for the propagation of his weeds!

Ignorance and immorality joining hands, the professional, the trading, the social, the political, and the religious humbugs spread their branches, and like the upas-trees, do evil work on all who come under their deadly shade.

In professions the dishonesty of humbug impudently asserts itself:

> For all know that quacks are full of pretense,
> And only the ducks go quacking with sense.

In trades, witness the adulteration of food and lying advertisments. Against adulteration there is some feeble legislation, called forth partly by the danger to life, and by the palpable harm done to the health of the people, and partly by the comparativ ease of proof. Against mendacious advertising, however, the only legislation, so far, is aimed rather at indecency than dishonesty, and the responsibility is left with the people to discover, by personal experience and at their own cost, whether the baits held out by traders are genuin or false.

Social humbug is invariably tinged with vanity, and is aping of better appearances than there exists just claim to support. This is, perhaps, the least venal, as it is the most contemptible, form in which the disease manifests itself. Its influence is more general, but happily, its evil more limited than in other forms; yet it is none the less a symptom denoting imperfection. Of this class, the prig, the snob, and the innocuous dude, are familiar specimens. It is evident that the individual who schemes to be taken for better, or richer, or even for worse than his compeers, is seeking that bubble, notoriety, which s ever in danger of being pricked and dissipated by the first jocose gossip who comes along. Instead of gaining the consideration for which he has sacrificed time, tide, and intellect, the society humbug is ridiculed, even by others who occupy the same social plane to which he belongs. "They which hav seen him will say, Where is he?"

Nearly the most abominable form of humbug is that which riots in our political world. For the sake of filthy lucre, pretenders can hardly go greater engths than when aspiring to positions of responsibility and public trust. The proportion of incompetent, or immoral, men seeking office and, by coöperation with others like themselvs, succeeding in filching from better men places which they can only unworthily occupy, is almost too conspicuous for patience. The game to such persons, if they only knew it, is not worth the candle, which also is the country's scandal. Possibly, as an ancient optimistic writer has declared, "the times shall reveal his iniquity, and the earth shall rise up against him."

Having referred thus briefly to immoral, to contemptible, and to abominable humbugs, there but remains to mention the most criminal, because the most subtle and far-reaching in effect, namely, the religious hypocrit, who, as a rule, combines in his person all forms of humbug. Under disguise of superior holiness is concealed the cloven hoof, for he strives to deceive, not only his brother man, but also in the shallows of his mind thinks to down the infinit. How often, for instance, are detected canting humbugs, who hav traded on the reputation of being pillars of the church, subscribers to missions, patrons of the Sunday-school, and supplicators in the prayer meeting! Yet the hands of such pious frauds hav been busy robbing the widow and the orphan and filching from honest industry its savings. Such men, lulling their victims into confidence by soothing shams, as a vampire gently fans the innocent sleeper whose life-blood it sucks, yet insist on closing their eyes, as only obstinate fools can, to the approach of the pursuing nemesis, whose arrival, sooner or later, is the surest of sure things.

Whenever humbug acts, then wrong may be certainly predicated. Lawyers tell us that "for every wrong there is a remedy," adding parenthetically, "or there ought to be." But the existence of wrong is not now at issue. It is an abstract fact, with the origin of which man certainly cannot be fathered. It inheres with the imperfection of humanity, without which, however, progression and advance would hav no theater. Or, to put it another way, if perfection was the absolute rule, there would be no need for effort and no possibility of advance, for there would exist only a dead level of equality, without duty, disciplin, or reward, destitute of hope, and, for want of contrast, no happiness. This, not by way of justification of wrong, nor to indorse evil-doing, but rather to emphasize the necessity of acknowledging in thought, word, and action the stubborn fact, imperfection, so that if the highest pursuit in life is the greatest attainable happiness, the course of human conduct must be so shaped as to avoid, as far as possible, the rocks and shoals of wrong-doing whereon and wherein so many lives hav been wrecked. Evil fastens, like a parasite, upon our imperfections, and thrives best where these are in greatest force. The wisest men, *ex officio*, best understand and are most ready to admit that for any personal lapsus they will hav a penalty to pay, they or their children after them. No one can permit imagination to run riot, nor formulate a lie, nor act a sham, without thereby bending his manhood before the shrine of the great deity, humbug. Still, as no man can help being more or less a humbug, or, biblically, as "all men are liars," it is well to be chary in passing judgment, or, possibly, better to judge not at all. For inasmuch as no two persons are precisely alike, each springing from a different set of antecedents, causing him to think and act in accord with his particular entity, he being himself, plus circumstances thrown in, and in short imperfect, it is humbug for him to assert that he knows just how far he is a creature of free will, or just how far he is responsible for his conscious or unconscious humbug. Wrong is recognized only by force of consequences, that is, by its evil effects upon the individual or on society. It is eminently humbug to assert or to believe that the consequences of evil can be cut off short, or suddenly absorbed, or totally averted by any mental pretense, for it is not a process such as is involved in blindly believing dogmas which are confessedly mysterious, and only to be understood, if ever, after translation of incorporeal reason into a perfect ego, located somewhere within the mystic portals of an utterly inconceivable future. Imperfect as we all are, yet a minority of our fellow-mortals, affecting spiritual authority, dogmatically assert that only in affairs of this mundane sphere can man be permitted to exercise the virtue of skepticism; only as to material matters may ask to see, to taste, to handle; only for such things may require vouchers or seek the indorsement of rational history. So far, indeed, we agree, but when their command is to lower the flaming sword of reason and bend the knee to fable, or in any way to sacrifice common sense on the altar of mythology, we reply in one word, humbug. Under threat of direct penalty they insist the majority must accept the minority's own particular account of the genesis of human life and of the subsequent entrance of evil thereto, introduced through the agency of an illicit spirit, who, bringing a hybrid metempsychosis into play, successfully buncoed our paradisaical mother-in-law, whereby, alas, pitiful humanity lost irretrievably its primitiv perfection. If such as hold this belief claim direct lineal descent from poor, gullible Eve, there will be few to dispute it. They omit to inform us whether wily Satan took advantage of a moment when the "weaker vessel" was under the influence of a dietary spasm or not, but what exalts admiration is the implication that her assimilativ passion, privily to devour a magic apple, should hav so overwhelmed her presumably perfect reason as to lead her eternally to sacrifice herself, her husband, her home, her prospectiv progeny, and her only covenant with her creator. Yet, we must accept this particular origin of evil in "blind faith," for without it there is no basis for creeds and no hope of hell. And what is their penalty for unbelief? Nothing less than consignment by infinit love to nameless torments, enduring through the countless eons of eternity.

To all this the modern query, "What are you giving us?" is daily growing more imperativ and more general. It is gradually borne in upon even the average understanding that possibly the structural argument thus offered starts from unwarrantable assumption, and even if accepted is apt to arouse skepticism when logic is conspicuous only by absence from the premises.

Consider, if but for the first time, what centuries of time, sums of treasure, and even rivers of blood hav been wasted on such pseudo teaching. Consider further, how it attempts to pervert the universal testimony of experience as to the majestic methods of natural law, whereby the same process which inflicts inevitable and, *ceteris paribus*, invariable penalty on the lawbreaker, at the same moment enforces the great, unavoidable lesson that he who conforms, as far as possibilities permit, to the code of these laws which no more surely hold the planets in their orbits than they govern the infinitesmal organism and ultimate atom, undoubtedly will be doing his best to increase general freedom from pain, and consequently to secure the greatest possible happiness of all. And were all the misdirected energies of teaching turned into the true channels of progress, how much more rapid would become the amelioration of those pains and penalties which result from humbug and wrong-doing! The profit of beating swords into plowshares and spears into pruning-hooks would the sooner be gained if our theological faith-temples were transformed into knowledge-halls, and our mystics into demonstrators. If the sincerest religion is the practice of truth, the acquisition of truth cannot be less than a sacred duty; nor can immediate reward be separated from the practice. Let us then rather stray "in fresh fields and pastures new," wherein are to be found "sermons in stones, books in the running brooks, and good in everything." Instead of devoting the seventh day holiday to a genteel thrashing of stale theological vapor, let us hav some hygienic recreation, or exhibit some novel inductions or new economics of force.

If experience teaches even fools, as is said, then how much may not mankind in general expect from the lessons of philosophy and science? All things affecting the reality of life may intelligently be appropria ed for future use, guidance, and benefit. The study of the invariable sequences in nature, the perception that no effect can be manifested without adequate cause, or that every cause is followed by corresponding effect, lead to an abiding conviction of the absolute uniformity of law at all times and in all places, from which emerges a maxim, ever becoming more prominent, namely, to avoid creating such causes as experience has taught can only lead to bad effects. It is for this reason the laws of being are designated beneficent; that they are educativ, and lead to the potent conception, that the trend of the average is upward, and that good will ultimately prevail. And if so, these laws cannot possibly emanate from any contaminated source. If, therefore, there is a spiritual personality originating and in such manner maintaining the universe, the attributes of such spirituality must be such as to leave no room to fear the mysterious future, but rather inspire with hope and giv firm ground for patience, confidence, and courage.

Whether these things be so or not, of one thing feel absolutely certain, that the man who affirms or even suspects he, at least, is no fool, is the biggest humbug in the whole crowd.

J. F. F.

"The Second Coming of Christ."

Notwithstanding the popularity of and the widespread belief in the prophecy concerning the second coming of Christ, I believe there are many people who are professedly devout Christians who yet regard the prophecy as nothing but an expectation vainly hoped for but never to be realized. There has always been a tradition in the Christian church that the present state of things would be brought to an end by the reappearance of Christ, who was to reign both as a spiritual and temporal ruler. We are told, also, that certain signs and demonstrations of the most remarkable kind were to be contemporary with the appearance of the "son of man," such as "the destruction of Jerusalem," immediately after which shall "the sun be darkened, and the moon shall not giv her light, and the stars shall fall from heaven, and the powers of the heavens shall be shakened," etc. "And verily I say unto you, that this generation shall not pass away until all these things

are fulfilled." Here is a distinct prophecy, so clear that there is no mistaking its purport. But is it fulfilled? Is the world destroyed? Not only has that generation passed away, but many, and still the prophecy is unfulfilled. The sun has not been darkened, nor has the moon ceased to giv her light, and the stars still shine in brilliant splendor, as if in mockery of such a monstrous blunder. They still ride in triumph through the fields of space, spreading light and warmth to an admiring world.

The anticipation of a coming redeemer to save a lost and degraded humanity has played an important part in all systems of theology. It is candidly admitted that some such anticipation prevailed among the earlier Jews, from the time when the decadence of their nation began down to the advent of Christianity. Now, any man of ordinary intellect can understand such an opinion, when he takes into consideration the character of the Jews and the position of surrounding nations. At the very time when Christ is supposed to hav given utterance to such words Rome was then the mistress of the world. She had deluged Europe with blood, darkened it with desolation, and was still disposed to crush anyone who might deny her supremacy. Knowing this, and being aware of the insolent and rebellious character of the Jews, it did not require a deal of foresight to anticipate the demolition of Jerusalem. Indeed, it would hav been a miracle if it had not been destroyed under the circumstances.

But what of the second advent? Did Christ really appear again immediately after the siege of Jerusalem, as predicted in the gospels? What assurance hav we that the prophecy was given before the event actually occurred? I contend there is not the slightest. If it has been so literally fulfilled, we ought to inquire when it was written. Can this be shown? The books which record it, *i. e.*, the gospels, it has been proved were not written until upward of one hundred years after. How easy, then, to make a capital prediction under such circumstances! What profound sagacity it must hav required to foresee an event of this character! But what of the remainder of the prophecy, concerning the other signs which should mark the second advent of Christ? Did they really occur? Hav they occurred as yet? We think not. And yet all these things were to happen before that generation passed away.

The belief in Christ's speedy coming again prevailed for many years, and therefore it was very easy for Christ at this time to deceive the people into the belief that he was the son of God, or perhaps, being deceived himself into such a belief, that he should thrust himself upon the people at such an opportune moment, when he was almost sure to get their sympathy and support. That Christ wished to intimidate his audience and make them believe that the end of the world was near, may be inferred from his own words, when speaking to his disciples he says: "Verily, I say unto you, there be some standing here which shall not taste death, till they see the son of man coming in his kingdom" (Matt. xvi, 28). "And he said unto them, Verily I say unto you, that there be some of them which stand here which shall not taste of death till they see the kingdom of God come with power" (Mark ix, 1). Again we are told, in Luke ix, 27: "But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God."

Thus it may be seen that what Christ really believed was that these things should happen during the lifetime of his hearers, and though he announced emphatically that such would be the case, he candidly confessed that he could not fix the day nor the hour. Why not? If he had the power of foreseeing future events, or if he was divinity, why could he not hav known the time of occurrence as well as the occurrence itself? This is indeed a damaging admission, and vitiates the whole claim of Christ's prognostications to be regarded as an emanation from divinity.

It may, perhaps, be worthy of remark that the prophecy of the end of the world being near at hand, so earnestly taught by Christ and his apostles, completely falsifies the theory of Christianity, for if the world was to come to an end during that generation, how could Christ hav been sent to save posterity, when he himself disbelieved in any future on earth beyond his own times? In short, as strange as it may appear, the Christian religion affords the best refutation of itself. For the Christian must admit that either Christ never gave such a prediction, and thus the scriptures are falsified; or, having given it, he never intended us to hav any scriptures, since, if his prediction proved true, they were entirely useless.

Which of these two dilemmas will the church accept? It certainly cannot accept both.

It must not, however, be expected that these repeated predictions of a future state of things, commending itself to the aspirations both of religion and patriotism, would pass unheeded by the Jews, and the belief in the speedy return of Christ was even believed in after his crucifixion, for no sooner do they meet him again after the resurrection than the same subject, ever uppermost in their minds, recurs to them again. For, upon seeing him, they said: "Wilt thou in time restore again the kingdom to Israel?" What kingdom? Ay, there's the rub! It is not, however, the "kingdom of God" that they wished to be restored, but the "independence of their nation;" and in all probability it is this desire that will explain the zeal with which so many of the people followed him on all occasions and hung upon the words of his mouth.

And accordingly the fact of his accusation before the Roman emperor, his trial, condemnation, and speedy execution, did not deter his followers from maintaining the belief that his glorious promises would be realized, and that he would himself come back to realize them. And, still further, after eighteen centuries hav passed away since the prophecy was uttered, there are still people who are foolish enough to believe that, "although these promises are not yet realized," they will be at some future time. Well may sober-minded and thoughtful people smile at their credulity.

Every student of history will admit that the Jews, neither ancient nor modern, had no expectation of an incarnate deity; the idea as a canon of religious faith is purely of pagan origin; for the Jews only expected, according to their sacred books, a messiah, or a temporary deliverer and a conqueror. According to the forged passage relating to Christ in Josephus, we are told that Christ drew over to him many of the gentiles as well as many of the Jews; but this would hardly seem probable, from the fact that the very people to whom Christ was sent did not accept him, neither do they to this day, and according to the Rev. Dr. Giles, in his "Apostolical Records," p. 139, we find that his own "brothers and sisters did not believe in him from the first," and, he continues, "that it is not certain that the multitude were influenced by other motivs than wonder and reverence for the deeds of mercy and benevolence which he performed."

The chief of these being his doctrins concerning the equal division of wealth, a point round which many men will be found to rally even in our day, though, unlike the modern Socialist, Christ did not wish to raise all to wealth, but to abolish it altogether as a prolific source of evil, and together with the enthusiasm engendered by the opposition of society and the infliction of persecution, would produce the binding together of the followers of the new mysticism. Therefore, without any reference whatever to the supernatural, we can account for in the natural the zeal displayed so prominently by Christ and his followers. Communism and social equality was the dream they indulged in; it was the chief attraction for the poor and oppressed Jew, for the needy Greek, and, in later times, for the slaves of the luxurious patricians of imperial Rome.

It is, however, quite certain that the impression left upon his hearers by Christ was that he should return again during their lifetime, and that this was generally believed in, and even taught, by his disciples is evident from their own words. For example, we find James expressing his impatience at the delay of Christ's second coming; at the same time still insisting that it was "near at hand" (Jas. v, 8). This is afterward indorsed by Peter in his 1st chapter, 13th verse, who still says further on (4th chapter, 7th verse): "For the end of *all* things is at hand; be ye therefore sober and watch unto prayer." In the first epistle dedicated to John we find similar indications that Christ was expected almost immediately, but "that generation" has long since passed away, and many more besides, and in all probability there are many more to come before Christ shall hav fulfilled his prophecy, and it is a source of regret that with our nineteenth century civilization there should be found those who are still credulous enough and still superstitious enough to look forward to the time when the "son of man" cometh, with power and great glory, to judge both the quick and the dead.

JOHN R. CHARLESWORTH.

The Church—Its Moral Status.

When the history of the Christian church is held up before the public gaze in all its hideous features, its devotees, instead of accepting the facts, set about making excuses and resorting to the most untruthful and questionable methods to shield their favorit institution from the odium and condemnation it so justly merits. If the true history of the church was generally understood, it would justly receive public and universal execration at the hands of an outraged and indignant race. One of the standard methods resorted to by the Protestant leaders, in warding off the damaging truths of history, is to blame it all on the old harlot mother, wearing the scarlet, at Rome. Protestant ministers, who know better, will write books and preach sermons to convince their poor, credulous dupes that the church was a most lamentable failure up to the sixteenth century. At that time a young monk, named Martin Luther, became enamored of a pretty young widow, and so strong was his desire to enjoy with her the sweets of married life that he forswore his priestly vows, proving that a woman's charms were more potent with this young acolyte of the church than his religion, with all its promises of heaven upon one hand and threats of hell and purgatory on the other. Thus do we see that the Reformation did not find its origin in Martin Luther's zeal for the cause of Christ, but in his ungovernable passion for the charms of a beautiful woman.

But let us be candid. Did the failure of the church as a reformatory and soul-saving institution end and its success commence in the sixteenth century? A majority of the Protestants so believe, because they are the willing victims of clerical falsehood and misrepresentation.

In proving the pernicious influence of the church as set forth in history, we do not propose to quote a single word from the mouth or pen of its adversaries, but will rely exclusivly on the testimony of its originators and advocates to prove it to be one of the direst curses that ever afflicted the human race. This statement may sound offensiv to the ears of the faithful, but we hav now reached an epoch in the history of the race when the truth should be fearlessly set forth, regardless as to its damaging effect on the old superstitious church fabric. To learn of the true condition of the Reformed church during the early years of the Reformation, we will consult its illustrious founder, Martin Luther. In his "Postilla Adventus," Luther recorded his opinion of the Protestant Christians in a manner not in the least creditable to the character of the new religion of which he claimed to be the founder, and which reveals a state of morals among Luther's converts most disgusting to contemplate. Says he: "The world grows worse and worse, and becomes more wicked every day. Men are *now* more given to revenge, more avaricious, more devoid of mercy, less modest, and, in fine, more wicked than in papacy." If such was the effect of his doctrins, as observed by himself, why was he not honest enough to confess it and quit?

In his "Table Talk," page 55, Luther makes the following astounding statement: "One thing no less astonishing than scandalous is to see, since the doctrins of the gospel hav been brought to light, the world daily grows from bad to worse." Of course it did, and if Martin had properly understood the pernicious character of the doctrins he was propagating, he would not hav been in the least astounded; for, as the deadly upas sheds its sickening poison, so has the church by its man-degrading doctrins dwarfed and deformed the loveliest powers of the human mind.

In viewing the vicious and depraved effects resulting from the propagation of his second edition of the Christian church, Martin sometimes lost the entire control of himself, and indulged in language neither elegant nor edifying.

In his works, edited by Altenberg, he states with much vehemence that he "would not be astonished if God would open the gates and windows of hell and snow or hail down devils, or rain down on our heads fire and brimstone, as he did on Sodom and Gomorrah. Since the downfall of popery and the cessation of its excommunications and spiritual penalties, the people hav learned to despise the word of God." Awful must hav been the wickedness of this great church reformer and his followers, and fearful must hav been his feelings of self-condemnation, when he confessed that the just deserts of himself and wicked followers would be a copious shower of devils and fire and brimstone, hurled "down" upon them by an infuriate God from the gates and windows of hell. This elegant little impromptu effusion of Martin's would indicate that hell was located somewhere above, or else the devils, fire, brimstone, etc., could not hav rained *down* from the gates and windows of the infernal prison-house, which is supposed by many to be located in a different direction.

Now, if any honest man or woman can read this pedigree of the early Protestant Christians, as given by their famous leader, without feelings of deep humiliation and disgust, it is because their reason, moral sense, and spirit of refinement hav all been deadened by an undue familiarity with the low and depraved teachings of the Christian's Bible. Luther himself was a victim of these teachings. When his illustrious contemporary, John Calvin, burnt the learned Servetus at the stake, Luther wrote to him a letter commending him for the promptness with which he executed heretics. With such a record, properly understood, who would not loathe the church and its founders? But, at last, Luther's race was brought to a close, and when lying on his dying bed and looking back over his life career, he fully realized the results of his labor, and indulged in the following sad refrain: "I hav spent my strength for naught. Those who are called by my name are, it is true, reformed in opinions and modes of worship, but in their hearts and lives, in their tempers and practices, are not a jot better than the papists." Poor old deluded fanatic! What good he might hav done the world if, when he apostatized from Rome, he had embraced reason instead of a modified form of the old superstition! But like causes produce like effects, and as long as the cardinal church doctrins of "innate sin," "utter self-unworthiness," and "salvation through the merit of Christ" are accepted and believed by the masses, just so long will man occupy a low place in the scale of moral excellence.

W. S.

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The American Secular Union.

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Centennial Commemoration.

To the Members of the American Secular Union, and to all Liberals, Deists, Agnostics, and Free-minded Citizens of the United States.

The president of the United States, in response to the requests of "representativs of the religious creeds, both Christian and Hebrew," has recommended that on Tuesday, April 30th, at 9 o'clock in the morning, "the people of the entire country repair to their respectiv places of divine worship to implore the favor of God that the blessings of liberty, prosperity, and peace may abide with us all as a people. "Arrangements are accordingly being made by church organizations of all creeds to meet at the appointed hour for prayer and thanksgiving, and in the words of Cardinal Gibbons "to pray that the spirit of patriotism which burnt in George Washington may continue."

This is preëminently a proper occasion for those who do not classify themselvs either as Christians or Hebrews, but who are Americans and lovers of their country, to testify their appreciation of the blessings of liberty; to express their gratitude to those brave, noble, and broad-minded statesmen who, without the trammels of church or creed, devoted their lives to the founding of the republic; to manifest patriotic devotion to "the foundations of liberty, law, and order," as laid down by the framers of our Constitution; and to reassert their purpose to contest in behalf of secular principles every attempt at invasion of that Constitution by the adoption of "the principles of the Christian religion," or its nullification by the enactment of unconstitutional laws for "the promotion of religious worship." While recognizing the glorious success of our first century, we must cherish and continue the traditions of the Revolutionary fathers who laid the basis of a purely secular republic, a government, in the words of George Washington, "not in any sense founded on the Christian religion;" nor can we safely ignore the dangers with which our future success in the enjoyment of a free government is threatened at the beginning of its second century.

We, officers of the American Secular Union, therefore, recommend the branch organizations, and others similarly minded, to meet at the appointed hour on April 30th, to proclaim their allegiance to our secular, republican form of government, and to renew pledges for its maintenance.

R. B. WESTBROOK, Pres. A. S. U., Phila., Pa.
E. A. STEVENS, Sec. A. S. U., Chicago, Ill.
E. B. FOOTE, JR., Ch. Ex. Com. A. S. U., New York.

Milleson vs. Proctor.

From the Secular Union platform it is expected that we should hav splendid scientific lectures, but in the past year we hav been unusually fortunate, for since Prof. Jas. Milleson has been one of our members we hav frequently called on him for lectures, he having become a general favorit. I know of no one who can so simplify abstruse scientific problems, make a more compact and entertaining speech, drawing from the every-day facts of life the illustrations for his argument, and at the same time adding to all this the charm of an original though not ornate orator.

Professor Milleson is not merely a scientific theorist but a discoverer, and it now looks as though our friend would receive the fame and recognition so long withheld, but such tardy justice will scarcely be beneficial to him.

As a prelude to his lecture last Sunday night on "What Science Would Substitute for a Creator," Professor Milleson preferred a rather damaging charge against the probity and honor of the late Richard A. Proctor and M. Du Bois, and reception of unfair treatment at their hands has evidently lowered these gentlemen in his estimation. As the statement is a matter of interest to all, I will state the case as nearly as possible in the lecturer's own language. He said:

While I was living at Indianapolis, Ind., in the spring of 1872, and shortly after I had developed this cosmical chain and secured the whole concatenation by known scientific tests from eternity to eternity, I delivered a number of lectures on the subject of World-making in the halls and colleges of that state, and especially in the state University and the Academy of Science at Indianapolis, where my bold and startling discoveries created not a little trepidation. The teachers and preachers generally were up in arms against both my scientific and Materialistic claims.

"I understand your system of nature, professor," said one of these college champions of religious science, "but what is to become of G–o–d if what you say is true?"

"He is a strong reasoner and a dangerous man," said another of these scholarly gentlemen; "he argues G–o–d out of the universe."

The very air was filled with similar expressions, and Richard A. Proctor, the famous London astronomer, was quite promptly imported to this field of consternation. During the winter of 1872–3 he delivered a course of lectures in these same places, as nearly as possible, for the purpose of flatly contradicting my statements in every essential particular. To equip himself for this intended war of extermination, he stayed over Sunday with Prof. Daniel Kirkwood of Bloomington, who had heard and comprehended one of my lectures.

Mr. Proctor then admitted the geological evidences of the growth of our world, for they cannot be gainsaid, but denied the constancy of its source from ethereal crystallization. My claims that aerolites grow to he asteroids, and that some of these bodies may be lassoed while falling toward the sun by the nearer and therefore greater attraction of the planets and thus become their satellites, and afterward grow into the estate of inhabitable planets to take the places of the older ones which are passing away, were denounced by him as impossible visionary speculations, calculated to destroy all confidence in the misguided author.

Of course the brilliancy of his world-wide reputation was calculated to overshadow my little obscure taper before a popular jury of ignorant, religious bigots. Milleson was said to be squelched, and everything moved on serenely as before. The dogmatic mouth was frothing with but one expression. "But what does Mr. Proctor say?" was the stereotyped answer to all my arguments.

But the years were rolling on, and death, the omnipotent leveler, was stealthily approaching the residence of Richard A. Proctor. Within three months after his sudden decease, last September, M. Du Bois, of the Paris observatory, published one of the most important scientific papers of this or any other century, which had been mysteriously suppressed for thirteen years. From this unexpected source we learn that the well-known asteroid Æthra, at that time revolving within less than nine million miles of the planet Mars, was lassoed by his attraction, and captured and converted into a permanent satellite of that planet, on March 12, 1876, just four years after my first public assertions that such must be the order of planetary development, and three years after Mr. Proctor came to America for the sole purpose of strangling these so-called impious propagations of mine.

Now, behold this most important scientific discovery of the age lying like the worthless balls of a thimble-rigger under the palms of Du Bois, Proctor & Co., from 1876 until 1880, and then candidly ask yourselvs if it means nothing. A paper that confirms the truth of every word in my TRUTH SEEKER article, "Here It Is," of Dec. 1, 1888, and also the whole chain of my System of Nature as embodied in my earlier lectures, and published in book-form in 1878, has all this time, and certainly would still hav, been withheld from the public if the great Proctor's life had been spared to keep it covered.

After lying covered with pigeonhole dust for thirteen years, why did M. Du Bois remember that it had not been published so soon after the death of his friend Proctor? Why giv to the public at this particular time in preference to any earlier or later date? If Mr. Proctor had nothing to do with its wrongful suppression, why should his death hav brought it to the mind of M. Du Bois?

Probably these two gentlemen were honorable members of the same astronomical society, and Mr. Proctor had private reasons for concealing from Professor Milleson this indubitable evidence of the truth of his already too well known views. Such an exposure in the hands of Professor Milleson, subsequent to March, 1876, might even blackball the fame of a popular London astronomer among the good people of Indiana.

The fact is, that M. Du Bois, the discoverer of this capturing operation, could hav had no personal reason for its concealment, but many noble ones for its prompt exposure to the public gaze. Professor Milleson was the only living man who had publicly declared that the planets must capture their satellites from the domain of asteroids, and might, therefore, profit greatly from such a confirmation. And Mr. Proctor being the only man whose reputation had all to gain and nothing to lose by such a concealment, we are left without a choice between conclusions. This wilful piece of nefarious trickery attaches itself to the latter gentleman with such an irresistible force of circumstantial evidence that nothing can shield him from its damaging consequences.

METHODIST MEDDLING.

At the weekly ministers' meeting it was resolved to forward a communication to President Harrison protesting against military inspections and unnecessary labor "upon the Sabbath." These sleek gentry should understand there is no "Sabbath" in the United States.

Postmaster-General Wanamaker sent a letter in reply to a resolution of thanks for his speech on Prohibition. Our cabinet certainly contains a prime assortment of fanatics and frauds.

NOT LIVING BY BREAD ALONE.

The Presbyterian and Methodist social unions held a banquet at the Palmer House Monday night, at which five hundred pietists tickled their sanctified palates and told some monumental lies. Rev. H. B. Ridgeway spoke of "Christian Education in its Relation to the Republic." He said that Christian education was necessary for the preservation of good government, and without it Anarchy and ruin would result. He claimed that the Methodist bishops were the ones who first began to agitate the subject of the centennial celebration, an object which they all were heartily in favor of.

"Christianity and the Founders of the Republic" was the Rev. J. H. Barrows's subject, and the speaker, "sketching the lives of the leading men of the Revolution," we are informed by the reporter, "proved that, in addition to being good patriots, they were also good Christians."

Rev. Frank M. Bristol poured forth his eloquence on "Christianity Essential to the Perpetuity of the Republic." This shows the drift of modern orthodoxy and the concerted efforts that are making to crucify truth and liberty. I replied to these misrepresentations, but as the article has not yet appeared it is not likely that it will ever see the light of day.

GOVERNOR FIFER'S FIRST.

The governor's proclamation setting apart April 30th as a day of patriotic observance is quite a disappointment to the ministerial crowd who are booming this centennial as a drawing card for a declining orthodoxy. With the exception of thanks to the "supreme being" and the formality of "this year of our Lord," it is quite a sensible secular document, the keynote of which is given in "demonstrating the capacity of mankind to govern themselvs." The *Times*, which has taken some new man at the helm, and who is evidently no friend to Freethought, says "it is too verbose, too oracular and patronizing in tone." It is a decided improvement, which, however, can still be bettered.

The following circular is issued by the Union League Club, the treasurer of which is a renegade Freethinker who was connected with the German rebellion of 1848, but since he became a millionaire cannot afford to be a man. Note the craven crawling of this toadying to the Christian religion:

In Chicago there will be a complete suspension of business, and an assembling of the people in all the churches at as early an hour as 9 o'clock, for religious services of thanksgiving and praise to God, as did our forefathers one hundred years ago, to be followed by the gathering together in the schools of the county, public and private, of their two hundred thousand scholars for appropriate exercises, addresses and national music, raising of flags on the school buildings, and for the presentation to the pupils of centennial medals, as souvenirs of the patriotic occasion. Later in the day, the adult citizens will assemble in the largest halls to listen to the distinguished orator; and, finally, the exhibition in the evening of fireworks to conclude the patriotic program.

"CHURCH AND STATE."

H. L. Green, of the *Freethinkers' Magazine*, has just issued a most valuable *brochure* of twenty-eight pages of the size of the *Magazine*. Those who hav read the logical articles by "Jefferson," which hav appeared in the last three issues, will be glad to procure them in a convenient form. The article is timely, and is a splendidly written defense of the secular school system. This pamphlet should be circulated by tens of thousands.

E. A. STEVENS, Sec. A. S. U.

The Bruno Statue at Rome.

The second $500 necessary to make the $1,000 promised rolls up slowly but surely, as the account below shows. The chance for the honor of appearing on the list of contributors which will be sent to Rome grows less, but the time is short, and those who hav means should now step to the front and close the matter before the end of the month. I hope that this will be the last call.

Henry Clinton Backus, New York city	$10 00
Robert Davis, Lunenburg, Mass	10 00
L. Geiger, Hudson, N. Y.	10 00
H. E. Robinson, New Orleans, La	10 00
John D. Powers, Woodstock, Vt	10 00
W. R. Ramsdell, Egan, Mont	5 00
Edmund Montgomery, Hempstead, Tex	1 00
Ben Hill, Tiona, Pa	2 00
L. R. Titus, San José, Cal	1 00
B. F. Hyland, Corvallis, Ore	2 00
Charles Zeigler, Old DuQuoin, Ill	1 00
Stuart Merrill, New York city	1 00
M. V. Palmer, Willimantic, Conn	1 00
Henry Johnson, Grand Rapids, Mich	1 00
Dr. Joel Parker, " " "	1 00
Helen H. Gardener, New York city	3 00
Dr. G. L. Parsons, Philadelphia, Pa	1 00
Dr. Robert Lewis, New York city	2 00
Robert Gunther, Eureka, Cal	2 50
Wm. Wilcox, Warrensburgh, N. Y.	1 00
J. H. Green, Salisbury, Mo.,	2 00
F. S. Gauter, New Orleans, La	2 00
Dr. W. L. Willis, Kokomo, Ind	1 00
Chas. P. Starr, Boston, Ind	2 00
Walter Hague, Pittsburgh, Pa	1 00
Lyman Smith, Selma, Cal	1 00
Total	$84 00
Last acknowledgment of contributions	49 00
Total	$133 00

Leaving $367 yet to be raised to make up the second $500 promised.

Send to T. B. WAKEMAN, Treasurer,
No. 93 Nassau street, New York.

April 12, 289.

Mr. and Mrs. Reynolds Going West.

I returned home here to North Parma, N. Y., and three days after was taken down with inflammatory rheumatism. I hav suffered fearfully for the past three weeks, but am now recovering.

Mrs. Reynolds is advertised to lecture before the Secular Union at Cleveland, O., on Sunday, April 14th. I shall accompany her there, as we hav decided to go to Walla Walla, Washington Terr., and make that place our headquarters for the next three months,

with a view of making our permanent home in that, or some other city of Washington or Oregon.

Mrs. Reynolds will lecture at Walla Walla, Sundays, May 5th and 12th, and then make a lecture tour alone through Washington and Oregon, to the Pacific coast, and return to Walla Walla. Friends desiring to secure her services should write immediately. Address Mrs. F. C. Reynolds, Walla Walla, Washington Terr.

I propose to devote the greater part of my time and best energies for the next three months to building up and advancing the interests of the Walla Walla Liberal Society, lecturing on week-day nights in such places as are reachable, so I can return to Walla Walla every Sunday.

I hav shipped the tent to Walla Walla, and propose to again use this very best and most effectiv method of propaganda work as opportunity affords.

My being severely sick, confined to my bed, and suffering intense pain, is the reason friends and correspondents hav been neglected.

I rely on the genial climate of the glorious West to fully restore me to health and strength.

Mrs. Reynolds and myself alike desire lecture engagements for every night in the week, and every Sunday afternoon and evening. Letters addressed to Mrs. F. C. Reynolds or myself will receive immediate attention. C. B. Reynolds.

The Single Tax.

In the *Open Court* of January 17th, "Wheelbarrow" records his agreement with Henry George as to the "justice and practicability of land taxation." But he interposes several objections to George's arguments and their foundation, and directly, and by inference, charges George with overlooking important factors. I will confine myself as nearly as possible to the direct opposit of "Wheelbarrow," and my authority will be found in the writings of Henry George.

The land-tax theory is in no sense based on the idea of "the fatherhood of God." To me, and to nearly all single-tax people of my acquaintance, the phrase is as meaningless as "the fatherhood of a clam." And we hav George's word for it that he "followed the course of his own thought . . . with no theory to support, and no conclusions to prove." His basic propositions and arguments are as unsentimental as those of an Agnostic geologist. It was only after he gave himself up to contemplation of the finished problem that he "went beyond the clouds." "But out of this inquiry hav come to me some things I did not think to find, and a faith that was dead revives" (Progress and Poverty, Lovell, p. 399).

George's claim to originality is roughly limited to his correct apprehension of the law of wages, without which the science of political economy lacked the relation and coherence of a system. He was the first to show clearly that labor produced its own wages and did not in any way intrench upon capital during the process of production.

Labor applied to land produces all wealth. The wealth is distributed between the two prime factors in its production—wages to labor, rent to land. The landowner, as a mere landowner, does nothing toward production. His portion of every product is a forced contribution of the laborer. This forced contribution is specific, and can be located in every instance. If all of these forced contributions are taken from the landholders and applied to the distribution of free gas, water, etc., the laborers will receive the full reward of their exertion—directly, in that portion of the product which they originally retain; indirectly, in the benefits and conveniences that flow to them through the centralized social administration. It is thus that "a tax may be converted by political magic from a burden to a blessing."

All taxes come out of the products of labor. There is no other source. "In their wisest and most virtuous form they are a burden." So is labor. The narrow use of the word tax may be confusing. There are certain things considered necessary by organized and civilized society, and they are most economically administered in a community capacity—free schools, for example. As these things can be limited in number and variety at the discretion of the people, let schools stand for the job lot. A portion of each laborer's production is given up to build schools and pay teachers. His children are educated. Instead of being "taxed," he gets what he wants in exchange for something he had to spare—legitimate earnings.

Prices cannot be "artificially raised" to any great extent when all monopolies that grow out of the necessities of human beings, or are produced by community growth, are under the control and direction of society, and are administered for the general good. Capital being merely an offshoot of labor, and its activ use being necessary to its maintenance and perpetuation, perfect freedom of opportunity will restrict capital to its legitimate earnings.

A tax on land values only cannot but be beneficial to the real farmer, as he is more of a laborer and capitalist than a landowner. His food, clothing, and implements would be cheaper (as acknowledged by "Wheelbarrow"). The tax on his naked land would be lessened by compelling idle land in his neighborhood to pay taxes on its market value—by the evening up of taxation according to privilege.

As to "another fundamental error," George has only mentioned facts that are everywhere apparent. Labor-saving inventions increase the proportion or percentage of the product that goes to rent—necessarily decreasing the wages proportion. Further, their advent is anticipated and discounted in the raising of the normal rent line to the speculativ rent line. Or, in another view, they add to the number of idle laborers, thus increasing competition for the use of certain spots of desirable land—land in the center of a city, say—on account of the economy possible through the utilization of the centralized facilities afforded for production and distribution. The desired location being forestalled, and the possibilities of the future being, by the aid of past experiences, clearly perceived, the maximum speculativ rent line is reached in acquiring the privilege essential to a beginning of production. The enhanced value of one spot of land is reflected to all surrounding land. With every improvement more rent is taken out of the product—in gross and in proportion—and more men compete for the opportunity to toil—compete for the use of land—and while their wages are greater in the gross, they are less as a proportion of the product. Now, with all this invention and improvement, and the clash and jangle and competition in a progressiv civilization, the minds of men are broadened, and their wants and ambitions outrun the possibilities of gratification. As animals, they are immeasurably better conditioned than were their barbarian ancestors, but their sufferings are the more acute because they so fully appreciate the value of those things just out of their reach.

George does not "lose sight of the fact that land in itself and apart from labor has no value whatever." Bearing in mind the fact that the prospect of future demand for naked land would giv it a market value, the essence of the quotation from "Wheelbarrow" would make one of George's fundamental propositions. And while it is agreed that the value is due to labor alone, and that it is properly a subject of taxation, the objection is raised that "labor is taxed." Assuredly it is, because in the last analysis there remains nothing but labor—or its product—out of which a "tax" can be extracted. Rent is a tax—the first that labor pays—and it is assessed and appropriated by the non-producing landowner. But to tax the first tax—rent—into the community treasury for the good of the whole people is not a tax at all in the sense that the word is used by "Wheelbarrow." It is equivalent to the refund of a previous extortion.

There are no "lots on the lake side of Chicago that consist of improvement only." They would be in contact with what is comprehended in the economic term "land," even if suspended in mid-air, but as a matter of fact they all find a foundation on the soil of Chicago, and that foundation has a value easily separated from the improvement value.

In abstract justice, the question of compensation is not to be entertained for a moment. A moral wrong is a moral wrong, and that settles it—in my view. In the solicitude for the welfare of the landlords the natural rights of the landless are overlooked. Besides, the change would inure to the benefit of all who worked, whether with hand or brain; and as to idlers, society has performed its full duty when it furnishes them the opportunity to work. The perception of these truths justifies McGlynn in his most radical proposition for a change. His plan does not contemplate as great a turning over as was engineered by Solon, and Solon has quite a reputation for sense. But it is considered expedient to move slowly—rather, it is impossible to move rapidly, and attention is being directed to the starting-point—the shifting of all existing taxation to land values. Let it reach that point, and the movement will take care of itself.

I quote two separated sentences from "Wheelbarrow:" "Even a sudden change for unmixed good may be fatal. . . . I know of one panacea only; it is man's obedience to the moral laws." Which is which?

George is not "utterly blind to the fact that poverty has many sources." He has enumerated a dozen "sources," but he finds upon investigation that they are merely surface eruptions; and that the real "source" is in the monopoly of the gifts of nature and the consequent unjust distribution of wealth—in the shutting off of opportunities from the able-bodied poverty that is willing and anxious to toil for what it needs.

St. John the Divine "ate up the little book," and then recorded the queer and curious things he saw. We are advised by "Wheelbarrow" that he "devoured" "Progress and Poverty." James B. Hassett.

Anaheim, Cal., Feb. 10, 1889.

The Truth Seeker Company's Catalog of Freethought, Reform, and Scientific Books will be mailed free.

What the Sabbatarians are Doing.

From the Pearl of Days.

A bill legalizing the playing of baseball on Sunday was reported adversely in the New Jersey legislature.

Anthony Comstock, who resides in Summit, N. J., is vigorously engaged there in closing all places of business on Sunday that violate the Sunday law.

The Methodist ministers of Minneapolis, Minn., are unanimously opposed to the Red Rock camp-meeting keeping the gates open upon the Sabbath the coming summer.

In a letter to the *Railway Age*, general superintendent Whyte, of the Canadian Pacific Railway Company, states that no freight trains are run on Sundays on the western division of that road.

By appointment of numerous Sabbath associations on both sides of the sea the week beginning April 7th—including also April 14th—is set apart as the "world's week of prayer for the Sabbath."

At a meeting in Manchester, England, February 28th, it was stated that during 1888 over fifty-two thousand persons had petitioned the House of Commons in favor of the Sunday Closing bill, and eight hundred and thirty-two thousand in England had approved the stopping of the sale of liquors entirely on Sunday.

The following resolution was adopted at the late session of the Philadelphia Methodist Episcopal conference: "We greatly deprecate the custom of holding camp-meetings over the Sabbath with open gates on that day, thereby causing the depletion to the congregations of the services in the churches throughout large districts, and encouraging Sunday excursions and other forms of Sabbath desecration."

As a specimen of the gross misrepresentation of recent efforts to secure a national law to protect citizens in the enjoyment of a weekly rest day, the following is taken from the Sacramento (Cal.) *Union* of March 2d: "Samuel P. Putnam, Freethinker, lectured at Pioneer Hall, Sunday evening, upon the subject, 'Evils and Tyranny and Dangers of Sunday Legislation.' In the course of his lecture he said: 'The Christian has no right to compel a whole community to be pious, any more than the Freethinker has a right to compel the Christian to attend the theater or opera. The Sunday should be a free day for each citizen to use according to his own judgment. To enforce a particular kind of observance is a tyranny; to forbid work or play is as much a tyranny as to forbid worship would be tyranny.'"

[We wish the *Pearl of Days* had told us just where the misrepresentation comes in! From our point of view Mr. Putnam's statements are absolutely correct.]

Canada Going to the Dogs.

Alastor, in Secular Thought.

Signs of sinister aspect are just now abundant enough, pointing to an evil future for Canada. The war of religious factions; the almost universal corruption and selfish time-serving of our politicians; the significant and persistent aggression of the Roman Catholic church; the apathy, the sluggishness, the ignorance of the people—all tend in one direction: the death of mental liberty in this country. The minister of justice on behalf of the government calmly argues that it is perfectly right and natural that the pope of Rome should be invited by the government to assist the crown in making a final and binding agreement between it and certain of its own subjects. This confession of the minister of justice will hav a startling effect on the community. We hav been accustomed, says the *Mail*, to think that the trust prerogativs of the crown were on the whole wisely and beneficently administered; and that all subjects of the crown were bound to submit their rival claims to the executiv or judicial authorities of the nation, and that such authorities were sufficient for all the purposes of a sovereign government. To call in some foreign authority whom the minister says can alone prevent the rival claimants "making any further claim," strikes a serious blow at and degrades the sovereignty of the nation as well as the status of the crown.

What is the meaning of this confession? It means but one thing. That to maintain power in this land a government has got to truckle to one of the worst tyrannies which has ever cursed humanity. Neither of the political parties has clean hands in this matter. That the course of both parties has been prompted solely by a desire to secure the good will of the church is confessed without the slightest hesitation by their newspapers. The Liberal journal at Ottawa says: "The Quebec people know very well that Sir John would veto the Jesuit bill if he dared to do so," therefore it trusts they will not thank him for ratifying, as an act of political necessity, the legislation which has been passed by Mr. Mercier. The Bleu press, on the other hand, asks the clergy to note that not merely the Conservativ premier but Conservativ *Orangistes* hav fallen on their bellies before them. "We specially direct attention," says one of these papers, "to the fact that Sir John in caucus threatened to resign if his followers made up their minds to vote for disallowance. More the chieftain could not do in support of the resolute attitude of Sir Hector and the five other Catholic members of the cabinet." Better still, says another, "it is evident from the speech of Mr. Rykert, who is an Orangeman, that even the lodges hav felt the power of the party leaders, exerted as it has been in support of our religion and our laws." There could not be more forcible testimony to the alarming depth of degradation which Canadian politics hav reached.

What move on the part of the all-powerful Roman Catholic church may we expect next? The *Mail* says that time alone can tell; but it is safe to say her brilliant success in establishing the Jesuits under state auspices will not make either her or them any more modest or forbearing in their pretensions. The Jesuit journals tell us that one of the chief aims of the order at present is to fulfill the directions of the pope in a recent encyclical to the effect that the free institutions of the country should be turned to "the real and true public good," that is, to the good of the church. Hence we may look for fresh attempts, both in provincial and federal legislation, to extend the sphere of clerical supremacy. It is also hinted by the Jesuit press that the order will set itself to promote the spirit of French-Canadian nationalism. The greater its power over the *habitant* the greater its power over us all.

Liberal Organizations.

The Liberals of Denison, Tex., hav organized under the name of the Denison Philosophical and Social Club, with T. V. Munson as president. They start off well, says Mr. J. D. Shaw, and we hope for them a long and useful career. Organizations hav also been effected at Leadville, Col., and San Jose, Cal. Thus the good work goes on, and the lump of conservativ indifference is being leavened with the leaven of Freethought.

Communications.

How Gods Are Made Out of Men.

The Rosetta stone was discovered in 1799 on the delta of the Nile, forty miles northeast of Alexandria. It is a slab of black granit, and is deposited in the British Museum, but a fac-simile of it is to be seen in the National Museum at Washington. This ancient record shows how gods were made out of men two thousand years ago. It is dated "in the year 9 (of the reign of Ptolemy Epiphanes), the 10th of the month Mechir"—*i. e.*, March 10, 193 B.C. The inscription continues:

Considering that the King Ptolemy, ever-living, the well-beloved of Pthah, god Epiphanes, most glorious son of the King Ptolemy and of the Queen Arsinoe, gods philapatores (father-loving), has done all kinds of good, both to the temples and to those who therein make their habitation, and in general to all those who are under his dominion; that being (himself) a god, born of a god and goddess, like Horus, the son of Isis and Osiris, the avenger of Osiris, his father, and ambitious of signalizing generously his zeal for the things which concern the gods, he has consecrated to the service of the temples great revenues, as well of money as of wheat, and has been at great expense to restore tranquillity in Egypt and to raise temples; . . . that he has made many gifts to Apis and Ninevis, and to other sacred animals of Egypt; . . . it has therefore pleased the priests of all the temples of the land to decree that all the honors belonging to King Ptolemy, god Epiphanes, most gracious, as well as those which are due to his father and mother, gods philopatores, and those which are due to his ancestors, should be considerably augmented; that the statue of King Ptolemy, ever-living, be erected in each temple, placed in the most conspicuous spot, which shall be called the statue of Ptolemy, avenger of Egypt; near this statue shall be placed the principal god of the temple, who will present him with the arms of victory; . . . that the priests shall perform three times a day religious service to these statues; . . . and in order that it may be known that in Egypt he is glorified and honored, as is just, the god Epiphanes, most gracious sovereign, the present decree shall be engraved on a stella of hard stone, in sacred characters (hieroglyphic), in writing of the country (demotic), and in Greek letters.

Another stone of an earlier date was discovered in 1866, in the vicinity of the Suez canal. It is the decree of Canopus, bestowing divine honors upon King Ptolemy III. and his wife Bernice. The date of this decree is March 7, 238 B.C. The copy in the National Museum is in plaster, from the original in the museum at Boulac, a suburb of Cairo.

The absurdity of a council of pagan priests conferring divine honors upon their reigning king is apparent to every Christian. But how much more absurd and grotesque has been the action of the Christian councils! King Ptolemy, the legitimate son of his royal father, is solemnly declared to be "a god, like Horus, the son of Isis and Osiris;" therefore his statue is placed near that of the principal god of the temple, and three times a day the priest must perform religious service to the two deities. Such is the decree of the conclave of Egyptian priests. Five hundred years later a council of Christian bishops assemble at Nicea, ten degrees north of Alexandria, and solemnly declare that Jesus, the illegitimate son of a Judean maiden, was begotten by the Holy Ghost, and is of "one substance with the father, very God of very God."

The pagan priests decreed that their living royal master was one of the gods; the Christian bishops voted that a Jewish peasant, who had been dead some three hundred years, and about whom they knew less than is now known of Jack Cade or Crispus Attucks, was not only a god, but coequal with the father almighty. ANTICHRIST.

Mr. O'Brien and Mr. Mogyorosi.

I see our friend Mr. A. J. Mogyorosi has seen fit to select my late article as a proper medium to introduce a very elaborate and interesting essay upon the "Limitations of Toleration," showing that all who hav meddled with the question were laboring under the disadvantage of not knowing where they started from, nor where they were going to. That is rather a singular condition of things, and it is greatly to be regretted that he failed to accept President Palmer's invitation to attend that meeting, for if he had it must be presumed that this unfortunate muddle would not hav occurred. But no matter. "All is well that ends well." We hav learned something about logic already—we know the difference between thought and judgment, and if we keep up the agitation awhile longer we may learn something more. Mr. Mogyorosi also assures us that it is no disgrace for a man to learn what he ought to know, and for that valuable piece of information, of course, he has our unlimited thanks. But there are other difficulties in the way aside from the disgrace. I must confess that I do not know any more about mental philosophy, self-culture, or self-control now than I did when this discussion began, and that is just what I would like to learn. It was in pursuance of that desire that my article was written, and no one who read it could mistake my meaning. The subject is not even remotely referred to in Mr. Mogyorosi's essay, although he says at the beginning it was for my sake he took the trouble to write it. His last word is a hope that I will "find no reason for attacking our great Col. R. G. Ingersoll." It seems to me that piece of gratuitous advice was out of place and uncalled for. I never entertained so foolish a notion as wishing to attack Colonel Ingersoll, nor hav I the least ambition to be numbered among the headless victims of his matchless skill. If I were asked to name three of the greatest and best men now living, Mr. Ingersoll would be mentioned as one of the three. But even then his utterances are not too sacred for honest criticism, when the object sought is to obtain more light upon an obscure subject. Himself would be one of the first to despise a person that stood in silent awe of his towering genius. I am willing to admire and honor him, but I cannot worship him; nor do I think he is endowed with infallibility.

I was brought up in the Catholic church, where original free will was one of the fundamental doctrins, but I outgrew that fallacy some years before I was able to shake off the rest of the creed. I figured out to my own satisfaction that freedom and power were so closely connected that one could not exist without the other, and consequently a man's freedom of will depended upon the degree of power he possessed—power in its highest and broadest sense, including mental, physical, financial, or official power. That is to say, a man might be free to better his condition if he had power to do so; free to choose the good and reject the bad if he knew the difference between good and bad; and free to think if his intellectual faculties were strong enough to formulate an idea. I became convinced that the much-talked-of divine institution of free will amounted to this and nothing more, and that the doctrin, as promulgated by priests, was but an ingenious pretext for Jehovah to send his enemies to hell. Multitudes of people were going there every day, and, of course, it must be their own fault. The merciful redeemer should not be held accountable for their stubbornness and folly, so this doctrin of free will was invented as a very plausible excuse for the fiendish cruelty. During this time, too, I was told that Protestants denied the freedom of man's will, and compared it to a horse or an ass. When the Lord had hold of the reins the will, or the ass, went on steadily in the way of righteousness, but when the devil got into the saddle he pointed straight in the opposit direction. Under this simple *régime* the chief problem of life was to induce the Holy Ghost to ride the animal, and compel Satan to trudge along behind. Therefore, it was considered the highest wisdom to pray always, and when a man starved to death in the operation it was regarded as a sure sign that he went straight to heaven. We do not bother our heads with that sort of rubbish now, but still the question remains, Has man any power, or freedom of will, or has the will any power to control thought? Having dismissed the ghosts and Gods, saints and devils, that used to govern the will of our ancestors, does the power of control revert now to ourselvs personally, or is it scattered about in the air, the events, the circumstances, and environments that surround us? What is this thing that we call will, anyway? Is it anything more than a name, a word without meaning, an official without any functions to perform? If that is all that it means the word ought to be excluded from the language, for as long as it remains in use it will hav a tendency to mislead and deceive people. If, as Mr. Ingersoll's remarks seem to imply, a man's will has no power to govern his thoughts, it is not good for anything, and had better be thrown aside so people would not waste their time fooling with it. Or at least it ought to be defined and elucidated, so that people could know what its functions and capabilities really are. I am of opinion that a system of physiology and anatomy of the mind is quite as important to the improvement of our race as the science of physical anatomy, and I think if the subject was well launched in the columns of THE TRUTH SEEKER your contributors would soon shed a flood of light upon the perplexing subject. JEREMIAH O'BRIEN.

Forestport, N. Y.

A Daughter of Massachusetts Offers a Few Free Thoughts.

I like everyone to hav a free field and a fair fight. I suppose that is one thing THE TRUTH SEEKER stands for. And when one has been assailed in it I assume it is open for that one to speak for his or her self. I long ago learned to respect Mrs. J. Ellen Foster, of temperance fame (that certainly is not ill-fame), as an American, a reformer, and a woman; and, whatever her cradle sentiments on the subject of religious creeds, her virtue, and her valor for the uplifting of manhood entitle her to the esteem of readers and the courtesy of editors and correspondents of the public press. Last night I listened to her ardent address from the pulpit of the First Methodist Episcopal church—formerly her father's—and transmit a few of her free thoughts for the benefit of our distant friends who fondly think to advise us how to vote, with a multitude of words without knowledge. Mrs. Foster's language is as follows:

The question before the voters of this state is not a question of the time when it should be presented. The matter of suppressing intemperance in Massachusetts has been debated, and every other method tried, during the past one hundred years, and the trial of the constitutional amendment would hav to come some time, and it matters little if it is brought home to us now instead of a few years in the future.

It is not a question of class, unless you mean to regard good men as a class. Temperance is what all good men wish, and I doubt not in the least that if all the good men in Massachusetts should vote for the amendment they would carry it by a large majority.

It is not a question of total abstinence. You can vote for the amendment heartily, and yet be able to get a drink when you need it; yet, if you are up to the latest statement of science on the subject, you are all total abstainers. Those who offer the objection that the church needs alcoholic wine in the celebration of its rites, are miserable sinners themselvs, instead of consistent members of the society of Christ.

The question is not one of absolute extirpation of alcohol. When the amendment is made and enforced you may still buy whisky for snake-bites. On the use of liquor as a medicin we hav our opinions, and we hav them strong, but they are not the question before the people.

It is not a question of politics. I mean it is not a party issue. You may be a good Republican or a good Democrat, a low free trader or a high protectionist in the tariff definition. What we want is the protection of home, and no trade in the stuff that will wreck it. If you do not like the word "prohibition," you can call it by another name. It is not a question of appellation but of principle.

It is not a question of constitutional right to prohibit. The best judges of our great states hav decided that the people hav the right to prohibit that which threatens and destroys the peace and welfare of society. I notice that in the last political contest protectionists and anti-protectionists both stood squarely on the constitutional right to tax commerce.

The question is more than one of constitutional right, it is the right of making a constitution. The question is as much greater than the constitution, as the soul is of more moment than the body. We received colonial charters from monarchs; we set up state constitutions ourselvs. The difference is, in the colony the power was delegated from the king; in the state the power resides in the people. In the Constitution they tell what they want. If I cannot make you see it as I see it, I shall not condemn you, but be sorry that your eyes are so poor.

The reason that the amendment has not been called for before is because there hav not been conditions that demanded it. The saloon has come as a mighty power upon us, and the saloon must go or it will down society. It is against the saloon that the amendment is aimed. You may ask, would not high license and fewer saloons be better than many illegal places of sale—and it cannot be stopped altogether? I say, no! Can you prove that there will be less liquor sold in ten first-class saloons than in twenty ordinary ones? You cannot, and I do not believe it. Besides, with the fewer saloons there are abler, more influential saloonkeepers, and it is more difficult to successfully prosecute them. I know, for I hav tried it. It is easier to prosecute poor lawbreakers than it is rich ones. The attraction of ten high-toned saloons may be greater than the temptation more frequently offered by twenty common ones, by making them centers of sociability.

Those who talk high license do not stand by high license when they get it.

The implication that Prohibition is not enforced does not come with good grace from those who do nothing for enforcement, anyway. Officers do not do better than constituents expect and demand, any more than family servants will manage well when the master and mistress are abroad. Human nature is not built that way. The czar is able, in Russia, to keep his government running, but if he went journeying, how long would it be before his empire was run into the ground? The people are sovereign here, and they must look to it that the laws are obeyed. We hear about strong governments. Germany is called a strong government. Some express fears that America will hav too strong a government. A republic ought to be strong as a monarchy, under the dignity of a free citizenship. If the saloon is not put away pretty soon by sober people, monarchies may laugh in derision at our inability to govern by popular sovereignty.

Do not think that license can settle this problem; it can only be done by constitutional law.

Liquor making and selling are called industries. Are they? What is an industry? Let us see. In Lynn you hav principally the shoe industry, and it is good not only to build up the city, but it blesses people wherever the product goes. The shoe is something better than the leather it was made of, and the leather is better than the raw hide as it came off a creature, because it is more easily conformed to the foot of the wearer. So of all industries; and not only so, but one industry promotes another. He who wears shoes is better prepared to earn a hat, and he who wears a hat is in better condition to pay for shoes. That is what highly organized

society is. That is what America is. Here the humblest are lords and ladies because of our diversified industries. But what of the distillery and the saloon—are they shops of industry? Whom do they bless? Oh, the proprietor!

See the man from the still or the bar, as he comes swaggering or creeping among these steady crownless kings, the laborers, and falsely talks of his "industry!" "Put him out! Echo the call, put him out! We do not need him here. We won't hav him among us." To ask these laborers to support him is an insult to them. He does not help you, laborers, he loads you. Those who use his products become thereby less able to buy the products of others.

Talk of vested rights of the liquor business! Vested rights to do what? Vested rights to impoverish the state? Vested rights to demoralize the citizen? Vested rights to disorganize government? Who wants such vested rights as that? Not the people, surely, but the liquor dealer, for his sole satisfaction.

But why put Prohibition in the Constitution? Because it is needed. Constitutional principles are the final decision of long-controverted questions. When we find out what we want and determin to keep it then we put it in the Constitution? We tinkered with slavery until we tinkered up a war, and then we tinkered the Constitution, and that finished slavery, and no one to-day wishes it back again. You say, Why lumber up the Constitution? Because lumbering up is a good thing, sometimes. You hav been lumbering up Lynn a great deal since I left it. This great population livs in houses made of lumber; they work in shops made of lumber; they labor in sawmills to manufacture all this lumber, and all are benefited. Yes, this church has been lumbered up; it is bigger than it was when my father preached here and I came here a child to Sunday-school. Say, don't you believe in lumbering up?

But you may say you never heard of such legislation before—why do a thing so unheard of?

That is what we hav been doing ever since this country was settled. It is America's business to do unheard-of things. Ours is a land of progress. They cannot do such a thing in England. Here any schoolboy can pick up a book and read the Constitution. There you may hear them talk about the British constitution, but not Gladstone himself can find all its parts and put them together. Yet there the people of progress are strong for Prohibition, and the Irish League is bound to the support of that cause. Parnell and Dillon hav told me so.

And so here I stand, a Yankee. And if it were not for my religion—if it were not for my love of Christ—yet still for my reverence for the dear old American flag, I would die, even gladly, if that would wipe out the curse of liquor. But I am a woman only. I can't even vote; you can. Do so. Vote for me, for yourselvs, for your children and wives, and daughters and mothers. For, if we fail, there will be joy in hell.

Mr. Editor, thus hav I put some of Mrs. Foster's ringing words on paper. Knock out their logic, if you can. The feeling with which she gave utterance to her ideas, the strength of her unutterable emotion, her impassioned sigh of regret at her helplessness before a woman-barred ballot-box, neither pen nor types can make visible.

Readers, if you vote with dram-drinkers and drunkard-makers, against the heart and head of such as the nativly noble and cultivatedly civil women of the land, you show yourselvs unworthy the founders of our country and the mothers who gave you form.

I must add three words more: Damn the rum!

JOHN PRESCOTT GUILD.

Boyden House, Lynn, Mass., April 5, 1889.

McArthur to "Antichrist."

Last evening, in a discussion with a theologian of the holy Roman and apostolic church, I was surprised by a historical (?) statement, which I take the liberty of referring to you, as, without intending any compliment, I consider you to be one of the best posted men in the country, and should value any statement you may make on the subject.

As is usual in discussions of this kind—I speak only of my personal experience—I found I could not confine the gentleman to "cold facts;" he would deal only in "glittering generalities."

In speaking of the moral influence *always* exerted by the pope, and his paternal anxiety and tenderness for all weak and struggling nations, this gentleman made the following assertion:

That after Benjamin Franklin had spent over two years as our ambassador at the French court, vainly striving to obtain recognition, one morning he was surprised by the chamberlain announcing that the king had concluded, not only to grant him an audience, but also to assist the struggling colonies.

Franklin immediately knelt in the center of the ante-room and fervently, and with tears streaming from his eyes, thanked God for this change in the heart of the French king.

In the midst of this solemn scene, the papal nuncio was announced, and, as he entered the room, the chamberlain informed Franklin that though his thanks were due to God, yet the visible means used by the divinity was this very papal nuncio, who had, at the express command of the holy father, informed the king that it was necessary that the colonies should be helped.

Personally, I am of opinion, on general principles, and from an intimate acquaintance with the methods of the papal see, that this is another *ad majoram dei gloriam* lie. But I am assured that it is going the rounds of the Catholic press and remains uncontradicted.

Of course it would be futil to attempt to follow up all these extravagances, and I would not attempt it, only in this case I think I see traces of the Jesuit velvet paw trying to smooth the way to claims which are more easily made than maintained.

When Eugenie and her husband ruled France the Jesuits controled the public school system, and I once noticed in one of their histories, used as a textbook by the younger scholars, that "Catholic Lafayette, assisted by one Washington, secured the independence of America."

This was followed up by a writer in the Boston *Globe* claiming that, as "Catholic Lafayette and his eight thousand Catholic soldiers" had done so much toward gaining our independence, Americans were proving themselvs ungrateful when they objected to the church having her share of the educational money.

Items of this kind show the tendency of the times, particularly when they remain uncontradicted. They show that the church is aware of the coming conflict and is carefully preparing her way, by claiming a participation in the efforts of our early fathers. And now this Franklin goody-goody story will shortly make its appearance in the secular press. Thousands will believe it and swear by it, so I hope I am not asking too much of "Antichrist," when I request him to explode it now. MCARTHUR.

Thoughts.

I hav written below a few thoughts on various topics. First, on the separation of religion and morals; and the fact that bare belief in a creed has for a source merely arbitrary education in that belief during youth, while morals rests upon natural approval or disapproval of actions, arising spontaneously and nearly uniformly in all peoples. Second, on the relations between Christianity and "pagan" religions. Third, on the benefits that we could now enjoy had such a one as Ingersoll taught of old.

Nearly a half century ago I heard Fanny W. Darasmont speak from this text: "Religion: a belief in, and homage rendered to, existences unseen and causes unknown." From that day I never had any doubt that all beliefs in creeds were greatly induced by youthful education.

There is a general impression in all Christendom that religion is based on morals, while, in fact, it has no real or necessary connection therewith. Religion is a mere belief, which is reduced to creeds by the interested parties, who claim for it the domain of morals, while again the fact is, morals is not a belief at all, but consists of conduct.

Pope says:

> 'Tis education forms the common mind;
> Just as the twig is bent the tree's inclined.

Youthful education in that direction has the tendency, no matter how much we may endeavor to escape it, to confuse belief with conduct. But when we reflect upon it, good actions always commend themselvs to every person who possesses any intelligence, and, as a fact, mere creeds and beliefs do not.

There hav been great moral teachers in the Christian ranks, and it is only moral preaching that has saved them from sinking into obscurity or rendered them worthy of notice, operating as an offset to their bigot creeds.

No matter how moral the man, under the Christian creed, if he does not believe and be baptized, he will as surely be damned as the vilest wretch in Christendom.

Morals are not worthy of reward or commendation, without the creed and second belief.

While the fact is, conscience unperverted is the same in all, according to the degree of intelligence, and hence there has never been an important difference in intelligent opinions as to moral actions. If the action is good, the general assent and commendation is certain and in the main uniform. It has always been the reverse with all mere beliefs, and the Christian belief is the worst of all in theory, as its leading desire is to baptize, and the creed and record are believe and be baptized, or be damned, totally regardless of moral actions.

This is the creed of Christendom, from Catholicism down its thousand branches to Mormonism, morals being ignored in all the creeds.

Buddhists are in striking contrast with Christians, for where Buddhism only is taught, they are all Buddhists. Where Mohammedanism only is known and taught, they are all Mohammedans. And so with every religion and belief exclusivly taught, except the Christian, showing pretty certainly that they either hav better evidence for their beliefs, or religions, or better teachers or more consistent records; or perhaps their beliefs are more universal from another fact—which I am inclined to think the true reason—that they embrace in their records and creeds morality, to which the intelligent judgment naturally assents.

Is it not singular, and a significant fact, when the Christian command was, Go ye into all the world and preach the gospel to every creature, and after the advantage of nearly nineteen hundred years having passed, that the Mohammedans, six hundred years younger, and without any missionaries, hav much the larger following, if we reckon out the unbelievers in Christendom?

The exclusiv belief, in Christian countries, of those educated in Christianity is at once arrested as soon as the belief of outsiders is shown to rest on morals or good actions. This is the case now all through the Christian domain, even from what little knowledge has been so far gained for comparison, and what is known now of what has generally been called heathendom by the Christian world.

Suppose heathens had had as many missionaries to their belief and religion, in Christendom, as Andover and allies hav had with them, it could probably hav shaken Christianity more than that has shaken the heathen Infidels.

Had Colonel Ingersoll lived a century ago and taught the world then what he has since by his lectures and writings on the subject, it is hard to imagin what the influence would now be. What an assumption we are making—for, of course, at that time he would hav been arrested before he had really opened out, and it could never hav been proved by pope, priest, or layman whether he went to keep Morgan company, or had, more likely, been torn in pieces on the Inquisition racks in Spain. There is a probability some Christians would vote for that now, and all this for a mere belief, without touching morals, and even in direct violation of the first principles of morality, being simply a mere matter of superstitious education, all authority, but no reason.

Newanee, 1889. A. W. WOOD.

The Great Work of the Vice Society.

From Dr. Foote's Health Monthly.

At every annual meeting of the New York Vice Society Anthony Comstock stands on the platform, and with a great flourish tells the bald-headed old gentlemen present what he has been doing during the year. From what he says about raiding gamblers one would suppose that no gambling places could be kept open in New York for twenty-four hours because of the vigilance of the Vice Society! But what are the real facts? They are forcibly indicated by some circumstances which lately occurred. The Liederkranz had a great ball, and the police undertook to enforce the law against the sale of wine after 1 o'clock. It is said that the influential members determined to retaliate and compel the police to enforce the law against gambling-houses. The New York *World* of March 9th informs its readers that until two weeks ago there were in the city one hundred pool-rooms in bustling activity, and as many more houses where faro, hazard, red and black, and roulet were played nightly. It speaks of a place in Fulton street that has been open for twenty years; another place in Broadway which has seldom been closed, and numerous others that hav been untouched. Now, when the reporters of the *World* know these facts concerning the gambling-places in New York, is it at all probable that they are not known to the officers of the Vice Society? That is to say, if the latter are as wide-awake as Comstock would hav his hearers at his annual meetings believe. We hav often referred to the work of the Vice Society as one in which gamblers are treated simply as sheep to be shorn and said that the Vice Society would not suppress gambling if it could. Recent revelations in the New York press hav signally confirmed this view of the matter. Brick Pomeroy's *Advance Thought* for March contains an article on this subject which ought to be an eye-opener for those who believe that the Vice Society is really attempting to do anything more than to pay the salaries of its agents and take to itself a little cheap notoriety.

Favorable Opinions On Our Books.

From the Denver Arbitrator.

"The Limitations of Toleration," a discussion between Col. Robert G. Ingersoll, Hon. Frederick R. Coudert, and Ex-Gov. Stewart L. Woodford, a neat forty-four page pamphlet. Every lover of free speech should obtain, read, and circulate the valuable document. The Truth Seeker Company. Price, 10 cents.

"Pioneer Pith," or the gist of lectures on Rationalism, by Robert C. Adams, an excellent little work for circulation among the people who are mentally lazy. It is well calculated to make people think and keep them at it. Price, 25 cents.

Every student of economics should send to the Truth Seeker Company for a copy of "Social Wealth," by J. K. Ingalls. It is a work of inestimable value, and givs unanswerable arguments for free land. Price only $1.

From the Hastings, Mich., Plaindealer.

The Truth Seeker Company, 28 Lafayette place, New York, are constantly issuing valuable Liberal and Freethought books, which are all very nicely printed and bound, prices moderate, and they send their catalog free by mail. We hav recently received the following:

"The Limitations of Toleration." By Col. R. G. Ingersoll, Hon. Frederic R. Coudert, and Gen. Stewart L. Woodford. This should be extensivly circulated, as it teaches the doctrins of Liberalism on the most important subject of the world—the right to speak and think and write. Price, ten cents.

"The Religion of Humanity Better than Eternal Punishment." By M. Babcock, of St. Johns, Mich. Mr. Babcock is an able and vigorous writer, writing because he has something to say, and the Truth Seeker Company publish his works in neat form. Price, ten cents.

"Did Man Fall?" By Israel W. Groh. The perusal of this able little pamphlet raises the devil with the garden of Eden yarn, and all will be interested and edified by its reading. Price, ten cents.

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The Inauguration Centennial.

A week from Tuesday New York will be in a glow of patriotism and religion. Committees of all sorts hav different branches of the great celebration of the 100th anniversary of Washington's inauguration as president in charge. There is a committee on parade, one on a naval review, another on entertainment of distinguished men, another on balls, and various others on various subjects. No doubt the display on land and water, both during the day and night, will be well worth journeying miles to see.

As usual, the religious element has come to the front in great numbers and importance. President Harrison has, first of all, helped them out with this proclamation:

"A hundred years hav passed since the government which our forefathers founded was formally organized. At noon on the 30th day of April, 1789, in the city of New York, and in the presence of an assemblage of the heroic men whose patriotic devotion had led the colonies to victory and independence, George Washington took the oath of office as chief magistrate of the new-born republic. This impressiv act was preceded at 9 o'clock in the morning, in all the churches of the city, by prayer for God's blessing on the government and its first president.

"The centennial of this illustrious event in our history has been declared a general holiday by act of Congress, to the end that the people of the whole country may join in commemorativ exercises appropriate to the day.

"In order that the joy of the occasion may be associated with a deep thankfulness in the minds of the people for all our blessings in the past, and a devout supplication to God for their gracious continuance in the future, the representativs of the religious creeds, both Christian and Hebrew, hav memorialized the government to designate an hour for prayer and thanksgiving on that day.

"Now, therefore, I, Benjamin Harrison, president of the United States of America, in response to this pious and reasonable request, do recommend that on Tuesday, April 30th, at the hour of 9 o'clock in the morning, the people of the entire country repair to their respectiv places of divine worship, to implore the favor of God that the blessings of liberty, prosperity, and peace may abide with us as a people, and that his hand may lead us into the paths of righteousness and good deeds.

"In witness whereof, I hav hereunto set my hand, and caused the seal of the United States of America to be affixed.

"Done in the city of Washington, this 4th day of April, in the year of our Lord One Thousand Eight Hundred and Eighty-nine, and of the Independence of the United States, the One Hundred and Thirteenth.

"(Seal) BENJAMIN HARRISON.

"By the president,

"JAMES G. BLAINE, Secretary of state."

This makes April 30th a combination of Fourth of July and Thanksgiving. In addition to this worship in our Christian churches, all the ceremonies and occasions of the celebration proper will be opened and closed with prayer, and sermons thrown in *ad lib.* Cardinal Gibbons and Archbishop Corrigan will be prominent features of the show, and the notable Protestant clergy will all be on hand with parts duly assigned. The Catholics will also turn out in the parade and hav a distinctiv position given them, not as American citizens doing honor to the anniversary of an immortal event, but as Roman Catholics who are an important part of our government. It is evident from all this that Christianity will get an advertisment which may reasonably be expected to add many thousands of dollars to her market price in politics.

What we want to know is where the defenders and eulogists of the Infidels of Washington's time are to appear? In all the programs and orders of exercises we hav seen no word regarding the appearance of men who would be likely to even mention the name of Thomas Paine. Jefferson may obtain a word as the accredited author of the Declaration of Independence, but that is all, unless Mayor Grant shall introduce him in his Tammany Hall speech, for the Tammanyites, be it known, pretend to be Jeffersonians. But where are the progressiv men to appear—men who fitly represent the growth of the greatest nation in the world? We see the names of Bishop Potter and Archbishop Corrigan and Dr. Storrs over and over again in the program, but these are all orthodox champions, and represent in no way the great difference between the religious intolerance of the last century and the Liberality of thought prevalent in this. From the selection of orators one would suppose that though the country had enormously increased in material resources and grandeur it had stood still in religious sentiment. It is not right that this should be so; but as the whole arrangements are in churchly hands we cannot expect anything else.

But it is a pity that amid the general jubilation and recounting of great men's virtues and labors the two men who did more than any other two to secure the country's independence and good government should not be specially honored, as will the first president who without their aid would possibly hav failed as a military commander. Let all Liberal societies do their duty as recommended by the officers of the American Secular Union.

Facts.

There is a certain funny story that cannot be told too often. "Oh," cried the visitor to a jail when his friend behind the bars told him what he was imprisoned for, "oh, they can't put you in jail for that." "The devil they can't," exclaimed the man, "*I'm here!*" To turn like this man from theories as to whether a thing can be or is probable to be so, to the actual hard fact whether it is so—this is a method of thinking that all should endeavor to adopt as habitual. In every case where the practical facts can be obtained—and there are few where they can not—the application of this way of getting at the truth should be the very first thing done.

Says one: Freethought must produce immorality, Freethinkers having no foundation, no ultimate sanction, for the moral command; while Christians hav a foundation for it, and they are moreover incited to virtue by promis of a heaven and deterred from sin by threat of a hell. This sounds very well. But how about the actual facts to be observed, which testify to the precise opposit? Which nations are the most criminal, those the most or those the least religious? Is it Germany and England that are notorious for gambling, brawling, assassination, and criminality generally, or is it Spain and Mexico? Are France and America bywords for tyranny and extortion, cruelty and injustice, while Russia and Ireland receive the praises of every tongue for equity and peace? Which of the nationalities among us are the immoral ones? Never mind theory; let us go out to the nearest public place and see whether the first couple we find drunk and quarreling there belong to those nationalities which we know believe least in Christianity, or to those that believe in it most.

Sometimes the argument takes this form: Freethinkers may perhaps be as moral as Christians, but that is because they are more intellectual. A few superior, thoughtful minds may be capable of continuing a just course of conduct without belief in God, but for the great masses of the people such a belief is absolutely necessary. This is a favorit position with some who are Freethinkers at heart but from fear of Christian ostracism are anxious to find some excuse for withholding themselvs from propagandist work. "Can they not perceive," says one of our late correspondents—though we are by no means to be understood as including him in the faint-hearted class mentioned—"that a godless race, unless at the summit of intelligence, must inevitably be sinful?" No, we cannot perceive anything of the kind. For here we hav only to fall back upon the same method used before, the referring to actual facts, and we find the plainest evidence that such is not the case. The facts are right at hand—nothing could be more convenient and more conclusiv; it is strange that it did not occur to our correspondent to turn to them. We will not compare intellectual with unintellectual men. We will leave out the intellectual men altogether. We will consider the masses of the people, and them only. And considering them—taking the masses of any European nation at all, looking into any history at all, do we not find that the rise of strong Christian belief coincided with the downfall of order and morals, that the hight of the power of that belief coincided with the midnight of barbaric ferocity and criminality, and that the decline of its influence has coincided with the sunrise of public order, justice, and goodness?

Freethinkers are unhappy. All Freethinkers that disbelieve in a future life hav lost what constitutes the greatest happiness of mankind. Freethinkers in spreading their doctrins take from Christians the only thing that makes life worth living, the only thing that enables them to endure it and that supports them under its troubles. The foregoing is another of those propositions that look well. But by looking around one will see Freethinkers everywhere going about very jolly, quite absurdly oblivious of the duty they are under to invest themselvs with the degree of dolefulness requisit to corroboration of their pious friends' theory. What Freethinker has felt a loss of happiness upon discarding the Christian belief? How many Freethinkers cannot testify to increased cheerfulness and appreciation of life?

Freethinkers are also expected to be unhappy from another cause. There is alleged to be in the world of science into which we would usher mankind a lack of human feeling. There is in it a lack of material for emotion. It contains nothing congeneric, congenial, to man. In its inconceivable spaces, inexorable laws, unassimilable minerals, is found nothing capable of raising or filling man's heart. The scientific beliefs are "unsatisfying," "innutritiv." Sometimes they are "cold," "frigid." What needs to be said to all this? Simply what we said before. Look about and see. Look about and see whether scientists and Freethinkers are less happy, or more happy, than Christians. Nothing further in disproof is required.

Surely it is well sometimes in making statements to construct them so that they will hav some connection, some faint relation, with facts. Artemas Ward said that a comic paper is the better for having a few jokes in it; perhaps theories about facts are the better for having some distant correspondence to the facts.

The Blair Educational Amendment.

It seems to us that Mr. J. M. Brown, of Fort Worth, Texas, is a singularly obtuse Freethinker. He writes:

"FORT WORTH, TEX., April 1, 1889.

"TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Under 'Editorial Notes,' March 9th, I find the following, viz.: 'The Blair Educational amendment is the most gigantic sectarian measure that ever legislator had the hardihood to propose.'

"I read the bill some two years ago and approved it. I liked it so well that I procured and distributed over a hundred copies of it, and hav never ceased wishing it might become a law.

"If there is a religious or sectarian scheme in it I failed to see it.

"Would it not be well for you to print it, or so much of it as contains the sectarian scheme? J. M. BROWN."

Mr. Brown is so familiar with the proposed amendment that he knows of course that its chief section reads like this:

"Each state in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years inclusiv, in the common branches of knowledge, and in virtue, morality, AND THE PRINCIPLES OF THE CHRISTIAN RELIGION."

It seems to us that the concluding words of this amendment are so plain that he who runs may read, though he be running at a very rapid rate. Without considering the conflicting theories as to what the principles of the Christian religion really are—theories which hav led to interminable discussions and upon which no two bodies of Christians ever did or will agree—we may point out as the major premis of our opposition to Mr. Blair's proposed amendments the incontrovertible proposition that among the world's religions Christianity is only one sect and not the largest one either. As against Mohammed-

anism, or Buddhism, or Judaism, or Positivism, or the educational principles of the Freethinkers, Christianity has no right to impose its tenets upon the people of this country—no more than has either one of the others mentioned. The question of equal rights for all religions and for no religion, is of far greater importance than the truth or falsity of any particular opinion on religious subjects, and it is this that is invaded and overthrown by Mr. Blair's amendment.

In matters of religion the majority cannot rightfully prescribe to the minority. Still less can they rightfully use the power of the government to force their principles upon the children of their opponents. If there be but one man in the country who is not a Christian he is just as much entitled to be protected from interference by his neighbors as though his views were supported by millions. To foist upon the people governmental support of Christianity is the biggest sectarian scheme the church has yet undertaken in this land, where the very fundamental idea is total separation of church and state.

Senator Blair's amendment uses a great many words to delude the people into the belief that it is not "sectarian." After ordering that all schools shall teach the principles of the Christian religion, section second goes on:

"But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any state, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrins, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrins, tenets, belief, ceremonials, or observances, be taught or inculcated in the free public schools."

It is this part of the section, probably, which has deceived Mr. Brown. It is, however, seemingly built on the principle that the less includes the greater—a principle obnoxious to all true science—and was no doubt read with closed eye and tongue in cheek by the framers of the amendment. What are the ceremonials to the substance? The visible signs, they know, are of small importance if they hav got the true inward grace! The mint and cummin can be dispensed with, if all are compelled to bow to the weightier matters of the law! But well-intentioned people will find, if this amendment ever becomes law, that the less does not include the greater, and that the ceremonials of the Christian religion would shortly follow the introduction into our schools of its principles. Tailing on after the principles would come the doctrins, tenets, beliefs, and observances without which Christianity is but a skeleton of no great beauty or vitality. It has to be clothed and animated with ceremonial life before it can be taken into the parlor. Given the right to drag the skeleton into the schools, for very decency's sake the garb must be brought along too.

If there is no sectarianism in the bill why did not its promoters stop at the word morality? Are not knowledge, virtue, and morality sufficient for the children? Is it not plain, from the wording of the bill, that it is desired that they also become Christian, in addition to being wise and virtuous and moral? Can Mr. Brown not readily perceive that the whole thing is a scheme to make this a Christian country, officially and in fact? Supposing there are no doctrins taught, except those taught by all Christians in common; who is to decide what the principles shall be? Will it be the Methodists or the Presbyterians or the Catholics? We shall hav to establish a national council to decide, and this council must inevitably be composed of theological experts, and we shall therefore hav a national and established church whose authority in all matters pertaining to Christianity is supreme and enforced by the nation. We then get our religion from the government, and our children will be obliged to learn it, whatever the wish of the parent may be. As the Advent sect has pointed out so often, it was in this way that Christianity became originally the state church. "Constantine made Christianity the recognized religion of the Roman empire. Then it became at once necessary that there should be an imperial decision as to what form of Christianity should be the imperial religion. To effect this an imperial council was necessary to formulate that phase of Christianity which was common to all. The council of Nice was convened by imperial command, and an imperial creed was established, which was enforced by imperial power. That establishment of an imperial religion ended only in the imperious despotism of the papacy. And just so surely as the complete establishment of the papacy followed, and grew out of, that imperial recognition of Christianity in the fourth century, just so surely will the complete establishment of a religious despotism after the living likeness of the papacy follow, and grow out of, this national recognition of Christianity provided for in the constitutional amendment proposed by SenatorBlair."

As Felix Adler said of the Manual of the "unsectarian" House of Refuge, this Blair amendment is scarlet and crimson with the sectarian spirit. If we are to hav sectarian teaching at all, let us place all religions on an equal basis. If we teach Christianity, to be fair we must also teach Rationalism; if we teach Theism, we must also teach Atheism. If we teach the doctrin of personal immortality, Materialism and Positivism must also be given hearings. Let us then hav a Christian service, a Mohammedan service, a Buddhist service, a Jewish service, and all the other services that the cosmopolitan character of our population makes necessary. Giv all a chance, or giv none a chance. And as it is utterly impossible to giv all a chance, it follows that in justice and fair play, no religion should ever be taught in the schools or in any other institution supported by the taxation of all people.

We trust that Mr. Brown will now see that Mr. Blair's proposed educational amendment is not just the kind of an amendment that the country needs, and cease circulating and advocating it.

No National Law Wanted.

Every now and then the marriage and divorce question comes up and is discussed with all the vigor of a new subject. The preachers of course all want a law making marriage a sacrament, and divorce an impossibility, except for "biblical" reasons. This would bring prestige and money to them. Happily there are a few persons who see that marriage is a social partnership, which should not be enforced when it has become irksome to one or both parties. The *Herald* of a recent date printed a symposium on the question. The following are a few sample opinions:

Speaker Carlisle: "The laws should be made as nearly uniform as possible."

Senator Sherman: "The marriage relation should not be dissolved except on the clearest and strongest proof of a breach of the duty imposed."

Kate Field: "Legislators had better beware how they put a premium on vice by forging the marital chains so tight as to make a separation too difficult."

Dr. Howard Crosby: "Easy divorce breaks up families and leads inevitably to a low standard of morality."

Marion Harland: "Neither of the divorced parties should be permitted to marry again."

Frances E. Willard: "Divorce is easier than marriage. There should be a national law."

Joseph Cook: "Loose divorce is becoming a vast mischief. A national law is needed."

Bishop Newman: "The difference between Utah and some states is that in the former plural wives are simultaneous, while in the latter they are successiv."

President De Costa, of the White Cross Society: "We ask for a national marriage law, in accordance with which a woman legally married in one state would find herself legally married in every state."

Annie Jenness Miller: "Make the gateway of escape as wide as possible."

Congressman McAdoo: "Make divorces odious; no national law wanted; let states manage their own business."

Mayor Hart of Boston: "Let us all blush for our marriage and divorce laws."

Bishop Whipple, of Minnesota: "Marriage is a divine institution which is desecrated by divorce."

Sarah K. Bolton: "Having worked in benevolent and Christian societies all my life, and seen women and little children made dependent on charity through intemperance and failure to support, I cannot think that infidelity should be the only cause for divorce."

Bishop Whitehead: "Heartily in favor of a national law."

William S. Holman: "Marriage belongs exclusivly to the field of state legislation."

Supposing Senator Sherman, or Howard Crosby, or Joe Cook, or Congressman McAdoo, or Bishop Whipple should find themselvs married to a woman who did not love them, and whom they did not love—would they desire to remain in marital relations with her all their lives? We do not believe they would, and do not believe that any sensible man or woman can honestly answer the question affirmativly. Yet, to be consistent, they must do so.

The most sensible answers in the *Herald* are given by women—Kate Field, Annie Jenness Miller, and Sarah K. Bolton. Make divorce easy and you remedy most of the ills that afflict matrimony. The ills resulting from separation, too, can be more easily cured than those springing from a continuity of marriage enforced by law.

It is encouraging to reformers to note that the prospects of the preachers in getting a national law are not bright. A national law would be a retrogressiv step.

A Specimen Missionary.

Mr. Clark P. Streeter has been exploring the West India islands in search of new species of birds for a Boston taxidermist. On his way home he passed through New York and was interviewed by a *Herald* reporter. Mr. Streeter first visited Kingston, Jamaica, and then went to the three Cayman islands, a group lying west of Jamaica, in the Caribbean sea, about three hundred miles from Kingston. It was on these islands that he found a typical Protestant missionary. His description is of interest:

"There are probably three thousand people on the entire group, which is owned by Great Britain, though John Bull takes very little notice of it. Jamaica is supposed to look after these islands. There is no governor, but a sort of magistrate who holds court when necessary in his own house.

"The people are all Protestants, and they hav schools, though the education obtainable at one of them would hardly fit one for a college professorship. The first missionary who ever went there started a rum-shop. This was a few years ago. He preached on Sunday and sold rum during the week. The one there now, a Mr. Rutty, believes thoroughly in the doctrin of eternal punishment. He does not fail to impress upon his parishioners the idea that if they do not come down liberally in the support of the church, they will be held to a strict account at the final judgment.

"Cayman Brack, on which Pastor Rutty is now living, is the most prosperous of the three islands. Probably the total annual income would reach $9,000, and the pastor gets about half of it. The people are very ignorant and superstitious, and the pastor has a great deal of influence. He has established a number of offices, apparently as a source of revenue. For instance, there is an office for the registration of births and deaths, and an English shilling is charged for each registration. He also performs all the marriage ceremonies and charges for them.

"Three times a week he preaches, and he has succeeded in getting three small churches—small huts without doors or windows—built in different parts of the island. He goes about Cayman Brack on a sorry-looking nag, whose ribs can be counted as easily at ten yards as the pickets on a fence. Rutty often brings the people in from the fields to hold a prayer-meeting, and they are now getting a little tired of it, though they do not dare to grumble. Rutty never fails to pass the contribution-box, and though the people are very poor it never comes back to him empty."

Probably nine of every ten missionaries sent out by the church are of the class of men of which Pastor Rutty is so enterprising a member. Their greed for wealth is greater than their desire to civilize the people among whom they liv. They are speculators and despots, and do not hesitate at all to use the terrors of their faith as means to compel the converts to giv them a large share of their wealth. It is a lazy and unenterprising missionary indeed who can not in a few years scare and force enough money from his dupes to enable him to return to this country and liv for the remainder of his days in comparativ luxury. By standing in with the officials they are allowed to do pretty much as they please, and when church and state combine the servants of the Lord are rarely left in the division of the spoil of the people. Pastor Rutty is a good sample of missionary stuff, and the theological manufactory here has a large stock of him on hand.

Another One.

We learn from the San Antonio *Daily Express* of the existence of another converted Infidel. He is lecturing in San Antonio, and the following is the opening paragraph of his speech as reported by the *Express*:

"I was an Infidel for twenty years and taught disbelief in the Christian religion under the auspices of the central organization. I hav been the friend and follower of Ingersoll. I hav been in the prize-ring, and it was for an offense against the laws of Canada that I was imprisoned. It was in that jail in Canada that I realized the wrong of my past life. I was changed, and the change was brought about through the influence of the little tear-stained, thumb-marked Bible which my mother sent me."

He goes under the name of J. S. Merriman, and now makes a specialty of preaching to the poor. We havn't the slightest doubt that he has been in jail, and if lying were a criminal offense we hav no more doubt that he would be there again. When and where did the central organization of Freethought employ him, and when and where did he enjoy the high honor of possessing the friendship of Colonel Ingersoll? Places and dates are quite important in conversions of this sort.

Letters from Friends.

RICHMOND, HALIFAX, N. S., March 26, 1889.

MR. EDITOR: Please find inclosed $2, and be good enough to send me the three named pamphlets, and please giv $1 to the statue of that wonderful man, Bruno. I hav been a reader of THE TRUTH SEEKER for over twelve years, and I am glad to hav so many of the works of D. M. Bennett.

Please send me a copy of the catalog of THE TRUTH SEEKER books and pamphlets. WILLIAM JOHNSTON.

ST. JOSEPH, MO., March 21, 1889.

MR. EDITOR: I send you to-day some items in the "Kicker's Kolumn" of the St. Joseph *Herald*, to show you how "the skunk is stirred up" in our city. This (on the surface) is a priest-ridden place, abounding in convents, brothers' colleges, little sisters and big sisters, with their white caps and black caps, long-tailed robes and short-tailed, and God only knows what a'l of styles to produce effect on ignorant and superstitious minds. The whole gang are as one, however, when it comes to begging. Our business men, almost without exception, are afraid to refuse the meek-looking sisters when called on for aid. Under the hypocritical guise of charity priests are adopting the devil's own cunning to build up Catholicism. Oh, how strange it is that Americans will fold their arms and take "a little more sleep, a little more slumber," while this old hydra-headed monster is gnawing out the very vitals of this nation! *

FREDERICTON, N. B., March 14, 1889.

MR. EDITOR: Inclosed please find $1 for the books mentioned in list inclosed.

I had the pleasure of reading your paper for a year when I was a subscriber at Brockton, Me., but since that time I hav been traveling so much that I hav had no settled address at which to get it. I sent for two copies lately, however, which I received all right, and the matter was very refreshing after reading so much religious intelligence and Talmage's sermons, which comprises the bulk of the reading matter in the country hereabout.

There are a few Liberals in Fredericton, but they are of the quiet and scared kind, who will take you into a back room and make sure that the door is locked before expressing their sentiments. They are afraid to assail the pet superstitions of the day for fear of losing caste. If you could send a good lecturer here to heave a bombshell into the ranks of the clergy, it might open their eyes. If I remain here this summer, I shall certainly subscribe, and perhaps get you some new names. MARTIN BUTLER.

NEW YORK, N. Y., March 24, 1889.

MR. EDITOR: In reading an article in THE TRUTH SEEKER of March 20th, by Mr. A. J. Mogyorosi, answering Mr. Jeremiah O'Brien, I was much impressed by what seemed to me the writer's sound logic and uncommonly clear and simple style. It was my idea that I could quite conclusivly answer Mr. O'Brien, and for my own satisfaction I wrote my answer, well knowing that there would be one in some early issue of THE TRUTH SEEKER with which to compare it. I find from reading Mr. Mogyorosi's article that on some points I was insufficient, though not so much so as to be discouraging. If it is not asking too much, I would like you through your valuable paper, for the benefit of others as well as myself, to publish the name of the manual of which Mr. Mogyorosi so earnestly spoke, as well as a few others on rhetoric, etc., if he will kindly advise.

You will please excuse this prolix way of asking so simple a question. I do it to make my motiv perfectly clear. I am ntensely interested in Liberalism, and hope to become a writer on the subject, which to me seems the essence of truth.

Very respectfully, J. A. WILBUR.

MONTE VISTA, COL., March 26, 1889.

MR. EDITOR: Find inclosed $5, which place to my credit. I called on the Methodist minister to-day, and offered to sell him a copy of the Field-Ingersoll discussion. He said that he had no time to read it; that his studies for the ministry occupied all his spare time; that oft-times he saw some works which he thought he would like to read, but the question would arise in his mind, "Had I better not attend to my studies?" Four long years, he said, it took to complete his studies. Thus you see the craft exercised by religious institutions to prevent their apostles from learning that Christianity is not true. Doubtless, most preachers believe those infamous dogmas are a matter of course. He said he had Father Lambert's "Notes," and implied that they were sufficient without the aid of Mr. Field. I remarked that Lambert's style (?) was savage, and would do but little good. He retorted that they needed something savage to cope with Mr. Ingersoll.

Is it possible, that in this age of religious liberty, with eighty thousand preachers, with all their Bibles and Bible houses, with reason almost eclipsed by superstition, and with all their vast wealth, they are forced to resort to savagery to answer one honest man who has attacked a religion which their master said "the gates of hell should not prevail against?"

Such tactics shall enjoy my loathing and contempt, and I shall do all I can with tongue and pen to expose the falseness of a system which produces no better influence over its devotees.

Poor man! Does he not think with me that, had Lambert the power, he would cheerfully giv orders to hav the Methodists' throats cut? Is there not now some poor Protestant languishing in a Catholic dungeon?

"A few more such good men might drive calumny from the lips of faith, and render the pulpit worthy of esteem;" again, "This good man made me his friend by being mine" (R. G. Ingersoll's tribute to a Methodist divine). Compare this with our minister's declaration. JOHN TRUEBLOOD.

102 E. 6TH ST., KANSAS CITY, MO., March 25, 1889.

MR. EDITOR: Observing the wide scope of territory over which your list of correspondents are scattered, and the unusual amount of interest and intelligence manifested in every question that relates to this life and the next, from the egg problem to eternity, I venture to ask a favor of this ever alertful corps. I would like to learn if there is any desirable agricultural land owned by the government and open to homestead or preëmption claims. I hav vainly endeavored to gain some information on this subject from other sources, but hav failed so far. Now, the reason for such results, I dare say, is well known to all who hav been in my position. It is so difficult to get trustworthy information from any source other than a conscientious truth seeker, as nearly all seem to be actuated by pecuniary motivs, and they do not scruple to resort to the most palpable exaggeration of the desirability of one place and a like depreciation of another. So, you see, these conflicting reports are so contradictory in their nature that it is extremely bewildering, at least to me. Now, if any reader of this paper will grant the desired information through these columns or to the subscribed address, he will not only confer a favor on a party of Freethinkers, but will be compensated for his trouble in a more effectiv manner. JOHN HARVEY

WAMEGO, KAN., March 18, 1889.

MR. EDITOR: In the last issue of THE TRUTH SEEKER, Mr. Jas. H. Walker inquires of you where to find evidence in holy writ that the earth stands upon pillars. The references you giv him are right to the point, and there is at least one more place where direct evidence is given on this question, namely, 1 Sam. ii, 8: "For the pillars of the earth are the Lord's, and he hath set the world upon them." In verse 10 we are told, among other important things, that "the Lord shall judge the ends of the earth." Now, cannot we hav a correct picture of the earth in THE TRUTH SEEKER, by Watson Heston? He is well posted in the mysteries of godliness. We know that the earth has ends, and that there is a firmament and waters above the earth and pillars below, and that these pillars are the "Lord's;" also, that there are waters under the earth (see Second Commandment); but there are many of your readers who would like to know the approximate size and shape of the footstool on which we liv, as well as the strength and number of the pillars. It cannot be denied that these are important questions.

Is there a reliable translation of the Old Testament in existence? If so, I hav never been able to learn of it. I believe it would be a severe blow to superstition just at this time to publish a correct translation of the Old Testament, and that the sale of the book would pay for the labor involved. Next in order, in my opinion, would be to place the ancient Bibles, containing the originals of many of our beautiful Bible stories, before the public at low prices. A. T. MCMILLAN.

FAIRMONT, MINN., March 24, 1889.

MR. EDITOR: During the past week there has been held a teacher's institute in Fairmont for the instruction of school-teachers in the various branches of study requisit for teaching. The instructors gave notice that any question that might be asked would be answered. All questions were to be written on a slip of paper and put into a question box, and when the proper time came would be taken out and dealt with. There being some of the teachers stopping at our place, I said I would write a question or two and giv them to put into the box, if they would agree to it. They did so, and I gave them the following: "Who was Thomas Paine? Of what value were his services to America during the Revolution?"

The questions were placed in the box, and when taken out by the professor were squelched right there. The paper was mashed together in his hand and thrown away. I was asked to write another one, and told they would continue putting it every day until answered. It was taken the second day, and this time it was answered with the excuse that he had not time to answer it before. He told considerable about Paine, but wound up, with his head down, that he was regarded by some as an Infidel. This was probably the first time that Mr. Paine's name was ever brought in a prominent manner before any school in our country, and I am not sorry that I hav been instrumental in having it done.

I received the pamphlets containing the discussion between Mr. Ingersoll, Mr. Coudert, and Mr. Woodford, and hav distributed them. They are neat in form, nice large print, and interesting alike to Jew or gentile. I hope they will be largely circulated. JOHN MERRITT, JR.

SALEM, O., March 26, 1889.

MR. EDITOR: As I hav never as yet written a word of praise on the cartoons of Heston, I thought that it had now come to my turn. After reading one of Talmage's sermons—the one he delivered last Sunday, March 24th, in which he explains some of the tough things of the Bible—I think that Heston and Talmage are both doing a good work on the aforesaid tough things. The preacher, in speaking of the loading up of the ark, supposes Noah saw vermin, and the like, crawling in. Well, that is bad for Noah. And how are we going to forgiv him for not sweeping off his gang-plank such vermin as rats, mice, roaches, and bedbugs, etc? Of course, we believe he saw them, for did he not hav an Ethiopian holding his nose with one hand, while shoving along a box with the other marked "skunk." See cartoon. A man so particular about loading up a skunk would naturally be careless about the vermin, thinking that he had the essence of all trouble in the box.

He next reaches out into the shooting-star business. "He heard his father tell of the heavenly bodies being in motion—thousands of stars shooting—and that no astronomer has ever been able to explain that star-shooting." Well, I hav, for the first time, yet to find any of our modern astronomers who plead ignorance as to the cause of a meteoric shower. All appear to agree that it is caused by the earth passing through the orbits of comets. And for the proof of this I would refer to the American Encyclopedia, vol. xi, p. 429 (and one will find that stars do not shoot), also Proctor's "Other Worlds Than Ours," p. 202. Talmage settles the big fish story with a grand flourish. Having seen the skeleton of a whale with a mouth plenty large enough to hold a man, he admits of some large fish that could take a man into his stomach; then all a man would hav to do would be to trot around lively to keep the gastric juices from acting upon and destroying him. And in his anxiety to hav Jonah overcome this juice, he forgets to pump in fresh air enough for the three days' trot, leaving us to think that perhaps he might die for the want of it before the juice would begin to work. But then, I am willing to wait awhile, and by the time Heston gets around to Jonah and the whale, we can then take up the sermon, and, between the two, we may hav things explained in a better way. J. H. MCDOWELL.

FRANKFORD, MO., March 20, 1889.

MR. EDITOR: We (wife and I) feel greatly encouraged. "The meetings will continue." We had a talk last evening with a neighbor who has been raised in the blessed hard-shell faith. He is honest, intelligent, benevolent, etc., and a good citizen. We hav been trying for several years to get some expression from him in regard to the fallacies in the Bible. Once we asked him what he thought of the barren fig-tree business. He merely said: "I don't know whether there were any figs on the tree or not." Similar evasiv answers hav been his forte until the present. We gave him our TRUTH SEEKERS, hoping to get his opinion on the Nine Demands—but not a word. Next we gave him the Blair bill and what has been said of it in THE TRUTH SEEKER, which opened his eyes, and mouth, too, and we found him in line with us—bitterly opposed to any meddling with the Constitution. "Such a thing [the bill] would destroy our liberties and finally end in bloodshed. It would be getting back to the old Blue laws [TRUTH SEEKER information]. Thought we had a right to think, speak, and act, so it did not interfere," etc. We told him he was a "way-up" Liberal and considerable Infidel, to which he replied, "If what I hav said makes one, I am one." So we mark him down as our third intelligent, thoughtful convert. He told us of his brother in Texas who is, I believe, a "pulpit-pounder," who has been excommunicated from his church for talking against the Sunday law. A "doubting Thomas" soon finds reason to exclaim, "My Lord and my God!" This same Thomas was the first who gave the title of God to Jesus. It is worthy of remark that from this time forward the whole of the disciples treated our Lord with the utmost respect (Dr. Clark's Commentary). Don't think I shall be able to get even one more subscriber, but I am "dead sure" of renewals from those obtained last year. The often repeated words are true, "We cannot get along without THE TRUTH SEEKER."

In "Letters from Friends" I see one from Granada, Col., dated Jan. 28, 1889. Will "Mugwump" please address me, as I would like to stop over somewhere in his country?

Very truly, F. D. HUTCHINSON.

CLEVELAND, O., March 26, 1889.

MR. EDITOR: The Underwood-Bates debate at Cleveland took place at Case Hall, one of the largest in the city, on the evenings of March 21st, 22d, and 23d, and attracted a great deal of local attention. The two leading dailies gave a two to three column report of each night's proceedings. One of them, which has strong orthodox tendencies, and never reports Liberal meetings, tried to make it appear that the disputants were about evenly matched, but it did not seem so to disinterested listeners. The subject the first evening was the proposition, "Some of the Teachings of Christianity are Detrimental to the Welfare of Mankind," which was affirmed by Mr. Underwood, while Dr. Bates endeavored to disprove the claim. The second evening Dr. Bates affirmed, "The Bible Contains Special Revelations from God to Man," and on the third night took the affirmativ that "The Miraculous is Both Possible and Probable."

Mr. Underwood is too well known as a writer, lecturer, and debater to make it necessary for me here to say anything in his praise. His well-earned reputation, reaching back through a quarter of a century of public life, does that much more effectivly. Rev. C. S. Bates, D.D., is pastor of St. Paul's Episcopal church, this city, and is regarded as one of our ablest local ministers.

The audience was comprised very largely of the thinking people of the city, all schools and shades of thought being represented. In brief, it was a notable gathering. Gen. Ed. S. Meyer, one of Cleveland's prominent lawyers, presided in an admirable manner during the debate.

The divergent styles of the speakers was one of the noticeable features of the controversy. Dr. Bates is a very fluent talker, eloquent at times, and appealed directly to the sympathies of his hearers, apparently directing his efforts to those in accord with his own views. Mr. Underwood, on the contrary, made no attempts at oratorical flights or catchy phrases, but talked to the reason, and appealed to the common sense and every-day experience of the listeners' lives, suggesting it was more probable in the biblical accounts of the miraculous that the writers were either deceived or deceiving than that the things actually happened. The results of this method were apparent in the expressions of the faces of those who, for the first time, perhaps, saw their idols crumbling under such a practical test. It would be strange if the opponents of Liberalism gained anything by this discussion, yet stranger still if some hav not been started a step along the road toward Rationalism. Dr. Bates undoubtedly maintained his position as well as any clergyman could, but joint public discussion is a losing game for them, and I think Dr. Bates

recognized this before the close of the discussion. Cleveland Freethinkers are well pleased with the outcome, believing that the local car of moral progress has made another hitch onward.

Sunday afternoon, following the debate, Mr. Underwood lectured before the Secular Union on "Evolution, and What It Implies in Regard to Religion," edifying the audience with the fruits of his learning and study. In the evening he spoke before the same body, at their pleasant rooms in the city hall, on "The Necessity of Maintaining a Rational Sunday, and the Secularization of the State," demonstrating the truth of the proposition in his usual logical way, and to the satis faction of all. F. S. MERRILL, Sec'y.

SAUGUS CENTER, MASS., March 1, 1889.

For modes of faith let quarreling Christians fight;
His can't be wrong whose life is always right.

MR. EDITOR: On making my initial bow as one of your would-be future correspondents, allow me to say that I take a very lively interest in the noble cause with which you are identified, and of which your paper is so able an exponent.

The cause you advocate and plead for is the elevation and the welfare of humanity, but the latter will never reach its normal point of greatness till the human mind becomes free from the shackles of mental slavery and superstition. Then, and only then, can he whose brow alone fronts the heavens stand erect and noble in the greatness and glory of his dignity and manhood.

It goes without asking among those who know me that I am an Atheist of the wickedest stripe. I confess to the truth of the last sentence, all but the only adjectiv contained in it. Yes, I hav been a disbeliever in the existence of a god of humbug since I mastered Euclid's *pons asinorum*, or became acquainted with his axioms, *i.e.*, about sixty years ago..

Now, in philosophy there are axioms as plain as those of Euclid, one of which is the indestructibility of matter, which proves that matter is uncreated and eternal, and supplementing this by another axiomatic argument, viz., *de nihilo nihil fit*, *i.e.*, something can never be an outcome from nothing, any man—every man—of unbiased, unprejudiced judgment must reach the same "wicked" conclusion that I did.

I shall now giv my reason for refusing assent to what theologians call "original sin"—the sin of "man's first disobedience in eating the forbidden fruit of that tree whose mortal taste brought death into the world," etc. Now, Mr. Editor, the best way to prove or disprove anything is the simplest and shortest, since "brevity is the soul of wit." Here the *reductio ad absurdum* comes to my aid.

The Irish landlords are a bad lot, and the worst among the crowd is Lord Lansdowne. Yet, notwithstanding his hellish cruelty and avarice, he never ejected any of his numerous tenants except for non-payment of rent. Now we are told of another landlord, in reality "monarch of all he surveyed, and whose right there was none to dispute." Well, this Lord Lordalmighty, by nature kind, loving, and forbearing, had but one tenant, by name Mr. Adam, yet this kind, loving, and forbearing landlord fired him out for the terrible crime of eating an apple—in fact, it was a sour, bitter crab! Now, who believes this pure and unadulterated lie? Who, to-day, believes that God applied the top of his patent-leather to Adam's caudal appendage and fired him out? Echo answers, Who?

Now, when the pueril dogma of "original sin" goes by "the board," it carries the crucifixion and atonement with it (I suggest an improvement in orthography, viz., cruci-"fiction"), and the phantom ship of Christianity becomes submerged—wrecked in the black sea of superstition. Down, down she goes engulfed in the seething waters, and "like the baseless fabric of a vision, leaves not a wreck behind."

Of the cruci-"fiction" I will only say, on behalf of our common humanity, that such an atrocious and damnable crime never occurred of making the just and innocent suffer for the unjust and the wicked, unless by mistake. The learned rabbi, Solomon Schendler, of Boston, observes that the infliction of death by crucifixion was not in vogue among the Jews at the time Christ is supposed to hav lived. He says it was by stoning. He indignantly repudiates the vile slander that the Jews put any such man as Christ to death.

In conclusion, I will say that Christianity is as dead as an Egyptian mummy. I shall not refer to it again. The body of a defunct corpse can never be reanimated.

Fraternally yours, I. W. COX.

SYRACUSE, N. Y., March 25, 1889.

MR. EDITOR: Inclosed is $2 for eight months' subscription to THE TRUTH SEEKER. My delay in sending this is owing to the fact that within the last few weeks I hav had charge of thirty cases of small-pox and varioloid at the Onondaga county house. Our buildings were under quarantine, and it was impossible to send letters out. The epidemic broke out among us when the hospitals and asylums were crowded to their utmost capacity with three hundred and fifty inmates, consisting of maniacs, cripples, vagrants, paupers, and ex-convicts. No prayers to God cleared the house of this scourge. The work was done by the vaccine point, corrosiv sublimate, carbolic acid, sulphuric acid, blue vitriol, green vitriol, and white vitriol. Walls, floors, furniture, clothing, everything, was saturated with these death-dealing agents.

In daily contact myself with the very virus of the disease, handling the patients as though they were sick with some non-contagious malady, I hav passed through these days of imprisonment unscathed by the germ of variola.

Words can hardly depict the terror that prevailed in the villages of Onondaga. Farmers even feared that the smoke from our bonfires of clothing would convey the disease to them. A Sunday-school superintendent in the village called a mass meeting with the endeavor to find some one of the officials to whom to attach blame. There was quite an activ White-Cap spirit manifest at this meeting, particularly by church-members, among whom the Sunday-school superintendent was the leading spirit.

Now, if there is any man for whom I hav a minimum of respect it is the man who, in a common calamity, is sneaking around to find somebody to thump for it. It reminds me of the days of witchcraft, when in times of epidemics, earthquakes, etc., the fathers of the church pounced upon innocent people, accused them of occult practices, and executed them per order of Jehovah.

Now, for a physician of eight months' practice, I hav had a fair experience in dealing with the most dreaded epidemic of this latitude. I am feeling triumphant in the success we hav had in staying this disease, and feel quite willing to cross swords with yellow fever or anything else in the midst of which men fortified with the "grace of God" often tremble.

Some years ago a relativ of mine, a man well known to many Liberals, was crossing, during a furious storm, from Isle Royal to the coast of Michigan. In the boat with him was one of the officials of the Canadian government, and some half-dozen oarsmen who were Catholics. When it seemed that the boat must submerge, the oarsmen dropped their oars and crossed themselvs. Thereat my uncle swore a terrible oath, leveled a revolver in their midst, and commanded them to pull or die. They pulled; the boat was landed on the Lake state shore, and years afterward the man whose oaths seemed to the poor Catholics more terrible than the storm was introduced by the Canadian officer to an assemblage of his distinguished friends with these words: "Gentlemen, I hav heard of much being accomplished by the efficacy of prayer, but here is a man who, in the face of shipwreck upon Lake Superior, demonstrated to me the efficacy of 'sware.'"

Show me a man that in a place of danger can thunder out a blood-curdling oath, and he will be the man that will flinch the least when his energy is most required. In school and college, during years of travel and "roughing it," I hav observed that the dude, the Christian young man, and the debauchee are not removed many degrees from each other. Acquaintance with criminals of all varieties has emphasized the fact that it is rare to find an unbeliever among them.

But meaner in my eyes than the criminal is the man who, under the banner of the church, daring not to overstep the bounds of law, attempts to bibleize science, fetter the liberty of thought, and make the law of this free land the ally of bigotry.

I remain an admirer of that valuable journal THE TRUTH SEEKER, and shall probably continue to be a subscriber as long as it is a social medium to the Freethinking public.

CHAS. E. BOYNTON, B.S., M.D.

HAMILTON, ONT., March 20, 1889.

MR. EDITOR: When of the age of seven years I was put to liv with an uncle until I was of the age of twenty-one years. This uncle was a warm member of the Presbyterian church, and one of its leading ones. While living in this family I had an opportunity to become familiar with the Bible, being present and assisting in reading three chapters every day during the family devotions, reading the book in its order; and in so reading it was read through by us a number of times, consequently all of its miracles and all are fresh in my memory. I also was taught to believe it was the duty of every living person to pray to God, that God did exist, and that he was a personal God, having the attributes of man, as well as a supreme being—a being beyond the comprehension of mortals on earth, a God greatly to be feared and greatly to be adored. And under such teachings I grew to manhood. I was always watchful to see some evidence of the existence of this superior being, and when I heard Christian people praying to this individual being, asking of him favors for themselvs or others—favors that they were in need of, and favors that God could with propriety grant, I never could see that any of those prayers were answered, any more than if they were never offered. I hav seen events occur that were prayed for, and was satisfied they would occur if not prayed for. But I never did or could discover a special answer to prayer. I am seventy-five years old, and hav listened to as much prayer as almost anyone has, and during all these years I am unable to recall an instance wherein a special answer was the result.

It is nearly or quite sixty years since the cholera raged terribly in Europe and Asia, proving fatal to most of its victims. And it was found the plague in some way might reach America, and Christian people in this country were earnest in their prayer that God would keep the plague from us. And so earnest were those prayers—not only by the clergy, whose vocation was to pray, but all who believed in the offering of prayer united in the same request. It was but a few months after the commencement of the following year the Asiatic cholera, as it was then called, crossed the Atlantic and made its first appearance in New York city. The disease was terribly contagious and very fatal, scarcely one ever recovering, and people of New York fled from their homes for the country. At this moment prayers were offered to the Lord that he would stay this awful scourge. So alarmed were people at the ravages of the cholera, that a day was set as a day for a national fasting and prayer that the Lord would stay the plague. At the time set all Christian people in America were supposed to be united in prayer for just one thing and no other. And many believed the unnumbered prayers offered on that day would cause a check to the spread of the dreadful epidemic, but it made no perceptible difference, the disease following the watercourse from New York to Albany, on to Utica, up the Erie canal, to Rochester, Buffalo, up the lakes, up and down the rivers of the West, and sweeping from the face of the earth many thousands. The thought occurred to many, Why is it that all the Christian people in the country are on their knees begging of the Lord for but one thing, that he stop the spread of the cholera plague, and yet he pays no attention to them, for the plague continues until the season puts an end to it? During my observation I hav on six different occasions seen all the Christian people of this country who believe in the efficacy of prayer all united in prayer for one special favor, and in not one of those cases was their prayer answered—no, not in the remotest degree. The last notable instance is of recent occurrence, when about all the ministers in the United States, in company with churches and all who had faith in prayer, were united as one individual, asking the Lord for just one thing, and that one thing was claimed to be for his own benefit and his deceased son's more than for the benefit of the suppliants. And in this as well as in all the others those prayers ended in nothing.

This last effort was the most vehement of all I witnessed, embracing ministers, Young Men's Christian Associations, the Women's Christian Temperance Unions, Christian Endeavor associations, as well as all the Christian churches, all laboring and praying with this one request, a request they all wanted answered. But, as usual in such cases, their prayers were only wasted efforts. By this latter case I mean the recent political effort engineered and led on by ministers of the different churches of the land, in their efforts to create and establish a religious political party called Prohibitionist, instituted for the promotion of temperance ostensibly. And what is most notable in this defeat is, the Prohibition party in not having had their prayers heard, were badly defeated, and the temperance cause was so badly shattered it will take years of judicious nursing to put it where it was a few years since.

Now the question comes up: If God is a prayer-hearing and a prayer-answering God, why does he not manifest it? Prayers are constantly being offered and no response is ever made, and yet they keep on praying, and will so continue as long as there are people to hear them and pray for them. Few prayers are made in private. They are all made to entertain the hearers. And from upward of sixty years of close observation I am compelled to believe there is no such thing as a prayer-hearing and a prayer-answering being. If there is, I am desirous of knowing it. It is a matter that concerns all living persons, and I know of but one way to ascertain the important fact. I will be one of five hundred persons who will pay $500 each, making $250,000, all to be paid as agreed, upon the discovery of the existence of a personal living God, Jehovah, as he represents himself in what is called the "holy Bible," and let the test be something like the following: Hav the believers in the existence of a personal God raise a like amount as the doubters. Place the money in the hands of those selected. And those who believe in the existence of God, Jehovah, ask that he manifest his existence in a manner he was in the habit of hundreds, thousands of years since, and if he sees fit to do so, then all the money those doubters hav raised shall be paid over to those who hav prevailed upon God to manifest himself. And if he fails to giv proof of his existence and power, and a failure is made on the part of his believers, in a manifestation, then the believers are to forfeit their money to the doubters. Hav the thing done something in the same way it was done as recorded in 1 Kings xviii, 18-40. Or, if God cannot or will not do as he then did, ask him to show a miracle, as he would often do all along for thousands of years, as is revealed in his recorded word. Hav him raise to life one dead person, or turn a human and living person into a lump of salt. Or, if that cannot be repeated, hav him appear as he did to Moses—in a burning bush—and talk audibly, as he then did. And if that cannot be done over again, hav an animal open his mouth and talk intelligently, as in the case of Balaam. But not hav the same kind of animal as did Balaam. We hav too many jackasses now, with their mouths open, preaching what they nor no one else believes. If this challenge is accepted, let it be done at once. The doubters will do well to commit the preliminaries and management of their part to the Secular Union. The believers will make their own arrangements, and if this suggestion or plan gets even a faint manifestation of the existence of the being so much boasted of, the party who lose their money need not grudge it. The discovery is worth the cost.

When the Christian believers make known their willingness to perform what is asked of them, let each party agree upon the amount of money needed to call forth the evidence of the existence of the living Jehovah, Hebrew God. Then the doubting ones will at once commence to raise the amount necessary on their part, for no others are more desirous to ascertain the existence and power of this concealed being than are the class called Infidels, and this class numbers three-fourths of the intelligent people.

From the fact this supreme being is usually present on the occasion of burnt offerings, there would be more prospect of a success on the part of the believers if this test were to be held on the occasion of a burnt offering. If so, hav this test conducted just as it was at a trial test when Elijah conducted it on the part of the believers, as recorded in 1 Kings, where a conclusiv test was obtained. And if the believers in the existence of this supreme being are willing to risk their money for his discovery, here is a chance for them. And if they say they want the wager larger, the unbelievers will double it as far as the believers will meet them. If those who so believe in this supernatural being will not notice this honest proposition, then let them cease their efforts to get our national government to make laws for the benefit of this unknown being.

I hope others will express their views on this subject, and when the preliminaries are arranged my $500 will be ready. And if a discovery of this supreme being is obtained by this means, the Infidels who hav been the means of this discovery can well afford to part with the forfeiture of their money, for the believers in the existence of this being hav never attempted to call him out. And if they neglect or refuse to meet this challenge, it is sure evidence they hav no faith in the existence of the being they so worship. CARLTON RICE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

"Like John."

"How much a kindly word can do!"
Shall I tell you what two did,
And how the story of one lad's life
In two little words was hid?

Now, Mike was only a poor street boy,
And hungry, too, I ween,
When the sorrowful look of his soft brown eyes
By dear little Kittie was seen.
"Here's bread for you, you poor, poor boy,
And a cake with sugar on;
And I think perhaps I'll giv you a kiss,
For you're so like my brother John.
And John the bestest boy, you know,
That ever could be, and I love him so."

Mike's eyes shone out. Of the village lads—
And he knew them every one—
The veriest hero among them all,
He thought, was this "brother John."
"Am I like you—like a boy who livs
In a great house on the hill?
I would giv my life to be like you!"
John laughed, "You can, if you will."

So John, with his tutor grand and grim,
Studied from day to day;
And little Mike kept pace with him
In the school-house dark and gray.
Then John, as a business man to be,
Entered his father's store;
And Mike went, too, the chores to do,
Run errands and tend the door.

Then Jack went forward to sell the goods,
And Mike had letters to write,
Till side by side, with courage high,
They worked from morn till night.
Forever and aye what Jack would do
There Mike must follow on,
For dearer and dearer the motto grew,
"I must always be 'like John.'"

Yes, boys, a hero is what we want—
A hero good and true,
Who knows the path and will light the way
And show us what to do.
Some day, when Mike is a merchant prince,
And is asked how success is won,
He will smile and say, "I found the way
By trying to be 'like John.'"

—*Christian Union.*

The Story of American Literature.

Name over a dozen great writers with whom we are all familiar, whose names are on every tongue.

Dickens, Macaulay, Thackeray, Shakspere, Pope, George Eliot, Byron, Carlyle, Burns, Walter Scott, Hume, Gibbon, and Johnson.

Indeed, among the great writers of our language, we find scarce mention of an American. It is, in truth, distinctivly "English literature."

Looking over our history, which extends over less than three centuries, we cannot but find justification for this in our struggles for life and liberty.

Our annals read more of action—less of thought.

Battles against every conceivable obstacle—a very struggle for existence—do not tend to ripen the genius of the class who wield the pen.

Few countries can show two such fearful wars within less than a hundred years—pure, ennobling thoughts are not fostered by strife and bloodshed.

Our short history of literature, American literature, is divided into three parts—the colonial period; that is, when our population was scattered here and there along the Atlantic coast, when we were the thirteen colonies, under English rule.

Next, the Revolutionary period, embracing the eight years of the war for Independence.

Then, the national period, from July 4, 1776, to the present time.

The leading lights of the first period were undoubtedly Jonathan Edwards and Benjamin Franklin.

The aim of both was to benefit their fellowmen, but each took his own way to accomplish it.

Jonathan Edwards gave a minor importance to this life, ever aiming to fit his readers for a life to come.

Franklin started a penny paper to diffuse general knowledge among the poor and middle classes. He proved by his renowned experiment that lightning is electricity. He represented his country so well at the French court that he, perhaps, made the Revolutionary war the success it was; for it was untold aid we received from France during our great struggle. He taught his brothers how to liv well when, in "Poor Richard's Almanac," he embodied the principles of thrift, honesty, and economy.

The man whose name is on every tongue—who is living *one* after-life, at least, in all our hearts—is the one of these two who best succeeded in his life work.

The Revolutionary period was a time of quick, decisiv action. There was time only for the men to fight, and for the women to plow and mold bullets and teach their children patriotism and love for the country their elders were fighting for.

The statesmen were the writers of the day, and political papers and pamphlets their work.

Now, the national period.

Perhaps it was the flush of victory at having freed themselvs from tyranny of government that caused the theological "war of words" that ensued.

Some of the pioneers of American Freethought probably thought the time was ripe to free themselvs from the toils of superstition.

And here, towering above his opponents, appears the man of whom we are all proud, Thomas Paine, with his "Age of Reason" and "Rights of Man."

The reaction following this excitement is represented by the easy-going essayists, full of fancy and imagination, with a vein of humor through it all.

Washington Irving stands at the head of this class—he who has done nearly as much for the Hudson as nature herself! Why, the Catskills are only a group of hills until you people them with the "Ninepin crew," "the wicked flagon," and old Rip Van Winkle himself!

The "Sketch Book," in which this quaint story of Rip Van Winkle is told, is probably his most interesting work.

Then follow two of our first poets, Drake and Halleck, the latter mostly famed for the popular poem, "Marco Bozzaris."

Now our first famous novelist, James Fenimore Cooper. He was a very voluminous writer, producing over thirty different books.

Many of the historical events described are very inaccurate, and it is sometimes said that his work, more than all else, led Europeans into the belief that Americans were a mixture of Indians and adventurers.

His most noted character was "Leather-stocking," a backwoodsman, who was one of "nature's noblemen," and who figured in many of Cooper's stories.

Next come our great poets Dana, Bryant, Longfellow, Whittier, and Holmes.

"Thanatopsis," meaning a view of death, is probably Bryant's prodigy, for although it is the perfect work of a great man, it was written when he was but seventeen.

This poet's style, in which he combines vividness with quiet, may be well illustrated by this couplet from "The Death of the Flowers:"

When the sound of dropping nuts is heard,
Though all the woods are still,
And twinkle in the smoky light the waters of the rill.

Longfellow has many times been rightly called the "poet of the people," and Whittier, too, the great poet of antislavery, we all know.

Holmes is as much noted for his prose work, "Autocrat at the Breakfast Table," as for his poems, and has sometimes been called the "poet-laureate of America."

At this period come in the sister poets, Alice and Phebe Cary. Also Edgar Allen Poe—a grand life wasted.

In 1804 was born America's greatest novelist, Nathaniel Hawthorne. His three greatest books are "Marble Faun," the scene of which is laid in Italy, and "House of Seven Gables" and "Scarlet Letter," New England stories.

All of these stories—all his works, in fact, hav a weirdness of style combined with their great elegance of finish. Perhaps a part of their fascination lies there.

Then come Bancroft and Motley, our greatest historians, and James Russell Lowell, who is critic, prose and poetry writer, editor, and statesman.

Now comes Emerson.

Concord, Massachusetts, is ever famed for the first battle of the Revolutionary war, but that fame is outdone, in the estimation of some, by the fact that, at one time or another, it has been the home of Louisa M. Alcott, and Bronson Alcott, her father, of Henry D. Thoreau, one of our greatest naturalists, of Nathaniel Hawthorne, and of Emerson, the American philosopher, also a famous poet and essayist.

Among the latter's work is "Representativ Men," which was a series of lectures that he delivered in England.

Margaret Fuller is also of this time, and the scientists Audubon and Agassiz, and Noah Webster of dictionary fame.

Now come a series of very modern names the owners of whom are mostly living at present, and of whom all of us know more or less.

These are J. G. Holland, E. E. Hale, Marion Harland, and E. P. Roe. Bayard Taylor, novelist, writer of travels and of poetry; E. C. Stedman, the banker-poet; and Celia Thaxter and "Gail Hamilton," whom we often meet in print.

Poets, Bret Harte and Walt Whitman; John Hay, who is enjoying at present the fame derived from the *Century* war article; Mrs. Stowe of "Uncle Tom's Cabin" renown; Howells and James, the every-day novelists.

Perhaps the most talked of "about town" at present is Mrs. Frances Hodgson Burnett, author of "Little Lord Fauntleroy," than which no more charming child's story was ever put on paper.

After all, we may be quite proud of our literature of America.

LAURA PRICE STEWART.

What the Little Ones Are Saying.

A Sunday-school and Band-of-Mercy male infant, after hearing the Bible passage read, "The young lions do lack and suffer hunger," feelingly inquired, "But, teacher, if they are real good little lions, won't God help the old lion catch a man for them to eat?"

Bennie, four years old, comes to visit for the first time his grandparents, who are still on the sunny side of life. "This little fellow," said his mother, introducing the stranger, "is Benjamin Franklin, named for his grandpa, and these people, Bennie, are your grandpa and grandma." The little fellow looks from one to the other and exclaims: "H'm! They're a sham. Real grandpas and grandmas hav white hair."

Eight-year-old Alice came to the table in so dreadfully boisterous a manner that her brother, who is preparing for a missionary, asked if she were a heathen, her father seconded the reproof, Aunt Sarah stared at her over her spectacles, and to cap the climax her mother quietly ordered her to the small table in the corner, there to dine by herself. The little offender promptly obeyed, and now fancy the scene when with closed eyes and clasped hands she said: "O Lord, help me to say grace in the midst of my enemies."—*Sturdy Oak.*

Correspondence.

LEBO, KAN., March 10, 1889.

DEAR MISS WIXON: I will write to you for the first time. I am eight years old, and in the third reader. I study spelling, reading, arithmetic, and geography. I go to school to Miss Shortland. I like her very well for a teacher. I hav lots of schoolmates, George Brown, George Phillips, and others. My teacher livs out in the country. I once lived with her. She doesn't believe in the church. We hav two weeks' vacation; I hav lots of fun then. I hav three brothers and two sisters. Clara and Mary are the names of the girls.

Yours truly, WILLIE PENFIELD.

LEBO, KAN., March 10, 1889.

DEAR MISS WIXON: I will write to you for the second time. My papa takes THE TRUTH SEEKER. He gets it every week, and I always spend a little time reading it. There were only six letters in the Children's Corner this week. I am well. There are three different schools here in Lebo. I worked on a farm last summer for a man, and I did not get anything for it. I plowed, harrowed, cultivated, raked hay, and did almost everything a man could do, and I like to work very much. The man I worked for is named F. B. King. They are both Christians. I go to Sunday-school, but papa does not make me. I just go to get pretty cards and papers to read. My Sunday-school teacher's name is Miss Swindler; the name of the superintendent of the Sunday-school is Mr. Colwell. Most of the people here go to church and believe in it.

Yours truly, ELBERT EDWARD PENFIELD.

GRANT FORK, ILL., April 3, 1889.

DEAR MISS WIXON: This is my third letter to THE TRUTH SEEKER. You hav been kind enough to publish my other letters, and I hope that you are kind enough to publish this. I would be very much pleased if some of the children would write to me. I mean boys. I would like to get a letter from Stephie Marshall, and other boys, as soon as possible. Stephie said that he took great pleasure in reading the letters. I hope he will come across mine. We had a young coon for a few weeks, but one night he got away. How do you think he got away? I will tell you. He jumped through the collar, and that was the last we saw of him. It was like what the man said of his horse—the man said that he had to push on the lines so that his horse wouldn't swallow the bit. As I hav nothing more to tell, I will close. Hoping to hear from the boys as soon as possible, Your true friend, JOHN KRAFT.

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I lie becalmed in sight of home;
The low sun lights the glinting foam
With many an iridescent gleam,
That glimmers like life's morning dream.
At peace within this quiet bay,
Soft with the lapping tide I sway;
But heart and thoughts go wavering back
Across the storm-swept, sun-touched track
I sailed through many days.

Ah, me! the sunny morns I knew!
My white sails shimmered bright with dew,
And sea-birds' snowy wings flashed by
Like pearls set in the sapphire sky.
And, oh, the black nights tempest-tossed!
My torn sails drenched, my compass lost;
The bitter, cold foam swept my brow,
As mighty waves broke o'er me—now
The harbor-bar I've crossed.

And while I sit 'neath idle sail,
And listless wait the coming hail,
I idly grieve to think 'tis o'er—
That I so soon must touch the shore.
For life was sweet—ay, bitter sweet!
And though I'd not sail back to meet
The brightest day I knew of bliss,
I fain would know, beyond the mist,
What waits my tired feet.

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New Publications.

Admirers of Paine will be glad to get a copy of the new edition of "Paine: The Religious and Political Reformer," by B. F. Underwood. Published by the Truth Seeker Company. Price, 10 cents.

Admirers of the bright and charming style of Voltairine de Cleyre may obtain for 10 cents a late production of her pen, "The Drama of the Nineteenth Century." It was originally delivered before the Pittsburgh Secular Society, Dec. 16, 1888.

Watts & Co. publish at 25 cents "The Curse of Conventionalism," a Remonstrance by a Priest of the Church of England. It is a well-argued and earnest protest against the horrors and monstrosities of present creeds, and the harmful, repressiv influence of organized orthodoxy.

August Buesing, Jacksonville, Fla., publishes "Is Yellow Fever an Imaginary Disease?" We are by no means prepared to accept his view of the nature of yellow fever; but anything in the way of self-assertiv judgment and challenge of authority and tradition sets a good example. This is a method of which we cannot hav too much, and for which we always hav a word of praise.

A book called "Ingersoll and The Deist" has been written by "A Nativ Tar Heel," and is kept for sale by Doane Herring, Wilson, N. C. Many objections to the affirmations of Colonel Ingersoll are set forth with acuteness and in clear and scholarly language. But whether the arguments are at bottom logical and valid, every reader must judge for himself. Any followers of the colonel who hav the least doubt of the ground on which they stand, and wish to examin it, will find in this book adverse criticisms that will help in the process of conscientiously viewing their position from all sides. Price, 25 cents.

Among the English Freethought papers there is one that we weekly feel impelled to single out for especial admiring praise. This is the *Radical;* it is one of the very best journals ever published, and its editor, Geo. Standring, is one of the very best editors that ever led a division of the Freethought ranks. The main purpose of the *Radical*, at its first publication, was the propagation of republicanism in England; now that doctrin is beginning to obtain sufficient support from the Liberal parliamentary and other parties, and this journal, we are pleased to see, is turning its efforts to the noble work of Freethought.

"Stepping-Stones to Agnosticism" is the title given by Watts & Co., London, to a series of Antichristian pamphlets. The first one, "Ecce Deus," proposes "A New God." Here is a sample objection to the old one:

The Christian believes in God and hell; a startling and impossible contradiction. Every lost soul that passes through hell-gates is an additional proof of God's incapacity to rule the world. The God of the Bible asserts his authority by pointing to hell. It is as if a physician should endeavor to convince us of his medical skill by showing us the graves of his patients. If God can do nothing more for the reformation of the wicked, it would be better to blot them out of existence altogether than permit them to remain as tokens of his moral feebleness. Singular God! while men wish to forget their failures, he takes pleasure in their contemplation.

Price, 10 cents.

Cynthia Leonard, the lady who lately ran for mayor of New York at the head of the Equal Rights, or woman's rights, party, is the author of a charming book entitled, "Pen Pictures." Even the most extreme contemners of the female intellect hav allowed that in certain qualities of literary style—grace, sprightliness, and delicacy of taste—women surpass men. All of these qualities are present in "Pen Pictures." And the airy structures of wit and fancy and tenderness reared in these sketches everywhere rest on a basis of logic sound and sensible. The book is a marvel of fine printing and binding. Any who are tired of the monotonous plodding of us males through leagues of dull argumentation may with relief turn to Mrs. Leonard's writings and see how a woman does it.

"Arguments Against the Use of the Bible in the Public Schools. By J. B. Stallo, George Hoadly, and Stanley Matthews, counsel for the Defendants, in the Case of John D. Minor, et als, vs. the Board of Education of the City of Cincinnati, et als. In the Superior Court of Cincinnati." This is a paper-covered volume of 178 large pages. There is a companion volume giving the arguments *for*, as presented by W. M. Ramsey, George R. Sage, and Rufus King. The two books constitute an encyclopedia of information and argument upon the matter of the use of the Bible in schools. They cover the whole ground and deal with every detail, and from each point of view. They will be of value to all interested in this special branch of the fight of Secularism against the church, and may be obtained from Robert Clarke & Co., Cincinnati, O. Price, 50 cents each.

"Life of Albert R. Parsons, with a Brief History of the Labor Movement in America." This book we hav received from Mrs. Lucy Parsons, Chicago, the publisher. The book is bound in cloth, and contains 254 large pages, with several illustrations. Says the writer: "It has been the endeavor of the author to make the present work not only biographical but historical—a work which might be relied upon as an authority by all future writers upon the matters contained in it. Hence nothing has been admitted to its pages that is not absolutely correct, so far as it was possible for me to verify it by close scrutiny of all matter treated." The first few chapters sketch the life of the subject and its incidents in chronological order, the most important chapter being from Parsons's own hands, written while in jail awaiting execution. A number of chapters follow, containing Mr. Parsons's correspondence, speeches, and travels in furtherance of the cause of labor reform. These are annotated with comments supporting the constitutionality and lawful character of his words and acts. More than half the book is occupied by the details of the Haymarket incident from the beginning of the eight-hour movement in the spring of 1886 to the death of the subject of the biography in the fall of 1887. This includes the Haymarket meeting and Parsons's speech thereat; the trial, and Parsons's speech in remonstrance to the sentence of death. "What human judge," it is asked, "can determin that there is such a necessary connection between one man's advice and another man's action as to make the former the cause of the latter?" $1.50.

The company publishing the *American Sentinel*, Adventist, Oakland, Cal., is doing noble work against the attempted religious usurpation of the Blair bill. It issues excellent tracts upon the matter, which will be mailed in packages of thirteen for 20 cents. From one, "The United States Constitution—Shall It be Preserved as It Is?" we copy a significant parallel between the present movement and the one that established Christianity at its beginning:

Under this Blair amendment the teachers in the public schools will hav to inculcate the principles of the Christian religion. Who are to compose the examining board that shall pass upon the qualifications and orthodoxy of the teachers? Assuredly none but the leading theologians in the churches. This will require that such a board shall be statedly convened to deal out what shall hav been decided by each successiv council to be the principles of the Christian religion. It was in this way precisely that the thing was worked in the fourth century and onward. Constantine made Christianity the recognized religion of the Roman empire. Then it became at once necessary that there should be an imperial decision as to what form of Christianity should be the imperial religion. To effect this an imperial council was necessary to formulate that phase of Christianity which was common to all. The council of Nice was convened by imperial command, and an imperial creed was established, which was enforced by imperial power. That establishment of an imperial religion ended only in the imperious despotism of the papacy. As surely as the complete establishment of the papacy followed and grew out of that imperial recognition of Christianity in the fourth century, just so surely will the complete establishment of a religious despotism after the living likeness of the papacy follow and grow out of this national recognition of Christianity provided for in the constitutional amendment proposed by Senator Blair, and which is now pending in Congress.

"Spiritualism from a Materialistic Standpoint," by B. F. Underwood, has always been a favorit with those opposed to the Spiritual philosophy. However, after all his arguments against the genuinness of the manifestations, Mr. Underwood has to conclude:

Without doubt, Spiritualism has assisted very largely to destroy faith in the authoritativ character of the Bible. Many hav been emancipated from the thraldom of the orthodox superstition who could hav escaped in no other way. They found in Spiritualism a field for the exercise of that marvelousness which before was fed by the fables of the Bible; and while the pleasant belief in immortal life was increased, it was divested of the horrors of the old faith. Spiritualism has gone among a class that Materialism could not reach, and done a work that Materialism could not do, except by a long period of education and experience. It could be shown that modern Spiritualism, by destroying old standards, and familiarizing the people with the discussion of sacred subjects, has encouraged freedom of thought and liberality of sentiment.

I can only add in conclusion that while I am no Spiritualist, I think that Spiritualism in the present transitional stage of thought is doing a work that is much needed, the value of which, however, would be increased, if through its press and its influential advocates it could be brought to oppose with "righteous indignation" the frauds and corruptions which now hav protection under its wing. There is so much in the theory and history of modern Spiritualism that is in marked contrast to the popular theology; its teachings in many respects are so far in advance of those of the churches; its literature so much more Liberal and in keeping with the spirit of the century; its press and its platform so comparativly free, and the intelligent and informed among its adherents so much more courteous and generous in the treatment of its opponents, that it has required from me something of a sacrifice of personal feeling to offer the criticisms which I hav uttered, and which I believe justice and impartiality demand.

Published by the Truth Seeker Company. Price, 10 cents.

"The Coming Creed of the World. Is There not a Faith more Sublime and Blissful than Christianity?" By Frederick Gerhard. This is a voluminous work of 526 pages. It is Antichristian, absolutely rejecting scripture, with creeds, ceremonies, miracles, and the whole paraphernalia of revelation. In its extensiv space it is enabled to present such a multitude of facts and arguments against Christianity, and historical instances of the evil character of the church, as make it a perfect treasure-house for a propagandistic Freethinker. We could name few books more suitable for a Freethinker to lend his Christian neighbors. The Antichristian evidence is exhaustiv and irresistible, the style so clear and simple as to be understood by a child, and the tone earnest, respectful, and sure of securing good will. Mr. Gerhard speaks of his work as "not the result of hasty labor, but the fruit of forty years of reflection and research." This may be well believed by one when viewing its comprehensivness, and the extent of scholarly research of its author evinced by quotations from a very large number of thinkers and scientists of the most various schools. What Mr. Gerhard proposes to giv us in place of Christianity is Deism, with a high devotion to humanity and morality. We will quote a paragraph from the work as a specimen of its style:

The youngest schoolboy is taught to consider those miracles which abound in the history of ancient nations as fables, but the miracles related in the Bible he must accept as facts and believe in them. When he reads of the sacrifice of Iphigenia, he is told that it is a fable, but the intended sacrifice of Isaac he is told is a truth. If he reads of Titans who attempted to storm the heavens, he is told it is mythology, and that Titans hav never existed; but giants, as reported in IV. Moses xiii. 33, and V. Moses ii. 11 and iii. 13, he is told hav existed, and even men, who are believed to hav existed, attempted to build a tower which was to reach into heaven, in which they did not succeed, because God descended from heaven and prevented them. If a schoolboy were told that Lycurgus, Numa, Buddha, Mohammed, or any other lawgiver had received his laws from heaven, he would not believe it; but he believes, and is compelled to believe, that Moses received his laws, which God himself had written on two tablets of stone, from God's own hand.

Price, $2.

All the admiration that Freethinkers can ever giv to Rousseau will hardly pay the debt of gratitude they owe that father of modern religious and political liberty. We should never tire in study of the works of that great man. In Rousseau, says Carlyle, there is "a spark of real heavenly fire. With all his drawbacks, and they are many, he has the first and chief characteristic of a hero—he is heartily *in earnest*. In earnest, if ever man was; as none of these French philosophers were. He could be cooped into garrets, laughed at as a maniac, left to starve like a wild beast in a cage, but he could not be hindered from setting the world on fire." His "Profession of Faith of a Savoyard Vicar" has been translated and is published by Peter Eckler, New York. It contains Deistical views presented with great clearness and force. Here we hav the origin of the credulous beliefs in the countless fantastic "revealed" religions:

I conceived that the weakness of the human understanding was the first cause of the prodigious variety I found in their sentiments, and that pride was the second. We hav no standard with which to measure this immense machine; we cannot calculate its various relations; we neither know the first cause nor the final effects; we are ignorant even of ourselvs; we neither know our own nature nor principle of action; nay, we hardly know whether man be a simple or compound being. Impenetrable mysteries surround us on every side; they extend beyond the region of sense; we imagin ourselvs possessed of understanding to penetrate them, and we hav only imagination. Everyone strikes out a way of his own across this imaginary world; but no one knows whether it will lead him to the point he aims at. We are yet desirous to penetrate, to know everything. The only thing we know not is to contentedly remain ignorant of what it is impossible for us to know. We had much rather determin at random, and believe the thing which is not, than to confess that none of us is capable of seeing the thing that is. Being ourselvs but a small part of the great whole, whose limits surpass our most extensiv views, and concerning which its creator leaves us to make our idle conjectures, we are vain enough to decide what that whole is in itself, and what we are in relation to it.

Here is a conversation that represents very well the dialog usually held between the average dogmatical Christian and the Rationalist:

Dogmatist: Your reason tells you that the whole is greater than a part, but I tell you from God, that a part is greater than the whole.

Rationalist: And who are you, that dare to tell me God contradicts himself? In whom shall I rather believe; in him who instructs me in the knowledge of eternal truths by means of reason, or in you who in his name would impose on me the greatest absurdities?

Dogmatist: In me, for my instructions are more positiv, and I will prove to you incontestibly that he hath sent me.

Rationalist: How! will you prove that God hath sent you to depose against himself? What sort of proofs can you bring to convince me it is more certain that God speaks by your mouth, than by the understanding he hath given me?

Dogmatist: The understanding he hath given you! Ridiculous and contemptible man! You talk as if you were the first Infidel who was ever misled by an understanding depraved by sin.

Rationalist: Nor may you, man of God, be the first knave whose impudence hath been the only proof he could giv of his divine mission.

Dogmatist: How! can philosophers be thus abusiv?

Rationalist: Sometimes, when saints set them the example.

Dogmatist: Oh! but I am authorized to abuse you. I speak on the part of God almighty.

Rationalist: It would not be improper, however, to produce your credentials before you assume your privileges. . . . To tell me that my reason is fallacious, is to refute whatever it may say in your favor. Whoever refuses to abide by the dictates of reason, ought to be able to convince without making use of it. For, supposing that in the course of your arguments you should convince me, how shall I know whether it be not through the fallacy of reason depraved by sin, that I acquiesce in what you affirm? . . .

Dogmatist: My proofs admit of no reply; they are of a supernatural kind.

Rationalist: Supernatural! What is the meaning of that term? I do not understand it?

Dogmatist: Contraventions of the order of nature; prophecies, miracles, and prodigies of every kind.

Rationalist: Prodigies and miracles! I hav never seen any of these things.

Dogmatist: No matter; others hav seen them for you. We can bring clouds of witnesses—the testimony of whole nations——

Rationalist: The testimony of whole nations! Is that a proof of the supernatural kind? . . .

Dogmatist: What do you say to prophecies?

Rationalist: As to prophecies; I say, in

the first place, I hav heard as few of them as I hav seen miracles; and in the second, I say that no prophecy bears any weight with me.

Dogmatist: Thou disciple of Satan! And why hav prophecies no weight with you?

Rationalist: Because, to giv them such weight requires three things, the concurrence of which is impossible. These are, that I should, in the first place, be a witness to the delivery of the prophecy; next, that I should be witness also to the event; lastly, that it should be clearly demonstrated to me that such event could not hav occurred by accident. For, though a prophecy were as precise, clear, and determinate as an axiom of geometry, yet as the perspicuity of a prediction made at random does not render the accomplishment of it impossible, that accomplishment when it happens proves nothing in fact concerning the foreknowledge of him who predicted it. You see, therefore, to what your pretended supernatural proofs, your miracles, and your prophecies reduce us—to the folly of believing them all on the credit of others, and of submitting the authority of God speaking to our reason, to that of man. If those eternal truths, of which my understanding forms the strongest conceptions, can possibly be false, I can hav no hope of ever arriving at certitude; and so far from being capable of being assured that you speak to me from God, I cannot even be assured of his existence.

The testimony given by the Jewish nation contradictory of the divinity of Christ is well made use of:

Do you know many Christians who hav taken the pains to examin carefully into what the Jews hav alleged against us? If there are a few who know something of them, it is from what they hav met with in the writings of Christians; a very strange manner indeed of instructing themselvs in the arguments of their opponents! But what can be done? If anyone should dare to publish among us such books as openly espouse the cause of Judaism, we should punish the author, the editor, and the bookseller. This policy is very convenient, and very sure to make us always in the right. We can refute at pleasure those who are afraid to speak.

Those among us, also, who hav an opportunity to converse with the Jews, hav but little advantage. These unhappy people know that they are at our mercy. The tyranny we exercise over them, renders them justly timid and reserved. They know how far cruelty and injustice are compatible with Christian charity. What, therefore, can they venture to say to us, without running the risk of incurring the charge of blasphemy? Avarice inspires us with zeal, and they are too rich not to be ever in the wrong. The most sensible and learned among them are the most circumspect and reserved. We make a convert, perhaps, of some wretched hireling, to calumniate his sect; we set a parcel of pitiful brokers disputing, who giv up the point merely to gratify us; but while we triumph over the ignorance or meanness of such wretched opponents, the learned among them smile in contemptuous silence at our folly. But do you think that in places where they might write and speak securely, we should hav so much the advantage of them? Among the doctors of the Sorbonne, it is as clear as daylight, that the predictions concerning the messiah relate to Jesus Christ. Among the rabbins at Amsterdam, it is just as evident that they hav no relation whatever to him. I shall never believe that I hav acquired a sufficient acquaintance with the arguments of the Jews, till they compose a free and independent state, and hav their schools and universities, where they may talk and dispute with freedom and impunity. Till then we can never really know what arguments they hav to offer.

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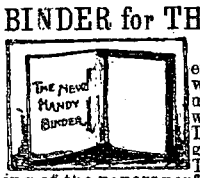
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News of the Week.

A BILL has been presented to the New Jersey legislature prohibiting employment of Pinkerton men against strikers.

KANSAS women in 1887 and 1888 cast about thirty per cent of the municipal votes, but in last week's election cast much more.

THE Austrian empress is insane.

THE pope will issue an encyclical on Socialism.

BOSTON, Col., has been taken possession of by outlaws.

A WORLD'S Sunday-school Convention will be held in London in July.

STANLEY and Emin Bey are reported to hav in possession ivory worth $600,000.

THE queen of England has granted a pension of £100 to Professor Proctor's widow.

IN New York city there are continually 30,000 workers of both sexes out of employment.

OF 1,036 replies to inquiries of the standing of Massachusetts clergymen on Prohibition, 934 are affirmativ.

EXPENDITURES, 1888, of New York state charitable, correctional, and reformatory institutions: $13,315,000.

THE government of Belgium has informed Boulanger that if he stays there he must cease political agitation.

APRIL 7th–14th was observed as a week of prayer for the Sabbath Reform movement.

MANY cases of the ruining of the health and the causing of death by cigaret-smoking among boys are reported.

BUDDHISM is making progress in philosophical circles, in Boston and elsewhere, that are attracted to the occult and mysterious.

THE deserted wreck of the Danmark, bound for New York, has been sighted, and there is anxiety as to the fate of the 700 passengers.

QUEBEC'S treasury is empty, and it will be necessary to pass a special act to procure the $400,000 to be handed over to the Catholics.

THE lord mayor of London has raised a fund of $5,000 to pay the expenses of a delegation of English workingmen at the Paris Exposition.

WHEN work on De Lesseps's Panama canal was stopped for want of funds, the workmen were left there to starve, and several hav already perished.

PROF. FELIX ADLER says that a scheme of historical and political education would hav been a better celebration of the Washington centennial.

ROYALTY is increasing in unpopularity in England. Labouchere and Bradlaugh are combating votes for royal palaces and pleasure-grounds.

THE pope has apportioned the $400,000 gift of Quebec thus: $160,000 to the Jesuits, $100,000 to the Catholic bishops, and $140,000 to the Montreal Catholic University.

PENTECOST attacks the charities of the churches and other organizations, saying they augment the destitution they wish to cure, and that what is needed is not charity but justice.

DR. GIBIER, a distinguished French disciple of Pasteur and Koch, is in New York experimenting to discover the microbes that produce consumption and yellow fever, and their prevention.

THE Connecticut legislature has prohibited selling, giving, or in any way delivering tobacco in any form to persons under sixteen, and prohibited minors from using tobacco in cigarets or any form.

PENETRATION into regions south of Abyssinia reveals that the Christianity introduced there, as well as into Abyssinia, in the year 300, remains in full force among the Gallas, Kaffas, and other savage tribes.

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ANOTHER BIBLICAL ABSURDITY.—(Where no one will buy how can a thing be sold?)

And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.—Deut. xxviii, 68.

Gems of Thought.

NOTHING but pride could persuade those Jews that they were, to the exclusion of all others, the people cherished by providence. Blinded by their vanity, they did not perceive that his universal and infinit goodness was belied by supposing him capable of giving a preference to some particular men, or some particular nations, all of whom ought to be equal in his eyes, if it be true that they are equally the work of his hands. Nevertheless, on particular revelations are founded all the religions of the world. As each man has the vanity to think himself the most important being in the universe, so is each nation persuaded that to the exclusion of all others it ought to enjoy the tenderness of the sovereign of nature.—*D'Holbach.*

COULD we permit ourselvs to suppose that the almighty would distinguish any nation of people by the name of *his chosen people*, we must suppose that people to hav been an example to all the rest of the world of the purest piety and humanity, and not such a nation of ruffians and cutthroats as the ancient Jews were; a people who, corrupted by and copying after such monsters and impostors as Moses and Aaron, Joshua, Samuel, and David, had distinguished themselvs above all others, on the face of the known earth, for barbarity and wickedness. If we will not stubbornly shut our eyes and steel our hearts, it is impossible not to see, in spite of all that long-established superstition imposes upon the mind, that that flattering appellation of *his chosen people* is no other than a *lie* the priests and leaders of the Jews had invented, to cover the baseness of their own characters; and which Christian priests, sometimes as corrupt, and often as cruel, hav professed to believe.—*Paine.*

Odds and Ends.

"DON'T you know it is wrong for little boys to coast on the Sabbath?" "Not much! Dis snow comed down ter day, an' I guess it ain't no sin sleddin' in Sunday snow."—*Life.*

FIJI islander: "Ho, ho! He, he! Quick, matesi! I've caught a missionary." Second islander (running up and examining the game): "We're in great luck. Yum, yum!" "What'll we do with him?" "Put him in the soup."—*Chicago Herald.*

FOR every shooting-star he claimed a kiss,
She, seeming coy, at first demurred to this;
But he, persisting, would not be denied,
When he, at length, a flying meteor spied.
And so, as evening grew apace, their eyes
Oft scanned the glittering aspect of the skies;
And when a darting star caught either's sight
A sound of kissing broke upon the night.
And so it came to pass, anon, that she
Looked for a shooting-star as much as he.
Nay, if by chance a star escaped his view,
She called his wandering fancy to it, too.
When intervals seemed long between each hug,
She called him on a passing lightning-bug;
And, ever taxing her ingenious mind,
Her ready wit enabled her to find
More shooting-stars in three short fleeting hours
Than would compose whole meteoric showers.
But when she did her last pretext exhaust,
And was about to yield her cause as lost,
She saw a switchman's lantern circling swing
And got the youth down to a steady thing.
—*Harry Eldridge, in New York World.*

MR. JASON: "A nice fool you made of yourself at that sociable last night!" MRS. JASON: "Me? How?" Mr. Jason: "Yes, you. Telling Mrs. Chally that her baby looked good enough to eat." Mrs. Jason: "Well, what's the matter with that?" Mr. Jason: "Oh, nothing. Only you know that they start as missionaries to the Cannibal islands next week."—*Terre Haute Express.*

If you love me, tell me so;
Coal is very high;
Father thinks it isn't right
You should come here every night,
Staying till the fire is low,
Just to spoon and sigh.

Calling me your "little sweet"
Does not pay for gas;
While your lonely heart may yearn,
In the chandeliers there burn
Jets that make a thousand feet
O'er the meter pass.

Love, I know, completely fills
Life's void gallery;
Yet while these dear moments haste,
Think how many dollars waste—
Coal and gas and other bills—
Out of father's salary!

Then, I prithee, dear one, brace!
Do but speak the word;
Else must I to father yield,
Else must you vacate the field,
Else must some one take your place—
"Stocks and bonds" preferred.
—*Milwaukee Sentinel.*

STANLEY (raising his hat): "Emin Bey, I presume?" Emin Bey: "Is there anything I can do for you?" Stanley: "I hav come to rescue you." Emin Bey (compassionately): "Thanks, my good man, thanks." (To nativ): "Umslopogsas, take this poor fellow out and giv him a square meal."—*Chicago Tribune.*

DER kicker vas von lively man,
Who make a fuss vene'er he can
Und raise der vind mit wordy fight,
Ven efery dings vas not youst right.

How people like to kick at him!
But who vould keep der vorld in trim,
If he discovered not a flaw,
Und kicked on efryding he saw?

Und dere's dot krank, who's alvays wound
Und helps to make der vorld turn round;
His field of usefulness vas great,
D'hough oft he lifs in low estate.

Ven e'er der kicker has his say
Der krank invents some petter vay;
Der kicker kicks ven dings ain't right,
Der krank prings petter dings to light.

Und so der two go hand in hand,
Und raise a rumpus in der land;
Yet, if der vorld gif dem no thanks,
I'll boom der kickers und der kranks.
—*Boston Globe.*

"NEVER let a customer go away without making a purchase," said Mr. Threads to a newly engaged clerk; "talk the goods up in a clever, forcible way, and you'll be certain to make a sale every time." "All right," replied W. Fearless Gall, the new clerk, who had been an auctioneer for a year out West; "I think I know just what you mean, sir, and you can rely upon me. I know the tricks of the trade." Ten minutes later he was going on in this fashion to Mrs. Marshalle-Neale, one of the wealthiest and most aristocratic patrons of the house: "Damask towels, is it, madam? Well, I should smile! If you can't get damask towels here, there's no place in the city where you *can* get 'em. Look at that towel, my friend! Doesn't it fairly warm your heart to look at it, eh? And just glance at this pair, marked down from four dollars to a dollar and ten cents! Doesn't it fairly make you feel young again to gaze on a bargain like that? And supposing you just concentrate your intellectual capacity on this towel for a second! A-ha! makes you fairly hold your breath to gaze on it, doesn't it? Did you ever see anything more perfectly irresistible since you was born into this world of sin and sorrow? Of course, you never did! Oh, it's a cold day when this firm gets left on damask towels! Look at this one—*look* at it, woman; it won't bite you; now tell me, *tell* me if you ever bought a towel like that for less than two dollars? Of course you didn't! You've paid that for dish-towels, and thanked heaven for the privilege of doing so, havn't you? Course you hav, sweet friend of my childhood days!" Mr. Threads happened along just in time to hav his blood curdled by this last remark, and also in time to assist the gasping and livid Mrs. Marshalle-Neale to her carriage, where she bade him adieu forever, and two minutes later he was going through the same ceremony with Mr. W. Fearless Gall.—*Puck.*

THE pride of every Jew is interested to believe, that it is not his detestable politics, his ignorance of the arts, his rudeness, that has destroyed him; but that it is the anger of God that punishes him; he reflects with satisfaction that miracles hav been necessary to depress him, and that his nation is always the beloved of God, who chastises it. Let a preacher ascend the pulpit, and say to the French, "You are a set of wretches that hav neither courage nor conduct; you hav been beat at Hockstet and Ramilies, because you did not know how to defend yourselvs," he would get himself pelted. But if he were to say, "You are Catholics cherished by God; your sins hav irritated the eternal being, who delivered you into the hands of the heretics at Hockstet and Ramilies; but when you return to the Lord he will prosper your courage at Denain," these words would gain respect and esteem from his audience.—*Voltaire.*

THE reformer labors for the future. His ruling passion is duty. He is not perplexed with the corroding calculations of interest or popularity. The statesman is necessarily a trimmer and a temporizer. He labors for the present, and secures the honors and huzzas of the hour.—*Joseph Cowen.*

THOMAS PAINE lived a long, laborious, and useful life. The world is better for his having lived. For the sake of truth he accepted hatred and reproach for his portion. He ate the bitter bread of sorrow. His friends were untrue to him because he was true to himself, and true to them. He lost the respect of what is called society, but kept his own. His life is what the world calls failure and what history calls success.—*Ingersoll.*

PRIESTCRAFT cannot be put down, till man obtains his "being's end and aim," or is satisfied that it is attainable, in this material, this perceptible, this sense-world. To desire must be to possess. Mankind will, with few exceptions, scorn reason, so long as it arrays itself against human instinct. And until science and art giv man (or assure him that they can giv him) the perfect and sufficiently lasting happiness which he instinctivly knows that the power which created him owes him and stands pledged to giv him or turn out to be an almighty failure, he will pursue that happiness even beyond the grave; with priestcraft for his guide, of course.—*Calvin Blanchard.*

COMMON sense joins with universal experience to proclaim that unbelief in the finality of old customs or established opinions is essential to all advance. When asked, What hav unbelievers done for the world? we may fitly answer, They hav shown that all improvement arises from unbelief in revelation upon any topic. Where revelation begins, inquiry ends. A man who believed that God had revealed the true system of road-making, or ship-building, or science, or religion, would never dare to think of improving either. But the skeptic would not be deterred from advance. The theory that the Bible or the church hav final knowledge upon any subject has been the greatest drawback to progress. The forward march of the world follows the vanguard of unbelief.—*Robert C. Adams, in Pioneer Pith.*

THE heretics hav not thought and suffered and died in vain. Every heretic has been, and is, a ray of light.—*Ingersoll.*

A KING is a non-producing thief, sitting on a throne, surrounded by vermin.—*Ingersoll.*

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WHAT OUGHT TO BE DONE WITH SAM JONES.

Notes and Clippings.

It is probable that the trustees of the British Museum will throw it open on Sundays during the current year.

A large majority of our state assemblymen hav voted in favor of the bill authorizing the common council of this city to expend $300,000 in providing suitable quarters for a zoological museum in Central park. There are reports that Governor Hill disapproves of this appropriation of public money and will veto the bill.

Mr. Anthony Comstock, says the Philadelphia *Record*, appears to hav carried terror into the peaceful town of Summit, N. J., by insisting on the enforcement of obsolete Blue laws which prevent Sunday comfort. The good people of Summit are afraid to ride abroad, or buy a newspaper or a cigar, or get shaved, on Sunday. The *Record* suggests to the Summit yeomen that they look into the Blue laws for themselvs, and see what statutory use there may be for horse ponds. They will no doubt find such connection between Comstockery and horse ponds as may prove very suggestiv and refreshing.

The great body of the clergymen of the United States receive salaries of $1,000 or less a year. There are many, of course, in the larger cities who are paid $2,000, $3,000, $4,000, and $5,000, and in Philadelphia there are several who are paid from $6,000 to $10,000, Dr. Harper, for instance. New York and Brooklyn are most generous with their preachers. Dr. John Hall is paid $20,000 by his church; he receives $5,000 more as chancellor of the University of New York, and probably makes from $2,000 to $3,000 more a year from his writings. Dr. Talmage does quite as well; Dr. William M. Taylor's salary is $15,000; Dr. Lyman Abbott's, $10,000, and Drs. C. H. Parkhurst and Morgan Dix's from $2,500 to $5,000 more.

Colonel Shepard, the pious politician, has hitherto preserved a determined silence on the much-mooted subject of his appointment to a foreign diplomatic post. Not all the discussion that has been going on in the press of this city in regard to the matter has induced him to say a word about it. But now that the Norwalk, O., *Chronicle* expresses the hope that the nation will not be deprived of his services abroad, the colonel feels that he can no longer hide his modest head. He publicly thanks that journal for its solicitude, but tells it firmly that it cannot be. "We will not take any office either at home or abroad," he says. This is another evidence, grimly remarks the *World*, of the fidelity with which Colonel Shepard indorses the policy and purposes of the president.

A distinguished functionary of the Chinese government, the minister of punishments, has arrived here from Pekin. He has come to the United States for the purpose of examining the American method of dealing with crime and criminals, and the penalties to which violators of the law are subject. In China the punishment of prisoners, who are caged like wild beasts, is cruel in the extreme. They are tortured, flogged, banished, enslaved at hard labor, held in hideous dungeons, and for capital offenses are decapitated or strangled. The minister of punishments will be able to ascertain while here that we hav in this country a far better system than that which has been enforced for ages in China; and, as he is alleged to be a philosopher, he may profit by the knowledge thus acquired.

The new collection of mummies now lying in state in the Metropolitan Museum are as neatly wrapped and tied up as so many bundles of modern merchandise. We are not aware, says the *Sun*, that scientific curiosity has led to tampering with any of these interesting packages, but some of their esteemed contemporaries recently exhumed in Egypt hav been subjected to a rather searching examination. Among them hav been found blue-eyed and light-haired people who antedated Solomon, swarthy, dark-haired Egyptians, red-bearded Semitic people, the irrepressible negro, and representativs of a brown race of whom nothing is now known. The most interesting fact shown in these investigations is that the Aryan stock, from which we sprung, spread through Asia and appeared in Egypt at a much earlier period than has hitherto been supposed. We are learning about our ancient friends in many curious ways, and when, for instance, experts are discovering what their favorit articles of food were by examining their teeth, we may conclude that the sources of prehistoric information are rapidly multiplying.

Sam Jones writes to the Nashville *Christian Advocate* concerning his verbal circus in California as follows: "I find the longer I work in California that the great trouble in bringing about a moral reformation in this country is that the thoroughly religious people are in such a minority; nor hav they the strength or weight to stand successfully against the surging tides of evil. There is no Sabbath here. Last Sabbath one of the great attractions at the City park was a competitiv beef-killing, with valuable prizes to those who were most expert in the killing and skinning of the beeves; and to-day the butchers' shops hang the beeves out in the front of the stores placarded 'prize beef.' Baseball is another wonderfully attractiv Sabbath game—in fact, whatever will draw men together, without much regard to the laws of God or man, is adopted. I suppose if you were to multiply the godless element of Nashville a hundred fold, and minify the godly element there a hundred fold, and abolish all Sunday laws, you would hav some conception of a San Francisco Sabbath. I giv you some statistics handed me by the secretary of the Young Men's Christian Association here: On Sunday, Aug. 19, 1888, there were 3,600 saloons wide open; all theaters, concert and billiard halls, and places of amusement had 17,933 young men in them; a baseball match was witnessed by 5,000 young men, and the 3,000 places of unhallowed influence which could not be visited by committees on that day had at least 15,000 young men in them between sixteen and thirty-five years of age; the theaters had over 1,000 young men in each, and one had 1,200. The largest number in any one church was 411; the smallest was 6. Not 50,000 of a population of 350,000 ever enter a church, and those who do not go hav very little sympathy with the church; and to preach the Ten Commandments in San Francisco means that you are a narrow-minded bigot, unworthy the attention of intelligent people."

A Search for Truth.

AN ALLEGORY.

In certain valleys there was a hunter. Day by day he went to hunt for wild-fowl in the woods; and it chanced that once he stood on the shores of a large lake. While he stood waiting in the rushes for the coming of the birds, a great shadow fell on him, and in the water he saw a reflection. He looked up to the sky; but the thing was gone. Then a burning desire came over him to see once again that reflection in the water, and all day long he watched and waited; but night came and it had not returned. Then he went home with his empty bag, moody and silent. His comrades came questioning about him to know the reason, but he answered them nothing—he sat alone and brooded. Then his friend came to him, and to him he spoke.

"I hav seen to day," he said, "that which I never saw before—a vast white bird, with silver wings outstretched, sailing in the everlasting blue. And now it is as though a great fire burnt within my breast. It was but a sheen, a shimmer, a reflection in the water; but now I desire nothing more on earth than to hold her."

His friend laughed.

"It was but a beam playing on the water, or the shadow of your own head. To-morrow you will forget her," he said.

But to-morrow, and to-morrow, and to-morrow the hunter walked alone. He sought in the forest and in the woods, by the lakes and among the rushes, but he could not find her. He shot no more wild-fowl; what were they to him?

"What ails him?" said his comrades.

"He is mad," said one.

"No; but he is worse," said another; "he would see that which none of us hav seen, and make himself a wonder."

"Come, let us forswear his company," said all.

So the hunter walked alone.

One night, as he wandered in the shade, very heartsore and weeping, an old man stood before him, grander and taller than the sons of men.

"Who are you?" asked the hunter.

"I am Wisdom," answered the old man; "but some call me Knowledge. All my life I hav grown in these valleys; but no man sees me till he has sorrowed much. The eyes must be washed with tears that are to behold me; and, according as a man has suffered, I speak."

And the hunter cried: "Oh, you who hav lived here so long, tell me, what is that great wild bird I hav seen sailing in the blue? They would hav me believe she is a dream—the shadow of my own head."

The old man smiled.

"Her name is Truth. He who has once seen her never rests again. Till death he desires her."

And the hunter cried: "Oh, tell me where I may find her."

But the man said: "You hav not suffered enough," and went his way.

Then the hunter took from his breast the shuttle of Imagination, and wound on it the thread of his Wishes; and all night long he sat and wove a net.

In the morning he spread the golden net open on the ground, and into it he threw a few grains of Credulity, which his father had left him, and which he kept in his breast-pocket. They were like white puff-balls, and when you trod on them a brown dust flew out. Then he sat by to see what would happen.

The first that came into the net was a snow-white bird, with dove's eyes, and he sung a beautiful song. "*A human-God! a human-God! a human-God!*" it sung.

The second that came was black and mystical, with dark, lovely eyes, that looked into the depths of your soul, and he sung only this: "*Immortality! Immortality!*"

And the hunter took them both in his arms, for he said: "They are surely of the beautiful family of Truth."

Then came another, green and gold, who sung in a shrill voice, like one crying in the market-place: "*Reward after death! Reward after death!*"

And he said: "You are not so fair; but you are fair, too," and he took it.

And others came, brightly colored, singing pleasant songs, till all the grains were finished. And the hunter gathered all his birds together, and built a strong iron cage called, "*A New Creed!*" and he put all his birds in it.

Then the people came dancing about and singing.

"O happy hunter!" they cried. "O wonderful man! O delightful birds! O lovely songs!"

No one asked where the birds had come from, nor how they had been caught; but they danced and sung before them. And the hunter, too, was glad, for he said: "Surely, Truth is among them. In time she will moult her feathers, and I shall see her snow-white form."

But the time passed, and the people danced and sung; but the hunter's heart grew heavy. He crept alone, as of old, to weep. The terrible desire had awakened again in his breast. One day, as he sat alone weeping, it chanced that Wisdom met him. He told the old man what he had done.

And Wisdom smiled sadly.

"Many men," he said, "hav spread that net for Truth; but they hav never found her. On the grains of Credulity she will not feed; in the net of Wishes her feet cannot be held; in the air of these valleys she will not breathe. The birds you hav caught are of the brood of Lies. Lovely and beautiful, but still lies. Truth knows them not."

And the hunter cried out, in bitterness: "And must I then sit still, to be devoured of this great burning?"

And the old man said: "Listen, and in that you hav suffered much and wept much, I will tell you what I know. He who sets out to search for Truth must leave these valleys of Superstition forever, taking with him not one shred that has belonged to them. Alone he must wander down into the Land of Absolute Negation and Denial. He must abide there. He must resist temptation. When the light breaks he must arise and follow it into the country of dry sunshine. The mountains of stern Reality will rise before him. He must climb them. *Beyond* them lies Truth."

"And he will hold her fast! he will hold her in his hands!" the hunter cried.

Wisdom shook his head.

"He will never see her, never hold her. The time is not yet."

"Then there is no hope?" cried the hunter.

"There is this," said Wisdom. "Some men hav climbed on those mountains. Circle above circle of bare rock they hav scaled; and, wandering there in those high regions, some hav chanced to pick up on the ground one white, silver feather dropped from the wing of Truth. And it shall come to pass," said the old man, raising himself and pointing prophetically with his finger to the sky, "it shall come to pass, when enough of those silver feathers shall hav been gathered by the hands of men, and shall hav been woven into a cord, and the cord into a net, that in *that* net Truth may be captured. *Nothing but Truth can hold Truth.*"

The hunter arose. "I will go," he said.

But Wisdom detained him.

"Mark you well—who leaves these valleys *never* returns to them. Though he should weep tears of blood seven days and nights upon the confines, he can never put his foot across them. Left—they are left forever. Upon the road which you would travel there is no reward offered. Who goes, goes freely—for the great love that is in him. The work is his reward."

"I will go," said the hunter; "but upon the mountains, tell me, which path shall I take?"

"I am the child of The-Accumulated-Knowledge-of-Ages," said the man, "I can walk only where many men hav trodden. On those mountains few feet hav passed. Each man strikes out a path for himself. He goes at his own peril; my voice he hears no more. I may follow after him, but I cannot go before him."

Then Knowledge vanished.

And the hunter turned. He went to his cage and with his hands broke down the bars, and the jagged iron tore his flesh. It is sometimes easier to build than to break.

One by one he took his plumed birds and set them free. But when he came to his dark-plumed bird he held it and looked into its beautiful eyes, and the bird uttered its low, deep cry, "*Immortality!*"

And he said, quickly: "I cannot part with it. It is not heavy; it eats no food. I will hide it in my breast; I will take it with me." And he pressed it there, and covered it over with his cloak.

But the thing he had hidden grew heavier, heavier, heavier, till it lay on his breast like lead. He could not move with it. He could not leave those valleys with it. Then again he took it out and looked at it.

"O my beautiful, my heart's own!" he cried, "may I not keep you?"

He opened his hands sadly.

"Go," he said. "It may happen that in Truth's song one note is like to yours, but *I* shall never hear it."

Sadly he opened his hand, and the bird flew from him forever.

Then from the shuttle of Imagination he took the thread of his Wishes, and threw it on the ground; and the empty shuttle he put into his breast, for the thread was made in those valleys, but the shuttle came from an unknown country. He turned to go, but now the people came about him, howling.

"Fool, hound, demented lunatic!" they cried. "How dared you break your cage and let the birds fly?"

The hunter spoke, but they would not hear him.

"Truth! who is she? Can you eat her? can you drink her? Who has ever seen her? Your birds were real—all could hear them sing. O fool! vile reptil! Atheist!" they cried, "you pollute the air."

"Come, let us take up stones and stone him," cried some.

"What affair is it of ours?" said others. "Let the idiot go," and went away. But the rest gathered up stones and mud and threw at him.

At last, when he was bruised and cut, the hunter crept away into the woods. And it was evening about him.

He wandered on and on, and the shade grew deeper. He was on the borders now of the land where it is always night. Then he stepped into it, and there was no light there. With his hands he groped; but each branch as he touched it broke off, and the earth was covered with cinders. At every step his foot sunk in, and a fine cloud of impalpable ashes flew up into his face, and it was dark. So he sat down upon a stone and buried his face in his hands, to wait in that Land of Negation and Denial till the light came.

And it was night in his heart also.

Then from the marshes to his right and left cold mists arose and closed about him. A fine, imperceptible rain fell in the dark, and great drops gathered on his hair and clothes. His heart beat slowly, and a numbness crept through all his limbs. Then, looking up, two merry whisp lights came dancing. He lifted his head to look at them. Nearer, nearer they came. So warm, so bright, they danced like stars of fire. They stood before him at last. From the center of the radiating flame in one looked out a woman's face, laughing, dimpled, with streaming yellow hair. In the center of the other were merry, laughing ripples, like the bubbles on a glass of wine. They danced before him.

"Who are you?" asked the hunter, "who alone come to me in my solitude and darkness?"

"We are the twins Sensuality," they cried. "Our father's name is Human Nature, and our mother's name is Excess. We are as old as the hills and rivers, as old as the first man; but we never die," they laughed.

"Oh, let me wrap my arms about you!" cried the first; "they are soft and warm. Your heart is frozen now, but I will make it beat. Oh, come to me!"

"I will pour my hot life into you," said the second; "your brain is numb, and your limbs are dead now; but they shall liv with a fierce, free life. Oh, let me pour it in!"

"Oh, follow us," they cried, "and liv with us. Nobler hearts than yours hav sat here in this darkness to wait, and they hav come to us and we to them; and they never left us, never. All else is a delusion, but *we* are real, we are real. Truth is a shadow; the valleys of Superstition are a farce; the earth is of ashes, the trees all rotten; but we—feel us—we liv! You cannot doubt us. Feel us, how warm we are! Oh, come to us! Come with us!"

Nearer and nearer round his head they hovered, and the cold drops melted on his forehead. The bright light shot into his eyes, dazzling him, and the frozen blood began to run. And he said: "Yes; why should I die here in this awful darkness? They are warm, they melt my frozen blood!" And he stretched out his hands to take them.

Then in a moment there arose before him the image of the thing he had loved, and his hands dropped to his side.

"Oh, come to us!" they cried.

But he buried his face.

"You dazzle my eyes," he cried, "you make my heart warm, but you cannot giv me what I desire. I will wait here—wait till I die. Go!"

He covered his face with his hands and would not listen, and when he looked up again they were two twinkling stars that vanished in the distance.

And the long, long night rolled on.

All who leave the valley of Superstition pass through that dark land; but some go through it in a few days, some linger there for months, some for years, and some die there.

At last for the hunter a faint light played along the horizon, and he rose to follow it; and he reached that light at last, and stepped into the broad sunshine. Then before him arose the almighty mountains of Dry Facts and Realities. The clear sunshine played on them, and the tops were lost in the clouds. At the foot many paths ran up. An exultant cry burst from the hunter. He chose the straightest path and began to climb, and the rocks and ridges resounded with his song. They had exaggerated: after all, it was not so very high, nor was the road so steep! A few days, a few weeks, a few months at most, and then the top! Not one feather only would he pick up; he would gather all that other men had found—weave the net—capture Truth—hold her fast—touch her with his hands—clasp her!

He laughed in the merry sunshine, and sung loud. Victory was very near. Nevertheless, after a while the path grew steeper. He needed all his breath for climbing, and the singing died away. On the right and left rose huge rocks, devoid of lichen or moss, and in the larva-like earth chasms yawned. Here and there he saw a sheen of white bones. Now, too, the path began to grow less and less marked; then it became a mere trace, with a foot-mark here and there; then it ceased altogether. He sung no more, but struck forth a path for himself until he reached a mighty wall of rock, smooth and without break, stretching as far as the eye could see.

"I will rear a stair against it; and, once this wall climbed, I shall be almost there," he said bravely; and worked.

With his shuttle of Imagination he dug out stones; but half of them would not fit, and half a month's work would roll down because those below were ill chosen. But the hunter worked on, saying always to himself: "Once this wall climbed, I shall be almost there, and this great work be ended."

At last he came out upon the top, and looked about him. Far below rolled the white mist over the valleys of Superstition, and above him towered the mountains. They had seemed low before, they were of an immeasurable hight now; from crown to foundation surrounded by walls of rock, that rose tier above tier in mighty circles. Upon them played the eternal sunshine. He uttered a wild cry. He bowed himself down to the earth, and when he rose his face was white. In absolute silence he walked on. He was very silent now. In those high regions the rarefied air is hard to breathe by those born in the valleys; every breath he drew hurt him, and the blood oozed out from the tips of his fingers. Before the next wall of rock he began to work. The hight of this seemed infinit, and he said nothing. The sound of his tool rang night and day upon the iron-rocks into which he cut steps. Years passed over him, yet he worked on; but the wall towered up always above him to heaven. Sometimes he prayed that a little moss or lichen might spring up on those bare walls to be a companion to him; but it never came.

And the years rolled on; he counted them by the steps he had cut—a few for a year—only a few. He sung no more; he said no more, "I will do this or that"—he only worked. And at night when the twilight settled down, there looked out at him from the holes and crevices in the rocks many strange, wild faces.

"Stop your work, you lonely man, and speak to us," they cried.

"My salvation is in work. If I should stop but for one moment you would creep down upon me," he replied.

And they put out their long necks further.

"Look down into the crevice at your feet," they said. "See what lie there—white bones! As brave and strong a man as you climbed to these rocks. He looked up; he saw there was no use in striving; he would never hold Truth, never see her, never find her. So he lay down here, for he was very tired. He went to sleep forever. He put himself to sleep. Sleep is very tranquil. You are not lonely when you are asleep, neither do your hands ache, nor your heart."

And the hunter laughed between his teeth.

"Hav I torn from my heart all that was dearest; hav I wandered alone in the land of Night; hav I resisted temptation; hav I dwelt where the voice of my kind is never heard, and labored alone, to lie down and be food for you, ye harpies?"

He laughed fiercely; and the Echoes of Despair slunk away, for the laugh of a brave, strong heart is as a death-blow to them.

Nevertheless, they crept out again and looked at him.

"Do you know that your hair is white?" they said, "that your hands begin to tremble like a child's? Do you see that the point of your shuttle is gone?—it is cracked already. If you should ever climb this stair," they said, "it will be your last. You will never climb another."

And he answered: "*I know it!*" and worked on.

The old, thin hands cut the stones ill and jaggedly, for the fingers were stiff and bent. The beauty and the strength of the man were gone.

At last, an old, wizened, shrunken face looked out above the rocks. It saw the eternal mountains rise with walls to the white clouds; but its work was done.

The old hunter folded his tired hands and lay down by the precipice where he had worked away his life. It was the sleeping time at last. Below him over the valleys rolled the thick white mist. Once it broke; and through the gap the dying eyes looked down on the trees and fields of their childhood. From afar seemed borne to him the cry of his own wild birds, and he heard the noise of people singing as they danced. And he thought he heard among them the voices of his old comrades; and he saw afar off the sunlight shine on his early home. And great tears gathered in the hunter's eyes.

"Ah! they who die there do not die alone," he cried.

Then the mists rolled together again; and he turned his eyes away.

"I hav sought Truth," he said; "for many long years I hav labored; but I hav not found her. I hav not rested, I hav not repined, and I hav not seen her. Now my strength is gone. Where I lie down worn out, other men will stand, young and fresh. By the steps that I hav cut they will climb; by the stairs that I hav built they will mount. They will never know the name of the man who made them. At the clumsy work they will laugh—when the stones roll down they will blame me. But they will mount, and on *my* work; they will climb, and by *my* stair! They will find Truth, and through me! And no man liveth to himself, and no man dieth to himself."

The tears rolled from beneath the shriveled eyelids. If Truth had appeared above him in the clouds now, he could not hav seen her; the mist of death was in his eyes.

"My soul hears their glad step coming in," he said; "and they shall mount! they shall mount!" He raised his shriveled hand to his eyes.

Then slowly from the bright sky above, through the still air, came something falling, falling, falling. Softly it fluttered down, and dropped on the breast of the dying man. He felt it with his hands. It was a feather. He died holding it.

OLIVE SCHREINER.

Christianity.

When an honest man believes he has discovered truth he invites inquiry. Not so with the Christian church, she shuts her doors against investigation and debate. If the position of religionists is tenable, their arguments based on truth, they should hav no fear of investigation. Not satisfied with forbidding inquiry and frowning down honest doubt, they invoke the aid of the law to enforce their religious opinions and dogmas upon those who cannot agree with them. If God reigns, surely he needs no assistance for his religion from the laws of men. If their arguments are unreasonable, they are not right; if not right, they are wrong, and if wrong they should be abandoned. The religion that cannot be sustained by reasonable argument should be dropped out of the world.

The church asserts that she is the mainstay of morality in the world, but the experience of the whole world proves that man can be made moral neither by religions nor by the enactment of penal laws. If this were not true, vice and immorality would hav ceased long, long ago, and there would be no longer any necessity for either law or religion.

The New Testament teaches us that in order to secure our salvation we must overcome human nature. That the carnal man is enmity to God. Had the writers of this book been skilled in the science of phrenology, such teaching would hav been omitted. Every faculty of man is for his good, and is necessary for his protection, his happiness, and his continuance. What man needs is direction, not restraint; education, not punishment.

In the Old Testament man is taught to labor for his living. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." This is laid down as a punishment for his sins. But we know that labor (except the excessiv and unrequited toil, the result of the unwise laws of man) is not a punishment, but a pleasure. Labor elevates the world. Idleness and inactivity would ruin the race. In the New Testament we are taught a very different precept. Christ taught men not to labor but to pray for their living. "Giv us this day our daily bread." "Lay not up for yourselvs treasure upon earth." "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, for your heavenly father feedeth them; are ye not much better than they?" "Consider the lilies of the field, how they grow, they toil not neither do they spin. . . . Solomon in all his glory was not arrayed like one of these." "Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you?" "Therefore, take no thought saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" "Take therefore no thought for the morrow." Put this teaching into practice and what would be the condition of society? How long would the human race exist? Christians professing to believe in this book enact laws for the suppression of tramps. But the tramp may turn to this very book for his defense, his encouragement, and his justification. And men, reasonable in other things, accept these contradictory, unreasonable, impracticable teachings as the word of God. If it is the word of God, then so much the worse for God, for it is no credit to God or to man.

Thomas Paine and other great and good men hav shown by unanswerable arguments that there is no evidence of the divine origin of the Bible. Where are the two tables of testimony, tables of stone, written with the finger of God, and given to Moses upon Mount Sinai? What if they were broken, as it is written, where are the fragments? In proving accounts between men, the law compels the production of the original books of entry. Christians think we must be content to accept such evidence as they happen to hav. The manuscript of God! Why, it should hav been protected and preserved as the most sacred thing in all the wide, wide world. The reason the evidence is not on exhibition to-day is because the story is a fabrication.

Where are the dividing lines between right and wrong, good and bad, truth and falsehood? Who can tell? What is the criterion? When Pilate said unto Christ, What is truth? he got no answer, and yet it is written in the book, "God shall send a strong delusion that they all might be damned who believed not the truth." The criterion is not Bible, not faith, not religions. It is reason. The civil and criminal law of the land, laying down the rules of human conduct, uncertain and conflicting as they are, are evidences of man's best efforts to find this criterion, and the basis of these laws is reason. Let reason reign. If man is to be judged by his acts, he ought to exercise the right of private judgment. Religions, as well as laws, change, as men's customs and opinions change. To deny endless punishment in a literal hell half a century ago, was to arouse the fiercest antagonism of the church. Preach it to-day to an intelligent audience and you will only excite a smile of derision. In the revisions of the Bible we see not only the Christians' lack of faith, but their desperate efforts to keep that old book dragged up somewhere within sight of the advance of human development. If it was the infallible word of God before the revision, what was it after the alteration? Christians solemnly and confidently proclaim the existence of a personal God, yet many of them deny the existence of a personal devil. But there is as much proof of the existence of one as of the other. To deny the existence of the devil is as much a denial of the Bible as to deny the existence of God; and as there is no proof of God outside of the Bible, what advantage can the Christian, who denies the devil, maintain over the Atheist?

We ought not to judge others by their beliefs, because we do not know how they hav been brought about. We know that we cannot change our opinions at will; and that our minds are as different as our faces. Had these same Christians, who would compel by rigorous laws all others to conform to their opinions, been brought up under different religious influences, they would hav had different religious opinions. Good character is formed, not by the observance of religious dogmas, tenets, and ceremonials, but by developing that moral principle that exists in every heart. It is a thing of slow growth, formed by habits, and cannot be developed in the last few hours of life.

The Christian religion teaches that, though a man may lead a long life of wickedness, offer the deadliest injuries and insults to others, he may, without atoning for these injuries, set his own time for repentance and salvation. Can this be conduciv to morality? The doctrin of Christ's atonement for the sins of mankind has, for centuries, been a fruitful source of vice and immorality. As we sow so shall we reap; this is the rule. The only way to secure our happiness in this life, as well as in the future, is by right doing—practicing justice. Religions are antagonistic to intellectual liberty, to freedom of thought, and the battle between religion and Rationalism will end only in the extermination of one or the other. In this country the line of division seems to be forming between Roman Catholicism and Secularism. The strength of Catholicism lies in its unity; the weakness of Protestantism in its division. The middle ground will soon be swept away, and Protestants be compelled to stand within the lines of intellectual freedom, or to fall into the arms of the pope of Rome.

LEMUEL J. POTTS.

A Theological Absurdity.

Without devoting time to a useless discussion regarding the constituent beliefs of Christianity, or to a disputing of any of the doctrins and practices that hav characterized it at various periods, or are peculiar to the different denominations of the present day, let us examin that fundamental tenet, held in common by the most antagonistic sects, and which, though its attendant religious forms hav been ever changing consequently upon the evolution of civilization, has remained the constant principle of Christianity.

Simply stated, it is a belief in an almighty God, and the sacrifice of his son for the redemption of sinners. It is upon this that Christianity, with all its sectarian superstructure, is based; and this foundation being logically false, the truth of the religion cannot withstand the force of reason.

Paradoxically, Christianity refutes itself; for does it not rest upon a contradiction? Aside from the ridiculous incongruity of the almighty's humiliating himself before his own creatures in an attempt to palliate the evil for which he alone must hav been responsible, there could hav been no necessity for a savior of the world, without admitting the subordination of the absolute, supreme being, in his having had to submit, in the first place, to the creation and existence of sin, contrary to his will; an absurdity too patent for a moment's consideration.

We might as well endeavor to conceive of the existence of darkness and light in the same place at the same time, when we know that the presence of the one is dependent upon the absence of the other. Consequently, a belief in an almighty being must preclude a belief in Christ; and, *e convêrso*, a belief in Christ is incompatible with a belief in an omnipotent God, Christ being the exemplification of the finiteness of his "father."

However, Christianity professes the absurdity of

reconciling these contradictions, or, in other words, of upholding a theology in which the deity is divided against himself; wherefore, in subservience to the logical reasoning, which we are told this God himself expounded, how can he exist? And "if a kingdom be divided against itself, that kingdom cannot stand."

CLIFFORD HOWARD.

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - 16 Union Park Place, Chicago.
OTTO WETTSTEIN, Treas., - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Chair. Fin. Com., 241 Washington Boulevard, Chicago.

Washington's Inaugural.

The approaching centennial of the inauguration of the first president of the United States is to be conducted, according to the proclamation of a Presbyterian president—who perverts his high office to insult the historical intelligence of the people and slur the memory of those famous Freethinkers who were most prominent in founding a state without a church—by religious observance. Secularists should take this occasion to make an emphatic protest against this part of the program, and show that Washington, as president of the constitutional convention, took special pains not to let Christianity engraft itself in law—that he was so much of a statesman as to be a thorough Secularist.

The Union League Club, of Chicago, hav issued a circular calling upon the people to celebrate this occasion by public worship, and the document might easily be mistaken for a missionary leaflet of the Young Men's Christian Association, so sanctified is its piety. It is signed by its president and treasurer. The latter is known to hold opinions derogatory to Christianity, but, like so many hypocritical Liberals, lacks the manhood to assert himself. A millionaire can seldom afford to be a man.

The reverend advocates of "truth and righteousness" in Chicago are industriously distorting the facts of history and filling the air with falsehood, cant, and misrepresentation in their endeavor to giv Christianity a "boom" by this celebration. They seek by this commemoration of the inauguration of a constitutional government recognizing religious freedom to gain momentum to overthrow the Constitution itself and accomplish by the Blair bill and other treacherous and suppressiv measures what they cannot accomplish by moral suasion or logic. This is surely evidence that faith is dying, for the moral force of a religion must hav reached a low ebb when it seeks the support and maintenance of law. Law is the last prop of a tottering creed, though the prop may effectually retain the form when its vitality has fled.

At a recent meeting of ministers in this city one clergyman is reported to hav remarked that the only reliance this republic now has for its progress and perpetuity rests in the adoption of the Christian religion. Such a person is a traitor to American principles and an insulter of Washington's memory.

Another reverend claimed that the founders of the American republic were not only great patriots but also good Christians. Such a man is a hypocritical fraud.

It is now as ever in history, the religious teachers endeavor to gain the ascendency in government, as they hav over the minds of the people. The Persian idols, the German oracles, the Roman augurs, and the modern priesthood hav all in their turn become subjects of popular adulation and the agents of political deception for the avowed purpose of abrogating the rights of conscience.

To protest against this perversion of facts and to uphold and maintain the Secular foundation of our national Constitution the Chicago Secular Union will hold a memorial service, Tuesday, April 30th, at which the president will deliver an address on "The Secular and Freethinking Founders of the American Republic."

BRUNO MONUMENT FUND.

N. F. Griswold, Meriden, Conn	$100 00
N. Eggleston, Aurora, O	100 00
Drs. E. B. Foote, N. Y	20 00
R. B. and H. P. Westbrook, Philadelphia	10 00
E. A. Stevens, Chicago	10 00
Otto Wettstein, Rochelle, Ill	6 00
F. A. Day, Castana, Ia	5 00
Mrs. S. L. Dingess, Chicago	1 00
Converse Close, Grattan, Mich	1 00
F. P. Spencer, Evansville, Wis	1 00
Unknown, Chicago	1 00
Total	$255 00

Our appeal in behalf of the Bruno fund, published only in THE TRUTH SEEKER, has not been in vain—in fact, it has borne rich fruit, proving the nobility and liberality of its readers; for never hav they been importuned for a worthy purpose and the petition been unheeded. But the greatest regret we feel is that the bulk of its subscribers allow the practical work and effort of Liberalism to fall on the shoulders of that grand old guard—"the thin red line" who stand immovable in the ranks of the Secular Union—its honored life members.

With gratitude indescribable I received the following as the first response, from as true a patriot as our cause can boast:

MERIDEN, CONN., March 31.

E. A. STEVENS, Chicago, Ill., *Dear Secretary:* Since the time is not quite ripe to lance the orthodox Christian carbuncle growing on Girard College, I herewith hand you my check for $100, which I propose to giv for the purpose of helping make up the $1,000 for the Bruno Monument fund. Let us honor the martyr who gave his life to remove the sixteenth-century inspired flat-earth holy-Bible myth from the brain of man. Yours truly, N. F. GRISWOLD.

Hardly had I recovered from the startling effect which Friend Griswold's letter gave—for I could not help ruminating how a little while ago a hundred dollar donation would hav created quite a sensation—when another life member and generous helper, whose letters in THE TRUTH SEEKER are like visits of an old and valued friend, sent the following, which is as admirable as his generosity, partaking as it does of the hero he would honor:

AURORA, O., March 31, 1889.

E. A. STEVENS, Secretary, *Dear Sir*: Find inclosed a draft for $100, to aid in uplifting the Bruno monument.

The memory of Bruno makes safe the sleep of Darwin in Westminster abbey. Indeed, it helps us all to rest. It will be a standing caution to humanity against Christianity.

It may save us from the Blair bill, which is now inviting our cabinet and Congress to do for America what Constantine and his councils did for Europe—inaugurate and repeat another Christian millennium of more than a thousand years of Dark Ages. To reverse such religion, and restore life, liberty, and civilization again to the Western world, the eloquent and loving Bruno suffered seven years in dungeons and finally death at the stake.

Up with the glorious shaft by the side of St. Peter, on the spot where he was burnt. Let us hav no more such Christian stakes or church recreations. Truth is enough to furnish one good and complete religion. To that I belong.

Yours in its faith, N. EGGLESTON.

Two hundred dollars! Now verily "is the winter of our discontent made glorious summer by" these two noble sons of Secularism! Who shall say that Liberals lack the fervor we denominate soul? Who shall dare accuse them of indifference and lukewarmness when their sympathies are aroused in a worthy cause? Still, we must admit that even two swallows do not make a summer last. And while the noble donations of Brothers Griswold and Eggleston are commendable in the highest degree and deserving of our gratitude and an imperishable chaplet—for in honoring Bruno they honor themselvs, the American Secular Union, and humanity—after all, it is but a little cloud on the Secular horizon, and we need to see such liberality expand, increase, and develop till it covers the face of the firmament and bursts forth in torrents of generosity and munificence from which drenched superstition shall slink away appalled. We must drown out ecclesiasticism in the state, and the erection of the Bruno monument in papal Rome should only inspire our efforts in establishing the dominion of science and justice, instead of being dominated by the crafty cohorts of superstition, remembering that

> Not a truth unto science
> Or art hath been given,
> But brows hav ached for it,
> And souls toiled and striven.

Although these aching brows hav ceased their throbbing and found rest in "the sleep that knows no waking," and these dauntless souls whose lives were spent in unselfish devotion to imperishable truth hav gone down to their graves

> Unwept, unhonored, and unsung,

the Liberals—their particular posterity—who realize the fruits of their labors, are rescuing their glorious names from obscurity, and placing on their brows

> The chaplet of bay
> And laurel crown.

A portion of the mission of Secularism should be to atone for the criminal negligence of its contemporaries; to erect a monument—not necessarily in marble or bronze—to every martyr in the cause of science, to vindicate the memory of all who in every age of the world's history hav remained loyal to their convictions in the midst of opposition, persecution, danger, and death. Secularism means much more than superficial thinkers dream of, and while we realize our numerical insignificance and the seemingly insurmountable obstacles which lie in our onward path, we find our consolation in the thought that "the race is not always to the swift nor the battle to the strong." The Bruno monument marks the first milestone in our race-course. *En evant*, who knows but in the march of progress Rome may become the Mecca of Secularists, as it has been, not the Eternal, but the Infernal City of priestcraft? Thanks, Brothers Griswold and Eggleston.

There is no good work going on in which the Drs. E. B. Foote do not become participants, and although they are solicited daily, if not hourly, for some bequest, a worthy cause finds in them generous friends. The junior editor of the *Health Monthly* is a great wit if the adage that brevity is wit's soul holds good, as the chairman of the executiv committee uses the fewest possible words, and the smallest number of letters to express those words. His communication inclosing a check for $20 if spelled out would occupy about a line. May his shadow never be abbreviated. From the senior, a few days after, I received the following both gratifying and encouraging letter:

OFFICE OF HEALTH MONTHLY,
NEW YORK CITY, April 2, 1889.

MY DEAR MR. STEVENS: On Saturday, when very busy, the junior came to me, remarking that he was going to write you, and he wanted to send a contribution for the Bruno monument and desired to hav me join him in doing so; so we each sent $10. Yesterday I picked up THE TRUTH SEEKER of the 30th ult., and after reading your eloquent appeal for contributions, I thought I saw at once what had awakened Dr. Ned. I think it is only just to express my appreciation of that article. It contains facts in regard to Bruno which I did not know myself, although I hav read considerably about him. It is really a very interesting sketch of Bruno's life boiled down into the fewest possible words, and those words most effectiv. I am quite sure that Ned and I hav contributed before to that monument, but feel very glad that he gave me the opportunity to join with him in making a further contribution. The same issue of THE TRUTH SEEKER contains an excellent article from our friend, Mr. Wakeman, on the same subject. Yours truly, E. B. FOOTE.

Our honored president and, I presume, his amiable spouse, who hav also previously contributed to the Monument fund, forward $10 to swell the new American Secular Union subscription, as evidence of their hope that in Italy the pope shall no longer hold supreme sway, their desire that freedom of the mind and liberty through law may be the heritage of the future sons of that sunny clime, and that soon they shall sever the last ecclesiastical fetters and break the bonds of priestly tyranny. Hail to the chief!

Otto Wettstein feels that this monument somehow makes his badge-pin legend more appropriate, and his torch of reason blaze more luminous, so he also contributes to the fund.

F. A. Day, of Castana, Ia., forwarded $5 for the monument, and a like amount to the Union fund. A man of few words, but generous deeds. May the light of Day never be dimmed.

Mrs. R. L. Dingess, of Chicago, desires to contribute a dollar to so noble a project. A lady now thoroughly Liberal, she has evolved out of orthodoxy by the careful study of the facts which Bruno proclaimed.

Converse Close, an invalid of seventeen years, rises to express his sympathy with this move, and sends his contribution. When invalids are roused to enthusiasm, we hav hopes the healthy will be profoundly stirred.

GRATTAN, MICH., April 4, 1889.

E. A. STEVENS, Secretary of the American Secular Union, *Dear Sir:* I hav just read your article in THE TRUTH SEEKER of March 30th, "Giordano Bruno." It is a grand appeal for what all Secularists should deem a worthy object.

I look upon this as an exception. It is cosmopolitan, for Bruno, in the hearts of all true Liberals, should stand as the representativ martyr of religious freedom in all ages, and throughout the world. And Rome, above all others, is the place where such a monument should be erected as a world-wide landmark, to warn Christian bigots that such acts will not be tolerated, and must not be repeated.

And now, Mr. Stevens, please allow a few words personal to you and myself.

When you were first elected secretary, I must admit that you were not my choice. I had some doubts as to your sentiments and the course you would pursue, especially in regard to the question of "Anarchy," which at that time was a prominent topic of discussion among our people generally, and, as it seemed to me, threatened the harmony and unity of Freethinkers generally, and of the Secular Union especially. But now I am pleased to say that your course has been to me very satisfactory and a happy disappointment, and the zeal, energy, and ability you hav manifested under discouraging circumstances hav been remarkable.

As for myself, I cannot do much. An invalid for seventeen years, shut in from the outside world of business and social life, never possessed of much wealth, this dollar is my mite. CONVERSE CLOSE.

P. F. Spencer, a venerable friend of eighty-two, a contributor to the Bennett monument, certainly was pleased to be placed in the above list. His inspiration for twelve years has been THE TRUTH SEEKER, and it will be to the last. He promises that whatever he can spare shall go to the cause. Thanks, Brother Spencer.

A person paid $1 to our local Union secretary, whose name was mislaid, so I cannot thank him properly, but the money "will get there all the same."

GOOD FRIDAY.

Notwithstanding that there are several Freethinkers on the board of education, the public schools are closed to-day, as has been the custom for some time, out of deference to the holy Roman church—a church which is plotting in every way to destroy the public school system itself. The Episcopalians are so small a minority in the community that it cannot be considered their wishes would hav any effect. When the supposed day of Christ's crucifixion is officially observed by closing the public schools, it can be seen that we are rapidly approaching a state religion.

IN THE APPELLATE COURT.

The case of the secretary of the American Secular Union against the St. Mary's Training School is nearing its conclusion. The "abstract" and "brief" which were prepared by Judge Russell, fully outlining the proceedings, were printed and filed in the above court on the first day of April. The brief was replied to, strange as it may seem, not by the county attorney, who appeared and argued before Judge Horton on the injunction, but by Smith and Pence,

attorneys for the Training School. What a twist this case has taken! A question involving the county finances and the official action of the county board is answered by the attorneys for Archbishop Feehan. General Smith is a Protestant apostate to the Romish church and enjoys the lucrativ practice of legal adviser to the archbishop. The reply of Smith & Pence was nothing but subterfuge, yet it was as much as could be expected on that side. In the brief replying to their allegations Judge Russel has knocked the pins from under every point they raised, and in a clear-cut speech of one hour before the court on Monday last submitted the question to the decision of the judges. The senior member of the court, Judge Moran, is a faithful son of the church of Rome, and he showed what he would do regardless of the law or the Constitution. Judge Russell tried to pacify him with the remark that this was not aimed at the Catholic Church specially but pronounced on the broad principle of the Constitution, and that this decision would affect other denominations, which would receive attention in due time.

Judge Moran blurted out, "Well, I notice the Catholic church is the one that is always hit." If the case is decided from a legal point of view, we hav already won. But judges are fallible beings, swayed by interest, passion, and prejudice, and one has already so strongly betrayed his animus as to be considered unsafe. Another of the trio is Judge Gary, not counted among my personal friends, as his ruling in the celebrated Anarchist trial was, in my humble judgment, little to his credit.

The appellees made no oral argument.

E. A. Stevens, Sec. A. S. U.

Does Colonel Ingersoll Know?

Colonel Ingersoll is not Agnostic on one point at least. Hear him: "No person has come back from the unseen world. No authentic message has been delivered. Through all the centuries not one whisper has broken the silence that lies beyond the grave. Countless millions hav sought for evidence, hav listened in vain for some word."

What an assertion for a man to make in this age, when in every city, town, and hamlet of the civilized world are to be found those that will testify to the contrary—that they hav communicated and do communicate with those that hav passed the borderland, and that they can furnish the most undeniable evidence of this fact, evidence such as would make a case in any court of justice were it upon any other subject!

Had Mr. Ingersoll said, "I hav received no evidence; no person has come back to me," he would hav been justified in the statement. For we are bound, in common justice, to take a man's word, unless there is evidence of its falsity. But when he assumes to contradict the statements of men and women of unquestioned integrity, of sound critical judgment on all other matters, of patient, earnest investigation, who, while they were trying to disprove it, were compelled to admit that the so-called dead are alive, and, under favorable circumstances, do giv authentic messages—that not only one, but myriads of whispers hav broken the silence, and countless millions seeking hav found evidence and heard words from beyond the grave—this unqualified denial of claimed facts shows a spirit of arrogant assumption much in keeping with the spirit of orthodoxy which he is so valiantly fighting.

All knowledge comes through the senses. In a court of justice, if reliable witnesses swear to what they hav seen or heard or felt, a multitude, testifying that they did never see, hear, or feel the same, would not in the least invalidate their testimony. If Mr. Ingersoll has never had the evidence others hav, or claim to hav had, he would at least show more good sense in saying, as he does of God, "I don't know," for he certainly cannot know that no one has received an authentic message.

Much that we call knowledge comes from our belief in the knowledge others claim to hav acquired. A wise person requires good, substantial evidence before he can accept any disputed theory or fact. If such an array of evidence is adduced, he can but believe. If sufficient evidence cannot be furnished upon which to base his belief, he is simply Agnostic—does not know. To disbelieve or deny any claimed fact or theory should require just as sound evidence against it as would be required in its favor to be believed.

There are, no doubt, among the personal friends of Mr. Ingersoll those that would tell him they had received messages from some departed friend, the identity being proved by precisely the same evidence as would be required to establish the identity of some one in a foreign country, as knowledge of family affairs, certain circumstances known only to the parties communicating in regard to past conditions, etc. Such identifications, unmistakable, hav been received and proved over and over again, and yet every now and then some person, wise in his own conceit, will make the same wholesale denial that is made by the colonel, knowing, as he must, that just as able men as himself claim to hav seen, heard, and felt just what he says no one ever did.

Agnosticism, in these days of great discoveries, is more becoming than arrogant, unqualified denial.

A few years ago, before that wonderful invention, the microscope, the new world of life it disclosed to the inquirers might hav been denied with as much truthfulness; it could not be seen, and only a few at the present time know of the existence of what it reveals. I hope some time humanity will hav developed its seeing power so as to be able to take cognizance of all these beauties without artificial aids. So I hope, also, that the time will come that the spiritual vision, and other faculties, will evolve so that all may take cognizance of spiritual things without any effort on their part.

To-day phenomena are occurring claimed by some, who hav carefully investigated the matter, to be of spirit origin, and to prove a continued individual existence.

No person, thus far, has been able to satisfactorily explain said phenomena on any more rational basis than the one claimed for it. Wholesale denials and assertions like the above are not in keeping with a broad spirit of inquiry that cares only to know the truth, no matter what that truth may be.

A scientific thinker will take any phenomenon that presents itself, carefully examin it, and will not pronounce upon it until he can explain its causes and prove his explanation correct.

A large and growing class of people, embracing many learned and scientific minds, claim to hav had demonstrated to them by unmistakable evidence that the so-called dead still liv and return to their friends. For one to unqualifiedly deny their claim, without being able to satisfactorily explain the phenomena upon which it is based, upon any other hypothesis, shows the person making such denial is afflicted with compound ignorance—*i.e.*, he is ignorant of the subject, and ignorant of his ignorance.

Juliet H. Severance, M.D.

An Open Letter to the Governor of Pennsylvania.

MR. CHAMBERLAIN PROTESTS AGAINST HANGING AN INSANE WOMAN.

To His Excellency, James A. Beaver, Governor of the Commonwealth of Pennsylvania, Sir: I earnestly and urgently protest against the threatened hanging of Mrs. Sarah J. Whiteling, appointed to take place in your commonwealth, April 24th inst., and call your attention to the following considerations:

Scientific observation and experience hav long recognized a class of cases of derangement known as climacteric insanity. Of this class of cases, Ray, in his "Medical Jurisprudence of Insanity," section 248, says: "Another curious form of homicidal insanity occurs in women, and seems to be connected with those changes in the system produced by menstruation and lactation. It is a little remarkable that, with few exceptions, the victim selected by the patient is always her own or some other young child."

Mr. Ray follows this summing up with the recital of a number of cases of recognized insanity illustrativ of his proposition, no one of which cases exhibits so many of the conditions or indicia of insanity as does the case of Mrs. Whiteling.

Mrs. Whiteling was surrounded with all the conditions required to produce insanity, and the periodical murders she committed indicate strongly not only that she was insane, but the cause of her derangement. When we combine all these causes, her low grade of mentality, syphilitic taint, abject poverty, fatigue, and overwork in nursing through a long illness her husband, whom she afterward killed, the pressure of responsibility for the care of her family, which fell entirely upon her, the change of life and consequent menstrual derangement, and when we see, as a result, three murders of those she was drawn to by the closest ties of affection, with intervals of a month between each murder, with no intelligent motiv for her act, and when we find strongly corroborativ evidence in a marked symptom of insanity disclosed by means of the opthalmoscope, there can be no doubt of her irresponsibility.

I understand that an examination has been made, recently, of Mrs. Whiteling by the prison physicians, and that their report thereon shows that she is now sane. This is little to the purpose. The question is, *What was her mental condition at the time of committing the murders?* Her present sanity is not inconsistent with violent insanity a year ago. The feelings of the patient in such a case are graphically described by Dr. Oxner thus: "A worthy neighbor told me, during treatment for a 'change of life,' that sometimes when things went wrong with her she felt as if she could tear God from his throne, but this is so long ago she has forgotten it." And he further says: "While thousands go over safely amid comparativly happy surroundings, now and again one dies, oftener they become broken in health, while some under constant domestic bickerings become insane and never recover; others, under like unhappy circumstances, become desperately insane *and their mania spends its force in some desperate deed, to their eternal regret.*"

I am told that in cases where the law has, very improperly as I consider, withheld from the governor the power to pardon or commute, a beneficent purpose is accomplished by the governor's withholding his signature from the death-warrant. It is still within your power to prevent the official murder of this insane woman by granting her a respit until such time as her death may be brought about by the operation of the laws of nature, and having this means of escape from a very unfortunate situation, I sincerely and respectfully implore you that you will not deliberately and in cold blood sanction the very kind of act which she is condemned for having done in her insane frenzy. Very respectfully,

Ed. W. Chamberlain.

What the Bigots Are Doing.

From the Official Organ of the American Sabbath Union.

Rutland, Vt., demands a more general observance of Sunday laws in that city.

The question of prohibiting by law Sunday baseball games is now being discussed in several of the state legislatures.

The decision having been by the court in Kansas City that the Missouri state law prohibits Sunday baseball games, the question is now to be taken to the supreme court.

The citizens of Santa Rosa, Cal., hav resolved that Sunday excursions from San Francisco, that hav occasioned so much annoyance in their midst, shall henceforth be prohibited.

At a mass convention in Richmond, Va., on April 17th, attended by friends of the Sabbath from all parts of the state, the Virginia Sabbath Association, auxiliary to the American Sabbath Union, was organized. W. E. Hatcher, D.D., was elected president, and William H. Preston first vice-president. The field secretary of the Union, the Rev. Wilbur F. Crafts, was present and aided in the committee work, and also made an address. The states organized up to this time (all except the two first named within two years) are New Jersey, Maryland, Illinois, Dakota, Iowa, Kentucky, Ohio, and Virginia. Other states are expected to organize soon.

The American Sabbath Union recommends that resolutions be adopted by all religious bodies similar to the following, which were voted by the Worcester Congregational Club on April 15th, resolutions of like import having been passed at an earlier hour of the day in the same city by the Methodist New England Conference.

Resolved, That we approve the proposal to organize a Massachusetts Sabbath association auxiliary to the American Sabbath Union.

Resolved, That we also approve the suggestion that a Massachusetts convention be held for this purpose in this city next October, immediately preceding or following the Congregational Council.

Resolved, That a committee of two be appointed by this club to co-operate with committees appointed by other religious bodies in arranging for such a convention.

Resolved, That we petition Congress to make the day of inauguration the first Wednesday of March or the last Wednesday of April, to avoid the serious occasion for Sabbath-breaking and law-breaking that arises from having inauguration occur at or near the beginning of the week.

Resolved, That we indorse the petition to Congress for a law against Sunday work, except works of necessity and mercy, so far as the jurisdiction of the general government extends.

A mass meeting in the interest of Sabbath observance was held in the court house at Lancaster, Pa., on Sunday, March 24th, under the auspices of the Philadelphia Sabbath Association, the large court room being crowded. Judge Patterson presided, and remarked that the meeting was held under the auspices of an association that was formed fifty years ago. Its labors were at first confined to Philadelphia; they were next extended to the canals and public works, and now to the whole state. It does not aim at the passage of new laws; it looks only to the enforcement of those existing. Another object of the association is in behalf of the wage-men—those who toil. Many of these laborers are compelled to work seven days in the week, and this association endeavors to prevent this In the evening a similar meeting was held in the First Presbyterian church, Lancaster. Bishop Merrill presided, and addresses were delivered to an overflowing congregation by Judge Ashman, the Rev. T. A. Fernley, and the Rev. T. B. Neely.

A Generous Gift Rejected.

From San Francisco Freethought.

A dispatch from Petaluma, published in the daily press of San Francisco, says:

William H. Pepper, a wealthy nurseryman, offered recently to donate to the city a lot worth $5 00), providing the city trustees would erect upon it a building for kindergarten purposes to cost at least $3.500, the school to be under charge of the board of education. It is understood that a wealthy gentleman of this city offered to erect the building and giv $3,500 more for the support of the school. The board of education presented the matter to the board of city trustees and requested it to submit to the people the question of accepting it and voting the necessary funds at the coming city election. The trustees refused to do this, and in consequence Petaluma will lose the donation.

Mr. Pepper is a well-known Freethinker, one of whose cherished plans is the founding of a school where useful knowledge may be imparted unmixed with superstition. We are not acquainted with the conditions upon which the above gift was offered, but the purely secular character of the education to be given was doubtless one of them. No one can believe that the city trustees hav acted wisely, but they were much more honest in rejecting the trust than they would hav been in accepting and then violating it, like the trustees of Girard College.

Mr. Pepper deserves the greatest credit for his good intent, but it will not take the Christian world long to forget his generous offer and to declare that Freethinkers hav never done anything for charity.

Will Our Missionaries Be Sent Back?

From the New York Herald.

There is a feeling in Canton that a policy of retaliation should be adopted toward the United States. The arguments that the Chinese residents in America are law-abiding, that the action of Congress is arbitrary, that the restriction was initiated to further party interests, that the government has shown a thorough disregard of treaties, are well founded and not to be contradicted. It is, therefore, not to be wondered at that the idea is being adopted gradually but steadily that the American missionaries, merchants, and residents should be requested to return to other congenial climes, and that the resolution is gaining ground that no United States citizen should be allowed to settle in Chinese territory.

But the Colonel is the Steadier Tipper.

From the New York Sun.

The *Tribune* announces that "Colonel Ingersoll has the reprehensible reputation of giving more fees to waiters, etc., than any other man in this country." This is an error. Philip H. Armour, of Chicago, never givs less than $5 as a tip when he travels, on which occasions he givs that sum to everyone on the train, from the engineer to the newsboy. Here and in Chicago his fees are in like proportion.

Communications.

The Church—Its Moral Status.

The history of the church from the fourth up to the sixteenth century is a history of bigotry, injustice, outrage, cruelty, and murder. Its scenes are only the sickening, revolting events described in the book of Joshua, reënacted. No people within the range of the historic period ever proved so utterly lost to every sense of justice, love, and piety, and manifested such inhuman cruelty, as the Christians did during this long reign of terror that hung over the Eastern world like a deadly nightmare for over twelve hundred years. Dr. Dick, a celebrated Christian writer, states that one hundred thousand of Germany's best men and women were burnt at the stake alive during the fourteenth century alone. What an army of victims thus sacrificed! And for what terrible offenses were these best men and women thus tortured in such a fiendish and inhuman manner? Their offense was that they could not believe that a "son was as old as his father," and that "one was three and that three were one, and yet one was not three and three were not one." It was their unbelief in this Christian mathematical paradox that sealed their fate. But from whence derived the church its authority to thus burn people alive for a simple difference of opinion about God and other incomprehensible Christian dogmas? The authority for all this sickening and revolting cruelty was derived by the Christians from their Bible. Moses, a brutal old freebooter and red-handed pirate, commanded in the name of his remorseless God that if thy father, mother, brother, sister, or bosom friend enticed thee to go and worship other gods (accept different religious opinions), thou shouldst not consent, neither pity nor spare them, but *kill* them; "thy hand shall be first against them to put them to death." This command of a vile old bloodthirsty wretch afforded satisfactory authority to the churchmen for ages to cruelly torture and murder their fellow-men simply for entertaining a difference in religious opinion. In reading the story of Moses in the bulrushes, we often think, What a pity that a big, hungry crocodile did not come along and utilize him by making a breakfast on him, and thus save the coming ages the terrible suffering and outrage his examples and precepts visited upon them!

Reasoning from cause to effect, we realize that the teachings of the Bible are directly responsible for the cruelty and meanness of the Christian church in the present as well as in the past ages.

Battlegrounds on our maps are marked by a little flag, and if you will examin the maps of the different nations you will find that there are over twenty battlegrounds marked on the maps of Christian nations to one marked on the maps of the pagan or heathen nations. This fact is significant. The church from its inception has been a prolific disturber of the peace and a copious blood-letter. The cross as an instrument of torture, and the sword as an instrument of murder, were fit emblems of the church in every age. The religious wars inaugurated and prosecuted by the church in every period of its existence form a foul blot on the history of the race. The Crusades stand alone and unrivaled for extent and cruelty, and were conducted under the banner of the cross and in the name of the Christian religion.

And giv to the church the power to-day, and we shall experience a reënactment of the tragedies of the Dark Ages with all their revolting features.

The doctrins of the church must be exposed, and its dark and damning deeds revealed to the masses, before the human race can be considered safe from danger at its hands. Its doctrins are a standing menace to the safety and morality of society. Like causes produce like effects. It takes a standing military force of over three million of armed men to keep the peace of Christian Europe to-day. So frequently do Christian armies engage in murdering one another, that the blood scarcely dries on one field of carnage ere it is copiously shed upon another. As a pointer, I would say that the heathen nation of Japan, with its forty million inhabitants, had enjoyed an unbroken peace for three hundred and fifty years previous to opening her ports to the vessels of Christian nations. Since that time Christians hav introduced within her borders missionaries, whisky, Bibles, gunpowder, and firearms, and Japan has been subject to distressing insurrections ever since.

But why are Christian nations more cruel and warlike than other nations? The sole reason is that the children in Christian nations, through the Sunday-school and church, become victims to the damnable heresies against the human race taught in the Bible. They are taught to worship a "God of battles," who is a "man of war," and who doeth his will in the armies of heaven and on the earth, and none can stay his hand and say, What doest thou? They are further taught that by "nature" they "are children of wrath sold under sin" and with "a heart desperately wicked above all things." Surcharged with a belief of this kind, is it a matter of surprise that the devotees of the church are derelict to the claims of morality and decency?

In virtue of the vicious and pernicious teachings of the church, we deem it to be a sad calamity for a child to be born of Christian parentage, and trained in Christian families with their vitiating adjunct the Christian Sunday-school. We feel that statements of this kind are shocking to Christian ears, but truth is always unpalatable to those who liv in contradiction to its requirements.

Corroborativ of this last statement stands some very strong Christian evidence. In a sermon preached March 3, 1886, in Chicago, Sam Jones, the famous evangelist, said: "Nine gamblers out of ten are raised in Christian families, and statistics prove it." As to lying and hypocrisy, he said he "would not expose the church, as there were too many sinners present and it would hav a bad effect." Now, we presume Sam ought to know; besides, we hav never heard that anyone ever disputed this statement, so damaging to the moral character of the church. Hence we reiterate that a Christian birth and a Christian education is veritably a calamity; and this statement cannot be truthfully gainsaid. W. S.

Nashville, Tenn., March 27, 289.

The Crime of Unbelief.

We liv in an age of religious thaw; and all the creeds appear to be in a general condition of sloshiness—having no coherence. Less than twenty years ago Christianity had a definit creed; and all Christians, however ignorant, were able to say what it was they believed.

To-day, however, it is only the ignorant who hav any real faith, for, among the learned, the Christian name remains but all that it once connoted has disappeared.

Years ago people believed in a God—in the jealous, vengeful, and brutal God of the Bible—Jahveh; a god who not only punished unbelievers in this world, but reserved a precious hot quarter for them in the next.

People believed in a God who created the world out of nothing, and your first parents out of dirt; who placed them in an orchard, and forbade them to eat some fruit, at the same time placing an intelligent, talkativ serpent there, with the infallible foreknowledge that the newly formed and inexperienced creatures of his manufacture would be induced by this subtle animal to disobey. They believed in the story of the fall, and had implicit faith in the doctrin of the atonement.

But science came and destroyed the one, and modern criticism demonstrated the folly and immorality of the other.

Soon we saw that the story of the fall was the prolog of a mythical drama with the atonement as its epilog. Without the fall the *raison d'etre* of the Christian faith was gone forever.

One by one the old teachings changed; now it was said the Bible was written in an unscientific age for an unscientific people; then some of its narrativs were said to be allegories, or poetry, or at least, so unimportant that good Christians need not trouble themselvs about them.

But when modern criticism had done its worst with the Old Testament, it was discovered by those who were best able to judge that very little of it could be relied upon as imparting either scientific, historical, or moral truths.

It was then pretended that Christianity was contained in the New Testament; in the life and teachings of Jesus.

Let the Rationalist laugh at the story of the flood; let him chuckle over Balaam's journey upon a pious ass; let him giggle and guffaw over Jonah's dive into a whale's stomach; let him laugh such stories to very scorn, and turn into derision and contempt many another story from holy writ, and what then? Do not the gospels remain? Does not Christ remain? Are his words of no account? Are his wonderful performances of no value? Did he not die to save the world? And was it not he who said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned?"

"Of course it was," the Christians triumphantly replied; and they knew also that the man who dared to openly oppose the New Testament, to call in question the godhead of Christ, was liable to be prosecuted for blasphemy and consigned like a felon to jail.

They knew it; and when later modern criticism showed that there was no real ground for belief in a Jesus who was miraculously born, and who, being crucified, rose again from the dead, the Christians did nothing toward repealing those obnoxious laws against the unbeliever, which were and are a standing disgrace to modern civilization.

The blasphemy laws are still unrepealed. True, Mr. Bradlaugh has taken up the question, and with characteristic courage means to press it to an issue; but I doubt very much whether the present House of Commons contains a sufficient number of liberal-minded persons to repeal the laws against heresy in all its manifold forms. Time alone will show; but should the common sense of a majority of the members rise above their creed, mankind will soon feel the benefit. Personally I hav suffered a good deal of persecution during my fourteen years' experience as a Freethinker. I hav also been grossly misrepresented by persons who fancied they were doing real service in the cause of religion.

What folly!

As though I could destroy anything that was good in Christianity or any other religion. Whatever is good is certain to survive. My object has always been to destroy the false; to ridicule the absurd; to condemn the cruel.

It is untrue to affirm that I hav ever said that the "*man* Jesus was an impostor." On the contrary, I hav always said that if such a person as Jesus ever lived, and the gospels contain an account of his life, he was a noble, unselfish, heroic man—a Freethinker in his day—and who was maligned, and ultimately crucified, as a blasphemer.

On the other hand, I hav said that for the *God* Jesus I hav no respect. He taught nothing fresh; he made no new discoveries in science; did nothing for the advancement of art, nothing to improve society. He abolished neither slavery nor polygamy nor barbarity of any sort.

In short, he was impotent to effect reforms which were achieved by men long after his alleged resurrection to a world above the clouds.

ARTHUR B. MOSS.

Notes of Travel by W. S. Bell.

April 6th I left Chicago on my lecture tour of the West, and after seventeen hours' ride over the Chicago & Alton railroad I arrived at Kansas City. I had scarcely stepped off the train before I was greeted by name by our good Liberal friend Mr. John Larsen, who, though he had never seen me, knew me by the pictures seen in the TRUTH SEEKER ANNUAL and in the *Freethinkers' Magazine*. After an hour spent in breakfasting together we went to his home, where I was introduced to his wife and family, all Freethinkers. Mr. Larsen thought so highly of my article in THE TRUTH SEEKER on "Justice," that he translated it into Swedish, for a Swedish paper. About the time we were to start for the hall in the evening the rain began to pour down, accompanied by flash upon flash of lightning and crash after crash of thunder. It is needless to say that our audience was small. I hope to hav an opportunity to do my first work over again in Kansas City when I return eastward.

From Kansas City I went to Lawrence, on my way to Bond, where I was engaged for two lectures. I was delightfully entertained by Mr. Palm and family. The Freethinkers who hav the good fortune to enjoy the hospitality of this family go away with pleasant memories of their visit.

I had a long ride of twelve miles over rough and muddy roads to Bond, a hamlet which I did not see. Mr. F. O. Hellstrom, a young man, made all the arrangements for my lectures, which were the first of the kind ever heard in that place. Quite a number came a long distance to see and hear an "Infidel." The house was crowded, and the only complaint made about the lecture was that it was too short, although I had spoken an hour and a half. The second it rained, but the house was full, and the audience seemed reluctant to leave after I had finished my lecture. I was unable to get any subscribers for the Liberal papers. Mr. F. O. Hellstrom will try to bring the Liberals to repentance and persuade them to take the papers. We want to modernize an old song, "What is Home without a Mother?" and sing, if we can, "What is Home without a Liberal paper?" And yet there are thousands of men abundantly able to pay for a paper who would consider themselvs insulted if you questioned their soundness as genuin Freethinkers. Such people do not feel any moral obligation to sustain the editors and publishers of our Freethought papers.

If our good brother Heston ever gets round to making cartoons of the seamy side of Infidelity, I hope he will cartoon the man who never takes a Liberal paper and yet boasts himself a Freethinker from away back—a man who borrows other people's papers, when he should help the publishers keep up their great work.

At Emporia, Kan., I was met at the depot by a gentleman who greeted me by name, although he had never seen me before. It was Mr. Mason Welsh, an intelligent and whole-souled Liberal, who conducted me to the home of Mr. John M. Hyde, another of our sort of people. I had been seated but a few minutes when I took up a book lying on the table at my elbow. It was a school history of the United States, published by Barnes & Co. In glancing over its index to see what it had to say about Thos. Paine, I found his name was not there. I did not expect to find it. For in all the many school histories published within the past twenty years, with exceeding rare exceptions, the name of the author-hero is not mentioned. I called the attention of the daughter of Mr. Hyde, Miss Mary, to this great wrong done Paine by almost all historians. Her reply was sharp and full of good sense. "Well," said she, "it is not necessary to write up his deeds in the books; they all know what he has done."

I was delighted with this bright answer, and if I lecture in Emporia again, I shall certainly invite this

young lady to introduce me to the audience. How true it is that Paine has written his own ideas in the life of his country—he has embellished liberty in its brightest colors, and, as a man, has laid the foundation of immortal gratitude in the hearts of all genuin freemen who liv, and are yet to liv, in this country, and in all other countries where liberty thrills human hearts. One gentleman, Mr. Stoddard, came thirty-four miles to hear my lecture, and was so greatly pleased that he tried to persuade me to stay and giv another lecture, but my time being engaged I could not remain.

I came to this place yesterday and lectured last night. I met a niece whom I had not seen for twenty years. How time flies! She was a young girl then, and now she is the mother of a daughter as old as she was then. "Thus runs the world away."

Brookville, Kan., April 14, 1889. W. S. BELL.

Travel for the Millions.

"The railroads are getting desperate." Such is the news as telegraphed over the land. They are embarrassed and are running into bankruptcy.

Now, there is probably no more important question than that of the railways, because it necessarily is complicated with some others. The road-managers contend they must charge more. My opinion is that they must charge so much less that all the people can use them, and that billions of tons of freight that is now not carried can be transferred.

Why are the Pullman companies so prosperous? We never hear of their embarrassment. They charged, in the start, about one-fourth as much as the roads, were at much more expense, had to pay the roads for hauling the cars, and yet grew rich. Moreover, they were never more than half filled. Just study that a little.

About two-thirds of all the profits of the roads come from freight. It is certain that countless millions of tons of material that should be valuable at some places are left unmoved because the charges for carriage are too much. In the region where this is written, millions of bushels of apples are left to perish, and two hundred miles south the same may be said of peaches, simply because the railroad charges are a little higher than it justified to pay. Two hundred miles north, no fruit of the kind is ever raised. Millions on millions of tons of rock, brick, sand, fertilizer, ice, etc., might be transferred were freights low enough to permit. The question simply is this—if the roads are prepared to carry twenty times more than they now carry, could they afford to do so at rates low enough to justify and induce that increased patronage? It seems impossible to convince a few managers of public business that the lowest possible profit in the public service is the true policy. Remember the difficulty about getting penny postage, and then ponder over the mighty consequences standing behind that "simple, ridiculous fool's proposition," as it was stigmatized when proposed by Rowland Hill. Think how many obstacles were thrown in the way after the bill passed, to prevent its operation. Think of the street cars at first charging twenty-five cents and making trips every half-hour, and what a fool he seemed who first suggested three cents per trip and starting a car every minute each way! Perfectly wild! But the competition of the legs of the public forced the car companies to adopt the cheaper rates. And if it were possible to devise some competition of the kind as against the railway companies, their rates would be reduced so low that all the world would go traveling, and the railway question would solve itself. But just so long as a few individuals hav it in their power to "charge all that the traffic will bear," at the expenditure of the least possible capital, the monopoly policy will be pursued.

As behind the "fool's proposition of penny postage" stood all the tremendous consequences of cheap literature, daily papers, universal diffusion of knowledge and news, the promotion of inventions and discoveries, encouragement of immigrations, and of rapid exchanges and communications, so behind this other "wild, crazy idea," entitled, "Overland for one dollar," or unrestricted travel for the millions, stand more than was ever dreamed of. Just imagin that all the millions of people who are now bound to their localities can take long pleasure excursions as well as the rich—that the poor laborer can take his wife and "wee ones" wherever he chooses because he can get work at one place as well as at another and cost of travel is but a trifle. What wondrous influence in national life and thought! What an education and expansion of the popular mind! Amazing thought! We can not trace all the consequences to their splendid terminations. Terminations? There could be no end to the beneficent results. Never in the world were such opportunities given to mankind as hav been offered by the genius of invention in this century; but monopoly has interfered to sweep from mankind into the possession of the few many of the most glorious privileges. How shall the millions enjoy easily the grandest of all inventions? is the question.

Not long ago during a rate war the roads charged $10 from the Missouri river to San Francisco. The writer went on a train that had over eighteen hundred passengers when it left Topeka. To prevent way passengers taking advantage of the terms a deposit of $30 was required, and returned at the end of the route. This prevented thousands on thousands from traveling; yet so great was the uprising of people living along the Missouri to take this trip that the railroad officials were alarmed. Now, it does not cost more than ten dollars extra to haul a car additional, once the train is made up, from the Missouri to the Pacific, and at $5 per head the receipts would be nearly $300. It has been proved to a demonstration that the roads could make more money by hauling passengers as freight, provided enough people traveled. Here is what the railroad managers overlook—that is, that their rates are prohibitory on the great masses. Five-sixths of the masses are women, minors, and very poor men, none of whom ever travel, yet all of whom would be often journeying if they could afford it.

I confidently assert that if the roads would charge not exceeding twenty cents per head per hundred miles or less, they would make very much more than they do now. Does not the same law as to profits apply to railroad service that does to other business? Is not the rule of the enterprising merchant generally applicable—"Quick sales at small profits?" The railways hav another advantage, too. They can giv a more luxurious and exclusiv service to the wealthy who prefer to pay for it, and realize just what they do to-day; and they can in addition add millions of dollars to their daily receipts by carrying the masses of our people at rates they can afford. But to do this they must bear in mind that even the lowest rates ever yet offered are out of the reach of the great masses. Surely, as has been said, if they can carry a hog from the Missouri to the Pacific for $2, on a slow freight train, load and unload, feed and water him, and giv him exercise every thirty-six hours, they can carry a man equally as cheap. Undoubtedly they could; but they will not until compelled.

One word more. It is objected to government ownership of the roads that government becomes a common carrier. Oh, how they are trembling lest government become the owner of the Union Pacific for the debt due! How they are prevaricating and deceiving! Let government accept the proposition made by that road (not in good faith, however), and once begin to operate it, and the question will reach a rapid solution. For then it will be seen what is the real truth, that the train-dispatcher is necessarily master of the situation; that while a hundred different men or companies may own the train and running stock and all the other trains on the road, all must obey one mind while on the track. It will then disclose itself that all the government need do is keep the road bed in order and hire the train-dispatcher, and that is all the company can properly do as regards the road. Often the running property belongs to several firms. Here is a solution of what has seemed a great objection to government ownership.

This is the grandest question of the hour because its solution settles many others, or aids to do so, namely, How shall the great masses, the five-sixths of us, easily enjoy the privileges of railway journeying? What harmony, what quiet, what satisfaction it will giv, and above all what intelligence to the masses for the settlement of vexations! For "the voice of the people is the voice of the people is the voice of God." Who said it spoke wiser than he knew. But that voice must be free, unrestrained, unmuffled—the utterance of the people's enlightened intellect.

HOLT.

Oregon, Mo.

Freethought and Christianity.

It ought to be apparent to theologians, and to every intelligent person whether in the church or out of it, that Freethought or Liberalism is rapidly gaining ground in this country. It is probable, however, that ministers hav no adequate conception of the depth and force of this Agnostic undercurrent, nor of the extent to which the doubting spirit has entered into the minds of men. There are a great many more avowed Freethinkers in this country than there are popularly supposed to be. And in addition to these there is a very large class by whom Agnosticism is manifested only by their general indifference to religion. Many of these persons are so situated that it is not politic for them to boldly avow their sentiments. At present it is popular to be identified with the church, or at least to be considered as a nominal adherent to Christianity. If it were quite as popular to be a Freethinker as to be an adherent of the church, what a surprising falling off there would soon be in the numerical strength of the church? Freethinkers as a rule are intelligent. They are what they are from honest conviction, the result of fair and unprejudiced investigation. They are not unbelievers from choice or desire, but because they cannot be otherwise. Many of them hav been members of the church, perhaps ministers or officers, noted for zeal and piety, but a time came in their experience when they could no longer accept nor assent to the doctrins believed and taught by their church. When doubts invaded their minds they put them away as the devices of Satan, but the doubts would come again and again. They searched the scriptures. They consulted the pastor. They read many standards of the church. They appealed to God time and again in earnest and agonizing prayer. But their wavering faith was not strengthened. Such was their distress of mind that they found no peace either day or night. What could they do? Here they were, feeling their own helplessness, distrustful of human reason, crying out to God for help and strength and guidance. Why did they not get it?

Had they not a right to expect it? Is not the Bible full of promises for persons in their condition? Yet when these promises were not fulfilled, how could they help doubting? Being convinced then that they had been believing in a delusion, the only honorable course open to them was to confess their error and to withdraw from the church. Is it likely that a man would do this, knowing what it involved in many ways, unless he felt it to be his solemn duty? Whenever anyone takes a step of this kind it proves that he is honest, and that he is no hypocrit. Otherwise he would remain in the church and pretend to a faith he did not possess, as perhaps many are doing. Christianity teaches that we are saved by faith. If we hav not this faith, then certainly we cannot exercise it. God has it, and bestows it upon whom he will. Those to whom he does not giv it must be lost. Yet the fault is not theirs.

This is certainly a very inconsistent doctrin, for it makes salvation depend upon the exercising of something we hav not got, and which we cannot get by any act or volition of our own.

"Whosoever believeth shall be saved." How can we believe, or how can we make ourselvs believe, unless we really do believe? We can believe only what we must, and not what would be most pleasant or desirable. My impression of Freethinkers is that they would believe if they could. The fact that they cannot, or do not, seems to indicate that there is some insurmountable difficulty in the way, which the church, with God's help, ought to be able to remove.

KWINTAS.

Flings and Stings.

Even as a young man the prurient had few charms for me, and now as I am verging on fifty it has, if possible, still less. Consequently I shall decline to entertain such a subject, whether started by Mrs. Slenker or anyone else.—*McArthur.*

It is strange indeed that one finds so few men who will argue a question pro and con and not bring in some fling at sex; especially if talking to a woman. Now, McArthur does not feel satisfied with decrying the intellect of all women—and Elmina's in particular—but he has to question my sense of modesty and decorum. I hav read and reread my articles, and see no word or idea in them that the most prudish could call "prurient." Being a Quaker by training, as well as a school-teacher by profession, I call myself as free from all that is low or degrading as Mr. McArthur himself can possibly be. It is unkind in him to use such an expression as the above. I do not think the whole spirit world—if it really exists—could point to one dark shadow, of a sexual nature, in my life-record.

True, I was a victim of the Comstock clan, but I was completely cleared of all smirch or stain; and Judge Paul, one of the wisest and best of men, sent me a testimonial—January, 1889—in which he says, "Your neighbors from Snowville, Va., where you liv, comprising many of the best people in the community, bore willing and ready testimony to your good character for purity, honesty, and chastity. No woman could hav established a better character for these virtues than you did on that trial."

I think, in the face of this from a United States judge, I hav a right to claim a due meed of respect and honor from even a McArthur.

ELMINA DRAKE SLENKER.

Snowville, Va., April 14, 289.

Recovering Their Senses.

From the Galveston News.

There are a great many people, both in and without Chicago, says the New Orleans *Times-Democrat*, "who are beginning to believe that Socialism is a bugaboo, used by the police to hoodwink the good people of the Lake City. Whenever the police want more money, or make a mistake, or fail of their duty iu any way, an Anarchist plot and conspiracy is at once discovered. It is an old trick that Louis Napoleon worked very successfully for years in France. A leading Chicago paper has openly asserted that the Socialist scare was worked by prominent members of the Chicago force; that many of the conspiracies which it was pretended existed were invented to fool the citizens, and that the police greatly exaggerated the strength and power of Socialism in Chicago for their own interests. The election largely verifies these charges, for but a hundred and ten Socialists were found in the entire town, the greatest number in any one ward being twelve. This refers to the Socialist ticket, but of course there are some thousands of Socialists in that city. The rest of the opinion is perhaps susceptible of proof. There is temptation to tricks in municipal politics where so much boodle is at stake.

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Pass One Bill; Defeat the Other.

It would be a good thing if all the people in this state should write to their Assemblymen and Senators at Albany asking these officials to vote in favor of the bill now before them which makes the commitment of poor children to reformatories reviewable by a supreme court judge. As it is now, children are taken before a police magistrate, committed to some charitable institution, and there is no remedy for the parents or guardians.

Under the present law several gross outrages hav been perpetrated. The Society for the Prevention of Cruelty to Children employs officers to look after vagrant children, and in their zeal to earn their salaries they occasionally make mistakes. The meat in the cocoanut is that the two branches of the Christian church, Catholic and Protestant, maintain institutions for the care of children. The chief Protestant mill is the New York Juvenil Asylum; the chief Catholic Mill is the Westchester Protectory. Each of these institutions receives two dollars per week for each truant child committed to it, and that is what they exist for. The Juvenil Asylum gets annually on this basis about $105,000.00 and the Protectory about $250,000.00. The Children's Society is run in the interest of the Protestant concern, and sends to it all the youngsters it can; while the Protectory keeps agents at the various police courts to gather in all the children born of Catholic parents. Of course the Protectory gets more than half of the human spoil.

The outrages that hav been perpetrated were the seizure by the officers of the Children's Society of little ones whose relativs were amply able to care for them and their committal to one of these places by a police magistrate against the wishes and protests of the relativs, and on no evidence but that of the overzealous officers. The present law was procured by the Society and other reformatory institutions for their own purposes, and makes the commitment final. The proposed law makes the law and the facts of the commitment reviewable within thirty days by a supreme court judge. The societies mentioned and others which exist on state money obtained in the same way are opposing the bill; the general sentiment of the New York city public, which is the public chiefly interested, is in its favor.

The bill should pass.

Another bill now before the legislature which should *not* pass is one allowing the Westchester Protectory and other institutions of its kind to share in the public school fund. The Catholics hav brought this bill up at legislature after legislature, and they seem determined by sheer persistency to force its passage. The bill has been furthered in the Assembly and stands a better chance of passing than ever before, for the reason that the politicians are more than ever afraid of the voting power of the church. If defeated, it must be by members whose constituents are not Catholics. It is the entering wedge of the Roman church's scheme to hav all public school money divided between it and the rest of the religious world. Some Protestants oppose, some favor the measure. It is a most iniquitous plan, and would inevitably destroy our schools. Every Liberal in New York state should write at once to his Assemblyman and Senator urging them to vote against the bill.

The time is short; write at once.

Theories.

In our last issue, in an article entitled "Facts," we gave some Christian theories to the effect that Freethinkers must necessarily be immoral, and that they must necessarily be unhappy. We then showed by reference to the facts that said pleasing results do not come about at all. Yet before showing that these theories do not correspond to the facts, we had spoken of them as "looking well." Is there, then, naturally any antagonism between fact and theory? Let no one get the impression that there is. Of course, no scientific thinker needs the caution, but this paper also falls into the hands of Christians. Only between facts and false theory can there be discrepancy. When a theory has been rightly constructed, it must hav in practical working precisely the correctness that it had in the abstract. It would be well to inquire, Why were these Christian theories so mistaken? What was it that caused their falseness of construction?

Of course, to construct right theories on those matters, it would hav been necessary to start from some right basis, some correct knowledge of things. But Christianity has removed from the minds of the people all such correct bases. It is not alone that she has taught false things in her special creeds, but she has penetrated and perverted all departments of thought. She has set up a false thing, and then when we would essay to reason from the other things around about it, to it, to prove it false, we find that all those others hav been falsified by her too.

For instance. Christians say that we hav no "foundation" for our morality. Reflect upon what is meant by this word, foundation. The idea that will rise into most minds to correspond to this word will be the idea of a command. Most minds, if attentiv to their thoughts, will perceive a vague sense of the necessity of a great ruler, a superior, issuing a command. Why will most hav such an idea? Simply because Christianity has during centuries got man accustomed to the feeling that he must look, for the ultimate source of authority, to some person. This was the tendency of all in the childhood of humanity, and Christianity has kept them in the habit. To look up to some brutal, arbitrary personality, king, priest, or god, and obey his commands—this is all that religion has ever taught mankind. Science has in these later days discovered a different source of moral authority, a different foundation of the moral feeling, and the true one. Evolution, in tracing back the course of man's development from lower orders, has discovered how all the others of man's faculties took their rise; naturally it has also discovered how the moral sense took its rise. The lower animals hav a certain moral sense, and upon this the stronger moral sense of man took its rise through what is called "the association of ideas." Our ideas and feelings all run into one another, one merging into another connected idea or feeling so that when it is present the other is aroused too. Then if a certain class of actions be usually followed by painful outer consequences, it will presently come about that an indissoluble connection will hav been formed, in one's mental associations, between the ideas of those actions and the painful feelings of their consequences. The ideas of those actions will immediately upon rising in the mind produce feelings of pain and abhorrence, whether the consequences follow or not. It only remains to ascertain, then, whether the actions detrimental to others are followed by painful outer consequences, and upon finding that they are, we shall hav found the source of that painful and repugnant feeling that accompanies the ideas of acts detrimental to others. One set of such painful consequences is easily found. It consists of the effects which society has made to follow such acts in punishment by law, in punishment by condemnatory social opinion, and in general hindrance to one's business designs and material prospects. Another set of painful consequences is not so easily found. It lies in the sympathies, in the imagination. The law of association in its simplest form being that: Any state of mind which reproduces an element entering into some previous state, tends to reproduce the whole of that previous state, it follows that upon seeing in a fellow-being outward manifestations of suffering, these being elements which entered into a previous state of suffering in ourselvs, there is a tendency to reproduction of the whole of that previous state of suffering in ourselvs. Such is the nature of sympathy, of pity. It is the mental associations formed upon these two sets of consequences that constitute what we call our moral sense, our conscience. Then when we observe how the development of this sense has been accelerated by the struggle for survival of competing tribes and groups of men, those deficient in it being necessarily deficient in prosperity and in cohesion, and being supplanted by those possessing it in greater strength, we get a hasty view of the causes of the highly developed moral feeling of today. Thus any who hav been accustomed, with Christians, to think in a vague way that moral authority must issue from the command of some personal being, need not be at a loss at the removal of that being. The "foundation" of the moral sense is the same as that of anything else. The "foundation" of any mental faculty is simply, that it is. Christians might as well select any faculty of the intellect that we see working and producing results around us and say that it cannot exist longer, as it "has no foundation." "In a universe of collected facts," say Christians, "there is found no *ought*." We reply that in a universe of collected facts there *is* found an ought. That universe of collected facts must include the facts of social science, and when we come to inspect the facts of social science we find among them the fact of a faculty of the human disposition that pronounces oughts and impels man to conform to them, and has through all ages. So when a Christian talks about there being, except as consequent upon divine direction, no moral impelling force, no ought, in the human disposition, the reply to be made when he gets through maundering is simply that, there *is*. Our purpose in this article was, we said, to point out how theories constructed by most nowadays are likely to be mistaken through the fact that Christianity has suppressed and retarded the diffusion among the multitude of the right bases of reasoning, the right bodies of facts, the right scientific principles, to reason from. So it remains to indicate the scientific knowledge suppressed in this case. It is, general knowledge and science; in particular, mental science and the doctrin of evolution.

Another false theory mentioned is that to the effect that those Freethinkers disbelieving in a future existence must be more unhappy than Christians. Here there is overlooked the following vital consideration. A belief in heaven sufficiently strong to be of any value in supplying happiness can be entertained only by a people very ignorant; a people very ignorant is always in misery through inability to gratify its earthly, every-day wants and through the combativness, injustice, and tyranny inseparable from ignorance. And as what is remote and impalpable makes a less impression upon the mind than what is near and palpable, so the dim expectations of a heaven will in such a case be far overbalanced by the actual felt ills around one every day. So here we hav the two possible conditions of the race in regard to this matter. Ignorant enough to believe in heaven, but unhappy through the troubles invariably accompanying ignorance. Or, with intelligence enough to discredit the heaven and thus losing a slight source of gratification, but by the better conditions of life provided by that intelligence kept in a constant or nearly constant state of happiness. Ignorance and, on the whole, unhappiness. Or, intelligence and, on the whole, happiness. But this is not all. Add to this that not only is the ignorant life unhappy, but it is shorter; not only is the intelligent life happy, but it is longer. At the epoch of the Reformation, estimates Dr. Jarvis, the health officer and statistician, "the average longevity in Geneva was 21.21 years; between 1814 and 1833 it was 40.68; as large a number of persons now liv to seventy years as lived to forty three hundred years ago." "In those days of shrine-cures and ghostly remedies," says Professor Draper, "the death-rate was about one in twenty-three; under the present more material practice it is about one in forty." In the ignorant Christian ages inadequate food, clothing, shelter, and sanitary regulations to obviate epidemics, reduced life to a wretched briefness; now the life-term is steadily increasing. And more. Why may we not continue this lengthening of the life-term indefinitly? Our ability to do much in that line we hav substantiated by actual facts; why doubt our ability to continue what we

hav commenced? And if we do so will this not be the securing of what may be called an enduring life, a future life—the very thing the Christians long for? Some think that our knowledge of chemistry and physics generally may presently enable us to control those chemical and physical processes producing what we call life, organization, disorganization, disease, decay, death. To science, they say, nothing is impossible. In that case there would be no assignable limit to life. Without pronouncing upon this opinion, we at least may point triumphantly to the actual facts that Rationalism has already lengthened life, and may confidently be expected to increase its length still more. Another consideration ignored by the getters-up of such theories as the one we are combating, is the fact that when people hav believed in a heaven with a strength enabling them to derive happiness from the anticipation, they hav also believed in a hell with a vividness of realization causing them great misery. And, finally, reflect that the promis of heaven given the people is a cheat, and that keeping them in the belief in it is simply keeping them, for the benefit of a priesthood, under an imposture all of a short, miserable life, cozened and plundered, in the end to receive—nothing at all. To point out in this case, as in the previous one, in what ways Christianity has suppressed the principles of knowledge that would hav led to the formation of the correct theory on this matter, instead of the incorrect one that Christians are happier than Freethinkers, those ways are as follows. Christianity has suppressed the literature calling attention to such facts as the contrast between the longevity produced by Christian systems of living and that produced by Rationalistic systems. It has suppressed in general the literature, scientific and other, which directs attention to the bettering of our lot and the securing of happiness in this life. It endeavors to suppress to-day the scientific and Freethought works that call particular attention to the sufferings caused by belief in hell, the accompaniment of the heaven—to suppress the Rationalistic histories of the Dark Ages that will not let fall into forgetfulness the records of the millions of lives overcast and embittered by the terrors of eternal torment. All these things, which are found in impartially truthful literature, hav been excluded from the ordinary literature that Christians hav permitted the preceding generations. So as most grow up among the books of their fathers, and hav not seen Rationalistic literature, they are in total ignorance of these things—of the true state of affairs. Thus they reason wrongly. As we said, Christianity has not only set up a wrong thing, but has destroyed all things around it whereby we could reason in reference to it and discover its wrongness. "A lie will not fit a fact," and if people could only get the true facts and attempt fitting them together with Christianity, they would meet with a failure in the fitting that would soon convince them of the faultiness of the one or the other. But the trouble is that Christianity has suppressed, destroyed, or perverted all those facts that we would seek to fit.

On the last theory, that Freethinkers are to be unhappy because the scientific way of looking at the world offers no food for the heart, space permits the saying of little. Evolution shows that with the change of the conditions of humanity or any other organism, there follows a readjustment of constitution to the new conditions. Whatever is found necessary or beneficial to the continuance of life, in the end tends to become pleasurable. An African finds the attempt to comprehend the slightest abstraction, to conduct any considerable mental operation, painful and repugnant. The intellectual members of the Caucasian race—and they are increasing in number every day—turn to such activities as their chief delight. The delights of barbarous man hav consisted in great part of exercise of the emotions of wonder, awe, and, in particular, the emotion of satisfaction felt at supposed love and protection by an imagined personality beyond the skies. There is now growing among advanced mankind the set of emotions making it a delight to know, and to do. The Christian repugnance to the scientific view of the world and scientific relations with it, amounts only to an example of the rule that all readjustment of human conditions involves a corresponding readjustment of emotions, and this change is always felt as a deprivation by those partial to the old set of emotions, and is by them denounced as such. In this case, as in the others, we will specify the suppressed knowledge that would hav led to the forming of the right theory. A knowledge of the principles of evolution seems to be all that would hav been required.

A little digest of this and the article to which this refers would amount to something like this: 1. In forming a judgment, it is better to refer to the actual practical facts than to theorize. 2. One reason why theorizing is so often wrong to-day is that it usually starts from misinformation supplied by Christianity, and cannot start from correct knowledge, as that has been suppressed by Christianity. 3. Still, theorizing, if we only take pains to secure as its basis the latest revealed scientific truths, is valuable too; and the concurrence of testimony, upon any point, of the two methods, induction and deduction, affords the strongest proof of which an issue is capable. 4. We chanced to take up, as illustrativ examples, the matters of Freethought morality and Freethought happiness, and upon these we found, by that concurrence of the two methods which is absolutely confirmatory, that Freethought is in production of morality and happiness a thousand times superior to Christianity.

A Converted "Infidel."

In the Elkland, Pa., *Journal*, in the early part of last month, appeared this letter:

"Infidelity Renounced.

"To you young men who are beginning to entertain skeptical views, let me offer a word of counsel and warning. I assure you that you know not what you are doing. The path upon which you are entering may seem right to you in your present state of mind, but the end thereof is death. You are preparing for yourselvs matter for bitter repentance. I hav trod the dreadful path from beginning to end. I know it all. It is a dark, uncertain, and dismal road, and it leads to ruin. I hav seen the terrible effects which Infidelity produces on man. I hav had proof of its blinding influence in my own experience. Its tendency is to utter moral and spiritual darkness. I hav read and studied both sides, and what is more, I hav tried both; and the result is a full assurance that Infidelity is folly and madness.

"I think of my wanderings in the dark shades of doubt and unbelief with unspeakable sorrow. I would giv much if I could hav my time to liv over again, that I might avoid the dreadful mistake I made in turning my back on Christ and his cause and joining the ranks of his enemies. The only comfort I hav is that I am invited to return while in the fulness of my health and strength, and in the vigor of my mental powers. B. F. MACK.

"*Elkland*, Feb. 28, 1889."

This is trumpeted abroad as a great gain for Christianity, and as showing how sooner or later all Infidels who are not desperately wicked must come to Jesus. But when the facts are known we imagin the Christians will find they hav not gained much, and that the Infidel loss is correspondingly light.

A friend who has known Mr. Mack personally for five years tells us something about him. He was once a preacher in the Free Will Baptist church. Several years ago he left the church and alleged that he had become a Freethinker. The kind of a Freethinker that he really was may be inferred from the facts that he would never take a Freethought paper, nor assist in procuring Freethought lectures, and that he held and said that Infidelity would do for those who were "up to his level," but that religion was the best for most people, "to keep them out of mischief." It would take about a million such "Freethinkers" as Mr. Mack to turn down the first leaf in Genesis, and then it wouldn't stay down.

But now Mr. Mack comes out with the stereotyped whine about the dreadful path and terrible effects and blinding influence of Infidelity. The whine is all for show, and is cant of the most idiotic and driveling sort. Mr. Mack desires to magnify the importance of his "return" to the church, and so pictures the philosophy which he alleges he once held as a dark and dismal chamber of death. In the expressiv slang of the street, "Rats!" If Mr. Mack had a smaller bump of self-conceit and more front brain, he would not hav bounded back into the pulpit with such a wild whoop!

The truth is, Mr. Mack never was a Freethinker. He imagined perhaps that he was. Possibly he once did not believe the Jonah yarn and the Joshua story and the creation legend and the myths and miracles of the Old Testament. And, too, he may not hav been able to get a call as preacher to a fashionable church with a convincing salary. And in consequence it is quite likely that he thought himself an Infidel. But he never was. He never could hav rejected Christianity because he found upon examination that its claims are unsupported by facts, nor because he saw that the scheme was untrue, unjust, and belittling to the human race and to God if there is one. He mistook a temporary prejudice for a principle. He lost faith for a moment in the education of his childhood, but it is very evident he never found a logical, historical, or scientific fact to which he could anchor his drifting mind. It is plain to be seen that he never comprehended for an instant the broad and eternal principles of truth and justice which underlie the honest adherence to liberty and Freethought. For a moment he toyed with heresy, as a child sometimes questions the ghost stories told by his nurse, and ends in believing them because others believe them. There are thousands just like him, and progress never gained an inch from their efforts. The reason is, that with them Freethought is not a principle at all, but just a new fad, or a whim, or a little passing prejudice against some particular dogma of the church, or perhaps a revolt against some worldly circumstance. Such people are Freethinkers no more than is the man who makes the air blue with profanity and objurgation of the saints.

Editorial Notes.

IT is said that sixty-five Protestant school-teachers hav been removed within the past six weeks by the Chicago school authorities and replaced by Roman Catholics. This is indeed out of the frying-pan into the fire.

THE latest news about the Messrs. Harman and Walker cases to date is that on the 9th inst. they journeyed to Topeka, and after a tedious delay of two days their case was called. Then followed the arguments by counsel upon the demurrer to the indictment. Judge Foster took the matter under advisement and they returned to work, subject to recall at any time.

WE congratulate the editor of our Congregational contemporary, the *Independent*, upon his frank manliness in stating to the New York and Brooklyn Association of Congregational Churches that "the day of belief in the infallibility of the Bible is past." We hav known and said the same for many, many months, but to be reinforced by so distinguished an authority as Dr. W. H. Ward induces feelings of great elation. We may also congratulate the Presbyterian presbytery of Rochester for declining to reject for office three newly elected deacons who expressed disbelief in the doctrins of foreordination and infant damnation. But did you feel the ground move when Calvin and Edwards turned over in their graves?

MR. A. B. MOSS, our able English contributor, has won in his fight with the London School Board, by which he is employed and which prohibited him by resolution from lecturing on Freethought subjects. As our readers know, the motion to rescind this prohibitory resolution was heard on March 17th, Mrs. Besant appealing for justice and fair play to Mr. Moss, seconded by several liberal-minded members of the Board. The discussion was, however, adjourned for one week. On March 14th it was reopened, and after a long debate the motion was carried by a vote of 30 to 18. And so, says the *Radical*, Mr. Moss returns to his work of love: the work of emancipating the human mind from superstition; the work of replacing the errors of theology by the truths of science; the work of making this world better worth living in; the work of making people less miserable concerning the future life by making the present life useful and happy, thus promoting the permanent well-being of mankind.

THE picture on the first page of THE TRUTH SEEKER of February 16th has been utilized by anti-Jesuits of Canada to point a moral to the statesmen of the Dominion. Labeling the dog Quebec, the Toronto *Grip* thinks it superfluous to add anything by way of comment to the instructiv series of sketches. The design, it says, speaks for itself, and depicts somewhat graphically, the four acts in the drama of Jesuit aggression as they are likely to develop if Canadian public opinion does not sternly interfere now and settle the matter once for all. It must never be forgotten that the avowed end and aim of Jesuitism will be accomplished only when the church has swallowed the state. If the teachings of the order mean anything at all, they mean this; and, in the province of Quebec, the process has gone at least as far as "Domination," for the tail certainly wags the animal in that neighborhood. The Montreal daily *Witness* reproduces *Grip's* pictures without comment, and, we may add, without credit. THE TRUTH SEEKER is quite willing to furnish its Canadian contemporaries with forcible illustrations against the church, even if they do omit to say where they obtained their weapons. We can easily forgiv this in *Grip*, but that John McDougal, the old Scotch Presbyterian bigot who has so often and so roughly vilified THE TRUTH SEEKER and its founder, should steal from our columns, while not a matter for surprise, we consider a little "cheeky." But the cartoon is a good one, and may it teach the Canadians something.

J. E. REMSBURG will lecture in Kansas, Texas, and Indian Territory during the remainder of the spring.

OWING to the unusual preparations for an outdoor display in this city on April 30th, and the impossibility of getting an audience inside a building, the Liberals hav had to abandon the proposed morning meeting to recall to the public mind the services to our country of our Infidel forefathers. In lieu thereof the Manhattan Liberal Club will devote Friday evening, May 3d, to this purpose, and Mr. T. B. Wakeman will deliver an address on "The Glories and Dangers of Our Republic."

Letters from Friends.

DuBois, Pa., March 29, 1889.

Mr. Editor: I will giv you the answer to the calf question, 233; and giv a question that became practical.

A man made an addition to his building. How many cubic yards would he dig out of his cellar, the sides being as follows: front, 4 feet wide by 2 feet deep; side, 16 feet; back side, 10 feet wide by 4 feet deep? W. J. Kirk.

Innerkip, Ont., April 1, 1889.

Mr. Editor: As the cartoons of Watson Heston hav become so popular with the readers of The Truth Seeker, I would suggest that you print an issue with the picture of Mr. Heston on the first page. I think it would be greatly appreciated by your readers. I, for one, would like to see the man that nature has endowed with so much originality.

R. M. Cowing.

New York City, April 9, 1889.

Mr. Editor: I wish to ask of you information concerning the brilliant light in the sky, in the west, every night. It is asserted that it is an artificial star, or light, made by Edison. Please let me know if such is the case, or if it is a star, and if so, the name of it and why it is so brilliant. My opinion is that it is the evening star, but as I hav been contradicted in that assertion, I wish information from you or some subscriber. Very truly yours, Chas. Dunham.

Sterling, Ill., March 24, 1889.

Mr. Editor: Henry Kauffmann died at my residence on the 19th of this month. He was here visiting, and was taken suddenly sick at my place, which he never left until taken to his grave. He wanted me to send you a notification of his death after he had passed away. He was a very strong, outspoken Liberal, and has been for a great many years. I believe he was a subscriber to your paper ever since it started at Paris, this state. He believed the religion of humanity was superior to all creeds. He was seventy-four years, four months, and fourteen days old at the time of his death. He was a strictly honest and upright man. He leaves a wife and three children in easy circumstances. C. R. Powell.

Coaling, Ala., March 25, 1889.

Mr. Editor: While at Coaling a few days ago after my mail, and doing a little shopping, I felt some one take hold of me by the shoulder, and after shaking me around so as to get my hand, I saw it was K. M. Latham, just back from Bell county, Tex. He had a jug of whisky in one hand, and he whispered, as he can't talk, the question what was it I believed. I gave him a *Pulpit* and told him to read that, and it would tell him what I believed. He told me he was too drunk to talk to me, but that he was a good friend to me; that six years ago the citizens of Bell whipped a man for teaching my belief, and they would whip me. I asked who would do it. He says, "By God, I will, I'll help do it." He was mistaken as to the time, as I saw the account of it in the *Pulpit* by Mr. Shaw. It was twelve years ago if I remember aright. W. J. Ward.

Centerville, Utah, March 22, 1889.

Mr. Editor: I must say I admire Mr. Heston's pictures; there is broad meaning in each one. I hav not much to say to you this time, but Uncle Sam is still busy with the Mormon sky-pilots for their beastly propensities.

I hope now we hav a fresh president he will make a clean breast of the infernal Mormon treasonable humbug by wiping the hellish abomination from the realms of this great republic. And I hope some Freethought lecturers will come here and go through the land and show the folly of all humbugging Bibles and priestcraft. I hav got to hate the very name of religion. That word, it seems to me, ought, for the benefit of humanity, to be expunged from the English language. Yes, and from the civilized world. I can hardly hold my temper, at times, when I reflect what priests, with their infernal theology, hav done for humanity. I tell you the history of Christianity is a dark chapter, and this infernal Mormon humbug is only another dark Christian sect that is a sore curse to the welfare of this grand and sublime territory. William Williams.

1,251 Third Street, San Diego, Cal., March 27, 1889.

Mr. Editor: Will you allow me, through your valuable paper, to reply to the many letters which I am daily receiving, concerning the Liberal colony of which I wrote in issue February 23d of The Truth Seeker?

Owing to unforeseen difficulties in the construction of the dam for restraining the water, the work in this enterprise has been delayed. We will not invite people to come in with us until the way is assured to make the colony a success. Without water stored up for the dry season, the cultivation of citrons, and semi-tropical fruits, in this climate is impossible. To secure this water, a trench, three hundred feet in length and over thirty feet in depth, is necessary to begin with. Then a stone wall, thirty feet thick and over a hundred feet high, must be reared on this foundation. Then pipes must be laid to conduct the water on the land. All this will take much money—more than we hav at present. But "there is millions in it," in the grand results anticipated, and, while we are hopeful, we will hav to "possess our souls in patience" for the present.

It is too late now to store up the winter's water. If by next fall we see that things will be in readiness to invite immigrants to come and make homes for their families, where they can enjoy constitutional liberty without the domination of priestly authority, we will gladly announce the fact.

As I expect to travel the coming summer and lecture for constitutional liberty, I hope to see many of the friends who hav so kindly written concerning this enterprise. By going slow and starting right, we hope to make the colony a success. We will not begin at the top of the ladder.

Truly and hopefully, Mary A. White.

March 25, 1889.

Mr. Editor: Inclosed find express money order for $5.25, for which continue The Truth Seeker to my address for two years, and send me the Annual for 1889.

Allow me to again express my admiration for The Truth Seeker. I hav been a constant reader of the paper ever since the persecution of the lamented D. M. Bennett. The editorial management is as nearly perfect as fallible man can make it, but it seems to me that if you would advertise the fact of its (The Truth Seeker's) existence, through widely circulated weekly secular and religious journals, its circulation and consequently its influence would increase.

Heston's cartoons are immense. I keep a small barber's shop, and hav always kept The Truth Seeker on my reading-table, but whereas before it was illustrated it was seldom looked at, being evidently mistaken for a religious paper, now it is constantly picked up, and the pictures are read, if not the text.

The greatest land monopolist in the United States is the Roman church. Land monopoly is the crying evil of the times. It can be abolished by a single tax on land values, and in no other way, therefore all Freethinkers should be single-tax men. Henry Walker.

Snowville, Va., April 10, 289.

Mr. Editor: I am here again, and ready to take hold and help the glorious cause of creating free lives wherever I can.

I want to circulate Liberal books and papers as the best means of circulating Liberal thought. I shall be glad of letters from Liberal friends inclosing stamps for circulars of the books and papers which I would like to send out on missionary work.

One alone can do so little, but if we join hands we can accomplish wonders, and also become a band of loving brothers and sisters, each and all doing a little for the common cause, and forming at the same time attractiv, genial, and kindly friendships.

Life is short. Let us work for the good and enjoy reaping a harvest of happiness thereby.

A brighter morn awaits the human day,
When every transfer of earth's natural gifts
Shall be a commerce of good words and works.

Elmina Drake Slenker.

Talent, Ore., March 16, 1889.

Mr. Editor: Inclosed find $5 for two years' subscription to The Truth Seeker. I hav been a reader of your paper for three years and I like its Liberal and progressiv spirit, and as long as you open your columns to all questions relating to human welfare I shall support you, and so will all true Liberals. I see by some of the letters from correspondents that they would like to prostitute the grand old paper into "our paper," and "the organ of the American Secular Union." They would like to make the paper as narrow and bigoted as themselvs. The trouble with so many of our so-called Liberals is, when they outgrew the mental corpse of old orthodoxy it took all the strength they had, and that effort stunted them so that they hate growth, progress, and all Liberality to everything else except their own pet ideas, as badly as a mad dog does water.

Every thinker will agree with me that the claims of orthodoxy hav all been refuted by enlightened human reason, and consequently, to those who see the fallacy of the Christian religion, it cannot be any more a factor for progress. I know the church is not dead in a physical way. She cannot sustain her claims by reason, and she must invoke the power of the state to perpetuate her existence. The American Secular Union is necessary to counteract the church's influence by force, and the Nine Demands hav my hearty approval, but, Mr. Editor, would it be impertinent to ask, If the state were not in existence, would we fear the church? My experience with Liberals is, that those of Materialistic tendency are the most intolerant and bigoted to all progressiv, social, political, economical, and religious questions. I wish you unbounded success in making The Truth Seeker a representativ Liberal and progressiv paper. Wm. H. Breese.

Walnut Grove, Kan., March 8, 1889.

Mr. Editor: This burg must be the hardest place in Kansas, for the Lord's agents hav given up in despair of ever converting the sinners of this part of Kansas. They hav sung and prayed to the old gentleman, and even went so far as to ask the old gent to come down and take a part in the business of howling and praying and singing and telling experiences. I think it would shame any sensible man or woman just to sit and see and hear such a powwow until 11 or 12 o'clock at night for weeks at a time. The Methodist Episcopal preacher in charge of the old gent's gospel-shop is a very devout Christian, very pious, for the good reason that he does not know any better. I saw him take the Holy Queer up in both hands and press it to his loving breast and then exclaim, "I know that this book is true; every word is true; and I know that it is divine revelation direct from God!" They do their level best to get a good old-fashioned revival up. But they failed to hav the regular annual dress-parade, as they had one year ago. The dress-parade was a total failure. God did not make his appearance; at least, we did not see anything of him. So they got but one to join; a young girl joined on six months' trial. The first preacher left. The members of the church could not pay him enough to keep him and his family, so he had to hunt better range. Then they got another Bible-pounder. He is a poor, weak brother, both in body and intellect. So you see what a fix we poor wicked sinners are left in. The sheep must stray off from the fold and be left to the mercy of the awful wild Infidel. The membership is very weak, both in members and otherwise—financially and mentally.

There are several Liberals in this part of Kansas, but all are poor and hard run by failure of our crops for two years together. This makes it hard to get along for all, both saint and sinner. The saints are on the beg, and the sinners hav to work and do the very best they can under all circumstances. I hope that times will get better and that we shall get a good crop this year; then we will try and get some new subscribers for The Truth Seeker. But at present I cannot do anything.

I hav delayed writing for some time, expecting to be present at the annual dress-parade, but, alas for human hopes, was sadly disappointed.

I like the paper the best of them all, both paper and cartoons. Yours for humanity, W. H. Noah.

Jamestown, Pa., March 24, 1889.

Mr. Editor: W. W. Walker, of New Bedford, sends the sad intelligence that he is called to mourn the death of his youngest daughter, Della Coller, who died on the 16th inst. of erysipelas, after about one week of severe suffering. She was in the morning of life, and a bride less than four months previous to her departure to the land of mystery. She was a lady of intelligence, and highly esteemed by all who knew her, whether orthodox or Infidel, for her many virtues, her kind and genial nature, coupled with a high moral standard, ever aspiring to the true, good, generous, and noble. Mrs. Walker, Della's mother, having died recently, Mr. Walker writes me his home is broken up, and he will move West to liv with other members of his family. Truth Seeker readers should know that Mr. Walker, with his noble wife, were pioneers in reform, having evoluted from Presbyterianism to radical antislavery, thence to Liberalism, more than forty years ago. The Liberal cause has not had a braver, firmer, truer, a more unflinching and devoted advocate in western Pennsylvania than W. W. Walker, who in this his second bereavement will hav the warm sympathy of all Truth Seeker readers. Farewell, dear daughter, who did but liv to bud here! We will hope that you hav just crossed to the other shore to join your mother; there to flower and bloom, anxiously awaiting your father, of now threescore and ten, to come and form the triad. Dear Della, you are now free from sorrow, pain, and trouble; and to your husband, whom the writer never saw, we tender our sincere and heartfelt sympathy. Jerry Brockway.

Kansas City, Mo., March 27, 1889.

Mr. Editor: Please send me the following books: One "Antiprohibition;" one "Bible Inquirer," by Jacobson; one Truth Seeker Almanac or Annual; one "Antiquity of Christianity;" one "Liberalism Is Moral."

If you can giv place in The Truth Seeker for this account of George W. Branham's death and funeral, I hope you will kindly do so. The account is copied from the Kansas City *Journal*. N. B. Fox.

The funeral of the late Major G. W. Branham took place from Undertaker Welden's, at 4 o'clock, yesterday afternoon, and was well attended by the old residents of Kansas City who were acquaintances of deceased during his residence here.

The pall-bearers were Dr. J. Field, Z. O. Smith, William Holden, Dr. F. B. Noffsinger, R. Salsbury, and Dr. Kellogg.

The remains were interred at Union Cemetery, where Major Warner delivered a short eulogy, and read the following, which was prepared by deceased himself on August 1st, the day of his death:

The man, woman, or child that expects to liv and commit any or all kinds of wickedness, and then hav them atoned for by any Christ or God, will find when they leave this world that somebody has been badly humbugged. There is not, neither can there be, any such thing as atonement other than what we make ourselvs to those whom we hav wronged.

I ask my relativs to hav my body put away. I would prefer some quiet spot in the forest, with nothing to mark the place where the worn-out garments are left. But, whether it be in such a place or some cemetery, that everything shall be cheap and plain, and above and beyond everything that there shall be no religious or funeral ceremony so-called.

If anything further, it is my wish that this my last request and letter to my wife and children be read in public, that all who go to my burial may know the faith in which I die, and that my friends may be exonerated from blame by reason or on account of the peculiarity of my burial.

Cremation would be my absolute request if it were convenient. With charity for all and enmity for none, I go before my God, who created in love and mercy. Good-bye, and all must meet me in the future.

Audubon, Ia., April 6, 112 I.U.S.

Mr. Editor: As this is the day Constantine, one of the most bloodthirsty of emperors, commanded to be kept in place of the Jewish Sabbath, I thought I would tell the friends how God's dear people raise money for the dear preacher.

The Methodist Episcopal church of Audubon had an April fool supper party, with ten cents admission to raise money, on the 1st of April. They had a new convert of about sixty years of age to ask a blessing. The table had been spread and covered up with a table-cloth. When the blessing was asked, he removed the table-cloth and the empty dishes were all that greeted their eye. And some of the naughty people say the church is hard run for funds.

Last Sunday I went to hear a Christian (so-called Campbellite) preacher. He got off some of the most absurd assertions I ever heard—and I hav heard some whoppers, as I am the son of a Campbellite preacher. He said if there was an Infidel in the house he could convince him in five minutes the Bible was true and of divine origin. He began to talk slow and low, but soon he lost his temper and then, when he had convinced no one, he hurled his God-damns at us, and he seemed anxious to help God to damn all that would be guided by reason.

I hav just read Dr. Talmage's March 24th sermon. I just think for pure, unadulterated, egotistical nonsense, it caps the climax. I suppose if the doctor had been consulted he would hav made some changes in Moses's account, but evidently he did not read the first chapter of Genesis. The

Christian church is a mighty car of Juggernaut or medieval ignorance, but we Liberals hav got it chained to the wheel of science. Talmage will soon be a natural curiosity; in fact, the enterprising newspaper man considers him so now.

Yours for humanity—heaven on earth and no hell in the future, D. A. MORRISON.

P.S.—In last week's TRUTH SEEKER you gave the Jesuit's oath. Please giv us in a near number of THE TRUTH SEEKER the Orangeman's oath. D. A. M.

[Can any of our readers procure and send us the Orangeman's oath?—ED. T. S.]

SAMOTH, ILL., March 31, 1889.

MR. EDITOR: I am a subscriber and constant reader of your invaluable paper, because it instructs us children on the principles of morals. I hav some difficulty with my maternal parent in reading my TRUTH SEEKER. She says positivly I am bound for an eternal damnation. But here I differ widely, and a controversy ensues, ending in my ultimate success of discussion. There is none—no, not one—that can face the music of logic which Freethought hurls over the rampart of orthodoxy. My mother is a member of the Baptist intolerance clique. Liberalism I advocate with all the sincerity of my heart. In deed and in truth may the banner of Freethought be lifted above the cross, and there sustained by the breezes of Deism, until the ungodly bigots of this vicinity cease their polemical strife of calumny and slander. There are some of the most infernal hypocrits residing in our village that nature ever put respiration into. They will not believe science and reason, but adhere to that mystical, superstitious, so-called divine oracle—a fallacious, fictitious work of plagiarism; a work of man, not of inspiration, as those absurd æronaut guides of pulpit stupidity affirm. What we want is temporary felicity while we liv and justice when life is extinct. If we are honest with fidelity in paying all debts incurred in our daily transactions of business, I would not swap my chance to one of those paradise conductors unless boot was given.

I forgot to tell my readers the time of my advent in this mundane sphere of ours. It was made eighteen years ago. I am receiving as many blessings as any fanatic—that is, if I work for them.

Brimstone is pervading the air in this section, but is harmless as phosphorescence. This Sabbath morn as I write this the chiming of the bells of redemption is borne on the breeze, to notify the stupid blockhead auditors: "Time is up; begin the worship of incomprehensibleness!" The last minister that fed taffy at Samoth asserted there was not a single contradiction in the Bible. This surely can be refuted.

My esteemed friend D. L. D'Elyseé is an earnest advocate of Freethought. C. D. MCBRIDE.

MARTINSBURG, W. VA., April 12, 1889.

MR. EDITOR: As a Freethinker, outspoken and candid in what I think and say, I desire to contribute my honest views for publication. The great contention between Christianity and Secularism is raging intensely. I like to see all who hav the courage of their convictions diffuse the same. Agitation and diffusion of thought is demanded to bring success to any great reform. Agitation was the beginning of the end of African slavery in this country. Mental slavery is different in this way—African slavery was an institution; mental slavery is not. Every individual has the power to set himself or herself free from the worst of slavery, intellectual bondage. To do so is only a question of intelligence and bravery. Who are free? None but those that are brave in their thoughts. I know that the majority of people are Christians, and nominally believers. They are perfectly satisfied with the revelation they accept as evidence of a living God. Their faith is their comfort and hope. These people are not willing to recognize the right of private judgment, free inquiry, and Freethought. But the truth is mighty and must prevail. Christians and believers preach honesty of the heart, but say nothing of intellectual honesty. A person has no more right to say what he or she cannot prove than they hav to take what does not belong to them. Honesty of the mind, as well as of the heart, must exist. If intellectual honesty was universal, the world would necessarily be full of skepticism. Christians are constantly diffusing supernatural ideas that they are as ignorant of as the babe unborn. A great many are so fanatical and blind that really they are to be pitied more than hated. As positiv evidence is lacking of the truth of Christianity or of any religious teaching of a future existence after death, honest skepticism must necessarily embrace Agnosticism as the only positiv religion free from superstition and mental slavery. Life and death cannot be solved. The truth makes us free, whatever it may be. If there is no hereafter, the sooner all honest inquirers accept this sad, cold fact, the better it is. If nothing supernatural exists, nothing is expected or feared. It's a great pity that if really there is a God he did not reveal to everyone his glorious existence. We are left to our fate, to liv if we can, not that we must. Knowledge must be our savior, truth our religion, experience the true source of morality, utility the correct test of right. Fate rules us; our will is nothing against its decree. Our life is either successful or unsuccessful. If we inherit happiness we can be happy, whether good or bad. If we are good, we are wise. If bad, we are foolish. And it is the survival of the fittest all through.

THOMAS J. CONNERS.

ROCHESTER, N. H., March 22, 1889.

MR. EDITOR: I find that some of our dear Liberal friends do a great deal of fault-finding. I believe in giving everyone a chance, for truly you cannot call anyone a Liberalist who wants to push anyone aside and not hear his side of the question. Now let me tell you how my husband and I get along in this dear Christian community. We hav them east, west, north, and south of us. On the northeast side of us is a sort of mixed Methodist and Adventist minister. On the southeast side is an Advent minister, and the rest are a mixed-up mess. There is one family besides ours that are Spiritualists. There are plenty of Liberalists and Spiritualists in Rochester. If they would come out and take a stand and fight for it, I think we would hav a majority. But they are afraid to speak, and I hav the opinion that some of them are afraid to think, for fear of somebody's disapproval. I believe in everyone's standing on his own feet, independent of any church or creed. My husband and I hav always done it, and been straightforward and honest in dealing with our fellow-men and lived up to what we thought was right. Therefore we hav the respect of all our neighbors if we do not hav their love. I hav been confined to the house for more than a year, and as there hav been but two church-members in to see me, I hav come to the conclusion they think I am good enough to be left alone. I see a great deal about Spiritualism and its manifestations, and I find there is a great deal of fun made of it. Now, what right hav I to ridicule your belief? We all hav the right to believe what we want to, and I always avail myself of that right, whether the world likes it or not, and would take that stand if everybody in the world were against me. I believe in investigating, as the Irishman did, when he made up a fire of brimstone and jumped into it, to see how hell would seem. I am a firm believer in Spiritualism, and I do not care who knows it. I know when my husband, girl, and boy, and myself sit down to a table, there is no fraud, and we hav had the tablecloth dragged from the table, while my son, a boy of thirteen, tried to hold it. Then I asked questions which nobody knew but myself, and they were answered as correctly as a person of flesh and blood could hav done. I hav never seen any materializing, but my husband has. And when he tells me he has seen these things I hav no right to say he has not. If we are going to be Liberalists, let us hav Liberalism broad and grand, and let us hav it so the whole world can get the benefit of it. Let us be one grand and noble family, and stop backbiting and ridiculing. And if there are two debating on any subject, let others keep out until they hav settled it, for I do not think there is one that writes for this paper but that is capable of doing it. If I had the talent of Sister Slenker I would try it with some of them.

Since I wrote that other letter to THE TRUTH SEEKER I hav had a great many letters and papers sent to me. I am very grateful for them, and would hav answered them all, but my health would not permit me. I wish we could hav a good Freethought lecture here. I think it would arouse the people. We had a pupil in the high school who took a stand for Robert Ingersoll, and the consequence was, one of the teachers got terribly down on him. MRS. J. A. BROCK.

SPRINGFIELD, ILL., April 4, 1889.

MR. EDITOR: I hav just finished reading the ANNUAL for 1889, and what strikes me most forcibly is the lame and impotent replies given to Question 14 addressed to the stars of Liberalism.

The star of stars, the great Ingersoll, does not answer at all. What is the matter? Has he no views on the subject? Or is he afraid to utter them? Perish the thought! Next comes Parton. He answers none of your questions. Then Miss Helen H. Gardener. She says: "I hav never heard of a remedy which seemed to me adequate," and modestly adds, "nor do I imagin that I could offer one!" then, as if to qualify the foregoing, she says, "Certainly not in the allotted space." I would suggest for her consideration "Progress and Poverty," by Henry George. Putnam follows with: "Question 14. What do you suggest as the remedy for economic troubles? A. More knowledge and less theology; more work and less talk." But he does not say on what lines we shall work. Charles Watts givs an answer that, if followed, would alleviate, but not cure, the troubles. Stevens's answer, "Government (the people's) control of the means of life," is good, if he means by "means of life," land, the source of all wealth.

Parker Pillsbury's, as an answer is good enough, but is indefinit as a remedy. Robert C. Adams givs the answer of the state Socialist. E. B. Foote, Jr., says: "Free speech, free press, free mails, free schools, and Liberal clubs." I submit that these are not remedies, but simply means by which a remedy may be propagated. Lucy N. Colman givs as a remedy for economic troubles, "Coöperation and free trade, with all the word implies," the best answer as yet given. John Peck givs the answer of the Greenbacker. As I am one myself, I hav no objection to the answer, except that, while good in itself, it is not enough, nor of the first importance.

The rest of the answers are scarce worthy of notice, except that of Mattie A. Freeman, which is as follows: "Justice, which includes a realization of the Nine Demands of Liberalism, will go further as a remedy for economic troubles than all the celebrated nostrums recommended by political parties as a panacea. Without it nations hav crumbled to pieces as though built of sand. Justice—a free access to the soil, an equal right to nature's opportunities and nature's resources, a just distribution of wealth; justice—'liberty for man, woman, and child,' universal mental liberty."

To my mind, Mrs. Freeman's answer is the best that was made of all the Freethought host. Justice—making of the Declaration of Independence a living principle, instead of a mere Fourth of July motto. Equal rights for all; special privileges for none. And how are we to do all this? By wiping out all forms of taxation except a single tax on relativ land values. Taxation is robbery. The single tax so-called is not really a tax, but a rent paid by the individual to the community for use and control of a privilege, whereby benefits are equalized between him who has an advantage not created by his own exertions and the rest of the community. This tax, or rent, will create a fund sufficient to pay all necessary expense of a government founded on justice, for it is largely by the denial of man's natural right to life, liberty, and the pursuit of happiness, through existing laws, that government is so costly. HENRY WALKER.

THORPE, WIS., March 20, 1889.

MR. EDITOR: I would like to contribute my mite to your most valuable paper, THE TRUTH SEEKER. In looking at the history of different nations of people, I find in Borneo a class of people who are more than civilized, so far as their moral character is concerned, for they are hospitable, sympathetic, honest above all other people, steadfast in friendship, utterly without religious sentiment and with no idea of a God, never given to slavery, monogamistic, devoted to their families, and almost totally unacquainted with lewdness. These attributes belong to the Dyak in his natural life, when uninfluenced by interlopers—who so corrupted him at one time that his moral nature was almost changed from humane to savage. There seem to be several different tribes—Kyans, Sea Dyaks, and Hill Dyaks. The Hill Dyaks more nearly retain their primitiv manners than the others. Hence we will present them in their original simplicity. The people of this tribe are morally the most developed of any in the island, which, in view of the extent of the influence Hindooism formerly exerted over them, is all the more surprising. Although they, as a tribe, are wholly without religion or any of its "restraining" influences, their moral principles would put to blush the children of Israel in its best days. To the other virtues they add that of strict honesty and a profound respect for the rights of others. It is positivly asserted that they never steal from Europeans. They hav no religious ceremonies or observances whatever, nor any conceptions of a God who controls the destinies of men for good or ill. Marriage among the Hill Dyaks is not a solemn event, but the wife is honored for all that. The ceremony is not always the same; sometimes it is effected by the mere exchange of presents, or simply eating rice together. Simple as this is, it answers the purpose admirably; a public avowal of the marriage is invariably made, and thenceforth the parties liv together in great harmony, save in very rare instances. In case of death the property is equally divided among the children, without regard to sex or condition; so if a man dies leaving a widow, all his property passes to her without the annoyance of executors; she is bound for his debts, and always manages to pay them.

The most wonderful trait, however, is their faithfulness in paying their debts. If the people of the village want goods, a trader will let them hav his whole cargo, if he can get them to accept it, in exchange for jungle produce to be collected. The day for full settlement is named by the head man, and by that day the debts are all paid. "Like their neighbors of the hills, the Sea Dyaks are without priests or creeds, or even the faintest notion of religious observances. Their moral laws are a product of their own evolution, for we see in them no reflection of the religious customs of any of the people who hav thus far come in contact with them, Hindoo, European, or Chinese. Savage nations usually acquire all the vices, and but very few of the virtues, of the civilization which touches them, but so far these people hav gone through the fire unscathed. They are yet free from the groveling idolatry and abominable religious fanaticism of the Hindoo, the sordid avarice of the Chinese, the deceit, treachery, and licentiousness of the Malays, and the brandy and the sodaism of the Christians." They are subject to very few diseases, and insanity is so rare that many of them never saw a case; deformity of person is almost unknown, and the diseases so common to women of our country are unheard of among them. Now, what does this teach us? In these strange children of nature we see all the cardinal virtues without a ray of religion, morality without priests or ministers, the Christian graces without Christ or gospel. They keep no Sabbaths, pray no prayers, build no temples, worship nothing and nobody, and acknowledge no higher tribunal than the bar of public opinion on one hand, and the Sarawak court on the other. They are, perhaps, the most happy and contented people under the sun. The Dyak's wants are few, and his nativ jungle supplies nearly all of them. His children do not hav scarlet fever, diphtheria, croup, or whooping cough, nor does his wife hav the consumption, dyspepsia, rheumatism, or gout. And but for the rascally Chinamen, years ago, introducing their toddy, or arrack, he might to-day be without the means of getting drunk, which vice is generally the gift of civilization. In hospitality, human sympathy, and charity, they are not outranked by any people, and their morals are as much superior to ours as our intelligence is beyond theirs. If happiness is the goal of human existence, they are much nearer it than we. In this instance, at least, the highest civilization has not evolved the most perfect state of society. Consequently Borneo is no field for missionaries, for no religion can giv the Dyak aught that will benefit him or increase his happiness in the least. I wish the Christians to compare these people with their boasted godlike Abyssinians.

I am indebted to F. B. Springs, of Maitland, Mo., who is a stanch and influential Liberal, for the first copy of THE TRUTH SEEKER, to which I hav become very much attached. And at Maitland I heard, with pleasure, the debate between W. F. Jamieson and Professor Dungan, of Iowa, the latter being driven to the wall by the well-directed blows of W. F. Jamieson. I also heard Miss Gardener, Mrs. Freeman, Mrs. Krekel, and Remsburg in his masterly "Sabbath Question," on the subject which is now agitating the minds of the people. And I hope every senator will enter his protest against the miserable Blair bill. For, as some one has said, before they can trample upon the rights of the people by carrying this into effect, they had better consider the cost, for it will certainly be an incalculable waste of money and blood. A friend to mental liberty, MARTIN FLEMING.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Spring Chorus.

Oh, such a commotion under the ground
When March called, "Ho there! ho!"
Such spreading of rootlets far and wide,
Such whispering to and fro!
And, "Are you ready?" the Snow-drop asked;
"'Tis time to start, you know."
"Almost, my dear," the Willow replied,
"I'll follow as soon as you go."
Then, "Ha! ha! ha!" a chorus came
Of laughter soft and low,
From the millions of flowers under the ground—
Yes, *millions*, beginning to grow.

"I'll promis my blossoms," the Crocus said,
"When I hear the bluebirds sing."
"And straight thereafter," Narcissus cried,
"My silver and gold I'll bring."
"And ere they are dulled," another spoke,
"My Hyacinth bells shall ring."
And the Violet only murmured, "I'm here,"
And sweet grew the air of spring.
Then, "Ha! ha! ha!" a chorus came
Of laughter soft and low,
From the millions of flowers under the ground—
Yes, *millions*, beginning to grow.

Oh, the pretty, brave things! through the coldest days,
Imprisoned in walls of brown,
They never lost heart, though the blast shrieked loud,
And the sleet and the hail came down;
But patiently each wrought her beautiful dress
Or fashioned her beautiful crown,
And now they are coming to brighten the world,
Still shadowed by winter's frown;
And well may they cheerily laugh, "Ha! ha!"
In a chorus soft and low,
The millions of flowers hid under the ground—
Yes, *millions*, beginning to grow.

—*Harper's Young People.*

The Two Brothers.

(*From the Talmud.*)

In Palestine long years ago—
So runs the legend old—
Where Kedron's sparkling waters flow
Across their sands of gold,
And Mount Moriah lifts his head
Above the sunny plain,
Two brothers owned—as one—'tis said
A field of golden grain.

And when the autumn days had come
And all the shocks and sheaves
Stood waiting for the "harvest home,"
Among the withering leaves,
The elder brother said one night:
"I'm stronger far than Saul,
My younger brother. 'Tis but right
That I should giv him all
These sheaves upon the plain
We own together, so
I'll put with his my stacks of grain,
And he will never know!"

Scarce had he left the sheaves of wheat
When quietly there came
Across the field with stealthy feet,
And errand just the same—
The younger lad, who said: "I see
My brother Simon's need
Is greater far than mine, for he
Hath wife and child to feed;
And so to him I'll giv my sheaves,
It is but right, I know—
And he will never think who leaves
These wheat stacks on his row!"

Next morning when the brothers twain
Began to count their store,
Behold! each found his stacks of grain
To number as before!
"Why! how is this?" in great surprise
Each to himself then said—
"I'll watch to-night and see who tries
These tricks when I'm abed!"
And so, half way across the plain
They met—each one bent o'er
With shocks and sheaves of golden grain
To swell his brother's store!

Good Saul and Simon! Would to-day
More brothers might be found
Who seek each other's good alway,
And in kind deeds abound.

—*Youth's Companion.*

The Three Playmates.

One bright summer day, as James was playing in the back yard with his baby brother Lou, one of his favorit playmates came along. We shall call her Sarah. Soon they were in want of a game.

"Oh, what shall we do?" began Sarah.

"I know," said Jim.

So saying, he took baby's high chair, and cut the legs off rather short; then he secured two poles, and these he put under the chair. Then Lou was placed in it.

"Now," said Jim, "let us carry him down to the pond. Then we can catch fish."

So one went to one end of the poles and the other to the other end, and they started off in jolly good humor to the pond. Before they reached it Lou became heavy and they stopped under a large tree to rest. In the mean time a heavy shower was coming up, the sun hid behind the clouds, and loud peals of thunder rang through the air. This startled the children. Lou began to cry and the elder ones picked up their luggage and started home in hot haste. But before they were half way home the rain began to pour down and baby to cry louder than ever.

They at last reached home, weary, frightened, and drenching wet. James caught a hard cold, and his mother gave him home-made medicins. But he grew worse, and lay sick a long while, and his parents had a heavy doctor's bill to pay.

Now, my little readers, you hav read this story. Do not go off to play and get caught in a shower, as these thoughtless children did.

S. A. C.

Self-Control.

To control one's self—to hold in check the passions, the appetites, the desires—is what every person should aspire to. Every boy and girl should strive for this mastery, for if you do not control yourself somebody else will. Or some habit, some appetite, will get the better of you, and no tyrant is half so exacting and cruel as a bad appetite—an impure passion. To be a king over one's self, to be the master of the temple in which you liv—your human body—to rule the back brain, is to attain power over a great kingdom. Strive for that end. S. H. W.

A Frost Picture.

Winter, the wizard, was gruff and grim;
He saw how the little ones frowned on him.
"Do they think," he cried, "that the flowers are dead
Just because they are sent to bed?"

And he blustered and blew with much ado
To find how little the children knew;
But in the night with a pencil white
Upon their window a sketch he drew.

Lovely it was in the morning sun;
Who can say just how it was done?
"Ah!" said Daisy, and "Oh!" said Don,
"Here are the flowers with their night clothes on!"

—*Youth's Companion.*

What the Little Ones Are Saying.

Little Randall was pounding vigorously at the door one day and calling his mother to unlock it and let him in. One of the neighbors hearing him, said, "Why, Randall, you are making an awful noise; what if you should break the door down?" "I could get in then," was the reply.

Bobby had slipped back into the dining-room, and was hurriedly discussing a second piece of the apple-pie when his mother came in. "You said I could, ma," he remarked, in answer to her reproof. "You told me I mustn't go over to Willie Waffle's until I was in apple-pie order, an' a boy can't get in apple-pie order on only one piece."

A small boy was calling the other day on one of his school friends, and fell into conversation with the mother of the latter. He was led to remark it was getting very hard to tell, from the places in which people liv, whether they are entitled to social consideration or not. "Now, there is Blank street," he said; "you wouldn't think anybody that livs on Blank street much, would you? But there's Mr. T., he livs there." "And is Mr. T. much?" she asked, not unwilling to draw him out. "Mr. T.," he repeated with the air of one who is overwhelmed with astonishment that so obvious a fact should hav escaped the knowledge of anybody. "I should think he was! He's an awful swell. Why, he won't speak to my father."

An Anecdote of Chief-Justice Fuller.

A reminiscence of the doings of a lyceum which flourished in Oldtown, near Bangor, Me., forty years ago, brings out an interesting incident in the career of one of the foremost public men of to-day. All the doctors, lawyers, and ministers of the town belonged to the lyceum, and they were present in force one evening to hear the question of capital punishment discussed. During the evening a boy who had been a regular attendant at the meetings of the lyceum replied to Deacon Rigby upon the question. The deacon was for hanging and the boy opposed him. The deacon quoted from the Mosaic law: "Whoso sheddeth man's blood by man his blood shall be shed," and, assuming this settled the matter, he harped upon the point until his time had expired. Then the boy got up and said:

"Supposing we take the law which the gentleman has quoted, and which, in a philosophic sense, has been abrogated as null and void since the birth of our savior, and see what the logical deduction would come to. For example, one man kills another, another man kills him, and so on till we come to the last man on earth. Who's going to kill him? He dare not suicide, for that same law forbids it. Now, deacon, what are you going to do with that last man?"

The deacon couldn't tell and the boy got lots of applause. His name was Melville W. Fuller, and he is now chief-justice of the United States.

Cosy Chats with Correspondents.

Geo. J. R.—We place you among our ablest and best young friends and writers. Yours next week.

Wm. Scott.—We hav not forgotten you. Glad you are still in the poetic mood and that you kindly remember the Corner.

Cora Anthony.—We cannot tell. Coming events may cast their shadows before sometimes, but the great future is a sealed book, made bright by pictures of anticipation and hope.

Ellen Adell.—People become more tolerant as they grow wiser. Yes, always defend that which you believe to be right, and study to be able to defend it.

Johnny R.—Good conduct is best of all. We judge persons, not by the position they occupy, not by their standing in a church, but by their actions. A tree is known by its fruit.

Laura Price Stewart.—Your article is most excellent. We are always glad to get a line from you. The public school question is one of the most important of all questions. Upon its wise administration depends the future weal of the country.

Correspondence.

Rockville, Ida., March 28, 1889.

Dear Miss Wixon: I thought I would write a few lines for the Corner. I am eleven years old. I hav three brothers and two sisters. We call the baby Robert Ingersoll. We liv out in the mountains, eight miles from the post-office, and two miles from school. I am, Your Liberal friend,

W. A. Carlton.

Waterloo, Ind., March 31, 1889.

Dear Miss Wixon: I havn't written you for almost a year. We hav a Salvation Army here, and they are having a great time. The captain was in a trance fifty-five minutes. All the trash in town belong to it (the army). Once they had sixty members, and now they hav only twelve. We take The Truth Seeker. I like to look at the pictures, and think they are very funny. I am nine years old. I study in the Second Reader and arithmetic. I hav a little dog, and his name is Colonel. He got into a hole the other day after a woodchuck, and could hardly get out. I guess it is about time to close.

I am still, Your Freethinker friend,

Frankie Saltsman.

Monticello, Ill., March 31, 1889.

Dear Miss Wixon: I thought I would write you a few lines for the first time. I hav written some letters to my little friends, and thought I would write you a letter. My papa takes The Truth Seeker, and likes to read it very much. I like to look at the pictures and read the Children's Corner. I am nine years old, and going to school. I hav no brothers, but hav one sister older than I am. School will be out in April. I liv in town not far from school. I hav a nice large yard to play in. I hav a swing, and it has one seat in each end, and the swing bed is almost like a buggy bed. I got it for a birthday present, and put it under some nice shade trees in the yard. I hope to see this in print.

Your friend, Eva Tatman.

Brooklyn, N. Y., April 1, 1889.

My Dear Miss Wixon: I take great pleasure in reading The Truth Seeker. I do not say prayers, for I see no good in doing so. I do not go to church or to Sunday-school.

Ny name is Emanuel Roca Navarro, and I liv at 305 Van Brunt street, Brooklyn.

The number of the school I go to is public school No. 30. I go to school every day, and I study arithmetic, reading, spelling, geography, and grammar.

I am only ten years of age, and I hav two brothers and a little sister. The smallest is a little boy whose name is Joseph. I hav a little sister whose name is Allie, and a very large brother about twelve years old.

As I hav nothing more to say, I will close my letter. So good-bye, dear friend.

Emanuel Roca Navarro.

Denver, Col., March 25, 1889.

Dear Miss Wixon: We are having a great newspaper debate here at present between the Protestants, the Catholics, and the Liberals. It is on the much-vexed question of church and state—the particular point being the advisibility of Bible-reading in our public schools.

Thinking you may be interested by the arguments brought forth by Joseph Wolff and John R. Kelso, the exponents of the Liberal element in this discussion, I send you the clipping from to-day's paper.

The dean of the Episcopal church, who is not even a citizen of our country, has made some very grave assertions as regards truth and common sense.

I also send a short sketch of "American Literature," thinking it may prove interesting to some of us who can hardly be called children, nor yet "grown-up"—us middle-aged children. Your friend,

Laura Price Stewart.

Brooklyn, April 1, 1889.

Dear Miss Wixon: I take great interest in reading the Children's Corner of the valuable Truth Seeker. My papa has been a constant reader of such papers for about ten years. I hav often thought I should like to see my name in the Corner, so I will now say a few words. I am twelve years old, and attend public school No. 30. I study arithmetic, grammar, geography, history, and a Fourth Reader. I do not attend church or Sunday-school. I think I can be a good and honest boy without going there. I see some boys that attend church and say their prayers yet are the worst boys in the neighborhood. Good-bye. John R. Navarro.

[It is not necessary to go to church and Sunday-school in order to be good and true. Be moral and upright in all your dealings, be kind, generous, and just, be temperate and virtuous, study and practice the right in all things, and do to others as you would like others to do to you, and you cannot fail to grow up manly and noble, a good and respected citizen, and good citizens are greatly needed everywhere.—Ed. C. C.]

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MR. ANDREW JACOBSON, *My Dear Sir:* I write you to say that I hav just read your pamphlet entitled, "The Bible Inquirer," and that I regard it as a valuable contribution to the library of Freethought. No more complete refutation of the Christian claim that the Bible is a work of divine inspiration could well be made.

The candid mind, after a perusal of your pamphlet, can never again look upon the Bible as the "word of God." This work should be circulated among Christians—among those who still believe in "inspiration." There is no answer to your propositions; they are witnesses that cannot be forsworn. You hav done a service to the cause of truth, to the cause of humanity, and to the cause of Liberalism, by preparing and publishing this pamphlet, and I sincerely hope that you will reap the reward of your labor. You deserve the patronage of the Liberal public. Yours very truly,

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TROPICAL AFRICA. By Henry Drummond, LL.D., F.R.S.E., F.G.S. New York: The Humboldt Publishing Company. Price, 15 cents.

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THE PSYCHIC LIFE OF MICRO-ORGANISMS: A STUDY IN EXPERIMENTAL PSYCHOLOGY. By Alfred Binet. Translated from the French. Chicago, 1889: The Open Court Publishing Company. Cloth, 75 cents; paper, 50 cents.

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Ex-Mayor Beckwith of Dowagiac, Mich., not long ago established in connection with the Round Oak Stove Works, of which he was the founder, a hall to be called the Round Oak Hall. At the opening of the hall an address was delivered by Harvey Hersey on "Iron as an Element in Civilization." The address marks that tendency growing of late to recognize the real causes of our civilization. A Christian knows as much about what caused it as a cat. Ask one and he will deliver himself, mechanically and brainlessly, of a lot of stuff that he has been taught to repeat by the church, about "Christianity," "grace," etc. The real causes are in the larger part material ones—inventions in the practical arts by which knowledge has been spread through the cheap production of books, and by which facilities for locomotion and intercommunication hav obliterated national and local barriers and with them the ignorance and bigotry that they produced. But the Christian knows nothing of all this. He is absolutely incapable of assigning to one social phenomenon its true cause. He is as helpless and "feebly impotent and vain" here in this world as a child in a midnight wood; everything that is done has to be done by us of sense and science and Rationalism, and through it all we hav to drag forward the cringing, fear-struck, ignorant product of the church. This searching out of the material factors of our civilization, and establishing of them clearly before the eyes of all men as the true and only ones, is a labor to which we direct the attention of every Freethinker. On the cover of "Iron as an Element in Civilization" is the motto, "Labor and amusement," under the pictures of the two pagan goddesses tutelary to those two activities. Nothing Christian—no figure praying or killing, cringing or torturing. Good; and if we are to hav any gods let those two pagan ones be the two adopted; let us Work and Play, and do nothing else, and in our work we shall find how to obtain those conditions that shall bring about lasting happiness to all mankind.

Theosophy, a system of mysticism growing lately, too akin to Christian mysticism to meet favor with us, has come up in turn to take a view of that enigmatical mytho-historical personage called Christ, and giv its interpretation of him. Most systems of thought and most thinkers hav had some new interpretation of him; a few of the opinions are as follows:

Kant regarded him as the ideal of human perfection; John Stuart Mill, as a very extraordinary man; Lord Amberley, as an "iconoclastic idealist;" Fichte, as the first teacher who revealed the unity of Man with the supreme spirit; Hegel, as an incarnation of the *Logos;* Schelling, as a kind of *Avatar, i. e.*, one of the periodical descents of divinity; Dr. Keim, as a mysterious man, whose glorified spirit inspired his disciples to attempt the reformation of the world; Strauss looks upon him as a moral reformer, who occasionally stooped to imposture to secure the confidence of his adherents; Renan, as an effeminate idealist, an impostor who performed "bogus phenomena;" Schleiermacher, as a man in whom self-consciousness was so saturated with the divine principle, that he really became a god incarnate; Anatole Bembe, as a modern Anarchist and Socialist of the most fiery kind; and Gerald Massey, who bases his opinions upon historical researches, finds that *Jehoshua Ben-Pandira* was born some one hundred and twenty years before the Christian era, and that the typical *Christ* of the gospels was made up from the features of various gods.

The Theosophical work from which the above is quoted is entitled, "The Life of Jehoshua [Jesus] the Prophet of Nazareth: An Occult Study and a Key to the Bible." The author is Franz Hartmann, M.D., author of "Magic," "Secret Symbols of the Rosicrucians," etc. The publishers are "the Occult Publishing Co., importers and publishers of works treating on Occultism, Theosophy, Spiritualism, Astrology, Mesmerism, and kindred subjects." We don't like occult things. Occult processes—the spiritual exaltations, the wild mystic ecstasies, of all the rapt enthusiasts and visionaries of all the centuries, hav never revealed a single truth that could be demonstrated or done a thing toward making man better, wiser, or happier. The price of the book is $2.

We commend to all wishing to study science and evolution the monthly numbers of the Modern Science Essayist, each of which contains a complete short treatis upon some department of science as developed under the application of evolution. The titles of the first sixteen numbers are: Herbert Spencer, Charles Robert Darwin, Solar and Planetary Evolution, Evolution of the Earth, Evolution of Vegetal Life, Evolution of Animal Life, The Descent of Man, Evolution of Mind, The Growth of Language, Evolution of Society, Evolution of Theology, Evolution of Morals, Proofs of Evolution, Evolution as Related to Religious Thought, The Philosophy of Evolution, The Effects of Evolution on the Coming Civilization. The number on Herbert Spencer will suit those who find gratification in contemplating the grand work, silent but far-reaching and tremendous, that the books of this philosopher are accomplishing all over the globe. While Darwin's name usually accompanies mention of evolution, Spencer was the original discoverer of that principle. Spencer's "Psychology," exhibiting evolution as it stands to-day, was published in 1857; Darwin's "Origin of Species" in 1859. And while Darwin's work was special and limited, dealing with little more than the development of higher from lower organisms, by Natural Selection, after life was once started, Spencer applies evolution to every department within the range of human thought—the creation of the earth, the origin of life, and morals, manners, customs, and government. This, his great work, embodied in the several volumes of his "Synthetic Philosophy," is the foundation upon which is now silently rising in the minds of scholars and thinkers that system of knowledge and guidance which shall magnificently answer the question, "What hav you Freethinkers done to build up?" Mr. Spencer's life, says the author, is simply "the uneventful existence of a student who saw what was in him to do, planned his course, and followed it steadily to the exclusion of everything else. The history of his personal life may be told in a paragraph; but who shall write the history of his books? Who can measure the influence they hav already exercised upon human thought and action, and who will venture to predict the limit of their power?" It is sad to think that this great mind must soon be arrested in its beneficent labors. The author says:

It was in February, 1886, that I last saw Mr. Spencer. He had perceptibly aged, and appeared feeble. I did not tarry long, for I fancied conversation wearied him. As he took my hand at parting, he said, mournfully, "Tell Youmans you hav seen me, that I hav not much strength left, and I shall never see him again." What he had in mind was his own decease; but Professor Youmans passed on to the great majority before him. Since that day we hav reports of a long illness, from which he has partially recovered. There is small likelihood that the "System of Synthetic Philosophy" will ever be completed, but Mr. Spencer's energy is great and he will work as long as work is possible.

The writer pronounces Spencer greater than the admired Aristotle or Plato, or any other great man of antiquity. He says:

Agassiz, Darwin, Huxley, Tyndall, Wallace, and all the host of them, awaken our gratitude and command our reverence. But though we hav traveled much in these realms of gold,

And many goodly states and kingdoms seen,

profounder emotions are stirred when we contemplate Mr. Spencer and his work. We think no longer of the ingenious mechanisms and marvelous adaptations of nature; the wonderful order, the many beauties, the curious things revealed and displayed for our observation and study. Rather, it seems as if barriers were suddenly thrown down, and a vision opened of boundless knowledge and exhaustless being.

The following remarks of this great thinker, made while he was visiting America, will be found of particular significance:

"The American has not, I think, a sufficiently quick sense of his own claims, and, at the same time, as a necessary consequence, not a sufficiently quick sense of the claims of others—for the two traits are organically related. I observe that you tolerate various small interferences and dictations which Englishmen are prone to resist. I am told that the English are remarked on for their tendency to grumble in such cases; and I hav no doubt it is true."

"Do you think it worth while," asks the interviewer, "for people to make themselvs disagreeable by resenting every trifling aggression? We Americans think it involves too much loss of time and temper, and doesn't pay."

"Exactly," replies Mr. Spencer, "that is what I mean by character. It is this easy-going readiness to permit small trespasses, because it would be troublesome, or profitless, or unpopular to resist, which leads to the habit of acquiescence in wrong and the decay of free institutions."

The Modern Science Essayist is 10 cents per number, and may be had of the publishers, the New Ideal Publishing Co., 620 Atlantic ave., Boston, or of this firm.

COME, LET US SING!

The "Cosmian Hymn Book" has come to my hand. It is a well-printed and carefully compiled work, well worthy the high purpose for which it was intended. So conservativ in its respect for the *honest* opinions of others, there is little or nothing in it that the most orthodox—Buddhist, Christian, or Jew—must be narrower than a razor edge not to be pleased to chant in his church; so radical that one must out-radix a belladonna root not to find in it what will suit his mind to sing.

The book opens with a song for the sad:

While, with ceaseless course, the sun
Hasted through the former year,
Many friends their race hav run,
Never more to meet us here.

Farther on is a gem for the glad:

I would not sing a loud song,
For any crowing crew,
If so, my humble, proud song
Stirs one sweet soul and true;
To lift through tawny labor
To higher planes that win—
My song for every neighbor
Has morning roses in.

Here is a psalm for the religious:

Let love be your religion;
Let justice be your aim;
Let all that's good and noble
Your strict attention claim; etc.

A rhapsody for the sentimentalist:

'Tis love that paints the purple morn,
And bids the clouds in air upborne
Their genial drops distil;
In every vernal beam it glows,
And breathes in every gale that blows,
And glides in every rill.

We hav even an anthem for the Atheist:

Thou, nature, grandest theme of all!
From rolling worlds to flow'ret small,
'Tis one sublime, unending chain
That comes and goes and comes again.

And the Spiritualist may rise and sing:

Hav you heard of the golden city
Mentioned in the legends old,
Everlasting light shines o'er it,
Wondrous tales of it are told?
. . . . . .
It will last and shine transfigured
In the final reign of right,
It will merge into the splendors
Of the city of the light.

From the "Lute of Zion" are taken these lines for a funeral tune:

A gentle quiet reigns around
When nature calls her children home,
And naught disturbs their peace profound
In all the rolling years to come.

A poem of progress for the march of man:

Step forward, dear friends, and keep time with the truth!
Be manly as men in the ardor of youth;
Step forward, not backward, nor ever aside,
At bidding of austere ambition or pride; etc.

A tribute to our fore-mothers:

Women who, when freedom, fettered,
Shook its chains, defiance hurled;
'Twas their hand that lit the beacon,
Theirs the flag of truth unfurled;
Theirs the fingers, swift and skilful,
Spun the flax as white as snow;
Wove the cloth that clothed the armies
Which for freedom struck the blow.

The children of the home hav their canticles:

We hold our lives like lily flowers,
May we be pure as they, and white;
May sunlight shine upon our hours,
And we be sweet in all men's sight;
And when at last our winter nighs,
Oh, may on earth the seeds we strew,
Then from the dust still re-arise
To bloom in other flowers anew.

And there are teachings of temperance, mingled with the chimes of the children, perhaps because it is hard learning old dogs new tricks. It is well that I did not write this warlike stanza, or it might hav blown up THE TRUTH SEEKER bookstore:

There are high massiv forts
Where the enemy is strong,
And we know not yet how we shall enter in;
But the test of battle waits and our hands shall ope the gates
Of the fortresses of wickedness and sin.
Come! oh, come and join our army!
To the temp'rance flag be true!
We will plant it side by side
With the banner of our pride,
With the starry flag of red and white and blue.

Together with hymns of humanity and home, peans of liberty, odes of country, carols of joy, and much more, specimens of all of which would make a book in themselvs.

I will add to this review one composition which does not appear in the "Cosmian Hymn Book" because it arrived too late for the printer:

A HYMN OF HUMANITY.

A hymn of humanity we tend you to-day,
A hymn of reality to cheer the rough way;
A tune of rejoicing as right onward we go,
A tune of hilarity to happiness now.

A hymn of love human sung to sweeten our cares,
A hymn of the heart and the hard burden it bears;
Let catholic brotherhood no evil estrange,
But wide as the world become extended its range.

A hymn of the home, whence social feelings hav flow,
A hymn of the fireside, which in kindness should glow;
Where, in place of prayer-altars, sits charity's seat,
To welcome the friendless, the mourner to greet.

A hymn of our freedom we maintain by our might,
A hymn of our liberty to rob none of right;
And bidding defiance to all tyranny high,
We scorn petty meanness, and jealousy fly.

A hymn of our country, the dear land of our pride,
A hymn to the patriots who liv or hav died;
A nation and people where the priest has no say,
No slave bends the knee, and no vain lord rides the way.

A hymn of true science, not of faith but of fact,
A hymn of great Nature, her laws ever intact;
No myth and no miracles her harmonies jar,
But one evolution from dew-drop to star.

A hymn of toil human, our tasks to relieve,
A hymn of the hands which all our comforts achieve;
Giv honor to labor for it bringeth forth bread,
Provides our apparel and enshelters our head.

The world's aspirations to music we set,
An anthem prophetic of what earth shall beget;
When progress of reason base religion shall ban,
And art be devoted to the glory of man.

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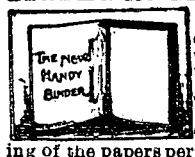
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News of the Week.

On the 22d Prohibition was defeated in Massachusetts by a popular vote.

Oklahoma, containing 1,800,000 acres, which in 160-acre tracts will make 11,250 farms, was thrown open on the 22d, and is rapidly filling up.

The pope is ill.

The Danmark's passengers were rescued.

Five Indiana White Caps hav been shot by a man whose house they attacked.

England has sent Sir Julian Pauncefote as minister in place of West.

Constitutional conventions for North and South Dakota are about to be called.

Five Mormon missionaries hav been whipped and expelled from Dale county, Ala.

Felix Adler objects to the centennial military parade, as our nation is a peaceful one.

The czar's second son, George, will visit the Paris exposition, attended by a large squadron.

The czar narrowly escaped death from a plot to dynamite him when at the funeral of General Paukli.

It is said that Stanley will renounce his American citizenship and adhere to Britain, which nation will confer on him high honors.

The trial of Boulanger before the court of the French senate has begun, though he is personally still absent in Belgium.

Large numbers of cats are being shipped to Dakota, where they are wanted to destroy the rats that swarm about grain bins.

The greatest fire of late years took place at New York on the 19th, consuming many grain elevators and connected buildings.

Russell Harrison has been arrested in a suit brought by Ex-Governor Crosby, who asks $100,000 damages for libel; bail in $5,000 given.

Oskaloosa, Kan., has reëlected its female government, and two other cities of the state, Cottonwood Falls and Rossville, hav elected women rulers.

The German government, upon the dissolution of the Reichstag, its main legislativ branch, will prosecute several Socialist members of that body.

The new earl of Carlisle, a strong teetotaler, has closed all the saloons and brew-houses on his property, and emptied out the private stock of his cellar.

The Belgian government has again warned Boulanger that he will not be allowed to use their territory as a place of conspiracy against the French government.

At Bridgeton, N. J., a master-workman of the Knights of Labor has been arrested under the conspiracy law for inciting a strike at the Cumberland Glass Works.

Emperor William has directed the adoption of gorgeous court and military costumes. The court dress comprises knee breeches, buckle shoes, and three-cornered hat.

Postmaster Pearson is dead. It is said by his friends that he died from overwork in the public service; but, while he was hard-working, it would be more exactly true to giv as the cause hemorrhage of the stomach, caused by a tumor.

Sylvester Grubb, hanged at Vincennes, Ind., for murder of a girl, passed his last hours in receiving religious consolations from Rev. Mr. Ruth. Malachi Allen and James Mills were hanged at Fort Smith, Ark. Mills prudently joined the Catholic church several weeks before execution; Allen sent for a Methodist preacher an hour before hanging, and requested baptism.

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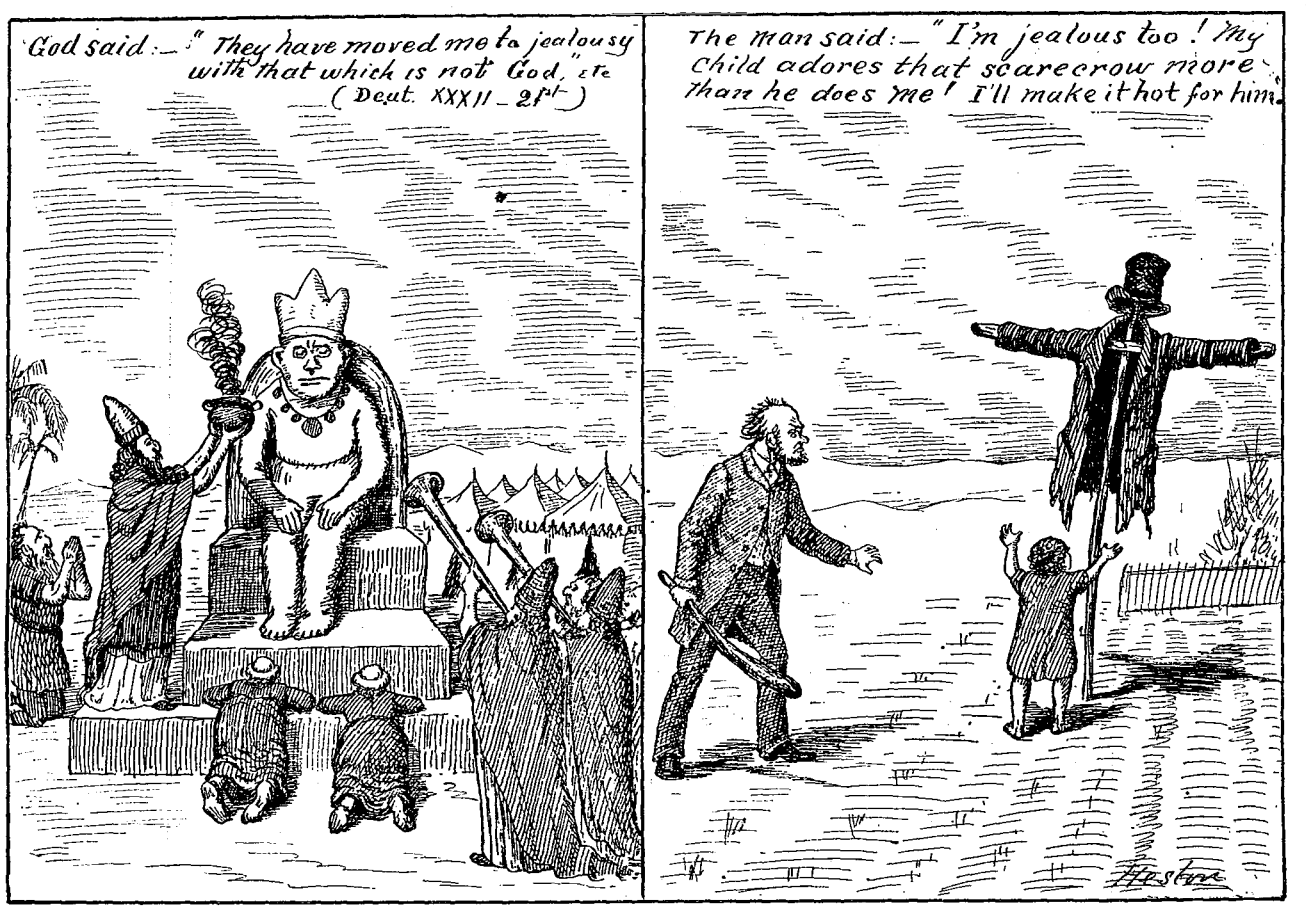
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Gems of Thought.

From the remnants from his pen which he has graciously vouchsafed to us, we cannot claim for Jehovahjireth commanding talent as a writer. How could he be a writer? The god or man who would write well must know much of the world and much of books. To get a few paces abreast of his fellows, he must hav unconquerable self-respect and immaculate purity of moral aim and aspiration. He must hav the bone and the sinew to work while others rest, to toil while others sleep, the self-consciousness of talent or even genius based upon an indomitable will, a tireless energy, and a lofty but tender humanity. He may make himself sociable; but he has no time to be frivolous. Now, if these be the characteristics of a writer born to lead the straggling files of human opinion, it must be admitted that Jehovah had few or none of them, unless his biographer, the Ghost, has done him grievous injustice. He is jealous, ignorant, and narrow, and quite lacking in that literary turn of the wrist, unteachable, untaught, which distinguishes him who, by an inexorable law of heredity, was *born* a writer from him who was *made* a writer, on the principle that you can not make a silken purse out of a sow's ear. And, then, as to frivolity, Jehovah was an incorrigible trifler. He occupied much of his time with patterns for tents and toggery for priests, with fringes and candlesticks and snuffers and tongs. He also turned his attention in the Eugene Rimmel direction, and manufactured a certain kind of holy hair-oil (Exodus xxx, *passim*), and threatened to put to death anyone who would make a perfume to smell like it—*his* way of taking out a patent. This is not the sort of trifling in which he who would be a writer can afford to indulge.—*Saladin's God and His Book.*



PARALLEL CASES.

Can we believe that the real God, if there is one, ever ordered a man to be killed simply for making hair oil, or ointment? We are told in the thirtieth chapter of Exodus, that the Lord commanded Moses to take myrrh, cinnamon, sweet calamus, cassia, and oliv oil, and make a holy ointment for the purpose of anointing the tabernacle, tables, candlesticks, and other utensils, as well as Aaron and his sons; saying, at the same time, that whosoever compounded any like it, or whoever put any of it on a stranger, should be put to death. In the same chapter, the Lord furnishes Moses with a recipe for making a perfume, saying, that whoever should make any which smelled like it, should be cut off from his people. This, to me, sounds so unreasonable that I cannot believe it. Why should an infinit God care whether mankind made ointments and perfumes like his or not? Why should the creator of all things threaten to kill a priest who approached his altar without having washed his hands and feet? These commandments and these penalties would disgrace the vainest tyrant that ever sat, by chance, upon a throne. There must be some mistake. I cannot believe that an infinit intelligence appeared to Moses upon Mount Sinai having with him a variety of patterns for making a tabernacle, tongs, snuffers, and dishes. Neither can I believe that God told Moses how to cut and trim a coat for a priest. Why should a God care about such things? Why should he insist on having buttons sewed in certain rows, and fringes of a certain color?—*Ingersoll.*

Paine thought the barbarities of the Old Testament inconsistent with what he deemed the real character of God. He believed that murder, massacre, and indiscriminate slaughter had never been commanded by the deity. He regarded much of the Bible as childish, unimportant, and foolish. The scientific world entertains the same opinion.—*Ingersoll.*

Turn on what side you will, and you will see that preachers hav always encouraged carnage.—*Voltaire.*

If Jehovah was in fact God, he knew the end from the beginning. He knew that his Bible would be a breastwork behind which tyranny and hypocrisy would crouch; that it would be quoted by tyrants; that it would be the defense of robbers called kings, and of hypocrits called priests.—*Ingersoll.*

One of the chief arguments in support of Theism is universality of belief in God. We reply: Ignorance is also universal, and the effect of knowledge is always to remove God farther away. Where knowledge ends, God begins; and the more ignorant a man is the nearer he brings God to a connection with present events. The explanation of phenomena by the untaught is, "God did it;" but science finds immediate natural causes, and now has put God away back of the conception of the plan of evolution. The inference is that as God continually recedes before the advance of knowledge, he will reach a vanishing-point.—*Robert C. Adams in Pioneer Pith.*

We are explaining more every day. We are understanding more every day; consequently your God is growing smaller every day—*Ingersoll.*

Odds and Ends.

A scarf pin shield that will protect its wearer from entanglement with a girl's hair would be a boon to mankind.—*Jeweler's Weekly.*

Johnson: "Is there anything new about Anthony Comstock?" Jackson: "Yes; they say now that he actually dreads the approach of night. The bare thought of Eve is too much for him."—*Puck.*

N. O. Goodbody (coming out of church): "Ah, and what did you think of the 'supply' this morning, Mr. Near?" Mr. N. G. Near: "Supply? Humph! He seemed to me more like an exhaust!"—*Puck.*

Mrs. de Trop: "I don't think, Mr. de Trop, that your sarcasm, leveled at our *decollete* ball-dresses, is called for. Your own brother, the captain, takes a much more liberal view of society matters." Mr. de Trop: "Undoubtedly; Captain Bob has just returned from Samoa."—*Epoch.*

Lionel: "Why do you remain in the ball-room? You are not a guest, sir." Stranger: "I am a detectiv employed to guard Mrs. Van Stump's diamonds." Lionel: "Her diamonds are not worth watching. They are paste!" Stranger: "My presence gives them the appearance of reality."—*Chicago Journal.*

A young man married a lady whose weight verges closely upon two hundred pounds. During a recent country walk they came to a fence, and it was necessary to climb over. "My dear," said the husband, "shall I help you over the fence?" "Never mind me," was the wise reply, "just hold up the fence."—*Pick Me Up.*

Courtly gentleman: "May I ask if you were present at the creation?" Elderly maiden (blushing with quick indignation): "Sir? I do not understand what you mean." Courtly gentleman: "Nothing, ma'am, nothing; I simply wished to inquire if you attended the oratorio by the Choral Society, Wednesday."—*Lowell Citizen.*

Customer: "I tell you I don't want the coat. It's faded and the color don't suit me." Isaacs: "It's vaded and der color don't suit you. Vell take it for seven und a halluf." Customer: "Besides, it's half worn out already." Isaacs: "So much der better, ma shild. If der goat don't suit yer id von't dake you so long to vear it out. Hast du gesehen?"—*America.*

Teacher: "Can you tell me the population of Wurtemberg?" First scholar: "1,881,506." Teacher: "Very good; still, not quite correct. Does anybody else know?" Second scholar: "1,881,505." Teacher: "That's right!" First scholar: "Why, I know that; but as we got a little sister yesterday, I thought it would make one more."—*Fliegende Blatter.*

He: "She always goes alone. Won't hav a gentleman attend her anywhere. Her last escort met such a shocking death right before her eyes, you know." She: "I think I remember. He lost his life trying to save her when the theater caught fire, didn't he?" He: "No. He was crushed to death by the ladies at the Easterdudds's Spring Opening."—*Munsey's Weekly.*

Rosey boy: "Why don't you take a wedding trip, Bloodgood?" Bloodgood: "Well, you see, my wife and I came to the conclusion it wouldn't be much of a novelty, for us. We met first on a steamer on the Atlantic ocean; I proposed in Sweden; was accepted in Russia; obtained her father's permission in England; the marriage settlement was drawn up in this country, and we were married in Algiers."—*Once a Week.*

"Absalom," called out Mrs. Rambo, in a high-pitched voice, as her husband came lumbering up the stairway at three o'clock A.M., "you hav been getting drunk again! This is the second time since yesterday morning!" "Nanshy," mumbled Mr. Rambo, holding tightly to the balustrade, "you're unzhust, m'love. A man can't giddrunk twice in twenty-four hoursh. I'm—I'm still on the 'riginal drunk, Nanshy!"—*Chicago Tribune.*

Mabel: "Mother, I hav broken my engagement with Arthur. No woman could be happy with such a brute." Mother: "Horrors! What hav you learned?" Mabel: "Last night I asked him to tack the cover on my work-box, and he hit his finger with the hammer, and, mother, he—said—damn!" Mother: "I see. He danced around the room, and swore a blue streak a yard long, and threw the hammer out of the window, and kicked the work-box to pieces, and called you a gibbering idiot, and——" Mabel: "Why, no, he didn't; he only said damn, and went on tacking." Mother: "What? is that all? Oh, you foolish child! You hav lost an angel."—*Philadelphia Record.*

It was by chance that I happened to call
And catch Mistress Peg unawares in the hall;
Where, scolding and pouting, as pretty maids do,
She was just pulling on a refractory shoe.

And, oh, how the lace fluttered back to disclose
The highest of heels, the most pointed of toes,
With a smart silken stocking, snug-fitting and trim,
Round the ravishing ankle, seductivly slim!

"From extreme to extreme," says the sage, and the view
Of her exquisit foot in its gay little shoe,
The spark of my passion to flaming so fanned
That I went the next morning and asked for her hand. —*M. E. W. in Life.*

"In my opinion," said Rev. Mr. Sincrusher to a pretty though pious young woman of his congregation, "the waltz is very, very wicked, indeed." "So I hav always thought," she replied, "and hav never indulged in it." "Yes, yes," he continued, "the waltz whirls its gay kaleidoscope around, bringing hearts so near that they almost beat against each other, mixing the warm breath together, darting the fire of electricity between the meeting fingers, flushing the face and lightening the eyes with a quick language, pulsing every fiber——" "Jerushy, Mr. Sincrusher," she exclaimed, jumping up, "is it anything like that?" "More," he said, solemnly; "much more." "Well, that's enough. I guess I'll go and learn. I never knew before what I was missing."—*Washington Critic.*

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Notes and Clippings.

A CATHOLIC congress assembled in Madrid last week. The pope sent a telegram blessing the congress, which body unanimously adopted a message in reply, declaring that the chief purpose of the congress was to work for the restoration of the temporal power of the pope.

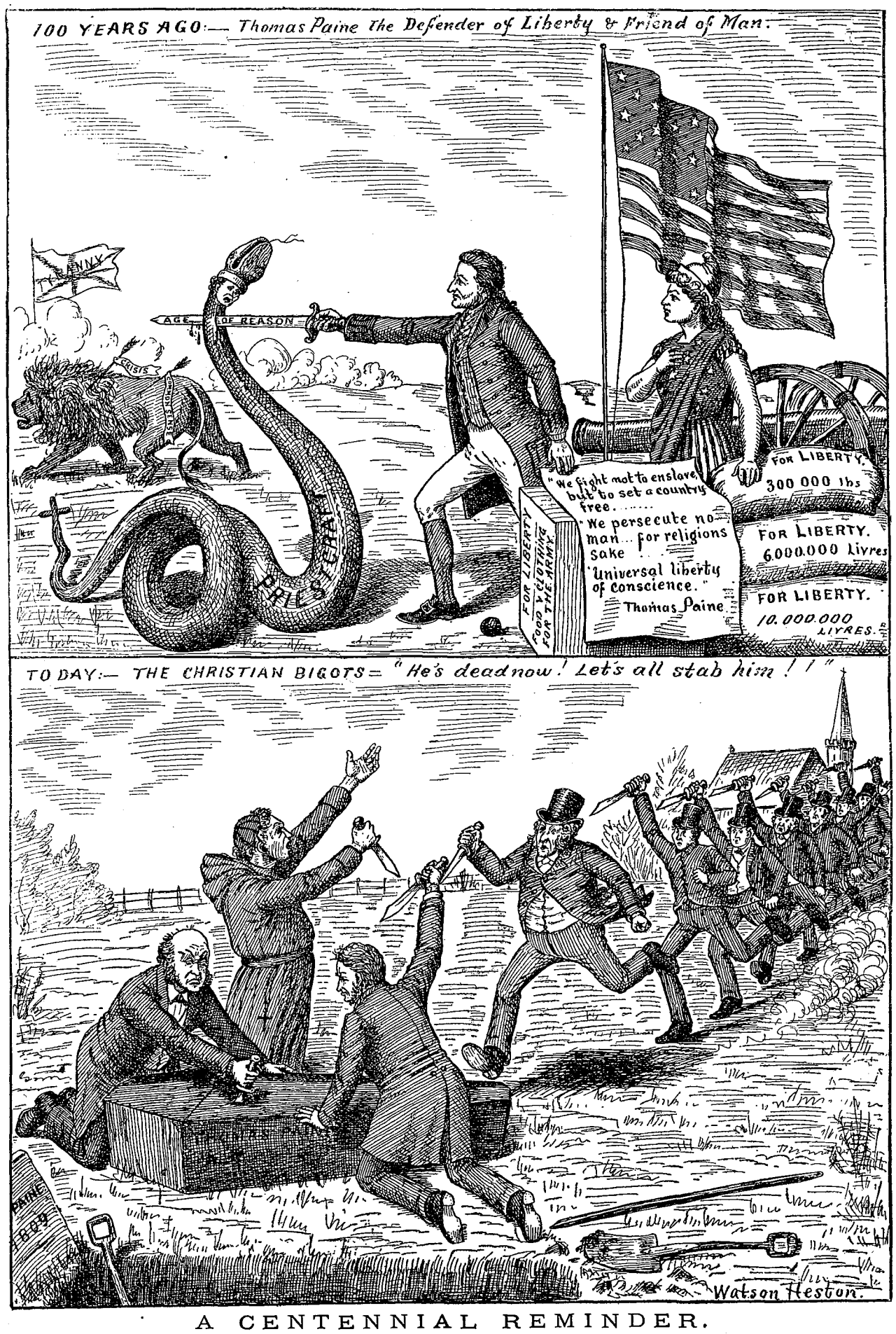
THERE are to be other lands besides those of Oklahoma for claim hunters in the West. In a few days the government commission, headed by General Crook, that has been appointed to negotiate with the Sioux Indians in Dakota for the cession of a portion of their reservation, will be at work. It is a fertil region that will be opened up for settlers by this commission.

THE statistics of divorce in New Hampshire are surprising. It appears that the ratio of divorces to marriages in the Granit state has been larger for some years than in any other state, larger than in Connecticut or California. Within five years fifteen hundred cases of divorce were decreed, or about one divorce to every ten marriages. And yet New Hampshire is one of the most puritanically religious states in the Union!

HERBERT SPENCER has written to a friend in Chicago that he does not think the railroad morals and policy of the United States any worse than those of England. Mr. Spencer has put himself at the head of a railroad reform league in England, as he claims that there has been more corruption by railroads in the House of Commons during the past ten years than has taken place in federal and state legislatures in this country during the entire history of railroads. There are, he says, over one hundred and eighty members of Parliament who are simply the agents of railroads and similar corporations. Most of these are lawyers who owe their election to the influence of the roads they serve. These parliamentary lawyers serve their masters and supporters of new projects, and make no *sub-rosa* statement of the number of votes they can command in the House, but proclaim it openly.

A FRENCH missionary gives a serious account of the state of slavery in Ecuador. Though it is not a legal institution, yet the law permits an Indian to sell himself as a slave when he is unable to pay his debts, and once a slave he is rarely able to free himself. He may be bequeathed by will. The majority of the interior Indians hav been reduced to this condition.

HUGH O. PENTECOST ought to get acquainted with the Liberals before he writes anything more about them. This is what he says in the last *Twentieth Century*: "The name Liberal describes a number of persons who are about as illiberal as it is possible for human beings to be. If they had the power, they would persecute Christians as savagely as some Christians would persecute them if *they* had the power. We dislike the name Liberal because it is assumed by persons who, for the most part, are not liberal." Mr. Pentecost writes this because some one has protested against his excessiv reverential admiration of Jesus Christ. Mr. Pentecost of course is in error, for there are no Liberals who would persecute Christians, and it never has been done. It is, besides, a vicious slap in the face of his friends, for he derives the chief part of his support from Liberals. But if he goes on patting Dr. Hall on the back and hitting Liberals under the ear, we are afraid that his labors for free trade and the single tax will be somewhat restricted among the Infidels of the country.



A CENTENNIAL REMINDER.

IF ever man was metaphorically and indignantly jumped on by his fellows and told in actions rather than words that he was unfit to associate with them, that man is Anthony Comstock, the agent of the Society for the Suppression of Vice, exclaims the *Brooklyn Eagle*. For years Comstock has been knocking at the doors of society in New Jersey, New York, and Brooklyn, in the off hours he has taken from expeditions into circles so depraved that the things discovered by him there could not possibly make their owners worse if left with them, and only serve when discovered to needlessly enlighten innocent minds that such things are in existence. It has long been Comstock's ambition to become a Free and Accepted Mason, but the Masons hav not been free in accepting him. Two weeks ago Comstock prevailed on Harry W. Knight, of the Methodist Book Concern, to propose him for membership in U. S. Grant Post, G.A.R., this city. Comstock served in the Seventeenth Connecticut regiment, but of his record as a soldier not much is known in Brooklyn. Nothing much was said of Comstock's proposa for membership at the time, but privately, since his record has been thor oughly canvassed by the members of Grant Post and at their meeting in the Johnston Building, in Flatbush avenue, at which nearly two hundred members were in attendance on the 23d ult., there was an ava lanche of black balls such as no man in any society probably ever received.

THE latest attempt of the Catholic Protectory to get a share of the public school fund has brought to light the fact that in round numbers $100,000 of this fund was divided last year among a dozen or more private institutions, including the Protestant Half-Orphan Asylum, the Methodist Home Missionary School, the Hebrew Orphan Asylum, and the Roman Catholic Orphan Asylum. No wonder, comments the *Standard*, the Protectory is so persistent in its efforts to get something out of the fund for itself. But it would be a great deal more honest on the part of its managers if, instead of trying to get some of the fund, they tried to prevent its diversion to any private institution whatever. To take any part of this fund, raised as it is for a distinct purpose, and apply it as it appears $100,000 was applied last year, is essentially as dishonest an act as it would be to take it for the purpose of opening a private bank account.

THE czar of Russia has issued an edict forbidding members of his family to contrac morganatic marriages. Hereafter they mus take their matrimony straight.

A RUMOR reaches the *Dramatic Mirror* from over the Brooklyn bridge, that a certain well-known athletic divine of the Delsarte school is to preach from a revolving stage next season, and that the auditorium pews are to be fitted up with drop-a-nickel-in-the-slot-for-the-heathen-and-take-out-a-hymn-book machines

Agnosticism: A Rejoinder.

From the Nineteenth Century.

The concluding paragraph of the bishop of Peterborough's reply to the appeal which I addressed to him in the penultimate number of this review, leads me to think that he has seen a personal reference where none was intended. I had ventured to suggest that the demand that a man should call himself an Infidel, savored very much of the flavor of a "bull;" and, even had the right reverend prelate been as stolid an Englishman as I am, I should hav entertained the hope that the oddity of talking of the cowardice of persons who object to call themselvs by a nick-name, which must, in their eyes, be as inappropriate as, in the intention of the users, it is offensiv, would hav struck him. But, to my surprise, the bishop has not even yet got sight of that absurdity. He thinks that if I accept Dr. Wace's definition of his much-loved epithet, I am logically bound not only to adopt the titles of Infidel and miscreant, but that I shall "even glory in those titles." As I hav shown, "Infidel" merely means somebody who does not believe what you believe yourself, and therefore Dr. Wace has a perfect right to call, say, my old Egyptian donkey-driver, Nooleh, and myself, Infidels, just as Nooleh and I hav a right to call him an Infidel. The ludicrous aspect of the thing comes in only when either of us demands that the two others should so label themselvs. It is a terrible business to hav to explain a mild jest, and I pledge myself not to run the risk of offending in this way again. I see how wrong I was in trusting to the bishop's sense of the ludicrous, and I beg leave unreservedly to withdraw my misplaced confidence. And I take this course the more readily as there is something about which I am obliged again to trouble the bishop of Peterborough, which is certainly no jesting matter. Referring to my question, the bishop says that if they (the terms "Infidel" and "miscreant")

should not be so proved to be applicable, then I should hold it to be as unreasonable to expect him to call himself by such names as he, I suppose, would hold it to be to expect us Christians to admit, without better reason than he has yet given us, that Christianity is "the sorry stuff" which, with his "profoundly" moral readiness to say "unpleasant" things, he is pleased to say that it is (p. 370).

According to those "English modes of thought and expression," of which the bishop seems to hav but a poor opinion, this is a deliberate assertion that I hav said that Christianity is "sorry stuff." And, according to the same standard of fair dealing, it is, I think, absolutely necessary for the bishop of Peterborough to produce the evidence on which this positiv statement is based. I shall be unfeignedly surprised if he is successful in proving it; but it is proper for me to wait and see.

Those who passed from Dr. Wace's article in the last number of this review to the anticipatory confutation of it which followed in "The New Reformation," must hav enjoyed the pleasure of a dramatic surprise—just as when the fifth act of a new play proves unexpectedly bright and interesting. Mrs. Ward will, I hope, pardon the comparison, if I say that her effectiv clearing away of antiquated incumbrances from the lists of the controversy, reminds me of nothing so much as of the action of some neat-handed, but strong-wristed, Phyllis, who, gracefully wielding her long-handled "Turk's head," sweeps away the accumulated results of the toil of generations of spiders. I am the more indebted to this luminous sketch of the results of critical investigation, as it is carried out among those theologians who are men of science and not mere counsel for creeds, since it has relieved me from the necessity of dealing with the greater part of Dr. Wace's polemic and enables me to devote more space to the really important issues which hav been raised.*

Perhaps, however, it may be well for me to observe that approbation of the manner in which a great biblical scholar, for instance, Reuss, does his work does not commit me to the adoption of all, or indeed of any of his views; and, further, that the disagreements of a series of investigators do not in any way interfere with the fact that each of them has made important contributions to the body of truth ultimately established. If I cite Buffon, Linnæus, Lamarck, and Cuvier, as having each and all taken a leading share in building up modern biology, the statement that every one of these great naturalists disagreed with, and even more or less contradicted, all the rest is quite true; but the supposition that the latter assertion is in any way inconsistent with the former, would betray a strange ignorance of the manner in which all true science advances.

Dr. Wace takes a great deal of trouble to make it appear that I hav desired to evade the real questions raised by his attack upon me at the church congress. I assure the reverend principal that in this, as in some other respects, he has entertained a very erroneous conception of my intentions. Things would assume more accurate proportions in Dr. Wace's mind if he would kindly remember that it is just thirty years since ecclesiastical thunderbolts began to fly about my ears. I hav had the "Lion and the Bear" to deal with, and it is long since I got quite used to the threatenings of episcopal Goliaths, whose croziers were like unto a weaver's beam. So that I almost think I might not hav noticed Dr. Wace's attack, personal as it was; and although, as he is good enough to tell us, separate copies are to be had for the modest equivalent of twopence, as a matter of fact, it did not come under my notice for a long time after it was made. May I further venture to point out that (reckoning postage) the expenditure of twopence-halfpenny, or, at the most, threepence, would hav enabled Dr. Wace so far to comply with ordinary conventions as to direct my attention to the fact that he had attacked me before a meeting at which I was not present? I really am not responsible for the five months' neglect of which Dr. Wace complains. Singularly enough, the Englishry who swarmed about the Engadine, during the three months that I was being brought back to life by the glorious air and perfect comfort of the Maloja, did not, in my hearing, say anything about the important events which had taken place at the church congress; and I think I can venture to affirm that there was not a single copy of Dr. Wace's pamphlet in any of the hotel libraries which I rummaged in search of something more edifying than dull English or questionable French novels.

And now, having, as I hope, set myself right with the public as regards the sins of commission and omission with which I hav been charged, I feel free to deal with matters to which time and type may be more profitably devoted.

The bishop of Peterborough indulges in the anticipation that Dr. Wace will succeed in showing me "that a scientist dealing with questions of theology or biblical criticism may go quite as far astray as theologians often do in dealing with questions of science" (p. 371). I hav already admitted that vatication is not in my line; and I cannot so much as hazard a guess whether the spirit of prophecy which has descended on the bishop comes from the one, or the other, of the two possible sources recognized by the highest authorities. But I think it desirable to warn those who may be misled by phraseology of this kind, that the antagonists in the present debate are not quite rightly represented by it. Undoubtedly, Dr. Wace is a theologian; and I should be the last person to question that his whole cast of thought and style of argumentation are preëminently and typically theological. And, if I must accept the hideous term "scientist" (to which I object even more than I do to "Infidel"), I am ready to admit that I am one of the people so denoted.

But I hope and believe that there is not a solitary argument I hav used, or that I am about to use, which is original, or has anything to do with the fact that I hav been chiefly occupied with natural science. They are all, facts and reasoning alike, either identical with, or consequential upon, propositions which are to be found in the works of scholars and theologians of the highest repute in the only two countries, Holland and Germany,* in which, at the present time, professors of theology are to be found, whose tenure of their posts does not depend upon the results to which their inquiries lead them.†

It is true that, to the best of my ability, I hav satisfied myself of the soundness of the foundations on which my arguments are built, and I desire to be held fully responsible for everything I say. But, nevertheless, my position is really no more than that of an expositor; and my justification for undertaking it is simply that conviction of the supremacy of private judgment (indeed, of the impossibility of escaping it) which is the foundation of the Protestant Reformation, and which was the doctrin accepted by the vast majority of the Anglicans of my youth, before that backsliding toward the "beggarly rudiments" of an effete and idolatrous sacerdotalism which has, even now, provided us with the saddest spectacle which has been offered to the eyes of Englishmen in this generation. A high court of ecclesiastical jurisdiction, with a host of great lawyers in battle array, is and, for heaven knows how long, will be occupied with these very questions of "washings of cups and pots and brazen vessels," which the master, whose professed representativs are rending the church over those squabbles, had in his mind when, as we are told, he uttered the scathing rebuke:

> Well did Isaiah prophesy of you hypocrits, as it is written:
> This people honoreth me with their lips,
> But their heart is far from me:
> But in vain do they worship me,
> Teaching as their doctrins the precepts of men
> (Mark vii, 6–7).

Men who can be absorbed in bickerings over miserable disputes of this kind can hav but little sympathy with the old evangelical doctrin of the "open Bible," or anything but a grave misgiving of the results of diligent reading of the Bible, without the help of ecclesiastical spectacles, by the mass of the people. Greatly to the surprise of many of my friends, I hav always advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books among the people. Its teachings are so infinitly superior to those of the sects, who are just as busy now as the Pharisees were eighteen hundred years ago, in smothering them under "the precepts of men;" it is so certain, to my mind, that the Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old-world superstition which has been piled round it by the so-called Christians of later times; it is so clear that the only immediate and ready antidote to the poison which has been mixed with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring, that I exercise the right and duty of free judgment on the part of every man, mainly for the purpose of inducing other laymen to follow my example. If the New Testament is translated into Zulu by Protestant missionaries, it must be assumed that a Zulu convert is competent to draw from its contents all the truths which it is necessary for him to believe. I trust that I may, without immodesty, claim to be put on the same footing as the Zulu.

The most constant reproach which is launched against persons of my way of thinking is, that it is all very well for us to talk about the deductions of scientific thought, but what are the poor and the uneducated to do? Has it ever occurred to those who talk in this fashion that the creeds and articles of their several confessions; their determination of the exact nature and extent of the teachings of Jesus; their expositions of the real meaning of that which is written in the epistles (to leave aside all questions concerning the Old Testament), are nothing more than deductions, which, at any rate, profess to be the result of strictly scientific thinking, and which are not worth attending to unless they really possess that character? If it is not historically true that such and such things happened in Palestine eighteen centuries ago, what becomes of Christianity? And what is historical truth but that of which the evidence bears strict scientific investigation? I do not call to mind any problem of natural science which has come under my notice, which is more difficult, or more curiously interesting as a mere problem, than that of the origin of the synoptic gospels and that of the historical value of the narrativs which they contain. The Christianity of the churches stands or falls by the results of the purely scientific investigation of these questions. They were first taken up in a purely scientific spirit just about a century ago; they hav been studied, over and over again, by men of vast knowledge and critical acumen; but he would be a rash man who should assert that any solution of these problems, as yet formulated, is exhaustiv. The most that can be said is that certain prevalent solutions are certainly false, while others are more or less probably true.

If I am doing my best to rouse my countrymen out of their dogmatic slumbers, it is not that they may be amused by seeing who gets the best of it, in a contest between a "scientist" and a theologian. The serious question is whether theological men of science, or theological special pleaders, are to hav the confidence of the general public; it is the question whether a country in which it is possible for a body of excellent clerical and lay gentlemen to discuss, in public meeting assembled, how much it is desirable to let the congregations of the faithful know of the results of biblical criticism, is likely to wake up with anything short of the grasp of a rough lay hand upon its shoulder; it is the question whether the New Testament books, being as I believe they were, written and compiled by people who, according to their lights, were perfectly sincere, will not, when properly studied as ordinary historical documents, afford us the means of self-criticism. And it must be remembered that the New Testament books are not responsible for the doctrin invented by the churches that they are anything but ordinary historical documents. The author of the third gospel tells us as straightforwardly as a man can that he has no claim to any other character than that of an ordinary compiler and editor, who had before him the works of many and variously qualified predecessors.

In my former papers, according to Dr. Wace, I hav evaded giving an answer to his main proposition, which he states as follows:

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* I may perhaps return to the question of the authorship of the gospels. For the present I must content myself with warning my readers against any reliance upon Dr. Wace's statements as to the results arrived at by modern criticism. They are as gravely as surprisingly erroneous.

* The United States ought, perhaps, to be added, but I am not sure.

† Imagin that all our chairs of astronomy had been founded in the fourteenth century, and that their incumbents were bound to sign Ptolemaic articles. In that case, with every respect for the efforts of persons thus hampered to attain and expound the truth, I think men of common sense would go elsewhere to learn astronomy. Zeller's "Vorträge und Abhandlungen" were published and came into my hands a quarter of a century ago. The writer's rank, as a theologian to begin with, and subsequently as a historian of Greek philosophy, is of the highest. Among these essays are two—"Das Urchristenthum" and "Die Tübinger Historische Schule"—which are likely to be of more use to those who wish to know the real state of the case than all the official "apologists," with their one eye on truth and the other on the tenets of their sect, hav written. For the opinion of a scientific theologian about theologians of this stamp see pp. 225 and 227 of the "Vorträge."

Apart from all disputed points of criticism, no one practically doubts that our Lord lived, and that he died on the cross, in the most intense sense of filial relation to his father in heaven, and that he bore testimony to that father's providence, love. and grace toward mankind. The Lord's prayer affords a sufficient evidence on these points. If the Sermon on the Mount alone be added, the whole unseen world, of which the Agnostic refuses to know anything, stands unveiled before us. . . . If Jesus Christ preached that Sermon, made those promises, and taught that prayer, then anyone who says that we know nothing of God, or of a future life, or of an unseen world, says that he does not believe Jesus Christ (pp. 354–355).

Again:

The main question at issue, in a word, is one which Professor Huxley has chosen to leave entirely on one side—whether, namely, allowing for the utmost uncertainty on other points of the criticism to which he appeals, there is any reasonable doubt that the Lord's prayer and the Sermon on the Mount afford a true account of our Lord's essential belief and cardinal teaching (p. 355).

I certainly was not aware that I had evaded the questions here stated; indeed, I should say that I hav indicated my reply to them pretty clearly; but, as Dr. Wace wants a plainer answer, he shall certainly be gratified. If, as Dr. Wace declares it is, his "whole case is involved in" the argument as stated in the latter of these two extracts, so much the worse for his whole case. For I am of opinion that there is the gravest reason for doubting whether the "Sermon on the Mount" was ever preached, and whether the so-called "Lord's prayer" was ever prayed, by Jesus of Nazareth. My reasons for this opinion are, among others, these: There is now no doubt that the three Synoptic gospels, so far from being the work of three independent writers, are closely interdependent,* and that in one of two ways. Either all three contain, as their foundation, versions, to a large extent verbally identical, of one and the same tradition; or two of them are thus closely dependent on the third; and the opinion of the majority of the best critics has, of late years, more and more converged toward the conviction that our canonical second gospel (the so-called "Mark's" gospel) is that which most closely represents the primitiv groundwork of the three.† That I take to be one of the most valid results of New Testament criticism, of immeasurably greater importance than the discussion about dates and authorship.

But if, as I believe to be the case, beyond any rational doubt or dispute, the second gospel is the nearest extant representativ of the oldest tradition, whether written or oral, how comes it that it contains neither the "Sermon on the Mount" nor the "Lord's prayer," those typical embodiments, according to Dr. Wace, of the "essential belief and cardinal teaching" of Jesus? Not only does "Mark's" gospel fail to contain the "Sermon on the Mount," or anything but a very few of the sayings contained in that collection; but, at the point of the history of Jesus where the "Sermon" occurs in "Matthew," there is in "Mark" an apparently unbroken narrativ, from the calling of James and John to the healing of Simon's wife's mother. Thus the oldest tradition not only ignores the "Sermon on the Mount," but, by implication, raises a probability against its being delivered when and where the later "Matthew" inserts it in his compilation.

And still more weighty is the fact that the third gospel, the author of which tells us that he wrote after "many" others had "taken in hand" the same enterprise; who should therefore hav known the first gospel (if it existed), and was bound to pay to it the deference due to the work of an apostolic eyewitness (if he had any reason for thinking it was so)—this writer, who exhibits far more literary competence than the other two, ignores any "Sermon on the Mount," such as that reported by "Matthew," just as much as the oldest authority does. Yet "Luke" has a great many passages identical, or parallel, with those in "Matthew's" "Sermon on the Mount," which are, for the most part, scattered about in a totally different connection.

Interposed, however, between the nomination of the apostles and a visit to Capernaum; occupying, therefore, a place which answers to that of the "Sermon on the Mount" in the first gospel, there is, in the third gospel, a discourse which is as closely similar to the "Sermon on the Mount" in some particulars, as it is widely unlike it in others.

This discourse is said to hav been delivered in a "plain" or "level place" (Luke vi, 17), and by way of distinction we may call it the "Sermon on the Plain."

I see no reason to doubt that the two evangelists are dealing, to a considerable extent, with the same traditional material; and a comparison of the two "sermons" suggests very strongly that "Luke's" version is the earlier. The correspondence between the two forbids the notion that they are independent. They both begin with a series of blessings, some of which are almost verbally identical. In the middle of each (Luke vi, 27–38, Matt. v, 43–48) there is a striking exposition of the ethical spirit of the command given in Leviticus xix, 18. And each ends with a passage containing the declaration that a tree is to be known by its fruit, and the parable of the house built on the sand. But while there are only twenty-nine verses in the "Sermon on the Plain," there are one hundred and seven in the "Sermon on the Mount;" the excess in length of the latter being chiefly due to the long interpolations, one of thirty verses before, and one of thirty-four verses after, the middlemost parallelism with Luke. Under these circumstances, it is quite impossible to admit that there is more probability that "Matthew's" version of the Sermon is historically accurate than there is that "Luke's" version is so; and they cannot both be accurate.

"Luke" either knew the collection of loosely connected and aphoristic utterances which appear under the name of the "Sermon on the Mount" in "Matthew," or he did not. If he did not, he must hav been ignorant of the existence of such a document as our canonical "Matthew," a fact which does not make for the genuinness or the authority of that book. If he did, he has shown that he does not care for its authority on a matter of fact of no small importance; and that does not permit us to conceive that he believed the first gospel to be the work of an authority to whom he ought to defer, let alone that of an apostolic eye witness.

The tradition of the church about the second gospel, which I believe to be quite worthless, but which is all the evidence there is for "Mark's" authorship, would hav us believe that "Mark" was little more than the mouthpiece of the apostle Peter. Consequently, we are to suppose that Peter either did not know, or did not care very much for, that account of the "essential belief and cardinal teaching" of Jesus which is contained in the "Sermon on the Mount;" and, certainly, he could not hav shared Dr. Wace's view of its importance.*

I thought that all fairly attentiv and intelligent students of the gospels, to say nothing of theologians of reputation, knew these things. But how can anyone who does know them hav the conscience to ask whether there is "any reasonable doubt" that the "Sermon on the Mount" was preached by Jesus of Nazareth? If conjecture is permissible, where nothing else is possible, the most probable conjecture seems to be that "Matthew," having a *cento* of sayings attributed—rightly or wrongly it is impossible to say—to Jesus, among his materials, thought they were, or might be, records of a continuous discourse, and put them in at the place he thought likeliest. Ancient historians of the highest character saw no harm in composing long speeches which never were spoken, and putting them into the mouths of statesmen and warriors; and I presume that whoever is represented by "Matthew" would hav been grievously astonished to find that anyone objected to his following the example of the best models accessible to him.

So with the "Lord's prayer." Absent in our representativ of the oldest tradition, it appears in both "Matthew" and "Luke." There is reason to believe that every pious Jew, at the commencement of our era, prayed three times a day, according to a formula which is embodied in the present *Schmone-Esre*† of the Jewish prayer-book. Jesus, who was assuredly, in all respects, a pious Jew, whatever else he may hav been, doubtless did the same. Whether he modified the current formula, or whether the so-called "Lord's prayer" is the prayer substituted for the *Schmone-Esre* in the congregation of the gentiles, who knew nothing of the Jewish practice, is a question which can hardly be answered.

In a subsequent passage of Dr. Wace's article (p. 356) he adds to the list of the verities which he imagins to be unassailable, "The story of the Passion." I am not quite sure what he means by this—I am not aware that anyone (with the exception of certain ancient heretics) has propounded doubts as to the reality of the crucifixion; and certainly I hav no inclination to argue about the precise accuracy of every detail of that pathetic story of suffering and wrong. But, if Dr. Wace means, as I suppose he does, that that which, according to the orthodox view, happened after the crucifixion, and which is, in a dogmatic sense, the most important part of the story, is founded on solid historical proofs, I must beg leave to express a diametrically opposit conviction.

What do we find when the accounts of the events in question, contained in the three Synoptic gospels, are compared together? In the oldest, there is a simple, straightforward statement which, for anything that I hav to urge to the contrary, may be exactly true. In the other two, there is, round this possible and probable nucleus, a mass of accretions of the most questionable character.

The cruelty of death by crucifixion depended very much upon its lingering character. If there were a support for the weight of the body, as not unfrequently was the case, the pain during the first hours of the infliction was not, necessarily, extreme; nor need any serious physical symptoms at once arise from the wounds made by the nails in the hands and feet, supposing they were nailed, which was not invariably the case. When exhaustion set in, and hunger, thirst, and nervous irritation had done their work, the agony of the sufferer must hav been terrible; and the more terrible that, in the absence of any effectual disturbance of the machinery of physical life, it might be prolonged for many hours, or even days. Temperate, strong men, such as the ordinary Galilean peasants were, might liv for several days on the cross. It is necessary to bear these facts in mind when we read the account contained in the fifteenth chapter of the second gospel.

Jesus was crucified at the third hour (xv, 25), and the narrativ seems to imply that he died immediately after the ninth hour (v, 34). In this case, he would hav been crucified only six hours; and the time spent on the cross cannot hav been much longer, because Joseph of Arimathæa must hav gone to Pilate, made his preparations, and deposited the body in the rock-cut tomb before sunset, which, at that time of the year, was about the twelfth hour. That any one should die after only six hours' crucifixion could not hav been at all in accordance with Pilate's large experience of the effects of that method of punishment. It, therefore, quite agrees with what might be expected if Pilate "marveled if he were already dead" and required to be satisfied on this point by the testimony of the Roman officer who was in command of the execution party. Those who hav paid attention to the extraordinarily difficult question, What are the indisputable signs of death?—will be able to estimate the value of the opinion of a rough soldier on such a subject; even if his report to the procurator were in no wise affected by the fact that the friend of Jesus, who anxiously awaited his answer, was a man of influence and of wealth.

The inanimate body, wrapped in linen, was deposited in a spacious,* cool, rock chamber, the entrance of which was closed, not by a well-fitting door, but by a stone rolled against the opening, which would of course allow free passage of air. A little more than thirty-six hours afterward (Friday, 6 P.M., to Sunday, 6 A.M., or a little after) three women visit the tomb and find it empty. And they are told by a young man "arrayed in a white robe" that Jesus is gone to his nativ country of Galilee, and that the disciples and Peter will find him there.

Thus it stands, plainly recorded, in the oldest tradition that, for any evidence to the contrary, the sepulcher may hav been vacated at any time during the Friday or Saturday nights. If it is said that no Jew would hav violated the Sabbath by taking the former course, it is to be recollected that Joseph of Arimathæa might well be familiar with that wise and liberal interpretation of the fourth commandment, which permitted works of mercy to men—nay, even the drawing of an ox or an ass out of a pit—on the Sabbath. At any rate, the Saturday night was free to the most scrupulous of observers of the Law.

These are the facts of the case as stated by the oldest extant narrativ of them. I do not see why anyone should hav a word to say against the inherent probability of that narrativ; and, for my part, I am quite ready to accept it as a historical fact, that so much and no more is positivly known of the end of Jesus of Nazareth. On what grounds can a reasonable man be asked to believe any more? So far as the narrativ in the first gospel, on the one hand, and those in the third gospel and the Acts, on the other, go beyond what is stated in the second gospel, they are hopelessly discrepant with one another. And this is the more significant because the pregnant phrase "some doubted," in the first gospel, is ignored in the third.

But it is said that we hav the witness Paul speaking to us directly in the epistles. There is little doubt that we hav, and a very singular witness he is.

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*I suppose this is what Dr. Wace is thinking about, when he says that I allege that there "is no visible escape" from the supposition of an *Ur-Marcus* (p. 367). That a "theologian of repute" should confound an indisputable fact with one of the modes of explaining that fact, is not so singular as those who are unaccustomed to the ways of theologians might imagin.

†Any examiner whose duty it has been to examin into a case of "copying" will be particularly well prepared to appreciate the force of the case stated in that most excellent little book, "The Common Tradition of the Synoptic Gospels," by Dr. Abbott and Mr. Rushbrooke (Macmillan, 1884). To those who hav not passed through such painful experiences I may recommend the brief discussion of the genuinness of the "Casket Letters" in my friend Mr. Skelton's interesting book, "Maitland of Lethington." The second edition of Holtzmann's "Lehrbuch," published in 1886, givs a remarkably fair and full account of the present results of criticism. At page 366, he writes that the present burning question is whether the "relativly primitiv narration and the root of the other synoptic texts is contained in Matthew or in Mark. It is only on this point that properly informed (*sachkundige*) critics differ," and he decides in favor of Mark.

*Holtzmann ("Die Synoptischen Evangelien," 1863, p. 75), following Ewald, argues that the "Source A" (=the threefold tradition, more or less) contained something that answered to the "Sermon on the Plain" immediately after the words of our present Mark, "And he cometh into a house" (iii, 19). But what conceivable motiv could "Mark" hav for omitting it? Holtzmann has no doubt, however, that the "Sermon on the Mount" is a compilation, or, as he calls it in his recently published "Lehrbuch" (p. 372), "an artificial mosaic work."

†See Schürer, "Geschichte des Jüdischen Volkes," Zweiter Theil, p. 384.

*Spacious, because a young man could sit in it "on the right side" (xv, 5), and therefore with plenty of room to spare.

According to his own showing, Paul, in the vigor of his manhood, with every means of becoming acquainted, at first hand, with the evidence of eye-witnesses, not merely refused to credit them, but "persecuted the church of God and made havoc of it." The reasoning of Stephen fell dead upon the acute intellect of this zealot for the traditions of his fathers: his eyes were blind to the ecstatic illumination of the martyr's countenance "as it had been the face of an angel;" and when, at the words, "Behold, I see the heavens opened and the son of man standing on the right hand of God," the murderous mob rushed upon and stoned the rapt disciple of Jesus, Paul ostentatiously made himself their official accomplice.

Yet this strange man, because he has a vision one day, at once, and with equally headlong zeal, flies to the opposit pole of opinion. And he is most careful to tell us that he abstained from any reëxamination of the facts.

> Immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went away into Arabia (Gal. i, 16, 17).

I do not presume to quarrel with Paul's procedure. If it satisfied him, that was his affair; and, if it satisfies anyone else, I am not called upon to dispute the right of that person to be satisfied. But I certainly hav the right to say that it would not satisfy me, in like case; that I should be very much ashamed to pretend that it could, or ought to, satisfy me; and that I can entertain but a very low estimate of the value of the evidence of people who are to be satisfied in this fashion, when questions of objectiv fact, in which their faith is interested, are concerned. So that when I am called upon to believe a great deal more than the oldest gospel tells me about the final events of the history of Jesus on the authority of Paul (1 Cor. xv, 5–8) I must pause. Did he think it, at any subsequent time, worth while "to confer with flesh and blood," or, in modern phrase, to reexamin the facts for himself? or was he ready to accept anything that fitted in with his preconceived ideas? Does he mean, when he speaks of all the appearances of Jesus after the crucifixion as if they were of the same kind, that they were all visions, like the manifestation to himself? And, finally, how is this account to be reconciled with those in the first and the third gospels—which, as we hav seen, disagree with one another? T. H. HUXLEY.

(CONCLUDED NEXT WEEK.)

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - 16 Union Park Place, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
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An Open Letter to the President of the United States.

To His Excellency, Benjamin Harrison, President of the United States:

We, the Secular society of Minneapolis, beg leave to express to you our opinion of your late action in issuing a proclamation under the seal of the United States, calling upon the people to assemble in their respectiv churches on April 30th, to worship God in commemoration of the inauguration of Washington as first president.

You say you do this in response to the "pious and reasonable request of the representativs of the religious creeds, both Christian and Hebrew." We wish to remind your excellency that you are not, by virtue of your office as president of the United States, the president of the Christian church, or the Jewish church, or both. You are not the servant of the church, and however much the advocates of the Blair measure may desire it, the president of the United States is not yet the head of the church.

Whatever is to be said in regard to the religious character of the American people, the American government is not a religious organization.

Less than six years after the first inauguration of Washington, viz., in 1796, he submitted to the Senate for its approval a treaty with Tripoli, in Article 11 of which it is incidentally mentioned as if it were a matter well understood that "the government of the United States of America is not in any sense founded on the Christian religion," and we may assume that if it is not founded on this religion it is not founded on any.

This treaty, indorsed by George Washington, was ratified by a Senate composed in part of some of the men who assisted at the ceremony of the inauguration, the centennial of which you recommend us to celebrate. Our government is a purely political organization for the purpose of attending to the secular business of the nation, and you, as chief executiv of the laws of the nation, hav no duties whatever of a religious or ecclesiastical character; much less hav you any right to allow the office of president to be used by the religious factions of the nation to promote the influence of their dogmas and the importance of the priestly class.

We know, and your excellency knows, that the memorial from the "representativs of the religious creeds," to which you hav listened, has this aim and nothing more. The representativs of the religious creeds could themselvs hav appointed the hour for their religious services if they wanted to, but by making a catspaw of the too willing executiv they seek to obtain for their trade official recognition and national political importance. This religious faction never neglects an opportunity like the present to associate itself with the government, and by all means to familiarize the public mind with such association, to the furtherance of their great scheme—the ultimate union of the church and the state.

It is the right of every individual to set up in his mind the image of an infinit, irresponsible despot residing in a distant part of the universe, and if he thinks it will do him any good he may "bow" himself down to it and "serve" it; but we protest, in the name of history, that "the blessings of liberty, prosperity, and peace," which you so kindly and paternally invoke upon us, never did abide with the nation which permitted this idea to influence the management of their public concerns.

But it is not so much the consideration of public policy to which we invite your attention as your duty as the executiv of the law. We freely admit your right in your private capacity to worship Jehovah, or Baal, or any other idol, but we protest that when you attempt in your official capacity, and under the seal of the United States, to advocate such worship, or any worship, and to recommend your views or those of the "representativs of religious creeds," you hav usurped prerogativs which do not belong to you, prostituted the seal to uses for which there is no legitimate warrant, established a dangerous precedent, and played into the hands of men who hav always opposed mental liberty, and who are at this moment making, both in this country and in Europe, the most desperate efforts to regain their lost prestige by reenslaving the minds of the people, and especially the youth by controling their education.

We close with expressions of the highest respect and esteem for your excellency.

THE SECULAR SOCIETY OF MINNEAPOLIS.

St. Louis on Church Taxation.

ST. LOUIS, Mo., April 22, 1889.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The St. Louis Secular Society, with Dr. Gray as president, Wm. Haskell, W. C. Bohannon, and Alexander Longley as vice-presidents, and S. A. Rendel, financial secretary, was organized yesterday. Meetings and discussions will be held every Sunday, and we will assist the American Secular Union all we can in enforcing the Nine Demands of Secularism. It was agreed by all present that the first Demand should read: "That churches should no longer be exempt from equal taxation," in place of "just taxation," as it now reads, for there can be no such thing as *just* taxation; but as long as taxation does exist, we ask the churches to pay their part as well as any individual. Taxation, says Webster, is a burden, and any burden is wrong; therefore *just* taxation is impossible, but equal taxation is what we ask for as long as taxation is needed, and the first Demand should be so changed. We hope to be able to send in some good reports soon of the work the St. Louis Secular Society is doing.

Yours, etc., G. H. SCHEEL.

The Irish Clerics After the Papal Tiara.

It seems characteristic of those having been held in slavery to become the greatest schemers to return the compliment, with interest, on any unfortunate enough to come in range of their grasps. The "downtrodden" Irish Catholics are shining examples of this tendency. The bulldozed become the bulldozers with ease and rapidity. They hav just about captured the United States, and now are anxious to invite the pope to America, hav him die, break the Italian combination which has for centuries so carefully guarded the chair of Peter, and crown in Washington Cardinal Gibbons with the tiara. It is a great scheme, but the Irish, to use an expressiv phrase, generally "get there just the same."

At a recent banquet at Rome, the pope's vicar, Cardinal Parocchi, said that if the pope had to leave Europe, he would find a safe refuge among the American bishops. This is significant, when we take into consideration that a well-known Catholic writer is led to boldly exclaim that "the way to get an American pope is to elect an American cardinal upon the demise of Leo XIII." In fact, a widely diverging chasm has for a long time separated the Irish and Italian clerics. A movement has long been on foot by the Romanists in the rest of Europe to overthrow the Italian coterie which has controled the college of cardinals, and through them the destinies of the Catholic church. The anti-Vatican feeling is widespread among the Irish priesthood. Unless Romanism soon receives a severe check, the successor of St. Peter will sit in royal state at our capital city of Washington. To secure this, the Irish clericals would hav us understand that they do not agree with the retroactiv spirit manifested by the Peccis. They want a more liberal and enlightened pope—they say that to them it is both odious and absurd for Italians to attempt to rule nineteenth-century Americans with their intellectual grasp of the ninth.

This Catholic writer claims that the control of Italian prelates and monks over the destinies of the American church is absolute. Acting in the name of the pope and claiming to use his infallible authority, the Roman curia works its own sweet will with affairs of which it knows extremely little. It convokes councils, and without its sanction councils cannot be held. It reviews, and at its own discretion ratifies or annuls, whatever action a council may hav taken, so that the acts of a council of American bishops in relation to the administration of their own ecclesiastical affairs are inoperativ and void unless the pope nominally, but really unless a committee of Italians, sees fit to giv assent thereto. In like manner the pope nominally, but really the curia, controls the appointment of bishops to American sees; often intermeddles with their administration; frequently overrules their judgments; sometimes entirely supersedes them under a thin pretext of aiding them with a coadjutor, and it can at any time remove them altogether.

It may easily be conceived that this thraldom to a foreign authority, which is only nominally and not really the pope's authority, must secretly chafe the bishops of the Roman church in America. It is only necessary to say that in what we hav of the Irish article, we cannot see any improvement over the Italian.

NEWS AND NOTES.

Biblical criticism is usually keen, clear, and well-defined in lectures of that character given from the Chicago Secular Union rostrum, but that of last Sunday evening, by John M. Stiles, was one of the best we hav had for many a day. The discourse, in which he shook up the "promises of God," and, with reason and satire, proved their utter worthlessness, fairly bristled with points, and was remarkable for the originality of its treatment and construction. Brother Stiles was formerly a licensed preacher of the Methodist denomination, and he has entered into the Liberal work with a zeal and enthusiasm which more than all words shows "the faith that is in him." Earnest Christians hardly believe most Freethinkers are honest, as they do nothing to prove their sincerity in the cause they profess to uphold. These are the real *infidels*—the unfaithful Freethinkers.

Mr. Stiles has been a member of our Union about a year, and in that short period he and his charming wife hav done valiant service in the Secular cause. They hav instituted a Bible class, which meets every Tuesday evening at the houses of various members, where Christians are particularly invited to participate, and some are always present, though they are growing small by degrees and beautifully less. They are not so fully prepared to expound the "word" when they hav to be followed by the critical analysis of a Dr. Bishop, a Mrs. Holmes, a Mrs. Hewitt, or a Mr. and Mrs. Stiles, to say nothing of Jehu Barr, our treasurer, who can quote scripture by the yard. My sympathies hav been aroused for the poor Christians, and I hav done my best in their behalf. "The agitation of thought is the beginning of wisdom."

While on this topic of what Freethinkers can do for Freethought, I wish to call your attention to the splendid achievement of Brother Marlett, who is a messenger of the American Express Company. Four years ago, anxious to be doing something for Liberalism, and noting the lack of interest his fellow-messengers felt in books and literature, he conceived the idea of starting a library for the employees of the company, the office to be located in Chicago. At first the outlook was hopelessly discouraging, as the men were afraid the company would not like their joining anything like a union, for I believe that is forbidden by their rules. However, a commencement was made with twenty-three volumes, and in a short time the association—which charges only ten cents per month—was self-sustaining. The use of a handsomely furnished room the company formerly rented for $50 per month was donated to the association. The only expense of the association is for books and a librarian, as the company carry them free of charge. The library now boasts of some fifteen hundred well-selected volumes, among which, thanks to Brother Marlett, are a large number of a Liberal character, and he is continually on the watch for the best books of a Radical nature. Bennett's travels, Spencer, Huxley, Darwin, Elmina, all are there, and are continually being sent out over the six adjoining states. It is a regular Freethought library. When it is surmised that such books are never kept in the stores of the small town, we can scarcely estimate the intellectual boon which is being conferred on the messenger boys. They appreciate the library and Brother Marlett's indefatigable labors, for at the last meeting of the directors he was the recipient of a copy of the latest edition of Webster's Unabridged, being the second testimonial of their gratitude he has received. He deserves their gratitude and our honor for the work he has done for Freethought. A few such men would transform the frigid indifference of Liberalism into an activ, aggressiv principle. Everyone can do something, if he will only try. Do like Marlett—make the opportunity for work.

This is not all the Chicago society members are doing, by a large majority, for our Wednesday evening meetings of the Young People's Society and our sociables are attracting attention. We are all getting young again, and what with masquerades and dances we are determined to get out of life something besides trouble. We hav the jolliest lot of activ, intelligent thinkers ever got together, and the more they do the more they desire to accomplish. Work for the cause givs zest and momentum to their aspirations. If you believe in Liberalism, show it, work for it, sustain it, liv it.

E. A. STEVENS, Sec. A. S. U.

The Bruno Statue at Rome.

It will be seen by the account below that the $1,000 promised on behalf of American Liberals to complete this statue is nearly all subscribed, and will be there long before the 9th of June, the day fixed for the unveiling. This gratifying result has come, as the Editor of THE TRUTH SEEKER said it would, from the Liberals themselvs, and chiefly by the aid of their great organization, the American Secular Union. Its officers, President Westbrook, Secretary Stevens, and Committee Chairman Dr. E. B. Foote, Jr., had only to say the word, and the money has come. But not less acknowledgment is due to the generous Liberals whose names hav the figures after

them in this Roll of Honor. There is still "room at the top," and those who would like to hav their names and money go to Rome for this permanent and glorious investment should forward them without delay. The committee is confronted with a new question: Shall this money be represented by an American delegation to giv it voice on June 9th, at the great celebration? The following interesting letter just received from the committee at Rome shows how necessary they think it to be. Who of the committee here can go? It consists of Col. R. G. Ingersoll, Daniel G. Thompson, Prof. Thomas Davidson, and myself. Nothing could be more glorious on this earth than to hav Colonel Ingersoll express his sentiments about Bruno in the "Eternal City" under the frown of the Vatican. He said at first that it was out of the question, but finally he has taken the matter under consideration and *he may go!* Mr. D. G. Thompson, the president of the Nineteenth Century Club, is a busy lawyer and author, and says that his obligations make it practically impossible.

Professor Davidson and myself are the remaining two of the committee, and our colleagues, as well as the committee at Rome, are very desirous to hav us take part in the great event. But we are both dependent upon our personal professional labor, and if all of our business can be laid aside or abandoned, it is not possible for us to bear the whole of the expense, which for two will be at least $1,000. If we can manage to bear one-half of this expense, are there Liberal Americans who will put up the other $500?

Efforts are being made to get our late minister at Rome, Judge J. B. Stallo, to attend, together with other Americans who may be in Europe. But June is too late for visitors at Rome, and it is not certain that America will be represented at all unless special provision is made—and so the question is submitted.

T. B. WAKEMAN, Treas., etc.

New York, April 25, 289.

THE LETTER.

ROME, April 7, 1889.

DEAR SIR: We hav put off answering your very kind letter of February 3d in order to be able to inform you of the precise date of the inauguration of the monument, on which occasion, as we learn with much pleasure, you and your colleagues of the honorary committee intend to be present in person. The inauguration, then, of the monument to Giordano Bruno has been fixed for the 9th of June, prox. In a few days will be printed and sent out into all the world the manifestoes announcing the great event, along with invitations to all Liberals and all scientific men to take part in the celebration. Copies will be forwarded to you in order that you may diffuse the information in those parts, and, along with your colleagues of the committee, may induce a large deputation of Americans to take part in the great festival of liberty and science. But for your aid and that of your illustrious colleagues, Messrs. R. G. Ingersoll, Daniel G. Thompson, and Thomas Davidson, we should not hav obtained for our work the generous contributions of American Liberals, or secured their presence in Rome. We must, therefore, express to you our most hearty thanks, which we shall repeat with much pleasure on the day when we shall hav the honor of grasping your hand and those of your countrymen.

We are sure that the subscription for the monument opened anew after our letter, and, already so nobly headed by the very generous contribution of the illustrious R. G. Ingersoll, cannot fail to produce the best results; so that North America will stand first on the list of subscribers to the monument of the great martyr of the Inquisition.

We expect, therefore, satisfactory information, and as we are urging on the construction of the monument with all speed, we shall be very much obliged to you if you will forward to us at your earliest convenience the sums that hav been collected.

Further, we beg you to let us know as soon as possible the number and names of the persons who will join you on this Liberal pilgrimage.

With sincere gratitude and admiration for you and your colleagues of the committee, I am, believe me,

Yours devotedly, G. AMICI,
Secretary for the Committee.

THE ACCOUNT.

Received through the care of the American Secular Union from:	
N. F. Griswold, Meriden, Conn	$100 00
N. Eggleston, Aurora, O	100 00
Drs. E. B. Foote, New York city	20 00
R. B. and H. P. Westbrook, Philadelphia	10 00
E. A. Stevens, Chicago, Ill	10 00
Otto Wettstein, Rochelle, Ill	6 00
F. A. Day, Castana, Ind	5 00
Mrs. S. L. Dingess, Chicago	1 00
Converse Close, Grattan, Mich	1 00
F. P. Spencer, Evansville, Wis	1 00
Unknown, Chicago	1 00
	$255 00
Received also from:	
Watson Heston, Carthage, Mo	$11 25
L. Geiger, Hudson, N. Y	5 00
L. K. Derby, Plymouth, Pa	2 00
Mary A. T. Steeper, McLouth, Kan	1 00
C. Schuchart, Belle Plaine, Ia	1 00
R. McDougal, Louisville, Ky	5 00
E. F. Robson, Portland, Ore	2 50
F. C. Mende, Philadelphia	1 00
Thomas Goddard, McQuoin, Ill	1 00
E. Livezey, Baltimore, Md	2 00
W. T. Doty, Butte City, Mont	3 00
Lyman Smith, Selma, Cal	1 00
J. K. McIntire, Greensburg, Pa	1 00
R. S. Perrin, per D. G. Thompson, New York	1 00
	$292 75
Acknowledged heretofore	49 00
" "	84 00
Total on second $500	$425 75

The first $500, including Colonel Ingersoll's $100, was forwarded. Let no time be lost in closing the second $500. Send to

T. B. WAKEMAN, Treasurer.
93 *Nassau street, New York city.*

Evolution and Buddhism.

If any teach Nirvana is to cease, say unto such they lie!
If any teach Nirvana is to liv, say unto such they err.
—*Arnold's Light of Asia.*

To those who reject the evidence of any special extramundane revelation, save what is to be found in the phenomena of nature, the various creeds of the world—Buddhism excepted—appear all to resolve themselvs equally into vain attempts to account for the origin of the material universe from the presumption of a special creation of the universe of matter, worlds, suns, plants, men, and animals by divine volition. All these other religions, without exception, ascribe the existence of matter and its genesis to a supernatural power. "Matter," they say, "was created by spirit." Each creed claims its own special revelation to this effect. They hav no credence in the gradual development of worlds, suns, plants, men, and animals as exhibited before our eyes in the phenomena of evolution, and they may be said in this respect, and as regards the origin of things, to hav all alike one common basis and starting-point. If a few advanced minds amongst them are inclined to concede "evolution," they still cling with more tenacity to supernaturalism as its method. Now, science in general—which is but intensified common sense applied with close observation to all physical phenomena—and evolutionary science in particular, has no logical contact with the idea of the creation of matter under any circumstances, or at any period. Indeed, the creativ theory by itself excludes that of evolution altogether. Constructivness is everywhere exhibited in nature, but creativ power nowhere. If creativ power existed in nature, there is no science of evolution possible.

Elementary science calmly demonstrates, beyond question, that matter is indestructible, and, of necessity, therefore everlasting. But by inductiv reasoning it may also be shown that matter must hav existed from all time, for time itself is but relativ to matter, and could hav no existence by itself; for what else is time, save the interval between events, as space is the interval between objects? Now, without matter, there could be no objects, no events, intervals, or time; and events and time itself are alone possible by the existence of the things appertaining to the material universe; that is to say, that to imagin any period antecedent to the existence of a material universe is not only to refer all things under that conception to a void or vacuum, but also to banish time, events, and necessarily consciousness and mind, from this calculation; for even a presumed creator occupying such a theoretical realm of nothingness, to hav been himself conscious must hav had something to hav been conscious of! Again, unless we imagin space to be confined within a boundary of matter of infinit extension and in a fixed condition, which is a mathematical absurdity, space must exist in infinit extension in all directions without limitation. You cannot, so to say, put space in a box, else what were outside such packing-case? Thus time is seen to be a quality of matter and the interval between events, just as space is the interval between objects giving rise to those events in the universe, within the compass of that everlasting trinity-in-unity of gaseous, liquid, and solid forms of matter throughout time and space, "whose motiv center being everywhere, and circumference nowhere," we in our fleeting and transitory lives can see but the reflected shadow of in our conscious journey from the unknown past through the faintly apprehended present, toward the future mystery, which may mean infinit rest; but if not,

Shall any gazer see with mortal eyes?
Or any searcher know by mortal mind?
Veil after veil will lift—but there must be
Veil upon veil behind. —*Light of Asia.*

If, therefore, matter has, with time and space, been eternal and therefore uncreated, all question as to its origin may at once and forever be dismissed from our thoughts, for the universe as demonstrated is without limit in space, and without beginning or end in time, and no creator of matter is possible. Now, science shows us that what we call force exists in due proportion within the smallest molecule of matter, as within the aggregated mass of molecules that form a planet or sun. Existing under three conditions, solid, liquid, and æriform, matter succeeds matter in extension throughout all known stellar spaces, filling the intervals between our world and the most distant stars with its undulating ether through which its more solid bodies sail. As far as we can discern, this extension of matter may be limitless, as space itself is limitless; its indestructibility, its continuity of motion, and persistence of force, its unchanging quantity, its ever changing forms, are the primary truths of synthetic philosophy. "To deify this force as a separate entity, would be to conceive of matter as existing by itself without force, and therefore without qualities, an absurdity requiring no refutation, whilst force and matter in unity leaves no necessity for, or need of, any supernal power."

The material phenomenon of consciousness under the form of feeling in man, or in the lower animals, is transformable, as is well known, into an equivalent of animal motion, and consequently into an equivalent of all the other forces which matter exhibits, yet although from this transmutation of mind into mechanical force, there may reasonably be inferred the existence of an equivalent for consciousness in the forces observable in inorganic substances in their varied physical phenomena, still the spiritualistic conception of a separate entity governing that phenomenon is inadmissible, for, as before pointed out, it would involve the idea of matter, *per se*, without qualities.

You cannot therefore separate force from matter, or body from mind, in the various transitions from the organic to the inorganic, or in either; nor claim for man more than for brute, or for the intelligent ant a separate entity or soul denied to them also. For, "Behold the lion, when he comes forth from his den to seize the prey which his own wants and those of his whelps demand, with flowing mane, steadfast purpose, and paralyzing gleam of eye. The terror of all beasts and undisputed monarch of the forest, he roams from jungle to jungle and knows no fear. But the skill of the hunter sends a bullet crashing through the organs of thought and judgment in that self-reliant head. A few spasmodic surges, convulsiv tremors, and he stretches himself on the ground an immovable mass of terrestrial matter. What made his voice more terrible than thunder, his spring more fatal than its bolt? Where is it all gone?" The scientific evidence is overwhelming that we hav emancipated ourselvs from the brute world and are not degenerated angels! How then can we deny to the brute any separate entity for the mind that in a higher state of development, together with the five senses that compose it, we still hold in common? Yet what, after all, is this new evolutionary science, and does it tend to a new belief? The unprejudiced student of the maturer thoughts of "Solomon the Wise" will find it all plainly enough discernible in his book of Ecclesiastes. It is the same logical inference we draw from the biological researches of Darwin, though now for the first time proved to be an exact science, and shown to be the universal method of nature in all her activities, by the unanswerable and magnificent arguments and profound analysis of Herbert Spencer.

"There is nothing new under the sun," for, six centuries before Christ, and in the valley of the Ganges, Buddha intuitivly realized and taught evolution's ultimate truth, viz., the absorption of the personal and all other existences into the universal, imparting to the religion he founded, which (knowing no personal or anthropomorphic deity) is even now the accepted belief of two-thirds of the living race of civilized men; that sublime love and benevolence toward the human family and to all sentient beings, which the more recent faith of Christendom but too often delegated to providence as the special prerogativ, as it is also the chief attribute, of the personal god she worships. The garrulous theologian may close his eyes to the phenomena of nature and garble the universe to suit his theory, and for a time will hav many supporters, for superstition dies hard; but the mental revolution now in progress will, nevertheless, produce in due course a social revolution, and social science based on the known physical sciences that will replace those social relations now in force which make of mankind rivals, instead of confederates for mutual good. For all the evolutions of humanity correspond with the evolution and progress of thought; and science is the lamp that lights them on their way.

O race that labors, and seeks, and strives,
With thy faith, thy wisdom, thy hopes and fears,
Where now is the "future" of myriad lives?
Where now is the creed of a thousand years?
Far as the "western" spirit may range,
It finds but the travail of endless change.

"And in my dream I saw an angel who bore in his right hand a flaming torch, and in his left a pot of water. Whither goest thou, I asked? I go, said he, with this torch to burn up paradise, and with this pot of water to quench hell, that men may hereafter love one another without fear, and without hope of reward." A. E. MCCALLUM.

Lectures and Meetings.

MR. JAMES A. BLISS desires us to giv notice that he will increase the visible supply of mediums (develop them, he calls it) at 18 Park place, Detroit, Mich., on and after May 7th. People of that place desirous of becoming mediums and of having spirit guides to lay the blame upon, will do well to call on him.

GEORGE H. DAWES, of Pittsville, Wis., will be glad to answer calls to lecture on Freethought subjects during July and August. Mr. Dawes is spoken well of by those who hav engaged him; his terms are low; his services are needed, and he ought to be at work in the vineyard of heresy. The country needs to be instructed in the principles of Secular government, and every lecturer should hav an opportunity to do what good he can.

Communications.

Governments of Men.

I hav read Mr. H. W. Hammond's "Social Economy" and also Mr. A. O. Genung's "Economic Progress," and do hope that the Liberals, contributors and readers of your grand paper, will see the wisdom of such discussions and continue them in THE TRUTH SEEKER, which is always open to a free investigation of any subject, and consequently well deserves the name TRUTH SEEKER.

The governments of mankind hav always been complained of. There never was a time in the history of any country when it seemed that all were satisfied with the laws under which they lived. When was there a time when none complained of unequal burdens and injustice? And the murmurs of the people, the complaints and the grumblings, hav always resulted either in stimulating the lawmaking powers to do the will of the people or to rivet the chains of obedience more tightly upon them. Nevertheless, the complaints of the governed hav generally been justifiable. Let us look at the supposed motivs that moved man to make laws to govern society. It seems when one person wronged another the one suffering from the injury would carry his grievances to his fellows, and they, partly through sympathy and partly through fear of being wronged themselvs, set about making rules or laws restraining those who would not obey the simple rules of justice between man and man. In other words, it was an agreement to coöperate with each other in the suppression of vice and crime—for the protection of the good and the honest against the evil and the designing. But those who are always designing for their own individual interest, and scheming to find what advantage can be taken of their fellows, always seem to be more subtle in power and design than the honest, innocent, and unsuspecting. Hence the bad and designing men hav never been slow to see the advantage which could be gained by getting the lawmaking power in their own hands. And when bad men conspire to get the enactment of laws for their individual interest to the detriment of society in general, there is no law to reach or penalty for such a conspiracy, because there is no limit or bound to lawmaking. Yet such conspirators ought to be commanded to disperse. Strangely enough, the honorable folks at home seem to trust implicitly in their honest representativs, and if they do by chance see the cloven foot of his satanic majesty they may complain and murmur, but they must be cautious and not collect in larger gatherings to discuss their grievances, lest the riot act be read to them and they be commanded to disperse. For the majesty of the law must be maintained. At times a padlock on the mouth of the poor is necessary to the welfare of the rich. The very evils which man has sought to avoid by lawmaking he has fallen prey to through the law. When men violate the laws of health they must suffer. And when men enact laws in plain violation of the natural laws they will suffer. For there are natural laws that govern, or should govern, our body politic. To illustrate what this natural law is—which is so plain the fool need not break it—even the heathen nations must hav discovered it. For if one of their number built a bark canoe he had the undisputed right to the use and possession of it. And he who would take by force from him was a violator of the simple law of right between man and man. And there is but little doubt that he met with just punishment, because even a society of heathens must hav acknowledged that "self-preservation is the first law of nature." So the many could not hav permitted the robbery of one, lest all in turn should be robbed by one. So we should seek to discover law rather than to make law. To illustrate what I mean by the discovery of law, I will say: It would hav been the hight of foolishness for our lawmakers to hav enacted or made laws to govern railroads before there was a railroad made. But after they were made it was discovered to be necessary to make laws to govern them, lest they should rob the helpless and prove a curse rather than a blessing to society. So legislators should seek to discover the necessity of the law which they are called upon to enact. They should enact laws that will protect the weak against the encroachments of the strong and designing. But that is not the spirit of the lawmakers of to-day. They pander to the rich and forget the interest of the poor. The great majority of them violate the confidence that has been placed in them and prove themselvs traitors to the cause of liberty. They enact laws for the classes instead of the masses, and our body politic is a putrefying sore. Those whom we hav trusted and spoken of as honorable hav set bad examples, and society is becoming corrupt, and all the evils and evil influences which hav come upon society at large hav been brought about through a wrong acceptance of law and conception of what it is. Former legislatures hav enacted laws which the following legislature would be called upon by the people to repeal. Why? Because they were found to be unjust between man and man, and consequently were not lawful laws. This, I think, confirms what I hav said, viz., that we should seek to discover law rather than manufacture it. That which conflicts with the rights of one should be the concern of all. Pope has wisely said,

> The proper study of mankind is man.

Then let us giv the study of government a little attention, and find, if we can, why it is that the majority of men are so poor in purse, so poorly clothed, so poorly housed, and so poorly educated. I think we will arrive at the conclusion that a great deal of all this is brought upon us through expensiv government and unjust taxation.

Look, for instance, at the countries of the Old World. They hav been lawmaking and lawbreaking for hundreds of years, and each year their governments are becoming more burdensome to the people. In 1880 Germany had a public debt of $30,000,000, and besides that $3.15 per head as an annual expenditure. Great Britain and Ireland had a public debt of $3 888 907,980 hanging over the heads of their people, and besides that $12.35 per head as an annual expense. France had a debt of $4,695 600,000, with an annual expense per head of $14.07. Now look at our own "free" republic. She had a debt of $2 028,-648,111, and an annual expense per head of $6.13; so that each man in the United States had a debt of something like $50 hanging over his head. The public debt of the United States has been slightly reduced in the last few years. Some men claim that a public debt is a good thing for a nation. How can that be, since the interest must always be paid to the holders of bonds? And the interest gnaws at the very vitals of the wealth producers, and draws from the circulation of the people's money, and by that we are robbed of our just earnings, trade and exchange is injured, industry suffers, and internal improvement is checked. The bond system serves to impede progress, and should be abolished. We hav seen that the nations of the world are in debt, and the few bondholders and money-lenders are able to control the circulating medium of the world.

In the outstart of lawmaking, man has acted as though he knew one-half of society wanted to rob, plunder, and murder the other half, and in order to prevent that has hired nearly one-half to stand guard while others worked for the support of all. And yet those safeguards hav proved insufficient, for we still hav plundering, robbing, and murdering. We might almost as well hav permitted the highwaymen to rob us as to submit to the legalized robbery of supporting a horde of useless officers. I sometimes think that it costs more to make and administer the law than the governments are worth to the people, for we are systematically robbed by the governments, and without the means of redress through the law. Yet I am not one of those who believe we can do without government. After counting the cost of administering the general government, add to that the cost of the state governments, county governments, and municipal governments, and you will not be surprised at the poverty of the people. To me, selfishness is a very strange and mean principle. Nevertheless, under our systems of government, we are compelled to practice it, because we must fence against coming dangers, and, if possible, keep out of the almshouse in our old days. Consequently, we are practicing economy until we are verging on, and are growing into, penury. We will soon lose that good and desirable name of being hospitable. Malthus, the great political economist, has set forth the idea that population presses on subsistence. Under our present system of government such, no doubt, is the case. If Malthus had said with Burns, "Man's inhumanity to man" has caused countless millions to suffer and starve, and many thousands of little children to be born in crowded tenement houses, where for want of food and proper ventilation they die, he (Malthus) would hav told the truth in a better way. The great mistake and misfortune of mankind is this. He has fallen into the error of accepting everything as he has found it. He has failed to question and investigate his forms of government. He has improved in the arts and sciences; he has studied to his wit's end to contrive machines to explore the starry heavens, but he has sadly neglected his own Mother Earth. If he had strived to improve in his government as he has in machinery, he would, no doubt, find a panacea for every social evil. For hundreds of years the human family accepted human slavery as right; now it is considered a crime. If we will investigate, we may find other things which we now accept as right to be crimes against humanity.

> O mighty human brotherhood! why fiercely war and strive,
> While this great earth has ample space for every man alive?
> Broad fields, uncultured and unclaimed, stand waiting for the plow
> Of progress that shall make them bloom a hundred years from now.

But why should it be a hundred years from now? That system which will be good for the people a hundred years from now would be good for the present generation. If human slavery is wrong now, it was wrong fifty years ago. We hav now what is known as the industrial slave. Let us seek for that system of government that will emancipate him. Let us hav another emancipation proclamation, for

> Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay.

Coalton, Ky., Feb. 3, 1889. S. P. HERRON.

The Spiritualist Controversy.

McArthur, in the discussion with Baker, repudiates ghosts, but reasons like all believers in spirituality. They claim their belief is based on facts, and, in some cases, this is in one sense true, as their belief is based on certain actual, or alleged, occurrences, for which they arbitrarily assert a spiritual cause.

The only difference, in foundation for belief, between the so-called modern Spiritualists, and the believers in traditional or historical spiritual manifestations, as Christians, etc., is that the Spiritualists' belief is based on personal knowledge of some occurrence or occurrences, for which they know no material cause, therefore they assert the cause is spiritual.

The orthodox Christian, or other religionist, chooses a very sandy, but almost inaccessible, place for his foundation. He says he finds, from information obtained from certain living men and from written records left by other, more or less certain, men, that certain actual, or alleged, occurrences in the past, had a spiritual cause. That the cause is alive and as powerful now; but he usually admits that it does not manifest itself to reasonable men now, as he says it did formerly.

It seems to me that we should all know, by this time, that there are questions that cannot be settled by demonstration or argument, with our present amount of knowledge and degree of intelligence. Any argument asserting the absolute truth or falsity of spirituality carries us back to what we call first causes, that is, beyond the limit of our knowledge of causes.

The Materialist cannot prove that a blade of grass springs into life from inert matter, nor can the believer in spiritual power show that any spirit produces the grass blade.

Whether there are, or are not, spirits in the universe can never be known until we know all things—what is matter? what is spirit? or if there are such things as either? But, although we hav not sufficient knowledge to ascertain original causes, there is a small horizon inside of which we can use our reason, and where we can, and should, take advantage of the experiences of other men. We know by this past experience that spiritual origin for material phenomena has been asserted and believed just in proportion as the asserters and believers were ignorant of material causes and effects. Lightning was once a bolt hurled by a God; pestilence, a direct infliction by a deity; insanity, the bodily capture of the victim by an invisible spirit called a devil. Uncommon ingenuity or intelligence was called witchcraft. We now know, if we know anything, that the immediate cause of these things is simple and material.

We know that spirit-rapping is, or may be, simply toe or knee joint cracking, or other material device. That locked-slate writing can be done without the aid of spirits by almost any parlor magician. It may not be the same mentioned by McArthur, but my recollection is, that Professor Slade has been detected and his method of sleight-of-hand exposed by a reputable newspaper man and experienced investigator of spirits—that is, Henry Guy Carleton.

We know that no Spiritual medium or Spiritual manifestation on record has ever been able to stand the test of contemporary, impartial, and scientific investigation. That the only evidence obtainable by the most complete and searching investigation by scientific men in this country was evidence of fraud.

We know that such reputable and responsible men as Hermann hav offered large sums of money to any spirit-manipulator who could produce any material effect, by spirit power, that Hermann could not duplicate by material means. We know that in all recorded ages the only basis of argument for spiritual advocates has been the ignorance of men.

When some event has occurred, or phenomenon been produced, by some advocate of spirituality that contemporary men could not explain by known material laws or forces, the claim was always made that here was the proof of the existence of spirits. And when by patient investigation the "gross Materialist" has found the real, immediate cause, the spiritual believer reluctantly admits his error and falls back gracefully to his next intrenchment, namely, the ignorance of his fellows about the latest observed phenomena.

For these reasons argument about the truth or falsity of Spiritism is useless. It is not conceivable by me that we should ever see the only convincing argument that either side could giv—that is, that the Agnostic should solve every fact in nature and demonstrate the all to the men who draw such large conclusions from such scant evidence, or that the Spiritualist or Deist should bring his spirits or gods face to face with the Agnostic in the bright light of day.

In the mean time it is silly to call each other names.

The only sensible thing to do is to insist on tolerance and freedom for all, and to remember that we are all brothers stumbling in the darkness and searching for the light. JEROME LYNCH.

Frigid Atheism Again.

I would respectfully ask friend Charlesworth what is the meaning of the term Agnosticism? Also, what is the proper word to be used in designating a person who boldly declares that there is no God? Before Mr. Charlesworth attempts to answer these two simple questions, let him read once more his "Plea for Atheism" in THE TRUTH SEEKER of Jan. 12, 1889. In my opinion his definition of the term Atheism, as set forth in his "Plea," is also applicable to the word Agnosticism. I am accused of saying that, "Belief in God is necessary as a preventiv to crime," and that "the Atheist may plunder and rob without fear of the consequences." Theists steal. Atheists also steal. Those few savage tribes who are Atheists—that is, "without idea of God"—are composed of thieves. It seems that belief is not necessary to salvation or temptation. Who can knowingly say, who believes there is no God, that Theists are not influenced by fear of hell and hope of heaven? My position is this: Ignorant Theists are prevented from crime by their belief, intellectual Atheists are not induced to crime by their belief.

Does Mr. Charlesworth believe the effect would be salutary if within the next twenty-four hours it were demonstrated beyond doubt, and believed by every man, woman, and child in the universe, that there is no God? We can well imagin the effect on all ignorant Theists. I hav said frequently, and I say again, that ignorance and belief should be inseparable. They certainly are. Mr. Charlesworth claims "Atheism teaches that everyone in society has an obligation to his neighbor, and that he can never be held to be moral if such trust is broken." This saying, simplified, is, "Love thy neighbor as thyself." How foolish it is to plagiarize moral precepts from Christianity, and call them teachings of Atheism. To the extent that Christianity and Atheism proclaim morality, to that extent they are beneficial. But they both extend further—in opposit directions—and insist that there is and is not a God, respectivly. Brother Charlesworth, you are amusing. You hav stolen the fruits of experience and offered them for inspection as the tenets of Atheism. You say: "Atheism would preserve man from lying, stealing, and murdering, not by fear of the anger of God, but because these crimes make this life itself a cause of misery." Substitute reason for Atheism, and all will agree with you. Is it true that "the Theist, who has his thoughts fixed upon heaven, generally regards this life as a vale of tears; . . . . therefore, his only desire is to quit this world as soon as possible?" How many are you acquainted with who are in a hurry to inspect heaven? Can you not see that your statement is as foolish as the belief in the "real presence?" There are undoubtedly many subjects Mr. Charlesworth and the writer can agree upon, but unfortunately our friend has in his "Plea" muddled Agnosticism, Atheism, reason, etc., to such an extent that at present little can be found worth agreeing with or even discussing.

W. M. Lockwood, in this paper, Feb. 2, 1889, furnished a very cute reply to the writer's article, "Frigid Atheism." Mr. Lockwood fails to comprehend the definition of God I gave, viz., incomprehensible intelligence. If friend Lockwood will carefully read once more the article which he attempted to answer, he will ascertain that, when I gave this definition, I simply meant that, if there is a God, he, she, or it must be intelligent, and, as I cannot understand the intelligence portrayed by the universe, I used the words incomprehensible intelligence. I would ask our friend, if it were proved to him that God did exist, and he was confined to present evidence relating to character, etc., of God, would he not say that God was what I claim he is, if he exists?

While all other names are forgotten, millions of ages hence, the name of Lockwood will be heard and his memory cherished, from "Green-land's icy mountains to India's coral strand," from "pole to pole," and, perhaps, throughout the universe, for he is most assuredly the first person in this vale of ignorance who has succeeded in intelligently (though incomprehensibly) stating exactly what is life, electricity, and the attraction of gravitation. Let us see that his "grave's kept green."

C. L. Haskell is the only one who has replied to me who has apparently grasped the full meaning expressed in my article aforesaid. Consequently he has little to say. Let us examin that little. He asks if "Atheism should really come to know some day what is life, electricity, gravitation, would our ignorant (Agnostic) friend be an Atheist at once?" Why does Mr. Haskell ask this question March 9, 1889, when, on Feb. 2, 1889, W. M. Lockwood (another Atheist) emphatically, successfully, and economically, explained to the world precisely what is life, etc.? Mr. Haskell should hav modified his question. In reply, will say that "our ignorant (Agnostic) friend" will believe there is a God when it has been proved, and will believe there is no God when that has been proved. I propose to rely on evidence which proves. I asked, "Why—if there is no God, no immortal soul—perpetuate the human race?" Mr. Haskell replies, "Why, if there is a God?" If there is a God we certainly hav an immortal soul. Therefore, the more children we hav to enjoy in this world the more enjoyment we will hav in the next. It givs me great pleasure to find Mr. Haskell admits that "intelligence is force, life is force." This admission from a professor givs strength to my theory of incomprehensible intelligence. Professor Haskell says, "As long as people are satisfied with the idea that 'God did it,' as the cause of a thing, they never study nature to find out the real cause." This statement is false. Agassiz believed "God did it," yet he perhaps studied nature as closely as has Professor Haskell. I agree with Mr. Haskell that there is no harm—apparently direct—in stealing $5 from a person who will never miss it. But hav we children to whom we should say, "My child, if you ever find an opportunity of taking money from one who will never suffer from losing it, take it?" Professor Haskell knows more than the writer—he has more of "a smattering of philosophy"—he knows there is no God. Talmage and Haskell—two great extremes.

EDWIN N. BEECHER.

A Silly Story About Dr. Franklin.

To hunt through a haystack to find a needle that was never there is an absurd task. Yet that is essentially what is involved in an undertaking to explode the goody-goody story that the final triumph of the American Revolution was due to the magnanimity of Pope Pius VI.

The story is in substance this: For two years Benjamin Franklin strove in vain at the French court for an audience with King Louis XVI. in the hope of obtaining help for the American colonies. One morning he was surprised by the chamberlain announcing that the king had concluded not only to grant him an audience, but to assist the struggling colonies. Franklin immediately knelt in the center of the anteroom, and with streaming eyes thanked God for this change in the heart of the king. At this moment the papal nuncio was announced, and, as he entered the room, the chamberlain informed Franklin that while his thanks were due to God, yet the visible means used was this very nuncio, who, at the express command of God's vicegerent, had informed the king that the colonies ought to be helped.

This story comes from a Catholic source, and is not only inherently improbable, but is doubtless a fabrication, like that of the alleged letter of Bishop Fenwick, portraying a scene at the deathbed of Thomas Paine, first published in the United States *Catholic Magazine* in 1846, shortly after the bishop's death. The Fenwick letter has been accepted even by Protestants as proof that Paine was not only "afraid to die," but was "ready to call upon God and upon Christ for mercy, and ready, perhaps in the next minute, to blaspheme"—in short that "he died a drunken, beastly, and cowardly death" (see New York *Observer*, Nov. 1, 1877, or Ingersoll's "Paine Vindicated"). The forged letter of Bishop Fenwick says that Paine denounced Jesus Christ as a "cunning knave and an impostor," and that, growing more furious, he twisted in his bed, "uttering all the while the bitterest imprecations."

Anyone who has read the "Age of Reason" knows that Paine never could hav said that Jesus Christ was a knave and an impostor, and his Christian physician, Dr. Manley, testifies that Paine "never indulged in the practice of profane swearing."

Since the exposure of that fabrication in THE TRUTH SEEKER (reprinted as a supplement to Colonel Ingersoll's "Paine Vindicated"), what Catholic or Protestant has dared to maintain the authenticity of the letter? Counselor Richard H. Clarke, of New York city, who reproduced it in the "Lives of Deceased Bishops," commending it as one of Bishop Fenwick's most noteworthy acts, is silent under the exposure. Nor is there any response to the challenge made in 1883, to produce the original manuscript (said to be in the archives of Loyola College, Baltimore), and prove that Bishop Fenwick wrote it.

The story of little George Washington and his hatchet has had its day. The other one about General Washington going out of his warm winter quarters to pray, kneeling on a snowbank, is still current in Sunday-school literature; but the well-attested fact that Washington would sometimes swear is piously suppressed. And now comes the apocryphal story about Dr. Franklin falling on his knees in the ante-room of the court of Paris, in the presence of the chamberlain, and with streaming eyes thanking God for changing the heart of the king. *Credat* Cardinal Gibbons!

Not only is the story incompatible with the well-known character of Franklin, but with all the historical records. We hav the letters of Count Vergennes, the French minister, and of Franklin himself in regard to the aid rendered by France, and in none of them is there a hint about the agency of the nuncio or the influence of the pope in the transaction.

Furthermore, we know that, at the instance of Thomas Paine, Congress sent Colonel Laurens, of South Carolina, with a memorial prepared by Paine himself, to be presented to the king of France, imploring aid for the American cause. Colonel Laurens went to Paris in February, 1781, accompanied by Paine. Finding the minister of foreign affairs too dilatory in submitting the matter to the king, Laurens resolved to go directly to the king himself. There was a public levee, and the American officer was there in uniform. He was presented to the king, who only expected the passing formalities of an introduction. But Laurens made a little speech to this effect:

> I am just from the army of Washington. I know well its condition; it is fully set forth in this memorial. Unless speedy succor is sent to my country, the weapon I now wear at my side as the ally of your majesty, may be drawn as the subject of Great Britain against you and France.

The king was dumfounded, but soon rallied and made a favorable reply. The result was that $2,500,000 in silver coin was immediately sent to America as a free gift from the king, with a promis of further aid, which however was rendered unnecessary by the speedy achievement of American Independence.

Further search in this Roman Catholic haystack will not be made until some evidence is presented that there is any needle in it.

Meanwhile, let Catholic churchmen prepare to defend their own system against internal as well as external assaults. The learned Jesuit, Hardouin, who died in 1729, at the age of eighty-three, left a manuscript in Latin, which was published in 1766, in which he solemnly asserted and plausibly maintained that there was absolutely no primitiv church history beyond that contained in the New Testament—that everything else, purporting to emanate from the fathers of the church, was fabricated by the Benedictine monks after the revival of learning.

ANTIC.

Italy's Premier and His Laws.

Florence Correspondence of the Sun.

Unlike his predecessor, Depretis, Crispi is the antithesis of the Italian political temperament, a temperament formed of calculation, flexibility, and ambiguity. The former always sought to efface himself, preferring reality to appearances, whereas Crispi is fond of pomp and effect. Blunt and rough to a degree unusual in an Italian, he likes to make brusque sallies and striking *coups*. He is gifted with a strong will, audacity, and, what is sometimes a strength in politics, unlimited self-confidence.

With regard to Catholicism and the papacy, his sentiments are strongly anti-clerical. He is a violent sectarian. He hates not only the Vatican and the church, but everything which represents religious sentiment. His organ, the *Riforma*, has always written with great animosity against religious ideas in every form. The whole thing is, in its eyes, one immense farce to which an end must be put. With many Italian radicals anti-clericalism has served as a lever and a handle, but in Crispi it exists as an intense passion, a fixed idea.

Crispi's first move took the form of a law, which, under the pretext of reorganizing the administrativ elections, was really directed against the influence of the clericals in municipal bodies, and aimed at introducing sectarian and other elements more in accordance with his policy.

This preliminary skirmish was followed by the new Penal Code just approved, which certainly contains some striking provisions. Under the heading of "Crimes Against the Fatherland," we find: "Article 101. Whosoever commits an action tending to subject the state, or one of its parts, to a foreign power, or to alter its unity, is punished by hard labor for life." The wording of this article is so elastic and flexible that, if interpreted literally, the most harmless acts, such as the ordinary criticisms of the press or the protests of political speakers, would render them liable to trial for high treason. What does the expression "tending to" (*diretto a*) mean? What is considered a "foreign power?" One outside the frontiers, or is the papacy included in this category? Whether this law was expressly devised to chastise the church, as the clericals maintain, we cannot say, but further on we find four articles framed for their especial benefit.

Article 173 provides that ministers of religion who in the exercise of their functions publicly censure or outrage the institutions and laws of the state, or the acts of the authorities, shall be punished by not more than one year's imprisonment and 1,000 francs fine.

Article 174 provides that ministers of religion who, misusing the moral force accruing to them from their ministry, incite to rebellion against the institutions and laws of the state, or the acts of the authorities, or otherwise to trangression of public duties, or who interfere with the legitimate rights of succession, or bring discord into family circles, are punishable with six months' to three years' imprisonment and 500 to 3,000 francs fine, and the temporary or perpetual interdict from their ecclesiastical benefice.

Article 175 provides that ministers of religion who, outside their religion, take part against the government, are punishable with three months' imprisonment and a fine of 500 to 1,500 francs.

Article 176 provides that ministers of religion who, in the exercise or by the abuse of their ministry, commit any crime, are liable to the punishment of the crime augmented by from one-sixth to one-third, save when their position as ministers has already been taken into consideration by the law.

In these articles two points are worthy of notice. An Italian priest falls doubly under the arm of the law, both as a priest in the exercise of his functions and as a simple citizen. He may become liable to a criminal prosecution, not only while fulfilling a function of his ministry, but also, what is much more serious, when he misuses the "moral force accruing from his ministry." As a journalist, a writer, speaking at a public meeting, in fact, whenever as a private individual a priest exercises his rights as a citizen apart from his ministry, he is liable to fall under article 174. Practically, this law excludes the priest from the benefits of the common law and the rights of citizenship.

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The Inauguration Centennial.

While this issue of THE TRUTH SEEKER is being circulated throughout the country the people in and around New York are engaged in celebrating the one-hundredth anniversary of the inauguration of the first president of the Republic—one Washington, as the French priests teach children, who assisted Lafayette in achieving the independence of the country from British rule. The city is on a three days' spree, or racket, or toot, and all creation is here with the perfectly superfluous purpose of helping the New Yorkers along. Owing to this celebration THE TRUTH SEEKER goes to press three days earlier than usual, though whether that will facilitate its distribution through the mail depends upon how soon the inauguration patriotism attacks the mail clerks.

As before intimated, the celebration has taken a decidedly pious twist. On Tuesday, the anniversary day, the churches will hold thanksgiving services, pursuant to proclamations by President Harrison and Governor Hill. Mr. Harrison will attend St. Paul's chapel (admission by Lavender ticket) where he will listen to a processional hymn, a *te deum*, the benedicite, creed and prayers, a recessional hymn, and a sermon. The literary exercises in Wall street will open with a Protestant invocation and close with a Roman Catholic benediction. This division will save any hard feeling between the two sects, and the politicians who hav engineered the scheme will keep solid with them both. About the only thing that will not begin with prayer and end with a benediction i s the ball in the evening.

The country is hearing a great deal about George Washington, and all available biographies of his life and histories of the Revolution are being rewritten for the columns of the newspapers. The idea has gained currency among children—ranging in age from six to sixty—that Washington was the only man in the country one hundred years ago, and that by the power of his single arm he made the country free. Until after the celebration it would be cruel to destroy this nursery idea. The people in the worst predicament, however, are the editors of religious journals. Their overburdening trouble is that they cannot prove satisfactorily to any but Methodists that Washington was a church-member and communicant. His ulterior relations were with the Episcopal church, but he never went to communion, and no one seems to know just what he thought of the Thirty-Nine Articles. There is a dim tradition that he once ate bread and wine with a Presbyterian audience, but this story rests on so little direct testimony that it is generally regarded as apocryphal. One of the journals aforesaid, after reviewing the procurable evidence that Washington acquiesced in more than the outward forms of Christianity as exemplified by the Episcopal church—which, Ingersoll says, with a few more ceremonies would be Roman Catholic; with a few less, nothing—consoles itself with the reflection that, while it would be comforting to know positivly that Washington was a member of a Christian church, yet it is something to be able to say that "he was not tainted with the unbelief of Jefferson and Franklin and Paine, or the French Infidelity of this day." But this, in our opinion, is just where the religious journal errs. With the exception of Jefferson, who was a Materialist, the men mentioned were both Deists, and that, too, was all the religion Washington possessed. There is no direct evidence that he believed in the Christian religion at all. He never mentioned Jesus Christ in his state papers, and though he sometimes spoke in complimentary terms of Christianity, it was as a politician, and his words of no more serious import than were Jefferson's pecuniary contributions to the churches. Washington attended church, as was the custom of the time, but he always retired before communion, and never, during the previous services, was known to kneel, as a Christian would. Bishop White, who preached in the church Washington attended, testifies to this, and Dr. Abercrombie, rector of the Philadelphia Episcopal church which Washington frequented, and who knew him intimately and well, bears emphatic testimony that Washington was a Deist. The Rev. Dr. Willson, of Albany, who in 1831 gathered much information as to Washington's religious views from personal friends of the first president, came to the conclusion that "he was a Deist and nothing more." Dr. Ashbel Green, chaplain to Congress during all the time of its sitting in Philadelphia, who was well acquainted with the president, and dined with him nearly every week on special invitation, sorrowfully said after Washington's death, that "while Washington was very deferential to religion and its ceremonies, like nearly all the founders of the Republic, he was not a Christian, but a Deist." Gouverneur Morris, who claimed to be in Washington's secrets, told Thomas Jefferson that Washington believed no more in Christianity than he (Morris) did. There is, therefore, much positiv testimony that Washington was a Deist, and none that he was a Christian. And the absence of any proof that he believed in the Christian system is very strong negativ evidence that he did not. He believed in a God as did Paine and Franklin, and their Deism was also his religion. He was not a Christian.

Of course we are sorry for the religious journals, but truth is of much greater importance than any glory the church can derive from association with illustrious names. There were a good many Christians who helped the Revolution along, and did splendid work in organizing the government, but the cold, stubborn fact sticks out that the four men to whom this country owes its largest debts of gratitude were not of that church—Washington, Paine, and Franklin, Deists; Thomas Jefferson, Materialist. The heresy of the three last named is generally conceded. That of the first must also be granted, if religious historians hav any regard for accuracy of expression.

There is one thing in this great celebration, aside from the useless pageantry and general infantil proceedings, that arouses our indignation. We know as well now as we shall after Mr. Depew makes his great oration, that Washington will be crowned with inimitable glory; that Franklin will be gently commended; that Jefferson's political work will be remembered, but Paine's labors, Paine's sacrifices, Paine's incomparable services to the cause of liberty, will be forgotten and passed in silence because he told the people, and proved it, that the Bible is not the writing of a God, but a composition by ignorant men. The luster of Jefferson's name is dimmed in the eyes of the church by his philosophic writings; there is a haze over Franklin's fame, for the same reason; and Paine, for speaking out boldly, is damned without hope of pardon. Yet Washington might hav been the author of the "Age of Reason," and done no violence to his religious belief. But if he had revealed his real sentiments, as did Paine, we doubt if this Centennial celebration would ever hav been held, so blind, so unreasoning, so unjust, so bigoted, so infamous is Christian prejudice. He would hav been slandered and shunned, and his services forgotten, disparaged, or denied. That is the reward the church givs to the great ones of the earth who cannot accept her false and irrational scheme of religion. Paine's memory has suffered and must yet suffer from this bigotry, though not forever. Reason, knowledge, Liberality, are fast spreading throughout the land, and when this trinity shall triumph, Thomas Paine will receive the honor due him.

The Inspiration of the Bible.

We hav received the subjoined inquiry, which is of sufficient importance to be answered prominently:

"LACON, ILL., April 4, 1889.

"MR. EDITOR: Will you please tell me through the columns of THE TRUTH SEEKER when and where the Bible, as it now is, was adopted; that is, when and where it was voted to be inspired? In what work may I find an account of the proceedings of that council? J. S. WARREN."

The Bible is a literary patchwork, a compilation of books written when and where and by whom is not known, except in a few instances. Its gathering together went on for centuries, and the two great sects of Christendom do not even now agree as to which books are authentic and inspired. The council of Trent, in 1546, settled the Catholic canon; the Westminster assembly, in 1647, settled it for the Protestants. Previous to these "settlements," a good many councils had also "settled" the matter—the first council of which we hav authentic history being that of Laodicea in 345. This was not a general council, but as its list was subsequently adopted by the church, it was virtually the first general action on the contents of the Bible. The council of Nice, in 325, is thought by many to hav acted on the canon, but this is not sure. The council was called to condemn Arianism, which it did. Tradition also relates that the council considered the Bible, and found which books were inspired by placing them all under the table, when the ones written by the Lord leaped out from under, the others remaining on the floor. The story is not generally believed nowadays. Between the council of Laodicea and the Westminster assembly the canon of the Bible was the subject of much councilary deliberation, and was changed as suited the churchmen voting on it. One council would vote some books in; the next would vote them out and others in. It is a confusing and conflicting history, and shows that if God wrote the Bible he took very little care of it afterward.

The "inspiration" of the scriptures was an afterthought, or "growth in grace," of the early Christian fathers, and the idea was obtained from the surrounding "pagans," who had their inspired writers and speakers. When the books of the Bible were brought into the world no one considered them to be inspired, as we understand the term. Ezra and the scribes who followed him whittled away at the Old Testament books as they thought proper, and did not refrain, says Davidson, from changing what had been written, or inserting fresh matter. The Samaritan Bible, consisting only of the Pentateuch, was the "holiest" Bible of the Jews, yet they did not consider it inspired, but only worthy of special reverence. In compiling the Old Testament, "divine origin" was not the test of admission, but, what are the doctrins of the book? is it orthodox? and so forth. Philo was the first to claim inspiration for the Old Testament, and he followed in defining it as a kind of "ecstasy" in which the prophet speaks only as God directs. But it was not until A.D. 100 or thereabouts that the opinion was generally held that the Old Testament was inspired.

When the books of the New Testament were being written and debated in the latter part of the second century, they were not considered inspired by the churches. The early Christians considered the Old Testament as inspired, but not the New. When Paul spoke of the "holy scriptures" he meant exclusivly the Old Testament, says Westcott. The first instance of the canonization (or authoritativ recognition) of any of the books of the New Testament was about 170 A.D., and that, says Davidson, was simply a brotherly recognition of Paul after the long quarrel between his friends and the friends of Peter. The name New Testament was first given the collection in A.D. 210, or thereabouts, by Tertullian. Irenæus was the real founder of the New Testament canon. Of the gospels, Luke was probably written about 170 A.D.; Mark about 175; John about 178, and Matthew about 180. Irenæus flourished about this time and up to A.D. 200, and it is about the latter date, or a few years after, that the idea of the inspiration of the New Testament became prevalent. The early Christian church, says Dr. T. M. Lindsay, seems to hav simply taken over the Jewish views about the inspiration of the Old Testament, and, when the canon of the New Testament was complete, transferred the same characteristics to the New Testament writings. That is, they first regarded the books as doctrinal efforts, worthy, perhaps, of reverence, and then gradually came to believe that the

books were inspired. Since then the idea has grown, and all sorts of schools of theology and sects hav been founded by variously interpreting the scriptures according to their notions of what inspiration is, and of what parts of the Bible are inspired only in spirit or in chapter, word, and letter.

It will be seen from this that voting on inspiration did not take the form which our correspondent imagins. The formation of the canon was accomplished by vote and papal decree. The partisans of a book would bring its claims before the council, hold that it was as much inspired as any other work, and demand its admission into the canon. Then the council would vote to see whether or not it should be admitted. If it was, its claim to inspiration was necessarily admitted. If it was not selected, its claim to inspiration suffered. Scores of books were thus subjected to vote, with the result seen in the Douay and King James's versions. Many books were once in the canon which we do not now find, and of those we hav the early Christians rejected many. The various councils decided variously, and the Christian world submitted, never perceiving the grotesque absurdity of an assembly attempting to decide by vote a fact in the past. Admitting, for a moment, that there exists a God who could inspire books, it follows clearly that these books are either inspired by him or they are not. As this inspiration either took place or not many years before the question was brought up in council, how was it possible for the members of the council to find out? There were no witnesses to the inspiration, and could not be. It is, too, impossible to judge of supernatural events except by supernatural methods. How can man measure God? and what did the council of Laodicea know about what God did three hundred years before? Man has absolutely no way of judging of God's doings, and to vote whether God did or did not do such a thing is certainly a "grotesque absurdity."

Histories of these councils can be had in almost any public library, in any considerable work treating of the canon of the Bible. As good a small book as any on the history of the Bible is Bronson Keeler's.

Desire a Slight Rectified.

The National Reform Association (God-in-the-Constitution party) held last week a conference at Pittsburgh, Pa. Among the resolutions passed was one requesting President Harrison to mention Christ in state papers, particularly in thanksgiving proclamations.

If the "reformers" could hav their way, our state and national officers would hav to cite as authority God and Christ and Sts. Peter and Paul and Timothy and some of the Christian fathers and a few ministers every time they drew up a proclamation or vetoed a piece of legislation. Then they would force the Bible into the Constitution of the states, make the rules of the Jewish theocracy our common law, and transfer the statutes of Moses to the penal codes. They did this once up in the New England colonies, and these "reformers" are trying to do it again not only there, but in all the states and in the general government as well.

The Christian religion seems to inevitably make people tyrants. Christians cannot be content with believing what they choose for themselvs; they must force everybody else to follow them. They think that they are commissioned to run the world—to poke their noses into everyone else's affairs—to dominate and dictate and swell around as as close imitations of the Lord almighty as their means permit. This would be a very fine country indeed if the Christians could only work their pure sweet will with our statute books.

Railroad Hypocrisy.

What the daily papers call a Vanderbilt Sunday law goes into effect May 1st on the railroads controled by that family. Beginning on that day a great proportion of their Sunday freight trains will cease to run, and will be laid up for twenty-four hours wherever they happen to be. This will reduce the number of Sunday workers on the roads from 33 1–3 to 50 per cent. As the train hands are paid by the trip, it will also reduce the amount paid out in wages on this class of trains the same amount. The reasons for the new order are stated by Chauncey Depew to be religious.

This may be so, but it looks as though there was a large and very dark-colored African in the woodpile. The order goes into effect only on the roads where the competition is insignificant. West of Chicago, the trains will desecrate the Sabbath as usual, for the reason, as Mr. Depew states it, that competing roads cannot be brought into the arrangement. "The Lake Shore and Michigan Southern," he says, "is so surrounded by competitors that it would lose half its business if we should try it there, and we can't afford that, you know." That is to say, religion is all very well when it costs nothing, but cannot be afforded when a pecuniary penalty is attached. Then again, Mr. Depew will employ no more train men, but will move all freight with the same number of crews, forcing them of course to work harder and longer on week days. That is, he will do the same business, and save one-seventh of the wages. Thus do religion and economy work together for the good of those who love the Lord.

It is a long time since a plainer piece of hypocrisy came to public notice. No religion, or regard for Sunday, is shown where it will cost a cent, but only where money can be made by it. The sincerity of religious motivs exhibited in this way is certainly open to question, and the other roads which hope to follow the Central's example are just as hypocritical as the Vanderbilt crowd. They will respect Sunday, they say, if they find it economical to do so; otherwise, not. If the Christian devil were around nowadays, how he would grin at the Sabbatarianism of these people!

Address the Senators.

The bill to review the commitment by police justices of children to religious institutions has passed the assembly by a large majority. It now goes to the senate, where Gerry and the managers of the eleemosynary institutions which subsist on public money and are conducted in the interest of private religious purposes are supposed to hav strong influence.

To assist in getting the bill through this pious and conservativ body, those who favor it should write to the senators from their districts urging its passage.

A Heretic in Missouri.

The Rev. Henry Truro Bray, pastor of the Christ Episcopal church at Boonton, Mo., has apostatized from the Christian sect, and intellectually rejects all the creeds and dogmas promulgated by that sect. In a letter to his bishop asking to be deposed from the ministry, Mr. Bray makes a confession of *un*faith. He says:

"1. I cannot believe for an instant in a special creation for mankind.

"2. I do not accept the story of the fall of man.

"3. I do not for an instant believe in the doctrin of vicarious atonement.

"4. I do not believe in eternal punishment, nor in a fixed state after death.

"5. I do not for a moment believe that Christians possess an exclusivly divine revelation, nor that their scriptures are perfect or complete.

"6. I do not believe in a literal resurrection of the dead.

"7. I protest against making belief in the deity of Christ an essential part of the faith."

Mr. Bray's present religious belief is simple Theism, with a belief also in immortality. He explains his Theism thus: "God fills the universe. Force is the measure and the ultimate of matter—the measure and the ultimate of all existence. God is universally extended, conscious force. He fills the whole. There can be no point in space, nor spirit, essence, nor atom of matter, which is not full of deity. If God is not everywhere, then you hav something greater than God—space. And to acknowledge anything greater than God is to acknowledge that there is no God." Probably it will not be many years before Mr. Bray confesses that his Theism is based on as slim a foundation of fact as was his Christianity. A great many preachers hav left the church, clinging to "God" as to a sheet anchor, only to later abandon their belief as a chimera equally false as the theological doctrins of the church.

But Mr. Bray does not, he says, stand alone in his heresy. His new views are substantially those held by the "Broad" churchmen of England. And, outside of that sect, he finds unbelief to be widespread. "I know this of my own knowledge," he told a reporter. "I hav had many ministers admit their unbelief to me. I hav had avowals of doubt from preachers of many denominations, even from a Catholic priest. In all the places where I hav been I hav found some man preaching the gospel who, when I took him to task for certain utterances, confessed that he did not himself credit what he preached. There is one man who is now a bishop, with whom I was intimate, who told me candidly that he did not believe the doctrins of which he was an exponent."

This is a very encouraging state of affairs. Let the good work go on.

Editorial Notes.

We learn from *La Tribuna* of Rome, by way of Mr. Bradlaugh's *National Reformer*, that the date for the inauguration, or dedication, of the monument to Giordano Bruno has been positivly fixed for Sunday, June 9th. The postponement was determined on to avoid clashing with the opening of the Paris Exhibition. The inaugural discourse is to be pronounced in the Campo de Fiori—the spot where Giordano Bruno was burnt—by the eminent professor, Giovanni Bovio. On March 31st a deputation from the Bruno Committee was received by the Marchese Guiccioli, the syndic of Rome, who has promised to facilitate in every possible way the work of the committee. This postponement will giv America time to make up her share of the expense—$1,000. All but $74.25 of this amount has been sent in, in response to appeals by Mr. Wakeman and Mr. Stevens, and the balance will undoubtedly be speedily forthcoming. It will be a great day that sees this monument dedicated, and the Roman Catholic church must be blind indeed if she does not see in this honoring of one of the victims of her brutal fury the nearness of the end of her power. Only a few years ago the conception of such a monument was considered a dream impossible of realization. Two years ago, though the statue was nearly completed, the church could prevent its erection. Now, in this year of her lord and savior 1889, she must stand by and see the world honor a man whom she put to death, and she cannot command power to prevent it. Rome of to-day is not the Rome of A.D. 1600.

A man and his wife are in jail in Jackson, Mo., for killing their seventeen-months-old infant in response to orders from the Lord. They are religious fanatics and the man belongs to the Baptist church. He told a reporter: "We thought we must giv up our child in order to show what was the true church. I expect I had better go back a little further and tell you something else first. About a week before our child's death I commenced praying, and went out one night in the field and got on my knees and prayed, and felt that God had heard my prayers. A night or so afterward I went a little farther out in the field and got down on my knees and prayed again, and while I was praying there appeared to me a star in the west, which looked like it was as big as the moon. It lit up the way for me. I came back to the house and went to bed, and my mind was still to God. A day or two after this I was out in the field and the sky was cloudy. I asked God to move the clouds from the sun that I could see it, and while I was praying with my face toward the south, and kept looking for the sun, it came out bright in the west. I turned to look at it, and felt like I was called of God to go and preach, and tears filled my eyes. I got up and went to the house and told my wife I was satisfied, and that I was called to preach, and then I prayed that a reformation might take place to the ends of the earth by the outpouring of God's holy spirit." In answer to the question why he killed his child, he said they both felt it to be a religious duty, and believed that Christ would raise him again. The mother committed murder by hugging the babe while the father was on his knees praying. It is a sad and shameful case, the result solely of religion.

The San Diego *Union and Daily Bee* prints this oracular paragraph: "As age creeps on and Bob Ingersoll approaches the span of years allotted to the life of man, he appears to be less blasphemous. He is heard less often on the rostrum, and much of his old-time virility is lacking. Age brings wisdom, even to the chief Agnostic." This is the latest echo of a cry that resounded from all the Christian pulpits about a year ago, and was taken up by all the Christian journals. Col. Robert G. Ingersoll (the person we suppose the *Union and Bee* means) was reported weak and feeble physically, and it was asserted that there was a growing disposition on his part to lay down his arms, and even to join the church. The subject was brought to Colonel Ingersoll's attention by the Editor of The Truth Seeker, and the great Agnostic had this to say: "I do not think the Christian press has been very solicitous about my *health*. Neither do I think that my health will ever add to theirs. The fact is, I am exceedingly well, and my throat is better than it has been for many years. Anyone who imagins that I am disposed to lay down my arms can read my Reply to Dr. Field in the November number of the *North American Review*. I see no particular difference in myself, except this: that my hatred of superstition becomes a little more intense; on the other hand, I see more clearly, that all the superstitions were naturally produced, and I am now satisfied that every man does as he must, including priests and editors of religious papers." The editor of the *Union and Bee* ought to be satisfied with that reply, but if he is not we might say to him this much: That whatever blasphemy the colonel may hav uttered, if there is such a thing as blasphemy, he stands to a little more strongly than ever; that if he is heard less often on the rostrum, he is heard more frequently and widely in the magazines and papers; and if he lacks any of his former virility Dr. Field and Mr. Gladstone and Cardinal Manning and the rest of the Christian world hav not found it out. Age brings its wisdom to Colonel Ingersoll as to other men, and the wisdom is shown in a more and more intense hatred of superstition, which superstition, if we are not mightily mistaken, includes the larger part of the Christian religion.

Letters from Friends.

DuBois, Pa., April 3, 1889.

Mr. Editor: I made a mistake in the cattle question. I will giv the answer 144. W. I. Kirk.

Milford, Mass., April 15, 1889.

Mr. Editor: I would not be without your paper. Particularly, its articles against contemptible Catholicism are grand, and deal with the matter (for it is only matter) as it should be dealt with. I just love to see you handle those narrow-minded dupes who delight in practicing the Roman Catholic fizzle (not faith) without gloves, so to speak.

L. T. Tougas.

Eau Claire, Wis., April 14, 1889.

Mr. Editor: Mr. J. H. Wood's letter in reply to me shows clearly that he is "almost persuaded" to be an Anarchist. He believes in no taxes. So do I. But he wants government to issue all the money. Why would it not be simpler, cheaper, and better, for every individual to issue his own money, to circulate at actual value, as ascertained by free competition? C. L. James.

Clinton, Kan., April 15, 1889.

Mr. Editor: For the inclosed twenty-five cents please send me the Truth Seeker Annual for 1889. I know of no Liberal publication that I could accept in preference to The Truth Seeker. I am not as yet a subscriber, but expect to be soon. Through the kindness of Dr. E. G. Macy, a subscriber, I hav been reading it for some time. I not only enjoy reading it, but feel as though every Liberal should do what he can to help the cause. I would hav been a subscriber ere this, but circumstances financially prevented. When I become a subscriber you will hear from me occasionally, if my contributions prove worthy of publication. I had a short discussion with the Rev. D. White, of Lawrence, Kan., in the daily *Tribune*, published in Lawrence. Mr. White assailed the character and doctrins of Colonel Ingersoll, to which I replied by way of vindication. He replied only once. I tried my best to get him to stay with me, but he was not built that way. It all started out of an effort of the university students to hav Colonel Ingersoll address the institute. C. V. Williams.

South Butte, Mont., April 1, 1889.

Mr. Editor: Please send me three copies of The Truth Seeker containing an editorial in regard to the new states, showing how we could introduce a resolution taxing church property, at the constitutional convention, to be held on the Fourth of July. We are trying to do a little work in that direction. I also succeeded in getting a petition of 127 names against the Blair bill, and received a letter from Mr. J. H. Carter, our representativ. Thinking that it may encourage others to do good in that direction if it was published, I will send you an exact copy of it. Trusting you will send me the three back numbers by return mail, I am,

Very respectfully, C. A. Lindsay.

House of Representativs, Washington, D. C.,
March 21, 1889.

C. A. Lindsay, Esq., Butte City, Mont., *Dear Sir:* Your favor of recent date, inclosing petitions directed to the Senate of the United States, is at hand, with two petitions inclosed, as stated. I will take great pleasure in presenting the same to the Senate and urging careful consideration therefor. I will be glad to hear from you and your fellow-workmen of Montana with reference to any matter with which they may be concerned. I will always take pleasure in serving you. Very truly yours, T. H. Carter.

Salina, Kan., March 11, 1889.

Mr. Editor: "Shoulder arms; forward march." I am in favor of "opening the museums on Sunday." Let the Liberals use their best endeavor to organize literary societies all over the country, and keep those from adjourning that are running, and just change the time of meeting on Sunday. It makes no difference whether you can get a building or not. A grove meeting will draw better anyway. Recollect that if the majority of any society is in favor of adjourning that will make no difference, if you can get a quorum of from five to seven; seven is the usual number that it takes to constitute a quorum. You need not be a bit uneasy that such a scheme will not draw. Now, it will be impossible to even interest the young men and women on our side unless we hav a regular place for them to meet on Sunday during the summer season. We cannot even interest our own children, much less the public, without this step. In this is what makes the church such a lively corpse. The young folks don't care how dull the sermons, so they can meet together and hav a good time. Now is a good time to make such a move, while the Blair "Sunday Rest bill" is being agitated.

John W. Abbott.

Welland, Can., April 20, 1889.

Mr. Editor: I am in the eighty-fourth year of my age. I hav been a subscriber to The Truth Seeker for the last ten years. The mental benefit I hav received from the reading of the many able and instructiv articles that hav appeared in its columns is not to be computed in money. Though not wealthy, I will send you another year's subscription, and hope many of our Liberal friends who are able will do as much.

It would be a sorry sight to see such an able advocate of science, sense, and reason go to the wall at this time for want of friends. Then let us who hav in a measure been emancipated out of some of the traditions of the past do what we are able to enlighten our less fortunate brothers and sisters. I hav been deterred from buying books of you, for the reason that a book from the United States by mail to Canada finds its way to our custom house, and the duty is often out of proportion to the price of the book. I hav had to pay twenty cents custom dues on your twenty-five cent Annual or Almanac. I am an advocate of unrestricted freedom of trade and friendship between Canada and our (not cousins) brothers and sisters in the United States.

John Ray.

Cleveland, O., April 16, 289.

Mr. Editor: Last Sunday the local Union had the pleasure of listening to an interesting lecture by Mrs. F. C. Reynolds, on, "Woman: Past, Present, and Future," which was presented in an attractiv and convincing manner. Mrs. Reynolds seems thoroughly in earnest, and draws a lifelike picture of what woman has been, is, and may be. In the first place she showed what an obstacle the Bible and its teachings had been to the progress of that sex, and how they had been degraded under its influence, and that in spite of it she (woman) had made her way upward and onward in the scale of being. In illustrating what woman might be she gave many common-sense suggestions for the guidance of her sisters. Her pat remarks brought out frequent applause, and the audience seemed much pleased with the lecture, its treatment, and with the lecturer. We understand that she and her jovial other half of domesticity are on their way to settle in Washington territory, and apprehend it will be a fortunate neighborhood which gets them for neighbors.

F. S. Merrill, Secretary.

Monument, Ore., March 31, 289.

Mr. Editor: Thanks for your friendly letter and information it contained. The people in this country are ripe for the Nine Demands of Liberalism, and a man capable of teaching and defending them could organize auxiliary leagues and find many subscribers to the Liberal press in this part of the country, extending from Fossil, which contains about seventy-five families; Lone Rock, containing about fifty families; Hay Stack valley, containing about thirty families; Monument, twenty families; Hamilton, thirty families; Long Creek, one hundred families; Fox Valley, eighty families; John Day and Canyon City, one hundred families, and Prairie City, one hundred families. Could you find a competent man who would be willing to come here to labor for the cause among these people, I think he would find it profitable to himself, the press, and the cause.

His best way to reach these places would be to come to Arlington by rail, and take the stage from there to Fossil, which is about sixty miles from Arlington. From Fossil to Lone Rock, twenty miles; from Lone Rock to Hay Stack, fifteen miles; from Hay Stack to Monument, eighteen miles; from Monument to Hamilton, nine miles; from Hamilton to Long Creek, twelve miles; from Long Creek to Fox Valley, twelve miles; from Fox Valley to John Day, eighteen miles; from John Day to Prairie City, twelve miles.

An agent for the Liberal press and authority from the Secular Union could make a home among these people and Americanize the whole country. Henry Burstow.

Sulphur Springs, Tex., April 11, 1889.

Mr. Editor: While working against the Blair bill, why not substitute something for the reading of the Bible and prayer in our schools? I propose physical culture. Instead of a chapter from a volume musty with age, listened to in stupid silence, bring a glad light to the eye and a smile to the lips by telling these embryo men and women of the laws of nature, of the joy caused by the strict observance of the laws of health, and of the suffering and death by slighting them. Tell this pale youth, with narrow chest and stooping shoulders, who is constantly poring over his books, to throw aside his books a few hours every day—to run, ride, practice gymnastic exercises, tend the horses and cattle, or plow. Hav the slender girl, with consumptiv, flushed cheeks, throw off her corset, tight shoes, and heavy skirts. Let her romp with her brothers. There is not much danger of her getting too much fresh air. Teach boys and girls the importance of deep breathing; that paints, powders, and cosmetics only fill up the pores of the skin, making it sallow and inactiv; that narrow-toed and high-heeled shoes are not only positivly ugly, but deforming as well. The most of us learn these all-important truths only after we are grown—when age begins to slacken our step, or disease has fastened upon us.

We are responsible for the rising generation. Shall we not do our work well? Everywhere are mute, appealing faces. Are they not saying:

Train us, try us! days glide onward—
Save us, save from our undoing,
Save from ignorance and ruin,
Make us worthy to be men!

Giv us light to cheer our darkness,
Let us know the good from ill;
Hate us not for all our blindness,
Save us, lead us, show us kindness!
You can make us what you will!

I hav only touched on this vast subject, and should like to hear from others. Very truly yours, Annie H. Park.

Cleveland, O., April 8, 1889.

Mr. Editor: I hav noticed, from time to time, that some of the readers of The Truth Seeker are opposed to having articles on Spiritualism published in the columns of your paper, and, although being a Spiritualist, I hav had nothing to say, but when I read Hiram Wentworth's article in the issue of April 6th, in which he says, "I could get you a few subscribers here without much trouble, but I do not propose to encourage either Spiritualism or female suffrage, which means God-in-the-Constitution," I feel that I must retaliate, as I am Spiritualist, and the man who first called my attention to The Truth Seeker was also a Spiritualist, and out of five whom I know that take The Truth Seeker, four are Spiritualists. I believe that the majority of your readers are Spiritualists, and I, for one, cannot see how the Infidels can well get along without their help, as there is not one worthy of the name but what will work against orthodoxy with as much vim as an Infidel, and some of them with more vim than Mr. Wentworth, for, Mr. Editor, if I knew where I could get you a subscriber, I would not rest until I had sent you the name, for I think your paper worthy of patronage, and hav done all I could for it in the way of distributing all the copies I get where I think they will do the most good. I think anyone a little off in the upper story who could be a stumbling-block to The Truth Seeker all because Mother Grundy wrote you a letter, and you showed her a courtesy by giving it a place in the columns of your paper. Yours for justice, E. C. Moore.

Trenton, Tex., April 10, 1889.

Mr. Editor: I send my renewal for subscription another year, and just put me down as a lifetime subscriber to your most valuable paper. I hav been reading it for years, and there is no literature that I hav ever seen that so completely satisfies my intellectual taste. Heston's cartoons first excite the liveliest curiosity to know what Christian absurdity is going to be exposed. They truly are a rare treat, not to be found anywhere else. The ludicrous features enable me to enjoy a good, hearty laugh, and think what fools we mortals *hav been* to ever hav believed such horrid stuff as we hav been taught from our infancy. The contributions from the bright minds of those who hav thrown off priestcraft and ancient barbarism and recognize the light of the nineteenth century civilization, certainly are refreshing to an intellect seeking for truth. Then your editorials, reviewing and agitating timely topics in furtherance of the progress of the age, show your Editor equal to the task. Not the least good feature of your paper, either, is the correspondence page, where you hav the views of the many level-headed fellows who fearlessly giv their views on all subjects. Even the children show common sense in their views expressed in their "Corner," and always get my entire attention. And, finally winding up with wit and humor and pure gems of thought, certainly The Truth Seeker is a magazine of good things, that will blow up superstition, priestcraft, and hypocrisy too, in another period of its existence. The Liberals who are on the enthusiastic list hav much to be proud of, and at the same time much to do. Our lecturers are too few and far between, and then, in most cases, the "faithful" will not attend the lectures. Our cause will progress very slowly in consequence, but there is one thing we can do—push it.

Dr. W. C. Holmes.

Franklin Co., Ark., April 1, 1889.

Mr. Editor: I would like to relate what religion has done for me. I am one of seven sons of an honest old farmer, who, until two years ago, adhered to the divinity of Christ and the Bible. During a stay from home some Freethought literature had fallen into my hands. This and the origin of the Bible, as found in an encyclopedia, shocked my father's faith. Then but one skeptic in the family, now five; five doomed to the Christian's hell—the curse of God is upon us.

The above is a source of consolation to me—but now to the point.

Four years ago this spring the neighborhood in which my father livs organized a Sunday-school, and it was left to a vote of the house what literature they should use. Here being a tie, it was agreed to leave it to one Mrs. Brown, who was absent and who was elected teacher, a who said: "Use Union literature." But her choice was treated with contempt, and Presbyterian was ordered instead. This the Baptists did not like, and a disgraceful contention ensued, which was carried into all their associations, and for three years the literary school was rent asunder by it. Two Sunday-schools at the same hour; two protracted meetings each summer; two distinct elements in the neighborhood; yet each was guided by divine grace, such as: "Suppose ye that I am come to bring peace on earth: I tell you nay; I am come to send the sword. I am come to set a man at variance against his father," etc. Such is characteristic of an adherent to orthodox Christianity.

The brain was stinted to save the soul. Among those who lost this timely opportunity for a start for an education was a sister, in whose hands books seem now to weigh heavily. The one great longing of our mother was that her children should be educated. I had determined to educate this sister; but no. And I shall always treat as unfriendly the prime cause of this. Lewis Lawrence.

Dwight, Ill., April 17, 1889.

Mr. Editor: If there is any class of people on this earth—whether it is God's, man's, or the devil's, but I guess it belongs to man—that needs arousing, rallying, and organizing, why, it is the Liberals or Freethinkers of this country, or, as the churches would say, the "Infidels." Well, we care but little what name the church givs us; her appellations don't alarm us. And why arouse, rally, and organize? Because we hav vast fields of labor and exploration before us. We want to establish and teach the best humanity and ethics. Our place of investigation is at the front. Therefore, it behooves our people to organize in every community so as to accomplish the greatest amount of labor and good. Oh, look at a well-trained army! Compare with raw recruits, and note the contrast. Well, now I reckon you will say, in union and organization there is force, a ten-fold double-twisted action or lever purchase not to be obtained single-handed. But some one may inquire if an Infidel or Liberal is not competent to take care of himself. I reply, Yes, if he is really an activ, live man, and can reconnoiter his whole neighborhood, too, and sometimes raise Beelzebub and hell with the nearest church. Now, an organization of such persons may not be as dangerous to the church as a Western cyclone, but such an organization would soon reform and

Liberalize the church, and make it better by doing away with its superstition and bigotry.

Ah! methinks I hear some one else exclaim that we hav a plenty of Freethinkers now, if they would only speak out fearlessly, and show themselvs in the community in which they liv, move, and hav their being. Ah, yes, my dear friend, you are partially correct! But we must recollect that little word "if" is a poser—a little giant to some, perhaps to many. Then, again, some are quite timid. Now, we must not expect such persons to speak, except in a low whisper, when the enemy is around; but of course these persons become intrepid when the enemy (the church people) disappear. I think we should hav a little compassion for this pusillanimous class. They need a cordial—our assistance. Educate them, yes, let the rallying cry of this Freethought agitation and education proceed till we gain the universal victory over bigotry, superstition, and ignorance. T. J. JOHNSON.

BALLSTON SPA, N. Y., April 21, E.M. 289.

MR. EDITOR: I appeal to the friends of humanity for aid, in behalf of an aged and worthy couple, Mr. and Mrs. R. M. Casey, of Seneca, S. C. Doubtless you hav read of them in THE TRUTH SEEKER or other Liberal papers. The old lady is on a dying bed and really suffers for nourishing and palatable food. Mr. Casey is crippled in his right hand, and they hav no income at all, and depend on friends for means to liv. They hav been lifelong Liberals, and we ought to help them all we can. I want each one who reads this letter to make two copies of it, and send them to two friends who he thinks will send ten cents each to the aged couple. Let every friend of humanity and lover of mental liberty keep these letters moving among friends. Send all remittances to Elmina D. Slenker, Snowville, Pulaski Co., Virginia, with a few lines from donor, and she will credit each one with the amount sent. With love to all good people, be they pagan, Jew, Christian, or Infidel, I am,

A friend to humanity and George Washington,
WILLIAM THORPE.

STURGIS, MINN., April 16, 289.

MR. EDITOR: The inclosed clippings from the Omaha *Republican* are one of many straws showing which way the wind is blowing that I hav noticed since the Blair bill was presented for Congressional action. My last letter to you contained the following: "The Blair bill is all that is now needed to furnish Liberalism a formidable auxiliary." This editorial would seem to confirm my opinion. I hav several more from different papers, not quite as emphatic as this, but equally as useful.

I hav sufficiently recovered my health to be able to devote some time to the public again. I had the pleasure of making a short address under the auspices of the Farmers' Alliance at the Opera House in this city last Saturday night. This was my first public appearance since the fall of 1887. My talk was upon economic questions, and my time limited on account of the number of speakers present. However, I hav been invited to speak at five different points already. I can afford to feel encouraged with such a result, and I do—not on account of myself, however, but because this and similar incidents evidence a demand for Radical speakers. That public opinion is favorable to the encouragement of progressiv ideas is a hopeful sign. That preachers can no longer keep their flocks from listening to "cranks" is demonstrated by the applause which follows every truthful statement reflecting upon their stupidity and hypocrisy. A public speaker is no longer obliged to sugar-coat and pander to the church element to be respected.

I notice the Liberals of Hay Springs, Neb., are of the proper mold and mettle. I know nothing of Messrs. Tripp & Mattley, but the county is all they claim for it. It is equal to the best—good water, timber in abundance, and good soil. If Liberals desirous of procuring lands locate there I hav every reason to believe they will be satisfied with the country. They will find but few places in Nebraska or Dakota where orthodoxy does not control. Within the past month twenty-four lots scattered throughout the city of Sturgis, Dak., hav been donated to a Catholic sisters' academy. Many of the donors were Protestants. The local papers favored and encouraged the scheme. These lots will be held exempt from taxation, to the detriment of taxpayers, until the increase of population makes them valuable. Then some one—perhaps some one not yet born—will be obliged to make an appropriation to Pope Leo's successor before they can be of any use to the community.

I cannot understand why Liberals, without exception, do not work, write, and talk for the single tax. When the single tax becomes a fact, neither churches nor individuals will care to hold lands or lots out of use until communities make them worth a fortune, which the owners do nothing to create.

Truly yours, FRANK GREENE.

SAN DIEGO, CAL., April 13, 1889.

MR. EDITOR: D. W. Milk has soured on Colonel Ingersoll because he can't stop thinking when he so desires. Colonel Ingersoll's thinking machine is not built that way, hence the controversy.

Mr. Milk accuses Colonel Ingersoll of tearing down and not building up. This idea is not original with Mr. Milk. It originated with insurance agents—who insure souls against future fire—because Colonel Ingersoll had torn down the walls of hell. He did damage *their* business materially. Is that the institution which Mr. Milk would like to see rebuilt? Are the comforts of his religion gone with the annihilation of sulphurous flames? The homes made happy "over *here*" by Ingersoll's words are more than counterbalanced by the loss to the said insurance agents.

The "batch" of questions propounded by Mr. Milk concerning Voltaire, Paine and Company indicate that he was having one of his *unthinking* fits when he wrote them. If he will put on his thinking cap and carefully read the works of the writers named, he will find that they hav given the world something better than the items named in his "batch"—viz., truth, honesty, and common sense.

Without disputing Mr. Milk's ability to stop thinking *ad libitum*, it is safe to affirm that he would be more useful to himself and the world if he would not let the time be so long between thinks.

As to his batch of prophecies, we leave priests and their dupes to worry over the puzzles of Jewish mythology. Life is too short and there is too much useful work to be done, to waste time speculating on the vague utterances of Daniel, Isaiah, and Jeremiah. The grass that Nebuchadnezzar ate when he was an ox, the dialect in which Balaam's animal addressed his master, with other problems of a like nature, do not interest the *thinking* people of this age. They are more concerned in bettering the conditions of life here and now, than they are in what is supposed to hav been said about Babylon, and the "satyrs" that dance in its palaces, and the Arabs, who *don't* pitch their tents there.

If we should try our hand at prophesying, and there was as much money to be made by fitting our words to coming events as is now made by dealing in "gospel," there would be a plenty of exegetists and learned commentators who would see the connection and make it plain, even though we joined the unthinking fraternity and talked at random. It could even be claimed, as a last resort, that "God had put a lying spirit in the mouth of his prophet, to deceive the people"—as he had promised aforetime that he would.

There is nothing in "the word" so stretchy as the prophecies, and we leave those who hav nothing better to do to hunt up their hidden meaning. But as long as there are millions in it, new revisions and the imaginations of the divinely inspired will endeavor to keep these old myths before the people. "'Tis a pity, but 'tis true."

One of the thinkers, MARY A. WHITE.

PELL CITY, ALA., April 1, 1889.

MR. EDITOR: I do not know when I hav had such a treat as I hav had to-day, which came to me on the 11 A.M. mail train, in the shape of "Pioneer Pith," by Robert C. Adams.

Mr. Adams certainly has got the pith or marrow of Rationalism to perfection in his little pamphlet. I will hand it round to my Christian friends for their perusal, and await results. "Pioneer Pith" ought to be in the hands of all Freethinkers. It will enable them to answer many questions of Christians that heretofore may hav been a puzzle to them as well as myself.

"Did Man Fall?" by Israel W. Groh, was read with interest, and will also be loaned to some of my Christian friends in order that they may, by finding the garden of Eden, get the $5,000 reward offered by Mr. Groh.

Col. R. G. Ingersoll's debate with Hon. Frederic Coudert and Hon. Ex-Gov. Stewart L. Woodford is a one-sided argument. The two Christians advanced nothing new. They just simply exemplified and proved that Colonel Ingersoll told the truth when he stated that we cannot help our thoughts. Mr. Coudert further showed that same old spirit of the church. If he had the power, such men as Colonel Ingersoll would expiate their free speech on the gibbet or at the stake.

I am living in a community of Christians of various creeds. Hav attended Sunday-school regularly ever since I came here in January. I am in a class of grown men, and recite my catechism with the rest. I hav been told by a friend that I hav rendered myself odious by reciting verses from the Bible. Now, I did not aim to do anything wrong. Each Sunday-school scholar is required to recite a verse every Sunday from the Bible, and there is a reward or prize offered to the scholar who misses the fewest questions, and has his lessons well and has a verse ready at roll call. And I only went in for the prize. It seems they took exceptions to my selections from holy writ, but I hav avoided discussion so far with any of them. The truth is, I quoted scripture that was new to both teachers and scholars, and some of the most intelligent of the scholars asked me for more of the same sort. I hav distributed tracts on Freethought where I think it will take root. I am as poor as the dickens, with a large family on my hands, and my wife fell a short time back and broke her arm, rendering her a burden instead of a helpmate. I am not able to purchase the necessaries of life, much less literature to giv away. If any readers of THE TRUTH SEEKER will send Freethought literature to me, I will drop it around loose so that the people can read for themselvs. By the way, I think a splendid plan to teach the Bible is for Freethinkers to attend Sunday-schools and repeat choice selections from the Old Testament. Teachers soon get a surfeit of it, and the children enjoy it. AMOS L. GRIFFITH.

ST. CATHERINES, April 17, 1889.

MR. EDITOR: I see in THE TRUTH SEEKER that some of its friends are surprised, and use rather strong language, because Miss Collier is equally surprised to see words in a reformed paper, that is published in the greatest city of America, that hav not all the letters as is the custom generally. But they should consider that custom is very powerful, and, no matter how wrong (rong) it may be, it seems to root itself so firmly in some people's (pepol's) mind that it is not only hard, but almost impossible, to eradicate it, and of this there is overwhelming proof. An English preacher here once sermonized thus: "God's hall-seeing hies—the air of your ead—an hold sinner—the hair of the hatmosphere his unelthy," and of course must hav thought those words were very nice; but they were offensiv to his hearers, and they told him so, and his answer was: "I use not honly the holdest, but the best and most refined, Hinglish, therefore I will never giv hit hup. If I were to pronounce those words as his your custom, they would not honly be very hoffensiv to me, but they would av no power, and I would av to quit preaching again." An aristocratic German once ordered his boy to take wheat to the mill, and it was the custom, there and then, to put the grain in one end of the bag, and a stone in the other end to balance it on the horse's back. The boy put the wheat in the bag, but forgot to put in the stone, and when he put the bag on the horse, about half of the wheat went to the opposit end, and he at once saw that the bag was balanced without the stone, and was so elated that he exclaimed, "Father! father! just see here! we don't hav to put the stone into the bag any more," but his father, instead of lavishing praise on the boy for his great discovery, shook his fist at him, and, in a loud, threatening manner, said, "John! do you want to know more than your father and grandfather? I tell you to put the wheat in one end of the bag, and the stone in the other end." Such ludicrous scenes prove conclusivly that some people cling so stubbornly to customs that they will neither learn nor be taught. When I dropped the mute *e* in (Moote) my name, it caused a furor among others of that name, and they said it was awful that I had changed my name; but they would cling to the *e* because their grandfather had it in his name. But the most of them hav now dropped it. Complaints hav been made to me that the words hav, giv, and liv in THE TRUTH SEEKER had not the accustomed *e*, but when asked why they should hav it, they could not tell me. It certainly is strange that lexicographers, who understand the different languages, and use just letters enough to pronounce words correctly, wā, nō, rīt, nolej, lēg, tisik, should still cling to and use the same words with all the dumb letters in them; and hundreds of words hav the dumb *k*, *p*, *w*, or *x* prefixed to them, and the dumb *b*, *n*, *e*, *s*, or *w* affixed to them, and hundreds of words hav the dumb letters interspersed, evidently just to perplex and hinder the learner. The same letters should not be hard and soft, and *f* should take the place of *ph* and *gh*. If rough is ruf, then plough is pluf, not plow. Editors plead for short communications, then why should they be made longer with so many nonsensical letters? Miss Collier's letter shows that she is well versed in English, therefore I think she will readily see that silent letters are futil. Therefore it is obvious they should never cumber words, not even for custom's sake; and further, she will see many old words that hav dropped their silent letter or letters, and if she would omit two silent letters in her name, it would be shorter and just as nice, and would be Lizze Colier still.

A. MOOT.

OTTAWA, ONT., April 13, 1889.

MR. EDITOR: I hav always been an admirer of Mr. E. A. Stevens, because of his untiring efforts to promote the noble cause of Freethought. I am therefore sorry to remind the unselfish gentleman that the foremost quality of a Liberal should be a love of justice. In an article lately published in THE TRUTH SEEKER entitled, "Rome Dominates the Dominion," Mr. Stevens, I think, displays a deplorable prejudice toward a nationality that never injured him. I know that in this he is inspired by reading the unjust articles published in the Ontario Francophobe press, viz., the *World*, the Orange *Sentinel*, and the *Mail*. Now, these papers are published and read by a class of people that so hate the French Canadians that they would gleefully breakfast on stewed Frenchmen every morning. I am even inclined to think they would gladly dine on roast Freethinker. Mr. Stevens should therefore hav studied both sides of the question before making the sweeping charges of ignorance he does against the French Canadians. He should, for instance, hav read the defense of this nationality uttered by Mr. Ross, minister of education for Ontario. Mr. Ross is a Protestant, and cannot therefore be accused of partiality for or fear of the French element, as his constituents are English. He, however, in his speech in parliament, refuted the charges of ignorance hurled by the Orange press against the French Canadians. Mr. Stevens should also hav studied Mr. Colby's speech in the house of commons. Mr. Stevens would hav then learned that it is quite easy to make charges and accusations, but another thing to prove them. Mr. Stevens, in the article in question, proves himself a little inconsistent; for instance, he reproaches us French Canadians with "being bound together by strong ties of race, religion, and laws to which they cling with the tenacity of ignorance." Now, it may be a crime to love one's nationality—a greater one, perhaps, to cherish one's mother tongue—but I am so made that I would not giv a raw peanut for a man of whatever nationality that did not love both. I am not generally accused by those that know me best of having a very great love for the priests, yet I must admit that I am thankful to them for "sternly punishing infanticide," for which Mr. Stevens would hold them up to the world's contempt. I may be selfish in my approval of the priests in this, but the readers will, I hope, forgiv me this act of selfishness, when I tell them I was born of a French Catholic mother, and, as Pat would say, "I would hate to hav died before I was born."

In closing, I hope Mr. Stevens will forgiv me if I take upon myself to giv him advice. It is this: When you do not know the elementary principles of a language, never quote anything in that language. I do not pretend to be proficient in the English vernacular, but I think I know French; and what you mean by *Le bas Canadiene pere* is one of the riddles I hav to giv up. Whether it means a mammal, a fish, or a house, I do not know; so that accusing people of ignorance without knowing them, and by hearsay, is making use of a gun that is liable to go off at the butt. Believe me, the French Canadians will not obstruct the passing of the Nine Demands of the American Secular Union, when they come before Congress, and Freethought will in no way gain by your shouting that the French Canadians are ignorant. Continue your good work for the grand cause of Freethought in another way. Stick to your text, and to facts—facts!

Respectfully, L. F. MATHÉ.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Little Wheedler.

"There never was a grandma half so good!"
He whispered, while beside her chair he stood,
And laid his rosy cheek,
With a manner very meek,
Against her dear old face, in loving mood.

"There never was a nicer grandma born!
I know some little boy must be forlorn
Because he's none like you;
I wonder what I'd do
Without a grandma's kisses night and morn!

"There never was a dearer grandma—there!"
He kissed her and he smoothed her snow-white hair;
Then he fixed her ruffled cap
And nestled in her lap,
While grandma, smiling, rocked her old arm-chair.

"When I'm a man, what lots to you I'll bring!
A horse and carriage, and a watch and ring.
All grandmas are so nice!
(Just here he kissed her twice)
All grandmas giv a boy most anything!"

Before his dear old grandma could reply,
This boy looked up, and with a roguish eye,
Then he whispered in her ear,
That nobody might hear:
"Say, grandma, hav you any more mince-pie?"

Little.

Selected by Jennie Vose Graham.

Everything is beautiful when it is little, except souls; little pigs, little lambs, little birds, little kittens, little children. Little martin-boxes of houses are generally the most happy and cosy; little villages are nearer to being atoms of a shattered paradise than anything we know of. Little fortunes bring the most content, and little hopes the least disappointment. Little words are the sweetest to hear, and little charities fly the farthest and stay the longest on the wing. Little lakes are the stillest, little hearts the fullest, and little farms best tilled. Little books the most read, and little songs the best loved. When nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. Everybody calls that little which they love best on earth. We once heard a good sort of man speak of his little wife, and we fancied she must be a perfect bijou of a woman. We saw her; she weighed two hundred and ten. We were surprised; but then it was no joke—the man meant it. He could put his wife in his heart, and hav room for other things besides; and what was she but precious, and what could she be but little? We rather doubt the stories of great nuggets of gold we sometimes hear of, for nature deals in littles almost altogether. Life is made up of littles. Death is what remains of them all. Day is made up of little beams, and night is glorious with little stars.—*Herald of Health*, 1864.

What the Little Ones Are Saying.

"Father," said the lad, "I grant you
Your parental right to whale,
But ere you begin proceedings
Please remove the shingle nail."

It was at the breakfast table, and the principal article of food that morning was shad. Little Charlie, aged five, notwithstanding his portion had been carefully prepared for him, was having a pretty hard time of it, for he kept finding bones, some as sharp as needles and some sharper than ordinary pins, but all sharp, as shad bones always are. Finally the little philosopher astonished the table with the remark: "'Mamma, I don't see how a shad wiggles without pricking himself."

A little Adams street boy had been extremely naughty at dinner, and had been sent away from the table just as his favorit dessert—cabinet pudding with butter sauce—was being served. About 9 o'clock that evening, as his parents were alone in the sitting-room, a tear-stained little face and a white-robed figure appeared at the door. "Mamma," he said, between sobs, "you told me never to go to sleep when anything wrong had been done until it was all fixed right, so I came down to tell you that—that—I forgiv you and papa for what you did to me at the dinner table."

The study of mathematics is especially recommended as a means of developing the reasoning faculties. No doubt it is adapted to accomplish that very desirable end; but it seems to fail in some cases. "Six and four are how many?" asked the teacher. "Eleven!" shouts a little boy, who has worked hard to learn by rote as much of his arithmetic as possible. "Hum," says the teacher, shaking his head; "think a moment." "Twelve." "No." "Thirteen." "Now what makes you think it could be thirteen? Suppose you had guessed a smaller number—ten, for instance?" "Oh, no," said the boy, confidently, "it couldn't be ten." "Why not?" "Because five and five make that."

Correspondence.

OAK MILLS, KAN., April 3, 1889.

MISS SUSAN H. WIXON, *Kind Friend:* As I hav a few leisure moments, I will occupy them by writing you a letter. Since I last wrote to you I hav been reading some good literature. I commenced reading lately Helen H. Gardener's "Men, Women, and Gods," and I find it very interesting, and I say in the words of Colonel Ingersoll: "No human being can answer her arguments. There is no answer. All the priests in the world cannot explain away her objections. There is no explanation. They should remain dumb, unless they can show that the impossible is the probable—that slavery is better than freedom—that polygamy is the friend of women—that the innocent can justly suffer for the guilty, and that to persecute for opinion's sake is an act of love and worship." Our teacher, Miss Schiffbauer, has read Miss Gardener's book, and she speaks of it in the highest terms, as I think everybody will who reads it. I hav also been reading Edgar C. Beall's great book, "The Brain and the Bible," and, like Miss Gardener's "Men, Women, and Gods," it is unanswerable. I wish everybody in the world could read these two valuable books. Both of them contain an introduction by Colonel Ingersoll, which adds still more to their merits. Colonel Ingersoll, in the introduction, says of "The Brain and the Bible:" "This book is written by a brave and honest man, is filled with brave and honest thoughts. The arguments it presents cannot be answered by all the theologians in the world."

Before me on the table lie copies of THE TRUTH SEEKER, *Investigator*, and *Freethinkers' Magazine*—three of the grandest journals published in this country. I would rather hav them than Harper's, Scribner's, Leslie's, Lippincott's, and Don Piatt's publications. They are far more valuable. Their beautiful pages contain the richest gems of wit, wisdom, and eloquence, from the minds of the world's greatest, purest, and noblest men and women. Their pages are not filled with sickening nonsense and fiction, but from the first page to the last your eyes rest upon "the truth, the whole truth, and nothing but the truth." Their highest aspiration is to serve humanity, and free the minds of the people from the dogmas of superstition, priestcraft, and the church. Eugene Macdonald, Horace Seaver, and H. L. Green should be counted among the world's bravest and noblest men. They hav stood brave and firm in battling against the three great evils which I hav already mentioned. Superstition is fading from the minds of the people; priestcraft is beginning to howl with fear; the church is sinking in the mires of ignorance, and Freethought and humanity, with their brave and tireless leaders, are destined to a glorious triumph. With best wishes to you and the readers of the Corner, and with a hope that you will all see the time when Freethought becomes triumphant, I will close my letter, ever remaining,

True to the cause, GEO. J. REMSBURG.

RAINIER, ORE., March 21, 1889.

SUSAN H. WIXON, *Dear Friend:* You will please excuse me for troubling you again. Since reading your lecture, "The Church and Women," I wanted to tell you we thought that lecture could not be beat. How heartily we laughed over some of the witticisms! Even eight-year-old Lou enjoyed it and laughed over poor dusty old Adam and his hunt up and down for a conjugal partner. I hav been filling a scrapbook of three hundred pages with Children's Corner articles from the Boston *Investigator* and TRUTH SEEKER. Aunt Elmina has sent at different times THE TRUTH SEEKER. She sent the one with my letter in. I was so surprised when I got a letter from a Liberal in New York, saying he had read my letter in THE TRUTH SEEKER. I should never hav thought of sending such a crazy mess for publication. But if you considered it worthy I hav nothing to say. I will put it in the Children's Corner book, and my children can read a page of their early life probably when I am gone. I will send you a little article my mother read to me when a child. I always liked it, and it will hold a sweet memory of the past for me as long as I liv. I did not know but it would be suitable for the Corner. But if not, it is all the same. I shall not care. And if it suits you I shall be glad. You could giv it to some little friend if you do not want to make use of it. I send also "The Goat and the Swing," by J. T. Trowbridge. We hav had a good deal of sport over it. It is so applicable to people. When Gertie—True we call her—could just talk, she and a little cousin six months younger would get into spats, and we would tell them they must not be such nasty goats, or call them quarrelsome goats. And they soon got so they would say, "Me ain't nassy doat—Minnie nassy doat." Or if the other way, "Tuie nassy doat." And if we scolded them, "Mamma nassy doat." If I ask True now who is a "nasty goat," it is always Lou.

We are having lovely spring weather. I hav been making flower-beds in the wilderness, as we are the first to break the soil here in the woods. I hav sweet mignonet, portulacca, zinnia, pinks, lupinus, larkspur, elyseum, dianthus, pansy, mimosa, pudica, sensitiv plant, and carnation pinks, besides odds and ends. I expect the desert will blossom like the rose. I hear the children's voices laughing and talking down the path. They are playing hide-a-stick, and True laughs "loud and long" when she hides it so Lou can't find it. I wish you could see her get upon a big stump in front of the house and make a speech. She went to a school exhibition here and saw them make a bow before and after speaking, so she bows between every word and jerks the words out so: "I had—a little—hobby—horse—his name—is doppy day. Head—a made—o pea—taw tao o—made o hay—I sodid—him and bide—him—and wode him fo a town, up town—a dusus—vin—and bowed my hobby—down." I don't know that you can make this out. You certainly can't see the bright eyes and pink cheeks of the baby girl on the old mossy stump. She will speak lots of little pieces one right after the other. She learns them easily. The other day I read about the gypsies carrying the baby in a carpet-bag, and she looked up and said: "Did him cry? You carry me in sotie (satchel) when me lit e bit baby, ma." We went into a neighbor's to see a new baby, and when True came home her grandpa asked her how big the baby was. She held her hands about three inches apart, and kept getting them farther apart, and said: "He be so wide—littie bit e tute sin (thing)."

The children hav been studying snails, and I read the article on snails in the Children's Corner, and they collected a lot of various sizes and corraled a big slug, and wanted me to come out and look at them. And we could see their eyes plainly. The slug has a cap or hood and holes in the sides as large as a small pea. I do not enjoy handling them, but True will carry them around. She left one on the floor yesterday and I stepped on it, and she said: "Oh, my; dot's too bod!"

We hav reading every day in the Children's Corner, or some book on natural history and questions. Lou is fond of stories, and is very anxious to go to school and learn to read herself, so as to be able to write to the Children's Corner. I am very much interested in our Children's Corner, and I hav been thinking that some one ought to write an article on the effects of corsets for the girls. They giv boys good advice on the tobacco and temperance questions. And if, as Alice B. Stockholm—I think is the name, author of "Tokology"—claims, corsets hav done more harm to present and future generations than rum, the girls ought to be warned. Fashion is a craze almost incurable. It seems to me women think they cannot go without corsets and bangs and bustles, puffs and puckers. I think if women want to be free, they will hav to step out of some of the superfluous filagree. Your friend and admirer,

JENNIE VOSE GRAHAM.

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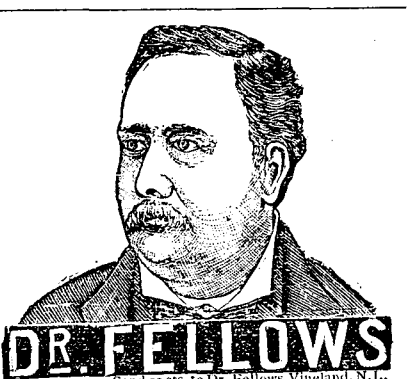
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"Elsmeria Clericorum."

As man ascends in nature's rising scale—
  As brain grows larger, nerves grow more refined—
New maladies, unnamed before, assail
  His higher instincts and more reasoning mind.

One of the new-born ills, now widely spread,
  The Boston D.D's. call "Elsmeria."
Its symptoms are "ideas in the head,"
  A reasoning, logical "hysteria."

When clergymen this dread "Elsmeria" take,
  And reckless quit the pulpit for the forum,
Preach the whole truth for truth's and conscience's sake,
  'Tis called, "Elsmeria Clericorum."

Few die of this, if doctored with decorum.
  A *draft*, 'tis said, upon the troubled brain,
If of the proper size and *ad valorem*,
  Has magic power over theologic pain—
  Especially over Unitarian strain.

It givs the brain abnormal power to see
Through the dark problems of the trinity—
How one are three, and three the same as one;
How father is not older than the son;
How a "begotten son" a God can be,
While holding "nothing born is deity;"
How, when no part of God on Calvary died,
Still God, in Christ, was truly crucified;

To see how deep heaven's great salvation plan;
How God must be "incarnated in man;"
That God, as man, might know man's nature more,
Than he, as God his maker, knew before.

How best to treat this logical disease
Is now the problem of the world's D.D's.
Some think it wisest to revise the creeds,
Think argument still more "Elsmeria" breeds;
Some deem it best the novel to ignore,
As preaching only spreads the views the more.

In balmy days of medieval times,
When heresy was deemed the crime of crimes,
The doctors used a more heroic pill
When unrepentant skeptics they might kill.
Then orthodoxy taught the earth was flat,
Bright Bruno taught 'twas round! Bad doctrin that—
'Twas rank "Elsmeria." Then a sweat they tried.
Their fagots were too dry—brave Bruno died.

Professor Calvin to arrest a schism,
And cure a case of Unitarianism,
Tried blistering on Servetus's skeptic skin—
To draw the clericorum from within,
Through fiery zeal he fanned his coals too hot,
And broiled his patient dead upon the spot.

Inquisitorial pills hav ever failed.
Truth will survive, though oft to crosses nailed.
No torturing rack, no seething flame it fears;
On, on it livs through God's eternal years!

The stars roll on serene and bright on high,
Though bigots forced Galileo to lie;
Before all books and Bibles brains were made;
In reason God religion's basis laid;
Only by God-given reason can man know
Bibles from heaven or lying fiends below;
The master dared to trust man's "inner light"—
"Judge ye yourselvs," said Jesus, "what is right."
Cheer up then, brothers, trust your master's word,
Fear not that magic pen of Mrs. Ward.
Woman and Satan man to ruin led,
'Tis meet that woman "bruise the serpent's head."

Fox Lake, Wis., Jan. 25, 1889. S. L. TYRRELL.

Reward and Merit, the Daughters of Charity.

From whence comes the dark mantle that enwraps our nature in idle vanity and makes turbulent the intellect in its misty dreams of selfishness?

Prone to seek the death of antagonistic ideas, we suffer only those to liv which giv evidence unsurmountable, and giv battle to those who honestly differ from us with opinion most sacred to them, but to us unfounded. How grand, sublime, and beautiful will be the day of reconciliation, when the topmast of inspiring thought will loom up above the fog of superstition, to kiss the sun of development—when the bigot will cease to be selfish and beat upon the heartstrings of sympathy such chords of harmony as will strike joy to the souls of each! What can be more beautiful than to see the softening rays of benevolence shedding splendor upon the mirrored countenance of another? What will reclaim the debased and ragged beggar of selfishness better than the sun of charity? The egotist, dreaming of his self-aggrandizement, sleeps only to awake in the morning of disappointment to see the goddess of investigation being crowned with the wreath of wisdom. Merit claims only such reward as naturally falls to the true and noble. He who fights for an honest opinion, although it may be an error, will by charity be allowed to wed the maiden of reward. The noble son who defends a mother's name, although she may not be deserving, should gather the sheaves of public approval. Charity is the brightest star in the galaxy of human achievements, the richest diamond in the crown of virtue.

When charity meets her reward, the red stain of oppression will grow green in the spring-time of benevolence. Ignorance, in absence of charity, has perfumed the air of ages with the burning flesh of martyrs, who now merit a seat in the uppermost temple of our memory. The bloody stain of intolerance has disinherited the throne of reason and besmeared the otherwise beautiful carpet that charity would hav spread to soften the tread of advancement. Unmerited superstition has received the merit due the chained warriors of intellectual thought, who hav been imprisoned in the dark recesses of mythology.

The progressiv intellect that dared look forth from its enslaved environments to breathe the air of liberty, has been speedily driven back and strangled with the chains of persecution, while authority has often been clothed in saintly garb.

Such proud and yet dismal clouds of intolerance hav stifled the spirit of charity, until the upas of oppression has lost its poisonous infection, and its fast-decaying substance is now fostering the germs of liberty and progression.

Each of these can now be seen rising above the horizon of superstition, and will eventually obtain their reward in the more glorious noonday of enlightenment, when knowledge and worth shall fellowship together in the lap of Freethought, and light up the darkness of the now unknown mysteries, and reason will revel, unrestricted, in the bosom of development. Nature will be acknowledged and trusted as the guardian of our existence, and all will learn to love and not fear the great first cause.

To-day is the time to cultivate the spirit of tolerance and charity, that their blossoms may scatter sweet perfume to be inhaled by the children of the future.

The bigot should not be found in the Freethought ranks. But every lover of truth and liberty should cultivate the spirit that will render unto others what they would wish in return. Man's inhumanity to man is only equaled by man's inhumanity to self.

A. D. SWAN.

What He Got For His Arm.

From George Standring's Radical.

SIR: For some time past I hav been familiar with the appearance in the streets of London of a one-armed man in a white blouse, with a white board before him, bearing on it an inscription, and engaged—the man, I mean, not the board—in the lucrativ occupation of selling lights. Last Friday night, August 31st, I came across him again; this time in Kentish Town road. I stopped to read the inscription on the board, and this is what I saw:

Mr. W. Spotti woode L.L.D. F.R.S.
Gave Me A Sovereign After I
Lost My Arm At the Bible
Works Saying That Is All I
Can Do For You And I
Am Trying To Sell These Lights.

Now, Messrs. Spottiswoode are, as most people know, the queen's printers, and they are also great Bible manufacturers. One would hav thought that so wealthy a firm as theirs would do something more than pay nine hundred and sixty farthings for an arm lost in their employment. Only imagin, one pound sterling for a limb! What need for fencing in machinery and other safeguards, when you can buy human flesh and blood at that price? I don't care whether this occurred before the passing of the Employers' Liability act or not. In either case the very fact that a man should, by a misfortune happening to him when engaged in honest labor, be compelled to try for a livelihood by selling matches in the street, is a shame and a disgrace to employers and employed alike, and could not occur were the workers organized.

—*Charles J. Garcia.*

Intolerance.

From the Denison, Tex., Gazetteer.

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No man shall hold any office who is not sound in the faith, and faithful to this dominion; and whoever givs a vote to such a person, shall pay a fine of one pound. For a second offense he shall be disfranchised.

Each freeman shall swear by the blessed God, to bear true allegiance to this dominion, and that Jesus is the only king.

No Quaker, or dissenter from the established worship of this dominion, shall be allowed to giv a vote for the election of magistrates, or any officer.

No food or lodging shall be afforded to a Quaker, Adamite, or other heretic.

If any person turns Quaker, he shall be banished, and not suffered to return, but upon pain of death.

No priest shall abide in the dominion. He shall be banished, and suffer death on his return. Priests may be seized by anyone without a warrant.

"Similar laws were made in several of the American states; and they were not merely to be suspended *in terrorem* over the heads of the guilty; they actually came down in all their vengeance on many hapless victims" (History of Intolerance, by Thos. Clarke).

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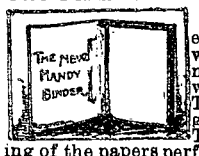
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News of the Week.

MINNESOTA has adopted a law regulating executions similar to the law of New York. To prevent the criminal's being made a hero of by the low classes, he is to receive only necessary visits in his cell, and the papers may publish but a very brief account of the execution.

CONNECTICUT will submit Prohibition to popular vote.

PENNSYLVANIA will hav a popular vote on Prohibition on June 18th.

THE lower house of the Canadian parliament has passed an extradition bill.

MANY artillery officers concerned in the plot to kill the czar hav been arrested.

VIENNA has had a street-car strike attended with extensiv rioting and loss of life.

BOULANGER has left Belgium by orders of the government there, and gone to London.

THE czar is suffering from extreme nervous excitement, being in constant dread of attempts upon his life.

AT the time of the Paris exposition the celebration will be joined in by Frenchmen wherever they are the world over.

THE Salvation Army is after an ex-member who has written a book exposing its money-getting and other tricks.

ON the 21st ult. there was a street-car strike at Minneapolis, Minn., in which much violence was used and many wounds were inflicted.

THE interstate commerce regulations are proving powerless to check the railroad corruptions and extortions at which they were aimed.

SINCE the procuring by labor unions of the stoppage of convict contract labor, several convicts hav been driven crazy by solitary confinement.

WANAMAKER'S Sunday-school class has 685 pupils, against 288 for last year before he had received office for raising a $400,000 fund to use in election.

THE Texas *Christian Advocate*, organ of the Southern Methodist church, reprehends "the social crime" of a bishop in accepting the hospitality of a colored elder.

SEVERAL advanced thinkers connected with the National Club of Boston are trying to form branch clubs in other cities to propagate "the principle of the brotherhood of humanity."

AT Hayti the war continues between the two nativ generals claiming rule, Legitime, who seems to hav the best right and is president of the republic, and Hyppolite, the revolutionary leader.

ENTERPRISING Americans will open up Persia to civilization, replacing primitiv water tunnels with artesian wells, tallow candles with electric lights, and lack of traveling facilities with railroads.

AT Dedham, Mass., the burial of Mrs. Carpenter, Catholic, is giving rise to a great fight between her relativs and her Protestant husband, who says that unless she is laid in what he calls "consecrated ground" he cannot be laid beside her.

THE czar has brusquely refused to attend the Paris exposition, and has ordered his embassador to France to remain absent from his post during its holding. Naturally the despot dislikes the principles of 1789, which the exposition is to commemorate.

OKLAHOMA is overcrowded, there being several claimants to each lot. Many murders hav occurred. As the men are without food, and it will be long before they can raise any, great suffering will ensue. They ask that the Cherokee strip, four times as large as Oklahoma, be given them, and are already spreading into it.

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And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came unto a harlot's house, named Rahab, and lodged there.—Joshua ii, 1.

Gems of Thought.

RULERS infallibly decide the religion of the people. The true religion is always the religion of the prince; the true God is the God to whom the prince desires his people to adhere; the will of the priests, who govern the prince, always becomes the will of God. A wit justly observed, that the true religion is always that on whose side are the prince and the hangman. Emperors and hangmen long supported the gods of Rome against the God of Christians; the latter, having gained to their interest the emperors, their soldiers, and their hangmen, succeeded in destroying the worship of Roman gods. The god of Mohammed has dispossessed the God of Christians of a great part of the dominions which he formerly occupied.—*D'Holbach.*

IT will be seen that among theologians heretics are those of their number who are not backed with a sufficient array of battalions to render them orthodox.—*Voltaire.*

ONE set of preachers make salvation to consist in believing. They tell their congregations that if they believe in Christ their sins shall be forgiven. This, in the first place, is an encouragement to sin, in a similar manner as when a prodigal young fellow is told his father will pay all his debts, he runs into debt the faster, and becomes more extravagant. Daddy, says he, pays all, and on he goes. Just so in the other case, Christ pays all, and on goes the sinner.—*Paine.*

THE doctrin of forgivness—the idea that somebody else can suffer in place of the guilty—the notion that just at the last the whole account can be settled—these ideas, doctrins, and notions are calculated to fill penitentiaries. Nothing breeds extravagance like the credit system.—*Ingersoll.*

THE entire claim for the inspiration of the Bible on the score of its prophecies is completely overthrown by their examination. It requires no scholarship to trace the alleged prophecies of Christ; anyone with a reference Bible can do it, and will find that most of the prophecies hav no reference to Jesus, or, where they seem to hav such, the probability is that the event has been recorded so as to fit the prediction.—*Robert C. Adams in Pioneer Pith.*

MR. TALMAGE now says that he knows all about the Old Testament, that the prophecies were fulfilled, and yet he does not know when the prophecies were made—whether they were made before or after the fact. He does not know whether the destruction of Babylon was told before it happened, or after. He knows nothing upon the subject. He does not know who made the pretended prophecies. He does not know that Isaiah or Jeremiah or Habakkuk or Hosea ever lived in this world. He does not know who wrote a single book of the Old Testament. He knows nothing on the subject. He believes in the inspiration of the Old Testament because ancient cities finally fell into decay—were overrun and destroyed by enemies, and he accounts for the fact that the Jew does not lose his nationality by saying that the Old Testament is true.—*Ingersoll.*

NOT without astonishment can we look back at what in those times were popularly regarded as criteria of truth. Doctrins were considered as established by the number of martyrs who had professed them, by miracles, by the confession of demons, of lunatics, or of persons possessed of evil spirits.—*Professor Draper.*

THE fathers laid down as a distinct proposition that pious frauds were justifiable, and even laudable; and if they had not laid this down, they would nevertheless hav practiced them as a necessary consequence of their doctrin of exclusiv salvation. Immediately all ecclesiastical literature became tainted with a spirit of the most unblushing mendacity. Heathenism was to be combated, and therefore prophecies of Christ by Orpheus and the sibyls were forged, lying wonders were multiplied, and ceaseless calumnies poured upon those who, like Julian, opposed the faith. Heretics were to be convinced, and therefore interpolations of old writings or complete forgeries were habitually opposed to the forged gospels. The veneration of relics and the monastic system were introduced, and therefore innumerable miracles were attributed to the bones of saints or to the prayers of hermits, and were solemnly asserted by the most eminent of the fathers. The tendency was not confined to those Eastern nations which had been always almost destitute of the sense of truth; it triumphed wherever the supreme importance of dogmas was held. Generation after generation it became more universal; it continued till the very sense of truth and the very love of truth seemed blotted out from the minds of men. —*Lecky's History of Rationalism.*

IN all the histories of those days there is hardly a single truth. Facts were considered unworthy of preservation. Anything that really happened was not of sufficient interest or importance to be recorded.—*Ingersoll.*

Odds and Ends.

A MAN in a West Virginia city goes about with a handcart distributing daily newspapers. He must be the Wheeling Intelligencer.—*Lowell Courier.*

PROFESSOR FLUNKEM: "Mr. Post, define the binomial theorem." Mr. Post: "Not prepared." Professor Flunkem: "Really, Mr. Post, I would expect more from a man who does such good work in the rush line."—*Yale Record.*

THE careful farmer: "What, man, are you going to let your son serve his year in the infantry and not in the cavalry?" "I hav only one son, my Isaac. Do you think I can trust his life to an unreasoning animal?"—*Fliegende Blatter.*

NEPHEW: "Hold up, uncle! People'll think you're screwed!" Uncle (the wedding breakfast had been hilarious): "Screw'd! No, no, Sheorgsh! No' sh' bad 'sh that! 'Shame time—don' le'sh be [lurching heavily] osht'ntas'hly shober! Can't bear osht'ntash'n!"—*Punch.*

DRUGGIST: "Who was that man you just fired out of the store?" Clerk: "Longjaw, salesman for Tarabie and Co. He sold us a carload of flypaper last year, and we got stuck on it. I told him so, and he said that was what it was for." Druggist: "You did right to kick him out. I'll pay your fine if he makes any trouble."—*Burdette.*

YOUNG brother: "I've had a hard tussle to keep in good health sometimes. Why, one year I drank nothing but milk, and ate no solid food whatever." Elder brother: "Blessed if I hav not known you ever since you were born, and I hav been with you all the time, but I can't remember any such year." Young brother: "My first." —*Harper's Bazar.*

ELDER CROSSROADS: "So, deacon, ye've got back from livin' in the city, hev ye?" Deacon Carryall (who has lost the back farm in speculation): "Humph!" Elder Crossroad: "Purty fine place, I s'pose. Make much money in Wall street, deacon?" Deacon Carryall: "Humph!" Elder Crossroads: "No 'fense, deacon, but which was you, a bull or a b'ar?" Deacon Carryall: "Neither; I was a blarsted, long-eared, unharnessed jackass."—*Drake's Magazine.*

"I AIN'T eggsactly what ye might call a wimmen's righter," said old man Flint the other day as he sat with his heels higher than his head in a cross-roads grocery, out in Missouri. "Naw, sir; I ain't a wimmen's righter, an' yit there ain't many men'll go ferder'n me in givin' wimmen her natchrel privileges. Now, there's my wife—that woman sets at the same table with me, an' if she wants to run over to a neighbor's once in a month or so an' set awhile, why, she kin go 'thout sayin' a word to me 'bout it, pervided she gits home in time to milk the cows an' slop the peegs an' carry in the coal an' git hay fer the critters, an' do little chores like that. I often giv her a whole quarter to do as she's a mind to with. I let her go to town as often as twicet a year an' her vittels is good as mine, an' take it all in all, I reckon she's 'bout as many rights as any woman 'round here. I hate a *mean* man, gintlemin; speshly one that's mean to his wife. Giv the wimmen their rights *as* wimmen, says I, giv 'em their rights!"—*Time.*

"EXPLANATORY: Last week we announced that we were going on the trail of J. B. Davis, the Apache avenue grocer, and that this week's issue would contain an *expose* calculated to startle the community. We had over a column of it in type when Mr. Davis called at the *Kicker* office and subscribed for the paper, and gave us a column 'ad.' for a year. Mr. Davis is not only a genial, wholesouled gentleman, worthy of a place in our best society, but an enterprising, go-ahead citizen who is a credit to the whole state. When you want the best of goods at the lowest prices, call on him."—*Arizona Kicker in Detroit Free Press.*

A TEACHER was giving a natural history lesson. "Children," said she, "you hav all seen the paw of a cat. It is as soft as velvet, isn't it?" "Yes, mum." "And you hav seen the paw of a dog?" "Yes, mum." "Well, although the cat's paws seem like velvet there, there is nevertheless, concealed in it, something that hurts. What is it?" No answer. "The dog bites," said the teacher, "when he is in anger, but what does the cat do?" "Scratches," replied the boy. "Quite right," said the teacher, nodding her head, approvingly; "now what has the cat got that the dog hasn't?" "Kittens!" exclaimed a boy in the back row.—*Pick Me Up.*

"YOU will observe," remarked John Adams to Marquis de la Fayette, "that, unlike too many other nations, this broad land, from boundary to boundary, holds none but freemen—that no slave of tyranny——" "Excuse me," politely interrupted the marquis, "but I had understood that it contained some six hundred and ninety-seven thousand, eight hundred and ninety-seven slaves, according to the last cens——" "Pardon *me*, sir," broke in the American statesman, with dignity; "exclusiv of negroes?" "No." "Ah, I thought so. As I was remarking, this broad land, from boundary to boundary—but, as you say, marquis, a glass of Madeira is a pleasant stimulus to congenial conversation." And they stimulated.—*Puck.*

J. H. RYLEY, of the Casino company, has met his namesake, James Whitcomb Riley, the poet, very often during the past season. In fact, their routes seemed to be almost identical, and the poet's name was always the first to greet the comedian on the hotel registers out West. "Occasionally this led to complications," said Mr. Ryley, in speaking of the matter to a reporter. "In Buffalo, for instance, my wife was summoned to the office to answer a telephone call. 'Hello! Hello!' she answered back in response to the ring. 'Hello!' said a female voice; 'Is that Mr. Ryley?' 'No. He is out.' 'What time will he return?' 'At three. But who is this speaking?' 'Never mind that. Tell him a lady from Rochester, and he'll know. Say she'll call at the Genesee at 6. Don't forget!' 'I'll not forget,' said Mrs. Ryley, and she didn't. 'A lady from Rochester,' said I, amazed, when I heard the story. 'Ah! of course, it's the other Mr. Riley. I must go and hav the massage sent to him.' 'It would be discourteous not to—very,' was the sarcastic rejoinder. Mr. Riley was not in, but I saw the telephone clerk and made things all right." "And was it the other Mr. Riley who was wanted?" asked the reporter. The comedian spake him nought, but his glance was worthy of a recall.—*Dramatic Mirror.*

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WHAT WE MAY EXPECT FROM ROMANISM.

Notes and Clippings.

BELVA LOCKWOOD sent this dispatch to a New York paper during the centennial celebration: "Three cheers for the inaugural centennial! Twenty-five years hence we will inaugurate a woman."

THERE are Russian Nihilists living in New York, says the *Sun*, who discredit the recent dispatches from St. Petersburgh about a new Nihilist plot to assassinate the czar. They say that such reports are always set afloat by the secret police whenever it is desired to enforce extraordinary measures of repression, or to make arrests of persons obnoxious to the government. Yet they admit that the Nihilist societies of Russia always stand ready to seize an opportunity of destroying the czar.

A PENNSYLVANIA judge has decided that a man who was fined $5 and costs for standing in front of the Arch street Presbyterian church, Allegheny, and offering religious tracts to persons coming out of the church, was guilty of disorderly conduct, and that the fine must stand. The Pittsburgh *Post* concludes from this that if it is an offense to offer religious tracts to Christians, it is an offense to offer them to pagans. This, it says, is the logic of the law as laid down by the court. If it were applied in heathen lands the missionary work of the Presbyterian church would soon come to an inglorious end. If the policy pursued in this case typifies the spirit of the church, it must be accepted to mean that the church is willing others shall read its tracts, but a for itself it must be excused from reading the tracts of others. On the principle, of course, that "it is more blessed to giv than to receive," you know.

BISHOP POTTER said to a *World* reporter last week: "I tell you, Mr. *World*, that I hav heard the corrupt use of money in elections and the sale of the sacred right of the ballot openly defended by ministers of the gospel. Can I name names? Indeed I can; and I may find it necessary to put such men of the sacred office in the public pillory by the side of their less-to-be-blamed professional politicians and professional heroes. In dead earnest? Why, I hav had to listen to an argument intended to demonstrate that it was a citizen's right to cast his vote on the side of his highest 'personal' interest, even though that 'interest' were one of dollars and cents."

THE *Tribune* says: "The Christianity of to-day is less earnest and sincere in many ways than that of a hundred years ago. It is seriously weakened by the spirit of doubt and speculation so largely fostered by modern science. It has lost its hold on large numbers of people, either because of tendencies outside of itself, for which it is not responsible, or because of tendencies and defects within itself, for which it is responsible. It is either its misfortune or its fault that it is more or less out of harmony with a great deal that is regarded as of paramount importance in modern life. It fails in many things to attain a large and comprehensiv outlook. It continues to run in many worn-out ecclesiastical grooves, cut out for it by the fathers and schoolmen, and so in a measure is unable to understand the busy pulsating life of this age. And it therefore comes to be looked upon by many people as a moribund institution of the past, with no vital message of hope or love for the men and women of to-day."

THE *Christian Inquirer* says: "It is to be hoped that the race of the present legislature of New York is nearly run. The attempt to pass bills by which the public school funds will be devoted to sectarian institutions demands rebuke. The Evangelical Alliance has done well in preparing petitions against this great wrong. Under the lead of Bishop Potter, the managers of the Sheltering Arms, an institution of the Protestant Episcopal church, hav refused to accept the sop proposed to be extended to them; but the Romish ecclesiastics hav an open maw for all they can get, and hope to receive a large appropriation for their protectory. Only a very emphatic protest from all parts of the state will prevent the diversion of our school funds to sectarian uses." The Protestants are given too much credit on account of the act of Bishop Potter. Dozens of their institutions are receiving state aid, and only protest against dividing the school fund because the public schools are now practically Protestant, and to let the Catholics hav any of the money would be to lessen the amount devoted to Protestant training. A Freethinker whose child attends New York's public schools has to watch sharp that the youngster is not indoctrinated with religious superstition.

THE effort to repeal the English laws against blasphemy has been unsuccessful. The bill for this purpose came up on Friday evening, April 19th. Mr. Bradlaugh thus tells the story of his fight: "Friday was an evening of trouble. The Blasphemy Law Repeal bill originally stood first after Supply, and I hoped that it might hav been reached about 8:30 or 9. But it was not till about twenty minutes to 11 I was called on. Unfortunately for the measure, great prejudice was excited, even amongst members favorable to the bill, by the production of a large number of illustrations from the *Freethinker*, a bundle of which had been brought down to the House by Mr. Samuel Smith, and the sight of which brought member after member to me, saying that unless I repudiated such publications they could not vote for the repeal of the blasphemy laws. The feeling was so strong that the government, which had not issued any whip, directed the government tellers to tell against me, and thus deprived the bill of any possible chance of support from the Conservativ ranks. The division list is printed in another column. To the forty-seven who, against great pressure, voted with me, I on behalf of those yet outlaws tender my earnest thanks. Now some of the battle must be taken up outside. If Freethinkers desire the repeal of the Blasphemy law, they must bring it forward at every election, and urge it not only on the members who were hostil, but still more on those who stayed away. I thank, too, the branches of the National Secular Society, and the friends who hav petitioned in favor of the bill. I regret that there are many branches which hav done nothing, and many friends who hav made no sign. Specially thankful acknowledgment is due to the Guild of St. Matthew and to its warden and secretary. The rejection of the bill by three to one shows that the fight for repeal will be a very uphill one."

Agnosticism: A Rejoinder.—Concluded.

From the Nineteenth Century.

Until these questions are satisfactorily answered, I am afraid that, so far as I am concerned, Paul's testimony cannot be seriously regarded, except as it may afford evidence of the state of traditional opinion at the time at which he wrote, say between 55 and 60 A.D.; that is, more than twenty years after the event; a period much more than sufficient for the development of any amount of mythology about matters of which nothing was really known. A few years later, among the contemporaries and neighbors of the Jews, and, if the most probable interpretation of the Apocalypse can be trusted, among the followers of Jesus also, it was fully believed, in spite of all evidence to the contrary, that the emperor Nero was not really dead, but that he was hidden away somewhere in the East, and would speedily come again at the head of a great army, to be revenged upon his enemies.

Thus, I conceive that I hav shown cause for the opinion that Dr. Wace's challenge touching the Sermon on the Mount, the Lord's prayer, and the Passion was more valorous than discreet. After all this discussion, I am still at the Agnostic point. Tell me, first, what Jesus can be proved to hav been, said, and done, and I will tell you whether I believe him, or in him,* or not! As Dr. Wace admits that I hav dissipated his lingering shade of unbelief about the bedevilment of the Gadarene pigs, he might hav done something to help mine. Instead of that, he manifests a total want of conception of the nature of the obstacles which impede the conversion of his "Infidels."

The truth I believe to be, that the difficulties in the way of arriving at a sure conclusion as to these matters, from the Sermon on the Mount, the Lord's prayer, or any other data offered by the Synoptic gospels (and *à fortiori* from the fourth gospel), are insuperable. Every one of these records is colored by the prepossessions of those among whom the primitiv traditions arose and of those by whom they were collected and edited; and the difficulty of making allowance for these prepossessions is enhanced by our ignorance of the exact dates at which the documents were first put together; of the extent to which they hav been subsequently worked over and interpolated; and of the historical sense, or want of sense, and the dogmatic tendencies, of their compilers and editors. Let us see if there is any other road which will take us into something better than negation.

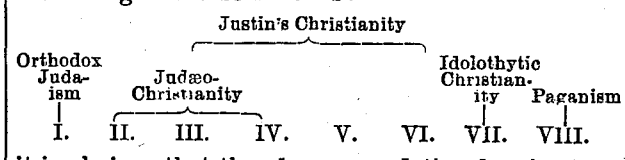
There is a widespread notion that the "primitiv church," while under the guidance of the apostles and their immediate successors, was a sort of dogmatic dovecote, pervaded by the most loving unity and doctrinal harmony. Protestants, especially, are fond of attributing to themselvs the merit of being nearer "the church of the apostles" than their neighbors; and they are the less to be excused for their strange delusion because they are great readers of the documents which prove the exact contrary. The fact is that, in the course of the first three centuries of its existence, the church rapidly underwent a process of evolution of the most remarkable character, the final stage of which is far more different from the first than Anglicanism is from Quakerism. The key to the comprehension of the problem of the origin of that which is now called "Christianity," and its relation to Jesus of Nazareth, lies here. Nor can we arrive at any sound conclusion as to what it is probable that Jesus actually said and did without being clear on this head. By far the most important and subsequently influential steps in the evolution of Christianity took place in the course of the century, more or less, which followed upon the crucifixion. It is almost the darkest period of church history, but, most fortunately, the beginning and the end of the period are brightly illuminated by the contemporary evidence of two writers of whose historical existence there is no doubt,† and against the genuinness of whose most important works there is no widely admitted objection. These are Justin, the philosopher and martyr, and Paul, the apostle to the gentiles. I shall call upon these witnesses only to testify to the condition of opinion among those who called themselvs disciples of Jesus in their time.

Justin, in his dialog with Trypho the Jew, which was written somewhere about the middle of the second century, enumerates certain categories of persons, who in his opinion, will, or will not, be saved.‡ These are:

1. Orthodox Jews who refuse to believe that Jesus is the Christ. *Not saved.*
2. Jews who observe the Law; believe Jesus to be the Christ; but who insist on the observance of the Law by gentile converts. *Not saved.*
3. Jews who observe the Law; believe Jesus to be the Christ, and hold that gentile converts need not observe the Law. *Saved* (in Justin's opinion; but some of his fellow-Christians think the contrary).
4. Gentile converts to the belief in Jesus as the Christ, who observe the Law. *Saved* (possibly).
5. Gentile believers in Jesus as the Christ, who do not observe the Law themselvs (except so far as the refusal of idol sacrifices), but do not consider those who do observe it heretics. *Saved* (this is Justin's own view).
6. Gentile believers who do not observe the Law except in refusing idol sacrifices, and hold those who do observe it to be heretics. *Saved.*
7. Gentiles who believe Jesus to be the Christ and call themselvs Christians, but who eat meats sacrificed to idols. *Not saved.*
8. Gentiles who disbelieve in Jesus as the Christ. *Not saved.*

Justin does not consider Christians who believe in the natural birth of Jesus, of whom he implies that there is a respectable minority, to be heretics, though he himself strongly holds the preternatural birth of Jesus and his pre-existence as the "Logos" or "Word." He conceives the Logos to be a second God, inferior to the first, unknowable, God, with respect to whom Justin, like Philo, is a complete agnostic. The holy spirit is not regarded by Justin as a separate personality, and is often mixed up with the "Logos." The doctrin of the natural immortality of the soul is, for Justin, a heresy; and he is as firm a believer in the resurrection of the body, as in the speedy Second Coming and the establishment of the millennium.

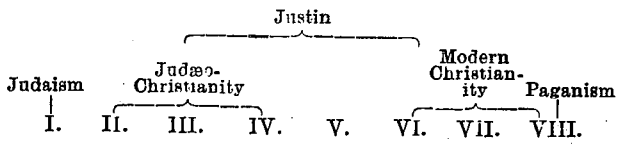
This pillar of the church in the middle of the second century—a much-traveled nativ of Samaria—was certainly well acquainted with Rome, probably with Alexandria, and it is likely that he knew the state of opinion throughout the length and breadth of the Christian world as well as any man of his time. If the various categories above enumerated are arranged in a series thus:



it is obvious that they form a gradational series from orthodox Judaism, on the extreme left, to paganism, whether philosophic or popular, on the extreme right; and it will further be observed that while Justin's conception of Christianity is very broad, he rigorously excludes two classes of persons who, in his time, called themselvs Christians; namely those who insist on circumcision and other observances of the Law on the part of gentile converts; that is to say, the strict Judæo-Christians (II) and, on the other hand, those who assert the lawfulness of eating meat offered to idols—whether they are Gnostics or not (VII). These last I hav called "idolothytic" Christians, because I cannot devise a better name, not because it is strictly defensible etymologically.

At the present moment, I do not suppose there is an English missionary in any heathen land who would trouble himself whether the materials of his dinner had been previously offered to idols or not. On the other hand, I suppose there is no Protestant sect within the pale of orthodoxy, to say nothing of the Roman and Greek churches, which would hesitate to declare the practice of circumcision and the observance of the Jewish Sabbath and dietary rules, shockingly heretical.

Modern Christianity has, in fact, not only shifted far to the right of Justin's position, but it is of much narrower compass.



For, though it includes VII, and even, in saint and relic worship, cuts a "monstrous cantle" out of paganism, it excludes not only all Judæo-Christians, but all who doubt that such are heretics. Ever since the thirteenth century, the Inquisition would hav cheerfully burnt, and in Spain did abundantly burn, all persons who came under the categories II, III, IV, V. And the wolf would play the same havoc now, if it could only get its blood-stained jaws free from the muzzle imposed by the secular arm.

Further, there is not a Protestant body except the Unitarian, which would not declare Justin himself a heretic, on account of his doctrin of the inferior godship of the Logos; while I am very much afraid that, in strict logic, Dr. Wace would be under the necessity, so painful to him, of calling him an "Infidel," on the same and on other grounds.

Now let us turn to our other authority. If there is any result of critical investigations of the sources of Christianity which is certain,* it is that Paul of Tarsus wrote the epistle to the Galatians somewhere between the years 55 and 60 A.D., that is to say, roughly, twenty, or five-and-twenty years after the crucifixion. If this is so, the epistle to the Galatians is one of the oldest, if not the very oldest, of extant documentary evidences of the state of the primitiv church. And, be it observed, if it is Paul's writing, it unquestionably furnishes us with the evidence of a participator in the transactions narrated. With the exception of two or three of the other Pauline epistles, there is not one solitary book in the New Testament of the authorship and authority of which we hav such good evidence.

And what is the state of things we find disclosed? A bitter quarrel, in his account of which Paul by no means minces matters or hesitates to hurl defiant sarcasms against those who were "reputed to be pillars:" James, "the brother of the Lord," Peter, the rock on whom Jesus is said to hav built his church, and John, "the beloved disciple." And no deference toward "the rock" withholds Paul from charging Peter to his face with "dissimulation."

The subject of the hot dispute was simply this. Were gentile converts bound to obey the Law or not? Paul answered in the negativ; and, acting upon his opinion, had created at Antioch (and elsewhere) a specifically "Christian" community, the sole qualifications for admission into which were the confession of the belief that Jesus was the messiah, and baptism upon that confession. In the epistle in question, Paul put this—his "gospel," as he calls it—in its most extreme form. Not only does he deny the necessity of conformity with the Law, but he declares such conformity to hav a negativ value. "Behold, I, Paul, say unto you, that if ye receive circumcision, Christ will profit you nothing" (Gal. v, 2). He calls the legal observances "beggarly rudiments," and anathematizes everyone who preaches to the Galatians any other gospel than his own—that is to say, by direct consequence, he anathematizes the Jerusalem Nazarenes whose zeal for the law is testified by James in a passage of the Acts cited further on. In the first epistle to the Corinthians, dealing with the question of eating meat offered to idols, it is clear that Paul himself thinks it a matter of indifference; but he advises that it should not be done, for the sake of the weaker brethren. On the other hand, the Nazarenes of Jerusalem most strenuously opposed Paul's "gospel," insisting on every convert becoming a regular Jewish proselyte, and consequently on his observance of the whole Law; and this party was led by James and Peter and John (Gal. ii, 9). Paul does not suggest that the question of principle was settled by the discussion referred to in Galatians. All he says is that it ended in the practical agreement that he and Barnabas should do as they had been doing in respect of the gentiles; while James and Peter and John should deal in their own fashion with Jewish converts. Afterward he complains bitterly of Peter, because, when on a visit to Antioch, he at first inclined to Paul's view, and ate with the gentile converts; but when "certain came from James," "drew back, and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation" (Gal. ii, 12, 13).

There is but one conclusion to be drawn from Paul's account of this famous dispute, the settlement of which determined the fortunes of the nascent religion. It is that the disciples at Jerusalem, headed by "James, the Lord's brother," and by the leading apostles, Peter and John, were strict Jews, who objected to admit any converts to their body, unless these, either by birth or by becoming proselytes, were also strict Jews. In fact, the sole difference between James and Peter and John, with the body of disciples whom they led, and the Jews by whom they were surrounded, and with whom they for many years shared the religious observances of the Temple, was that they believed that the messiah, whom the leaders of the nation yet looked for, had already come in the person of Jesus of Nazareth.

The Acts of the Apostles is hardly a very trustworthy history; it is certainly of later date than the Pauline epistles, supposing them to be genuin. And the writer's version of the conference of which Paul givs so graphic a description, if that is correct, is unmistakably colored with all the art of a reconciler, anxious to cover up a scandal. But it is none the less instructiv on this account. The judgment of the "council" delivered by James is that the gentile converts shall merely "abstain from things sacrificed to idols, and from blood and from things strangled, and from fornication." But notwithstanding the accommodation in which the writer of the Acts would hav us believe, the Jerusalem church held to its endeavor to retain the observance of the Law. Long after the conference, some time after the writing of the epistles to the Galatians and Corinthians, and immediately after the dispatch of that to the Romans,

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*I am very sorry for the interpolated "in," because citation ought to be accurate in small things as in great. But what difference it makes whether one "believes Jesus" or "believes in Jesus" much thought has not enabled me to discover. If you "believe him" you must believe him to be what he professed to be—that is, "believe in him;" and if you "believe in him" you must necessarily "believe him."

†True for Justin; but there is a school of theological critics, who more or less question the historical reality of Paul and the genuinness of even the four cardinal epistles.

‡See *Dial. cum Tryphone*, § 47 and § 35. It is to be understood that Justin does not arrange these categories in order as I hav done.

*I guard myself against being supposed to affirm that even the four cardinal epistles of Paul may not hav been seriously tampered with. See note 10 above.

Paul makes his last visit to Jerusalem, and presents himself to James and all the elders. And this is what the Acts tells us of the interview:

> And they said unto him, Thou seest, brother, how many thousands (or myriads) there are among the Jews of them which hav believed; and they are all zealous for the law: and they hav been informed concerning thee, that thou teachest all the Jews which are among the gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs (Acts xxi, 20, 21).

They therefore request that he should perform a certain public religious act in the Temple, in order that

> all shall know that there is no truth in the things whereof they hav been informed concerning thee; but that thou thyself walkest orderly, keeping the law (*ibid.*, 24).

How far Paul could do what he is here requested to do, and which the writer of the Acts goes on to say he did, with a clear conscience, if he wrote the epistles to the Galatians and Corinthians, I may leave any candid reader of those epistles to decide. The point to which I wish to direct attention is the declaration that the Jerusalem church, led by the brother of Jesus and by his personal disciples and friends, twenty years and more after his death, consisted of strict and zealous Jews.

Tertullus, the orator, caring very little about the internal dissensions of the followers of Jesus, speaks of Paul as a "ringleader of the sect of the Nazarenes" (Acts xxiv, 5), which must hav affected James much in the same way as it would hav moved the archbishop of Canterbury, in George Fox's day, to hear the latter called a "ringleader of the sect of Anglicans." In fact, "Nazarene" was, as is well known, the distinctiv appellation applied to Jesus; his immediate followers were known as Nazarenes, while the congregation of the disciples, and, later, of converts at Jerusalem—the Jerusalem church—was emphatically the "sect of the Nazarenes," no more in itself to be regarded as anything outside Judaism than the sect of the Sadducees or of the Essenes.* In fact, the tenets of both the Sadducees and the Essenes diverged much more widely from the Pharisaic standard of orthodoxy than Nazarenism did.

Let us consider the position of affairs now (A.D. 50–60) in relation to that which obtained in Justin's time, a century later. It is plain that the Nazarenes —presided over by James, "the brother of the Lord," and comprising within their body all the twelve apostles—belonged to Justin's second category of "Jews who observe the Law, believe Jesus to be the Christ, but who insist on the observance of the Law by gentile converts," up till the time at which the controversy reported by Paul arose. They then, according to Paul, simply allowed him to form his congregation of non-legal gentile converts at Antioch and elsewhere; and it would seem that it was to these converts, who would come under Justin's fifth category, that the title of "Christian" was first applied. If any of these Christians had acted upon the more than half permission given by Paul, and had eaten meats offered to idols, they would hav belonged to Justin's seventh category.

Hence, it appears that, if Justin's opinion, which was doubtless that of the church generally in the middle of the second century, was correct, James and Peter and John and their followers could not be saved; neither could Paul, if he carried into practice his views as to the indifference of eating meats offered to idols. Or, to put the matter another way, the center of gravity of orthodoxy, which is at the extreme right of the series in the nineteenth century, was at the extreme left, just before the middle of the first century, when the "sect of the Nazarenes" constituted the whole church founded by Jesus and the apostles; while, in the time of Justin, it lay midway between the two. It is therefore a profound mistake to imagin that the Judæo-Christians (Nazarenes and Ebionites) of later times were heretical outgrowths from a primitiv, universalist "Christianity." On the contrary, the universalist "Christianity" is an outgrowth from the primitiv, purely Jewish, Nazarenism; which, gradually eliminating all the ceremonial and dietary parts of the Jewish law, has thrust aside its parent, and all the intermediate stages of its development, into the position of damnable heresies.

Such being the case, we are in a position to form a safe judgment of the limits within which the teaching of Jesus of Nazareth must hav been confined. Ecclesiastical authority would hav us believe that the words which are given at the end of the first gospel, "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," are part of the last commands of Jesus, issued at the moment of his parting with the eleven. If so, Peter and John must hav heard these words; they are too plain to be misunderstood; and the occasion is too solemn for them to be ever forgotten. Yet the "Acts" tells us that Peter needed a vision to enable him so much as to baptize Cornelius; and Paul, in the Galatians, knows nothing of words which would hav completely borne him out as against those who, though they heard, must be supposed to hav either forgotten or ignored them. On the other hand, Peter and John, who are supposed to hav heard the "Sermon on the Mount," know nothing of the saying that Jesus had not come to destroy the Law, but that every jot and tittle of the Law must be fulfilled, which surely would hav been pretty good evidence for their view of the question.

We are sometimes told that the personal friends and daily companions of Jesus remained zealous Jews and opposed Paul's innovations, because they were hard of heart and dull of comprehension. This hypothesis is hardly in accordance with the concomitant faith of those who adopt it, in the miraculous insight and superhuman sagacity of their master; nor do I see any way of getting it to harmonize with the other orthodox postulate; namely, that Matthew was the author of the first gospel and John of the fourth. If that is so, then, most assuredly, Matthew was no dullard; and as for the fourth gospel—a theosophic romance of the first order—it could hav been written by none but a man of remarkable literary capacity, who had drunk deep of Alexandrian philosophy. Moreover, the doctrin of the writer of the fourth gospel is more remote from that of the "sect of the Nazarenes" than is that of Paul himself. I am quite aware that orthodox critics hav been capable of maintaining that John, the Nazarene, who was probably well past fifty years of age when he is supposed to hav written the most thoroughly Judaizing book in the New Testament—the Apocalypse—in the roughest of Greek, underwent an astounding metamorphosis of both doctrin and style by the time he reached the ripe age of ninety or so, and provided the world with a history in which the acutest critic cannot make out where the speeches of Jesus end and the text of the narrativ begins; while that narrativ is utterly irreconcilable in regard to matters of fact with that of his fellow-apostle, Matthew.

The end of the whole matter is this: The "sect of the Nazarenes," the brother and the immediate followers of Jesus, commissioned by him as apostles, and those who were taught by them up to the year 50 A.D., were not "Christians" in the sense in which that term has been understood ever since its asserted origin at Antioch, but Jews—strict orthodox Jews—whose belief in the messiahship of Jesus never led to their exclusion from the Temple services, nor would hav shut them out from the wide embrace of Judaism.* The open proclamation of their special view about the messiah was doubtless offensiv to the Pharisees, just as rampant low churchism is offensiv to bigoted high churchism in our own country; or as any kind of dissent is offensiv to fervid religionists of all creeds. To the Sadducees, no doubt, the political danger of any messianic movement was serious, and they would hav been glad to put down Nazarenism, lest it should end in useless rebellion against their Roman masters, like that other Galilean movement headed by Judas, a generation earlier. Galilee was always a hotbed of seditious enthusiasm against the rule of Rome; and high priest and procurator alike had need to keep a sharp eye upon nativs of that district. On the whole, however, the Nazarenes were but little troubled for the first twenty years of their existence; and the undying hatred of the Jews against those later converts whom they regarded as apostates and factors of a sham Judaism was awakened by Paul. From their point of view, he was a mere renegade Jew, opposed alike to orthodox Judaism and to orthodox Nazarenism, and whose teachings threatened Judaism with destruction. And, from their point of view, they were quite right. In the course of a century, Pauline influences had a large share in driving primitiv Nazarenism from being the very heart of the new faith into the position of scouted error; and the spirit of Paul's doctrin continued its work of driving Christianity farther and farther away from Judaism, until "meats offered to idols" might be eaten without scruple, while the Nazarene methods of observing even the Sabbath or the Passover were branded with the mark of Judaizing heresy.

But if the primitiv Nazarenes of whom the Acts speaks were orthodox Jews, what sort of probability can there be that Jesus was anything else? How can he hav founded the universal religion which was not heard of till twenty years after his death?† That Jesus possessed in a rare degree the gift of attaching men to his person and to his fortunes; that he was the author of many a striking saying, and the advocate of equity, of love, and of humility; that he may hav disregarded the subtleties of the bigots for legal observance, and appealed rather to those noble conceptions of religion which constituted the pith and kernel of the teaching of the great prophets of his nation seven hundred years earlier; and that, in the last scenes of his career, he may hav embodied the ideal sufferer of Isaiah, may be, as I think it is, extremely probable. But all this involves not a step beyond the borders of orthodox Judaism. Again, who is to say whether Jesus proclaimed himself the veritable messiah, expected by his nation since the appearance of the pseudo prophetic work of Daniel, a century and a half before his time; or whether the enthusiasm of his followers gradually forced him to assume that position?

But one thing is quite certain: if that belief in the speedy second coming of the messiah which was shared by all parties in the primitiv church, whether Nazarene or Pauline; which Jesus is made to prophesy, over and over again, in the Synoptic gospels; and which dominated the life of Christians during the first century after the crucifixion—if he believed and taught that, then assuredly he was under an illusion, and he is responsible for that which the mere effluxion of time has demonstrated to be a prodigious error.

When I ventured to doubt "whether any Protestant theologian who has a reputation to lose will say that he believes the Gadarene story," it appears that I reckoned without Dr. Wace, who, referring to this passage in my paper, says:

> He will judge whether I fall under his description; but I repeat that I believe it, and that he has removed the only objection to my believing it (page 363).

Far be it from me to set myself up as a judge of any such delicate question as that put before me; but I think I may venture to express the conviction that, in the matter of courage, Dr. Wace has raised for himself a monument *ære perennius*. For really, in my poor judgment, a certain splendid intrepidity, such as one admires in the leader of a forlorn hope, is manifested by Dr. Wace when he solemnly affirms that he believes the Gadarene story on the evidence offered. I feel less complimented, perhaps, than I ought to do, when I am told that I hav been an accomplice in extinguishing in Dr. Wace's mind the last glimmer of doubt which common sense may hav suggested. In fact, I must disclaim all responsibility for the use to which the information I supplied has been put. I formally decline to admit that the expression of my ignorance whether devils, in the existence of which I do not believe, if they did exist, might or might not be made to go out of men into pigs, can, as a matter of logic, hav been of any use whatever to a person who already believed in devils and in the historical accuracy of the gospels.

Of the Gadarene story Dr. Wace, with all solemnity and twice over, affirms that he "believes it." I am sorry to trouble him further, but what does he mean by "it?" Because there are two stories, one in "Mark" and "Luke," and the other in "Matthew." In the former, which I quoted in my previous paper, there is one possessed man; in the latter there are two. The story is told fully, with the vigorous homely diction and the picturesque details of a piece of folklore, in the second gospel. The immediate antecedent event is the storm on the lake of Gennesareth. The immediate consequent events are the message from the ruler of the synagog and the healing of the woman with an issue of blood. In the third gospel the order of events is exactly the same, and there is an extremely close general and verbal correspondence between the narratives of the miracle. Both agree in stating that there was only one possessed man, and that he was the residence of many devils, whose name was "Legion."

In the first gospel, the event which immediately precedes the Gadarene affair is, as before, the storm; the message from the ruler and the healing of the issue are separated from it by the accounts of the healing of a paralytic, of the calling of Matthew, and of a discussion with some Pharisees. Again, while the second gospel speaks of the country of the "Gerasenes" as the locality of the event, the third gospel has "Gerasenes," "Gergesenes," and "Gadarenes" in different ancient MSS.; while the first has "Gadarenes."

The really important points to be noticed, however, in the narrativ of the first gospel are these—that there are two possessed men instead of one; and that while the story is abbreviated by omissions, what there is of it is often verbally identical with the corresponding passages in the other two gospels. The most unabashed of reconcilers cannot well say that one man is the same as two, or two as one; and, though the suggestion really has been made, that two different miracles, agreeing in all essential particulars, except the number of the possessed, were effected immediately after the storm on the lake, I should be sorry to accuse anyone of seriously adopting it. Nor will it be pretended that the allegory refuge is accessible in this particular case.

So, when Dr. Wace says that he believes in the synoptic evangelists' account of the miraculous bedevilment of swine, I may fairly ask which of them does he believe? Does he hold by the one evangelist's story, or by that of the two evangelists? And having made his election, what reasons has he to give for his choice? If it is suggested that the witness

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* All this was quite clearly pointed out by Ritschl nearly forty years ago. See "Die Entstehung der alt-katholischen Kirche" (1850), p. 108.

* If everyone was baptized as soon as he acknowledged Jesus to be the messiah, the first Christians can hav been aware of no other essential differences from the Jews (Zeller, Vorträge (1865), p. 216).

† Dr. Harnack, in the lately published second edition of his "Dogmengeschichte," says (page 39), "Jesus Christ brought forward no new doctrin;" and again (page 65), "It is not difficult to set against every portion of the utterances of Jesus an observation which deprives him of originality." See also Zusatz 4, on the same page.

of two is to be taken against that of one, not only is the testimony dealt with in that common-sense fashion against which theologians of his school protest so warmly; not only is all question of inspiration at an end, but the further inquiry arises, After all, is it the testimony of two against one? Are the authors of the versions in the second and third gospels really independent witnesses? In order to answer this question, it is only needful to place the English versions of the two side by side, and compare them carefully. It will then be seen that the coincidences between them, not merely in substance, but in arrangement, and in the use of identical words in the same order, are such, that only two alternativs are conceivable: either one evangelist freely copied from the other, or both based themselvs upon a common source, which may either hav been a written document, or a definit oral tradition learned by heart. Assuredly, these two testimonies are not those of independent witnesses. Further, when the narrativ in the first gospel is compared with that in the other two, the same fact comes out.

Supposing, then, that Dr. Wace is right in his assumption that Matthew, Mark, and Luke wrote the works which we find attributed to them by tradition, what is the value of their agreement, even that something more or less like this particular miracle occurred, since it is demonstrable, either that all depend on some antecedent statement, of the authorship of which nothing is known, or that two are dependent upon the third?

Dr. Wace says he believes the Gadarene story; whichever version of it he accepts, therefore, he believes that Jesus said what he is stated in all the versions to hav said, and thereby virtually declared that the theory of the nature of the spiritual world involved in the story is true. Now I hold that this theory is false, that it is a monstrous and mischievous fiction; and I unhesitatingly express my disbelief in any assertion that it is true, by whomsoever made. So that, if Dr. Wace is right in his belief, he is also quite right in classing me among the people he calls "Infidels;" and although I cannot fulfil the eccentric expectation of the bishop of Peterborough, that I shall glory in a title which, from my point of view, it would be simply silly to adopt, I certainly shall rejoice not to be reckoned among the bishop's "us Christians" so long as the profession of belief in such stories as the Gadarene pig affair, on the strength of a tradition of unknown origin, of which two discrepant reports, also of unknown origin, alone remain, forms any part of the Christian faith. And, although I hav, more than once, repudiated the gift of prophecy, yet I think I may venture to express the anticipation, that if "Christians" generally are going to follow the line taken by the bishop of Peterborough and Dr. Wace, it will not be long before all men of common sense qualify for a place among the "Infidels." T. H. HUXLEY.

Cannot Expel nor Punish the Heretics.

From the Christian Advocate, Methodist Organ.

But the most serious infirmity is the helplessness of the state church against the ingrowth of skepticism. When Colenso, bishop of Natal, left his real calling as a maker of arithmetics, and entered the more hazardous domain of attacking the writings of Moses, his open skepticism became a serious question for the ecclesiastical authorities in London to handle. He was tried for his vagaries; but it was all a farce. The mighty state church was powerless to defend its own creed. There was much protesting against the writers of the "Essays and Reviews," but Oxford learning was stronger than the state church whip. But suppose the state church itself is heretical, what then? The spiritual interests of the whole land is at the mercy of the unbelieving machinery.

The most notable present illustration of the defenseless condition of the state church which we hav recently seen can be found in Germany. Bremen, with its one hundred thousand people, has long been a Hanse or free city. But its clergy are paid out of the general treasury, so that the conditions are quite the same as though the support came from Berlin.

Now for about twenty years there has been a pastor of one of the large churches there who is an outright Infidel. The *Reformirte Kirchenzeitung* publishes extracts from some of his printed sermons which are simply outrageous. His name is Schwalb, and here are some of his utterances: "Yes; we do not agree with the confessions of the Protestant church." "We do not believe in the great, holy, venerable things held before us, and which we are told that we, as Christians and Protestants, must believe." "We do not believe in the impregnability of the Bible." "We do not believe in the trinity." "We do not believe in the God-man." "We do not believe in the sinless man Jesus." "We do not believe in the scriptural miracles." "We do not believe in your facts of redemption; and so far we are totally at variance with the Reformation." "Many of us believe ourselvs impersonal, hardly distinguishable from the world." "If I could, I would do away with baptism and the Lord's supper." "The doctrin of the trinity is an antiquity."

Think of such expressions in a Christian pulpit! Imagin such words spoken in the city made memorable by the labors of the saintly Menken! But how can the matter be helped? All over Germany there are skeptics in the pulpits, and the state pays for their support.

The Best Handbook.

From the British-American.

"Pioneer Pith" is the title given to "the gist of lectures on Rationalism," by R. C. Adams, of Montreal, published by the Truth Seeker Co., New York. This is perhaps the best handbook of its size for introducing the general reader to the principles and the data on which the structure of Rationalism is based. As a compendium of scientific and critical lore useful to the inquirer it forms a very handy book of reference. A list of the standard works it draws upon would hav been a valuable addition.

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - 16 Union Park Place, Chicago.
OTTO WETTSTEIN, Treas., - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
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The St. Louis Secularists.

At their meeting, April 28th, the St. Louis Secular Society adopted the following resolution by a unanimous vote:

WHEREAS, In the words of the illustrious and honored George Washington, first president of the United States, this government is not, in any sense, founded on the Christian religion; and,

WHEREAS, This nation owes nothing either to God or to his servants as such, but everything to the noble, Freethinking patriots of Revolutionary times; and,

WHEREAS, President Benjamin Harrison was not elected to his high office as a pope or bishop for the regulation of religious observances and prayer, but to attend to the administration of a purely secular and democratic form of government, which derives its power not from above, but entirely from the consent of the governed; and,

WHEREAS, Said Benjamin Harrison, president of the United States, has overstepped and prostituted the power of the high office intrusted to his charge, in his proclamation regarding the centennial commemoration of the inauguration of the first president of the United States, by "recommending the people of the entire country to repair to places of worship at 9 o'clock, April 30, 1889, to thank God for his assistance in the past, and to implore his favor, blessing, and leadership in our political affairs for the future;" therefore,

Resolved, That while we are willing for Christian people to spend all or such part of their time as they see fit in serving or imploring the imaginary king of that foreign country called heaven, we, as Americans, as citizens of this earth, as admirers of the Declaration of Independence, as defenders of the Constitution of the United States, as lovers of liberty in thought and speech, and as free men and women who would truly honor the sacred memories of George Washington, Thomas Jefferson, Thomas Paine, Benjamin Franklin, and others of that noble band of Freethinkers who caused the successful institution of this Republic; we, the members of the St. Louis Secular Society, do hereby proclaim our indignation and record our sorrow at the aforesaid unconstitutional conduct of Benjamin Harrison, president of the United States; and,

Resolved, That a copy of these resolutions be entered on the records of the society, and that a copy be transmitted to the public press.

R. M. STENDER, Sec.

Our Celebration.

It was the desire of the Chicago Union to appropriately commemorate the centennial, but as James Abbott, Esq., who was to hav lectured Sunday evening the 28th, was unable to make the necessary preparation, owing to absence from the city, as usual the president had to become his substitute. So instead of carrying out the intended services for Tuesday morning, we held it Sunday evening. Coming just prior to the avalanche of distinguished orators who held the public attention on Tuesday, the address received more attention from the press than it would otherwise hav done, and all the papers had more or less mention of it, some coming out with flaming headlines of interrogation, "Was Washington a Freethinker?"

We had a regular service of song. Some twenty voices, under Mrs. Piper's leadership, with her daughter Bertha as accompanist, rendered patriotic airs and an ode to Thomas Paine in a way to demonstrate that we hav not failed to appreciate the vocal talent existing among our members. The voices of Mesdames Moore, Stiles, and Wineman, as well as those of their daughters, were of excellent *timbre*, and a delightful surprise to the audience.

Mesdames Gruber and MaDau, of the quartet, sang a duo in their usual effectiv style.

Vice-President Gruber was in the chair.

Of the report of the address I prefer to quote from the reliable Sunday-school organ, the daily *News:*

WAS WASHINGTON A CHRISTIAN?

At the meeting of the Chicago Secular Union last evening E. A. Stevens, the president, fired a broadside into the centennial celebration. He had been very much disturbed at the implication by clergymen, and laymen, too, in their references to the centennial, that George Washington was a Christian, and he entered the lists with great energy and a harang of two hours' duration to claim the father of his country as the Freethinker's own friend and fellow.

"The successor of Washington and Jefferson," he announced with much vigor and indignation, "has issued a proclamation insulting to the intelligence of the American people, degrading to the Secular principles of our society, and a slur on the memory of those Freethinkers most prominent in founding a state without a church, by directing a religious observance by the Christian sects. So I take this occasion to protest and to giv the views of the four greatest characters of the Revolution, and show that there was not a Christian among them."

It developed in the course of the evening that Thomas Jefferson, Benjamin Franklin, and Thomas Paine were the other three of Mr. Stevens's big four, but he devoted most of his time to attempting to reclaim General Washington's memory from the stigma which he thought had been attached to it. He referred sarcastically to the Union League Club's circular calling upon Chicagoans to subscribe and celebrate as giving the impression that that organization also had become an annex of the Young Men's Christian Association, and then, to get a comfortable basis to work on, recited from history instances of religious persecution and intolerance. Thomas Jefferson, Bishop White, of Philadelphia, an acquaintance of Washington and an eminent Episcopal clergyman, and the Rev. Dr. Wilson, of Albany, were quoted at length to show that General Washington was a Deist but not a Christian; that, although he attended church, he was never a communicant, and that he never gave the slightest expression of his religious faith. Altogether Mr. Stevens was of the opinion that the churches hav no business to take part in the celebration of General Washington's inauguration as president.

The only thing I wish to add in correction to the report is that I hav too much of the milk of human kindness in my composition to inflict myself for two hours on any audience.

Anyone who read the poem in *Puck* on the centennial must hav been struck with its merit, so I adapted it considerably and gave it at the conclusion of the lecture. With that the audience were delighted.

A FORTUNATE CONJUNCTURE.

Our people had felt that the unexpected change in the program was almost a fatality, but it proved otherwise.

D. L. Moody is holding revival services this week in the Tabernacle. Dr. Driver, of Portland, Ore., is here to assist him in calling sinners to repentance. Dr. Driver has made it a specialty, he claims, to answer the arguments of Infidels and all skeptics. A public invitation was extended the latter unfortunates to come and get their mental cobwebs driven away by the doctor from Portland, and Tuesday morning designated as the time. The invitation was clipped from a paper, and pasted on a courteous communication to D. L. Moody, notifying that gentleman that a delegation from the Secular Union were anxious to ask some questions which appeared to stand in the way of their accepting their scheme of salvation. Of those present were Mr. and Mrs. Stiles, Mrs. Holmes, Professor Milleson, Jehu Barr, Drs. Bishop and Lewis, and the writer. Brother Barr handed up our letter, and soon Mr. Moody announced its contents, and said that as it was sprung on them rather suddenly they would hav to try and make room for the questions that evening. Rev. Joe Cook, of Boston, was passing through the city, and he had been invited to speak that morning.

Joe Cook took three-quarters of an hour to abuse the Infidels, calling them "cancer-breeders" and similar pet names. He told the interview he had at Lake George with Colonel Ingersoll, stating that it was the first time he had mentioned the matter from a public platform. That the proprietor of the hotel was anxious to introduce him, but he, "Joe," said he did not care to become acquainted with the great blasphemer, but as the hotel man desired it, he submitted, when the colonel met him with filthy abuse. The language he attributed to Colonel Ingersoll was: "You're a coward, a liar, and a dirty dog," and the opinion was unanimous among our delegation that if the colonel ever told the truth in his life it was on the occasion he met Rev. Joe Cook. I had to use more than words to prevent some of our friends from giving him their opinion in open meeting. Professor Milleson said, "Why, he's a *patent* liar! He lies like a trip-hammer."

Pretty soon there was a scene. Mr. Moody got up and stopped Cook, and told him plainly that he did not want any more of that kind of talk. Moody said there are honest Infidels as well as honest Christians. "I would giv more to convert one of those than a hundred others. These people hav been invited here and I don't want them abused. It is not right. Had I been an Infidel, I would not hav sat and listened to such abuse." To the credit of the Christians, this sentiment was applauded.

Joe Cook dropped his jaw and innocently inquired, "Was I abusing anybody?" This was followed by derisiv laughter, and if Joe Cook and Moody did not come as near having a set-to as any men I ever saw, I don't know myself. What kind of a time they had after meeting, the reader may imagin.

Mr. Moody invited us on the platform and we were introduced to the brethren.

Promptly at eight Mr. Stiles and the writer ascended the Tabernacle platform, prayers were offered up for us, and the exhortation was worked to the highest pitch, when Brother Moody thought he might venture to trot out his champion.

Not being allowed to debate, we had to formulate our points into questions.

Am sorry the questions were not saved, but as a reporter seemed to want them so much, I gave them to him, thinking that they would do a little Liberalizing of the community.

Dr. Driver is somewhat wordy and adroit, but it was evident the questions I was delegated to ask him he did not come within a thousand miles of answering. Although I was not expected to speak, I managed to get a word in edgewise and show where he had contradicted himself and the scripture on each occasion. Brother Stiles was on the lookout for the scripture argument, and his finding the apt contradictions did splendid service for our cause.

Everything was perfectly orderly, decorous, and dignified, and I am satisfied we created a good impression and left a sediment of doubt among the audience. At the conclusion, I thanked Mr. Moody and the congregation, and he is to come up to the Secular Union. I cited the fact that over twenty ministers of the city had declined to meet Mr. Watts in debate, and if could make arrangements for Dr.

Driver to remain we should endeavor to hav such a debate.

I am satisfied that Dr. Driver was never more relieved than when Mr. Moody announced, "That will be the last question to-night."

Whether it was owing to the extraordinary press of matter in their columns, or in compliance to an urgent request to suppress the report, not a newspaper had a word in regard to the great field-day at the Tabernacle, notwithstanding that reporters were present and kept busy. They seemed to enjoy it as much as the Infidels. E. A. STEVENS.

"Ingersoll Knows"

Just about as much upon subjects he discusses as others who disagree with him. Juliet H. Severance travels widely apart from respectful intellectual attitudes to characterize as assumptiv and arrogant Colonel Ingersoll's eloquent statement "that no person has come back from the unseen world, no authentic message has been delivered. Through all the centuries not one whisper has broken the silence that lies beyond the grave. Countless millions hav sought for evidence, hav listened in vain for some word." Certainly no truer, sublimer, or more beautiful or respectful words hav ever been spoken or written by either tongue or pen. No carpenter ever hewed closer the line, nor marksman ever struck nearer the bull's-eye than the valiant colonel when he uttered those sentiments. Of course, they are his opinions, based upon his own observations, upon his own learning, his own senses, sustained by those of others whom he has held intercourse and association with in the social, professional, and political spheres in which he has moved and mingled. He attacks no one's creed, no one's standard, no one's personal, moral, or religious conviction. When our professors meet with a real relic it is bought and placed in a museum, gallery, or cabinet; when scientific investigators produce a not-to-be-mistaken phenomenon, they nurture and value it, and possess it if they can. But the phenomenon must not be as the luring, deceiving mirage, ever fleeting and eluding. The phenomenon must be tangible, real, and cognizable not only by me but by all men whose senses and brains and comprehensions are normal, balanced, and activ. Not subject-matter of faith, clothed in spirit. Not the mental projections of religiously excited imaginations thrown from the whirling mind as sparks of steel flying from a revolving grind-wheel. Science requires not only the evidence of the senses, but such a combination, confirmation, and association of testimony as to forever remove all doubt and cavil. And certainly the supernatural must suffer itself, with all of its isms and ologies, to be kept out of the workshops and laboratories, the brains and the hearts, of this material world's analysts and dissectors, and categoried with delusory subjects of its kind. The colonel is right, and no evidence or testimony, living or dead, upon the subject of spirit existence or of "one whisper that has broken the silence that lies beyond the grave," would be taken in any court of law—barring our lower courts, where bribes, prejudices, and bigotries prevail with single judges—or could run the gauntlet of the professors in any primary school of our fair land.

The colonel is certainly fully justified in denying the authority of unscientific, unusual, and extraordinary evidence, if the phenomenon claimed to exist cannot be produced and furnished on call, or supplied in manner and on occasion, where it may be thoroughly analyzed, as could any known scientific datum or point, or as a mathematical problem, which, while intricate, complicated, and profound, is yet capable of the fullest and completest demonstration, proof, and conviction. It is so easy to be deluded and delude one's self; and, a delusion once possessed, so natural to husband and hug it, and so difficult to rid one's self of the incubus. As a great writer has put it: "There are circumstances in which a series of imaginary events inserts itself in the series of real events. We then attribute to ourselvs what we hav not experienced and hav not done. If we do not undeceive ourselvs by a rigid analysis, we fall into metaphysical illusion." To declare that no person has come back from the unseen world is not backing down from Agnosticism, but, instead, still further confirming that position. For an Agnostic is simply "one who holds that we know nothing of the supernatural." So one who, without claiming to know himself, disputes others' claims of knowledge, as much as to say, "While I don't know or claim to know, I deny your knowledge, and the proof lies first, last, and always with you to establish a right to claim to know upon matters the world has ever been heretofore silent upon, save in a spluttering, blubbering, driveling way." Of course another may hav had an experience he has not, as, for instance, a vague and indefinit dream of a people clothed in sunshine somewhere beyond the nowhere, or an ecstatic vision of a world where eternal summer prevails, and sorrow, pain, and trouble are suffered not. But unless this people and world can be reproduced to the sensuous vision to be analyzed, and countenanced by being brought within the realm of physical and material knowledge, they will ever remain a fantasy of the brain—a creation sweet, perhaps, but nevertheless of the imagination and fancy. Your vision and dream, while they may remain, as I hope they will, a treasured and rapturous morsel in your life, will not disturb, distress, or embarrass the earnest, throbbing heart of the great and mighty humanity, who are ever struggling and striving onward and upward in mournful and silent march toward the eternal fate and truth, which, like cold and brilliant stars at night, ever blink and beckon the weary, toiling wanderer on and ever on, at last to woo him into a peaceful, eternal slumber, and then resolve so kindly his all into themselvs forever. FRED. HEBARD.

Rochester, N. Y.

Does Dr. Severance Know?

Dr. Severance berates Colonel Ingersoll for his "arrogance and bigotry," for merely denying what no man can affirm without fear of successful contradiction—the existence of a spiritual world.

If a man is to be denounced because he antagonizes that which is in no sense susceptible of scientific demonstration, then the only means to escape censure is not to think at all. Thus Christianity, the father of Spiritualism, says, in the same breath, If you cannot disprove, shut up! Yet, in support of this grand discovery, the same logic suffices Christians and Spiritualists. As Dr. Severance says in substance: "If a man testifies, and is honest, believe him. Credulity should always take precedence of doubt when the relater is of known integrity. Common justice demands this." Thus, of two men, one of undoubted veracity, the other a trifle inexact, what the first says is far more likely to be scientifically true (because he is honest) than what the second says (because he is dishonest sometimes). This is what Spiritualists call scientific evidence. They hav a strange idea that multitude, in some way, strengthens theory. That if you can get ten men to testify to the same occurrence, the collectiv testimony of all is stronger than that of any one. They imagin that it must be a great deal harder, and require much stronger proof, to convince one hundred men of equal intelligence, than to convince one; while in fact the exact reverse is the rule.

In proportion to the increase of adherents, the necessity for the presentation of scientific evidence decreases. Numbers command silence, respectability, but are fearfully detrimental, in this age, to the clear propagation of truth, and never render more exact or truthful any theory. Spiritualists should be ashamed to forward this barbarous relic of Christianity as a proof of their theory. And it is beyond all doubt that among Spiritualists there is found more genuin superstition to the square inch than among any other sect of theorists.

I hav had considerable experience in this line of investigation. I hav seen dozens converted to Spiritualism by "evidence" the disproof of which I had then and there at my disposal, and, afterward, these same persons were referred to as being eminently worthy of testifying to the "faith of Fox."

For each case of actual benefit having been derived from this belief, there are certainly two of injurious import to balance it.

It is certainly a strange axiom in scientific discovery "to accept an honest man's word as exact until we hav reason to doubt." Who is to judge of his honesty? Himself? Some very honest men and great philanthropists hav been petty rascals. The great Calvin was not above murdering a fellow-man, yet he was eminently honest, and said it was good.

Now, according to the quotation above, from Dr. Severance, what difference is there between the "faith" of the Christian and the credulity—in the honest man—of the Spiritualist? One is human testimony; the other, testimony of humanity—birth, hearsay.

The most helpless object to my knowledge is a Spiritualist outside of a séance room vainly endeavoring to convey, intellectually, to another an idea of what he calls "mediumship." Witness the helplessness of McArthur. It is a pity that this theory of immortality and spirit return is based upon, and may be maintained only by, the evidence of the senses. If there were evidences derived from natural laws, from common, every-day experiences, something palpable, intellectual, scientifically demonstrable, anything, in fact, to emancipate struggling thousands from chains of "sense" and the "testimony of honest men," then there would be a means of reaching those who are mentally incapable of such investigation, but who now fluctuate between the clever, the cleverest, and the most clever of spook manipulators.

Of what value is the testimony of a man who can pen this: "For one to unqualifiedly deny their claim, without being able to satisfactorily explain the phenomena upon which it is based, upon any other hypothesis, shows the person making such denial is afflicted with compound ignorance, *i.e.*, he is ignorant of the subject, and ignorant of his ignorance."

That is Christianity; and if Dr. Severance had lived in ancient times, he would hav been "unqualifiedly" a believer in miracles. Why? Oh, because that which you cannot disprove is worthy of belief, especially if supported by "honest men."

It is a good thing to be ignorant sometimes; notably, to hav that kind of ignorance described by Dr. Severance. Whatever it is, it is not ignorance of the principles of logic, the value of evidence, the knowledge of human nature, nor the useful learning called psychology.

One would think that to an M.D. such a belief would be peculiarly disagreeable, for obvious reasons. But perhaps Dr. Severance has succeeded in locating and vivisecting this "thin, theoretical thing" called "spirit." If so, well may Professor Haskell inquire: "How many can dance on the point of a cambric needle?" Study psychology, doctor; get down a little deeper into the rules and principles of scientific discovery. Never mind what "honest men" say or do. Tell them that on their shoulders lies the *onus probandi*, and that the most scientific answer to an unproved theory is a flat and absolute denial. You admit that it is, in a rigid sense, a hypothesis. Then do not qualify it with such irrelativ adjectivs as "scientific," etc. H. W. HAMMOND.

Orange, Mass.

Paine's Deeds Recalled.

From the New York Sun

TO THE EDITOR OF THE SUN, *Sir:* I had the honor of an invitation to the various displays in New York, and occupied a seat on the platform at the literary exercises that took place in front of the sub-treasury building in Wall street. I heard the eloquent oration of Mr. Depew, and I was surprised that a man who is usually so just and correct in his views and remarks should hav omitted the name of Thomas Paine, and should hav said nothing of the important part which he acted in the war of the Revolution. That Mr. Depew made no allusion to the political writings of Paine is indeed surprising.

Thomas Paine was one of the master-spirits in the great struggle, and helped as much as any man to bring it to a successful and triumphant conclusion. This was admitted by his most distinguished contemporaries. In a letter to Richard Henry Lee, of Virginia, Washington says:

That Paine's "Common Sense" and many of his "Crisis" were well-timed and had a happy effect on the public mind, none who will turn to the epoch at which they were published will deny.

Major-Gen. Charles Lee, when "Common Sense" first appeared, wrote as follows to Washington:

Hav you seen the pamphlet, "Common Sense?" I never saw such a masterly, irresistible performance. It will, if I mistake not, in concurrence with the transcendent folly and wickedness of the ministry, giv the *coup de grace* to Great Britain. I own myself convinced by the arguments of the necessity of separation.

General Lee, speaking of the wonderful effect of Paine's writings, said that "he burst forth on the world like Jove in thunder."

Dr. Benjamin Rush, a member of Congress and a signer of the Declaration of Independence, said:

"Common Sense" burst from the press with an effect which has rarely been produced by types and paper in any age of this country.

George Washington wrote to Paine:

ROCKY HILL, Sept. 10, 1783.

DEAR SIR: I hav learned, since I hav been at this place, that you are at Bordentown—whether for the sake of retirement or economy, be it for either or both, or whatever it may, I shall be exceedingly happy to see you here.

Your presence may remind Congress of your past services to this country; and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works, and who, with much pleasure, subscribes himself,

Your sincere friend, G. WASHINGTON.

Thomas Jefferson, in a letter to Paine, said:

You express a wish, in your letter, to return to America in a national ship. Mr. Dawson, who brings over the treaty and who will present you this letter, is charged with orders to the captain of the Maryland to receive and accommodate you back, if you can be ready to depart at such short warning. You will, in general, find us returned to sentiments worthy of former times. In these it will be your glory to hav steadily labored, and with as much effect *as any man living*. That you may liv long to continue your useful labors, and reap the reward in the thankfulness of nations, is my sincere prayer. Accept the assurance of my high esteem and affectionate attachment. THOMAS JEFFERSON.

John Adams, in a letter to Paine, said:

It has been generally propagated through this continent that I wrote the pamphlet, "Common Sense." I could not hav written anything so manly and in so striking a style. JOHN ADAMS.

George Washington again writes to Paine:

A few more such flaming arguments as were exhibited at Falmouth and Norfolk, added to the sound doctrin and unanswerable reasoning contained in the pamphlet, "Common Sense," will not leave numbers at a loss to decide on the propriety of a separation. GEORGE WASHINGTON.

Again Thomas Jefferson writes:

No writer has exceeded Paine in ease and familiarity of style, in perspicuity of expression, happiness of elucidation, and in simple and unassuming language.

James Monroe says, in writing to Paine:

It is not necessary for me to tell you how much all your countrymen—I speak of the great mass of the people—are interested in your welfare. They hav not forgotten the history of their own Revolution and the difficult scenes through which they passed. The crime of ingratitude has not yet stained, and I trust never will stain, our national character. You are considered by them as not only having rendered important services to our own Revolution, but as being, on a more extensiv scale, the friend of human rights. To the welfare of Thomas Paine the Americans are not, nor can they be, indifferent. JAMES MONROE.

Thomas Paine was always on the side of human freedom. He spent the greater part and the best part of his life in defense of the rights of man. If he committed errors in life, they were on the side of humanity. Read the history of his life, and the part he took in the war of the Revolution, and you will concur with me that the man never lived to whom we are under greater obligations for the success of our glorious independence, and the liberty which we now enjoy.

The American Revolution was a great epoch in the history of human freedom, in which Thomas Paine took such a conspicuous part. It elevated man to a higher, nobler, and surer plane of liberty. And the history of our country can not be written with the name of Thomas Paine left out.

Mr. Depew did great injustice to the memory of Thomas Paine when he left his name out of his great centennial oration. A. SOHELL.

Albany, May 4.

The Best Edited Liberal Paper.

From the Denison, Tex., Sunday Gazetteer.

The price of THE TRUTH SEEKER, a large illustrated weekly, is $3 a year. It is the best-edited Liberal paper published. It is Liberal, for it gives all sides a hearing, the only honest way of treating any question laying claim to public consideration.

Communications.

The Church—Its Moral Status.

In our last article we proved by Christian evidence that the power of the church for evil was not confined to the old mother at Rome, but that her Protestant daughters were as corrupt and depraved as the source whence they emanated.

We wish to impress upon the mind of the reader that evil causes cannot produce good effects, neither can good causes produce evil effects.

The doctrins of the Bible as taught in our Sunday-schools and churches are unquestionably most pernicious in their influence on the morals of mankind; and as long as the church adheres to these doctrins she cannot ascend a single degree in the scale of moral excellence. Whenever and wherever the cardinal doctrins of the church hav been taught and practiced, then and there hav men been vicious, bigoted, cruel, and depraved. In stating this we are not putting it in the least degree too strong. Who ever knew a man to be better and purer by believing that he was a "child of wrath sold under sin," and that he had "a heart desperately wicked above all things;" and that out of it "proceeded false witness, theft, murders, and adulteries?" Is anyone but a priest-deluded idiot silly enough to believe that a firm and unwavering faith in one's own "innate vileness" is the first step toward angelic purity? We don't care a straw for the loud profession, and the glitter and glamour, of church worship and church society, for beneath it all lies a selfishness, hypocrisy, and meanness, that the non-professing worldling does not possess.

We cheerfully bear testimony to the fact that there are honest and conscientious men and women in the church, but this does not prevent them from being most mischievous and injurious in their attitude toward their fellow-man.

Conscientiousness simply prompts to right doing, but it has no power to giv its possessor a correct definition as to what is right. John Calvin was, no doubt, conscientious when he signed the death-warrant of the Spanish physician and had him burnt at the stake for his religious opinions. Cotton Mather of our own country and his pious devotees were, no doubt, distressingly conscientious and honest when they hanged men and women for witchcraft—a Mosaic or Bible crime not recognized in science—and bored the tongues of the Quakers through with red-hot irons for the unpardonable offense of saying thee and thou, and stripped a mother's back bare to the waist and whipped her through the streets of Salem on Monday morning at the tail of a cart for the offense of kissing her baby on Sunday, she owing all her love to God on that day. These parties were all honest, but honesty did not make them safe citizens. Many good men and women are in the church because they hav never heard the other side and do not know any better. But they are not good from church influence, but from inherited predisposition—good not by the aid of the church, but in spite of it. If the church made men good, then all church members would be upright. That they are not, proves that goodness is derived from some other source.

We deny that the church exerts any reformatory influence whatever. The minister may by his dire threats of hell and future endless torment lay a restraint on the evil-disposed person. But he is simply restrained, not reformed. If a man refrains from stealing because he fears the penitentiary, he is nevertheless a thief all the same.

Luther, as quoted in our last article, confessed, even on his deathbed, that his religious reformation, so far as morals were concerned, was a lamentable failure, and that he had spent his time "for naught." And we will now add to his testimony that of the notorious John Calvin, the Protestant inquisitor and co-worker with Luther. In his "Livre-sur-les Scandales," page 28, in referring to the loose morals of the laymen in the church, Calvin made the following complimentary reference to the clergy of his time in the following language: "There remains a wound still more deplorable. The pastors—yes, the pastors themselvs, who mount the pulpit, are, at the present time, the most shameful examples of *waywardness* and all other vices; hence their sermons obtain neither more credit nor authority than the fictitious tales told by strolling players on the stage." Just think of it, the pastors away back in the sixteenth century given to "waywardness and all other vices." But a class of men who accept such old lecherous reprobates as Lot, Judah, David, and Solomon as their religious exemplars, are prone to waywardness, and it is a contradiction of the eternal fitness of things to expect anything else of them. With such shepherds, woe to their flocks, and especially to the innocent, unsuspecting lambs of the feminin gender! Like causes produce like effects, and centuries seem to hav produced but little change for the better with this clerical class. The Rev. J. M. Peebles gave to the public some very interesting statistics on this point, proving that there were more Christian clergymen in the penitentiary in New York state than of any other class or profession according to the number, and an undue proportion of them for offenses against the purity and innocence of woman. But these clerical convicts, no doubt, spent much of their time meditating on those precious little episodes in the history of "righteous Lot" and his daughters, Judah and his daughter-in-law, and David, the man after the Christian "God's own heart," and Solomon, the wise, with his modest number of a thousand wives and concubines. And reflecting on these episodes, they no doubt experienced a deep sense of religious consolation that lightened the burden of their confinement. Nothing like the Christian religion, with its illustrious examples of vice and its sweet provisions of atoning grace, to help a clerical crook out when he gets caught in his own meanness.

The Rev. Sam Jones, in a sermon preached at Chicago, March 12, 1886, did not state that there were more ministers in the penitentiary than any other class; but he did say that as "many preachers go to hell as any other people on God almighty's earth." (Cries from the congregation, "That's so!" and applause.) Sam ought to know, and yet, in the face of this damaging testimony exclusivly from Christian witnesses, the religious training of society is placed in the hands of this class of moral reprobates.

In dwelling on the unsavory record of the church we feel that a contrast would be a relief, and we turn to the heathen to procure it.

Mr. William Horniday, of the Smithsonian Institute, spent several years in foreign wilds, and he givs the following testimony as to the morals of the heathen before they had been corrupted by the degrading influences of Christian missionary teachings. In speaking, among others, of a tribe called the Dyaks, he says: "We see in these strange children of nature all the cardinal virtues without a ray of religion and a high state of morality without ministers. They keep no Sabbath, say no prayers, build no temples, worship nothing. The Dyaks are, perhaps, the most contented people under the sun. In hospitality, humanity, sympathy, and charity they are not outranked by any people living, so far as I know." And yet the church, with its foul record of war, persecution, slavery, oppression, and murder, presumes to send missionaries to a people like those above described. From intercommunication between Christian and heathen, morally the heathen is always the loser. The Rev. Mr. Murray, in a lecture given in Springfield, O., Oct., 1873, stated that on board one ship leaving Boston harbor for heathen lands there were three missionaries and three hundred barrels of rum. Mr. William Horniday, in his work, "Free Rum on the Congo," states that, "We hav opened the rivers of Africa to commerce, only to pour down on them the raging plegethon of alcohol; no river of Inferno is more accursed." And yet the clergy continue to prate to their silly dupes what great things the church has done for the heathen, and continue to collect money to support in foreign lands one of the most useless, worthless, and pestilent class of men and women that ever preyed on the well-being of the human race. W. S.

Nashville, Tenn.

God—Religion—Evolution.

It is high time that we turn the tables on the "Heaven-accredited Holy Apostolic Church, mother of the Holy Roman Universal Inquisition," and so relieve mankind from the degrading necessity of donning the sackcloth and ashes of the "sinner," putting the odium of "coming short of the glory" on the real offender—the God of the Christian church, the Noachic dispenser of the waters of the deluge and hailer of fire and brimstone on Sodom and Gomorrah, the supreme botch of the universe—not as builder of the material structure, for with that he had nothing to do—but as ruler and governor of mankind; the regulator and controler of human affairs; the demented Moses-created lawgiver of the tramping Jews; inspirer of the horrors of the Inquisition and the cruelties of the modern tenement system, etc.

Giving our august subject his dues, we start on our genial task with the admission that as an executiv officer he has at all times been A No. 1, bearing the gree abune them a', but as a legislator a poor stick; so much so, indeed, that his system is fast becoming in these days of "reform of abuses" a byword and a reproach among men, stamping him as the great failure of the centuries, the bankrupt *par excellence* of the pantheons.

It is quite unnecessary to seek for details to sustain our charge of incompetency—or malevolence, shall we call it?—of the great I Am as a director, the proofs lying along the highways of time "thick as the leaves of Vallambrosa;" from the grand initiativ escapade in the mythic garden of Eden to the last rent-theft of the stews inclusiv—a period presenting a ceaseless series of punishments without the palliation of criminality; a long season of merest wantonness; showing not only a contemptuous disregard of human interests but an activ devilishness, the result of innate wolfish depravity. Such is the Great Director the ages are made to present in history; such the great fetich of the centuries as he is drawn from the inspired chronicles of the altar and handed down by saint, by prophet, and by teachers of the pulpit generally; eternally "in flaming ire, taking vengeance," "for they shall know I am the Lord."

Guizot says: "Human history opens on inacessible morasses and vast forests, altogether uncleared, given up to the chances of primitiv vegetation, peopled with wolves and bears and with great herds of swine, and with humans but little removed above them in habits. Inclosed in dwellings dark and low, the best of them built of wood and clay, covered with branches or straw, people lived a beastly life; their never-ending dread being the war-cry, often enough heard—men living grossly and idle being prone to quarrel and fight."

The drama of civilization changing the scene, they are made to witness the rush, the crush, and the havoc of invading armies; masses of demoniac spoilers, "made in the image of God," sweeping from the "swarming east," on errands of butchery and plunder, laying waste whatever of fertility came in their fearful warpath. Europe was so settled after hundreds of years of anarchical turmoil. Where the first batch of marauding miscreants came from, nobody knows; all the information vouchsafed being that temporary settlements were established on the route, then broken up by succeeding eruptions; the agriculturists changing localities when forced by the exigencies of the advance of new-comers, or, yielding to the impulse of adventure, adopting the haphazard life of the barbaric depredators.

And thus the early struggles went on, men swaying from hunger to gluttony, from activ violence to short seasons of repose, rapacious, bloodthirsty, predatory. But a few centuries before the advent of Christianity, indeed, the same rude conditions prevailed; flourishing settlements changing to deserted houses, the dispossessed taking to their ships in a body, transferring their homes elsewhere; some, preferring the sea to the land, becoming pirates; but, whether on land or on sea, at all times meeting the same degree of struggle, suffering, and death.

So, through all the ages we find the mass of mankind occupying the desperate outposts of existence—either struggling as armies of invasion or driven by fire and sword from the lands they had ravaged from others—while in more modern times men are found in ignoble rivalry of personal interests, seeking in commercial and business competition the success that ruins others, or the ruin that others visit on them.

The worst horrors of activ turbulence in the struggle for life, however, hav been endurable when compared to the ever-present terrors imposed by superstition; rendering people in their helpless ignorance victims to mysteries embraced in the word "religion;" the priesthood, pointing to simplest natural phenomena as proofs of heaven-delegated power; demanding human sacrifices to avert the anger of the God of the thunder, the lightning, and the tempest. Thus, involving horror in all its categories, man's life has been a continued series of violence till now; its degradations only slightly lessened with the fall of the Bastile and the close of the Inquisition; checks to the long reaching despotism of church and state; checks imposed by the people, not the Lord, as against the "Lord's anointed," for only with the consent of the governing few could systematic law-supported atrocities be practiced—a partnership again sought to be established—a partnership, the papers to which hav already been drawn up, and which can be averted only by the force resident in the intelligence of the Secular brain. "Up guards and at em!" Wait not for drum, or trumpet note; but, rallying in force, strike at the advance guard, sending them back upon Rome's massing cohorts with the message of Science: "Your teachings are false. We brand you as knaves and haters of mankind. Your aim is rule or ruin, using the wrath of a mythic God to inspire your played out followers of the Old World, and trusting to the added numbers of your victims who hav sought refuge in the New, to gain the victory of the spoiler. We hurl defiance at your feeble combination, promising them the welcome the invaded givs the invaders. Led by Truth, we will disarm your cruel and malignant God and send him packing with his sainted relics, crucifix, and altars to where the early gods of the pantheons lie; where he will find 'none so low as to do him reverence.'"

And here let me say that the question underlying the accumulated horrors that make up the history of our race is not so much to gather proofs that man is not the moral delinquent the church insists on representing him as being, as to show that religion, starting from false premises, has sought to establish conditions antagonistic to truth—giving to ridiculous postulates the potency of facts. Taking the question in its simplest form and stripping it of all verbiage clustering around it from theological and other interested pens, it stands briefly thus: Man, originally starting from a purely animal basis, has presented through all the ages the distinguishing characteristics of his origin, but modified by the tendency to moral and intellectual development which inheres in the constitution of his being; a quality which, by the mysterious processes of evolution, will yet invest

society with just social relations and the highest conditions attainable on earth.

Representativ in himself of all the distinctiv attributes of the animal kingdom, man, from his environment, became molded into the being we find him in the dawn of the historic period—essentially a man-brute. What modifying agencies existed in prehistoric times preparing him as an actor on the stage of history we are unable to speak of but in conjecture. In the savage state, we find in him a wild, selfish, demi-devil; houseless and but partially clad in skins torn from animals of the forest; eating raw flesh, sucking the marrow from bones, frequently human, and drinking the hot blood of his victims. In the barbaric state he is an easily excited semi-savage, reducing to cruelest servitude all he conceives to be his enemies. In the partially civilized—our own times—we find him still clinging to the distinctions of the barbarian, but rich in promis of a noble future. So much so that, notwithstanding the fearful exhibits the history of mankind discloses, together with the story of his habitat presenting so many drawbacks to progress, steady advances in kindly treatment and geographical security hav marked the passage of the centuries. Society is fast unfolding the truth as it is promised in science and sought for by Liberalism. There are certainly but few atrocious kings or chiefs now to be found. The hour of the imperious priest is fast passing away. The conqueror has fallen into disrepute. Arbitration in national disputes has been inaugurated. Above all, the sponge of science is fast cleansing the slate of society of the stains of ignorant piety, preparing mankind for the new regime. History no longer will be a jumble of horror and bloodshed—cities blasted by war, countries laid waste by fire and pillage, populations mixed up in agonized confusion, with but here and there passages in the story where nobles reveled in sumptuous profusion, and serfs, ready to die with vulgar loyalty, surfeited for short seasons on plunder; the whole supervised by gods worse in character than their worshipers.

Let us not forget, however, that great evils are still at work with us. Strong in popular regard and lusty of growth, they claim ancient usage, and heaven-accredited missions to perform, as warranty for their stay. Hanging around the framework of society, as parasitic vines invest the oak, they liv on the juices of thoughtless labor, finding protection among the prejudices born of far-reaching observances of the past. Liberalism is activly at work to relieve the state of such parasites. The protests everywhere heard are assurances that society is gravitating to revision in all its parts; a new framework in which no vestige of our incongruous systems will be found. Not merely renovated, but new in all its adjustments, providing conditions squared by the sharpest equity. The animus of its founders, having the warranty of science, will be found in the cry: "Away with ancient caste of whatever sort!" sweeping down the wind all absurdities of aristocracy as well of all disabilities of individual claims, whether arising from infirmities of intellect or incapacities from natural tendencies. If a man be born the intellectual superior of another, let his reward be his greater usefulness as a contributor. A fine intellect is the boon of society. We are the inheritance of each other. A poem is written to be read, a picture painted to be seen, an invention completed to increase the general efficiency. Put the book in the common library, the picture in the public hall, the improvement in the workshop and the centers of labor; and so the great heart of humanity, made thankful by gifts and stimulated to kindred benevolencies, may be made activ in good deeds. What greater reward to the poet, the artist, the inventor, than the admiration their works inspire—granting their lives to be unencumbered by wants? The needs of the man whose ambition is satisfied by sweeping the streets are quite as great, for food and clothing, as are those of the genius. Then, usefulness in the scavenger is above all art. Then again, to what are men indebted for the distinctions that come of individual accomplishments? Simply to differences in cranial structure—phenomena, as far as heard from, outside of all cognizable interference, though claimed to be embraced in stirpiculture—a feature in science as yet but hinted at. Thus we find that in the general economy the true test of the individual is utility.

We are at present about entering on the "good time coming, boys" of the poet, not the lackadaisical "sweet by-and-bye" of the salvationist, and on our onward march we listen only to the inspirations born of earth. Let us be faithful even unto death.

In the ever onward, resistless march of progress there are no soft, verdant spots as camping-ground for man to dally with the hours.

Halt is a word unknown to the legions of advanced thought. Nothing can resist the primal edicts, the authority that has swayed the cycles. Supreme at all times in this: that when priests or rulers, by any trick, device, or effort of power, hav sought to circumvent the eternal forces, they hav perished in the grasp of violated justice. Society has learned that no institution of man, honored though it may be by its defense of religion, and venerable, too, by the dust of centuries, can stand, save by brute force, unless founded on the eternal principles of justice. Nationalities hav passed away, systems of theology and philosophy hav become extinguished in the light of brighter truths, but the integrity of justice has ever been, without shadow of turning, the divinity of nature. Let the demand of humanity, then, be justice. Not the limited justice meted to the bondman—food, clothes, and shelter—but also that soul-pabulum, the claim of all by the right of common origin and inheritance; a claim whose products are the gentleness of culture and the sweet freedom of discussion. The world is preparing to "ring the fuller minstrel in," and he not the harbinger of an idiotically conceived theological millennium, but of an attained period in a series of developments incident to planet life, Evolution. 74.

Le Roy, N. Y.

Notes of Travel by W. S. Bell.

Mr. T. H. Terry, secretary of the Secular Union of Batavia, Kan., invited me to lecture at Batavia under the auspices of that society; and April 15th, in the school-house, the only place for public meetings in the place, I spoke upon "Liberty and Morality." Two ministers were present to steady the Ark. One of them explained sacred history from a long chart that he had put up across the school-house. The chart contained the exact dates of lives of great men, and great events, as far back as the garden of Eden. His long and pointless talk, and blundering reading, made the people tired, and I could not, though the temptation was great, riddle everything he said.

I pitied the audience. Before me sat two young mothers with babes in their arms, and after they had sat there three hours I concluded the meeting with a few pointed remarks, which rendered the sky-pilot somewhat unhappy. I find that when I am replying to ministers they cannot keep silence. They always interrupt me by throwing in a contradiction, when they find the facts and logic pinching them. It is hard for preachers to be courteous to their opponents. They hav had things all their own way so long that it seems hard for them now to listen to any back-talk.

April 17th I was introduced to a large and enthusiastic audience in the Turn Hall in Denver, Col., by Mr. Robert Hilgard, an earnest worker in the Liberal cause. After my lecture I was waited upon by two gentlemen from the audience, who urged me to stop over a few days longer in Denver, saying that they would procure the Tabor Opera House for a Sunday night lecture, but my dates were all fixed for several weeks ahead and I could not entertain their generous and complimentary offer.

On my return I am to hav an ovation in Denver.

A good measure of success attended my lecture at Canon City. Mr. John Locke, a Liberal Spiritualist and a subscriber and admirer of THE TRUTH SEEKER, made the necessary arrangements for my lecture. The armory hall was entirely too small to contain all who came. I am to giv two or three lectures there on my return, in a large hall. I had a very enjoyable time staying with Mr. Locke and family.

There is a fine mineral spring here. As I stood beside the ever flowing fountain, I wished I could dip up a cup of this delicious water and hand it to every Freethinker in the land, but as I could not do that I drank to their health.

Leaving Canon City, I was soon in the Grand Canon, the grandest sight that ever greeted my eyes. In a few days I am to pass through the Black Canon, which is almost as wonderful as the Royal Gorge of the Grand Canon.

I am now in Leadville. I gave my first lecture last night to a small audience. On the 24th and 25th I am to speak in the city hall, and am promised a large audience. Mr. A. L. Heister is president of the Union, and Mr. D. A. Collins is treasurer.

Leadville, Col., April 22 289. W. S. BELL.

A Unique Tripartite Partnership.

James A. Spivey, a well-to-do farmer and stock-dealer of Henry county, Ill., purchased a large number of growing swine, and corn enough to fatten them. Then he promised the Lord in prayer that if he would prosper the speculation he would divide up the profits fairly, thus: Spivey one-third, the Lord thy God one-third, and Spivey's son one-third. This was last summer, and as there was a strong blaze from the sun and no condensation of aqueous vapor, the supply of water fell short and Spivey was compelled to stay at home from church one Sunday and carry water and throw over the hogs to keep them from melting down. In due time the stock was marketed, showing about $420 profit, of which the Lord's share would be $140. But in consequence of there not being rain when needed, he cut God's share down to $100, which amount he sent to God's agent in Nebraska to help build God a house.

This is a simple statement of fact. Mr. Spivey is neither a lunatic nor an idiot; he is a fanatic, the big gun in the Methodist church of New Windsor. His operations as a stock-dealer are not of a pronounced philanthropic character. In fact, there are men so depraved as to think that he deceived them for his own profit.

It was in my humble opinion a rather thin dodge for Jim to cabbage $40 of the Lord's money under the pretext he did. Had he made excuse for retaining the swag that the Lord had not given him beauty as well as grace, I should hav justified him in it. Though serenely pious, Jim is not handsome.

REV. GEO. ENDERTON,
Pastor Church of the Redeemed.

An Answer to An Important Question.

From the Denison, Tex., Sunday Gazetteer.

"Did Man Fall?" is the title of a pamphlet which discusses the locality and topography of the garden of Eden, and answers the question, "Is the garden of Eden a fact?" The author is Israel W. Groh, author of, "Is the God of Israel the True God?" Price, ten cents.

They Interest the Editor.

From the Butte City, Mont., Daily Miner.

Some new and decidedly interesting publications hav lately been issued by the Truth Seeker Co., at 28 Lafayette place, New York. One is the ALMANAC, or ANNUAL, which this concern has of late years been issuing; another is a work headed, "Was Jesus Insane?" Another, "Pioneer Pith, the Gist of Lectures on Rationalism," by Robert C. Adams. Another is entitled, "Did Man Fall?" in which it is inquired if the garden of Eden is a fact. "The Limitations of Toleration" is a small work by the same concern, containing a discussion by Col. Robert G. Ingersoll, the Hon. Frederick R. Coudert, and Ex-Gov. Stewart L. Woodford.

Possesses Dash and an Impromptu Character.

From the Open Court.

This discussion ["The Limitations of Toleration"] was held before the Nineteenth Century Club, of New York, at the Metropolitan Opera House. It is now printed in pamphlet form from a stenographical report, and comprises forty-four pages. The remarks of the late Mr. Courtlandt Palmer, who presided at the meeting, are likewise included. The debate between these three gentlemen, for such it was, is well worth reading, and although from the colloquial form in which it is cast, it has not the literary charm that marks the written compositions of either of the eminent speakers, its dash and general impromptu character afford a pleasing substitute.

Much More Valuable Than the Bible.

From San Francisco Freethought.

Robert C. Adams's "Pioneer Pith" is a book of one less than a hundred pages, but it contains more of value than the Bible from Genesis to Revelations, and more than numerous other books of many times its size. It is the author's aim to condense the main facts of Rationalism into a small compass, and he has succeeded within the limits of twenty brief chapters. Captain Adams has previously distinguished himself as a writer on Freethought subjects, and the present pamphlet does not detract from his reputation. (Published by the Truth Seeker Company. Price twenty-five cents.)

The Magnitude and Drift of the Discussion.

From the Tyler, Tex., Leader.

"The Limitations of Toleration" is the subject of a triangular discussion on the limits of free speech and free thought, between Ex-Gov. Stewart L. Woodford, Hon. Frederick R. Coudert, and Col. Robert G. Ingersoll. Protestantism is represented by the first, Catholicism by the second, and Agnosticism by the third speaker.

The magnitude and general drift of the discussion may be indicated by the following points which were submitted to the speakers in advance:

1. Thought is a necessary natural product—the result of what is called impressions made through the medium of the senses upon the brain, not forgetting the fact of heredity.
2. No human being is accountable to any being—human or divine—for his thoughts.
3. Human beings hav a certain interest in the thoughts of each other, and one who undertakes to tell his thoughts should be honest.
4. All hav an equal right to express their thoughts upon all subjects.
5. For one man to say to another: "I tolerate you," is an assumption of authority—not a disclaimer, but a waiver, of the right to persecute.
6. Each man has the same right to express to the whole world his ideas, that the rest of the world hav to express their thoughts to him.

The discussion is printed in pamphlet form and is sold at ten cents a copy.

The Abandoned Sinner and His Profane Poetry.

From the Ironclad Age.

The Rev. Samuel Jones has been crowding the mourners and rescuing the damned over on the Pacific coast. The most abandoned sinner on the coast is George E. Macdonald. The most abandoned sinners are generally the first to fall under a fusillade of gospel artillery: but it appears that George came through the holocaust of gospel hail unscathed. It would seem, however, likely that he was knocked down and "stepped onto," for the following from his *Freethought* of April 6th sounds like the defiant utterance of a boy who has just been let up from use as a mop and who hasn't yet got the sand and mud out of his mouth and nose and ears. Says he:

The Rev. Samuel Jones has got through with San Francisco. H received $1,200 for his services, and claims to hav converted twelv hundred people. If lies were feathers, he might put wings on a of them.

And after the holy man of God was well out of the country, the dauntless G. E. M. fired the following injurious, not to say deadly, piece of poetry after him:

FAREWELL TO THE REV. SAMUEL JONES.

O Jones, when first you came to preach to us
From Sacramento and Los Angherlus,
We knew your fame as a religious liar
Was great as your supporters could desire.

We knew your mastery of dialect
Was all that any critic could expect;
We were familiar with your *repertoire*,
And the inherent powers of your jaw.

But when we heard you we were all surprised—
Our highest hopes are more than realized.
You are a sample of that vaulting pride
Which, missing saddle, 'lights the other side.

Perhaps you really do more good than harm,
And we hav viewed your pranks without alarm.
Yet, Jones, good-bye—if say good-bye we must;
We shall not see your like again we trust

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Any number over five at the same rate, invariably with one remittance.	

Changing Sunday Laws.

It is cheering to note that one state has, this spring, shown a desire to still further soften its Sunday laws. For Texas to do this in the face of the efforts of the Sabbatarians to hav enacted a national Sunday law may be considered a substantial victory for progressiv ideas.

We learn of this step ahead from the Denison Sunday *Gazetteer*—a journal owned and edited by a brave man and a Liberal—which is combating the preachers, who are necessarily angry at the legislature for amending the Sunday law so as to require business houses to close only between the hours of 9 A.M. and 4 P.M. on Sunday. The ministers contend that this curtailment of the previous business suspension is "stealing seventeen hours from Jehovah." The *Gazetteer* observes, however, that the preachers, as usual, are wrong. The legislature has deprived Jehovah of no time at all. It leaves every man and woman at liberty to rest and worship as many hours on Sunday as they please. If a Christian believes Sunday has been set apart to be used exclusivly as a day of rest and worship, all he has to do is to obey the dictates of his conscience. But if he does not think this is necessary he can carry on any lawful avocation up to 9 in the morning and after 7 in the evening. The legislature no doubt aimed to make a fair compromise on this Sunday question, and those who consider the day holy ought not to complain, certainly, for they hav seven hours of the day, proper, out of the twelve, as they want it. So far as the religious aspect of the question is concerned the legislature has really nothing to do with that, further than to protect all the people of the state in the right to worship in accordance with the dictates of their consciences. The *Gazetteer* humorously concludes: "If our Christian preachers will stop their fault-finding with the legislature, and go to work and convert the people to their way of thinking, there will be no necessity for civil laws to enforce Sunday observance, or religious observances of any kind."

While we can congratulate the Texas legislature in thus yielding to the changing sentiment of the country, we hav to reprimand the legislature of our own state for the probable cutting off of another slice of liberty. The judiciary committee of the Senate reported favorably and the Senate has passed an amendment to section 266 of the penal code as follows:

"All trades, manufactures, agricultural or mechanical employments, upon the first day of the week are prohibited, except that when the same are works of necessity they may be performed on that day in their usual and orderly manner so as not to interfere with the repose and religious liberty of the community; *but no barber shops shall be kept open after 12 o'clock noon on said day.*"

The words in italic are the addition to the section. The amendment was introduced by Senator O'Connor at the request of the barbers, who desire to shut off competition as to Sunday opening of the shops. The tonsorial artists cannot agree among themselvs as to how long to keep open on Sunday, nor can they trust each other to keep any compact they make in the matter, and so they hav gone to Albany to get a law to help them out. The amendment in itself is of small importance, but the principle is all wrong and tyrannous. A barber has the same natural right to shave his customers on Sunday afternoon that he has to shave them Saturday afternoon or Sunday forenoon. It is a matter of individual liberty of choice, and the only persons interested are the shaver and the shavee. The people of the country, however, seem to hav law on the brain, and run to the legislatures as children run to their parents when a playmate "nigs" at marbles or makes faces at them. If a person had time to study the penal code, he will find that he has been and probably will continue to be a lawbreaker till about one-half the code shall be repealed. To come down to bedrock facts, the people break the Sunday laws all to flinders every first day of the week. An enormous amount of unnecessary labor is performed every Sunday in this city. Horse-cars are run, excursion trains and boats are operated, thousands of people go fishing, we hav public exercises and shows, and in the million or two households of the state three-fourths of the labor performed is wholly unnecessary. We hav laws against all this, but they are not observed, and it is nowise probable that the barbers will keep the new law any more strictly than they do the old. Those who desire to accommodate their customers after noon will pull their window-shades up a little, lock the door, and go ahead as of old. The barber knows his trade, and he is not going to lose it by refusing to shave a man five minutes after twelve. This law, like all Sunday laws, should be entitled, An Act to Promote Hypocrisy.

The Ministers.

The Omaha *Republican* is a paper of sense and spirit. Recently the clergy of the city hav been attacking the Sunday papers, in their usual untruthful and bigoted manner, and the *Republican* retorts with an editorial, the vigor and spirit of which entitle it to a prominent place right here in these columns:

"Dean Gardner writes an article for the *Excelsior* on Sunday newspapers. There is something amusing about a minister attempting to consider the practical side of life—fortunately there is never anything at all serious about it. If there is one thing in the world that the world gets along without it is the minister. Really, the minister isn't a part of society. He is something to be looked at, like a horse; to be listened to, like a hand-organ; to be supported, like a pauper—but never anything to be considered gravely. Every Sunday he preaches a lot of things which he hasn't lived and doesn't intend to liv—and his sermons are attended by people who hav no more idea of trying to be real Christians than they hav of throwing themselvs in front of a rushing locomotiv.

"But we may as well be good-natured about the divine, because he is quite too listless to incite the opposition of any man of sense. When the dean says that seven papers in the week are too many, he is right. There is no reason why a newspaper man should not hav one day of rest out of seven. But some fool fellow—some natural-born minister who had drifted into journalism—began the Monday morning paper, and that settled it. We all had to follow. The *Republican* would be glad not to publish a Monday morning edition. Even the best newspapers of that day are stupid, there being little to print but the sermons of the day before. But there is no use of discussing the matter; we can't stop, because the rest of the publishers won't—and the great world is so far from the influence of poor, mild persons like the dean, that it would absolutely refuse to patronize us if we did not get out seven papers a week. You see what a discount there is on what you call Christianity. There isn't a Christian in Omaha who, if the *Republican* should strictly observe the Sabbath, would patronize it on that account; we don't believe there are ten of its patrons who, if it should strictly observe the holy day, would not withdraw their favors and bestow them upon the paper which had desecrated it. This country isn't Christian—it's business.

"The newspaper is in need of reform. We admit it. It isn't serious enough. It often fails to hav an honest, earnest meaning. It is more or less haphazard. It is nearly always the friend of money and the foe of penury. It is part of the great world of Dives. It lies and cheats, and has gleams of glory and spasms of pure ambition—briefly, it is a chameleon that takes a color from the objects which surround it.

"But journalism can never be reformed by a ministry besotted in hypocrisy. There is yet virtue enough, it may be, in the newspapers to reform the clergy, but as for the other thing, it is what the Dutchman called 'one of de unpossibilities.'"

The pious ones, when they read this, held up their hands, aghast with horror at its "blasphemy." The Omaha *World* said that it was a "disgraceful vilification of churches, religion, and ministers of the gospel," and demanded of the *Republican* an apology. But the *Republican* will not apologize. It would much rather assail the churches again, it says, than apologize. It meant every word it said, and still holds that the average minister is a very poor stick. He is a poor weakling standing in the pulpit preaching the gospel of the rich. He no more dares to say to Dives, sitting in his cushioned pew, that he, Dives, is, in his besotted selfishness, a most promising candidate for hell, than he dares to leap into the falls of Niagara. Dives pays his pew rent, and Dives patronizes the preacher, and Dives purchases stained glass for the cathedral windows, and Dives's presence in the congregation is a lodestone drawing inferior worshipers of Mammon toward the altar. And when some one, aggravated by the shams of the world, and most of all by the infinit and awful sham of the church, raises a voice to speak the truth, the weakling cries out that blasphemy has been perpetrated; that a horrible skepticism has been revealed; that the sanctity of the religion of Jesus Christ has been wantonly invaded. The reputed follower of the communistic Nazarene, confronted with the truth, turns upon the man who has been brave enough to present it to him and accuses him of sacrilege. "Attack me," he cries, "and you assail almighty God! Accuse me of hypocrisy and you vilify religion!"

For these and other reasons, the *Republican* positivly refuses to apologize for its attack upon the pulpit hypocrits. We congratulate it upon its courage.

Christian Promis and Performance.

Will the Christians never learn to be honest in action? to do as they would be done by? to never accept a trust unless they will fulfill its conditions?

The flagrant violation of the terms of Stephen Girard's will is known to everybody who has read upon the subject. The magnificent charity which he founded is in the hands and under the management of the church. That James Lick's donations to science are fast going the same way will be a cause of surprise to Freethinkers, who depended upon the well-known Liberality of the people of the West to keep those vast sums of money from being used to further the spread of a superstition which James Lick cordially detested.

When James Lick died he scattered his benefactions with a lavish hand. The greatest monument to his memory is, of course, the Observatory. This has somehow got into the charge of a corps of Christians who, while discovering facts that destroy Christian theology, are writing articles to prop up the declining faith. This is certainly an indirect misuse of the dead man's money. Mr. Lick believed in what he knew. He had a great admiration and love for science. He desired to add to the knowledge of the world, and that is why he built the Observatory. He would, if alive, be exceedingly angry at seeing his salaried observers working to inculcate faith instead of increasing knowledge.

Another of Mr. Lick's gifts to science was a donation to the San Francisco Society of Pioneers. With this money a large brick building, costing several hundred thousand dollars, was erected in San Francisco. This building contains a hall of a seating capacity of six hundred, which the builders fitted up with the regardlessness of expense which usually characterizes the handlers of other people's money. The will of Mr. Lick provided, it is understood, that regular lectures of a scientific, literary, or historical character should be given in this hall, but that it should never be used for religious meetings. Three or four weeks ago the members of the San Francisco Freethought Society were casting about for a permanent meeting-place, and it naturally struck them that no more appropriate hall could be found than the one built with the money of the Freethinker James Lick, who has shown his admiration for the great apostle of Freethought, Thomas Paine, by building him a Memorial Hall in Boston. The secretary of the Pioneer Society was therefore waited upon by Professor Miller, the lecturer of the Freethought Society, who stated his object in calling and gave the name of the organization that desired to hold its meetings in Pioneer Hall. The secretary expressed doubts that the hall could be engaged by a Freethought society. It had been refused the Spiritualists. He would, however, consult the committee. The next day Professor Miller called again and received the ultimatum of the said committee, which was that Pioneer Hall would not be leased on *Sunday* night *for such a purpose!*

This action of the committee has caused considerable surprise to the heretics of the Pacific coast,

Some of the members of the Pioneer Society are indignant, and aver that were their wishes consulted the Freethought Society should hav the hall for the cost of gas and janitor. But the Christians are in power, and continue to exhibit the bigotry usual to people of their kind. But while considering this matter settled, *Freethought* asks several interesting questions of these pietists. Why, it queries, did the Pioneers accept the money of James Lick if they had not sufficient respect for his opinions to allow them to be advocated in the hall which that money built? Do the Pioneers object to receiving the money of Freethinkers now? and if so, why did they take it then? What has brought about the change of sentiment? Do they think they hav received all the money from such a source that their consciences will allow them to accept? Finally, do they for a moment suppose that they would ever hav had a hall built with James Lick's money if he had suspected that so soon after coming in possession of it they would close its doors against the advocates of a cause which James Lick did so much to promote?

The next thing the Pioneers will probably do will be to let the hall for religious services. They hav already allowed a saloon to be established in the building, wherein a Sunday night concert is regularly conducted, and a church seems to be the next thing needed.

There is a moral in this as big as a mountain. And it is, that no matter what a Christian promises, he will perform nothing if such performance should run counter to his religious ideas. We hope the Freethinkers of San Francisco will put the question squarely to every member of the Pioneer Society, and see if a majority sustain the Christian committee's action.

Governors' Proclamations.

On April 30th, we were instructed by the justly respected governor of our state, we were to assemble in our places of worship and "make prayer to God for our guidance as a republic in the future." Now, we are not altogether so churlish and unconformable in things religious as some would say; in fact, we are not indisposed to help in consulting the God-given book of guidance for said instructions upon national conduct. We are now in the place where we do all the worshiping we hav to do, and will proceed at once.

The department of justice, in particular that of the administration of punishment, will find given a model for imitation upon which it would be hopeless for fallible man to expect to improve:

"I the Lord thy God, . . . visiting the iniquities of the fathers upon the children unto the third and fourth generation" (Ex. xx, 5). "Prepare slaughter for his children for the iniquity of their fathers" (Isa. xiv, 21). "Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Ex. xxxiv, 7).

Erring generations hav strayed from these judicious practices; we now iniquitously cherish the notion that the better way is to punish the guilty and not the innocent. But there seems little doubt that by making over all government to God's friends we might be reclaimed unto that practice which is right.

The following would seem to fall likewise under the head of directions for the judiciary:

"Thou shalt not suffer a witch to liv" (Ex. xxii, 18).

This should be attended to at once. If necessary, the clergy must be given full discretionary powers in the enforcement of this doubtless very wholesome statute.

On the question of slavery we are not left in doubt:

"Of the children of the strangers that do sojourn among you, of them shall ye buy, . . . they shall be your bondmen forever" (Lev. xxv, 45, 46). "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him forever" (Ex. xxi, 6).

The problem of religious tolerance is one that we can hardly hope to dispose of, through human wisdom merely, in so neat, simple, and effectual a way as the one given thus:

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; . . . thou shalt surely kill him; thy hand shall be first upon him to put him to death" (Deut. xiii, 6-9).

Even regulations for sumptuary and health inspectors are not neglected:

"These ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; as the camel and the hare and the coney; they are unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh" (Deut. xiv, 7, 8). "Ye shall not eat anything that dieth of itself; thou shalt giv it unto the stranger that is in thy gates that he may eat it; or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God" (Deut. xiv, 21).

The latter would hav been an excellent law to practice in this city during the centennial. Our visitors would hav valued us highly for the legislation.

Our Sabbath laws are too lax:

"Whosoever doeth work therein shall be put to death" (Ex. xxxv, 21).

We hav not been able to perceive the harm in a man's marrying the wife of a deceased brother; but all our legislatures must immediately rectify our laws on this point:

"If a man shall take a brother's wife, it is an unclean thing" (Lev. xx, 21).

Divine "guidance" enlightens us upon the propriety of having more than one wife. Legislatures should attend to:

"If he shall take another wife, her food," etc. (Ex. xxi, 10). "If a man hav two wives, . . . then it shall be," etc. (Deut. xxi, 15, 16). "Thus saith the Lord God of Israel: . . . I gave thee . . . thy master's wives unto thy bosom. . . . Thus saith the Lord, Behold, I will . . . take thy wives before thine eyes, and giv them unto thy neighbor, and he shall lie with thy wives" (2 Sam. xii, 7-11). "And Joash did that which was right in the sight of the Lord all the days of Jehoida the priest. And Jehoida took for him two wives" (2 Chron. xxiv, 2, 3).

Our "national guidance" on divorce, it will at once be seen, is eminently sapient and just:

"When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and giv it in her hand, and send her out of his house" (Deut. xxiv, 1).

Further changes in our marriage laws are required, conformably to:

"When thou goest forth to war against thine enemies, . . . and seest among the captivs a beautiful woman, and hast a desire unto her, . . . then thou shalt bring her home to thy house, . . . and after that thou shalt go in unto her and be her husband, and she shall be thy wife" (Deut. xxi, 10-14).

As our governor (as aforesaid, justly respected), in his wisdom (which it would be presumption in us to impugn), informs us that "to God" we owe all "blessings upon our country in the past," it is reasonable to suppose that we should hav been vouchsafed more blessings if we had kept more laws. It must be a source of regret to every thoughtful man that the preceding law was iniquitously left in neglect during our late war. How pleasing to hav seen North and South selecting each other's fair wives and daughters unto whom they had a desire!

This leads us to other instructions for the department of war. Clearly Secretary Proctor will best please the Lord by eschewing peace and inviting hostility wherever practicable:

"Cursed be he that keepeth back his sword from blood" (Jer. xlviii, 18). "The Lord is a man of war" (Ex. xv, 3). "Blessed be the Lord, my strength, which teacheth my hands to war, and my fingers to fight" (Ps. cxliv, 1). "The Lord mighty in battle" (Ps. xxiv, 8). "The Lord mustereth the host of the battle" (Isa. xiii, 4). "With us is God, to fight our battles" (2 Chron. xxxii, 8). "In battles of shakings will the Lord fight" (Isa. xxx, 32).

The same officer must substitute for present international rules of truce, treaty, etc., the following:

"When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. And when the Lord thy God hath delivered it unto thy hands, thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee" (Deut. xx, 10-14).

Here is touched upon the disposition of prisoners; further national guidance on this point, which it is desirable that the United States of America immediately adopt, is as follows:

"Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people, which the Lord thy God doth giv thee for an inheritance, thou shalt save alive nothing that breatheth. But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee" (Deut. xx, 15-17). "Thus saith the Lord. . . . Slay both man and woman, infant and suckling" (1 Sam. xv, 2, 3). "Slay utterly old and young, both maids and little children, and women" (Ezek. ix, 6). "I will not pity, nor spare, nor hav mercy, but destroy them" (Jer. xiii, 14). "And Moses said unto them, Hav ye saved all the women alive? . . . Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women-children that hav not known a man, keep alive for yourselvs" (Num. xxxi, 15-18). "David saved neither man nor woman alive, . . . And he brought forth the people that were therein, and put them under saws and under harrows of iron, and made them pass through the brick-kiln. . . . I hav found David . . . a man after mine own heart, which shall fulfill all my will. . . . Who followeth me with all his heart, to do that only which was right in mine eyes" (1 Sam. xxvii, 11; 2 Sam. xii, 31; Acts xiii, 22; 1 Kings xiv, 8). "Joshua left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded" (Josh. x, 40). "The Lord said, . . . Slay utterly old and young, both maids and little children" (Ezek. ix, 4, 6).

Finally we come to the duty of the people themselvs toward their ruler:

"Submit yourselvs to every ordinance of man" (1 Pet. ii, 13). "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinances of God; and they that resist shall receive to themselvs damnation" (Rom. xiii, 1-6). "I counsel thee to keep the king's commandments" (Eccles. viii, 2).

And if still sinful persons will rebel against kings and priests, we are, fortunately, left in no doubt as to the manner of disposing of these men setting themselvs against God and his rightfully ordained ministers:

"The Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel" (Num. xxv, 4).

We shall close with an appropriate selection from that book which we know, on the assurance of those who ought to be able to tell if any ought, *i. e.*, our political rulers, to be the basis on which our government is founded:

"Blessed is the man"—as our kind and careful governor (justly respected) so well remarks—"that delighteth greatly in the Lord's commandments. The mercy of the Lord is to those that remember his commandments to do them."

The Worst.

Some incline to think that while religions generally are bad, Christianity is at least not so bad as the others. In what is it not so bad as the others? Is it not worse?

It surpasses other faiths, even Buddhism, in its antinatural doctrins—contempt of reason, of accumulation of property, of physical well-being, of all earthly welfare.

It surpasses other faiths in inculcation of the nonresistance doctrin, that infamous device in aid of tyranny.

It originated expressly, and for the distinct purpose of supporting despots, the doctrin of the divine right of kings.

It surpasses other faiths in laying stress upon the future torture of unbelievers—belief in which is the inevitable parent of persecution.

It actually has, by records, persecuted far more than any other faith.

It surpasses other faiths in hostility to, and suppression of, freedom of thought.

It surpasses other faiths in inimical influence on morality, through the introduction of a vicarious atonement and absolution system.

Why not call Christianity the worst?

Mr. H. L. Yessler, one of the leading citizens of Seattle, Washington, and a prompt-paying subscriber of The Truth Seeker, has given to the city a valuable plot of ground upon which to erect and maintain a public library. The land is deeded to trustees under the following conditions: First. The land shall not be mortgaged or otherwise encumbered for any other purpose than for the construction of buildings upon it. Second. The rents and revenues of the building shall be applied only to the payment of its cost of construction and taxes, and not to any other purpose, until the entire indebtedness is cleared up. No books shall be purchased with this money until the entire debt is wiped out. Third. The library shall at no time be under the control of any religious sect. Fourth. The selection of books shall never be made with regard to any religious belief or dogma. The trustees hav accepted the conditions, says the Seattle *Times*, and the building will be at once begun. As soon as the preliminary arrangements are completed the ladies of the Library Association will take steps to raise funds by subscription and by various kinds of entertainments. They hav a number of plans in view for this purpose, and will inaugurate a series of events, says the *Times*, which will not only materially add to the library fund, but will furnish society with a great deal of pleasure.

Letters from Friends.

OLD RIPLEY, ILL., April 17, 1889.

MR. EDITOR: I am anxious to do something for the cause of Freethought, and hav hit upon the idea of having a great number of handbills struck and posted up in public places to attract the attention of obstinate orthodoxy and church people. I would be glad if some of our ablest co-workers would criticise and offer such modifications as seem to them suitable. REV. JOSEPH N. MAXEY.

CENTER CITY, NEB., April 23, 1889.

MR. EDITOR: Mr. Heston's pictures are great, each one a sermon in itself. I was amused, however, at his picture on the front page in the issue of the 20th instant. He placed his name under one of the "images," thus making it appear that it was his photograph and that God had created man in his (Heston's) image and the rest were all impostors.

Wishing you unbounded success, and assuring you of my hearty good will in your struggle, CHAS. A. STITZER.

BROOKHAVEN, MISS., April 16, 1889.

MR. EDITOR: The last production from Colonel Ingersoll's pen, copied into the last issue of your paper from the *North American Review*, is, as regards critical analysis and unanswerable logic, the most powerful one that has yet emanated from that distinguished champion of mental liberty. It should be put in pamphlet form at once; and, that it might obtain the widest possible circulation and do the greatest possible good, should be sold cheap, say at five cents a copy. Please send me twenty copies of the last issue of your paper for distribution. You will find inclosed $1 to pay for them.

Yours truly, S. F. SMURR.

ST. LOUIS, MO., April 24, 1889.

MR. EDITOR: When I first arrived in this city I found no society of English-speaking Infidels and sent to THE TRUTH SEEKER for the names of some of its subscribers. I am glad now to be able to report that we hav one, or rather a revival of an old one. Secretary Stevens was here a few weeks ago, and as a result last Sunday saw the organization of the St. Louis Secular Society completed—R. F. Gray, M.D., president; C. L. Haskell, Mr. Bohman, A. Longley, vice-presidents; R. M. Stender, secretary; Mr. Wendal, financial secretary; Eli Giclos, treasurer. We hope to do much to advance the welfare of man, woman, and child.

C. L. HASKELL.

LEON, IA., April 20, 289.

MR. EDITOR: Please say in "Letters to Friends" that Lucinda B. Chandler advocates in the Iowa *Tribune* the cultivation of small farms and the building of cheese factories with a laundry in connection; and we add also, the use of the building as a public hall in the winter season. By so doing one could dedicate the building to Science and Industry. There are several reasons for so doing. In our township heretofore the land has been held in large tracts, and our schools hav been reduced to a small attendance. Mrs. Chandler claims women's labor could be lessened by say six families conducting a cheese factory, and paying for their washing from the sale of milk. Men must do the milking, of course. We hav as fine a grass land here as one could wish, with but three cheese buildings and one creamery building in the county; while in Jones county, this state, they hav thirty-two, and claim all are satisfied. Things are in the best shape now that they hav been here for such an enterprise. Will some live, able Liberals respond to the call?

T. W. LONG.

ST. LOUIS, MO., Apr. 22, 1889.

MR. EDITOR: Please find inclosed $3, and please contribute on my behalf two of the dollars toward the Bruno statue fund. The poor fellow was certainly the most remarkable man, considering his time. It is a matter of wonder that a few more didn't come out and think some thoughts similar to Bruno's, which must surely now and then hav been present to their minds. Even preachers of to-day insist upon pounding away at the same ancient and absurd theories and nonsensical stories, from their pulpits, and people foolish enough to swallow them go to listen or to sleep in their pews. Oh, what fools these mortals be! I sincerely hope that the necessary funds for the Bruno statue will reach the last dollar of the second $500 before the end of the month. For the balance of the inclosed money you will please send me "Blasphemy," by Ingersoll in the trial of Mr. Reynolds; "The Order of Creation," "Paine Vindicated," and "The New God," by Samuel Putnam. I was very much pleased with your ANNUAL AND FREETHINKER'S ALMANAC, "The Limitations of Toleration," and "On the Word God." Let the good work go on. A. FRANTZ.

April 20, 1889.

MR. EDITOR: Could you be persuaded to giv us a Freethought story? It would make a change for us, and you may say what you please but there are a great many of your readers who hav an emotional nature and love for the ideal that we can find in a good story. I see *Secular Thought* does not hesitate. Would it be out of order to print us "Gottlieb" from Mr. Putnam's writings? I like his stories. The women folk would seek more after THE TRUTH SEEKER. J. W. L.

[It has been our experience that Freethinkers care comparativly little for novels. We hav published several, but few readers seem to appreciate them. Mr. Putnam's "Gottlieb" first appeared in these columns. If "J. W. L." desires some good novels for his women folks he can procure Wm. McDonnell's "Exeter Hall," "Family Creeds," and "Heathens of the Heath," Frederika Macdonald's "Nathaniel Vaughan," Olive Schreiner's "African Farm," Susan H. Wixon's "All in a Lifetime," Voltaire's "Romances," S. P. Putnam's "Golden Throne" and "Waifs and Wanderings," Winwood Reade's "Outcast," Mrs. Deland's "John Ward, Preacher," and others of the same sort. These are all advertised in our catalog, which will be sent free upon application.—ED. T. S.]

MOUNT FOREST, ONT., April 21, 1889.

MR. EDITOR: Inclosed find $5, for which please annex me to THE TRUTH SEEKER for another two years, as I see by the tab on my paper that the time expires on May 1st, and I do not want to be behind with my reading matter, for I consider that a man or woman that will sponge his reading, or run on tick for his reading in a paper like THE TRUTH SEEKER, should be gently or roughly reminded that the clock does not go expressly for such readers. I cannot see for the life of me how a person can take the paper out of the post-office week after week and not pay for it and then call himself a Liberal. Liberal in what? Liberal on an editor's generosity. Why, if such Liberals would join the church and pay some ten or twenty dollars for a pew, and all the other etceteras, the better it would be for our cause. Why, where is there a person that does not spend five, ten, or twenty times more than would pay for his paper, and a good book or two besides, in tobacco, or something else perhaps worse? And then to whine out, "I can't afford to take a paper!"

Yours truly, WM. LEWIS.

BOULDER, COL., April 24, 1889.

MR. EDITOR: In THE TRUTH SEEKER for April 20th, Mr. Carlton Rice offers to become one of five hundred to each put up $5 to hav the proof furnished of the existence of a personal, living God, or Jehovah, as represented in the Bible, provided an equal number of believers in this God will each put up $5—the whole to go to the Christians if they so prove by miracle, answer to prayer, or other conclusiv evidence, or, failing in which, the Christians then to surrender their money to the other party. Put me down for $5, and if the unbelievers in such a God do not hurry up and take the chances, please put me down for a few more of like amount. I do not know a way to get money so easily. It is a "dead sure thing" on our side.

If the alleged believers in a live God are honest in their faith, or hav any faith at all in the existence of their God, now is the time to show it. If they do not promptly respond to this challenge, you can set them down as cowardly hypocrits. I would like to see this challenge transferred to the editorial page of THE TRUTH SEEKER, with an urgent invitation to orthodox people to show the courage of their convictions, if they hav convictions on the subject. If the matter is properly pushed, and they do not respond, it will do more to advance Secularism than any other move that can be made. Make the proper call and it is safe to predict enough $500 chances will be taken on our side to make the aggregate $5,000,000. What a splendid Freethought university this sum would build and endow! JOS. WOLFF.

BOSTON, IND., April 22, 1889.

MR. EDITOR: We hav just returned from the beautiful village of Hagerstown, this state, where we had the pleasure of hearing a debate between Hon. Charles Watts, of Toronto, Can., editor of *Secular Thought*, and Rev. Wm. Dillon, of Dayton, O., editor of a paper of the United Brethren persuasion. In substance the question debated was, "Secularism vs. Christianity, or which is the better adapted to the needs and wants of humanity?" It was a three days' discussion in four meetings, Watts appearing for Secularism and Dillon for Christianity.

From the village came "her beauty and her chivalry," but most of the audience were from a distance, and, with the exception of a few "divines," the assembly presented a pleasing spectacle of "fair women and brave men."

Upon the stage sat the hale, happy Secularist beside the pale, puny Christian. It reminded me of one of those pictorial advertisments wherein, by means of contrasted physiognomies, shrewd venders are wont to praise their ware. A Christian might hav said:

> I oft admire
> How Nature, wise and frugal, could commit
> Such disproportions.

But now the music of debate arose, and soft eyes looked love (?) to eyes which spoke again. The contrast intellectual was even greater than the physical. It was light against darkness; Ormuzd wrestling with Ahriman. Mr. Watts understands the art of debate, and he laid down the Secular philosophy in clear and elegant language, confining himself strictly to the principles at issue. He eloquently proved the great superiority of Secularism over Christianity by setting forth the glorious triumphs of the one against the miserable failure of the other to benefit mankind. After hearing Watts, no thinking man could halt long between the two opinions. The Rev. Mr. Dillon spoke in sepulchral tones "long drawn out." He left the arguments of his opponent untouched throughout the debate. At first he attempted to amuse his Christian admirers by rehearsing some pulpit chestnuts of a humorous nature, but failed to "bring down" the house. After this he spent most of his time either in petty side issues, or in venting his spleen upon his opponent and other Infidels. But Watts caught him nicely at every turn. Dillon undertook to defend or twist about (the straight shall be made crooked and the crooked straight) the vilest and most loathsome of biblical barbarisms, but,

> In religion
> What damned error but some sober brow
> Will bless it and approve it with a text?

The reverend gentleman closed his "arguments" with the hope that Mr. Watts would some time backslide from his present sublime faith to the damning dogmas of Christianity. And you can imagin the disgust and contempt that Watts felt for this "kind" exhortation, especially as it was tagged with a few hearty Amens by some of the "meek and lowly." Even the Christians admit that Dillon was unhorsed, and his plume lost in the dust; but he fought to the finish, to be sure. Why is it that so many otherwise intelligent people can swallow Christianity—a thing that hardens the heart and softens the head, enslaves the body and fetters the mind, fills life with gloom and death with fear? We want more discussion, more boldness, and more faith in our success. *Magna est veritas et prævalebit.* How much hav we already accomplished! How many fields and groves once sacred to Jehovah and the devil, and guarded by the deadly dragon Christianity, are now happy playgrounds for the children of Science! Let us hope that ere long Truth, the white-robed daughter of Time, will touch with her magic wand the sleeping millions, and wake them from this awful nightmare of the ages. J. CLEM. STARR.

WATERLOO, IND., April 21, 1889.

MR. EDITOR: Inclosed please find $5.25, for which giv me credit for two years' subscription to THE TRUTH SEEKER and the ANNUAL for 1889. I had thought of dropping the paper because I did not feel able to spare the money, but the more I thought of dropping the paper the more I felt that we needed it. One thing, I think it a great educator for the children, and I do not want my children to grow up with their heads full of superstition. Myself and wife both like the paper very much. We are both fearless and outspoken Liberals, and intend to do all we can to promote the great cause. It may be that there are a few Christians that do not like me very well on that account, but I think I can mention quite a number of warm friends among the followers of the meek and lowly in this place, notwithstanding the difference of our opinions. There are quite a number of Liberals in this place. We would like to hav a good lecturer here this summer. Our town has been blessed with a howling mob, calling themselvs the Salvation Army, for the last year and a half. Their motto was "Blood and fire," but our citizens got disgusted with them and treated them to a shower of stale eggs, and they folded their tents like the Arabs and silently stole away, leaving our people in peace once more.

I am afraid there are a great many people who style themselvs Liberals to whom the name of tyrant would be more appropriate. For instance, the man who tells you to stop his paper because you print a letter for a Spiritualist, or the man or woman who boasts of how they gave a pulpit-pounder a send-off. Politeness costs nothing, and no one ever gains a point by abuse. Such people never make any converts to Liberalism. But they bring odium on the cause. I seldom go to town but I hav a verbal battle with some Christian, but I do not insult him because he does not think as I do. I always leave all that for them to do.

Hurrah for R. G. Ingersoll! I am a Democrat, but I will vote for him when he runs for president. Good luck to Heston and THE TRUTH SEEKER. Long may she wave.

Yours fraternally, JACOB SALTSMAN.

LEXINGTON, KY., April 20, 1889.

MR. EDITOR: The presence of "gall-flies" and other ill-planned existences disturbs a dream of the "goodness of God," born amid the heathenish mists of theology, under filthy scraps of the veil cast over the sweet brow of nature.

The Christian is one who makes up his mind to believe certain things on these topics. His reason is stultified, and he is, to all intents and purposes, a monomaniac.

The secret of the universe is this: an automatic force works blindly in nature, until a living being arrives at the helm. The nervous system is the bridge thrown across the gulf which separates mind from matter. The human organization is a whirlpool which draws in various elements, for use. The animus of this process is activity, is dynamic, or all life and motion would cease at once. Bodies and spirits combined, are parts of the great order of nature, and from this it follows that the conception of "spirit" outside of nature is baseless. "A desire for happiness is a dynamic force," for that yearning which brings about a new application of powers is the cause of progress. Habits of effort and struggles at betterment "harden a man," as Carlyle says; while the Christian weakly mumbles his prayers, and sinks in the scale. Could a man in a frenzy, kneeling before a heathen filagree god, drag up by its roots a living principle?

A thoughtful man is a god, not a slave. He chooses and refuses, and is the master of his thoughts—unless you call the divine hunger which impels him a god which drives him to a higher sphere!

Argyle says that there is no hope for us but the help of God. But that fails so often that it is supposed to be a myth; and our greatest glory consists in loving and improving ourselvs. "Our only superiority is an aptitude for virtue," and this is derived from some goodness of our ancestors, which we must turn to the best account.

Who says that there is "a force behind nature" which is pure spirit? A slave asserts this, crawling at the feet of some pompous declaimer, who deepens old ruts of orthodoxy for a precarious living; not as reliable even as the wicked statesman who offers premiums for crime. Pray on, he says, until the fury of God is satiated by earthquakes and floods; until he has left the helpless at the mercy of the monopolist a little longer, until his appetite is glutted with the blood and tears of the innocent. Wait till his feast is over. Remember the holy Cotton Mather who said, "Agitate, keep up the witchcraft question"—with its fierce accusations and bloody, fiendish tortures; they are necessary evils; the excitement benefits the churches! Such a precedent is offered to the people by the divine clergy, joined with the politician. They are yoked together to drag forward the Juggernaut of the union of church and state. By their example the honest principle of the whole nation is weakened; its manliness, its power for good, is out of joint; its generous hopes for the triumph of justice blasted, humbled, trailed in the dust.

Religious tyrants and their helpers hav stifled the voice of

reason and poured contempt upon the unanswerable arguments of women, whose logic is practical, humane. Civilization has languished for centuries, and will continue to do so until women consent to forget their Gods, take the reins in their own hands, and reform the world. ALHAZA.

NEW CAMBRIA, KAN., April 16, 289.

MR. EDITOR: Please allow me space to answer the questions submitted to Infidels in THE TRUTH SEEKER of April 6th, by D. W. Milk. His first difficulty is in not being able to understand Colonel Ingersoll's logic on thought. He says he and others can stop thinking. But I will venture the assertion that some cannot stop thinking, while others never begin. Perhaps Colonel Ingersoll gave him the start.

"If the great teacher of the nineteenth century were in harmony with the teacher of the first century," the Christian populace of this country would be divided into gypsy squads, with divine tramps for leaders, who would steal heretics' coin on Sunday and "take no thought for the morrow," and their "pure" and "elevating principles" would be: Belief in the leader makes you safe; do every good deed and if you do not so believe you are doomed, but commit as many crimes as you please if you say, I believe. If you say this on your deathbed or the gallows, you can skip right into glory and dine with Guiteau and repose in Abraham's bosom.

Let us look at the consistency of your religious system. If the source is corrupt, the stream cannot be pure. God commands mortals to love their enemies, while he dooms his to hell. He says to mortals, "Believe or be damned," while commanding them to love their enemies. Did he make them more charitable than himself?

Infidels founded and built up one of the grandest governments under the sun. Thomas Paine was the first to say, "The United States of America." Washington, Jefferson, and Franklin were also unbelievers in the inspiration of the Bible, and what troubles you now is the fact that they left your God out of the grandest document ever written in the name of liberty and justice—which God you are trying to get in by way of the Blair bill, so as to keep "Ingersoll and Company" from "manufacturing" the "buds" from which "we are reaping a wonderful harvest" of intelligence "at the present day."

And efforts of Christians to pass this bill call forth critical remarks from these "buds," and should. A religious editor of Salina, Kan., said that there ought to be a law against circulating a petition against it; and a reverend said that had he the power of mayor he would giv the man circulating it a peremptory order to leave the city. This is the spirit that held sway in the Dark Ages. And I will venture a prophecy and tell you what I see behind such expressions. I see the deadly monster of Superstition and his twin brother the Inquisitor. Giv them the power they ask for in the name of law and the masses will again be enslaved by religious tyrants, and from the hilltops of this "land of liberty" will blaze forth bonfires which will hav for their fuel bodies of living men and women who dare investigate in opposition to fixed religious rules, and giv the result of their investigation.

I will say in regard to Babylon that the predictions hav not been fulfilled. It has a population of nine thousand, and Mr. Layard, who recently visited the place, says in his work "Nineveh and Babylon" that the Arab's settlement showed the activity of a hive of bees.

We are building up a purer, higher system of morality than is taught in the Bible. We teach that each one is responsible to his fellow-man for his or her deeds, and repudiate the doctrin that the innocent must suffer for the guilty. The laws of "pure" morality are just being discovered. They always existed. They are as old as the universe. They will stand on their own merits, without the props of seventy thousand priests and clergy, which "Christian morality" must hav. And these, not being able to support it, are asking Uncle Sam to incorporate it in the state.

I am of the opinion that superstition is in her death throes, but she has deluged in the name of God many a fair land with human gore. Are you satisfied? If so, I am ready for another "batch." MRS. FLORA A. ABBOTT.

HAMILTON, April 26, 1889.

MR. EDITOR: Herewith is a slip I this morning observed in the daily *Tribune*. Before Mr. Mallock says anything more about "cowardly Agnostics," let him and his sort of folks accept my challenge and find if there is such a being for a God as is represented in the Jewish history book called holy Bible, for cowardice is chargeable to Mr. Mallock and his people until they through their Evangelical Alliance meet the proposition to discover if there is such a being as a personal God. And if they neglect or refuse to unite with Agnostics in this discovery, then let them forever hold their prayer and peace as far as this God is concerned, and ask our government to put a stop to hiring chaplains to pray to a myth.

CARLTON RICE.

COWARDLY AGNOSTICISM.

Under this caption, Mr. W. H. Mallock, in the current number of the *Fortnightly Review*, attacks Professor Huxley—and through him the whole school of Agnostics—in a trenchant and closely reasoned review of his position. No better presentation has thus far been made of the weak points in the Agnostic creed, and it deserves to be noticed, not only because of its intrinsic force and cogency, but because Professor Huxley's rejoinder will be awaited with a great deal of interest and curiosity. Mr. Mallock accuses Agnosticism of cowardice, "not because it refuses to believe enough, but because, tried by its own standard, it refuses to deny enough." He proposes to show that Professor Huxley's Agnosticism is cowardly, "not because it does not dare to affirm the authority of Christ, but because it does not dare to deny the meaning and the reality of duty." He then cites Professor Huxley and Mr. Herbert Spencer as holding the position that the sense of duty "ought" to guide and govern men, notwithstanding their acceptance of the dictum of science that nothing can be known of God, or of the meaning of the universe, or of any future state of existence. Mr. Mallock pertinently asks what, in the circumstances, the Agnostics mean by saying that the sense of duty "ought" to control the world.

Professor Huxley admits that the denial of the bases of religion "affects man's whole conception of life;" that through such denial "the beauty of a life may be destroyed and its energies paralyzed." Precisely so; and among the conceptions affected and changed and the energies paralyzed, is the conception of a life beyond this, and the energy which is expended in the performance of duty. The Agnostics, indeed, assert that "some substitute" for the Christian religion, "gennin enough and worthy enough to replace it, will arise." So far the only religion proposed is the so-called religion of Humanity; but that is almost fiercely assailed by Professor Huxley himself, for he has written: "When the Positivists order men to worship Humanity—that is to say, to adore the generalized conception of men, as they ever hav been, and probably ever will be—I must reply that I could just as soon bow down and worship the generalized conception of a wilderness of apes." What, then, is to be the Agnostic religion? Mr. Mallock says, and goes far toward proving, that it consists in dependence upon that duty which Christianity alone has made influential and reasonable, and which, upon the denial of God and a purpose in life, ceases to possess any significance, and obviously can no longer be appealed to as the motiv of conduct. Moreover, the idea of duty is not derivable from Agnosticism, with which doctrin it has no affiliations. For if there be no God, and necessity is the final law of life, to what conceivable end should men devote themselvs to self-denial, self-sacrifice, and thought for others in any way?

Part of Mr. Mallock's interesting paper is occupied in demonstrating the impossibility of basing a religion upon contemplation of the Unknowable—the mysterious All. He argues that no sense of devoutness can spring from such contemplation. Neither awe, nor fear—perhaps not even wonder—would result, he thinks, "and if there is any wonder involved in the matter at all, it is nothing but wonder at our own ignorance." There are other troublesome questions for Professor Huxley to answer. For instance, how can an Agnostic aim to "play his right part in the world," seeing that from his point of view it is impossible for him ever to know what his right part in the world is—or even whether there is any right part in the world for him to play? The professor cannot derive his conception of duty from human experience, for, according to him, men hav always been doing the very worst things in the worst possible ways, and they are in the aggregate no more worthy of respect than "a wilderness of apes." But the fact is that the Agnostics practically admit the impossibility of deriving any rule of conduct from the negations they hold by, and in talking of duty at all they are borrowing spiritual conceptions from the religion they affect to contemn. This is certainly a strong point, and Mr. Mallock presses the argument home with characteristic vigor and ability. No doubt Professor Huxley will hav an answer, but it is not probable that he or any of his school will succeed in showing that Agnosticism is capable of affording any other rule of life than that which the "spirit who always denies," as Goethe puts it, represents and illustrates.

ALABAMA, April 15, 1889.

MR. EDITOR: I once more want to write to you and the friends to the cause of Freethought. I read every letter in THE TRUTH SEEKER. Many of them are sanguin. Other writers tell how they are kicked and cuffed, as it were, which is my condition. Our complaining will do no good, and unless we organize we had better never hav spoken our honest thoughts. If each Liberal, though scattered, will speak out what he will do, and pledge his account in some bank for a lecture fund, we shall get one which will do more good than books and papers, for the masses won't read them. As for me and such as I am, books, papers, and lecturers won't make it any stronger; but it had been better that I had held my peace if we can't do more. We are ostracized, held in contempt, hav no show at law, etc. A good lecturer in the South would do more good than all the papers and books you can circulate. I hav seen the courage of one man lead hundreds to death as though it was a feast. Some Christians hav asked for the explanation of certain of their spiritual manifestations. The Christian asks me to explain the phenomena of his conversion. He tells me what he once loved he now hates, and *vice versa*. He says the way he knows he has got religion is, he felt it. I tell him the Mormon, the Mohammedan, the Buddhist, and the Catholic all feel it. They felt good when they were burning their victims. They had a manifestation to them that they were right. I must think there is no reality in either. One tells me he saw God hanging on a tree; another tells me heard a low, still voice saying, peace. That they believed, no man will doubt. Too many hav sealed their belief with their blood. Will the believer in Spiritualism explain the phenomena of religion? I think one explains the other—that slate-writing is legerdemain. Some say they are nearly jerked down when trying to hold on to the spirit. A spirit that could do that could do more. He could avenge his death, if murdered. And what one could do, all could do. Why won't people think? Why won't they let reason rule?

A religion that is founded in the belief of an angry and vindictiv God, one that persecutes for opinion's sake, will make its votaries persecute. It will make hypocrits. A man must not breathe an honest thought. If he does, he has no rights. When the Catholic had the power, the Protestant had to dissemble, and *vice versa*. Such a religion dwarfs the manhood of man.

On the 13th inst. I had a little suit in the justices' court. I proposed to affirm, and was denied my testimony; and of course lost the suit. If R. G. Ingersoll lived here, he could hav no showing if he did not conform to Christianity—then he would hav to be a dissembler. Two men in the above suit swore to a lie, yet they believe in a hell. "Why, man," says the Christian, "if I did not believe in rewards and punishments I would do anything." I would hav no objections to a hereafter that would punish everyone that did wrong, and not allow them to miss that punishment by simply believing a God. A religion that would remit it for one's belief is damnable. It makes a fiend out of the human animal.

When I present my paper to some to let them see some pungent article, they answer that: Some damned rascal is just printing that for his bread to keep from work. He don't believe anything of it. He is pretty sharp, though; he just studies that for a living, etc.

Will you state whether an Agnostic has any rights or not? Can he sue? If anyone should rob him, can he hav any redress in this state? Can he affirm, or must he take an oath for self-protection? If he is refused his testimony by a justice of the peace in a suit at law, what is his remedy? Is there any? I was told by one, after he had refused my testimony on affirmation, that if I did not conform to the law of the state, I could hav no protection. ALA.

[The constitution of Alabama says "that no religion shall be established by law; that no preference shall be given by law to any religious sect, society, denomination, or mode of worship; that no one shall be compelled by law to attend any place of worship, nor to pay any tithes, taxes, or other rate, for building or repairing any place of worship, nor for maintaining any minister or ministry; that no religious test shall be required as a qualification to any office or public trust under the state; and *that the civil rights, privileges, and capacities of any citizen shall not in any manner be affected by his religious principles.*" The statutes provide that "all testimony, except as otherwise directed, must be given in open court, *on the oath or affirmation of the witness.*" It is very plain that our correspondent has been wronged by some ignorant justice, and his remedy lies in an appeal on the facts. A higher court would undoubtedly order the case to be retried with the excluded testimony admitted. This statement answers all the questions asked.—ED. T. S.]

BROOKLYN, N. Y., April 9, 1889.

MR. EDITOR: Man is evidently not self-made, and should hav inherited all his properties from his progenitors, in whom they should hav been preëxistent, or they could not hav been transmitted. Hence, man being an offspring of nature, and an intelligent designer, it should logically follow that nature is an intelligent designer also, and is obviously a very good imitation of an intelligent designer. The instinctiv properties in nature being sufficient for all the requirements of nature, an intelligent personal creator were obviously a superfluity whose existence is ignored by nature. Man being an offspring of nature, it should be his filial duty to honor his parentage and do likewise. If that is Atheism, you may write me down a confirmed Atheist of an unyielding type; for I shall not "go back a peg" on Mother Nature, but shall award her all the honor that is justly due.

I think it obvious that those ancient philosophers, some of whose writings are compiled in the Bible, applied the term God or Gods to those instinctiv properties in nature, or they could not logically hav inferred that man is made in the likeness of God. For that inference could not logically hav been drawn from any other known source than the fact that man is liberally endowed with those properties. Therefore, having found that the fundamental principle of the Bible, as a philosophy, is more in harmony with rational Atheism than with popular theology, I shall not reject or revile the Bible fables and allegories, but shall investigate them in a like spirit of fairness that I do the fables and allegories of other writers.

To my view, the Bible presents a mystery, or mystic philosophy, that is appropriately termed "the mystery of God," whose solution requires more intelligence than is usually applied, even by those who pretend to investigate the Bible with a special view to elucidating the mystery of God. Unless prepared to offer a rational solution of the mystery, we had as well say but little about God and the Bible, for we should obviously know but little about them that will be worth saying; and, like the average pulpit orator, we shall be likely to say but little about them that will be worth listening to.

We are informed in the book of Revelations that when certain events begin to transpire "the mystery of God should be finished, as he hath declared to his servants the prophets." That is equivalent to saying that the mystery was devised by the prophets.

The first of those events is described to be the destruction of an institution that is called "the mother of harlots and abominations of the earth," about whose identity there appears to be a misunderstanding that is obviously not the result of ignorance or accident; for the church has not the reputation of enriching the merchants of the earth through the abundance of her delicacies, but of a tendency to impoverish everybody through her beggary, fraud, and extortion. Ownership is the only institution whose extinction will be likely to cause the merchants of the earth to weep and mourn. It is also stated that in her (the mother of harlots) "was found the blood of the prophets, and of the saints, and of all that were slain upon the earth." That cannot possibly apply to the church, for that institution is not old enough. But ownership is old enough and wicked enough.

Thus, I hav found (1) that the ancients did not apply the term God to a myth, but to a well-known reality; (2) that "the mystery of God" is not a superstition, but a social philosophy that is now called Socialism, whose advocates hav not the reputation of being a superstitious or even a religious people, but are sat down upon hard by pious hypocrits and mammon worshipers generally; (3) that the mystery of God is Secularism of the highest order—a Secularism that desires nothing and promises nothing but the material well-being of the whole human race on this planet. Hence, the mystery of God is Materialism pure and simple. Being neither a Christian, Jew, nor Infidel, but simply an Atheistic Materialist and advocate of a universal brotherhood of man, I cannot well afford to reject and revile the Bible just now, for I think it inexpedient to spike the guns of an enemy when they can be conveniently turned against himself.

I recognize no infidelity but of man to his fellow-man. There are two kinds or classes of such infidels, viz.: The insidious hypocrit who promises a monopoly of an imaginary spirit-world to those who will uncomplainingly submit to be robbed of their natural and inalienable right of possession in this; the other arrogantly demands that we shall submit to the robbery without even the delusiv hope of recompense in an imaginary spirit-world, and would persuade us that the robbery is "the best, the greatest, truest attribute of freedom." What miserable absurdities will not people uphold with fanatical zeal under the name of freedom and liberty

J. A. TUTTLE.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

" Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Goat and the Swing.

A vicious goat one day had found
His way into forbidden ground,
When, coming to the garden swing,
He spied a most prodigious thing—
A ram, a monster to his mind,
With head before and head behind.

Its shape was odd, no hoofs were seen,
But, without legs, it stood between
Two upright lofty posts of oak,
With forehead ready for a stroke.

Though but a harmless ornament
Carved on the seat, it seemed intent
On barring the intruder's way,
While he, advancing, seemed to say,
" Who is this surly fellow here?
Two heads, no tail—'tis mighty queer;
A most insulting countenance."
With stamp of foot and angry glance
He curbed his threatening neck, and stood
Before the passiv thing of wood.

" You winked as I was going by.
You didn't? What, tell me I lie?
Take that." And at the swing he sprung.
A sounding thump it backward swung,
And, set in motion by the blow,
Swayed menacingly to and fro.

" Ha! you'll fight? A quarrelsome chap
I knew you were. You'll get a rap;
I'll crack your skull." A headlong jump,
Another and a louder bump.

The swing, as if with kindling wrath,
Came pushing back along the path.
The goat, astonished, shook his head,
Winked hard, turned round, grew mad, and said:
" Villain! I'll teach you who I am!"
(Or seemed to say), " You rascal ram,
To pick a fight with me, when I
So quietly am passing by!
Your head or mine." A thundering stroke,
The cracking horns met crashing oak.
Then came a dull and muffled sound,
And something rolled along the ground,
Got up, looked sad, appeared to say,
" Your head's too hard," and limped away
Quite humbly, in a rumpled coat,
A dirtier and a wiser goat. —*J. T. Trowbridge.*

Correspondence.

Sulphur Springs, Tex., April 10, 1889.

Dear Miss Wixon: I inclose a letter to Prof. J. H. Cook, which, if you see fit, you may publish.

I send you pleasant greetings from our summer-land of birds and flowers, and wish you well always. Truly yours,

Annie H. Park.

Austin, Ill. April 12, 1889.

Miss Susan H. Wixon, *My Liberal Friend:* Believing it the duty of every Liberal to assist in the diffusion of knowledge, I send you my humble offering, which you may dispose of as you choose.

I hav read the letters in the Corner and am very glad to see that there are so many young Liberals in the United States; but one thing puzzles me, and that is, there are so few boys that write to the Corner, while here, in Chicago, young lady Liberals are a scarce article.

Hoping to see an increase in the Liberal correspondents, I am,

Your Liberal friend,

Albert F. Wineman.

[Boys like playing better than writing; nevertheless, we hav some remarkably bright boys among our correspondents.—Ed. C. C.]

Highland Home, April 6, 1889.

Miss Susan H. Wixon, *My Dear Friend:* I cannot begin to tell you how much we enjoy the letters in the Corner. And now I hav time to write a letter, too, which I hope will interest your readers. I was out in papa's shop making a weather-vane. I had a drawing-knife shaving down one of the fans, when the knife slipped and cut my leg just below the knee, and then I hobbled into the house and got my cut bandaged up, and here I lie writing to you. Papa says that he thinks I will hav to stay out of school for at least a week. I am very sorry that I hav to stay out so long, but my sisters are going to bring my books home, and I am going to study hard so as to keep up with my classes. We hav a long way to go to school—two and a quarter miles down a steep mountain. There are many beautiful flowers and plants on the road, and there is also a very beautiful spring of clear mountain water from which we drink. Are you interested in natural history? My sisters and myself are very much interested in the study, and hav quite a collection of curios. We hav quite a fine orchard and it is all in bloom, and there is a large cherry-tree which is spread out in great glory before grandma's window. There are many gophers in the orchard, and I am trapping them at five cents apiece, but will hav to let them hav the orchard until my leg gets well. It is pretty bad to be hurt, but it is quite amusing and comforting to see how the little two-year-old baby, and everybody, even our little dog, Purley, and Tabby, the cat, came to help to comfort. Perhaps all this is not very wise, but papa says that people are supposed to know more at forty than at eleven. So good-bye.

From your little friend,

Elwin D. Rodgers.

AN OPEN LETTER.

Sulphur Springs, Tex., April 10, 289.

Prof. J. H. Cook, *Friend:* As I read this sentence from your letter of March 2d, "At seventy, and in poverty, pains, and loneliness, I am here, not able to work, teach, or lecture, but I can still think and feel for humanity," my eyes were filled with tears. I wept to think of so noble a soul suffering the torments of pain and loneliness. I thought, why should Poverty's lean grasp be on him now when the shadows are deepening? Our world is bright and beautiful, and would giv alike to all, were it not for the greedy selfishness of the few. Are we not happier in proportion as we make others happier? Must it be always thus? Must those who hav devoted their lives to the amelioration of others' lives always suffer in old age? Ought not we who are younger to do all in our power to help these brave veterans in a noble cause?

I can giv you only words and best wishes, dear friend; but your sweet verses and kindly words hav helped me, at least, to rise above the sordid cares of life; and if these poor lines from a stranger will bring a little ray more of happiness into your life, I shall feel a thousand times repaid.

Sincerely yours, Annie H. Park.

Lawrence, Kan., April 13, 1889.

Dear Miss Wixon: It is a long time since I hav written to you; a great many things hav happened between now and then. I am now in the junior grade of the high school. I study Latin, algebra, rhetoric, and elocution. I hav three teachers, namely, Professors May, Oliver, and Murphy. Prof. W. S. Bell, of Chicago, has been making a very pleasant visit at our house. I attended a dance three weeks ago to-night at Bond, Kan. The funds were to help pay for Professor Bell's lectures. The dance was at the residence of Mr. R. Hellstrom, a very pleasant place. They hav the most beautiful flowers I hav ever seen in a private house. I also attended one of Professor Bell's lectures given April 9th, at Bond. It was very eloquent and convincing. A new church has been built there, and they are trying hard to get members. A preacher and a few of the good church were at the lecture; they seemed to be greatly impressed with the truth of his statements. Professor Bell was at our house the 8th and 12th, and we all greatly enjoyed his visit. If nothing happens, he is to lecture again at Bond, on his return from the West. I will not occupy any more of your precious space, and will close, hoping you success with the Corner. Yours affectionately,

Annetta C. Palm.

Science Column.

Attraction.

The word "attraction" denotes that invisible force by which all bodies of matter, whether of the size of atoms or of worlds, are drawn toward one another. The law of attraction is indispensable to the existence of the present order of things. It is easily shown that the suspension of this law, even with respect to a single star, would spread disorder and anarchy throughout the universe. But as it is, the operation of this law is unfailing. Without its unchangeableness philosophy, if it still existed, would be a doctrin of chances. But in consequence of this certainty eclipses for years to come, for instance, can be calculated without fear of mistake, almost to a second of time.

There is no law of nature more universally and continually presented to our sight than attraction. We see it drawing to the earth the stone which we hav thrown into the air. We see it rounding the little drop of dew which hangs like an appropriate gem on the leaf of the frail flower. Or we see two drops on the same spray, when brought near to each other, but still situated at a distance sufficient to be seen, rush together and become one. How simple, and yet how grand, is this law, which exercises a power over the smallest atoms around us, and which is, at the same time, guiding the immense and numberless orbs that revolve throughout the universe!

Attraction is separated into two chief divisions. These are, first, the attraction which is exercised by masses of matter situated at sensible distances from one another; and second, the attraction exerted at insensible distances. The latter exists among the atoms constituting bodies.

Attraction at sensible distances is separated into two parts: First, the attraction of gravitation, and second, magnetic, diamagnetic, and electrical attraction.

The attraction of gravitation acts at all distances. This kind of attraction defines the quantity of matter by weight, not by quality or condition. It is said that Newton conceived the idea of universal attraction. May not, he reasoned, the power which draws bodies to the ground with unerring certainty be the same as that which regulates the movements of the celestial systems? He followed up this idea and made a series of discoveries which are the most brilliant that adorn the annals of philosophy. He proved satisfactorily that what we term "weight" is nothing more nor less than universal attraction. The attractiv force decreases in intensity as we recede from the earth in distance. It is now well known that a body weighs less on the tops of mountains, and in balloons, than at the level of the sea. What weighs a thousand pounds on the sea shore weighs several pounds less on the tops of mountains of a certain hight. This has been proved experimentally. And we also know that this attraction will decrease as we descend from the earth's surface toward its center. At one-half the distance from the earth's surface to its center, a body will weigh only half as much as it will at the surface. The attraction of gravitation is also the cause of the roundness of the earth, and of the other heavenly bodies. It is well known that the earth was at one time in a fluid state, and when in that state it was by this quality of attraction that the atoms were impelled to a common center, and thus the congregated mass assumed a globular form. An illustration of this may be seen in a drop of water, which always assumes a globular form.

Very little can be said here about magnetic and electric attractions. They act on particular bodies and under particular circumstances, and constitute a distinct class of phenomena. So far as they operate on bodies at sensible distances, they coincide with gravitation. If we submit certain bodies to friction, they will show electrical attraction. By our rubbing a stick of sealing-wax upon a piece of silk and then holding it near a light body, such as a piece of paper or straw, the latter will be attracted to the stick of wax. And it is universally known that a magnet possesses the property of attracting steel.

We now turn to the other chief division of attraction, namely, that existing among the atoms constituting bodies. Under this division are included cohesiv, adhesiv, capillary, and chemical attraction.

Cohesion binds together atoms of the same kind in one uniform mass. This force holds together the atoms of masses of iron, wood, stone, liquids, and other substances. And when two drops of water are placed near to each other, as was remarked at the beginning of this article, they will rush together and form one drop. This attraction causes the roundness of the drop. If two drops of quicksilver on a smooth surface be brought near each other, they will be attracted to each other and unite in a similar manner.

Adhesiv attraction, which is sometimes defined separately, but which is really one of the divisions of cohesion, is the attraction between unlike atoms, or bodies of matter, when in contact with one another. For instance, when we paste two pieces of paper together, it is the adhesiv attraction between the paper and the paste that unites them. When we write on the wall with a piece of chalk or charcoal, the particles that are worn off stick to the wall through the force of adhesion.

The species of attraction called capillary exists between liquids and the interiors of solids that are tubular or porous. Thus, when we wet a sponge at one end, the capillary attraction will cause the water to creep through its entire interior. If we hang a rag over the rim of a basin, with one end in the water, the water will rise or soak up above its level, and after a time will drip off the end that is out of the basin.

Chemical attraction or affinity is perhaps the most important and interesting manifestation of the attractiv force. This is exercised between particles of dissimilar bodies which unite and form a new substance possessing properties different from those of its ingredients separately. On being heated, common sea sand and soda will combine and form glass. By the action of this property of matter the endless diversity in the composition of terrestrial substances has arisen.

The great extent of this subject forbids giving more than this general idea of it in the Corner. But it is hoped that this sketch will induce our young readers to feel interested in this branch of scientific knowledge, which will repay a lengthened study.

John T. Reed.

Questions.—What does the word "attraction" denote? What would be the result of the suspension of attraction? Is this law unfailing? How is this law presented to our sight? What are the two chief divisions of attraction? Into how many parts is attraction at sensible distances separated? What are they? What is said about the attraction of gravitation? Who discovered universal attraction? What did he prove? Where is a body the heaviest—at the level of the sea, or above it? Does the attraction of gravitation decrease as we descend from the earth's surface? What is the cause of the roundness of the earth? What is said about magnetic and electric attractions? Do they coincide with gravitation? By what experiment may we show electrical or magnetic attraction? What is said of attraction at insensible distances? How many parts under this division? What are they? What does cohesion do? Tell what is said of cohesion. What is adhesiv attraction? What illustration is given of this? What do we know of capillary attraction? Giv an illustration. What is said of chemical attraction? What has the action of this property of matter caused?

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FATHER BETHUEL, } her parents.
MOTHER BETHUEL, }
LABAN, her brother, and noble soul.
Abraham's steward, servants, camels, etc.

Scene.—Nahor, over against Mesopotamia, wherever that was.

Time.—Prior to the invention of the bustle.

ACT I.

Scene 1.—Fountain outside Nahor city. Camel train approaching; also maid, from the opposit direction, with best Sunday pitcher on her shoulder.

(Enter Rebekah.)

Reb. (solus) I dreamed a dream last night when fast asleep—
I'm sure I was asleep, although maids dream
Such dreams quite often when they're wide awake—
I hav, I know, and lots of times ere now.
I dreamed that I was married—my! how nice!
And to a man as rich—well, not quite
As rich as Vanderbilt, perchance, or that
Jay Gould, but yet a man whose cattle browse
On many hills, whose camels number thousands,
Whose asses are galore, and sheep until
You couldn't count 'em! shekels, too, in bank—
Just barrels of 'em!—much spot cash about
The house, sufficient for contingencies.
Now, wouldn't that be just delicious?—my!
I mean, of course, if I should marry one
Of such exceeding much spondulix, eh?
But then, dreams go by contraries, they say,
If so, then I shall get some chump without
An ass, an ox, a camel, sheep, or goat,
Perchance without sufficient scads to buy
A Waterbury watch, not mentioning
Piano or a sealskin sack. 'Twould be
Just my confounded luck to get a chump
Like that—but I won't hav him, now, I vum!
My pigs shall to a better market go,
If yet the court do know herself, and she
Do think she do. Now, I am handsome—just
As handsome as they make 'em anywhere—
Don't all the fellers say so, and don't I
Just know it quite as well? Who carried off
The beauty prize at our last beauty show?
Rebekah, if my memory doth serve
Me truly—maidens' memories of such
Occasions rarely play them false, I ween—
Rebekah, daughter of Bethuel of
Nahor, and, if I know myself, I am
That same Rebekah! Ha! who's that Mugwump
Down at the well, with camels gayly decked,
And serving-men? Dear me! what if my dream
Were to eventuate, as 'twere, and that
Mugwump—he isn't any slouch that travels
With such a train of camels as I see—
Should prove my fate?—oh, my! I'll just put on
My sweetest smiles—the fellers all declare
They're awful sweet—the smiles, of course—and do
My dandiest to mash and capture that
Same Mugwump!

(Trips gracefully toward the well.)

(Enter Mugwump, bowing and scraping.)

Mug. Daughter of the Orient,
And fairest flower that mine eyes hav yet
Beheld, allow me to salute thee, and
With all the reverence and homage that
Rare beauty doth compel. If I may dare,
When thou hast filled thy pitcher at the well
(Why didn't the galoot fill it himself?)
To ask thee for a drink——

Reb. Oh, certainly,
My lord. Most happy I shall be to serve
Your highness. I will quickly fill the pitcher,
My lord—it's lovely weather, isn't it?

(Proceeds to fill the pitcher.)

He's just a high Jim Dandy, that man is,
And if my beauty does not mash him silly,
With all my smiles thrown in, and all my taffy,
Then beauty, smiles, and taffy are played out.
(To Mug.) Now, if my lord will honor me, here is
The water, cool and sparkling from the well.
I hope my lord will find it nice—'tis held
To be most excellent.

Mug. (taking pitcher) Most excellent
It must be, fair one with the golden locks,
Since thy fair hands hav held the pitcher which
Contains the liquid.

Reb. My! you flatter me,
My lord. While you are quenching thirst, I'll water
Your camels—oh, I'd just as lief as not.
How splendid are their trappings, and how fine
The animals themselvs—they're thoroughbreds,
Of course? I always did so much admire
A thoroughbred, and you—dear me, how I
Do talk—I mean your camels are—there, now
I'll water them—oh, yes, I do insist;
'Twill be a pleasure, I assure my lord,
To serve unto such splendid animals
The which that thirst assuages.

(Waters the ungainly brutes, the serving-men not objecting. "Mugwump" looks on admiringly. The camels watered, he throws off the glamour with which Rebekah had invested him, he encouraging the delusion; comes down to the hardpan of serving-manism, where he belongs, and, dropping hifalutin, addresses the maiden.)

Serv. Now, my maid,
Whose daughter, pray, art thou? Take these, my dear.

(Hands her a gold earring and rich bracelets.)

Reb. Oh, my! are these for me for keeps, my lord?
O ain't they just too splendid, now? my stars!

(Gazes admiringly at the gauds.)

Serv. No lord am I, my child, as you hav thought,
But serving-man of Abraham the Great.
The ornaments are thine for keeps. Accept
Them from my master.

Reb. (aside) There, my milk is spilled
Already—oh! and here I hav been trying
To mash a servant—my! No matter, it
Has paid, and so my sweetness was not wasted
Wholly upon the desert air. (To Serv.) O thanks!
I do accept these ornaments from thy
Great master. (Loq.) I'd accept much more, you bet!

Serv. Now tell me if thy father's house affords
The room for us to lodge in?

Reb. (counting on further gains) Room? oh, lots
Of it, make no mistake. There's room enough
And fodder, too; and paw and maw—me, too—
Would just delighted be if you would stop
With us. And now I'll run right home and tell
Them you're a-coming, and get things in shape.
You'll come, now, won't you? Anyone will show
You where Bethuel son of Milcah, which
She bare unto Nahor, doth liv—you'll find
Us easily, and I will make kid stew
For you—you bet I'll show a dandy dish!
Well, *au revoir*, till we meet later.

Scene 2.—The Bethuel headquarters.

(Enter Rebekah, excited.)

Reb. Oh, paw and maw, just look at these gold bracelets,
And earring sweet—they're solid gold, I know,
And just too lovely—ain't they, maw?

Maw. Why, child,
Where did you get them? Goodness gracious me!

Reb. Well, don't go off the handle, maw, pray don't!
I drew some water for a great man's camels,
And lo, his serving-man presented me
With these sweet ornaments—oh, ain't they splendid?

(Laban, Rebekah's brother, becomes interested.)

Lab. Squeezix! why didn't you get him to—say,
How many in the gang, you Becky, eh?
Ten camels and six men; and they must stop
Somewhere to-night and pay for grub and lodgings.
Great Scott! why didn't you invite the gang
To stay with us? we might as well catch on
To their spondulix——

Reb. Labe, now you cork up.
Say, are there any flies on me, think you?
The man—I s'pose he is the great man's steward—
Is coming—I invited him. Again,
My brother, are there any flies on Becky?

Lab. No, nary fly; but I must see to't that
They don't—your friends—get roped in by our neighbors,
Who'd skin 'em, sure. We'll charge a fair price only—
Some extra for the trouble, to be sure.
I'll out and after them.

(Exeunt the philanthropist.)

(Rebekah and her "maw" set about getting up the kid stew. Labe, in due time, lands the camel train where it won't be roped in and skinned by his neighbors.)

Scene 3.—Dining-room in the Bethuel mansion. Supper ready when the guests are.

(Enter Abraham's steward. Becky presents him to "maw," who invites him to feed.)

Stew. I will not eat until I tell mine errand.
I am the steward of great Abraham—
You may hav heard of him—a man of most
Exceeding much cattle of divers kinds,
And crop of shekels bounteous, make note.
Blest is my master of the Lord my God,
Who hath unto him given flocks and herds,
And gold and silver, man-servants and maid-
Servants, and camels, asses, sheep, and goats
And things till one can't count. And said my master:

(Becky, her "maw" and people, are now on the eve of a very large surprise party.)

Unto my kindred go and take a wife
Unto my son, my Isaac dear to me.
Unto the well I came this day and said,
O Lord God of my master Abraham,
Now let it be, as stand I by the well,
That when the virgin cometh forth to draw
Of water from the well, and ask I for
A drink, and she shall say, Drink thou, and I
Will also for thy camels draw, let her
The woman be appointed by the Lord
For him, my master's son!

Reb. O mercy, maw—
My dream! my dream! it's coming true—oh, my!

(Faints "dead away"—well, not quite "dead away," but most "dead away.")

Maw. My goodness gracious, mister, what great luck
For Becky! But she well deserves it, you,
For she will make a splendid wife—my soul!
You'd oughter taste of her kid stew, you had—
Now do set up and hav some, dear—she made
It specially for you. Dear me, how things
Does happen, don't they, you? There's Becky, who,
We didn't know this mornin' as we'd ever
Git her well off our hands, is quite as good
As married now, and splendidly, that's better!
But, mister, that dear child—oh, how I dread
To part with her—is wuth just any man's
Good money, I tell you. Why, sir, there's nothin'
That she can't do, from sweet pianer playin'
To milkin' goats, from crazy quiltin' work
To darnin' stockin's; and, sir, when it comes
To cookin' up a fricassee of kid—
Kid stew, for short, we call it—why, she is
A ragin' house afire, don't you forget!
Dear me! I don't know as we'll let her go—
I wouldn't, you, for any other man
But Abraham—on sech a second-handed—
Third-handed really—way of courtin'——

Reb. (recovered) Maw,
It's proxy courting, that's just what it is—
King folks quite often court and marry so.
Two noted Puritans there were—John Miles
And Alden Standish—vice versa, maybe—
One sent the other out to court for him
Priscilla Jenkins—some such name as that—
I havn't read the story since I went
To school, and so I may somewhat hav mixed
The names—I'm queer on names and ever was—
Well, anyhow, the one that courting went
For t'other one, the business for himself
Did he, his friend thus getting left, you see—
O I hav read the classics, maw, you bet!
(Sotto voce) this fellow needn't hope to work that racket!

Stew. And now my most esteemed good gentleman,

(To Rebekah's father and brother.)

If you will kindly deal and truly with
My master, say so, and if not, say so,
That I may turn to right or left, as 'twere,
And go about my business, see?

Beth. I see,
My man; and see a job both cut and dried
By Jahveh, and I've nothing pro or con
To say, save this: Her father, seeking for
His son a wife, will do the handsome, I
Suppose—my girl is worth the dowry of
A queen!

Lab You bet she is, my man; and then
Her relativs should be remembered, too—
For one, I hav done everything for that
Dear girl—now, Becky, havn't I?

Reb. (with mental reservation) O lots,
Dear Labe. How I shall hate to tear myself
Away from you, my dear (aside), in a pig's eye!

Stew. Esteemed good gentleman, my master, who,
Under the Lord his God and mine, has waxed
Most mighty, he, in this world's goods, will with
This woman deal most royally, her people
Forgetting not.

Reb. Now, that's real nice; and you, Maw, oughter hav, at least, a shawl of camel's
Hair—my! that would be just too splendid, maw!

Lab. And me, my sister Becky—don't forget
Your brother Laban

Reb. Never, dear, good soul!
(aside) The hypocrit and mercenary crump!

Stew. What says the mother of this maid?

Mother. Behold,
Rebekah is before thee, sir; take her
And go, and let her be the wife of thy
Great master's son, as hath arranged the Lord—
I s'pose you brought the presents with you, sir?

Reb. Why, maw, of course he did; and lots of 'em;
I know. On every camel was a pack——

Stew. Depend upon it, mother of Rebekah,
That empty-handed came I not—what, ho!

(Enter one of his underlings.)

Bring in the pack, thou caitiff—see to it
That all are fetched within, and quickly, sirrah!

(Exeunt caitiff. Enter all the caitiffs and sirrahs with the boodle.)

Then commenced the unpacking, and when
It was completed, there was a "sight to behold!"
It looked like an "opening day" at Tiffany's.

Bijouterie of gold, *bijouterie* of silver, and gems that were not brummagem, but of the "purest ray serene," were displayed in profusion before the gloating optics of the Bethuel family. Costly bric-a-brac and "articles of virtue" were shown up, and the useful was not wanting, silks, satins, cloth of gold, camel's hair shawls, sealskin sacks, etc., etc., being trotted out until you couldn't rest. Overcome at the sight of all this luxury of wealth, Rebekah again went into a "dead away" swoon—well, as nearly so as she cared to make it—recouping, as it were, in time to receive jewels and raiment enough to stock a first class queen; the old lady getting a camel's hair shawl of the first water, jewels galore, "Pompadour frizzes," set of store teeth, etc., etc.; the old gentleman coming in for a meerschaum pipe, of grand proportions and beautifully carved, together with a "pocket pistol"—blunderbuss size—of silver, and loaded with the vintage of six decades; the son getting a box of cigarets and a pair of cowhide boots, with which he went out and kicked himself, most appropriately. After the distribution, and the steward had opened a basket of *Veuve Cliquot*, the kid fricassee was served up, and all had sailed in and made a night of it, having the jolliest kind of a time, Laban feeling pretty good, he having swiped a full-jeweled watch, chronometer balance and independent second hand—just the thing he wanted, to time camels with, you know, on the race-track.

Scene 4.—The Bethuel parlor next morning after breakfast. Enter Steward and the family, saving Rebekah, all showing signs of the night's revel, the old man and son with indisputably large "heads on."

Stew. And now, my worthy people, send me on
My way unto my master.

Old Lady. Let me ask,
That the dear damsel shall abide with us
For a few days, good man.

Lab. Ten days let her
Remain with us, dear friend—I cannot part
With her at once.

(The slide wanted a chance to wheedle her out of some jewels, or swipe some.)

Stew. Hinder me not, but send
Me now away, I pray, that I may go
Unto my master.

O. L. We will call the damsel,
And at her mouth inquire, good man, at once.

(Calls out for her daughter, who enters.)

Rebekah, wilt thou with this man set off
To-day, or tarry yet awhile with these
Thy loving kindred?

Reb. Nary tarry, maw,
You bet! I'm ready just as soon as he
Is, for the start. Delays are dangerous,
My dearest maw, especially in marriage,
O doncher know?

O. L. Yes, yes, my darling daughter,
Delays *are* dangerous in matters mat-
Rimonial. 'Tis better that you go
To-day, than tarry here and take the chances.
Things happen, doncher know? I'll help thee, dear,
To pack thy trunk. Dear me! to think you're married,
Or just as good, if nothing breaks. (Whispers.) Don't let
Your man walk over you, dear Becky—do
The bossing all yourself. You know how I
Hav done, and how things go—as smooth as oil!

Reb. You bet I'll do the bossing, maw—don't you
Forget it, dear! And now let's pack.

(Exeunt both.)

An hour later and the camel train set out in the direction over against Lahai-roi, Becky, robed in splendor, seated on the noblest camel of them all, and looking every inch a queen.

Those of our readers wishing to follow the career of our heroin are referred to Genesis. There they will learn that Isaac didn't "walk over" her to any great extent, but that she did the "walk over" business, especially in the Jacob-Esau matter. But with that the writer has nothing to do. His to deal with the tender romance of a sweet young life! Selah!

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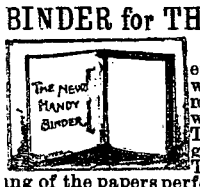
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News of the Week.

SUNDAY trains hav been discontinued on the Dakota division of the Chicago & Northwestern railway.

AT Sayreville, N. J., on the 5th, a fight occurred between railway construction hands and brickmakers in which life was lost.

THERE are seventy-one Jesuits in Canada.

CAVALRY will eject squatters on the Cherokee strip.

FIFTY colored men are studying for the priesthood in Rome.

HENRY GEORGE'S success in England is great and increasing.

MEXICO has riots over attempts at punishment of priests delivering seditious sermons.

IT is said that the czar's mind is becoming unbalanced from continual anxiety and fear.

THE Cherokee strip people say they hav a standing offer of $3 per acre for their land.

BOULANGER has summoned a council of his supporters to meet him in London on the 16th.

POPE LEO has rebuked Father Agastino for invoking blessings on King Humbert and the Italian army.

NEW HAMPSHIRE leads in divorces, having had one to every ten marriages in the last five years.

AT Raleigh, N. C., on May 2d, the Lord destroyed two of his buildings, a church and a seminary, by a storm.

FROM its successiv defeats by popular vote in New England states, Prohibition is thought to be politically dead.

EXPOSITION ceremonies at Paris were opened on the 5th by commemorativ celebration of the meeting of the states-general on that day of 1789.

MANY Oklahoma settlers are disappointed, the land being often steril. Water is scarce, the nights are cold, the days hot, and dust-storms frequent.

CONNECTICUT has been added to the states which hav adopted the Australian ballot system. In New York it has passed the legislature and awaits the governor's signature.

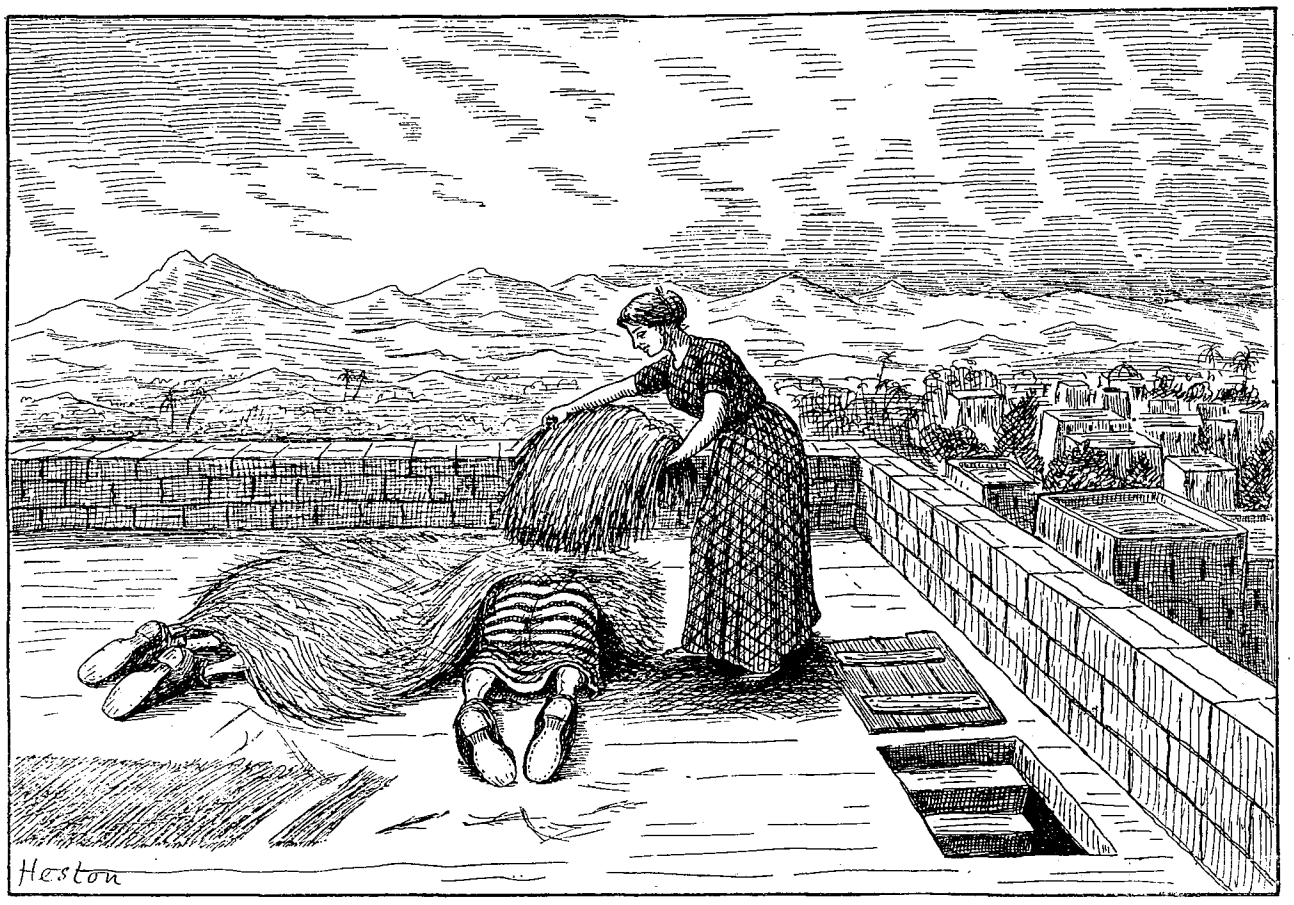
AT Demarara, British Guiana, S. A., there has been three days' rioting between Portuguese and negroes, the latter claiming that their race had been discriminated against in a legal decision.

ARBOR DAY, a state holiday for the planting of trees by school-children and the impressing upon them of the necessity of preserving our forests, was observed on the 1st in New York and elsewhere.

M. CARNOT, the French president, was fired at in the streets on the 5th. The would-be assassin says that his cartridge was blank and that he intended merely to draw attention to injustice done him by the minister of marine in sending him to Senegal, he being steward on a government cruiser. But it appears that the cartridge contained ball, and his story is doubted.

THE Washington celebration was a success throughout the country. New York received half a million visitors each day. At Chicago many people were trampled to death or seriously injured by a rush of a great crowd frightened by being struck with rockets irregularly discharged. Poor Paine was not mentioned. The religious mummeries were abundant and fulsome. The chief exercises, those held Tuesday morning over Harrison before he started to review the military parade, opened with an invocation by Storrs, Protestant, and closed with a benediction by Mike Corrigan, Catholic. While Harrison was in church Bishop Potter, Episcopal, rebuked plutocracy in a way that has offended many Republicans, and politicians generally.

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RAHAB HIDETH THE SPIES.

But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.—Joshua ii, 6.

Gems of Thought.

THE multitude of voices is no authority; a thousand voices may not, strictly examined, amount to one vote. Mankind in this world is divided into flocks, and follow their several bell-wethers. Now, it is well known, let the bell-wether rush through any gap and the rest rush after him, were it into bottomless quagmire. Nay, so conscientious are sheep in this particular, as a quaint naturalist and moralist has noticed, "If you hold a stick before the wether so that he is forced to vault it in his passage, the whole flock will do the like when the stick is withdrawn; and the thousandth sheep will be found vaulting as impetuously over air as the first did over an otherwise impassable barrier," a further peculiarity, which in consulting acts of Parliament and other authentic records with many other matters, you will find curiously verified in the human species also.—*Carlyle.*

MAJORITIES are not necessarily right. If anything is known—if anything can be known—we are sure that very large bodies of men hav frequently been wrong. . . . There is no nation in which a majority leads the way. In the progress of mankind, the few hav been the nearest right. There hav been centuries in which the light seemed to emanate only from a handful of men, while the rest of the world was enveloped in darkness. Some great man leads the way—he becomes the morning star, the prophet of a coming day Afterward, many millions accept his views. But there are still hights above and beyond; there are other pioneers, and the old day, in comparison with the new, becomes a night.—*Ingersoll to Cardinal Manning.*

CIVILIZATION is nothing but the knowledge and observance of natural laws.—*Supernatural Religion.*

Odds and Ends.

So long as Ireland was silent under her wrongs England was deaf to her cries.—*Irish Newspaper.*

THE church belle in the choir often brings more people to church than the bell in the steeple.—*Boston Commercial Bulletin.*

JOLLYFELLOW (after an absence): "Hello, Meak! Married yet?" Meak (sadly): "No; not married yet." Jollyfellow (after another absence): "Hello, Meak! Married yet?" Meak (sadly): "Yes; married yet."—*New York Weekly.*

A BANNER of one of the Irish societies depicts George Washington clasping the hand of some ancient Hibernian king, with the legend, "United we stand, divided we fall." The United States, however, hav managed to get along, although not yet entirely annexed to the kingdom of Ireland.—*Puck.*

"WILL you vote for my bill?" inquired the lobbyist of the legislator. "No, sir," replied the latter; "your bill is a swindle." "Why, man, you must hav the wrong bill in mind. I mean this fifty-dollar bill!" "Well, this appears to be a good bill," said the legislator, after examining it critically. "I'll vote for it, of course."—*Puck.*

"ELIJAH!" "Yes, sir!" "The country has apparently heard of the appointment of the great Irish patriot, Mr. Patrick Egan, to the Chilean mission." "Yes, sir; it has, indeed." "It will be a long time, Elijah, before Grover Cleveland can distance us, if he did attend the last anniversary meeting of the Friendly Sons of St. Patrick, I flatter myself."—*Puck.*

"Is it true, Angelina," said a young lady addressing an acquaintance, "that there has been a rupture between you and Clarence De Johnes?" "It is quite true." "Gracious! What was the cause?" "He was addicted to the use of slang." "Oh!" "Yes, I begged him to discontinue the habit, but he persisted in it." "And the result?" "The result is, he is in the soup."—*Boston Courier.*

EDITOR of the New York *Mail and Express* (to assistant): "How many really first-class appointments yet remain to be filled by President Harrison?" Assistant: "I don't know of any that I consider half-way first-class." Editor: "Then run in a strong, empbatic, unmistakable announcement that under no consideration would the editor of this paper accept any office within the gift of the president."—*Chicago Tribune.*

AT the weekly prayer-meeting.—The Rev. Mr. Wilgus: "And now I would be pleased to know if any of the brethren or sisters hav tried the plan of infusing a little more affection into their daily home life, as I so earnestly recommended last Sabbath?" Brother Marks: "I did, but it was hardly a success. I followed your directions, Brother Wilgus, and kissed my wife as soon as I got home, and as quick as she got her breath she wanted to know what mischief I had been up to." Sister Sampson: "And when I greeted my lord and master with a loving salute—I believe that is the way you recommended, Brother Wilgus—he wanted to know whether it was a pair of shoes or a new bonnet I was after."—*Terre Haute Express.*

PATIENT man: "Suppose a woman makes it so hot for her husband that he can't liv with her, and he leaves her, what can she do?" Lawyer: "Sue him for support." Patient man: "Suppose she has run him so heavily into debt that he can't support her, because his creditors grab every dollar as quick as he gets it, besides ruining his business with their suits?" Lawyer: "If for any reason whatever he fail to pay her the amount ordered, he will be sent to jail for contempt of court." Patient man: "Suppose she drives him out of the house with a flat-iron, and he's afraid to go back?" Lawyer: "She can arrest him for desertion." Patient man: "Well, I don't see anything for me to do but go hang myself." Lawyer: "It's against the law to commit suicide, and if you get caught attempting it you'll be fined and imprisoned. Ten dollars, please. Good-day."—*New York Weekly.*

IN a certain church in Ireland a young priest was detailed to preach. The occasion was his first appearance, and he took for his text "The Feeding of the Multitude." He said: "And they fed ten people with ten thousand loaves of bread and ten thousand fishes." An old Irishman said: "That's no miracle; begorra, I could do that myself," which the priest overheard. The next Sunday the priest announced the same text, but he had it right this time. He said: "And they fed ten thousand people on ten loaves of bread and ten fishes." He waited a second or two and then leaned well over the pulpit and said: "And could you do that, Mr. Murphy?" Mr. Murphy replied: "And sure, your reverence, I could." "And how could you do it, Mr. Murphy?" said the priest. "And sure, your reverence, I could do it with what was left over from last Sunday."—*Dublin News.*

WE counted them over. "The Spanish coins
[She laughed] and the silver heart are Joe's.
My cousin Tom had the dagger made.
And this was for birthday, and so were those,
A fan, a crescent, and grandma's ring;
And isn't the banjo a darling thing?

"Oh, this!" she said, and I saw her blush
Red as a rose on its sun-swept spray,
"Hav you forgotten it, stupid Jack?
This was a stud—you—dropped one day.
I found it afterward, so you see
It really and truly belongs to me."

"It really and truly does," I cried,
"And all things else that ever were mine.
Then can't you make room on your bracelet, dear,
For a living bangle of—five foot nine?"
She clasped her hands round my bended head,
"Oh, not on my bracelet, Jack!" she said.

—*M. S. Bridges in Judge.*

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THE world has been amused with the term revealed religion, and the generality of priests apply this term to the books called the Old and New Testament. The Mohammedans apply the same term to the Koran. There is no man that believes in revealed religion stronger than I do; but it is not the reveries of the Old and New Testament, nor of the Koran, that I dignify with that sacred title. That which is revelation to me exists in something which no human mind can invent, no human hand can counterfeit or alter. The word of God is the *Creation* we behold; and this word of God revealeth to man all that is necessary for man to know of his creator. Do we want to contemplate his power? We see it in the immensity of his creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance, even from the unthankful. Do we want to contemplate his will, so far as it respects man? The goodness he shows to all, is a lesson for our conduct to each other. In fine, do we want to know what God is? Search not the book called the scripture, which any human hand might make or any impostor invent; but the scripture called the Creation.—*Paine.*

THE sciences are not sectarian. People do not persecute each other on account of disagreements in mathematics. Families are not divided about botany, and astronomy does not even tend to make a man hate his father and mother. It is what people do not know that they persecute each other about. Science will bring, not a sword, but peace.—*Ingersoll.*

APPARITIONS: Supernatural visions permitted to him or her gifted by God with the special grace of possessing a cracked brain, a hysterical temperament, a disordered digestion, but, above all, the art of lying with effrontery.—*Voltaire.*

THE more men are deficient in knowledge and reason, the more zealous they are in religion. In every religious faction, a mob of women, assembled by their directors, display immoderate zeal for opinions, of which it is evident they hav no idea. In theological quarrels, the populace, like ferocious beasts, fall upon all those against whom their priest is desirous of exciting them. A profound ignorance, boundless credulity, weak intellect, and warm imagination, are the materials of which are made bigots, zealots, and saints.—*D'Holbach.*

UNIVERSAL obedience is universal stagnation; disobedience is one of the conditions of progress. Select any age of the world and tell me what would hav been the effect of implicit obedience.—*Ingersoll.*

WE hav no national religion and no national God; but every citizen is allowed to hav a religion and a God of his own, or to reject all religions and deny the existence of all gods.—*Ingersoll.*

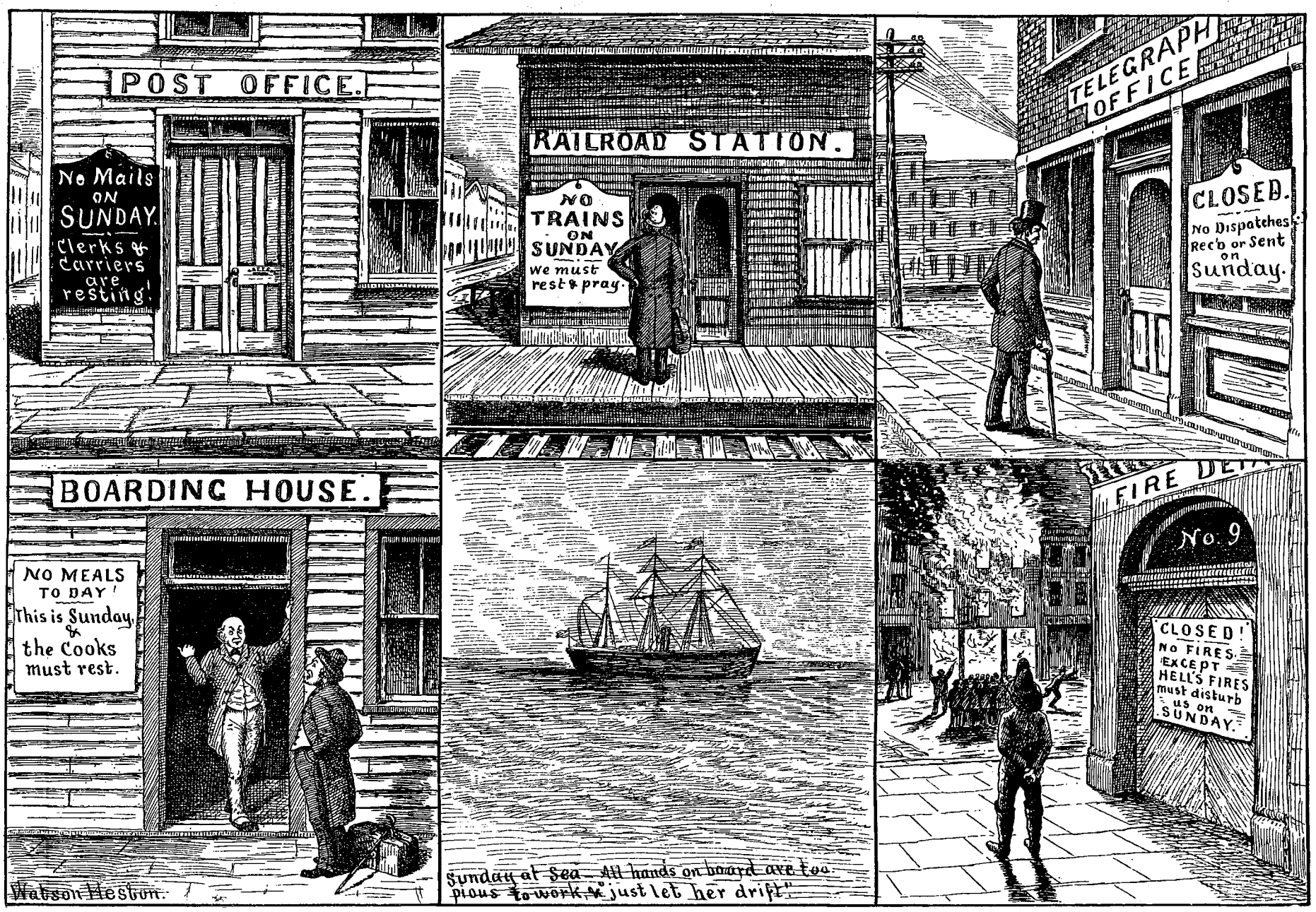
WE should all remember that to be like other people is to be unlike ourselvs, and that nothing can be more detestable in character than servil imitation. The great trouble with imitation is, that we are apt to ape those who are in reality far below us.—*Ingersoll.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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SUNDAY AS THE SABBATARIANS WANT IT.

Notes and Clippings.

THE street-car drivers who hav been on strike in Vienna, and who hav finally succumbed, average about sixty cents in wages for a day beginning at 7 in the morning and ending at midnight or 1 A.M.

BROOKLYN is falling in line on the Sunday question. The Rembrandt Club is to open its doors on Sunday afternoon next for the free exhibition of its pictures, and there is a formidable movement under way to hav band concerts in Prospect park on Sunday afternoon.

THE mental fossils who yet control the Metropolitan Museum of Art hav decided not to open its doors evenings until next fall. The excuse is that no facilities for lighting it hav been afforded by the city. The museum will also be closed during the summer. It seems to need a new board of directors as badly as it needs anything.

Two elephants belonging to a circus broke loose in the streets of Chicago one night last week, and a frightened policeman turned in an alarm to a station-house and then ran around shouting that a mob of Anarchists were coming, burning the town as they came. The police of Chicago hav used the Anarchist scare so long that they are crazy on the subject.

TALMAGE says: "The church, if it would do its duty, could convert the world in ten years. It has the men and the money." "Perhaps so," says the *Independent*, "but it must turn over a new leaf of generosity very soon if it is going to undertake so great and speedy a task. The Brooklyn Tabernacle last year, with 4,126 members reported, gave $151 to home missions, and $138 to foreign missions."

SAYS the Nashville *American:* "If, the next time a preacher rises up in his pulpit and begins to homilize on 'Robert Elsmere' or Emma Abbott or the tariff or prohibition, the entire congregation should rise up and yell 'Rats!' they would no doubt be held guilty of disturbing public worship; but we should be bound to commend them to the mercy of the court, on the ground that if they had greatly sinned they had been greatly tempted."

THE Rev. Henry Frank of the Independent Congregational church of Jamestown, N. Y., has caused a sensation in the religious community by publicly proclaiming that the Bible is not inspired, and therefore is not infallible. He is a converted Jew, still young. Socially Mr. Frank stands well, while his congregation in numbers will compare with any in town. In his denial of the divine origin of the Bible Mr. Frank says: "The higher criticism now proves that the gospels were not written at all by any of the authors to whom attributed. Criticism compels us to admit that we cannot take every statement in the Old or New Testament to be absolute, but that the entire story of Jesus must be examined elsewhere, and only that accepted as true which history does not force us to declare is untrue. Therefore the statement that the Bible is an infallible book of divine revelation to humanity, an unqualified and absolute guide to faith and practice, and the only book in all the world containing a so-called revelation, is unhistorical, uncritical, and unqualifiedly false."

THE murdering Bald Knobbers, David Walker, William Walker, and John Matthews, were hanged on the 10th inst. The three prisoners expressed decided hope in the hereafter. Bill Walker requested to be baptized by immersion, and as the sheriff would not allow the prisoner to be taken out of the jail a bathtub was taken inside of the prison and filled with water. Rev. V. T. Horn, of Ozark, a Methodist, accompanied by two other ministers and a number of Christian men and women of Ozark, performed the ceremony. The scene, it is said, deeply affected Dave Walker and John Matthews, as well as all the spectators. The scoundrels are all in heaven now if Christianity be true, and decent men will hav their predilections for the other place strengthened by their going.

THE *Universe*, of Paris, says: "The Romanists of the United States are pledged to maintain and defend the temporal power of St. Peter, and if it be necessary to prove this by their actions, they are ready to do so." An American bishop is quoted also as saying: "As soon as (Roman) Catholics hav obtained a preponderating majority, and this will soon be the case, there will be an end to religious liberty in the United States. Our enemies say this and we agree with them." Quoting these words, the churchman adds the words of the *Catholic Review*, "Protestantism of whatever form has not and should not hav any rights where (Roman) Catholicism is in the ascendant," and says: "These are remarkable and even treasonable utterances, and they point to a spirit of intolerance and persecution among American Ultramontanes which only waits opportunity to result in action. Yet the Roman Catholics are governing New York city and, there is some cause for thinking hav a pretty strong 'pull' at Albany. They hav more power in New York than they hav in Rome, and more influence among our legislators than they can pretend to either in London, Paris, or Berlin. Pretty soon our only hope will be either in an Edict of Nantes or a Protestant emancipation."

THE writ in the case of the Jesuits against the Toronto *Mail* was returned in court in Montreal on the 25th ult., and an appearance was filed by the defendant. Mr. Lafamme, who was minister of justice under the Mackensie *régime*, has been retained by the defense. The first proceeding on the part of the defense was the taking of an exception to the form of the complaint. It was held that the statute under which the Jesuits were incorporated is illegal and *ultra vires*, inasmuch as it is beyond the power of the Quebec legislature under the British North America act to enact such legislation, and furthermore that by said incorporation the local legislature has recognized the authority of the pope, a foreign potentate, to interfere in legislation of the province, and in counter-authority to that of her majesty the queen. The exception to the form was taken for the purpose of widening the issues in the case, as by declaration the defense is said to be the issue whether the oath published by the *Mail* is taken by the Jesuits or not. By the exception to the form the whole question of constitutionality and the status of the Jesuits in Canada will be raised. It is thought probable that under French law and before the French court the exception may be thrown out, in which case an appeal will immediately be instituted and taken to the privy council for final decision.

The Case Against St. Mary's School.

IN THE APPELLATE COURT OF ILLINOIS.

FIRST DISTRICT, MARCH TERM, A.D. 1889.

EDWARD A. STEVENS ET AL., *Appellants,* vs. ST. MARY'S TRAINING SCHOOL ET AL., *Appellees.* — Appeal from Circuit Court, Cook County. — In Chancery.

ABSTRACT OF RECORD.

Bill filed January 12, 1889.

(2) Sets out: For that the said St. Mary's Training School, its said board of management and officers, propose and intend to procure out of the public funds in the custody of said county treasurer divers large sums of money in aid and for the use and benefit of said St. Mary's Training School, which is a school and institution under church control within the sense and meaning of Section three (3) of Article eight (VIII) of the Constitution of said State of Illinois, and said Board of Commissioners and divers members thereof, sufficient to govern its action, propose and intend to aid and abet the said church school by contracting to pay said sums of money, and by approving, quarterly, claims on that behalf and ordering the same to be paid, and said county treasurer intends to pay such approved claims—all of which proposals and intentions involve violations of the public trusts reposed in said Board of Commissioners and in said county treasurer, in that the same are contrary to the form and effect of the aforesaid constitutional provisions.

(4) II. The complainants allege and show that they are citizens and taxpayers of and in said county of Cook.

(5) IV. The complainants further allege and show that not long after the going into force of that certain act of the General Assembly of the State of Illinois entitled—An Act to provide for and to aid training schools for boys, approved June 18, 1883; in force July 1, 1883—thirty gentlemen of prominence in said county and all recognizing the paramount authority of said Roman Catholic Church in all matters involving religion did organize under the legislativ act last mentioned and pursuant to its provisions and did become duly a body corporate under the laws of the State of Illinois subject to all the valid parts of said act, which said body corporate was designated as and is the same as the aforesaid St. Mary's Training School, which said corporation as complainants allege and show was instituted and always had been maintained and is now maintained, and while it exists is to be and will be maintained as a Roman Catholic Church instrumentality. That one of the main purposes inducing the incorporation of said St. Mary's Training School and governing its whole conduct is its fitness for effectuating the religious objects of said Roman Catholic Church. That said Roman Catholic Church deems itself specially and exclusivly commissioned to teach religious truth and to administer the offices of religion. (6) That said Roman Catholic Church has an elaborate scheme of religious doctrins and religious offices which it insists upon as of an importance paramount to all else and whose acceptance and observance said Roman Catholic Church, its priests of all orders, and its earnest adherents with universal accord, strive zealously to promote. That in this effort, purpose, and design, said Roman Catholic Church, its priests and earnest adherents are combated by divers other religious sects, societies, and individuals, who respectivly adhere to beliefs, doctrins, and religious offices, all more or less diverse from those of said Roman Catholic Church, and from each other, or who altogether repudiate and contemn the beliefs, doctrins, and offices of said Roman Catholic Church in common with all the rest. (7) That to prevail in due time over its said opponents and contemners, and to substitute its own doctrins, disciplin, and offices, as much as possible, in place of those diverse from them, the said Roman Catholic Church by its organized priesthood, constituting its government, has definitly resolved upon a certain policy of effort, to be earnestly championed by its entire following, and in fact regarded by that following with substantially one accord, as obligatory upon them, which policy is to govern and control the education of the young to withdraw them as much as possible from the environment that would, without such special effort naturally encompass them, and to surround them with influences, controled as much as possible by the Roman Catholic Church. That this said policy is the chief inspiration of the incorporation and maintenance of the St. Mary's Training School. (8) That said school is intended to be, and in point of fact is, governed and controled in accordance with said policy, by priests and laymen devoted to said Roman Catholic Church, zealous to promote its design and policy, and obeying its expressed and tacit wishes without dissent.

That the intended and effectual consequence of sending a minor child to said St. Mary's Training School is to put him in training to become a Roman Catholic churchman, unless he is already such, in which latter case he is put in training to be confirmed as such. In all cases the governing purpose and intent to be effected by said St. Mary's Training School is to mold the inmates thereof as much as possible into Roman Catholic Church members. That no religious teaching other than that inculcated by said Roman Catholic Church is tolerated at said St. Mary's Training School, and all of the teachers and officers of said school are faithful members of said church, most of them being Roman Catholic ecclesiastics.

(9) V. And complainants further show that for a number of years last past the board of commissioners of said Cook county hav agreed and contracted with St. Mary's Training School for the reception into said school of divers boys sent thereto as provided by said act, for their subsistence, clothing, shelter, instruction, and training during their residence in said school and for the payment to St. Mary's Training School out of the public funds in the custody of the county treasurer of said Cook county, various graded sums per month for each of said boys so sent respectivly, by means whereof divers large sums of money hav been unwarrantably and in contempt of said constitutional provisions misappropriated. Said complainants further show that the most recent of said contracts expired by its terms on December 31, 1888. (10) Said complainants further allege and show that by a decision of the Supreme court of Illinois, on a case in all essential respects identical with the case of said St. Mary's Training School, the public and the members of the present board of commissioners of said Cook county and the governing board and officers of said St. Mary's Training School, were well advised of the illegality of such misappropriation of the public funds as these hereinbefore described and such contracts in relation thereto as are also above mentioned, yet in despite thereof the said St. Mary's Training School, its officers and management, hav presented for allowance to said board of commissioners a claim in aid of said school pursuant to said contract expiring December 31, 1888, and for the quarter at that date terminating, amounting to the sum of twenty-three hundred and thirteen dollars ($2 313), and hav applied to said board of commissioners to renew their contract on the old terms for another year.

(11) And complainants further allege and show that they hav made diligent and candid inquiry in the premises with the end of ascertaining the probability of the allowance by said county board and the payment by said county treasurer of said claim of twenty-three hundred dollars, as also the probability of the renewal of said contract, with the result that they hav been informed concurrently from various sources, and verily believe that unless enjoined therefrom said county board will affirm and order paid said claim, and renew said contract. And complainants feel warranted in averring that the probability that said claim will be approved and paid, and that said contract will be renewed on the old terms (unless enjoined), approaches to certainty as nearly as any events possibly can that are to transpire in the future and are dependent upon the volition of men. (12) That in point of fact there can be no reasonable doubt that said portended events will be actualized unless enjoined.

And the complainants further show and allege that the individual names of the persons comprising the present Board of County Commissioners are as follows: Henry C. Senne, the president of said board, Frank M. Blair, Thomas Brenan, Nelson A. Cool, John M. Dahl, George Edmonson, Henry Englehardt, Arnold P. Gilmore, Jefferson Hodgkins, Michael M. Hayes, Spencer S. Kimball, Anton Pluckebaum, Jacob Stainer, George W. Spencer, and John C. Schubert; (13) that while complainants are unable to specify which ones of said individuals will by their suffrage, as members of said county board, aid and abet the illegal intents and designs aforesaid of said St. Mary's Training School, yet the complainants from their said inquiry in that behalf, and the consequent information they hav acquired, feel warranted in averring that the members in number sufficient to approve said claim and said contract, and to order the same paid and executed, are already pledged in secret to the promoters of said claim and contract.

And complainants further allege and show that the management of said St. Mary's Training School has, from the very first, refrained as much as possible from permitting the constitution, rules, by-laws, and operation of said corporation from becoming known, that a secrecy or reticent discretion has governed the entire conduct of those interested in the management of said school, that although complainants hav made sufficient endeavor they hav been unable to learn the rules, organic and administrativ that order the conduct of said school, or whether such rules exist at all. (14) And complainants allege and show that this singular reticence is observed by design, and for the reason that the real rules by which said school is organized and administered could not be expressed with any definitness without manifesting the fact and truth that said St. Mary's Training School has the character of a purely Roman Catholic Church institution—and so it will appear if its promoters and managers shall truthfully discover said rules in answer to this bill of complaint.

And the complainants further allege and show that the principal officers of said St. Mary's Training School are as follows: The president, James T. Cunningham; the vice-president, Peter Conlan, and the joint secretary and treasurer, Bernard P. Murray, all three of whom are made parties defendant to this bill of complaint as such officers.

(15) VI. Yet, nevertheless, in the hope that said St. Mary's Training School may appear in the eyes of non-Catholics as a non-sectarian institution, and for the purpose of obtaining in its aid payments out of the public funds, the promoters of said St. Mary's Training School pretend and claim that it has not a church or sectarian character, and point out that there is nothing in its charter that stamps it as such, and represent that its Roman Catholic aspect is accidental and not designed or essential—that it is a charity of a very meritorious kind and worthy of the applause of all right-feeling men.

But the complainants allege and charge that while in the charter of said St. Mary's Training School there is nothing that marks it out as a church institution they deny that its Roman Catholic aspect is accidental or undesigned, and say that the charge and control of said institution has been from the first, and is intended to be, throughout retained sedulously in the care of those who hav special favor for the Roman Catholic Church and its religious interests, and (16) who will allow the wishes of said church to govern their conduct in reference to said school; that there are great numbers of citizens and tax payers who on the claim being established that said St. Mary's Training School is a Roman Catholic Church instrumentality would deny with much vigor its merit and worth as a charity.

Wherefore the complainants pray the interposition of the equitable jurisdiction of this court, to the end that the defendants, being personally by summons duly made subject to the jurisdiction of this court, may upon their several and respectiv corporal oaths full, true, direct, and perfect answers make to all and singular the matters hereinbefore stated and charged, not only as to the best of their respectiv knowledge and remembrance, but also as to the best of their several and respectiv information, hearsay, and belief; (17) and that upon the final hearing hereof all contracts of said St. Mary's Training School with reference to the payment to it out of any of the public funds of said county, of any claim for aid or compensation for the subsistence, shelter, clothing, care, or instruction of any of its wards or inmates, and especially the contract aforesaid mentioned as expiring December 31, 1888, may be decreed and adjudged wholly void and of no binding effect.

And that the defendants may be forever enjoined and restrained as follows, to wit:

(18) That the said St. Mary's Training School, its managers, officers and agents, be enjoined and restrained from setting up or prosecuting against the county of Cook any claim for aid or for compensation for the subsistence, shelter, clothing, care or instruction of any of its wards or inmates, and from making any contract with said county or any of the administrators of its public affairs with reference to such aid or compensation, and that the said board of commissioners of Cook county and its individual members, and all its agents be enjoined and restrained from appointing or ordering paid any such claim for aid or for compensation, and from making any contract with reference to the same, and from doing anything as the administrators of the public affairs of the county of Cook to promote or abet the payment of any such aid or compensation, or to promote the making of any such contract. And the said George R. Davis, as county treasurer of said Cook county, be enjoined and restrained from paying out of any public funds in his custody any sum of money whatever on any claim of said St. Mary's Training School or for its aid or for compensation to it for subsistence, shelter, clothing, care or instruction of any of its wards or inmates.

(19) And that said complainants may hav such other and further relief in the premises as the nature of their case shall require, and to your Honor shall seem meet.

And that the injunctions hereinbefore prayed for on final hearing, may be at once ordered by the court pending this suit or until the further order of this court.

And that the usual statutory writ of summons in such cases be issued against the following named defendants, to wit:

St. Mary's Training School, James T. Cunningham, president; Peter Conlan, vice-president; Bernard P. Murray, secretary and treasurer; Henry C. Senne, Frank M. Blair, Thomas Brennan, Nelson A. Cool, John M. Dahl, George Edmonson, Henry Engelhardt, Arnold P. Gillmore, Jefferson Hodgkins, Michael M. Hayes, Spencer S. Kimball, Anton Pluckebaum, Jacob Stainer, George W. Spencer, John C. Schubert, the board of commissioners of Cook county in the State of Illinois, and George R. Davis, county treasurer of said Cook county.

And the complainants will ever pray, etc.

(20) Affidavit to bill. (21) Order for injunction. (23) Injunction bond. (29) Appearance of defendants by Smith & Pence. (30) Demurrer by all

defendants. (32) Final order sustaining demurrer, dissolving injunction, and decree for costs. Appeal prayed and allowed on condition of bond, etc. (34) Appeal bond.

(38) ASSIGNMENT OF ERRORS.

I. That said Circuit court erred in sustaining the demurrer of the defendants and appellees.

II. That said Circuit court erred in not overruling said demurrer of the defendants and appellees.

III. That said Circuit court erred in dissolving the temporary injunction ordered in this case in said Circuit court.

IV. That said Circuit court erred in dismissing the bill of complaint of said complainants and appellants.

V. That said Circuit court erred in rendering a decree for costs against these complainants and appellants.

FRANCIS C. RUSSELL,
Solr. and of Counsel for Appellants.

BRIEF AND ARGUMENT FOR APPELLANTS.

This is a suit in chancery for an injunction, brought in the court below to restrain the defendant, St. Mary's Training School and its management, the Board of Commissioners of Cook county and its members, and the county treasurer of said county from causing the public funds to be paid to said St. Mary's Training School, on the ground that the said St. Mary's Training School is for sectarian purposes, and under church control.

A temporary injunction was granted, whereupon the defendants demurred to the bill of complainant, and on the hearing of the cause upon said demurrer, the court below held that said bill showed no equity, dissolved the temporary injunction and dismissed the bill.

I.

The constitution of Illinois, its supreme law, explicitly and unqualifiedly *forbids* the appropriation or payment of any portion of any public funds to any school or institution controled by any church, or for any sectarian purposes in the following words, viz:

"Neither the General Assembly, nor any county, city, town, township, school district, or other public corporations, shall ever make any appropriation or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution controled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money, or other personal property, ever be made by this state or any such public corporation, to any church, or for any sectarian purpose.

Const., Sec. 3; Art. 8.
County of Cook v. Chicago Industrial School for girls. 125 Ill., 540.

This constitutional provision needs no legislation in its aid. It executes itself and operates at once to forbid and nullify all acts and efforts that are inconsistent with its unqualified and unmistakable precepts. It needs no interpretation or construction, for there is no obscurity in its import, and being the supreme law, it overbears all statutes that may be enacted, and all municipal action inconsistent with it. Nor does it need to be harmonized with any statutes, for there are none existing that in anywise, *in themselvs*, contravene any part of its prohibitions. The act under which the St. Mary's Training School was organized, and its amendments, are in nowise contradictory of said constitutional provision. Any case like the present one givs, not an occasion for interpretation or construction, but for application only. The doubt or question, if any, arises from uncertainty as to the facts, not from the phraseology or language of either the constitution or statute, whether separately or in combination.

II.

The bill of complaint in this cause alleges: That St. Mary's Training School is a Roman Catholic Church instrumentality. (Rec., 5, 14.)

That it was organized and is maintained for the promotion of the objects of said church. (Rec., 7, 8, 15, 16.)

That it is governed and controled by said church. (Rec., 7, 8–15, 16.)

That Catholicism is taught at said school exclusivly. (Rec., 8.)

That up to the date of filing of said bill for years payments hav been made to said school periodically out of the public funds of Cook county, in aid of said school, and contracts therefor hav been made by the County Board year by year. (Rec., 9.)

That at the time of the filing of said bill, a claim for payment in aid of said school of $2,313, and the making of a new contract were being prosecuted before the County Board. (Rec., 10.)

That in default of injunction, immediate success in both of said objects was morally certain, in which case the amount of said claim would be paid by the County Treasurer. (Rec., 11, 12.)

III.

MUNICIPAL CORPORATIONS ARE TRUSTEES IN RESPECT TO THE FUNCTIONS WHICH THEY EXERCISE.

High on Injunctions, 2d Ed., Secs. 1236, 1237 and 1238, and cases cited.
Schumm v. Seymour, 9 C. E. Green, 143
Sherlock v. Village of Winnetka, 59 Ill., 398.
Spence Eq. Jur., 32–35.

IV.

MUNICIPAL CORPORATIONS MAY BE ENJOINED WHENEVER IT BECOMES NECESSARY TO PREVENT THEM FROM BETRAYING THE PUBLIC TRUSTS CONFIDED TO THEM TO THE INJURY OF PRIVATE INDIVIDUALS.

High on Injunctions, 2d Ed., Secs. 1,236 *et seq.*, and cases cited.
Dillon on Mun. Corp., 2d Ed., Secs. 727, 734–736.
Perry v. Kinnear, 42 Ill., 160.
Beauchamp v. Kankakee Co., 45 Ill., 276
Sherlock v. Village of Winnetka, 59 Ill., 398.
Chestnutwood v. Hood, 68 Ill., 132.
Springfield v. Bishop, 88 Ill., 302
Fitzgerald v. Harms, 92 Ill., 372.
Board of Ed. of Galesburg v. Arnold, 112 Ill., 11.
Brown v. Concord, 56 N. H., 375.
English v. Smock, 34 Ind., 115.
Smitt v. Appleton, 19 Wis., 468.

V.

THE ILLEGAL APPROPRIATION OF PUBLIC FUNDS AS WELL AS THE INCURRING OF AN ILLEGAL DEBT OR LIABILITY BY A MUNICIPAL CORPORATION MAY BE ENJOINED AT THE INSTANCE OF EVERY TAXPAYER.

High on Injunctions, §§ 1236 *et seq.*, and cases cited.
Perry v. Kinnear, 42 Ill., 160.
Beauchamp v. Kankakee Co., 45 Ill., 274.
Chestnutwood v. Hood, 68 Ill., 132.
Springfield v. Edwards, 84 Ill., 626
Wright v. Bishop, 88 Ill., 302.
Board of Education of Galesburg v. Arnold, 112 Ill., 11.

To recapitulate: The County Board of Cook County and the County Treasurer at the time of the filing of this bill had been pursuing for years an established custom of paying and contracting to pay St. Mary's Training School, a school under church control and for church purposes, large sums of money out of the public funds in aid of said school, and was about to renew a contract of the sort in view, and about to pay a large instalment of money, which payment, as well as the making of said contract, was morally certain to be done unless enjoined, which actions and everything which could contribute to promote or effect them were *positivly forbidden* by the constitution—utterly illegal and void, and violations of the trusts confided in the county board—illegal in the managers of said school to prosecute—illegal in the county board to allow, and illegal in the County Treasurer to pay. The appellants, as taxpayers, prompted principally it would appear by a patriotic interest for the public good, but also by reason of the special injury resulting to them as taxpayers, filed this bill to prevent the illegal diversion of the public funds. Their procedure was according to the doctrin laid down in the text-books, and numerous closely parallel cases in our own state, and yet their complaint has been adjudged wanting in equity.

It is said that an injunction in this case would constrain the discretion vested in the county board. The plain answer to this claim is that the County Board has no discretion in the premises. That the Board will act illegally if not enjoined is evidenced by their past and long-continued misconduct, and their attitude in the present litigation is in effect admitted by the demurrer interposed by them. Now it is a *legal absurdity* to hold that any person or public corporation are vested with any discretion as to whether or not they shall act illegally.

Does such a plain legal proposition as this need any argument?

To speak of this case strictly: How can it be contended that the county board are given any *discretion* in respect to obeying the law? The board depends upon the law for its very existence. Its sole cause of being is grounded in the law. There is no motiv whatever for it to exist unless for its usefulness in subserving the purposes of the law. To say that it may obey the law according to its discretion is but to say that if it decides such obedience to be indiscreet, it may disobey, and to say that it *must* decide to obey is only to say that it has no discretion in the matter. Can anything be clearer than this? Discretion is the exercise of a choice between alternativs, and where there is no right to reject one of the alternativs, there is no discretion. Here the only alternativs are either to obey the law or to disobey it, and the board must either obey or its action is wholly unlawful.

One thing alone is apt to obscure the certainty of our contention. Before any item of conduct can be governed in accordance with law, its character as to legality or illegality must be ascertained. We must find out what is lawful and what unlawful in the premises in order to follow the lawful course. Hence a certain confusion of thought may take place in assimilating the act of inspection with the exercise of discretion. But these are entirely distinct. We exercise no choice whatever when we seek to learn the character of what is proposed. But it is of the essence of discretion to make a choice. In the one case our inquiry is: What *is* this proposed action? In the other we must be supposed to hav ascertained the character of the action, and to ask ourselvs: Shall it be done?

One is a pure matter of intellectual comprehension, the other is principally a matter of expediency and choice.

This case stands without involving any matter of fact. By the demurrer the facts are all admitted; and this court must either say that the court below erred, or else on the other hand, that the defendants were pursuing a lawful course, that the appellants hav mistaken their remedy, and that a positiv unmistakable prohibition of the constitution is utterly without remedy, and may be treated with contempt.

Respectfully submitted,
FRANCIS C. RUSSELL,
Solr. of and Counsel for Appellants.

Both Editors Refuse to Travel to the Holy Land.

From San Francisco Freethought.

THE TRUTH SEEKER is working the business end of a boom, the object of which is to land the undersigned in a far distant country. Here is a letter published in the last issue of that paper received up to date.

[G. E. M. here reprints the letters which appeared in THE TRUTH SEEKER from Messrs. Terrill, Doebler, and Young, and Mrs. Denton.]

It is quite safe to liken my feeble attempts at amusing the public to the uproariously solemn mirth of the late Mr. Ward, since that writer is dead, but I am not very sure of political quietude during the next year. If the piety of our administration continues to increase as it has been doing since inauguration day, the country is likely to be surprised by the spectacle of several Washington politicians ascending into heaven in a pair of Postmaster-General Wanamaker's ready-made pants. In such event I should like to be present.

Leaving out the unmerited praise contained in these letters, I most heartily thank the writers for the compliment they pay me in thinking that my correspondence from abroad would be worthy the large outlay of money involved. Published letters from the Old World are always read with interest, but I doubt if mine would hav the value set upon them. Besides, my absence would call Mr. Putnam from the field to the sedentary life of an editor, printer, and proof-reader, relieved only by such outdoor work as is included in the function of porter and errand boy. In the lecture field Mr. Putnam earns not far from $100 per month, which he devotes—I might say sacrifices—to the publication of *Freethought*. I am not sanguin enough to suppose that my letters from abroad would be worth that sum to this paper or any other. Indeed, I do not think they would be of any greater help to the paper or the cause, if as much, than are Mr. Putnam's "News and Notes" from the places he visits in this country. Add to these the work he is doing as a lecturer, which he could not do as an editor, and the balance is largely in favor of the present writer letting well enough alone, and standing by the *Freethought* ship as long as the united efforts of both officers at the pumps can keep her afloat. My first reference to a trip to Palestine was not made with the expectation that anything practical would come of it. Since it has now taken that aspect I must point the movers to the above obstacles, which seem to me insurmountable. Nothing, however, can diminish my gratitude to the Longmont friends and to the others who hav seconded their motion, or for equally flattering reasons opposed it.

G. E. M.

Dr. Monroe in the Ironclad Age.

There is a movement on foot, albeit a faint and feeble one, to get a brace of Infidel editors out of the country that has somewhat the appearance of a conspiracy. There is no direct charge made against either of them and why the Infidels of the United States of America should want them Danmarked is hard to conjecture. G. Washington Macdonald of the 'Frisco *Freethought* is one of the selected martyrs and exiles, and as he has a great deal stronger backing than his yoke-fellow culprit and victim, the presumption is that his offenses, whatever they be, are correspondingly more heinous than those of his less conspicuous collaborator. G. Washington M. once wrote a book entitled, "New England and the People up 'Thar.'" He admits that an edition of near one hundred copies of that work has been sold since its first appearance in 1879. A copy of this book lies near where this is written, and the writer views it regretfully for the reason that there are so many more on a shelf near by. Having read it when it first appeared and being enthused by its drollery and quaint style the writer hereof was carried off his feet (this is hoss talk) and ordered a job lot, seeing no reason why the demure and staid passengers on his craft might not relish and be allowed a little dry humor after their return from church on Lord's day. But the unappreciativ crowd had been so long fed upon a hark-from-the-tombs-a-doleful-sound literature that they seemed to dread anything lively. Hence this stock of ten-cent New Englands. Hence this stuck merchant. Hence these tears.

But this infamous scheme to exile and probably drown a brace of journalists, who are guilty of no offense in the world except a failure to say their prayers, needs an explanation. In the subjoined paragraph, taken from *Freethought* of April 20th, G. Washington M. fails entirely to state that he himself has been "innominated" for an ocean voyage, and for fish-bait at the bottom of the briny. Says he:

A correspondent of the *Ironclad Age* has placed the editor, Dr. Monroe, in nomination for a journey around the world, and especially to the Holy Land, and I arise to second the motion. I would further suggest that the United States consulate to Palestine is, so far as I know, as yet unfilled. Dr. Monroe is a citizen of Indianapolis, presumably personally acquainted with President Harrison, and he is also a deep student of Bible history, which fact should recommend him to the favor of the administration. I do not believe there is any good reason why Dr. Monroe should not represent this country in the Holy Land. His expenses, it is understood, would be paid by the government, and a small salary is attached to the office. The entrance of the editor of the *Ironclad Age* into Jerusalem, mounted after the fashion of his distinguished predecessor, and bearing his portfolio in one hand and a quart bottle of the Blood Feeder in the other, would be, I conceive, rather more triumphal than any other entrance known to history. It would also be calculated to evoke the enthusiasm of the nativs, and to win their respect for American institutions.

How G. Washington M. found out that the Blood Feeder has to be taken in a prohibited solvent, a fact that has been carefully concealed from Prohibition communities, is not known. The writer is somewhat acquainted with the president, used to work hard to hav him elected governor once in a while, and is now a member of the G. A. R. post to which he belongs; but for all this the president will never send him as commissioner to the old nor new Jerusalem—for the reason that he is afraid of water and won't go.

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary. - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Ch. Fin. Com., 314 W. Madison st., Chicago.

Removal.

The work of the Union absolutely necessitates a public office, so that the headquarters of the American Secular Union are now located at the Princess Opera House, 558 W. Madison street, Room 1. Cut out this address.

THE ROLL OF HONOR.

Mrs. M. J. Olds, McMinnville, Ore.	$45 00
Nick B. Mackenzie, Chico, Cal.	10 00
Fayette County, Ia., Secular Union	10 00
Minneapolis Secular Union (charter fee)	5 00
S. Brewer, Ithaca, N. Y.	5 00
N. S. Johnson, Sioux Falls, S. D.	5 00
Mrs. Theresa Rivers, Chicago, Ill.	1 00

BRUNO MONUMENT FUND.

Nick B. Mackenzie, Chico, Cal.	$5 00
W. S. Ring, Anoka, Minn.	1 00
Chess Brothers, Monravia, Cal.	1 00

As a slight recognition of her ceaseless labors for Liberalism and generous devotion to the Union, Mrs. M. J. Olds was placed on the list of vice-presidents by the last Congress. Herself and venerable partner, both life members, are heart and soul in the work, and though others may become indifferent through discouragement or lack of zeal, the hearts of the Olds's are ever young and loyal to justice and the cause of mental emancipation. Mrs. Olds makes it her business to scatter Secular literature throughout the territories, and has taken time by the forelock in spreading the light of the gospel of "Impartial Taxation," so that these territories or, I should say, newly admitted states, will see to the taxing of church property in the constitution they are about to adopt. It is such people and such efforts which mold public opinion, direct the destinies of states, and make nations free. A few more such noble women and slavery of the mind or injustice in the law would soon disappear.

The Union at McMinnville pledged $20, $5 of which was forwarded some time ago, and $1 each should hav been credited to Mr. and Mrs. W. S. Booth, and the rest to the Olds family. Mrs. Olds agreed to raise the amount to $50, and as some are tardy she promptly sends her check to fulfill her pledge.

Nick B. Mackenzie proudly bears our banner aloft, and furnishes some of the ammunition to sweep from the state the injustice of the church. He is a gallant soldier of the Secular forces, and, like most of his California compeers, rejoices in an opportunity to upbuild humanity. He sees the necessity for the American Secular Union, believes in sustaining it, and presents a splendid example to others. In honoring the illustrious dead he crowns Time's retribution which next month will partially fulfill by the monument to Bruno at Rome.

Fayette county, Ia., Secular Union is a unique organization and is a marvel in Secular and Liberal propaganda. By organization this society has had more lectures in different parts of the country and scattered more Secular literature than any county, I think, in the United States. Lecturers are taken by the friends from town to town, and thus an economical arrangement is made for the advancement of practical good which only organization can effect. William Redfield is now a familiar name to the most of Liberal workers, and he, together with Alexander Rich and Daniel Davis, make failure a matter of difficulty. Some one ought to write in detail their practical mode of work as a model for all communities where our forces are not concentrated. Mrs. Freeman has just given them a specimen of her inspiring eloquence and has aroused them to enthusiasm. Hence the donation. Their annual meeting re-elected all the old officers but one—president, Daniel Davis; vice-president, Thomas Beecher; recording secretary, E. D. Godfrey; corresponding secretary, Emery Frost; treasurer, William Redfield; advisory committee, James K. Smith, Alexander Risk, Tom Barnes.

The Minneapolis Secular society has had an unfortunate experience with a secretary, and their charter fee, which was sent long ago, never came to hand. They hav got the right man in the right place now. Brother Lownd is a stirring, self-sacrificing friend of Secularism. In fact, there is talk of their inviting the next congress to Minneapolis. That would be a grand record for a young society.

N. S. Johnson, of Sioux Falls, South Dakota, is the author of the Danish volume, "Er Bebelen Gud Ord," which has received most flattering notices from those capable of passing upon its merits. Andrew Jacobson, who published the Bible Contradictions, says of it:

OMAHA, NEB.

The book is a splendid eye-opener for truth seekers. . . . It shows the Bible in its true colors. You hav done in the matter a most noble work for the enlightenment of your country-people, and those who wish to know the truth and can read the Norwegian and Danish languages, . . . that they might see how grossly they are deceived by priestcraft. It is a book that not one of all the priests in Christendom can refute, although they may be disposed to exhibit their ability to defame and slander it, . . . their only method practicable for deceiving those behind the veil. All who examin your book critically will come to the conclusion that God never intended any man to write the Bible. . . . I do sincerely recommend your book to all those who would investigate and see for themselvs. . . .

ANDREW JACOBSON.

Mrs. Rivers was one of the old members of our society whose residence in La Grange for some years was to be regretted, but Mr. Rivers has moved back to Chicago. We shall be benefited by their presence.

We are also glad to see that the pledge to the Bruno fund is now fulfilled.

POLITICAL TREACHERY.

While *en route* to St. Louis I stopped a day at our state capital, and interviewed several members of the legislature, among whom was a party having in his possession for several weeks my bill demanding the taxation of church property in the state of Illinois. Anticipating a hearing before a committee of that body after our bill should be presented, I had prepared a special argument, and gone to some expense to locate by streets the exempted property in this city. I did not ask that any member should commit himself to the bill in its preliminary stage, but they should demand us a hearing, and a delegation of the American Secular Union, the Turner Societies, and other organizations would present their reasons.

On receiving the most positiv assurance that it would be done, and that the only reason the matter had thus far been delayed was on account of the then pending election, I departed from Springfield.

Since that time I hav written the Hon. (?) Q. J. Chott, a pretended Liberal Bohemian, through whose perfidy and lying the measure has been delayed beyond any hope of work till the next legislature.

Not only hav they not presented the bill to exempt church property, but hav presented a bill to further extend this infamous injustice, and that is likely to pass at the behest of the papal contingent.

This is a measure to allow religious corporations to purchase and hold not exceeding twenty acres free from taxation, which is an extension of the present legal privilege of ten acres (State Title Corporations, § 42). Our constitution allows (art. ix, § 3) the legislature to exempt such property from taxation and our revenue laws hav provided for such exemption, but the legislature may change this.

Our esteemed friend and distinguished jurist, Judge Levi North, of Kewanee, Ill., in correspondence on this matter writes:

No "vested right" of exemption now exists. And it will be noticed that the present statute allows exemption from *taxation*, and not from *assessments*, such as street and sidewalk improvements (see a decision by Judge Tunnicliff, Sup. Court Reports).

Now, it is plain that if legislature may exempt religious corporations from taxation, it may make that exemption perpetual, and it seems to me this is the end and aim of this new move. They propose to checkmate the move for taxing the property of these corporations in this indirect manner.

I could comment on the bill better if I had it before me.

You will find in our court reports the case of the Northwestern University against the County Treasurer of Cook County, which arose out of an exemption contained in the charter of the real estate of the university from taxation. The court held that the property could not be taxed. The university had a vested right to escape taxation. I think the case showed that the property in question was situated in the city of Chicago. I suppose, the right once vested in any church to be free from taxation, it would be perpetual.

I take this to be a scheme of probably Jesuit origin to allow large properties to be bought up and held for revenue purposes, as Trinity church of New York is, without taxation, the churches getting all the more rent because of the exemption. I do not know that the bill provides:

1. For requiring the land to be in one body.
2. That it makes any distinction between city and farm property as to amount.
3. Whether it makes any distinction between property now held or that to be acquired in future. It may and probably would apply to present property, such as the Methodist Church Block, corner of Washington and Clark streets, Chicago. There is room for a good many niggers in this fence.

I am much pressed for time, but hav written to Mr. Hurst, our Democratic member from R. Island county, to fight the bill and to send me a copy. Our senator is a fool, and I can't say anything to him. Can't you get hold of some of your Chicago members and stir them up. I know that but little good goes from Cook county to the legislature, and nearly all is purchasable and afraid of the howly pope.

I know no paper through which I can talk, as they are cowards. Yours truly, LEVI NORTH.

In reference to the Methodist Church Block property, I will state that now they pay a ground-rent tax, and the rest of the building is free from all other taxation as a sort of compromise.

LECTURE.

"Neither dead or speechless," must hav been the verdict of the strangers who attended the lecture under the auspices of the Secular Union last Sunday afternoon. At the conclusion of the opening exercises, which consisted in part of a well-rendered selection by the volunteer chorus, the president introduced the lecturer of the evening, Mr. Gruber, who prefaced his address by a somewhat lengthy and altogether unnecessary apology, for a very well composed and exceedingly interesting paper on the "Co-relation of Materialism and Idealism." The speaker's aim was to call attention to the ideal side of Materialism—to show that a Materialist is not compelled, as is often falsely charged, to giv up all lofty ideals and to grovel in the dust, but rather that it is only in the soil of Materialism that true ideals can take root.

The lecturer succeeded in vindicating Materialism from the charges of its opponents, and showing that the Materialist's position is generally misunderstood. At the close of the lecture, the usual debate ensued, which took a wide range, vindicating beyond the shadow of a doubt the absolute freedom of thought and expression so dear to the heart of every true Secularist.

The speaker sustained his part throughout with an admirable combination of modesty and *sang froid*.

SECULAR SIFTINGS.

On Saturday evening last the members and friends of the Secular Union met at the Princess Opera House, the occasion being a May party and dance given by our indefatigable friend and co-worker, Mr. Barr. It is unnecessary to state that the affair was a complete success. It was unanimously voted one of the most enjoyable parties that the Union has given this season. Miss Westcott sustained the somewhat *exigeante* role of "queen of the May" with grace and dignity, and the dance round the May pole was pronounced by numerous delighted spectators a most pleasing and artistic performance. All the ladies who took part in it were attired in white, with handsome sashes of red, white, or blue, which latter decorations were shared by their partners. At the conclusion of the august coronation ceremonies, the insignia of royalty were discarded, and nearly all present were soon threading the mazes of "the light fantastic," which exercise, no doubt to the unspeakable horror of the orthodox portion of the community, was kept up till the "wee sma' hours." The proceedings on the holy Sabbath, however, were not marred by anything calculated to excite the antagonism of the most ardent Prohibitionist, as the refreshments dispensed comprised nothing of a more intoxicating nature than ice-cream and lemonade, which, it is needless to add, were well patronized.

Mr. Barr, who kindly undertook the management of the affair from beginning to end, is justly entitled to no small amount of credit. May he liv to conduct many May parties.

"So say all of us." E. A. STEVENS, Sec. A. S. U.

The Bruno Statue at Rome.

The letters, papers, and large colored placards received from Rome show that the unveiling of the statue of Bruno on the 9th of June next, on the very place of his execution, Feb. 17, 1600, will be a grand event in the history of Rome, Italy, Europe, and the world. There is reason to believe that it will be the landmark of the extinguishment of even the possibility of the return of papal temporal power in Rome, and of the subsidence of clerical influence in Italy, Europe, and, indeed, everywhere.

We regret extremely, therefore, to say that no one of the American committee can arrange his affairs so as to be in Rome and to take part in that final triumph. This will be a matter of great regret also to the Roman committee. We shall, however, use every endeavor to hav Judge Stallo present, with as many Americans, who are in Europe, as possible. The funds which hav been sent in to aid the attendance of some of our committee hav been added to the fund itself, and, thus increased, we gladly announce that we hav already $50 over the $1,000 promised, as the following account shows. We expect to make another remittance during the coming week, and a final one on the 24th instant, which is the last day funds can leave here and be in Rome in time. The names and money to be sent must reach us on or before the morning of that day. As soon as possible thereafter, we will make a final report. Let us all rejoice that a glorious success crowns the work!

American Committee { R. G. INGERSOLL. / T. B. WAKEMAN. / D. G. THOMPSON. / THOMAS DAVIDSON.

Send to T. B. Wakeman, Treasurer and Secretary, 93 Nassau street, New York city.

THE ACCOUNT.

O. Child, Moline, Ill.	$25 00
J. S. Shepard, Vineland, N. J.	5 00
Ethan Allen Gates, Del Norte, Cal.	5 00
Julius Fehr, Hoboken, N. J.	5 00
C. B. Waite, Chicago, Ill.	5 00
Wm Smith, Geneva, N. Y.	5 00
W. L. Ryder, Monticello, N. Y.	5 00
Jerome Lynch, Sandford, Fla.	1 00
Mrs. Nannie R. Lynch, Sandford, Fla.	1 00
B. G. Morrison, Warren, Pa.	1 00
B. F. Morris, " "	1 00
W. H. Grow, Red Wing, Minn.	2 00
B. Sugenheimer, Winsboro, S. C.	2 00
Charles Lownd, Minneapolis, Minn.	1 00
John Corbett, " "	1 00
S. Brewer, Utica, N. Y.	2 00
Alex. McV. Miller, Anderson, W. Va.	1 00
J. H. Steward, Brownsdale, Minn.	1 00
George N. Hill, Boston, Mass.	1 00
Colin G. Mackenzie, New York city	1 00

H. L. Smith, Conveant, O.		1 00
Wm. Hunter, Oregon, through Geo. E. Macdonald, editor of *Freethought*, San Francisco, Cal.		1 00
F. D. Sheldon, Salem, Ia.		1 00
R. Baker, Poughkeepsie, N. Y.		1 00
Simon F. Cummings, New York city		1 00
C. F. W. Marguardt, Norfolk, Neb.		1 00
W. J. Haldeman, Pinegrove, Pa.		1 00
John Mahara, Charles City, Ia.		1 00
L. DeWitt Griswold, Elmira, N. Y.		1 00
Thos. Balkwill, Port Huron, Mich.		1 00
R. M. Stender, St. Louis, Mo.		1 00
N. D. Burnham, Lowell, Mass.		1 00
John Steves, Durand, Ill.		1 00
Leonard Walters, Mt. Jackson, Va.	(per T. S.)	3 00
A. W. Thompson, Newcastle, Pa.	"	2 00
George S. Halterman, Parowan City, Utah	"	1 00
J. V. Stafford, Canyon Ferry, Mont.	"	1 00
Clemens Berylson, Purdy Sta., N. Y.	"	1 00
Christ Alt, New Albany, Ind.	"	1 00
George Svenson, Kalana, W. T.	"	1 00
N. G. Knox, Havana, N. Y.	"	1 00
A. Trouty, Chicago, Ill.	"	2 00
Jno. Rhody, Coalport, Pa.	"	1 00
Irving R. Zimmerman Princetown, Minn.	"	2 00
Agnosticus, New York city	"	5 00
N. D. Goodell, Sacramento, Cal.	"	5 00
J. Henry Schroedet, Araga	"	75
J. B. Elliott, Philadelphia, Pa.	"	1 00
A. F. Knight, Gt. Valley, N. Y.	"	1 00
A. Olcese, Hornitas, Cal.	"	1 00
J. W. Butcher, Eldorado, Col.	"	1 00
Chas. Dunn, Owen Sound, Ont.	"	1 00
A Friend	"	10 00
John Collies, Athens, Tex.	"	1 00
Total		$126 75
Heretofore received and acknowledged on the second $500 (TRUTH SEEKER, May 4th)		$425 75
Total		$552 50

The credit of $5, in list of May 4th, to L. Geiger, should hav been to John Wolf, Hudson, N. Y.

E. Livezey will find his $2 in the same paper.

T. B. W.

Piling Pelion on Ossa—But Will It Stop the Lies?

A PREACHER'S FALSE WITNESS.

WORCESTER, MASS., April 15th.

COL. R. G. INGERSOLL, *Dear Sir:* The Methodist Episcopal conference is now being held in this city, and one of the visiting clergymen, J. O. Peck by name, made the following statement before a packed house yesterday, the 14th: "You don't hear Bob Ingersoll saying anything the past two years about the mistakes of Moses, and why? Because one of his daughters has been converted and joined the church. and his wife begs him not to say anything against the religion their child thinks so much of." Now we think this a downright lie, but hav not the proof at hand. I write this to ask you if you will furnish us with such proof, that it may be published in the city papers, as otherwise thousands may never know the truth. Hoping that you may always be proven in the right, I remain,

Yours for Freethought, MRS. W. B. CLARK.

No. 45 *Park street.*

COLONEL INGERSOLL'S REPLY.

NEW YORK, April 16, 1889.

MRS. W. B. CLARK, *My Dear Madam:* There is no truth in the report that one of my daughters has joined a church, or that my wife has ever objected to my saying anything against what is known as orthodox religion. Neither of my daughters is a member of any church. The statement of the Rev. J. O. Peck is without the slightest foundation. He probably told what was told him, supposing what he said to be true, but he was entirely mistaken.

Yours always, R. G. INGERSOLL.

AN INTERVIEW WITH MISS EVA INGERSOLL.

From the New York World of April 28, 1889.

"Yes, Miss Ingersoll is in," and the empire-coated butler led the way to the drawing-room in the great iconoclast's stately home at No. 400 Fifth avenue. The room, with its book-lined walls, bits of colored porcelain and carved silver—artists' dreams in marble and on canvas—was beautiful enough, but the slim, sweet, timid creature, in her silver-gray dress, was radiant. She might hav been taken for a Quaker maiden, or a member of some new order of nuns, but for the daughter of Col. Robert G. Ingersoll—that alleged monster, commonly denounced from every pulpit, and by preachers in every tongue and creed—never!

But there sat Miss Eva Ingersoll in a little slipper chair, beaming in the loveliness of her youth and beauty, and this is what she had to say regarding the Rev. Dr. Peck's address before the general conference of the Southern New England Methodist societies:

"That is about the fifth time I hav joined the church, in print, and it is so ridiculous, because neither my sister nor myself has ever attended service. Once Mr. Carnegie invited us to hear Henry Ward Beecher. It was in the evening, and the address he delivered was the only one we hav ever heard. Another time we went to Dr. Collyer's church to attend a friend's wedding, and that is the extent of our knowledge of churches."

"But why havn't you gone out of curiosity?"

"Well, I don't know. I never had any desire, somehow. I hav been told that the music might be entertaining, but I'm sure that it can't compare with operatic music, and we go to some opera or concert three or four nights in a week. I hav read a great many sermons, but never was sufficiently pleased or interested to care to hear one. Our parents are not responsible for our attitude. Indeed, sister and I are more radical than they. Father has always told us that he wanted us to realize the greatest happiness in life, and advised us to examin for ourselvs and to act in accordance with our convictions. We hav had books of all kinds and all sorts, and friends to exchange ideas with. Father has read with us, and together we hav looked up references. localities, and proofs, but the more we know about Christianity the less admiration we hav for it.

"Just now we are studying the 'History of the Inquisition,' and can't bear to think of church or creeds. My grandfather, you know, was a Congregational minister, but most of our relativs hav been extremely Liberal. They all believed in religion, and so do we, but neither they nor we are Christians. This distinction often amuses the people we meet for the first time, and they in turn amuse us by almost demanding an explanation,"

As she talked, her beautiful hands were playfully tying the long, silky ears of a magnificent hunting dog across his face.

"Rust is one of the family. We've had him five years. His temper is absolutely perfect. They tell us we hav spoiled him, and perhaps that is a fact, but father is too kind-hearted to be a hunter. He wouldn't kill a bird or see one killed for pleasure, and that's why Rust has been allowed to liv in the family and get spoiled."

Standing against her knee, with his face in her lap and the perfect golden brown of his coat contrasting with the delicate silver gray of her dress, the two were a picture for a Landseer.

"Did I ever pray? Never. We were never taught prayers as children, but when old enough to reason, mother selected the prayers that are considered most beautiful and touching, and told us, as she always did in making selections of poetry and prose, to read them carefully and learn the ones that pleased us. None pleased me, especially, and I didn't commit any of them to memory. I could not see the wisdom of praying for or against things I knew were beyond human influence.

"And I never prized a Bible, as most girls do, not even in silver or ivory covers. I don't like the book because there are too many improbable and impossible things in it, and worse than that, it abounds in cruelties.

"We doubtless seem horrible people to you believers, but we are very happy together, and if my parents are as odious as some people fancy them, they must still hav many very redeeming qualities of mind and heart, because it is a tax for them to make new friends, the old ones are so numerous and so exacting in their affection. In all my life I hav never heard a cross word spoken by my parents, either to one or the other, or to my sister or myself.

"School? We never went to school a day in our lives. Mother preferred to hav us trained at home under her own supervision, and father made out the course of study and allowed us to make optional whatever we liked. We are stupid enough, but it is all our own fault."

The modesty of Miss Ingersoll did not permit her to state that she is a close student and takes great pride in her lessons. Every day she learns a lesson from a French, German, and vocal teacher, finds time for several hours of practice, and personally cares for her wardrobe, not only designing, but actually making all her own dresses. Believing that much valuable time is spent in a miscellaneous toilet, each daughter has her own peculiar style. Miss Ingersoll always has two dresses—a silver-gray cashmere made with a round waist laid with cross plaits, between which is set a vest or "V" of soft white silk. About the neck and sleeves is a finish of gray ribbon, and the straight skirts are simply stitched. A long gray cloak, and a gray hat, with a gray silk veil and gray gloves, complete the toilet in which she walks, visits, drives, goes to afternoon entertainments, studies, and receives morning callers. Her evening dress is made of white silk or nuns' veiling. and in but one fashion, gathered skirts, round waist, with V-neck and half sleeves.

Miss Maud Ingersoll, who is a decided brunet, wears a black lace. Neither daughter has ever been seen on the street alone, the mother or aunt always acting as—not a chaperon, but a companion. They know nothing about shopping, larks, slang, chums, or beaux, and there never has been a time so merry or a party so gay that these beautiful creatures were induced to leave the great Infidel and his wife. Similar examples of family devotion there must be among "orthodox" people, but greater devotion it would be impossible to find.

The entire family has a passion for music, and it is not an unusual thing for the mother and daughter to call at the lawyer's office and drag him off to some symphony or oratorio uptown or over in Brooklyn, leaving a group of clients in open-eyed wonderment. If there is anything they admire in people it is their talent—an ability to do something or say something just a little better than anybody else—and if there is anything they despise it is veneer. Show counts for nothing with them. It is never tolerated and never indulged in. There must be jewels in the caskets, but if so they stay there, for neither daughter is ever adorned save in the beauty of her own charming personality. So, Rev. Dr. Peck, of Taunton, Mass., "Bob Ingersoll's daughters" hav not joined the church, and apparently hav not thought of doing so.

The Progress of Christian Science.

C. H. Clark, a photographer of Salida, Col., is in hot water. About two years ago Mrs. Sweet, of Buena Vista, Col., induced Clark and his wife and several others in this city to join the Christian scientists. Shortly after they became members of the faith, Clark's son James, fourteen years old, was treated by them for dropsy. They would not permit a physician in the house, and as a result the boy died. For three days after his death the deluded parents claimed the boy was only sleeping and that he would be brought back to life by prayer. He was finally buried. Three weeks ago the *Daily News* published the fact that the Clarks were repeating their former actions with their thirteen-year-old daughter Maud. For over a week, says a dispatch to the Salt Lake *Tribune* of the 18th ult., the girl has been confined to her bed and the heartless parents refuse her medicin. They hav had the big mogul of the faith, one Dr. Benbow, come here from Colorado Springs, but his prayers availed nothing. The girl is dying by inches, but her parents will allow no one in the house. Information as to the condition of the girl has spread abroad, and remembering the treatment accorded their son, the best citizens organized a law and order society to relieve the inhuman parents of the care of the child. They had the girl placed in charge of responsible parties and physicians summoned. It was almost impossible to restrain the people of the city. Some of them were determined to deal harshly with the Clarks and their kind. Tar and feathers and rails were provided, but cooler heads prevailed, and the course outlined above was pursued.

The funeral of Mrs. Royal E. Fox took place at her home, No. 30 Erie street, Syracuse, N. Y., May 9th. The responsibility for the fatal termination of Mrs. Fox's illness is laid by public opinion at the door of Christian science. Mrs. Fox had been subject to bilious attacks for several years. When the first one came on Dr. Jay W. Sheldon was called. When the patient had begun to recover she was left to the charge of Dr. E. H. Flint. Mrs. Fox was to some extent a believer in Christian science at that time, and her husband was, as he is yet, "very firm in the faith," to quote an expression used by one of the friends of the family. Two weeks ago the disease came on again with unusual severity, and an apostle of Christian science—Mrs. Norris—was called. Mrs. Fox's daughters urged that a physician be called. but their entreaties went for nothing. Mr. Fox had unbounded confidence in Christian science as a curativ power and felt sure his wife would recover. The patient, it is said, suffered terribly, and frequently called out in her agony, "I must hav help! I must hav help!" She was told that all she needed was courage, and she would be sure to triumph over the malady. Mrs. Fox took scarcely any nourishment during the attack. Dr. Flint was summoned at the last moment. "When I entered the house," he said, to-day, "Mrs. Fox had just passed away. The body was still warm, but there were no signs of life. I was called to make out the death certificate, I suppose. I assigned as the cause of death inflammation of the liver." Dr. Flint expressed the opinion that if Mrs. Fox had been allowed her own way she would hav had the services of a physician. One of the neighbors said that the body immediately after death was "all twisted up," its position leading her to believe that Mrs. Fox was writhing in agony when she died.

When the Christian scientists will meet here next month in annual convention, says the Cleveland *Plaindealer*, they will probably be called upon to discuss a new phase of the science. The story has been going the rounds among adherents of the peculiar belief that a strange domestic drama has been enacted in Christian science circles, the last act of which has yet to be played and most likely in the divorce court. A well-known married lady of the city, who is one of the enthusiastic supporters of the new science, gave birth to a male child. Certain circumstances estranged the husband from the wife, who attributed the birth of the babe to what she termed an immaculate conception. She asserted that it proved the superiority of mind over matter that no human agency was instrumental in the conception and birth of the child, and she pointed to her offspring as another victory of the new science. A number of people in town believe with her and regard it as a divine miracle, while a few Christian scientists take no stock in the story. The secret is safely guarded by the local Christian scientists, some of whom are thoroughly conversant with all the details, and a few Spiritualists in town also know all about it, but to the outside world the affair is still a secret, and there are only a few people in the city who know the lady's name. There has been no legal separation as yet between husband and wife, but they liv apart. Their intimate friends are seeking to keep the story a secret.

The Difficulty of Exalting a New Savior.

The Presbyterians of Chicago selected to try Mrs. Kinnehan hav adjudged her guilty of blasphemy, apostasy, and heresy, and therefore worthy of expulsion from the church. Mrs. Kinnehan is one of the Beekmanites, a religious sect who worship the Rev. G. J. Schweinfurth as Christ. At the trial the prosecutor stated the charges: That the woman on trial had avowed her belief that Christ had reappeared, and that she worshiped him in the person of the Rev. Mr. Schweinfurth. To the charges, one and all, Mrs. Kinnehan pleaded not guilty. She refused to hav any counsel appointed to defend her, saying that she was able to defend herself. When asked to swear she refused to do so, and opening her Bible read passages showing that it was proper to swear not at all. She said, however, that she had been taught by the preaching of the church that Christ was coming on earth, and was now fully satisfied that Schweinfurth was Christ. Nothing could change her views. Schweinfurth, the alleged Christ, settled in Rockford, Ill., a few years ago not worth a nickel. He now has one of the finest farms in that section of the country, and is worth over $50,000. Since the trial the White Caps of Rockford hav taken a hand in and warned Schweinfurth to leave the town within ten days. They threaten, if he fails to go, to tar and feather him and roast him alive. Schweinfurth has employed a night watchman and bought guns and dogs for self-protection. The messianic business pays better in Illinois than it did in Judea, but the messiah has about the same trouble with the people in both places. But why should Schweinfurth buy guns and dogs to protect himself? If he is as much of a divine individual as Jesus is reported to hav been, he could lay the White Caps out with a few miracles, and thus serve two purposes—establish his supernatural powers and punish a lot of scoundrels who ought to be in state prison.

What the Sabbatarians are Doing.

The city council of Lincoln, Neb., decided, April 20th, that the dime museum of that city must not open on Sundays.

Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, is planning to visit every state and territory (except some of those recently visited) before the end of the year, to promote the observance of both the religious and the civil Sabbath, by sermons, lectures, and especially by organizing state and county and city Sabbath associations, or preparing the way for such organizations.

If the experiment of stopping freight trains on Sunday is successful, says the Savannah, Ga., *News*, a similar experiment will doubtless be made with passenger trains. As the movement to stop all Sunday trains is a religious one, the objection to running passenger trains is as strong as that to running freight trains. The passenger trains, however, are closer to the people than freight trains, and before they can be stopped the people must change their Sunday practices in some particulars.

Ah, Thank You, Me Lord.

Charles Watts in Secular Thought.

The May number of the *Freethinkers' Magazine* is an exceedingly good one, being full of solid articles. "A Defense of the Devil," by Nelly Booth-Simmons, is very amusing. We are inclined to believe with Mr. Green that "giv the devil his due" was the humane sentiment that actuated Miss Nelly Booth-Simmons, when she wrote the able defense of Old Split-foot. By doing this she has made "her calling and election sure" for his dominions. "Mental Panics," from the ever-graceful and facetious pen of Helen H. Gardener, is a rich entertainment for those who revel in humor, robed in sparkling and refined attire. The portrait of Eugene M. Macdonald, the able Editor of THE TRUTH SEEKER, is good, while the facts given of his life are highly entertaining. We were much pleased to read the well-deserved tribute paid to the noble character and versatil ability of Mr. Macdonald, for it accords with our personal knowledge of the modest and "reserved" editor. The better he is known the more will he be liked for his frank and genial qualities.

Who Claims the Reward?

From San Francisco Freethought.

Money talks, and Mr. Israel W. Groh offers a reward of $5,000 to the person or persons who will make it possible for excursionists to visit the garden of Eden and identify the spot by the description given in the second chapter of Genesis. Mr. Groh embodies the above offer in a ten-cent pamphlet published by the Truth Seeker Company entitled, "Did Man Fall?" The author's remarks upon the general subject are pertinent and interesting.

Blasphemy Prosecutions in Sweden.

From the London Freethinker.

On the 8th of March the adjourned trial of Mr. Victor Lennstrand took place, the charge being that his lecture, "Why I Attack Christianity," contained blasphemous expressions against God. The judge acted in a most arbitrary manner. As an instance of how a judge may conduct himself in a Swedish court, we giv the following extract from the verbatim report: Lennstrand had asked to be allowed, according to law, to cross-examin the witnesses. "You hav done it," shouted the judge. "No," he replied. "You don't think so, but I think so," said the judge. "I request that it may be entered in the protocol of the court that I hav not been permitted to put questions to the witnesses. I am supposed to hav such a right, as they in their evidence hav touched on several points." "You hav heard all about it," bullied the judge. "No, I hav not," repeated the accused; "I request, according to the law of the country, to be permitted to question the witnesses. Here is the paragraph [proceeding to read it]" The judge, enraged, shouted, "Silence, or it may cost you dearly [strikes the table violently while stamping on the floor with his feet]! Silence!"

Later on, the judge asked Mr. Lennstrand if he had anything to say. He replied, "I had much to say, but as I am denied the right of questioning the witnesses, I will not enter further into any defense." "But I say you hav," interrupted the judge. "Well then, I ask according to chap. 17——" "I hav already replied to that," again interrupted the judge. "But I am not permitted." "That is a lie," shouted the judge. After some wrangling, during which the judge treated Mr. Lennstrand in a most brutal manner, the judge ordered to be entered on the court protocol, "Lennstrand has nothing to say." Judgment was postponed to the 5th of April, when he was sentenced to three months' imprisonment.

In the interim Mr. Lennstrand has been activly lecturing and as activly prosecuted by the authorities. On the 1st of April he lectured before a large assembly in Stockholm on, "What Hav the Authorities Won by Their Prosecutions?" A large body of police was present, and others were concealed in the neighboring barracks. The lecture passed off, however, without any disturbance. Two detectivs took down the whole of the lecture in shorthand. On the 2d of April he was acquitted by a second jury from the charge of having published a translation of Joseph Symes's pamphlet, "Who Is to be Damned if Christianity is True?" On the 14th he was charged before the court at Lindköping, and on the 6th before the court at Norrköping. The hearing of these charges has been postponed to the 25th and 27th of this month.

On the 7th of April he was to lecture in Eskilstuna, but the police prohibited the lecture. Lennstrand boldly announced from the steps of the building that he would arrange for a private meeting later in the day. Shortly after Mr. Lennstrand and his friends were admitted to the private garden of a courageous lady, Mrs. Matilda Freese, in the outskirts of the town. The police tried to prohibit the meeting, but Mr. Lennstrand announced to the crowd that all who entered their names as members of the Utilitarian Society would be admitted. The result was that one hundred and ninety new members were enroled. The chief of police insisted on being admitted, but Mr. Lennstrand told him it would be at his own peril if he tried to effect an entrance by force, as it was a private meeting where he had no business. Mr. Lennstrand afterward lectured on "Free Assembly."

On the 9th of April Mr. Lennstrand was arraigned at the court of Stockholm to answer a new charge of blasphemy. The authorities at Eskilstuna are not much blamed by our Swedish friends. It appears that these prosecutions hav been instigated by clerical pressure, and Swedish Freethinkers believe they will aid the progress of their movement. Evidently they hav still a hard battle to fight, and we can assure them of the earnest sympathy of the Freethought party in England.

THE BRAVE SWEDE LENNSTRAND.

Translated from the Kansas City Weckobladet.

The paragraph in the Swedish law as used by the prosecuting attorney of Linkoping against V. Lennstrand runs thus: "Whoever blasphemes God, or criticises or ridicules God's holy word or sacraments, shall be punished by imprisonment at hard labor not more than one year." So stands it and nothing more.

But the prosecuting attorney had accused Mr. Lennstrand as follows: "That he criticised and ridiculed the Christian religion; denied a life after this one; denied Christ's resurrection; expressed himself heretically concerning the state church and its doctrins; denied Christ as a person of the godhead, and in support of it appealed to Mark iv, 4–12."

At the appointed time Mr. Lennstrand was on hand and the court house filled with people who came to hear. The attorney demanded that Mr. Lennstrand answer the following and in the order given:

Mr. Lennstrand; "Mr. President, the attorney has called upon me to answer, according to the first paragraph of the seventh chapter of the criminal laws for all that; but according to the law cited it is only criminal to blaspheme God and ridicule and criticise his holy word and sacraments. That I hav done these I deny most strongly. It is certainly only criminal according to the second article, third paragraph, of the freedom-of-press laws 'to deny God, a life after this one, and the pure evangelical doctrins;' but according to the now cited law that is not at all criminal. This complaint relates not at all to the case."

The mayor: "We will make the matter short. Does Mr. Lennstrand now confess to blasphemy?"

Mr. Lennstrand: "I will come to that later. I shall first point out the things in the accusation that do not belong to the case. That which is not subject to answer ought not to come into the question and therefore I leave it out. That which belongs to the complaint—that I blaspheme God—I strenuously deny. That is an empty accusation that the attorney makes against me. The attorney cites as an aggravating circumstance that the fact occurred publicly and before a large assembly. I will say that the authorities with their complaints called attention to me and thus gave me a large audience. But is this influence of the authorities in increasing my audience to be cited as an aggravating circumstance against me? As a further aggravating circumstance the attorney charges me with exacting an entrance fee. But if it is an aggravation of the offense that the gathering was large it must be a mitigating circumstance to hav charged an entrance fee and thus reduced the audience in numbers. That I should charge for admission is proper, as I belong to no church or society. The attorney is probably thinking of the state-church priests, but possibly forgets that they are paid a hundred thousand times when no one goes to hear them. Finally: As a further aggravating circumstance the attorney charges that I hav been already sentenced before for a similar offense. This is not true. I hav been accused four times according to the paragraph of the law cited and all four times cleared. That seems to me a circumstance mitigating in the highest degree. If I am to be found guilty according to the paragraph it is necessary to prove that by some expression I caused a 'general scandal.' Even that I deny, as after both meetings my listeners applauded, and that could not indicate offense. Certainly the Christians might be thoroughly moved, but that is not a 'general offense,' as little as the same could be said when Freethinkers are criticised by Christians."

The attorney: "What is charged against Mr. Lennstrand is, in my view, punishable. It says in the paragraph, 'to criticise and ridicule God's word;' and that I consider a man does when he denies a life after this and the resurrection of Christ, since God's word tells of these things. And by saying that God's word is untrue a man ridicules and criticises the same."

The mayor: "Has Mr. Lennstrand denied a life after this one?"

Mr. Lennstrand: "I will not answer as to anything irrelevant. If it comes into the mind of the attorney to charge me with all sorts of irrelevant matters in connection with this suit I am not required to answer them."

The mayor: "Now, the court must hav a decided answer."

Mr. Lennstrand: "I hav said that the attorney's accusations do not concern this case."

Here the public withdrew, whilst the court took a recess, which was made a long one, notwithstanding the question must be perfectly clear.

To interpret the paragraph as the prosecuting attorney wished would make it lawful to imprison all who read the Bible in a different way from the state church; all Baptists, Methodists, Unitarians, Catholics, etc.

It is decided that Mr. Lennstrand must meet the attorney's points so far as he expressed himself blasphemously. Questions put anew to Mr. Lennstrand, but he answered: It now devolves on the accuser to show which expressions were blasphemous. Accuser being unable to show the slightest proof, named his witnesses: Doctor Cronvall and Assistant Lindquist of the Seminary, and School Director Cleve and three police constables. The three first named had a written report. Read by the mayor. Also by Mr. Lennstrand, who said that he did not say, "God cannot be found," but, "Such a God can not be found," meaning that if God were almighty, all-good, and omnipresent there should not be so much suffering found in the world. Witnesses would not deny that Mr. Lennstrand used the expression, "such a."

Mr. Lennstrand: "But I do not find the slightest resemblance to blasphemy in the testimony of the witnesses."

Witnesses interrogated and declare that they heard nothing more than is in their testimony.

The mayor: "But Mr. Lennstrand denied a life after this."

Mr. Lennstrand: "Yes; that is, I can find no proof of it. But that does not concern this case."

The mayor: "But Mr. Lennstrand denies God."

Mr. Lennstrand: "No, that I do not. There are many ideas of God, as the president knows. The Unitarians' and Positivists' ideas of God I do not deny."

The attorney: "My notion is that when a man denies God he blasphemes therein."

Mr. Lennstrand: "There is a difference between denying and blaspheming, and, as is known, the Swedish law makes a difference."

The policemen had prepared a short account. It stated that Mr. Lennstrand denied the necessity of baptism, as he had asked, "Does anyone believe that a little child dying now would go to-night to the devils to be tortured?" If the court means that that expression is punishable, it is wiser than the state church, as the latest catechism does not answer the question whether children are damned that die unbaptized. The mayor again took up the question whether Mr. Lennstrand had denied God.

Mr. Lennstrand: "When Theodore Parker calls Truth and Goodness God, I do not deny God, neither do I when the Positivists call all mankind God. But that is irrelevant. The charge is I blasphemed, and that has not been proved."

All hitherto related to the first charge. The court now passed to the second. Witnesses were two policemen, who stated that Mr. Lennstrand said that if one man wronged another he need not make restitution but could ask forgivness of God, and then the injured one must also forgiv him.

Mr. Lennstrand: "That is only a fact, and cannot offend God. If that is blasphemy, it is blasphemy against mankind."

Mr. Cleve testified that Lennstrand said the Bible contained contradictions and wrong advice. Mr. Lennstrand asked if Mr. Cleve remembered some such.

Mr. Cleve: "No."

Hereupon Mr. Lennstrand interrogated all the witnesses as to whether his discourse caused "general scandal" on the occasion. Witnesses could not say it did. Some had gone in shortly before the close. Others heard handclapping. Mr. Lindquist testified to an interruption, but could not say if it was applause or opposition. The prosecutor brought up a poster announcing the meeting, but Mr. Lennstrand denied that it had anything to do with this matter, but related to the freedom of press laws. The prosecutor finally asked if Mr. Lennstrand wrote so and so as stated in the paper.

Mr. Lennstrand: "Yes, I did."

Now as the prosecutor read he showed that he knew so little of the matter he was defending that he read "Augustinian confession" where Mr. Lennstrand used, "Augsburgan confession," and the audience had hard work to keep from laughing. A sharp light was thus thrown on the situation. What hypocrisy, to defend a book of confession (creed) that one has never read through and whose name even he does not know! And by such hypocrisy men think they are protecting Christianity—Christianity that they are trampling underfoot and not bothering themselvs about.

Prosecutor: "It is so written."

Mr. Lennstrand: "That is irrelevant. I did not say at the meeting that which the attorney is now reading."

Mr. Lennstrand asked to hav noted in the minutes of the proceedings that one of our foremost legal writers, Professor Hugström, of Upsala, says that "blasphemy consists only in expressions of contempt for the supreme being." And Mr. Lennstrand denied that he had so expressed himself at the meeting.

The mayor: "What does Mr. Lennstrand mean by 'supreme being?'"

Mr. Lennstrand: "I must say that I know nothing about it."

Mr. Lennstrand now asked that it be noted on the minutes what idea of God he denied: the Jewish Jehovah, the godship of Christ as decided by the vote of a church meeting.

Court adjourned for fourteen days to get the testimony of a watchmaker and other witnesses.

Among the auditors were men of all classes, and much bitterness was created by that manner of protecting Christianity, and it will certainly cause a great falling away from the state church. The prosecutor showed himself ignorant of what belonged to the case, as well as of the a b c of logic.

Christian Persecution of Christians in Arkansas.

From A. T. Jones's Civil Government and Religion.

Elder J. W. Scoles, a Seventh Day Adventist minister, had gone from Michigan to Arkansas in June, 1884, to assist Elder D. A. Wellman in holding some meetings at Springdale, Washington county. As the result of these meetings, quite a number of persons adopted the faith of that body, and practiced accordingly. In August, 1884, Elder Wellman died, and Elder Scoles continued the work in that place. In the winter of 1884–85, Elder J. G. Wood went from Appleton City, Mo., to assist Elder Scoles at Springdale. A church was organized at this place early in 1885, and the erection of a meeting-house was begun at once. In addition to his subscription

to the enterprise, Elder Scoles agreed to paint the house when it should be ready. Further than this, we hav the words of Elder Scoles himself. He says:

I volunteered to do the painting as my share of the work, in addition to my subscription. I worked away at the church at odd times, sometimes half a day and sometimes more, as I could spare the time. The last Sunday in April, 1885, in order to finish the work so I could be free to go out for the summer's labor with the tent, and expecting to go the next day twenty miles, I went over to the church, and finished up a small strip of painting on the south side of the house, clear out of sight of all public roads; and here I quietly worked away for perhaps two hours, in which time I finished it, and then went home. It was for this offense that I was indicted.

At the fall term of the circuit court held at Fayetteville, Mr. J. A. Armstrong, of Springdale, was summoned before the grand jury. He was asked if he knew of any violations of the Sunday law. He said he did.

Grand jury: Who are they? Armstrong: The 'Frisco railroad is running trains every Sunday.

G. J.: Do you know of any others? A.: Yes; the hotels of this place are open and do a full run of business on Sunday, as on other days.

G. J.: Do you know of any others? A.: Yes, sir; the drug stores and barber shops all keep open and do business every Sunday.

G. J.: Do you know of any others? A.: Yes; the livery stables do more business on Sunday than on any other day of the week.

After several repetitions of this same form of question and answer, in much the same manner, in relation to other lines of business, this question was reached:

G. J.: Do you know of any Seventh Day Adventists who work on Sunday? A.: Yes, sir.

After getting from the witness the names of his brethren, indictments were found against five persons, all of whom were Seventh Day Adventists. Elder Scoles was one of the five.

From the above it will be seen that special pains was taken to indict none but those who had conscientiously observed the seventh day. A more marked instance of deliberate persecution could not be imagined. Mr. Scoles was convicted, and an appeal was taken to the supreme court, where the decision of the lower court was sustained.

Mr. Meeks had been a resident of Arkansas since 1856, with the exception of one year. He had held the office of justice of the peace for a number of years both before and after the war. When he became a Seventh Day Adventist he refused to hold the office longer, because its duties conflicted with his observance of the Sabbath.

Mr. Meeks was indicted at the July term of the circuit court, 1885, for Sabbath-breaking. He was arrested in November, 1885, and held under bonds of $500 for his appearance in January. The offense for which he was indicted was planting potatoes on Sunday—the third Sunday in March, 1885. The work was done near Mr. Meeks's own house, and not nearer than two and a half miles to any public road or any place of public worship.

On the day referred to, Mr. La Fever and his wife went to visit Mr. Meeks at his home, and found Mr. Meeks planting potatoes. Mr. Meeks quit his work and spent the rest of the day visiting with Mr. La Fever. La Fever afterward reported Mr. Meeks to the grand jury, and as the consequence Mr. Meeks was indicted, as stated. The fourth Monday in January, Meeks appeared before Judge Herne. His case was laid over to await the decision of the supreme court in the Scoles case.

James M. Pool, a Seventh Day Adventist, was indicted for Sabbath-breaking, at the fall term of the circuit court held at Fayetteville, beginning the first Monday in September, 1885.

He waived his right to jury trial. The only witness in the case was J. W. Cooper. Cooper was a member of the Presbyterian church, and professed sanctification. He went to Pool's house on Sunday morning, to buy some tobacco, and found Pool hoeing in his garden; so testified before the court, Judge Pittman presiding. The judge sustained the indictment, pronounced Pool guilty, and fined him $1 and costs, amounting to $30.90.

Mr. J. A. Armstrong moved from Warren county, Ind., to Springdale, Ark., in 1878. In September, 1884, he joined the Seventh Day Adventist church at Springdale. November, 1885, he was indicted by the grand jury for Sabbath-breaking. On the 13th of February, 1886, he was arrested by William Holcomb, deputy sheriff for Washington county, and was held under bonds of $250 for his appearance at the May term of the circuit court. The particular offense upon which the charge of Sabbath-breaking was based was digging potatoes in his field on Sunday. Millard Courtney was the prosecuting witness. Mr. Armstrong had a contract for building the school-house at Springdale. Mr. Courtney, with a friend, went to Armstrong's house on Sunday, to negotiate a contract for putting the tin roof on the school-house. From the house they went into the field where Mr. Armstrong was digging potatoes. There the business was all talked over, and the contract was secured for putting on the tin roof. Then this same Courtney became the prosecuting witness against Mr. Armstrong for working on Sunday.

On the first Monday in May, Mr. Armstrong appeared before Judge Pittman, circuit judge of the Fourth judicial district, at Fayetteville, and, waiving his right to jury trial, submitted his case to the court for decision. Judge Pittman sustained the indictment. Fine and costs, amounting to $26.50, were paid, and Mr. Armstrong was released.

Mr. James, a Seventh Day Adventist, was indicted by the grand jury in January, 1886, for Sabbath-breaking. The particular offense was the doing carpenter work on Sunday. The indictment was founded on the testimony of Mr. Powers, a minister of the Missionary Baptist church. Mr. James was working on a house for a widow, near the Hot Springs railroad. The work was done without any expectation of receiving payment, and wholly as a charitable act for the poor widow, who was a member of the Methodist church. Mr. James worked in the rain to do it, because the widow was about to be thrown out of the house in which she lived, and had no place to shelter herself and family. Powers, the informer, lived about six hundred yards from where the work was done, and on that very Sunday had carried wood from within seven rods of where Mr. James was at work, and chopped up the wood in sight of Mr. James.

At the January term in 1886, Mr. Meeks was indicted the second time. July 13th he was arrested on a bench warrant in the hands of William La Fever. Meeks gave bonds for his appearance at the July term of court. The offense was for fixing his wagon-brake on Sunday. He was reported to the grand jury by Riley Warren. Warren had gone to Meeks's house on the Sunday referred to in the indictment, to see Mr. Meeks about hiring a teacher for their public school, for both of them were members of the school board of their district. In the course of their conversation, Mr. Meeks incidentally mentioned having mended his wagon-brake that morning. This was reported to the grand jury by Mr. Warren, and the indictment followed.

John A. Meeks, aged fourteen years, son of Edward L. Meeks, was indicted by the grand jury at the January term of the circuit court of 1886 for Sabbath breaking. The offense was for shooting squirrels on Sunday. The place where the squirrels were shot was in a mountainous district entirely away from any public road or any place of public worship. He was reported by a Mr. M. Reeves. The sons of Mr. Reeves were hauling wood with a team on that same Sunday, and were present with the Meeks boys in the woods, and scared the squirrels around the trees for the Meeks boys to shoot. When the sport was over, the Meeks boys divided the game with the Reeves boys.

Then the father of the Reeves boys reported the Meeks boy and he was indicted. His case was held over to await the decision of the supreme court in the Scoles case. At the January term in 1887, the boy confessed judgment, and was fined $5, and $3 county tax was assessed, and the costs, amounting in all to $22. The fine was paid and the boy released.

William H. Fritz was indicted at the April term of the circuit court in 1886 for Sabbath-breaking, and held under $250 bonds for his appearance at the September term, at Huntsville. Mr. Fritz is a woodworkman, and the offense charged was working in the shop on Sunday. The shop was in the country and two hundred yards from the public road. The indictment was sustained. The defendant was fined $1 and costs, amounting to $28. Mr. Fritz was a Seventh Day Adventist.

I. L. Benson was not at that time a member of any church, made no pretensions to religious faith, and did not observe any day. He had the contract for painting the railroad bridge across the Arkansas river at Van Buren, Ark. He worked a set of hands on the bridge all days of the week, Sundays included. In May, 1886, Mr. Benson and one of his men were arrested on the charge of Sabbath-breaking. They were taken to Fort Smith and arraigned before a justice of the peace. The justice did not put them through any form of trial, nor even ask them whether they were guilty or not guilty, but read a section of the law to them, and told them he would make the fine as light as possible, amounting, with costs, to $4.75 each. They refused to pay the fines, and were placed in custody of the sheriff. The sheriff gave them the freedom of the place, only requiring them to appear at the justice's office at a certain hour. Mr. Benson telegraphed to the general manager of the railroad in regard to the matter. The general manager telegraphed to his attorney in that city to attend to the cases.

Mr. Benson and his men appeared before the justice for a hearing in their cases. It was granted, with some reluctance. The attorney, Mr. Bryolair, told the justice it was a shame to arrest men for working on the bridge at the risk of their lives to support their families, when the public work in their own town was principally done on Sunday. A hearing was granted, and the trial set for the next day.

They were not placed under any bonds at all, but were allowed to go on their own recognizance. The following day a jury was impaneled and the trial begun. The deputy sheriff was the leading witness, and swore positivly that he saw them at work on Sunday. The jury brought in a verdict to the effect that they had "*agreed to disagree.*" This was on Wednesday. The following Monday was set for a new trial. No bond was even at this time required. The defendants appeared at the time appointed, and pleaded not guilty. The justice, after giving them a brief lecture, dismissed the case.

In August, 1886, Mr. P. Hammond, a member of the Baptist church, appeared before the grand jury in Hot Spring county, and charged J. L. Shockey with hauling rails and clearing land on Sunday, the first day of the week, July 11, 1886. The grand jury presented an indictment. On Dec. 14, 1886, Mr. Shockey was arrested and taken to Malvern, locked up till the next day, when he gave the usual bond for his appearance at court, and was released. The work for which Mr. Shockey was indicted was done on a new farm which he was opening up in the woods, three-fourths of a mile from any public road, and more than a mile from any place of public worship, and not in sight of either. The witness, Mr. Hammond, passed by where Mr. Shockey was at work, and after he had gone some distance, returned, and spoke to Mr. Shockey about buying from him a Plymouth Rock rooster. The bargain was then made, Hammond agreeing to pay Shockey fifty cents for the rooster.

Shockey was indicted, and his case set for trial Feb. 7, 1887. This case, with the one before mentioned, and some others that had been held over to await the decision in the Scoles case, was called, and February 11th fixed as the day of trial for all.

America Ahead.

Grateful beyond measure, I desire to return my heartiest thanks to Brothers Wakeman and Stevens for their splendid work, and to all the other Liberals, both ladies and gentlemen, who hav contributed to the North American portion of the Bruno monument fund.

My original appeal and subscription in behalf of this lofty purpose hav been so magnificently supported and carried forward by the noble-minded and generous-hearted helpers in this grand cause, that our part of the international fund exceeds in amount that of any other country.

America certainly has reason to be proud of her record in this as well as in so many other movements for the highest welfare of humanity, and in the language of the Bruno monument committee in Rome to me, I return you all "a thousand thanks."

Cannot the Liberals also all join me in upholding the Bruno calendar memorial, which seven years ago I founded in honor of this greatest of martyrs for science and Freethought? Do not the extended, untiring, and effectiv labors for liberty of Brother Wakeman, upon whose happy suggestion the calendar was based, deserve, in addition to the memory of the illustrious Bruno, this tribute from the pens and hearts of the true friends of freedom throughout the civilized world? The Bruno monument committee in Rome indorse the calendar, and in writing to me use the Italian equivalent of our phrase, Year of Science, which is "Anno della Scienza."

Boston, Mass, May 9, A.S. 289. GEO. N. HILL.

Job.

O sore afflicted and long-suffering Job,
With "biles" enough to stock our tearful globe,
And some to spare for those in Jersey-land,
Where Boonton lies in superstition's stubble!
And then besides thou hadst a peck of trouble,
God letting Satan play a strong "lone hand!"
Between the two you found it mighty "rocky,"
And, than before, they left you far less "'stock'-y!"
O suffering Job, with "comforters" unique,
I see thee, anguished, writhing in the ashes—
Not quite in the "good form" of one who "mashes!"
But somewhat looking like a Bowery "freak!"
O Job, that put-up job on you was cruel,
But now you're squaring it on heavenly gruel!

SI SLOKUM.

The Great Discussion.

From the Denison, Tex., Gazetteer.

"Limits of Toleration," a discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, Ex-Gov. Stewart L. Woodford, before the Nineteenth Century Club. The letters were stenographically reported expressly for THE TRUTH SEEKER, in which they first appeared, and are now published in pamphlet form to meet a demand from all parts of the country for them in a more durable shape.

The Truth Seeker's Good Deeds.

From San Francisco Freethought.

An attractiv pamphlet has reached us containing the oral debate between Colonel Ingersoll, the Hon. Frederic Coudert, and Ex-Gov. Stewart L. Woodford, of New York. This debate has already become famous, and its preservation in pamphlet form adds another to the many good deeds which the Truth Seeker Company is constantly performing. Ten cents.

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SATURDAY, - - - MAY 18, 1889.

Religious Persecution in this Year of Our Lord.

We print on another page several cases of persecution of Seventh Day Adventists by their Christian brethren in Arkansas. These are only a few of the many that hav occurred in that state within the past few years, where the people, being densely ignorant, are correspondingly pious and fanatical. A man can be killed in Arkansas in some of their drunken fights and the people will make less fuss over it than over a case of "Sabbath breaking." A few years ago those who kept one day of worship in a week were allowed to work on Sunday, but the legal clause of the Sunday laws permitting this was repealed in 1885 under the plea that saloonkeepers took advantage of it to keep their places of business open on Sunday. However that may be, since its repeal no saloonkeepers hav been prosecuted, though as many saloons are open as before, while some score and a half of Seventh Day Adventists hav been punished for laboring on Sundays. It looks very much as though the evangelical Christians desired to repeal the clause expressly to punish the Christians who venture to interpret the Bible differently from them. The record is a powerful argument indeed in favor of the total abolition of all religious Sunday laws.

Last week we printed among the Letters from Friends one from a subscriber in Alabama who has been wronged by a court. He has since sent us fuller particulars, and though at his request we must suppress his name, it is apparent that Alabama is no whit behind Arkansas in Christian zeal. The facts are these: Our subscriber sued a man for money due him. In the circuit court of Tuscaloosa Judge Spratt refused to allow him to make an affirmation and rejected him as a witness, in consequence of which he lost his case. The judge also said that an Infidel's testimony could not be taken in that state.

The constitution of Alabama, as we stated last week, provides "that no religion shall be established by law; that no preference shall be given by law to any religious sect, society, denomination, or mode of worship; that no one shall be compelled by law to attend any place of worship, nor to pay any tithes, taxes, or other rate, for building or repairing any place of worship, nor for maintaining any minister or ministry; that no religious test shall be required as a qualification to any office or public trust under the state; and that the civil rights, privileges, and capacities of any citizen shall not in any manner be affected by his religious principles." The statutes provide that "all testimony, except as otherwise directed, must be given in open court, on the oath or affirmation of the witness."

It seems to us that the last clause of the article of the constitution above quoted covers this case, though it is evidently held by the courts that to take advantage of it a man must hav *some* religion, either Christian, Mohammedan, or Buddhist, or some other superstition, and that an Infidel, not possessing any pet superstition, is an outlaw. The rule of the courts as to affirmation we learn from a letter written to our subscriber by an eminent legal firm of Alabama to whom he had applied for information as to a remedy. The letter says:

"Yours of 17th inst. received. 'If a man, being a Christian, has conscientious scruples against taking an oath in the usual form, he will be allowed to make a solemn religious asseveration, involving a like appeal to God for the truth of his testimony, in any mode which he shall declare to be binding on his conscience.' From this rule you see any man is allowed to affirm instead of swearing in the usual form, but he must believe in God and a future state of rewards and punishments—that is, that divine punishment will be the certain consequence of perjury, before he can swear or affirm or testify.

"If a justice of the peace or other court prevented or refused to allow a witness who believes in God and divine punishment for perjury to affirm and testify, that would be simply a judicial error to be corrected on appeal. The witness himself would not thereby be injured and would hav no cause for complaint.

"An Agnostic is one without knowledge—an ignoramus—hence there cannot be an Agnostic in faith. If a man is ignorant of God—does not believe that he will reward and punish us according to our deserts—he is incompetent to testify in any court.

"Where a man offers to affirm under the penalties of perjury and is rejected as incompetent, if he was rejected because of a want of knowledge of and belief in God, and that he will reward and punish according to our deserts, the court acted right in refusing to allow him to testify. If the witness had this degree of belief or faith, the court erred, but the error can be corrected only on appeal.

"Let us call your attention to the Word, where it says: 'The *fool* hath said in his heart there is no God.' Therefore everyone who says there is no God is a fool, and a fool is incompetent to testify in any court."

From the foregoing it is seen that Agnostics in Alabama are without legal remedy for any wrong Christians may inflict upon them. And as another eminent legal light (who will probably not object to having his name printed) to whom our subscriber had appealed, puts it, to liv in peace he will hav to emigrate. This is the second legal opinion.

"LAW OFFICE ROBERT G. INGERSOLL, 40 WALL ST., NEW YORK, April 24, 1889.

"DEAR SIR: You happen to liv in an uncivilized state, where those in authority hav been barbarous enough to place beyond the protection of the law those who honestly differ with them on subjects about which no one knows anything for certain. I do not see how you can help yourself in that state if you do not happen to believe in what the average Alabamian calls God. Your civil rights to a great extent are lost. The meanest believer can assault or rob you with impunity, and you will not be allowed to tell your story in a court of justice. Such is the Christian civilization of Alabama. In all the States of this Union—except Alabama—it is provided by the constitution that every man may worship God according to his own conscience. You will thus see that Alabama has the honor of holding the hindmost place in the procession. Probably the best thing you can do is to emigrate. Yours very truly, R. G. INGERSOLL."

The facts in the case are, it is seen, agreed upon by all. Those in our friend's favor are that his suit was a righteous one, and that the constitution of the state prohibits a court from depriving any man of his civil rights, privileges, and capacities on account of his religious principles, and that he may make affirmation in lieu of an oath when so desiring. The facts against him are that the court is Christian; that the affirmation provided is really an oath, as objectionable as the regular oath; and that no one not believing in a God and future rewards and punishments is competent to testify. The only remedy is to attack the constitutionality of the statutes which enforce this state of things, and obtain a reversal of the rulings of the courts which hav made affirmations really oaths. It is doubtful if this could be done in the state courts, as the judges would probably hold that the constitution meant that men must hav religious principles of *some* recognized sort or another, and the United States courts hav no jurisdiction, as it has often been decided that the religious amendment to our national Constitution is not binding upon the states, which can establish and maintain as many churches as they please provided the people thereof hav not adopted (which most if not all of them hav) a state constitution prohibiting it. From the information we possess, therefore, we hav to say in answer to our subscriber's appeal to us that he is without remedy unless he becomes converted and joins the church. This we cannot advise his doing. Fairly construed, the constitution would protect him; but it is too much to expect that Christian judges would so construe it.

In regard to the law in New York, concerning which our friend inquires, evidently having our own electiv fight last fall in view, we may say that the precedent will not help him. New York's constitution provides that "no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief," and also that "no member of this state shall be disfranchised or deprived of any of the rights or privileges secured to any citizen thereof, unless by the law of the land or the judgment of his peers." We contested our case on the ground that our statutes had provided for affirmation without question, when desired by a person taking the legal obligation to tell the truth; and second, that the affirmation did not invoke the name of God. We positivly refused to answer any questions as to our belief, holding that the inspectors had no right to ask them, being bound to administer the affirmation when requested. The judge sustained us. We held that the invocation of deity was part of an oath, and not a part of an affirmation. This opinion was also sustained by the judge. Besides these two impregnable points, New York's statutes provide the form of an affirmation as follows: "You do solemnly, sincerely, and truly declare and affirm." Had the judge not sustained us, we should hav fought the matter out on constitutional grounds. Alabama's statutes, it seems from the letter of the Alabama lawyer, provide an affirmation recognizing God, or if not in the statutes (which we hav not by us) it has been so settled by precedent and the rulings of the courts, which precedents and rulings form a sort of common law only overruled by a plain statute law. Constitutional grounds, therefore, form the only basis of an appeal for our Alabama friend.

We hope no one will get angry at the biblical and theological nonsense of the Alabama lawyer whose letter is printed above. The writer didn't know any better, and his *obiter* flings are not worth noticing. He has a valid excuse for his ignorance in the fact that he resides in Alabama.

More Outlawing of Infidels.

The Charlestown, Prince Edward Island, *Examiner* of a recent date prints this story of injustice:

"A scene which is, perhaps, unprecedented in our courts, occurred in the county court on Saturday last at the trial of an action of trover for the value of a cow alleged to hav been illegally seized under execution against Ewen Stewart, of Brackley Point road, and claimed by his son, Walter Stewart. In support of the plaintiff's claim a witness was called, named Peter Stewarts, whose oath was challenged on the ground of his Infidelity. The following are the questions put to him by the judge and his replies thereto:

"'Do you believe in the deity?'

"'No, not in the ordinary acceptation of the term.'

"'Do you believe in the trinity—God the Father, Son, and Holy Ghost?'

"'I do not.'

"'Do you believe in the Bible?'

"'I believe the Bible is a history.'

"'Do you believe that it is the inspired word of God?'

"'I do not.'

"'Do you believe in rewards and punishments after death?'

"'I expect no reward after death for any good I do, and no punishment beyond the grave.'

"The next witness called, whose name was William Roberts, was also objected to, aud interrogated in the same way. He replied substantially as follows:

"'I do not believe in the Bible. I do not believe in God the Father, Son, and Holy Ghost. I can't say that I believe in any God. I do not believe in heaven or hell, nor in the doctrin of rewards and punishments after death.'

"These men were both middle-aged, and appeared to be intelligent. After this declaration of their faith, or rather, want of faith, Judge Alley refused to allow an oath to be administered to them. In doing so, he expressed himself in emphatic terms regarding their views, and stated that if they adhered to them through life they would doubtless hav good reason to believe in hell before the end of their existence. This incident shows that our home missions afford a good field for evangelistic effort."

Prince Edward Island is a part of Canada, and an English semi-independent colony, and its laws are of the old English type. There is probably no legal remedy for the excluded witnesses.

It is evident that Judge Alley and the editor of the *Examiner* are both Christians, and their remarks, like those of the Alabama lawyers, are about what could be expected of men with their training. It is evident, however, that both of the men whose answers are recorded in the above statement are fully equal in intelligence to either the occupant of the bench or the straddler of the editorial tripod, and we imagin the home missionaries would make little impression upon them.

Some Facts.

We trust that those Liberals who think that the time is past when Christianity needs to be shown up, and that the period has arrived when we can afford to let evolution do its perfect work unassisted by attacks upon the Bible and aggressiv warfare upon the churches, will change their minds after reading this issue of THE TRUTH SEEKER.

In three countries, as shown elsewhere, are men being persecuted by the Christians and outlawed. Under Swedish, under English, and under American law Infidels and non-evangelical Christians are deprived of their rights. For malignant persistency in persecution the Christians of Sweden are winning laurels for their brows now which will undoubtedly, in their own opinion, be exchanged for a crown in

heaven. The Arkansas persecutions are simply the expression of the hatred which one Christian sect has for another. In Prince Edward Island and Alabama the injustice perpetrated upon heretics is the usual outward sign of the arrogant inward grace which dominates Christians when dealing with unbelievers. If these Christian judges possessed the power to go further they would unquestionably do so. It is a black and villainous record which the Christians hav made for themselvs in the cases of persecution here presented to the Freethinkers of the country, and one which arouses hot indignation in the hearts of all advocates of justice and upholders of liberty.

The one thing which givs us courage is the fact that in one city there are men with sufficient backbone to attack in the most practical way one branch of the Christian church which has committed these criminal acts. The legal endeavor of the Chicago Liberals to prevent St. Mary's Roman Catholic Training School from fattening at the public expense is worthy of all commendation and aid. The case is now in the hands of the court, the defendant institution having replied to the brief which we print, and the plaintiffs hav rejoined. The defense was a demurrer, admitting the facts charged, but holding that the appropriations could be legally made. It is now for the judges to decide whether the constitution of Illinois means anything or not.

It seems to us that there never was more need of activ, persistent, aggressiv work against the churches than at the present time. Men are being persecuted and outlawed by the Christians in dozens of places, and our public treasuries are being plundered of millions of dollars to support the religion which is doing this infamous work. There is no real separation of church and state in the country. The claim is a glittering generality; a shining exterior with interior falseness. Until persecutions and outlawry for opinion's sake shall cease; until no man is taxed to support churches and their pauper institutions; until we hav a bona fide divorce of ecclesiasticism from secular government, and perfect liberty of expression and equality of civil rights, no Liberal should think for a moment that his work is done. Evolution has mighty hard work in getting hold of and changing a Christian. It won't do to sit down and trust to time to right the prodigious wrongs which the Christians are daily inflicting upon those who do not come into their tabernacles.

Science and Religion.

The Chicago *Times* evidently retains a Jesuit to write its editorials on religious or irreligious matters. In a late issue we find an article on the "inconsistency of religious unbelief," which bears the unmistakable earmarks of the Jesuit theologian, writing irresponsibly and as he has been trained. The article is a sharp and grossly false arraignment of science, and its caliber may be measured by the statement that "science, which has been the foe of revelation from the beginning, has been from the beginning the arch impostor." How any man, with sufficient brain capacity to learn to write at all, could hav deliberately penned the conclusion of that sentence, can be explained on no other ground than that he is a paid attorney to abuse his opponents. He goes on: "Science is Sir Oracle. It claims divinity and infallibility; it is dogmatic beyond the dogmatism of sectarian creeds; it demands a servility of acceptance worthy only of despotism; and it lays down its proposals for our blind faith as flippantly and as positivly as if it had turned up every stone in the universe to read its contents, uprooted every tree of the earth to get at its story, and called down from the heavens the stars to verify its assumptions. It is science, not religion, that livs upon faith; and, unlike religion in its truest significance, it has largely to liv on faith alone."

In this our Jesuit theologian has very emphatically reversed the general conception of science and religion. He has got the cart squarely before the horse, and has done so, we suppose, for a purpose. That purpose is, to support the huge imposture of religion, and delude the people. It is needless to say that science is not open to even one of the charges so recklessly made, and it is equally plain that religion is open to all of them. There never was a scientific man in the world who claimed to be speaking as a divine person, or that God was inspiring him. The very commonest definition of science that can be given precludes any need of divinity. Science is knowledge of facts and principles, causes and effects, and their relations in the world of phenomena. The fundamental basis of science is that the laws of nature are immutable—that two and one always hav made and always will make three, not one—and that the same causes under the same conditions will produce the same effect. The facts and principles now existing always hav existed, and science is but their discovery, and classification for the convenience of students. Science does not destroy nor create; it tells us what is, discovers what has been, and from these facts predicates what, under like circumstances, will be. Abstract science is based on self-evident truth; physical science on experiment and observation. Before science classifies a fact, from which to deduce principles, it discovers that it *is* a fact. Natural laws and principles are infallible; what the scientific men theorize about them is not. No scientific man ever pretended that his methods or conclusions are divine or without possibility of error. He demands acceptance of no truth he cannot demonstrate; if he cannot demonstrate it he givs only the probabilities, and the reasons for them. No evolutionist tells us that we must accept the philosophy or be damned. He simply tells us what he has found out, and from these facts deduces principles which convince reasoning people that he is right. The true scientist, like the true Agnostic, suspends judgment until he is sure of his facts, and there need be and can be no faith when the facts are plain to everybody. Certain it is that that assumption or theory which has but faith to support it, can never be deemed a part or parcel of science.

But how is it with religion? Does it not claim divinity, infallibility? Is it not dogmatic? Does it not demand servil acceptance? Does it not lay down proposals to which only blind faith can accede? Does it not flourish by faith, and upon faith alone? Has even its chief premis—the existence of a God—been proved by one single fact? Hav all the theologians in all the world, pagan or Christian, been able to demonstrate even that one assumption upon which all other theological assumptions are based? Science is knowledge of facts; religion is a combination of fear, feeling, wonder, and awe. But it has no facts behind it. The early savage, crawling from his cave, saw the lightning flash, was frightened by its reverberations, and he shrunk back, scared almost to death by the operations of nature. His spoonful of brains conjured up in the sky a monster of infinit power, and that monster was his God. Since then, man has conjured up Gods of all sorts. There is nothing he has not deified, and his imagination has formed superhuman beings and powers, evil and good, demons and angels, for whom he has felt a shuddering reverence, a cowering dread, and an awe-struck desire to propitiate their favor or their mercy. That is religion pure and undefiled. Civilization has added new qualities to its Gods, improving upon the cave man's God as the human race improved upon the cave man himself. But, all this time, from the cave man to Shakspere, there never has been given to the world one solitary fact demonstrating the existence of any such superhuman beings, powers, demons, or angels. The greatest theologian is as ignorant on this subject as the filth-covered human brute who lived on snakes and lizards and slept in caves away back in the ages when the line between man and beast was indistinguishable. Religion never had a fact to support its superhuman pretensions. All that is true in it is of this world. Yet it dogmatizes on our relations to that other world; it demands a servil faith in its existence, and it claims to be infallible in interpreting the will of the God whose existence it cannot prove. The Christians as well as the other sects hav built up a theology which they cannot demonstrate—which has not even a probability to support it—every essential dogma of which contravenes natural law, overthrows the relations of phenomena, and violates the eternal and immutable principles. Such a scheme of theology can be true only when the universe is ruled by chance, and phenomena become the haphazard results of omnipotent caprice.

Religion proves nothing, and claims to know everything about the past and future. Ignorance is ever dogmatic. It must instil faith by force and loud assumption, for it cannot demonstrate by facts, nor persuade by reason. The priest convinces by an appeal to fear, a hope of reward, a desire to propitiate the creature conjured up by the imagination. Heredity is his ally. He is indebted to the man in the cave for the soft position he holds to-day. He is the medicin man of savagery, the magic-worker of a later period, the spirit-conjuror of witchcraft and sorcery times. He is, however, less laboriously employed, for he has ceased to work the wonders which his people called miracles, and the sleight-of-hand men hav exposed his conjuring tricks. He is only a relic of the past; and why he should now be engaged in writing editorials for the Chicago *Times* is comprehensible only when we reflect that to some the most entertaining specimens of our species are the mummies swathed and bandaged beyond recognition which stand in gloomy niches of our museums. The editorial page of the *Times* is evidently the alcove wherein it keeps on view its intellectual antiquities.

Editorial Notes.

THE statue to Giordano Bruno will hav to be inaugurated without the presence of an American delegation. Mr. Wakeman reports that no one of the committee can arrange for a visit to Rome. This is regrettable, but the generous contribution of over $1,000 which the Freethinkers of the United States hav raised will show that American heresy is not backward in acknowledging the services to mankind of the hero whose monument will soon honor the Eternal City. The inauguration promises to be a great affair. We hav received a poster about seven feet long by three wide setting forth the occurrence, but as it is in Italian the only information we can glean from it is the names of Giordano Bruno and the committee who hav the project in charge. But it is evident from the size of the poster that the occasion will be one of great importance.

A GREAT many towns throughout the country held services on April 30th to celebrate the centenary of Washington's inauguration as first president of this republic. In a large number of instances ministers were chosen to deliver the oration, and the amount of pious untruth they managed to squeeze into their discourses is nauseating to one who knows the real facts about the men who more than other individuals helped to establish the independence of this country. Of course "God" was given a great deal of credit, though the English were as firmly convinced that he was on their side as our pious are that he helped the colonial troops. If he was around April 30th and turned his ear in the direction of the United States, he must hav felt by night that he was a pretty big and good individual. But if it had not been for Ben Franklin and France, we are afraid the occasion for praising him would hav been deferred an indefinit number of years.

THE *Democrat*, of Topeka, Kan., reports another instance of Christian endeavor to swindle the state: "The Kansas Theological School has commenced a suit in the district court against the county treasurer, county clerk, and county commissioners of Shawnee county to restrain them from selling the plaintiff's property for taxes. The petition alleges that in 1885 the board of county commissioners assessed and placed on the tax roll for taxation, lots 266 to 288, inclusiv, on Topeka avenue, city of Topeka; that said property was assessed for the year 1884 the sum of $182.75, and for the year 1885 the sum of $166.11; that in September, 1886, the property was sold for taxes and bid in by the county treasurer, who is now advertising the same for a deed. Plaintiff alleges that all these proceedings are void, for the reason that said property is exempt under the laws of Kansas from taxation, being occupied exclusivly for literary purposes, to wit: a theological school; that the teachers of said school, or some of them, liv in said building, viz., Bishop Thomas H. Vail, president and professor of systematic divinity, and Bishop Elisha S. Thomas, professor of exegesis, but that they reside there because of their connection with said institution as teachers. Plaintiff further avers that Treasurer Roberts has advertised said property for a deed, and that thereby there is threatened to be made a deed on account of said illegal assessment and taxation."

THE Rev. M. D. Shutter, of the church of the Redeemer, Minneapolis, is to be congratulated upon understanding the true principles of Americanism. In a sermon recently, the subject being "Religion and the State," he said: "I am opposed to this measure [the Blair bill], because any attempt to promote by legislation the observance of any day as a day of religious worship is no part of the function of the state. A state may simply act on grounds of general public welfare. It may require cessation from labor one day a week, if, in the judgment of legislators, that is necessary for the public benefit; but it may not require this cessation on any particular day, because that is regarded by any part of the people as a holy day, or for the purpose of promoting the observance of such a day as a day of 'religious worship.' For the state to proceed upon the basis that such a thing is demanded by the law of God, is to establish the principle that the state has a right to determin what are the laws of God. The Sabbath is in debate even among Christians. The action contemplated in the Blair bill makes the state a partner in a religious controversy, and forces it to a decision against one set of claimants and in favor of the other. Its decision must then be enforced, and this is persecution. The principle itself is the one that lies at the bottom of a union of church and state. We had a trial of the very thing to which this bill would lead in the early days of this country, when each colony was dominated by a religious sect. We hav gotten away from that condition. Let us take no backward steps."

Letters from Friends.

MOUNT JACKSON, VA., May 3, 1889.

MR. EDITOR: I see the name of no one from Virginia that has sent anything toward the Bruno statue at Rome. Every Liberal should be proud of the erection of the greatest statue ever undertaken by man. So please find check for $3 to help that purpose. I remain, LEONARD WALTERS.

HAMMONTON, N. J., April 29, 1889.

MR. EDITOR: Please find money inclosed, that the best of papers may continue its weekly visit to our humble home. The weekly contents certainly do not deteriorate. I am glad to learn there are so many able to help in the League work. Then, the "Letters from Friends" are interesting, and some amusing. I think you must hav enlightened Mr. Brown on the Blair affair surely, or he is dull of comprehension. The source for cartoons seems almost inexhaustible with Heston, and they continue very true to their mission—to enlighten such as cannot see a point unless it be tangibly presented.

One in favor of progress, D. R. WOLLISON.

CRESSOO, MICH., April 25, 1889.

MR. EDITOR: Please send me "Did Man Fall?" by Groh; "Pioneer Pith," by Robert Adams; "The Story of an African Farm;" "The Drama of the Nineteenth Century," by Voltairine de Cleyre, five copies; "Life of Joshua Davidson," Mrs. Lynn Linton.

The scheme of Mr. Rice in the last TRUTH SEEKER is a good one. We stand as much in need of a test now as old Elijah did, and hav got as good a claim for one. We stipulate to hav no chopping of heads because somebody happened to guess wrong, and that would be an improvement on the old style. That granit cathedral in New York city does not appear to come along, yet if you could swap Talmage for old Elijah there might be something done. Poor Talmage—he is all talk! Yours for Humanity, THOMAS KNIGHT.

WASHBURN, WIS., April 27, 1889.

MR. EDITOR: I did not receive your sample copy until to-day, and I most cheerfully admit that the paper is a stanch defender of Freethought and champion of intellectual freedom. I will subscribe in the near future. I wish to call your attention to the promised catalog, as I am desirous of obtaining the works of Voltaire, Spinoza, and others, and forming a library by adding from time to time the works of illustrious freemen, both dead and living. I appreciate the noble sentiments of your paper on the labor question, as I am myself a workingman, and abhor the idea that monopoly owns the bodies of men and women, or the church the souls.

I believe with the great Paine that "the key of heaven is in the keeping of no saint." I will limit my order this time to your ANNUAL AND FREETHINKERS' ALMANAC.

CHARLES L. MURDIE.

SUNSET, TEX., April 18, 1889.

MR. EDITOR: I inclose in this twenty-five cents in stamps for the TRUTH SEEKER ANNUAL. I am trying to rile up the pool of water for the Baptists by getting our St. Remsburg here to stir it well from the bottom, so I must do a little toward paying him and not let the expense fall on a few. Please excuse imperfections of writing, on account of my age, which is sixty-nine. Yet I hav no dread of that river Jordan when Mrs. Amy Post has gone before crowned with her weight of years.

We hav a Scotch disciple of David Hume here, by the name of Charles Robertson, who has a large family, and Infidel though he is, the gentlemanly boys and ladylike girls he has ought to be an example for the whole of the neighborhood of Christians—who keep up scandal factories that run day and night. A telegraph pole is only knee-high to those factories. Friend Robertson is helping me to get Mr. Remsburg here to giv us a little talk. He is to be here the 1st of May. Long life to the Truth Seeker Company.

Yours for liberty, HARRIET DAVIS.

MINNEAPOLIS, MINN., April 29, 1889.

MR. EDITOR: I send this obituary notice: Died, of Bright's disease, in Minneapolis, Minn., Feb. 17, 1889, aged sixty-six years, W. E. Polhamus, born in Sodus, Wayne county, N. Y. He was a stanch Liberal for forty years, always ready to giv a reason for the doubts that were within him in regard to superstition, and to strive earnestly to teach his fellow-men not to accept any doctrin that could not be reduced to reason, and to set a good example of purity in life and character. During his last hours of pain he was visited by orthodox neighbors who entreated him to let them pray with him, but he refused all assistance of that kind and heroically died without a slavish fear. He had a faint hope in the possibilities of nature's power to giv another life, and so child-like threw himself upon the bosom of her great unknown sea. His wife was as resolute as he in refusing the offers of prayer and religious consolation. He left one son and one daughter, both Liberals. The Masons performed funeral services. A FRIEND.

DELEVAN, MINN., April 25, 1889.

MR. EDITOR: Our little burg has just had a pleasant sensation, in the form of a course of lectures by Mrs. M. A. Freeman, of Chicago. I hav stood afar off and witnessed a Dakota cyclone; I hav noted the effect of whirlwinds on their death-dealing course; Dakota blizzards I hav faced, but I shall hav to say that of all the cyclones I ever saw, she takes the chromo. She is a whole host and houseful by herself. I rather think I should hate to be a "God" and hav her criticise me. I should consider that I was very small indeed. And about the "devil," she killed him and made hell tenantless in very short order. One good Catholic was heard to remark, "She took my devil and my hell away from me, and now I hav no use for heaven." Mrs. Freeman has struck more responsiv chords here than hav ever been touched before. Her logical illustrations are the talk of all who heard her. To see her, you would guess her weight to be about ninety pounds. To hear her, you would set her weight at about a long ton. As a champion of woman's cause, she is a success. To any of our Liberal friends who contemplate a course of lectures, I would most heartily recommend corresponding with her, and more so if they are desirous of seeing the devil roasted in his own fire, and the Jewish Jehovah made small in his own smallness.

Yours fraternally, W. L. HORTON.

OSWEGO, ORE., April 24, 1889.

MR. EDITOR: There are a great many Liberals here, but they are afraid to speak out and show their colors. I hav taken THE TRUTH SEEKER since July last, and will doubtless continue to take it as long as I liv and can pay for it. I like THE TRUTH SEEKER because everyone has his say. I believe that debates such as the "Limitations of Toleration" do much to arouse the spirit of investigation. I don't think you could publish anything more instructiv, and I further believe that such discussions would be a great inducement to Christians to read THE TRUTH SEEKER, and when once started on the road of investigation they will then be led to a correct idea of mental liberty, of true morality, correct ideas of right doing, as consistent with common sense and human reason, and without regard to any belief whatever. They will then see that they hav been mistaken, and that the Bible is a Holy Queer, and will then know how to do good without a God.

Heston's cartoons are first-class. Inclosed find money, for which please send me the TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC, and "Christian Absurdities," by John Peck. Please send me a catalog of Freethought publications. EDGAR L. DAVIDSON.

SING SING, N. Y., April 28, 1889.

MR. EDITOR: I hav just been spending a little time with my dear friend THE TRUTH SEEKER, and cannot help but mention it, for it is the happiest hour I spend; especially when I hav just had a controversy with some good Christian friend, for it seems to touch the spot, and as I read its pages it seems to gratify my feelings in showing its contempt for the infernal religious humbug which is constantly poisoning the minds of the people and manufacturing hypocrits—for, as far as I can understand, a man to be called a Christian must be either a hypocrit or a lunatic. But perhaps I do not understand the Christian religion. Well, if I wanted to become a Christian I should wish I had never understood anything, for according to the Christian the nearer a person is an idiot the better his chances are of escaping getting roasted forever in hell. If I wanted to become a Christian I should also stop reading the Bible and Christian papers, for the more I read them the more inconsistencies I find, and the humbug seems to increase instead of decrease. Now, if there are any readers of THE TRUTH SEEKER that want to become Christians, I will giv the following receipt. Stop reading your Bible, for it is a divine book and you cannot fathom its depths. Leave that all to your pastor. He will do your thinking for you. Just say your prayers, and if they are not answered hav patience, watch and pray. Go to church, shut your eyes and open your mouth and swallow all the pastor says. Do not stop to investigate it, but just accept it as it is. You will then be what they call a Christian.

I hav several religious papers handed to me by my Christian friends, and as I was reading one of them to-day I came across the following from the *Christian Arbitrator:*

At the dedication of the new Catholic church, St. Paul's, on North Carolina street, Baltimore, on January 27th, Cardinal Gibbons, in the course of his sermon, said: "We were informed recently by the daily newspapers that a certain Antichristian Sunday-school was organized in this city for the purpose of advocating an Infidel doctrin. Several ministers appealed to the municipal authorities to suppress the school. For my part I would be sorry to see the arm of the civil law used toward the suppression of this school. Coercion is not conversion. Our divine savior never had recourse to the arm of the law or the sword in teaching his doctrin. The only weapons we ought to use are the weapons of argument and persuasion in dealing with this school. The only sword I would draw against the enemy of Christ is the sword of the spirit."

And as I read it I thought to myself, how true are the words of Col. Robert Ingersoll when he says that when the Catholic church has no power it is humility itself, but oh, if they only had the power now they had during the Dark Ages, how much differently they would act! Instead of using or offering to use argument as a weapon, they would use the thumbscrew or the rack or perhaps a slow fire to torture the existence out of those who were advocating Freethought.

CHARLES GRANT.

CENTERVILLE, UTAH, April 23, 1889.

MR. EDITOR: I hav read Mr. Harrison's proclamation for the 30th inst. to be observed as a sacred day of prayer and thanksgiving, and general theological humbug. And he directs them to get at it bright and early, 9 o'clock in the morning. What a travesty on human reason for the chief magistrate of this mighty nation to be engaged in! How the humbugging Christian snipes will smile and grin and chuckle one to another, and will say, "We will hav our Jewish Godship in the Constitution in a short time, for Mr. Harrison is a holy Christian." It seems instead of the 1st of April being All Fools' day, the chief magistrate has altered that observance to the 30th. And don't let the American people forget it. Well, it's the remark often that this is a world of changes, and this is one of them. If Voltaire were living, he could add another word to his "Pocket Theology."

Let all the readers of THE TRUTH SEEKER read the letter of Mr. Carlton Rice, of Hamilton, Ont., of date March 20, 1889, calmly and deliberately over, and get their friends to read it. It is on page 251 of THE TRUTH SEEKER. It's a subject I hav reflected on a great deal, but, like Mr. Rice, I hav never known the first prayer or petition that was ever answered by a Jew God, or any other god, and I hav often told many of these knowing Mormon thugs so. I hav put them to defiance to prove it. The decrees of nature do not swerve from her undeviating course to pay any attention to any or all clerical Christian twaddle and pious humbug. Now, then, ye sky-pilots, Mr. Rice givs you a fair offer, whereby you may obtain a decent fortune by proving the locality and personality of your Jewish Godship in the midst of this mighty and infinit universe. And remember, it must be outside of your vain imaginations. So just step to the front and let us know something of him, as it concerns all of us legions of godless Freethinkers. We want your definit proofs of any prayer or petition that was ever answered, as we shall consider all sky-pilots impostors till you prove your claims.

WILLIAM WILLIAMS.

CHATTANOOGA, TENN., April 28, 1889.

MR. EDITOR: For months I hav been a reader of your valuable paper, THE TRUTH SEEKER, and as an unprejudiced reader I am led to admire the spirit of Liberality therein shown, as it certainly is a fact that many so-called Liberalists are the most il-Liberal people we meet with. In order to decide any disputed question with the greatest judgment and impartiality, it is necessary to study it in all its bearings, for and against, and no one, however much he may think he knows, has any right to pronounce judgment until a thorough investigation is had. The pronounced opinions of mankind are full of dishonesty, owing largely to the fact of preconceived ideas and motivs of selfish interest, and Liberalism is by no means an exception. I am only a pupil in this great schoolhouse for development, and after nearly fifty years of study and observation I feel that I can say, without successful contradiction, that no line of thought which has ever come under my observation possesses a monopoly of all the truth.

The beautiful allegory in No. 17 of THE TRUTH SEEKER is a happy illustration of the labor required to gain this much coveted prize, Truth. Hence the liability of all to err, the pitfalls by the way, the dishonesty, ignorance, and il-Liberality of our would-be teachers, should prompt us to study the situation, and not judge too harshly without a hearing. Even the great and noble Ingersoll, who has been as soundly abused as any other man on this continent, and who, in my opinion, stands head and shoulders above any of his traducers, and fully abreast of any living man, needs our sympathy, and I will add, charity, for some of his utterances. I am in full sympathy with Dr. Severance in her remarks on Colonel Ingersoll's Agnosticism, given in No. 17. In this the colonel is quoted as making a positiv assertion, while the testimony of millions is to the contrary, many of these standing in the foremost ranks of scientific investigation, and whose opinions are entitled to as much consideration as those of the great "Agnostic."

I hav long been a student of the religious idea, and while I hav my own opinions on this subject I am always glad to listen to those of others with tolerance. I think THE TRUTH SEEKER the best channel I know of for this purpose.

I find many of your correspondents hav outgrown the trammels of the church, and now declare themselvs free men and free women. This is as it should be, but the intolerance I often see manifested toward those who still cling to the old and nearly obsolete idea is hardly setting a good example. For my part, I hav never subscribed to the theological idea, and hav no regrets on this score. I hav only sympathy for that mind so hemmed in by church and creed that not a ray of the light of truth can penetrate it. This class of Christians is very numerous in our city, as shown by the costly and magnificent temples built for the purpose of establishing a church debt, and worshiping the personal man-made God who, in the nature of things, can hav no real existence. Let us hope that time will work a change for the better.

The Liberal element is quite large and growing here, and my object in writing, although I hav rambled out of the way, is to giv a word of encouragement and appreciation.

Long may you wave. J. W. WHITE.

NEW CAMBRIA, KAN., May 1, 289.

MR. EDITOR: When President Harrison said, "To the end that the people of the whole country may join in commemorativ exercises appropriate to the day on which Washington was inaugurated president of the United States," it was only a cover for this religious appointment of a day, or in other words was the keg, as it were, in which their religious porridge was to be headed up. Because when he designated the place of meeting and what course to pursue, did he not mean to ignore all those that did not meet in a house of worship and that could not join in prayer? Would he not, if he meant to be impartial, hav stopped short on that head with the above quotation? Since he has ignored you, would it not be right in justice to yourself to ignore him when he comes to ask you for your suffrage hereafter. Will you do it? Everybody knows that just as long as you will be imposed upon by an individual, just so long you will hav to be; and it is worse with politicians. It is only the kickers and organizations that make their demands with vehemence that are not ignored by these policy-seekers or office-seekers. But I venture to predict that there are very few of you that will enter a protest about the size of a ballot against this insult. I fear when it comes to your party you are like the Christian with his fetich, viz., "Though thou slay me I will fall down and worship thee;" and also, "I do love my Jesus." So it is no use talking. Liberals hav their prejudices that keep them from looking after their best interest, as well as other folks. There is not a Liberal but knows today that all the persecutions and imprisonments that hav been done in this country hav been done by the Protestants, and they derived their power through the Republican party. It will not do to say that Catholics are the most dangerous foes to American liberties we hav, when all our experience proves to the contrary. The first thing that Liberals hav got

to do is to down the Protestants of this country, because they are trying to get the power before the Catholics do; and the Catholics are so shrewd they are even becoming their allies, because they well know if they ever obtain it there are so many denominations of them that they will begin to quarrel among themselvs, and in the end this means Catholic supremacy. She always curries favor with the powers that be. Whereas if we direct our batteries against the Protestants till the Catholics drop them for their allies, then we will hav the Protestants for our allies, and everybody knows that the Protestants would never consent to allow the Catholics to lead off, because if they got the power they would hold it against all dissenters. Now, all are agreed that the final conflict must come between Catholicism and Rationalism, and the above mode is the proper way to bring about the final issue. I never like to make a fight at the half-way house, because you are apt to turn those into foes who are likely to become our allies, and all Liberals know that we gain a dozen Protestant converts to one Catholic. And, in order to put it so that every Liberal can see that this is a fact, count on your fingers' ends how many ministers hav come over to us, while there is scarcely a priest. So the proper way to do is to avoid a direct conflict with the Protestants.

And there is another thing Liberals hav got to make up their mind to. Individualism will do all very well until it comes in contact with other organizations, then if you wish to accomplish anything you hav to act in a body.

The great trouble with all that are dissatisfied with the old parties is: There are no less than a dozen hobbies of reform; all contain some good ideas, but they forget that they should pool their issues. Even then they would hav a hard enough row to hoe to make a good, growing party against the powerful organized money power. Some one predicted in the formation of this government that a republic would not stand because the people would become divided up in so many factions that it would fall back into a monarchy.

JOHN W. ABBOTT.

ADRIAN, MICH., May 3, 1889.

MR. EDITOR: C. L. James's plan of issuing money would be of no value. All would be merely optional with the issuer. He could repudiate his neighbor's or his own. I heartily indorse J. H. Wood's plan. Let government do all the furnishing of money. In place of national banks substitute sub-treasuries. Loan money at one per cent. Depositors would be safe. Shut down the enormous drainage, bond interest. Hold a paper dollar at par—no fluctuation in money value. Labor should be adequately rewarded. A lazy parasite should not be encouraged. The efforts of any superstitious sect to monopolize the power of government should be knocked out in one round.

Hang the pope, and try to convince his adherents of their folly. The shameful Blair bill should be buried in infamy, and any effort to control affairs of state by superstitious dogmas, Comstockism, popery, or any other foolishness, should be struck by a withering influence. Such ranters as Talmage —there are many of them—ought to be forced to argue the situation with the orthodox devil in his sulphurous realm a thousand years—as long as he was chained—before being let loose upon us poor unsuspecting cusses. Amen. Lord, help.

O. S. BARRETT.

SAN BERNARDINO, CAL., April 25, 1889.

MR. EDITOR: In THE TRUTH SEEKER, April 6th, is a communication from a D. W. Milk, which contains the opinions of a class of Christians who do more to clog the wheels of progress than the sanctimonious (lovers of good living and other men's wives) priests. The priest as a rule is a student, and for love of the good things of this life continues to preach hell to the superstitious, although knowing better. The Milk class read nothing but the Bible and kindred books. They know nothing about philosophical studies. They denounce Voltaire, Paine, and other Infidels with a vehemence that is amusing to the average Liberal. Those arguments are the stock in trade which they claim will and do "snow" Liberal truths under.

The historian tells us that Napoleon had the power to close his eyes and in a moment be lost in "sweet, restful, and thoughtless sleep." Milk Christians claim the same power. No person who has so weak and undisciplined a mind as to believe in the inspiration of the Bible and the immaculate conception can stop thinking of the fate of a favorit son who lies in a suicide's grave. Idiots and animals hav the power of Mr. Milk, viz., not to think. There are immutable laws established, from which nature cannot depart, as is well illustrated in the parable of the tree. The tree is responsible for the bud, the bud expands into the blossom, and both are responsible for the fruit. Man is the tree, the thought is the bud, expression of that the blossom, and from the action of both is the fruit. If the tree or man kills the bud, one of the laws has been broken, suffering is entailed, and a penalty must be paid. Colonel Ingersoll is obeying the laws established by a power to men unknown, and millions partake of the fruit, which is a "knowledge of good and evil," that is, knowledge of freedom and superstition.

They say Ingersoll and Company are tearing down and offer nothing better than Christianity.

Christianity givs:	Infidelity offers:
Ignorance.	Education.
Slavery.	Freedom.
Fear of hell.	Peace of mind.
Discontent.	Happiness.
Despondency.	Hope.
Jesus.	Humanity.
Future state.	The present.

And so on without limit.

This would be a world of intolerance if the teachers of this century were in accord with those of the first century.

All can read for themselvs. Compare the civilization from A.D. 300 to 1600 with that of B.C. 800 to A.D. 300. Christianity crushed out the civilization of the world and gave what is well termed the Dark Ages. Learning was suppressed, church and state were united, the poor oppressed and enslaved, and the accumulated learning of ages was destroyed by fire at Alexandria.

Read the "Conquest of Mexico" and Peru, by a churchly historian, and blush at the cruelty of the followers of the lamb. Fox's "Book of Martyrs" is also very entertaining to the saintly sinners.

Luther dared to rise against the church of Christ and pronounce it wrong and rotten to the core. Melancthon, Zwingle, Wesley, Calvin, Roger Williams, Campbell, Jos. Smith, and many others hav evolved from the teachings of Luther—more religions than a statistician can enumerate.

Volney's "Ruins" shows up the fallacy of all God-worship, and shows there can be found nothing better than, Be happy in the present and the future will take care of itself.

Voltaire made war upon the church in France, and upon the ruins is built up one of the greatest Infidel powers in the world, prosperous and happy, first in learning, arts, science, and mechanics.

What has the church done for Spain? The "Infidel scrip" of France is above par, while the priest-ridden country of Spain is bankrupt both financially and morally. The name of Thomas Paine is held in scorn by the church because he dared to investigate the Bible. Paine's writings precipitated the Revolution which enabled us, a mere handful, to overthrow tyranny and become an independent nation. A few years later, with peace in Europe, England could hav crushed the life out of the colonies, and to-day we might be on a par with priest-cursed Canada, not allowed to make laws without the sanction of the church.

Paine's influence kept God out of the Constitution, which made him the greatest curse of the eighteenth century in the opinion of the Christian ranters of the present day.

They ask for a better law than the Ten Commandments. The first four show the base nature of the Christian God, jealous, vindictiv, and cruel. The remaining commands were laws established and enforced by heathen nations long before Mr. Milk's God was created.

No Christian, Jew, or gentile dares to or has the inclination to follow the teachings of Jesus on the Mount. Who receives a blow and does not resent it? The slave. No man allows a thief to steal, or tolerates a borrower. Who takes no thought for the morrow, what he shall eat or wear? The tramp. These teachings are pernicious and degrading to mankind, and the people of no country can be persuaded to adopt them.

Jesus taught hell (Luke xvi). Our asylums hav enough inmates.

Many murders are committed for the sake of Jesus. Colonel Ingersoll teaches more pure and exalted religion than can be found in the Bible. Thomas Jefferson's ten rules of life form a better sermon than that of the Mount.

Great stress is laid upon Daniel's vision. As a seer he was a humbug. He could not see the powers of England, Germany, France, nor Russia. His God did not know that the earth was round, and on the opposit side would rise a kingdom that could crush his combination of kingdoms. He did not see the power of Mohammed that sweeps Christianity before it like chaff before the wind.

Christians delight in questions. I would ask a few. Is the Bible true? If so, why are the latter part of Gen. xxxvi and the latter part of 1 Chron. i, the same? How did Moses know about the kings in Israel? How could he chronicle his own death? Explain to us: Abraham pursued Lot's captors "even unto Dan." It is evident upon the face of it that Moses never wrote Genesis nor any of the other books, and they were not written until about the days of Solomon or later, most likely a thousand years after Moses. The historical part of the Bible is a strange mixture of contradictions and improbable events, interspersed with silly romances and with cruelties that would put to shame the tyrant Nero.

The God of the Christians established laws (see Lev. xix, 20; Deut. xxiii, 2, 17; xxii, 21-29; Ex. xxii, 16, 17), and then deliberately violated them by debauching the Virgin Mary; and to giv his offspring a name he ordered Joseph to marry her. Can any orthodox priest explain?

Who can reconcile the two genealogies of Christ given in Matthew and Luke? Can they tell us who made the addition to the sixteenth chapter of Mark from the ninth verse (see marginal note, New Translation)? Christianity has nothing to back it. Reason and argue as you will, it falls to the ground, an empty, soulless creed, founded by the selfishness of men upon fear and ignorance. The only true religion is love and humanity. More than this breeds slavery and oppression.

WALLACE WESTWIN.

April 20, 1889.

MR. EDITOR: In THE TRUTH SEEKER of April 6th I find an article from D. W. Milk, of Chesaning, Mich. Whether he is the spring from which flows the "milk of human kindness" I know not, but I am glad to know he does not favor the Blair bill, although himself a Christian. While he propounds a few questions to Colonel Ingersoll, he seems to place a chip upon his own shoulders and rather defiantly asks Infidels to knock it off. As I am rather skeptical in my views on the salvation question, I wish to return the favor of questioning, and while our gallant colonel is pouring the oil of truth into the ears of our friend Mr. Milk, I will suggest a few ideas and questions for him to answer.

We all know how easy it is to ask questions, but it is not always as easy to answer them. This can be seen in the case where the boy asked his mother who made him, and was told that God made him. Now, this was perfectly easy, as anyone who *knows* could hav answered, but the next question, Who made God? was rather a sticker, as she was not up to the criticism of the end-men of our present time, who (fully as intelligently) would hav said, Why, another God, of course. The (I suppose Rev.) Mr. Milk goes on to say, in contradistinction to Colonel Ingersoll, that he himself can control his thoughts and not allow any thought to be forced upon his mind; also that he can at any time stop thinking and go to sleep. In the latter I can partially agree with Mr. Milk, as every Infidel who has a clear conscience, when he is tired and sleepy, can easily lie down and go to sleep. Yet not so when these Infidels—or at least I—are awake and with mind working to know the truth, as thoughts will come without one's foreknowledge or consent. The reverend gentleman goes on to quote scripture (Matt. v, 28), and says: Now compare this with another teacher's statement, who lived over eighteen hundred years ago—a recognized author by many, if not by the colonel at this present time—who says: "Whosoever looketh upon a woman to lust after her, hath committed adultery already in his heart."

I suppose Mr. Milk has reference to the reported sayings of Jesus the prestidigitator. I say "the prestidigitator" to designate the particular Jesus referred to, as the name of Jesus was as common in those days as in old Mexico at the present time. Now, Jesus the prestidigitator is said to hav given utterance to the passage of scripture above mentioned, and Mr. Milk of course claims that he can keep from thinking evil or lusting after a woman, unless he *wants* to so do. But I fail to understand how it is possible for a person to keep from seeing, thinking of, or lusting after anything until there is a knowledge of its presence, after which it will be too late, for the crime of so seeing, thinking, or lusting has been committed or allowed, and we hav already sinned. If we cannot trust ourselvs to look upon women without committing sin by evil thoughts, we may be equally as bad in thinking of them even though they are not in our presence, as our minds are prone to wander into by and forbidden paths. How, then, are we to change our thoughts? God is said to hav created us and hav given us both our mental and physical faculties, also the passion of lust; he has also made woman the most beautiful flower in the whole garden of nature to be admired by man; then why, let me ask, has he placed such restrictions upon us as to command us to do what seems to me to be impossible? Was it so decreed, that God might show his authority over us as our infinit, all-wise father and we be his finite, weak-minded children? Is it not blasphemy to ascribe to God such teachings?

Where in the whole of thought or books can be found such blasphemy upon deity as is written in the Bible, and if the Pentateuch is true, where in existence can be found another such an infamous brute as Moses? Mr. Milk, did the thought ever occur to you, or did you keep from thinking it, just before you thought, that the Bible has made more Infidels than all other books combined? Where is there a candid, honest seeker for the truth, or in fact anyone except the ecclesiastical police force, who can read the Bible carefully and understandingly and fail to come to the conclusion either that the Bible is a fraud or that God is a wretch and unworthy the respect of man, saying nothing of duty or adoration? Such a deity Infidels cannot accept, and sooner than believe my God such an ignominious brute, having such evil attributes and propensities, I am free to say I would sooner believe the Bible a fabrication. While there is much in it that is good, all of which I accept, the book, as a whole, is beneath the respect of any fair-minded man. If I must believe that my God and my creator is susceptible of such inhuman wrath that he can be appeased and his vengeance diverted only by the suffering of either man or a God dangling between heaven and earth nailed to a barbarian cross, suffering the excruciating pains of slow death by torture, I must say I would sooner believe in no God at all. You will tell me that "God's ways are not man's ways." Well, I am glad of it. But those ways recounted in the Bible were man's ways and not God's ways, and sooner than accept such things as ordered by God, I prefer to die the death of the untold millions who hav already suffered agony of both mind and body in torture to satisfy the superstitious whims and dogmas of the hypocritical bigots who hav kept the masses in superstition, that they themselvs might liv off their ignorance. Is it not time to cry a halt and educate the masses to think for themselvs; to teach to do right from the love and justice of so doing, instead of teaching them to crouch in fear before such a God. Can we not think of a higher and nobler deity, one, at least, worthy of our respect, and one who will in the course of events, by his eternal and divine nature, bring us to a state of perfection where "fear and trembling" will be at an end, and where we shall not hav to watch our very thoughts for fear we shall offend some God who is ever waiting to "catch us napping" in order to punish us? Away with such a Jehovah, and giv us one as good as our thoughts are capable of conceiving, one who loves us and whom we can love. Better teach men to love and protect our women, and all fear of lusting after forbidden fruit will be at an end.

Giv us a full and untrammeled education, free from the contaminating influence of church or state, such as will raise the coming generations to see as much as possible of the noble works of nature, and which will not lay all the mistakes upon some unseen and unknown personage beyond the comprehension of man. Teach them to think and act for themselvs and not to rely on the saving powers of man or God, Teach them to be honorable and humane, and not to think they can commit any amount of crime and misdemeanors and then be forgiven and dwell in a haven of eternal rest. Our sins can only be forgiven by an equal amount of compensation rendered to those whom we hav sinned against.

To this end, Brother Milk, I extend an invitation for you to come to our mourners' bench. Come rejoicing in the new revealed religion of Science, one in which God is not held responsible for the sufferings of this world, but which in time will bring peace on earth and good will to men, when all will wear the helmet of peace and sing anthems of great joy. Oh, come and will you go? will you go? will you go? etc.

A. D. SWAN.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Kitty's Name.

Where Princeton's lofty mountain hights,
In Massachusetts greet the sight,
With valleys full of shades and lights,
And healthful breezes playing round,
A wondrous kitty I hav found.

She is not pink, or blue, or green,
Not extra good or extra mean,
Not very thin or very fat,
But just like any other cat;
Yet still she should be known to fame,
Because she has a wondrous name.

Now, hold your breath and listen well,
Whilst kitty's name I try to tell.

'Tis Ax-ie Prax-ie Pru-cie (do
Just wait awhile—I am not through)
Al-le-cam-pane Rox-a-na, too,
Ma-til-da Pe-tro Bangs—the rest;
Now, don't you think that cat is blest?

A bright-eyed girl and fair-faced boy
Consider her a lengthy joy,
But if they are but good and kind,
I fancy that she will not mind.

If kitty dear should chance to die,
I think some other cat should try
To raise a gravestone broad and high,
To tell the cats and dogs with breath
That kitty's form was cold in death,
And on that monument should write,
In letters legible and bright:

Poor kitty died in early fame,
From lack of breath and length of name;
Her bones within this grave do lie;
Her name livs on—too long to die.
So Ax-ie Prax-ie Pru-cie dear,
Whose form is slowly moldering here—
Al-le-cam-pane Rox-an-a true,
We cats will often think of you—
Ma-til-da Pe-tro Bangs, be blest
In kitty's heaven safe at rest—
Full many virtues you can claim,
If half as many as your name;
Your life and name we gladly tell,
Ax-ie Prax-ie Pru-cie
Al-le-cam-pane Rox-a-na
Ma-til-da Pe-tro Bangs,
Farewell!

C. Fannie Allyn.

America.

O America, how great, how wonderful, how sublime! We look at thee to-day in all thy glory—the queen of nations. Little did our forefathers think that you would some day be crowned with such a wreath of glory. Little did they think that on the foundation which they labored so faithfully to build would some day stand the greatest and grandest republic beneath the sun. But their labors were not in vain. The sword of Washington, together with the pen of Paine and Jefferson and the eloquent appeals of Patrick Henry, James Otis, and the Adamses, were the originators of American Independence. It was this strong pillar upon which they laid the foundation of our republic. Many a brave man has borne his bosom to storms of shot and shell for the sake of American Independence. Brave men were with Washington on the bloody field of Monmouth. They fought by the side of the dying Warren on the blood-soaked ridge of Bunker Hill. They were with Arnold and Montgomery in the heroic charge upon Quebec. They were with Lafayette and Pulaski at the Brandywine, with Stark at Bennington, Arnold at Saratoga, with Wayne at Stony Point, with De Kalb at Camden, and on every bloody field of the Revolution they hav fought, bled, and died that their country might be free. No nation in the world can boast of men who fought with more courage, bravery, and determination than the soldiers of the American Revolution. They were inspired by the thought that they must gain their independence, and they pushed ahead, heedless of the flying shot and shell that swept their ranks like a wild tornado. And in the last rebellion in this country there was exhibited the same determined spirit. With Grant, brave men turned defeat into victory on the hot field of Shiloh. They stood with him upon the ruined ramparts of Donelson and Vicksburg. They marched with him into Petersburg and Richmond. They stood bravely with McClellan at Antietam, with Thomas at Chickamauga, with Hooker on Lookout mountain; with Meade and Hancock they drove the rebels from the field of Gettysburg; with Sherman they advanced upon Atlanta; with Grant they plunged into the Wilderness amid a shieking storm of shot and shell. They followed Sheridan on to victory at Winchester, Cedar Creek, and Fisher's Hill. They were with Sherman on his march to the sea and in the heat of many a hard-fought fray. In the words of Ingersoll, "They finished what the soldiers of the Revolution commenced. They relighted the torch that fell from their august hands and filled the world again with light."

America need not blush at the deeds of her noble sons. Upon her scroll of fame are to be found the names of some of the bravest and noblest of the world's great heroes. We should not forget these heroes. They made our country what it is, and on May 30th an admiring nation will bedeck their graves with flowers. O America! how can you fail to honor your brave defenders? They made you the grandest nation on earth—they placed upon your brow the wreath of everlasting glory. At their feet lie the great evils that hav threatened the destruction of your liberties. On their swords and bayonets is written your history, and by their side stand the glorious stars and stripes without a stain on them. O beautiful America, I would not giv thee up for the richest seat in paradise! Although the waters of your rivers, the green grass of your valleys, the slopes of your mountains, the streets of your cities, were one day stained with blood, you are today the most beautiful, the most picturesque, the most genial country beneath the shining sun.

George J. Remsburg.

What the Little Ones Are Saying.

"And now, children," said the superintendent, benignantly, "are there any questions you would like to ask before we leave this lesson?" "How long did it take you to get all the pigs in the pen the first time you tried?" inquired the sweet little girl on the front seat.

A Boston lady visiting in this city recently told some friends that her son being now five years old, she thought it proper to explain to him that Santa Claus was only a pleasant fiction. To her surprise the lad, instead of regarding the information complacently, was thrown into a towering rage. "So you've been fooling me all this time about Sandy Claws, hav you?" he exclaimed. "Well, next thing you will tell me it was all stuff about our savior. I wouldn't mind that so much, but I thought Sandy was real."

A good appetite is a great blessing. It speaks well for one's physical condition; sometimes, too, it sharpens one's wits. "Ma," remonstrated Charlie, "when I was at grandma's she let me hav two pieces of pie." "Well, she ought not to hav done so, Charlie," said his mother. "I think two pieces of pie are too much for little boys. The older you grow, Charlie, the more wisdom you will gain." Charlie was silent, but only for a moment. "Well, ma," he said, "grandma is a good deal older than you are."

The boy who gravely stated in the chemistry class that "coal is made of diamonds," belonged to that variety of original thinkers who prefer their own interpretations to blind reliance on a text-book. A governess in a private family was once astonished, in a history recitation, by the statement, "The queen, on hearing this news, was so frightened that she flew into flinders." "What can you mean?" exclaimed the teacher. "It is given in the book, 'The queen fled into Flanders.'" "Oh," replied the pupil, "I thought it meant she was frightened to pieces."

Correspondence.

Hutchison, Kan., April 25, 1889.

Dear Miss Wixon: I am four years old. I read the children's letters. I think them so nice. Ma says I am a little Liberal. If you print this, I will write again.

Ethel I. Huston.

Corinth, Ill., April 22, 1889.

Dear Miss Wixon: I thought I would write a few lines to the Children's Corner. My father takes The Truth Seeker. We like it better than any other paper we hav read yet. I read the Children's Corner. I like to look at the pictures also. My ma and pa are Liberals. I think I would like to see John Peck. He givs children such good advice. I hope I will see this in print. From your little friend,

Rosa M. Williams (aged ten years).

April 13, 1889.

Dear Miss Wixon: It is Friday afternoon, and my mother has kept me home from school to pile up some wood. And I had to take a wheelbarrowful of wire and tin cans and dump it down the street. There is vacation next week. My brother came home yesterday with a headache, and I had to help him carry his papers through the rain till we were both wet through. One of my brothers went away today; he is fifteen years old. The one that came home with a headache is thirteen years old. I hav four brothers. I am ten years old. My father is a dentist, and he is forty-eight years old. My mother and father are both Freethinkers. I hav two little chickens, and my mother has a cow and about twenty-five hens. I will close.

Your good friend, Nat. D. Mead.

Talent, Ore., March 16, 1889.

Dear Miss Wixon: I am going to try to write a nice letter for the Corner, but I expect I will fail. I like to look at the pictures in The Truth Seeker; and I read the Children's Corner. I hav been going to school, but the public school is out now. There is a select school here, but I don't go. There are many Liberals around here, and the preachers don't seem to know how to preach. I guess few of the preachers know much. We hav a nice flower garden. I don't want to tire you out with my first letter, so I will close.

Your Freethinker friend,

Clara Terrill.

Bonham, Tex., April 14, 1889.

Dear Miss Wixon: I will now write you a letter. I am a little girl twelve years of age. I liv on a farm five miles from Bonham. I went to school this winter. Our teacher's name is Mr. Griffith. I went to thirteen parties this winter. I cut and made all of my dresses. I would like to correspond with Maggie M Wedekind. I hav a little baby brother fifteen months old. I went fishing the other day, and caught nine fish, and came home with a chill; but I was not too sick to help eat the fish. For fear I am making my first letter too long I will close, hoping to see this in print. From your little friend,

Rosa May Holland.

Saratoga Springs, N. Y.

Dear Sister Wixon: I inclose something for the children. It isn't anything in the way of an idea. I always mean to write in some little thought of benefit. But in this I failed. Last summer I was at the Heywoods' in Princeton, and boarded a week. This was the name of the cat. I took it down, for it was quite curious. I presume Mrs. Heywood had something to do with the name.

Tuesday I went to call on Mr. and Mrs. Thorpe, Sadie, and the family, in Ballston Spa. Perhaps you remember the buying-the-cow incident. They are splendid Freethinkers—just out of the church, ardent admirers of Susan Wixon, Elmina, The Truth Seeker, etc. I had a pleasant time.

I hope you will find room for the rhyme if you are not crowded. But don't leave out anything calculated to aid and instruct the children for this little rhyme. I write most of mine on the railroad, and am going to get out a book some time if I can get a cheap publisher. I want a book to sell for about twenty-five cents apiece, leatheret covers. I am determined the outside shall not be better than the inside.

Bless you for your work. You know you are envied as well as thanked for the good you do by

Your sister truth seeker,

C. Fannie Allyn.

Science Column.

One of the Late Achievements of Electricity.

Most of my readers hav doubtless heard of that learned gentleman Prof. Elihu Thompson, the inventor of electric welding.

By careful study and experiments Professor Thompson has solved the problem of how to spare human strength in this particular line of work.

You all know what welding means, and some of you hav probably seen the blacksmiths at work at welding. When it is desired to weld two pieces of iron or steel, the pieces are heated to a white heat; they are then taken from the forge and quickly placed together, while the hammer of the smith molds the joint into the desired shape. That is the old way.

The new way, as discovered by Professor Thompson, is to do it by electricity.

When a weld is desired the pieces to be welded are placed in strong clamps. These are connected to what is called a transformer or welding coil. This in turn is connected to the dynamo which produces the powerful electric current which is to do the work. The current is turned on, and the points to be welded are brought very close together, but do not touch. This forms an arc, such as you see in the large electric lights. The electricity jumps from one point to the other, and causes the points to come rapidly to a white heat. They are then quickly brought together and a perfect weld is made, without all the hammering as in the old method, and the joint is stronger than the rest of the piece.

But this is not all that is gained by this great discovery. By this process of electric welding we are enabled to hav brass and iron firmly welded together, also copper and steel, lead and brass, and various other metals, the welding of which, formerly, was very difficult and sometimes impossible. But now it is a matter of a few seconds or minutes, and we hav a perfect joint.

This is one of the great things that science has done for humanity, and I should like any preacher to tell me of anything equal to it that Christianity has done. A. F. W.

Questions.—What is meant by welding? Describe the old method of welding. How is it done by electricity? What metals may be joined by means of this force? Which is the greater benefactor to humanity, science or Christianity? Why?

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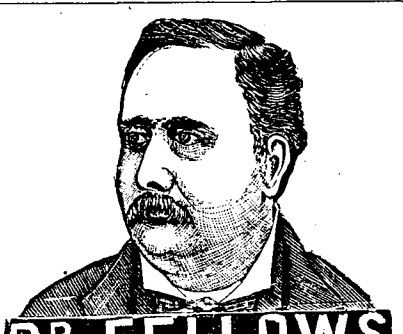
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Another Liberal Gone.

On April 20th, in the town of Avoca, I attended the funeral of Edward Comstock.

He has been a consistent Liberal all his life, and had the manhood to stand by the principles which he professed. He was a conscientious man, and not calculated to compete in the rough-and-tumble of life with the money-getters of the world. Though poor, he never made a debt which he did not pay, and according to his ability turned his opportunities to the best account. It was his request that no minister should be called to officiate at his funeral, as he wished it to be conducted in keeping with the principles which he had professed.

We are loth to lose the stanch old Liberals, but we are not as one without hope. For it is an encouraging fact that, as these old-timers drop out, others, younger and more vigorous, rise up to take their places and do battle for the right.

This was verified at the funeral of Mr. Comstock.

I was introduced by Charles Conderman, a young lawyer from Hornellsville, who deserves particular mention. He is a young man of promis, and one whom the readers of THE TRUTH SEEKER may hear from further on.

I quote at random a few thoughts from his introductory remarks, which I think were not only appropriate to the occasion, but really brilliant. And these remarks will giv a better insight into the life and character of the deceased than I am able to giv:

He was a worshiper of liberty, a friend of the oppressed. He believed that happiness was the only good, reason the only torch, justice the only worship, humanity the only religion, love the only priest, and home the only church.

In the grave we should bury the prejudices and passions. Charity should hold the scale when we weigh the lives of men.

Although holding convictions not in harmony, perhaps, with the majority of his friends, yet it should be remembered that he who in the light of one generation is wrong, may be right in the light of the next.

Until every soul is freely permitted to investigate every creed and dogma, the world cannot be free. Mankind will be enslaved until there is mental grandeur enough to allow each man the full expression of his thought.

To the deceased threats were unavailing. The wrath of an angry God gave him no fear, the terrors of hell did not disturb him. If he was good, he was so for the sake of being good. He who does right for fear of consequences is a coward and a traitor.

About this being (God) I hav only to say, he has never written a book, inspired no barbarian, commanded no worship. Nor has he prepared a hell in which to burn the honest seeker after truth.

Thus it will be seen that, as the old landmarks are removed, young men are coming upon the stage of action to take their places and keep the car of liberty moving. This is the bow of promis to the true Liberal.

It is an oft-repeated statement of the clergy that "Infidelity may do to liv by, but those who profess it always seek the consolation of religion in the dying hour." And Infidels too often giv effect to the statement by turning their funerals into camp-meetings. The life-long influence of many Liberals is neutralized by allowing Christians to come in and hold a powwow over their dead bodies.

And yet it must be confessed that there is some excuse for such proceedings. For the friends of the deceased feel that it would be disposing of their dead as they would dispose of a dead animal to bury them without any ceremony.

And perhaps there is no Liberal whose services can be obtained to take charge of the funeral or to make any remarks, and so they call in the minister, who in one way or another turns the occasion to the advantage of the church and makes it tell against the interest of Liberalism.

Where Christians represent an Infidel as one who does not believe in heaven or hell or attend church or observe the Sabbath, and does not believe the Bible, and that he has no regard for "God, man, or the devil," as they often do, they mean to convey the idea that he is a being cursed of God and one who ought to be despised of men.

An Infidel may liv the most honest and upright life that could be imagined and yet it all goes for naught among Christians. Because the bigotry of a Christian will not allow him to rise high enough to see that any man has a right to think differently from himself.

In every Christian community Liberals are held up before the people in a false light and grossly misrepresented. Manhood and all that is good and decent are made to hinge upon a belief in Christian creeds and dogmas.

By insinuation, open misrepresentation, or direct statement, the church and the clergy try to make it appear that Infidelity has a tendency to produce a laxity in morals. That the world would go to the bad without Christian influence. That all Infidels are laboring under a sort of moral stupor, and that Christianity is the real soul and life of all that is honest and decent. Many a Liberal has been made to feel the effect of such pious misrepresentation.

No minister should be allowed to blubber over his prayers and benedictions and sing Christian hymns at the funeral of a Liberal. It has a tendency to giv the color of truth to these lying statements of the Christians, and the occasion will be made to redound to the interest of the church and the Liberal cause will be weakened. For the Liberal seems to repudiate at death what he has professed through life, and this last act neutralizes half of the good which he has accomplished.

When a Liberal dies and shows to the world that he has no fear of hell or an angry God—that death has no more terror for him than it has for a Christian—it is a triumph for Freethought. It givs the lie to the deceptiv statements of the Christians, deals a death-blow to superstition, and shows to the world that there is no truth in the hackneyed statement that "nothing but Christianity can giv solace in the hour of death."

There is nothing in an Infidel's life which leaves a more decided impression for good than to show to the world that he can die as he has lived—without any help from the minister—and that even the pretended consolations of his religion are not needed by him, living or dying.

If there is anything that cripples a Christian, it is the example of a Liberal who livs an unblemished life, and peacefully makes his exit without saying to the clergy as much as, "by your leave, sirs." Such a death givs the lie to these Christian pretensions, just as sailing around the world did to the theory of a flat earth. When Liberals take these matters into consideration they will see how important it is for them to stand up for the right, and not play into the hands of the enemy either in living or dying.

When Liberals die, if nothing better can be done, let the friends of the deceased come together and each in turn say a good word for the departed, or speak in favor of Freethought and the better way, or giv a word of encouragement to those who are trying to dispel the clouds of superstition, or offer a word of consolation and sympathy to the bereaved.

Liberals should feel that it is a duty incumbent upon them to attend such funerals when it is possible for them to do so.

I hav attended two funerals, one of a man and the other of a woman, and each made the request before dying to be buried without ceremony, if no Liberal could be obtained to deliver an address at the funeral. This is heroic, and as it should be. Let Liberals show their faith by their works, and not sow good seed all their lives long and then let it all end in a harvest for Christianity, which it will if ministers are allowed to hav a blow-out at their funerals.

It will be remembered by the readers of THE TRUTH SEEKER that I gave an account of Dell Keysor's death and funeral a little less than two years ago. By rounding off his life in the heroic manner he did, he exerted a most salutary influence in that community in which he lived and died.

It showed to the people as no other lesson could, that a man can liv a good and useful life, and then lie down at the end of the journey as unconcerned as an innocent child.

Liberals, let us square our lives to our professions and not allow the minister to come in and make capital out of our funerals, and make the last scene in life's drama speak in favor of the old superstition. JOHN PEOK.

Naples, N. Y.

The Late Mrs. Wheelock.

From the Janesville, Wis, Recorder.

The late Mrs. Elvira Wheelock-Ruggles was a woman of many accomplishments, and for many years, while a resident of this city, contributed of her wealth of ideas to the local press. She was born in September, 1836, and was nearly fifty-three years of age at the time of her death. Her parents, Mr. and Mrs. R. W. Wheelock, removed with their children, of which she was the eldest, to Janesville, in the fall of 1865, where her permanent home had been ever since.

The subject of our sketch achieved a fine education at the Genesee Wesleyan Seminary and the Fredonia Academy, of Chautauqua county, N. Y., in addition to her common school advantages. In 1868 she was married to Gen. Jas. M. Ruggles, of Havana, Ill., by whom she had two sons—James Ruggles, of Rockford, and Theodore Ruggles, of this city, both grown to manhood. Her contributions to the press were invariably signed with her maiden name, and by this she continued to be known by the general public. For some years before her marriage she obtained fame as a lecturer, and never ceased to be a stanch advocate and skilful defender of Liberal reforms, moral, political, and social. She was methodical, and stamped her productions with the spirit of earnestness which invited the admiration of all. That her convictions were sincere none could question. She advocated labor reforms for both men and women, and ever showed herself the friend of the poor and unfortunate. During her activ life, whatever question of public or social character may hav been agitating the people, she was ever found upon the side which displayed the greatest Liberality and the broadest sympathy and charity for the masses. She could tolerate an honest opponent, but was impatient with hypocrisy and pretense, not failing under such provocation to display a healthy sarcasm. The papers hav recently given the circumstances of her death at the residence of Mrs. Dr. Brown, in Rockford, Ill., April 24th, but the purpose of this articleis to make mention of her high qualities of brain and heart and the manner in which she devoted her talents for the good of mankind.

Gospel Politics.

Col. Elliott F. Shepard shows surprising inaptitude in selecting the texts for his great religious and humorous daily. He should search the scriptures. To show the colonel the sort of thing the public wants, we hav made the following collection of appropriate passages which he might hav used throughout the past ten months. It is an epitome of the late campaign and subsequent political events up to the present time:

Two men shall be in the field: the one shall be taken and the other left (Luke xvii, 36).	The campaign openeth, and its inevitable result is foreshown.
They set their mouth against the heavens, and their tongue walketh through the earth (Ps. lxxiii, 9).	Each party attempteth to educate the people.
I will open my mouth in a parable: I will utter dark sayings of old (Ps. lxxviii, 2).	Colonel Shepard taketh part in the discussion.
The cities of the south shall be shut up (Jer. xiii, 19).	He also waveth the bloody shirt.
They are corrupt, and speak wickedly concerning oppression (Ps. lxxiii, 8).	The party of the Republicans seeketh after boodle, and deceiveth the people.
They are inclosed in their own fat (Ps. xvii, 10).	A certain one, Foster, giveth a valuable hint.
And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing *burnt* offerings (Jer. xvii, 26).	And the party fryeth out the fat wherewith it may anoint its chosen.
And the cup was found in Benjamin's sack (Gen. xliv, 12).	The campaign closeth. Benjamin is taken and Grover is left.
They are brought down and fallen: but we are risen and stand upright (Ps. xx, 8).	Colonel Shepard exulteth;
When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn (Prov. xxix, 2).	But all virtuous folk are cast down.
I will return unto mine house whence I came out. And when he cometh, he findeth it swept and garnished (Luke xi, 24, 25).	The king enjoyeth his own again, and Benjamin entereth the White House.
And he said, Go thy way, Daniel (Dan. xii, 9).	The old order changeth.
Behold, Elijah is here (1 Kings xviii, 8).	Giving place to new.
Behold, thy servant Jacob is behind us (Gen. xxxii, 20).	Benjamin chooseth a premier.
Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there (Luke xi, 26).	And he selecteth his other secretaries.
What seest thou, Jeremiah? And I said, Figs (Jer. xxiv, 3).	
The portion of Jacob is not like them; for he is the former of all things (Jer. li, 19).	He taketh a ninth counselor, that the earth may bring forth her increase.
The young lion and the dragon shalt thou trample under feet (Ps xci, 13)	The premier is puissant and greatly exalted. He is the chiefest among several.
O deliver not the soul of thy turtledove unto the multitude of the wicked (Ps. lxxiv, 19).	Colonel Shepard predicteth for him an aggressiv foreign policy.
My brethren, count it all joy when ye fall into divers temptations (Jas. i, 2).	But breatheth a silent prayer for the preservation of his innocency.
Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil (Gen. xlix, 27).	Yet the soul of the premier quaileth not for itself and showeth no signs of travail.
He maketh them also to skip like a calf (Ps. xxix, 6).	Benjamin proceedeth to the distribution of the offices.
In those days they shall say no more, The fathers hav eaten a sour grape and the children's teeth are set on edge (Jer. xxxi, 29).	He purgeth the civil service.
I discerned among the youths, a young man void of understanding (Prov. vii, 7).	He believeth in the descent of honors even unto the third generation; and showeth respect unto the children of the great.
I will praise thee; for I am fearfully and wonderfully made (Ps. cxxxix, 14).	He filleth the Austrian mission.
Seest thou a man that is hasty in his words? there is more hope of a fool than of him (Prov. xxix, 20).	Colonel Shepard praiseth the appointment, and giveth his reasons.
I watch, and am as a sparrow alone upon the house top (Ps. cii, 7).	When he filleth the German mission, Benjamin runneth amuck.
My kinsfolk hav failed, and my familiar friends hav forgotten me (Job xix, 14).	Colonel Shepard confideth what his own position is.
For promotion cometh neither from the east, nor from the west, nor from the south (Ps. lxxv, 6).	He bewaileth his lot.
Gad, a troop shall overcome him (Gen. xlix, 19).	And showeth the cause of his lamentations through the night watches.
And the last state of that man is worse than the first (Luke xi, 26).	The seekers after high places encompass Benjamin round about.
And the famin was sore in the land (Gen. xliii, 1).	Indiana outdoeth Ohio.
O ye children of Benjamin, gather yourselvs together to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-hacerem (Jer. vi, 1).	Many hunger in vain for some good thing.
But Benjamin's mess was five times so much as any of theirs (Gen. xliii, 34).	They go their way, finding nothing to devour. Panic and discord prevail in the party of the Republicans.
There be three things which be too wonderful for me, yea, four which I know not (Prov. xxx, 18).	Benjamin knoweth not how he may approve them.
	Colonel Shepard resigneth hope, but marveleth greatly at the times.

—Eureka Bendall in Puck.

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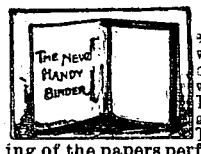
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News of the Week.

MICHIGAN has forest fires.

FRENCH elections giv majorities to Boulanger.

COUNT TOLSTOI, the despotic and hated Russian minister of the interior, is dead.

ONE of the Washington centennial arches will be reproduced permanently in marble.

THE Haymarket monument at Chicago, in honor of the police, will be unveiled May 30th.

GENERAL BUTLER and Admiral Porter are assailing each other's war records with virulence.

THE City of Paris has crossed the ocean in 5 days 23 hours and 7 minutes, breaking the record.

AT Pottsville, Pa., on the 9th, a car fell five hundred feet down a mining-shaft and killed ten men.

ONE hundred thousand Americans are in Paris viewing the Exposition. The American exhibit is splendid.

IOWA Catholics are raising a fund to be presented to Cardinal Manning on the coming jubilee of his consecration.

THE Scott temperance act, a Prohibition measure, has been repealed in several counties of the province of Ontario.

THE sale of stand-seats at New York's centennial brought $90,000, but $30,000 is all that can be found of the money.

AT Kalamazoo, Mich., on the 8th, six women were killed and five injured by collision of a street-car and a locomotiv.

WASHINGTON Catholics are preparing a great public reception to Bishop Keane, rector of the University, on his return from Rome.

A WIND-STORM on the 10th did much damage throughout the eastern and central part of the country, and caused the loss of several lives.

THE statistics of divorce asked for in Parliament by Gladstone, that he might lead a movement against the practice, hav been prepared, and show large increase.

UNDER the anti-clerical laws lately secured by Mexican Radicals, Bishop Moreno has been arrested and fined at Silas, Mex., for wearing a cassock in the streets.

A PIOUS deacon of Danbury, Mass., named Bates, on the 9th came near getting lynched for horsewhipping three women who were picking wild flowers in his lot.

MANY boomers crowded out of Oklahoma hav started to settle on the Sioux reservation, containing eleven million acres, which it is understood will be opened to the public.

WANAMAKER, who raised the corruption fund that Quay used to elect Harrison, is expected to raise the money for the Pennsylvania Prohibitionists in the coming election.

A COLLIERS' strike in Germany is being attended by more trouble than any previous one in Europe. Several men hav been killed. Troops numbering ten thousand are on duty.

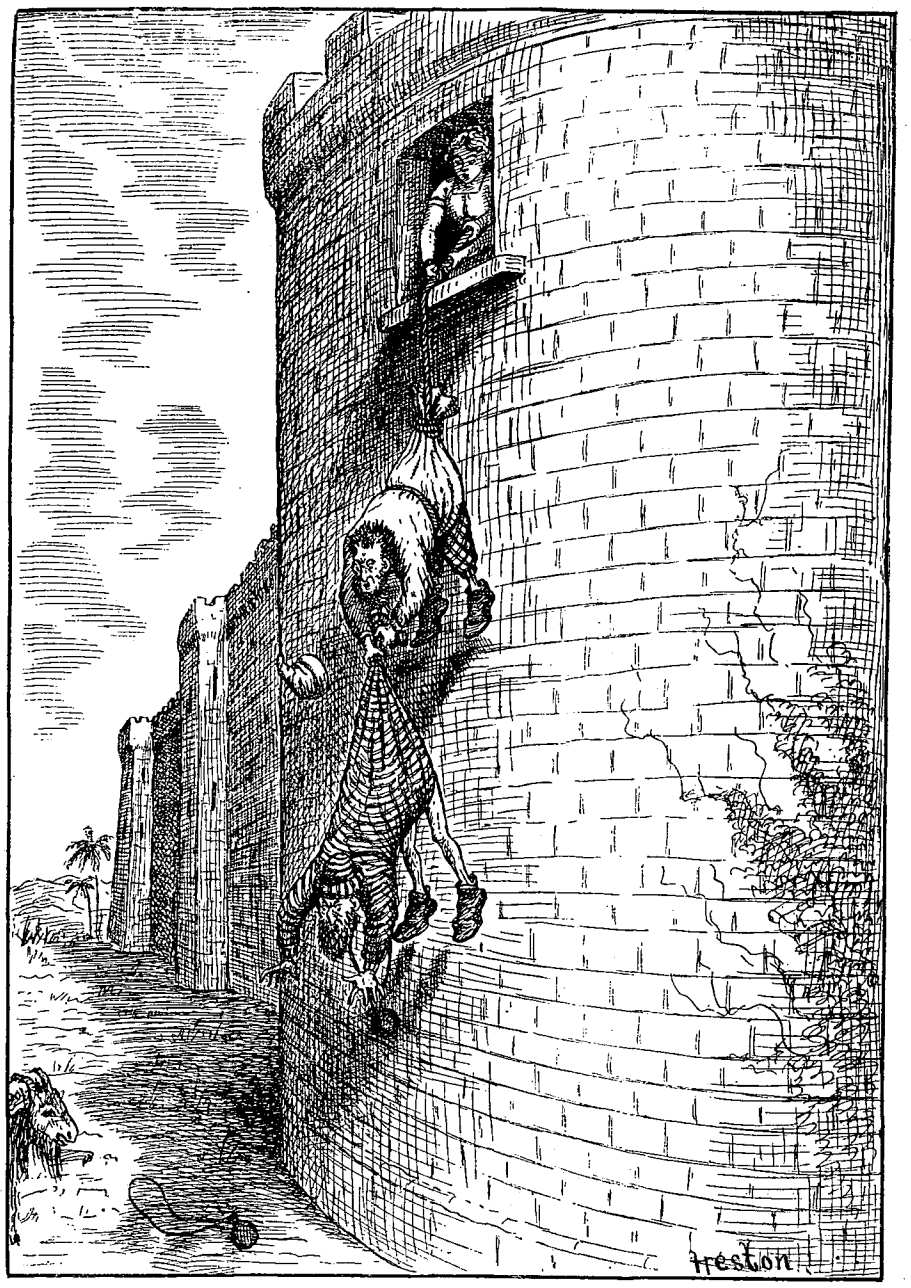
NEAR Buffalo, N. Y., there hav been unearthed eleven human skeletons with skulls indicating a lower order of intelligence than any before found, scarcely above the ape. It is thought that they may constitute the "missing link."

RICHMOND, Va., negroes hav been attacked with a wholesale and unprecedented religious frenzy. Hundreds go about in the streets speaking to all they meet and singing their experiences and telling of their talks with spirits from heaven.

ENGLAND, Russia, Austria, Germany, and Italy hav directed their French embassadors to absent themselvs from Paris during the Exposition, to show disapproval of the principles of the French Revolution which this exhibition is to celebrate.

THE custom of restitution by handing money stolen from one's fellow-men over to the priests, is being followed by Miss Drexel, who was left $2,000,000 by her father the Philadelphia banker. She has retired to a convent to meditate some plan for evangelizing the negro and Indian races.

ON the 6th a boy aged ten had the unpleasant experience of spending a night adrift on the bay at New York with a religious madman, his stepfather. Then after being taken about all the morning by his relativ to the Y. M. C. A. rooms and such places, the boy was rescued by a policeman.



RAHAB ASSISTETH THE SPIES TO ESCAPE.

Then she let them down by a cord through the window: for her house was upon the wall and she dwelt upon the wall.—Joshua ii, 15.

Odds and Ends.

NOAH would hav failed as a railroad man. He even built an ark to keep stock from being watered.—*New York Mail.*

VISITOR (at the museum): "Where is the 'Fasting Man,' boss?" Keeper (absent-mindedly): "He's just gone out for supper; he will be back in a minute."—*Sun.*

STERN parent (to a young applicant for his daughter's hand): "Young man, can you support a family?" Young man (meekly): "I only wanted Sarah."—*Boston Post.*

To find on the ballet-girl science's seal
Is something we'd scarcely expect,
Yet she is, beyond question—the truth to reveal—
A creature of gauze and effect. —*The Stage.*

SUNDAY SCHOOL teacher: "There are just a few moments now before school closes. Would any of you like to ask a question?" Thoughtful pupil: "Yes'm, I should. When Adam fell, do you suppose Eve laughed?"—*Exchange.*

ST. PETER (sternly): "Young man, put away that note-book and pencil." New York reporter: "You will hav to excuse me; but I am due this afternoon at a New York seance, and this article will be a clean 'scoop' for our evening edition."—*Time.*

A DEVOUT old deacon of Glasgow
Would every Sunday to class go.
When they sat on his hat,
He said "God bless our flat,"
This pious old deacon of Glasgow.
—*Time.*

AUNT SUSAN (to Boston girl, who has just returned from New York): "And how did you enjoy yourself, Carrie?" Carrie: "I had a very enjoyable visit, aunt; but it was positivly shocking to see so many people without glasses."—*Boston Transcript.*

THE conversation turned upon a certain gentleman who is not what you may call a brilliant speaker. "He has only three faults," a friend apologetically remarked: "first, he reads his speeches; second, he reads them badly; third, they are not worth reading."—*La Caricature.*

MRS. STUBBINS: "What's the matter, neighbor? You look as though you was in a peck of trouble?" Mr. Jobbles: "It's that boy o' mine, Mrs. Stubbins. His goin's on is downright awful." Mrs. Stubbins: "Ah, well, boys will be boys, as the sayin' is. Wot's he done now?" Mr. Jobbles: "Bin an' jined the Salvation Army." Mrs. Stubbins: "Oh, the 'ardened young willain!"—*Pick Me Up.*

"CHARLOTTE, my dear, how is it I find you weeping? Hav you bad news from your husband?" "Oh! worse than that! My Arthur writes me from Karlsbad, that he would die with ardent longing for me, were it not that he could gaze affectionately at my picture and cover it with a thousand kisses every day." "That is really very nice of him; and pray is it that you are crying for? I would giv anything to hav such a poetic and tenderly loving husband as you hav!" "Ah! yes, my Arthur is very poetical; but let me tell you that, just to try him, I slipped my mother's photo into his traveling bag instead of my own before he started!"—*Fliegende Blatter.*

PROHIBITIONIST: "And you never touch a drop of liquor on principle? Of the wine that betrays—that brings the trembling hand, the cloudy brain, the unsteady steps? We cannot hav too many men of your moral fiber—you must join our Prohibitionist society—what is your profession?" Mr. Cold Steele: "Bank burglar."—*Munsey's Weekly.*

A FRESH young man burst into Harry Miner's office last Wednesday with blood in his eye, and found that individual in charge smoking contentedly a fragrant perfecto. He objected strongly to the amount of a bill for program advertising, and did not know that the unruffled smoker who took him in in such a maddeningly quiet way was the great mogul himself. At last he lost all patience. "Well, I'll see Mr. Miner about this. Where is he? I want to see some one a blanked sight higher than you, that's certain. Who can I see higher than you around here?" "God," answered Miner, pointing reverently ceilingward with his cigar, "is the only one higher than I, young man, around this office."—*Dramatic Mirror.*

FISHING 'midst the flowers of May,
Maud and I went yesterday;
Not a ripple stirred the stream—
Life seemed like a tranquil dream.

Dimple-cheeked and rosy fair,
With sunny locks of golden hair,
Maud knew not my inmost wish—
All her mind was just to fish.

Each of us our lines threw in,
But I could not draw a fin—
While Maud was busy throwing out
Now a chub and now a trout.

Long I toiled and much I thought—
Still no fish I moved or caught;
All the beauties of the brook
Ran to Maud's, and shunned my hook.

Yet their choice I could not blame—
I own I should hav done the same;
And, finding nothing else to do,
I was caught on Maud's hook, too!

We furled our lines. I cannot tell
When or how this change befell;
But her soft hand held by mine
Outthrilled the gamiest trout and line!

Though no fish adorned my hook,
On my lips reward I took—
Took it often and anew,
As our homeward lines we drew.
—*Galveston News.*

Gems of Thought.

To be slavish, is to invite a tyrant.—*Anon.*

THE man
Of virtuous soul commands not, nor obeys.
—*Shelley.*

THERE is only one thing worse than the desire to command, and that is the will to obey.—*Professor Clifford.*

A DAY will come when the European God of the nineteenth century will be classed with the gods of Olympus and the Nile; when surplices and sacramental plate will be exhibited in the museums; when nurses will relate to children the legends of the Christian mythology as they now tell them fairy tales.—*Winwood Reade.*

AS many customs deemed right by our ancestors seem detestable to us, so many customs which we think proper our more civilized descendants may regard with aversion.—*Spencer.*

WHEN modern men write they so fix and dispose their words that the words suggest the meaning. It was different with the Holy Ghost. He expected the reader to fix upon a meaning, and then make the words accommodate themselvs to the meaning he desired them to convey.—*Saladin's God and His Book.*

NOTHING delights the average minister more than to find that a passage of scripture is capable of several interpretations. Nothing in the inspired book is so dangerous as accuracy. If the holy writer uses general terms, an ingenious theologian can harmonize a seemingly preposterous statement with the most obdurate fact. An "inspired" book should contain neither statistics nor dates, as few names as possible, and not one word about geology or astronomy.—*Ingersoll.*

OUR best way of learning how to promote progress in the future is to find out what has been the chief means of its advancement in the past.—*Robert C. Adams in Pioneer Pith.*

I HAV but one lamp by which my feet are guided; and that is the lamp of experience. I know of no way of judging of the future but by the past.—*Patrick Henry.*

To assure men that they are depraved is to induce them to act accordingly.—*Robert Adams.*

MANKIND are not so wicked as certain people exclaim in hopes of governing them. That the devil may be in the bodies of the theologians I am ready to allow; but assuredly he is not in mine.—*Voltaire.*

HISTORICAL investigations hav revealed to us the origin and growth of the Bible; we know that by this name we designate a collection of writings, as radically unlike in origin, character, and contents as if the Nibelungen Lied, Mirabeau's speeches, Heine's love poems, and a manual of zoology had been printed and mixed up promiscuously, and then bound into one volume. We find collected in this book the superstitious beliefs of the ancient inhabitants of Palestine, with indistinct echoes of Indian and Persian fables, mistaken imitations of Egyptian theories and customs, historical chronicles as dry as they are unreliable, and miscellaneous poems, amatory, human, and Jewish-national, which are rarely distinguished by beauties of the highest order, but frequently by superfluity of expression, coarseness, bad taste, and genuin oriental sensuality. As a literary monument the Bible is of much later origin than the Vedas; as a work of literary value it is surpassed by everything written in the last two thousand years by authors even of the second rank, and to compare it seriously with the productions of Homer, Sophocles, Dante, Shakspere, or Goethe would require a fanaticized mind that had entirely lost its power of judgment; its conception of the universe is childish, and its morality revolting, as revealed in the malicious vengeance attributed to God in the Old Testament and in the New.—*Nordau.*

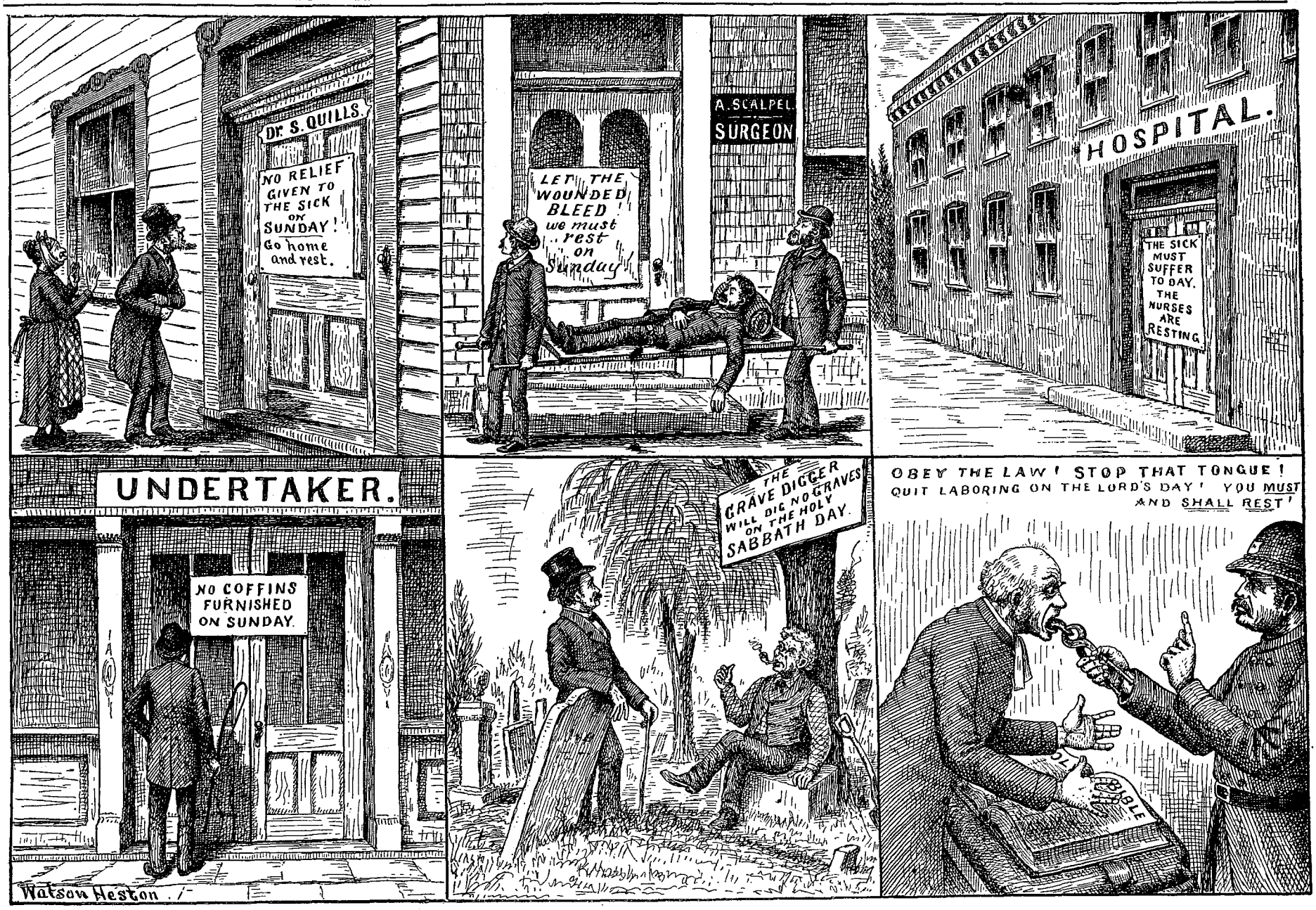
IT strikes me that God might write a book that would not necessarily excite the laughter of his children. In fact, I think it would be safe to say that a real God could produce a work that would excite the admiration of mankind. . . . The man who now regards the Old Testament as, in any sense, a sacred or inspired book, is, in my judgment, an intellectual and moral deformity. There is in it so much that is cruel, ignorant, and ferocious that it is to me a matter of amazement that it was ever thought to be the work of a most merciful deity. . . . Admitting that the Bible is the book of God, is that his only good job? Will not a man be damned as quick for denying the equator as for denying the Bible? Will he not be damned as quick for denying geology as for denying the scheme of salvation? . . . To each reader the Bible conveys a different meaning. About the meaning of this book, called a revelation, there hav been ages of war and centuries of sword and flame. If written by an infinit God, he must hav known that these results must follow; and thus knowing, he must be responsible for all. . . . Nothing can be clearer than that Moses received from the Egyptians the principal parts of his narrativ, making such changes and additions as were necessary to satisfy the peculiar superstitions of his own people. . . . According to the theologians, God, the father of us all, wrote a letter to his children. In every land, where this letter from God has been read, the children to whom and for whom it was written hav been filled with hatred and malice. They hav imprisoned and murdered each other, and the wives and children of each other. . . . All that is necessary, as it seems to me, to convince any reasonable person that the Bible is simply and purely of human invention—of barbarian invention—is to read it. Read it as you would any other book; think of it as you would any other; get the bandage of reverence from your eyes; drive from your heart the phantom of fear; push from the throne of your brain the cowled form of superstition—then read the holy Bible, and you will be amazed that you ever, for one moment, supposed a being of infinit wisdom, goodness, and purity to be the author of such ignorance and such atrocity.—*Ingersoll.*

THE TRUTH SEEKER

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SUNDAY AS THE SABBATARIANS WANT IT.

Notes and Clippings.

In Poonah the nativs say of the total abstaining soldiers: "They cannot be Christians—they are so good."

The Seventh Conference of the German Freethinkers' Union takes place at the Elysium Hall, Chemnitz, to-day and to-morrow.

Col. Elliott F. Shepard is talked of in Washington for minister to Russia. Colonel Shepard would be a *persona grata* to the czar, says the *World*. He is a truly good man and he can be more kinds of a—of a—hustler than one would think to look at him.

Walt Whitman, the poet, will be seventy years old on May 31st. A dinner in his honor will be given at Camden. The *World* reports that among those who will probably be present are Col. Robert G. Ingersoll, Mark Twain, E. C. Stedman, and others of equal prominence.

General Butler said to a Washington newspaper man a few days ago: "I hav had all kinds of abuse and I am used to it. I hav been called everything—everything," he added, with an added slant to his left eyelid, "except a damned fool, and no one ever called me that."

The theory is now offered that General Boulanger was tricked out of France by the acute ministry which desired to keep him away in order to stop the excitement produced by his presence. The minister of the interior, M. Constans, sent for one of the high police officers and commanded him to hav six determined fellows, who would be intimidated by nothing, ready to arrest General Boulanger without legal authority. The police officer endeavored to get the order modified, but without avail, and thereupon, as it was hoped he would, went and told the general, who fled.

Says the *Sun*: "It has been evident at the recent meetings of the Nineteenth Century Club, which has held its last meeting for the season, that the death of its founder and president, Mr. Courtlandt Palmer, was a heavy loss to it in many ways. He not only spent his own time and means in its behalf, but he also induced many other notable men to take an interest in it and join in its debates. The absence of his suggestiv mind, which constantly supplied novel themes for debate, is keenly felt by the members of the club. It is doubtful whether the club will be able to maintain its existence long after the death of its founder."

The man out West who is pretending to be a new messiah and has got into trouble on that account, is not the first of his kind. There hav been at least three other claimants of messiahship within the past few years. One of them appeared in Australia, where he met with poor success. Another of them, who appeared in southern Russia, was a woman named Gabacrewicz, who pretended to perform miracles, and created a prodigious sensation among the peasantry, until the government sent her to prison. Still another, who appeared in Arabia among the Bedouins, some of whom believed in him, was a Jew, who came forth from the desert, where he had spent many years in mortifying the flesh, and who was a wonder-worker until found out. Our western pretender is not a novelty in his line. Other messiahs of the kind hav turned up now and then in many countries during the past two thousand years.

A gypsy evangelist has appeared in the West. Says the Cincinnati *Enquirer*: "Gypsy Smith broke down all prejudice on Sunday at Trinity church. He speaks as if composing cable dispatches at a cost of a dollar a word. He has but little use for adjectivs. No one can fail to understand him. He has far superior tact to Sam Jones in manipulating a congregation. He uses no slang and is never vulgar. Sometimes like an auroral light he shoots up a scintillating flame of eloquence, and is always luminous." And the question is, can he turn the enthusiasm of his hearers into cold cash by those flames of eloquence?

The Universal Congress of Freethinkers will be held at Paris September 15th to the 22d. Among the topics set down for debate are the following: Religion in the Light of History and Science, Liberty of Conscience, the Scientific Basis of Morality, Woman's Rights, Education, the Duty of Parents and the State toward Children, Legislativ Reforms necessary to secure practical Liberty of Conscience, State Subvention of Religions, How best to combat Superstition. The last day of the Conference will be devoted to visiting the Pantheon, the monuments of Dolet, Voltaire, and Diderot, and the Museum of Religions founded by M. Guimet. In the evening there will be a fraternal banquet.

The great strikes now in progress in Germany are said to be stimulated by the secret Socialist organizations that exist in the empire, notwithstanding the laws against them. In France in the recent municipal election at Narbonne the Socialist candidates were successful, and a crowd of men paraded the streets singing the "Marseillaise." At the Hague on Sunday night a body of Socialists hauled down the royal standard from the Great Tower and hoisted the Socialist flag in its place. At St. Petersburg a large number of military officers, suspected of Nihilism, hav been arrested on the charge of engaging in the recent attempt to assassinate the czar. These events indicate renewed activity among the Socialist leaders in several of the countries of Europe.

An up-town preacher is troubled over the somnolent habits of some of the members of his church who fall asleep in their pews before he is half through with his sermon. He has just given them a warning from one of the stories told by Paul du Chaillu, when he came here after traveling over Lapland. When the traveler visited the churches of the Laps, which are of the Lutheran faith, he found that some queer devices were adopted to keep the people awake during the sermon. The minister holds a large baton by his side, and, when he sees that his hearers are falling asleep, he beats it noisily upon the pulpit, while at the same time the sexton seizes a long stick, with which he pokes the sleepers in the ribs as he walks around the church. By these means the devout Laps are kept awake under the preaching. The New York clergyman told his hearers that this was an excellent custom worthy of adoption here, but thought that in at least one church the preacher would hav too hard work in plying his baton, and that the sexton would never get a rest from poking his long stick into the sleepers' ribs.

Communications.

In Defense of Atheism.

In the present age the great majority of civilized men are given but very little to deep thought on religious matters, and of the small minority who do devote a portion of their time to this subject, by far the greater number take for their theme some petty point for dispute and dismiss the more important question of the truth or falsity of the first principles of religious creeds, and it is among this class that I must place Mr. Beecher. It seems to me that some sort of a religion is a necessity to him, and arguing in a necessitarian fashion, he is unable to free himself wholly from the superstitions forced upon him from childhood, and is therefore thus debarred from arriving at a true estimate of the value of the facts placed before him.

Mr. Beecher tells me that "I amuse him." Let him be amused, if he can find sufficient for amusement in a discussion of this kind. For my part, I regard the subject as far too serious to admit of amusement. Would it not be better to approach this question in a more serious light?

In taking upon myself the simple task of answering his somewhat timid criticism of my "Plea for Atheism," I will say at the outset that I thoroughly understand the drift of his first two questions. The meaning of the term Agnosticism is, "I do not know," and the Atheist, likewise the Theist, is in precisely the same dilemma. But while the Atheist frankly acknowledges that he does not know, the Theist asserts that he does know, and, therefore, assumes that there "must be a God." The distinction, however, between the Atheist and the Agnostic is that the latter makes a blank avowal of ignorance while the former does not, affirming what is true and denying what is untrue. And while various sects of Theists do affix arbitrary meanings to the word God, and these meanings in their own terms being so self-contradictory, the Atheist then rejects them all as unsatisfactory, and accepts nothing but what is compatible with reason and common sense.

Not knowing any person or persons who would be so foolish as to boldly declare there is no God, I am at a loss to find any term to designate them. However, no truly scientific thinker could be so dogmatic as to declare emphatically "there is no God." The question is truly an undecidable one, and is to the scientist a question of no very great importance whatever. It is as difficult for the Theist to prove the existence of God as it is for the Atheist to disprove it. But Mr. Beecher must not forget the one indispensable rule of logic, that until a proposition has been proved to be true, it practically remains untrue. Therefore, how can he expect the Atheist to disprove that which cannot be proved?

Mr. Beecher's reference to those few "savage tribes" as being Atheists because they are without "idea" of God, is too mean and contemptible to merit any reply from me.

Mr. Beecher then informs us that his position is this: "Ignorant Theists are prevented from crime by their belief, and intellectual Atheists are *not* induced to crime by their belief." Now, as it is only through having reached a certain stage of intellectual development that a man becomes an Atheist, it is self-evident, and a fact that Mr. Beecher cannot deny, casting aside his allusion to those few savage tribes, that the criminal class of our population is *not* to be found among them. And if Mr. Beecher's position is true, that "ignorant Theists are prevented from crime by their belief," we must look for all our criminals emanating from educated Theists. Then would it not be much better to leave the people in ignorance than to educate them, and thus make criminals of them? But history itself refutes Mr. Beecher's position. It tells us that the world was most sinful when it was most ignorant, and it was not until science and Freethought stepped in, hand in hand, to lift up a struggling humanity, that people hav become more true to each other. Sin and crime were never so rampant and widespread as when the Christian church was supreme, and it is only now the church is losing her power that the people hav become more free socially and morally.

I do not think the effect would be salutary if it was demonstrated within twenty-four hours that there was no God, neither would it be salutary if it was likewise demonstrated that there was a God. But if Mr. Beecher had asked me whether it would be salutary if "Atheism" was universally established within the next twenty-four hours, I should hav answered him, Yes, because just as Theism not only implies a belief in God but also the duty of obedience to his supposed laws, so does Atheism not only imply a non-belief in God, but also the duty of accordance with the known laws of nature. And it is only by finding out the laws of nature and conformity to them that man has made any improvement. Man has suffered much from obeying God's supposed laws.

Mr. Beecher then charges me with "plagiarizing moral precepts from Christianity and calling them teachings of Atheism." I venture to think that in thus accusing me Mr. Beecher has been rather too presumptuous. Be it noted that he has put his own meaning to the "obligation that everyone in society owes to his neighbor." The obligation is not, "Love thy neighbor as thyself," but, Justice toward each other, for you can be just to friend and foe alike, but you cannot "love" them. Wherefore now do I "plagiarize?" Methinks the charge is more applicable to Mr. Beecher than to myself, for has he not plagiarized pagan maxims, and put them forward as Christian moral precepts? If Mr. Beecher will refer to "The Bible in India," by Jacolliot, pages 244–5, he will find a few thoughts and maxims of Christna, among which is the following: "Love of his fellow-creature should be the ruling principle of the just man in all his works, for such weighs most in the celestial balance." Also you will find many more of the "moral precepts" claimed by Christianity. Who is the plagiarist?

I quite agree with Mr. Beecher that to the "extent that Christianity and Atheism teach morality to that extent they are beneficial," but I assert that Christian teachings are decidedly immoral, for from a religion which begins with social treachery, and ends with wantonly shedding the blood of the guiltless, no very pure and exalted code of morals is to be expected. I am next accused of stealing the fruits of experience and offering them for inspection as the tenets of Atheism. My Atheism is the "fruit of my experience." Let me ask Mr. Beecher, Can a man steal that which is his own? Mr. Beecher also asks me to substitute "reason" for "Atheism," and all will agree with me. What is Atheism but the results of our ordinary intellectual faculties, *i.e.*, reason, aided by knowledge and experience. Friend Beecher, if there were sufficient ground for "amusement" in this discussion, it should be on my side, at your decidedly bad logic.

I am told that there is very little in my "plea" worth arguing, or even discussing, but yet, with seeming bad taste, Mr. Beecher occupies the greater portion of his articles in reply to me, and has left but very little to each of the other of his critics.

In my "Plea for Atheism," I asked Mr. Beecher to giv me a definition of what he meant by the word "God." Although he has not done so in his reply to me, I hope I shall not be considered impetuous if I take his definition as given to Professor Haskell, as meant for myself. Mr. Beecher there defines God as "incomprehensible intelligence," but I am unable to accept this as a definition. What is a definition? A definition is to describe the unknown in the terms of the known. But to define God as "incomprehensible intelligence" is, to me, describing the unknown in the terms of the still more unknown. If it is incomprehensible, how does Mr. Beecher comprehend anything concerning it? I would also ask what he means by "intelligence?"

JOHN R. CHARLESWORTH.

Forgery of Ancient Manuscripts.

Jean Hardouin, the learned French Jesuit, was born in 1646. He was the son of a bookseller. At the age of thirty-seven he was appointed librarian of the college of Louis le Grand, in Paris. At the age of forty-four he began to suspect that certain writings of the Christian fathers were spurious. Continuing his researches he became convinced that they were all fabricated by the Benedictine monks after the revival of learning; and further, that most of the classical Greek and Latin literature was of like origin.

Having published his startling opinions he incurred ecclesiastical censure, and in 1708 was compelled, like Galileo, to make a public retraction. His book was suppressed and he was debarred from promotion. Furthermore, from the manner in which he was replied to by scholars all over Europe, conspicuous among whom were Basnage, Leclerc, Lacroze, Ittig, and Bierling, everybody became convinced that in spite of Hardouin's great learning, he was wrong about the fabrication of the classical literature, and especially the writings of the Christian fathers.

Hardouin was fifty-two years of age when he was compelled to make his public retraction. He lived thirty-one years longer and died leaving a manuscript in Latin, written in the last year of his life, in which he reiterated his former opinions with emphasis and supported them with powerful arguments, scarcely deigning to allude to his former antagonists, whom he tenderly characterized as "good men, of sound minds, but nevertheless rather weak." But adverting to his trial and condemnation in 1708 he says:

> If the holy apostolic see wishes hereafter to pass judgment upon my present work, may I liv to see the day; but I trust it will not submit the case to judges taken from the royal family (*familia regulari*), who think that because any part of those so-called ancient writings emanated from their bosom, therefore they must be saved at all hazards. Let the case be submitted to secular theologians, or to men of character and standing belonging to those orders who wish to preserve only the good in religion, and are willing that the bad should perish.

One assertion of Hardouin, if true, is of great weight in favor of his opinions, to wit, that there are no manuscripts older than the early part of the fourteenth century, except the holy scriptures. The work of forgery, he says, began about the year 1335, when Petrarch found some of Cicero's "Familiar Epistles" and two of his orations. In the next century Poggio Bracciolini discovered the entire collection of Cicero's "Epistles to Atticus," also a few to Brutus and to Quintus.

Poggio is now proved to hav forged the "Annals of Tacitus;" and when the work was first published in 1468, there was appended to it "A Dialog Concerning Oratory," which, though anonymous, was assigned to Cornelius Tacitus. It purported to be written in the sixth year of Vespasian, A.D. 75. But Lipsius, in 1574, could see nothing of the peculiar style of Tacitus in it, and was unable to determin who wrote it. Other scholars could not agree whether it belonged to Tacitus, Pliny the Younger, Suetonius, Quintillian, or some unknown author. The truth is, it cannot be ascribed to any ancient author. It was probably forged by Poggio. Hardouin says that the name of the ancient author was sometimes purposely suppressed, so that in a later age the work could be ascribed to some great name.

The earliest of these systematic forgeries were in Latin, because it was some time after the revival of learning before scholars mastered the Greek language. Poggio could write excellent Latin, but made no attempt at Greek. And it is a remarkable fact that the works of Tertullian, the earliest Latin father, were discovered by Poggio.

No printed edition of the Old Testament in Greek was in use among the Greeks in Hardouin's time, nor did they hav a New Testament in Greek before 1638. There were many Greek manuscripts in Italy, but they were of recent date and apparent translations from the Latin. Hence, he suspected that most of the Greek books were first written in Latin, and sent to Italy to be translated into Greek. Only a few went to Constantinople. Indeed, there were never many Greek manuscripts found in the East, but in the West they abounded. Why? Because there they were fabricated. Hence, says Hardouin, we find in them so many Gallicisms.

And in corroboration of the priority of Latin fabrication it is noticeable that where there is a Greek and a Latin codex the Latin is generally, if not always, the earliest discovery. And if the forgers of the Greek manuscripts betray themselvs by Gallicisms, it may be added that the Latin forgers use words that are designated in our lexicons as "bad or used only by writers of an inferior class;" for example, *Christus* and *Christianus*, as found in the "Annals of Tacitus," in "Pliny's Letters," in "Suetonius," and in all the Latin fathers.

The name Christus in Latin is an absurdity and a fraud. The Hebrew word for anointed was *mashiach*, and the Aramaic or Syriac *meshiha*, which, being translated in Greek, was *christos*. The Latin equivalent was *unctus*, but the Roman church preferred a transfer to a translation, and therefore called their man-god Christus, as if that was the Hebrew surname of Jesus. And so the fraud has been perpetuated. Dr. Murdock's translation of the ancient Syriac New Testament, which is claimed to be an older version than the Greek, has no Christ in it. And among many evidences of the priority of the Syriac version is the text of John i, 41, which reads: "We hav found the messiah (*i. e.*, the anointed);" but the Greek scribe enlarges it so as to read:

> We hav found the messiah (*ton messian*), which is, being translated, anointed (*christos*).

There is no Greek word *messias* except in the fourth gospel. It is not in the Greek lexicon, implying that it deserves no more recognition than Christus in Latin. Dr. Murdock has taken the liberty to transfer the Syriac word *meshiha*, rendering it messiah, with a capital C. But it ought to hav been translated "anointed."

Hardouin is doubtless right in regard to there being no manuscripts, except the holy scriptures, more than four hundred years old in his time, 1729. And here comes in a suspicion that perhaps even the holy scriptures should not be excepted. It is well known that King James's translators had no old manuscripts before them. They had only "a Greek text which Erasmus in 1516, and Stephens in 1550, had formed from manuscripts of later date than the tenth century." So says Tischendorf, who claimed to hav discovered in 1844 the oldest of all Greek codices of the New Testament. "Since the sixteenth century," says Tischendorf, "Greek manuscripts hav been discovered of far greater antiquity than those of Erasmus and Stephens." And after naming the Vatican codex, which first appeared in the catalog of 1475, and which, he thinks, may be as old as the middle of the fourth century, he claims that the codex which he found on Mount Sinai is even a little older, and may be one of the fifty copies which Constantine is *said* to hav ordered in the year 331.

The next oldest codex is claimed to be the Alexandrine, which was brought by the Patriarch of Constantinople from Alexandria in 1628, and is believed by Tischendorf to hav been written about the middle of the fifth century.

But some scholars doubt the great antiquity of these three codices of the New Testament. And it

is a curious fact that soon after the publication of the Sinaitic codex in fac-simile an audacious fellow in Europe proclaimed that he wrote the manuscript himself; and his assertion was considered important enough to draw forth an elaborate refutation.

It may be that the gospels as we now hav them, were substantially the same in the second, third, and fourth centuries; nevertheless there is room for suspicion that the hand of the Benedictine forger may yet be detected in the oldest codices of the New Testament. Not that the nucleus of the gospel stories was fabricated in modern times, but if these oldest manuscripts of the New Testament shall appear to hav been written many centuries later than they purport to be, then who knows what alterations and additions may hav been made by the transcribers? And what if it shall appear that the Sinaitic codex, so mysteriously found in a convent on Mount Sinai in 1844, just ready to be used for fuel, but saved by the purchase money of a Russian emperor in 1859, and the Alexandrine codex, resurrected in Egypt in 1628 and sold to King Charles I. of England, are both cunningly varied copies of the Vatican codex, first cataloged in 1475 for a Roman library that was then only twenty-five years old?

ANTICHRIST.

Our London Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* That rampant bigotry is still alive and flourishing was fully shown in the debate on the Religious Prosecutions Abolition bill. There are many who believe that religious persecution is a thing of the past, but if they read the speeches made in the House they will be slightly undeceived. There was just as much inclination shown as ever to persecute unbelievers, but the prosecution of G. W. Foote did the Christians so much damage that it is only fear of the consequences to themselvs that prevents them doing the same thing again. The lying assertion of the solicitor-general that there had been no prosecution for heresy since 1640 shows that they are ashamed of their deeds, though they are anxious to keep the heresy laws on the statute book on the chance of their still being able to use them. Although the Repeal bill is killed this session, it will no doubt be brought forward year after year till carried, which it is bound to be sooner or later. These professing Christians are greatly shocked at the idea of their religious feelings being wounded, and yet the same individuals are now appealing for funds to send out missionaries for the purpose of insulting the religions existing in other countries. There is no such profound hypocrit as your humble follower of Christ.

The prophet Freund has fallen on evil times. His message is pretty much the same as the Nazarene's, and he receives much the same sort of treatment. As the faithful are daily looking for the second advent, how do they know that they are not persecuting their redeemer again in the person of Freund? Great will be their condemnation. The prophet Baxter is more wary and full of guile; instead of going into the temple of the most high and denouncing the worshipers as a generation of vipers, he concentrates his energies on showing, in the most clear manner, that Boulanger is the beast *vice* Napoleon, deceased, and if the former dies too soon, some one else will be trotted out as the genuin beast, which is beastly rough on the selected victims. Fortunately no one pays any attention to this particular prophet, or some thin-skinned Frenchman might want to hav war declared in consequence. As Baxter makes a very decent living out of his line of business I think he must be a rank impostor, for genuin prophets never make the thing pay.

It is distressing to hear that the prosperity of many of the religious societies has fallen somewhat off during the past years. The British and Foreign Bible Society has to deplore a decreased income of £38,000, and is in debt to the tune of £13,000. That they hav done a good work may be understood by the fact that they hav issued nearly three million seven hundred thousand Bibles—not a bad year's work—and such a useful society ought to be better supported. It seems the best trade done was in 1887, when there was a tremendous demand for cheap Bibles for presentation. The penny Testament is a great boon, and there has been a big run on the article—it is cheap and useful, as the leaves are just about the right size to wrap up small lots of sweetmeats. It is very evident that all these millions of Bibles are not bought for perusal, or there would be far greater additions to the Infidel ranks. It is stated that Mohammedans are large purchasers, bu as we do not hear of any great secessions from that religious party, it would be interesting to know what they do with the books.

An offshoot of the Church Missionary Society is known as the Missionary Leaves Association. I never heard of it till this year, and suppose it is a comparativly new swindle. Last year it collected about £10,000, which were expended in a magic lantern for Ceylon, a consignment of harmoniums for Hudson's bay, and a case of tools for Bonny, which purchases leave the society £510 to the bad. They must hav paid pretty high for the goods, or expenses of management must hav been high, probably the latter—the office expenses of religious societies are always large. The report does not say whether these articles were sent out in the way of trade, but as nothing was said about future payment, they may hav been presents to some one, though I should fancy they would be as useful as warming-pans in the West Indies.

The National Vigilance Association evidently wants to pass the hat round this month. This mysterious society generally wakes up about this time of year. It is now engaged in prosecuting several booksellers near Exeter Hall for selling Zola's works, and no doubt will get these unlucky people convicted. The godly magistrate who heard the cases had read some or all of the books, and considered them highly indecent and demoralizing, so committed defendants for trial. I wonder if he ever read the Bible quite through, and if so, what is his candid opinion of the Song of Solomon and the book of Ezekiel. I dare say he would assert that they were highly elevating and moral.

There hav been several reverend shepherds getting into trouble lately about money matters and the female sex, but as these things are of such common occurrence it is not worth while enumerating them.

J. D.

Spiritualism to Save the Country.

There are crises coming. Crises occur every day. They may be in your physical conditions, and culminate in a severe headache or a fit of the blues, consequently as the case may be, and dependent upon your physical, mental, or spiritual conditions. Nations are enjoying the benefits of crises, but some people think all crises are very much to be deplored, and that if we could only avoid them we would be a great deal happier than we are. We doubt it very much. For if there were nothing in the body to remind you, by crises and consequent pains and penalties now and then, that it is only by due attention to the laws governing existence that you liv, you would go on damaging your physical machines until they were worn out, and some day you would find yourself sent forth into the spiritual world a great deal sooner than you were prepared for it.

Take national crises. Whenever a crisis has manifested itself in the affairs of a nation, that crisis is but the outward and visible manifestation of the rankling sores that lie underneath the surface finding their way to some weak spot for vent and removal.

What is the next crisis you are going to hav? You had a political crisis some hundred years ago. It made your political blood stronger and healthier, and left you with a tolerably fair and vital political organism. While it did you good it was very disagreeable; its pains were very agonizing indeed, but you all look back on the Declaration of Independence as one of the healthiest things that could possibly happen.

Now what is the next crisis? There are two little crises somewhat in the form of boils on the national body that are beginning to grow. You can see the signs and germs in a thousand different directions. Somebody says: "We are going to hav a dreadful crisis. I am perfectly satisfied that the industrial questions of the nineteenth century are going to come to a head and we are going to hav a labor war—a terrible time—the working people rising up in all their might and ignorance and vengeance, and they will attempt to overturn society." Now, this much-to-be-feared labor crisis which they claim is going to be a large-sized eruption is of the nature of a blind boil. Why, do you suppose that over a hundred years of existence as a nation has had no educating effect upon the people? Do you suppose that after having emerged from political tyranny and learned the lessons of bitter experience, and labored for a broad foundation, all such matters hav been lost on the public conscience? Certainly not; and directly this alleged-to-be-coming labor crisis assumes anything like definit proportions, the justice, intelligence, and practical humanity of the people of the United States will see that right and justice are done between the contending parties. There is no stronger power than the force of public opinion, and when that asserts itself on the side of right and justice, and not only sees that the workers of the community get their just dues but also insists upon the worker rendering in return his just due, then you will find your labor boil very much smaller. But so long as it is a one-sided affair on either side, it will keep going up and down. When all parties render each to the other their just rights and dues, there will be no necessity to squabble, no materials for a boil, and the lessons of the past will hav a practical result in the economic side of the United States, and the world will see the labor and capitalist questions of the age attaining an equitable solution in harmony, in right, and in justice.

But there is another boil, a far more dangerous boil, and one that we are very much inclined to think will come to a head. And if it does it will be a very painful one indeed. Eternal vigilance is the price of liberty. Not only the price of political and social liberty, but the price of religious liberty as well. This is where the coming crisis most displays itself. Are you prepared to help forward a religious boil upon the nation's cheek? If you are not prepared, then stand up vigorously as citizens of the great republic—the greatest in the world to-day—as men and women who unswervingly believe in the individual right of every man and woman to worship God after the manner of his own heart; who say, boldly and fairly, this is the land of equal rights, and no party from a religious point of view shall ever let a religious standard float above the stars and stripes.

There are parties with apparently the very best intentions, who seem desirous of doing you a great deal of material good by putting God's label on your nation. They think the Constitution of the United States is such a limited, weak, and useless kind of thing that it needs God's plaster on the back of it. Parties who think that the government of the United States will never take its true position or be accepted at its real value until it ranks as a so-called Christian nation with other nations. Parties who would like to see the secular government subject to a spiritual government, that would teach the child obedience to the church first and the nation afterward. They may seem all very proper parties, and what they desire may strike people who do not think as very respectable things to do, but you hav only to turn to every country existing to-day, and to the records of previous governments, to find that if these things are revived in these free and united states, you would hav in the end an entirely different condition, and a deplorable condition, for the sixty millions of people who dwell in them.

Assuredly, friends, we believe in every man's having perfect liberty to worship God after the manner of his own heart, even if it be the African worshiping a rag tied to a stick, if he does it honestly and truly. We would not hamper the religious life of any individual, but we would not giv any religious party power and influence.

Therefore be watchful, or before you know it God will slip into your Constitution. Be watchful, or the gentleman who wears the trinitarian crown, although he would hardly be recognized by an Episcopalian as a trinitarian, may find himself with a great deal more influence over the land than he who sits as an uncrowned king in your midst. Rome may hav more prestige than Washington in your national affairs. You must remember that eternal vigilance is the price of liberty. If political liberty was worth fighting and dying for in 1776, surely—though we pray God there may be no need for it—liberty of conscience would be equally worth fighting and dying for whenever the crisis should call for it.

If there is one thing that will avert this crisis it is the broad and catholic teachings of modern Spiritualism. She sees the nature of the individual and of a personal God, and finds that theocracy is not necessary for the government of a human world; and so long as you can progress with pure hearts and minds toward the next stage of existence, you do more than any church of God for the government of your country.

J. J. MORSE.

Condensation Without Confusion.

From the Tyler, Texas, Leader.

Robert C. Adams, the author of "Pioneer Pith," begins by saying, "What men want nowadays is pith; the marrow, kernel, substance, bottom fact, bed-rock truth. Condensed thought is in demand; for knowledge is so vast and time so short that few can grasp any great bulk of the treasures of learning." This is the keynote of the entire volume. Every chapter shows that the author has practiced what he preaches. Brevity is the soul of wit, but it is sometimes attained at the expense of clearness. There are but few writers who can condense without obscuring, compress without confusing. The author of this book may be ranked as one of the few writers who possess this happy faculty. The salient facts of "Evolution," "The History of Religion," "The History of Christianity," "Hebrew Mythology," "Modern Criticism of the Bible," and other universally interesting subjects, are arranged with remarkable perspicuity. The author's facts are incontrovertible; his conclusions alone admit of a difference of opinion. The volume is well worth, and will more than repay, a careful perusal.

Only One Fault, and That Not Colonel Ingersoll's.

From Pittsburgh Truth.

"The Limitations of Toleration," a discussion between Col. Robert G. Ingersoll, Hon. Frederic R. Coudert, and Ex-Gov. Stewart L. Woodford, is a handsome pamphlet of forty-four pages. The discussion between the disputants clearly defines the true positions of Liberalism and Christianity toward free speech. The remarks of Mr. Coudert are very discourteous, and show that gentleman to be narrow-minded, bigoted, and totally ignorant of what constitutes the limitations of toleration. Mr. Coudert is a Catholic, and of course that accounts for his illiberality and mental darkness. Ex-Gov. Woodford is courteous, Liberal in his views, but "intelligently" absurd. The opening speech of Colonel Ingersoll and his reply to his critics are masterpieces of rhetoric and logic, and one cannot read them without increasing his admiration and love for the colonel. There is only one thing about this pamphlet that we do not like, and that is the patent or copyright upon it. The copyright is not in harmony with Ingersoll's sublime plea for the freedom of thought. We do not believe in "cornering" the seed of Liberalism. We do not believe in that kind of protection for free speech. Let us hav free trade, so to speak, in Freethought. But after all, a copyright doesn't amount to much. The price of the pamphlet is ten cents. Address the Truth Seeker Company, 28 Lafayette place, New York.

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
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MRS. M. A. FREEMAN, Ch. Fin. Com., 3¼ W. Madison st., Chicago.

A Picnic in Ohio.

Saturday, Aug. 31, 1889, the Secular Society of Kent, O., will inaugurate a series of Freethought meetings, continuing over Sunday as an open-air grove mass meeting and basket picnic for the Freethinkers of the county. Speakers who will attend the annual congress of the American Secular Union, and who are willing to help make these meetings a success by their presence and oratory, will do well to address the secretary, and we will do our best to greet you with a hearty welcome.

Prices must be low, as benefits will be mutual; and profits are out of place in our common cause—the welfare of mankind.

MARIUS HEIGHTON, Sec'y.

The Public School Problem Proposition for a Prize Manual.

One of the most important questions of the times, which must very soon be met by the American people, is that of moral instruction in our public schools.

How to teach children the purest principles of morality without teaching them sectarian dogmas, is a matter involving the very existence of our free public school system.

Individuals cannot, with propriety, insist that their peculiar religious tenets shall be taught to those children whose guardians do not accept such doctrins, and they hav an undoubted right to object to anything being taught in a free unsectarian secular school to which any patron can reasonably make objections.

Recent events in Boston, Chicago, Pittsburgh, and other places, show that a bitter controversy on this subject will soon convulse our entire country, and a wise policy requires that some common scheme of moral instruction shall be suggested to our state schools, which shall be acceptable to all.

In a recent Symposium got up by the editor of the *Christian Register* of Boston, on the main question, "Can morality be taught in our public schools without sectarianism?" a large number of the leading educators of our country of different denominations, including Hebrews, answered in the affirmativ. We, who believe it can be done, are bound to show how to do it. With this in view, I venture to make the following practical proposition:

I will contribute $100, to raise $1,000, to be offered as a prize for the best practical scheme, in the form of a manual, or other device, for the use of teachers in our public schools, showing how the purest ethics can be taught without teaching such doctrinal tenets as could justly be offensiv to either Catholics or Protestants, Jews or Liberals.

This pledge of $100 is conditioned upon the pledge for this object of the total sum of $1,000.

When the whole amount of $1,000 is promised, the subscribers shall hav a friendly conference in person, or by proxy, to arrange details and select a committee to act as judges upon the papers submitted, and to award the prize.

Several personal letters hav been sent out containing the above proposition, and the following pledges hav been promptly made:

R. B. Westbrook, Philadelphia, Pa	$100 00
G. E. Swan, Beaver Dam, Wis	100 00
Joseph Sedgebeer, Painesville, O	100 00
I. L. Gergen, Hudson, N. Y	100 00
W. H. Forwood, Fort Snelling, Minn	100 00

We now need $500 more. I earnestly appeal to all patriots, and especially to members and friends of the American Secular Union, to subscribe this amount of money at once. We prefer subscriptions of $100 each, but smaller amounts will be accepted. Let us hav at least three more of $100 subscribers. Let the balance be made up by $50 and $25 pledges. Progressiv thinkers are often called iconoclasts and destructiv critics—tearing down without an effort to build up. There is too much truth in this charge. If we object to the present system of "religious" instruction in our public schools, and in Girard College and other institutions that should be free from sectarianism, we are bound to show a more "excellent way." The ecclesiastical war between Romanists and Protestants over religion (?) in our state schools will at last hav to be settled by Secularists and on the Secular principle. Persons holding to the Nine Demands of Liberalism must lead in this great work. Moreover, we Liberals need just such a manual as we propose for use in our own families and societies, to place side by side with Washburn's "Cosmian Hymn Book" and Bierbower's "The Virtues and their Reasons" and other similar works. Let us now vindicate ourselvs from the slander that we are indifferent to the question of morals and that we are mere agitators and theorists. Let us do something for the permanent good of the world.

We hope to hav the proposed subscription filled within one week from the time that it reaches our friends through our Liberal papers. Responses may be addressed directly to the undersigned.

R. B. WESTBROOK,
President of the American Secular Union.
1,707 *Oxford st., Philadelphia, Pa.*
May 20, 1889.

Watts the Rupert of Debate.

The Chicago Secular Union has closely held public attention through the press for the past week by seizing on D. L. Moody's biblical convention or institute to push forward the Secular philosophy. Some five hundred ministers from various states attended, besides a large number of theological students and laymen, all expecting to receive special instruction how to refute the arguments of skeptics and Agnostics. Rev. Dr. I. D. Driver, of Portland, was imported from Oregon, as well as Dr. Hastings of Boston, the former claiming to hav devoted thirty years' study to answering skeptical arguments, and said to be the very best champion the Christians can put forth.

It was announced in the papers with a flourish of trumpets that questions of Atheists or other skeptics would be answered by Dr. Driver. Accordingly a respectful communication was penned by Brother Stiles, and a delegation from our Union attended the Tabernacle, with a polite request that, being skeptics, they desired the privilege of asking the questions themselvs. The program had been that Dr. Driver or D. L. Moody or some of the ministers would write out some supposed skeptical question and then Dr. Driver would demolish it with neatness and dispatch. In fact, the ladies present must hav concluded that it was perfectly lovely the way in which he routed the wicked skeptics and annihilated men of straw.

D. L. Moody was considerably nonplussed when he read our communication. He sang over it and prayed over it, and prayed again before he would commit himself, but I must say we were all well pleased with his fairness and honesty. He finally consented that we might ask questions but not discuss, and gave us to understand that evening would be devoted by Dr. Driver to our questions. From the first it was evident the distinguished theologian was determined not to answer our questions, so we thought we would arrange to hav Mr. Watts come to pin him down to the subject under discussion.

After Mr. Watts arrived, Dr. Driver said he would not debate. He had conscientious scruples against debating, but if Mr. Watts would lead off for an hour each evening he would follow for the same length of time. He (Dr. Driver) had no conscientious scruples, however, against such manifest unfairness. Merton Smith, who acted as moderator for D. L. Moody, finally agreed that half-hour speeches be allowed, still giving the Christian champion all the advantage. To that we consented, as Mr. Watts could well afford to concede everything and then find no trouble in metaphorically wiping him out.

The four nights of the greatest discussion held in Chicago were, by request of Dr. Driver, who pleaded indisposition and fatigue, reduced to three.

Large and intelligent audiences attended each session, and on some occasions the Princess Opera House, our regular place of meeting, was packed to its utmost capacity. It was quite a task to enforce the rule demanded by the Christians that no demonstrations of approval or disapproval be made, as they were the most frequent violators of it.

The press reports were unusually fair, the *Tribune* and *Inter-Ocean* devoting some days a couple of columns, and the other papers giving considerable space to the discussion.

Dr. Driver is a man of considerable information, is connected with the theological university in the city of Portland, and is an interesting, but somewhat emotional, orator. His greatest ingenuity was shown by the manner in which he evaded the questions of Mr. Watts.

It would be utterly impossible in a brief article to even summarize this most important event or to do anything like justice to Mr. Watts's magnificent championship of Secular principles. Thoroughly armed at all points, he is perfectly impervious to the aimless shafts of his adversary. He is a great compendium of Secular history and philosophy, and the skill of his methods is almost marvelous, for mind and tongue are trained to work in rapid unison, and he is ever ready to clinch with logical reasons any points on his orthodox opponent; to all this he adds a well-tempered satire, which cuts as keenly as a Damascus blade. Through the greater part of the controversy Mr. Watts preserves a suavity that might be described as "insinuating smoothness," but before he closes he marshals his facts and descends on his unfortunate adversary with an impassioned eloquence which is like the resistless, onward rush of an avalanche, sweeping all before him. He is certainly the prince of polemics, and Dr. Driver was never so badly driven.

The lectures Charles Watts delivered Sunday afternoon and evening drew large audiences, and were applauded to the echo. "What Do We Know of God? A Secularist's Reply" and "Christianity and the Bible" were scholarly productions, evincing a breadth of culture and depth of research strangely contrasting with even the greatest champion Christianity can put forth.

A large portion of the orthodox element were of the class who, "convinced against their will, were of the same opinion still."

It may be there were a few open to conviction and possessed of sufficient intelligence to discern the difference between Rationalism and emotionalism. Such must hav been impressed with Mr. Watts's forcible arguments. We know that "we hav not labored in vain, nor spent our strength for naught," for several new members were added to our roll.

A resolution was unanimously adopted, thanking Charles Watts for his championship of our cause, and for the splendid intellectual treat his lectures afforded us.

THE WESTERN AMERICANS.

Nos. 1 and 2 of this stalwart *Western American*, which proposes to grapple with the great Roman anaconda, are before me, and the way in which my friend, Col. C. G. Minor, formerly of the Cincinnati *Commercial*, deals deadly blows at this insidious serpent, Catholicism, proves that we hav now a fearless champion of the American against the Roman idea in our midst. Chicago may be redeemed from Roman control if the valiant colonel is sustained. He proposes to advocate "Free thought, free speech, free press, free schools, free government," but he also adds "free pulpits and free Bibles." Now, what the latter hav to do with a political paper devoted to "preserve liberty, civil and religious," I fail to understand. I am glad he recommends "taxation of all property," and will oppose "all interference by any church in politics," or the "use of public funds for sectarian purposes in violation of the constitutional prohibition." My friend will not be able to take very advanced ground as to Freethought, though personally a very progressiv man. The *Western American* is very much needed in Chicago.

MY COMPLIMENTS TO L. F. MATHÉ.

Friend Mathé makes a great mistake if he thinks I entertain any prejudice toward the French Canadians. I assail not their nationality but their popery—that system which is responsible for their illiteracy and retrogressiv tendencies, for Mr. Mathé will hardly hav the hardihood to affirm that French Canadian Catholics are a very progressiv or enlightened people. As for being "inspired" by the Orange *Sentinel, Mail,* or *World,* I hav not seen the two former for years, and never the latter. Strange that my reference to their characteristic frugality and industry my friend should torture into an attack. Perhaps my quotation, "the Chinese of the East," led him to misinterpret me, for I am not afflicted with Kearneyism, and entertain considerable respect for the many good qualities of the heathen Chinee, even though he may be somewhat peculiar. In reference to their general illiteracy, if I remember right, Prof. Goldwin Smith made that statement to me personally when interviewing him a little more than ten years ago, when he was, I think, superintendent of education for Ontario. His statement ought to be of as great weight as that of Mr. Ross, and, from a political standpoint, a little more reliable. Did I hold the French Canadians up to contempt for punishing infanticide? I merely stated a condition which the priests took pains to maintain as a means of ultimate supremacy. The same in regard to my remarks on "strong ties of race, language, and laws." What kind of a muddle should we be in if each nationality insisted that the courts be carried on in their language, as they do in the province of Quebec? In some localities the German element are as numerically large as the French Canadians are in portions of Quebec.

Now as to bigotry and intolerance. I well remember trying to procure a hall for an exposition of Romanism in Montreal by an ex-priest, and when I called on the printer for the bills, instead of getting my posters, the foreman presented a revolver at my head—I did not count the barrels—and appeared to be considerably excited. I tried to calm his troubled soul, but he refused to calm, nor did I remain in the city to sue for breach of contract, for not a hall could be obtained.

I will admit that either myself or the compositor made a "bad break" on French, but Mr. Mathé is indeed very ignorant of that language if he could not understand where the mistake was. My verdancy in French is somewhat proverbial, and I hav been set back on that several times. When a boy I frequently crossed the Channel, so I got hold of an Ohlendorf. When next in Paris, of course I was anxious to display my newly-acquired accomplishments, but not having any French tutor, I gave my nativ pronunciation in all its provincial purity. I asked a gentleman a question. He (the Frenchman) then retorted, "I don't understand English." I won't attempt to write it in French, for Friend Mathé might get at me again. But my French aspirations received a cruelly abrupt termination. However, that is not the question, nor does my "bull" make his point right. A distinguished physician of this city, who has been the head of the United

States Medical Society, gave a friend a prescription the other day on which he wrote a recommendation. In that he spelled stomach twice with a *k*. Did that indicate that he knew nothing of the function of the stomach? If he did not, who would? From pretty close observation I think I know something of the methods, purpose, power, and influence of Romanism, and it was not the race I was writing against, but their pernicious religion. E. A. STEVENS.

Phenomenal Philosophy.

Before the Independent Society of Spiritualists in Lynn, March 24th, I heard the old hero, Mr. J. Clegg Wright, deliver a lively lecture which would hav done the soul of any Secularist good to hear. As I hav said of Mr. Washburn, who spoke on the same rostrum, that Spiritualists would do well to employ him to review some of their old-time Radicalism, so I say that Secularists of the Material school will not miss it to engage Mr. Wright, when they can get him, for he out-materializes most of the Materialists whom I know or hav read of. And to both classes let me remark, do not use these veteran reformers so cavalierly as to discourage the younger intellectual and ethical athletes from entering the gymnasia of political, philosophical, scientific, and social revolution.

Here is some of Mr. Wright's wisdom:

If modern Spiritualism be not true, then all the teachings of the past is error. If modern Spiritualism be true, the supersensible world out there is larger than all that we can see or think of the sensible universe.

I am proud of the audience that comes here to question nature direct. How long it does take for people to get at nature! It is only for about two hundred years that we hav begun to touch nature. Until Bacon we had no real philosophy. [That is because, until Bruno, there was no real science, the foundation of philosophy.] To be sure, there was Aristotle, but hardly a thousand then understood him, such as he was, a vague speculator with a few valuable thoughts. Until Paley there was no statement, worthy of notice, of the "design argument;" and now no good theologian quotes him as satisfactory. Episcopalians are preaching pantheism for Christianity. A few old orthodox are trying to keep close to the letter of the church creeds, but that craft is fast falling in pieces. Spiritualism comes between the Liberal and orthodox schools. It comes in a manner of its own. It does not say, "authority," nor "theory," but "phenomena." The message which the spirits bear us is, "Try to read your title clear to mansions in the skies by keeping your character clean."

There are several sorts of Spiritualists in Boston. There are those who hunt for ghosts, who are peeking to see a table tip, satisfied supremely to hear a few raps. There are those who condemn the ghost-shows and hav no patience with the materialization racket. Lately, there has been set up in Boston a class of Theosophists, as they name themselvs, disdaining to be numbered with Spiritualists. They would be so far above other folks as to come face to face with God. These are men who start with their brains wrong side up, their motto being, "God is," not, "I am." God is? What a basis for an argument! Then Christian scientists. Christian science beats Theosophy all to pieces. There can be no such thing as Christian science, any more than there can be a white black, or a long short. They do not attempt to prove their propositions. Oh, no! That would be beneath their dignity. To ask for proof would be to insult their faith. You must believe. Only believe and diseases will vanish! These things are weeds. I like to see a farm in weeds when it can grow nothing else. It shows that there is an effort to grow something. I am not burlesquing. I am glad for anything that may develop into something better.

I only know phenomena. I cannot know God, for he has not parts, as he is infinit, and I can only know what has parts. Not to be infinit would be not to be God, and to be infinit is to be merely abstraction. When Moses saw God's back-parts he saw *fraud*. Some of you may think I speak too freely. I am here to speak freely; and whilst you cringe in fear of your supposed God, I declare that there will come a time when the word God will not be heard in all Lynn, for there will be none who believe in him; the people will get their brains right side up. What a happy time it will be when God is dead! When the monarch of monarchs shall be no more, freedom will reign and liberty giv her increase. With liberty we hav fecundity of civilization. With a theocracy we hav slavery.

I want to be right. I want to be just. I want to be God. I want to be Christ myself.

Warren Hastings, when a boy, looking over his father's lost estates, dreamed and determined that some time he would buy back all that pleasant property. That resolve of what he would do when a man, made him governor-general of India. He did not do battle for love of bloodshed, nor marshal his vast armies for the vanity of military glory. The great hero endured the heat and wrestled with war to pay for a farm.

What influences a man's life, that is his real God. A man's God is his ruling idea. What he calls God may be only his plaything. The fancy that there is some one who, after the fashion of a man, makes and breaks things, won't hold water. The anthropomorphic God must die. Now, do not get frightened. In taking him away I am leaving you the soul that looks out upon phenomena. [Would it not puzzle Mr. Wright to tell anything more about that soul, as much as it does to understand the anthropomorphic God?]

We cannot travel beyond our sensations. The spirits returned cannot tell us what their world is like. They can only say what it is not like, and that what they hav is as tangible to them as our things are to us, and far more glorious than our grandest possessions. We are like the blind man whose conceit was that the color of blue resembled the sound of his wife's voice. We compare what we don't gather with one sense to what we know by another sense. There is a chasm between this world and the other that our understanding cannot pass; hence the spirit that has gone over, when he comes back, talks about this earth all the time, and tells how happy he is in his new home, with things about him similar to his old surroundings on the mortal plane. Personality is not worth much without memory. I am not sure that memory will last forever. Forever is a very long time for any object to last. I am not by any means certain that there will be no pain over there in the spirits' home. The fault with the Christian is, the saints are too happy. St. Paul, stretched on the greensward before the great white throne of God, would hav to call for a former negro slave from a Southern plantation to roll him over. Nay, he would be too overwhelmingly contented with boundless bliss to want to be turned over. I do not want too much pain, but I want a little, just enough to make me move. It is the cracks we get in life which do us good, and contending against our troubles here fits us for the life beyond. And in the life beyond enough trouble will need to continue to keep us improving. Put a Boston young lady on a sofa, giv her "Robert Elsmere," or better, something more sensational—the more sensational the better—and never hav her do any work, or practice calesthenics, and she will develop into a bad mother, and the third generation will be bad indeed. The cultivation of the intellect and imagination is well, but we want strong and activ bodies therewith. I am not sure that Boston is any better than the Indian Territory. The Indian, though unlearned and uncouth, not like the typical Bostonian, has a healthy body, which is a good foundation for a robust and cultured mentality, which may spring from him in the future.

We do not want too much mediumship. Running after mediums continually tends to run Spiritualism into the ground. We must respect our own personality, and not let ourselvs be merely so many birch-bark canoes for spirits to paddle about in.

Do not liv for heaven, but labor. The new gospel is that this life well lived is the best preparation for the life to come. We are on the earth, and what we hav to do here is to make the most of the situation, so when we hav another locality we may be ready to occupy that bourne.

There is still much work ahead for the reformer. A reformer is a peculiar thing, and he has to be, for his part is to do a peculiar work. A reformer is like nothing that ever was before him. A reformer is like the day after to-morrow. The reformer is not wanted in his day, for his business is to overturn. He turns right side up the brains that were bottom up. The reformer is a marked man. He has a mark down his back. He is spotted and hooted as a crank, compared to and called everything that is crooked, but he comes out right side up at last. A few years ago John Bright's name could hardly be spoken in England, to-day almost every Briton takes off his hat to John Bright. [Alas! how soon after this high praise of the Quaker statesman, that apostle of peace and evangel of liberty lay palsied on his bier, whilst the people of three nationalities uncovered their mourning heads in homage to departed worth!] We want our mansions here; it is too long to wait mid rain and heat, through wind and sleet, for palaces in the skies. We need homes, and we need them now. The church recommends the laborer to religion; we cite him to social economy. The man going up a seven-story ladder with fourteen bricks in a three-cornered box on his shoulder, is told by his prayerful master: "'Thou God seest me,' don't steal a brick." "Believe on the Lord Jesus Christ and your mansion shall be built in the skies, while you camp in a cabin below." The Gods don't belong to the Knights of Labor; they are affiliated in an entirely different organization. [The Sons of Rest, doubtless.] The aspiration for the elevation of the masses bears with it an adequate philosophy. Spiritualism is more than a spiritology. As a philosophy, Spiritualism is a war on all the old oppressiv ideas and customs. We hav got rid of the traditional mischief, but a vast amount remains to be rubbed off the board. We cannot buy a house without taking a deed worded according to feudalism. Our forms of law are full of the antiquated and obsolete, and there is still abiding in legislature and judiciary loads that ought to be obsolete. The United States Constitution is the best plan of government ever invented, and if we could only get honest men enough to vote an honest ballot, and honest candidates to fill the offices, what a happy country this might be! We hav every resource but honesty.

What is to be the religion of this land when the population shall be 200,000,000? Not Methodism, that is too prim; not Congregationalism, that is too crabbed; not baptism, that is too wet; not the Salvation Army, that is too noisy. Will there be a religion without sectarianism? That would be a ship without a keel; a quadruped deplete of a backbone. Religion without sectarianism doesn't amount to much—it is too thin and limp. It may be that Catholicism will be the prevailing religion of the coming people of this republic. Catholicism is growing in our midst. Notice that every Sunday morning Catholic girls are told by the priests: "When you are grown up and married you must submit to your husband's desire, and the more children you hav the greater glory to God." Thus they hope to gain the ascendency in America which they hav lost in Europe, and then they will put the little Jew of a God above our banner, and then, good-bye liberty. So they use the liberty they hav to harbor here to destroy the haven of personal freedom.

What is to prevent? Education. Education will prevent the dominance of every superstition, only apply it; and that is the only thing which can. We boast of our democracy. Democracy is good, but democracy without education is a failure. The Catholics are conspiring to ruin our common schools. The free school stands in the way of the prison-church. We may learn to like and adore a prison, as a dog loves a master who kicks him. We must take advantage of the force of early training and teach the young the love of liberty, or liberty will be overthrown.

To all of the foregoing remarks I would respectfully say, Amen, and add this benediction: May common sense, larger knowledge, and widest friendship come to cure the curse of superstition, and make man, woman, and child free indeed.

Lynn, Mass. JOHN PRESCOTT GUILD.

Explaining Fables.

From the Kansas City Times.

At Christ church, Bishop Ussher, rector-elect, took for his subject the so-called mistake of the "Sun Standing Still," taking his text from Josh. x, 12-14. He showed that the error in understanding the passage grew out of the Masorite interference with the original Hebrew in the year A.D. 500, when the vowel points were introduced. He gave the translation of the unpointed Hebrew by Dr. Pratt, a very eminent Hebrew scholar, as follows: "Then spake Joshua to Jehovah, on the occasion of Jehovah delivering up the Amorites before the children of Israel, let the sun be obscured over Gideon, and the moon over the valley of Ajalon, and the sun was obscured and the moon also, while the people rose up against its enemies. Is not this written in the book of Joshua, and the sun remained in the clouds of heaven and shone, not rising like an ordinary day, and there has not been such an event as this before or after it, as to the hearkening of Jehovah unto the voice of man, for Jehovah fought for Israel."

This translation does away with all the built-up difficulties regarding the arrest of planetary motion.

The preacher, while stating distinctly that he in no sense limited divine thought or power for a moment, that anything in the created universe was outside of the limit of the fullest divine control, showed by scientific facts that the condition of the sun, seeming to stand still, could be produced by refraction, and by his very clear way of putting facts, left no ground for the skeptic to stand upon.

If Jack the Giant Killer's Beanstalks had been the Eiffel tower indefinitly extended into the sky, and the elevators had worked satisfactorily, and Jack had been a bigger man, and been armed with Hotchkiss rapid-firing guns, and the Giants had ever lived, why, Jack might hav killed them and the story might hav been something besides a nursery tale, and skeptical young America would be completely overwhelmed. As it is—well, very few persons can see much truth in the tale.

Lectures and Meetings.

S. P. PUTNAM has the following lecture appointments in Oregon and Washington:

Silverton.....Ore., June 22, 23.
Stayton..... " " 24.
Mills City..... " " 25, 26.
Turner..... " " 27.
Eola..... " " 28.
Canby..... " " 29, 30.
Molalla..... " July 3, 4.
Kalama..... W. T., " 6, 7.
Starks Point, W. T., and vicinity, July 9, 10, 11, 12, 13.
Astoria.....Ore., July 14.
Stella.....W. T., " 15, 16, 17.
Oswego.....Ore., " 18, 19.
Arnold's Grove " " 20, 21.
Coos Co...Ore., July 22 to Aug. 4.
Coburg.... " Aug. 7, 8.
Lebanon.. " " 9.
Olympia..W. T., " 11, 12.
Buckley.. " " 13, 14.
Davenport, " " 17, 18.
Rosalia, W. T., and vicinity, Aug. 19, 20, 21, 22.
Dayton..W. T., Aug. 24, 25.
Pomeroy.... W. T., Aug. 26.
Union..... Ore., " 29, 30.
Baker City.. " Sept. 1.
Prairie City, Ore., and vicinity, Sept. 4, 5, 6, 7, 8.
Fox Valley.....Ore., Sept. 9, 10.
Long Creek..... " " 10, 11.
Hamilton..... " " 14, 15.
Monument..... " " 16, 17.
Hay Stack..... " " 18.
Lone Rock..... " " 19, 20.
Fossil..... " " 21, 22.
Hillsboro, Ore., Sept. 25, 26, 27, 28.
North Yamhill...Ore., Sept. 29.
Forest Grove..... " " 30.
Talent, Ore., and vicinity, Oct. 3, 4, 5, 6, 7.
Linkville.....Ore., Oct. 11, 12, 13.
Sacramento.....Cal., Oct. 20.
San Francisco..... " " 27.
Los Angeles and vicinity, the month of November.
San Diego and vicinity, the month of December.

THE TRUTH SEEKER COMPANY'S Catalog of Freethought, Reform, and Scientific Books will be mailed free.

Communications.

Spiritual Phenomena.

That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in Europe, a fixed belief, not confined to rustics, but participated in by the intelligent. . . . If human testimony on such subjects can be of value, there is a body of evidence reaching back from remotest ages to the present time, as extensiv and unimpeachable as is to be found in support of anything whatever, that these shades of the dead congregate near tombstones, or take up their abodes in the gloomy chambers of dilapidated castles, or walk by moonlight in moody solitude (Draper's Conflict between Religion and Science, pp. 120-21).

I hav no expectation or desire of proving a negativ respecting the existence of ghosts, spirits, gods, angels, spooks, goblins, diakka, or any other intelligences besides the men and other organisms which belong to, assimilate with, and are a part and portion of the earth; but I would like to contribute a little toward accounting for the fact that so many of us hav not the slightest belief in the existence of any such entities, having any connection with this earth and its real and known inhabitants. Certainly it is not for lack of testimony. We hav that in abundance. In fact, we hav altogether too much. If we take in all that can be clearly substantiated by unimpeachable testimony, we shall land in the asylum; if we begin to reject what is unreasonable, improbable, contradictory, impossible, and absurd, we come ultimately to reject the whole. We come to reject the whole by a process known in geometry and logic as *reductio ad absurdum*.

During the winter of 1872-3 Elder Dungan, the man who recently debated with Professor Jamieson, was pastor of the Campbellite church in Lincoln, Neb. He advertised to giv a lecture on a certain night on Spiritualism. The elder said, among other things, that he had lately been reading the writings of Judge Edmunds. In those writings, he said, Judge Edmunds gave an account of a visit he had recently made to the spirit world. When he was there he called upon his daughter. She was recently married to a man who owned a sawmill. He went, with his new son-in-law, past the sawmill to milk the cow. As they passed by the mill he observed how symmetrically the logs were piled. There were ten logs at the bottom of each pile, nine on them, eight on them, and so on to the top. The only remark the elder made was respecting the cow. "What a wonderful cow that must hav been! She would feed in pastures of immortal clover, giv milk forever, and supply buttermilk to all eternity."

One of the members of the church passed by my house, on his way home, and I walked with him. He thought the preacher's criticism on Judge Edmunds the best thing he had ever heard. I asked him if he thought the Bible could withstand such criticism. He said he would like me to point out anything in the Bible as absurd as that. "Well," I said, "you recollect when Elijah had cut the river Jordan in two with his mantle and he and Elisha had crossed over, they met horses and a chariot and Elijah mounted the chariot and rode in it up to heaven. Now, if they hav horses in heaven, may they not hav cows also? If they hav spiritual chariots they will want spiritual timber to make them of, and spiritual sawmills to saw the timber, and I do not see why Judge Edmunds's son-in-law cannot own one of those sawmills as well as any man."

The trouble is that Spiritualism connects itself with religion, with demoniacal possessions, with all sorts of trickery, fraud, and delusion, but we cannot get hold of anything which will connect it with the world we liv in.

What are spirits? "Do they occupy space? Do they liv upon some kind of food? Of what shape are they? Could they be classified by a naturalist? Do they run or float or fly?"

We ask the Christian where heaven is. He tells us it is where the spirits of believers go after they die, where Christ ascended to, where God is. We ask where these spirits go after death. He tells us, to heaven. We ask the Spiritualist where the spirits reside. He tells us, in the summer-land, or the spirit world. We ask where the spirit world is. He tells us it is where spirits dwell. If we want a little more precise information he waxes wroth, or refers us to A. J. Davis, who tells us that the summer-land is spread out around the sky between the stars and the Milky Way. This way of locating the spirit world is about like the old darkey's designating the whereabouts of the agricultural implements. The master inquires:

"Sam, where is the hoe?"

Sam: "It's wif de shovel."

Master: "Where is the shovel?"

Sam: "It's wif de hoe."

Master: "Where are both of them?"

Sam: "Thay's bof togeder! Seems to me you's mighty potikler!"

When I was a small boy I undertook to find out the meaning of "surmise" by the aid of Webster's Primary Dictionary. It said, "Surmise. To conjecture, to guess." Turning to "guess," it said, "To conjecture, to surmise;" and "conjecture" was "to guess, to surmise." Of course, if I wished any more information I could go round again.

I hav perused volumes of Spiritualistic literature and hav found myself continually going around in the same little circle, and for all the information I hav received I might as well hav spent my time on the picture-writing of ancient Mexico. In fact, it seems a surprise to Spiritualists that one should demand definit information as a condition of belief, and they are ready to insist that none of us really know anything for certain.

This to me is another point of connection between Spiritualism and other forms of superstition, and a point at which it separates itself from every department of science. I never began reading a treatis on any science but that I commenced to get information—information that would connect itself with the knowledge of the world I had already acquired, and which I could verify to any extent I chose. But I started with a belief of continued existence, heartily wishing it were a fact, feeling as if it ought to be, and yet the alleged proofs appear to me so utterly futil that, at present, I hav not the slightest belief on the subject.

The proof of the existence of spirits depends upon the occurrence of what are called phenomena; and the definition of the word phenomenon from a Spiritualistic standpoint is about the same as that given by an itinerant scientific lecturer who was discoursing in a country school-house. He said: "Ladies and gentlemen, I hav used the word phenomenon. Now, phenomenon is a big word and I presume most of you do not know what it means. Let me illustrate. You see that cow over in the orchard. Well, that cow is not a phenomenon. She is standing under an apple-tree. That tree is not a phenomenon, nor is the cow standing under it a phenomenon, but if you should see that cow climb that tree tail-foremost to gather those apples that would be a phenomenon."

How much testimony would be required to prove the actual occurrence of this phenomenon? To be sure, the only objection we can urge is that cows can not climb trees. Or suppose we put it in the form of a statement that it is impossible for cows to climb trees. By this statement we place ourselvs among those arrogant people who hav arrived at some "finalities" and assume to know something. Suppose the man who has collected the testimony by which this phenomenon has been proved, finds that the testimony of a number of good and true witnesses, who saw it with their own eyes, fails to convince us that a cow can climb a tree. He then urges, as an additional inducement to belief, that she climbed the tree tail-foremost. We can see that that would make it more of a phenomenon, but cannot just see how it makes it more credible. Finally, we are assured that the phenomenon was entirely natural, that all the witnesses are good Infidels who could not for a moment believe in the supernatural. Still we fail to experience any belief; being as unable to believe in the unnatural as in the supernatural.

The above would be a mild specimen of "phenomenon"—in fact, hardly phenomenal at all—compared with alleged occurrences to which our Spiritual brethren are calling our attention every day. Take, for instance, the independent slate-writing phenomenon. Can there be anything more absurd than the idea of writing being done between two slates fastened together?

It is urged that we must comply with the conditions. But the conditions are such as, from a standpoint of common sense, would not help the writer to write nor the observer to see the writing done, but would help the medium to play tricks. Hence, while no one has ever seen any writing done between closed slates, they hav been made the media of innumerable tricks and frauds. Why hav two slates? I can think of no spirits who would be likely to write better by using two slates except the Irishman who came over on two ships, and the writer of the gospel of Matthew who had Jesus ride two donkeys into Jerusalem.

Materializing séances present testimony of occurrences still more phenomenal. A man makes his appearance from a cabinet in a closed room who purports to be the materialized form of a defunct citizen. He has on a beaver cap with a silk lining. Was this cap made by some spiritual hatter who lived in some town in summerland and had his advertisment on a spiritual board erected on some spiritual rail-fence just outside of town, and which board was sawed from a log which was cut from a spiritual tree, which grew in a spiritual forest, and which log was floated down a spiritual river into a spiritual millpond? Was the skin from which the cap was made taken from the materialized form of a defunct beaver? Was the silk lining made from skin spun by spiritual silkworms? Or was the whole thing just materialized out of air, or—out of nothing? He has on calfskin boots with cowhide soles. Do they indicate the previous existence of cows and calves? He has on a woolen coat. Wool comes from sheep. Did this man take thought for the morrow, and does his coat indicate previous processes of shearing, spinning, weaving, dyeing, and tailoring? This defunct citizen was a Democrat who died during the last campaign, and he comes in with a bandanna handkerchief in his hand, which he uses to wipe away the tears that he has not ceased to shed on account of the late defeat and for other purposes not necessary to mention. His boots are sewed with waxed thread. Are the bees which gathered the wax still flying through the balmy air of summerland and sipping nectar from the blossoms of the clover on which Judge Edmunds's son-in-law's cow is feeding? From whence came the dye with which the various garments worn by this citizen are colored?

But all this is nothing compared with the fact that he has materialized a body with all its infinitly complicated organs and attributes. Look at him. He has apparently heart and lungs. He has veins and arteries ramified into countless millions of capillary tubes. He has a brain and nervous system of infinit complexity. His skin has millions of pores. He is as natural as life and the same size, and, if we were to ask him, would undoubtedly say with the materialized form of Mrs. Burr's father, that he never felt more natural in his life. All this has been done to make a show for an evening, or a fraud has been perpetrated. O my brethren! Let us go back to something reasonable. That the air should be successfully navigated on a broomstick, or that people should sail upon the ocean in a sieve, are reasonable occurrences in comparison.

But it is not only bodies of men and women which materialize, with all their characteristics and defects. The various diseases are either materialized or contracted in a few moments after materialization takes place.

THE TRUTH SEEKER readers will recollect that in Medium Keeler's Spiritualistic show, witnessed by the Burr family, there was a clown connected with the performance, known as "Wash." This fellow came forward every night, with an impediment in his speech, apparently caused by a split palate. (These materialized forms do not stay over from one night to another. It is so much easier for the spirit of a man who, while he was "in the form," could not make a sawhorse, to secrete and accrete around and in himself an entire body and suit of clothes, representing the art and science of a wide range of occupations, than it would be to stay over with some of his relativs or neighbors. Besides, he would hav to dematerialize to get back into the cabinet, for that is a part of the performance.)

"Wash" came in one night badly hoarsed up with a cold. The same night Mrs. Burr's father took pains to materialize a pocket handkerchief to be used during a séance of about a minute and a half. These facts are terribly suggestiv. We see, in imagination, the rocks and fences of the spirit world covered with the materialized forms of patent medicin advertisments. Some of the medicins must be hard to make. For instance, how would the spirits make a porous plaster? Perhaps they could make the plaster out of the pores of a defunct plaster, but the trouble would be to find something out of which to make the pores.

We hav not only abundance of testimony to prove the materializing of human bodies with whole suits of clothes, made without hands, like the mansions in the skies, but we hav a still more abundant testimony to prove the materialization of fragmentary parts. Thousands of people hav seen and recognized the isolated hands of their friends. One gentleman, a lawyer, instanced by Professor Howe, in the *Freethinkers' Magazine*, identified the hand of his wife, which came to him apparently floating through the air, and ascertained that it was about the usual temperature.

A Nevada editor, quoted in the *Golden Gate*, saw, in a séance in Oakland, a materialized skeleton come out of the cabinet and march about the room. He or she was a very polite skeleton, for it bowed several times to the audience. This is a very economical materialization, for the very beauty of a skeleton consists in its not having any clothes on. Methinks I could hav addressed that materialization in the language of the man in the "Vision of Sin:"

> Trooping from our moldy dens,
> Our chap-fallen circles spread;
> Welcome, fellow-citizen,
> Hollow heart and empty head.
>
> You are bones, and what of that?
> Every face, however full,
> Padded round with flesh and fat,
> Is but modeled on a skull.
>
> No, I cannot praise the fire
> Of your eye, nor yet your lip;
> All the more do I admire
> Joints of cunning workmanship.
>
> Lo, God's likeness—the ground-plan,
> Neither modeled, glazed, or framed;
> Buss me, thou rough sketch of man,
> Far too naked to be shamed.

These are but specimens of phenomena which can be attested by innumerable good and true witnesses who relate their own personal observations and experiences. If testimony can verify the absurd and establish the impossible, Spiritualism has surely pro-

duced all that is necessary. I giv the same credence to many of the witnesses that I would to my own observations, and if I had seen all that is claimed to hav been seen and heard, I should still hav no belief in the existence of disembodied spirits or in their ability to collect around them material forms, the exact similitude of those which were buried or cremated. To account for the existence of a good solid human body, clothed and in its right mind, by supposing it to hav collected around, or in, an invisible intangible spirit, has about the same philosophical merit as the Hibernian's idea of the way they make cannon. He said "they just take a hole and run some iron around it."

I owe McArthur an apology. I should not hav written as I did. Surely I could not entertain any personal enmity against a person for simply stating facts or advocating what he regarded as such. His "fact" is that writing can be done between two closed slates, and that spirits (not ghosts) do the writing. Those, to me, are unwarranted inferences. That I cannot explain Slade's tricks, does not prove that he is not a trickster. That I hav not made a chemical analysis of the moon, does not giv value to some other person's inference that it is a cheese.

I certainly had no idea that the account of Alexander's horse had the slightest value as historical evidence of evolution. Those who hav worked out the paleontological history of the horse hav none of them, so far as I know, mentioned that statement, except Prof. Oscar Smidt, from whom I quoted.

Until modern observation had shown that the rudimentary toes of the horse do sometimes develop hooflets, that story seemed altogether improbable. Now that there are no grounds for objecting to the story on account of its intrinsic improbability, it becomes much more likely that the story is true than that some unknown writer should hav anticipated scientific discovery by inventing it. Then, again, my idea was that Bucephalus was a horse, not a pliohippus. Josephus relates, among the wonderful occurrences which transpired as premonitions of the destruction of Jerusalem, that a heifer which was being led to the temple, to be offered as a sacrifice, gave birth to a lamb. Though I think that it can be proved that cows and sheep had a common ancestry, I regard that story as entirely mythical; and I should regard as equally mythical the statement that a horse gave birth to a pliohippus. Except in the one particular, a horse with hooflets on his rudimentary toes is not likely to bear more than ordinary resemblance to a pliohippus. Men hav rudimentary muscles to move their ears. A neighbor of mine has these muscles in a working condition, but I do not regard him as bearing any more resemblance to the "missing link" than myself.

Yes, McArthur, you and I seem to hav different ideas of the meaning of the word Infidel. If the true Infidel accepts no finality, I am not an Infidel. If I thought that I had lived (if anybody or anything does liv) in this world (if there be any world) for half a century (if there be any duration) without having found out anything about anything for certain, I would quit. Think of there being "eternal search and eternal questioning" without there being anything to search into or anybody to question.

McArthur seems to want me to admit that he does not know anything—that he has not arrived at any finality. I am not going to do it. If I do so, where will I be? What is a "fact" good for if it is not a "finality?"

McArthur indignantly exclaims: "Because you do not understand a proposition, is the proposer a fool?" Not much. Fools do not hav propositions. My idea of a fool is a fellow who does not know anything, and I am not going to make such an admission even by implication. Now, friend McArthur, I do not think a discussion between you and me, on Spiritualism, would amount to much, because we are so differently constituted that the precise point where the evidence seems to you most conclusiv, is exactly where, to my mind, it breaks down. Be assured I shall read with interest and attention whatever you contribute to THE TRUTH SEEKER in the future, as I hav in the past. D. PRIESTLEY.

Mrs. Severance to Her Critics.

Yes, Brother Hebard, the paragraph I quoted from Ingersoll, which you repeat, is beautifully written—so writing being a thing in which none can surpass the colonel. The only fault I find with it is, it is not true. It is a positiv affirmation which I think he would feel a sort of hesitancy in attempting to prove. Now, what my article was trying to point out was the inconsistency of being Agnostic on the existence of a God and a future life, at the same time making the positiv assertion, "No person has come back from the unseen world, no authentic message has been delivered. Through all the centuries not one whisper has broken the silence that lies beyond the grave. Countless millions hav sought for evidence, hav listened in vain for some word." Can the colonel prove this assertion? On the contrary, if human testimony is of any account, there are millions who claim to hav sought and found evidence. Which is to be credited—statements of those who claim to hav proof which they can furnish upon which their belief is based, or the bare assertion of one who attempts no proof of the statement he makes?

You certainly are not posted on the claims of those who hav "heard whispers" and "received authentic messages," if you think they claim anything supernatural. Not at all. They claim that it is just as much in accord with natural law, and just as demonstrable, as to be able to talk in Chicago with a man in New York. This cannot be done unless one goes where telephone communication is established. It cannot be done at all places and at all times "on call."

How would one that had a telephone and operated it every day regard the assertion of any person who had never seen a telephone, that no voice from New York was ever heard in Chicago—that no authentic message was ever received? Would not one naturally inquire how he knew—ask him to prove it?

Colonel Ingersoll did not say, "I do not know about a future life. I don't know that a whisper was ever heard, or an authentic message received, and I do not believe anyone else knows." That would be the Agnostic position, and if any proof was demanded it would fall upon the one claiming to know. The colonel did nothing of the sort. He made a positiv affirmation. I deny it, and the burden of proof falls upon him.

If I should say, "There is no God," I could then be reasonably asked to prove my assertion. If a man asserts there is a God, I can justly call on him for evidence, and having never found anyone that could furnish me any such evidence, I am Agnostic—I don't know.

My caustic critic, Brother Hammond, in the first place, shows his lack of the sharpness he assumes when he calls me "he." Why, bless your soul, brother, Juliet has been a woman ever since the days of Romeo. I do not think you meant to misrepresent my positions, but your evident prejudice against Spiritualism led you to do it unconsciously. Read my article again, name and all, and yours also, and see what mistakes you made, especially in your quotations, which make me say anything but what I did say.

I regret to be compelled to admit that there is a great deal of superstition among Spiritualists, as I also am sorry to hav to acknowledge that there is much of bigotry among Materialists, but considering both classes hav largely come out of the churches, and hav some of the vestiges of orthodoxy still left in them, it is scarcely to be wondered at. I am in accord with you in the interest you express in psychology. I hav been studying and experimenting for the past thirty years, and am still interested deeply. If you know of any new discoveries recently made, please inform me.

By the way, allow me to call your attention to a work just published in Chicago by Professor Loveland on Mediumship. As he is a man of deep thought and scientific acquirements, if you feel there may be something possibly that you do not know on the subject, invest a dollar in this book. This you will perceive will be "outside the séance room."

If you required a demonstration in chemistry, you would hav to go to the laboratory, wouldn't you? You could get a dissertation on chemistry in a book or lecture. Do you perceive?

Milwaukee, Wis. JULIET H. SEVERANCE, M.D.

Does Death End All?

The Spiritualists and the orthodox agree that after death the spirit continues to liv. If the spirit can liv without the body it is reasonable to suppose that it would prefer to liv in this world where it is better acquainted than it would be in some other world. After my having made a public speech, Spiritual mediums hav said they could see spirits around me while I was talking, and one said she could see me surrounded with little children, and all were holding out their hands for pennies. Now, it is true that I used to giv a good many pennies to little children, but how could she hav known about that?

If it be true that I am surrounded with little children, their influence ought to be good, and it may be that their influence is better than would be the influence of the church if I were one of its members. As no one is protected by patent on ghost stories, I suppose that I hav as good a right to tell what I hav seen, as anyone. Now, I want to say right here that what I saw, or thought I saw, the other night, came nearer shaking my faith in Materialism, than anything that I hav ever seen.

A few nights since I had the nightmare; my wife came in and, after waking me, she went into another room, and a minute or so after she had left me in the dark, I saw a bright little girl standing on my bed. She was neatly dressed and seemed to be some six or seven years of age, and, after gazing at each other for a minute or more, believing her to be a living child, I said to her, "What are you doing here?" But she made no reply. Finding that she would not talk, I resolved to investigate, but she understood me, and, I think, was displeased, for, as I was about to reach for her, her eyes began to twinkle and snap like flashes of fire, and, at the same time, she began to fade, slowly at first, and soon went out like a flash.

Now, as our eyes were not more than four or five feet apart, and I could see her as plainly as if it had been by the light of the sun, it seems to me that I could not hav been mistaken. My wife says that she heard me say, "What are you doing here?" I was awake, and kept awake till daylight watching to see if she would again appear. Now, did I really see something, or was it only an optical illusion? I thought that I saw something, and I still think so, but if I was mistaken, then the chances are that death ends all. If the Spiritualists hav no evidence of an existence after death, there is no evidence at all. The orthodox hav a belief, but belief is not evidence.

I remember that once, as I was walking toward home, two little children came running, and after they caught me, one of them said, "If we had five cents we could get two oranges." And when they left me they started on a run, and they were as happy as happy could be. One of them soon after died, and if the spirit livs after death, it may be that the little visitor who called upon me was the little girl whom I had once made so happy. Ingersoll does not believe in ghosts for the reason that he never saw one, but if he ever shall see as I saw what appeared to be a little child standing within four or five feet of him holding one finger in the corner of her mouth, and looking at him and he looking her square in the face for one or two minutes, he may change his opinion.

Now, I would rather be surrounded with bright-eyed little children than be surrounded with Moses and the prophets, for you see I like children, but I might not like Moses. But supposing that I was mistaken, and that the Spiritualists are mistaken, all we know is that man comes into the world like an animal, and he goes out of it like an animal, and that is all that we know about it. M. BABCOCK.

St. Johns, Mich., May 3, 1889.

Notes of Travel by W. S. Bell.

From Leadville I had a delightful ride over the Marshall pass and through the Black cañon. One cannot begin to adequately describe the charming scenes which greet the eye of the traveler at these remarkable points. In approaching Marshall pass the road ascends the mountains on a steep grade, turning in the most tortuous ways around curves and back again over the same mountain, only higher and still higher, and you look back and down into the cañons stretching far away in the distance to see the windings of the railroad, and perhaps a small section of your train coming after you not far away at a snail's pace. You are not afraid of it running over you.

The charm of the Marshall pass is, that it does not fill you with the fear of imminent danger. But when you come to the Las Animas cañon and find yourself more than a thousand feet above the river, and riding on a ledge of rocks, without a foot of ground between the end of the railroad ties and this awful yawning chasm below, you will wish yourself out of the car and on foot. And if you do not get out you may feel as I did when the train swung around the curves. I leaned in the opposit direction to the cañon, lest my weight might be the last two hundred pounds that would tip the car over.

At Silverton I was met at the depot by Mr. and Mrs. Fisher and son, who accompanied me to the Grand Hotel and made all the necessary arrangements for the lectures and footed the expenses. They are entitled to great credit for the zeal and liberality. The lectures were something new and drew large audiences. The people very earnestly discussed the merits of the lectures on the streets, in the stores, and at their homes. I agitated the importance of supporting our Liberal papers, and think my efforts will bear fruit. I hav made similar exertions at this place. Last night I was introduced to the audience by a prominent citizen and lawyer of this city, Julius Thompson, Esq. Mr. Cyrus F. Newcomb made the arrangements for the lectures. Among the most activ Liberals are Robert Carter, Silas Moser, and Charles McLoyd. I am engaged to giv more lectures in Silverton on my return from here. The Freethinkers are more numerous and better united than they are here.

I shall be on my way in a day or two to Salt Lake City. W. S. BELL.

Durango, Col., May 6, 1889.

What "Pioneer Pith" Is.

From the Denison, Tex., Gazetteer.

"Pioneer Pith" is the gist of lectures on Rationalism, by Robert C. Adams, author of "Travels in Faith, from Tradition to Reason," "Evolution, a Summary of Evidence," etc. It is a hundred-page pamphlet, divided into twenty chapters, and discusses such questions as History of Religion, Hebrew Mythology, Creeds, Origin and Growth of Morality, Sabbath Observance, Ancient Morality, Christianity and Civilization, What Hav Unbelievers Done for the World? etc. Price, twenty-five cents.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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A Religious Squabble.

Our Protestant friends do not seem to be equal in skillful robbery of the city to our Catholic brethren. Their intentions are as good, but somehow the older church gets ahead of them almost every time.

The case recalling this obvious fact, though made public some months ago, has come up again through the wordy warfare between the authorities of the Church of the Redeemer and of the Convent of Mercy and St. Joseph's Industrial School, all of this city. Twenty-five years ago the common council of the city allowed the Church of the Redeemer to use twelve lots on the eastern end of the block between Park and Madison avenues and 81st and 82d streets. The permission was to endure "during the pleasure of the council." Upon this understanding a wooden structure was built on the corner of 82d street and Park avenue at the time, and remained there up to a year and a half ago, when it was removed to the corner adjoining. Simultaneously with the removal of the wooden building the foundation of a stone church was built on the site.

The other end of the block was afterward given to the Convent of Mercy, attached to the St. Joseph's Industrial School, on the same terms. The authorities of this religious mill, however, were not satisfied with their tenure, and appealed to the legislature, which enacted a bill leasing them the land for ninety-nine years for one dollar. They were then sure of holding that which they had got and soon desired more. So, two years ago, they stirred up the Sinking Fund Commissioners to take the land from the Church of the Redeemer and put it up at public auction, when by connivance with our Roman Catholic authorities, or by the indisposition of people to bid against the church authorities, they hoped to buy it cheap. The land was advertised to be sold and the Church of the Redeemer folks had to bestir themselvs. They, too, appealed to the legislature, and obtained a law allowing the property to be disposed of at private sale. Then they worked their pull and obtained two-thirds of the property for $67,500—$10,000 less than the officials first demanded—and paid $2,500 down, leaving $65,000 on mortgage at four per cent. The other third will be sold at auction and the Catholics propose to get it.

The plain English of the affair is that it is a fight between two religious bodies to obtain property to which neither had a shadow of equitable right. The Catholics say they hav the right to get all they can, but the Protestants claim that it is a case of "persecution." The *Mail and Express* says:

"So great has been the religious feeling aroused in the immediate neighborhood over the unwonted practices resorted to by the Sinking Fund Commission, backed by the influence of the board of aldermen, acting upon the suggestion and at he request of the Roman Catholic authorities, that the quesion threatens to become a burning one unless the convent people recede from their position."

And Bishop Potter has written a letter to the pasor of the church, calling the action of the city authorities an "infringement of religious liberty." He says:

"Your case is certainly one of especial hardship. Accepting in good faith the permission given by the city authorities nearly a quarter of a century ago, to occupy certain lots as a site for a church, it has come about that owing to the desire of a hostil religious communion to get possession of what, by every rightful and equitable construction, was your own property, you are now compelled to pay thousands of dollars for continued possession of it. The whole history of this business, so far as it relates to those who hav been striving to dispossess you, is a thoroughly discreditable one, and it ought to awaken the generous resentment of every friend of religious liberty. For, certainly, it is a grave infringement of such liberty that any religious sect should be allowed to avail itself of a legal technicality in order to get possession, whether for so-called religious or other purposes, of that which is not their own. And the conspicuous inconsistency of this action with that taken in the interests of those who hav fattened upon state and municipal gifts and grants, would seem to indicate that Protestantism has still abundant *raison d'etre*, and that Protestants may find in your case an object worthy, whatever their religious convictions, of their substantial sympathy."

These views, however, are far from accurate. They could not be accurate unless it is conceded that churches hav superior privileges and rights in this country, and are entitled to use public property without compensation to the owners. The real wrong is that the city and state authorities should hav given either the Church of the Redeemer or the Convent of Mercy a single foot of land until they had paid the market price for it. If the Catholics were shrewd enough to get their grant confirmed by the legislature, the Protestants need not complain. They would hav done the same had they thought of it. To make them pay for the land now is only a tardy act of justice to the people of New York, and it is only to be regretted that the convent cannot be forced to be as unwillingly honest. It is not a case calling for any sympathy for the under dog. It is only a fight between two thieves over booty stolen from the city; and the people are fortunate indeed to obtain restitution of so much of the plunder as the Church of the Redeemer has been forced to return.

The Presbyterians.

The General Assembly of the Presbyterian church of the United States is now in session in this city. This assembly is the governing body of the church, and is the only authority which can revise the Confession of Faith, and lay down in black and white the articles which Presbyterians must believe.

This assembly will debate and decide a great many questions regarding the machine work of the church, its political government, and attitude toward various classes and institutions, but the most exciting subject for decision is whether the creed of the church shall be changed and the doctrin of hell smoothed down to meet modern ideas. The Assembly is said to be divided on the subject. One party—the fossils who hav learned nothing since their ordination—stands by the "Confession of Faith" with its predestination of men to hell or heaven; the other party—composed of men who hav lived in centers of literature and thought and touched elbows with progressiv men—think that in the light of the nineteenth century these "figments of metaphysics," as they call Calvin's ideas, should be consigned to oblivion, and that modern life is far too short for mortals to concern themselvs with what they suppose God may or may not hav decreed. The first party calls the second party heretics, and the second party retorts by labeling the first party Ancients. Howard Crosby says the great majority of the laity of the church agree with the unorthodox preachers, and that when they subscribe to the Confession of Faith they do it with mental reservations.

The revision of the creed has been debated for several years, and is bound to be accomplished finally. With the exception of the Roman Catholic the churches are moving away from their medieval foundations, and, aside from Catholicism, Christianity to-day is no more the Christianity of a hundred years ago than a Chinese junk of the tenth century is a modern steamship. The enlightened portion of the Presbyterian church has already outgrown its creed, and the elimination of the five points of Calvinism will be but the formal marking of the progress it has made, a milestone planted by the side of the rough and bloody path it has traveled.

But if humor could find a place in a Presbyterian's make-up, the zealous preachers would see the absurdity of their voting to decide whether or not hell exists. If sheol is a real place, it cannot be abolished by ballot. If it is not, it cannot be created by the decision of a Presbyterian assembly. Even belief on the subject cannot be changed by the result of a ballot. Supposing the result is a tie vote!

The antics and "playings at" of nursery children are sensible compared to the actions of Christian councils. The children hav at least the excuse of youth for their foolishness.

Death.

One of the most piercing shrieks of Christianity against unbelief is that when the unbeliever lies upon his last bed, he is always afraid of death and calls upon the Christian savior to come to his rescue. In the face of facts innumerable this cry has been kept up for scores and scores of years. It has been said of nearly all the prominent Infidels, and believed by nearly all of the churchmen. Only within the past few years has it been admitted by any pietist that unbelievers die as serenely as the believer, and that Christianity is of no effect in smoothing the dying pillow.

Physicians are beginning to let the truth be known, and the religious papers do not like their testimony. The latest professional man to bear testimony in the matter is Dr. Shrady, editor of the *Medical Record*, and the physician who attended Grant in his last illness. Dr. Shrady says:

"My own experience, strange as it may seem, has taught me that Christian people are, as a rule, the most afraid to die. . . . I hav found that the best Christians are the most willing to stop out of heaven."

The experience is not so strange as Dr. Shrady implies. Christianity is the very best possible religion to inspire terror in a dying person, especially if that person really believes in it. Christianity has a hell and heaven, and the conditions imposed by theology for reaching the latter are so vague and uncertain in their application that a person who sincerely believes in the scheme can never be really sure that he may not ultimately find himself blazing in the former. The idea of hell is a terrible one, and well calculated to induce fear in a dying man, who knows down in his heart that he has broken many of the commandments which, if observed, would keep him out of it. The unbeliever, on the other hand, has no fear of hell, and his feelings when dying are regrets that he must leave those he loved, not terror at the uncertainty of his final destination. If a Materialist, he goes to the grave as to a couch of dreamless sleep. If a Spiritualist, he goes as to a pleasant visit where he may meet his friends again. So far as a mental condition can affect the dying, the heretic's state of mind is infinitly superior to the mental state of the Christian.

Please, Mr. Brown, Speak Up.

Some time ago we noticed the reported conversion of one E. P. Brown, of Indianapolis, Ind., from Infidelity to Christianity. He has broken loose again, and this time givs fuller particulars of himself. Until three years ago Mr. Brown claims to hav been an Infidel, the result of his own reasoning, as he never read any Freethought books until he was thirty years old. At that age, however, he became, he says, "a worker in the ranks of Freethought." He "took an avowed stand against the cause of Christ, and never missed a chance to strike a blow for unbelief." He "patronized Infidel papers; wrote for them; helped to support prominent workers; made speeches and tried as hard as he could to get people to see as he did." Mr. Brown was once editor of the Cincinnati *Sunday Breakfast Table*, and later editor of the Chicago *Ledger*.

In the winter of 1886–7 Mr. Moody visited Chicago and began revival services. Mr. Brown (so he tells us) visited the meetings and became converted. Since then he has been engaged in work for the Methodist church, his specialty being evangelistic labor. He has burnt all his Infidel books, sends his boy to Sunday-school, and loves the Bible as the apple of his eye.

We hav no particular quarrel with Mr. Brown for joining the church. It is his privilege in this country to make as large a fool of himself as he pleases. Hundreds of men, though having the hereditary taint of religion in their blood, hav lived a score or two of years without making profession of religion, and then swung into line and become as pious as any hypocrit. It is a natural phenomenon. But their Infidelity never amounted to much. They were perhaps conscious that their ways of life would land

them in hell if the Christian scheme should be true; so instead of reforming, they denied hell. Living among Christians, they obtained a little country-grocery reputation by denying a belief in miracles and the Bible. Such denial brought them into sewing-circle prominence. The local minister would point them out as people to be shunned, and this tickled their vanity. Of the fundamental principles of Freethought they knew nothing, and disbelief with them was as much a matter of prejudice as is belief with others a matter of ignorant faith. Mr. Brown has had thousands of prototypes, and will hav hundreds of followers.

But it beats the world, when these fellows hav joined the church, how prominent they formerly were in the ranks of Infidelity. No man was ever so complete a wreck as the latest reformed drunkard. No blasphemer was ever so fluent in reviling deity as the most recently converted Atheist. So it is with these "converted Infidels"—no one ever did so much to spread heresy abroad as they. The fortunes they spent, the hours they labored, the speeches they made, the articles they wrote, the books they distributed, are beyond all computation! No one was ever so zealous, none so successful, in combating Christianity. It is positivly marvelous, wonderful! Mr. Brown is only a fair-to-middling sample, and the forbearance he exercises in telling of his previous exploits, now that he has audiences who know nothing of the subject, and would not question the biggest lie he could invent, is to be commended to other converted Infidels now engaged in the evangel business.

But how many Freethinkers of the country heard of Mr. Brown when he was devastating the fields of Christianity? Where and when did he make his speeches? what Freethought journals did he subscribe and write for? what prominent workers can recollect the support he gave them? We hope Mr. Brown will let us hear from him.

A Conundrum for the Reformers.

Things are getting muddled among the social reformers of this town, and one must be preternaturally acute to know just where they all stand and what they all teach.

Two or three years ago the social revolutionists of the town found an apostle in Henry George and a gospel in his "Progress and Poverty." George's theology was to take the tax off land and personal property and put it on land values, thus insuring to the community the increment which the land earned *because* of the community. The Socialists saw in this scheme a step toward their own ideal of society—an idea Mr. George carefully fostered—and banked heavily on George. Through their societies they got up a petition bearing thirty thousand names asking him to run for mayor, and when he ran, the Socialists and Communists and reformers of all sorts gave him a vote of sixty thousand odd. Dr. McGlynn left the Catholic church, took the stump for him, and things were booming for George.

The next year Mr. George's party went in for more election experience. They called a convention at Syracuse to nominate candidates. His sixty thousand votes had made Mr. George conservativ. At this convention he repudiated Socialism, and the Socialists left him. Dr. McGlynn stayed. Consequence, thirty thousand odd instead of sixty thousand odd votes.

Then came the presidential election. Mr. George went in on that heavily, and subordinated his land tax scheme to an advocacy of free trade. Dr. McGlynn couldn't stand that, and left his friend to go his way, while the whilom priest went in for Anti-poverty. Mr. George is still the free trader.

Along here somewhere Rev. H. O. Pentecost got hold of the land-tax scheme and became fascinated by it. He embraced it, and had to leave his church. Since then he has been teaching land-tax, plus doctrins which are perilously close to that Socialism which Mr. George repudiated at Syracuse. Mr. Pentecost started three meetings and a paper, and his growth toward Socialism led Mr. George's right-hand man, Wm. Croasdale, to pitch into Socialism and Anarchy with vindictiv strength, squinting over his desk while writing his diatribe at Mr. Pentecost.

Now Mr. Pentecost comes back and says that the ground-rent movement is degenerating into a mere fiscal scheme; that it is a Socialistic movement anyhow; that the Socialists and Anarchists agree with "us" that private ownership of land should be abolished; and finally avows himself an Anarchist by saying that his "prophecy" that "State Socialism would grow out of the single-tax, and Anarchy would grow out of that, was based upon our [his] belief that *human nature has a tendency to arrive at what is highest and best* by the method that is most practicable."

The student of social economy who has stood by and watched this development can only marvel, and opine that never before was there so much evolution seen in so short a time. Henry George from a Socialistic single-taxer to a free trade advocate; Dr. McGlynn from a Catholic priest to a single-tax free-trade anti-povertyite; Croasdale from a worker with Socialists to a denouncer of the whole party; Pentecost from a Congregational clergyman to an Infidel and single-tax-Socialist-Anarchist!

Where will they all land and whom shall we follow in order to help along the social revolution which is to secure justice and an equitable distribution to all of the things produced? Will the single-tax do it? Will Socialism do it? Will free trade do it? Will Dr. McGlynn's anti-poverty sermons do it? Will Anarchy do it? Will all of them combined do it?

And while we are in the way of asking conundrums, here's another. All of these reformers agree that the land question is at the bottom of the social trouble, and if therefore the social congestion would be relieved by making land, with limitations as to acreage, free to all who desire to use it—first come, first served, like government land at present—to be held only while used—movable improvements to belong to occupant who created them—and taxes assessed on the productions of the land at the lowest percentage at which an economical government could be administered—why do they not make that the issue? The rush to Oklahoma, the Chickasaw strip, to the Sioux reservation, and to the great Northwest certainly indicates that the social trouble lies deeper than any of the issues discussed to-day, and that a great majority of the people believe that free land to use will relieve more poverty than all the nostrums heretofore advertised. This issue would simplify matters, and people would know just what they were after when they "vote as they think." It would save an awful lot of ink now wasted in discussing non-essentials.

THE debate in Chicago between Mr. Watts and Rev. Mr. Driver which took place a few days ago, was not a debate at all, but a series of half-hour lectures by each gentleman, Mr. Driver always following Mr. Watts, and having the closing speech each evening. Under no other conditions would he consent to appear on the same platform with Mr. Watts. His "arguments" were the usual revival exhortations. This was a pretty tame ending of a vainglorious boasting that he had "spent thirty years in investigating science for the purpose of meeting the arguments of Agnostics," and like Tim Linkinwater could "so put them down" that words would fail to explain the depth to which they would sink. When Moody and Driver jumped upon the revival stage at Chicago they made a specialty of abusing and answering and confuting Infidels, and their audiences thought that they had but to see an Infidel to bag him, so unerring did they represent their pious marksmanship. But when in response to an invitation E. A. Stevens and his friends attended a meeting and began to ask questions, Driver was run into a corner at once and escaped only by refusing to let Mr. Stevens reply to his answers. Then Mr. Stevens challenged the two revivalists, and Moody put Driver up as Christianity's champion. He was too sharp to enter the lists himself. But when Mr. Watts arrived at Chicago and had an interview with Driver the Infidel knight learned that Dr. Driver would not *debate* under any circumstances. The only thing that he would do was to allow Mr. Watts to speak for an hour and he would follow, stating his views. He would not consent to Mr. Watts following him once. However, after a conversation he agreed to both having two half-hour speeches each night, upon the condition that "Mr. Watts should lead off every night and that he (Dr. Driver) should hav the concluding speeches." It need not be said, comments Mr. Watts, that there was no discussion in the proper sense of the word. The doctor took no notice of the Secular positions laid down, nor of the principal questions put to him, but instead gave a series of revival addresses. Notwithstanding the lack of an opponent, Mr. Watts made the meeting interesting for the audiences by traversing Mr. Driver's speeches, and succeeded, says the *Inter-Ocean*, in "making the worse appear the better reason." Mr. Driver appears to be an honest, sincere, able man, but he made the mistake of thinking that religious orations could ever take the place of calm, logical reasoning. He depends entirely upon arousing the religious sentiment which heredity has implanted in most people, and his refusal to allow Mr. Watts to follow him at all shows he feared the effect upon the audiences of a dissection of his sermons. Nevertheless the meeting of the two has done considerable good, as the Christians hav learned that the Infidels are not only willing but anxious to talk religious matters over, and they hav learned, too, that the preacher in the pulpit with no one to say him nay, is a much greater man than when he is on the platform with an Infidel opponent. If the preachers wish to retain their influence over their flocks they must be careful how they put themselvs where the iconoclast can strip them of their deific robes and remove the illusion of the people concerning them. It is only because the laity hav allowed the preachers to convince them that speakers upon whom apostolic hands hav been laid are a part of God that ministers occupy the position they do. Disillusionize the people and the clergy's occupation is gone.

THE three Christian county, Mo., Bald Knobbers who were hanged at Ozark on the 10th inst., seem to hav been a very pious lot. The crime for committing which they died on the gallows was murdering William Edens and Charles Green on March 11, 1887. The reason they killed the two men was because Mr. Edens had interfered with the Bald Knobbers when they were whipping one of his friends who was accused of misbehaving in church. Shortly after this interference the Knobbers raided Edens's house, and he and Green, who was with him, were murdered. The Knobbers were Methodists, and one of them received baptism just before his execution, and two of them, father and son, left a letter for their families, in which they say: "We can only resign ourselvs to our fate, and fervently hope to meet you all in a better world than this. And as to you, children, you must always try to shun bad company, walk in the way of righteousness, and let our sad fate be a warning to you all to never be led away by anyone. And should you be approached by any temptation cast it from you as Christ did Satan. Our aim is to meet God in peace and on the morning of the great day be enabled to stand at the right hand of God and sing our redeemer's praise. We thank God that he has given us a promis of heavenly home and faith to believe that he will fulfill it. We all hav to meet God sooner or later, and by the help of the one who died to save us let us prepare to meet him in peace. *And thanks be to God on high, we believe with all our hearts that we are fully prepared to enter in at the straight gate and be welcomed home by the one who gave us our being.* And now, dear ones, let the divine words of Jesus be your guide and he your comforter in all things." Any system of religion which gets such fellows as these Bald Knobbers into heaven, leaving their victims in hell, is surely not worth the acceptance and support of any decent man. Their lives hav been lives of bloody, brutal, cowardly cruelty, yet all the while they hav been believing Christians!

THE Madrid correspondent of the London Daily *News* intimates that Spain will some day follow France and break loose from the Catholic church. He writes: "Though the Catholic church has such a hold upon the immense majority of Spaniards, two facts must not be overlooked or ignored at the present time. The first is the existence of a growing disposition toward skepticism and almost open hostility to religion among the working classes of great towns, among the artisans of manufacturing districts, especially in Catalonia and in the southern provinces. The other is the development of a strong inclination for philosophical and scientific tenets absolutely opposed to the dogmas of the Roman church, in the more educated and enlightened strata of the middle class and of a fraction of the governing classes, men belonging, of course, to the Liberal and Republican schools. This current of thought and intellectual aspiration is to be met with in the bar, in literary circles, in the higher schools and universities, in journalism, and in the youth, not only of the university towns, but also among the new generation of the *bourgeoisie* that is engaged in commercial and industrial pursuits. They are as yet a minority in Catholic Spain; but their influence is spreading so much that it excites the ire and bitter opposition of the governing class and of the church, whose reactionary pressure is still felt in the domain of public education, and in every sphere of scientific and intellectual activity. I hav observed in Spain a phenomenon often noticed in France, in Italy, in Belgium, and in other Catholic countries, namely, that those Spaniards who sever their early allegiance to the Catholic church in the middle and in the upper classes, never go over to Protestantism, seldom even to any concrete religious form of dissent, and they hardly ever stop short of indifference, skepticism, or Freethinking, or some of the English, German, and French philosophical schools."

A CORRESPONDENT of the Concordia *Blade* givs us some more information about the religious proclivities of the denizens of Arkansas. He has been traveling in the state, and his observations led him to think that if he had to choose between a continuous residence in Arkansas and sheol he would prefer the latter place, unless it is worse than has been reported. "Religiously," he says, "the people of Arkansas are a success. Their Christian zeal is remarkable. I was informed of two cases while here, which show that in that direction they mean business. A new comer who had not learned the ways of the country, went into his harvest field and labored on the Lord's day; he was prosecuted and fined fifty dollars. The other case was that of a young lady who saw something funny in meeting, and *laughed;* it was only a little snicker, but it cost her fifty dollars all the same. I don't know what a good hearty horse laugh would be worth; but probably a couple of thousand. If the church people hear a gun on the Lord's day they will tramp and hunt around, and fool away time enough to raise five hundred bushels of corn to bring the guilty party to justice. Religious meetings are held in the school-houses, which are built of logs, and built by the Christian people for their use, and are called 'Christian houses,' but are used for school purposes also. I hav thought that this country is the Canaan of the Bible that God helped his people to drive out and kill the inhabitants, and located his people here; and they are here yet." Arkansas and Alabama are pushing each other hard for the place at the rear end of the procession of civilization.

Letters from Friends.

GALLUP, N. M., May 5, 1889.

MR. EDITOR: I think Mr. Kirk's answer to the calf problem incorrect, as I can make it only 144 cattle. And to his "practical" example, I giv 12.7842 cubic yards as the quantity of earth taken from the cellar. LEE THOMAS.

POINT PLEASANT, IA., April 20, 1889.

MR. EDITOR: Inclosed please find $5 to renew my subscription, and send two of your TRUTH SEEKER binders; I want to keep my file. I hav been a Liberal all my life, and enjoy your paper very much. Heston is immense.

Yours, etc., J. R. SELBE.

SOUTH ALLEN, MICH., April 30, 1889.

MR. EDITOR: C. B. Reynolds gave three lectures here at South Allen, and was thought by everybody to be the smartest man they ever heard. The church-members were a little mad, but will get over it. They heard something that they never heard before. Some said he ought to be tarred and feathered, but they dared not tackle him. He will be back in the fall. SETH BUELL.

PATCH GROVE, WIS., April 29, 1889.

MR. EDITOR: Inclosed find money order for $3 to continue my subscription for THE TRUTH SEEKER from May 1st.

THE TRUTH SEEKER still improves, and seems to hav enough to do yet before we can hav a model government, and I guess is likely to hav, as long as such noodles as Blair can get into Congress. All honor to Heston; his cartoons are long speeches that are quickly read, and the busy can take that much time to read them.

Fraternally yours, MARY Y. B. HUMPHREY.

GRANTFORK, ILL., May 7, 1889.

MR. EDITOR: IN THE TRUTH SEEKER of May 4th a Mr. G. H. Scheel states that the Liberals hav started a Secular society in St. Louis, and that they are to hav meetings and discussions every Sunday. He forgot to state where the meetings are to be held. I will be much obliged if he will giv the place where the meetings are to be held through THE TRUTH SEEKER. This town is near to St. Louis, and as the Liberals around here go there, they might go to one of the meetings. NICHOLAS J. KRAFT.

GREENE, IA., May 10, 1889.

MR. EDITOR: On page 65, vol. i, of "Thirty Years in the United States Senate," by Thos. H. Benton, occurs the following in relation to the Panama mission: "The monarchs of Europe had formed a 'Holy Alliance' to check the progress of liberty." Can you inform me whether or not the church of Rome was in any way concerned in that "Holy Alliance?" If she was, I would like, if possible, to be assured of the fact, and of any other correlativ facts that it may be possible to glean, as I want to make use of them in balancing assertions that I am making in regard to the recent Dr. Franklin papal nuncio fabrication. A. WILSON.

[Can any reader giv the information?—ED. T. S.]

LEONARD, IA., April 6, 1889.

MR. EDITOR: I hope my Infidelity in these parts may bear fruit in the future, as in the past. I am happy to say that there are and hav been in the past winter extensiv arrangements made by the people hereabouts to escape hell, and stamp out Infidelity—which, by the way, has caused an investigation. And the results from an Infidel standpoint show that the real thinkers are on one side, while on the other side are those that submit to the powers that be without investigation and do not seem to hav an individuality. Or, in other words, they that make the best Christians are those that read the scriptures the least. Therefore allow me to admonish Infidels to despise the cross, endure the shame, for the time is not far distant when the imaginary hell will explode, and then the priests undoubtedly will turn their attention to trying to get up an earthly heaven to be enjoyed here and now. Shake, Infidels, shake.

DANIEL LEONARD.

OAK MILLS, May 5, 1889.

MR. EDITOR: It is with the greatest of pleasure that I take my pen in hand to write you a letter. My father is in Texas at present, and is having good success. While in Seymour, Ind., several months ago, he sent me a sickle that D. M. Bennett owned when he founded THE TRUTH SEEKER. It is a rare keepsake, and I prize it very highly. I hav read two good books lately—Helen Gardener's "Men, Women, and Gods," and Edgar C. Beall's "Brain and the Bible." These works are unanswerable. I wish every pious, superstitious person in the world could read them. Among other good books that I hav read are "The Bible of Bibles," by K. Graves; "The Church and Morality," by W. S. Bell; "Foolishness of Prayer," by L. K. Washburn; "The New God," by S. P. Putnam; Colonel Ingersoll's "Vindication of Paine," etc., and besides these I hav read numerous works of Bennett, Ingersoll, Paine, Miss Wixon, Aunt Elmina, Wakeman, Putnam, Watts, and others. Nothing givs me more pleasure than to read the interesting articles in THE TRUTH SEEKER each week, especially those concerning the Blair bill. I was lately presented with a large scrapbook by my teacher, and in it are now to be found the portraits of several hundred Freethinkers. I think it is a book that I should feel proud of. When I look upon the features of those brave men and women, I say to myself, Can it be that they are all fighting against priestcraft, superstition, and the church? And when I realize that they are I feel so good, to think that they are some day going to overthrow these three great evils and place the Freethought banner upon the broken ramparts of all Christendom. With best wishes to you and Mr. Somerby, and all the readers of THE TRUTH SEEKER, I remain, Faithfully, GEO. J. REMSBURG.

GREAT VALLEY, N. Y., May 6, 1889.

MR. EDITOR: You will find inclosed $6—$5 for THE TRUTH SEEKER, and $1 for the Giordano Bruno monument. I will merely hint to you at this time that there is scandal in the atmosphere at this place, and, as usual, it is all the doings of a reverend preacher and wife, and a young widow, whom report says he thinks more of than he does of her whom he swore to love, provide for, and protect, by the grace of God, a few years since. But alas! how unfaithful these reverends prove to their plighted vows when confronted by the graces and charms of a prepossessing young widow. It is then that the grace of God proves inefficient to hold the reverend fraternity, as a rule. Hence the wife of Rev. Mr. Thomas has sued her unfaithful husband for a divorce. It has caused a great scandal thus far in the neighborhood; has appeared in the county papers, also in the Buffalo evening *News*, and other periodicals, and is really assuming vast proportions. I understand the trial comes off at Salamanca the 20th of next month, and then we shall know something more definit regarding the matter. A. F. ALBRIGHT.

MOLINE, ILL., May 8, 1889.

MR. EDITOR: I often see your paper, THE TRUTH SEEKER, and know you are interested in Colonel Ingersoll. I want you to inform him of the spirit I heard expressed against him when I was down in Alabama last winter. I was in conversation with a Catholic priest, and drawing him out on our free schools, which he was bitterly against. He commenced about R. G. Ingersoll, saying, "I would sign his deathwarrant, and go to bed and sleep soundly." This was also in the presence of Colonel Prentiss Ingraham. If this is the feeling that this element has for him, I think he had better look out for his scalp. It looks as though there might be some danger of his being assassinated by this element or their plot. Anyway, it is well enough that he should know it. We cannot afford to lose in that way the greatest man that ever lived. For my part, I am even proud to hav the opportunity to liv in a time that has produced such a man as Col. R. G. Ingersoll. Can I get in tract form from you, for missionary purposes, cheap, Gladstone on Ingersoll and Reply, Cardinal Manning on Ingersoll and Reply? I am going down in Alabama to put hornets in that priest's nest to start him on his mission that he would love to accomplish. Tell the colonel to keep on the lookout for him.

Yours, J. W. BURKHOLDER.

[Colonel Ingersoll's discussions with Mr. Gladstone and Cardinal Manning are not yet out in book form. Our catalog of books, sent free, givs prices of his other works.—ED. T. S.]

CARBONADO, WASH. TERR., April 19, 1889.

MR. EDITOR: Inclosed please find $2.50—$2 toward the paper and the remainder for the ANNUAL and Bell's "Outline of the French Revolution." I thought I was sure of a new subscriber, one who was taking a great interest in the paper, but I was doomed to disappointment through the party having to hunt new fields for a living.

In one of your late issues A. A. Hadley, of this coast, writes of feeling the effects already of the late election in favor of protection. We are feeling the effects of a reduction that took place in this coal camp on March 1st, the same being owned by one of the greatest railroad corporations in the country, whose leading man is one of our Republican lawmakers. When notified of it I asked the foreman what had become of protection. The only answer was a grin.

One of our Liberal protectionists, when admitting high wages in Australia, refers to that country as protected. Victoria is the only territory there that has protection, and it is well known that wages in that colony are lower than in free trade New South Wales and Queensland. British Columbia, adjoining this territory, has no protection, yet operators there can afford to pay the same wages for eight hours' work that protected Washington territory can afford only for ten. That twenty cents per day of W. T. S. H. falls far short of the Republican campaign scale of wages credited to British workmen. The wages of the surface laborers around the mines of that thickly populated country, from two shillings and fourpence to two shillings and eightpence per day, compare favorably with sixty-seven cents per day of laborers at the coke ovens of Pennsylvania, if we take labor papers who advocate neither protection nor free trade for it. Anyone traveling through Monmouthshire and Glamorganshire and seeing the valleys of those two counties lined with fine stone cottages on quarter-acre lots owned by miners on nine hundred and ninety-nine years leases, would think that they would compare favorably in prosperity with the wage-workers of Rhode Island and Connecticut.

Liberals in this territory would do well to take heed of W. S. Bush's suggestion to be on the watch for this incoming new state constitution. This place has few orthodox Christians, fewer Liberals, but quite a lot that are indifferent who never can afford time to read so as to improve their mind. Success to THE TRUTH SEEKER and its staff, is the wish of,

Yours truly, GRIFF LLOYD.

COIN, WASH. TERR., May 3, 1889.

MR. EDITOR: One of the main inspiring objects of life is happiness, and Robert Ingersoll says "the way to be happy is to make somebody else happy." It is not within my power to offer pecuniary aid to the toiling poor of the overcrowded cities of these United States, who toil every day for a mere pittance to keep soul and body together, with many trying to raise a family, and suffering from excessiv competition, lockouts, strikes, shut-downs, etc., over which the honest toiler has no control. But to such of these as scan the pages of THE TRUTH SEEKER and honestly indorse the Nine Demands of Liberalism, I would offer a suggestion that they migrate to the Northwest, and procure a few acres of land, a cow, a team, a small stock of poultry; cultivate a garden, plant out a few fruit-trees, build up a neat little home, and thereby become more independent than a worker for wages can possibly be. Here in this Washington territory—soon to be a state—there are opportunities for tens of thousands of families to come and settle on uncultivated land, some of which can be obtained from the government by settlement in compliance with the law, while other lands can be bought of the railroad company at prices varying from $1 to $10 per acre, according to quality and advantages. Other parcels or tracts can be bought of settlers on easy terms and at prices to suit almost any of the energetic workers.

A little money is very convenient for a newcomer. It saves many hardships, judiciously applied, but it is not indispensable where there is energy and pluck; of all necessities this latter is the most indispensable.

We hav a fine climate, good soil, good timber lands, coal mines, some silver and gold mines not very well developed; no cyclones, tornadoes, earthquakes, or floods to boast of or fear; no angry God to fear or importune for favor. Nature is bountiful in gifts to the sterling rustler, and we want a full share of the honest breadwinners and defenders of the rights of man to share these blessings of independence in the new state of Washington. WILLIAM J. WHITE.

MARIAN, O., April 28, 1889.

MR. EDITOR: Perhaps THE TRUTH SEEKER family has not heard from this priest-ridden community of God's immoral heritage. I hav been thinking of St. Paul, the hater of females, who advocated lying. Now, if God wants me to believe a liar he should hav made me of different material entirely. I am almost seventy years old, making my living at hard labor, harness-making. I became surety for a man, which I hav to pay, because he has put his property in the hands of his two daughters, who are building three fine residences to let. Now, these daughters are good church-members, and of course pray God to hav mercy on me a poor Infidel. At the same time they are silently chuckling over the fact that they are living nicely on the hard earnings of an Infidel—which to me is nothing short of a base swindle. Now, by the help of God—no, by the help of a little more elbow-grease—I will pay the note, and stick it in a conspicuous place, and when these good Christians tell me about the beauties of religion, I will point to that as a specimen of Christian honesty. Such are the consequences growing out of the pernicious doctrin of shouldering their sins on another person.

Not long since a reverend came to hav some repairing done. He wanted to know how much it would cost. "Twenty cents," was my answer. He wanted to know if I could not do it for fifteen cents, as that was all the money he had. Now, I did not believe one word of it, because these fellows make their living by lying.

Watson Heston's picture of God's jealousy reminds me of the time when I was jealous. Now, the misery of a man in that condition is simply indescribable. And I determined to break myself of it if it cost me my life, and came off conqueror. Now, God being jealous, he must be infinitly so, hence infinitly miserable. My advice to God is to do as I did—break himself of it if it costs him his life.

Yours for progress, until superstition and jealous Gods will be no more. FRANK EVERLY.

S. W. OSWEGO, N. Y., May 2, 289.

MR. EDITOR: While our friends are discussing the problem of modern Spiritualism, will you, or some one of your correspondents, giv us a solution of an occurrence which happened here a few months ago? My present, loving wife came into this neighborhood an absolute stranger to everyone here. She had never seen, or even heard of, any member of my family, who were all dead. While about her daily affairs, she says, she saw a card, about the size of a postal card, held before her eyes by an invisible power, upon which was printed in large letters, "Jane Walker, wife of Alvah H. Walker." This was before she had seen or heard of me. Also, every day for a week, and at all times of day, a pretty little lady would put her hand on the opposit side of her face, hold her fast, and kiss her. (That's the way my daughter always kissed anyone.) She saw this girl every time. While visiting a neighbor, she was shown the picture of my deceased wife and my daughter, and exclaimed at once, "That's the girl that has been kissing me every day;" and was surprised when told that the mother and girl died a long time ago. My wife is a Free Methodist, and "a consistent Christian." I am, and hav been for many years, what you understand as an Ingersollian Agnostic, and am naturally given to skepticism. I do not believe my loving wife prevaricates. There is also no motiv for doing so. I hav given you the facts in as little space as possible, and ask you again to explain. Neither of us is a convert to, or believer in, modern Spiritualism. A. H. WALKER.

ALBUQUERQUE, N. M., April 30, 1889.

DEAR OLD TRUTH SEEKER: You are not only a truth seeker but a truth speaker. Many a time I hav looked you through to try and find a lie in you, and then write and tell you of it, but I giv it up. You grow to be a more noble servant for the cause of Liberalism every day. I speak from personal experience. Continue on in your good work. I would sooner go without my meals for one week than go without one issue of THE TRUTH SEEKER. I hav received every number safe up to date, and I must say since my year's subscription began again I hav received two numbers each week, but rest assured I hav made good use of them.

This is a one-eyed country down here, nine hundred miles from everywhere. I cannot send you much news. The Methodists are having a gay time in their way, buying more seats and talking about building a new church. They hav

a pastor now that deals it out to them with fun and humor, and of course draws a large congregation. The other preachers seem to be getting a bit jealous of him. That's natural, of course. They all find nowadays they hav to be a bit more funny to attract a congregation. No congregation, no dinners.

I was sorry to see C. B. Reynolds had been so sick. I wish the old gentleman was coming down this way again to giv us some talks, or Colonel Ingersoll, or Dr. Thomas, of Chicago.

We hav a lot of so-called Freethinkers in this city, but they never patronize a Liberal paper, and very seldom air their Freethinking ideas. They seem to think free speech is violating the Constitution of this country.

How I long to go to Chicago and see that man Stevens, and drop in at the Forum! Long life to Heston. His illustrations are rich beyond description. Giv us his picture in a coming number, or tell me where to get it.

I inclose twenty-five cents for the ANNUAL.

Yours for the sake of humanity, heaven while on earth and no Christian bigot's hell in the future, and right before might, W. G. MORGAN.

ENSENADA, LOWER CALIFORNIA, MEX., April 28, 1889.

MRS. ELMINA SLENKER: "Come let us reason together." I hav read your discussion with Mr. McArthur with a great deal of interest. Now that Mr. McArthur has abandoned the field, I suggest that you and I come and reason together, hoping, however, that good feeling will be maintained throughout. You say you wish to continue the study of the question, "If a man die shall he liv again?" You say you wish to be credited with honesty of purpose and willingness to learn. Granted. In your argument you seemed to take for granted all that has been said by the enemies of Spiritualists against the cause. For instance, the party who visited Miss Lulu Hurst said he saw no wonder at all—only a muscular girl. Now, if the moving of heavy bodies by Miss Lulu Hurst with one hand on top of the table, or whatever the object, is no wonder to you, you must understand perfectly just how it is done. Will you please inform me and the other readers of THE TRUTH SEEKER how it is done?

You seem to dispute the veracity or judgment, or both, of the fifteen million Spiritualists who claim to know Spiritualism to be a fact by ocular demonstration; demonstration, in fact, to all the senses; and such demonstration to many and repeated hundreds of times, and the fact as well and thoroughly established in the minds of many as the fact is to you that you can talk face to face with a friend and know to whom you talk, or that you can receive letters from friends and recognize them. Now, in all candor I ask, why this prejudice? Hav you found Spiritualists as a class lacking in veracity or clearness of judgment? Go into any community where there are Spiritualists. Visit the schools, take statistics. See if the children of Spiritualists learn mathematics as fast as others. Go to the courts and see if any distinction is made on testimony under oath. Take the census of the scientists of to-day, and inventors, and see to what religion the majority adhere. And, last but not least, who will uphold the downtrodden and fight unto their death, if need be, for the abused?

One instance of spirit communication—the last that has come under my notice. I hav been here in Ensenada not quite two weeks. I lived before coming here in Phenix, Ariz. While there I knew a medium whose name I hav not permission to use, but whom we will call David Church. He left Phenix about six weeks ago, came here, and went into the mines. Here is what I received from him last evening: "Mrs. N. A. Pickens: I received three letters from you last night—the first I hav heard from you since I left Phenix, except through spirit friends. They told me more than a week ago you were in Ensenada. I told McKimm [his partner] of it at the time." I could write and ask McKimm about it if necessary, but would dispute the veracity of my mother as soon. Now, if the spirit friends didn't tell him I had come to Ensenada, Elmina, please tell us how he did ascertain the fact. I hav had as good tests from Mr. C. hundreds of times, verbatim. MRS. N. A. PICKENS, M.D.

EL DORADO, KAN., May 5, 1889.

MR. EDITOR: Last year I promised you I would giv you my experience in the church, or churches. Being born on Oct. 25, 1852, without any volition of my own, and under an orthodox administration, you see it was natural to drift into the church. So I did, and it was the Seventh Day Adventist. I was not in there long until I felt that there was something wrong. I left that and joined the Campbellites; this one imposed certain rites upon me that were not in harmony with my make-up. I liked the bread and wine, but the idea—how foolish!—I quit it with disgust. It was foolishness in the extreme. The members asked me why I quit partaking of sacrament. I told them I did not believe in it, and that I could see nothing but foolishness in such performances. The brethren would ask me to return thanks. I responded, "For things that we cannot get unless we work for them?" I "kicked" on the sending up of thanks for "our daily bread," too. Well, I don't know whether they went to heaven, hell, God, or the devil. I could never find out, as I never got an answer. However, I hitched my imaginary orthodox cart onto the M. E. chariot, and that just completely took all the wind out of my sails. But, in the mean time, I was busy reading Ingersoll's works, Paine's "Age of Reason," and works of other sons of liberty, until I was fully competent to decide in my own mind that the Bible was and is a humbug, and that the principles of Infidelity would make me a better man in every respect than the Holy Queer and the church.

I hav often said that if I were to stay in the church I could not be an honest man—*i. e.*, I would be a hypocrit. I know a man who livs not over twelve miles from here, whose initials are O. F. H., who has been owing me $9.50 for two years. He has not paid it, and I think that he never intended to pay it when he contracted the debt. He is one of their leading members in the Methodist Episcopal church at L. He makes the longest prayers, etc., in favor of all the virtues known, and at the same time he will tell you or anyone else a willful falsehood. Such is the teaching of the church. The ministers in Kansas tell us that morality is not essential in the salvation of mankind. Well, I would rather be a moral man and serve the devil, than be a church-member and be a hypocrit. From what I hav learned by reading Ingersoll, Paine, Voltaire, Humboldt, Volney, and the grand old TRUTH SEEKER, with its most valuable contributions, I hav bid adieu to the church for truth and veracity. The church is a burden to every man, woman, and child clinging to it, and I hope that the time will come when this infernal superstition will hav no hold on the minds of the people. Down with all the isms that hav a divine revelation for their guide.

I hav over two hundred TRUTH SEEKERS, and I am sending them out to friends and acquaintances. Send THE TRUTH SEEKER right along. I shall never giv another cent to build churches in which ignorance and superstition are taught. I had rather giv to the poor of our times than for such folly. The preachers know no more about the future world than the most ignorant men of earth. Why do they pretend to know unless it is to mislead and deceive the people? The people are to blame for hiring men to teach something that they do not believe themselvs. Liberals must wake up and do all they can to get rid of this imposition, Bible Christianity. Away with the Bible God, and giv us liberty and morality in its stead.

Yours for Universal Liberty, T. W. BUTCHER.

ALLIANCE, O., May 5, 1889.

MR. EDITOR: Thinking a few lines from our Liberal Society here might be of interest to some of the readers of your good paper, I will just say a few words, that the Liberals of the country may see that we are still at the front. We hav a society here made up of Spiritualists and Liberals who work together, and get speakers. So we got Mr. Frank T. Ripley, of Boston, to speak here for two months, March and April, and he had very good audiences. Mr. Ripley is quite a good talker, and a very social man. He made quite a number of warm friends here, and is a radical Liberal. We hav a good deal of friendship for him on that account, if we do not believe as he does spiritually. He gave up his last lecture in the evening to B. F. Underwood, who spoke to one of the largest audiences we ever had. People had to go away on account of there not being any room for them to be seated. Mr. Underwood's lecture was open for remarks, and a few persons had some questions to ask, which Mr. Underwood answered in such a way that it made the meeting quite a lively one. His opponents had no defense to offer to their own questions. Mr. Underwood is quite a favorit here, as he is one of the first Liberal lecturers we ever had to speak for us. He used to come here as far back as 1865. I know he could see quite a change between now and then. In those days he could get an audience of from thirty to fifty; now he has an audience of five or six hundred.

At the close of Mr. Ripley's course of lectures the following resolutions were adopted, and a request that the same be sent to you for publication:

ALLIANCE, O., April 28, 1889.

WHEREAS, Mr. Frank T. Ripley, of Boston, Mass., lecturer, and platform test medium, has been speaking and giving tests for this society for two months, March and April;

Resolved, That the officers and members of this society find him an able teacher and lecturer and test medium on the subject of Spiritualism; and,

Resolved, That we extend our earnest thanks for his work done among us; and,

Resolved, That his many warm friends here will welcome him back again in the future when he can come among us again; and,

Resolved, That a copy of these resolutions be sent to the Liberal press for publication.

J. R. HAINES, President.
R. G. SMITH, Secretary.

And also there were some resolutions adopted for our young brother and friend Alfred E. Vaness, who is president of our Secular Union, and first vice-president of the Independent church. Mr. Vaness and his brother came to our town about two years ago from England, and are highly educated, and fine singers. The loss of Alfred E. Vaness from this society is deeply felt, especially by the young folks, of whom he was quite a favorit. He is a machinist by trade, and seeks another place where he may find employment. On behalf of him the following resolutions were adopted, with a request that they be sent to THE TRUTH SEEKER:

INDEPENDENT CHURCH, ALLIANCE, O., May 5, 1889.

WHEREAS, Mr. Alfred E. Veness, president of the Secular Union and first vice-president of the Independent church, is about to remove from our midst and sever his connections with this Union, in which he has so faithfully labored as a member; therefore, be it

Resolved, That we deeply regret the necessity of losing him in our Liberal work, and most fervently wish for him a future of activ usefulness in his chosen field of new associations and interests. And we do most respectfully recommend him to all Liberal societies as a true and faithful Liberal.

J. F. HAINES, President.
R. G. SMITH, Secretary.

Will *Secular Thought* please copy this last resolution? With kind regards for THE TRUTH SEEKER family,

Respectfully, R. G. SMITH.

HAVANA, ILL., April 22, 1889.

MR. EDITOR: "If a man die shall he liv again?" This is a question that comes up in the mind of every individual. It is a question that no one can answer to the satisfaction of all, and I am only going to giv my honest thoughts about the subject. By examining all the creeds of the different religions, I cannot find anything to prove to me there is a life beyond the grave. I find in the holy Bible, Eccl. iii, 19, 20: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they all hav one breath: so that a man hath no preëminence above a beast. . . . All go unto one place." Eccl. ix, 5: "The dead know not anything, neither hav they any more a reward." Isa. xxvi, 14: "They are dead; they shall not liv; they are deceased; they shall not rise." Now, Bible bigots, where does your resurrection come in? Again, says Job vii, 9: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." And I might go on through this old book called the Bible and I could not find anything that says there is a life beyond the grave. And we find it positivly denies the resurrection. Then if the Bible, or supposed divine revelation, givs us no light on this subject, we must consult that grand faculty of reason which nature has been so kind as to giv us. Nature givs us this grand faculty to guide us in search of truth and justice, and if man will not let prejudice and religion trample his reason under foot it will guide him to grand and useful facts. It is understood by almost all people that it is our spirit that livs after our bodies are destroyed by death. By spirit we mean the mind, that part which thinks, or in other words, our thoughts. I will first take the mind (spirit) and see what it is. I know nothing of mind only as it proceeds from the brain. The brain is the organ of the mind. Each faculty of the mind has its separate or special organ in the brain. While in this material world, mind can neither act nor be acted upon except through an organized apparatus. Impressions of external objects must be received through the organs of sense and their delicate nervous filaments, and thought can find expression only by means of the physical instrument under its control. Now, if we go behind these instrumentalities, tracing back the nerves which ramify through all the bodily organs to their focus in the interior of the cranium, what do we find? Not mind, but brain; not the immaterial intelligence which receives, analyzes, and composes the impressions transmitted through these nerves, but a material apparatus, an organ. Without this organ no mental manifestation would be possible. That the brain is the organ of the mind is now universally admitted. Consciousness localizes the mind in the brain, giving a clear conviction it is there and nowhere else. The brain has its function to perform the same as the stomach, heart, or any other organ of our system, and the brain is of no more use to our system as far as keeping up our physical existence is concerned than any of these organs. When the stomach has been destroyed it cannot digest food. When the heart has been destroyed it cannot propel the blood through the system, and when the brain is destroyed it cannot think or receive thoughts. The brain is activ only when the blood is circulating in it. When the blood ceases to circulate in the brain the mind is dormant. In a dreamless sleep the blood has stopped its circulation in all of the organs of the brain. In case of dreaming one or more of the faculties may be in activ exercise while all of the others are dormant. This is caused by the blood circulating in those organs that are activ, while the other organs that hav no blood circulating in them are asleep. But when the blood does not circulate in any of the organs of the brain the mind is in a dreamless sleep, the person is unconscious, cannot take cognizance of time, dates, place, or occurrences. In fact, the person does not know he exists. Whole hours may pass and he will not know it is a minute. Suppose, then, that while the person was in this dreamless and unconscious condition the other organs which keep up the voluntary parts of life should be cut off or destroyed, would the person regain his consciousness? I say no, and it does not look reasonable he would.

I will admit that in almost every mind there is a desire to liv again. I will also admit that in almost every mind there is a desire to gain some high position in life, but because you hav the desire that does not prove your desire will be rewarded. A desire which is not founded on facts is as worthless as a ship without rudder, mast, or sails. Persons hav a desire to liv again; this desire creates a hope, and on this hope their belief is founded. We often hear it said that almost every human being, civilized and uncivilized, hopes for another life after this. But this hope comes from their desire, and as we often hope for things we do not get, this proves to us that a desire, a hope, or belief does not giv us any evidence whatever that our desire or hope will be rewarded.

Belief should be the result of evidence and not of hope. Persons too often say they believe a thing when they only hope for it. Man is a product of nature. He came from a material germ. This germ came from material things. Man's physical organism is composed of material things. Then as he is brought into existence by material things, these material things contain the heat within themselvs to create life. Without heat all material substance would be without life, and without matter there would be neither life nor heat. The material substances of the earth and the heat of the sun are what produce life. But the sun derives its heat from a material substance, or matter. So we can see if there was no material substance there would not be anything existing, neither would there be any life or heat. Every product of nature livs upon some other product of nature. When a man dies his body will be food for some growing product of nature, the same as other products were food for him while he was growing. So we can see these products of nature pass from one thing into something else, but they remain material and do not pass out of existence. So those elements which compose man always existed and will continue to exist in some material form.

I am a Materialist because I cannot believe in mind or thoughts without a brain. I am a Materialist because material is the source of all things that do exist. I believe in nature's laws, which are a constant and regular order of facts. I believe in this world and no other. I believe in every man's duty to do all he can to make this world a heaven.

Yours for Materialism, J. A. WEABER.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Cornish Lullaby.

Out on the mountain over the town,
All night long, all night long;
The trolls go up and the trolls go down,
Bearing their packs and crooning a song;
And this is the song the hill folk croon
As they trudge in the light of the misty moon—
"Gold, gold! ever more gold—
Bright red gold for dearie!"

Deep in the hill the yeoman delvs,
All night long, all night long;
None but the peering, furtiv elvs
See his toil and hear his song;
Merrily over the cavern rings
As merrily over his pick he swings,
And merrily over his song he sings;
"Gold, gold! ever more gold—
Bright red gold for dearie."

Mother is rocking thy lowly bed
All night long, all night long—
Happy to smooth thy curly head
And to hold thy hand and to sing her song;
'Tis not of the hill folk, dwarfed and old,
Nor the song of the yeoman, stanch and bold,
And the burden it beareth is not of gold;
But it's "Love, love—nothing but love—
Mother's love for dearie!"

—*Eugene Field, in Chicago News.*

My Little Pup Christmas.

I hav a little, fat, yellow pup, and his name is Christmas. I call him Christmas because I found him wandering on the street Christmas eve. I took him home, fed him, and made him a bed out of an old dress of my sister's.

When the pup was one year old my father, myself, and Christmas went out to the government pier. As I was walking along I stumbled and fell into the water. The dog jumped in after me, caught me by the coat collar, and held my head above the water until my father helped me out. I was very much frightened, but soon got over it. When Christmas was two years old I made him a present of a dog collar, which he liked very much.

Sometimes the neighbor's dog comes in and then there is a fight. My dog is a brave dog, and he can whip the neighbor's dog. After a while a friend gave me a little kitten. At first the dog and cat could not agree, but when they had been together for a while they became good friends, and this Christmas they may be seen together sharing their Christmas presents. We named the cat New Year because the dog's name was Christmas.

A week after I got the cat my little cousin came to visit me. He took a great liking to the dog, but did not like the cat. He would giv the dog sugar and other things, and would get very angry when the dog shared his good things with the cat.

One evening, when we were all busy, my little cousin took it into his head to get rid of the cat. He wrapped the cat in an old blanket and put it into the oven of the kitchen stove. My mother smelt something burning; she ran out into the kitchen, and was just in time to save the cat. The cat was very sick, but got well and is still living. My little cousin promised never to try again to roast a cat.

When the cat was a year old I thought I would giv him a surprise party. I invited all my friends and told them to bring all the cats and dogs they could find. They came and brought small cats, large cats, yellow cats, black cats, big dogs, little dogs, pug dogs, bull dogs, and every other kind. We had the party in our barn and when the procession filed in you ought to hav been there. There was a pitched battle, and you bet we boys had fun. My cat and dog came out of the battle alive, and are still enjoying good health.

Roy Stiles.

What the Little Ones Are Saying.

There was once a little girl whose reading in school was so excellent that she was always called upon to display her abilities when visitors were present. On one such occasion, says *Youth's Companion*, she rose, "puffed up with majestic pride," to repeat a poem beginning:

Daffodils, daffodils.

But pride had a fall that time, for the words got twisted, and she enunciated with emphasis:

Daddyfoils, daddyfoils.

Many are the ludicrous mistakes belonging to reading classes. A little girl one day attempted the sentence: "Cortes, with a handful of followers, went to Mexico," but she read, in all gravity: "Cortes, with a handful of flowers, went to Mexico." Another child delivered, with great expression, the lines from "Lord Ullin's Daughter:"

Who will cheer my bony bride,
When they hav slain her lover?

"Why, Georgie," said a girl to her little brother, "I've just heard that you were whipped at school last week. I had no idea of it till ma told me a few minutes ago." "Hadn't you?" responded George. And then he added, with an air of pride, "Why, I knew it at the time."

A resident of the Cass Farm, Detroit, who owns a handsome home, considered himself infringed upon by a neighbor who had built aggressivly near to him, so that their windows faced each other. The aggrieved man determined to make his neighbor uncomfortable. So he took pencil and paper and draughted a line fence nine feet high, that would at once separate the two houses. His little daughter ran into his study while he was working at it and asked him what he was making. He explained it to her and gave her an admonition. "You are not to go into Mr. ——'s yard any more nor play with the children." "But, papa," pleaded the little one, "we're good friends. I like them and they like me." "I don't care," was the answer. "I want you to keep away from them, and that is why I am building this high wall between the houses." The child's eyes filled with tears, and she looked earnestly into her father's angry face for a moment in silence, then asked softly: "Papa, is it a spite-wall?" It will not be built now.

A little Sixteenth-street girl was interviewing the preacher. "Ain't God good?" she asked earnestly. "Of course he is, my child," said the pastor. "And it isn't wrong to say so, is it?" she continued. "Certainly not." "That's what I told mamma." "Why, my child," said the pastor in amazement, "your mamma did not say he was not good, did she?" "No, sir, not exactly; but at breakfast this morning, when papa took a mouthful of coffee, he said 'Good God!' and mamma told him there was no use in swearing, even if the coffee wasn't the best in the world."

Correspondence.

Portland, Ore., April 21, 1889.

Dear Miss Wixon: I am fourteen years old, and I go to school every day. I am very glad to write a letter to the Children's Corner. My papa is a Freethinker. He has taken The Truth Seeker for five years. I am interested in the Children's Corner. I hav "The Story Hour," which my papa gave to me for a present. I hav enjoyed reading it very much. Your Freethinker friend,

Florita A. Neunert.

Palatka, Fla., April 26, 1889.

Dear Miss Wixon: I thought I would write you a few lines. I am twelve years old, and will soon be thirteen. I liv with my grandmother. My mother, father, and little brother liv in Kansas City, Mo. I go to school, although school is out now. I study arithmetic, algebra, grammar, geography, United States history, Sixth Reader, and dictionary. I like to look at the pictures in The Truth Seeker, as I think them very funny. School was out on April 19th. This is my first letter to the Children's Corner. Hoping to see this in print, I am, as ever,

Your little friend, Ella M. Smith.

Lynn, Mass., April 22, 289.

Miss Wixon: I hope the cheery children's editor does not think that I hav forgotten the cosy Corner. I hav sent my messages two or three times since my last was presented more than a year ago. I suppose they must hav miscarried, so I send you a bundle to make up the account.

The Corner is about the first page I turn to when I get the paper, for however prosy or querulous may be other columns, I do not fail to find poetry and generosity in your department.

If I was able to hav my way in the world, I would buy a printing-press, and hire you to help me make a bijou paper that would be all Children's Corner. I think it should be done by some one. John P. Guild.

[Our friend is very kind, and we thank him for his appreciativ words. Some time, we trust, there will be a Liberal paper that will indeed be all Children's Corner. Until that time arrives we must be content to work and wait.—Ed. C. C.]

Eagle Point, Ore., April 25, 1889.

Dear Miss Wixon: As I hav nothing to do at present, I will occupy the time in writing to the Children's Corner. My father has taken The Truth Seeker for about six years. We all like it, especially Watson Heston's pictures. We liv on a farm three miles from Eagle Point. We hav a large orchard—about fifteen hundred fruit trees. I hav four sisters and two brothers. My little brother is a year old—his name is Robert G. Ingersoll; he is trying to lecture now. We are having bad weather here; it is raining here now.

Our school is out at present. We had a splendid teacher; last New Year's he gave me a very nice card. Do you not think him very kind? Mr. Putnam lectured here in Jackson Hall last summer. As this is my first letter to the Children's Corner, I will close, hoping, as I do so, that it may skip the waste-basket. From your Liberal friend,

Miss Minnie Newman.

P.S.—I will send you one of my cards, and would like to hav one of yours in return.

M. N.

[Thanks for the pretty card.—Ed. C. C.]

Science Column.

Ocean Navigation.

It may be truly said, I think, that ocean navigation is one of the accomplishments of modern science, and as it is a subject upon which the mind may dwell not only with pleasure but admiration, I will endeavor to explain how a sea captain with his vessel finds his way upon a pathless ocean from port to port, thousands of miles distant, when for weeks, or probably months, nothing but sky and water is to be seen.

We may, for the purpose of our explanation, suppose that for some time past the ship has been in the harbor undergoing repairs, taking in cargo, and making necessary preparations for the long voyage which she is about to undertake. At length the hour of departure arrives, and the ship, with her cargo, captain, and crew, glides smoothly down the river to the broad ocean, there to encounter storms and tempests of every form and magnitude.

The crowded and busy harbor is soon left far behind. In a short time every lighthouse and landmark disappears from view. Above the vessel is the blue sky, beneath her the mighty deep, around her the ever approaching and receding waves. But the rolling waves following each other in rapid succession giv to the gallant captain and brave crew no information as to the whereabouts of their ship.

Everyone knows that the compass is the sailor's true friend, because, in the darkest hour or thickest fog, it never deceives him. But as that instrument merely indicates the direction the vessel is going, he must hav some means of ascertaining the distance he travels. That he ascertains by means of the "log." A coil of string is wound upon a reel, the end is attached to the log—a piece of wood shaped to float steadily in the water—which is cast overboard, and the time that a measured length of string takes to run off the reel is noted, and by this method the number of miles per hour is estimated. The measured distances on the log line are marked by knots, and the time bears the same relation to the hour as the knot does to the nautical mile, and we speak of the ship going so many knots an hour. This estimated speed is written in the log book. The state of the weather, the force and direction of the wind, the course steered by compass, and all important events of each day and hour of the voyage are also written in the log book. This method of sailing is called by seamen "dead reckoning."

Navigation by dead reckoning is simple and easily understood, but causes may and do arise that render it unreliable. A captain may be sailing west on his way from England to America, and may enter a current of sea water several miles wide running rapidly northward. There may be nothing in the appearance of the sea to indicate that he is in such a current. And if he has only his dead reckoning to rely upon, he may run into danger when he thinks his ship is floating safely on the bosom of the ocean. Or a vessel may be so drifted, turned, and tossed about by violent storms and furious gales, that the dead reckoning may become confused and lost. The captain then relies for his safety on that branch of navigation known as "nautical astronomy."

Every person who has made a sea voyage must hav seen the captain appear on deck morning and noon with his watch in his hand and an instrument called a sextant at his eye looking in the direction of the sun. He is taking observations to enable him to determin the position of his ship, and in order to do that he has to determin his latitude and longitude.

Every well-informed school boy and girl knows that the earth which we inhabit is a round globe or ball. That its only natural fixed points are the north and south poles. That halfway between the poles is the equator, and that there are ninety degrees of latitude from the equator to the pole.

The sextant is an instrument for measuring angles, and when the captain comes on deck at noon, it is to measure the hight of the sun above the horizon. He begins to observe a little before twelve, and watches it rising slowly, until at last it seems to stop and slowly begins to descend. The highest altitude that has been observed givs the latitude by a short calculation, in which the principal thing to be considered is the position of the sun itself with reference to the equator.

The sun's distance north or south of the equator is called its declination, and the path it follows crossing the equator is called the ecliptic, and when making this calculation, altitude and declination are both considered.

Every year there is published a book entitled the "Nautical Almanac" (it is prepared at Greenwich Royal Observatory), in which all the movements of the sun, moon, planets, and principal stars hav been calculated beforehand. From this book the captain gets the sun's declination. He corrects it for the moment at which he took his observation, and is thereby able to determin his latitude.

It sometimes happens that the sun is hidden behind dark clouds and cannot be seen at noon, but the captain gets his latitude at night on the same principle from a meridian altitude of the moon, of a planet, or of a star. Latitude may also be obtained by taking observations of the pole star. An observer on the equator would see this star on the horizon, and as he travels northward it will continue to rise in the heavens, and the hight of the star above the horizon will always be his latitude in whatever part of the northern hemisphere he is in.

The captain having now discovered his latitude, turns his attention to the question of longitude, when the chief things to be considered are time and distance. One minute is the sixtieth part of an hour and the sixtieth part of a degree also. The circumference of our earth at the equator is 360°, all of which is passed over by the sun in 24 hours (15° per hour), and we all know that the sun appears to rise in the east and set in the west, consequently it must be daylight in the former before the latter, and as a matter of course it must be noon at St. Petersburg and Copenhagen before London and Liverpool, and at the latter places before Boston or New York. Sailors of all nations reckon or count their latitude from the equator, but longitude is counted from various places. The Russians count from St. Petersburg, the French from Paris, and the British from Greenwich. All seagoing vessels carry one or more clocks called chronometers. They are placed in swinging positions that they may not be injured by the rolling of the ship. They show the exact time at the place from which the captain reckons his longitude. We may suppose Greenwich, and by comparing the difference between Greenwich time, as shown by the chronometers, and the actual time on shipboard, the captain determins his longitude. If a ship is on the Atlantic ocean at 10 o'clock, and the captain knows that it is exactly 12 o'clock at Greenwich, he knows that he is 30° west of Greenwich, and that is his longitude. The duty of comparing time is performed with great care and accuracy, because if one hour of time is equal to 15° of longitude, one minute will make a difference of 15 miles in the position of the ship. It will now be seen that the ocean navigator is a man of intelligence and learning. He knows more about the size and form of our earth, the position and movements of the planets of our solar system, than was known by all the astronomers of the world before the time of Copernicus and Bruno. The starry firmament imparts to him information of great importance; the heavenly bodies reveal to him the divine teachings of nature herself. They speak to him in his own language; they warn him of approaching danger, and faithfully and unerringly guide him on the path of safety.

Robert S. Colvin.

Omaha, Neb., April 28, 1889.

Questions.—Why is the compass the sailors' true friend? How does the sailor measure distance upon the water? What is the "log?" What is "dead reckoning?" Is this mode of measurement ever unreliable, and why? What is nautical astronomy? What is a sextant? What is latitude? How is a ship's latitude found? What must always be considered in finding latitude? What about the "Nautical Almanac?" How is latitude found when the sun is obscured by clouds? May latitude be found in any other way? What is longitude? How is it found by the Russians? the French? the British? the Americans? What is a chronometer? In comparing the difference in time, must one be careful? Why? Is the sea captain a man of intelligence and learning? Why?

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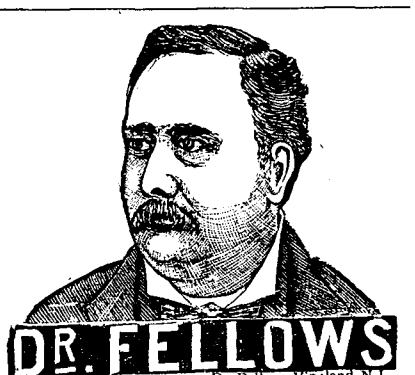
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This inauguration of a first president was not the beginning of our national career. America's colonial history dates from the fifteenth century; the sixteenth, seventeenth, and eighteenth centuries were, at this period, nearly complete; three hundred years of struggle had been endured while elements of population were accumulating and crystallizing, which became the basis upon which a constitutional government might be safely erected. The citizens of our colonial system were gathered from all foreign lands, bringing with them much which was good and much which was bad, much which was broad and generous, and much which was narrow and bigoted. Exiles from persecution in other countries, resorted to persecution in New England; persons fleeing from the tyranny of unjust and illiberal laws, passed harsh and cruel enactments; exiles fleeing to a land where they might indulge unrestrained religious opinions, denied the freedom of conscience to their co-exiles; Protestants fleeing from inquisitorial tortures, persecuted Roman Catholics, and denied to them equal privileges in a land which belonged to neither and which they had jointly agreed to steal from an aboriginal race, which did not know the God over whom Christians quarreled, nor understand the faith which they could not agree to interpret, nor believe in the religion which had divided them into warring factions. The victims of Torquemada and the bloody Alva; of cruelties practiced in the dark and troublous ages; refugees from the persecutions of Protestant England, Presbyterian Scotland, of the reforming Henry the Eighth, of the bloody and bigoted Cromwell; Huguenots fleeing from the massacres of St. Bartholomew, committed under sanction of pope and king—all gathering in New England, consented to drown Quakers, burn witches, persecute Freethinkers, exile Baptists, pass Blue laws, and traffic in slaves, stolen as captivs of war from Africa.

It was a curious mixture of strange peoples; it was a hard and dangerous period, out of which grew this strong and Liberal government. Had it not been for these diverse religious opinions so strongly held, these brave bigots so sternly resolute, and because of a stormy ocean, which rendered assistance from beyond the sea impossible; had it not been for common dangers which environed them, colonies widely separated, surrounded by hostil savages, oppressed with unknown dangers and with political and commercial wrongs of a common character—it is not probable that a friendly union of states could hav been effected under a constitution which recognized equality, freedom, and personal liberty. Three centuries of struggle and endurance, and the dawn of a new and brighter era broke upon the continent. Common dangers, common endurance, common enemies, had brought forth such a race of pure women and brave men as had never before been called upon in the world's history to plant the foundations of an empire.

Out of all this chaos and confusion, this narrow bigotry and inflexibility of religious belief, came a Liberal organic law which had no God in it—a government without a religion, a state without a church. A nation, all soldiers, emerging successfully from a long war, made no provision for a standing army; colonies, ruled from the pulpit by Puritan preachers, formed states which gave no acknowledgment to priests and no aid from the public treasury, recognizing no spiritual influence, no hierarchical interference or authority, in civil affairs.

Our forefathers builded better than they knew; but one evil still remained. It had not been overlooked, but the consequences of its continuance had not been estimated. Slavery had been permitted to hide in the Constitution, and it led to the only great danger which had threatened the American Union. That danger has now passed and we are again a united people. The evil our forefathers had not the wisdom to fear or the courage to eradicate culminated in civil war.

In 1620 a Dutch vessel brought slaves to America. In 1662 John Hawkins, an Englishman, brought slaves from Africa as merchandise in the ship Jesus, a slavetrader. Slavery existed in New York and New Jersey from the earliest period of their colonial history. The slave trade was protected by a convention between Englaad and Spain. For two hundred years slavery was encouraged by merchants of Boston and New York and by the commercial policy of England. It was sanctioned by religion—Roman Catholic and English Protestant. Merchants struggled to monopolize the slave trade. It was the central object of England's policy; leading theologians favored slavery. Jonathan Edwards, a Presbyterian divine, Berkeley, an English bishop—clericals in the train of Lord Baltimore—owned slaves and upheld slavery as a matter of principle and religious faith. Slaveowning societies sent missionaries to Africa to convert the heathen. There was trade and gospel grace in the African slave traffic and in slavery. The North retained it till soil and climate advised its political conscience that slavery was not profitable. The Yankee of New England, the Dutchman of New York and New Jersey, unloaded their human chattels upon the South, where, aided by climate and character of productions, slavery flourished. The institution became entwined in the very fabric of its political existence, was interwoven with the warp and woof of its industries, its economies, and its social and domestic life.

The time to write the history of the causes which led to the civil war has not yet come. Slaves are free and black men can vote; but the wounds of the conflict are not yet healed, the scars hav not yet faded out, war memories are not forgotten, war burdens are not yet lifted, war debts are not yet canceled, war damages are not yet repaired; race prejudices still exist, the color line does not fade, political dissensions are not yet adjusted, the intelligent white minority does not gracefully submit to an ignorant black majority—perhaps it never will, perhaps it never ought. We leave that question for discussion to the orators of the next centennial.

The Real King's Daughters.

From the New York Sun.

Every Friday Mrs. Robert G. Ingersoll and her daughters and sister are at home informally to their friends. The Misses Ingersoll often sing and play, and there is always special talent in the drawing-room, and some delicious little spread in the dining-room. These companies are delightful, the charm being the great territory they represent, for everybody who comes to New York wants to see Colonel Ingersoll's home and the Bartholdi statue of Liberty. On Sunday the entire family is at home, and then chairs are at a premium, and so many delightful groups are formed and so many brilliant points made that one is at a loss how to take it all in.

There were never such Sunday nights as these, for everybody on the carpet can do or say something just a little better than anybody else; at least the host thinks so, and that puts the guest at his ease. As an index to the taste of the family, the room generally reserved for company is the library, a splendid apartment with lofty walls, polished woodwork, and a view of ever-gay Fifth avenue. The floor is carpeted with a crimson rug that warms and brightens up the room, and wherever the eye strays there is a piece of china, a water color, a pot of pink azalea, a spreading palm, or a bit of marble to make what the art-loving lawyer calls a beauty spot. Every wall space is covered by a bookcase, from which the doors hav been removed, and there are thousands and thousands of books between the floor and frieze, and the library table is literally stacked with folios of prints and attractiv volumes of poetry and song. Many of the books are treasured as souvenirs, and on the margins are crisp, terse remarks showing the owner's opinion of the authors. Adjoining this delightfully booky room is the salon parlor furnished in blue, hung with splendid paintings, dotted with lamps, candelabra, and *bric-à-brac* that illuminate and idealize, and lined with a variety of chairs, divans, and low seats. One corner is given to music, and here the colonel gets his greatest enjoyment. Once a week Mrs. Ingersoll opens her basement door to the poor and needy, and the help she personally extends would put some very liberal churches to shame. In the winter kettles of soup and coffee are kept boiling the entire morning; empty bottles and cans as well as empty stomachs are filled, and, whatever the season, no worthy applicant goes without assistance.

Both daughters being of marriageable age, that most hackneyed of all interrogativs, Is marriage a failure? not unfrequently comes up, and with it the blushes of the pretty sisters. Apropos of elopements, the great Infidel has repeatedly denied the possibility of a surprise, inasmuch as he has always had his daughters' confidence, for the reason that he has tried to deserve it; and more than that, it has been the rule of his household never to admit to their society any man unworthy of their acquaintance. No one who has ever known the lovely girls will doubt the frequency of invitation to change their names, but as yet no suitor has been favorably regarded, the young ladies insisting that their father must choose for them. There is but one condition on which the consent of the unbeliever can be had, and that is a written agreement from the son-in-law to become a member of his family. "My daughters are free to marry any men they love, but instead of losing them I insist on gaining two sons."

The religion of the daughters of Colonel Ingersoll, or their lack of it, has been variously misrepresented. Taking a clergyman's recent assertion that the elder of the two desired to become a Christian as an excuse for asking the young lady for the truth, I got from her a positiv assertion that she had no inclination churchward.

"Very much that is amusing to us has been said about our religious tendencies," she added; "much that is wholly without foundation. We never contemplated going into the church, never, although we are perfectly free to act as we please. Neither my sister nor myself ever heard a sermon in our lives. We read church news just as we read church history, but hav so little respect for the manner in which creeds hav been established and are maintained that we never cared to listen to any of them. I think it would amuse you if you could see some of the people who come to our home to save us from what they call eternal punishment. We hav received more than any of us hav kept count of—men and women—all of them very nice people, and too earnest in their solicitude for us to laugh at them. They represented all Christian denominations, and some of them came long distances to talk to us. Sometimes we hav asked to be excused, but in nearly all instances one of us listened for the sake of being polite. The sermons, tracts, books, and marked papers sent to us from all parts of the world would hav made a very hot bonfire for a minute or two, had we cared to save them, and I do believe the creeds and articles of faith that hav been mailed to us would fill a postal cart. We didn't mind them, but we felt sorry for the clerks and carriers, as very often the documents were simply addressed to New York, and some one had to take the trouble of looking up our residence.

"No, we never hav regarded this class of visitors as audacious, for the reason that it is duty with them. These visits hav their pleasing side, for most of the would-be proselyters come prepared to see a monster of some sort, and when they tell us before leaving of their pleasure in having met us, we can't help feeling a little flattered."

An admiring friend of the Ingersolls gave to a *Sun* reporter this extolling account of the daughters: "They hav never gone to school a day in their lives, never attended a church service, never had a love affair nor a secret from their parents, never uttered a prayer nor bowed their haughty heads before a shrine, image, or priest, but they are two of the loveliest creatures that ever breathed the breath of life. If the big, merry Infidel lawyer could be induced to quit his tirades long enough to write a book on how to bring up daughters, there would not only be profit for the writer and the publisher, but a very excellent reason for a lenient opinion on the part of the abused churchgoers. It is not possible to come in contact with these sisters without a feeling of admiration and astonishment. If one is pious the feeling is also regretful. They captivate by their very presence; their manners are irresistible, and the beauty of their lives is as positiv as it is indescribable. Contrary to the established modes of procedure, the Ingersoll girls were never disciplined. The colonel started out by praising instead of punishing his children. Nothing was forbidden. Everyone was at liberty to say and do and be what he wished. The word 'must' was by common consent eliminated from the family vocabulary, and has remained obsolete ever since. The average parent says to his child: 'I want to be proud of you.' Colonel Ingersoll changed this and said: 'I want you to be proud of me.' On that basis the training of the little daughters began. The father planned the course of study. A tutor was secured, under whose supervision mother and daughters worked, and nothing in the realm of domestic or social science was permitted to overshadow the importance of these daily tasks. Household affairs were kept in the basement, where they belonged; friends were wooed and welcomed, not by one but by all; and the individuality that so much much trouble is taken to develop was allowed to sink into that sweeter, better feeling of dependence that made and still makes each helpless without the support of the other. There were no such things as secrets, and the trust and faith that so many girls giv to strangers was secured and held by the mother and father, who hav endeavored to be worthy of what they call the sweetest thing in life—child worship."

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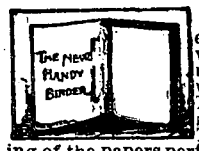
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HIGH license is reducing the number of Philadelphia saloons.

THE federal grand jury in Indiana is investigating election briberies.

FATHER BOYLE, a Catholic priest of Raleigh, N. C., has been arrested for rape.

SUPERFLUOUS Oklahoma boomers are going into Texas, Colorado, New Mexico, and Arizona.

AT Salem, Ore., Rev. J. Harris has starved himself to death, being "commanded to do so by God."

THE 1888 report of the American Bible Society givs 1,453,357 Bibles distributed, and 567,016 families visited.

AT Toledo, O., Rev. Peter Van Etten has been arrested for attempting to run away with $3,000, the property of a widow.

CINCINNATI saloonkeepers hav bound themselvs, in their association, to keep open Sundays in defiance of the aw.

IT is reported that President Harrison will come to Brooklyn on June 5th to review the procession of sixty housand Sunday-school children.

ANN ARBOR, Mich., has suppressed the sale of Sunday newspapers.

THE German emperor is receiving Nihilistic circulars and threatening letters.

AS the Catholic congresses close, the Vatican is asking all European governments to coerce Italy into restoring the temporal power.

A WOMAN'S municipal suffrage bill has been defeated, in one form, in the Michigan legislature, but in another form will probably be passed.

EUROPEAN scientists by application of galvanic currents to different parts of the head hav secured results confirming the much-disputed affirmations of the phrenologists.

AT Forest City, Ark., race conflicts in politics hav resulted in the killing of three white sheriffs and constables, and the killing of the leading negro politician in retaliation.

THE present attitude of European powers toward the Exposition, when contrasted with their opposit conduct toward the second empire, shows a concerted attempt to boycott the republic.

THE bill to legalize marriage with a deceased wife's sister made its annual appearance in the House of Lords on the 9th, and was defeated, as usual, by the Bishops assembling in full force and voting against it.

IT is estimated that three-fourths of the women of leisure in New York and Brooklyn are interested in mind cure, Christian science, or faith healing. The pupils of the classes are all women, while the teachers are both men and women.

WOMEN voters of Brunswick, N. J., fiercely contested late school elections, on sides Catholic and Protestant. In this case, as in Boston, the women had taken no interest in the franchise till religion came up. We hope that women will bring no mischief into politics.

ALLEN THORNDIKE RICE, newly appointed minister to Russia, died on the 6th of tonsilitis. He is deeply regretted. He was a scholar, and a wealthy man who devoted himself to the public good instead of becoming an idler. He tried to reform politics, and made the failing *North American Review* a success by introducing live and radical thought on the issues of the day.

THE
ORDER OF CREATION.
A DISCUSSION BETWEEN
GLADSTONE, HUXLEY, MULLER, LINTON, REVILLE.
On the Conflict between Genesis and Geology.
CONTENTS:
I. Dawn of Creation and of Worship. By Hon. W. E. Gladstone.
II. The Interpreters of Genesis and the Interpreters of Nature. By Prof. T. H. Huxley.
III. Postscript to Solar Myths. By Prof. Max Muller.
IV. Proem to Genesis: A Plea for a Fair Trial By Hon. W. E. Gladstone.
V. Dawn of Creation. An Answer to Mr. Gladstone. By Albert Reville, D.D.
VI. Mr. Gladstone and Genesis. By Prof. T. H. Huxley.
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Gems of Thought.

THIS crime, war, which consists in the commission of a great number of crimes, is not so general as you imagin. We hav already remarked that the Brahmans and those primitiv Christians called Quakers hav never been guilty of this abomination. The nations which are situated beyond the Ganges seldom shed blood. The people near the Indies and the Hydaspes were exceedingly surprised to see the first armed robbers who came to deprive them of their country. Many people of America had never heard of this horrible crime till the Spaniards came to exterminate them with the gospel in their hands. It is not said that the Canaanites were ever engaged in war till the sudden appearance of the Jewish horde who laid their villages in ashes, cut the throats of their women on the dead bodies of their husbands and of children in the laps of their mothers. —*Voltaire.*

WE know nothing of what the ancient gentiles . . . were before the time of the Jews, whose practice has been to calumniate and blacken the character of all other nations; and it is from the Jewish accounts that we hav learned to call them heathens. But, as far as we know to the contrary, they were a just and moral people, and not addicted, like the Jews, to cruelty and revenge.—*Paine.*

IT may be doubted if even-handed justice, as free from fulsome panegyric as from captious depreciation, has ever yet been dealt out to the sages of antiquity who, for eight centuries, from the time of Thales to that of Galen, toiled at the foundations of physical science. But, without entering into the discussion of that large question, it is certain that the labors of these early workers in the field of natural knowledge were brought to a standstill by the decay and disruption of the Roman empire, the consequent disorganization of society, and the diversion of men's thoughts from sublunary matters to the problems of the supernatural world suggested by Christian dogma in the Middle Ages. And, notwithstanding sporadic attempts to recall men to the investigation of nature, here and there, it was not until the fifteenth and sixteenth centuries that physical science made a new start, founding itself, at first, altogether upon that which had been done by the Greeks. Indeed, it must be admitted that the men of the Renaissance, though standing on the shoulders of the old philosophers, were a long time before they saw as much as their forerunners had done.—*Huxley.*

IT is owing to this long interregnum of science, and to no other cause, that we hav now to look through a vast chasm of many hundred years to the respectable characters we call the ancients. Had the progression of knowledge gone on proportionably with the stock that before existed, that chasm would hav been filled up with characters rising superior in knowledge to each other; and those ancients we now so much admire, would hav appeared respectably in the background of the scene. But the Christian system laid all waste; and if we take our stand about the beginning of the sixteenth century, we look back through that long chasm, to the times of the ancients, as over a vast sandy desert, in which not a shrub appears to intercept the vision to the fertil hills beyond.—*Paine.*

WE know that fragments of Greek and Roman art—a few manuscripts saved from Christian destruction, some inventions and discoveries of the Moors—were the seeds of modern civilization.—*Ingersoll.*

CHRISTIANITY has retarded the progress of the human race by at least fifteen hundred years. The fruits of science and social reform, which our descendants will reap in fifteen centuries hence, might be enjoyed at the present moment, if the last sixty generations had not wasted their time in disputes about the interpretation of idiotic dogmas.—*Oswald.*

LEARNING may be said to hav languished in a region of twilight for the greater part of a thousand years.—*Hallam's History of the Middle Ages.*

FOR what can War but endless War still breed,
Till Truth and Right from Violence be freed?
—*Milton.*

WHEN war is called a necessity, it is meant, of course, that its object cannot be gained in any other way. Now I think that it has already appeared with distinctness, approaching demonstration, that the professed object of war, which is justice between nations, is in no respect promoted by war; that force is not justice, nor in any way conduciv to justice; that the eagles of victory can be only the emblems of successful force and not of established right.—*Charles Sumner.*

No man ever seriously attempted to reform a church without being cast out and hunted down by the hounds of hypocrisy.—*Ingersoll.*

THE highest crime against a creed is to change it. Reformation is treason.—*Ingersoll.*



THE SPIES REPORT CONCERNING RAHAB.

So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them.—Joshua ii, 23.

Odds and Ends.

"JOHNNY! what made you help yourself to this jam?" But all Johnny could say did not improve matters in the least, and so due punishment was inflicted. A short time afterward he came to his mother's side with a troubled expression. "What is the matter, Johnny?" she asked. "You've always told me," sobbed the boy, "that 'God helps those who help themselvs' and God didn't help me one bit!"—*Time.*

A CHICAGO woman told her newly acquired Irish maid, the other day, to say she was not at home in case anyone called. One visitor did come, and she is responsible for the story. "Is Mrs. Blank in?" she said, when the door was opened in response to her ring. "No, ma'am," replied Bridget, stonily; "she's not at home, and may God forgiv the awful lie I'm tellin' ye." Whereupon she slammed the door in the visitor's face.

THE SEXTON.

Who is it walks with lordly tread,
And holds on high his haughty head,
And makes us quake with awe and dread?
The sexton.

Who, when we are engrossed in prayer,
Congeals us with his haughty stare,
And says, "How did you get in there?"
The sexton.

Who, when we join the pious band,
Lays on our arm his heavy hand.
And says, "Look here, you'll hav to stand?"
The sexton.

Who makes the stoutest heart to quail,
The rosiest cheek turn wan and pale,
And e'en the strongest courage fail?
The sexton.

—*New York Truth.*

"ELIJAH!" "Yes, sir." "What do you think we might do for that worthy Colonel Shepard, whose wholesome conversation and chaste sprightliness are so distinguished?" "Really, sir, I scarcely know, unless he is appointed editor of the prayers delivered daily in Congress." "Excellent, Elijah, excellent! And please arrange with the chaplains to mail him a copy of their prayers a day in advance. The evening papers must not be discriminated against."—*Puck.*

PRISONER: "Last time yer had me here I was a good Meffodist and got sent up fer borrowing a couple of chickens, while yer let a fellow off who had killed his mudder 'cause he war a somnambulist. I'se changed my creed and when I stole dat pig I war a regular howling somnambulist." Judge: "Three months for the prisoner." Prisoner: "Yo' don't mean ter say dat somnambulists has gone out ob style already. I might jest as well er stayed a Meffodist."—*Exchange.*

"I TELL you, neighbor, things ain't like they used to be when me and you was boys," said old farmer Haycock to a neighbor the other day; "I tell you boys nowadays ain't much like boys used to be when *we* was boys." "Not much they ain't," said the neighbor, dejectedly. "Naw, sir; nowadays if a boy puts in fifteen hours on the farm he calls it a full day's work, an' wants to quit, an' he kicks if he cayn't hav a full hour at noon." "I know it; blame 'em!" "An' if he cayn't hav a full suit o' store-clothes ev'ry year or two, he makes trouble, an' blamed if I can git one o' my boys to go to town bar'-footed after they get along toward nineteen an' twenty years old. Oh, I tell ye, pride an' laziness is ruinin' the world!" "That's so, Haycock; that's so." "It jist *is!* an' when my boys goes to town they've got to hav fifteen or twenty cents to squander away; I tell ye, you an' me didn't hav it, neighbor. An' my boys wanter eat up our eggs an' butter an' sich, an' let good bacon an' corn-bread go to waste; I tell ye, neighbor, you an' me never e't nothin' that could be sold." "No, we didn't, Haycock; no, we didn't." "*We* didn't wanter drop work an' go off to a circus once ev'ry summer; we didn't lay off work at sundown, an' when our dads called us at three in the mornin', we knowed better'n to roll over an' sleep till most four, like farm-boys do nowadays. I tell you, the good old times air gone an' a gineration o' good-fer-nothin's is risin' up." "That's so, Haycock; that's so." They silently weep in remembrance of the "good old times."—*Time.*

HIS NAME IS LEGION.

He springs up like weeds in a field of potatoes,
He grows up like grass where the cold waters lie,
He's multiplied thick, like the seeds in tomatoes,
He's widely diffused as the stars in the sky;
He's floating round thick as motes in the sunbeam,
As thick as the rain when the deluge began;
He's thick as the shadows that follow the sun gleam—
The only original Harrison man!
He comes in a legion
From every region—
This thick multitudinous Harrison man!

Oh, he's thicker than bees in the buckwheat and clover,
He swarms like musketoes in Jersey; he flies
Like the black cloud of locusts that swarmed Egypt over,
So dense that it darkened the light of the skies;
Oh, he comes in great droves, like a buffalo invasion,
He comes down in hordes, like a wild caravan,
He comes from each party and sect and persuasion—
This only original Harrison man!
In a great inundation,
He floods the whole nation—
This only original Harrison man!

And he wants to go up and govern Alaska,
And he wants to be minister down to Peru,
And he wants to be consul in wild Madagasca,
And he wants the post-office in Kalamazoo,
In fact, he wants to be spread out like butter,
All over the world, from Maine to Japan,
To be scattered round thick from Cork to Calcutta—
This only original Harrison man!
He wants the whole planet,
To run it and man it—
This thick multitudinous Harrison man!

—*Yankee Blade.*

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THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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Notes and Clippings.

JOHN WANAMAKER'S piety has led office seekers who want post-offices to obtain the indorsements of leading divines.

HEREAFTER politics will be tabooed at the White House on Sundays. The president thinks that he can make his administration stronger by attending to the details of office allotment on week days.

THE British Bible Society reports an expenditure for 1888 of £226,164, and receipts of £212,615, against £226.663 for 1887. The distribution of Bibles also fell 500,000, from 4,000,000 to 3,500,000. They were in 287 languages.

THE crew of the wrecked schooner Northern Belle complain that the converted nativs of Motlab island, in the Pacific, stole all their effects which were washed ashore, and that "the nativ missionary teachers were among the leaders in the looting."

CAPTAIN NOYES of the ship Coloma reports that he has found three new islands, southeast of Japan, which are not marked on any chart. The rocky little specks are about a quarter of a mile from one another, and rise forty feet above the level of the sea.

FOR the first time in ten years the law closing saloons, barber-shops, and places of amusement was enforced on Sunday in Indianapolis, Ind. And Benjamin Harrison, says the *World*, was many miles away sailing down the Potomac and enjoying himself in a very worldly way.

THE most eastern point of the United States is Quoddy Head, Me.; the most northern point is Point Barrows, Alaska; the most western is Alton Island, and the most southern Key West. Working from these four points, many will be surprised when they locate the geographical center of the United States.

"AWAY with the nauseous ditties," cried the Episcopal bishop of western New York, "which hav degraded our church solemnities of late, letting us down almost to the level of camp-meeting melodies or the minstrelsy of a strolling Salvation Army." This is harsh on the Methodists, and the general run of religious song-makers.

MR. MOODY is to return to Chicago next September. He preached in this city last Sunday. He will open in Chicago with a ten-day convention, to be followed with meetings similar to those he has just closed in that city. He will not, however, engage in debate with Infidels, and it is doubtful if he again retains Driver for that purpose.

A DISPATCH from Rome says that the pope will protest at the coming consistory against the erection of the proposed monument in honor of Giordano Bruno on June 9th. It is not at all likely that his protest will hav more effect than to emphasize the fact that the influence of the Vatican is not very great with the local government.

ISAAC PITTMAN, the inventor of the system of shorthand writing that bears his name, is a good example of vigorous and industrious old age. He is past seventy-six years of age, and works daily from 6 in the morning until 6 in the evening. He used to work from 6 in the morning until 10 at night, but now says that he is getting too old to work all day.

AN attack has been made by the pietists of England on the sport of flying pigeons, on the ground that pigeons are made to fly on the Sabbath, contrary to the Ten Commandments. The president of the Manchester Flying Club being interviewed, instead of expressing his belief that the community would support him in the contention that the Commandments do not apply to flying pigeons, has solemnly denied the accusation of Sunday pigeon-flying, saying that pigeons seen flying on the Sabbath are doing it on their own hook, without any encouragement from the club; and that when a pigeon race necessitates flying on Sunday the race is invariably declared off.

THE Iron Mountain railway, a branch of the Missouri Pacific system, gave notice in April that all unnecessary Sunday trains, both passenger and freight, would be discontinued on that road after May 1st. The *American Sentinel* comments: "It does well. Any railroad that is in the habit of running unnecessary trains on any day in the week ought to discontinue them if it wishes to make any money."

HERRMANN, the conjurer, has been interviewed in Chicago about his experiences with Madam Diss de Bar. It seems he has dropped her. He says she fell flat after he left Philadelphia, and she did her spirit pictures so much more poorly than he could do them that it was folly to keep her. Herrmann thinks she deceived so many persons that at last she was deceived herself, and really believed herself in the hands of the spirits.

THE Supreme Court of the United States, in an elaborate opinion delivered by Mr. Justice Field last week, decided that the Scott Chinese Exclusion Act, passed by Congress in 1888, is constitutional. The act provides that no certificate as to identity, granted under previous legislation and securing to a Chinaman who has left the United States the right of subsequent return thereto, shall hav any validity for the purpose of such return. It was this provision especially that came before the court in the case decided.

SOME of the managers of theaters in this city complain of the number of requests that they receive to giv performances in aid of the public charities and all kinds of institutions They say that if they acceded to all these requests their actors and actresses would be engaged in charitable work every night of the week, and the whole of the receipts at the box-office would be turned over to philanthropic collectors at the end of each performance. In several cases clergymen who preach against the theater hav asked managers to giv performances in aid of some charitable society in which they are interested.

ON the present meeting of the general assembly the *Observer* (Presbyterian) says: "There are some who favor a revision of the Confession of Faith, and overtures will be presented to this assembly to that effect. There is no proposal to change the doctrins, but the language in which they are expressed. It is assumed that this language is not in accordance with modern conceptions and modes of expression. We hav shown in a recent editorial that the statements of the Confession are strictly scriptural. The reasons alleged for the proposed changes apply with no more force or reason to the Confession than to the New Testament."

MINNESOTA has made a new departure in temperance legislation. It provides that whoever becomes intoxicated by voluntarily drinking intoxicating liquors shall be deemed guilty of the crime of drunkenness, and upon conviction thereof shall be punished as follows: For the first offense by a fine of not less than $10 nor more than $40, or by imprisonment for not less than ten nor more than forty days; for the second offense by imprisonment for not less than thirty nor more than sixty days, or by a fine of not less than $20 nor more than $50; for the third and all subsequent offenses by imprisonment of not less than sixty days nor more than ninety days.

IN England 19,328 schools receive assistance from the grant for public education. Of these 11,890 are connected with the Church of England, 555 are Wesleyan schools, and 917 belong to the Roman Catholics, making a total of 13,362 denominational schools. The unsectarian schools number 5,960. The church schools hav an attendance of 1,988,863 against 1,644,237 for the others. The church schools offer seats for 2,606,886, with an average attendance of 1,669,222, while the board schools are together capable of seating 1,826,392, and hav an average attendance of 1,389,208. Taking the other elementary schools also into account, it appears that 1,988 863 children go to denominational schools, while 1,644,231 attend those under unsectarian [but religious] control.

THE Maharajah Dhuleep Singh sends the *Pall Mall Gazette* a letter, addressed to the queen, in which, after enumerating many alleged wrongs, he insists on the restoration to him of the Koh-i-noor. He says: "It will be useless for me to demand the restoration of my kingdom, swindled from me by your Christian government, but which I hope shortly, by the aid of providence, to retake from my robbers. But my diamond, the Koh-i-noor, I understand, is entirely at your own personal disposal. Therefore, believing your majesty to be 'the most religious lady' whom your subjects pray for every Sunday, I do not hesitate to ask that this gem be restored to me, or else that a fair price be paid for it to me out of your privy purse."

THE rules of etiquet laid down now regarding court functions are comical, but do not compare with the following regulations, which were prescribed by the lord chamberlain two hundred years ago for the benefit of officers, many of them belonging to noble families. When invited to dine with royal persons they were to be neatly dressed, with clean coats and boots, and not to enter the room in a half-drunken condition. They were warned not to drink after each mouthful, as that would make them drunk too soon, nor to empty more than one goblet for every two dishes. They were not to put their hands in the plates, their bones under the table, lick their fingers, wipe their noses on the table cloth, or drink so much as to make them fall off the chairs or unable to walk straight. These are extracts from a Guide carefully drawn up for the guidance of officers and gentlemen of noble families, which shows that English manners hav improved since 1624.

THERE is trouble between the French and the English and American exhibitors in the Exposition. Sunday in Paris is the great holiday, and of course the Exposition is open and crowded with visitors. Some of the pious English and American exhibitors pretend to be shocked, but the Exposition is open nevertheless. The *Courier des Etats Unis* says: "We hav already seen how the movement of the Anglo-American coterie for closing the Exposition on Sundays has been ridiculed in France. At least a great portion of the English and American exhibitors hav decided, it appears, to evade the regulations of the Exposition by covering their products with curtains which will hide them from view on Sundays. This sort of protestation against the character of the institution from which they derive a benefit, and also against the sentiment and usages of a nation whose hospitality they are receiving, looks like a challenge, and it is certainly an impropriety. The first law to be observed by a stranger in a foreign country is that which invites him to conform, at least in public matters, to the institutions and customs of that country."

THE Tyler, Texas, *Leader*, published by and in the interest of the colored race, thus exposes an old but pious fraud. It is hoped that the negroes may be wise enough to heed the words: "A religious gentleman by the name of A. S. J. Allen, of Gainesville, Fla., recently had a remarkable letter printed in the office of the *Sentinel* of that city. The letter purports to be from Jesus Christ, found eighteen miles from Iconium, sixty-five years after Christ is said to hav left the world. Copies of the letter are to be sold. Mr. Allen has struck a rich vein, and, owing to the general ignorance and credulity of the masses, he will perhaps coin many a dollar out of his pious fraud. The hoax is similar to the one practiced by cunning priests several years after the crucifixion of Christ. They sold, in all parts of the world, pieces of the cross on which he was crucified. They sold so much of the "true cross" that if all the pieces could be collected they would build a bridge long enough to span the ocean. Fools, it seems, are itching to be fleeced, and one man may just as well do the fleecing as another."

DR. GAUTSCH, the Austrian minister of public instruction, has introduced a series of scholastic bills which will go far toward restoring ecclesiastical control over public schools in villages and small towns. The proposed legislation revives compulsory religious instruction, and provides that the same shall be imparted by priests, whose authority over the pupils shall be equal with the schoolmaster's. Attendance at elementary schools is to be compulsory for children between th ages of six and fourteen, but in villages and small places this rule may be relaxed. The post of school inspector is to be tenable fo life instead of the three years as at present and the clause of the present School law which provides that the inspectors shall be chosen from among the teachers and professors is abrogated. Lastly, Dr. Gautsch's bills will enact that rural communes shall not be required to maintain public schools in localities wherein the existing private schools shall seem to the communal authorities to be sufficient for local needs. The effect of this enactment must be to multiply church schools and to close numbers of national schools.

ANTI-SEMITISM has become so intense and aggressiv in Vienna as to create a powerful and vigorous opposition. Two hundred and fifty firms in Buda-Pesth hav published a common declaration to the effect that they will cease visiting Vienna's International Corn Market in consequence of the growth of the anti-Semitic movement in that city. Similar declarations hav been signed by the corn merchants of Miskolez, Arad, and Pressburg in Hungary, and by a thousand others in Prague, the majority of whom are said to be Christians. This boycotting of Vienna has told so upon the commercial and industrial classes that the Vienna Association, formed to attract visitors to the capital, has formally set its view of affairs before the Austrian premier. Trade and industry, says the association, especially the art industry, are at the lowest ebb in Vienna, principally because rich foreigners avoid a city in which those who spend money are held up to opprobrium and hatred, and also because the wealthy Jewish residents studiously refrain from any display of luxury in order to escape the attacks of anti-Semites. The memorial closes with a petition to the government to denounce anti-Semitism.

THERE ought to be one day in every week set apart for rest from the secular labor of the other six days, says the *Sunday Mercury*. But the day of rest should be one of perfect individual freedom. Under the present restrictions our Sabbath is not a Sabbath, but a day on which cranks dictate to the public how they shall spend it. The Field code of Blue laws, instead of being repealed, is used by bigots in religion to dictate what laboring men shall drink, and, indeed, what they shall hear. The divinest thing in all Christendom and heathendom, music, is under the taboo of miscalled reformers. The people of Europe come to "free America," and find as much lack of freedom as can be found in Siberia on Sunday. They are watched and hounded by police in uniform and detectivs in citizens' dress. The role of Aminadab Sleek is played by churchmen, and they would play the bloody role of Saul of Tarsus if they dared. It is opposed to the very letter and spirit of American institutions to close concert saloons, art museums, and museums of history against the poor men and women of a vast city, who are free only one day in the week to attend upon and appreciate them. The meanest tyrant is an aggregated one called the state and Europe has teemed with his historic examples. But better things are expected in a country where personal liberty is the supposed palladium of its citizens.

Communications.

Principles of American Liberty.

When the fathers of the republic drafted the Constitution of the United States, it was their intention to effect a complete separation of church and state. For well the fathers knew the history of the church. They knew what ecclesiastical rule was; what church domination meant.

From the days of Constantine church and state had been united. In fact, Europe was one vast hierarchy. It was a state within a church. The church was the supreme power, using the secular government as a means for the accomplishment of her ends. Men who represent a system of religion, the fundamental dogma of which is the doctrin of infallibility and whose system and profession can only be maintained by the people accepting that system, will, if vested with legislativ authority, incorporate the principles of their faith in legal statutes. Europe was thus dominated by the church for more than a thousand years; and so firmly did the church fasten herself upon every nation of Europe, that nowhere hav Secularists yet been able to force her to relinquish her hold.

The church gained complete control of the temporal as well as the "spiritual" affairs of Europe; and what was the result? Intellectual gloom settled upon the civilized portions of that fair country; mankind became debased; Greek and Roman civilization became extinct. Where once there had been enlightenment and wealth there came ignorance and destitution. In the place of Aristotle, Plato, Archimedes, Euclid, there came a horde of ecclesiastics, corrupting the people with their diabolical schemes for supremacy. In place of the Roman senate with its illustrious law-givers there came the Vatican with its wicked, cunning popes. In place of the pagan schools, with their geometers and philosophers, there came church councils issuing ridiculous creeds. Instead of the farm and thrifty husbandman there came the monastery with the monk and his crucifix. Europe was devastated by religious wars. Witches were slaughtered. The Inquisition arose and flourished. The skies of Europe for a thousand years were lurid with the flames of the *auto da-fé*.

The church has ever been the enemy of liberty. She has ever sided with the strong against the weak. Her record is one of tyranny, cruelty, and crime. Christian liberty means only the liberty to be a Christian. The Infidel has no rights which Christians consider themselvs bound to respect. Those who have been honest enough and bold enough to resist ecclesiastical oppression hav done so at the risk of their lives. Their children hav been taken from them and given over to the care of the church. Their property has been confiscated. And they hav been tortured on the rack or punished with the thumbscrews and boots.

The founders of our government knew that if we maintained our liberties the church should be allowed no legal advantage—should be recognized only as an individual. The great principle of human rights, which the church never knew, that "all men are free and equal and hav certain inalienable rights; that among these are life, liberty, and the pursuit of happiness," was made the basis of American liberty. The great fact was clearly recognized that every individual has rights with which no government can, or should, tamper. These rights are liberty of conscience, free thought, free speech, freedom of religious exercises. The right to engage in such pursuits, to seek such pleasures, as shall be consistent with the rights of others. With the principles: That no one has a right to interfere with the natural rights of his fellow-men. That "all governments derive their just power from the consent of the governed."

The church declared that "kings rule by divine right;" that the "powers that be are ordained of God, and he that resisteth the powers resisteth the ordinance of God." But the American idea of liberty is, as expressed by Thomas Paine, that we not only hav the right to resist the tyranny, but resist the tyrant.

It is evident that our Declaration of Independence and Constitution of the United States are not based upon Christian liberty, but upon equality and justice. Our Constitution ignores the Christian religion. Its God is not recognized, its savior is not known, its holy book is not mentioned.

Washington said: "This government is in no sense founded upon the Christian religion." Our government recognizes no religion, but tolerates them all. One may voluntarily contribute to the support of any religion. But no one can be compelled, by taxation or otherwise, to contribute to the support of any sect or religion.

When the attention of those who drafted and signed the Constitution was called to the fact that they had not recognized the Christian religion or the Christian's God, some of them said they had "forgotten it," while Jefferson did not hesitate to say that it was the intention to found a purely Secular government. It was intended to let the church take care of itself. The state has no souls to save, no souls to damn. And in order to secure the people in their rights an amendment to the Constitution was made, which says: "Congress shall make no law respecting the establishment of a religion or prohibiting the free exercise thereof; or abridging the freedom of speech or the press; or the right of the people peaceably to assemble and petition the government for a redress of grievances." This prohibition of establishing a religion does not apply to the states, although most states hav a section of like import in their constitutions.

Not content with this remarkable liberty guaranteed to all, Christians, by being in the majority and being so thoroughly organized, hav controled legislatures, and in every state in the Union hav been able to secure the enactment of laws favorable to the church and tending directly to the establishment of Christianity as a state religion. People realize very little how the church, vampire like, is fastening herself upon our nation. She has ever intrenched herself in civil power; her doctrins hav been propagated by fire and sword through centuries of creed and crime. Our Constitution has severed church and state, and as a consequence the church has been losing power and influence. She is, therefore, making desperate efforts to engraft her dogmas into the fundamental law of the land—to enforce her tenets with a policeman's club. And unless Secularists awaken and make some effort to keep her in her place, she will hav succeeded before another quarter of a century is passed.

The church in our country does not hav the influence that she does where some form of Christianity is made the state religion, yet she has a far greater influence in state and national affairs than is commonly supposed. The church, by her vast wealth and complete organization, controls judges and legislators; and for her influence corrupt politicians readily work for her interests.

It is generally supposed that there is no union of church and state in our country, and in theory this is true, but in practice it is the reverse of truth.

"When the great amount of wealth owned by the churches is exempt from just taxation; when money is appropriated from public treasuries for the support of chaplains in Congress, the army and navy, in state legislativ halls and penal institutions; when millions of dollars of the people's money is given to the churches to support so called charities, but which are in fact sectarian institutions and money-making establishments; when one day of the week is set apart by law as a day for religious worship, commonly known as the 'Lord's day,' and people can be arraigned before a court, fined, and imprisoned for not observing this day as the church thinks proper; when the president of the United States and governors of the several states constitute themselvs high priests and call upon the people to abstain from secular pursuits one day of the year and bow the knee in thanksgiving; when church influence in strong enough to expel students from schools supported by public money because they exercise the rights of American freemen and absent themselvs from religious exercises; when in many places the children of our public schools are compelled to listen to the reading of the Bible and long-winded prayers, there is every appearance of a union of church and state."

The above expressions inclosed in quotation marks were not copied from, but suggested by the same thoughts in "God in the State," and the language is so nearly similar I felt myself in duty bound to giv due credit to Mr. Stevens.

Not content with this practical advantage, the church is making a desperate effort to hav Christianity made a part of our basic law—to hav our Constitution recognize the existence of the Jewish Jehovah; Jesus Christ declared the ruler of nations; to enforce the observance of the "Sabbath" laws, and place the Bible as a text-book in our public schools.

A political party, composed of a head, a body, and a tail—that is, the National Reform Association, Prohibition party, and Woman's Christian Temperance Union respectivly—is now attracting considerable attention. And the main object of this party is to secure this religious amendment. That plank of their platform which declares for the prohibition of the liquor traffic is only an ostensible object put forth to catch the votes of zealous, but unsuspecting, temperance people. But this party would much rather see its God in the Constitution than see whisky out of the country. If these religious fanatics succeed in securing this religious amendment the wheels of progress will again turn backward, for the church is as much the enemy of "profane learning" and liberty as ever. She opposes all science, all learning, that she cannot direct to her own benefit. As stupid as the church is, she knows that the next best thing to ignorance is a good orthodox education. Giv the church the power and she will become the same relentless persecutor as of old. The prosecution of Seventh Day Christians in Arkansas shows too plainly what the intentions of the orthodox churches are, and what they would do had they the power. And what these religious fanatics expect to do when they secure this religious amendment may be readily understood by the following quotations, for which I am indebted to the *American Sentinel*.

The *Christian Statesman* of Oct. 2, 1884, said: "Giv all men to understand that this is a Christian nation, and that, believing without Christianity we perish, we must maintain, by all right means, our Christian character. Inscribe this character on our Constitution. . . . Enforce upon all who come among us the laws of Christian morality."

The statement that this is a "Christian nation," is false, as I hav shown. This is not, and never was, a Christian nation, but I fear the people are so indifferent to their liberties that it will soon be made Christian, not by conversion, but by law. And they intend to "enforce" those doctrins, not because they are just, but because they "believe" that "we perish" without them. And Webster says, to enforce means to "constrain," to execute with vigor. Then to giv Christianity any such power is class legislation, which is tyranny and oppression. It would make the church again the dictator in moral and civil matters, and this would mean again the power of the church to invade the rights of conscience, and this, the National Reformers declare, civil power has the right to do. Rev. David Gregg, D.D., pastor of Park street church, Boston, a vice-president of the Reform Association, plainly declared in the *Christian Statesman* of June 5, 1884, that the "civil power has a right to command the consciences of men." From this it would seem that Puritanic influence has not entirely died out in the intellectual hub of the universe; that the efforts of Roger Williams were of no avail; that Quakers of New England had sacrificed their liberty and their lives in vain.

Rev. M A. Gaull, a district secretary, and a prominent worker of the association, said: "Our remedy for all these malific influences is to hav the government simply set up the moral law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."

Rev. E. B. Graham, also a vice-president of the association, in an address delivered at York, Neb., reported in the *Christian Statesman* of May 21, 1885, said: "We might add in all justice, if the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on Infidel and Atheistic ideas, and then, if they can stand it, stay there till they die."

Can Christian insolence and intolerance extend further? Considering the fact that this nation is founded upon Infidel ideas; that our Constitution ignores the Christian religion; that our Declaration of Independence declares the Infidel idea that "all governments derive their just powers from the consent of the governed," and not, according to the Bible idea, that the "powers that be are ordained of God;" and that the founders of our government were imbued with Infidel ideas, and that the "Father of his Country" declared that "this government is in no sense founded upon the Christian religion," we must look upon Rev. Mr. Graham's remarks as religious arrogance and bigotry doubly distilled.

We do like this government because it is founded upon broad, liberal ideas, but its Christian features which religious bigots hav imposed upon it we do not like and propose to resist.

If this is a Christian government, why such an endeavor to hav Christianity recognized as a state religion?

And now we might add in all "justice," if the opponents of Liberal ideas do not like our government and its Infidel features, let them go to some wild, desolate land and in the name of their superstition and for the sake of their superstition subdue it and set up a government of their own on purely Christian ideas—patterned after some of the old theocracies of Europe—where they can again show their love of God by drowning witches and murdering heretics; where they can again show how much they love their enemies by waging wars of extermination and conquest, and stay there until they become civilized or exterminate one another.

In a speech in a National Reform convention held in New York city, in February, 1873, Rev. Jonathan Edwards, D.D., named Atheists, Jews, Deists, and Seventh Day Christians, and summed them all up under the head of Atheists, and said: "These all are, . . . as far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together. . . . The first named is the leader in this discontent, and in the outcry. It is his class. . . . The rest are adjuncts to him in this discontent. They must be named from him. They must be treated as for this question as one party." Then he tells us how he proposes to deal with these people when the religious amendment gives him the power. He says: "What are the rights of the Atheist? I would tolerate him as I would a poor lunatic, for, in my view, his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a

conspirator. The Atheist is a dangerous man. . . . Tolerate Atheism, sir! There is nothing out of hell I would not tolerate as soon. . . . Atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent."

Certainly no one can accuse the Rev. Jonathan Edwards of entertaining unorthodox views. If his principles are not humane, they are most decidedly Christian. He entertains opinions not unworthy his great namesake. From these expressions we can realize what Christian liberty means. And as though this were not enough to show a sinful world that Christians are guided by the Golden Rule, for fear that some might yet doubt the sincerity of their intentions they propose to join hands with Catholicism in their crusade against a secular government. The *Christian Statesman*, of Dec. 14, 1884, says: "Whenever they [the Roman Catholics] are willing to coöperate in resisting the progress of political Atheism, we will gladly join hands with them."

Can anyone who understands the fundamental dogma of Christianity and is acquainted with church history fail to comprehend the intentions of the God-in-the-Constitution party? Are there any but can at once grasp the meaning of these ominous forbodings? Can anyone fail to understand the grim ferocity of these declarations? Yet the majority of the Liberals of this country hav settled into a state of perfect quietism. They hav attained Nirvana, from which even the tooting of Gabriel's horn will not arouse them. They are utterly regardless of their own liberty or the welfare of posterity. The Liberals with contemptible indifference witness the organization and growth of a politico-religious party whose intentions are directly at variance with the principles of American liberty, whose main object is to turn this secular government into a theocracy, yet never raise a voice or lift a pen or contribute anything to educate popular sentiment to counteract this cursed church influence and encroachment upon our liberties. Thousands of dollars can be raised for these theologians to travel over the country proclaiming their despotic and un-American doctrins, while the American Secular Union, the object of which is to preserve the non-sectarian character of our government and maintain our free institutions, can only raise a few hundred dollars for current expenses, with but one officer whose whole time is devoted to the work, and no funds for employing lecturers or publishing and circulating Secular literature. And, what is worse, must be stabbed by pretended friends. G. H. DAWES.

(CONCLUDED NEXT WEEK.)

Our Memorial Trees.

The lot where our home is situated is 65x150 feet in size. We love it because it is our home, and as it is a custom, and a beautiful one, to plant a memorial tree, the editor, this centennial week of the inauguration of George Washington as the first president of the United States, has planted on the choicest spot of said lot four trees, dedicating the same to four of the greatest heroes and lovers of liberty the world has ever known—viz., George Washington, Benjamin Franklin, Thomas Paine, and Abraham Lincoln.—*O'Brien Co., Iowa, Bell.*

'Tis ever thus. Man made a hero and woman ignored. Take Washington as A No. 1 on the list, and who made him what he was? Who gave all the best years of her life to rearing and training him for the station he filled? Who but his mother—the hero of heroes and one of the best and noblest of women? Left a widow when Washington was only eleven years old, she had the full charge of his education, rearing, and training, besides that of the four other children yet younger than himself.

She was a faithful, economical, industrious, and vigilant mother, and all her children were successful in life because of her work. She was self-reliant, ingenious, and eminently practical. She taught her children all the virtues, both by precept and example. Above all, she taught them to feel a patriotic love of country and home. She taught them such an unswerving love of truth as to hav given birth to the saying that Washington could not lie, and out of this assertion was born the pretty fiction of "the cherry tree and the little hatchet."

Washington loved, honored, respected, and obeyed his mother as long as she lived. And this in itself is proof that she was worthy and deserving of it.

No one knows a mother as her child does, and no one knows a child as its mother knows it.

All honor to the Mother of Our Country. Her monument bears the inscription, "Mary, the mother of Washington." And as we honor the maker more than the machine, we should honor the mother more than the man she made.

You cannot read the full history of Washington and not see that his mother was the real "power behind the throne."

Woman will not always be thus ignored and kept in the background. The day will come when she will be the acknowledged crown of life's creativ forces, the last and most complete and perfect of all organized developments, the finale of evolutionary, progressiv differentiations.

I see where the mother of all
With full-spanning eye gazes forth, dwells long,
And counts the varied gathering of the products.

. . . . . .

What we believe in waits latent forever through all the continents.
Invites no one, promises nothing, sits in calmness and light, is
Positiv and composed, knows no discouragement,
Waiting patiently, waiting its time.—*Whitman.*

ELMINA DRAKE SLENKER.

Snowville, Va., May 8, 289.

Religion Not Necessary.

During many years, I hav been impressed that the social and intellectual condition of the world would hav been vastly better, in every sense, than it now is, or has ever been, if religion had never made its appearance on the world. There is a general misunderstanding of the base and character of religion, and among the lexicographers it should seem that great pains hav been taken to plant the term, religion, in advance of all moral principles, and, indeed, to create for it the parentage of Ethics, or rather, to present it as the direct instrumentality put in form and action by God to its parentage.

Pure ethics hav but one character, tending universally to social good; and, so far as scientific study has been able to found the origin of ethics, nothing further has been evolved than that it came by the social needs of the race in obedience to the dominant rule inherent in all—self-preservation. The originals of the race, say eighty thousand years ago, scant in intellect as they must hav been, still were not ignorant of the social proprieties. Their ancestry centuries back had taught their offspring, stage by stage, the necessities of proper rule, tending to the welfare of their kind. This custom remains to the present age. So far, then, there was no need of religious forms. Many thousands of centuries must hav passed ere religion began its false and fatal career among the world's presumably more enlightened people.

Now, what constitutes religion? In reality nothing but form, monarchism, and adulation. Taking a full view, with its one thousand different sects at enmity on all sides, a clear analysis could make nothing good of it, only a jargon on contentions destitute of basis worthy of the name. It is therefore a public enemy.

To be sure, it has affected to hav lassoed all the ethics and the proprieties extant, while, inconsiderately, at the same time, it has filled the ears of the world with error as to the essential facts pertaining to ethics and science. Its energies would seem to appear most for the attainment of largest attainable sums from the people—of many very poor—for the continuous enlargement of clerical power and grandeur. D.

Why We Are Presbyterians.

Because, as Presbyterians, we believe that, "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and [all] others foreordained to everlasting death. These angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their number is so certain and definit that it cannot be either increased or diminished" ("Confession of Faith," chap. iii, Sections 3 and 4).

We believe that "God hath appointed the elect unto glory. Neither are there any other redeemed by Christ and saved but the elect only. The rest of mankind God was pleased to ordain to dishonor and wrath for their sin, to the praise of his glorious justice" ("Confession of Faith," chap. iii, Sections 6 and 7).

We believe that "Elect infants, dying in infancy, are regenerated and saved by Christ. Others, not elected, cannot be saved" ("Confession of Faith, chap. x, Sections 3 and 4).

We believe that "The bodies of men, after death, return to dust, and the souls of the wicked [non-elect] are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. At the last day the dead shall be raised up with the self-same bodies, which shall be united again with their souls forever."

And that "God hath appointed a day for the manifestation of his glorious mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate [non-elect]." "For then shall the wicked be cast into eternal torments" ("Confession of Faith," chap. xxxiii, Sections 1 and 2).

Thus we believe that "At the day of judgment the wicked [or non-elect] shall be cast into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels forever." That is, "Their punishments in this world to come are most grievous torments in soul and body, without intermission, in hell fire forever" ("Larger Catechism, Answers to Questions," 89 and 29).

"The church is not at all ready for the revision of [these] its standards" (The *Presbyterian*, April 27, 1889).

Things to Think About.

For some time past a new gunpowder has been made at Wetteren, in Belgium. It is known as paper powder, and it is stated that a charge of thirty-nine grains gives, in a rifle of small caliber, an initial velocity of some six hundred and sixty yards to the ball. The additional advantages attributed to this new powder are those of not smearing the barrel, of producing no smoke, and of causing but little recoil.

Wire is now being manufactured, whether iron, copper, or brass, by a new and greatly improved process, and at a considerably reduced cost. The machine devised for this purpose consists of a series of rolls in a continuous train, geared with a common driver, each pair of rolls having a greater speed than the pair preceding it, with an intervening friction clutch adapted to graduate the speed of the rolls to the speed of the wire in process of rolling.

Experiments hav been made by Mr. Saunders, of the Experimental Farms, Ottawa, in the cultivation of grains from the extreme north of Europe, for the purpose of securing varieties that will ripen in the shortest Canadian summers. Wheat from Lake Ladoga, latitude 69°, ripened from ten to fifteen days earlier than other varieties in cultivation; a difference sufficient to insure its maturing soon enough to escape the earliest autumn frosts. This wheat yielded nineteen-fold, and was of satisfactory quality. Onega wheat, from latitude 62°; barley, from latitude 66°; and barley and rye from latitude 67°—or from the extreme northern limits at which cereals are grown in Europe in a continental climate—are on trial.

Attention has lately been called to the peculiarly destructiv effect of the creosote of wood soot upon chimneys, owing to the fact that the creosote thus formed from the slow combustion of wood contains so large a proportion of pyroligneous vinegar or crude acetic acid; this acid being formed in large quantities when the combustion of wood is slow, many quarts, in fact, being condensed in cold weather, where a large wood fire is very much checked, only a few hours being required for such condensation. The acid in question dissolves lime readily, carrying it away in solution, and in this manner the mortar is frequently entirely removed from the tops of chimneys in the country, new ones suffering in the same way as the old, instances being numerous where the top courses of brick in chimneys only two years old hav become entirely without support other than that afforded by the sand with which the lime was mixed.

Another device or method has been added to those heretofore proposed to prevent the burning of cotton when being conveyed in vessels. The safeguard now brought forward consists in wrapping each bale of cotton in wire gauze instead of the usual covering of jute bagging. It has been, it is claimed, subjected to all kinds of tests, including hooks and compression, and it is alleged has proved itself equal in all respects to jute bagging, the cost of the new material at present being about the same as that of jute bagging. The principle involved is that flame will not pass through very small holes, according to the well known construction of the Davy safety lamp. But while such wire cloth might stand a considerable degree of heat for some time, sooner or later the metal will oxidize and fall in pieces. It is suggested, therefore, that jute bagging might be treated with silicate of soda or some fireproofing "water glass," to render the fabric non-inflammable.

The cause of the blue color of the sky often used to be a subject of dispute among scientific men, until Professor Tyndall appeared to hav set it at rest by propounding the theory of its being the product of selectiv reflection of the blue rays of white light by reason of the presence of particles in the air of such minute size as only to be able to reflect rays of short wave length. Professor Hartley has recently propounded a new theory. After raising objections to Tyndall's theory, he presents his own arguments and the results of experiments to show that the blue color arises from the action of ozone upon the rays of light. The results of his examinations of ozonized air go to prove that it was impossible for rays of light to pass through so little as five miles of air without the rays being colored sky-blue by the ozone commonly present, and "that the blue of objects viewed on a clear day at greater distances, up to thirty-five or fifty miles, must be almost entirely the blueness of ozone in the air."

The primary object of ordinary reading or study, Mr. Balfour holds, is the enjoyment to be obtained by the possession and acquirement of knowledge. Knowledge is most easily attained in those subjects which we like most and take most interest in; and by that principle we should be directed to the kind of reading which we should take up. By the same principle we should not try to read the books on the list of the hundred or so best, merely because they are on the list; but when our interest is fixed on a particular line, the list is good to refer to for the best books bearing upon it. What interests the ordinary man at one time does not interest him at another; but his interests change with the changes that are going on around him in the world. He sees some natural curiosity, reads something in the newspapers, hears of some incident or character in history, or goes to some place which awakens his interest and attention, and induces him to read. If the ordinary man, then, is to read what interests him, he is pretty sure to read widely, and therefore necessarily, since life is short, superficially.

Col. Anson Mills, of the United States army, is actively engaged at Fort Bliss investigating the great irrigating problem of the arid West. When Congress appropriated $250,000 for geological surveys, and authorized Major Powell, who had charge of that department of governmental work, to encourage irrigation in arid districts by making surveys for the location of irrigation dams, to investigate rivers, lakes, and gorges, with a view to inquiry into the advisability of storing water for irrigation purposes, Colonel Mills went to Major Powell and explained to him El Paso's situation, her natural pass and natural resources for the storage of water in the wet season to irrigate the lands in the dry season. He explained that the Rio Grande was the most prominent torrential stream in America, and suggested the idea of a great international reservoir just above El Paso for the storage of the vast quantity of water wasted in the wet season. Colonel Mills will make the necessary surveys looking toward the impounding of the river in a large lake with a sixty-foot dam, and gates so arranged as to keep a constant flow of water through the proper channel of the river, and also to ascertain the average flow of water in the river and the amount of sediment in it. At a medium flow it would require one year to fill the proposed reservoir, which could be tapped by the people on both sides of the river, and when once filled, would supply a constant water power capable of running many immense manufacturing industries.

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York
MRS. M. A. FREEMAN, Ch. Fin. Com., 314 W. Madison st., Chicago.

Oregon State Convention.

To the Liberals of Oregon: The members of the Silverton Secular Union, of Silverton, Ore., hereby cordially invite all the Liberals of Oregon to meet with them in mass convention at Silverton, June 22 and 23, 1889 for the purpose of organizing a state association on the basis of the Demands of Liberalism, to coöperate with the American Secular Union. The association thus formed is to represent no intellectual creed, but simply equal rights and impartial liberty. It is to be organized in the spirit of the Declaration of Independence, the Constitution of the United States, and the words of General Grant: "Keep the church and state forever separate"

All in favor of these great ends, so necessary to the preservation of republican and democratic institutions, are solicited to be present for fraternal coöperation. In union there is strength.

J. W. MCCLURE, President of Silverton Secular Union.
R. D. ALLEN, Secretary.
MRS CARRIE FITZGERELL. }
H. D MOUNT. } Executiv Committee.
E. WOLFARD. }

Leonard Geiger, Not I. L. Gergen.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Who is I. L. Gergen, of this place? I notice his name in this week's TRUTH SEEKER among the subscribers to the Moral Code fund. I would like to get acquainted with him. I hav lived here forty years and never heard of the name before. There must be something wrong among the officers of the American Secular Union. Last fall they undertook to separate me and my wife by placing her away out in Ohio somewhere. And now they want to change my name, which is really, L. GEIGER.

Hudson, N. Y., May 23, 289.

A Gorgeous Roman Pageant.

Yesterday, May 19th, "His Grace" Archbishop Feehan, amid imposing ceremonies and before a con course of fully thirty thousand, laid the corner-stone of De la Salle Institute. It was the biggest Romish celebration Chicago has had in ten years. Columns are devoted by the daily press to animated and flattering descriptions of this insipid show, as though some great patriotic jubilee was being observed, instead of its marking the dangerous triumph of the power that ceaselessly works for the political degradation of America. The *Times*, which is running a neck and-neck race with the *Herald* to out-Herod Herod, as it were, in fawning to papacy, fairly grows ecstatic in laudation of the scene, saying, "It is the substantial fruition of a long-nursed ambition to adequately supply a high course of education, principally for the children of the laity;" and continues:

The sun shone brightly upon the imposing pageant presented at the grand stand from which Archbishop Feehan and the attendant clergy, supported by a gathering of the Catholic laity, reviewed the great procession. The scene was kaleidoscopic in its brilliancy, animation, and varied color. Upon the foundation walls of the building had been erected a substantial flooring with seating accommodation for fifteen hundred specially invited. This reserved inclosure was completely filled for nearly half an hour before the procession arrived. Thousands of little flags fluttered in the wind, and wreaths of laurel and heavy festoons of evergreen gave the requisit vernal relief to the rich color and golden emblazonries of the massed banners. These society flags formed the background for the officiating groups of richly vested clergy and representativ officials in gay regalia who occupied the conspicuous point of observation upon the great platform.

As every band in the city was out, no wonder the music of the occasion was wonderfully mixed; but the sublimity of absurdity was reached, not by the "Arkansaw Traveler," but when a popish procession marched to the air of "We'll Rally Round the Flag, Boys." Possibly it was the rebel flag, which the infallible Pio Nono was so anxious to acknowledge as the American standard, for which this tune was selected.

Three years ago great indignation was expressed by Catholic and Protestant against Sunday parades and promenading bands of music. Our city council promptly passed an ordinance forbidding processions within so many blocks of churches on the holy Sabbath, so that they would not interfere with the preacher's earning his salary on his busy day. No notice was taken of such an order yesterday, for were not our holy Roman rulers out on parade, and "His Grace" billed for a star performance, vested in a purple and silk cassock, with a long train supported by a couple of acolytes, richly embroidered lace, surplice, festal stole, cloth-of-gold cap, and his miter borne by Rev. T. Kerns? Pat Feehan, thus done up regardless of expense, wielded a golden trowel to complete his great act.

In a sealed copper box inserted in the stone was a Latin scroll, a portion of which reads: "For the greater honor and glory of God, and the welfare of youth, on Sunday the 19th of May, A.D. 1889, the corner-stone of De la Salle Institute was laid with appropriate ceremonies by His Grace Most Reverend Patrick A. Feehan, Roman Catholic archbishop of Chicago, in the presence of the reverend clergy of the diocese, many brothers of the Christian schools, and an immense multitude of people. DeWitt C. Cregier being mayor of Chicago; Joseph A. Fifer, governor of Illinois; Benj. Harrison, president of the United States; Pope Leo XIII., sovereign pontiff, gloriously reigning."

Then followed the cardinals and cabinet of the holy see and the officers of the institute. Mark the gradations this list includes—the steps of power and importance by which, one after another, we reach the ascending scale and climb to the dizzy hights of the "gloriously reigning sovereign pontiff."

Where does he reign? Certainly not in Rome, for there they know him too well, and he claims to be a "prisoner," so that the inference is he reigns in our republic.

From whom does this archbishop receive this high-sounding, impudent title, "his grace?" Not from the American government, the Constitution, nor the people, but the pope at Rome, to whom he owes his first allegiance. This Romish church is a political power, subject to a foreign monarchy, only rendering to this republic inferior and secondary obedience.

On the platform sat three Protestant judges submissivly seeking for future votes of the faithful, and thereby meekly and solemnly affirming their willingness to become pliant tools of the Romish church.

Pat Feehan (I mean his grace) favored a higher education and a broader culture—one which would be a lasting benefit to the church. There is little danger of anything else being introduced.

It is strange to hear two distinguished bishops of this church disagree, but Bishop Ireland lectured here some time ago, and was dead set against science, art, and modern philosophy. He condemned "the ambition of modern philosophy." He claimed the great source of light and improvement was the Christian religion, by which he meant the mummeries and mysteries of Rome. Now, if we do not hav modern philosophy, shall we hav musty philosophy? Feehan talks learnedly of the "broad culture" to be dispensed at the De la Salle Institute, by which he implies that other colleges are not so broad as this new infant of Rome. The next legislature will hav a bill, doubtless, demanding a bonus to encourage this extraordinarily classical non-sectarian institution.

The Romish church is an institution for the perversion of history and the inversion of intellect; for blighting imagination and blunting the lessons of experience—a contamination to the individual and a curse to society. It is the entering wedge directed against the heart of American freedom, for the avowed purpose of its destruction.

As a part of the "broad culture" which is of lasting benefit to the church, the De la Salle Institute is bound to inculcate what the leading papal journal in this country has declared:

He who denies the papal supremacy in the government of the universal church is as far from being a Catholic as he who denies the incarnation or the real presence The church is more than country, and fealty to the creed God teaches and enjoins through her is more than patriotism—*New York Tablet.*

This squarely places popery above patriotism, and "We'll rally round the flag, boys" sounds signally flat in a procession of Catholics who carry out and believe the above quotation.

Victor Hugo shattered this Romish sham of "broad culture" by asking a few pertinent questions of her prelates:

You claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim. It is the liberty of *not* teaching. You wish us to giv you the people to instruct. Very well. Let us see your pupils! Let us see those you hav produced. What hav you done for Italy? What hav you done for Spain? For centuries you hav kept in your hands, at your discretion, these two great nations, illustrious among the illustrious. What hav you done for them? I am going to tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without an inexpressible filial emotion; Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvel of poetry and arts; Italy, which has taught mankind to read, now knows not how to read! Yes, Italy is, of all the states of Europe, that where the smallest number of natives know how to read.

Spain, magnificently endowed; Spain, which received from the Romans her first civilization, from the Arabs her second civilization, and, in spite of you, a world, America; Spain, thanks to you, to your yoke of stupor, which is a yoke of degradation and decay, Spain has lost this secret power, which it had from the Romans, this genius of art, which it had from the Arabs; and in exchange for all that you hav made it lose, it has received from you—the Inquisition.

To the machinations of this immovable church not a word of warning is whispered from the daily press, but columns of approbation for the stately ceremonies of these priestly sappers and miners of nations. Then the humiliation of judges flaunting their professional prostitution to a church which holds that "the state has rights only in virtue and by permission of the superior authority, and that authority can only be expressed through the church"—can judicial office-seekers descend to lower depths? All this portends a mighty conflict in which, as ever, Secularists must rouse, rally, and quicken the public conscience that liberty shall not lie prostrate at the foot of the cross, and thus hasten the people's advent.

Out of the light, ye priests, nor fling
Your dark, cold shadows on us longer!
Aside! thou world-wide curse called king,
The people's step is quick and stronger.

. . . . . .

Aye, it must come! Thy tyrant's throne
Is crumbling, with our hot tears rusted;

. . . . . .

Room! for the men of mind make way!
Ye robber rulers, pause no longer;
Ye cannot stay the opening day;
The world rolls on, the light grows stronger—
The people's advent's coming.

NEWS AND NOTES.

The disappearance of Dr. P. H. Cronin, an alleged Irish patriot, has occupied public attention for the past three weeks, but the discovery of his naked body crammed into the catch-basin of a sewer in a suburb of this city points unmistakably to a most foul and bloody murder. There was not a shred of clothing on the body, but from a slender cord suspended around his neck hung an Agnus Dei. The effect of religious superstition may be observed in this significant fact, that, while his Roman Catholic murderers were willing to commit such a horrible and cowardly crime, they did not dare to remove this scapula. What tender considerations their religion inculcates! This murder is the outgrowth of the policy of letting Ireland rule and rob America, for it is presumed that Cronin was about to expose enormous defalcations of the Parnell fund. His chief enemy was Alexander Sullivan, the Irish patriot, whose unprovoked assassination of Hanaford in this city is a matter of history, and who stained his hands with the blood of another man in Texas before he came to Chicago. There is strong suspicion that he is now a triple murderer. These Irish patriots are a sweet-scented lot.

'TIS RELIGION THAT CAN GIV SWEETEST PLEASURES WHILE WE LIV.

A Russian priest in San Francisco is suspected of three murders, illegitimacy, and incendiarism. He fired the church in the hope of burning up the bishop who was investigating his conduct, and to destroy the records. He belonged to the Greek church. The religion of the Russ and the Romanist seems to hav a common flavor.

ELECTION OF OFFICERS.

At a regular semi-annual meeting of the Chicago Secular Union the following officers were elected for the ensuing term: E. A. Stevens, president (twelfth term); vice-presidents, J. M. Stiles, Mrs. M. A. Freeman, James Gruber, Prof. James Milleson, and B. H. Marlett; secretary, Mrs. Holmes; financial secretary, J. F. Geeting; treasurer, Jehu Barr; executiv committee, G. L. Robertson, Leopold Koerpel, and E. N. Geer. E. A. STEVENS.

The Bruno Monument at Rome.

The following final letter, account, and banker's certificate speak for themselvs and for the liberality and international spirit of American Liberals.

As the years roll on it will be a source of gratification to every American to know that there were so large a number who insisted that the great republic should be represented in this great act of historical justice and becoming revenge.

In the many letters which hav brought in the money were found many inspiriting sentiments and expressions which we hav no room to spread before the public, but which hav added an earnest meaning to these contributions which we hav sought to make known at Rome by condensed and proper reports. The contributors may also be pleased to know that every cent contributed has gone to Rome, all expenses having been borne by the treasurer; and also that, the rate of exchange being in our favor, the money is larger at Rome than here.

At a proper time we may lay before our public some account of the great celebration on June 9th, but otherwise it seems that our duties as a committee hav come to a successful close. That such has been the result we hav to thank, first, our contributors, and then the American Liberal press, and especially THE TRUTH SEEKER, which has given free publication to all of our reports; and then the Boston *Investigator*, the *Freethinkers' Magazine*, *Secular Thought*, *Freethought*, *Open Court Unity*, and, in short, every Liberal newspaper in English America.

We need not repeat information which the following documents will disclose, and with thanks for the confidence reposed, we submit this final report.

T. B. WAKEMAN, Treas. and Sec'y,
On behalf of the American Committee.

UNITED STATES OF AMERICA,
No. 93 NASSAU ST., N. Y.,
May 24 ERA OF MAN 289. A D 1889

TO THE HONORABLE THE COMMITTEE FOR THE BRUNO MONUMENT AT ROME ITALY, *Gentlemen:* I herewith inclose a final draft for $370.15, which makes $120 15 over the sum of $1,000 promised for the Bruno monument on behalf of American Liberals. As funds could not reach you in time for the celebration on the 9th of June next, if sent after this date, you may consider this draft as closing our account.

As we wrote you before, we regret extremely that no one of our committee can be present on the great occasion which will crown your efforts. In that regard we request you to engage the attendance, and if you think proper the voice, of our honored and excellent friend Hon. J. B. Stallo to represent us at your celebration, and we hope that he may associ-

ate with himself such other Americans as he may think proper. That he may feel free to represent, speak, and to act for us, we authorize you to show to him this letter as his authority if any may be needed.

We send you also herewith the names of all of the American contributors to this fund, with their addresses and amounts contributed, and pray you to preserve the same as a roll of honor among your archives. We hope to send you the same in a printed form at an early date. We pray you also to send to us such newspaper or other accounts of the great celebration as will enable your American friends to realize to some extent the joy and the glory of your success. Nothing now remains but to thank you finally for the honor you hav done us in placing our names upon your honorary committee for America, and for your patience and support in our efforts to perform the duties which that honor imposed. With profound respect and gratitude for the leading part you hav taken in this glorious work, we remain,

Your obedient servants,

American Committee { R. G. INGERSOLL. / T. B. WAKEMAN. / D. G. THOMPSON. / THOMAS DAVIDSON.

Per T. B. WAKEMAN, Treasurer and Secretary.

THE BANKER'S CERTIFICATE.

Received, New York, May 24, 1889, $370.15, which, with $750 heretofore received at various times, makes a total of $1,120 15, which we hav transmitted to G. Amici, secretary of the Giordano Bruno monument committee at Rome, Italy, for T. B. Wakeman, treasurer of the American committee.

25 *Wall street, N. Y.* CANTONI & Co., Bankers.

The following are the amounts received since the last acknowledgment:

R. Butterfield, Sacramento, Cal.	5 00
Briggs Monroe, St. Paul, Minn.	5 00
L. Magonheimer, San José, Cal.	2 00
Talbot J. Albert, Baltimore, Md.	2 00
Peter Selde, Jr., Davenport, W. T.	2 00
H. L. Wilson, " "	2 00
Jos. Kirk, Lumber City, Pa	2 00
Dr. J. Rode Buchanan, Boston, Mass.	1 00
N. T. Hows, New York city	1 00
Mrs. Mary A Smith, Newark, N. J.	1 00
Dr. W. R Bachelor, Pauline, Ark.	1 00
Samuel Cohn, Pottsville, Pa	1 00

Collected by Mr. John Jackson, Dallas, Tex. Received May 24, 289:

Dr. D. Mackay	$1 00
John Jackson	1 25
Neal Moore	1 00
C. M. Connally	1 00
George Cretian	1 00
C. W. Smith	1 00
Allen Johnson	1 00
Achille De Stefano	1 00
A. J. Rosenfield	1 00
T. G. Ard	1 00
L. D Douglas	1 00
G. M Danover	1 00
W. D. Robinson	1 00
I. K. Hawes	1 00
William Doran	1 00
Alexander Kennady	1 00
W. J. Schroffler	1 50
S. B Mendez	50
A. B Bristol	50
L Kells	50
F. De Stefano	50
J. B. Cook	50
J. R. Hamed	25
D. B Horn	25
G. Finkheiner	25
Louis Wagner, Hudson, N. Y.	1 00

The following has been issued by the Roman Committee:

INAUGURATION OF THE MONUMENT TO GIORDANO BRUNO. PLACE "CAMPO DEI FIORI," ROME.

Triumphant, after more than ten years of struggle against clerical intolerance, the statue of the great philosopher of Nola is at last to be raised on the 9th of June, upon the same spot which formerly was the scene of his torture.

The inauguration of the monument to Bruno in Rome is rationally the emblem which marks the centenary which has revolved since 1789 It does not mark the difference between the Goddess Reason and the supreme being with the scaffold as arbiter between them; but it is the crowning of the most elevated ideal of humanity. On the one side the Catholic church, on the other the modern state. and, between them, the monument of Bruno, the symbol of a mutual tolerance in freedom of thought, religions, worships.

For here we can see a pope celebrating freely side by side with the state, which discusses, also freely, the rights of sovereignty. Here the clergy may menace the faithful in the churches with the terrors of death, and that in front of the Athenæum which preaches, in its turn, rehabilitation in the right of life and affirms the law of nature. Here, again, between two different civilizations, towers the monument to Bruno which, embracing in unity of thought the two worlds, pushes them on toward a common end.

From whatever part of the earth the man comes who finds himself in front of this monument, he ought to think that he leaves behind him great differences of nation and of tongue, and that he has come, as it were, into a new country which has neither frontiers nor privileges; for there where thought is born again from its ashes is found the entire history of man, and one feels that the different forms of speech disappear in the common aspirations of a unique, a human tongue.

All those Liberal spirits and learned men in civilized countries in the Athenæums, the schools, the associations, in accepting the invitation to honor with their presence the inauguration of this monument—which is raised by the desire and by the subscriptions of every country—furnish the striking proof that posterity is mindful of this Bruno who carried the very eloquence of thought amongst nations, and was willing to consecrate it by his death in the Universal City.

The inauguration of the monument, sculptured by M. Ettore Ferrari, will take place in the forenoon of Sunday, 9th of June, in the presence of the Committee of Honor, the deputies from foreign and Italian Universities, and the invited municipalities and associations.

The inaugural speech, before the monument in the "Campo dei Fiori," will be pronounced by Professor Giovanni Bovio. Upon the eve of the inauguration (Saturday, June 8th), at the formal reception of the deputies and representativs, Professor Gartano Trezza, of the *Institut Superieur* of Florence, will deliver an address upon the life and works of the illustrious Martyr and Thinker.

Upon the day of the inauguration a bronze medal struck by the care of the executiv committee will remain as the perpetual souvenir of this civil ceremony.

AVO. GIOVANNI AMICI, Secretary,
Via due Macelli 66, Scala int., p. 2, Roma.

Lectures and Meetings.

MRS. MATTIE P. KREKEL will start this month for California, where she contemplates lecturing during the summer, and making a tour of the territories during the fall and winter. She desires engagements on the way to the Pacific coast, at Denver, Salt Lake, and other points. Her address is 438 S 24th avenue, Omaha, Neb. Mrs. Krekel is a splendid woman, an eloquent speaker, and her terms are reasonable Liberal societies and individuals desiring platform work in their towns should employ her.

PROF. JAMES MILLESON wishes to hear from a number of Liberals along the line between Chicago and Denver. He has lecture engagements at Boulder, Colo., which can only be filled by securing several intermediate appointments. If the Liberals along the line will help him to such engagements he will make the trip of great importance to our cause. His popular lectures on "The Conflict between Science and Religion," and his "Scientific Substitute for a Creator," can not fail to interest the Western people, as they hav done the citizens of Chicago. Please correspond with E. A Stevens, president of the Chicago Secular Union, at No. 558 West Madison street, Chicago, Ill.

A SPIRITUALIST camp-meeting will be held in Vandercook's Grove, three miles south of Jackson, Mich., commencing June 22d and closing July 1st. Among the speakers with whom negotiations are either closed or pending for that meeting are Moses and Mattie E. Hull, Dr. A. B Spinney, Fred. Heath, Mattie Strickland, Mrs. Curtis, Dr. P. T. Johnson, Mrs. Rich, and others. Among the mediums to be present are Mrs. Graham, Mrs. Cutter, and Mrs. L. Pet Anderson, of Chicago, and Mrs. Virginia Rowe, of Jackson, Mich., and others. The grove is beautifully situated on Twin Lakes, and has a dining-hall, dance-hall, swings, merry-go-rounds, and every other facility for innocent amusements between meetings. Good boating and fishing on the lakes. Day board can be had on the grounds. Tents can be furnished for all who will ask for them in advance. Fine singing, and good music for dancing. For further particulars address Leone Rich, secretary, 920 Greenwood avenue, Jackson, Mich., or *New Thought*, 675 W. Lake street, Chicago.

The Church the Servant of Plutocracy.

James B. Wasson in the North American Review.

The following incident happened not long ago in one of the largest cities in this country:

An important church in the city owed a large sum of money to a very wealthy man, one of its leading members. But though the money was overdue, the church officers felt no anxiety, as their creditor not only appeared to hav the interests of the church at heart, but was abundantly able to wait until it should be able to pay him, and, indeed, frequently expressed himself to that effect. At this point he was proved to be guilty of having broken one of the Ten Commandments—which one it is immaterial to say here—and as the transgression was a matter of common fame, the officers of the church were compelled to take cognizance of it. They did so, and, finding him guilty, declared him suspended from membership until he should giv some proof of having repented. The offender, though acknowledging the charge against him, was furious at the audacity of the church in presuming to disciplin him, and sent word to the officers that if he was not reinstated within a week he should at once proceed to collect the money which the church owed him. He was reinstated in three days, or as soon as the meeting of the officers could be convened, and is to-day a member in good standing of that church.

Some few years ago, in a small town in the central part of this state, there was a church which had recently called to the pastorate a young man of strong religious convictions and fervid piety. He had not been pastor long before he learned that the leading member of his church, and the wealthiest and most influential man in the town, was living in open sin. It had been a matter of common notoriety for years, but the former pastor, a weak, good-natured man having an eye to the rich man's very liberal contributions, discreetly ignored the matter. The new pastor, however, was a man of very different character, and, after privately admonishing the culprit to no effect, publicly cut him off from membership in the church. What was the result? The sinner, of course, withdrew his contributions, and so great was his influence in the town that the church-members generally condemned the clergyman for so offending him. Some actually upbraided him for driving a good-paying member away by needlessly raking up a little private matter that was nobody's business. The poor man's salary was so reduced that he was finally compelled to resign. This, of course, was a triumph for the rich magnate. A man was called as pastor who had no desire to stir up unpleasant matters, and who was only too willing to conciliate a man of wealth and position. The rich man, still living in open sin, is an honored member of the church, while the clergyman, who tried to end the scandal of his membership, is looked upon as a sort of Quixotic crank, and with this reputation, earned by his uncompromising devotion to principle, he finds it impossible to obtain any permanent or desirable charge.

Multitudes of other instances, differing in many details, but all showing the subserviency of American Christianity to the money power, might be adduced. The churches in the United States do not perhaps worship wealth; but they conciliate it and toady to it to such an extent that their message of universal brotherhood becomes a farce. In no department of American life is the power of money greater than in the churches. Not only does it shape the policy and blind the vision of individual parishes, as in the cases I hav related, but it compels American Christianity, as a whole, to take the rich man's view of every moral and social question that comes before it. The enormous wealth of many men, both in and out of the churches, is known to hav been acquired dishonestly, and in violation of the rights of multitudes of men whom they deprive of their dues. But neither the churches in their corporate capacity, nor the clergy in their individual capacity, ever think of denouncing the social system which allows this state of affairs to exist, and even throws over it the sacred sanction of law.

Tributes to Our Postmaster-General.

From the Sun.

They say that Wanamaker is pious enough to open oysters with prayer.

From the Springfield Republican.

Piety is cloaking the post-office department as with a mantle. The general superintendent of the railway mail service has issued an order that on and after the 26th the exchange of inner sacks between Boston and New Haven shall be daily, except Sundays, instead of daily as at present.

From the St. Louis Globe-Democrat.

One of the Texas statesmen now in Washington has just had an interview with the postmaster-general, some of the features of which were extraordinary. It appears that the Texan wanted a change in one of the presidential post-offices in his state, and was endeavoring to secure Mr. Wanamaker's recommendation to that effect. The term had not yet expired, however, and the postmaster-general declined to make the change. The Texan showed that the present incumbent of the post-office in question was an offensiv partisan of the worst character, and that Democratic as well as Republican patrons joined in the request for an immediate change.

Mr. Wanamaker was absolute in his refusal, and finally explained that a friend of his, the Rev. So-and-So, had requested the continuance of the present postmaster in office until the end of the term. The Texan grew furious at this interference of the clergy and expostulated, but all to no purpose.

"I can do nothing now," said Mr. Wanamaker, "for I hav assured the Rev. So-and-So that no change will be made."

"But, my God, Mr. Wanamaker," exclaimed the Lone Star statesman, with petulance, "what has this pulpit-pounder got to do with it?"

Postmaster general Wanamaker was shocked. It was evident that he was painfully shocked. After fully recovering his breath, he said, in the mildest possible manner:

"My dear sir, you must not swear; it is wrong, it is wicked, it is ungentlemanly. You must not swear in my presence."

The Texan wilted, and in apologetic profusion he said:

"I beg your pardon, Mr. Wanamaker, but that was not profanity; I tried not to swear; I merely——"

"Oh, yes, you did," interrupted the postmaster-general and Sunday-school superintendent; "you said 'My God,' and that's taking the name of our Lord in vain. You know the good book tells us that it is wicked to use the name of the Lord in any spirit but that of reverence and devotion," and then Mr. Wanamaker entered into a long and earnest lecture on the subject of profanity in general and the Texan's offense in particular.

When Mr. Wanamaker had finished, the Texas statesman, in solemn silence, took his hat and walked out. The lecture was lost upon him, however, for when he found himself in the hall outside he broke loose. He said many things of a sulphurous character that would hav deeply grieved Mr. Wanamaker had he been there to hear. For about five minutes the names of all the deities, biblical, classical, mythological, or otherwise, were taken in vain; and then the representativ of the state of Texas, feeling somewhat better, walked out into the street and the sunshine.

Inaccuracy of the New Testament.

Rev. M. J. Savage in North American Review for June.

What certainty hav we of the verbal accuracy of any single text on which, as we are told, hangs the tremendous issue of heaven or hell? The oldest manuscript of any part of the New Testament takes us no nearer the real words of Jesus and his disciples than some time in the fourth century. Hundreds of manuscripts, of all or a part of the Testament, are in existence. But they contain thousands of differences in their readings. Generally these differences are not important—that is, they do not materially change the sense. But in some cases they are very important. They amount to a difference as to whole verses; and, in a few instances, to whole paragraphs or parts of chapters. Some of these differences mean more than carelessness; they indicate a deliberate tampering with the text under the influence of doctrinal bias. It is sometimes urged, in reply to this point, that we are as sure of the general accuracy of the New Testament text as we are of that of the best classics, such as Cicero's orations. Suppose we are? The fact is still entirely beside the point. When some one claims that the salvation of the soul depends on the reading of a text in Cicero, then the comparison will hav some relevancy. Until then, however, it is only a flippant evasion of the difficulty even to raise such a comparison.

Coincident Opinions.

From Saladin's Agnostic Journal.

The leading Freethought journal of America is THE TRUTH SEEKER, published in New York. It is ably conducted by E. M. Macdonald, who was trained under the late D. M. Bennett.

From H. L. Green's Freethinkers' Magazine.

Eugene Macdonald is constantly improving THE TRUTH SEEKER and placing it in the first rank of journalism. At first we were not attracted to some of the illustrations therein published, but they hav been steadily growing better and now each week teach important Freethought lessons that could not be so well presented in any other manner. The Editor is yet a young man, has hardly reached the prime of life, and, if he improves his splendid opportunities, has a grand future before him.

A Sanguineous Defiance.

George Macdonald in San Francisco Freethought.

When Mr. Braden is tired of parading these names before the public he might arrange a new list, and put mine among them. I met him once in this office, and did not debate with him. The only reason why there was not a lively discussion is because I did not know who he was. I now challenge the Rev. Mr. Braden to mortal combat, and giv him the choice of weapons. Hear my war-song:

I am a terror—
Don't you forget it.
The glare thou beholdest
Streaming through heavens
In flashes of carmine
Is my red whiskers
Blown by the cyclone,
Amazing the nations.
Thou art a blow-hard,
Reverend Braden,
And thus single-handed,
Unto the combat,
Gauntlet or gospel,
Here I defy thee!

THE demurrer of the Messrs. Harman and Walker has been overruled by the court, and they will hav to go to trial on the indictment. The day for the trial is not yet appointed.

Communications.

Remodeled Christianity, With a New Savior.

JUST AS DIVINE A RELIGION AS THE OLD.

"Christ livs. He has come to earth the second time. Behold the savior! He is the pure one, the perfect one. He has no guile. He is God, become man. By believing on him we are made pure and sinless as he is, and our salvation is assured. Oh, how grateful and happy are we who are redeemed! Blessed be God, that we hav found him."

Such were the expressions delivered in a quiet but intensely earnest tone of voice to a *Herald* reporter this morning by one of the "angels" of the Schweinfurth Community.

What is the Schweinfurth Community?

It is the head center of the newest and most remarkable religious sect, of all the queer theological schools, that has found an existence and a company of believers.

The sect has been in existence about fifteen years, but Schweinfurth has not been revealed unto them as their lord and master until within the last half dozen years.

Mrs. Dora Beekman, the wife of a Congregational minister, originated the body of strange believers. She preached that in her own person were the attributes of the risen Lord. She was the woman Christ inspired and made sacred by the indwelling of Christ's spirit. The band of believers grew slowly and steadily. They located their central church at the little hamlet of Byron, south of Rockford, and by dint of besieging the meetings of all the other churches, and, jumping up, declaring their doctrins at all seasons, kept the poor clergymen and their faithful flocks in continual hot water. Her husband did not believe the new faith, and as a result he is now in the insane asylum.

Rev. George J. Schweinfurth was at that time a Methodist minister, a young man of prepossessing appearance. He had an auburn beard, a white brow, with veins plainly indicating refinement, and a very sharp eye, that could look as meek and pathetic as a Delaware river shad's when circumstances demanded humility.

Suddenly it was announced that Dominie Schweinfurth had renounced Methodism and become a disciple of Mrs. Dora Beekman. Very shortly afterward he was installed as bishop of the Beekmanites, as they were called, with a roving commission to visit the different localities where the creed had gained a footing to exhort and proselyte and orate and be the mouthpiece and confidential attaché of the woman Christ.

Mrs. Beekman died and became cold clay like any ordinary mortal. Her broken-hearted believers kept her body for a week, expecting that she would rise as she had promised and prophesied. They placed her body on a raised platform and worshiped about it hourly. There were expectant disciples standing about it every moment, in hope that life would return and they would witness the resurrection. The remains were never left alone for an instant, but the corruption of the body grew so great that at the end of a week the interment was ordered by the public authorities.

At this juncture came forward to the comfortless little band the shrewd Schweinfurth. He declared to them that just as she was dying he saw a glimpse of heaven "through the windows of her soul," and from her lips came the words, "You are Christ the holy one. My spirit passes into thine, and by this act transforms thy whole being. Go forth pure and sinless, the only son of God. Thou shalt bring all nations to worship thee and put to rout the evil one and all the hosts of darkness."

The credulous company believed and rejoiced in the real savior brought to them as from the dead.

From that day the growth of the organization, both in financial resources and membership, has been simply wonderful. The new Christ has displayed business sharpness and a keenness in the study of human nature that has brought forth much fruit.

A good old farmer named Weldon, who was possessed of eight hundred acres of fine land, became infatuated with the new sect and made over his entire property to Schweinfurth as head of the church. Here the central community is located and here I found my way early this morning.

The home of Christ is a large mansion standing in a spacious inclosure amid a number of large forest trees some distance back from the main road, about five miles south of this city. It has spacious barns, carriage buildings, sheds, and other appurtenances of a prosperous country manse. The members of the community make the breeding of blooded horses a specialty. Schweinfurth has three imported stallions and a large number of brood mares. He also has about eighty head of fine cattle. The house is very roomy and with its wings easily accommodates a hundred persons. There are usually about fifty females there and a dozen or fifteen men. The male disciples do the heavy work and are drudges. They liv on the plainest food and sleep in the attic. Most of them, having become infatuated with the new religion, count themselvs happy to suffer and labor for the cause, and hav given up all their earthly possessions to the Christ.

Schweinfurth possesses in his own name property which has been given him outright to the amount of $50,000 at the lowest calculation. Wherever a member of the "Church Triumphant" is found they set aside a tenth of all their earnings as tithes for the Lord, and the Lord deposits it in different banks in his own name.

When informed that the visitor was in search of information, it seemed as if a slight shade passed over Schweinfurth's countenance and there was a momentary hesitation before his reply. But it was only transitory, and in a moment he said: "Will you kindly follow me to my study? I hav no objection to answer any reasonable questions you may propound, if of proper character."

He led the way into the hall and thence to the two-story wing and upstairs into a room which bore the appearance of a literary man's comfortable retreat. It was lined with books in solid walnut cases, tastefully veneered with French varnish and elaborately carved. Motioning the visitor to a chair, he followed suit and awaited the interrogatories.

"Are you Christ?"

"I am," was the reply. "I am more than Christ. I am the perfect man and also God. I possess the attributes of Jesus the sinless, and hav his spirit; and more than that, I am the almighty himself."

"This, then, is your second advent on earth?"

"It is, and I am accomplishing untold good. The time is not far off when I shall make such manifestations of my divinity and power as will startle the world and bring believers to me by thousands and tens of thousands."

"When did you discover first your divine attributes and that you were the great head of the church?"

"In 1883 at the decease of Mrs. Beekman. Three days before her death she had a light from heaven and transferred her spiritual holiness to me. Before her death outsiders erroneously called her 'the woman Christ.' That was not true. She was the spiritual bride of Christ, and her people were called Beekmanites. After her death at first I was only sensible that I possessed the attribute of Christ and had in my own person his spirit coming a second time on earth. The people who believe in this great truth were 'The Church Triumphant.' Within the past year there has been still greater knowledge, and I can now declare that I am God almighty. My name is 'I am, that I am.'"

"Can you, then, perform miracles? Can you vanish from the flesh and be invisible and pass from one place to another as a spirit?"

"Yes, I hav unlimited power. I can come into a room with closed doors and disappear. I can raise the dead, cure disease, and do all the miraculous things which I accomplished when I was on the earth before. I do not practice them often, for I wish to convert the world to the truth without depending on supernatural powers, but by the truth itself. One of the ladies you saw downstairs was in the last stages of bronchial consumption; physicians had no hope for her. I brought her back from the face of death with my divine power and without approaching her. Did you ever see a more healthy mortal? Physical infirmities are cured by me simply by faith, and I can cure them without even their exercise of faith if I would."

"Do you expect to liv on earth forever?"

"I shall be here many years in the present body, and the world will see wonderful sights before I cast off this body. But I am incarnate, and when this goes into the corruption of death my spirit will enter another body and still liv on earth. How or when the present body will die has not yet been revealed of the father. But in form and substance the identical body I now possess was the one that was crucified on Calvary. There are many things in the gospels that are inaccurate about my crucifixion and my life on earth, and I am now occupied in writing a new and true version of the New Testament that can be accepted as the perfect and inspired word. This in itself, when given to the world, will create a revolution among those who now consider themselvs orthodox believers."

"Will you tell me something of your domestic life here?"

"Well, sir, you can say that we liv as a large family. There are several married couples here, but most are unmarried. The evil charge that we practice free love shows how little the world knows of the purity and sinlessness of our lives. I am the type of the sinless one, and those who liv with me and believe become pure even as I am pure and in them there can be no guile. Our marriage ceremony is binding and there can be no divorce. The sexual relation is only entered in by wedded ones for the purpose of raising children, and any other intercourse for the gratification of passion is considered sinful. As for myself, I never experience the passions of man, for I am God. I know that I shall be reviled and persecuted, and men will say all manner of evil things against me, but I am holy and the world will yet know it. The whole world is impaneled as a jury to try us, but those who now persecute us will be utterly destroyed. You and all others will hav to come to believe in me before you can be saved. I might add that our Church of the Redeemer will supplant all others on earth. The so-called orthodox churches are the beasts of Daniel and must be destroyed."

"If you hav the same body that was crucified, where are the marks of the nails in your hands?" asked the skeptical scribe.

"I do not claim that the material physique has not changed and put on new flesh, but my features are not changed, and though new material substance has covered the point of the torturing instruments, in a general sense the same body is now before you as arose from the tomb at my resurrection."

The Lord then led the visitor through the house from cellar to garret. On the first floor were the sleeping apartments of the ladies, elegantly fitted boudoirs. The second story of the wing is devoted to Schweinfurth's suite. They eclipsed the ladies' rooms in elegant furnishings. There was also a large school-room on the second floor of the main building, where some thirty pupils are daily taught. The garret, which is commodious and clean but very plainly furnished, contains a dozen beds. Here sleep the men whose hard work and substance hav gone toward equipping the rest of the house in such princely fashion. Within the last year or two $20,000 has been spent in remodeling and refurnishing the house.

The growth in membership of this remarkable sect has been astonishingly rapid within the last few years. They now hav churches at Chicago, St. Charles, Minn.; Minneapolis, Paw Paw, Ill.; Louisville, Ky.; Leavenworth and Kansas City. But the central community is this one here. New converts must come here and learn their duties and obligations, and those who are willing to work are assigned fields of labor. Services are held here every Sunday afternoon at 1 o'clock and Schweinfurth always preaches. Sometimes his sermons occupy from two to three hours in delivering. He numbers among his followers people of learning and culture. "His kingdom," as he calls it, is growing beyond all conception of those who hav not examined into it, and there is no doubt that the new church which he has established will be heard from in hundreds of quarters from this time on.

There are quite a company of traveling men, colporteurs, and agents in various lines who belong to this sect. Schweinfurth makes special effort to attract this class, as they can more widely sow seeds of the new religion and can select the more likely subjects for their influence. Among the leading lights are Rev. Mr. Tuttle and wife, a Congregational minister, who has been established over the Chicago church of Schweinfurth. Mr. Tuttle is a man of education and excellent parts. He is a graduate of Yale College and Andover Theological Seminary. A Baptist minister in Pennsylvania is a recent convert, and a Congregational minister in Maine has just written to Lord Schweinfurth, stating that he believes Christ is now on earth, and asking for light on his claims to being the messiah.

There are a number of women living with Schweinfurth who by long residence and devotion hav approached sufficiently near to the purity of their Christ that they are called "angels." They eat with Schweinfurth, taking but two meals a day. The rest of the women, whose angelic wings are still in the pinfeather stage, eat separately at another house, and the men all hav other quarters for their meals. There is one "angel" who is most perfect and called by Schweinfurth his "soul's mate." Her community name is Angelica. She is a pale, dark-eyed, lissom creature of twenty-two years, not very plump, but willowy and spirituel, with a far-away look in her eyes. She occupies a special apartment, which is the most lavishly and richly adorned of any in the house. Her room is very near "Christ's," and she is never seen about the house, and visible to the others only at meals, when she sits on his right hand.

There are certain final rites celebrated which are called "The Garden of Eden" test. This is known to be a fact, though it is one of the few things that no one seemed ready to explain. It is understood, however, that it is modeled quite closely after the Mormon endowment house, and it is rumored that the women who pass through the ordeal do so in an absolute state of nakedness, in the presence of the Christ, also nude. But it is alleged that the participants are so free from all sin that even thus unattired they are purity itself.

There is one thing that is remarked upon by all who study Schweinfurth. He certainly bears the closest resemblance to the popular pictures of the savior. So near is the likeness that strangers, in total ignorance of his identity, hav been heard to comment on it. His eyes, beard, and hair of the same color The contour of his face follows the lines of the paintings of the real Christ with great accuracy. I hav certainly never seen any person who could begin to approach this striking resemblance. It is very likely

that Schweinfurth depends upon this similarity for some of his most powerful arguments in making disciples.

In dozens of places are springing up church trials of persons who hav embraced the faith. In a Kansas City Presbyterian church a trial is now pending of a woman who has become a convert, and depositions are to be taken here to prove that Schweinfurth can not perform miracles, as is alleged.

A number of women hav recently left a Presbyterian church in Richmond, Ky., and are among the number of the community here.

Such is the story of the Beekmanites. The revelations are almost incredible, yet as given here they are absolutely true, and all important statements herein made can be fully substantiated by a score of unimpeachable witnesses. That these Beekmanites are bound to increase and multiply until they become a very strong organization is not doubted by anyone who has made them a subject of study.

Rockford, Ill.

The Church—Its Moral Status.

The Christian church, in every age and every land wherein it held dominant sway, has ever manifested the same spirit of bigotry, intolerance, and cruelty, because it has ever drawn its inspiration from that same old grayheaded superstition—the Bible, which has misled and deluded its millions.

Human nature, when not perverted and vitiated by the pestilent teachings of the Christian church and Sunday-school, manifests many high and noble traits of character, and one of the worst features of the teaching of the church is its fearful denunciations of human nature. The church starts out with the proposition that, by "nature," we "are children of wrath, sold under sin." That, in Adam, six thousand years ago, "we all sinned and fell short of the glory of God;" that we "are prone to evil as the sparks fly upward," and that we hav a heart "desperately wicked above all things," and that "out of it proceedeth false witness, thefts, murders, and adulteries." With these cardinal propositions of the church once fully believed, it is no trouble to see the ease with which Christians degenerate to a state of depravity and sin. In addition to this damnable heresy against human nature, we are taught that we hav no power to extricate ourselvs from this natural state of perverseness. "We sin, and sin only continually." What a fix this places and leaves man in! "A poor, miserable, sin-stricken, God-forsaken, hell-doomed wretch," without any power in himself to do right; and after irrevocably fixing this condition on him, it threatens him with a hell of endless torment if he does not walk the chalk line.

Now, we are led to wonder why the church originated this doctrin of the "innate vileness" of the human race, but, on examination, we find a good deal of shrewd method in it. The priests and clergy originated the church scheme to enslave and rob the people, and the first step necessary to do this, was to make arrant cowards of them by persuading them that they were the darkest-dyed criminals in the sight of God, who was angry with them every day. That they are "already condemned with nothing to expect or wait for," but a certain "fearful looking for of judgment and fiery indignation." Man, gorged by these damnable doctrins from childhood, becomes semi-insane, and believing himself "leprous with sin, from the crown of his head to the sole of his feet," seeks to avert the awful doom which he is led to believe awaits him, by building gorgeous palaces of worship, and supporting in idleness one of the most pestilent, useless, and worthless class of men that ever preyed on the substance and welfare of human society.

It would never hav served the mercenary purposes of the priests and clergy to hav taught the fatherhood of God and the brotherhood of man. God as the universal father, and man as his child, with the divine image impressed upon him, would hav defeated the whole scheme. But God as "angry judge," and man as a "wretch undone," suited their purpose much better, and they hav not failed to work this scheme for all there is in it. In the United States there are one hundred thousand churches valued at $700,000,000, and which, although protected by the national, state, and municipal governments, pay not a cent of taxes to either. This enormous sum of $700,000,000, invested in magnificent temples of worship, is of no benefit to society whatever, for these churches are prostituted to the unhallowed purposes of reducing man to a state of mental slavery most lamentable to contemplate. These grand and highly decorated places of worship stand idle and locked up six days out of every week, and are only occupied a few hours on the seventh. They shelter no homeless, clothe no naked, feed no hungry; they educate no ignorant, reform no vicious, and yet, through the cunning and mercenary schemes of the priests and clergy, the credulous and deluded masses are made to support these worse than useless institutions at an enormous expense of time and money. And men who claim to be Rationalists join in and assist in aiding and perpetuating this barbarous curse of the ages.

This Christian scheme of salvation givs man no chance to start out in a moral direction. If man feels the impulses of good nature welling up in him and strives to disciplin and educate himself unto a state of intellectual and moral excellence, he is met with the most withering denunciations at the hands of the clergy, who tell him that his "own righteousness is as filth and rags"—"fuel to feed the flames of hell's consuming fires;" that righteousness is "odious to God," and "morality is no better than wickedness and is as devoid of saving merit as blasphemy." Then the church-approved method is recommended, which is, to ignore, deny, and repudiate all idea of any merit of our own, confess our own "innate vileness," and secure an acceptance at heaven's gate by having a sufficient quantity of Christ's merit in some mysterious manner injected into us.

And the masses—the priests-and-clergy-beguiled masses—accept this holy twaddle as gospel truth, and that too in an age of railroads, telegraphs, printing presses, free schools, and daily newspapers. Is this nightmare of superstition to hold its victims to a faith in these revolting theories forever?

Ed. Thompson, D.D., in his "Oriental Missions," page 204, states that "the spirit of persecution has often transformed the sheep of Christ into a flock of tigers." In this the doctor of divinity is mistaken, as the so-called sheep of Christ hav ever proved themselvs a flock of tigers, only playing the role of sheep when it suited their purpose, but revealing their tiger ferocity whenever circumstances enabled them safely to do so.

Mr. Talmage, the clerical clown of Brooklyn, in a sermon preached Feb. 6, 1887, stated that: "When any one sect got complete dominancy in any land, the devil of persecution and cruelty took possession of that sect. [Mistaken, as a spirit of persecution and cruelty already had possession of them.] A red line runs through the church history for nearly nineteen hundred years—a line of blood. Not by hundreds of thousands, but by millions, must we count those slain."

In a sermon preached Aug. 15, 1887, in referring to the career of the church in the fourteenth and fifteenth centuries, Mr. Talmage informs us that "the church tried to make people think aright by rack and gibbet and hot lead down the throat." [They would do the same thing to-day if they had the power.] He further adds: "At this time the people went from the house of God into the most appalling iniquity, and right along by consecrated altars there were tides of drunkenness and licentiousness such as the world had never seen or heard of; and the very sewers of perdition broke loose and flooded the church."

Why not? Did they not hav illustrious Bible exemplars to encourage them in licentiousness? And as to drunkenness, what about Noah and Lot and the admonition of Solomon, who said, "Giv strong drink to him who is ready to perish, and wine to those that be of heavy hearts, and let him drink and forget his poverty and remember his misery no more?" Latitude enough, we should think, for the most radical advocate of free whisky. Then there was Jesus discounting pure water by turning it into wine that givs to man "redness of eyes and wounds without a cause," to say nothing of Paul, the original founder of the church, who gave the command to his religious brother, "Drink no longer water," and recommended wine in its stead. We heard an old "seven-gallon Baptist" the other day quoting Bible arguments against temperance, and he said that there was "but one man in the Bible represented as wanting or calling for water, and he was in hell and ought to hav been there."

And yet, notwithstanding these facts, this old clerical mountebank, Talmage, at the modest salary of $16,000 a year, continues to slander human nature, scandalize honest Infidels, and extol the merits of that old she dragon that has left a sickening "line of blood" in her slimy trail down through the ages, and "numbered" her murdered "victims by millions."

W. S.

Nashville, Tenn., April 14, 1889.

To Balaam's Ass, Mostly.

Tho' you, Br'er Balaam, herded with the bumpkins,
That ass of thine was certainly some pumpkins!
Truly was he an ass as was an ass,
A wonderfully favored ass and gifted,
An ass to "second sight" and reason lifted,
An ass of parts, alas, now gone to grass!
An ass, Br'er Balaam, that, when under beatin',
Just humped himself and spoke right out in meetin'!
An ass that saw an angel on the road,
When you, a "seer," couldn't see a puncheon—
Hold! if of wine, I think you could, at luncheon—
An ass that "spoke his mind" when under goad.
O ass "inspired," thy fame we must not jeopard,
Yet loudly braying is thy rival, Sheopard!

SI SLOKUM.

Mr. Wanamaker's Effect Upon the Cabinet.

From the Pittsburgh Dispatch.

A strong effort is being made by the Sunday-school people to induce the other members of the cabinet to follow the example set by Postmaster-General Wanamaker and forbid the admittance of employees to the departments on Sundays.

Statements—Some of Which are True, and Some Not.

And the heavens shall praise thy wonders, O Lord: Thy faithfulness also in the congregation of the Saints.—*New York Mail and Express.*

The Young Men's Catholic Union of Chicago held a debate recently between representativs of the societies of the church of the Holy Name and the church of the Holy Angels. The subject of the debate was that the present public school system leads to vice and Infidelity. The judges declared the affirmativ carried.

Our republic is under lasting obligation to the Presbyterian church of America for its faithful advocacy of the Sabbath, both as a civil and religious institution. No Christian denomination has rendered greater service in defending this sacred trust, so essential to all national, as well as religious, progress.—*Pearl of Days.*

When Bishop Potter says of the men of the Revolution: "The easy levity with which their children's children debate the facts of God and duty and eternal destiny were as impossible to them as faith and reverence seem to be, or to be in danger of becoming, to many of us," he forgets that this was the age of Benjamin Franklin and Thomas Jefferson and Thomas Paine—all unbelievers. It was the era of growing Infidelity when the churches had reached almost their lowest level.—*The Independent.*

For ourselvs, we are purely and simply Catholics, and profess an unreserved allegiance to the church, which takes precedence of, and gives the rule to, our allegiance to the state. If allegiance to the church demanded of us opposition to political principles adopted by our civil government, a disobedience to any laws which were impious and immoral, we should not hesitate to obey the church and God. We should either keep silent and avoid discussion of the subject, or else speak out frankly in condemnation of our laws and institutions, if we believe them to be anti-Christian, or, which is the same thing, anti Catholic, in their principles.—*Catholic World.*

The Baptist Pastors' Association met last week to hear an essay by Rev. E. E. Valentine, on the "Personality of the Devil." "Satan," said Mr. Valentine, "is just as much of a proper noun as Gabriel is. Some people are inclined to think that the devil is a kind of an indefinit, inexpressible evil power to which a personality is given in the Old and New Testaments in order to make the conception more plain. But if this is so, then the Testaments are encouraging a superstition, and a hideous superstition too. Christ himself alluded personally to the devil. When he cast out evil spirits he addressed them in the words, 'Out, unclean spirits!' If they did not possess personalities it is certain he would not invest himself in the role of a juggler by making pretenses of things that did not exist." Several of the Baptist brethren discussed the essay, and while admitting that they had not and did not desire a personal acquaintance with the subject of the paper, they agreed that he had more or less of a personality. The Rev. J. Ferris Patterson said that the subject proved highly interesting, and in his opinion was not considered enough. It would be a good thing, he added, to hav Sunday-school teachers discuss it to their classes.

In some men the destructiv propensity is largely developed. They take supreme delight in undermining old opinions and beliefs and institutions without particular concern about the consequences. They are not seekers after truth, but champions of destruction. On this line the recent centennial has brought out the denial of the Christian life and church relationship of George Washington. One E. A. Stevens, of the Chicago Secular Union, in an address delivered in that city on Sunday evening, April 28th, declared that Washington was not a Christian. A writer in the New York *Independent* claims to hav good authority for saying that the first president was not a communicant and not a member of any church. But Washington Irving, who never wrote carelessly, positivly affirms that both General and Mrs. Washington were communicants in the Protestant Episcopal church. The fact of his having taken the communion with the Presbyterians on a certain occasion at Morristown, N. J., and having stated to the pastor of the church that he was a member of another denomination, as related in our editorial two weeks ago, was never before called in question. It is too late to question it now. These facts correspond faithfully with his public utterances and personal character, and are supported by ample testimony.—*Christian Advocate.*

Freethinkers are strong in Chicago, their societies being numerous. I attended a meeting of the Bohemian Freethinking Society at Thalia Hall last Sunday. As a rule, Chicago's foreign population is free and easy in matters of religion. Before the time for the society gathering the male members occupied their time in front of the bar discussing the questions of the day. Within the hall a dozen children waited for the Sunday afternoon lessons to begin. They grew restless. Their mothers' apron strings no longer held them. While their teachers were delayed by the tightening gyves of the saloon they found amusement for themselvs. There is throughout the city a number of so-called "Sunday-schools," the doctrin taught in which is that all religion is either superstition or fanaticism, and should be abolished. These should not be confounded with the Anarchist Sunday-schools which were so thoroughly ventilated by the *Herald* a short time ago. The scholars in those schools range in age between seven and sixteen years, and the first thing impressed upon their minds is that there is no such thing as divine inspiration or a code of morals founded on religious beliefs; that churches are a vile fraud, perpetrated by ecclesiasticism, and are simply agents of the governing class. Ridicule is the potent weapon used, and the name of the deity is spoken as lightly and as trippingly upon the tongue as that of the most public of characters. A crusade was at one time begun against these institutions, but it was stopped by the decision of Judge Tuley, though an offer was made to show that Anarchistic as well as Atheistic doctrins were promulgated in these schools. Judge Tuley held that all sorts of meetings should be protected against the "caprice, whims, or malice" of officers of the law, and were not to be disturbed unless some overt act was committed. Evangelist Moody has frequently referred to these decidedly Freethinking Sunday-schools, but he has received no encouragement from the hard-hearted citizens of Chicago, who feel that seed sown in some sections of the city would be cast upon very barren ground indeed. Mr. Moody would like to make an onslaught upon these hotbeds of Atheism, but he can get no one to follow his leadership. The great question is as to how the attack should be made, and until that is settled nothing will be done. The probabilities are nothing will be done anyhow, as Christian intruders in the parts of the city where these schools flourish would receive rough treatment.—*New York Herald Correspondence.*

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Mrs. Leutitia Heston, the mother of Watson Heston, died of paralysis on the 14th of May, 1889, aged 83 years 3 months and 9 days. As she was Liberal-minded, no religious ceremonies or observances were held over her remains.

Thus writes our artist, and that brief paragraph explains the absence of pictures in this issue of THE TRUTH SEEKER.

We extend to Mr. Heston our sympathy in his loss, and feel sure that we may add that of thousands of our readers.

Another Word to Liberals in the Northwest.

Once again we urge the Liberals of the four new states in the Union, Washington, Montana, and North and South Dakota, to be vigilant in seeing that religion does not gain a permanent foothold in the organic law of their states. Delegates to Constitutional Conventions hav been selected in Montana and the two Dakotas, and in South Dakota the Sioux Falls constitution has been adopted. This constitution, so far as it relates to the right to worship, or to write, speak, or publish opinions, is exceedingly good, and under it perfect "toleration" of all religions is secured. But we know how easy it is for legislatures to pervert constitutions, and the Liberals in this state as in the other three should endeavor to secure more liberty, and also justice.

They should insist that the Constitution shall provide that no person shall be denied any civil or political right, privilege, or capacity, on account of his religious principles *or lack of religious principles.*

They should insist that the constitution shall prohibit the exemption of any property not owned by the state, county, or town, from taxation.

They should insist that the constitution shall prohibit the legislature and all state officers from employing ecclesiastics to perform any of their so-called "sacred" functions" for which the state has to pay.

They should insist that the constitution shall debar the legislature from setting apart any day as a holy day, or from passing any law affixing penalties for laboring or playing on any of the three hundred and sixty-five days of the year.

They should insist that the constitution shall prevent the legislature from enacting blasphemy laws.

They should insist that some constitutional provision shall be made to prevent any money raised for the use of the common schools from being given to schools maintained by churches or for religious purposes, or wherein any religion is taught.

If these things are not insisted upon, the Liberals will find that they are the sport and plaything of the church, and that religion is riding them roughshod, to the detriment of their pockets and the complete loss of self-respect and religious independence. The churches know how to work their points, and they will hav men and money from the East without limit. They hav got all but one of the states under their thumbs, and secured almost everywhere a practical union of church and state, and will strive mightily to secure the new states. It rests with the Liberals to defeat them, for the "practical politicians" will not oppose an element which influences so many votes.

Steal, Steal, Steal!

The bill to allow the Roman Catholic "Protectory" and the Episcopalian "Sheltering Arms" to share in the public school funds was defeated in the Assembly before the legislature adjourned. Assemblyman Blumenthal of the 22d district was the champion of the bill. His main argument was that as long as a dozen or two other religious institutions were allowed money from the school fund he could not see why the Protectory should be excluded. Assemblyman Crosby, son of Howard Crosby, offered an amendment to the bill repealing the laws by which the school money is divided with corporate schools, but this was defeated by a vote of 49 to 49. The original bill was defeated by a majority of some half dozen votes.

Assemblyman Blumenthal's point that the Protectory has as valid a claim upon the school funds as any of the religions institutions already benefiting thereby was suggestiv, and it occurred to us to look into the matter. Application to the Board of Education for their latest report brought a nicely bound volume of over three hundred pages, dated 1888, being the report for the previous year. This valuable document shows that there are sixteen private and religious institutions drawing nearly $100,000 annually from the school moneys, and that most of them hav been doing so since 1851. The laws giving them this money were incorporated into the New York Consolidation Act of 1882, sections 1063 and 1066, and are as follows:

"Sec. 1063. The school established and maintained by the Five Points House of Industry in the city of New York, the school established and maintained by the Ladies' Home Missionary Society of the Methodist Episcopal church, at the institution in Park street, near the place usually called the Five Points, in the said city, and the industrial schools established and maintained under the charge of the Children's Aid Society, in the city of New York, shall participate in the distribution of the common school fund in the same manner and degree as the common schools in the city and county of New York, and shall be subject to the same regulations and restrictions as are now by law imposed on the common schools of New York.

"Sec. 1066. The New York Orphan Asylum school, the Roman Catholic Orphan Asylum school, the schools of the two half-orphan asylums, the school of the Society for the Reformation of Juvenil Delinquents in the city of New York, the school for the Leake and Watts Orphans' House, the school connected with the almshouse of the said city, the school of the Association for the Benefit of Colored Orphans, the schools of the American Female Guardian Society, the schools established and maintained by the New York Juvenil Asylum, by the New York Infant Asylum, by the Nursery and Child's Hospital, including the county branch thereof, the schools organized under the act entitled, 'An act to extend to the city and county of New York the provisions of the general act in relation to common schools, passed April 11, 1842,' or an act to amend the same, passed April 18, 1843, or an act entitled, 'An act more effectually to provide for common school education in the city and county of New York, passed May 7, 1844,' or any of the acts amending the same, and including such normal schools for the education of teachers as the board of education may organize, and such schools as may be organized under the provisions of this chapter shall be subject to the general supervision of the board of education, and shall be entitled to participate in the apportionment of the school moneys as provided for in this chapter, but they shall be under the immediate direction of their respectiv trustees, managers, and directors, as herein provided."

Under the provisions of these sections the schools hav drawn the following sums. This list is for the year 1887:

The New York Orphan Asylum School	$1,610 55
The Roman Catholic Orphan Asylum School (two branches)	7,107 65
The Schools of the Protestant Half-Orphan Asylum	1,552 70
The School of the Leake and Watts Orphan House	790 82
The School of the Association for the Benefit of Colored Orphans	2,555 67
The Schools of the American Female Guardian Society	17,561 78
The School Established and Maintained by the New York Juvenil Asylum	6,664 02
The House of Reception of the New York Juvenil Asylum	867 96
The School Established and Maintained by the Ladies' Home Missionary Society of the Methodist Episcopal Church	3,828 68
The School Established and Maintained by the Five Points House of Industry	2,787 12
The Industrial Schools Established and Maintained under the Charge of the Children's Aid Society	37,052 38
The School of the Society for the Reformation of Juvenil Delinquents	6,847 26
The School, including the Country Branch thereof, Established and Maintained under the Charge of the Nursery and Child's Hospital	1,870 94
The School Established and Maintained by the New York Society for the Relief of the Ruptured and Crippled	1,571 98
The School of the Hebrew Orphan Society	2,372 44
The School of the Association for Befriending Children and Young Girls	2,256 70
Total	$97,298 65

It seems that while the Protestants hav been crying out against Rome and her dangerous machinations to divide the school money between the public and parochial schools, and strenuously insisting that such division would be most unjust to the taxpayers, their church has had her fingers in the public treasury all along, violating the principles she pretended to uphold, and playing the hypocrit in the most shameful manner. Nearly all of these institutions are either Protestant church enterprises or maintained by private persons and run in the interests of Protestantism. And at least three of these schools receive money unconstitutionally, one of them receiving over one-third of all the money so appropriated. The constitution of the state, Article IX, section 1, provides:

"The capital of the common school fund, the capital of the literature fund, and the capital of the United States deposit fund, shall be respectivly preserved inviolate. The revenue of the said common school fund shall be applied to the support of common schools; the revenue of the said literature fund shall be applied to the support of academies, and the sum of $25.000 of the revenues of the United States deposit fund shall each year be appropriated to and made part of the capital of the said common school fund."

Section 1063 of the Consolidation Act, by which the "School Established and Maintained by the Ladies' Home Missionary Society of the Methodist Episcopal church" received $3 828 68; the "School Established and Maintained by the Five Points House of Industry," $2 787.12; the "Industrial Schools Established and Maintained under the charge of the Children's Aid Society," $37,052.38, is in violation of this article of the constitution, because these institutions are not common schools. They are corporate schools, maintained by private societies. The courts hav decided that even a normal school cannot share in the common school fund (Gordon *v.* Comes, 47 N. Y., 608), nor an astronomical observatory (People *v.* Allen, 42 id., 404). The supreme court has also declared a statute authorizing an orphan asylum to share in this fund to be unconstitutional. In this latter case, the Roman Catholic Orphan Asylum Society of Brooklyn desired to participate in the public school money for the years 1848–50. The board of education refused to entertain the claim, and the asylum brought suit for writ of mandamus compelling them to pay. This was granted, but the board appealed to the supreme court (October, 1851), and that court decided as follows:

"The act of March 7, 1848, which declares that 'the orphan asylum societies of the city of Brooklyn shall participate in the distribution of the school moneys *raised in said city*, in proportion to the number of children between the ages of four and sixteen who hav been under the charge of said societies during the past year, and instructed in such manner as is usual in common schools; and shall hereafter be annually entitled to such distributiv share, in the same manner and to the same extent as is now or shall be provided in respect to the common schools of said city,' did not intend to bestow upon the asylum societies a share of the moneys arising from the revenues of *the common school fund.*

"If such were the design of the statute it would be in conflict with the 9th article of the constitution, which provides that the capital of the common school fund shall be inviolate, and that the revenue thereof shall be applied to the support of schools by tax upon the property of the city of Brooklyn.

"The schools maintained by the Roman Catholic Orphan Asylum Society of the city of Brooklyn are not 'common schools' within the meaning of the constitution."

The judge concluded: "To say that the legislature can determin what institutions shall receive the proceeds of the school fund; and that whatever they determin to be entitled thereto, becomes *ipso facto* a common school, is begging the whole question and annulling the constitutional restriction. For if this were so, they might by a simple enactment convert all our colleges and academies and all other seminaries into common schools. This cannot be tolerated. The courts must interfere, and preserve the constitution. All experience shows that the legislature will not. The judgment is therefore reversed, so far as it relates to the moneys received from the common school fund, and affirmed as to the residue" (13 Barber, 400).

This decision, if the true character of the schools designated in section 1063 of the Consolidation Act of 1882 were shown, would deprive these Protestant institutions of their funds and save the taxpayers of the city something over $40,000 per year. The chil-

dren educated therein can all be provided for in the public schools.

As to the other schools, the source whence the money given them is drawn is not stated; but the same consolidation act which givs them the money also forbids its being given them. Chapter III, section 61, General Provisions, Powers, and Limitations Applicable to Departments and Officers, reads:

"No money belonging to the city, or city and county of New York, raised by taxation upon the property of the citizens thereof, shall be appropriated in aid of any religious or denominational school, neither shall any property, real or personal, belonging to said city, or said city and county, be disposed of to any such school, except upon the sale thereof at public auction, after the same has been duly advertised, at which sale such school shall be the highest bidder, and upon payment of the sum so bid into the county treasury; neither shall any property belonging to the city, or city and county, be leased to any school under the control of any religious or denominational institution, except upon such terms as city property may be leased to private parties after the same has been duly advertised."

Here is a distinct and explicit prohibition against giving money to religious schools, and yet all of these schools which receive city aid are confessedly religious! The legislature makes laws only to break them when appealed to by religious society beggars. The common school funds are protected by constitutional provisions, the other funds, belonging to the city and raised by taxation, are protected by statute; but our officials find no difficulty in handing over nearly $100,000 annually to the managers of religious and sectarian schools! How do they do it? Where is their authority? Who is responsible?

But the division of the school funds is not the only steal of the churches, nor does it form a large item in the total amount which New York annually contributes to support Christianity. Other institutions receive more than ten times the amount, and the greater part of it is used for purely sectarian purposes. Even the public institutions are influenced largely by Christian theology, and such places as the New York Juvenil Asylum are but little better than a purely sectarian asylum like the Children's Fold. Both teach the Protestant religion to the unfortunates in their charge. For the year 1889 the city is taxed $1,142,232.61 to support benevolent and religious institutions, and of this only $153,424.88 goes to strictly public purposes. The list is as follows:

NON-SECTARIAN [BUT INFLUENCED BY CHRISTIANS] PUBLIC INSTITUTIONS.	
New York Asylum for Idiots	$972 00
Hudson River State Hospital	7 957 20
New York Institution for the Blind	8,750 00
New York Institution for the Instruction of the Deaf and Dumb	15.750 00
New York Juvenil Asylum	112.500 00
New York State Lunatic Asylum	1.200 00
State Asylum for Insane Criminals, Auburn	5,895 68
Total	$153,124 88
NON-SECTARIAN [BUT WHOLLY CHRISTIAN] PRIVATE INSTITUTIONS.	
American Female Guardian Society	$25 000 00
Children's Aid Society	70,000 00
Institution for Improved Instruction of Deaf-Mutes	17.080 00
New York Infant Asylum	90.297 50
New York Infirmary for Women and Children	4,500 00
New York Society for the Relief of the Ruptured and Crippled	26 250 00
Nursery and Child's Hospital	110.000 00
State Homeopathic Asylum for the Insane	3 000 00
Five Points House of Industry	10,400 00
New York Magdalen Benevolent Asylum and Home for Fallen Women	440 00
Total	$356,967 50
SECTARIAN, PROTESTANT EPISCOPAL.	
The Children's Fold of the City of New York.	$17,680 00
Protestant Episcopal House of Mercy	9,134 63
The Shepherd's Fold of the Protestant Episcopal Church in the State of New York	5,000 00
Total	$31,814 63
SECTARIAN, ROMAN CATHOLIC.	
Association for Befriending Children and Young Girls	$7,280 00
St. Joseph's Institution for the Improved Instruction of Deaf Mutes	20.700 00
Foundling Asylum of the Sisters of Charity	252,345 60
New York Catholic Protectory	254 000 00
Roman Catholic House of the Good Shepherd	6 000 00
Total	$540,325 60
SECTARIAN, JEWISH.	
Hebrew Benevolent Society of the City of New York	$60,000 00
Grand total	$1,142,232 61
Non-sectarian [but Christian]	$510.092 38
Sectarian	632 130 23

From the showing of all these figures it is evident that the Protestants are as deep in the mire as the Catholics are in the mud, and that the great aim and object of both is to get as much money from the public as circumstances and the ignorance and indifference of the people will permit.

It will be noticed that in this list the Episcopal church is charged with all the appropriations to Protestant sectarian institutions. This is because the classification was done by the *Independent*, a Congregational journal. The institutions in the list headed non-sectarian are controled, as we hav indicated in the brackets, by evangelical Christians who consider that to instruct the inmates of the various asylums and homes in some form of orthodox Christianity is quite sufficient. Non-sectarian does not mean non-religious, as a public institution should be. It simply means that the evangelicals hav united for the more rapid robbery of the taxpayers. It is an alliance easily broken when any one of the sects is sufficiently strong to forage for itself. The *Independent*, in considering these enormous grants, waxes valorously righteous in its own opinion—and says: "We hav no objections that Catholics, Episcopalians, Presbyterians, Congregationalists, Jews, and even Infidels should organize as many private charities as they choose, and in the same teach their own religious tenets, provided always that they will be content to foot the bills thereof out of their *own* funds. This is their unquestionable right. But when religious sects seek to use the funds raised by general taxation for the support of their sectarian charities, either in whole or in part, then they in effect ask the people, through the system of compulsory taxation, to aid them in their work of special religious propagandism. To this we do most decidedly object, and would not appropriate a single dollar of public money for any such purpose. Every dollar thus appropriated in aid of a private sectarian charity, or in aid of a private sectarian school for the education of children, is misused and diverted from the purpose for which it was raised by taxation." All this ire is directed toward *sectarian* institutions, and, knowing religious advocates as we do, we may be pardoned for surmising that it is because the Episcopal church is drawing $30,000 a year to make more Episcopalians with, while the Congregationalists hav to be content with the influence they can wield in the non-sectarian institutions. If we are wrong, if the *Independent* is really against appropriations of public money for religious as well as for sectarian uses, we shall be glad to giv it credit for standing alone among religious journals.

The foregoing lists constitute the annual steals. The primal steals were years ago when nearly all these institutions were given the land upon which they stand, a gift in itself amounting to many millions of dollars. To three Catholic institutions and the cathedral the city has presented five and a half blocks of land, in the very best localities, worth today over $5,000,000. To fifteen Protestant and one Hebrew institution it has presented land worth double or treble this sum. Indeed, a religious society has but to ask and it is given. Under these lavish gifts of city property, and the exemption of millions of dollars' worth of religious property, the city tax rate is steadily creeping up, and this year is over $30 per thousand of valuation, the highest, we believe, it has ever been.

The facts we hav stated show that while we hav no established church, we are supporting about a dozen creeds by law, and giving their advocates enormous sums of money directly; and indirectly, through exemptions, giving them more than it would cost to maintain in each town sufficient church room to accommodate all the Christians who ever attend services. To say that in this country church and state are separate, is to tell a gigantic falsehood. To think so, is to delude oneself as completely as the ostrich which sticks its head into the sand and imagins its huge body is safely hidden.

Divergent Opinions.

The Southern Presbyterians in General Assembly hav resolved that the doctrin of evolution is contrary to the standards of belief of the sect. This was done by affirming the action of the last Assembly at Baltimore by sustaining the Charleston presbytery as against the South Carolina synod in publishing the decision as final and beyond contention. The Southern Presbyterians believe in the literal garden of Eden fable, and will not tolerate even a suggestion that it is not true.

But among the Northern Presbyterians, the *Sun* points out, there is an increasing dissatisfaction with the ancient standard of faith adopted at Westminster two hundred years ago. Last year a single presbytery asked for the revision of a single article, and its request was disregarded as of no representativ importance; but this year fifteen out of the whole two hundred presbyteries call for a larger revision, and the General Assembly is compelled to giv heed to them. Of course it will be some years yet ere the Confession is made to square with advanced ideas, but that the Northern part of the church will insist upon its being done ultimately there can be little doubt. The Southern body is just as strongly inclined the other way.

This difference of opinion suggests a difficulty. Supposing the Northern Calvinists grow enough to adopt the doctrin of evolution, and the Southern Calvinists maintain that Genesis contains the true account of the formation of the world—what effect will the difference of view hav upon evolution? Will it be true in the North and false in the South, and how shall we know who among the Presbyterians gets to heaven?

Resumption.

Not resumption financial; but resumption by man and the world of the attributes of which they hav been robbed. This is what the operations of Freethought are at bottom. Man has been despoiled of his every good quality. He has been plundered of all worth and goodness, and represented utterly vile. In heart, totally depraved and deserving damnation; in mind, despicable and helpless—this is the nature of man by testimony of theologians. The world about us, matter, has undergone the same deprivation as man. Matter the theologians will hav to be something poor, lifeless, inert, incapable of change or motion by itself. And these plundered attributes—this goodness and intellect of man, this vitality and force of matter—are all taken from us to be bestowed on God. It is to be a God, with his "spirit," that supplies with all their activ and all their glorious qualities man and the world.

We are getting to know better. We are getting to know that when man is good, he is good in himself and not through any God. That if man acquires any intelligence, he has to acquire it by himself and not through any God. That whenever he succeeds, he succeeds by his own efforts and not by help of any God. About matter we are getting to know the same. To know that what matter does, it does by itself. That moving in the earthquake, thundering in the skies, burning and illumining in the sun, it moves, thunders, burns, and illumins by itself. That every atom of matter possesses, and posseses inherently, and never can be deprived of, those energies by which it does that which we see done.

Indeed, how did people ever manage to get any other idea? How did they come to think that man and matter do what they do by anything else than the energies inherent in them? Why assume a something behind them furnishing the power? Then who would furnish the power for that something? Who ever saw a man getting power from God? Is there most of the power of man—of the intellect and the moral sense—in those nations that insist that they get it all from God, and that most hang upon what they call their protecting providence? Or is there most of it in those nations that are repudiating the God-source and going to work to help themselvs in their own way? As to matter, why say it is helpless and inert? Did anyone ever see any that was? Did anyone ever come across an atom devoid of force? Or come across any "spirit" unaccompanied by matter? Why not say that matter and force are all? If their existence yet seems mysterious, can we explain this mystery by adding to it another mystery? Why posit something else that we do not know anything at all about?

Reinvested with its rightful attributes, not left the poor despoiled thing that our enemies point at when they revile "degrading Materialism," matter presents itself as a thing excellent and admirable. It presents itself as that mighty thing that we see in eternal motion about us every moment and everywhere, in tireless manifestations of beauty and of awe. It presents itself as the All. While man, a form of this matter, a form of this force, a part of this All, reinvested appears in his true character—as its highest manifestation, a being now the most powerful of nature's products, and intrepidly advancing to achievements to which who shall set the bound?

THE Executiv Committee of the Pacific Turn Bezirk has recommended that all the members of that society join the California State Liberal Union. The society numbers some fifteen hundred or more, nearly all of whom are Freethinkers. Their Declaration of Principles embodies the Demands of Liberalism, and they are in full sympathy with the objects and aims of the American Secular Union.

Letters from Friends.

ORANGE, MASS., May 12, 289.

MR. EDITOR: May I ask these questions of your readers, for which I hope to receive an answer: If a stone should be hurled down a hole through the earth, would it pass the center of gravity? Does distance finally annihilate the influence of the earth on other bodies in the universe?

Yours curiously, H. W. HAMMOND.

WINCHENDON, MASS., May 13, 1889.

MR. EDITOR: Find inclosed fifty cents for trial subscriber to THE TRUTH SEEKER. It seems to me to be just what people ought to read to keep them posted on all kinds of salvation schemes and worn-out chestnuts. This town is at present enjoying a general uprising against the devil. Evangelist Chubbucks is the means used to oust the old gent from his stronghold in the churches. A. B. CLONEY.

PHILADELPHIA, PA., May 7, 1889.

MR. EDITOR: "That which we obtain too cheaply, we value lightly." I made a personal canvass among my Liberal friends with this result. I find in going the rounds that those who evoluted from the church, where they formerly contributed largely, were very illiberal Liberals when it came to do anything for a noble cause like the Bruno statue.

Let the next statue be to Thomas Paine.

I send the names of seven subscribers I hav secured.

Yours in Universal Mental Liberty, J. B. ELLIOTT.

CHICAGO, ILL., May 8, 1889.

MR. EDITOR: I hav been talking to some of my friends, and find many of them Freethinkers, but ash med to publicly express it, or indifferent about it. I may probably, and will try my best to, hav a couple of subscribers before my three months are out.

Let me ask a question through the columns: Where did the holding up of the right hand while swearing originate?

Let us hear some discussion on freedom of the will, which, I think, will benefit some of the readers, myself included.

Yours in love and liberty, J. C. STRONG.

OPHIR, CAL., May 8, 1889.

MR. EDITOR: I took notice of a little article at the head of the "Odds and Ends" column in THE TRUTH SEEKER of April 27th, from the *Jewelers' Weekly*, where it says a scarf-pin shield that will protect its wearer from entanglement with a girl's hair would be a boon to mankind. Since ninety-nine per cent of all the girls are more or less religious, or creed-bound to some extent, I recommend all young men that hav a mind of their own, and are not afraid to use it, to purchase one of Otto Wettstein's Freethought scarf-pins, price $4; can be had at Otto Wettstein's, Rochelle, Ill., or at Putnam & Macdonald's, 504 Kearny street, San Francisco, Cal. And I will assure them that it will act as a good preventiv from becoming entangled in girls' hair. Try it!

Freethought please copy.

Yours for science and humanity, LEWIS KAISER.

CLEVELAND, O., May 15, 1889.

MR. EDITOR: The Secular Union had a treat last Sunday in the form of a lecture by Mrs. Mattie P. Krekel, on "Evolution of Thought and Progress of Ideas." As is well known, Mrs. Krekel is superior to most and second to none of our lecturers. Her argument is constructiv rather than destructiv, she believing that it is time to discontinue dragging the patriarchs from their graves who hav been dead several hundred years. She is very eloquent at times, and always instructiv. We had intended to hav a lecture in the afternoon also, but owing to the short time we had to make the affair known, and the fine weather, the afternoon program was not carried out.

I hav neglected to report before, that we held a Washington inaugural memorial service on Sunday, April 28th. Three addresses were delivered and there was a good attendance. May 8th Mr. See, the president, delivered an interesting lecture on "Materialism and Idealism." F. S. MERRILL, Sec.

PITMAN GROVE, N. J., May 9, 1889.

MR. EDITOR: A few months ago I started in business in this place. It is the camp-meeting grounds of the Methodist Episcopal conference. And it would be just as reasonable for a Catholic church to attempt to exist without holy water, or for a Methodist church to run without hell, as for one of my views to expect to succeed among such a priest-ridden set. Now, what I would like is this—to know if any of your readers can tell me of a small place where a first-class tin and sheet iron worker can make a decent living, said place to be within three hundred miles of Philadelphia, any direction. And if there is any young man within reading distance of this who has a couple of hundred dollars to invest along with my eighteen years' experience and a few tools, I will giv him a chance to learn a first-class trade in a workman-like manner. The writer of this is a sober, steady, industrious married man, who never joined a church and never will. I would like to hear of a place having no tin shop at present.

Yours for Universal Mental Liberty,

JOSEPH G. JOHNSON.

BARRE, MASS., May 15, 1889.

MR. EDITOR: I desire to call the attention of your readers to Heston's cartoons, now being published on the last page of THE TRUTH SEEKER. You all remember his ridiculous pictures, recently, of old Balaam, and the series begun in May 4th, which will ultimate in the "Fall of Jericho," promises to be as rich in design and faithful in execution. My request is that every reader, who is interested in these caricatures, read the account in the holy scriptures, in order to refresh his memory, and for the better comprehension of these unique portraitures. The account commences in Joshua ii, and continues on through chapter iii, culminating in the great "fall" in chapter vi. But nothing will be lost by beginning with Joshua, chapter i, and reading carefully the entire holy miracle, which for fiction, mythology, and lies equals anything found outside the lids of the holy Bible. The genealogy of "our blessed Lord and savior, Jesus Christ," is traced in the Bible directly to this Rahab the harlot, the "deliverer of the Jewish nation," who was a fit progenitor of David, the man after God's own heart; Solomon, the wisest man that ever lived, or should liv, and other illustrious characters in the long line of ancestry down to the father (Joseph) and the mother (Mary) of God.

I am much pleased with your blows against old Romanism, and as much surprised at the apathy of professed reformers on that vital issue. The contest will wax hotter and hotter until this republic conquers or is conquered.

ELLA E. GIBSON.

HANOVERTON, May 15, 1889.

MR. EDITOR: As the time for renewal has arrived, I take pleasure in sending you $3 to pay for another year. I hav often thought I would write a scrap to the paper, but hav invariably been nonplussed by finding the letter which I intended sent in by some other person. I don't believe there is another paper extant that has as many contributors as THE TRUTH SEEKER. If they get a little thicker, the Editor will hav to take a back seat or step down and out. Well, I guess I will let them talk, but they must agree better. The old quarrel between Mr. Reynolds and Jamieson was of no good to the general public. It ought to hav been a private affair and of a milder form. And now there is a row in the camp in behalf of Spiritualism—an ism without a handle, an ism undemonstrable, an ism that never conveyed any intelligence to mankind of the slightest benefit. The Spiritualists' tricks and sleight-of-hand manipulations hav been detected and exposed often enough to satisfy all who are willing for the truth to reign. Dr. Severance arrogantly and opprobriously makes a thrust at Colonel Ingersoll for one of his eloquent and truthful utterances. It is unfortunate. It is only opening the way for a new fight, which is damaging to our good cause. The tendency is to weaken us and strengthen the enemy. It should be remembered that in union there is strength—"united we stand and divided we fall." My best wishes now and forever. Amen. J. T. JOHNSON.

TRENTON, TEX., May 13, E.M. 289.

MR. EDITOR: The distinguished Freethought lecturer, J. E. Remsburg, entertained the people of Trenton and vicinity on the 7th inst. with two of his earnest, direct, convincing discourses, "The Fathers of Our Republic" and "False Claims." A good audience of ladies and gentlemen greeted him in the Trenton high school academy—kindly tendered him on the occasion by the Liberal-minded professors, Fairchilds and Hunt. And the profound attention paid him was evidence of the deep interest the people are taking in the Secular movement, and the scientific and critical investigation of the past and present claims of ignorance, superstition, and priestcraft. Among the many and good utterances of this benefactor of our race were his statesmanlike periods leveled at the insidious efforts of the Blair bill supporters, in and out of Congress, to keep the Christ myth in our public schools, and fix its bloody, liberty-destroying presence in the Constitution of the United States.

Indeed and of a certainty, the Liberals here, elsewhere, and everywhere are proud of our Remsburgs, Bells, Shaws, Ingersolls, and all others who are raising their voices against this traitorous effort to unite church and state, overthrow the republic, and destroy human liberty. I note with pleasure the neat, chaste letter of our fellow-townsman, Dr. William C. Holmes, to your paper, May 4th.

I hav taken THE TRUTH SEEKER, I think, almost from its beginning, and wish never to be without it, though I am growing old and blind. I wish its presence in my house till I hav to change cars.

Wishing continued and increasing prosperity for THE TRUTH SEEKER, I am, Ever yours for truth, justice, liberty, and humanity, DR. T. H. MANGUM.

COLUMBUS, O., May 12, 289.

MR. EDITOR: I am not a subscriber to your paper, but often read it through the kindness of a comrade in the cause of human liberty, H. M. Lyndall. Heston is grand. Your position on the religious frauds is definit and to the point. But you overlook the great cause of man's ignorance, superstition, and slavish obedience to priests. That is, his industrial condition. How can a man be free mentally when he is physically a slave? How can a man be free and think for himself when he has to work from ten to eighteen hours a day? Where is his time or desire to think or study? His body and mind are wearied and worn in the effort to coin gold for some Christian, his master. In your article, "Two of a Kind," April 6th, I am surprised at the words you attribute to Ingersoll: "This is a free country; men are free; there is no excuse for any resort to force" (by labor, but by money power there is).

I wish to ask Ingersoll, if this is a free land and people are free, why is it he is called on so often to defend men before the courts for their beliefs and their disbeliefs? What was the need, if this is a free land, of his defense of C. B. Reynolds in New Jersey? If man is free, why is it so many men are begging for work and bread? If this is such a grand, glorious, free country, why do so many men tramp from city to city begging work and bread, while sisters, wives, daughters, ah, alas! and mothers, by the hundreds, are forced to sell their virtue for a crust of bread?

You compare Ingersoll to Paine and Voltaire. Oh, for shame! Wherein does the likeness exist? Where is the devotion to humanity, the sacrifice for the cause of humanity? Ingersoll—riches, ease, luxuries, and the right of man to think for himself on religious subjects. Paine and Voltaire—devotion, sacrifice, imprisonment, persecution by church and state, valiant fight for liberty, justice, and humanity; religious, political, and industrial liberty; free, free, in all things that are right.

The reason that I am not a subscriber is, in this land of the free (free to starve, but not to liv without asking consent of your Christian master) I hav not the cash.

E. T. ADAMS.

May 20, 1889.

MR. EDITOR: Will you be so kind as to publish in your paper that the Liberal phrase "Mother of harlots and abominations of the earth" is, in my opinion, meant for the church? To convince yourself you hav only to find out the true meaning of the word "priest," which reversed makes "tigers." The spirits of these animals are, in my opinion, incarnated in those priests, rabbis, etc., who hav shed so much innocent blood as to horrify humanity.

I believe that the rabbis (tails) and the Catholics (cat-tails) are the same family. The word Catolico is thus framed—Cat-coli (tail cat or tiger). And as the word God is the reverse of dog, it is easy to find out its origin, which in my opinion is Spanish, for the word "Biscain," a nativ of Biscay, implies twice Cain, and from there the priest St. Cruz and others equally ferocious hav been born.

If you reverse the letters to the Spanish Catholic title "frailes" you will find Israel. Now, the word Israel is formed of El-iras, "God of ire," who in my opinion is Jupiter, which means, You-Peter. Another Catholic title is "monge," which revised is "demon," or devil. All words hav their meanings, sometimes in one, two, or three languages, for example: California is formed *Cain-fia-lor*—meaning Cain givs the gold. By this you will understand that the rich owe their fortunes to Cain, and that the priests, etc., ought to know it by this time. JUSTICE.

ENSENADA, LOWER CALIFORNIA, MEXICO, April 21, 1889.

MR. EDITOR: In Mr. A. J. Grover's article entitled, "Truth and Knowledge, Fact and Fable," in THE TRUTH SEEKER of April 6th, we see much that strikes our reasoning faculties very agreeably. The comparison of the human race to flies is very good. It is a demonstrated fact, that all human effort at the creation of a God is simply expression of the person's ideal of a God. Prattle about God seems to me to be a waste of time, only so far as worshipers of a cruel, vindictiv, and changeable God can be led to think that such a God is a myth and thus turned to nature's laws for truths to act upon. How sublime a truth is the idea expressed by Brother Grover, that "there is more value in one little grain of truth than in all the Alps of fable of all the creeds!" So, also, the sentiment, "Let us look for all revelation in the facts of nature and science." The above and many other statements in the article would stand the criticism of all the philosophers of earth.

I will now review that portion wherein I differ from the brother. "Possibly pain and suffering, mental and physical, are processes by which spiritual ripening goes on, and such processes of ripening are the best that infinit wisdom could employ. These facts, if facts they be, would be more comfort to know than all that theology has yet been able to impart." One would infer from the above that no fact whatever had been established as yet in physiology. Now the science of physiology tells us, and our senses confirm it, that pain is a beneficent monitor to inform us when anything abnormal is in the living system. Were it not for the nerves, distributed on the surface of the vital organism, so closely that you cannot put the point of a cambric needle on your skin without its coming in contact with one or more, you could be cut to pieces in sleep without realizing any danger. So also if a subtle, deleterious element, by some accident, malaria, or other cause of disease, finds lodgment in the vital organism, how quickly and persistently these little monitors declare the fact in an outcry of pain! Then we set ourselvs about finding and removing the cause. The human race would surely be extinct before one generation could liv its time out, were it not for the susceptibility to pain. The same nerves that we feel pain with are also susceptible to pleasure. So without these nerves, life could neither be sustained nor be worth living. I am not aware that it has required a God to organize the nervous system. Nature seems to be equal to processes of organization.

"At any rate, we must endure the suffering and pain as they come to us, whether they tend to rot or ripen us." Not so, brother; better that we study the laws governing our physical organism; then we can so comply with nature's laws that we can liv to a good old age and suffer little or no pain. We admit that physiology is a deep study, and that the regulars hav led the people astray on that science, as the clergy hav on our spiritual welfare. Yet, with all the mistakes of would-be leaders, facts are the same. And whosoever violates physical law shall pay the penalty, in pain and premature death. Not only he that sinneth, but progeny conceived by diseased parents shall bear the penalty also. It is astonishing how even Liberalists adhere to the old Bible idea, that sickness, pain, and premature death are inevitable and must be endured. It is no wonder that Bible believers think sickness and pain unavoidable.

So also if we in our limited knowledge violate moral laws we hav mental anguish.

What will to-morrow bring forth? is the all-important question of our lives. We reap and enjoy the harvest to-day that we sowed yesterday. To-day we sow seed for to-morrow, day after, etc. Therefore, in order to attain the highest pinnacle of happiness, we must see that we sow seed to-day that will yield us a harvest of happiness, not misery, to-morrow. N. A. PICKENS, M.D.

SULPHUR SPRINGS, TEX., May 1, 1889.

MR. EDITOR: I hav been thinking, and hav not recovered from the effects of the same up to date. My thoughts hav been caused by somewhat that I hav noticed in my capacity as book agent the last few years, and the object of this letter is to say a few words of praise for this much maligned individual, and to see if I cannot get the publishers of Liberal works to benefit by what is shown and act accordingly. In this state, outside of the towns, nineteen out of twenty of the books you find in the libraries of the people hav been sold by agents, by subscription. Who are the authors? Talmage, Buel, Wilford Hall, Alex. Stephens, Godbey Bros., and a few others of like merit. Buel writes by odds the most subscription books, and he is not liked by the mass of the people, but they must hav books, and they will buy what the agents hav to sell.

I am the only agent who has ever offered to sell Freethought works, and you would be surprised how the people take them—just from hearsay, as I hav no prospectus to sell from. If there is a subscription-book house in the Liberal ranks, I am not aware of it, and when I see that all the books sold in the country (and this is where most of the reading is done) are sold by agents, and that agents hav to handle such books as the "Beautiful Story," "Sea and Land," "Light in Darkness," etc., instead of the works of Ingersoll or Bennett or Draper, or any of the hundreds of authors any of whom would do more for the enlightenment of humanity with one of their productions than all the Buels, Talmages, etc., ever will, I ask, is it not time our publishers, and officers of the Secular Union, wake up to the necessity of working on this line?

One good book will do more in a community than a dozen lectures, because it is read and talked of by all the neighbors, and I know there are plenty of the boys who show the people the necessity of buying books that would only be too glad to sell Bennett's "Truth Seeker Around the World" if the publishers would only furnish the prospectus and about fifty per cent commission.

The churches never allow any chance to escape where it costs them nothing, and they keep more people believing in the superstitions of the Jews through their subscription books than in any other way. Why will not Liberalism take advantage of this opening? I would like to hear what the publishers hav to say on the subject. E. E. PARK.

HELIX, ORE., May 13, 1889.

MR. EDITOR: I see in your last issue a communication from A. Moot(e), in which he rather insinuates that I condemn the effort to introduce a new and easier mode of spelling, and perhaps you entertain the same idea. Please allow me to vindicate myself. Up to the time of the receipt of the rules of spelling you so kindly sent me in explanation of your manner of procedure I will confess that I was in ignorance of any such associations as the two you mentioned. And the "strong language" Mr. Moot accuses me of using was by no means calculated to offend you—and I do not think it did—but was, rather, a surprised questioning into the motivs for your doing so. I hav never marveled at the complaints made by foreigners who hav tried to master our language, when we ourselvs are lost amid the labyrinths of so many words whose meanings are one, and one word with a variety of meanings and a different way to spell each meaning. Our language sadly needs reformation, and, like the coming light on past ages, it is slowly but none the less surely advancing, and believe me, there is no one who will more gladly hail its coming than will I. And when the time does come there will be found no one more willing to "omit two silent letters of her name"—or even more—than will I, and think it "just as nice," too.

There is only one church here, and it is Campbellite, as is the seeming belief of a large majority of the population. I say seeming, for the reason that it is my firm conviction, gained by close observation, that there are many so-called church believers who, if they could be brought to confess the truth, would be found to be thorough unbelievers.

But the Christian religion is the same as the Catholic faith in one respect—it has been "born and bred in the bone" for so many ages that it has become a blind superstition, and can never become wholly eradicated from the minds of a certain class of people, for the reason that they willfully blind their eyes and close their ears to any new thought, praying "not to be led into temptation." And in my opinion, the person who prays that prayer is a coward, and has not sufficient control over himself to withstand temptation, whether it be good or bad. Such persons are the most difficult ones to convince. Like the hunter in "A Search for Truth," I believe in climbing on and on. Knowledge does not kill. It is the "uses that abuse," and, although we can hav no hope of beholdiug truth, we can feel the glad assurance that we are doing what we can and paving the way for those who follow after, and whose feet shall one day stand on the summit of that seemingly insurmountable hight, and view the grandeurs that our one "feather" has helped them to attain.

LIZZIE COLLIER.

LEXINGTON, KY., May 1, 1889.

MR. EDITOR: Since God does not hasten the march of true evolution, then let man do better than his deity, even though C. Lamb supposes that a great genius is sure to leap "moral fences," so great is his love for freedom. Wickedness is hideous to a noble nature, inasmuch as there is always something stronger than the ruling passion in such a heart, and perhaps in all. Most evolutionists believe that brute force and enterprise causes the survival of the fittest; and this is sometimes the road to ruin. Bible evolution was conducted on that plan, and the old career was as wild and strange as that of climbing plants.

The "Vestiges of Creation" givs us hints, showing that the order of nature is evidently on the advance, even though the products of one age are completely distinct from those of another. The word "adaptivness" is not mentioned in that precious book.

God's idea of evolution is to deal out destruction with an iron hand. A "pure spirit" is not so much as hinted at to the end of the chapter, and all through might makes right. Dogs exterminate ground-moles, and the dog also is bound to go on the same principle, which is presented for the instruction of the world, whose only salvation depends on the idea that the ruling passion tends downward in the scale of being. Savage progress amounts to very little. Often no link can be found between successiv creations, but an increase of power, combined with what Darwin styles "certain conditions," produces an improved result.

Materialistic forces cause vast motions and changes in the universe, and the activity of hopes, desires, exertions, and powers of all descriptions can be traced to the same source. From God, or nature, no principle is visible which makes for righteousness. We must look for that in the noble nature of man. Do ideas evolute like the amphioxus or star-fish? Evolution is not the triumph of the strong, but the result of a demand of the inner nature to press forward into brighter and better paths. Leibnitz says that a monad has a divine tendency to become more perceptiv.

Some say that women hav not improved or left any permanent mark in literature, "like Keats, Byron, or Burns." Hav not Mrs. Browning and George Eliot written well enough? What hav men been doing in the way of evolution since the days of Confucius, who observes that "man is greater than any system of thought?" They hav invented a variety of machines, which enable them to treat the honest men precisely as if they were criminals, at the same time raising the meanest men they can find to hights of power and influence. Women are not waiting for their brains to evolute, but when they come nobly to the rescue, nature bounds forward to aid them. Great thoughts arise suddenly from confusion and calamity, though God's grace, like a wind from the desert, would fain stifle their highest aspirations. When gospel forces fail, nature's principles can be brought into exercise, and are able to bring about great reforms. Good forces must converge somewhere soon, or all is lost. Opposit polarities combining, create good in the midst of evil, and the roar of the elements is then the harbinger of prosperity.

Useful labor, with adequate compensation, is a sweeter song than that of Moses and the lamb.

Do the clergy contribute anything to the legitimate unfolding of the universe, or are they like "gall-flies," causing blots on its fair surface?

Amidst useless cabals and the wire-pulling which passes for good government, a clergyman must be a fiend, an officer of Satan, to keep the masses in ignorance, their time spent in tremulous fear, and all the failings of groveling minds.

Well do the clergy know that the strict observance of the Sabbath plants their foot upon the neck of the nation. Devotion to religion has not furnished honorable business for the laborer, has not prevented misery and crime. Does the Sunday-school enlighten the minds of children? How much longer will the clergy dare to refuse to engage in important moral and scientific investigations, slighting as they do the whole field of literature? Such knowledge alone can raise the mind from degradation, exposing the craft of religionists in their attempts to rule the world. ALHAZA.

BROOKLYN, N. Y., May 4, 1889.

MR. EDITOR: Having occasion to notify you that I hav changed my address, I will add the suggestion that, being a Materialist of Atheistic or Agnostic proclivities, I cannot consistently acknowledge any infidelity but of man to man. Hence, I find that there are two distinct and antagonistic types of Infidels who may be respectivly designated in plain English as God-be-praised Infidels and God-be-damned Infidels. There is no difference between them that I can appreciate. They are both more concerned about a myth they call God than about the well-being of man. The first profess a desire to preserve their myth, the other to destroy it. Myths being but phantoms of the imagination, I think it obvious that when out of mind they are out of being. Therefore, the surest method of destroying myths is to ignore and forget them. Nevertheless, I shall waste no time commenting on the absurdity of assisting religious fanatics to keep their myths in being on the pretense of destroying them, but shall persistently urge the expediency of endeavoring to find a better method than we hav for enabling human beings to liv as they should liv.

I am pleased to note that three or four of your correspondents hav bestowed some thought on this last-named subject. One of them is so confident "that only by taxation can the people be robbed of their lands or homes," that he challenges any person to dispute it. And in response to my suggestion that except for ownership taxation, robbery, and slavery would be impossible, he charges me with being incapable of thinking intelligently. I shall acknowledge the compliment and that he has a more convenient than convincing method of combating incontrovertible facts. He further suggests that "the only liberty Mr. Tuttle has to offer to his fellow-men is to rob them of the best, the greatest, truest attribute of freedom, the liberty of owning a place to lay one's head." He has omitted to suggest the proportion of the human race who are robbed by ownership of the liberty of possessing a place to lay one's head in freedom from molestation and danger of eviction. He has evidently yet to learn that ownership is not an ordinance of nature but a device of man, hence the abolition of ownership will effect the restitution of our natural and inalienable right of possession, and should enable every man, woman, and child to liv in peace, plenty, and prosperity, "and none will molest or make afraid." Those who are thus robbed will hardly need our sympathy.

Another correspondent appears to think agrarianism and Socialism are identical, and asserts that ancient Socialists proposed equal distribution of wealth, but modern Socialists propose to destroy wealth. History informs us that modern Socialism is identical with the most ancient theory on record, and it does not propose to destroy wealth unless ownership constitutes wealth. I am of the opinion that ownership adds nothing to the wealth, value, or utility of the earth and its products, and they constitute all wealth. Socialism does not propose to abolish them, but to make them serve their legitimate purpose much better than ownership is capable of doing. Hence, ownership being nothing to wealth but an expensiv encumbrance whose results are a disgrace to civilization, it is obviously an unnecessary evil that should be abated. That is all that Socialists propose to do.

Another correspondent fishes a little deeper than the others, and finds that ownership was originally instituted by ignorant savages with a view to securing to everyone the product of his own labor. But experience has long demonstrated it to hav the opposit effect. Therefore, I think it expedient that we should return to the first principle or law of nature, the ordinance of ignorant savages in violation of that law to the contrary notwithstanding. He does not appear to recognize the obvious fact that ownership is the power behind the throne greater than the throne, and must be abolished to remedy the evil that he complains of. There is no reasonable hope that ownership will be abolished until it has caused a calamity that will make its abolition a necessity for the self-preservation of those who hav the power to abolish it. Such a calamity is likely to be upon us in the near future.

J. A. TUTTLE.

INDIAN GROVE, MO., May 6, 1889.

MR. EDITOR: My opinion is that our lawmakers as a body are honorable, conscientious men, and if not always with thorough, at least with fair, conceptions of the interests, needs, and desires of their constituency. It is these qualifications that constitute and stamp them as representativ men. Most of the laws made by them and placed on our legal statutes are good, equitable, and just, though perhaps not always perfect, but sometimes defectiv in many respects. Yet, if administered in the spirit of justice and equity that gave them birth, they would conserve the common good for all and work no ill for any. But unfortunately, however, unprincipled and designing men, and combinations of men, take advantage of the defects of law, and instead of the salutary effects contemplated and designed by the spirit of the law, the statutes become the instruments of oppression and cruelty, fostering the evils they were intended to remedy. The great difficulty with the Anarchists evidently is this—either they do not recognize, or they totally ignore, the true source of their ills, and instead of waging a relentless warfare against those that pervert the righteous statutes of the law, and thus vindicating and sustaining the supremacy of the law, they array themselvs against all law, as an arbitrary, oppressiv tyrant that rules only by a usurpation of power with no genuin sovereignty, and that should at once be hurled from its lofty position of power. Although we admit numerous exceptions to the rule that laws are wholesome and just, the grievances complained of are often more imaginary than real. For instance, the St. Louis Secular Society has officially declared itself, and in fact has placed itself on record through the columns of THE TRUTH SEEKER, as being opposed to any system of taxation whatever. She declares emphatically, there can be no such thing as just taxation; that taxation is a burden and should therefore be abolished—however, they are in favor of equal taxation of church property so long as taxation is needed. Could anything be more absurd? Taxation of every species unjust and therefore robbery, yet demanding equal taxation of church property now and so long in the future as needed; that is, we desire and are agreed that the unjust taxation should be continued as long as needed, and we are further agreed that the unjust taxation will be needed for all time to come, at least so long as churches continue to exist! Now, the correct view on the matter is simply this: We all know that it requires funds to run the legal machinery employed in the administration and law. It requires funds to support our educational institutions. Without revenue the majestic structure of state would collapse in a single day. Without some system of taxation or gathering revenue our national existence could not be sustained. And to advocate such theories or to giv space in the columns of THE TRUTH SEEKER for their dissemination will doubtless circumscribe its circulation to quite a limited number. To successfully combat the pernicious influence of superstition, the columns of THE TRUTH SEEKER should not be open to the propagation of those absurd revolutionary politico-economical theories. Of course our St. Louis friends hav a right to ventilate their visionary economical theories. And our exclusiv chattel property owners hav a right to advocate their single tax theory. Under this latter theory the landholder would put on cheaper and less commodious improvements, to reimburse himself, for excessiv real estate tax would exact from the tenant heavy rent for the holdings occupied by him.

Now, Mr. Editor, not that I wish to dictate, but I am very much in love with the valuable old TRUTH SEEKER, and I send my papers out on missionary work both at home and abroad. Many of them go into different states. And to tell you the plain truth, I would as soon enter an Inquisition as approach a lukewarm Christian or a Liberal-minded friend, solicit a subscription to THE TRUTH SEEKER, present him sample copy, and see his eye glance over such an item as the paragraph referred to in the St. Louis Secular Society's report. It is only in this way that we need apprehend danger from the promulgation of such ideas, as there is not the remotest probability that those wild, chimerical theories will ever be submitted to a practical test.

I hav the promis of Prof. Thomas Shands for a subscriber to your paper as soon as he becomes permanently located.

Fraternally yours, W. E. WATTS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower.
Comes a pause in the day's occupations
That is known as the Children's Hour."

Victor and Vanquished.

There are plaudits enough for the heroes
That struggle and win the day;
But there's not even sympathy lavished
On those that go down in the fray—
On the poor unfortunate mortals
That stumble and fall by the way.

They are Oblivion's children;
They the unlucky unknown—
The men to whom Chance, in her capers,
Gives neither scepter nor throne;
Gives neither money nor glory,
But leaves them to struggle alone.

'Tis the same whether you are a warrior
Or only a fun-making clown—
Succeed, and the world will applaud you,
But fail, and they'll trample you down;
The herd of human cattle
Will trample and trample you down.

Whatever you do, then, do something,
And though you should do it by fraud,
You'll find that mankind are immoral
Enough to stand by and applaud;
But fail in the same undertaking,
And they'll trample you into the sod.

There's something in human nature—
A something not understood—
That praises victorious evil
And censures the vanquished good;
That loves success regardless
Of whether 'tis evil or good.

Osceola Mills, Pa. WILLIAM SCOTT.

The Story of Grumble Tone.

There was a boy named Grumble Tone who ran away to sea.
"I'm sick of things on land," he said, "as sick as I can be.
A life upon the bounding wave will suit a lad like me."

The seething ocean billows failed to stimulate his mirth,
For he did not like the vessel, or the dizzy, rolling berth,
And he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands, he saw each wondrous sight,
But nothing that he heard or saw seemed just exactly right.
And so he journeyed on and on, still seeking for delight.

He talked with kings and ladies fair, he dined in courts, they say,
But always found the people dull and longed to get away,
To search for that mysterious land where he should like to stay.

He wandered over all the world, his hair grew white as snow,
He never reached the bourne he sought. The reason would you know?
The reason was that, north or south, where'er his steps were bent,
On land or sea, in court or hall, he found but discontent;
For he took his disposition with him everywhere he went.

The Illustration.

[The following is the illustration used by the editor of the Corner in a lecture, to which Mr. J. Henry alluded in THE TRUTH SEEKER a short time since, with a desire to see the same in print.—ED. C. C.]

There are men in the world who possess certain gifts that enable them to control wild beasts and hold them at bay. A story is related of a popular tamer of wild beasts that, once upon a time, he was prevailed upon to giv an exhibition of his powers in a large theater. The greater part of this man's life had been given to the study and practice of taming wild beasts, and all acknowledged that he was master of his art. Upon the occasion alluded to he brought upon the stage a number of reptils and wild animals—lions, tigers, hyenas, wolves, and wildcats, together with several species of birds and reptils. With them he performed, playing with the animals as though they were children. The vast audience that thronged the large building looked on in awe and wonder at the man's splendid nerve, and the remarkable control over the creatures that crouched and cringed, obedient to his every command.

As a grand finale to the exhibition he was to introduce an enormous boa-constrictor to the audience. This huge creature, thirty-five feet long, was a special pet of its owner. He had taken it when it was three days old, and "brought it up," as it were. It had now reached the age of twenty-five. Every day from the time the man had first received it, he had handled and petted the creature—had fondled it in his bosom, fed it with his hands, carried it about with him, and had learned to love this strange companion that he had watched grow from a tiny reptil into a monster of terrible proportions. It was with great pride that he exhibited the creature that he had spent so many years in training and caring for.

At a signal the red curtain of the stage arose and displayed a woodland scene in distant India. Wild and weird and slow there floated upon the air the peculiar strains of oriental music, seeming to come from amid the thick foliage of trees in the distance. A soft sound of crackling reeds, a low swish and rustle of long grass, and the cumbersome, heavy reptil advances, making his way slowly through the undergrowth of brush and brier.

It stops midway of the stage. It lifts its head and looks around. Its eyes glint and sparkle like diamonds. Parting the shrubbery, a man appears, dressed in the scarlet and gold of a fanciful costume. Slowly he approaches the serpent. Their eyes meet, and the huge boa-constrictor quivers, quails, and cowers. Man is master. Superior power, a higher intelligence, has the supremacy. Slowly, and with effort, the serpent performs a number of tricks. Preparation is then made for the final feat. The master waves his hand, and the reptil comes nearer. It reaches its master, and begins slowly to wind itself in coils around him, while low and soft the strange, sad music is heard in the distance. Higher, higher still the coils of the monster rise, until trainer and serpent seem blended into one being. In a moment the head of the great serpent rises above the head of the master. A faint scream from the man, and the audience bursts into a wave of applause. But the applause dies away upon white lips, as the trainer utters a wail of agony and drops. A thousand times had that serpent coiled around him and he thought he had gained perfect control of the fearful object. But this was the last embrace. The vast audience saw with horror and dismay the cruel folds tighten and tighten, but could render no assistance.

As long as the tamer of wild beasts kept his eye upon the serpent he was safe, but when it reared its head higher than his own, and he could no longer hold that glittering eye, he was lost, and his playmate of twenty-five years became the master and crushed the life from its too confiding victim.

If the Goddess of Liberty ever drops from her pedestal of glory and renown, it will be because she is strangled by a serpent more dreadful and deadly than any ever found amid the jungles of India.

The Queen's Tobacco-pipe.

One evening as Uncle Cap gazed meditativly at the smoke wreaths from his cigar, he said, "Children, who, do you think, has the largest tobacco-pipe in the world?"

"Emperor William," answered Jackanapes.

"The sultan," said Bryce.

The little girls wondered, but could not even guess.

"No," said Uncle Cap, with a smile, "you are all wrong. The largest pipe in the world is known as belonging to a certain lady of whom you hav all heard."

"A lady!" exclaimed the children, in great astonishment.

"Yes; and her name is Queen Victoria. In her pipe, which is called the 'Queen's Tobacco-pipe,' hundreds of pounds of tobacco are consumed at a time. It is a huge furnace built in the center of the vast tobacco warehouses at the London Docks, and in it is burnt all damaged or unsaleable tobacco arriving at that port. It stands in a spacious room by itself, and is of the same conical shape that you may see in glassworks. In it an intense glowing fire is maintained day and night from one year's end to another; and a fireman is always on hand to feed it with the material with which the room is filled, and which is constantly replenished from the warehouses. Besides tobacco, many other things are thrown into this enormous pipe, such as cigars, teas, spoiled meats, and even manufactured articles."

"I should think there would be a horrid smell from it," said Lady May.

"Oh, no; the draught is so strong and so constant that every bit of odor, as well as the smoke, is drawn up the tall chimney, and so not noticed. The tons of ashes from this queer pipe are sold by auction to farmers and gardeners for fertilizers or for killing insects, to soap-makers and to chemical manufacturers. On one side are piled cart-loads of nails and other bits of iron that were thrown into the furnace with broken casks and boxes, and hav since been sifted from its ashes. These are eagerly sought by gunsmiths, and used in the manufacture of gun-barrels."

"But why is it called the Queen's Pipe?" asked Miss Blue.

"Because it stands in what is known as the government or queen's warehouse, and on its iron door are painted the royal crown and the letters 'V.R.,'" answered Uncle Cap.

Correspondence.

CORINTH, ILL., April 22, 1889.

DEAR MISS WIXON: I write to correct a mistake in my letter of March 20th. My grandpa and grandma liv at St. Johns, Ill. In writing grandma's name I failed to put the word grand, which made it appear that my ma livs at St. Johns. I hope you will excuse me. I will try and be more careful from this on. My ma likes to read THE TRUTH SEEKER.

Your friend, MINNIE BELLE ROGERS.

[Minnie is very excusable. Everyone is liable to make mistakes. We must all learn to be careful.—ED. C. C.]

BALLSTON, May 12, E.M. 289.

DEAR MISS WIXON: The following are the names of only three donors to the Casey fund:

C. Monholland, Brooklyn, E. D.	$ .25
Geo. Johnson, Oregon City, Ore.	.25
William Thorpe, Ballston Spa, N. Y.	.10
Total	.60

If anyone wishes to aid the aged couple, they will please send the money to Mr. R. M. Casey himself, or to Mrs. E. D. Slenker. I hav kept the sixty cents quite a little time, as I thought more might come in; but as it did not, I sent it to Mr. Casey.

Well, pa has gone to England, and we do not expect him back till the last of June.

Wishing success to the Corner, I will close.

Your Liberal friend, SADIE THORPE.

PARK, ORE., April 23. 1889.

DEAR MISS WIXON: I thought I would write you a letter for the first time. My age is eleven. We had four months' school last winter, but it is out now. I studied spelling, reading, writing, arithmetic, and geography. Our teacher's name was William L. Forrester. He was a splendid teacher. We hav lyceum and literary meetings here every Saturday night in the winter time. My uncle livs with us and takes THE TRUTH SEEKER, and I enjoy reading the Children's Corner and looking at the pictures. I hav two brothers and two sisters and I am the youngest. We liv in a little valley called the Park, with high mountains on each side. There are ten families living in the Park. Hoping to see this in print, I will close. As ever, Your friend,

LILLIAN SOUTH.

OAK MILLS, KAN., May 5, 1889.

DEAR MISS WIXON: I thought I would write a few lines to the Children's Corner. I am thirteen years old. I hav been going to school all winter. I am studying arithmetic, reading, grammar, spelling, geography, physiology, and writing. I go to a country school. Our teacher's name is Miss Schiffbauer; she is an Infidel. Her father was once a subscriber of THE TRUTH SEEKER, and she says that when she goes home she is going to get him to subscribe for it again I read the "Story Hour" very often. It is a book that all fathers and mothers should buy for their children. Its stories are interesting and good. To-day is Sunday. People are passing by on their way to church. I went to church the other night, and it almost made me sick to hear and see the preachers act the fool. I like the stories which are being printed in the Children's Corner lately very much. I would like to hear some good Liberal lecturer speak. Ingersoll visited Atchison and Leavenworth several years ago, but I did not get to hear him. As I cannot think of much more to write, I will close for this time, hoping to see this in print. From your Infidel friend,

C. B. REMSBURG.

PALMYRA, May 13. 1889.

DEAR MISS WIXON: I thought I would write you a letter, as you wish to hear from your little Freethought friends. I should like to see this in print. Mr. Marsh takes THE TRUTH SEEKER, and we like to look at the pictures. Mr. Marsh calls my sister Ada his little Agnostic friend, for she does her own thinking. I am now at my friend's home, and to-day we buried her little pet—it was a white rat—whose name was Snowball. We put him in a little box full of flowers, tied a red ribbon around his neck, and decorated his little grave with flowers. We didn't say any prayers, but we think he will go to rat heaven all the same, for he was a good little rat, and was Agnostic, for he didn't know. I am eleven years old, and my friend is fifteen years old. We send you Mr. Marsh's book on Evolution. My little sister Ada's picture is in it. We hav read one of your books, and think it is real nice.

From your little friends,

DORA M. CORRIGAN.
MARY G. COLLINS.

[Many thanks for the little book on Evolution. The editor of the Corner has read it with much interest, and she thanks the author for writing it. It is none the less interesting for the bright little pictured face that adorns its first page. We shall always be pleased to hear from her as well as Dora and Mary.—ED. C. C.]

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A Black Soul in Paradise.

HOW A SINNER CREPT IN UNDER COVER OF HIS WIFE'S WING.

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Not that at Vauvert they were more wicked or more quarrelsome than elsewhere, and not that they went to confession less, or cheated the housewives more than was reasonable; no, not at all; it was simply because they loved bull-fights far too well. When a bull-fight was announced, all else was abandoned, and in the whole of the city, in the streets of an evening, under the trees of the sidewalks, before the cafés, and above all, upon the steps of the houses, nothing was heard but a discourse upon bulls, their origin, their form and possible strength, their agility, and their power of muscle.

On days like these the occasions for sin were multiplied, and the exuberance of passions knew no limit or restraint. The Recording Angel, writing on high in his great book the actions of men, found the columns devoted to Vauvert on the evenings of these courses stretching to an interminable length.

No, a Vauvertois had never entered paradise, whether from this or some other reason, till the day when Mark Sistré attempted the enterprise and succeeded.

This Mark Sistré was a scamp of the first water, lazy, quarrelsome, drunken, brutal, a liar, and I know not what besides; he made a martyr of his wife, a veritable saint; he ran after the bull-fights like a perfect lunatic. Every time a fight was billed for Vauvert, Mark was the first to know it, to examin the animals, to proffer his advice; and then, upon the day of the courses, no one drank, gambled, swore, and fought as he did, till even the Vauvertoises declared among themselvs that, of all its many miscreants, Mark Sistré was the one for whom the devil watched with the most impatience.

Well, one evening, as the result of repeated libations, and while discussing the singular fate of the Vauvertoises unable to enter heaven, Mark Sistré swore by all the heathen gods that he, at least, would enter there—he, in person—and there he would remain, despite the fact of which they warned him, among other things, that he would certainly weary of passing eternity in the singing of hymns. The more they argued, the more firmly did he hold to his promis.

Meanwhile, as these scenes were occurring, Marion Sistré, worn out by chagrin, broken with sorrow, and crushed by the brutalities of her husband, was passing away, like running water. She, whom they had known in her youth so gay and fresh, had now become pale, wan, and shrunken as a winter leaf, and so chagrined that day and night she wept and sobbed, and, at the moment of our story, was unable to leave her bed, even to go to mass. The doctor, when they asked him about her, shook his head with an air of mournful augury, for well did he know that she was sick unto death.

This illness of his wife, however, in nowise hindered Mark from going as usual to pass his hours at the café, to play at billiards or bet at piquet with gay young bloods, who twirled their mustaches and prolonged their orgies till morning. If anything, he went more than ever. But on a certain Sunday, Marion Sistré was given extreme unction, as they knew not if she would last till night, and this same Sunday was the day appointed for a grand bull-fight at Vauvert.

Still, Sistré had no idea of absenting himself from so beautiful an occasion of gaining cockades and prizes, and then the *monade* of bulls was handsomer than usual and conducted by a *cuadrilla* renowned from Saint-Gilles to Remoulius. He would go, if for nothing else than to show these *toreros*, whose names were posted in big letters all over the walls and fences, how they did things at Vauvert, for they had jeered him at the cafés till he had accepted battle with a bull whose horns had been specially sharpened for the fight.

Truly a "master *toro*," in the language of the experts, and one who had "ripped" many a better and more skilful player than Mark could boast of being.

Alas! at the very moment, when he, Mark Sistré, was striving to hold his own, she, Marion Sistré, was in the last agony, all white and cold, in her little chamber with closed shutters, blessed candles at her head and feet, and the good curé of Vauvert reading beside her the lessons and psalms of peace, while neighbors came and went about the bed, sprinkling it with holy water, and walking upon the points of their toes for fear of disturbing her dying hours.

Suddenly there was a terrible tumult in the street below, the cries and shouts of an excited crowd; then the sound of footsteps on the stairs, and the entrance of two men bearing on their shoulders a stiffened corpse, pale and bloody. Marion, half dead already, raised herself with a gasp of horror—to fall back dead. Mark was already dead, his body transfixed by the bull's horns.

Chance had settled everything; the rascal and the saint had gone together, and their two souls, destined to a fate so different, abandoned at the same instant their mortal remains to meet again upon the road precisely at the turning when one was gaining hell, the other heaven.

The black soul of the husband spoke first.

"You Marion!" he cried, astonished, "and whither go you, my little one?"

"Where God has called me," said the soul of Marion.

"Good—and is it far?"

"Very far; yonder—on high."

"To paradise, then?"

"Yes, to paradise."

"Zounds! how lucky we met; I'm going there, too; we can go together," declared this black soul, as if he saw not the ineffable whiteness of the other, he, as black as an oven door, as black as soot itself, and spotted with sins.

"You to paradise?" repeated Marion. "But, Mark, do you not know that the mass of your iniquities weighs you down and that hell awaits you?"

"Me? pooh!" laughed Mark. "Calm yourself, little one. I hav told you I am going to paradise, and I tell you again, I am going."

"But how? How will you enter there? Did you take out the indispensable passport before starting? Or die in prayer, receiving upon your limbs the unction of holy oils?"

"Pooh, pooh! no, certainly not; I had too much to do."

And the white soul, veiling her face, sought to flee this vile companion, but Mark caught her by a wing and held her fast.

"A minute," said he. "You say that one must hav a passport to enter above there? Hav you a passport?"

"I? Of course."

"Good! so much the better. It will serve for both."

"What—*for both!*" exclaimed the white soul, in horror.

"Yes, for both. I shall hide behind you; you will present your passport, and, hoop-la! once in, I ask nothing more."

This was too much. Horror paralyzed the white soul. She strove to murmur a "Get thee behind me, Satan." But, without disquieting himself at the exorcism, Mark only held his sides with laughing, and repeated:

"Yes, you must smuggle me in like a bale of tobacco."

And with his brutal hand he still held her fast by the tip of the wing, and still she continued to struggle.

"You are a wretch!" she cried; "a wretch, I say. Do you think for a moment I would deceive St. Peter?"

"My dear little wife, my dear little love, my precious flower! You would not abandon your husband, whom you love so much and who loves you so well?" And Mark, giving to his voice the tenderest inflection, with bowed head and lips wreathed with a smile, softly caressed with his free hand the white plumes of Marion, seeking to convince her at once by speech and gesture.

Nothing moved her, and Mark, reduced to violent means, proceeded at last to tweak out a feather, heedless of the victim's shrieks of pain.

"I'm your husband," he declared, as he pulled a second one; "your husband, whom you must obey!"

"Obey—that order? Never—*never!*"

And this was Marion, formerly so gentle and submissiv, who dared to speak in this way! Mark tweaked all the harder. What mattered it to him, the hardened ruffian, the prayers, lamentations, and refusals of his wife? He was too well accustomed to making her obey to heed either pain or indignation.

The habit of the yoke is so strong, that presently, despite her horror, this poor white soul of Marion's, faint and conquered, abandoned itself to the worst, consented to become the accomplice of the criminal project, and at least to attempt the introduction of this miscreant into the kingdom reserved for the just.

From this on they went together, Mark smiling and proud to be the first from Vauvert to enter the happy realms; doubly proud at the trick he was going to play upon the good St. Peter, and with Marion dragging after him, sighing and sobbing pitifully.

But why, why was the devil not waiting for his own at the cross-roads? Ah! what would you? Upon that day, as it happened, Beelzebub was celebrating his birthday *fête*, and at the moment when Mark died he was about to dine upon a truffled turkey presented him by his friend Belial, and so much to his taste that he would not hav stirred from the table to hav greeted a pope. Moreover, what respectable demon would hav dreamed that Mark, the miserable scamp, would hav chosen a day of bull-fighting to depart the earth?

The one dragging the other, and, after long fatigues, the two souls arrived at the gate of paradise. And what a spectacle! that great golden door, studded with precious stones, shining like an illumination, and with St. Peter, pen in hand and keys at belt, receiving upon one side the necessary passports, and pushing back on the other the hypocrits and knaves who sought admission under cover of the crowd.

But when he raised his head at the name of Vauvert, and saw that it was Marion Sistré who stood before him, that noble woman who weekly burnt a candle in his honor, he threw open the door without more ado.

"Enter, my child," said he.

She entered, feeling always behind her the black soul of Mark, making itself as small as possible, despairingly hooked to her wing, and scarce daring to draw a breath for fear of being discovered. And when night came, and St. Peter still pored over his hieroglyphics, in his quality of apostle, reading all languages, he never for an instant suspected that Mark Sistré, that rascal watched for by the devil, had forced himself, through the complicity of his wife, into paradise.

During the first days all went well with Mark; he came and went, and filled his lungs with the delicious air; boated upon the great blue lake, with its silver swans; wandered under the trees from which, in a perfumed rain, fell flowers of ideal beauty; listened to the concerts of the seraphim and angels; slept eight hours in twelve—in short, continued the life of indolence so well begun when living upon the earth.

He, the first Vauvertois—despite the fact that he had done nothing to deserve it—who had ever crossed the sacred threshold! He was greatly amused, and, placing his eyes at one of the loopholes through which from above they regard the earth, he gazed upon his old home, tranquilly sleeping upon the bank of the Vistré; even the café, in which he had played his billiards and made his wagers for mugs of beer, showed plainly beneath him. Mark sighed as he thought of the café; heaven was pleasant, but there were no cafés there.

The simple pleasure of seeing Vauvert for a while sufficed him, and might hav continued to suffice him, had it not been that one Sunday, when the saints were all at mass and he, as usual, peeping from his hole, he saw a sight that stirred his blood. A sight indeed—a *monade* of bulls, such as Mark had never seen before; Spanish bulls escorted by *toreros* in velvet costumes, covered with *passequilles* and gay cockades; nervous and agil bulls, lustrous of skin, brilliant of eye, and with long and slender tails ending in a *houppette* of silky hair; superb animals, one brown, one black, and so elegant of form, so proud of bearing, that never in its greatest day had Vauvert known the like. Before them marched the *toreros* and the *picadores*, lances in hand, behind them a gaping multitude.

From that instant Mark was weary of paradise. He had enough of eternal promenades beneath the trees and eternal boatings upon placid lakes. The country was beautiful, truly, but there were no billiards, no cafés, no games of piquet. He was tired; tired even of the endless perfume, the long sleeps, the continual serenity of everything.

Ah! if he had not been sure that hell awaited him, and that even at that moment the devil was rummaging the world to find him, how quickly he would hav fled from this delicious sojourn that wearied him so terribly for lack of bulls and races! He had only to say the word to go, but that word—Mark was not willing to pronounce it. Satan waited with uplifted fork to pop him into the vat where already, for centuries, perhaps, had been boiling and roasting players of games and runners of bulls such as he. Sooner than enter that yawning furnace he would bore himself in paradise—if needful, since it was the custom on high, sing hymns like the others.

Yet this bull-fight at Vauvert, with its *chulos*, its *banderilleros*, and its two thousand francs' worth of prizes in a lump, ran in his thoughts and dreams; and he saw always pass and repass before him those two beautiful bulls, tossing their sharp white horns, agitating their slender tails, with the *houppette* of hair at the end of them.

. . . . . .

Perhaps you think the devil did not jump, though he had dined so well on truffled turkey, when his valet came to inform him that at last Mark Sistré was dead.

"And where is he, the brigand?" he cried out, joyfully.

"No one knows, my lord."

"What? And they hav let him escape?"

"My lord forgets; he charged himself personally with securing him; no one dared to forestall your lordship."

"Ha! the rascal!" cried Satan, furiously, "to profit thus by my natal *fête!* All the same, he doesn't escape me; wherever he is I will find and take him!" and swearing an oath that made even his myrmidons tremble, he leaped from his bed and shot like a bomb on his way to earth. But at Vauvert he learned nothing, save that Marion Sistré was dead, and upon the same day as her husband. In purgatory it was the same thing—no one of the name of Sistré had been heard of by the guardian of that somber place, and none of Sistré's comrades who encumbered hell could giv tidings of the missing one.

Frantic at his ill success, Beelzebub was going into a terrible rage, when suddenly an idea occurred to him: Mark Sistré was a cunning rascal, and doubtless was precisely where he had never been sought for—that is to say, *in paradise!* Instantly, all excitement, the enemy of the human race spread his bat-like wings and speeded away to the celestial hights.

"Rat-tat-tat-tat-tat!" sounded upon the golden door.

"Who's there?" St. Peter demanded.

"'Tis I, friend Peter—open the wicket."

The wicket opened, but closed immediately, not, however, without allowing to pass a cry of terror, to which the devil responded with a shout of laughter.

"Ho, there!" he cried; "truly, Peter, you are stupid; do you think I hav come to invade your paradise with a legion of evil spirits? No, listen to me."

And, as the wicket remained obstinately closed, the devil, who knew nevertheless that St. Peter was listening, resumed:

"Open it, I say, it is for a damned soul I come."

A damned soul in paradise! Impossible! The devil was fooling him—he was too old to be mystified thus! What! he, Saint Peter, allow a black soul to pass without suspecting it! And yet—well, he had better open the wicket and see what the devil—he *was* too big to pass three gratings one upon another—was talking about!

He opened a slit in the wicket.

"Ah!" cried Beelzebub, "now we can talk. Tell me, St. Peter, if in your flock of white sheep you hav not one by the name of Mark Sistré, from Vauvert, who has departed the earth, and of whom I can find no trace."

"Mark? Mark Sistré? Why, no—not Mark Sistré, but Marion Sistré! She is a saint who has naught to do with you or your infernal regions—she is——"

"Imbecil!" cried the impatient devil, "if he is not on your register or in your memory, then Mark Sistré cannot be here; yet, if not here, where can he be, for I hav rummaged everywhere?"

"True!" said St. Peter, "and *should* he be here, how recognize him in so great a crowd?"

Satan reflected a minute, finger on forehead.

"Ah-h!" said he at last, "I hav it; we'll find him; but I shall need your assistance, St. Peter!"

"And you shall hav it—anything to discover the knave."

"Then," added Beelzebub, "be not astonished at whatever happens, and presently, when I return and knock upon your door, open it and be not afraid, for I promis you that none of mine shall cross its threshold."

"Agreed!" said St. Peter; and he closed the wicket—to open the gate as agreed upon at the appointed knock—to find before it a throng of—

Devils?

Exactly—but devils metamorphosed into gay *toreros* in brilliant costumes, their velvet coats and yellow breeches covered with *pasquilles* and bands of gold, the *chulos* coiffed in scarlet handkerchiefs, the *picadores* on prancing horses, and, in the midst of the throng two Spanish bulls, one brown, one black, and with *houppettes* of silky hair on the tips of their tails. Beelzebub himself, as a superb *espada*, in a plumed *montera* and clothed like a fairy prince, headed the procession, and speedily, with the voice of a stentor, began the musical halloo, that well-known warning of the bull's approach.

Scarce had he cried it twice, when Mark Sistré, bounding barriers, leaping brooks, and coming like a shuttlecock thrown from a racquet, his face and eyes aflame, crossed the sill of paradise, and hurled himself into the cohort of imps waiting to receive him. And from there, into the depths of Tartarus, falling, falling, falling, Mark Sistré shot like a shooting star.—*Translated for the Argonaut from the French of Chalon by E. C. Waggener.*

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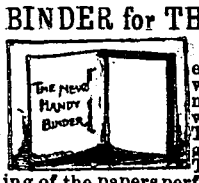
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FLOODS in Austria hav drowned one hundred.

RAILROADS are being built throughout Japan.

HUNGARY is restraining emigration to this country.

GERMANY and Austria are thick with violent and disastrous strikes.

BRADLAUGH is demanding "a reduction of the wages of Queen Victoria."

IN Ohio Toledo will hav a $11,000 parochial school; Canton, a $28,000 one.

IMMIGRATION at Castle Garden last week, 13,987; same week of 1888, 16,108.

THE pastor of Baltimore's finest church committed suicide on the 26th ult. A widow.

AT Odessa, Russia, two huge bombs hav been found beneath streets over which royal visitors usually pass.

THE preëminently Christian state of Delaware still sticks to the whipping-post as a method of punishment.

THE House of Commons by a vote of 201 to 160 has rejected a motion to repeal hereditary seating in the House of Lords.

AN important political move will be the czar's fulfilment of his announced intention to crown himself king of Poland.

A MUNICH newspaper has been confiscated and the editor arrested for publishing unpleasant particulars about the late queen.

THE New Hampshire House of Representativs contained in 1881 6 Catholics; in 1883, 9; in 1885, 10; in 1887, 19; in 1889, 24.

HENRY GEORGE says that his land-tax doctrin has taken root most deeply in Scotland. He goes to the Labor Congress at Paris June 6th.

RUMOR says that the czar was recently shot at twice, and wounded in the arm, by a Nihilistic army officer, who then killed himself.

THERE is excitement over the assassination of Dr. Cronin, of Chicago, suspected to be perpetrated by the Clan-na-Gael, to which he belonged.

A MILLION copies of the K. of L. Declaration of Principles, in French, are to be distributed among the workingmen at the Paris Exposition.

THERE are extensiv strikes throughout Italy, attended by conflicts with the military in which one striker has been killed and many hav been injured.

THE shah of Persia in his present trip through Europe is under guidance of his astrologers and will by their direction remain in England not over twenty-five days.

THE international convention of the Y. M. C. A. showed remarkable growth of that society, which now exerts considerable influence on outside business and other affairs.

A REVOLUTIONARY plot of republicans and labor radicals at Sueca, Spain, has been discovered. The conspirators, all peasants, were to take the town and sack the houses of the wealthy.

ENGLISHMEN in Paris are signing an address to the French president regretting the ill-manners shown by Premier Salisbury and the queen in withdrawing from his presence at the opening of the Exposition.

A DAILY paper says that the Catholic University has rejected American professors because of their comparativly free ideas, and imported European professors with monarchical tendencies.

IN New York a man has been committed as insane because of wild conduct proceeding from the idea that he was harassed by devils. The others who are only moderately injured and incapacitated by this idea are still at large.

WHILE it is natural that the conservativ monarchies should refuse participation in the Paris Exposition, it is thought that Premier Crispi of Italy and Sagasta of Spain should hav induced their countries to take part, and that England in withholding is totally inexcusable.

AT Scranton, Pa., Rev. John King, a Salvation Army minister, has been arrested for raping a fifteen-year-old girl of his flock. On being locked up he declared that his arrest was an outrage against "a Christian minister," but later on consoled himself by singing Salvation Army songs in his cell.

Gems of Thought.

MEN in all ages hav personified their highest conceptions of goodness in a supreme being, making a god to stand for their notions of good. The Hebrews thus made Yahweh the representativ of the best traits they knew, and as they gained knowledge from Greece, Persia, India, and Egypt, they improved his attributes. Christians hav made the mistake of continuing this God in the condition in which the Bible writers left him; and as goodness grows with knowledge, and the God of the Bible does not change, we find that their God is inferior to current morality and no longer represents good. It therefore becomes imperativ that friends of good should be foes of God. Taking warning from the past, and recognizing that goodness constantly advances, they will no longer personify good in a form that in a short time may be obsolete and a hindrance to progress. It is doubtless a help to many to personify their highest conceptions in a god, just as children personify heroism in Jack the Giant-killer, and virtue and grace in Cinderella; but it marks mental advancement to be able to contemplate goodness abstractly. If men personified present ideas of good as god, it would not be so objectionable; but when they make the goodness of two thousand or three thousand years ago their god, as all do who worship the God of the Bible, then their god is an injury to man.—*Robert C. Adams in Pioneer Pith.*

SAVAGE and furious nations, perpetually at war, adore, under divers names, some god conformable to their ideas—that is to say, cruel, carnivorous, selfish, bloodthirsty. We find in all the religions of the earth a "god of armies," a "jealous god," an "avenging god," a "destroying god," a god who is pleased with carnage, and whom his worshipers consider it as a duty to serve to his taste. Lambs, bulls, children, men, heretics, Infidels, kings, whole nations, are sacrificed to him.—*D'Holbach.*

WE hav often observed already that the Israelites, like everyone else, conceived their god after their own likeness, and ascribed to him whatever they regarded as most noble and glorious in man. The level of culture which they had reached at any period was reflected in their conception of their God. At a low stage, when the pleasures of sense were supreme, they described Yahweh as eating and drinking, put into good humor by the pleasant smell of a sacrifice, and made merry by wine. When prowess in battle was held to be the greatest virtue, Yahweh became a mighty warrior, brandishing his sword and spear, and rushing upon the foe with a war-cry like the lion's roar. The stern moralist, on the other hand, saw in Yahweh a being of moral holiness and of strictest justice, rewarding every man according to his work; and tender hearts would sometimes rise to the thought of Yahweh's pitying love. The proverb makers or "sages," for their part, saw in him the perfection of wisdom, the god who had deliberately adapted everything to its purpose.—*The Bible for Learners.*

IT is better, far better, that we admitted, if it were possible, a thousand devils to roam at large, and to preach publicly the doctrin of devils, if there were any such, than that we permitted one such impostor and monster as Moses, Joshua, Samuel, and the Bible prophets, to come with the pretended word of God in his mouth and hav credit among us.—*Paine.*

CHRISTIANITY has been the cause of more unprovoked strife and war and more unmerited suffering than any other religion of which history gives an account.—*B. F. Underwood in Crimes and Cruelties of Christianity.*

THE church of Rome has shed more innocent blood than any other institution that has ever existed among mankind.—*Lecky.*

THEY ARE BUT GIANTS WHILE WE KNEEL.

Good People! put no faith in Kings, nor in your princes trust,
Who break your hearts for bread, and grind your faces in the dust!
The Palace Paupers look from lattice high, and mock your prayer:
The Champions of the Christ are dumb, or golden bit they wear!
O but to see ye bend no more to earth's crime-cursed things!
Ye are God's oracles: stand forth! be Nature's Priests and Kings!
Ye fight and bleed, while Fortune's darlings slink in splendid lair;
With lives that crawl, like worms through buried Beauty's golden hair!—
A tale of lives wrung out in tears their Grandeur's garb reveals,
And the last sobs of breaking hearts sound in their Chariot-wheels!
O league ye—crush the things that kill all love and liberty!
They are but Giants while we kneel: ONE LEAP, AND UP GO WE.

Trust not the Priests, whose tears are lies, and hearts are hard and cold;
Who lead ye to sweet pastures, where they fleece the foolish fold!
The Church and State are linkt and sworn to desolate the land.
Good people, 'twixt these Foxes' tails, We'll fling a fiery brand!
Up, if ye will be free, to golden calves no longer bow:
The Nations yearn for liberty—the world is earnest now!
Your bent knee is half-way to hell!—Up, Servils, from the dust!
The Harvest of the free red-ripens for the sickle-thrust.
They're quaking now, and shaking now, who've wrought the hurtling sorrow,
To-day the desolators, but the desolate To-morrow!
Loud o'er their murder's menace wakes the watch-word of the Free:
They are but Giants while we kneel: ONE LEAP, AND UP GO WE!—*Gerald Massey.*

Odds and Ends.

THE modern American girl, without any violent effort, can draw a good beau.—*Yonkers Gazette.*

FOND lover (after a long-delayed proposal): "Perhaps I've been too sudden, darling." Darling girl (regaining her composure with a mighty effort): "Yes, George, it is very, very sudden, but" (and here she became faint again) "it is not too sudden."—*Texas Siftings.*

A NEBRASKA paper narrates this educational incident: A high school girl, class A, being told by her teacher to parse the sentence, "He kissed me,' consented reluctantly, because opposed to speaking of private affairs in public. "He," she commenced, with unnecessary emphasis and a fond lingering over the word that brought crimson to her cheeks, "is a pronoun; third person, singular number, masculin gender; a gentleman, pretty well fixed; universally considered a good catch. Kissed is a verb, transitiv—too much so; regular—every evening; indicativ mood—indicating affection; first and third person, plural number, and governed by circumstances. Me—oh! everybody knows me," and down she went.

BIBLICUS wants to know who was Cain's wife. This is a question, Biblicus, that has been standing like a big interrogation point right in the pathway of every generation. It is a very imperativ and important question. It ought to be settled; it ought to be settled right away, even before we do the chores. Yet it has remained unsettled all these years, while men hav wasted their time in discussing the tariff, learning the multiplication table, and taking their regular meals. This conundrum has stalked unanswered down the ages, while men hav blindly gone on asking such questions as: "Is marriage a failure?" or "Hav you read 'Robert Elsmere?'" But yet the question is an easy one. Cain's wife was the sister-in-law of Abel and Seth, and the daughter-in-law of Adam and Eve. Go and do chores, Biblicus, and don't forget to tie the setting goose upon her nest.—*Munsey's Weekly.*

ONE of Socrates's pupils one day stood up to read his essay, and began: "A poor man who derived a precarious subsistence from the sales of a patent medicin which he manufactured"—— when the philosopher smote him across the jowl with a board-slat, exclaiming: "Measureless liar! wilt thou make all Athens think I am conducting a school of journalism?" The pupil wept, as under the rules he was entitled to do, for the space of a brief while, and then arose to read his amended composition: "A wealthy beggar who was pastor of a rich and fashionable church with Yale locks on the pews and pass-keys for the outer doors"—— "That," said the philosopher, 'sounds something like a composition. Now fix yourself up and show the class how you strike a cotton seed oil man for a chime of bells and a new baptistry."—*Brooklyn Eagle.*

A HEATHEN GOD.

(*Transported from Easter Island to adorn the facade of the British Museum.*)

Who is it with the noble nose,
And hollow eyes, with sorrow sore,
That stands in inartistic pose,
To guard the dull museum door?
"A stranger from a distant shore;
A god beneath a southern star,
Men worshiped me in years of yore;
I'm Hoa Haka Nana Ja.

"What though I hav nor teeth nor toes,
Nor hair nor eyebrows any more?
Time was the pious came in rows
And knelt upon my temple floor.
Those colored saints hav gone 'before;'
We heathen gods are scattered far;
And no man now sets any store
By Hoa Haka Nana Ja.

"The silly student comes and goes,
Blue-stocking glum, professor hoar,
Each passing pause to flout my woes,
And mock the mighty name I bore.
The vials of contempt they pour;
They greet me with a rude ha! ha!
The schoolboy even tries to score
Off Hoa Haka Nana Ja.

"In vain such insults I deplore,
Some day you'll find what fools you are;
And all the orthodox will roar
For Hoa Haka Nana Ja."

—*Francis H. Gribble.*

MAGAZINE EDITORS.

Do they really, in reading a manuscript, aim
For the barefooted merit about it—
Entirely unnoting the ultimate name?
Well, maybe they do—but I doubt it!

Do they proffer to genius the very same show
With fame ready won or without it?
Do they *read* Jones's poem, if Jones they don't know?
Well, maybe they do—but I doubt it!

Do they ever, when Tennyson writes to exploit
His dotage in doddering flout it,
And snap at a classic by Smith, of Detroit?
Well, maybe they do—but I doubt it!

Are they any worse snobs than their readers, who know
No more than the fashion about it;
Not, "It *is* So and-So," but "It's *by* So-and-So?"
Well, maybe they are—but I doubt it!—*Time.*

"DON'T! STOP!"

She said: "Don't! stop!" How could I know
The nicer shades of prosody?
I soon forgot—her eyes shone so—
Where punctuating points should be.

The distant band tripped tenderly:
The lights were dim: her tones were low—
She said: "Don't! stop!' How could I know
The nicer shades of prosody?

Soon ecphoneme and comma flee;
From far off where the waltzes go
The perfumed notes swell to and fro—
Her lovely form was close to me—
She said: "Don't! stop." How could I know
The nicer shades of prosody?"—*Town Topics.*

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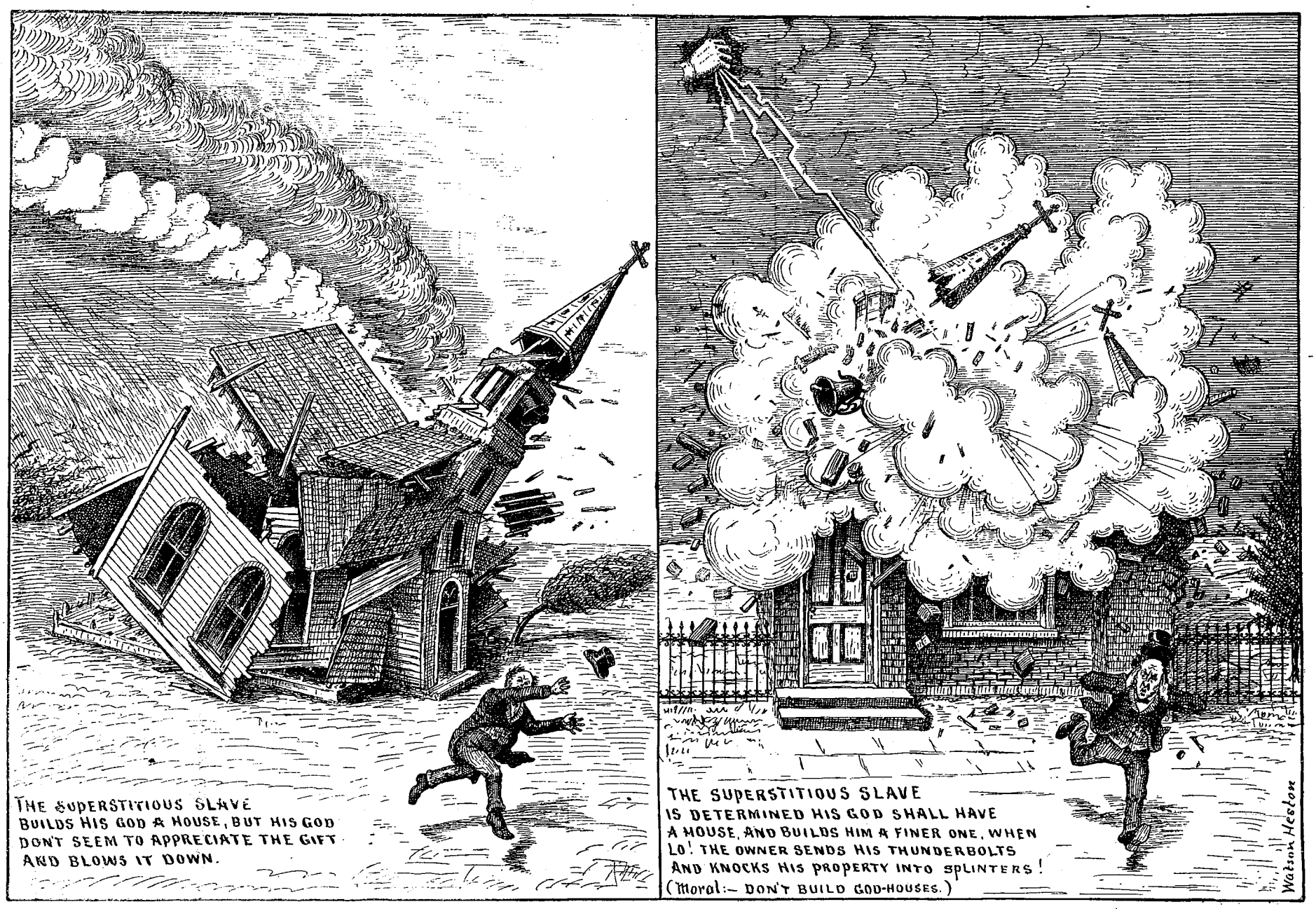
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CHRISTIAN FOLLY.

Notes and Clippings.

THE women of Boston hav named a committee of fifty to carry out the plans for taking the city schools out of politics and sectarian interference, and managing them for the public interest alone.

ELDER ELLIOTT F. SHEPARD has at last received a foreign mission. He has been appointed by the Presbyterian general assembly a delegate to the international Sunday-school convention to be held in Paris next September.

QUEEN VICTORIA, Julia Ward Howe, and Walt Whitman hav celebrated their seventieth birthdays within the last few weeks. Victoria is in the best health of the three; but, then, she has not had to work so hard as Julia and Walter.

A PETITION is now being circulated and signed asking for the revocation of the appointment of Thomas R. Fretz as postmaster of Fleetwood, Pa. It is understood that Postmaster-general Wanamaker remains firm and refuses to consent to a revocation. Young Fretz is preparing for the Presbyterian ministry, and is an activ church and Sunday-school worker.

IT is proper to report that Col. Elliott F. Shepard, president of the American Sabbath Union, went out last Sunday afternoon in a horse-car of the Harlem line, and paid his fare to the conductor, just as if he had not regarded the day as sacred. In our judgment, says the *Sun*, the transaction was perfectly innocent and proper; but how can Colonel Shepard reconcile this practice of traveling on Sunday on a wicked Sabbath-breaking line, and encouraging the sin by the payment of fare? Is not this just as bad in principle as publishing a Sunday newspaper and advertising in one? Ought not Colonel Shepard to go on foot when he is obliged to go out on Sunday? Is it not sinful and wrong for him to contribute in any way toward the violation of the day of rest?

THE Baroness Gripenberg has started a woman's rights paper in Finnish called *Home and Society*. Besides the woman question it treats of temperance and the higher education. The men are aghast, but the baroness says it is American and progressiv for women to edit newspapers, and having the means to publish it, she sees no reason why she should not make the women of her country acquainted with her twentieth century ideas.

AT a recent meeting in Boston Mrs. M. A. Ehlers, superintendent of the Baptist Southern Missions, made this statement: "The masses of the colored people of the South to-day are morally wretched. A large proportion of the pastors of our Baptist churches in the South are immoral men. Many of them are drunk the whole year through; many of them are of abandoned character, and not worthy to be intrusted with the teaching of anyone."

A MINISTER of the gospel who is daily seen on Fifth avenue taking an airing and enjoying the promenade is Dr. John Hall, who has made a million out of the pulpit, and who is in every sense the fashionable clergyman of the day. Dr. Hall is the leading pulpit orator of New York, with an income ranging anywhere from $75,000 to $100,000; $20,000 is paid him as pastor of the Fifth avenue Presbyterian church; $10,000 more is paid him by Mr. Bonner, or rather his sons, for a weekly contribution to their story paper. His wealthy congregation givs him $10,000 a year more in gifts, and the wealthy young men and the wealthy papas of the upper ten in New York pay him magnificently for his services in marrying their sons and daughters. He has managed by investment to accumulate $1,000,000.

ONE of the busts which attracts most attention from visitors to the Metropolitan Museum is that of Darwin, executed in terra cotta, and wonderfully good as a likeness. It stands on the park side of the main hall. A similar bust of Herbert Spencer, quite as faithful in its portraiture, is in the possession of Miss E. A. Youmans, Mount Vernon, N. Y. It was given by Mr. Spencer to her brother, the late Prof. E. L. Youmans, the first expounder of evolution in America.

COURT journals aver that President Harrison will visit this summer the old stone house in which his mother was born, near Chambersburg, Pa., and afterward may drop in on the homestead in Suffolk county, Long Island, in which his grandmother was born and grew up to womanhood, ending his cruise at the birthplace of his great-grandmother in Virginia. Meanwhile, Vice-president Morton is to make a pilgrimage to the old country store in Vermont in which he was trained up to water the molasses and sand the sugar, and to the Boston shop in which he learned to temper his fineness with piety and to mingle usury with prayer-meetings. Afterward, Brother Wanamaker may expect to be called in to pronounce the benediction. This is a sweetly sentimental administration, comments the *Mercury*, and the saints and sinners are so similar and harmonious that it puzzles the ordinary man to tell which is which.

AN Illinois preacher, while officiating in his pulpit on Sunday, was struck down by a bolt of lightning and knocked senseless. After half an hour he recovered, but will be blind for life. In Wisconsin the lightning played havoc with a congregation, killing two and stunning others, but sparing the preacher. If these afflicted gatherings had been Sunday excursions or theater parties, says the *Mercury*, they would hav formed admirable texts for sermons against going to fish on Sunday and attending the theater. But what sort of conclusions could be drawn from the above incidents as a text? Logically they would demonstrate the danger of attending church and the peril of being a preacher.

HON. CHARLES MITCHELL, of Georgia, avers that for ten days he was in hell; not the earthly purgatory prepared for the public servant by place-hunters and corporations with little axes to grind, but the literal lake of fire where the boodle alderman and the man who stops his paper without paying up arrears wiggle evermore. Mr. Mitchell's description of the kingdom of Pluto is very vivid. He says that he saw a countless multitude wading with redhot legs in a shifting sea of fire, and hammering each other with mighty blazing brands. Whenever a man begins to see such sights, says the Galveston *News*, it is time for him to take the stump for Prohibition, and call upon the entire nation to put its faith in pink lemonade in order that he may be saved.

Communications.

Principles of American Liberty.—Concluded.

The work of the American Secular Union is based upon the following

NINE DEMANDS.

1. We demand that churches and other ecclesiastical property shall be no longer exempt from just taxation.

2 We demand that the employment of chaplains in Congress, in state legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3 We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4 We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.

5 We demand that the appointment by the president of the United States, or by the governors of the various states, of all religious festivals and fasts shall wholly cease.

6 We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several states, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

These demands are broad, liberal, just. They recognize the rights of everyone. They are in perfect harmony with the spirit of our American institutions and the strict letter of our Constitution, which recognizes religion as an individual affair and as no concern of the state. It was never the intention of the American people to make the church a state institution. It is managed and controled by individual corporations. Why then exempt $1,000,000,000 worth of church property from just taxation? Church edifices are protected by the state. If church buildings take fire, the fire companies are on hand to save the buildings; if they chance to be destroyed by a mob, the state is responsible for the damage; why then should they not contribute their just proportion to the expenses of the state? When this vast amount of property is exempt from taxation it makes the burden proportionately heavier upon those who do pay taxes. Then people are compelled by taxation to contribute to the support of religious and sectarian institutions. The donations to churches in exemptions from taxation is in round numbers $10,000,000 annually. If the population of the United States is sixty millions, then for every man, woman, and child there is paid from public money sixteen and two-thirds cents annually for the support of ecclesiastical establishments.

We may search our Constitution in vain for some article providing for the hire of ministers of the Christian religion by the government. Yet, if such an admission was wisely made, many ministers are so hired to offer worthless prayers for the prosperity of the country and success of our institutions, when everyone knows that our prosperity depends upon the industry of the people. Money is thus appropriated from the national treasury to pay chaplains in the Congress, army, and navy of the United States. We, as Secularists and lovers of our country, will not object to the expenditure of money that will add to the material prosperity of our country, or that will contribute to the success of our institutions. But can anyone say that our laws are more just, or that their effects upon the people are any better, because prayers are offered in our legislativ halls? The success of the armies of the North in our late unpleasantness has never been attributed to the prayers Congress paid for with the people's money. The success of the North has generally been attributed to the fact that we had a greater number of men and more of the munitions of war. But if the prayers we hav had to pay for were of any avail, then the success of the North should be attributed to our having a greater number of soldiers, more of the sinews of war, and because our chaplains prayed with more unction than did the chaplains of the South. Cromwell advised his men to put their trust in God, but added the necessary precaution to keep their powder dry.

In the army there are thirty-four of these useless incumbrances, drawing from the taxpayers of this country a salary, varying from $125 to $175 per month. Upon retiring they are pensioned at a rate of $112.50 to $157 50 per month. In 1884 thirteen of these worthless appendages were getting this pay. In the navy affairs are the same. The sum of what Congress unconstitutionally pays out to establish the Christian religion is about as follows:

Chaplains in Congress	$1,800
Chaplains in army	84,600
Chaplains in navy	60,000
Total	$146,400

During the late war the North had a million men in the field. A chaplain went with each regiment, which consisted of nearly a thousand men. The North, therefore, in round numbers had a thousand chaplains at $1,500 a year who prayed God that the North might prevail. One thousand times $1,500 is $1,500,000 per year spent during the war. In four years $6,000,000 was added to our national debt to pay a lot of men whose services were worthless. The expenditure for the purpose of the navy could not hav been less than $2,000,000. The people hav been paying interest on that $8,000,000 ever since. Since the war closed some $3,000,000 more hav been squandered on these religious drones. In the last quarter of a century Congress has devoted not less than $11,000,000 to the establishment of the Christian religion, and is continuing at the rate of nearly $150,000 annually.—*Truth Seeker Annual*, 1886.

Add to this the amounts paid to chaplains for their good-for-nothing services in the several state legislatures, and in asylums and penal institutions, and we can then begin to realize what the people are contributing to the support of a state religion. But even then we should hav but a small amount of what is actually given to the support of these ecclesiastical leeches. I hav no means of ascertaining how much is filched from the pockets of the taxpayers for the support of sectarian institutions, under the guise of charities, or educational establishments. But taking New York, where more than $24,000,000 has been given in ten years to the various churches, as a basis for calculation, the people of the United States must contribute, from public funds, not less than $25,000,000 annually to the support of a state religion. Cook county of Illinois was contributing $20,000 yearly to the Chicago Industrial School for Girls, an institution with an innocent name but really a Catholic and sectarian school, better known as the "House of the Good Shepherd." But to the credit of E. A. Stevens, in behalf of the American Secular Union, the law was applied to this case, and this drain upon the treasury of Cook county was stopped.

We therefore, on the ground of equity, demand that all religious services now sustained by the national and state governments shall be abolished, and that appropriations from the public treasuries for the support of sectarian institutions shall be discontinued.

We also demand that the president of the United States and governors of the several states shall not go beyond their constitutional authority and recognize a state religion by calling upon the people to observe one day of the year as a general thanksgiving. If religious people wish, through their churches, to appoint days of thanksgiving, fasting, or festival, it is their own affair; but when the executiv of a secular government assumes this power, he is doing that which is not required of him, and his action is an insult to every intelligent citizen.

We further demand that the Bible, whether used ostensibly as a text-book or avowedly as a book for religious worship, shall not be used in the public schools. It seems that the justice of this demand is evident, the Bible being a book devoted exclusivly to religious purposes, and its use in the schoolroom is for the purpose of religious and therefore sectarian ends. Then Bible-reading is that far supporting religious exercises by public money.

Our public schools are supported by taxes drawn from all classes of people—from the Catholics who object to the Protestant Bible; from Protestants who object to the Catholic catechism; from Jews who reject the New Testament and Christian religion; from Infidels who believe all religions to be worthless superstitions. It is not the business of the state to teach religion—to prepare people for the kingdom of heaven—but to fit them for good and useful citizens of this republic. The Bible being the central point from which all these various beliefs diverge, it is certainly best to keep such a "bone of contention" out of the public schools. Then, too, if the Bible is to be used as a textbook, teachers would be required to teach it as they would history or literature, comments and explanations would be necessary; and then the logical consequences would be a complete breaking down of our public school system, for whenever any religious denomination was numerically strong enough sectarian schools would flourish—institutions where a child's brain is molded after a pattern made hundreds of years ago, or else squeezed entirely out of his head. The adherents of one creed would not tolerate the exegesis of a teacher of a different creed. Then, too, teachers would be required to pass an examination in theology before they would be considered capable of taking charge of a school; and the final standard would be, not the teacher's educational ability, or his moral fitness, but the soundness of his orthodoxy. If churches want to foster schools for the purpose of perpetuating their ignorance, let them do so, for ignorance is the bulwark of superstition; but our free, non-sectarian schools are the defenses of our American institutions, and intelligent men and women, coming therefrom, form the standing army of our great republic.

We demand that the oath in courts of justice, and in every department of the state, shall be abolished, and simple affirmation, under the pains and penalties of perjury, be established in its stead. "An oath is an invocation of the protection and blessing of God, or his indignation and curse, upon the person swearing, according as his assertion is true or false, or as his promis shall be observed or violated." The form "so help you God" expresses the idea that underlies an oath. It is therefore a religious custom, and has no place in a secular government.

The general impression is that the oath necessarily makes men more honest and truthful; but the oath does not in any sense enhance one's obligation to tell the truth or fulfill a promis. This duty is entire and perfect on the ground of intrinsic fitness. The pains and penalties of perjury would meet the case just the same when witnesses made false statements or an officer was unfaithful to his trust. The tendency of the oath is simply to make a lie respectable, and too often places the testimony of the unscrupulous on an equality with that of the honest. Its effect is pernicious. Christ no doubt understood the evil influences of an oath and therefore forbade swearing.

Peabody says in his "Moral Philosophy:" "But the tendency of oaths is to establish in the minds of men two classes of assertions and promises, one more sacred than the other. He who is required under the solemn sanction of an oath merely to tell the truth, or to make a promis in good faith, arrives naturally at the conclusion that he is bound to less rigid accuracy or fidelity in ordinary statements or promises. The law of the land . . . bears an important part in the ethical education of the young, and by means of the legal distinction created between assertions or promises under oath and those made without that sanction children and youth are trained to regard simple truth-telling and promis-keeping of secondary obligation." Then so far as oaths' insuring truth and fidelity is concerned, they tend to undermine the reverence for truth which is the surest safeguard of individual veracity. It is a notorious fact that corrupt or incompetent tribunals or unprincipled advocates find no difficulty in buying any amount of testimony, and even when justice is administered as fairly as possible witnesses often flatly contradict each other. The only conclusion is that one of them has been guilty of perjury. What then is the object of retaining the custom of administering oaths? It is merely a recognition of religion, and in some states recognizing the superior sanctity of the Bible. The oath as generally administered with a "so help you God" has in all Christian countries, and does yet in some of our states, debar the Atheist from giving testimony in a court of justice. In Delaware, Georgia, Indiana, Maine, Maryland, Pennsylvania, and Tennessee the unbeliever is not permitted to testify. Through this legalized religious outrage the family of an Atheist might be murdered before his eyes and if there were no other witnesses than himself, he could obtain no redress unless he would turn traitor to his convictions. "The Christian dogma of the necessity of belief is thus practically exemplified in the union of church and state," and this will be universal if the Reform Association succeeds in its mission. "Christian morality" assumes that there is one day of the week that should be devoted exclusivly to the worship of God, and that the state has a right to and should enforce the religious observance of this day. Here again the church establishes a false standard of right and wrong: that an act done on Sunday is wrong, though if performed on any other day of the week it would be meritorious. It is not the day when an act is done that makes it either right or wrong, but it is the intrinsic fitness of the act. Under this mistaken idea of "Christian morality" and "Sabbath observance" there hav been furnished too many long-faced, hypocritical Sunday pietists who believe it wicked to enjoy oneself on the "Lord's day," but who hav no compunctions about giving light weight or short measure, or otherwise cheating their fellow-men, on Monday. What we may expect if the "reformers" succeed in their theocratic schemes is a reënacting of the barbarous code of Massachusetts and Connecticut, where a man could be fined for kissing his wife on Sunday, and everyone was compelled to attend church, and the death penalty, according to the Mosaic law, could be inflicted for violation of Sunday laws. That the Protestant church looks upon all work or recreation on Sunday as criminal is evident from pulpit utterances, where the statement is often made that the person who "desecrates the Sabbath" is worse than a thief and even as bad as a murderer.

But Secularism, based upon natural morality and equal rights, says there is no one day of the week better than another, no day too good to be devoted to the service of man. We say that those who wish to devote Sunday or any other day of the week to religious exercises, who wish to spend that time listening to the reading of impossible tales and nonsensical discourses, hav the right, and should be protected in that right. But we also insist that if we wish to make our day of rest a holiday, engage in such pursuits, seek such recreations and pleasures as shall be consistent with the rights of others—that if we wish to go on pleasure excursions to the hills and groves where we can commune with Mother Nature in all her variations, listen to the babbling brooks, the music of the leaves, the sweet caroling of wood-

land songsters, or go to the theater, where human nature is portrayed in all its manifoldness, where truth and right are represented as triumphing over might and wrong, or to go to the opera and listen to the soul-thrilling symphonies of a Wagner or Beethoven, we hav the right and should be protected in that right.

When any organization secures legislation for their own benefit, for the sake of propagating their particular doctrins, it is unjust; but when it comes to religious denominations forcing people, through class legislation, to abstain from this or that amusement or occupation on a certain day of the week, it is an insult which no civilized people should hesitate to resent.

The desperate struggle of the church to enforce the Sunday laws is an admission on their part that they can neither entertain nor instruct. The Sunday laws are for no other purpose than to draw the people to the churches by forbidding their going elsewhere—to giv the preachers a good living by working one day of the week, while the great mass of mankind manages to eke out a miserable existence by drudging through the other six.

Are we going to submit with supine indifference to the church and allow a horde of ecclesiastics to establish a theocratic form of government, or are we going to maintain our rights and demand that religious legislation shall cease, and that all laws shall conform to the laws of natural morality, equal rights, and impartial liberty, and that the administration of the same shall conform to the principles of American liberty?

If our hosts were properly organized, there is no reason why we should not succeed in secularizing our government, for we certainly hav the brightest intellects of the age with us, and, what is yet better, our principles are founded on equality and justice. But as a class Liberals are content with theoretical advantages, and consequently the orthodox reap all practical benefits. There are too many professed Liberals who giv no support to Liberal propaganda. They buy no books, read no papers, contribute to no lectures; their whole energy is bent to the acquisition of wealth, disregarding those noble principles which, if carried into effect, would contribute to the welfare and happiness of themselvs and their fellowmen.

There are others who will contribute to the support of the church and a system they know to be false, and who in the privacy of their closets will whisper in your ear that they too are Freethinkers, but as Christianity is popular it is policy to countenance it—it would ruin their business to oppose it. Such as these are found among our business men, but most particularly among politicians who are seeking notoriety through some petty office. They must pander to popular prejudice; sordidly selfish, they are willing to sacrifice principle for profit, preferring the ephemeral praise of their "beloved constituency" to the lasting plaudits of a grateful posterity. Such men as these, wherever found, are cumberers of the ground; they are stumbling-blocks in the path of progress; they are to be feared, for they are treacherous friends and dangerous foes. For the sake of popularity they are willing outwardly to conform to the ceremonies of any religion. For the sake of wealth or power they would uphold the cross or kneel before the crescent, they would sacrifice to Brahma, or worship in a temple to the sun.

I do not wish to be understood that I would like to see Liberals raise a clamor on every street corner, or thrust their religious opinions in the face of every passer-by; I would not hav any Liberal make a nuisance of himself. But it is necessary that we be stanch and true to principle; never afraid to stand for the truth. We should ever be ready and willing to help along a cause we believe is right; ever ready to lend a hand, helping our fellow-men to a higher plane of right living, and secure the blessings of liberty to ourselvs and our posterity.

Let us carry out to a practical realization that liberty and independence to secure which this government was organized, which will be the grandest monument, the most glowing tribute, to the Author-Hero, Thomas Paine, whose dreams of liberty gave birth to our Declaration of Independence, and glorious Constitution, and who first uttered these words: "The United States of America." Let us as Liberals and exponents of liberty and justice put forth as much effort as do the enemies of liberty, and God will never get into the Constitution.

Let us organize wherever possible, for organized effort may accomplish great work, while individual effort only brings contempt and persecution. Let us giv our moral and financial support to the Secular Union. We must also bear in mind that liberty can only be secured by a struggle and maintained at the price of eternal vigilance. Let us press this intellectual contest on bravely, firmly, courteously. To falter now would be to giv up the fruits of a long and weary struggle; the scenes of that thousand years of midnight darkness would be acted once again, and the battles for freedom would hav to be fought once more. GEO. H. DAWES.

Pittsville, Wis.

The Great Problem of Life.

It is only by profound meditation upon the philosophy of human nature, that the magnitude and complexity of "the great problem of life" is fully disclosed and appreciated. It necessarily involves every abstruse principle known to the sciences, and still there is a "missing link," essential elements found wanting, by which to demonstrate the correctness of any given theory or conclusion. It cannot, however, prove otherwise than an interesting theme for review, by individuals as well as philosophers and statesmen, with the view of correcting the prevailing errors of our times and estimating the future possibilities of the human race.

There is but one true solution to this eminently important question, and the views herein submitted are designed to be logical deductions based on tangible and material facts.

It is not apparent in the world's history, that any government was ever founded prior to the last century with the view of legislating directly in the interest of the people and promoting the common cause of humanity.

Every important principle tending to the solution of "the great problem" was at this period wisely incorporated in the organic act of the American Union. This "experiment," this peculiar system of government, justly conferred equal rights and privileges, and it opened wide the door to laudable ambition, to honor, wealth, distinction, and happiness.

It dispenses equal justice, encourages virtue, disseminates knowledge, and lavishly contributes to the speedy realization of the ideal world and the attainment of the greatest possible measure of happiness of which human nature is susceptible. The negativ influence which militates most forcibly against this desirable acquisition is found in the passiv submission of the large majority of mankind to the dictation of royalty and asserted claims of divine right to rule. When these assumed rights shall hav been ignored, the most complicated features of "the problem" will hav been mastered, and a timely and happy result can only be dependent on uniform and practical methods. There is evidently a natural tendency to grow wiser, more virtuous, and more happy, and as available and efficient means are known to be among the possibilities of nature, the fact invites speculation as to possible human attainments and the probable remoteness of its realization. The highest reward due a well-conducted life is the full enjoyment of the physical and moral senses. These senses, as compared in individuals, are disproportionately developed, as is made manifest by the great diversity of natural endowments and the varied preferences in the gratification of human desires.

Pleasure is the anticipated reward of every rational act, and it is the ruling passion which directs every instinct of animal nature.

Perfect happiness implies perfect wisdom, and its achievement lies not within the bounds of mortality, but it cannot reasonably be affirmed that mankind hav already reached the highest possible standard of knowledge and moral excellence.

Knowledge, though not a virtue, is indispensable to its promotion and success. Figurativly, it givs dignity and strength to its simplicity; it is a teacher of rewards and penalties; it is the advance guard of substantial pleasure, and it is an effectiv pioneer on the borders of the world's civilization.

The theory of life and the general principles involved are already indicated. The ideal world as thus conceived, though dependent on abstract questions, is withdrawn from the mythical realms of revealed theology and founded on a substantial reality. That mankind hav the capacity for a much greater comprehension of material things is unquestioned; but the degree of wisdom, happiness, and perfection attainable is inconceivable, an unknown quantity. To pursue this thought, the fact becomes evident that there is no assurance of continued opportunities. The summit of human possibilities may to-day hav been reached, as what great changes may come over life's dreams! What sudden catastrophe may be precipitated to check or suspend human progress and transfer it to its primitiv condition! Hence a rational conception of future possibilities is restricted to the evidence of probabilities. The question, therefore, being one of conditions, the conclusion must also take a conditional form, and is embodied in the following summary: When the limits of universal knowledge and moral excellence shall hav been reached, the mission of life will then hav been served, the cup of human happiness will be full and the great problem of life will hav been solved. Meditations prompt extended remarks on human nature as viewed in its original simplicity. External surroundings indicate but two sides to life—the dark and the bright side, or their synonyms, good and evil, vice and virtue. There cannot reasonably be a doubt as to a unanimity of choice, as no person would knowingly and intentionally select vice for misery's sake, nor evil for the calamity it might inflict. This fact alone is sufficient to inspire the thought that it is to ignorance that we may consistently attribute half of the ills which befall mankind. The most serious impediment to moral progress arises from natural depravity. Although a proper conception of inherent rights and legal obligations apparently exists, yet a temporary relaxation of moral restraint reanimates the debasing instincts of their nature and it at once asserts the supremacy. This mental phenomenon is made more comprehensiv by separating mind and instinct and resolving them into their constituent elements. Mankind is a compound of the intellectual and animal nature. These qualities unite in varied and unequal proportions, giving the great diversity of character and genius which distinguishes individuals. As a result, education can not literally change these qualities, nor the relations which exist between mind and the instinctiv promptings of a brutal nature. The cultivation of the faculties simply develops the full capacity to reason, but the inordinate desires are only temporarily diverted from their natural channel. These peculiarities often tend to unlawful acts of violence, and Justice, in the amplitude of her mercy, grants pardons for the indulgence of a depraved nature, disguised in the attire of "emotional insanity."

Nature is extremely partial in her distribution of mental endowments, and as a result the limits of human responsibilities are not easily defined. Man is a free moral agent, or in other words is master of his own fortunes within the area of circumscribed limits, but his power to design and to execute is subordinated to a higher law, hence personal acts are unimportant so far as they may tend to defeat or delay the laws controling inevitable results. Man—in a figurativ sense—is the motor power which turns the great thread-wheel of human events. The wise and the proudest, inspired by the nobler impulses of their nature, joyfully keep step in the grand procession on its march to the summit of its hopes and the destinies of the unknown future. There is much in the nature of surrounding circumstances to justify the faith in a spiritual life. It is reasoned that there must be another plane of existence to giv significance to this one. The barbarous and the civilized of every age hav indulged the faith, and continue to cherish the hope. Extravagant enthusiasm, excessiv religious ardor, has given such degree of scope to spiritual enterprise as to transcend the bounds of physical law, invade the sacred precincts of the mighty invisible, and unlock the secrets of immortality, while reason stands abashed at the wonders of the revelation, the excessiv assurance and the boldness of the assumption.

Consistency and truth are claimed to be the fundamental principles of theology. This asserted fact could be more easily recognized were the "faith" so modified as to place it in harmony with reason, God's highest and best gift to man.

Governmental policy is wisely tolerant and passiv as to any expression of opinion on the subject, while public sentiment instinctivly clings to the traditions of its fathers, and with characteristic pertinacity resists any attempt at innovation.

The powerful influence which education exerts on the youthful mind, is in this regard most forcibly illustrated. Even though they cease to be activ communicants, they ever remain partisan adherents and maintain in some degree a respect for the principles inculcated. While tracing effect to cause, it is pertinent to arraign and condemn a contemptible class of pharisaical and obsequious parasites, who toady to popular prejudice, while absolutely indifferent to the success of any secular interest. They never originate an idea, nor giv any support unless tested by popular approval. They luxuriate in their own shrewdness and self-importance, and though they regard neither the principles of honor nor the terrors of sheol, they are ever as ready with the fagots and torch, as with their sarcasm and wit, to burn out the heresies of the nineteenth century. This class controls the public press; it occupies the highest positions of honor and trust; it sits in judgment on the spiritual qualifications of individuals to affirm a truth, or hold a public office, and the man who possesses the moral courage to publicly question the agreement or harmony of the "faith," be he never so erudite a scholar, sagacious a statesman, or profound a philosopher, is immediately voted as a dangerous rival and is publicly ostracized, covered with reproach, and literally banished from the councils of the nation. SILAS A. HANE.

Butte City, Mont., May 4, 1889.

Freethinkers to the Front in Kansas.

The first member of Congress elected in the second century of the republic under the Constitution is a Freethinker. Gen. Harrison Kelley, just elected in the fourth Kansas district, is, or was when I met him last, a subscriber and reader of THE TRUTH SEEKER. His only opponent was the Union Labor candidate, John P. Heaston, the leading Freethinker of Morris county. The Democrats had no ticket in the field. Their candidate in this district last fall was Hon. David Overmeyer, of Topeka, an old contributor of the *Ironclad Age*, and who is now defending the Harmons and Walker against the infamous prosecution instituted by the bigots of Valley Falls.

J. E. REMSBURG.

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Ch. Fin. Com., 324 W. Madison st., Chicago.

A Judicial Dodge.

The appellate court has just rendered a decision in reference to the St. Mary's Training School, the case brought by the American Secular Union, which has been so well ventilated in THE TRUTH SEEKER that it is scarcely necessary for me to briefly state that it is to restrain the county board from contracting for the care of dependent children with this sectarian institution. This court dismisses the case on the ground that, involving a constitutional question, the appeal should be made to the supreme court. This shows that they do not dare to decide it on its merits, and merely desire to shift the responsibility upon the supreme court. As already outlined, you will remember that I did not hope for a favorable decision of the appellate court. Still, this may be considered in one sense a favorable decision. Shall we take it up?

ORGANIZED ASSASSINS.

In the annals of criminal conspiracy no more diabolical crime has ever been perpetrated than the cruel, cold blooded murder of Dr. P. H. Cronin of this city by his brother "patriots." This revolting butchery is enough to create consternation in the entire community, especially when it is known that from the ranks of these organized assassins—the Clan-na-Gaels—our Chicago police force is largely recruited. For years it has been "an open secret" that the surest pull for a candidate on the police force was to become a member of these Irish revolutionary bandits. From pretty good authority I learn that out of the nineteen hundred policemen on the force, not more than two hundred and fifty are not Catholics, and the major portion of those are Irish. The "cause of Ireland" has controled our municipal politics as it has too largely shaped our national destinies. These boasted "loyal Irish Catholics" who tried to make so much capital out of the fact that none of their race had been hanged for Anarchy, when thoroughly unmasked rise before us a set of murderous miscreants ready to ply the dagger or pull the deadly trigger upon an unarmed and unsuspecting victim, proving that society has much more to fear from that quarter than from the vaporings of a handful of hair-brained, misguided enthusiasts.

Before this infamous crime was perpetrated, arrangements were made, it is now apparent, to checkmate investigation and shield the assassins. The mayor of the city of Chicago, we are informed, is "troubled;" for hours and days at a time he has held secret conferences on this matter with his chief of police, and the "trouble" which he encounters is the grave suspicion that these "limbs of the law," these salaried servants and guardians of the peace, are doing more to conceal this crime than to lay bare its horrible revelations. For once in the history of Chicago it has been necessary to select policemen who do not owe more allegiance to the pope of Rome, or the pope of Ireland, to carry out the orders of the department.

As surely as "murder will out," and as the revelations are unfolded one by one, it just as surely proves the ramifications of this murderous influence and the complicity of rascals in high places.

Heretofore we hav been charitable enough to assume that these dupes who preferred to perpetuate the "cause of Ireland" on American soil, were merely being lured by demagogs; now we know that they are controled by scoundrels and atrocious villains. To such dastardly assassins our political leaders hav bent in most abject debasement; to placate this Church of the Holy Murderers hundreds of thousands of dollars are annually illegally granted, and an important diplomatic mission is disgraced by a craven administration in the appointment of a newly imported Irish assassin.

This statement, by one of Dr. Cronin's *confrères*, suggests a delightful state of peace and security enjoyed by American citizens in this nineteenth century, and the elevating tendency of the patriots who desire to liberate Ireland from British bondage, who hav made a hollow mockery and an empty phrase of the assertion that this is the "land of the free and the home of the brave:"

Dr. Cronin was murdered at the instance of at least a portion of the Clan-na-Gael Society. He was tried, convicted, and condemned to death without his knowledge, and this revolutionary order with its high binding oaths carried the sentence out to the letter. Every leader in the plot was a Clan-na-Gael man. The job was too desperate to let out to men outside of the order. The men chosen to carry out the death sentence were chosen by secret ballot. Each had a distinct and specified task to perform.

The plot was planned and executed with a cruelty born of bigotry and hatred. From the instant that Dr. Cronin was listed for death nothing but the sudden extinction of his enemies could hav spared his life. There was no escape for him. He knew that his life was to be taken in a cowardly manner. Silent friends within the circle warned him of his peril, and his own keen observation convinced him that death was but a little way off. His conversation and actions during the last days of his life showed that he had prepared himself for the worst. Every time he left his home or his office on a mission he seemed to feel that it was more than an even thing that he would not return alive. He had seen his enemies skulking in his shadows, and rumors of his impending death had reached his ears. Such a life as Dr. Cronin led the past three years would hav killed an ordinary man before the assassin could hav found his chance to strike.

Dr. Cronin expected to be assassinated in the street at night. I remember several instances when he asked friends to accompany him home. He did not seek this precaution so much for himself as he did for humanity, for he reasoned that if his life should be taken for the secrets he held the identity of the murderers might possibly be established. The plot was devilishly ingenious. Dr. Cronin was taken unawares. He thought he was going to minister to an employee of his friend Sullivan. The sick man was a myth, the man who lashed the white horse down Ashland avenue was one of the men chosen by ballot to perform such work as might be assigned to him, and when the doctor entered the bogusly lighted slaughterhouse the blackest fiends of the Clan-na-Gael fell upon him and took his life. The doctor had no chance to cry out more than once. The plot thus far had been too well executed.

Here is a lovely state of things. Here is a government erected within and superior to our government, for the perpetration, if necessary, of crime. What is that but treason? The above statement is from the columns of the Chicago *Herald*, and the following extract is from their editorial of to-day, May 30th:

The testimonies multiply that dozens of villains were directly implicated in killing the victim and bearing false witness immediately after his abduction. The police force itself, though it now bends before the popular command, is not the less in a disgraced and humiliated posture through the unexplained favor in which one of the suspects was held for a week after his probable guilt had been reported to his superior.

Upon this situation of colossal crime, inculpating all manner of once reputable citizens, and re-stigmatizing a large company of disreputable persons, the grand jury is reported to hav confessed. . . . The jury has indicted Sullivan, the ice-man, whose guilt was abstractly established by the people a week before his detention. The jury has indicted Coughlin, the detectiv, who was detailed to look into the admirable charges of the people and the press that he himself was one of the murderers.

Dozens of the murderers walk the streets of Chicago and other cities, still unhampered by the network of popular retribution that closes gradually about them. The reported action of the grand jury is satisfactory only as it faintly hints of the indictment of a company of greater wretches. That the public press or the body of the people will rest with an inadequate statutory reprisal, or that any public officer can safely play with this fire which is now lighted in the state, are ideas not to be entertained in any logical mind.

Without the voice of the press the people of Chicago would never hav known that a great conspiracy existed for the "removal" of objectionable persons, "and the murderers on the police force," as the *Herald* remarks, "would hav held their places in office, and equity would hav been as completely cheated as it is possible to conceive."

The sad irony of coincidence remains in the fact that at 1 P M. to-day the unveiling of the monument to the memory of the police who fell at the so-called "Haymarket riot" occurs, and for which the Irish element monopolized all the glory. But the blood of every victim of that night of terror can readily be traced to a now disgraced police official. The whirligig of time seems to more and more strongly establish my utterances in THE TRUTH SEEKER of that terrible period as almost prophetic.

Will true Americans arouse and sustain the only organization whose principles can possibly defeat this subversion of our system of government—an organization which affirms the original Declaration of Independence and seeks to practically maintain it by its second declaration, the Nine Demands? The success of the American Secular Union means the relegation of these diabolical purposes to the age to which they belong, and to purify our social and political atmosphere from the control of organized assassins.

It takes money to do this. Are you willing to aid—you supposed Freethinkers from whom we hav never yet heard financially? Don't you feel somewhat ashamed of yourselvs? Just to inform you that we are not rolling in wealth, I will state that there has not been enough money received during the month of May to pay office rent and the average incidental expenses, to say nothing of the secretary's salary. There has got to be more of the spirit of sacrifice manifested, or we shall lose the foothold our organization has given us by strong and sturdy battle for freedom. Don't say, "I can't afford." Can you afford to submit to ecclesiastical slavery? If you can, you are adapted to that sort of condition and deserve no better fate.

A PLEASANT SURPRISE.

Last evening the members of the Chicago Secular Union assembled at the residence of Brother J. M. Stiles to do honor to the birth of Treasurer Jehu Barr. A dance was arranged, and Mrs. Stiles made everyone happy with her benignant smiles, to say nothing of the supper she and Mrs. Augusta D. Holmes, our secretary, had prepared for the guests. Brother Barr had been invited to tea by the secretary, and when the guests arrived was taken next door to the Stiles residence. Notwithstanding the distance and the stormy weather there was a regular crush, for besides the universal popularity of Brother Barr Mrs. Stiles's parties are so enjoyable that, to use a popular expression, everybody is "bound to get there." A pleasant surprise awaited Brother Barr when the guests were called together for supper. Our host, Vice-president Stiles, in his most felicitous yet impressiv manner, presented to his chief guest of the evening a handsome album, containing the portraits of the members, and other appropriate gifts. Brother Barr was visibly affected, and remarked that he did not think he had done for the Union sufficient to deserve it. To that the writer replied in grateful acknowledgment of Brother Barr's untiring devotion to the service of Secularism, which received the hearty indorsement of those present. About 3 A M. a vote of thanks was unanimously tendered Mr. and Mrs. Stiles by their guests for the royal entertainment they had received.

E. A. STEVENS,
Secretary American Secular Union.

With the People.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I should hav written sooner in regard to my recent lecturing trip, but I came home prostrated by my journey. I trust my many kind friends will pardon the delay. Mr. Stevens has already given an account of the annual meeting of the Fayette county Union, election of officers, etc. I believe it is the custom to import a lecturer upon such occasions, and this year, owing to the recommendation of Wm. Redfield, the choice fell upon myself.

At Stanley I was entertained at Mr. Redfield's pleasant country home. Mrs. Redfield as well as her husband is Liberal, and my stay was a delightful one. The farm comprises six hundred acres inclosed by eight miles of wire fence. Here I found all the latest Freethought books—for the owner of this country home is proud of his library—all the magazines and papers, five or six years' files of THE TRUTH SEEKER bound, a large collection of coins belonging to many nations, ancient and modern, and numberless views of noted places in the Old World—Mr. Redfield having made the collection while in Europe. At Maynard, whither Mr. Redfield accompanied me, I gave one lecture. We were entertained by the secretary of the Union, E. D. Godney, and his Liberal wife. Other Liberals of Maynard are E. Frost, S. T. Barnes, and John Pember. There are many more, but I hav forgotten their names.

At Olwein Mr. and Mrs. Brewer, from West Union, were present. I was introduced to the audience by Alexander Risk, whose farm of a thousand acres adjoins Mr. Redfield's. Mr. and Mrs. Brewer accompanied Mr. Risk to his home, and on Sunday afternoon we all went to Aurora, where I lectured in the school-house to a large audience. At the conclusion of the lecture an Advent preacher announced that he would reply to Mrs. Freeman on the next Sunday afternoon. Monday morning Mr. and Mrs. Redfield, Mr. and Mrs. Brewer, and myself, took the train to West Union, where I lectured in the evening. This is Mr. Brewer's home. For several years he had been president of the Union, but this year Daniel Davis, of Fayette, has been elected. There are many pleasant Liberals in West Union—among them C. H. Carpenter, Thomas Beecher, and Charles Woodard and wife, at whose house I was entertained. Mr. Putnam is a favorit here, and his happy laugh is still talked of as something to be remembered. At the conclusion of my lecture I was kindly greeted by Mr. and Mrs. Godfrey, who had come from Maynard.

My kind friends had, apparently, not yet tired of me, as, on Tuesday morning, they announced their intention of accompanying me to Postville, where I lectured in the evening. We were met at the depot by J. W. Ward Mr. and Mrs. Redfield and Mr. and Mrs. Brewer were taken to the hotel, while I was given over into the keeping of Mr. Taylor and his pleasant family. Mr. Ward, a well-to-do merchant—prospering in spite of bigotry—is the activ Liberal here. Mr. Taylor is a radical Spiritualist. From this point I had to wend my way alone. I bade good bye to my friends who had accompanied me on my route through the country, and found myself next in Charles City. Here I was met by the kind John Mahara. I gave three lectures. Mr. Mahara was raised a Catholic, but himself and wife, son and daughter, are thoroughly Liberal. Plenty of work is needed in this section, and iconoclastic work, too. Only twenty miles from Charles City, where the Catholics were strong enough to elect school commissioners, parochial schools hav been established, nuns imported as teachers, and the school-houses offered for sale.

At Delevan, Minn., I gave three lectures. S. W. Horton met me at the depot. Mr. Horton is a well-posted Radical, and a favorit in the town, too, as he carries a handsome gold-headed cane won by having received more votes at ten cents each than his less fortunate competitors. The votes ran up to two or three hundred dollars, I believe. James Geddes is a well-to-do farmer, and with him and his intelligent wife I felt very much at home. W. S. Bell lectured here last winter. George Dawes was here, and Mr. Jamieson has done some good work in the past, having held a debate with some unfortunate orthodox

clergyman at this place. Experience has made them wary, and of late years they usually manage to keep out of Mr. Jamieson's way. R. E Scott is another stanch Liberal here, and George E. Hassing, who attended my lectures—a convert of Mr. Putnam's on the Pacific coast. He was formerly a Catholic, but hearing Mr. Putnam "preach," he became a most pronounced Radical. Mrs. Pond came in from her home, ten miles distant, to attend the lectures, accompanied by her husband, daughter, grandson, and granddaughters—all readers of THE TRUTH SEEKER, well posted and intelligent.

I parted reluctantly with Mr. and Mrs. Geddes, taking the train for Minnesota Lake. At Wells I had to wait several hours to make connections. The landlord of the hotel, learning that I was a Liberal lecturer, told me of a case that had just been tried in that town. The parents of a young girl insisted that she should be confirmed, accepting the Catholic faith. She refused. They locked her up. A family with whom she had been living demanded her release. A suit was instituted. It was brought into court, and when asked why she refused to be confirmed, she replied that she had seen enough of Catholicism. Her parents were poor and ignorant, she said, and for some neglect or disobedience she had seen the priest take out a whip and lash them over the head. The decision was that the parents had no right to coerce her; that she should be left free to choose her religion. Here I was met by E. S. Glick, an intelligent young man, who had been instrumental in having me come to Minnesota Lake. The ride from Wells to the latter place is only about nine miles. What was my astonishment upon clambering down from the car to find Mr. and Mrs. Geddes, of Delevan, complacently awaiting me in their carriage! They had driven across the country with their dashing team, and had arrived first. We put up at the same hotel and had a good time. I may as well state, though, that it would hav been difficult to put up at any other hotel, as I think it was the only one in town. I spoke in the school-house. The audience was small, but attentiv. I remarked to Mrs. Geddes that I was glad she came, for, as there was but one other woman present, if she hadn't been there I couldn't hav commenced, "Ladies and gentlemen." Mr. A. B. Friedman is the one other Liberal of this place. Mr. Glick had to pay the expenses, with the exception of a couple of dollars, I believe. It didn't seem quite right, and I felt troubled about it afterward, "but," said the generous young fellow, "if I can get off with paying for a lecture once or twice a year, I don't think I shall be doing too much for Freethought."

I again said "Good-bye" to the Geddes—this time for certain, as Beaver Dam, my next place, was too far for their fleet team. Feeling this, I left them sadly. I was met at the depot by Mr. Thorp, an old reader of the Boston *Investigator* and THE TRUTH SEEKER. Mrs. Thorp is a Liberal, intelligent lady. The sun and daughter are also Liberal. I gave three lectures in this place. The moving spirit of the town is Dr. G. E. Swan, of whom the Freethinkers are justly proud. The doctor is owner and proprietor of Vita Mineral Spring, whose world-renowned water he is shipping by the barrel and bottle to every part of the country. The pavilion built above the spring is a gem of art. The part in which it is located contains Hotel Villa, a handsome summer resort, surrounded with lovely shaded walks, beautiful flowers and fountains, air castles, swings and slides, electric lights, boats gliding over the water, band playing at night—everything that a lavish expenditure of wealth could provide to make it attractiv. "I believe in a heaven on this earth," said the doctor, "and this is my idea of it." He has just purchased another park beautified with an old picturesque mill and a lake. This is being stocked with young fish and will furnish ample sport for the anglers summering at Vita Villa. The doctor kindly took Mr. Thorp and myself over his grounds, but there were so many attractions that it was impossible to note them all. He impressed me as a genius, and as he spoke carelessly of $10,000 put on this place and $20,000 invested over there, and so on, I found myself impertinently wondering. But he seemed so calm, so assured of success, that the grandeur of his undertakings seems already an accomplished fact. He has done more for Beaver Dam than all its orthodox citizens together. It is a lovely place. No fences; green grass, green trees, flowers, electric lights everywhere.

Andrew Willard, an ex-member of the Wisconsin legislature, introduced me to the audience. Mr. Willard has taken the Boston *Investigator* for thirty-eight years. Among other Liberals were Henry Davis and wife, Mr. and Mrs. McMullen, Mr. and Mrs. Bushnell, Dr. McClure, and N. M. Banks.

At Earlville, Ill., I gave two lectures; was to hav given three, but a terrible rain-storm compelled the canceling of one. Thomas Perdieu, an old Freethinker, the best-posted man in the county, I was told, and the one with whom I had corresponded, was, unfortunately, too ill to attend the lectures, but Mr. Walker made all necessary arrangements. At Paw Paw, eight miles from Earlville, I gave two lectures also. Dr. Broffett is a pronounced Liberal in this town, and has been the means of creating a large Liberal sentiment throughout the community. At both these places John Remsburg has spoken. Mr. Walker said he thought Mr. Remsburg's lectures had done great good in their town. At Paw Paw I had a large house, afternoon and evening. I spoke in a hall. At Earlville the houses were not large. I spoke in a church. Churches do not draw. The church always seems to me to take the life out of the audiences. An imaginary sanctity hovers over the place; the shadow of the pulpit oppresses the people. My head only came to the pulpit top. I had to stand on one side at the very corner. One step forward and I would be in danger of toppling over. I did not take the step, but I had to be cautious. No, I do not like speaking in a church.

MRS. M. A. FREEMAN.

Huxley's Story of His Life, Aims, and Works.

From Our Celebrities.

Why I was christened Thomas Henry I do not know, but it is a curious chance that my parents should hav fixed for my usual denomination upon the name of that particular apostle with whom I hav always felt most sympathy. Physically and mentally I am the son of my mother so completely—even down to peculiar movements of the hands, which made their appearance in me as I reached the age she had when I noticed them—that I can hardly find any trace of my father in myself, except an inborn faculty for drawing, which unfortunately in my case has never been cultivated, a hot temper, and that amount of tenacity of purpose which unfriendly observers sometimes call obstinacy. My mother was a slender brunet of an emotional and energetic temperament, and possessed of the most piercing black eyes I ever saw in a woman's head. With no more education than other women of the middle classes in her day, she had an excellent mental capacity. Her most distinguishing characteristic, however, was rapidity of thought. If one ventured to suggest that she had not taken much time to arrive at any conclusion, she would say: "I cannot help it; things flash across me." That peculiarity has been passed on to me in full strength; it has often stood me in good stead; it has sometimes played me sad tricks, and it has always been a danger. But after all, if my time were to come over again, there is nothing I would less willingly part with than my inheritance of mother-wit. I hav next to nothing to say about my childhood. In later years my mother, looking at me almost reproachfully, would sometimes say: "Ah! you were such a pretty boy!" whence I had no difficulty in concluding that I had not fulfilled my early promis in the matter of looks. In fact, I hav a distinct recollection of certain curls, of which I was vain, and of a conviction that I closely resembled that handsome, courtly gentleman, Sir Herbert Oakley, who was vicar of our parish, and who was as a god to us country folk, because he was occasionally visited by the then Prince George of Cambridge. I remember turning my pinafore wrong side forward in order to represent a surplice and preaching to my mother's maids in the kitchen, as nearly as possible in Sir Herbert's manner, one Sunday morning when the rest of the family were at church. That is the earliest indication I can call to mind of the strong clerical affinities which my friend Mr. Herbert Spencer has always ascribed to me, though I fancy they hav for the most part remained in a latent state.

My great desire was to be a mechanical engineer, but the fates were against this, and while very young I began the study of medicin under a medical brother-in-law. But though the Institute of Mechanical Engineers would certainly not own me, I am not sure that I hav not all along been a sort of mechanical engineer *in partibus infidelium*. I am now occasionally horrified to think how very little I ever knew or cared about medicin as the art of healing. The only part of my professional course which really and deeply interested me was physiology, which is the mechanical engineering of living machines; and, notwithstanding that natural science has been my proper business, I am afraid there is very little of the genuin naturalist in me. I never collected anything, and species work was always a burden to me; what I cared for was the architectural and engineering part of the business, the working out of the wonderful unity of plan in the thousands and thousands of diverse living constructions, and the modifications of similar apparatuses to serve diverse ends. The extraordinary attraction I felt toward the study of the intricacies of living structure nearly proved fatal to me at the outset. I was a mere boy—I think between thirteen and fourteen years of age—when I was taken by some older student friends of mine to the first post-mortem examination I ever attended. All my life I hav been most unfortunately sensitiv to the disagreeables which attend anatomical pursuits; but on this occasion my curiosity overpowered all other feelings and I spent two or three hours in gratifying it. I did not cut myself, and none of the ordinary symptoms of dissection poison supervened; but poisoned I was somehow, and I remember sinking into a strange state of apathy. By way of a last chance I was sent to the care of some good, kind people, friends of my father's, who lived in a farmhouse in the heart of Warwickshire. I remember staggering from my bed to the window on the bright spring morning after my arrival and throwing open the casement. Life seemed to come back on the wings of the breeze, and to this day the faint odor of wood-smoke, like that which floated across the farmyard in the early morning, is as good to me as the "sweet South upon a bed of violets." I soon recovered; but for years I suffered from occasional paroxysms of internal pain, and from that time my constant friend, hypochondriacal dyspepsia, commenced his half-century of co-tenancy on my fleshly tabernacle.

(Presently he became a surgeon in the navy. At Hasler he was under Sir John Richardson, and he afterward served in the Rattlesnake under Captain Owen Stanley. It was this voyage which induced him to begin writing upon scientific subjects.)

During the four years of our absence I sent home communication after communication to the "Linnean Society," with the same result as that obtained by Noah when he sent the raven out of his ark. Tired at last of hearing nothing about them, I determined to do or die, and, in 1849, I drew up a more elaborate paper and forwarded it to the royal society. This was my dove, if I had only known it. But, owing to the movements of the ship, I heard nothing of that either, until my return to England in the latter end of the year 1850, when I found it was printed and published, and that a huge packet of separate copies awaited me. When I hear some of my young friends complain of want of sympathy and encouragement, I am inclined to think that my naval life was not the least valuable part of my education. Three years after my return were occupied by a battle between my scientific friends on the one hand and the admiralty on the other, as to whether the latter ought or ought not to act up to the spirit of a pledge they had given to encourage officers who had done scientific work by contributing to the expense of publishing mine. At last the admiralty, getting tired, I suppose, cut short the discussion by ordering me to join a ship. Which thing I declined to do, and as Rastignac, in the "Pere Goriot," says to Paris, I said to London, *a nous deux*. I desired to obtain a professorship in either physiology or comparativ anatomy; and, as vacancies occurred, I applied, but in vain. My friend Professor Tyndall and I were candidates at the same time, he for the chair of physics and I for that of natural history in the University of Toronto, which fortunately, as it turned out, would not look at either of us. I say fortunately, not from any lack of respect for Toronto, but because I soon made up my mind that London was the place for me, and hence I hav steadily declined the inducements to leave it which hav at various times been offered. At last, in 1854, on the translation of my warm friend, Edward Forbes, to Edinburgh, Sir Henry de la Beche, the director-general of the geological survey, offered me the post Forbes vacated of paleontologist and lecturer on natural history. I refused the former point-blank, and accepted the latter only provisionally, telling Sir Henry that I did not care for fossils, and that I should giv up natural history as soon as I could get a physiological post. But I held the office for thirty-one years, and a large part of my work has been paleontological.

The last thing that it would be proper for me to do would be to speak of the work of my life, or to say at the end of the day whether I think I hav earned my wages or not. Men are said to be partial judges of themselvs—young men may be, I doubt if old men are. Life seems terribly foreshortened as they look back; and the mountain they set themselvs to climb in youth turns out to be a mere spur of immeasurably higher ranges, when, with failing breath, they reach the top. But if I may speak of the objects I hav had more or less definitly in view since I began the ascent of my hillock, they are briefly these: To promote the increase of natural knowledge and to forward the application of scientific methods of investigation to all the problems of life to the best of my ability, in the conviction, which has grown with my growth and strengthened with my strength, that there is no alleviation for the suffering of mankind, except veracity of thought and of action, and the resolute facing of the world as it is, when the garment of make-believe, by which pious hands hav hidden its uglier features, is stripped off. It is with this intent that I hav subordinated any reasonable or unreasonable ambition for scientific fame which I may hav permitted myself to entertain to other ends; to the popularization of science; to the development and organization of scientific education; to the endless series of battles and skirmishes over evolution; and to untiring opposition to that ecclesiastical spirit, that clericalism, which, in England, as everywhere else, and to whatever denomination it may belong, is the deadly enemy of science.

J. E. REMSBURG has returned from his Texas trip, and will now make a tour through Nebraska, Iowa, and Dakota.

Communications.

The Absurdity of Oaths.

Not long ago the Editor of THE TRUTH SEEKER appeared before a New York court to resist a barbaric attempt on the part of a few law officers to make him comply with a superstitious ceremony styled oath-taking before exercising a right of citizenship. On his refusal it appears that there was a disposition to exclude him from the exercise of the most important of all social privileges—to relegate him to the political condition of a Chinese, or an idiot, or a minor, or a criminal.

Fortunately, this attempt to politically kill a fellow-citizen collapsed; but the question as to whether an individual may be partially, or wholly, deprived of civil privileges dependent on his willingness to conform to religious requirements, still remains unsettled. That a religious test should precede the exercise of a civil function; that an invocation of the supernatural should necessarily precede the enactment of affairs purely terrestrial, may appear incongruous to those accustomed to divide reason from religion—fact from faith.

Should a Liberal take an oath? or even affirm? Is not the same principle involved in both? In the application of an oath the object desired is to compel honesty; the means employed, the instruments of fear. Integrity is here made to hinge upon the fear of consequences, that is, corporal punishment, and in no wise appeals to the inherent love of truth.

It cannot but be disgusting to an honest man to undergo the same formula as that applied to a criminal to make him truthful—threaten him to jail, or to the vengeance of the Gods.

But the ridiculousness of making men honest by threatening penalties cannot be understood by those who conceive that force or fear induce religious belief. Human weakness produced this custom, and human frailty still preserves it.

The basis of an oath is fear. It is an endeavor of an individual to frighten himself to accomplish that which his ordinary volition cannot; to make promises whose non-fulfilment will entail on him punishment, the fear of which givs rise to feverish exertions to avoid.

Just as the ancients at their sacrifices, previous to expeditionary embarkations, made tremendous promises of future propitiations in case of success; bound themselvs to unreasonable self-atrocities in case of failure—in their endeavors to awaken every element of prowess, inflame every spark of courage and passion, sought, by making almost impossible promises, to render themselvs desperate and ferocious through fear of failures, so do the moderns by invoking the same imaginary, but differently named, deities, promis to serve them more faithfully, to strive for the further extension of their spiritual kingdoms, increase of success, and call down their vengeance if failure is due, in any sense, to their human weaknesses. The magnitude of sacrifice was always proportionate to the expectation of success or failure.

Where arms could easily prevail, deistical intervention was seldom invoked; they had then no need to seek the inspiration of fear.

The same method men used to frighten others and to render them tractable and obedient.

Men who, by fear of punishment, may be forced to comply with certain conditions, otherwise unattainable, necessarily consider others to be subject to the same influence—hence the oath.

The basis of the oath is fear, absolute fear. Some one seeks to frighten some one else by a method he knows very well would frighten himself.

Why does a boy beat himself with a stick, or scratch himself with a knife, when he seeks to accomplish an act of a difficult nature? Or a savage commit similar acts before engaging in combat? Or soldiers vow themselvs to self-destruction in case of defeat? Or whole migrating peoples destroy home and country previous to departure? To inspire themselvs with terror; through the stimulating agency of fear to better concentrate mental determination, and command obedience to intellectual demands.

This is the philosophy of an oath. This is the instrument men bring to bear upon themselvs and others to compel obedience. It is in every sense a cowardly thing; it is a crutch; a recognition of helplessness, of feeble mental concentrativness. And he who does not object to its taking, does he not, even in his own case, admit its efficacy?

What is self-respect, or rather, what is self-abasement, if, while giving testimony, one willingly submits to the application of such a degrading instrument? Is it not a legal recognition that all citizens are liars when courts declare that each shall tell the truth, and threaten him (or make him threaten himself), before he has uttered a word?

Is not an oath a stimulant? What is the difference between a timid athlete, who, to aid him to accomplish a difficult feat, seeks unusual strength in alcohol, and the witness who, to giv truer testimony, must hav, on like principles, administered to him a dose of dishonesty-cure to make him, temporarily, a little more apt to tell the truth?

Is not a person, then, justified in resisting such an insulting, insinuating instrument preparatory to giving testimony?

It is presumed that the law recognizes the guilty to be innocent until the contrary is proven; yet here we hav the ludicrous spectacle of a government recognizing all of its citizens as being rogues, in the sense that all require the beneficial application of this judicial thumbscrew to insure a high grade of court morality.

H. W. HAMMOND.

Orange, Mass.

Poverty and Riches.

How few, if any, of the most devout Christians do now or ever hav practically accepted and lived up to the teachings of Christ in regard to poverty and wealth!

Let any intelligent person with the mind's eye take a view of the lives of those Christians of their acquaintance, and see if they can find just one who for an instant seems to recognize and practice the injunctions, precepts, and practices of the master who taught, "Blessed be ye poor," "Take no thought for the morrow, for what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed," also, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." What kind of a needle's eye he referred to may not be known, but evidently it is intended to represent a tight squeeze. Again, the story of the rich man and Lazarus, who was a beggar who laid at the rich man's gate. "The dogs licked his sores." He died "and was carried by angels into Abraham's bosom." "The rich man also died, and in hell he lifted up his eyes, being in torments." "He saw Abraham afar off, and Lazarus in his bosom," and implored him to send Lazarus that he might dip the tip of his finger in water to cool his tongue. But he could not, for between them a great gulf is fixed. Many other quotations might be given to show that poverty leads to heaven and wealth to hell. This is true if the Bible is God's inspired word. Then let Christians of wealth, the high and mighty ones, beware! Popes, cardinals, bishops, laymen, all ye who are rich, remember well that, if the teachings of your blessed savior are true, you can hardly hope for heaven. For there is nothing in the story of the beggar and rich man indicating that the poor one was the better man. Do you say, this is only a parable? Very well, then; it is an allegorical illustration to show more plainly a principle and a fact.

If these precepts were practiced, our nation to-day could hardly be advanced beyond the primitiv state of the aborigines—if the teachings of Jesus, as herein illustrated, had been adopted. Where would hav been the much vaunted "Christian civilization" of to-day if the so-called Christian nations had put in practice the principles he taught? And yet we are told that his teachings hav done more than anything else to advance the arts and sciences, and cultivate and develop the mighty improvements that are the pride of the civilized world in these closing years of the nineteenth century. And what would now be thought of a band of strolling men who should be found traveling over the land, without any visible means of livelihood, teaching that we should "take no thought for the morrow," and whose leader should proclaim, with evident satisfaction, and as a pattern well worthy of imitation, that "the foxes hav holes, and the birds of the air hav nests, but the son of man hath not where to lay his head?"

This subject and these thoughts were brought to mind by reason of the prevalence of different opinions at the present, and the great amount of discussion, in regard to the disproportion in the distribution of wealth, especially in our nation. We hear so much in regard to the power of wealth, the danger of a plutocratic government, monopoly, etc., on the one hand, and the oppression of the poor, the inadequate compensation of labor, that land is a natural inheritance to which each individual has a just and inalienable right, that the situation seems almost "confusion worse confounded." Undoubtedly there are many and growing evils that should be corrected; our political system has become in a measure corrupt, money is often and largely used to influence the ballot and to control legislation in the interest of those who possess wealth, and the poor are often made to endure privations in consequence; and probably it is also true that organizations in the interest of labor fail to attain their desired ends on account of bad management, and unwise as well as dishonest acts of those who are ostensibly working for the best interest of the poor, while really they are scheming for self-aggrandizement.

Manufacturers and others who hav wealth enter into trusts and various combinations to secure the largest profits possible from their business. This is natural, and not dishonorable if conducted in compliance with law, and honestly, according to recognized rules in the business of every-day life. Laboring men who are employed by such organizations also hav their societies, labor unions, etc., by which they hope to secure and maintain their rights, and the greatest reward for their labor. All these are right legally and morally if conducted honestly, with due regard to justice for all concerned. In business humanity is naturally selfish, and we must, in the nature of things, be somewhat selfish to maintain our rights. It is only when selfishness degenerates into mere hoggishness that we should call a halt, set ourselvs right, and apply the Golden Rule—"Do unto others as you would others should do unto you." Let us teach and strive to practice in all our business and social relations everything conduciv to harmony, honesty, economy, temperance, and all the virtues that will tend to make society, wherever our lot is cast, in such a condition that the world at large will be better, and each one's life more enjoyable. And in order to accomplish this we must not forget that it will be necessary to concede to others what we claim for ourselvs in matters of opinion or belief. Bigotry and intolerance are a prolific source of the wrongs that afflict mankind, and religion, in the numerous phases it has assumed, in the aggregate has been more productiv of dissension and strife than all other causes combined.

The reason is obvious; because, if a sect or organization believe that they derive their opinions from an infallible source, they naturally imbibe the idea that they *know* they are right, and in the nature of things those who hold to the contrary must be wrong. And when they believe, as most religionists do, that the welfare of nations and individuals in this world largely depends on their religion, and also their happiness or misery in an eternal future state of existence, it is no wonder that people who really believe the religion they profess should be unwilling to concede to others the right to a different belief, because it is a matter of greater consequence than anything else possibly can be—it involves the greatest interest of all mankind, both in time and eternity.

If it be true, as Christianity teaches, that an all-wise and good creator, infinit in all his powers, has given to the people of his creation an infallible, inspired guide, so plain that "he who runs may read, and the wayfaring man though a fool shall not err therein," why is it that so many different creeds and sects exist that look to that inspired book for their guide, each of the from fifty to two hundred different sects claiming their creed is right and all others wrong?

In view of this, is it not better that a spirit of charity control our words and acts, that we cultivate forbearance, and cease contending in an intolerant, vindictiv manner in regard to matters pertaining to belief, religiously, politically, or socially?

It cannot be that the Bible is a plain, infallible guide given by an all-wise creator to teach mankind the right road to happiness here and hereafter, for if it were, so many conflicting opinions could not be derived from its teachings. Then let us be Liberal, kind, and forbearing toward each other, honestly seeking for the better way, and trying to walk therein.

CONVERSE CLOSE.

Grattan, Mich.

More Fact than Fancy.

Mrs. C. Fannie Allyn needs no introduction to TRUTH SEEKER readers. She is one of the few remaining old-time Spiritualist speakers who hav not the fear of God before their eyes, and cannot be clasped in an iron jacket. The leading subject of the first of her present course of lectures before the Progressiv Spiritualists of Lynn was: "What is the Use of a God; Is Not Nature Sufficient?" This is how she handled her theme:

The moment you ask that question two pictures present themselvs. One, of the time of systems, when the people were in their kindergarten age and wanted a personal God, an image like unto themselvs, to amuse them, just as the boy does a hatchet or a sled and the girl a doll or a jumping-rope. And for the same childish reason many want a God to-day; they would feel quite as lost without one as a baby without its rattle. Just so long as the world is ignorant it will want a God. The other is a picture of the better day when the people hav become truly men and women. When they can see and think and act for themselvs they will not be afraid to exercise their own responsibility, but will put forth their power, satisfied to supply their own requirements. Then they will break their leading-strings, put aside their playthings, and forget that they ever had a God, for they will hav no use for one. Then there are other reasons that some people want a God. Just as children are made to obey by force, taught to dread the rod and the lash, so a God is kept before the mind to awe people into subjection. Those who assume to rule want a God to say to the others, "You shall and you shan't; I'll punish you if you do, and I won't bless you if you don't."

Those who hate somebody find it very convenient to hav a God at hand to damn those they call their enemies.

Nature is sufficient for some but not sufficient for others. Some are so poorly born and badly bred that they cannot trace the chain of causes and effects; they do not understand the law of right, and

as a consequence of their ill condition they need a hell ordained of God to keep them straight. I don't know what we should do with some of those whose minds heredity has malformed if we did not hav a hell to hang before their imaginations and frighten them into some respect of decency.

For a child, it is right to be fed on milk; but there comes a time in the growth of the individual when persistence in that diet alone would insure idiocy. So, as the world matures, the preacher's milk for babes must be passed by and the stronger meat of philosophy sought for to sustain mental life. If it were so that the idea of God answered its professed purpose to build up character and preserve the peace of society, there would be smaller cause to say a word against it. But go out on your streets, see the drunkards on their reeling way along the sidewalk. What has their belief in a God done for them? Rum will craze a believer in God as soon as it will anybody else who drinks it. The saloons flourish just as well now as they would if nobody believed in a God. The trouble is in the generation of human nature. The fire of hell has been bred in the bone, imbibed with the mother's milk, formed by the father's example, and cannot help but burn on in the children and the children of children that are yet to be.

When the law of heredity shall hav done its work, when the evil has been outbred by natural evolution, there will be felt no need of a God, for man will know how to govern himself without one. People hav wanted a God to prop their hopes, under the old teaching that there must be some one for the masses to lean on, some royal authority to be responsible for them. The people were pleased to be told by the priests that they would go to God after death and hav a crown and a harp, sit around the parks of heaven doing nothing but fiddle and sing, and be idiots forever. The work is slow to migrate out from under the reign of pedagogry, and escaping from the schoolmaster of the traditional and conventional law. Step by step we are learning not to believe in gods and devils, and heavens and hells, but to be the men and women that, according to nature, it is possible for us to be, and rely upon ourselvs.

Forty one years ago, when Spiritualism came in its modern force and significance, one of the first ideas which it brought was that there is no devil and no hell; no horrible fiend created and commissioned by God to take his misbegotten and misguided children and torture them for his own satanic pleasure; no awful, ever-burning lake where madness dwells, where men yell, women shriek, children cry, and babies fry for the glory of a loving God. If Spiritualism has not done more than that, it has by that done enough to at least entitle it to the respect of Freethinkers. The effect of that message from the spirits has Liberalized all the churches. Why, a Chicago minister the other day said to a reporter, and it was printed in the papers, with long comments: "I don't know about a God! Every argument you adduce for a God needs another argument to support that, and so on without end." When the Methodist church said to Dr. Thomas, "We hav no further need of you in our pulpits," the people said, "We hav need of you," and they built for him the People's church, and it is thronged every Sunday by earnest listeners to his advanced thoughts. He played the part of a man, as few preachers hav, and swung out of the narrow rut of prejudice and creed and became a leader in the broad way of reason and humanity. And so will it be with all who essay to think, when heredity shall hav done its work well enough to permit it to be so—and not till then. When theologians and Christian scholars were asked to revise the Bible, to make it conform to the language and learning of the age, they said, "Oh, yes; we hav known for twenty years that the Bible needed revision." Then they admitted that they been lying for twenty years by preaching from a false book. They, by undertaking to improve the word of God, or what they called the word of God, proclaimed themselvs frauds, and the people are forgetting to respect their pretensions.

The ministers hav gone farther. They used to say, "You must know God." They now own that the finite cannot comprehend the infinit—just what Spiritualists said forty years ago. There is no sense in having a God unless you understand him. Unless you comprehend God, you do not know how to use him. When you get a God you can comprehend, you lose him, for to comprehend God is to decompose him. The moment that you can say, knowingly, that God is, can tell truthfully what he is, then that moment you hav not got any God. You hav destroyed him by solving him. God admits of no limitation; that is, he has no definition. And that which has no definition, is not a thinkable quantity. For the well-to-do there is no necessity of a God in all their thoughts. Jay Gould's child can be trained to agreeable behavior without having the fear of a God, for its wants are supplied before it even knows of them. But the child of the slaves, the child of Portland street or of North street, Boston, for instance, has no way to meet its wants but to steal. That child is to be controled by fear, as it does not know what kindness is; and therefore it is told of a God and a hell. When you are ready to go down and minister to such people, they do not understand you. They are selfish all through, and believe you are. You must wait for better conditions to environ them, and for the law of heredity to develop them, before you can do them much good by fine theories or acts of charity. Therefore, let them keep their God. Everything that makes a man better, whether it be one or ten gods, whether it be Jehovah and the devil, or Jesus and the Bible, let him hav them, say amen to them, but do not let him impose them on you. People hav the things they hav because they need them, for the time Thus there were the tabernacle and the temple; thus there is the church with its organ and choir and educated preacher, and also the Salvation Army, with its barracks and its racket and its ungrammatical exhorters. If one poor outcast of society is uplifted and turned to the light by the Salvation Army, then be glad for the tambourine and drum.

Let us see if nature is not sufficient. When we hav examined nature we may find that it is just as grand, just as sacred, as all that has been called God. Ask the mother of a wayward child—the child of a miserable man; she may know what circumstances before its birth made it as it is. She can tell you from the depths of her loving motherhood—for it is *her* child still, whatever it may do—that she does not believe God will damn it for what it is not to blame. Her instinct is her judgment. Nature is sufficient for her; shall it not then suffice for us all? Nature must work out the world's solution by the law of heredity. Henry C. Wright said: "What is needed is not so much regeneration as right generation." [Professor Fowler said the same thing.] Even the clergy are now finding this out. Henry Ward Beecher said in a ministers' meeting: "We must hav good children, and then we shall hav good Christians." Another way of saying the same thing. Yea, nature is sufficient, and nothing but nature will ever succeed. When you are broken down or at your wit's end of trouble, who do you call on? There are ten thousand gods to call on. When President Garfield lay low, suffering from the bullet of a professedly God-inspired assassin, millions of prayers were offered to the God of heaven to save his life. Did they avail? No; they failed. When Garfield died they said: "God's will be done!" They might as well hav said that in the first place. When there is a fire you look to your engins more than to God. A certain ship was wrecked off the coast. There was a mysterious signaling seen on shore. Were the onlookers invoking heaven with enchantments? No. The signs were made to a dog, not to a God. The dog, not the God, when he understood his instructions, took a rope in his mouth and swam out to the ship, and thus the people on board were saved. Their savior's name was not spelled G o-d, but d-o-g. Will you say, God sent the dog? Then God caused the wreck as well. However, it took nature to do the work. [Giv us the dog, God or no God.]

But shall we be angry? Anger is a vice or a virtue according as to whether it is a person or a system that is the subject of our wrath. If it is a wrong system, then get angry at what has injured you, and by that anger be stimulated to remove it. Some people are too lazy to get angry. If you talk of woman's rights and the reformation of society, there are women who will say, "I hav all the rights I want." One is told, "Colonel Ingersoll is coming to lecture." She says: "Oh, he ought to be hanged, the horrid Infidel! He is said to hav a throat trouble, and we are told it was sent by God to stop his lecturing." Why doesn't God stop his writing then? We hav not the women themselvs to blame for such irrational speeches, but we hav the system to fight which made such women. Ingersoll has followed nature and led the ministers, that is all. He has spoken for that liberty which all shall enjoy when the later results of heredity shall hav made it possible. Colonel Ingersoll is simply a man born ahead of his time. The time is coming when we shall not ask what you believe but what you do. It will not then be asked, Do you giv money to send the blessed gospel of damnation to the heathen? but, Do you giv your wife enough to keep her as she should be kept? Oh, but you may say, She has enough to eat and wear. That may be, and so may the pauper hav. You pay your housekeeper. She is independent of your will. She uses her wages at her pleasure. Pay your wife. Respect her. Treat her so she can respect herself. Then, and not till then, you will hav respectable children.

Mrs. Allyn finished with a fine peroration and the auditors were demonstrativly satisfied. If any were worked up on account of the way God was done for, they gave no sign. It would be well if that kind of talk were more frequent on Freethought rostrums.

JOHN PRESCOTT GUILD.

Notes of Travel by W. S. Bell.

I cannot say as much for the Freethinkers of Utah as some of the lecturers hav who hav preceded me in this field.

Those who hold to the Secular work in this region are few and far between. I hav not found them numerous or enthusiastic. I hav tried to get subscribers for THE TRUTH SEEKER, in vain. In fact, I was more than once disappointed in not having arrangements made for my lectures.

On the 12th inst., I spoke in the Opera House to a large audience, but it was not half as large as it would hav been if there had not been another Liberal meeting held at the same time. The Freethinkers are badly broken up here.

This week I hav been swinging round the circle, lecturing at Morgan City, Coalville, and Park City. My lectures were well attended, and were received tamely in these small towns, with the exception of Park City.

Mr. W. Wellock is the gentleman of this city who arranged for my lecture in the Opera House of this city at a cost of $35, and advertising $15. The lecture was well received by a large audience, and was very generously praised by the *Tribune*—a paper that has had no love for Freethinkers. I am under a thousand obligations to Mr. Wellock for his self-sacrificing efforts on my behalf. His health is not good, otherwise he would wake the Salt Lake mossbacks up in a way that would put new life into them and the Liberal cause.

I shall start in a few days for the Pacific coast; I expect to get there about June 1st, and on the 2d to lecture in Oakland, and on the 9th to speak in San Francisco.

The weather has been cold, wet, and disagreeable. I hav worn my heavy overcoat a large part of the time while traveling during the past month. I expect after leaving here that two days' travel will take me from the mountains and snow into the regions of roses and summer. W. S. BELL.

Salt Lake City, May 18, 1889.

That Right Arm Again.

That superstition dies hard, is a fact no one can deny, and one which becomes more and more exemplified every day of our lives, but when superstition finds its way with arrogance among our city officials, it becomes a state of things to be generally deplored.

"Hold up your right arm," was the order given to a friend of mine, who, having recently arrived in this country, made an application at the county court for his naturalization papers, and being of the same opinion upon matters relating to religious topics as myself, he naturally declined to do so, stating that his grounds for doing so was, that it was nowhere required by the laws or the Constitution of the United States that a man should be compelled to hold up his arm while making an affirmation, at the same time having as a good precedent for our refusal the action taken by our esteemed Editor, E. M. Macdonald, last fall, when Judge Barrett decided in his favor.

Upon refusing to hold up his right arm the clerk closed the book with an officious bang, refused to giv us the papers, and referred us to the United States court, probably feeling fully convinced within himself that he was there to make the law, and not merely to administer it. Perhaps they are ignorant of the law, either intentional or unintentional, and would much rather prefer to make little laws of their own. But this must not be. The lawmakers are not to be found in the city hall, though they be law-breakers, and we must teach these pompous dignitaries and-would-be despots that might is not right.

We turned away disappointed, but not deceived, because we had anticipated some such trouble from these Catholic upstarts of Irish-Tammanyism, but firmly resolved to fight out this question to the bitter end. Does not this instance again show that the spirit of religious persecution is not yet extinct even in our day, but that they would be just as arrogant and just as imperious to-day as they were in ages gone by, if they dared, or if they could only recover that power once more which for ages they held over the civilized world?

The only wonder is that these vassals of Roman Catholicism hav not attempted to introduce in our statute-book some formula by which all aliens, before they can become naturalized, shall express themselvs as slaves of the pope. Say, for instance, why not establish some deputy popes whose toes they would hav to kiss before they can be made citizens? or why not import a few feathers from the left wing of the Angel Gabriel, or a few parings from the toe-nails of St. Peter, or the green gingham umbrella under which St. Paul preached at Corinth, or some such like articles of ecclesiastical curiosity, before which all strangers must fall down and worship before they can take upon themselvs the rights and duties of citizenship? And yet not one of these could be any more ridiculous than holding up the right arm while making a simple affirmation.

This is only another instance, affording sufficient proof that the time is near at hand when Freethinkers should unite in one loud and clamorous demand for the removal of all such obstacles that prevent them from enjoying their rights as citizens, and to teach these tyrannical religionists that in maintaining and insisting upon our rights we shall not be insulted with impunity. JOHN R. CHARLESWORTH.

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WE very strongly urge those of our subscribers who are in arrears to forward the money at once, as it is needed in our business. The paper dealers and the printers and the landlord cannot be satisfied without cash, and that cash must come from our friends who owe it to us. Hundreds are owing from one to three dollars each, and this amount, small in individual cases but large in the aggregate, we depend upon to pay our bills. We hope no one in arrears will longer put off his plain duty.

Supporting Church Institutions.

Since last week there hav come to light some more facts concerning the practical marriage of church and state in New York. Inspired by sectarian ill-feeling, a Protestant writer has been copying the books of the comptroller's office, so far as they show money and land given to the churches in this city, a large proportion of which is of course held by the Roman Catholic denomination. The account is large:

ROMAN CATHOLIC.	Valued.
Sisters of Mercy of St. Joseph Industrial Home, Fourth and Madison avenues and Eighty-first street, leased for ninety-nine years, $1 per year; 20 lots	$ 300,000
Roman Catholic Orphan Asylum, Fourth and Madison avenues, Fifty first and Fifty-second streets, as long as used for asylum purposes, $1 per year; 32 lots	500,000
Roman Catholic Orphan Asylum, Madison and Fifth avenues, Fifty-first and Fifty-second streets; sold outright for $1; 32 lots	1,200,000
St. Patrick's Cathedral block, Madison and Fifth avenues, Fiftieth and Fifty-first streets; sold for $10; 32 lots	1,600,000
Foundling Hospital of the Sisters of Charity, Lexington and Third avenues, Sixty-eighth and Sixty-ninth streets; leased ninety-nine years; charge $1 per year; 33 lots	600,000
Total	$4 200,000
PROTESTANT.	**Valued.**
Association for Improvement and Instruction of Deaf Mutes, Lexington avenue, Sixty-seventh and Sixty-eighth streets; leased ninety-nine years, $1 per year; 12 lots	$ 225,000
Church of the Redeemer, Fourth avenue and Eighty-second street, leased two years at $400 per annum; four lots	15,000
Hahneman Hospital, Fourth avenue, between Sixty-seventh and Sixty-eighth streets, leased ninety-nine years at $1 per year; 10 lots	200,000
German Hospital, Fourth avenue and Seventy-seventh street, leased for ninety-nine years at $1 per year; 18 lots	300,000
Orphan Asylum and Home of Protestant Episcopal Churches, Lexington avenue and Forty-ninth street, special lease for twenty-one years; 12 lots	175,000
The Ladies' Home of the Society of the Baptist Churches, Lexington avenue and Sixty-seventh street; leased for ninety-nine years at $1 per year; 10 lots	150.000
Total	$1.065,000
HEBREW.	**Valued.**
The Hebrew Benevolent Society, Lexington and Third avenues and Seventy-seventh street; leased for ninety-nine years, as long as used as an asylum; 17 lots	$ 100,000
Mt. Sinai Hospital, Lexington avenue, Sixty-sixth and Sixty-seventh streets; leased for ninety-nine years, at $1 per year; 14 lots	275,000
Mt. Sinai Hospital, between Lexington and Third avenues, 57x100 feet; leased for twenty-one years at $630 per year; 2 lots	1,500
Total	$ 373,500
NON-SECTARIAN INSTITUTIONS.	**Valued.**
The Chapin Home, Lexington and Third avenues, Sixty-sixth and Sixty-seventh streets; leased for ninety-nine years at $1 per year; 14 lots	$ 175,000
The Nursery and Child's Hospital, Lexington avenue, Fiftieth and Fifty-first streets; leased for $1 per annum during the pleasure of the common council; 18 lots	175,000
Total	$ 350,000

According to these figures the various churches are squatting on nearly six million dollars' worth of the people's land, for which they pay the princely rent of some one thousand and thirty-nine dollars. Of course the Romish church gets the lion's share, as the Tammany folk who hav ruled and still rule the city are mainly Roman Catholics. In addition to this land the city has within nineteen years made the Roman church a present of some twenty millions of dollars. From 1880 to 1888, inclusiv, the figures are:

Foundling Asylum, Sisters of Charity	$2.235,701 67
New York Catholic Protectory	2,024,344 18
Association for Befriending Children and Young Girls—Appropriation accounts and excise license	67,444 61
Roman Catholic House of the Good Shepherd	55,830 57
St. Joseph's Institute for Improved Instruction of Deaf Mutes	161 320 92
Mission of the Immaculate Virgin	630.586 23
Institution of Mercy	818.340 30
Missionary Sisters, Third Order of St. Francis	346 485 84
Dominican Convent of Our Lady of the Rosary	224 796 10
Asylum Sisters of St. Dominic	234 737 31
St. Joseph's Asylum	301 324 15
St. Agatha's Home for Children	62 128 60
St. James's Home	91 002 38
Asylum St. Vincent de Paul	66 664 65
St. Michael's Home	20 664 78
St. Ann's Home	46 005 83
St. Stephen's Home for Children	249 326 09
Society St. Vincent de Paul	32 469 00
French Benevolent Society	6 583 00
Roman Catholic Orphan Asylums	59.305 00
St. Joseph's Orphan Asylum	3 999 00
St. Vincent's Industrial Home for Girls	2 212 00
St. Joseph's Home for Aged	22 329 57
Home for Aged of Little Sisters of the Poor	19 985 00
House of Mercy	2,112 00
St. Joseph's Hospital of Sisters of the Poor of St. Francis	1,800 00
St. James's Home for Boys	530 00
The Sisters of "Bon Secours"	60 00
The Sheltering Arms	7.775 00
St. Francis Hospital	24 456 00
St. Vincent's Hospital	9,102 00
Other Roman Catholic Institutions	1,200 00

Twenty years ago, when the Tweed ring controled Tammany Hall and the city, as much as $800 000 were given this church in one year—1869. In 1870, says this writer, petitions from more than one hundred thousand citizens caused the legislature to repeal the law, the repeal to take effect near the end of that year, imposing a perpetual tax of nearly $250,000 on this city for their parochial schools. Hence the falling off the next year, 1871, in the subsidy. On Washington's birthday, 1872, a detailed exposure of this Tweed ring subsidy for the three preceding years to the extent of $1,396 389.51 was made, and the subsidy in consequence fell that year to $421,674 03. In the autumn of 1872 the Tweed ring were driven from power in both city and state. At Albany nearly the entire sessions of 1873 and 1874 were employed to expose and denounce this class of legislation, and the annual sectarian appropriation bills, that had grown to over $1,000,000, were wholly defeated. The subsidy in this city was, in consequence, reduced for 1873 to $338,336.24, and for 1874 to $326,797.90. Constitutional amendments were prepared in 1873, and finally adopted in 1874, which, had they not been interfered with by two pestilent clauses introduced into the amendments to Article VIII, would hav cut those subsidies up by the roots.

It occurs to us that this year of grace would be a good one in which to begin another crusade against the iniquitous voting away of the people's money, and the petitions should protest against subsidizing Protestantism as well as Catholicism. The Protestants and Jews benefit some half million dollars annually from the public treasury, and this robbery should cease. This part of the question is disposed of very cleverly by the copier of the foregoing figures by saying, "Some of the Protestant denominations receive a small donation from the public treasury in this city for their charities, but they are opposed to the whole business, as recognizing the principle of a union of church and state, and would be glad to hav each church support its charities with its own money, and not with the money of others; but the Roman Catholics oppose it." This, we take it, is not entirely true. From the strong efforts made by the Protestants to climb into the public crib we judge they are as willing to receive alms as their more orthodox brethren. At any rate, they cannot escape the odium of their acts by saying they rob the city just because the Catholics do. Mr. Jones's theft cannot be condoned by Mr. Smith's peculations.

The Museum of Natural History.

During the last sessions of the New York legislature a bill was passed allowing the New York city authorities to issue bonds to the amount of $400,000 to build an addition to the American Museum of Natural History. The bill originated in the senate, where an attempt to make the gift to the museum conditional upon its being opened on Sunday failed. The bill passed the senate, and was sent to the assembly, where some public-spirited individual obtained the Sunday-opening clause. It went back to the senate, the amendment was agreed to, and the bill became a law. At least, this is our information, obtained from one of the senators.

Promptly after the signing of the bill, Mr. Jesup, president of the museum, appeared in the mayor's office asking for the $400,000. Mayor Grant asked him if he would open the buildings on Sunday. Mr. Jesup wouldn't. But if the Board of Estimate and Apportionment would vote the money, after the new building was erected, he and his fellow-managers would talk it over. Mayor Grant refused to vote for the issue of the new bonds on those conditions, and up to date Mr. Jesup has not received the cash. The mayor's action is commended by all the reputable papers, and there can be no question at all that public sentiment is strongly in favor of Sunday opening of both museums.

While the commendations of the mayor's action were being printed, it occurred to us to inquire how the board of Estimate and Apportionment had any choice in the matter, in view of the amendment put on the bill in the assembly, and we dropped a note to the mayor calling his attention to the law as it was reported passed. We append the reply:

"MAYOR'S OFFICE, New York, June 1, 1889.

"E. M. MACDONALD, ESQ., 28 Lafayette place, *Dear Sir:* I hav the honor to acknowledge, by direction of the mayor, the receipt of your favor of May 29 h with reference to the act of the legislature appropriating $400 000 for the Museum of Natural History in this city. Mr. Beekman, late corporation counsel, was shown your letter and he says that that part of the bill which provided that the museum should be kept open on Sundays was dropped as unnecessary, owing to the fact that the Board of Estimate and Apportionment of this city has power in the matter.

"The mayor desires me to assure you of his appreciation, and thanks for the interest which you hav shown in the matter. Respectfully, THOS. C. T. CRAIN, Secretary."

No doubt it is all as the late corporation counsel says, but it seems funny that the amendment was dropped after both houses had agreed to it. What we should like to know is, were all the legislativ reporters and a senator deceived as to the passage of the bill as amended, or hav some irresponsible clerks at Albany taken to making our laws?

There can be no question of the mayor's sincerity in the stand he has taken, and we certainly hope he will hav the moral and political stamina to adhere to it. The great public is with him, and will back him up. There should be no paltering, no compromise. His predecessor, Mayor Hewitt, assumed the same position as to making the annual grants for the support of the two museums, but was induced to compromise on evening opening, with the result that one museum has ignored the bargain and not opened at all, while the other opened two evenings each week during the winter while the legislature which had its bill under consideration was in session, and then closed its doors. Consequently, so far as seeing the exhibits of the museums, the people are as badly off as before.

But at its best evening opening is no substitute for Sunday opening, especially if the evening opening is confined to the winter months. Sunday, and in the summer, is when the people visit Central park. Every fair Sunday at least fifty thousand people listen to the music on the Mall. These enormous assemblages are largely composed of poor people who gather because it is free, and who could not go on any other day. The Art Museum on the east side of the park would be crowded by these were the doors open, and the residents on the western side would more than fill the Museum of Natural History. Some poetical individual has very fairly described the situation in the *World*, in a dialog between Mr. Jesup and a poor man:

"PRESIDENT J.:
Good fellow, what is this complaint I hear?
As long as you your victuals hav and beer,

I scarcely see why you should dare complain;
I hope you won't let it occur again!

"THE POOR MAN:
Good fellow-citizen, I still maintain
That 'public benefactions' are in vain,
Unless the public may enjoy them! So
One thing of you alone I ask to know:
Is the museum you on Sunday close
One of *our* public or *your* private shows?

"PRESIDENT J.:
Such impudence I never heard! If you
Can't go in daytime, as you ought to do,
Why don't you go up evenings, and so stop
Your wicked patronage of the rum-shop?
Why don't you go to church on Sundays and
Thank heaven you liv in this enlightened land
Where museums are built and run for you
By folks whose blood is rich as well as blue?

"THE POOR M.:
Go up at nights, is it, good sir, you said?
Why, fellow-citizen, I go to bed!
If you, perchance, should work from 7 to 7,
At night you'd rather go to bed than heaven!
If I can't go on Sundays, when I've leisure,
When wife and children, too, might share the pleasure,
I fear I cannot go at all, and then
The museum must be for richer men!

"But ere we close our conversation, pray
When do the rich their rum drink, night or day?"

The policy now pursued by the directors of these institutions is narrow, bigoted, selfish, and hypocritical. They are simply using the city's money for the pleasure of the wealthy and religious class. It is an outrage upon the taxpayers and an infringement of the right of the American citizen to look at his own property when he pleases.

The present Board of Estimate and Apportionment should put no trust in fair promises, but stand firm on the plain proposition of no Sunday opening, no money beyond the $15 000 the law requires to be voted. Perhaps it will be done; we hav confidence in Mayor Grant on this question, and hope to visit both museums on some pleasant Sunday in 1890.

Which?

The following letter is from Judge Sprott, of the 6th Judicial Circuit of Alabama:

"LIVINGSTON, ALA., May 28, 1889.

"TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your paper of May 18th, which some one has been kind enough to send me, I find the following paragraph in an article headed. 'Religious Persecution in this Year of Our Lord.' 'Our subscriber sued a man for money due him in the Circuit Court of Tuscaloosa. Judge Spratt [should be Sprott] refused to allow him to make an affirmation and rejected him as a witness, in consequence of which he lost his case.' This is absolutely false; no such case ever came before me in Tuscaloosa, or elsewhere. I hav never refused to allow witnesses to affirm in my circuit, but, on the contrary, hav allowed many to affirm who had conscientious scruples against taking an oath. If your subscriber misses the truth, generally, as far as he missed in this case, he ought not to testify in any court, for he is unworthy of belief.

"Will you please publish this, inasmuch as you published what your subscriber had to say on the subject?

"Very respectfully, S. H. SPROTT,
"Judge of the Sixth Judicial Circuit of Alabama."

The letter we received from our subscriber, Mr. H. J. Ward, of Coaling, Alabama, and upon which we based the statement, reads as follows:

"I sued a fellow on an honest account; they refused me my testimony on affirmation. In the circuit court at Tuscaloosa, Judge Sprott charged the jury not to let an Infidel testify."

We giv our subscriber's name, because the issue is direct, and we do not propose to be deceived into harshly censuring any judicial officer. It must be an easy matter to prove this, one way or the other, and Mr. Ward and Judge Sprott will greatly oblige if they will settle the question between them.

Mr. Charlesworth's Friend.

On another page (359) Mr. Charlesworth relates the refusal of the county clerk's office to allow a man to affirm without raising the right hand. The refusal was aggravated by general insolence of demeanor and an abrupt and discourteous declination to listen to the facts of the law.

Mr. Charlesworth's friend has of course his remedy at law. Unquestionably the county clerk's deputy or representativ would be compelled to receive the affirmation should Mr. Charlesworth's friends resort to the mandamus business, but this involves a loss of time and money which he can ill afford. He will therefore probably try another court.

The question is, has every Freethinker in New York got to get out a writ of mandamus every time he takes the legal obligation to tell the truth? Is there no way of making the rule known to the Irish Roman Catholic politicians who hav been placed in office by Tammany Hall? At the present time the matter is a legal hodge-podge. In the courts, where the presiding officers are usually gentlemen of education, a Freethinker has no trouble. The inferior officers do not hav a chance to show their authority. But in the city offices where the clerks are Irish Roman Catholics a man must tread very gingerly indeed to avoid being insulted by the ignorant upstarts who owe their positions to the amount of work they hav done for some Tammany Hall politician. These clerks are usually known as "workers" in a district, and are selected on that ground alone. Their position is their reward for early voting and their capacity to influence other early voters. Placed in authority they are insolently dictatorial, and their bearing toward the citizen discloses that they imagin themselvs to be tin gods on wheels and gifted with omnipotence.

Why would it not be a good plan for the Infidels of the city to organize a society for securing their civil rights, and mandamus every official who refuses them, and then sue him for damages?

The Ill-Smelling Clark Braden Again.

Mr. C. B. Reynolds has located in Walla Walla, Washington, from which point of vantage he proposes to enlighten the people on the subject of religion.

He had hardly located himself in the town when Clark Braden turned up and wanted to "discuss." Mr. Reynolds, after remodeling Braden's propositions, consented to meet him. The debate began some time during the week ending May 18th, and closed on that date in a high old row. The daily *Statesman* tells us how it was. The meeting was in Small's Opera House, and a large audience assembled. The proposition affirmed by Braden was:

"That the teachings of the Bible and Christianity ever hav and do now in every respect tend to the promotion of the highest morality, the greatest liberty to men and women, and the advancement of human happiness."

Braden had the first speech, and it is significant that his opening remarks consisted of an apology for misconduct on the previous evening. Then he expounded his thesis. Mr. Reynolds followed, and Braden arose to rejoin. The champion of Christianity began his second effort by making personal remarks concerning one of the moderators, who thereupon arose and said that he could not sit still and hear himself continually abused and insulted, when the conditions upon which the Freethinkers had entered upon the discussion were that no personalities should be allowed, and begged leave to withdraw. Mr. Reynolds then took the floor. The gist of his words was that he considered himself vilified beyond the boundary line of human endurance, and felt it his duty to follow the example of Mr. Rosenow, the moderator. Braden then resumed his speech, and was greeted with hisses, shouts, and general uproar. After this had lasted some time, comparativ silence was obtained, and Braden began again. The burden of his last song was like unto the melody of the first, and the audience filed out of the hall as fast as the size of the exits would permit. The "debate" was ended.

The Walla Walla Liberal Club met the next day and adopted these whereases and resolves:

"WHEREAS, The notorious Clark Braden challenged ex-Rev. C. B. Reynolds to a public debate in this city upon propositions of a most ambiguous and intangible nature; and,

"WHEREAS, C. B. Reynolds, lest he encounter misinterpretation on the part of a comparativly strange community, ignorant of Clark Braden's true character and antecedents, accepted such challenge, but upon his own propositions and conditions; and,

"WHEREAS, Such discussion furnished to the witnessing audience, through the personal conduct of the representativ of Christianity, a most appalling exhibition of the corrupting influences of a dogmatic school; while at the same time bringing out the sterling qualities of C. B. Reynolds as a propagator of Liberalism, by his manly and humane attitude and his irresistible illustrativ logic in presenting the facts in the case; so that in a local paper commonly accepted as an organ of the church circles, it was admitted that "the discussion is making thousands of Infidels," and that the Christian denominations who had provoked the same should be held responsible; be it

"*Resolved*, That the lasting gratitude of the Walla Walla Liberal Club—nay, of the Liberals of the United States—is due to C. B. Reynolds for the noble work accomplished by him in the cause of humanity; and be it further

"*Resolved*, That this expression of acknowledgment shall be made known through the Secular press to all Liberals throughout the land."

The Christians got together in the Methodist church, and put in their whereases and resolves, which read suspiciously like Braden's own work:

"WHEREAS, A discussion between Clark Braden and C. B. Reynolds was recently held in Small's Opera House in this city, in which Mr. Braden appeared for the Bible and Christianity, while Mr. Reynolds stood for Infidelity and Liberalism; and,

"WHEREAS, The discussion, which was to hav continued through eight evenings, was terminated on the fifth night by Mr. Reynolds, who gave up the fight and withdrew from the field, on the pretext that he was being insulted by Mr. Braden; therefore,

"*Resolved*, That it is the judgment of the Christian people who were present at the discussion that, while Mr. Braden might with greater propriety hav ignored what he saw objectionable in the course of his opponent, yet the coarse language and brutal blasphemies employed by the champion of Infidelity in his reference to the Bible, Jesus, and Christianity richly merited the scathing rebukes that fell from the lips of the defender of the faith.

"Also the following:

"WHEREAS, Rev. Clark Braden, in his zeal and loving devotion for the truth, which to us is dearer than all things else, has so ably maintained and defended the same against boasted opposition; therefore,

"*Resolved*, That we extend to him our sympathies and heartfelt thanks for the valuable service rendered to our common cause, and we will ever pray that he be able to continue in the work to which he is so well adapted.

"C. W. WELLS, Secretary."

It is a great pity that the Walla Walla Liberals would not believe Mr. Reynolds when he told them that Clark Braden is an unfit person for any gentleman to associate with, but insisted upon having it proved. Unquestionably they are convinced now. We hope the Liberals of other towns will be satisfied with the Walla Walla experience, and not ask to hav it repeated, as such scenes are a disgrace to Liberalism as well as to Christianity. Braden is an adventurer who would do anything, no matter how mean and dirty, for the gate money, and it is a matter of constant surprise to us that Liberals will allow him to use them as tools.

A Modification.

Mr. H. O. Pentecost now says:

"Seeing how my recent statement that some Liberals are very illiberal has offended some Liberals I am sorry I said it; not because it is not true, but because I dislike to hurt anyone's feelings. I supposed that everyone knew it, including the editors of the Liberal papers, and it is surprising to notice the asperity with which the statement has been resented by my brother editors of the Liberal sect."

We are glad to observe that Mr. Pentecost is hedging. The way he puts his statement now is not the way he put it originally. It was first printed this way:

"The name Liberal describes a number of persons who are about as illiberal as it is possible for human beings to be."

In this original form the plain reading is that all persons described as Liberals are illiberal. In his new form, the meaning is that some Liberals are illiberal.

Liberal editors may be supposed to possess as complete knowledge of Liberals as Mr. Pentecost—a recent recruit, who will hav difficulty in persuading the public that he did not sit before a mirror when he wrote his definition of Liberal—and therefore that they did not agree with Mr. Pentecost may be taken as fairly good evidence that he spoke hastily and without sufficient information. His last statement, that some Liberals are illiberal, is without doubt correct. We know a few ourselvs. But that is no basis at all for the sweeping assertion made by Mr. Pentecost.

The Kansas Trials.

We had no time last week to more than mention that Messrs. Harman and Walker would be compelled to stand trial, the judge having overruled their demurrer. It is not likely that the trial will take place before the October term of court, and perhaps not then, as we understand from a letter of Mr. Harman's attorney to him that an appeal can be taken on the decision on the demurrer, and the case brought to the notice of the highest court in the land.

Mr. Harman's own paper does not enlighten us further, for he seems to know as little about when he will get into the penitentiary as anyone. But whether the matter is still further prolonged in its preliminary stages, or the trial occurs at once, the defendants will need the sympathy and aid of all their friends.

Letters from Friends.

JASPER, ALA., May 21, 1889.

MR. EDITOR: The bill in Congress called the Sunday Rest bill is worded as follows: "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." Now, if this bill is again agitated in Congress, is there a member of Congress who has courage enough to amend it so as to read as follows: "A bill to secure to the people the enjoyment of the first day of the week, and let it alone there?"

What right has Congress to legislate in the interest of religion as against individual liberty? Every individual has a natural right to exercise all his natural powers and functions when they do not injure the majority's similar rights.

J. K. DEARTH.

FRANKLIN, MO., May 25, 1889.

MR. EDITOR: I hav not time to say much, but will say I am more than pleased with the way you conduct your valuable paper, and, like a great many others, I express my thanks for having such an organ in this priest-ridden land, and hope all people who love their fellow-man will giv you a helping hand. I see considerable talk about the Secular Union. Now, I, for one, would say the Secular Union has got in its Demands all it ought to hav. I think all the people of this country hav got to do is to keep the monster, Church, from getting a controling interest in the state. The Christian religion is so insignificant in itself, when it has to stand upon its own merits, that it is more than pusillanimous, and all that any man need care for, that has a desire for the complete annihilation of the whole Christian system, is freedom to express his thoughts in the way that seems to him best.

There is just one thing more I would like to say to the Liberals of this country, and that is, wherever each may be, however isolated, as I am at the present time, let him use his influence to break down the artificial distinctions that priestcraft and kingcraft hav raised in mankind. He will find he has done his whole duty. We need hav no fears of the final result of priestcraft in this country if it remains free, and in order to keep it free we must work to prevent, as far as possible, by legislation, people from becoming very rich or very poor. You cannot domineer over a man that is not poor or ignorant. WILLIAM H. COMPTON.

OLD RIPLEY, ILL., May 19, 1889.

MR. EDITOR: The churches are dying hard. I feel sometimes that I would like to withdraw to some place where a Bible, priest, or preacher had never corrupted society; and yet when I hav a controversy and note what vague and weak excuses the church adherents and Bible believers make for their God, I take courage and think they must be ashamed when they come to reflect. I like to go to town or get on a train and get afoul of a deacon, elder, or preacher, get a crowd around us, and see him squirm and try to get away. If all our Liberal friends were thus in earnest and thus courageous, orthodoxy would soon get ashamed of its threadbare arguments, and the church would be obliged to open her doors to the teachers of the only true religion, science, and superstition would find no adherents. The Bible would be treated as a fable, as it should be; Christianity convicted of its sin against humanity, and mankind would return to the true worship of humanity instead of living off the credulity of one another—thus inaugurating the millennium.

The ruling classes are making a desperate effort to fasten the shackles of superstition on liberty to mold the mind of every child in hypocrisy, but I hope, by the grace of our Almighty Ingersoll, growth for the love of liberty and the comfortable communion of the Holy Secular Union, here and hereafter, henceforth and forever. Amen.

Your sincere friend in Liberty's cause,

EX-REV. JOSEPH N. MAXEY.

MONTE VISTA, COL., May 20, 289.

MR. EDITOR: The Rev. Mr. Brooks, of this place—a Campbellite ranter—had something to say of Thomas Paine. I addressed an epistle to him, and inclosed the first two leaves of THE TRUTH SEEKER containing the cartoon where the priestly drones had dug up the coffin of Paine, and were stabbing their inquisitorial butcher-knives into the same. They also contained Professor Huxley's article, etc. Among other things, I wrote the following: "My dear sir, I am informed that on the last pagan Sunday night you dug up the corpse of the illustrious Thomas Paine and attacked his clothes. Whether this is true, I know not, and I had hoped that the people had so far evoluted from savagery as to do justice even to the dead; but this I know: such conduct is characteristic of paradise-conductors. Giv us logic and common sense. Refute Mr. Paine's arguments if you can; do not attack his clothes. The people who sit in your pews understand logic when it is given, and are fully up to, and sometimes far above, in intellectual caliber, the man who addresses them from the pulpit," etc.

Well, I slipped in to hear him rant the next Sunday night, and you ought to hav heard him bray. About two hundred pairs of eyes were focused upon me. Whether they were fascinated by my comeliness I do not know. He said he did not think the author of the epistle was a gentleman, because he had written over a *nom de plume*. He then pitched into THE TRUTH SEEKER in the ranter's usual style. He held the two leaves up to the gaze of the audience, but kept the cartoon next to his holy body. He said that was the size of the paper. Any fool knew better, however, for one article did not end with the last sheet. He said it had a circulation of fourteen thousand, and did not contain a single advertisment (that night I counted eighty-four advertisments in it, however), and that even Infidels themselvs would not patronize it, while his sect had about fifty papers, one of which had fifty thousand circulation. He further stated that Hobbes said that "Infidelity is a leap in the dark;" that Webster said that an Infidel was, so and so. I looked in Webster and found that some pious scoundrel had interpolated in fine print between the lines these words: "The Infidel writer is a great enemy to society" (Knox). He wound up by saying he would treat my epistle after the manner of the boy who was kicked by the calf—he would not notice it. I noticed, however, that it occupied his whole time. He said he granted everyone the right to follow "Tom Paine" if he chose. How kind he was! Don't you think so? About every other word he said was, "Tom Paine," or "Ingersaul."

JOHN TRUEBLOOD.

ADRIAN, MICH., May 21, 1889.

MR. EDITOR: Allow me to speak of a volume now issued by the analytical author, John R. Kelso, "The Universe Analyzed." I hav a profound respect of its merits. Evolution is scientifically explained. The author has made plain propagation and growth. It is easily read, and to an unbiased mind would seem conclusiv. His scheme of the elements that go to make up the universe is reasonable and scientific. I would commend it to all—to Liberals and Spiritualists, and it is the best of works for the orthodox consideration. It will awaken new ideas. The author has truly analyzed the working of nature and exploded the Bible plan of creation. You sky-pilot fraternity, if you will prove a God that can demonstrate the weight of a two-inch auger-hole of any depth, build a tree around a knot-hole, or build a sawbuck or construct a clothes-pin out of nothing, I will enlist in the Salvation Army "during the war." If you will prove that there is or ever was a God that could bring into being one atom of the matter that constitutes the universe—that matter which science tells us is indestructible and uncreatable, and must hav existed forever—then I will cheerfully take the orthodox medicin for sinners doled out by that God and promulgated by his anointed and resignedly abide with the devil, their chief of staff, through eternity, and eulogize his Godship, and his able lieutenant, Old Split-hoof, with his spear tail and horned cranium, and shout their praises though choked by sulphurous fumes emanating from the pit of dark despair, and deem it a mercy of omnipotence. O. S. BARRETT.

LITTLE ELK, ORE., May 15, 1889.

MR. EDITOR: As the country is becoming somewhat agitated on the subject of revealed religion, as to its truth or fallacy, a few words from this secluded place might not be out of order and might interest some that don't know of such a place. I tell you that people are waking up to investigate matters that hav been heretofore taken as facts without proper investigation. A great many persons are entirely or in part ignoring the Old Testament, but still holding that the New is genuin and inspired of God. This is strange, as Christ said not one jot, one tittle, should pass from the law till all be fulfilled, thereby acknowledging that the law was binding even on him, and his acts must conform to the law. How then could he and disciples go into a man's corn on the Sabbath day and pluck and eat the corn like a pack of swine rather than reasonable men, and yet be blameless? What right could they hav more than others to appropriate private property to public use, at the same time teaching the people to observe the law? He also makes acknowledgment that he is subject to the law. He says to his disciple: Go cast a line into the water; open the mouth of the fish that is caught; you will find two pieces of silver; that giv for you and me. Was it necessary to observe the law in one case and not in the other? It certainly should be as binding in one case as in the other. Orthodox will urge that the earth is the Lord's and the fulness thereof and that he could do as he pleased, but the law of consistency should apply in all cases alike. In our day cases of trespass would be punished by law. Even if a boy should go into a neighboring melon-patch on a week-day he would be considered culpable, but to go on the Sabbath would be an outrage. Z. S. DERRICK.

EAU CLAIRE, WIS., May 18, 1889.

MR. EDITOR: Mr. Barrett thinks money issued by individuals to circulate at what it would fetch—the program of Anarchists—would not do, because any man could repudiate another man's money or his own. Much the same argument is used by the author of the article on Scientific Anarchism in the March number of the *Political Science Quarterly*. He says the mutual banks of Proudhon and his school would be like the "wildcat" state banks before the smash-up of 1857. It seems to me that these writers do not understand their own proposition. What is meant by repudiating? To repudiate representativ currency or promissory notes is to refuse to giv real value for them. Now, a man who dealt so with his notes would soon be out of the market. Whether he would giv real value for another man's notes or not would depend on his opinion of the maker. The result of good banking therefore would be that good notes would displace bad and become the only currency. The trouble with the wildcat banks was that they were required by law to redeem not in value but in specie, a particular form of value. Very much the same is the trouble with the representativ money issued by governments. It is all alleged to be redeemable in the precious metals, and its value depends on the probability that it will be redeemed, which is less in the case of governments than in that of good individuals, as shown by the depreciation of Russian, Austrian, and American government paper, while good men's paper is cash the world over. It is, indeed, possible for a government to issue a paper currency which is not alleged to be redeemable in specie. Such a currency would depend for its value wholly on its volume, and the temptation to inflate it beyond the limits of possible redemption in anything is far stronger in the case of a government than an individual, for the individual has something to lose by personal insolvency, while the persons who compose an administration hav nothing to lose by national insolvency. Why government should lend money at one per cent or anything per cent I am at a loss to imagin. Interest springs from the power which the law confers upon those who are called proprietors to withhold what is termed their property from use. If there were no law to confer this power—under the system of Anarchy, that is—no one could exact a consideration for the use of anything. C. L. JAMES.

SONOMA, CAL., May 20, 1889.

MR. EDITOR: A neighbor of mine is a reader of your paper, and he has asked me to write you of my opinions, as he is one of your converts, and I am a Christian. Yes, I say that I am a Christian, and a true one—not a Protestant, nor a Catholic, but a follower of Jesus Christ. Catholics are not Christians, but the Bible calls them the Babylonians, that is, Catholics and Protestants together (Rev. xvii; xviii). The Catholic church is "the Mother of Harlots" (Rev. xvii, 5). Hence, if she is a mother, she must hav children; and those children must be harlots also; and the Protestants must be her children. And therefore the Bible calls them all one "beast" (Rev. xiii, 1, 2; Dan. vii, 7, 8). And we say therefore that they are not the followers of Jesus Christ. If you read the Bible with care you will find that the Bible teaches a different kind of a doctrin from what these Babylonians are teaching. Christ hath but one way. Paul in Ephesians iv tells that "there is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism: one God and father of all who is above all and through all and in you all." So you see, Mr. Editor, that his doctrin is not multiform and contradictory; but, "there must be no division among you" (1 Cor. i, 10-13; xi, 18, 19; xii, 25-27; 2 Cor. xiii, 11). The Lord himself has told that such things were to come. See Matt. xxiv: "Iniquity shall abound: the love of many shall wax cold." "Many false prophets shall arise to deceive." Read also 2 Thess. ii, 3-11, and 1 Tim. iv, 1-3; 2 Tim. iii, 1-9; iv, 1-4. These and many other texts in the Bible show that they knew of such things, to come on the earth, in the olden days: "Time will come when they will not endure sound doctrin, but after their own lusts shall they heap to themselvs teachers having itching ears." Yes, these leaders are to hav a "form of godliness," "creep into houses, lead captiv silly women." "They are ever learning, but never able to come to the knowledge of the truth."

Well, these few words hav I written to you as an introduction only, so that if you think me worthy to write more I will do so, on any subject of Bible doctrin. I am not ashamed of my doctrin. Nor am I ignorant, as you may find out hereafter, if I am permitted to write for your readers. With respect to all, I subscribe myself,

J. A. STROMBERG.

CARIBOU, ME., May 12, 289.

MR. EDITOR: While I lived in Fort Fairfield last winter, that town passed through the most fiery ordeal and almost deadly conflict that it has experienced for many long years! It was in the form of a great religious revival and excitement—though not reformation, for there was but very little of that article present. My wife went to the meeting a dozen times or more, and brought home to me reports of speeches so silly, nonsensical, and disgusting that I decided not to go near them at all, and I did not. But I frequently stood upon the ramparts of the fort and listened to the theological artillery below, together with the smaller arms of young ladies and gentlemen and boys and girls who thought they were doing big business, talking to the aristocracy of the air, the hobgoblins of the clouds, and the phantoms of the skies. And how disgusting it was! And one was about as sensible as the other, and no more so.

One of their prominent men, who delights in the term "Infidel," told the clergy last winter that he would giv them a thousand dollars if they would convince him that the orthodox God was the genuin, true, and living God, that Jesus Christ is the only-begotten son of God, and that the Bible is the ever-existing and unchangeable word of God. At last accounts, however, those gentlemen of the cloth had not attempted the accomplishment of such a mentally laborious job as that would hav probably been. The clergy are physically weak, and mentally not very strong, so I suppose they happened to know better than to undertake the performance of such a piece of work.

I told my wife that if that town passed through such an ordeal as that without somebody being sent to the insane asylum, I should be mistaken. And so it proved. One of the strongest-minded men in town (to all appearance) became insane upon the idea that he and his family were to be forever shut out from the endless felicities of heaven's eternal joys. That man is now in the insane asylum at Augusta. A very illiterate woman, also, became excited in the meeting, and then became sick, and then when their buildings were burnt that upset her completely. She is now in the insane asylum too.

And that is about all that great excitement amounted to, only that at their town meeting they elected a good, solid, sound, sensible, and intelligent Infidel supervisor of schools, as against the Christian candidate who was put forward on the ground that he had been talking in meeting. So the town of Fort Fairfield has kept its reputation good, and has not become so idiotic as I was afraid it would when that revival commenced.

I told them there was not theological force enough in town to convert me, and I can truly say, with Brother William Williams, that I hate the very name of religion. I love the name of Colonel Ingersoll to-day better than I ever did that of Jesus Christ. W. S. and "74" are writing some first-rate articles. I read lots of excellent "Letters from Friends." I hav loaned five Infidel books to a neighbor. Nature speed the day when theology will pass, and common sense take its place. Very respectfully, H. H. GILMAN.

PHILADELPHIA, PA., May 26, 1889.

MR. EDITOR: It has been quite a long time since I felt impelled to drop you a line. Although not on your lists any more as a regular subscriber, I never fail to purchase a copy every week, and every column, from the first page to the last, is interesting.

I am, perhaps, most interested in the discussion going on between Spiritualists and Materialists. From my standpoint, the former hav the best of the argument. Maybe that is because I want it that way. It is surprising how much this wanting it our way has to do with our opinions. It seems even to hav thrown our beloved champion of free speech, Colonel Ingersoll, off his base, when he made that dogmatic assertion for which Dr. Severance gave him such a severe rap over the knuckles. Surely the term Agnostic has not already evoluted so much as to hav become obsolete in the colonel's vocabulary. The fair Juliet hit so hard, a couple of the colonel's doughty yeomen rushed instantly to the rescue, only to be placed *hors de combat* in a twinkling, and thus pay dearly for their temerity. Is it possible that there can be an Agnostic or Materialist in the land who can not see that the position taken by Dr. Severance is impregnable, and that Colonel Ingersoll has made a serious blunder, and which is calculated to indicate that he, too, is not what he professes, or else is affected by his prejudices, and somewhat highly tinctured with dogmatism or bigotry, or some other of those detestable influences or complaints which Materialists profess to abhor when manifested by their opponents? Now that the great Ingersoll has been fairly caught napping, wouldn't it be a good idea for the Materialist to giv up his favorit weapon of warfare? Who knows but that the colonel made the blunder just to let people see that there is nothing *supernatural* about him? I may be mistaken, but it seems to me that this is the only way the colonel can get out of the scrape, just to acknowledge the mistake and to say that there is nothing any more *supernatural* about him than there is about other people—that he who does not believe in ghosts is just as liable to be mistaken as he who does, because all *natural* people make mistakes; the other kind don't.

Now, there is that word, "ghost." Perhaps some one can tell how that word first came to be used—why it was made. Suppose a man without the faculties of speech and hearing, and also without knowledge of the fact that others speak and hear, can you imagin anything that would suggest the use of those two words, "speech," "hearing?" Having no use for the words, would he manufacture and apply them to something he knew nothing of, and yet hav them properly applied, and they be properly descriptiv of this something about which he knew nothing? R. M. ROBINSON.

SNOWVILLE, VA., May 25, 289.

To N. A. PICKENS, M.D.: In reply to thine of May 25th I would say I am ready and willing to "reason together," and will guarantee "good feeling" so far as I am concerned.

I would rejoice to know I could liv on a few hundred or thousand years yet to come, and still be myself. Of course, I would want to be sure the coming years would be as the past hav been; that is, that they would contain a full average of sunshine, peace, love, and happiness. Not perfect bliss unshadowed by pain, want, or sorrow, for that is an impossible condition, but that each coming year should be as each past one has been for me, a little more full, complete, and satisfactory than any preceding one. Only this could make continual life really desirable.

But our wishes will not create a future or deprive us of it. What is to be is inevitable, and we shall be compelled to accept it.

Truth is always preferable to error, and I am seeking truth in all these reasonings. If thee has a truth which I hav not, I will be glad and grateful to receive it. I hav no idea what evidence I would need to convince me of eternal life. But I am always open to conviction.

As to Lulu Hurst, I hav *read* all I could about her "wonderful powers," both in press and private correspondence, but I am not at all *sure* she can move heavy pieces of furniture by simply laying her hand on the top. If she does, it may be through electrical conditions which are stronger in her than in the average human being. We know there hav been men who could read a newspaper just once over and repeat the contents word for word, memory being thus abnormally developed. Some are somnambulic and some hypnotic. We are only beginners at the great school of natural science. We see effects, but must wait for the knowledge of causes.

I deny taking "for granted *all* that has been said of the enemies of Spiritualism." I hav tried to hear all sides and see all sides, and get at the real truth.

If fifteen millions of Spiritualists are any proof of the ism being true, how about all the millions who hav believed in all other religions and mythologies?

I do not deny that there are strange things, unexplained things, and real things, all the while occurring, that seem to point to the existence of a something that continues after death. I am compelled to believe many of the stories of phenomena. But the *causes* are beyond my ken. I hav studied the subject carefully ever since the advent of the Rochester rappings, and hav taken from one to six Spiritual papers regularly, but I hav never found proof that death does not end our identity.

I hav lived over sixty years, and never had any experience that was not simple and natural and easily understood.

There are no doubt truths underlying the philosophy of Spiritualism, Theosophy, and all other kinds of occultism. But I believe they are all in us, and hav no connection with a life to come.

I hav no idea what clue led Mr. Church to think thee was in Ensenada. But perhaps there was one, and he failed to realize it. We dream many curious dreams; in a majority of cases we are able to trace these dreams to their causes, but often the clue is lost and forgotten.

No, I do not think Spiritualists, as a class, are "lacking in veracity or clearness of judgment," nor do I think Christians, Mohammedans, or Jews lacking in these qualities. Heredity, education, and environment make us what we are. Some minds are impressed by one class of occurrences, ideas, and experiences, and some by another. No two believe alike in all things demonstrable, and because I object to something thee believes is no proof that I am at all superior in judgment or ability, but merely that we view from different standpoints, because of our different individualities and experiences. We are the outcome of all the past and soon we shall be a part of that past, and our children will take our places, and they in turn will pass away leaving fruit for the future.

Thou but the apples, long, long, long a-growing,
The fruit of all the old ripening to-day in thee.

ELMINA DRAKE SLENKER.

DETROIT, MICH., May 20, 1889.

We trust that those Liberals who think that the time is past when Christianity needs to be shown up, and that the period has arrived when we can afford to let evolution do its perfect work, unassisted by attacks upon the Bible and aggressiv warfare upon the churches, will change their minds after reading this issue of THE TRUTH SEEKER (TRUTH SEEKER, May 18, 1889).

MR. EDITOR: The above editorial and the reading of THE TRUTH SEEKER of same date giv most ample and unequivocal evidence that the Editor and ninety-nine hundredths of the readers and writers of all Liberal papers are blind leaders of the blind in the one great object they all hav in view. They are certainly blind to the most simple truth that every right that any human being can desire rests upon the untrammeled liberty of all to their life, liberty, and pursuit of happiness. The Liberals are making the self-same mistakes that are made by Socialists, Communists, and Anarchists. They all believe that this is a free country; that the people of this country hav for the past one hundred years enjoyed, and do now enjoy, the rights that were claimed in the Declaration of Independence as the inalienable right given by birth to every person born. This is a fatal delusion. For not one shadow of liberty has ever yet been enjoyed by the people of this nation, and not one ever will be enjoyed unless the people's eyes are opened to the truth that by the adoption of the Constitution of the United States, giving power to Congress to tax the people, to declare war, and punish crime, every iota of the liberty the people had fought for and had won was at once blotted out. My friend C. L. James, of Eau Claire, Wis., in THE TRUTH SEEKER of May 4th, says: "Mr. J. H. Wood's letter in reply to me shows clearly that he is 'almost persuaded' to be an Anarchist. He believes in no taxes. So do I. But he wants government to issue all the money. Why would it not be simpler, cheaper, and better, for every individual to issue his own money, to circulate at actual value, as ascertained by free competition?" I answer, simply because such a system would be Anarchism run crazy, and endless nuisance, as no one would ever know whether what he had, called money, was worth a mill or not. We want one money, not fifty millions of individual irresponsible promises or debts to hunt up and collect. I hav lived through many years of that kind of currency and hav had plenty. But Mr. James is greatly out in saying that I am in the least inclined to be an Anarchist. And more, Mr. James does not know that he and all other Anarchists believe that they now enjoy the inalienable rights of life, liberty, and the pursuit of happiness in common with all of the people of this country, and finding in despite of these rights all of the evils of poverty, slavery, war, vice, crime, and misery which afflict all other nations on earth, they conclude that they can improve upon the Declaration of Independence by substituting a visionary condition which no one can describe so that the general public can understand it. And the same is true of the Socialist, Communist, and all other seekers after better conditions; and the same, I am sorry to say, is too true of all Liberals and Spiritualists. They accept the Constitution of the United States as protecting the people in the inalienable rights according to the Declaration of Independence—which is another mistake and fatal to all hope of better conditions. The persecutions in three countries by Christians referred to by the Editor, are all by people who are suffering the penalties of the same delusion as Freethinkers. It is the enslaving power wrongfully delegated to Congress and to legislatures that oppresses all classes and conditions of the people, who are differently affected as their education and beliefs are different. All are enslaved. All ask for liberty. But as all are blind to the fact that they are enslaved, and believe that our government is in accord with the declaration of their inalienable rights, they each turn upon the other as arbitrarily encroaching upon their inalienable rights. Liberty will never come from any such methods. The Liberals ought to be the first to see the light. They do in many things believe in cause to effect. But in this case they never seem to see any way but to climb over the dead body of sectarianism. Now, no man or woman can need to feel a greater wish or will for the destruction of all sectarian religion than I do, but war will never overcome superstition and fanaticism. Giv liberty to all, and all sects will die out. They are born of oppression and wrong. They liv and thrive by strife and contention, just as do all other evils. We can overcome evil only by placing good in its place. Everybody ought to read and think upon the declaration that all persons are by their birth endowed with the inalienable right to life, liberty, and the pursuit of happiness. And all should demand with one voice that our government shall be so reformed as to conform to that declaration. Do not let us fool our lives away trying to correct others by law. Law has always been the coward's best weapon. It must be destroyed before there can be peace on earth. So long as we are deluded with the belief that we hav liberty we shall never be free. J. H. WOOD.

LEICHHARDT, SYDNEY, N. S. W., March 10, 1889.

MR. EDITOR: Being one of those who are marching in the ranks of freedom's cause, I suddenly seize the idea of penning to you the condition of Freethought in the Australasian colonies. As I am at present in New South Wales, I shall commence with a brief account of the Secularistic cause here. The lecturer W. W. Collins is doing good work, although at present under difficulties owing to the despotism of the New South Wales premier, Sir Henry Parkes, who issued an edict to the detriment of Sunday night lecturers who were using theaters for their anti-theological discourses. Notwithstanding this tyrannical barrier, Freethought is spreading with astonishing rapidity. Sunday in Sydney is devoted to excursions, exhibitions of aquaria, music, Sunday afternoon concerts. At night the theaters are open and splendid programs of concert given, also a good Freethought lecture; all being well patronized. It has been estimated that fully fifty thousand people avail themselvs of Sunday festivities in Sydney. The number of Freethinkers in New South Wales is enormous. Having traveled the provinces, visiting sixty-seven towns and numerous mining centers, I hav found skepticism rampant and a great deal of republicanism. There are two Freethought organs here—the *Liberator*, edited by Mr. Joseph Symes, of Melbourne, Victoria, and the *Freedom*, by Mr. W. W. Collins, of this city, both doing very fairly. Democracy is very strong and the working classes hav tremendous power in their respectiv trade councils. The Sydney *Bulletin*, a weekly Republican journal of very great circulation, and the Australian *Star*, an evening paper, are the favorit periodicals of the working class. We hav other newspapers, but they pander too much to imperialism and are the aristocrats' favorit organs. Recently a debate exciting much curiosity took place at the Temperance Hall between Mr. W. W. Collins and a Mr. Isaac Selby, an ex-Freethinker and lecturer who has by some mysterious miracle (which he cannot explain) found there is a God. So on the strength of his discovery he challenged Mr. Collins to a two nights' debate, and after Mr. Selby's rambling, stupid assertions on behalf of God, Mr. Collins rose and utterly crushed his opponent. On the second night Mr. Selby was so disgracefully beaten that he had not a vestige of defense left except exhorting people to believe in a God. It is rumored that Mr. Collins meets a Rev. Mr. Sutherland shortly in debate. The Secular association occupy a large building called Tattersalls Chambers. In the same is a lecture-room capable of holding about five hundred persons. Sydney is by far the most Liberal of Australian cities. You will scarcely believe it when I state I hav seen thirteen hundred people in one mass listening to a Freethought lecturer in one of our principal city squares. In the New South Wales legislativ assembly are two Freethinkers, Mr. H. Copeland and Mr. Thomas Walker, also several radicals, and numbers with Rational proclivities. The excitement of the general elections has subdued, each side being satisfied at the result. Protection is marching ahead splendidly. The free trade party only hav a majority of five out of one hundred and thirty-four members. The parsons and their dreary-faced followers hav been trying to close all places of amusements on Sunday, but they were hopelessly beaten. The moderator of the Presbyterian church asserts that the majority of the Sydney population are raised on the milk of Secularism and that the place is becoming a pandemonium, or something to that effect. On Sundays open-air Freethought meetings are held in the domain, and are well attended. Newcastle, the coal city, some sixty miles north, has a Secular association and a number of Freethinkers. Republicanism is rampant, and is showing itself everywhere, even to the abolition of the queen's head on our stamps. Riots hav taken place, some two years back, in which Republicanism mustered strongly and broke up the royalist meetings at last. The military had to be called out, and even then they broke the ranks at the exhibition and rushed on the platform. Lady Carrington caused the disturbance to stop—more through respect to a woman than to her position. In the neighboring colonies Freethought is spreading fast; in Melbourne especially, where Mr. Joseph Symes seeks the suffrages of the electors of Collingwood in the forthcoming parliamentary election. Open-air Freethought lectures are rendered on the Queen's wharf on Sunday afternoons, and in a large tent at Victoria Parade at night. Mr. Symes is being continually persecuted by the bigots of Melbourne. He was fined £50 some two weeks back at the Fitzroy court for erecting a tent and not consulting the board of health—Mr. Symes being ignorant of such a by-law. However, he appealed to the district court and got his appeal, so he gained a victory over his persecutors. The tent is always crowded, as are also numerous lectures on the wharf. Queensland Freethought is progressing favorably. Mr. Wallace Nelson, a regular fly blister for the clergy, lectures at the Gaiety Theater on Sunday evenings to good audiences. Mr. Nelson has just demolished a reverend antagonist named Rev. Mr. Watts. Mr. Nelson occasionally tours Queensland, and always meets with great success. South Australian Freethought is just fair. Having no man of ability to rouse them into action, the Freethinkers hav sunk into a state of lethargy. Tasmania's lecturer, Mr. Downes, tours through the Isle of the South and meets with fair success—and considerable difficulties, but still he perseveres in the glorious cause. At New Zealand, especially at Auckland and Dunedin, Freethought is very fair, most notably at the latter place. The Freethinkers are dreadfully annoyed at Mr. Robert Stout accepting a knighthood. They are of opinion it is very wrong in such an institution as Secularism. Everything predicts a glorious future in the sunny south. Ingersoll's name is mentioned always with tender respect. They recognize in him a champion of great ability. Best wishes to all American Freethinkers.

SYDNEY L. BROUGH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Red Rose at the Window.

Once a pretty song of rhyming
Came to me,
With an eager, airy chiming
Like the sea;
Morning bells, ocean spells,
Evening tales, spicy gales,
Mother songs, naught of wrongs;
All of these and something more
From a dim and dreamy shore,
While a lark sang overhead
As I slept below in bed,
And a red rose sighed at the window.

Wand'ring there among the flowers
Glad and gay,
Thinking not of falling showers
On my way;
Melody soothing me,
Sweetest bird ever heard
In the leaves 'neath the eaves:
And I waked and walked abroad,
Where the vi'lets deck the sod,
And I lost my threads of song,
For the morn was fair and long
While the red rose called from the window.

Sweet the prairie meadows glistened
In the sun,
And the birds sang, or they listened,
Every one;
Happy wrens in the glens;
Azure bells down the dells;
Fields of wheat for my feet,
And though my spirit sighed
For the song that came and died,
I was gladder on the plain,
And the roses in the rain
Whispered, "'Tis true," at the window.

And that bright rose at the window
Had been born
Where the zephyrs and the wind go
Through the corn,
Free and wild as a child;
Saw the rills seek the mills;
Kissed the breeze from the seas,
And the blushes on her cheeks
Yet reveal the joy of weeks;
While she missed her silver threads
For her mornings on the meads,
'Tis her dream of dreams at the window.

Clearwater, Neb. MARY BAIRD FINCH.

Language of Animals.

I am sure that animals hav a language by which they communicate among themselvs. I believe that power of expression in animals and birds exists in proportion to their mental power. Man has large power of expression because he, of all animals, has the largest power of thought.

I hav heard mother hens and turkeys say in language which the young turkeys and chickens understood instantly and without mistake, "A hawk, a hawk!" or, "A snake, a snake!" Another expression just as well understood is, "Come, here is a worm!" Also, "It is time to go to roost!" I hav heard a mother horse say to her colt in horse dialect which the colt understood, "Look out for that dog!" I hav heard a colt say to a dozen colts, "I am thirsty—let's go and take a drink!" and the others respond, "All right!" and suiting the action to the word, start off at once in line for the water tank half a mile off. I hav often heard one colt say to the others, "There comes a strange horse, let's go and hav some fun with him!" and they would all start off to hav some fun with the stranger. I hav noticed, also, that a young colt a day old will understand every word the old mare says to it.

If she says, "snake," it will leap from it instantly; if "dog," it will run to its mother and keep a sharp lookout from behind the safe breastwork of its mother's body.

I hav noticed among cattle expressions of pity, fear, alarm, and caution. I hav seen the herd gather about a sick animal and try to lift it to its feet by their horns, as carefully as a nurse would raise up a sick patient in bed.

I hav seen tears of pity roll from the great beautiful eyes of the cattle when one of their number cried out in distress. The whole herd would run from all directions to the suffering animal and gaze at it with expressions of sympathy, anxiety, and alarm, quite as intense as I ever saw expressed in human countenances. I hav heard both cattle and horses say to their associates, "Come, I hav found a gap in the fence! come on!" and all understood and acted accordingly. I hav seen a herd of fifty cows and heifers gather about a new calf, with as much interest, and apparently comment on its appearance, as intelligently as women and girls gather around and comment upon a new baby. They seem to say, "How like its father or mother it is! What a big fat calf it is! See its great, brown eyes!" and like expressions, which human beings use on similar occasions.

I hav known Old Gray to slip her halter at night, open a slide in the spout from the oat bin, let out what oats she wanted, eat them, and go back into her stall, and look guilty of stealing in the morning.

I hav seen her often open a slide-gate fourteen feet long, composed of five fence boards, by shoving it endwise sufficiently to get through, with her teeth, and then turn round and say to the other horses and colts in the pasture, "I hav opened the gate, come on!" and all would understand and get into the corn together. When caught in the mischief, Old Gray would make all sorts of excuses, with her eyes and ears, in horse language, exactly as boys and girls do in human language when they are caught in mischief.

I hav a very knowing Hambletonian colt, who likes mischief as well as Peck's "Bad Boy." We named him Hermes because of his tendency to mischief, and because he was swift of foot, though he had no "winged sandals" on his feet like the old Greek god by that name. He learned to untie his halter, take off a rope-fastening from a gate, help himself to oats, and to do many other mischievous tricks before he was two years old. He will deliberately put his foot in a hole in a bridge to see how deep it is, and just for the fun of the thing. He would see some person eating an apple, candy, or something else, and always act as if his mouth watered for a taste just like a boy. We began to offer him a bite, and he seemed delighted, and learned to eat everything that boys will eat—apples, bread and butter, sugar, candy—and to drink milk. And nothing suits him better than to get half a pailful of sweet milk. He is a very spirited animal, but when we hitched him to a cart for the first time, though he was afraid of the harness and the confinement, we assured him it was all right, and he seemed to know and believe what we said to him, though he does not understand English as well as horse language—not quite—but is learning rapidly. He is two years old, of the finest Hambletonian blood; a coat as fine as silk, a beautiful dark chestnut color; fifteen hands and a half high, and ideally perfect in form, with a face and eye as intelligent in expression almost as a human being. I always speak to him as if he understood me, and I believe he does measurably. If there is another life, I hope horses as well as men and women will be partakers of it. I think they must reflect a little at times—that they feel and reason much more than is generally supposed. If I was in God's place, I should giv eternal life to such horses as Hermes. A. J. GROVER.

[We trust our boys and girls will always be kind and gentle toward the animals, whose intelligence and reasoning faculties are so well depicted by our friend. We can learn much from our dumb friends by studying their habits, attachments to those who care for them, and their love for music, etc.—ED. C. C.]

What the Little Ones Are Saying.

A little girl was eating green corn by gnawing it from the cob, when her teeth got entangled with a corn-silk. "O dear!" she said, impatiently. "I wish when they get the corn made they would pull out the basting threads."

A child who had just managed her catechism confessed herself disappointed, "because," she said, "though I obey the Fifth Commandment and honor my papa and mamma, yet my days are not a bit longer in the land, because I'm still put to bed at seven o'clock."

Mrs. B. (calling, takes Emma, aged four, on her knee): "Emma, I want to tell you about my baby Willie. He is only ten months old, and this morning he dashed his bottle on the floor and broke it all to pieces. What do you think of a fit of temper like that?" Emma: "I don't know anything about it. I never was a bottle baby."

A little boy had some young ducks for pets, but the ditch near the house had no water in it, and he had to giv them water in a pan to see them swim. His mother noticing a rain coming one day looked for him, and when she found him, said: "Come in, Alvin; don't you know it's going to rain?" "Course I does. I asked the Lord to make it rain, and *full* up the ditch so my ducks can swim."

Several years since an Episcopal minister of this city was called to a charge in Plainfield, N. J., of which a superannuated clergyman was rector emeritus. One afternoon the old rector visited the Sunday-school, and after addressing the children, said: "Now, if any of you little boys or girls would like to ask any question on the scripture I will be happy to answer it." Up went a little hand. "Well, sissie, what is it?" said the rector. "If the angels hav wings, why did they walk up and down on Jacob's ladder?" asked little Tot. This proved a puzzler to the aged rector, but he extricated himself very nicely by remarking: "Now, perhaps some other little boy or girl can giv an answer to that question." Up went another little hand. "Well, sonnie, why was it?" asked the rector. "'Cause they was a-moulting," replied the boy.

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Poetry.

Jesus Christ.

'Tis writ "he had not where to lay his head;"
A homeless tramp, by vagrant fancy led;
Drumming up deadbeats, needy cranks, and bums,
Still making each and all his welcome chums.
A wizard of the times, he showed them tricks
Outdoing Mose' or Aaron's biggest licks;
Or yet the trieky Pucks of modern days,
Who greet their dupes in Spiritistic phrase;
Plying their art in necromantic gloom,
Back in the shadows of a darkened room.
He beat them all: Right in the public walks
The blind man looks to see, the dumb man talks,
The lame leap up, pack up their duds, and start,
Asking no odds of hack or drayman's cart.
A legion of foul fiends from out one man
Rush madly forth, as demons only can,
And seeking refuge in a herd of swine,
They perish, snorting, in old ocean's brine.
A dame, diseased and poor, puts forth her hand,
And she is cured forthwith at his command.
A ruler's daughter—pretty girl, no doubt—
Though dead, waked up alive and toted out.
Beggar and noble were to him the same:
He healed the young and cured the wrinkled dame;
The helpless cripple by Bethsada's side,
Waiting the troubled waters to divide,
By angel help, was told to get and git,
And at the word took up his traps and quit.
Then at a wedding—would the gift were mine—
He turned the water into ruby wine.
When out of cash, he to Saint Peter says,
"Go catch a fish, old boy, and make a raise."
The saint obeys, throws line, and hooks a cod,
And in its mouth a dollar coined by God.
Nothing could balk him in his magic power,
At all times ready, master of the hour.
Five thousand men marched hungry in his train,
And so for three long days did they remain;
Then with five loaves and little fishes two,
Which he so blessed with mercy, they all grew
To such proportions that the starving host
Stuffed them all full with baked and boiled and roast.
And after each and all so entertained
Had had enough, they picked up what remained,
And lo, twelve basketsful! And here I warn
No reader to dispute the vouched-for yarn.
And yet, to hav my say, I must confess
I cannot see one's chances for distress,
Who could get out a silver piece, or more,
By hook and line from fish along the shore,
And hav the power besides, as told above,
To feed so big a crowd and hav to shove
Twelve basketsful aside from such a few
Small loaves of bread and fishes only two.
No need of banks, economy, and such
To one who could command at sight so much.
Gods! what a boon for strikers in our days,
Could they a leader like to Jesus raise!

Le Roy, N. Y. 74.

In Christian Russia.

I am twenty-two years old, and already exiled forever from my country. Four years ago I was a student in a university in one of the largest cities of Russia. In American universities, I understand, it is the custom for two young men to "chum" together. In Russia we are not so rich, and three or four contribute toward the common expenses. I was one of a group of four. One of these four was, unknown to the others, a Nihilist. This could not well happen here. It can readily happen in Russia, where one half of the population spies on the other half. The government has its spies in the schools, the universities, the streets, the shops, the cafés. The revolutionists hav their spies in the police, the army, the palace, and the body-guard itself.

My brother had incurred the enmity of a commandant of gendarmes. He had been arrested as a political suspect and sent to Siberia. Since my brother's arrest I had been, unknown to myself, under police surveillance, though I belonged to no Nihilistic circle, read no Nihilistic literature, and had accepted my poor brother's loss as one of those inevitable cruelties to which the Russian who is not a noble is hardened. One evening when I came home from the theater I found my room full of gendarmes, who arrested me at once for political crime. I was then and there searched. The police pulled to pieces everything in the room that could contain books, pamphlets, or papers, but found nothing of a compromising nature. I was then put into a covered drosky and taken to prison. I was first taken before the colonel of police, the man whose enmity exiled my brother. He asked me who my friends were and what they were doing. I demanded the c use of my arrest. No explanation was given me, and having nothing to confess I had no information to giv. I was marched off at once to my cell, to wait there until I was prepared to enlighten the government on a subject of which I knew nothing. I learned months afterward that I had been arrested because a few days before written proclamations had been circulated by the Nihilists. The handwriting resembled mine, and I had been seen purchasing fifty postage stamps at one of the government offices.

My cell, shall I ever forget it? It would be unjust for me to pretend that all the cells in a Russian prison were like mine. I was purposely sent to one of the worst, that, being young, I might be frightened into a confession. The rack and the whip are not now used in Russia, but there are civilized methods of torture that can compel confession as severe as those of the Inquisition of Spain or the secret councils of Venice. I felt when the door was opened as if I were entering a grave. Picture to yourself a square hole in the middle of a stone seven feet long, seven feet wide, and six feet high. For once I blessed my short stature. There was no window in this hole but a glass over the door; no light but what came from the oil lamp that hung outside. An iron bedstead, fastened to the wall, cut off a foot or so of space from my narrow limits. Everything is made fast, that the desperate may not commit suicide, for those who go insane in prison are not few. A wooden table was locked to the floor at one end of the den, and by its side was fastened a wooden chair. On the wall hung an icon, a sacred picture of a saint, to encourage devotion. I had plenty of time for devotion. There was no light for books or the small industries in which prisoners employ themselvs. I was allowed to do no work. The gilded lines of that hateful figure, the only bright object in that murky darkness, burnt themselvs into my brain. I could see them repeated in the empty air in every corner of my cell, and even now they come back to me at times when I am in total darkness.

On the bed was a straw mattress and two blankets. That straw was changed but once a month. On entering the prison I had been submitted to a search beside which the search at my room was child's play. I was even made to open my mouth that the police might be assured that there was no dynamite concealed there. They discovered nothing more formidable than my tongue. I was allowed to retain my underclothes, but instead of my outer garments I received a long woolen robe like a dressing-gown. With this for day use and my blankets by night I was never cold. Who could be cold in an atmosphere like that of my cell? If the cell was warm enough, it was hardly dry. Water trickled constantly over the stone walls and waked me by trickling on my face. After a number of weeks of this solitary confinement my nerves became so shattered that when this happened I would leap from my bed in shuddering agony. In that damp cave I contracted an affection of the lungs from which I hav never recovered.

The meals in a Russian prison are simple, and not conduciv to dyspepsia. In the morning I had black bread and tea, at noon cabbage soup, in the evening black bread and tea and five cigarets. Soup as the only dish does not form a very substantial meal. The soup served to prisoners was simply the water in which the meat served to the gendarmes and guards had been boiled. Into this cabbages were cut. It sustained life, but that was all. The cigarets were a boon. In Russia everybody smokes. I used to save these cigarets and smoke them slowly through the day like a child that nibbles a bit of barley sugar "to make it last long." Sunday was a gala day. We had pork and beans for dinner instead of soup. Do not imagin the Russian dish resembles the Boston one. Our beans were hard and poor, miserably cooked, and with small bits of pork, the size of dice, buried in a wilderness of lentils.

Whenever the door opened at meal-times two gendarmes entered with the bowl and stood beside me with loaded revolvers while I made my frugal repast. The food was served in a wooden bowl, and both bowl and spoon were instantly removed by the guards when the prisoner had finished. There is no chance of making chisels out of one's table furniture in Russia. The abbe of Dumas's novel would hardly hav constructed that remarkable tunnel from my cell.

In this hole I lived for months, and no man who has not suffered the horrors of solitary confinement can appreciate what I suffered. The cell doors are not opposit each other, so that it was impossible for me to see the window of the man confined across the corridor. More than this, the little window of my own cell was usually occupied by the eyes of a gendarme who had me under inspection. It is terrible, this inspection, and one cannot grow accustomed to it. Those eyes, always shining through that hole in the wall, had a horrible fascination. I hated them, and yet I looked for them. It is bad enough to be alone, but to be confined with a pair of silent eyes is more horrible still. At first I used to ask the officer of the guard what my offense was and what would be my fate, but after having been answered that I was doomed to Siberia, I learned wisdom and was silent. My only amusement was the formation of various crazy plans for escape. How I escaped lunacy I hardly know myself. After I had been confined for two months I heard one day, toward evening, a tapping against the wall of my cell. Those who hav read Mr. Kennan's admirable articles will know at once what it was, but I did not guess the cause for some time. Finally I guessed that it was some plan of communication from another prisoner, and such it proved. I need not repeat here what has been told so well elsewhere of the mode of talking by taps. There is in nearly every cell in some obscure corner, observable only by the eyes of men who, like bats, hav grown used to the darkness, a little plan scratched in the stone, if by nothing else, sometimes by a broken tooth of a prisoner. In this plan the letters are so arranged that by a combination of taps it is unnecessary to tap twenty-three times for the twenty-third letter. Of course, at first, before I discovered the compound method, my next-door neighbor tapped once for *a*, twice for *b*, and so on. When once I had mastered this method of communication I felt no longer alone. Tapping is forbidden, and the government knows that it exists, but the key of the tapping alphabet they hav not yet discovered, even through their spies.

The wall separating me from the next cell was the wall behind my bed, so that when lying on the bed I could tap the wall away from the door without being noticed by the gendarme. One unhappy evening I was discovered and the next day was sentenced for punishment to confinement in one of the towers in the four corners of the inclosure that walled in the prison buildings. These towers were designed not by men but by devils. Iron stairways surround them, on which the sentries stand day and night. The towers are circular and about fifty feet in hight. They contain from eight to ten rooms, one on top of the other. I was led out of my cell through the corridor and thence across the open courtyard. The glare of light was torment to my darkness-dulled eyes, and I had to close them. If the light was a torment, however, the air was a cordial, and gave me strength for what was to follow. I was conducted up the iron stairway to the fourth cell from the ground. There was air enough there, but if my first cell was small this was a pill box. The hight was but four and a half feet, and it was not long enough for me to lie at full length, and I am a short man. The diet was bread and water twice a day. In this torturing den I was kept for three or four weeks, till I lost my senses from exhaustion. Some time previous to this I had begun to spit blood from my lungs. In spite of the pain of this place of confinement, the chief mode of punishment, it was preferable to the mental and nervous torments of the dark hole in which I was confined. The window was grated and painted white, but it did admit light, and there was plenty of fresh air.

From the tower I was taken, like a corpse, to the infirmary. The beds here were separate and there was at least fresh air and better food. For breakfast there was white bread and oatmeal, for dinner beef or some other good meat, and for supper white bread. Sometimes articles were sent to the sick prisoners by the charitable. I fell heir to a handkerchief with a coronet sent by some noble woman or other who sympathized with us. Of course it was taken from me when I left the prison, and there was some excitement in guessing who the donor was. The physician who inspected us was a personal acquaintance of my father's, and I saw the tears in his eyes when he came to me. But he could do nothing for me, for the physicians themselvs are watched at every moment by the gendarmes, and the slightest suspicion of connivance with the prisoners is followed by heavy punishment. After two weeks of hospital life I was sufficiently recovered to be taken before the authorities for the "do-pross," or official examination, and then for the first time I learned the nature of my crime.

I was too weak to walk, and was carried to the examination-room. It was hung with black, like the hall of the Inquisition. Behind the table covered with black sat the general of police, the minister of justice, the state attorney, and a secretary with the protocols. I was carried to the prisoners' cage and made to stand while the charge against me was read, though I was mercifully allowed to sit when the questions were asked. A gendarme, with revolver loaded, stood on each side of me, and two more guarded the entrance. The general of police asked the questions and the attorney wrote down the answers.

At first I declaimed against the czar and his government, but the pistol barrels stopped that. I was then asked if I belonged to any society, and names of my friends, and what they had in view. I answered that I did belong to such a society, and that its intention was to kill the czar and destroy the government. The names of my friends I declined to disclose in St. Petersburg, but I promised to do so if sent to Odessa, where, I said, I need not fear assassination. All the officers rose when I told these lies, and promised me everything under heaven if I would disclose the names then and there; but I stuck to my purpose. At first they tried to make me sign my testimony without reading it, but I declined to sign till I was shown all that had been written, and then with great difficulty, so weak was I, I signed my name. This false testimony was part of a plan of escape. In spite of constant watching, solitary confinement, and stone walls, I had had word from my friends, and my escape in all its details was planned before I had left the prison.

After my examination I was taken back to the infirmary, and as it was supposed that I was going to aid our paternal government by betraying my friends, I was fed on the best of fare. Roasted fowls and sound wine came to my table instead of sour soup and black bread. I kept up an exhibition of sickness as long as possible, in order to receive this life-giving regimen, but at the end of three weeks I was unable to sham any longer, and was pronounced well enough to move. Since my examination I had got back my own clothes, and it was in them without chains that I was put into a covered drosky and taken to the railroad station. A squadron of cavalry surrounded the vehicle. There was a gendarme on the driver's seat beside the isvostchik and two with me inside. The station was cleared of people, and a crowd collected on the outside, believing that I had attempted to assassinate the czar. Through a double file of gendarmes I was conducted to a special car on the express train. People in the crowd threw me cigarets, but most of these were kept by my guards. At last the train started and we were fairly on our way, the guards to Odessa and I to freedom.

In the carriage in the rear were two friends of mine. The escape had been arranged to take place after leaving a certain station. I was to be warned which by hearing at the station previous the name of that station called loudly, as if to some tourist, three times under my window. Finally the signal came, and at the next stopping-place I was in a tingle of excitement. The train stopped, and as usual at the large stopping-places, one of my three guards left the carriage and returned with a big urn of tea. As usual, also, they offered me a drink, but I declined. They all crossed themselvs and soon finished the tea. The train started, and in five minutes my three gendarmes were sound asleep and snoring. The waiter had been bribed, and my three gendarmes had taken a pretty substantial dose of laudanum. Once assured that they were asleep, I made my way through the little corridor to the rear of the car. I hav said that I was in my own clothes and without chains, and, watching as well as I could in the dusk, jumped at last into what looked like a soft ditch. It was soft, very soft. I went into the mud up to my neck. However, I was not hurt, and in this I was more fortunate than my friend, who also leaped from the train. He sprained his ankle badly. To cover his tracks he had bought a ticket only half-way to Odessa, and had bribed the conductor to let him ride farther—a practice common enough in Russia. When, therefore, the police tried to ascertain if any of the passengers who had bought tickets for Odessa had left the train before reaching that place, there was no missing ticket and no Odessa passenger to be accounted for. Making for the woods, we struggled to the first little town, and there hired a kibitka and went straight to Odessa, as the place of all others where we were the least likely to be looked for.

My poor companion had but $37, an amount barely enough to take us to Odessa; and so, though forged passports had been provided for us, I was obliged to wait in Odessa till remittances arrived from some friends. In Russia there is a sort of free-masonry among the students, and so I was at once welcomed among the friends of my friend, and, of course, immediately assumed a disguise that I might not be recognized, for within a day or two all the region along the line of the railroad on which I had traveled was placarded with offers of a reward of 2,000 roubles for information that would lead to my capture. At that time the unfortunate Jews in Odessa were undergoing that strange persecution that attracted the attention of the civilized world. Mobs formed in the streets, largely of students. I saw a Cossack strike with his riding-whip a student who was protecting some Jews, and I fired a revolver at him. A mounted officer, whom I afterward discovered to be the general in charge of the garrison, saw me fire the shot and rode his horse at me. Then I remembered what in my excitement I had forgotten, that I had about me the names of people who would giv me assistance, and considerable correspondence that would insure the arrest of some of my friends. I ran like a hare down the street, but four feet are better than two, and, as the fleet horse overtook me, scarcely knowing what I was about, I leaped to one side and leveled a blow at my pursued. My heavy student's staff fell with a thud on the general's illustrious leg, and at that appropriate moment his horse slipped and fell. I did not wait to see his fate, but, knowing that now death within twenty-four hours awaited me, I again took to my heels, and, dodging and doubling, escaped my pursuers, and at last gained the open country and the woods, where I struggled on till I fairly fell from exhaustion. I passed the night in the open air where I fell, and on awakening in the morning was racked in every joint by pain and stiffness. I hobbled along with my back to the rising sun till I saw smoke issuing from a cabin.

I went boldly to the hut and told the woodman who came to the door that I was an escaped prisoner from a convoy on the way to Siberia—a pretty sure passport to the kindness and hospitality of the ordinary Russian peasant. He took me in and I remained with him two days. He informed me at length that he was a smuggler, and offered to show me a secret way across the boundary. I was obliged to swear secrecy on the blade of a dagger, and to promis that I would from the other side aid him to secure contraband goods. How I was to do this I am sure I don't know. On my oath the smuggler closed his cabin and we pursued our way through by-paths and lonely roads and across treacherous quicksands till we were fairly across the Austrian frontier. Here I bade good-bye to my friendly guide and scrambled along to the first railway town, where I used what little money I had to procure a ticket to a point as near Vienna as possible. I got no farther than Brod. There I was at my wits' end. The town was full of starving Jews, who had fled from Odessa. Suffering for food I went with them up and down the streets asking for bread. On the day on which I took to public mendicancy an order had been issued to arrest these pauper immigrants and to ship them back to Odessa. I was seized with the rest and sent back. At the Odessa prison I was, with the others, stripped and put through the bath. My false beard and complexion disappeared in the process. My photograph was at once forwarded

to St. Petersburg, and was recognized as that of the wicked Nihilist who leaped from the train. My complicity in the unhappy accident that kept the commandant of the garrison in bed for six months was never suspected, and proof of my personality as the assailant was left behind in the bath.

I was sent back to St. Petersburg, this time not only in a special car, but in a special train. Surrounded by a body of cavalry, I was conveyed to the Petro-Pavelsky prison, whose arrangement those who hav read the articles of Mr. Kennan sufficiently understand. I was taken at once before the governor of the prison and told to name those who had aided my escape. Of course I refused. I was then taken to my cell. Beside the first cell that I hav described this narrow room was luxurious. The food, however, was the same, and the inspection, if possible, more rigorous. From this prison I was transferred to the Litoffski Zamok, where I had the luxury of two windows, which were, however, painted white, that I might not see what was moving in the outer world.

After six months' further imprisonment, no proof of any conspiracy or Nihilistic knowledge being found, I was pardoned by the czar, but ordered to be kept under police surveillance for five years, with loss of civil rights—that is, without the protection of the law against theft or even against assault and battery. My entire property, or rather that which I should hav inherited, had been confiscated. My first task was to visit the graves of my father and mother, and then, having accumulated enough money for the necessary bribes, I made my way to Siberia to try to help my brother. I found it impossible to aid him to escape, but having eluded police surveillance in my escape to Siberia, I was in no mood to return to it in Russia; so I made my way to Hong Kong and thence to San Francisco.—*L. L. in New York Tribune.*

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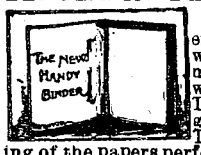
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News of the Week.

THE Berlin masons, who are striking, are out of work a third of the year, earning about $250.

A MONUMENT to Confederate soldiers who fell at Alexandria, Va., has been dedicated at that place.

ILLINOIS has rejected Prohibition.

EVICTIONS, attended by violence, continue in Ireland.

THE national debt reduction during May was $7,500,000.

THE shah of Persia is the guest of the czar at St. Petersburg.

A RIOT at Guthrie, Oklahoma, has been prevented by soldiers.

THE Boulangists hav resolved to contest all elections in France.

NORDEN, Neb., fears an Indian raid, and is preparing against it.

REV. MR. GAGE, of Philadelphia, committed suicide on the 31st ult.

KING HUMBERT of Italy has met a warm reception on his visit to Berlin.

MILITIA hav been dispatched to several Illinois mining towns to keep peace.

THE Haytian generals Hippolyte and Legitime are still fighting over the presidency.

QUEEN VICTORIA, in honor of her seventieth birthday, created three baronets and a knight.

AS an example of the reactionary lengths to which John Bright's senility carried him, he remarked not long before death that the House of Lords should be composed of the noblemen owning the largest estates, to be elected by other landowners.

THE recent Mormon conference reported 12 apostles, 70 patriarchs, 3,719 high priests, 11,805 elders, 2,069 priests, 2 292 teachers, 11,610 deacons, 81,899 families, 115.915 officers and members, and 49,302 children under eight years of age, a total Mormon population of 153,911.

EMILE LAVELEYE urges that a special treaty be made between England and the United States providing for the peaceful settlement of all disputes, and publicly appeals to Mr. Gladstone to take the lead in this particular movement at the international arbitration conference to meet in Paris in June.

THE statistics of divorce in the United States reported by Commissioner Wright show its prevalence to hav been exaggerated. Divorces average one to five hundred marriages, and are most numerous in the West and New England—in the latter because of many going there to avail themselvs of the liberal laws.

HEAVY storms for several days over the upper half of the country east of the Mississippi, extending into Canada, hav raised the rivers, flooding cities and washing away bridges, and doing other damage of every nature, with considerable loss of life in many states. At Johnstown, Pa., a city of 10,000 population, there occurred the greatest accident in the history of the nation. About 5 P.M. on the 31st ult. a dam on the Conemaugh river, just above, broke, and the city was swept away. A great pile of wrecked houses lodged against a bridge and took fire, and a large number of persons were burnt to death. The highest estimate places the lives lost by drowning at 13.000 and by burning at 2,000; the lowest places the total at 5,000. Sensational scenes were presented by robberies of the dead, and mutilations of fingers and ears to get jewelry, with the lynching and shooting of the robbers by law-observers. The Pennsylvania railway received damages it will take years to repair. Subscriptions are being collected for the sufferers everywhere.

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And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?—Joshua v, 13.

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FEUDALISM was a concentration of all scourges. The peasant, stripped of the inheritance of his fathers, became the property of ignorant, inflexible, indolent masters: he was obliged to travel fifty leagues with their carts whenever they required it: he labored for them three days in the week, and surrendered to them half the product of his earnings during the other three; without their consent, he could not change his residence or marry. And why, indeed, should he wish to marry, if he could scarcely save enough to maintain himself? The abbot Alcuin had twenty thousand slaves, called serfs, who were forever attached to the soil. This is the great cause of the rapid depopulation observed in the Middle Ages, and of the prodigious multitude of monasteries which sprang up on every side. It was doubtless a relief to such miserable men to find in the cloisters a retreat from oppression; but the human race never suffered a more cruel outrage, industry never received a wound better calculated to plunge the world again into the darkness of the rudest antiquity. It suffices to say that the prediction of the approaching end of the world, industriously spread by the rapacious monks at this time, was received without terror.—*Blanqui's History of Commerce.*

WHAT now concerns, in conclusion, the influence of Materialism upon society, will easily be established from what has been said before. This influence can be only a beneficent one; for, in the first place, it must giv to every individual a previously unknown peace and cheerfulness of mind by delivering him from those agonizing doubts and fears to which the systems of the past subjected him; while in the second place it directs the attention of every individual, and consequently of society, to what is real and practical, or in a word, to life itself, and compels him to seek the ideals which formerly appeared to his vision only in the distance, in his immediate proximity.—*Dr. Buchner in Materialism: Its History and Influence Upon Society.*

THE Christian has always the dread before him that God, in fierce displeasure or infinit mercy and loving kindness, may see fit to thwart all his schemes, destroy his property, bereave him of family, and wreck his earthly happiness; but he tries to enjoy the consolation that it will be for his spiritual and everlasting welfare. The Secularist, on the other hand, is free from this element of uncertainty in his calculations. If his plans are well laid, his efforts commensurate, his knowledge sufficient, and his work in accord with nature's conditions, he will succeed, and he need not fear that a loving but meddlesome father will interfere, snatch away the fruits of his toil, and giv them to some lazy scoundrel who has done nothing to deserve them. If he does fail, it is owing to the limitations of human knowledge; and its lesson is not submission to God and the study of apology for conduct on his part, which, if indulged in by a fellow-man, would be considered mean and cruel, but the misfortune stimulates to a study of its causes and to future efforts to remove the obstacles to human progress, which are solely those that man's conquest of natural forces will overcome.—*Robert C. Adams in Pioneer Fith.*

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WE should hav Freethought colleges and Secular missions, and even isolated Liberals might do better than "drift with the stream." They might let their children pass their Sundays in the freedom of the forests and mountains to worship the God of Nature in his own temple.—*Prof. Felix L. Oswald in The Bible of Nature.*

AFTER all, the poorest bargain that a human being can make, is to giv his individuality for what is called respectability.—*Ingersoll.*

ON every hand are the enemies of individuality and mental freedom. Custom meets us at the cradle and leaves us only at the tomb.—*Ingersoll.*

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SHE (at the charity bazar): "It was like Lord Pancake's impudence to ask me to sell him a kiss. How absurd! I wonder what the other girls would hav thought? What a nuisance they were so near!"—*Once-a-Week.*

THE Rev. Dr. Primrose: "Do you believe in the unselfishness of human nature?" Indigent artisan: "Yes, sir. I'm a cutlery-grinder by trade, and there's no truth in the saying that every man has an ax to grind."—*Life.*

JENNY: "Here comes Jack, auntie. I wish you would come down and stay in the room." Auntie: "Why?" Jenny: "I'm afraid he's going to propose, and I can't trust myself—he looks so poor and so handsome."—*Munsey's Weekly.*

AMONG the folk songs of Oklahoma are said to be the following: "Derned Be the Man Who Jumps My Claim," "Here's to My Trusty Rifle," "Drive the Stake in Firm and True," "Back to the States I Wearily Tramp," and,

"Tenderfoot, tenderfoot, hear me sue,
Gimme your wad or the day you'll rue"
—*Oil City Blizzard.*

MISS GERTRUDE: "Oh, Mr. Searnly, I'm so glad you've come; can't you do something for poor Towser? He ran a nail in his foot some time ago, and to-day he was taken with the lock-jaw." Mr. Y. Searnly (sympathetically): "I'll do what I can for the poor dog. Miss Gertie—er—don't you think I'd better come around every night, now, until he is better?"—*Detroit Free Press.*

ST. PETER: "Any credentials?" Newly arrived soul (confidently): "I spent my life getting up stories about Atheists struck dumb, profane men struck by lightning, etc., to be telegraphed by the press associations. Highly moral work, sir." St. Peter (confidentially): "Come in, then. The place across the way claims a larger population than we hav, and I can make you useful in the census department."

To the true-born Westerner, in whom the instinct of moving on to find a more desirable country never dies, not even the Pacific ocean can be a barrier. A man of this class who had lived successfully in a number of states and territories between his nativ Ohio and his present home in California, one day had a revival of his migratory longing. He must "pack his grip" and "go West." "But how can you get any farther west than California?" he was asked "Pshaw!" he answered. "There's plenty of West left, all down through Mexican California and South America. There's Peru, now; I'd giv a good deal to see the mines down there. I tell you, sir," he cried, warming with his subject, "it must be real good and Westy down in Peru!"

UNANSWERED.

O Japanese bird, on the gilded screen,
With your legs at an angle wide,
With your wings outspread and your head between,
And your neck in a bow-knot tied,
If you only could speak
With your yellowish beak
What secrets could you confide!

Oh! tell me, my friend, when you screened the face
Of your dear little mistress, Rose—
With her deep blue eyes and her dainty grace,
Who blooms as her namesake blows—
Hav you heard lovers sigh
(As, for instance, did I)—
Hav you heard them, perhaps, propose?

Has she ever, by chance, dropped the slightest hint
That she liked me, a little mite?
Hav you noticed her cheek take a deeper tint
When I happen to come in sight?
What! you've nothing to say?
Well, she'll tell me—some day.
I'll forgiv you, old bird; good night!—*Judge.*

"No, sir." said a quiet-looking traveling man to a companion on the train, "I can truthfully say that I am very little given to fear. I never was afraid of anything or anybody in my life." "That is more than I can say." "It's a fact nevertheless." "By the way, I should think a man of your age would hav been married long before this." "How do you know that I am not married?" "I gathered it from your conversation."—*Merchant Traveler.*

TO A CHINESE IDOL.

Once you ruled, a god divine,
In a sacred, steady shrine
Near a river dark as mine,
'Mid the trees,

And to you the mandarins,
With their smooth, unshaven chins,
Prayed absolvence from their sins
On their knees.

Tiny-footed Chinese maids,
With their raven hair in braids,
Sought you in your quiet shades
'Neath the bonghs;

Haply, for a thousand years,
You beheld their smiles and tears,
Listened to their hopes and fears,
And their rows.

Now above her escritoire
In my lady's pink boudoir,
Ever dumbly pining for
Last repose,

You sit stolid day by day,
With your cheeks so gaunt and gray,
Stony eyes and *retrousse*
Little nose.

Where the sunlight glinteth o'er
Persian rug and polished floor
You will frown forevermore,
Grim as hate;

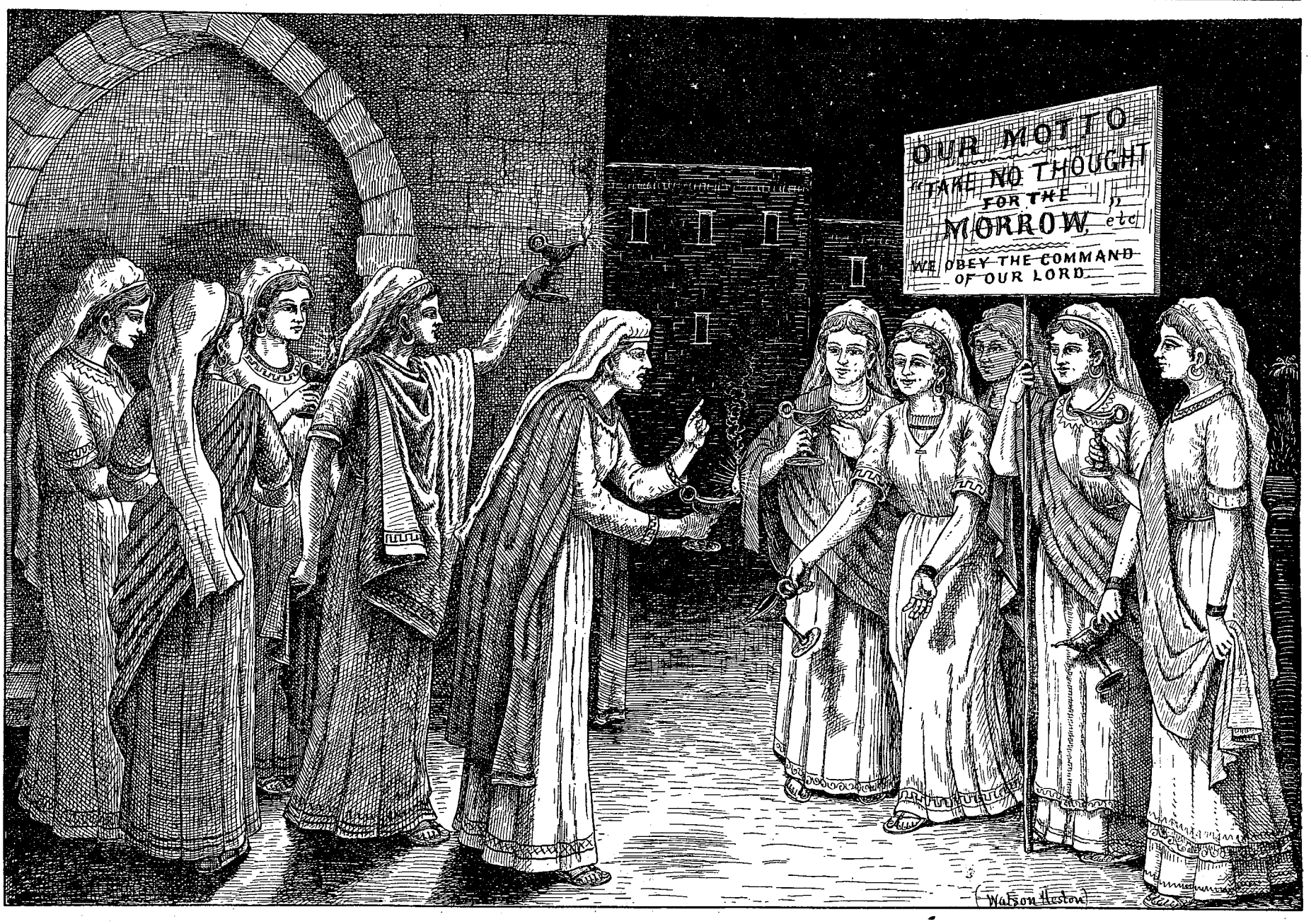
A divinity cast down,
Having neither shrine nor crown,
Once a god, but now a brown
Paper-weight!—*Clinton Scollard.*

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WHY THE FOOLISH VIRGINS HAD NO OIL.

Notes and Clippings.

IT has been decided in Russia that women may be physicians; but they must confine their services to children and adults of their own sex.

A DEBATING society in Cleveland, O., is to discuss the question: "Who is the more truly pious, Postmaster-general Wanamaker or Col. Elliott F. Shepard?"

A TRAVELER recently returned from Turkey says that the dress of the ladies of Constantinople has become so much like that of their "Infidel" sisters that a wife of the sultan would attract very little attention in an American street.

THE globe in the Paris Exhibition represents the earth on the scale of one-millionth, and is nearly one hundred feet in diameter. Paris occupies about a third of an inch. All the great lines of communication by land and sea are shown in detail. The earth's daily rotation will be precisely imitated by clockwork, a point on the globe's equator moving an eightieth of an inch per second.

ENGLISH-SPEAKING peoples hav never before suffered so great a loss of life in calamities caused by floods as in the Johnstown disaster. Yet two tragedies of recent years, the *Sun* recalls, far surpass the Johnstown horror in the sacrifice of human life. The great waves, forty feet high, that swept the shores of Sunda strait after the Krakatoa explosion drowned, it is believed, over forty thousand people, and probably several hundred thousand perished a year ago when the Yellow river flooded a great area with many feet of water.

MR. BRADLAUGH'S motion to abolish perpetual pensions has shown up the peculiar history of one of them. On the list is a small pension standing to the credit of a Scottish peer for the fulfilment of a sinecure office. For two generations not a penny has gone into the family coffers. This peer's grandfather, being in need of ready money, sold the pension to a Portsmouth Jew, whose heirs and assigns draw it to this day.

THE French government is trying to put a stop to the emigration from France to the Argentine Republic, which has recently been growing large, so that last year over eighteen thousand Frenchmen sailed for Argentine ports. The Argentine Republic has proved to be a very inviting field for the Frenchman. In the greater part of it the climate is temperate and healthy; it has a moderate and progressiv government; it has vast areas of fertil and unoccupied land, and it offers many advantages to immigrants like those it has been getting from France.

THE *Commercial Advertiser* thus lectures the postmaster-general: "The complete separation of church and state is decreed in our Constitution, and the principle of perfect abstinence from governmental interference with theological affairs is deeply imbedded in our system. Mr. Wanamaker had better let it alone and giv his attention exclusivly to the duty of perfecting the postal service. If his conscience will not let him preside over a department in which Sunday work is necessary, there is nothing to prevent him from resigning the office he has bought and going back to his shop, where he can put up the shutters every Saturday night without objection on the part of anybody."

A FEW out of a large number of cases of distress to whom the committee of the Clergy Corporation hav recently given assistance are thus described: A curate with eight children under eight years of age, and a stipend of £126 a year; a vicar with five young children, and an annual income of £100; a vicar with six children under fifteen years of age, and an annual income of £134 and a house; a vicar with eight children under eighteen years of age, and £117 annual income; a curate with six young children, and a stipend of £120; a vicar with eleven children under fifteen years of age, and an annual income of £189.

CANON WILBERFORCE writes to a London newspaper that his belief in miracles has been strengthened by a miracle performed upon himself by means of anointing and prayer. "My internal ailment," he writes, "was of such a nature that leading surgeons declared it to be incurable except at the cost of a severe operation. At last I sent for elders—men of God, full of faith—by whom I was prayed over and anointed, and in a few weeks the internal ailment passed entirely away." The canon takes pains to say that he is confident that he was healed by "the Lord's blessing upon his own word; but, as in so many cases, there was sufficient margin of time and possibility of change of tissue between the anointing and the recovery to justify the skeptic in disconnecting the two."

IF at all, surely God *does* move "in a mysterious way." At least, one would be justified in so thinking, says *Secular Thought*, after reading the account of that awful catastrophe in Johnstown, Pa., which happened last week. There, through the breaking of a reservoir, a whole town was devastated, and thousands of human beings, young and old, were suddenly engulfed in a "watery grave." Where was this alleged "Providence," with his "all-protecting hand," at that moment? We are told in the New Testament that even sparrows "shall not fall on the ground without your Father." This may be so, but it is clear that mothers, fathers, and babes may be drowned without warning, and the "father" make no effort to save his despairing children. In the face of such horrible scenes as the above sad calamity presented, what becomes of the delusiv teaching of "God's providence?" "O ye of little faith!"

THE mayor of New York, says the Boston *Herald*, could hardly hav hit upon a better plan for fortifying his position in favor of opening the museums in the metropolis on Sundays than by applying to the mayor of Boston for information as to the results of our experience in this direction. The figures gathered by the mayor of Boston show that nine-tenths of all the visitors to the Art Museum go there on one of the two free days of the week, Saturday and Sunday, and, as between these two days, the latter accommodates by far the larger number of visitors, indicating that the ennobling influence of art makes itself felt among the poorer classes, where it cannot fail to do good. It is to be hoped that these statistics will furnish Mayor Grant with sufficient material to overcome the foolish prejudice that prevails among the trustees of the Metropolitan Museum of Art and Museum of Natural History against opening the doors of these institutions on Sundays henceforward. Boston is only too proud to act the part of a missionary in such a cause.

Communications.

The Origin of Christianity.

To F. M. HOLLAND: I cannot understand how the Rabbi Schindler can hav any belief in the Jesus story—so absurd, impossible, incomprehensible; such a violation of all physical laws—and considered it necessary to quote the statement of the English lawyer, "that the sanhedrim never condemned anyone to death, on the day of his trial, or on account of his own admissions therein."

As almost everything related of Jesus is impossible, it is satisfactory to know that his biographers, the unknown authors of the story, blundered in their account of the imaginary trial.

If I remember aright some two or three conversations that you and I hav had upon the subject, you think it probable that there existed a living person—a flesh-and-blood, not a purely spiritual, being—from incidents in whose life the Jesus story originated. And here I wish it to be understood that I do not believe in a spiritual Jesus, in spirits or spiritual beings. To me these words convey no meaning. They originated in ignorance, and are perpetuated by ignorance and fraud. When a man says that a spirit did anything, it is equivalent to saying that he is ignorant of the cause. When an intelligent man talks of spirits as realities, I question his honesty.

I never did, I never could, believe the Jesus story, though born into the most intense orthodox surroundings, and fed on the very cream of the orthodox word as dispensed in Park street church, Boston, with the Assembly's Catechism as the dessert. Perhaps, in the same circumstances, your stomach would hav rejected it, as mine did. My Jesus was a God—a far more important personage than his father, Jehovah—while yours was the carpenter's son, of whom many things are related which you may disbelieve without being damned for it, or think you may; but the damnation is there, in the New Testament, with the fire and brimstone, the same that are prepared for the devil and his angels, threatened by Jesus; and, if there is any truth in him, his hell is as great a certainty as his heaven, and the sneer of the Infidel at the Christian expectation of the latter is as reasonable as the Unitarian Christian's doubt of the former. As the Rev. George Ellis said, "If the scriptures are the standard, the orthodox are right."

Now as to the origin of Christianity. I suppose you will admit that the savior of Christianity was not Jewish, but Buddhist; was not the fighting man predicted in the Old Testament, who was to conquer and subject the world to the Hebrews, but a teacher and savior who was to instruct and elevate humanity, not to fight or die for it—or rather for an insignificant fraction of it, "the lost sheep of the house of Israel." The atonement was an after-thought, developed long after the adoption of the Hebrew scriptures by the early church of which, as we shall see, Paul was a member, and which finally became the "church of Rome."

And here I refer to James Freeman Clarke, who says: "The resemblances between Buddhism and medieval Christianity are so great that it seems, at first, as though one must hav copied from the other. We find in both monks living in monasteries; mendicant orders taking the three vows of poverty, chastity, and obedience, telling their beads on a rosary, going about begging with bare feet, shaven crown, and a rope around the body. We find in Buddhism and medieval Christianity bells, images, and holy water; a service in a dead language, choirs, priests, processions, incense, abbots, monks, nuns, the worship of saints and angels, confessions, fasts, and purgatory, reverence for a divine mother and child, relic worship, pilgrimages to the shrines of the saints, and even a pope, in each, with his triple tiara. And yet history shows us that neither could hav been borrowed from the other, that there was no contact or intercourse between the two systems, but each developed these remarkable coincidences of ritual, independent of the other, out of common human needs and tendencies."

When I read the last sentence of the foregoing, I was astonished at its untruthfulness. What could hav been his object in so grave a misstatement, certain to be observed and exposed? Where is the history which shows that Christianity could not hav been taken from Buddhism? It is a pity that he has not informed us. And it is certainly remarkable that, in his enumeration of the points of resemblance between the two religions, he omitted the fact that Jesus, like Buddha, had twelve disciples. He certainly could not hav forgotten it, and he should not hav left his audience ignorant of it.

It might hav been interesting had he informed us why humanity needed a wretched superstition, ridiculous and degrading ceremonies, monks, nuns, and such monstrosities as child-bearing virgins.

Mr. Clarke must hav known that Christianity could hav been borrowed, or hav been an outgrowth from Buddhism; that Buddhism was the older religion by at least five hundred years, and that from the time of King Asoka, some three centuries before our era, Buddhist missionaries had preached their savior and teacher in Egypt, Greece, and Syria. When the pope was informed, by his missionaries, of the resemblance between the two religions, knowing the origin of his faith, he would not allow the fact to be published; but Mr. Clarke, while he does not suppress it, is not only unwilling to acknowledge the cause of the resemblance, but denies it. Yet in his next lecture he says, but without any explanation of his previous misstatement, "Christianity took from oriental systems the ascetic and monastic systems, and then laid them aside." Here is a partial contradiction of the former statement, followed by a grave mistake. Christianity was not an established faith that took anything from "oriental systems"—by which Mr. Clarke means Buddhism—but was a legitimate product of Buddhism, which became known as Christianity after its adoption of the Hebrew scriptures and the consequent change in the character of its savior from a divine teacher to a divine sacrifice. Mr. Clarke seems to hav wished this fact suppressed. Certainly Mr. Clarke knew that God's infallible vicar, the pope, with his triple tiara, his monks, nuns, and the child-bearing virgin, and all his inherited ceremonies and observances, is a power throughout the world to-day, entirely unconscious of having laid anything aside, and not only not repudiated, but treated with the greatest respect, notwithstanding his infamous claim to represent God, by the little band, hardly known outside of Massachusetts, that parades under Mr. Clarke's banner; and one of Mr. Clarke's last publicly expressed wishes was for the success of this ancient superstition—the most formidable organization for the degradation and oppression of humanity that the world has known. "As for the Catholics, I wish them every success," said Mr. Clarke. Multitudes of our most intelligent citizens can only feel contempt for the author of such a wish.

But what especially connects Buddhism with early Christianity—with the Christianity of Paul—is the idea of a savior and teacher who resembles the Buddhist savior, and has nothing in common with the messiah, said, by many, to be predicted in the Hebrew scriptures. And I am confident that the fact can be established that a church based upon this idea—the result of the labors of Buddhist missionaries—whose savior was a purely spiritual being (mark this distinction) existed till the third century of our era, when the adoption of the Hebrew scriptures, after a long controversy, of which I shall present satisfactory proofs, resulted in the substitution of a material for a spiritual Jesus, and our gospels were written to take the place of earlier gospels which were suppressed; for the writings of the early fathers not only show no knowledge of our gospels, but they prove the existence of a widespread belief in a purely spiritual or phantom Jesus, which originated long before Christianity. Such is the conclusion of a scholar who has made an exhaustiv examination of the literature of that period.

But for this change in the faith of the church—this radical change in the character of its savior, and the consequent issue of our false gospels—it would not hav been necessary for the triumphant faction in the church to hide its origin in a mystery which would hav been impenetrable but for the light, feeble though it be, thrown on it by the controversies of churchmen. I say "our false gospels." If the story of Jesus in our gospels and the Acts were true, Josephus, who was born in 37, would hav found Jerusalem a Christian city, with not an adult unbeliever among its inhabitants, as anyone will see by an enumeration of the converts under the preaching of the apostles, as given in the Acts and epistles. For Jerusalem never contained twenty thousand inhabitants. His silence proves the entire Jesus story false. The silence of Philo of Alexandria—a contemporary of Jesus, if there was such a person—many of whose peculiar opinions hav come down to us through the fourth gospel, is equally significant. But Philo, who may be said to hav created him, as he is presented in the fourth gospel, never heard of him.

The story of the destruction of the children, by King Herod, is taken from an incident in the life of Christna, the Hindoo savior. In fact, the authors of our gospels borrowed very freely from the life of the Buddhist savior.

But there is said to be positiv proof, in the Talmud, and other Hebrew and Christian records, that Paul and Peter lived about one hundred years before the time of Pontius Pilate; and there was a legend of one Jeshu who, about that time, was stoned to death and hanged for sorcery; but the Talmud does not mention the Jesus of our gospels, certainly a very important fact in its bearings upon the question of their authenticity. Now, while Paul and Peter may hav been contemporary with a Jeshu who claimed to be the son of God and the Virgin Mary, and was said to hav been put to death about one hundred years before the time of Pontius Pilate, I cannot believe, legend or no legend, that they were *his* disciples, or that they were connected with any church of his founding—if he ever founded a church—because I can present facts which prove that the church to which, certainly, Paul belonged, was established at an earlier period, and did not recognize any such Jesus, especially a crucified Jesus. The forgers of the Jesus story, and of our gospels, may hav taken the name of a person stoned to death, and hanged, for the sake of having something apparently historical in their narrativ, but the apostle Paul is entirely out of place there, as will appear; for *his* Jesus was but the semblance of a man—was the spiritual phantom of the Gnostics. The proof of the statement will be found to be incontrovertible.

Consider, for a moment, the character of the God recognized by many, if not all, of the Gnostic churches. He was a benevolent being, like the Supreme God of the Persians—the representativ of the "good principle," of whom no graven form was to be made. When these churches became acquainted, through the collection of the Hebrew scriptures made by Ptolemy, with Jehovah, the national God of the Hebrews, they gave him credit for an accurate description of himself, and denounced him as only a second or third class deity, and the enemy of the supreme God and of humanity. Their Jesus—the son of the supreme—a purely spiritual being, came to our earth to defeat the purpose of Jehovah, and to enlighten and to save man, who suffered through ignorance, not to punish him. Remember this fact. This was their theory.

How happens it that these early churches giv us Jehovah's rank and character exactly as the first two chapters of Genesis giv them to us, while the Christian world, in our day, recognizes the petty ruler of Palestine as the supreme, and ignores the Elohim—the beneficent gods, not God, of the first chapter; and even Jehovah recognizes the "other gods," and claims worship from the Hebrews only as his subjects? How happens it that the last revisers of the Bible virtually perjure themselvs in failing to correct the mistranslation of the word "Elohim," and the layman livs and dies in the belief that the Elohim (Gods) translated God, in the first chapter, are the "Lord God" of the second chapter? This, it seems to me, is one of the strangest facts in the history of Christianity. For, if we examin the character of the Gods of the first chapter, we find them humane, creators of man in their own image, bidding him increase and multiply, giving him dominion over the whole world, imposing no conditions, making no threats, leaving him absolutely free; while the Lord God—the Jehovah—of the second chapter, dooms the man of his creation to ignorance, and threatens him with death if he endeavors to elevate himself. How happens it that the beneficent Gods are deposed, and we are worshipers of man's enemy, Jehovah, while the primitiv Christianity, to which Paul and Marcion belonged, denounced him as the enemy of the supreme God and of man?

A careful examination of the account of Marcion in the second volume of "Supernatural Religion," throws a flood of light upon this question, and upon the history and character of the church which, taking its officials, its ceremonies, its savior, from Buddhism, became known after several centuries, and its change of faith consequent upon its adoption of the Hebrew scriptures, as the "church of Rome."

From Marcion's opponents—the best possible witnesses under the circumstances—we learn what Marcion believed, what his predecessor and teacher, Paul, believed, and, of course, what Christianity was long before, probably two hundred and fifty years before our gospels were forged, or anyone had proposed to substitute for the purely spiritual Jesus and the supreme God, the father, the flesh-and-blood son of the Hebrew Jehovah and the virgin Mary; Jehovah being only a second or third class deity, in the estimation of the primitiv church, as they learned from his scriptures. Of course, nothing can be so absurd as the idea of a purely spiritual Jesus, except the Jesus of our gospels. Both are impossible. But the question to be decided is, What was the faith of the primitiv church, of the church of Paul? And to Marcion we look for an answer. Who was Marcion, what did he believe, and what do we know, with absolute certainty, of his belief?

The object of the author of "Supernatural Religion," in his investigation, was not to learn what Marcion believed, but whether he could discover any evidence of the existence of our gospels in his time. This he failed to do, though all the literature on the subject was at his command. But he calls Marcion the great heresiarch of the century—that is, the leader or founder of a heretical sect—forgetting that he could not hav been a heretic, as our gospels were not written in his day. He evidently does this because Marcion's opponents had done so. Had he given the subject any thought, he would hav discovered that they were the heretics, and that Marcion was for maintaining the primitiv faith in its purity. This fact our author makes very plain, although he strangely overlooks it; and it is the more remarkable, as the point is not without its bearing upon the question of the existence of any of our gospels in the second century.

Marcion, our author says, was born in Sinope, in Pontus, near the Black sea, of which place his father was bishop; and although it is said that he aspired

to the first place in the "church of Rome," the presbyters refused him communion on account of his peculiar views of Christianity. We shall presently more fully refer to these opinions, but here it will be sufficient to say that he objected to what he considered the debasement of true Christianity by Jewish elements, and he upheld the teaching of Paul alone in opposition to that of all the other apostles, whom he accused of mixing up matters of the law with the gospel of Christ—that is, the gospel of Paul's purely spiritual Jesus, not the Jesus of our gospels—and falsifying Christianity, as Paul himself had protested. What is this statement but the most satisfactory evidence that they refused him communion on account of their peculiar views and their determination to corrupt Christianity, in opposition to which Paul, his predecessor by some two centuries, had spent his life, Peter being his most formidable opponent? Here we hav an intelligible explanation of the hitherto obscure controversy between Peter and Paul, which divided the church till long after Marcion's time, and resulted in the triumph of the "peculiar views" of his opponents—that is, in the debasement of true Christianity by Jewish elements. Still our author speaks of Marcion as a heretic, though admitting that he could ever hav had any knowledge of the New Testament (remember that he was living A.D. 150) "was a mere ecclesiastical imagination," and "that, in his day, the New Testament canon had not even been imagined!"

"Marcion came to Rome about A.D. 139, and continued teaching for some twenty years. His high personal character and elevated views produced a powerful effect upon his time, and although, during his own lifetime, and long afterward, vehemently and with every opprobrious epithet denounced by ecclesiastical writers, his opinions were so widely adopted that, in the time of Epiphanius, his followers were said to be found throughout the world!"

Again, our author errs in speaking of Marcion's opinions as though they were new—as being widely adopted. Now, Marcion, as our author expressly states, was not the advocate of new opinions, but was simply protesting against the corruption of the primitiv faith—the faith of Paul, which, long before his time, as this statement proves, must hav been spread throughout the world, and was being corrupted by the introduction of these Jewish elements. Observe, too, this proof how extensiv had been the spread of Christianity before one of our gospels had been written!

Marcion is said to hav recognized, as his source of Christian doctrin, besides tradition, a single gospel and ten epistles of Paul, which, in his collection, stood in the following order: Epistle to Galatians, Corinthians, 2 Romans, Thessalonians, 2 Ephesians, Colossians, Philippians, and Philemon. None of the other books which now form part of the canonical New Testament were either mentioned or recognized by Marcion. This is the oldest collection of apostolic writings of which there is any trace, but there was at that time no other holy scripture than the Old Testament, and no New Testament canon had yet been imagined! Now, here I call especial attention to the fact that though Marcion had this gospel and these epistles of Paul—and no other epistles than those which Marcion possessed can be genuin—he still recognized tradition as one of his sources of doctrin. Many of the early fathers relied entirely upon tradition. But observe how Marcion's recognition of tradition dates Christianity back. Two hundred, or two hundred and fifty years before his day, was Paul, with his gospel and epistles, and beyond that was the era of tradition, which he recognized as an authority for doctrin; but we are told, and it is infinitly to his credit, that he neither claimed canonical authority for these writings, nor did he claim inspiration even for the apostle Paul; a fact which ranks him above all theologians of ancient and modern times, proving his intelligence, his integrity, and his sound common sense.

The primitiv Christianity of Paul and Marcion knew no virgin and child, no divine sacrifice or crucifixion, no inspired or infallible vicar of God. Their savior was a spiritual being.

We hav already seen, says our author, the animosity expressed by contemporaries of Marcion against the apostle Paul. And now we can understand the cause of this animosity, which existed, we are told, for many centuries. This church, with its officials, its ceremonies, its savior—all of Buddhist origin—had existed for some three hundred years; its converts were spread, as they would hav said, throughout the world, and, this is a most important consideration, its savior was a purely spiritual being—a mere phantom or semblance of a man who could not be crucified. Until after the adoption of the Hebrew scriptures our Jesus had not been imagined, and Paul, who was Marcion's predecessor by some two hundred, or two hundred and fifty, years, had preached and written his epistles in support of this purely spiritual Jesus and his worship, and in opposition to the recognition, by the church, of the Hebrew scriptures and the law. Is it not a significant fact, in this connection, that Paul never saw Jesus, save in a vision? And this controversy was raging in Marcion's time, and he, Paul's disciple and equal, opposed, with all his ability, the debasement of the true, the pure, the primitiv Christianity, by the introduction of Jewish elements, as Paul had done. After Marcion's death, when the heretics had become a majority in the church, had adopted the Hebrew scriptures, fabricated the story of Jesus, and written our gospels, the followers of Marcion taunted their opponents with taking their doctrins from four adulterated gospels, while they received theirs from one—the gospel of Christ, which was the gospel of Paul and Marcion; that is, the original and only gospel of the spiritual Jesus, with which Paul did not wish Judaism or the "law" of the Old Testament mixed. Here was abundant cause for animosity against Paul as well as Marcion. Certainly Marcion's followers knew the history of this controversy and of these gospels, or they could not hav hurled this taunt at their opponents. Would it hav occurred to them to make such a charge if it had not been true? Would they hav dared do it? How strange that our author does not see that, if Marcion was a heretic, Paul, also, was a heretic, and a corrupter of the pure Christianity. How strange that the animosity expressed by contemporaries of Marcion against Paul, as well as Marcion, and by the corrupted church, for centuries after it became supreme against Paul, did not open his eyes!

In the remote province of Pontus, where we might expect to find the primitiv faith in its purity, was the church of which the father of Marcion was the bishop, with its gospel of the spiritual Jesus, and its ten epistles of Paul, with which Marcion went to Rome, protesting against the corruption of the faith which Paul had preached some two hundred and fifty years before, and making himself known throughout the world, so widely was Christianity spread, before one of our gospels was written, or the New Testament canon was even imagined; and yet our author speaks of the exclusivness of the people among whom Christianity had originated, as though Christianity was of Jewish origin, and the story of Jesus, and Calvary, and the resurrection, written, as we are expressly told, that the scripture, against which Paul and Marcion had protested, might be fulfilled, was a fact happening in Jerusalem, the last place to look for Christianity, as the silence of Josephus shows. And now, that it may be seen that there was no Judaism in the Christianity of Paul, I giv our author's statement of Marcion's belief. "Jesus was a divine being sent to reveal to man a wholly new spiritual religion, and a hitherto unknown God of goodness and grace. The Jehovah of the Old Testament was different from the God of grace who had sent the spiritual Jesus to reveal the truth, to bring salvation and reconciliation to all, and to abrogate the Jewish God, who was opposed to the God and father of the spiritual Jesus, as matter is to spirit, impurity to purity. Christianity was in distinct antagonism to Judaism; the spiritual God of heaven, whose goodness and love were for the universe, to the God of this world, whose chosen and peculiar people were the Jews; the gospel of grace to the dispensation of the Old Testament. Christianity, therefore, must be kept pure from the Judaistic elements, which were so essentially opposed to its whole spirit."

Marcion pertinently asks, "If Jehovah be good, prescient of the future, and able to avert evil, why did he allow man, made in his own image, to be deceived by the devil, and to fall from obedience to the law into sin and death? How came the devil to be made at all? After the fall God became a judge both severe and cruel; woman is at once condemned to bring forth in sorrow, and to serve her husband—changed from a help into a slave; the earth is cursed which before was blessed, and man is doomed to labor and death. The law, as given by Jehovah, was one of retaliation, not of justice; it was eye for eye, tooth for tooth, stripe for stripe."

After many other objections to the character and conduct of Jehovah—and no modern has criticised that potentate more sharply—as his instigating the Israelites to spoil the Egyptians, his inciting them to work on the Sabbath day by ordering them to carry the ark for eight days round Jericho, to break the second commandment by setting up the brazen serpent, repenting that he had set up Saul and doomed the Ninevites, soon Marcion denies the applicability to his spiritual Jesus of the so-called messianic prophecies. The Emanuel of Isaiah is not Christ; the virgin, his mother, is simply a young woman, according to Jewish phraseology, and the sufferings of Isaiah are not predictions of the death of Jesus. There is a complete antagonism between the God of Marcion's gospel and Jehovah. The one was perfect, pure, beneficent, passionless; the other subject to all the passions of man, cruel, and changeable. And the Law—the Old Testament—was barbarous, inhuman, contradictory, and detestable. We see from this that Marcion was the great theologian of his age, the great theologian of all the ages. He dared tell the truth of that infamous and comparativly modern Hebrew conception which has come down to us as Jehovah, and of that collection of infamies and absurdities which our theologians, even our boldest and most liberal theologians, though they know that Marcion's view of it is the true one, and admire while they fear to follow him, still call, from lack of moral courage, "divine revelation."

But Marcion believed in the doctrin of the impurity of matter, and carried it to its logical conclusion in speculation and practice. Asserting the incredibility of an incarnate God, he denied the corporeal reality of the flesh of Christ. His body was a mere semblance, and not of human substance; was not born of a human mother, and the divine nature was not degraded by contact with the flesh. In other words, his God and Christ, like the God of our Christians, were spirits, whatever that may mean. If there is any inconsistency or absurdity here, they are not peculiar to Marcion. But Marcion finds in Paul the purest promulgator of the truth, as he understands it, and emboldened by the epistle to the Galatians, in which that apostle rebukes even the apostles "for not walking uprightly according to the truth of the gospel," he accuses the other apostles of having depraved the pure form of the gospel doctrins delivered to them by Jesus—the spiritual Jesus—mixing up matters of the law (of the infamous Jehovah) with the words of the savior, Jehovah's spiritual opponent. With these facts as to Paul's belief concerning Jesus, we see that, with the exception of the epistle to Philemon, not one of the epistles attributed to Paul could hav been written by him; for in every one we hav a crucified Jesus, of whom Paul could hav had no knowledge, instead of the spiritual Jesus whom he preached. The only thing worthy of note in these epistles is the following in 2 Cor. xi: "In Damascus the governor, under Aretas, the king, guarded the city of the Damascenes, in order to take me; and through a window was I let down in a basket by the wall and escaped his hands"

Now, as the reign of this king, Aretas, terminated 62 or 63 B.C., if the above account was written by Paul, it is a confirmation of what I hav written, and makes him Marcion's predecessor by at least two centuries.

S. PALMER.

The Bruno Statue at Rome.

Since the closing of the subscription as announced in the last TRUTH SEEKER, the following sums hav been received and forwarded:

A. W. Sturdy, Attleboro, Mass., now at Munich, Bavaria	$10 00
Liberty S. McKinney, Galveston, Tex	5 00
John D. Brannan, " "	5 00
Total	$20 00

Which, with $1,120.15, makes $1,140.15 as the total amount sent.

There let the matter rest; for it is not convenient to send small subscriptions, and they cannot reach Rome in time for the celebration on the 9th of June.

The pope has made public his protest, which was expected, and for which we are obliged to him, for it will add interest to the occasion.

T. B. WAKEMAN,
Secretary and Treasurer American Committee.
No. 93 Nassau street, New York City.

[Copy of letter sent to be read at unveiling of the Bruno monument:]

OFFICE OF
AMERICAN SECULAR UNION.
President, R. B. WESTBROOK, LL.D.
Vice-presidents:
COL. R. G. INGERSOLL, Ex-president. SAMUEL P. PUTNAM, Ex-president. T. B. WAKEMAN, Ex-president.
Otto Wettstein, Treasurer, Rochelle, Ill.; E. A. Stevens, Secretary, Chicago; E. B. Foote, Jr., Chairman Executiv Committee, 120 Lexington avenue, N. Y.; Mattie A. Freeman, Chairman Finance Committee, 402 West Madison street, Chicago, Ill.
SECRETARY'S OFFICE, 558 W. MADISON ST., CHICAGO, ILL.

SIGNOR GIOVANNI AMICI, Secretary Bruno Monument Committee, *Honored Sir:* On behalf of the board of directors of the American Secular Union, I send you hearty greetings that your labor of love is at last crowned. Every honest heart in America throbs with enthusiasm at the consummation of your significant triumph—the rescuing of that Infidel hero, Giordano Bruno, from the oblivion his murderers had hoped to thrust him in.

As Rome has been the center of a system of superstition, ignorance, and despotism, may we not indulge in the hope that modern Romans may yet raise it to the Eternal City of science, justice, and love?

It will be the proudest remembrance of our board of directors that they hav had the honor and privilege to aid in such a glorious undertaking.

We salute thy statue, O Bruno, the noblest martyr who ever died for man, and by this circumstance we realize that "this old world is growing brighter."

All honor to you and your colleagues. Sincerely and fraternally,

E. A. STEVENS,
Secretary American Secular Union.

As to the pretense of anything supernatural, philosophy teaches us to view it only as a certain and incontestable mark of imposture, by whomsoever advanced. Prophecy? The very name of such a thing is a surrender of all pretense to evidence; 'tis the language of insanity! The fetor of the charnel house is not more charged with admonition to our bodily health to withdraw from the proximities of death, than the cracky sound of the thing is, with warning to our reason, that we are out of the regions of sobriety wherever it is so much as seriously spoken of: no honest man ever pretended to it.—*Taylor's Diegesis.*

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Ch. Fin. Com., 324 W. Madison st., Chicago.

Shall We Balk on $300?

Seven hundred dollars hav been pledged toward the $1,000 fund proposed to be offered as a premium for the best scheme or manual to *show* teachers *how* to teach morality in our schools without teaching religious dogma. The list now stands thus:

R. B. Westbrook, Philadelphia	$100
G. E. Swan, Beaver Dam, Wis	100
Joseph Sedgebeer, Painesville, O	100
L. Geiger, Hudson, N. Y	100
W. H. Forwood, Fort Snelling, Minn	100
W. H. Pepper, Petaluma, Cal	100
Friends in Hudson, through L. Geiger	50
Dr. E. B. Foote, New York city	25
F. C. Mende, Philadelphia	25
Total	$700

Now, friends, let us hav the balance of the $300 pledged before the Fourth of July! Do not wait for others, but let us hear from *you* at once. Write to Secretary Stevens or to the undersigned directly.

R. B. WESTBROOK, Pres. Am. Sec. Union.
1,707 *Oxford street, Philadelphia.*

The Roll of Honor.

Thomas Goddard, Du Quoin, Ill	$7 00
Dr. J. H. Day, Walla Walla, W. T	5 00
C. C. Rodgers, Boulder Creek, Cal	2 00
A. F. Neunert, Portland, Ore	1 00
O. Z. Ide, Dorr, Mich. (charter fee)	5 00
Charles T. Griffith, Des Moines, Ia. (charter fee)	5 00

Received at the office of THE TRUTH SEEKER, for the American Secular Union, the following:

H. B. Maxwell, Maitland, Mo	$1 00
S. H. Hodge, " "	1 00
T. D. Roberts, " "	1 00
F. B. Spring, " "	1 00
A. E. Smith, Berea, O	1 00
Irving Zimmerman, Princeton, Minn	1 00
John Collins, Athens, Tex	1 00

Goddard, of Du Quoin, is a name that has adorned every worthy effort for mental freedom that we remember in the struggle for years. Though long past life's meridian he does not idly wait the summons to his anticipated summerland, but, filled with a lofty enthusiasm, he still labors with the vigor of youth for the cause he loves so well. O that the fire and fervor of these venerable pioneers could find lodgment in the hearts and aspirations of the skeptical youth of to-day! What a glorious future might then be the heritage of our posterity! It is sad to contemplate that such men—men who hav assisted in making this world more broad, tolerant, and civilized—who by their lives consecrate themselvs to the good of their fellow-men—are so seldom emulated by younger people of the Secular party. Brother Goddard's being an Englishman probably accounts for his enthusiasm. He and his dear life partner are noble allies in the Spiritual wing of the Secular forces. May such splendid service be their source of increased satisfaction in this the sunset of their lives.

Dr. Day, of Walla Walla, is a stalwart Freethinker from "old Virginia," and a graduate of William and Henry College. We had a pleasant chat with the doctor, who recently made us a social call. For many years he has confined his activity to assaying, and his study of nature's laboratory gave him a wholesome contempt for a so-called religious system which attempts to account for the creation of this vast universe by a six days' incubation story, or which distorts the plain processes and facts of growth, physical, animal, or vegetable, to fit the fiat of an individual. Brother Day has the intelligence to see the necessity and appreciate the work of the American Secular Union, and proposes to become one of its life members and sustainers. Alone he has held aloft the Freethought banner till he has seen it become quite popular. He has donated, under proper conditions, to the local Liberal society of Walla Walla a valuable scientific and miscellaneous library. That is a splendid work for one man. Who will follow his example in every city?

Brother C. C. Rodgers, of Boulder Creek, Cal., another stalwart prominent Western Liberal, with willing heart sends his token of esteem and aid. As Brother Rodgers is in our friend Putnam's territory or constituency he can be relied on for faithful and earnest endeavor in the future. Putnam can inspire and enthuse if anyone can.

Our good friend A. F. Neunert, of Portland, Ore., does not forget us, adding another donation to his already generous contributions. He is one of the Liberals who can spare a dollar for Freethought almost any day, for the churches get no picking out of him. He is consistent and gives no comfort to the enemy.

It is a pleasing surprise to note that Michigan, which seems to hav been dead and lifeless so long, is, through the activity of Brothers Strong, Averill, and Ide, going to do good work, and that, too, in an unexpected quarter. Though Dorr is quite a small town, the Union already numbers eighty-six members, and they feel confident of counting one hundred and fifty in the near future. May the Secularists of Dorr make those of Grand Rapids ashamed of their inactivity. When will the majority of Liberals realize that organization must be met by organization, and that nothing in the world was ever accomplished for their welfare unless some one had to sacrifice for them—sometimes their lives, at other times their liberty, again their entire property? Now it only needs that we relinquish a little comfort. Yet so few are willing to do even that.

Another charter has gone to Iowa's fair capital. Those are the places where Unions could do the most valuable service—at each of the state capitals. For then they could make protests, or inform the national secretary of every measure which the orthodox element hav in view to crush freedom or control the government. Our brothers and sisters of Des Moines are activ, brainy, aggressiv, and we predict for them a record of what the church will term "pernicious activity." Des Moines is figuring on inviting the next congress, so is Minneapolis and also Chicago. We are open for the best inducements. While the issuing of the charters givs us encouragement, the financial outlook for the month of May is anything but that. We now hav in addition to the other expenses office rent to pay. There are a good many pledges made at the Pittsburgh congress remaining unpaid. We hope it will not be necessary to further remind our friends that the money is needed. Our case against the archbishop's training-school has, by order of the appellate court, been turned over for the supreme court to decide. As that involves more expense we hope to hear from every honest, earnest Secularist who has not already helped us at once.

THE TRAIL OF THE SERPENT.

Judge Prendergast, Rome's devoted representativ on our bench, in a speech at the anniversary of the Catholic Union, tried, as usual, to stab the state institutions for the benefit of the church. The *Herald* reports him as follows:

Judge Prendergast, who spoke on "Charities," referred to the insane asylum investigation as illustrating the rottenness of modern civilization. The horrors which had been uncovered in Chicago existed all through the country, for the reason that the care of the insane and the poor had been entirely divorced from religion. Prior to the foundation of the Catholic church by Christ charity did not exist. The civilization of ancient Rome had no hospital, refuge, or orphanage, and paupers or sick persons were allowed to die without the hand of charity being extended to them. It was Christianity which first began to care for the helpless and the sick. The full fruition of Christ's idea of charity was to be found in the Catholic church. Other forms of Christianity and other denominations had established hospitals, but only in the Catholic church had charity for the suffering been thoroughly carried out. Charity consisted of more than simply paying taxes for the support of institutions in which the poor were fed. Not a day had passed in forty years when the daily press had failed to furnish proofs of horrible brutalities and neglect of persons in asylums and other public institutions. The speaker said that he violated no professional or court etiquet when he stated, from his own personal knowledge, that the system of public charities in Cook county was utterly and irredeemably bad. He quoted the testimony of Ex-County-Commissioner Aldrich in regard to the administration of public charities in Chicago. Mr. Aldrich, although not a Catholic, testified that the only body which worked for the benefit of the poor without fee or reward was the sisters of charity, and that it would be well to turn over all the charities of Cook county to them.

When it is known that Dr. Keirnan and the majority of his assistants at the insane asylum where these brutalities hav been practiced are nearly all Roman Catholics, we can see that these scoundrelly and traitorous officials are there very largely for the avowed purpose of bringing those institutions into disrepute, as well as giving vent to the depravity for which their religious system is responsible.

His assertion that, prior to Christianity, charity did not exist, substantiates my charge of last week that Romanism is a system for "the perversion of history and the inversion of intellect." Prendergast is not a fool, and consequently must be a deliberate falsifier. He knows, if he knows anything of history, that hundreds of years before the dawn of Christianity hospitals were established in every city throughout the Indian empire; that the corn laws established by the Roman tribunes, the Gracchi family, amply provided for the wants of the poor; that the Moors founded the greatest hospitals, and furnished the world its best physicians; that in Mexico and Peru, before Christianity had blighted their splendid prosperity, institutions of charity were everywhere maintained; that in no country in the world are the aged and infirm more tenderly cared for than in heathen China, while it took Spain—Catholic Spain—fourteen hundred years before it founded an insane asylum. In every country and in every age the human heart has responsivly throbbed to suffering and woe, while religion has caused the greater portion of it. If Commissioner Aldrich made the remark attributed to him, it only shows how contemptible a politician can become.

At the same meeting Archbishop Feehan put popery above patriotism by telling the young men that there "was no higher title than that of Catholic. It was greater than that of the ancient Roman, *civis Romanus sum.*" How is that for a good American doctrin? It is for such traitors and their schemes we annually exempt millions and millions of property, besides other millions they pilfer through their political influence—*omnia ad dei glorium.*

ANOTHER ASPIRANT FOR PLATFORM HONORS.

Sunday evening Mrs. Augusta A. Holmes, the present secretary, made her *début* on our platform, meeting with marked success and merited applause. The Chicago Union is proud of Mrs. Freeman's oratorical genius and well-earned fame, and it seems as though Mrs. Holmes might soon follow in her footsteps, for her treatment of her subject, "God and Godly Women," decidedly demonstrated exceptional ability. The way in which she boxed God around the compass of reason was exceedingly damaging both to his assumed divinity and his personality, and her brief glance over the mythical traditions somehow suggested the lines of Moore—more especially the last:

> See grave theology, when once she strays
> From revelation, what tricks she plays;
> What various heavens—all fit for bards to sing—
> Hav churchmen dreamed from Papias to King,
> While hell itself in India's naught but smoke,
> In Spain's a furnace, and in France—a joke.

Mrs. Holmes is evidently destined to do great service in the Secular cause.

The *Tribune* reporter made in a synopsis of Dr. Goodwin's sermon on "God's Supply of His People's Needs," at the First Congregational church, the following remarks:

The Christian's needs would be supplied by God, though sometimes the plans of God are different from man's more selfish aims. Needs should not be governed by desires, said the speaker. A child wishes confectionery when it should hav wholesome food, or it cries to play with the thing it should be protected against. Mr. Goodwin contrasted the manner in which Christianity supplies the wants of man with the way in which Infidelity does, quoting a letter he had received from the Secular Union demanding the abolition of all religious forms and offices in connection with the functions of government. Continued the speaker: Infidelity says to the sick person or one in distress: "There may be a God, but he does not care for you; he will not help you. Set your face against all discouragement; fight it out." Christianity says: "You shall not want for anything. All things shall work together for good. Cast thy burden on the Lord." It comes with promises of a life to come, so that even if it were a cheat, it would be a glorious cheat, a great inspiration, far above that of Infidelity. But it is not a cheat. Christianity works out its promises. All who hav been in trouble hav felt it to be so. They hav been sustained, assisted, comforted.

It was very unfortunate for Dr. Goodwin's logic that most of his congregation had just read of the terrible calamity in Pennsylvania in their vile, unholy Sunday morning papers. That bald fact of "God's visitation" was liable to unsettle his flimsy reasoning, and amply contradicts his assertion about being "sustained, assisted, comforted." "You shall not want for anything. All things shall work together for good," sounds like the jeering of a pitiless wretch in the face of such appalling horrors. "Infidelity," as he is pleased to call it, deals in no such hollow mockery, but encourages to self-help, self-culture, and the broadening processes of reason.

"'TIS SWEET TO BE REMEMBERED."

Thursday evening, June 6th, a number of our members, ladies and gentlemen, tiptoed up the steps of the Stiles residence, all bearing mysterious packages, and took possession of their parlor. The writer was delegated to inform the lady of the house that her uniform kindness, her interest in the cause, and the trouble she had taken to provide entertainment for members of the Union had endeared her to all, and they had taken the liberty of calling on her on the anniversary of her birth, and concluded by reading an original poem by Mrs. Woodman. Then the tables were loaded with presents, many of them valuable pieces of jewelry. The fair hostess, overflowing with grateful surprise, feelingly replied, kissed all the ladies, and thanked the gentlemen. Mr. Stiles came to her rescue, and, with his usual ease, made a most happy acknowledgment, after which we had a social time of it.

ANOTHER TRAVESTY ON JUSTICE

Has been perpetrated by Judge Shepherd's compounding a felony with the notorious jail-breaker and boodler McGarigle, who so unaccountably slipped through the fingers of Canute R. Matson, sheriff of Cook county, while taking a bath. This "influential" thief returns, pleads guilty to several indictments, releases his bondsmen of an obligation of $50,000, pays a fine of $1,000, holds an overflowing reception at his house that evening, and will sue the county for $2,000 for services. I should not wonder if "Mc" is not invited to take his old position as chief of police. His conduct certainly qualifies him for consideration in the selection of soft berths in this city. Bad as he is, he is not, in my opinion, half as heinous or base as this betrayer of the people on the bench. It was this same Judge Shepherd, I believe, who allowed a couple of self-confessed ballot-box stuffers to go scot-free several years ago, and who, instead of wearing the ermin, should hav colors of the zebra put on his back. A local rhymester gets off this screed on the flippant transaction:

> McGarigle the other day wended his way
> To the sheriff's official headquarters, they say,

And without much ado he made the avowal:
"Canute, if you please, I've come back for the towel."

Tascott, Snell's murderer, should walk into court and claim the $50,000 reward, plead guilty, pay a small fine for assault and battery, and start into the detectiv business. E. A. STEVENS,
Secretary American Secular Union.

Cleveland, Ohio, Liberals Awake.

The Secular Union of Cleveland, roused by the efforts of the clergy of that city to prevent "Sabbath desecration," hav issued the following letter:

GENTLEMEN: We see by Tuesday's issue of this paper that you hav held a special session preparatory to a crusade against what you choose to call "Sabbath desecration." Knowing this means the destruction of our individual liberties and rights, guaranteed by the Constitution to every citizen in the "pursuit of happiness," we wish to enter our protest against the contemplated wrong and injustice, and state some of our reasons therefor.

It would seem that reform, like charity, should begin at home; and it is, to say the least, hardly consistent for those who do their hardest work on Sundays to despotically assert that others shall not. It is not strange that "vested rights," seeing its power slipping away, should seek to stem the tide; but when that struggle means theocracy and the desecration of freedom, it is time some one speak and such desecrators listen. Desecration is a shibboleth invented by a certain class to be used as a sort of mental club to pound the minds of another class into subjection. To desecrate has been supposed to be an awful sin or crime that must be paid for with some equally awful retribution or punishment, just what nobody has ever known, and the inventors of the word hav never attempted to explain. It is a platitude used in place of an idea. To desecrate a day means to consecrate it to the use of the people or devote it to the happiness of mankind. Likewise to consecrate anything is to despoil it of its usefulness to humanity. A few months ago Louis Jacob, a seventeen-year-old boy, was arrested in New York for selling a loaf of bread over the counter of his sister's bakery on Sunday. Through ministering to the wants of humanity this youth was, from the theological standpoint, engaged in "Sabbath desecration." In Georgia at the present time a similar indignity is being perpetrated by the backers of theocratic despotism. D. Conklin, lately removed from Michigan to that state, has been indicted by the grand jury for working on Sunday. What heinous crime do you think he had committed? He cut a few sticks of wood to build a fire. Horrors! what an awful sin! But to fully appreciate the absurdity of this case it must be borne in mind that Mr. Conklin is an Adventist and observes the seventh day as the Sabbath, as authorized by the Bible. Elder M. Hoffman, in a letter to Rev. George B. Starr, superintendent of the central Bible school for home and foreign missions, at Chicago, regarding this case, says:

"They hav in this state a 'chain gang,' where those who violate the law are taken, and with a ball and chain fastened to one leg, they are made to work on the public roads and railroads. Many of them are treated worse than brutes; many hav been whipped to death, and doubtless if he should be taken there for working on Sunday he would be compelled to work on the Sabbath."

To bring the matter home to the people of Cleveland we will cite an instance which occurred in our own city. A poor laborer, living on the south side, was arrested for painting his house on Sunday, brought into the police court and fined, although he showed that he was too poor to pay for having the work done, and Sunday was the only day on which he had time to do it. The police judge, having some sense of the ludicrous, remitted the fine, but the defendant had to stand the costs. And so in all cases the definition holds good as given above: desecration useful, consecration useless, to mankind. These instigators of outrages pretended to be done to please God (as if he could not take care of himself and his interests without their help) conveniently forget the teachings of him who said: "The Sabbath was made for man, and not man for the Sabbath," and persecute their fellow-men for following in his footsteps.

One would naturally infer from the turmoil raised by some about the "desecration of the Sabbath" (Sunday) that there existed some religious authority for its observance, or at least that it possessed biblical sanction. Such is not the fact, however, as anyone can easily ascertain. Sunday is not the Sabbath! "Holy Sabbath?" Will you kindly inform us when and where and by whom Sunday, the first day of the week, was made holy? Until then we shall hold, with Christ, "that the Sabbath was made for man."

It is time the people understood the truth about the Sabbath so-called, and learn why the clergy claim the privilege of abrogating their inalienable rights on the first day of the week. Will you be candid enough to enlighten them and us on this important subject? We hav at various times put the query, but hav never been answered.

The first reference to the Sabbath in the Bible is found in Gen. ii, 2, 3:

"And the Lord blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Again we get the same injunction in Ex. xx, 8-11. When we were taught, "Remember the Sabbath day to keep it holy," in the guilelessness of youth, we supposed it referred to Sunday, the first day of the week, but now on perusing the whole excerpt we find our instructors misapplied the quotation, and that it was spoken of the seventh day, viz.:

"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." In Exodus xxxi, 14-17, the command is repeated and the observance is made a perpetual covenant. Then the reason is that the Lord rested on the seventh day, therefore the seventh day, Saturday, should be observed as a day of rest or the Sabbath. In the fifteenth verse of the fifth chapter of Deuteronomy another reason is given, but this need not be noticed, since it is never advanced nowadays. All the passages in the Old Testament place the Sabbath on the seventh day, Saturday. Those who are not familiar with the passages may refer to Lev. xxiii, 3; xxv, 4; xxvi, 2, in addition to those given. It will be seen that up to the time of Christ the seventh day was the only Sabbath known. Did he abrogate it and in its place establish Sunday as the Sabbath? By reading Matt. xii, 1-8, it will be seen that Christ recognized the seventh day as the Sabbath, but did not hold himself bound by it, as the son of man was lord of the Sabbath. In Mark xxviii, 1, even after the death of Jesus his disciples regarded the seventh day as the Sabbath; "In the end of the Sabbath, as it began to dawn toward the first day of the week." Christ himself used the seventh day for Sabbath purposes (Mark vi, 2): "And when the Sabbath day was come he began to teach in the synagog." To know that the followers of Jesus recognized the sanctity of the Sabbath (Saturday) one has but to read (Luke xxiii, 26): "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." It is apparent, then, that Christ and his disciples and followers in his time recognized the seventh day as the Sabbath, and Christ says nothing about observing the first day of the week as the Sabbath. If Christ and his apostles did not institute the Christian Sabbath, who did, and when?

Such expressions as "the sanctity of the Sabbath," the "Lord's day," are often heard. When did the first day of the week become the Lord's day and who instituted it? What makes a day sacred, and when and by whom was Sunday sanctified? If you know the answer to these questions ought not you, in the sacred name of truth, to giv your knowledge to the people? We know, you must, and all who care to investigate may, that there is no scriptural authority for the observance of the first day of the week as the Sabbath. Honor bright, now, why not let people know the facts in the case? Surely the cause of morality was never injured by making the truth known.

It would seem a sad fact that party lines and creed fences are drawn so fine and built so high that good, honest, noble men and women are separated. All are brothers, and when virtuous, loving, and honorable people cannot work together for the welfare of the race there is something wrong in the system which separates them.

Sabbath occurs many times in the New Testament, but is never there applied to the first day of the week, and the word Sunday is not used in that book even once.

Calvin, in 1550, said: "The fathers frequently call the commandment for the Sabbath a shadowy commandment because it contains the external observance of a day which was abolished with the rest of the figures at the advent of Christ. . . . Christians therefore should hav nothing to do with a superstitious observance of days."

Martin Luther, who has received a good deal of praise from those who uphold the Christian Sabbath, says: "As regards the Sabbath or Sunday, there is no necessity for keeping it. If anywhere the day is made holy for the mere day's sake . . . then I order you to work on it, to ride on it, to dance on it, and to do anything that shall reprove this encroachment on the Christian spirit of liberty." Has Martin lost caste as an authority?

Sunday was set apart for the Sabbath simply as a matter of convenience. You will not deny this, we are sure. That being admitted, then what binding force should it hav on those who do not care to observe it? Is it not a direct wrong for a certain class of citizens to try to oblige other citizens to observe their religious days? Is it not a violation of individual rights for a religious sect to endeavor by law to force other sects or systems to observe their ceremonies?

You can easily set us right if we are wrong in these claims. If not, is it any more than justice and serving the best interests of truth and morality that you admit the fact?

These attempted wrongs against the individual rights of citizens, a good example of which is the Blair bill, hav already driven nearly all the deep thinkers and philosophic minds from the church and lost to her inestimable mental wealth and the flower of the youth of our country. Are we to think from your favoring such laws that you desire to return to the days when chains were stretched across the streets of New York city to prevent the passage of vehicles and persons, when young girls were stripped to the waist and publicly whipped for walking in the fields and groves, when men were forbidden to kiss their wives on that day? We do not think the people wish to again witness and endure such atrocities.

The body of the people believe that Sunday has divine sanction for being observed as the Sabbath. It is not so, as all people posted in religious questions know. Why should this deceit be practiced any longer?

"Come, now, and let us reason together," said the Lord. "Debate thy cause with thy neighbor." "The Lord God will help me; therefore shall I not be confounded."

Truth was never injured by candor. If our statements are not true, let them be answered. If they are true, frankly admit it.

CLEVELAND SECULAR UNION.

May 30th.

San Francisco Freethought.

I see them bearing their flowers to-day
To the spot where the heroes sleep,
And I think of an unmarked soldier's grave,
Where Virginia's breezes sweep.
And I wonder if some one plucks a flower
By the rivulet of Bull Run,
And lays it above the dust of him
Who made me a soldier's son.

The day that is gone we liv no more,
But I close my eyes and think,
As the chain of memory stretches back,
And I follow it link by link,
And, spanning eight and a score of years,
I return to a Christmas day
When the streets are full of marching men
And the air with their banners gay.

But I hav sight for only one,
A man with a bearded face
And a kindly eye, and a firm, strong tread,
As he walks in a forward place.
I watch the train move out of town,
With its smoke and its clanging bell,
And the smoke takes form of clouds of war,
And the clang is a funeral knell.

He wore the blue as a soldier should,
He was honest and true and brave;
He gave his life for the nation's life,
And his pay was a soldier's grave.
A random shot, and above his corse
On rushes the battle's tide,
And while the stars shine out that night
They bury him where he died.

So I watch them strewing their flowers to-day
On the spot where the heroes sleep,
And I think of an unmarked soldier's grave
Where Virginia's breezes sweep.
And I wonder if some one plucks a flower
By the rivulet of Bull Run,
And drops it above the dust of him
Who made me a soldier's son.

G. E. MACDONALD.

Mr. Henry George's Illogical Position.

J. P. Gilmour in the National Reformer.

Mr. Henry George, who has just concluded a lecturing itinerary in Scotland in advocacy of the single-tax principle *née* land nationalization, in the course of his tour delivered two Sunday addresses, one at Dundee and the other in Glasgow, which were chiefly devoted to a homilectical exposition of the nondescript doctrin touched upon in "Progress and Poverty," viz., That God, who is the all-father, never intended that the land should become the property of individual owners; that on the contrary he meant it to be the common inheritance of the people after the system patented by Mr. Henry George. We hav never been able to work up a very fervent admiration for either the logic or the rhetoric of the "Prophet of San Francisco" as displayed in his masterpiece, which in point of folly unquestionably deserves that title, if only for its crassly ignorant treatment of Malthusianism and Evolution; but we hav hitherto given him credit for more common sense than he seems to possess, if the self-contradictory proposition quoted is to be taken seriously, and not as mere strategical sentiment. In the former alternativ, Mr. George has the assurance to invite us to believe that God who is all-powerful intended to do a thing which he has not done, or has been unable to accomplish through the perversity of man—that is, either he never intended to do what Mr. George says he meant to do—for with an almighty being intention is tantamount to fulfilment; so that if God had intended the land to be nationalized it would be so, and Mr. George's agitation unnecessary—or, since God's intention has not been carried out and man has got his own way, we are committed to the *reductio ad absurdum* that the creature is more powerful than the creator; in other words that man is a species of Frankenstein whom his maker has framed but cannot control—a pretty piece of logic for an authority on political economy. What Mr. George strangely enough fails to see is the mutual incompatibility of providence and political economy. Assume the existence of the first, and you leave no room for the second. Providence is the term used to denote the care and superintendence exercised by the deity, who is said to interfere from time to time to succor and help his creatures in distress and danger. Political economy is an account of the laws governing the production and distribution of wealth; and these laws are as fixed and inexorable as the law of gravity, of the diffusion of gases, or of chemical affinity. Nonconformity with an economic law entails certain retribution in the shape of famin or some similar evil; but if Mr. George's patent providence steps in at every critical juncture and suspends the law, it ceases to hav that character and becomes a mere fiction. Science may be the providence of man, but providence is not the science of life; and a political economist who comes from the United States to enlighten the countrymen of Adam Smith should hav more respect for his memory than to perpetrate such an outrage on his philosophy.

A Few Minutes With the Bigots.

A "sacred concert" advertised to be given in the Opera House, Port Jervis, N. Y., Sunday, May 12th, was forbidden by the civil authorities.

The Philadelphia Sabbath Association proposes to test in the courts the right to sell cigars, candy, etc., on Sunday in that city.

The supreme court of Massachusetts has decided "that cigars sold by a tobacconist in the ordinary way are not drugs or medicins within the meaning of the words as used in the statute," and that consequently the sale of this article is a breach of the state law.

The general assembly of the Presbyterian church (South), in session at Chattanooga, Tenn., adopted, May 25th, the following:

Resolved, That we favor the signing by our people of the petitions to Congress for a law against Sunday work, except works of necessity and mercy, so far as the jurisdiction of the general government extends, with the usual exceptions in favor of those who observe another day of the week as Sabbath.

At the Southern Baptist convention, Memphis, Tenn., May 14th, the following was adopted:

WHEREAS, The American Sabbath Union is laboring to secure such national legislation as will allow to all employees of the national government one day in seven as a day of rest; therefore,
Resolved, That we fully sympathize with this important object of the American Sabbath Union, and request our brethren to promote its work as far as practicable.

The Chicago branch of the American Sabbath Union has written the following open letter to the postmaster-general:

We submit to your consideration the following points as some of those on which orders or recommendations from you ought to bring the postal service more fully into harmony with the proper uses of the civil Sabbath as a day on which the government should protect its citizens against interruptions of their rest and worship:
1. No post-office to be opened at the usual hours of worship.
2. No postal employee required to be on duty at hours that would take from them the opportunity to attend church.
3. Stamp clerks to be entirely free from Sunday work.
4. Mail bearing special delivery stamps to be uniformly held in the office as other mail, unless personally called for.
5. No mail matter, except letters, to be stamped or sorted on the Sabbath.
6. Any post-office to be wholly closed on the Sabbath where a majority of the people of legal age petition for its closing.

We trust you may be able to find other ways in which to reduce the Sunday work of postal employees, and that you will co-operate with the national movement to hav a law by which this Sunday work shall be wholly and permanently discontinued.

Lectures and Meetings.

JOHN PRESCOTT GUILD, our emphatic Prohibition correspondent, is prepared to lecture on Freethought topics, and would like immediate engagements in Connecticut; also calls to the South and West, to be answered in the fall and winter. His terms are reasonable. Address him at 19 North Colony street, Meriden, Conn.

MR. GEORGE H. DAWES has been engaged to teach school in Oregon, and desires lecturing engagements on his way, anywhere on or near the line of the Northern Pacific railroad from Minneapolis to Portland. He leaves home about July 10th. During his residence in Oregon he proposes to lecture at McMinnville and neighboring towns on Sundays. Address him at Pittsville, Wis.

CONTRARY to previous announcements, Mrs. Mattie Krekel will not visit California until next winter. She will spend the summer lecturing in Oregon and Washington territory, and desires to hear from individuals and societies requiring speakers. Last Sunday she spoke at Alliance, O.; she will deliver the Fourth of July oration at Red Oak, Minn., and then wend her way Westward. We trust she will find the opportunities for work that her talents deserve.

Communications.

The Unity of Infinity and Form Not Possible.

This postulate presents itself in so clear a light, even to ordinary intelligence, that it should be generally accepted as are the tabulated axioms provided for the use of college students.

Why, then, has it not been placed among these axioms? There can be but one answer, viz., that it would be fatal to the current belief in the existence of God.

In traversing the times and conditions that gave birth to the theory of an infinit godhead, maker and director of all things, one should not, in the present state of the race, be willing to freely accept so important an issue, emanating from so much of dense ignorance and superstition as must then hav existed. We hav better guides, now; and this age should not undervalue its opportunities for the acquirement of highest and truest attainable intelligence. All error should be made to giv way to the truth.

Laying aside the transmitted reports pertaining to gospel events of early times as unworthy of belief, in large part, there will be left to us of the present age, and to all who may follow, a vast array of modern history, centuries old, from the beginning to our own time, which reliably contains an endless record of religious barbarities, persecutions, crimes, and destructiv wars, in the very nature of the several cases by force of the organic bases upon which those classes, at least, had founded their religious faith. Those classes, by the same license, went farther and deeper into the depth of their organic licenses—they charged up to the alleged infinit and all-merciful God—the affected source and object of their adoration—the directing power and responsibility for all these barbarities and crimes. Even malice should stand aghast at this!

Admitting the plea in hand to be of easy solution, it still may be well to treat briefly of the postulate originally given—infinit existence, represented by boundless space, seems to stand alone within the conception of rational thought as the eternal and unchangeable of the universe. Forms, of whatever nature and dimensions, are but finite things, subject to be brought within the compass of intelligence for measurement and placement amid the variable things which giv to the world its every aspect, living or inert.

The argument, so far presented, has brought us to the consideration of the actual in contrast with the speculativ, grounded in faith by the masses of superstition, against the dicta of reason.

It is stated, and believed by these masses, that the God they worship is in human form, and yet is, in every essential, infinit. The alleged narration of Moses, sustained by "holy writ," makes his size to hav been that of a man, and the same as to his form, so far as seen. That measure of size, then, must hav given the extent of his physical infinity, so to speak.

Halting at this stage of inquiry we are led in wonder to imagin how, so circumscribed, that infinit God could spread his presence and infinit power consecutivly, and at all times, over all space—infinit—and among the spheres all in his charge—infinit—for rational thought may never entertain a conception to the contrary. Infinity admits of no curtailment. With it there can be no border lands nor spaces. Unlike country areas, hedged on all sides by stone walls and Virginia fences, its range is all and ever.

Taking these views, we are necessarily brought to consider the possibility of so arranging an object in the form of a man as to develop its every feature, as to form and function, in such manner as to simultaneously spread its several parts throughout infinit space—continue ever. It does occur to me that the projection of a finished arm or leg, say into any part of infinit space, would vacate the residue of the space in that particular, and would thus defeat the ends of such a travesty of so great an endeavor. The true sum of the case is that a unity of form and infinity is impossible. D.

Signs of the Times.

There are many sound reasons justifying those who maintain that our present form of civilization (and the systems, social, industrial, and financial, on which it rests) is near its termination.

The fact is, that war, slavery, and superstition, which are its foundations, are now all under ban, though they all hav been serviceable in the past.

There are vast differences between savage, semi-civilized, and enlightened human beings.

Taking the Negrittos of the Philippine islands as the lowest forms of human beings now existing (though even they hav been in contact with superior races for more than two centuries), the following description of them is given: "Hight rarely exceeding four feet eight inches; paunches large; legs and arms small, often crooked. They do not liv in villages, will not labor, and their only domesticated animal is the dog."

As the Negrittos are now, our ancestors were, in all probability, in the remote past. The question is, By what agencies hav we been improved?

The answer is: Physically, by war; intellectually, by slavery, and esthetically, by superstition.

Down to the time of the ancient Greeks and Romans, success in war depended mainly on the personal strength and bravery of the combatants.

Temperance and exercise are the factors of strength and the developers of the harmony and beauty of our bodies.

Daily attention was given to that work by the citizens of ancient Greece and Rome, and they hav left in marble models of the results of their training.

War is useless now; it is an unmitigated evil. Things are of more value than men in modern war; Omphale with a derringer is master of Hercules with a club.

The intellectual improvement in our race has been effected by slavery, which still exists in a modified form, for ten hours' daily arduous toil cannot rightly be dignified by the name of labor.

Every advance made by workers extends their intellectual powers. Six regular excavators will do more than a dozen men not accustomed to that work.

But slavery has been and is condemned by the civilized world, and the millions are now engaged in modifying it. Reasonable manual toil is a necessity for a healthful existence.

Superstition has been requisit to develop the esthetical or spiritual element in mankind.

All superstitions, from fetich-worship to Christianity, hav been in their time beneficial; but the labors of modern scientists hav proved them all erroneous, and their bibles of fictions are melting away before the researches of modern scientists and philosophers.

But the savage who worships a toad is a step in advance of the savage who passes his life gorging and sleeping, whose spiritual nature has not been awakened.

Many, if not most people, hope that the spirit exists or can exist separate from the body, but no man really knows anything on that subject.

No one of the millions of fantastical or brutal deities set up by human beings has injured mankind. They are simply puppets, but the priesthoods who rule the puppets hav been and are everywhere very detrimental to human happiness.

But the most advanced thinkers of the peoples and the foremost scientists of the age believe that war, slavery, and superstition are passing away, and that their annihilation is now near at hand.

The world has a growth as well as we who liv upon it. The garments that fitted us in childhood do not suit us in mature age. Anyone who regards grave passing events can readily perceive that fate is measuring the world for a new suit of clothes, and that the worn-out old one will be discarded. Wise are they who can perceive the incoming of a new order of civilization. R. W. Hume.

Secularism in St. Louis.

At the request of our worthy and energetic secretary of the American Secular Union, we furnish The Truth Seeker with the official list of the St. Louis Secular Society. The undersigned was elected president; R. M. Stender, secretary; C. L. Haskell, W. C. Bohannon, and A. Longly, vice-presidents; S. A. Rendl, financial secretary, and E. Giclaz, treasurer. This new organization of sixteen members is the result of Mr. Stevens's recent visit to our city. He gave us two most excellent lectures, one on "God in the State," and the other on the "Blair Bill."

If mental dynamics are governed by a law similar to that controling the physical, namely, that the larger body tends to retain its inertia just in the proportion that it is times larger than the smaller exercising its force on the former, then we concede that the Liberal ball here must swing often and with a wide sweep before the mental inertia of the orthodox bulk will be overcome. This is a stronghold of Romanism. It is the third in rank where the pope holds the balance of power in this country. Absolutely the Washington centennial was here not much else than a papal procession which consumed nearly four hours in passing a given point. Our Secular emblem is the flag above the cross. But on Washington's day the Romanists here had the stars and stripes furled, and in all instances surmounted with the cross. As I stood in the shade of an educational institution viewing the procession, it seemed as though I was under the shadow of the Vatican. We had all the conditions except the geographical locality. The spirit was here.

This unusual exhibition of the cross above every other symbol, though seemingly overdone, is a most significant indication of what the church power would do, if it had the opportunity. The persistency with which all branches of the orthodox church urge the adoption of the infamous Blair bill shows, like a straw, which way the ecclesiastical wind blows. As illustrating this, together with what E. A. Stevens said in one of his lectures about the Jesuitical surveillance exercised over many of our daily papers, we reproduce the following, written to the editor of our most influential daily, the day after our organization was secured:

Editor Globe-Democrat: In your issue of to-day your reporter, in speaking of the organization of the St. Louis Secular Society, says, "Its object is to oppose religion and the churches." He certainly was not present when the constitution stating its object was read. If he was, then we candidly submit this question: Can it be possible that apparently the only qualification for a Sunday reporter for "the great religious daily" is a manifest inability to tell the truth? The general object of the American Secular Union, of which the St. Louis Secular Society is auxiliary, is, according to article 2 of the Constitution, "To accomplish the total separation of church and state, to the end that equal rights in religion, genuin morality in politics, and freedom, virtue, and brotherhood in human life be established, protected, and perpetuated." For this purpose we cordially invite the cooperation of all, of whatever opinion, with the assurance that the expression of their views will be treated with the utmost deference.

It is useless to state that this letter was never published. It of course "miscarried," or was lost—in the wastebasket. Had that reporter told what Carlyle terms "the essential God's truth," we do not doubt that the very religious editor of that very religious daily, the *Globe-Democrat*, would hav rejected the work of his own hireling. We present this as corroborating the fact that such is the stupidity of some orthodox dailies, that their newsmongers are compelled to tell falsehoods in order to get a hearing. Zoa Topsis.

1,454 *Wright street.*

C. B. Reynolds and Wife out West.

After eighteen months of solid work on a tour reaching from the Atlantic to the Pacific and return, making my engagements while *en route*, I arrived home at North Parma, N. Y., March 8th, full of bright hopes, anticipating the joyous good time I would hav, and the amount of work I would do in writing up "Facts and Fallacies of the New Testament" in book form.

I arrived home in excellent health. Three days after I was taken down with inflammatory rheumatism in the left shoulder. I was confined to my bed three weeks. I hav not yet recovered the full use of my left arm.

I left home five weeks and one day from the time of my arrival there, in response to urgent calls from Walla Walla, accompanied by Mrs. Reynolds, who was advertised to deliver a lecture on "Woman, Past, Present, and Future," at the city hall, Cleveland, O., on Sunday evening, April 14th.

We found the Liberals of Cleveland organized and zealously at work, holding aloft the banners of Freethought, and doing valiant battle to elevate the flag above the cross.

Mrs. Reynolds met with a most kind and enthusiastic reception.

From Cleveland we started on Monday morning for Kalamazoo, to spend a few days with our dear friends, the ever stanch Liberals and zealous workers for The Truth Seeker, Elias H. Gault and wife. On Sunday evening, in compliance with many urgent requests, Mrs. Reynolds delivered a lecture in the parlors of the Gault mansion to a large company of friends, who expressed high appreciation of the lecture and enthusiastically applauded the lecturer.

We left Walla Walla, Washington territory, via the Chicago & Alton railroad, April 17th.

A pointer. From Kalamazoo to Kansas City be sure to buy tickets via Chicago & Alton. It is the very best possible route. Reclining chairs, lavatory—everything strictly first-class and no extra charge.

From Kansas City to Portland via Union Pacific railroad there are daily through trains with Pullman tourist sleeping-cars, which afford the greatest comfort and every convenience—clean, comfortable, roomy beds; tables between the seats; curtains to secure privacy whenever desired; efficient and obliging porters—everything clean, neat, and orderly, and the fare for a double berth—two persons when desired—only $3.

Let travelers studying economy take due notice and govern themselvs accordingly.

We arrived at the beautiful city of Walla Walla (many waters) Tuesday, April 30th, and were received by a committee of the Liberal Club, foremost among whom were the ever-genial Sol Center, the facetious, scholarly Dr. Calder, and A. Rosenow, whose loyalty to principle, generous nature, and chivalrous bearing hav won for him the title of the Prince. His fairy little daughter Margurette presented Mrs. Reynolds with a very beautiful basket of flowers. We had a right royal reception. Everything possible was done to insure our comfort.

Walla Walla, Washington territory, is a thriving, prosperous city, of between four and five thousand inhabitants and rapidly increasing. The city is admirably located in the center of an immense tract of the best farming land that can be found on earth. The streets are wide and very picturesque. A large number of palatial dwelling-houses hav recently been erected. All the houses hav gardens. Nearly all hav very beautiful flower-beds; bright, well-kept green lawns, and handsome shrubbery; fruit-trees loaded with budding fruit, roses of a hundred varieties. Flowers abound in richest profusion. The climate is delightful—quite warm just now during the middle of the day, but deliciously cool and invigorating evenings and nights.

There are gas, electric light, street-cars, fire department, water-works, and the best, purest, soft cold water—the supply unlimited.

Merchants of the city are men of energy, enterprise, and public spirit. The leading business men of the city are Liberals. Competition requires them to do business on small margins. They hav to depend on extensiv sales to insure satisfactory returns. There is but very little difference in the prices of provisions and clothing between Walla Walla and the Eastern cities.

There is a large and influential Liberal society, first organized at the time of my visit here last fall. It has made grand growth and is still growing—numbers to-day ninety male members, comprising the best and most cultured and highly esteemed citizens. The attendance at the hall of the Liberal Club each Sunday has been good. The past two Sundays every seat in the capacious hall has been filled, and the ladies and gentlemen vie with each other in making the meetings alike interesting and instructiv.

The regular scientific course by Dr. Calder will be reinaugurated next Sunday afternoon. There are musical rehearsals at the hall every Wednesday evening. There is a public lecture—admission free, positivly no collections—every Sunday evening at the Opera House.

Mrs. F. C. Reynolds next Sunday afternoon will deliver her much admired scientific lecture, entitled, "Facts, Fancies, and Fallacies." This will be her last lecture here, until her return from her tour through this territory and Oregon.

C. B. Reynolds.

To Spiritualists.

To the Editor of The Truth Seeker, *Sir:* As I know many Spiritualists read your paper, will you permit me to address to them a few words through its columns, first stating some of the causes which induce me to speak.

There are three Spiritualistic societies in Portland and East Portland, Ore., and it would seem as though there ought to be a growing interest. And so there would be, as I see things, but for the timidity and narrowness of those who generally manage to get or are thrust to the front. I learned long years ago that those of the past:

> Who sought to climb to the mountain's hight,
> And set their eyes to the larger light,
> Ne'er shrank from the vivid lightning's flash,
> Nor paled at the rolling thunder's crash.

And is it not equally true to-day?

I hav no fault to find with the intent, the goodness of those of whom I speak; not that, even though I hav learned that some people are *so good* they are really of no practical use—are good for nothing—but it is the fear that they shall transcend their limits and talk of something besides Spiritualism.

Suppose, friends, that a bridge had been built over a supposed unpassable river. It would be quite natural for a time that the wonderful triumph of mechanical art should occupy public attention, but what would you think of those who should attempt to make the science of bridge-building the only topic of discussion, or should forbid all crossing of the bridge only of certain classes and for certain purposes?

Remember, please, I am a Spiritualist, and am talking to the large class of Spiritualists who read The Truth Seeker, and I claim that Spiritualism, as understood by the class who so fear that foreign topics shall be brought upon our platforms, such Spiritualism is simply the bridge, and they are the gatekeepers who try to shut back those on that side who would come and, through mediums, inspirationally or otherwise, speak upon practical subjects that directly affect the welfare of those in both worlds.

Not long since a stranger, a gentleman from the East, availed himself of the "free platform" of one of our societies here to express his thought upon the labor question—upon the condition of the workingman. He said: "I am a Spiritualist; I do not question the facts or phenomena, but how can people progress, grow spiritual, under such conditions?" going on to state some of the hardships under which the toiler labored. At the close of his remarks the chairman stated that the object of the meeting was to investigate Spiritualism; that it was not the proper place to bring the labor question.

Spiritualists are quite fond of saying that if Jesus should come again, as many claim he did once, not having where to lay his head, the church wardens of to-day, if they gave him a place at all, would giv one up in the gallery, and in the far-corner back seat.

Permit me to ask what would be done with Wendell Phillips, if he should come as a spirit, and attempt to plead for justice to labor, where such a chairman presided, to say nothing of the myriads who are in that life—are spirits—if they should attempt to talk through media of the causes that crushed them—of the causes which are crushing hundreds of thousands annually?

I attended a meeting in Oakland, Cal., within the past year, where the chairman so worded his invitation to those who were asked to volunteer to occupy the platform, that there was no mistaking his meaning as to the close communion subject intended. Of course I sat still, as I will not talk with a padlock ready to be put upon my lips if I should happen to open them a little too wide. At the close a prominent worker for the oppressed while in this life so far got control that I walked up to that chairman, and in the name of said worker told him what he was doing.

"I can't help it," was the reply; "the discussion of outside topics broke us up in Curtis hall, and they can't be introduced here."

And why were they broken up at Curtis hall? Simply because the church power and the money power objected to free speech. These "Siamese twins" do not want important questions, particularly the labor question, discussed. It is through the influence of these that the laborers are divided into factions—are kept apart. Spies from the powers that be watch that the church interests are not interfered with. The religious bearing of the labor question must not be touched, or must be touched in such a way as to conserve instead of injuring, and the money power has its paid agents to distract and divide.

Now, one of two things must be true. That which is called death does, or it does not, change a man's character. Assuming that Spiritualists are right—that the character, the ruling love, is not changed—then there are those in the spirit-life who are still in sympathy with the church; who are still in sympathy with their friends here who are rich, who hold vast possessions; and, mark! they come to your Spiritual gatherings and oppose the advocacy and discussion of those questions which, if rightly understood and acted upon, would forever destroy church power.

Now, when at the dictatorial command of those influences who are determined to suppress such discussion, our Spiritualists submit to having vital questions ruled out for the sake of peace, what are their gatherings worth to humanity?

"Oh, but you get the proof that your friends still liv, and because they liv you shall liv also."

In the first place, permit me to say that I never doubted continued life, and further, I should prefer annihilation to living in hell.

"But you needn't liv in hell. That is played out."

It will be hell to me if, after I drop this physical body, I am shut off by conservativ chairmen of Spiritual meetings from using media, inspirational or otherwise, through which to discuss the wrongs of our earth systems, for the purpose of helping to redeem humanity from ignorance and superstition, provided I can find no other channel through which to work.

Poverty keeps people in ignorance, and ignorance is the soil in which superstition most flourishes, and the church power cannot be broken so long as our present property system remains intact. This last appeals to Materialists as well as Spiritualists, for in some respects they are making a better fight against that curse of the world, the Christianity which would make Jesus the ruler of nations, than are the Spiritualists themselvs.

One more statement. Having been reading the story, "Yone Santo: A Child of Japan," published by Belford, Clark & Co., in New York, Chicago, and San Francisco, and which the church tried to prevent being put in book form, I was particularly aroused against the Christianity that deprives Japan of her rights, many of them as a nation, because not a Christian nation, and in view of the further fact that Japanese rulers were being so pressed that for the sake of their people they will yet feel compelled to adopt Christianity formally as the national religion—in view of all this, I spoke in strong terms against the teachings of the missionaries, and against the course pursued by Christian nations, calling said nations a brotherhood of thieves—did this at a meeting recently in East Portland, and, lo and behold! the chairman stated that the objects of that society were literary and Spiritualistic, and did not call for the denunciation of Christianity.

Of what use, Mr. Editor and Spiritualistic readers of The Truth Seeker, would a thousand such societies be in preventing the seizing of the reins of government for Jesus, as is being attempted by the same kind of Christians who send missionaries to Japan? And when they succeed, as they will if we are not vigilant, where will Spiritualists, as well as Liberals, Agnostics, etc., be so far as either freedom of speech or press is concerned?

I would recommend to your readers to buy, read, and circulate "Yone Santo: A Child of Japan."

Lois Waisbrooker.

How Courtlandt Palmer Became an Infidel.

An aged friend whom I knew more intimately in our youthful days than since, happening to meet me recently, made the following statement to myself and another gentleman:

Courtlandt Palmer when a boy belonged to my Sunday-school class in Dr. Hutton's church, University place, New York. Professor Draper, who married Courtlandt's sister, was an attendant at the same church, and I used to notice that the professor would often smile derisivly at what the preacher said. One day Courtlandt said to me, "Where can I get the proof that the Bible is true?' "Why do you ask that question?" said I. He replied, "Because sometimes I am asked the question myself, and I don't know how to answer it." I then told him that the proof could easily be obtained—that our pastor could show it to him or tell him where to get it. But the boy, you know, became an Infidel, and doubtless it was through his brother-in-law that he was led astray.

My friend who said this became a Christian about the time I began to evolute out of orthodoxy. He knew that I had departed from the faith to some extent, but did not know how far away I had drifted.

And by the way, he did not know, until I told him, that Courtlandt Palmer's body was cremated. So I hav hunted up The Truth Seeker of Aug. 4, 1888, containing the full account of the funeral, and mailed it to him at Johnstown, N. Y.

Burr.

A New Idea for the Schools.

Why is it that lawyers as a class hav more influence over the public than any other—or, in fact—all others combined? You may ask, "Is this so?" and you may doubt it. But if you will investigate it is probable that you will conclude it is the fact. In every village and town and in all the large cities lawyers are the leading men. In all legislativ bodies the lawyers outnumber the others "by a large majority." Of our presidents all hav been lawyers save three. Nearly every vice-president has been a lawyer. Let any emergency arise and you shall find lawyers come to the front as advisers.

The profession is unpopular. There is something contemptible in the position of a man who takes sides for hire. And there is no calling more odious than that of the wretched village pettifogger, and the business has naturally attracted to itself thousands of base, unprincipled men. But the most prejudiced critic of the profession must admit that nearly all the lawyers he meets with are men of sharp wit and close, critical reasoners on almost every subject. The cause of this is that they are trained to reason logically on every subject that comes before them. The legal methods are strictly logical. No men deal in sophistry more than do they, but they know it. An ordinary audience will listen to an orator and swallow all his assertions with perfect conviction, whereas the same number of lawyers would be laughing at his bald absurdities, his groundless assertions, his self-contradictions. For example, not long since a fine orator held his audience as bound by a charm, uttering melodiously one fallacy after another all in a *chiaro oscuro* of splendid imagery, a golden fog, describing the happy condition of the people of a certain state engaged in cultivating sugar cane, some five hundred thousand souls occupied in the "industry," and who would be made paupers if a certain threatened law were passed. It was magnificent. Political enemies were silenced, crushed, convinced. Not a soul, perhaps, of the vast concourse paused to ask how many people liv in the state and of them how many in towns. The simple facts are, that not more than ten or twelve thousand people all told were engaged in the business, and that there are not five hundred thousand people in the whole state, men, women, and babes, all told, outside of the cities.

The foregoing is an example of what takes place daily. People hear discourses or read whole columns without stopping to criticise. But not so with lawyers. They are trained to a critical examination of statements.

It is a serious defect in an educational system that literary criticism is confined entirely to words, to grammar, to sound, etc. A very simple course would suffice to put us all in the right way. A few lessons, beginning, say, with Macaulay's essays on Southey's "Colloquies," and concluding with a study of Chillingworth's "Religion of Protestants," would be training enough in the direction I mean.

But the schools will be slow to adopt the new study. Why? For the very reason they hav in all the long past neglected it. Priestcraft fears critical analysis. It dreads the interrogatory. Like some bothered parent it says, "Ask no more questions; shut up." Monopoly of all kinds, whether of physical or intellectual forces, shuns the bright flashing sword of truth. "Let me alone," is its motto.

It will effect a wonderful, a miraculous revolution, if ever a coming generation is well grounded in the study of logical criticism. One hundredth part of the time now wasted on precocious geography, even grammar, devoted to that science, will revolutionize society.

Holt.

As for the theology that is now studied—in place of natural philosophy—it is the study of human opinions and of human fancies concerning God. It is not the study of God himself in the works that he has made, but in the works or writings that man has made; and it is not among the least of the mischiefs that the Christian system has done to the world, that it has abandoned the original and beautiful system of theology, like a beautiful innocent, to distress and reproach, to make room for the hag of superstition.—*Thomas Paine.*

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WE very strongly urge those of our subscribers who are in arrears to forward the money at once, as it is needed in our business. The paper dealers and the printers and the landlord cannot be satisfied without cash, and that cash must come from our friends who owe it to us. Hundreds are owing from one to three dollars each, and this amount, small in individual cases but large in the aggregate, we depend upon to pay our bills. We hope no one in arrears will longer put off his plain duty.

Freethought Vindicated in Rome, and It Makes the Pope Sick.

Cable Dispatch to last Monday's Papers.

ROME, June 9, 1889.—The statue of Giordano Bruno was unveiled to-day with imposing ceremonies. Thirty thousand persons, including students and deputations from various parts of Italy, marched in procession through the principal streets. The removal of the canvas covering the statue was the signal for deafening cheers. The ceremonies were witnessed by the syndic of Rome, the government officials, and a large number of senators and deputies. Deputy Bovis, in an oration, eulogized the martyr and declared that to-day was born a new religion of Freethought and liberty of conscience which would be worse for the papacy than the loss of temporal power. After a banquet, at which one thousand covers were laid, the procession returned to the starting-point and was dismissed. In the evening the monument was illuminated.

The pope is much depressed. It is reported that he refuses to see anybody, and that he passed three days absorbed in prayer in his private chapel. Four hundred telegrams hav arrived at the Vatican deploring the unveiling of the Bruno monument. All the embassadors accredited to the Vatican met this afternoon in the pope's chapel.

The pope, finding his protest against the erection and dedication of the statue of Giordano Bruno to be useless, ordered the clerical papers, a few days before the dedication, to cease their abuse of the project. This was wise on his part, for the abuse only served to recall with greater clearness the infamous treatment which his church awarded the Italian philosopher nearly three hundred years ago. But the dedication of the monument completely prostrated the poor old man, notwithstanding his three days' praying vigil.

The statue is erected, dedicated, and is a permanent rebuke to Roman Catholicism. The pope could not prevent it, and he is left with only the encouragement he can derive from the four hundred consolatory telegrams sent by his friends and the sympathetic letter which the emperor of Austria is said to hav written him. The rulers of Austria are all good slaves of Rome, and about the worst and most immoral lot of tyrants in Europe. Probably Francis Joseph desired to return the favor the pope did his family by burying his *roué* son, who committed suicide, in "consecrated" ground. The emperor of Austria and the pope fit each other like the upper and nether jaws of a wild beast.

The part American Freethinkers hav taken in this rebuke to the church is one of which we are proud. If they will only stand as nobly together to resist Catholic and Protestant aggression in their own country, the end of ecclesiastical despotism cannot be far away.

Heaven.

The Omaha *Republican* has evidently engaged a theological editor, and he differs from most other theologians in that he possesses great good sense. A short time ago we recorded his opinion of ministers, and now he shows the Christians what heaven is and is not, if their theory be true.

In old times, when people worshiped the material, when they hardly distinguished the image of the saint from the sentiment it is alleged he represented, man obtained his physical conception of heaven. It was then pictured as a city of golden streets and jasper gates, with thrones and mansions for the blest. These people knew as much about it then as anyone does now, and there is no particular physical or scientific reason to change the conception. That the conception has changed is because the people do not believe in a heaven at all so much as they did.

In this city of golden streets and jasper gates and thrones and mansions for the blest, what of the life of those who hav gained it? There can be no love there, because love depends upon selection and finds its expression in a tender desire to assist and shield its object. The manifestation of love is in self-sacrifice. In heaven there can be no sacrifice, because everything is well, is best, is perfect. When we love a man we giv him more than we do to others. We cannot do this in heaven. We cannot do anything or anybody. Everybody is done for. There can be no passion in heaven, because there is neither marrying nor giving in marriage—life is not created there—it is. There can be no ambition, because there is nothing to gain. There can be no hope, because there is nothing to hope for. There can be no gratitude, because there is nothing to escape from. There can be no success, because there is no failure. There can be no gratification, because there is no desire. There can be nothing to do, because everything has been done. There can be nothing to remember and nothing to expect.

That, then, is the life of the saint in heaven, for which he has toiled and believed and cheated his neighbor and said long prayers and listened to stupid sermons and burnt witches and hanged Quakers and murdered heretics—a life without love, without passion, without friendship or hope or ambition or gratitude or success or work or memory or expectation—a perfectly dead-level sameness of measureless rest, undesired and undesirable. Wings at last, and nothing to do with them. Nothing to strive for, nothing to dream of, nothing to cherish, nothing to succor, nothing to weep over, nothing to smile upon—no heroes, no poetry, no temptations to resist, nowhere to go! An eternal supreme unimportance; an infinit uncaring peace! That is the orthodox heaven.

According to this picture, which is true to the picture presented by Christian dreams and the theology of Christianity's founders, heaven is about the last place in the universe that a healthy man would care to visit—even if he were dead. But nobody believes in it now. Nobody believes in the gold and jasper, because everybody comprehends that with the plentifulness of those materials and no financial use for them their value would be gone. Gold and jasper are to be desired simply because they enable the possessor to get the better of those who hav them not, and when all possess them in equal quantities the joy of possession is gone. So the old conception of heaven has been given up, and the seeker for eternal bliss finds himself confronted not with a condition, but with a theory, whereof there are many parts, and he can choose for himself. He can sing psalms or visit planets, attend spiritual conferences or plow spiritual gardens. The theory possesses great power of extension, and no one can contradict what another conceives, for no one knows. The theory is that spirits are happy, and that the Lord takes care of them. The question is, however, has the theory any more substantial basis than the conception of the condition?

The Johnstown Flood and the Ministers.

The frightful disaster at Johnstown, Pa., is bringing out the fool preachers in great strength. They derive all sorts of lessons from the calamity, and see in it the hand of providence from all possible points of the compass. "We must leave all to God," says Talmage, and the others echo the chorus, concluding that anyhow God is good, though men may not understand his motiv in drowning, burning, and maiming eight or ten thousand helpless human beings.

If the clergy would stop but a moment and reflect upon the relations God holds to this disaster, provided their theory of providence be true, they would be quiet and humble. If providence rules the world, it could hav prevented this flood. If it could and did not, it is a fiend. As such it is unworthy of one apologetic word, but should be denounced by every human being. A personal power which could hav prevented this agonizing casualty and yet purposely allowed it to occur can never be called good by any man with a heart until the significance of language shall be reversed.

And in relieving the indescribable distress following, where is the providence which the Christians look to? Has providence rescued one drowning man? Has it taken one woman from a burning house or snatched one child from the pitiless flood? Not one. Every particle of aid has come from human beings, who, if the providential theory be true, are periling their own souls in seeking to thwart the Lord in caring for those whom he designed should perish. Humanity is the sole savior of the people in the stricken valley. The rescuing committee do not pray, they ask for human aid. Food does not come to the survivors from prayer, but from generous human hands. Clothing for them is not woven in heavenly looms, but here on earth, by human beings who freely giv that those condemned of the Lord (if Christian theology be true) shall not perish from the earth.

In all, over all, and through all, we see inexorable law, but no providence. Nature is as pitiless as steel. She is controled only by putting one law against another, not destroying either but using the stronger to overcome the weaker. There was no providence in building a dam; there was no providence in its bursting under the weight of water rushing against it. God is absolved from all responsibility in causing the ruin, as he is from all concern in caring for the killed and the living. Human beings built the dam; they did not foresee the storms which flooded the country, and they did not build it strong enough. Theirs the blame. Human beings rescued the drowning; human beings did all they could to snatch the child from the flood and the women from the flames. Theirs the honor and credit.

Disasters like this show plainly how useless and foolish the clergy as a class are. They hav a hypothesis to support, a scheme to maintain, and to do it they can see good in utter evil, and evil in absolutely good. Their reasoning is foolish and their incantations are useless. Better in this catastrophe one loaf of bread, one garment of cloth, one helping hand—better even is one penny, than all the prayers that hav been uttered from all the pulpits and closets and public places of the world. Let us hear no more about leaving all to God; if that had been done the dead in the Conemaugh valley would hav numbered twenty thousand instead of ten thousand. The mysterious ways of providence are simply the deficient judgment of man, or perhaps a criminal carelessness.

A Small Christian.

A slimsy sheet out in Michigan has begun a violent warfare upon the New York *World* because the latter journal published a long interview with one of Colonel Ingersoll's daughters. "A great newspaper," says our Wolverine weakling, "should know better than to giv space to highly colored descriptions of the beautiful home life of an Infidel family. The Misses Ingersoll say that they hav never attended church, never prayed, and do not like the Bible because it is full of impossible and cruel things. They gush a good deal about their kind-hearted father, and claim that they are all superlativly loving and happy. All this nonsense about the prosperity and happiness of the Ingersolls is written by men

who secretly desire to impress people with the idea that it is easy for an Infidel to be happier and more successful than a Christian. This is all there is in it, and the publication of such an interview was simply a piece of wicked folly."

It is too bad, indeed! The *World* should be suppressed at once; for if some young Christian who has been told that all Infidels are monsters miserable and cantankerous should see that description of the home and home life of the Ingersoll family, he might doubt the veracity of his teachers, and hav his confidence in them so shaken that he would refuse to believe the Bible itself. Shocking thought!

But this fellow out West speaks for a good many other Christians, or he would not be worth a moment's notice. It has been and is yet among the mossback Christians the plan of the church to assert, first, that there are no Infidels; second, that if there are, they are degraded specimens of humanity, immoral, drunken, thriftless, lazy, and quarrelsome. The Infidel depicted in Sunday-school books generally beats his wife, maims his children, and either goes to hell by lightning express or picks up a tract on the street, is overpowered by the force of the appeal to sinners, becomes converted, joins the church, and henceforward is a living testimonial—after taking—to the truth of Christianity as it is in Jesus.

It is such pictures as these that are destroyed by true descriptions of the Ingersoll family and home; and the fact that such pictures are destroyed is precisely what causes anger in the hearts of Christians like the Wolverine editor. They cannot bear that the truth concerning Infidels should be known at all. They would fain conceal it and go on lying about unbelievers in the good old pious style. For if it gets out that those who reject Christ are just as moral and generous and sympathetic and honest as any Christians, their stock of horrible examples would be gone. And if their wish could be parent to the fact they would hav Colonel Ingersoll the meanest of men instead of the best, and his family idiotic termagants instead of intelligent and kindly and beautiful women. This, to them, would be for the glory of God and the good of their religion.

And what kind of a religion is it that makes men small enough to demand the concealment of good qualities in any person simply because a knowledge of them might lead some of that religion's advocates to be a little charitable in speaking of unbelievers in it?

The Kansas Victims.

The opinion of Judge Foster in the case against M. Harman's demurrer to the indictment is a funny piece of reasoning. He seems to hav labored very hard to appear fair and broadminded, and then he turns around and shows his narrowness by holding that a printed article similar to others which he had said should not be prosecuted is obscene and should be suppressed.

The works of Swift, Pope, and Fielding, and the Bible, he says, do undoubtedly contain passages which are lewd and obscene, but anyone objecting to their transportation by mail would be laughed at for his prudery. He plainly intimates his impatience with self-constituted smelling committees constantly seeking for something to be shocked at, and altogether takes broad and sensible views of literature. All this, however, he renders void by his later opinions, and shows much lack of attention to principles. If Swift, Shakspere, and the Bible contain obscene passages, but are, nevertheless, not indictable because of that, why should a copy of *Lucifer* containing an article no more obnoxious be properly liable to the law? Why make fish of one and flesh of the other? If obscenity must depend, as Judge Foster says it does, largely upon the manner, place, and object of its publication, surely Swift, and Pope, and Fielding are more blameable than Mr. Harman. They wrote to amuse, to satirize, and for their own gain. Fielding's "Tom Jones," for instance, contains language which is certainly broader than is considered polite at present; and the object of the book is the amusement of its readers, with incidental satirical castigation of the hypocrisy and vice found in society. The manner is coarse; the object the same as that of thousands of novels. The articles complained of in *Lucifer*, on the other hand, were written with a purpose. They were relations of facts, a protest against vice, and the object purely to make men better. Why, then, shall Fielding's works be allowed the privileges of the mails and *Lucifer* excluded?

In another way Judge Foster has also done the defendants injustice. He has rendered an opinion that two of the indicted articles are obscene. This opinion was uncalled for, and should prevent his sitting as the trial judge. Whether the articles are obscene or not should hav been left to the jury to determin. To spread abroad a judicial opinion in advance of the trial is to prejudice the community from which the petit jury must be selected, and render it impossible for the defendant to obtain an intelligent and impartial jury of his peers. There is not one jury in ten thousand which, knowing the judge's opinion, would decide a case on its merits. All that was rightful for Judge Foster to do was to decide the legal points raised, and say he considered the obscenity of the articles, being a question of fact, a matter for a jury to determin. As it is, if Messrs. Harman and Walker are tried before Judge Foster, and by a jury of Topeka citizens who hav read his formal opinion that the indicted articles are really within the meaning of the statute, what chance for their liberty will they hav? This is outrageously wrong, for they will practically though not technically be deprived of their right to a trial before an impartial jury. Judge Foster should hav kept his opinion to himself till after the trial.

From present appearances, the prospects for conviction of the three defendants are exceedingly bright. It may be that the jury will possess minds and opinions of their own, with education sufficiently liberal to distinguish between the matter complained of and the lewd and indecent stuff which alone should be designated as obscene, but we hav grave doubts. United States courts usually convict; the judges are conservativ; the jury is usually selected from the "orthodox" class—men who act as though the guilt of an action lay in its being found out—and the prosecuting attorney generally thinks that he earns his salary better by convicting the accused than by securing an impartial trial. And with the opinion of the judge known beforehand, we fail to see even a small rift in the cloud lowering over the editors of *Lucifer*. It is a hard case indeed.

A Judicial Gem.

Considering the recent numerous cases of outlawry of Freethinkers in Alabama, New York, and other places, the following words are of supreme interest, inasmuch as they are the decision of a court. It is new to the readers of THE TRUTH SEEKER, the decision being given in 1868 in the case of Hale v. Everett, by Judge Doe of New Hampshire. The case involved the expulsion for heresy of Francis E. Abbott (well known to our readers) from a church at Dover, N. H., where he was then installed as pastor. Mr. Abbott afterward founded the *Index*. He is and we believe always has been a Theist. Judge Doe's words are:

"A division of society into two ranks, a theological aristocracy on one side, a lower caste on the other—the former wielding all the instruments of the law and all the power of the government to degrade men of the faith of Jefferson, Franklin, Ethan Allen, or Governor Plumer; commanding what doctrin shall not be preached; suppressing the freedom of the pulpit . . . all this is as repugnant to the plain and vital principles of the Constitution, as to the sense and spirit of the people who made the Constitution. The governmental work of that generation has been sufficiently extoled for eighty-five years past as a triumphant vindication of human rights, affording a sure protection against ecclesiastical oppression. That work must be undone, and a degenerate age must be ready to welcome the return of the worse despotisms, before a system of religious caste can be introduced. When an Infidel does not stand as well in law before the tribunals of justice as a Christian, in any sense of the word, our free institutions are a failure. . . . The Constitution does not assume to create religious rights or to distribute them. A single unresisted infringement, established as a precedent, subjugates the weak, or leaves them at the mercy of the strong. Every man is liable to hold unpopular theological opinions. And when the right to hold and inculcate such opinions is not sacred, when the constitutional defenses of the right are dismantled, and it is left with no better security than the generosity and tolerance of an ecclesiastical court or the caprice of a ruling class, the theory of our government is exploded and its original authority at an end. We cannot adjudge his [Abbott's] faith to be a heretical departure from a state religion until we destroy the Constitution, establish a state religion, and annex a supreme bishopric to the judicial office. . . . Abbott's cause, strenuously opposed in the field of theology, becomes, in law, the *common cause of religious liberty*, and the indestructible interest of mankind."

These words should be writ large and placed where all men can see them. "WHEN AN INFIDEL DOES NOT STAND AS WELL IN LAW BEFORE THE TRIBUNALS OF JUSTICE AS A CHRISTIAN, IN ANY SENSE OF THE WORD, OUR FREE INSTITUTIONS ARE A FAILURE." Never was the true principle of our government better stated; never was there a more truthful sentence written. Judge Doe clearly saw what a secular government should be, and so far as he had the power he endeavored to make this a really free country. The concluding portion of his decision is a brilliant exposition of constitutional rights, revealing a love of justice and determination to uphold religious liberty. True it is to-day, true it has ever been and ever will be, that when a heretic has not the right to express his opinions, and when ecclesiastics form our laws, our government fails in its province, and departs from the intention of those who formed and established it.

These words of Judge Doe should be kept before the people, and made familiar to the judiciary of all the states.

Editorial Notes.

THE London *Freethinker* sizes up the church pretty accurately. "We are abandoning dogma," it quotes from the *Christian World*, "and getting closer to the heart of Christ." How pretty! exclaims Mr. Foote, but what the deuce does it mean? He would put it this way: "We are rebuilding and refitting the ship, chartering a different cargo, and running up fresh bunting, but we intend to keep the same old figure-head."

SINCE the list of Bruno monument contributions was printed on another page, Mr. Wakeman has forwarded these additional names: Charles Sach, Grand Rapids, Mich., $2; Arthur Litten, Green Valley, Cal., $1; H. G. Stillwell, Seven Rivers, New Mexico, $1—making $1,144.15 as the total contribution of American Freethinkers toward honoring one of the greatest men the popes ever cursed. This contribution is also larger than that of any other one country. The account is now closed.

SAYS the *Christian Register*, Unitarian: "Ministers who inveigh against the reading of fiction must consistently warn their hearers against reading a good many religious stories, such as make up Old Testament mythology. A better way is to enjoin their hearers not to read fiction as if it were bald fact." The *Register* might hav added the New Testament mythology and the great mass of theological literature, creedal, exegetical, and didactic, and then kept well within the limits of reading that should be indulged in sparingly.

THE London correspondent of the *Sun* relates that an English firm which is exhibiting in the Paris exhibition, and which is in the habit of covering its cases and withdrawing its attendants on Sunday, the only day when French workingmen can go there, received a valuable lesson on last Sunday They had been asked by the exhibition authorities to at least leave their exhibits uncovered if they didn't care to keep attendants there, but declined to be advised. On last Sunday the French workingmen amused themselvs by tearing the covers off the cases, and organized that particular exhibit in their own way.

THE Rev. George Washington Baskerville, of Tower City, N. Dak., is in trouble. Recently he preached a serm n on "The Modern Dance" which, when reported in the Tower City *Herald*, proved to be so indecent that the citizens boycotted the paper and engaged in lively abuse of the preacher. Mr. Peabody, of Oriska, sends the sermon to us with a request to print, which we must decline. The Holy Bible and sermons of this character form a class of literature that our type, old as it is, cannot reproduce without blushing. And anything that will make a combination of lead and antimony blush, or the stones to cry out, is too strong for the average human being to peruse.

IN an account of the devastation by the flood at Johnstown is this incident described in the associated press reports. We hope those ministers who are in this great emergency "leaving all to God" will read it and ponder: "An utterly wretched woman named Mrs. Fenn stood by a muddy pool of water trying to find some trace of a once happy home. She was half crazed with grief, and her eyes were red and swollen. As the writer stepped to her side she raised her pale and haggard face and remarked: 'They are all gone; O God, be merciful to them! My husband and my seven little children hav been swept down with the flood, and I am left alone. We were driven by the flood into the garret, but the waters followed us there. Inch by inch it kept rising until our heads were crushing against the roof. It was death to remain. I raised a window and one by one placed my darlings on some driftwood, trusting to the great creator. As I liberated the last one, my sweet little boy looked at me and said: "Mamma, you always told me that the Lord would care for me. Will he look after me now?" I saw him drift away with his loving face turned toward me, and with a prayer on my lips for his deliverance he passed from sight forever. The next moment the roof crashed in, and I floated outside to be rescued fifteen hours later from the roof of a house in Kernville. If I could only find one of my darlings I could bow to the will of God. But they are all gone. I hav lost everything on earth now but my life, and I will return to my old Virginia home and lay me down for my last sleep.'"

Letters from Friends.

SEDALIA, Mo., May 28, 1889.

MR. EDITOR: Inclosed find thirty cents, for which please send to my address one copy "Pioneer Pith." As yet we hav not perfected an organization, but we are still striving to accomplish it, with a fair prospect of so doing in the near future. We now hav several outspoken Liberals that are agitating the subject of organization and Freethought, and I hope to be able to send you news soon of our success.

Yours fraternally, WILLIAM MATTHEWS.

FRENCHTOWN, NEB., May 31, 289 E.M.

MR. EDITOR: The people in this state hav never known anything else but hard times, and will not now under the present pious administration. There is nothing doing to relieve the distress of the common people, nothing but show and parade in high places, while farmers are groaning under mortgages piled mountain-high—mortgages on their land, on teams, on stock of all kinds, on implements, and even their crops. We are not living, only hanging on ready to drop. All we need to make our misery complete is for Comstock to come along and gobble us up. MARY BAIRD FINCH.

OREGON, Mo., May 25, 1889.

MR. EDITOR: The church of Rome had not a thing to do with the Holy Alliance. That alliance was got up by the emperor Alexander of Russia, who induced the emperor of Austria and the king of Prussia to join with him. The three represented themselvs as guardians under God and Christ of the general welfare. There were but three resolutions in their agreement. They sound as much like the resolves of our God-in-the-Constitution fanatics as it is possible. Indeed, the idea of the latter is evidently derived from this Holy Alliance. Your correspondent will get a full and minute account of that rather ridiculous affair from volume 1 of Brougham's Speeches, in the introduction to Brougham's speech on it. The book can no doubt be got of Daniel G. Francis, 17 Astor place, New York, if nowhere else.

CLARKE IRVINE.

VAN METER, IA., June 1, 1889.

MR. EDITOR: I am much interested in the great question, theology. I hav been told I was in the wrong, and would regret all I hav said, etc. I hav been laying a good deal of stress upon the divinity of Christ, the miracles, and find they are something the church cannot prove. But they still say I "must believe or be damned." The more a person thinks of the way the church looks at these questions, the more absurd they seem. The churches simply tell you to be good for the reward you may receive, or to escape hell-fire—of either of which they know nothing. The idea I find that is much better to liv by is, Do right for right's sake, and not be preparing to die, but go out and help humanity, and the people to come will be the better for our having lived in the world. What a vast amount of good the church could do by educating the people during the week and preaching morality on Sunday! A friend, MOBRIDE.

WASHINGTON, D. C., June 3, 1889.

MR. EDITOR: The inclosed application was picked up in the street:

HON. JOHN WANAMAKER, Postmaster-general, *Sir:* I want a place in your department and want it —— bad. I am thirty-eight years old; liv at No. 5,879 Chestnut street, west Philadelphia, and belong to the Young Men's Christian Association. I hav been a member of the church militant from before I was born. I came into the world with a hallelujah on my lips and intend to leave it shouting "Glory!" I hav always bought my clothing at Wanamaker and Brown's and shall buy my ascension robes there. I am a Republican black as the ace of spades, and, had I the power, would hang every copperhead in the land.

I fear that in the plenitude of Christian benevolence you victimize yourself for the benefit of your employees. I am told you pay your sewing-girls thirty-six cents per dozen for making shirts. You should not submit to such extortion. Twenty-five cents is quite enough.

Trusting you may, in tender mercy, appoint me to some fat position, I hav the honor to remain, prayerfully yours, JOSIAH SNAP.

Respectfully, J. K. BOLDING.

FROM AGNOSTICISM TO SPIRITUALISM.

CHICAGO, ILL., May 25, 1889.

MR. EDITOR: Every man, woman, and child of ordinary intelligence in the world can hav the fact of spirit return proved to them if they desire it. The trouble with too many is, they do not want the proof. Some would like to hav it if they could stand off a certain distance and hav some one lead out a dead friend, giving them a chance to question such friend, or turn and run, as the case might be. But in no other way will they investigate. They want to giv all the rules to be followed in proving the fact, assuming that they hav the only reliable method, asserting at once their ignorance of the subject, taking the most bigoted orthodox position, that their way is the only way to the light.

I was amused a few days ago by some Agnostic friends who challenged me to produce the proof of spirit return. After much solicitation on their part, I whittled out a rough planchet, this being the simplest and most easily understood method of communicating with departed spirits. I gave the necessary instructions how to use the instrument, and requested them to try it. They partially followed my instructions without much success at first, but finally one of the parties (who had always been busy when a trial was in progress) placed his hand on the instrument with another, and inside of one minute it moved. This so startled him that he had other business at once. He admitted afterward that he was unable to work for an hour on account of the shock. These shouting Agnostics only need to be shaken up once by a departed spirit to set them thinking. And when they get to thinking they begin to realize that there is an invisible power possessing knowledge, and as they progress will soon learn that this knowledge and power was once encased in a human form, and they will be Spiritualists in spite of themselvs.

I am very skeptical when it comes to public manifestations of Spiritual things, and the last place I would think of going for proof of an existence beyond the grave would be to a public medium.

I hav attended the meetings of the Secular Union in this city of late, and as nearly as I can find out there is but one difference between a Spiritualist and an Agnostic. If seeking for the truth in all things, accepting nothing without absolute proof, working for the greatest good to the human family here and now, and for the perfect freedom of all, is the object of the Agnostics, I am with them. If seeking for proof of an existence beyond the grave and finding the proof makes a man a Spiritualist, I am a Spiritualist. What is the difference?

I can only giv my own experience. I feel very much further advanced in all that pertains to life, as a Spiritualist, than I had ever dreamed of as an Agnostic. The Spiritualist evolves out of the Agnostic generally, very seldom from the Christian. Christianity first, Agnosticism second, and Spiritualism last. And when they get there they stay, from the fact that they hav proof of their position in these matters. No one who honestly seeks for proof of the above-mentioned facts will be disappointed in finding the proof and any amount of it. F. E. ORMSBY.

LITTLE HOCKING, O., May 29, 1889.

MR. EDITOR: To-morrow, Decoration day, Ben Harrison, the religious bigot who fills the presidential chair of these United States, no doubt will hav a word to say about the "nation's honored dead—the men who fought, bled, and died to save this country." Wonder if Ben will stop long enough to think that a large per cent of these brave men went to meet their God unprepared, according to his religious belief, and that hell is now echoing with their cries and groans. What a beautiful custom, to strew the graves of these men with bright flowers! If they can but look up from the depths of hell, what consolation in the thought to know that man is not so mean as God! The meanest Christian in New Jersey or Alabama would hardly condemn these men, who laid down their lives in defense of their country, to such a punishment as this. Yes, go right on decorating, ye Christian brethren. Who knows but that this offering of flowers may act as did the burnt offerings in the days of old, and God's wrath be turned away from these innocent soldiers, and they be allowed to come out and cool off every thousand years or so? Even this would be an improvement on the eternal plan and serve to break the monotony.

FORESTPORT, N. Y., June 1, 1889.

MR. EDITOR: I hav read carefully the late articles of Burr, McArthur, and company in regard to Spiritualism, but the impression remains as strong as ever that they are looking for truth in the wrong direction. Rejecting the superstitions of the church and adopting the hallucinations of Spiritualism, looks to me like a change from partial to total blindness. Spurning with contempt the so-called miracles of the Galilean and his apostles and accepting with enthusiasm the sleight-of-hand performances of trance mediums, is, in my opinion, not an advance but a retrograde movement on the line of scientific discovery and common sense.

In the department of science I hav but little to say, being a plain farmer, and low down at that; but when Mr. McArthur and Dr. Severance tell us that it is no more strange that one of their aerial spirits should disregard the call of a friend or relativ when made outside the walls of a dark séance chamber than that a living man should be oblivious to a similar call made by a distant friend without the aid of a telegraph or a telephone office, I regard it as an insult offered to my understanding. This sort of maladroit comparison shows the utter weakness and helplessness and hopelessness of their cause. The working of the telegraph and telephone is done by materialistic force, arranged and controled by corporeal man, and there is no "spiritual phenomenon" about it. It is materialism pure and simple, and nothing else. A few years ago it would hav been regarded as Spiritualism, diabolism, or witchcraft. A few years more and all these mysterious phenomena that pass for Spiritualism, supernaturalism, and faith cure will be exposed, and explained upon the same principle. We must wait as patiently as we can until that time comes. I think the great trouble with these good friends of ours is, that in their eagerness to know everything they become excited and allow sharpers to fool them. I hav got pretty well over that kind of feeling, for I found out years ago that Agnosticism or downright ignorance is better than counterfeit knowledge.

There is another side to this question that has often presented itself strongly to my mind, and I think it is worth considering. Assuming that those spirits do exist somewhere in the vast unknown, and judging from all the "manifestations" we hav had so far, we must inevitably conclude that they care but very little about us, or else they hav but very little power to hear or to help us. Which is it? If I were as familiar with some of these ghostly visitors as McArthur is, I should never rest content until this question was satisfactorily answered. And in either case I don't think I should care to liv among them. I should hav no desire to liv in a society where I was destined to become callous or indifferent to the welfare of my fellow-beings. And surely I would never be willing to migrate to a country where freedom of action and liberty of movement is more restricted than it is here. Come, Mr. McArthur, let us hear from you. Call up your friend Dr. Davis and question him sharply about these things. We will take it for granted that you heard the writing being done under the table, and all that, but what we object to is that it is not good for anything when we hav got it. Get him to tell us something about the politics and social ethics of the country where he livs. And do please ask him why he can't write a short message on one slate as well as on two.

I hav been strongly inclined to a belief in this kind of supernaturalism from my youth up. I hav had dreams, visions, premonitions, and all that sort of thing, and consequently I suppose I must be a good subject for your party to work upon; but I warn you that you will hav to conquer my reason before you can convert me again to a belief in ghosts or spirits. Before I can again hav any faith that the spirits of departed friends are watching and hovering around me, they must put their messages into more definit and reliable form than they hav ever done yet.

JEREMIAH O'BRIEN.

HAY SPRINGS, NEB., May 15, 1889.

MR. EDITOR: Last Sunday evening I attended the Methodist Episcopal church at this place and in the latter part of the sermon the preacher opened up a tirade of abuse against Infidelity and Infidels, and commented in a sneering manner upon a matter published in your paper some few weeks since.

When I hear an orthodox preacher tell things which he cannot prove, and I hav not the chance or right to reply, it makes me feel like giving a toast to Mother Eve and the devil thus, "Here is to Mother Eve and the devil, the first advocates of free discussion."

When a preacher speaks about a person's "idea and conception of a God," I would ask if he believes that a God, who made all things, not only this little world and all things therein, but countless other worlds or planets—to try to number them would be like trying to dip the water out of the Niobrara river with a teaspoon to dry it up—if this is the same God that prescribed Ezekiel's bill of fare, and commanded what he should eat, and the amount that he should eat each day (Ezek. iv, 10-15)? I wonder if Ezekiel asked the Lord to bless his food when the Lord was not around, or, if the Lord was around, did he ask him to dine with him?

Now, to hav a conception of such a God is a great conception indeed, and to think that he was the true God of this universe especially.

Now, if there was any such God as the Bible givs a description of, he was a "Joe Dandy."

The Bible givs an account of God's followers getting a little full when he was along, and, after the wine was all drank, God (God and Christ were both one) made several barrels more, and after getting a little full, sat down and played "high five" for the drinks. (This is a special revelation of my own.) Now, I can come just as near proving this to be true, as an orthodox preacher can come to proving that the Bible is all true. And farther, is this not the same orthodox God to whom millions of prayers went up from pulpit, fireside, and tented field, both North and South, from Europe, and almost every nation on the globe, asking him to interpose and stop the strife between brothers, and to stop the bloody carnage? But the war continued without his intervention, and was not brought to a close until the South had exhausted its resources, and was no longer able to offer resistance to the Union armies.

Fred Douglass said that he prayed for over fifteen years, but the only prayer answered in his case was the one he made with his legs when he ran away from bondage.

Now, further in regard to "a conception of a God," think of those hundreds of quintillions of orbs—if they were made by the orthodox God, as the preachers claim they were, or any other god, can it be possible that any human being can hav even a partial conception of such a God? (We hav only a partial conception of this little world.) It is beyond the comprehension of the greatest developed brain; even the Hay Springs preachers cannot grasp the infinit; even Christ himself had no conception of the true god of this universe. Even he did not know of such a country or place as America. And God—Jehovah—did not know whether or not the children of Israel would come up on the mountain when he (God) and Moses were writing the laws on the tables of stone, as the Bible says that he told Moses to go down and tell them not to come up. Yours, T. S. TRIPP.

TILFORD, DAK., May 31, 1889.

MR. EDITOR: Yours just received. I will take pleasure in doing all I can toward increasing the circulation and influence of your publications. This place is small, and a lot for its first church has just been located. A Sunday-school has been in working order about four weeks. I hav just organized the Tilford Progressiv Lyceum for the discussion of economic, social, and all other questions of interest to thoughtful men and women. I intend this movement to completely swallow up the church element. I secured a yearly lease on the only hall in town yesterday. I am the leader of an orchestra here, and we intend to absorb public interest so far as possible by furnishing the greater attraction. My idea is that by starting now we can preclude the possibility of sectarianism ever getting a foothold in this village. E. B. David livs here, a stanch Infidel. He claims a personal acquaintance with D. M. Bennett. John W. Allen, of Postville, three miles from here, is an outspoken Infidel, a prosperous farmer with much influence. Freeman Knowles, editor of the Tilford *Times*, is a progressiv writer, and favorable to the movement. George Zentz, a merchant, is an Atheist; James Chalmers, contractor and builder, Atheist. These men are all in the movement, and I think we shall hav no trouble in disposing of Freethought literature after two or three meetings. We shall start a Secular Sunday-school this fall, if not sooner. Mr. Knowles has eight children, and he has told me he would like them to hav opportunity to learn something of natural science and ethics; but Mrs. Knowles is a Christian, and her children attend the Methodist Sunday-school because there is no other place.

Mr. Knowles never saw an Infidel paper or read an Infidel book until he made my acquaintance at Sturgis last fall. "Men, Women, and Gods" very nearly converted Mrs. Knowles. I hav just been appointed justice of the peace by the county commissioners in response to a petition circulated last week. Seventy votes were cast here May 14th, and sixty-one names were on the petition. You will infer from this that my Infidelity does not hurt much yet. I am anxious to hav such conditions continue here, and this is why I start the Lyceum now while the town is only one year old, and before orthodoxy gets a hold. I will place on sale anything you send me, also advertise in the local paper. I would like the "Cosmian Hymnbook." Please send sample copy. If it is what it purports to be, I shall induce our society to order one of two dozen. I would like Remsburg's "False Claims" and "Sabbath-Breaking," about three copies of each to begin with. What I need here is Mrs. Slenker's "John's Way" and "The Darwins." I should like "Exeter Hall" and "The Heathens of the Heath." The reason I suggest works of this character is because I hav to do pioneer work for a while, and these are just what are needed for proselyting.

The single-tax movement is growing here in the Black Hills. The Farmers' Alliance is strong, and everywhere about me I see an open field.

I am reminded that several times I hav thought of suggesting to you what I believe would greatly add to the value of your publication, THE TRUTH SEEKER. Heston's pictures are immense, and if I could hav used them this winter without destroying valuable matter on the second page, I should hav pasted them in spots all over the town in which I lived. A dozen or two of these pictures pasted up solid in conspicuous places, with THE TRUTH SEEKER heading, would not only advertise the paper a great deal, but would attract attention and create argument. Could not the Truth Seeker Company afford a cover such as the Harpers now use on their *Weekly?* It could contain advertisments of your publications which would compensate for extra cost of paper, and then the pictures could be used, if on the cover, without destroying valuable reading matter. What do you think of the suggestion?

FRANK GREEN.

EDEN, ALA., May 28, 1889.

MR. EDITOR: J. A. Weaber, in THE TRUTH SEEKER of May 25th, asks, "If a man die, shall he liv again?" and then makes a lengthy argument to prove that the brain is the mind, and when the brain is dead the mind ceases to be. How this is I do not know. I will ask a question for all truth seekers to think over, and answer if they can, for I can not. Why is it that a man or woman who has lost a limb still feels the limb? How do you account for the phenomenon of a person who has lost a limb, the limb being buried in an awkward or unnatural position, being miserable till the limb is dug up and placed in a natural position? A case in point occurred a few days ago at Birmingham, Ala. A gentleman got run over by a street-car, causing his leg to be amputated. It was placed in a neat coffin lined with satin, padded, etc., and buried in the cemetery. The gentleman after getting from under the influence of the anesthetics complained that his foot was in a strain, twisted out of its proper position. I hav not heard from him since the foot was placed straight in the coffin, but it was really in the position he complained of. Now, how did he know it was twisted? An instance is laid down in the medical works of a person who had lost a foot and kept complaining there was something between his toes. He was so persistent in his complaints that his foot was dug up and a gravel was found between the toes, that had been buried without any protection from the dirt. Now, how did he know the gravel was there if the brain is the only seat of the mind or spirit? Several years ago, I mentioned in THE TRUTH SEEKER a few things that happened in my experience—the presentiment of something wrong at home at the moment one of my children died, I being eighteen miles in the country teaching school. What was it told me all was not well at home? What enabled me to recognize and describe a road I had never seen before? The moment I saw it I described a farm about half a mile ahead of where I first recognized the road, describing a house out of sight around a curve in the road I had never seen in my life to a person who was with me. How do you account for that?

There are many things we do not know, and may never know, and may never find out, either, in any other world, and the foregoing are some of them.

I hav been told that my religious friends are talking of turning me out of Sunday-school. What shall I do about it? They hav set down on my getting work to do, and I am not able to move, as I am entirely out of money, and hav precious little grub. I positivly hav not quoted anything outside of the Bible. Yet they are terribly stirred up. I hav let a few read THE TRUTH SEEKER, and others tracts, but not in Sunday-school. A preacher told me I ought to be burnt, and I am glad he did not hav the power to burn me before my time. There are very few people in St. Clair county that do not belong to some church. So you see how it is. I hav got "in the soup."

THE TRUTH SEEKER certainly has the best reading matter in it of any paper that comes within my reach. *Lucifer* has some fine correspondents, and so hav the *Ironclad Age*, the *Independent Pulpit*, and other Freethought journals, but THE TRUTH SEEKER leads them all for brainy correspondence and editorials, and Heston is excellent. When he gets through with the Holy Queer illustrations, I want his caricatures bound in book form. Could you not get out a first volume of his caricatures in cheap shape, for us poor devils to enjoy till he gets up enough material for a second? It will take him a long time to get through the entire book. I will miss a few meals so as to raise funds to pay for one volume of it. Put it on the market.

AMOS L. GRIFFITH.

OTTAWA, CAN., May 27, 1889.

MR. STEVENS, *Dear Sir: Salut et fraternité.* With due respect for your intellectual worth, I claim that my point was well taken, and that you yourself hav proved it. I said, if I remember aright, that your conclusions in reference to us French Canadians were inspired—whether inspired by the *Mail*, *Sentinel*, or Goldwin Smith the fact remains that your information is of second-hand, and not from personal observation. Now, this mondescript economist Goldwin Smith is a man of pronounced antipathies. His *bête noir* in America is the French element. You know, if anyone knows, that a prejudiced man's opinion must, as a rule, be taken *cum grano salt*, and you know also that Goldwin Smith is famed for anything but consistency. For instance, he is an annexationist here and an anti-homeruler in England. Besides, his attacks against our nationality hav frequently been answered in our French press, notably a short time since by Mr. Beaugrand, ex-mayor of Montreal, a French Freethinker of no mean merit, in his own paper *La Patrie*. Think you that Goldwin Smith will take notice of this article? Not at all. He, like the pope, considers that when he has once written upon a subject the matter is finally settled. Besides, Mr. Ross's assertions hav just been sustained by a committee appointed by the Ontario government, the report of which has just been published.

I possess the very hardihood from which you seem to think I will shrink in terror, viz., to affirm that the French Canadians are progressiv, and as you are, like all Liberals, open to conviction, I expect to make you share my opinion. 1. You know that climatic conditions, location, etc., are great factors in the advancement of a nation. Now, your states of New Hampshire, Vermont, and Maine are on about a parallel with the province of Quebec in this respect. I ask you frankly if Quebec has not distanced these states in progress? The general verdict is that it has. You surely would not call the inhabitants of these states retrogressiv. 2. You are too well versed in Canadian history to be ignorant of the fact that when England took possession of Canada all the French families of wealth returned to France. The sixty thousand of French origin that remained in Canada were impoverished by a long and unequal war. They were soon surrounded by the new English colonists, who treated my countrymen with cavalierly contempt—"blawsted foreigners, you know." All intercourse with France having ceased, harshly treated by the conquerors, they had to fall back upon their own resources, which were few. The priests generally took charge of the education of the children, taught them much Catholicism but little else. For one hundred years or so very little progress was made. And I admit that the elder generation of our day is illiterate. But I am sure that our growing generation is equal in general knowledge to that of any other nation. One instance to prove it. Last fall there was a competitiv civil service examination held in Ottawa. There were nineteen French candidates and one hundred and twenty-one English ones. Eleven out of the nineteen French obtained certificates, and only twenty-nine out of the one hundred and twenty-one English. That is to say, fifty per cent of the French and twenty-three per cent of the English were successful. Which is the inferior race? There is no doubt we were handicapped from the start, and the fact that we hav advanced proves conclusivly, I think, that we are progressiv. Now, do you think that our English friends hav much cause to reproach us with talking French when they themselvs forced us to do so? By keeping aloof from us they obliged us to talk French, as we could not very well learn English from the Indians. Let them at least accept the issue with good grace. It is a little late in the day, when we hav grown from sixty thousand to two millions, to ask us to abandon our mother tongue.

Our position is not similar to that of your German element. They come to the States strangers. We are at home. Canada is English by conquest; ours by priority of possession and colonization. We can surely not be termed aliens in the country of our birth. Every intelligent French boy very soon picks up English, and becomes thereby superior to the English boy, who seldom knows any other language but his own. I admit my countrymen hav religion very bad—or that religion has them bad—but not any more so than our English Protestant friends, and I consider that a bigoted Protestant is equally as bad as a Catholic one. It does not follow from that that they are both ignorant in the full meaning of the word. Agassiz and Chevreuil could not consistently be termed ignorant or retrogressiv, though both died believers. I therefore consider that the best way to cure my countrymen of Catholicism is by persuasion and logic, not by sweeping charges of ignorance hurled at them. I know that the former serves my purpose better, and I hope you are of my opinion. With best wishes for the cause of Freethought and truth, I am,

Respectfully yours, L. S. MATHÉ.

REDUCTIO AD ABSURDUM.

MANTENO, ILL., May 31, 1889.

MR. EDITOR: The writer proposes in the following paper to make only a few comments and suggestions on articles by D. Priestley on "Spiritual Phenomena," published in THE TRUTH SEEKER of May 25, 1889. That a man of his apparent intelligence should rush into print but to make an exhibition of his bigotry is truly surprising. He claims to hav studied very thoroughly, carefully, and critically all the laws pertaining to Spiritual philosophy, and after tracing them in all their ramifications through the measureless depths of the universe, comes to the very sage conclusion that there is no spiritual life, consequently no spiritual laws or phenomena existing in all the wide realms of nature, for he's left nothing undiscovered that exists.

Brother Priestley reminds me of another person of the same school and mode of thought, who, in conversation on this subject, said: "I *know* there can be no such thing as spiritual life." I thought, Of course, that settles it; when a person has attained to such dizzy hights of wisdom and knowledge that he becomes perfectly familiar with all the laws and possibilities of nature, there is certainly no room nor need for further research.

I infer from Brother Priestley's remarks that he has never deemed it necessary to stoop so low as to become a witness to phenomena claiming a spiritual origin; as he knows in advance the utter impossibility of such phenomena ever occurring. What would he think of the judge on the bench, or even the jury in the box, should they waive the examination and sifting of evidence, by assuming that owing to their superior wisdom they knew more about the matter in hand than the witnesses themselvs, and thus decide, without hearing the testimony? Or if a man should travel round in a small circuit—as Brother Priestley acknowledges he does—with his eyes fixed steadfastly on the ground, denying the existence of the sun in the heavens at midday, he would be equally as absurd as is the reasoning of the writer under consideration. Our brother says he started with a belief in continued life, but after traveling his little circuit awhile, he ceased to hav the slightest belief in anything whatever pertaining thereto. We certainly deplore and commiserate our brother's sad misfortune. He says further: "Can there be anything more absurd than the idea of writing being done between two slates fastened together?" But, as absurd as this may seem to our astute brother, the cold fact remains there just the same. And now, brother, I propose to help you a little in your sad dilemma, and giv you a point, the knowledge of which you can appreciate as something that takes hold on the affairs of this world. Whether you accept this proposition or not lies wholly with yourself; but if you are the man you take yourself to be, you will certainly do it, for there are millions in it for you. And if you undertake it you must follow directions to the letter. Procure two slates personally from London, Pekin, or Calcutta, if you please, keeping them in your possession till you reach home, then, after placing a fragment of pencil between them, fasten them together with screws, bolts, sealing-wax, or twine, as you may think most proper. Of course you'll hav the foresight to place private marks on the inside of these slates before fastening them together. Now you are ready for business and the next move is, through some friend make an engagement for a séance with some first-class medium for slate-writing, who livs at least one hundred miles from you, and five hundred would be better, that you may be sure he knows nothing of you personally. Then proceed to the place at the appointed time, which must be in the glare of daytime, and when you reach the séance room introduce yourself as the "friend" Mr. Brown has made the engagement for at that hour for a séance, so as not to let the medium know your name, residence, or the special object of your visit. You will of course understand that the slates are not to pass out of your hands during the journey, after the medium has locked the door, for of course no other person must be present at a private séance. You will take a seat as invited at the table, and if the medium wishes to, allow him to grasp one end of the slate, while you hold the other. Remain perfectly quiet and passiv, and the fewer words you utter the better, so he will get no clew to your identity, and in a few moments more or less, if everything should be all right, you will hear the pencil at work writing your messages. And when the signal is given that they are done and the medium releases the slate, pay him his fee, which may be one or two dollars. Put on your hat and return home by the shortest route, and when you get there, call your family and friends into a private room, and after locking the doors, proceed to unfasten the slates and read the messages aloud to your friends. The messages obtained under such circumstances usually purport to come from friends or relations of the person to whom they are addressed, who once lived in this world as we do now, but who long since passed through the change called death. And they ever breathe of love, affection, and joy, at once more being able to tell of their continued life and happiness. And now, Brother Priestley, to a man of your mental caliber and critical cast of mind, and knowing, as you certainly do, for you assert it with all the assurance of a mathematical maxim, that the alleged Spiritual phenomena are wholly and solely the result of fraud, delusion, and trickery on the part of persons claiming to be mediums, how easy it will be for you to pierce the delusion and account for the writing on your own slates obtained under your own keen scrutiny! And then you will be ready to proclaim to a weary, waiting world the glorious tidings, that it is not what it claims to be, "messages from departed friends," but merely a trick, and you know it, and for money you will giv it to the world, explaining everything, and then the world's treasure will pour into your coffers in a mighty and ceaseless volume. What do you say, brother? Such talents as yours ought to count for something in this world. This would pay much better than filling the columns of THE TRUTH SEEKER with stale chestnuts and crude absurdities, and giving your readers the impression that you claim to hav sounded the depths of the universe. For when a man reaches that state of self-conscious exaltation that he thinks he has mastered about all there is in this world, the world ceases to hav anything more to do with him, and he is about ready to be laid away in a cave with other mummies.

But, my brother, dropping irony and hyperbole, I will say one word in conclusion, which shall serve as a guide in all your future investigations and deliberations in search of that "pearl of great price," the truth, which we are all eager to obtain and make our own. It is this:

Seize upon truth wherever found,
On Christian or on heathen ground—
Among your friends, among your foes,
'Tis the plant's divine where'er it grows.

O. W. BARNARD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

[RECITATION.]

The Blind Men and the Elephant.

A HINDOO FABLE.

It was six men of Indostan
To learning much inclined,
Who went to see the elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The first approached the elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me; but the elephant
Is very like a wall!"

The second, feeling of the tusk,
Cried, "Ho! what hav we here
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an elephant
Is very like a spear?"

The third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," quoth he, "the elephant
Is very like a snake!"

The fourth reached out his eager hand,
And felt about the knee,
"What most this wondrous beast is like
Is mighty plain," quoth he:
"'Tis clear enough the elephant
Is very like a tree!"

The fifth, who chanced to touch the ear,
Said: "E'en the blindest man
Can tell what this resembles most;
Deny the fact who can,
This marvel of an elephant
Is very like a fan!"

The sixth no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

MORAL.

So oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
And prate about an elephant
Not one of them has seen.—*J. G. Saxe.*

Freddie in School.

Little Freddie, seven years of age, was gaining a knowledge of the rudiments of learning at a village school-house in Vermont, but he sometimes forgot about the rules and allowed various diversions to allure his attention from his book. One day the teacher detected him in throwing pellets of paper which he had moistened in his mouth at the other boys, and when she gave him a smart rap with the ruler, he looked up and said: "Oh, you didn't mean to, did you?"

"Yes, I did mean to. You are very inattentiv to your studies. Now see if you can stop your play and attend to your book," replied the teacher.

Five minutes later she actually saw him engaged in the very ungallant act of making faces at the girls on the other side of the school-house. Another rap with the ruler was administered, and the teacher inquired: "What are you doing now?"

"Twisting my face up to cry," replied Freddie, rubbing his arm, and looking up at the teacher with every muscle of his face contorted.

She could not suppress a laugh, but not wishing to end the punishment for so grave an offense with a laugh, she put on an air of severity, and said: "You were making wry faces at the girls. Now, take your book and go over and sit with the girls and learn better manners than to make wry faces at them."

She placed him between the two oldest girls, with instructions to study his book. He fixed his eyes upon his lesson, but when her attention was called in other directions, he amused himself and them by showing them how to make a cat's cradle with a string upon his fingers, and in drawing pictures upon a slate belonging to one of them.

But the hour for the noon recess arrived and the school was dismissed; the teacher had donned her bonnet and was ready to go out, when Freddie said to her: "Please, may I sit with the girls in the afternoon?"

"No; you will sit on your own side of the house," said the teacher.

The noon hour passed, and just as the school was called to order in the afternoon, Freddie laid upon the teacher's desk a half dozen green switches, which he had cut from a thrifty young elm growing near the school-house.

"What are these for?" asked the teacher.

"To lick the boys. The ruler is too hard."

She caught him by the arm and selected one of the sticks.

"What are you going to lick me for? I didn't do anything. It's the other boys that want to be licked," pleaded Freddie.

She tested the quality of the stick.

L. F. H.

What the Little Ones Are Saying.

Little Annie saw a bit of turquoise in her cousin Lidie's ring. "Why," she observed, "you've a piece of sky in your ring, havn't you!"

George bit little Celia's finger while they were playing. On being scolded for it he said, by way of explanation, "Really, mamma, I didn't know where my mouth was going."

A four-year-old Grand Rapids boy fell from the fence and broke his arm. His mother was very much affected at the thought of the pain the little fellow must suffer when the fracture was reduced. George noticed this. "Never mind, mamma," he said bravely, looking at his arm, "I guess it's only bent."

Little six-year-old in Ward 3 was taking his first lesson in addition, and when a caller asked him, "If I were to giv you two cats and another lady gave you two more, how many cats would you hav?" he quickly replied, "Why, pretty soon I wouldn't hav any, for my mamma would break their necks with a broom. She doesn't like cats."

Little Charlie, whose grandfather is a Baptist minister, took dinner at the parsonage the other day. He lived at a hotel, and before his venerable grandparent began the blessing Charlie had begun eating voraciously, "Oh! don't mind me, grandpa," he observed between mouthfuls, when the latter remonstrated, "go right on with your blessing."

In one of our Sunday-schools recently the subject of the creation of man was under discussion. A bright boy who had caviled at nothing which had preceded, when the story of the production of Eve was reached, declared that he didn't believe a word of it. "For," said he, "there was any quantity of the same material that Adam was made of lying around loose, and I don't believe God would hav ripped up Adam, whom he had just finished, just to get a rib to make Eve with."

Correspondence.

SENECA, S. C., May 24, 289.

MISS SUSAN H. WIXON, *Dear Friend:* This letter chronicles to you the death of my dear wife. She died night before last, the 22d inst. She had been in feeble health for thirteen months and in bed since the 29th of January last. She suffered extremely all the time, but the last six weeks of her life was a living death. No tongue, no pen, could portray the half of what she suffered. I never in all my rather advanced life saw a case anything like a parallel to hers. It would hav melted the most stony heart and watered the dryest eyes to witness her last days. Never did I witness as much weeping around a deathbed, according to numbers, as was around hers; not one came and went away with dry eyes. Her calm, sweet face and affectionate talk between the paroxysms of agony excelled anything I ever heard, and this is the word of everyone who witnessed the dying struggles of that noble woman. I was always proud of my wife and knew she was an extraordinary woman, but never until she was confined to her bed did I fully realize her many virtues and deep philosophical mind. On last Sunday she discovered her voice was weakening and it required some effort to talk. She called me to her bed, and in a calm, sweet way told me we must now take a farewell talk, for she would never talk much more. We talked one hour and twenty minutes. She talked of our troubles and sufferings for the last sixteen months, and of the many dear friends on whose charity we had subsisted almost entirely. She mentioned several names separately, and requested me to write to them when she was gone and tell them of her peaceful death, and the love and gratitude she felt for them as long as memory and reason remained master of their thrones. Among those she selected for me to write to was Susan H. Wixon. She said I must tell you that you and Dr. E. B. Foote were her standard ideals of male and female excellence and perfection, if there be any such. My dear wife has for several years been one of your greatest admirers. Many, many are the times I hav heard her express the wish that you could be with her at her death and conduct the funeral services. But as this seemed impossible, she expressed a wish that nothing be said at her funeral unless I felt like it and would do it. I made a few brief remarks and read some appropriate verses from your pen. I did not—I could not—say half that I wanted to, in spite of my best efforts. I broke down, or at least found I should, and stopped in time. These are the lines that closed the scene. They are her own selection:

You will weep as you look at my vacant place,
As you fondly remember the absent face;
But think, O my dear ones, no pain can infest
My haven of peace, my domain of rest.

In your deep grief remember humanity's needs,
And the heartaches forget in kind, loving deeds,
Which at last, incense never repressed,
Shall enwrap you in blissful, beautiful rest.

Farewell, then, a tender, a loving farewell,
My love and my blessing shall with you dwell.
The way is not long though with cares thickly pressed,
And soon you will join me in eternal rest.

I buried her fourteen miles from home, in order to lay her sacred remains in an Infidel cemetery, founded by T. L. Reed, an old-line Infidel who died last July, and who was almost a worshiper of the Boston *Investigator*.

Thus passes away a true woman, a sincere, steady Liberal. No man ever loved more, or felt more the loss of a wife than I. Mrs. Casey was born July 6, 1830, and died May 22, 1889. We were married May 25, 1848—only wanted three days of forty-one years. Miss Susan, will you please write and hav published in THE TRUTH SEEKER a nice, appropriate obituary for my poor wife? It was her request. And now, with a bleeding heart, peniless and hopeless, I bid you an affectionate good-bye. R. M. CASEY.

[Thus has passed into calm, sweet silence all that is mortal of a lovely, noble woman. Her character, the influence of her life, the tenderness of her untiring care and love, her sweet disposition, her kindly deeds and words or counsel, are all immortal. They can never die. They are the flowers that make her memory fresh and fragrant. There is this consolation—she who made home bright and happy can never suffer any more, never moan in pain and agony again, never shed a tear or be hurt for any cause. Many hearts will sympathize with our friend and brother in his great sorrow. The tragedies of life are many, and soon or late they come to us all. We can only bear what is as patiently as possible, remembering that, while we mourn our dead, they no longer require our care. That must be given to those who still remain on earth, and who need, from day to day, the ministrations of friends and neighbors.—ED. C. C.]

CROMWELL, IA., May 24, 1889.

DEAR MISS WIXON: I thought I would write and send you an item out of our Cromwell paper concerning the debate between Rev. T. McK. Stewart of the Methodist Episcopal church, and Rev. U. M. Browder of the Christian church; if you hav room you may take the principal points out, if you think it worth while. I attended most of the sessions, and oh! how I wished some Liberal could take a hand in the game—some one like Ingersoll, Putnam, Remsburg, and others. But no, it would need no such men to hav played the top card. We liv one mile from town. I hav lots of chickens, turkeys, and flowers. I don't know the number of chickens; there are seventy little turkeys. The people are going to church now. How wicked they would think me if they knew what I am doing! I do not go to church. I would rather read stories. Well, I hav made my letter too long already and hav not told you half I wished to after all, so I will close, wishing success to the Corner. Any-one wishing to correspond with me will please address, MINNIE M. GEIER.

P.S.—The debate has not been decided yet; when it is I will write again. M. M. G.

RED OAK, MO., May 26, 288.

DEAR MISS WIXON: My uncle takes THE TRUTH SEEKER. I hav been a reader of it for a year or two off and on. I like the Corner very much; and I like to read it. I think that Mr. Heston's pictures are very comical; some of them would make a dog laugh, I think. I don't go to church very much, for I am not fond of the "gospel." I never attend Sunday-school, from the fact that their bait is a little too thin. Their bait is a little card about an inch square. I never nibble at that bait very much. Tom Paine preached here a week ago to-day; but by no means the original Thomas Paine of '76. There is an old lunatic going to preach here to-night—some say he is about half crazy. There was a woman to-day that took the water for paradise, or in other words had her sins washed away. There were about twenty of us children who met in the woods and had a little picnic, without any ceremonies, but just to spoil things a little an old Bible-monger came around and raised a fuss about our cutting a few little saplings to make a table. The preacher that preached here to-night said in his sermon for all of them (the Christians) to rise to their feet who knew God or wanted to know him. Nobody rose to their feet, though; no, no. Well, it is getting about time for me to wind up. I hope to see this in print. My age is fourteen.

Yours truly, CHAS. W. MCALESTER.

LOS ANGELES, CAL., May 22, 1889.

DEAR MISS WIXON: When I wrote my last letter to the Children's Corner I was living in Iowa, but since then we hav moved to Los Angeles. This is the most beautiful country I ever saw. I don't think I should want to liv at any place else. There are all kinds of flowers everywhere. There was a flower festival here a few weeks ago. My mamma and I went one night, and enjoyed it very much. We had another treat, too. We went to hear Samuel P. Putnam two nights. The first night he reviewed the work of Sam Jones and Moody, and the second night he lectured on "Sunday Laws." He was the first Liberal I ever heard lecture, and I thought it was splendid. We hav been to the ocean twice, and I think it is very nice indeed. The first time I went to the ocean I was very much afraid and would not go near the water, but the second time I would run along the shore, and when the breakers came in I would let the water run over my feet. I saw three big fishes, and they were called flounders; they looked odd to me because they were so flat. I hav now seen the Pacific ocean, and I would like to see the Atlantic ocean. On the road out here I wondered how the ocean would look. I never thought it was half as big as it is. I think I hav written enough this time, so I will close.

Yours truly, MAUD PARRISH.

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Decision Against M. Harman's Demurrer.

The People against M. Harman *et al* in the United States Court at Topeka, Kan. Indictment for mailing alleged obscene literature. Foster, judge.

The defendant, Moses Harman, is charged with having unlawfully and knowingly deposited in the United States post-office at Valley Falls, Kan., for mailing and delivery to different parties, a certain obscene article of an indecent character, contained and printed in a publication entitled, *Lucifer*.

There are a great number of counts in the indictment, and it is unnecessarily long. The articles complained of are four in number, and were mailed at different times.

The defendant demurs to the indictment on the ground that it does not charge an offense under the law; that the statute does not reach a case of mailing a paper containing an obscene and indecent article, but that the publication, paper, or periodical itself must be of an obscene character as a whole.

Section 3,893 of the Revised Statutes declares as follows: "Every obscene, lewd, or lascivious book, pamphlet, picture, paper, writing, print, or other publication of an indecent character . . . are hereby declared to be non-mailable matter, and shall not be conveyed in the mails, nor delivered from any post-office nor by any letter-carrier." Counsel for defendant, in support of the demurrer, hav made an ingenious argument, and one showing much research in the field of general literature.

They insist that if an article in a paper or other publication comes within the meaning of the law, then by the same reasoning a chapter or a sentence of a book which is obscene would bring under the ban of the law the whole book, and would exclude it from the mails. As a result, not only medical works, but the writings of such authors as Swift, Pope, Fielding, Shakspere, and many others, and even the Bible itself, would be denied the privileges of the United States mails.

Undoubtedly, there are parts of the writings of said authors and many others equally noted which are open to the charge of obscenity and lewdness, but anyone objecting to such works being carried through the mails would be laughed at for his prudery.

I hav but little patience with those self-constituted guardians and censors of public morals, who are always on the alert to find something to be shocked at—who explore the wide domain of art, science, and literature to find something immodest, and who attribute impurity where none is intended.

The law is founded on reason and common sense, and the statute was enacted to prevent the mails from being used to disseminate the vile literature and indecent pictures with which the country was flooded; those things calculated and intended to create and cater to a morbid appetite for obscenity and lewdness, and to corrupt the morals of the people, and especially the young, who are more susceptible to such influences.

No one in this day can deny the right to the widest latitude of discussion of all subjects of interest to the people. Any thought which may contain the germ of an idea calculated to benefit any human being, when couched in decent language, ought to be disseminated among the people.

The question of obscenity in any particular case must depend largely on the place, manner, and object of its publication. It would not be proper to discuss certain matters in a family newspaper which might be discussed with propriety in a medical journal. Again, if the writer was in good faith attacking some great flagrant wrong, the use of plain language, although offensiv to ears polite, might be permitted.

It is claimed for the defendant that such is this case, but it does not so appear on the face of the indictment.

It seems to me that the first two of the articles set out are *per se* obscene and indecent in a publication for general circulation.

Is it an offense under the statute to knowingly mail a paper containing an article or articles obscene, lewd, or indecent, or must the paper as a whole be obnoxious? If the latter is the rule it would seem to apply to a writing as well as printing. So a letter or writing, unless the objectionable contents largely predominated, could not be excluded from the mail.

The statute uses the word "print or other publications of an indecent character." What is meant by print? Is it printed letters or a picture? The word picture appears just before it in the statute. Undoubtedly in its broadest sense it may be an impression of either figures, characters, or letters. In the more common sense it is used as applicable to letters.

Another question naturally arises under this statute. Does the term publication necessarily refer to the paper published as a whole, or may it properly be applied to an article published in a paper? We speak of the publication of legal notices, or the publication of an article in a newspaper. Suppose the obscene article was cut from the paper and inclosed in an envelope. It would be a print or publication and would be non-mailable. I can see no reason why it is any the less objectionable when mailed as an integral part of the original paper.

It is apparent that the construction of the statute contended for by the defendant would practically defeat the object and purpose of the law. It would be a very dull man who could not conform his publication or written communication to the exigencies of the situation.

A further objection is made to the indictment that there is a joinder of a multitude of counts for the same offense. I hav serious doubts whether the publisher of an obscene paper can be convicted, as a separate offense, for every person to whom he shall mail a separate copy of his paper. At the minimum imprisonment, even under a fine, the ordinary human life might not serve to fill out the period. But it seems to me that the most the defendant can do on that ground is that the government be required to elect on which counts it will prosecute.

The motion to quash must be overruled.

Since writing the foregoing opinion my attention has been called to a case recently before Judge Thayer, of the eastern district of Missouri—United States *vs.* Frank D. Clark. From what appears in the published extract of the case, it seems Judge Thayer takes a similar view of the law, on the chief points, as herein expressed.

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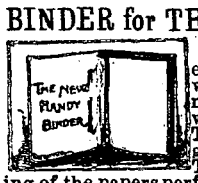
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News of the Week.

THE fund to erect a permanent Washington memorial arch at New York amounts to date to about $50,000.

CREEK Indians say delegates they selected stole $228,000 of the receipts for Oklahoma, on a pretense of legal services.

ILLINOIS has rejected Prohibition.

A HURRICANE in China has destroyed 10,000 lives.

JAPAN has had fires rendering 10,000 people homeless.

EARTHQUAKE shocks hav been felt in England and France.

DENVER is building a Catholic cathedral to cost $300,000.

THE Prohibition campaign has begun activly in Pennsylvania.

TWENTY-FIVE policemen hav been injured at evictions in Ireland.

THE Chinamen of Mott street, N. Y., raised $300 for the Johnstown relief fund.

A DAM on Fishing creek, near Bellefonte, Pa., burst, and villages were destroyed, with loss of life.

THE House of Lords has rejected by a vote of 108 to 23 the bill to allow women to sit in county councils.

THE Johnstown disaster is causing attention to be anxiously directed to the many other dams of the country.

THE lower house of Illinois has passed a bill for reformed balloting methods.

FORTY-FIVE passengers were hurt in the recent wrecking of a train by robbers on the St. Louis & San Francisco railway.

WOMEN employed in the rice fields of Medicina, Italy, hav struck. They hav pillaged bakers' shops, and troops hav been ordered to the scene.

MCGARIGLE, the Chicago boodler, has returned from Canada, and by arrangement of his friends been let off with a $1,000 fine. Such is Chicago justice.

FORMER slaveowners in Brazil hav formed a combination to compel the empire to recompense them for their freed slaves, threatening otherwise to subvert the empire in favor of a republic.

ON the 6th, a fire at Seattle, Washington territory, destroyed the business part of the city—thirty-one blocks, covering sixty-four acres. Several persons were injured by falling buildings.

INDIGNATION has been raised at the course of the contemptible Law and Order Society of Pittsburgh in preventing by a Blue law injunction a benefit dramatic performance on the Sunday night following the Johnstown disaster.

IN Clay county, Pa., a strike of miners has been on since May 1st, and 9,000 men, women, and children are suffering terrible destitution. The miners when at work earned $5, some weeks only $2 or $3. Troops hav been sent to suppress disturbances.

As the time for the first execution by electricity in New York state approaches, the editors reiterate their determination to publish full reports notwithstanding the law forbidding it, which law is no doubt dangerous as establishing a precedent in throwing a veil of secrecy over government operations.

THE loss of life at Johnstown is now variously estimated at 5,000 to 10,000. Johnstown's population was 28,000, not 10,000. That of the valley, that was more or less swept, was 50,000. Decomposing bodies hav filled the air with noxious gases. Europe helps to swell the immense relief funds. Catholics report two miracles: An image of the Virgin remained dry and unsoiled in a chapel in which the waters rose on the walls all around it and washed and muddied them; and a room in which were several nuns remained unpenetrated by the water that rose in surrounding apartments.

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JOSHUA WORSHIPETH THE LORD'S CAPTAIN.

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servants?—Joshua v, 14.

Odds and Ends.

A MILK shake—Weaning the baby.

A WASHERWOMAN is a cruel creature. She daily wrings men's bosoms.

HUSBAND (sarcastically): "What was you when I married you?" Wife: "A fool."—*Epoch.*

TEACHER: "What is the most useful metal?" Tommy (whose pa is an editor): "Printer's zinc."—*Terre Haute Express.*

CORA: "What induced you to tell Mr. Merritt I went to the party last night with George?" Little Johnnie: "A quarter."—*Harper's Bazar.*

MRS. QUERIST: "I hear that your divorce suit is finished, Marie. What are you going to do next?" Mrs. Queerish: "Go to work on a new wedding-dress, of course."

A WOMAN remarks: "The smile is the same in all languages." This is not so. In German it is usually beer, while in America it is generally whisky straight.—*Exchange.*

"I SEE you are always rushing for a car." "Yes, I am generally a little late." "There is one thing you will never catch." "What is that?" "A train of thought."—*Boston Gazette.*

"WOOD you?" said the coal dealer cutely;
"I wouldn't," she answered quite grim;
And then, as she fired up slightly,
She gave the coal shoulder to him.

SUNDAY-SCHOOL teacher: "We are told here that the prophet rent his clothes. Why did he do that?" Tommy Spaulding: "P'raps he couldn't afford to buy 'em."—*Pittsburgh Chronicle.*

A HARLEM schoolboy was asked to name some part of his own body. He thought a moment and then replied: "Bowels—which are five in number—*a, e, i, o,* and *u,* and sometimes *w* and *y.*"

A YOUNG lady in this city who teaches a Sunday-school class of eight-year-olds recently asked them the question, "What is an altar?" "I know," said one irrepressible; "it's where they burn insects."

IT has pained us much to note that certain of our contemporaries speak in a somewhat uncomplimentary tone of Queen Victoria's economy. They seem to forget that her gracious majesty has a large family.—*Philadelphia Call.*

YOUNG husband: "What? You are twenty-five years old to-day? Why, you told me a year ago, just before the wedding, that you were only twenty." Young wife (wearily): "I hav aged rapidly since I married."—*Yankee Blade.*

"HAV you got your scales with you?" said the trout to the sucker. "I hav," answered the sucker. "Why?" "Well," said the trout; "I'm going to take that fly, and I'd like to be weighed before I leave the brook, just for my own satisfaction."—*Puck.*

COMMANDING officer: "So you want to marry Private Malone's widow. She is old enough to be your mother. Surely a smart young fellow like you could find a nice young girl who would take you." Private T. Atkins: "Young girls is well enough, sor, but I likes my dinner 'ot, and I noticed Private Malone always 'ad 'is dinner 'ot, so I 'opes as you'll giv me lave, sor."—*London Judy.*

"LIGE." "Yes, your excellency." "I am being pitched into to an alarming extent for giving my brother an office." "That is true; but you should not care. You hav scriptural authority for it. Colonel Shepard tells me the Bible says that, 'He who will not care for his own is worse than an Infidel.'"—*Puck.*

DOWN where their garments hung low from a limb
Johnny and Jimmy went in for a swim.

Heedless they laughed at the kind teacher's rule,
Heedless they laughed and played truant from school.

Up where the sexton is digging away,
Digging a grave in the mold and the clay,

Chanting in wavering accents a hymn,
That's where they're planting poor Johnny and Jim. —*Nebraska State Journal.*

WE weren't there, but we never had reason to doubt the veracity of the gentleman who informs us that Senator Sawyer the other day witnessed for the first time in his life a game of baseball as played by professionals. At one point in the game the man at the bat knocked the ball away over the heads of the outfielders, and the crowd cheered until Senator Sawyer felt the warmth of enthusiasm rising in his own bosom. "That's too bad," he finally said to the gentleman beside him. "What's too bad?" "Why, it's too bad they didn't hav a man there to catch that ball. By George," said the senator warmly, "if I were manager of that club I'd put three more men out there in the field if it cost $2,500 a year."—*Washington Post.*

A MINISTER of the gospel was riding through a strip of woods, near a little town in Missouri, when he came up to an aged negro, seated by the roadside, who was an object of deepest dejection and woe. "What is the matter, my friend?" the good man inquired, looking with compassion on the grief-stricken African. The negro made no reply, but kept on muttering: "I'se a ruined man, I is. O Lordy! I'se de most misfortunate mortal dis world hab seen, sence Job got all er hiz property tuck away." "What is it that troubles you?" the minister again asked, kindly. "I'se ruined, sah." "Ruined? How are you ruined?" "I'se jist ruined—loss ebery cent I had, sah." "Lost your money? How did that happen?" "Loss hit shootin' crops, sah." "Shooting what?" "Crops, sah!" "What are they?" "What am what?" "Crops? What do you mean by crops?" "Hit is der game dem niggers play ter git er po' man's money, sah. Dey got all er dat, er church money, tew." "Do you mean to tell me that you hav been so wicked as to gamble away money that belonged to the church?" "I guesso, sah." "This is very wicked, sir; but as you are honest about it, and feel so downcast and repentant, perhaps the members of your church will forgiv you." "Fer what, sah?" "For losing the money that belonged to your church." "That ain't what's pesterin' me, sah." "Ah! I see, my good man. It is because you know that you hav committed a great sin against the Lord that makes you so unhappy." "No, sah; hit's not that—hit's two dollars o' my own dat dem niggers got is what's pesterin' me." And he broke forth again into doleful lamentations.—*Yankee Blade.*

Gems of Thought.

THE truth is, it is impossible to harmonize all the ills, and pains, and agonies of this world with the idea that we were created by, and are watched over and protected by an infinitly wise, powerful, and beneficent God, who is superior to, and independent of nature. . . . Nature, so far as we can discern, without passion, and without intention, forms, transforms, and re-transforms for ever. She neither weeps nor rejoices. She produces man without purpose, and obliterates him without regret. She knows no distinction between the beneficial and the hurtful. Poison and nutrition, pain and joy, life and death, smiles and tears are alike to her. She is neither merciful nor cruel. She cannot be flattered by worship nor melted by tears. She does not know even the attitude of prayer. She appreciates no difference between poison in the fangs of snakes and mercy in the hearts of men. Only through man does nature take cognizance of the good, the true, and the beautiful; and, so far as we know, man is the highest intelligence.—*Ingersoll.*

SERIOUS minds were racked by doubts as to Yahweh's justice. Then as now and always people in general were shallow enough to be satisfied with superficial answers, but those who followed out their thoughts were tortured by the grievous problems which the facts of life had forced upon their faith. The old answer, then, was still repeated on every hand, "National suffering is the punishment of national sin;" but we need not be surprised at its not satisfying everyone; and in itself it is obviously false. No rational connection can be established between the idolatry of Manasseh and the defeat of Josiah, or in general between the sins and the sufferings of Israel. Nor were these national sufferings the only enigma. The private lot of men presented many features that no one could reconcile with the righteous government of God. The ordinary doctrin that the good enjoyed prosperity, while the wicked were overtaken by adversity, was often in glaring contradiction with the facts. The great mass of people might hold it as a matter of routine belief; but anyone who thought it out was driven into doubt and the recognition of his own ignorance. It was but natural that many of the "sages" should find themselvs in this position. Jeremiah tells (Jer. viii, 9) us that even in his time the sages were ashamed, confounded, and dismayed; but he is content with the ready though shallow explanation that inasmuch as they had rejected Yahweh's word their wisdom must necessarily come to nought. And indeed a prophet and preacher of repentance like Jeremiah was not at all the man to understand and appreciate the sages. The cause of their confusion was not that they had disobeyed the word of Yahweh, but that facts were in contradiction with the current doctrin as to Yahweh's righteousness, and those whose office led them deliberately to examin what they saw and felt, perceived this contradiction sooner than the prophets; for doubt is fatal to the glow of inspiration, and the prophets were therefore instinctivly conservativ and unwilling to question or reject the traditional faith of their ancestors. To a sage, who reviewed the great question of God's justice with singular intrepidity, we owe a work which is one of the greatest glories of Israelitish literature; namely, the book of Job. —*The Bible for Learners.*

I WILL say unto God, Do not condemn me; show me wherefore thou contendest with me. Is it good unto thee that thou shouldst oppress, that thou shouldst despise the work of thy hands, and shine upon the counsel of the wicked? Hast thou eyes of flesh, or seest thou as man seest?—*Job* x, 2-4.

IT may also be observed, that the book of Job shows itself to be the production of a mind cultivated in science, which the Jews, so far from being famous for, were very ignorant of. The allusions to objects of natural philosophy are frequent and strong, and are of a different cast to anything in the books known to be Hebrew. The astronomical names, Pleiades, Orion, and Arcturus, are Greek and not Hebrew names, and it does not appear from anything that is to be found in the Bible, that the Jews knew anything of astronomy, or that they studied it; they had no translation of those names in their own language, but adopted the names as they found them in the poem. The probability, however, is, that it is older than any book in the Bible; and it is the only one that can be read without indignation or disgust.—*Paine's Age of Reason.*

THE learned Jewish authors, Eben Ezra and Spinoza, also declare that this book, Job, is not a Jewish production at all and that, consequently, it does not properly constitute any part of the Bible.—*Kelso.*

OUT in the intellectual sea there is room for every sail.—*Ingersoll.*

THERE can be nothing more utterly subversiv of all that is really valuable than the suppression of honest thought.—*Ingersoll.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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THE GUARDIANS OF LEARNING DURING THE DARK AGES.

Notes and Clippings.

It is said that the members of the South Fork Fishing Club, who owned the dam behind which were gathered the waters that desolated the Conemaugh valley, intend to turn their clubhouse into an asylum for the orphans of those who were lost in the great flood.

There is a larger proportion of the boys and girls of New Jersey than of any other state in the Union who go to Sunday-school. It appears by statistics recently taken that there are just about 280,000 children in the 1,997 Sunday-schools of New Jersey. This fact ought to insure a high grade of hypocrisy for the next generation of citizens of the state.

Down in Clark county, Ga., is an old negro woman who every night prepares for death. According to a local newspaper, "after a short prayer, she clothes herself in a long, flower-bedecked gown, plaits her hair carefully, crosses her hands on her breast, and falls asleep. Two coppers are placed on the table beside her to put upon her eyelids. She has directed that she be buried on the banks of the Oconee river, and believes she is going directly to heaven. She is angry beyond expression as she wakes each morning and finds herself alive."

It is said that M. Gounod, the composer, who is a man of intense religious convictions, once spent an hour upon his knees praying for the conversion of Sarah Bernhardt, in that lady's presence. Sarah's answer was short but not very sweet, and at last she had to turn him out of her house. Gounod's house was threatened during the Franco-Prussian war. Trusting to his fame for defense, he put up the following inscription: "The house of Charles Gounod, the composer of Faust." But the marauding Germans burnt it to the ground all the same.

The governor of Van in Armenia has recently issued a decree against the breviary which Gregorian and Catholic Armenians hav used in their schools for more than a thousand years, the only difference between the Gregorian and Catholic versions being that in the former the name Catholics is substituted for that of pope, used in the latter. The governor's reason was that the teaching of the breviary was opposed to Ottoman national principles, some of the saints mentioned in it having been kings of Armenia, and also foreign kings. Both the Catholic and Gregorian patriarchs hav seen the grand vizier at Constantinople in behalf of their people, but as yet in vain.

In one of the British reviews for June is an appeal "to the common sense and educated thought of the men and women of England against the proposed extension of the parliamentary suffrage to women." It is signed by over one hundred women, representing a great variety of social interests and radical differences of political opinion. The names include Mrs. Leslie Stephen, Mrs. Humphry Ward, Miss Beatrice Potter, Mrs. J. R. Green, Lady Layard, Mrs. Huxley, Mrs. Lynn Linton, Mrs. Alma Tadema, Mrs. W. E. Forster, Mrs. Matthew Arnold, Mrs. Max Müller, the Dowager Lady Stanley of Alderley, Lady Frederick Cavendish, the duchess of St. Albans, Lady Louisa Egerton, and Mrs. Goschen.

An Antarctic expedition is again being talked of. A New Zealand colonist of Norwegian origin has gone to Europe for the purpose of taking out a contingent of his countrymen accustomed to fishing. His object is to endeavor to organize an Antarctic whale fishery. He hopes to equip two steamers with which to explore the region generally, and, if possible, he will leave a contingent of men on Victoria Land or some other suitable point for a whole year. One or more scientific men will be taken, so that if the expedition be carried out we may expect important results.

The *Star* of Fort Gaines, Ga., has a new editor, and a passage from his salutatory is as follows: "We feel like we hav claims upon the people of Georgia, having been a preacher and pastor for forty-four years; and having in that time baptized over four thousand people, we feel, as Paul said, if any others hav claims we hav more, having labored more abundantly. But now being too old and ugly longer to be a pastor, we turn in this new direction hoping still to be able to do some good in the world, and to make an honest living for ourself and family. There will be, as soon as we can get under way, a religious corner in the paper for Sabbath reading."

The Boston Anarchists seem to be an exclusiv set, something like New York's four hundred. Mr. Tucker says: "Labadie proposes the orthodox God for membership in the Anarchistic fraternity. He should be buried beneath a mountain of black balls. Whether God made the orthodox man in his image or *was* made by the latter in *his* image, he is totally unfit to be one of us. Far from free, independent, sovereign, and willing to do good, he is represented throughout the inspired book as a despotic, vain, whimsical, contradictory, impotent, sulky, malicious character, with whom no noble mind can be on speaking terms. No, be it known once for all that no god nor godlike man need apply for fellowship among us." Barring, perhaps, a lack of reasoning power, we should think the orthodox God would make a very good Anarchist.

Mrs. Besant, says the *Home Journal*, is the ablest, as she is the most "advanced," of the women who undertook for the first time this winter the responsibilities of official life on the London school board. She has been before the public for the last twelve years, and the splendid total vote of fourteen thousand votes by which she was elected by the Tower Hamlets division of London last November was a well-earned tribute of admiration from the workingmen of the district. Mrs. Besant's popularity and influence with the London democracy are undoubted. There is a wonderful magnetic attraction about her. Her face in repose can hardly be called handsome, but when animated, her dark Irish eyes flash fire, and, as one of her lady friends once said to me, "She has one of the sweetest smiles I hav ever seen." Her short curling hair, and the somewhat peculiar attire which she affects, add to the individuality of her appearance. But her eloquence is after all her greatest attraction. It was entirely on religious grounds that she left her husband, a clergyman and a brother to Walter Besant, the novelist, and the separation from her only daughter has been the deepest sorrow of her life.

Communications.

Who Are the Infidels?

The word "infidel" has two separate and distinct meanings.

ITS REAL MEANING.

In the first place, it comes from the Latin *infidelitas*. It means being unfaithful, and is frequently used to describe a man who is unfaithful to his wife, or a wife who is unfaithful to her husband. In this relation the word conveys a distinct idea, and is full of force and meaning. For many ages, however, religious folk hav given it a second meaning, a meaning in no way warranted by its Latin root, and hav applied it to all persons who in any way and in however small a degree disputed the truth of the prevailing religion.

A QUESTION OF GEOGRAPHY.

A man's religious belief, as everybody now knows, is the result for the most part of a geographical accident. If I had been born in Turkey, of Mohammedan parents, or in India of Buddhist parents, trained from childhood in either of these religions, I should hav been a Mohammedan or a Buddhist for precisely the same reason that, having been born in England of Christian parents, trained in orthodoxy, I was a Christian for the first eighteen years of my life, and only outgrew my early beliefs by a study of other religions and their relation to man's mental growth or development.

SOCIETY FOSTERS HYPOCRISY.

Just think for a moment what a large part our early training plays in the formation of our beliefs.

At our mother's knee we are first taught to pray. With her loving hands she puts us in the little cot and bids us think not of the things of this world, but direct our thoughts toward heaven and the great God, the monarch of the heavenly sphere.

How can we doubt our mother's word? To her loving-kindness and care we owe everything; we would sooner doubt anything and anybody than her.

Nevertheless, our mothers are our first priests. They giv us our first lessons in theology. They fill our imaginations with the idea of an infinit ghost; and once mother has given form to "airy nothings" and framed the picture, it is hard for the child to do anything toward its destruction.

When we grow to manhood we find that our advancement in the world depends upon our maintenance of the creed of our childhood. If we refuse to support it we are regarded in the same light as a father who refuses to support his child—we are shunned—condemned as inhuman monsters, without so much as a word being allowed in our defense.

THE TYRANNY OF THE MAJORITY.

For ages the thoughtful and courageous and progressiv among men hav suffered from the tyranny of the majority; and, as a general rule, in matters of belief, majorities are in the wrong. Minorities are always the pioneers of progress; they compose the little band of heroes and martyrs in all ages.

Who can tell the sufferings of these noble pioneers—who recount their hardships when so much has been endured in silence? We know, however, that but for such unselfish heroism, such constant, though unrewarded, struggle, we should not enjoy so large a measure of freedom as we do to-day.

Think of the tyranny of the creeds in the past; think of the sacred blood shed in the name of religion in all parts of the globe; think of the torture endured by our Freethought martyrs in the past, and you will appreciate the meaning of the term, "tyranny of the majority."

Every creed has had its Infidels; every sect its outcasts; and whenever a man was found who stood intellectually or morally above his fellows—unless he chose to hide his thoughts, or play the hypocrit—he became the target for all the poisoned arrows of religious malice.

All honor, then, to these brave pioneers! Let their memories be kept green in our hearts and minds, moistened by tears of sympathy. Let the American poet, Will Carleton, giv voice to our sentiment.

> When the springtime touch is lightest—
> When the summer-eyes are brightest,
> Or the autumn sings most drear;
> When the winter's hair is whitest,
> Sleep, old pioneer!
> Safe beneath the sheltering soil,
> Safe enough you crept.
> Well you paid for every blessing
> Bought with grief each day of cheer;
> Nature's arms around you pressing,
> Nature's lips your brow caressing,
> Sleep, old pioneer!

But while the great dead lie silent in the grave, let us recount some of the glories of their career, and deduce useful lessons from their lives and struggles.

THE GLORY OF THE FREETHOUGHT MOVEMENT.

It is the glory of the Freethought movement that it has produced men of varied talents; that is to say, the genius of its men and women, its heroes and pioneers, has not all run in the same groove.

Among people who think, differences of opinion are inevitable; every brain differs from every other brain in some respect, either in its size, its shape, its quality, or its convolutions. It is only among the orthodox—the tories in religion—that thought is stagnant as an unused pool. The orthodox are content to take their opinions on trust; they are the perpetual victims of a theological "confidence trick;" but the Freethinker is wide awake—he does his own thinking, makes his own investigations, reaches his own conclusions, and dares the consequences.

CHRISTIANITY A PERSECUTING RELIGION.

The Christians were the first to introduce the practice of punishing persons for unbelief. Buddha taught his followers the principle of allowing others to differ in opinion without either condemnation or punishment. Like every great teacher, he thought his opinions were right, and that the consequences arising from neglect to put them into practice were terrible; but he appeared to think that the consequences of one's misdeeds were a sufficient punishment. Paganism was tolerant enough. The Romans did not persecute for unbelief. Renan says: "We may search in vain the whole Roman law before Constantine for a single passage against freedom of thought, and the history of the imperial government furnishes no instance of a prosecution for entertaining an abstract doctrin." Think of that; yet Christians, who tell us that the highest and noblest virtues were manifested in Christ, are yet inconsistent enough to declare that it was he who first laid down the atrocious principle of the

CRIMINALITY OF UNBELIEF,

in those memorable words: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

For the purpose of my article, however, let me dwell for a brief while on the

LIVES OF "EMINENT INFIDELS,"

that is, the lives of great men who hav been called "Infidels" by Christians. They are of four kinds. First and foremost came the scientific Infidels—the men who insisted that facts that could be verified by experience—were of more importance to the world than "inspired fictions."

Then came the logicians—the reasoners—who were also students of the Bible; then the poets; and lastly, the man of versatil talents—the man who combined in a small degree the qualities of the others, in other words, the man of "Common Sense." Take first that most heroic of men,

GIORDANO BRUNO,

whose statue is to be unveiled in Rome on Whitsunday this year, near the spot where he was burnt in 1600; is he not rightly numbered among the most worthy of the sons of man? Yet he was an Infidel. And what a man! Braving the greatest dangers, standing erect in the very shadow of the grave, in the presence of the rack, the thumbscrew, the stake, while others played the hypocrit or the coward. His name will be handed down to posterity as an example of a truly great man, *i. e.*, a man who regards truth and virtue as the highest of human qualities—this name will liv when those who tortured and burnt him will hav gone down to everlasting oblivion.

Who was this Bruno? He was a poor Italian student. Born at a small place called Nola, near Naples, in 1548, Bruno gave early evidence of a studious turn of mind, and was a regular attendant at the private and public lectures of the various professors at the colleges of Nola and Naples. But a profound study of science and philosophy led him early in life to see that the Bible was unscientific, and he very soon made known his heresy. He was only sixteen years of age when the authorities of San Domenico drew up an indictment against him, which, however, was not pressed on account of his youth.

BRUNO IN ENGLAND.

Bruno then wandered about from Noli to Venice, from Venice to Milan, from Milan to France, and ultimately to England, where in the University of Oxford itself he was invited to lecture. Here Bruno's heresy found free expression. He lectured on the "Indestructibility of Matter," the "Plurality of Worlds," and the "Pantheistic Philosophy." Bruno's great crime was that he discarded the Aristotelian theory of the motion of the earth, and advocated the theory of Copernicus.

BRUNO BETRAYED.

Bruno continued to wander from place to place, and was ultimately induced by one Mocenigo to return to his nativ land, where he was betrayed to the Inquisition. I need scarcely tell how Bruno was condemned to seven long years of imprisonment—imprisonment away from his beloved books—and after many ineffectual attempts to induce him to recant, how he was at length condemned to die at the stake. Think of his speech to his judges: "You are more afraid to pronounce my sentence than I to receive it;" and then you will in some slight degree understand what sort of man this grand Italian "Infidel" was. But oh! how he faced death; he did not quake with fear, he did not appeal for mercy, but bore his inexpressible sufferings serenely and bravely to the last! Thus Bruno's body was destroyed, but his influence for good in the world remains with us to-day, and is practicably imperishable.

Bruno was called an "Infidel." The word was used as a term of reproach; but methinks that the time will come when to be called an Infidel will be the highest honor.

From Bruno we turn naturally, as the next step, to

SPINOZA, THE DUTCH JEW.

He was born at Amsterdam in November of 1632. Like Bruno, he was a pantheist; to his mind God permeated the universe.

Spinoza was a logician by a profound study of the Bible. In his "Tractatus-Theologico Politicus," Spinoza givs us a most searching analysis of the Bible, shows us its true value, as the work of fallible men, denies the possibility of miracles, in short, destroys the very foundation of the Christian faith.

Spinoza was anathematized and excommunicated by the Jewish church. Thenceforward he worked not for a sect but for humanity.

Is his name forgotten? Not so. In any good history of philosophy the name of Spinoza cannot be omitted.

Then we come to a different class of "Infidel"—to François Marie Arouet, known as

VOLTAIRE THE POET, THE PLAYWRIGHT, THE SATIRIST,

who was born on Feb. 20, 1694, and died in 1778.

He assailed theology with the strongest arguments, the most impregnable logic, and the theologians are sorry, but they do not rush about proclaiming that they are hurt; for they imagin that there is something deeper in human nature than mere logic. But satirize their creed, laugh their doctrins to scorn, and do it with all the skill of the wit and the elegance of the poet, and they will never cease their tumultuous cries of agony while you liv, and will slander and villify you when dead.

Voltaire flung the spear of his wit and the shafts of his ridicule at the carcass of Christianity, and the clergy felt these assaults terribly. The point penetrated, and though like Mercutio's wound it was "not so deep as a well nor as wide as a church door," 'twas enough.

The clergy will never forgiv Voltaire. He was a hateful Infidel to them, though beloved by the people. In France to-day it is not the clergy who slandered Voltaire whose names are remembered with pride, but it is the poet's—Voltaire's himself—and to-day his countrymen are never tired of singing his praises. Yet he was an "Infidel!"

The fourth class of Infidel to which I will refer is

THE INFIDEL OF "COMMON SENSE"—

that is, the man of versatil talent—the man who knows a little of everything and who possesses the requisit amount of tact to put it into practice. Such a man was Thomas Paine. Preëminently a man of common sense, he was capable in argument of silencing the ablest theologians, for with his knowledge of mathematical principles, combined with an accurate knowledge of the Bible, he was able to show that the clergy were wrong, and further that they were ignorant alike of science and of the book of which they professed to be the special interpreters.

Thomas Paine, the English Freethinker, was born at Thetford, Norfolk, on Jan. 20, 1736, and died in June, 1809. He took part in two Revolutions. It was he who gave utterance to the noble sentiment, "Let us hav war now that our children may hav peace"—he, too, who said, "All the world is my country, and to do good my religion."

And not only did he say grand things, but he acted grandly too. He was the first Englishman to construct a bridge, and probably the first who sat in the French chamber as deputy, representing as he did the departments of Calais and Versailles.

Thomas Paine wrote his "Common Sense" and convinced our American brethren of the folly of monarchy. By his "Age of Reason" he demonstrated to "all sorts and conditions of men" the unreasonableness of the Christian religion.

Yet this man was "an Infidel." I hav not time now to speak of Shelley, of Robert Owen, of Richard Carlile, of John Stuart Mill, of Charles Darwin, and a host of others, "Infidels" all, but I must turn at once to the next point for consideration in this lecture. If all these men were Infidels, in what sense were they so? Were they unfaithful to their wives? No. Even the theologians do not allege this, except in the case of Thomas Paine, and then without the smallest evidence to support their statement.

In what respect, then, were they unfaithful? Unfaithful to their convictions? On the contrary, in this regard they were true above all their fellows. How then can they rightfully be called Infidels? They can not. The truth is, the term was coined by wicked and malignant priests to use as a stigma, as a brand, with which to stamp all men who were either too earnest or too brave to be unfaithful to themselvs.

Shakspere says:

> To thine own self be true,
> And it must follow as the night the day,
> Thou canst not then be false to any man.

So thought these brave men; the priest, however, thought otherwise.

And I say here that these men were not Infidels, in the true sense of the term. They were

not unfaithful. Nay, I will tell you who are the

REAL INFIDELS.

They are the people who profess to believe that which they really do not believe. They are the hypocrits of all nations and all creeds. They are the people who call themselvs Christians who are nevertheless ashamed to put Christ's doctrins into practice. They are people who say they believe in a God of justice and goodness, and yet are continually doing deeds which must be abhorrent in the eyes of the being they profess to worship. They are the persons who say, "Lord, Lord, thy kingdom come," and who dread the approach of death as much as the most miserable of sinners.

Who are the Infidels? Every man who takes the Christian name and does not strive to emulate the deeds of his master—that man is an Infidel.

WHAT JESUS DID.

Jesus had not where to lay his head. He wandered about like a beggar and an outcast. All persons who liv in fine houses and call themselvs Christians and at the same time are not seeking to bring about Christ's kingdom on earth are Infidels!

To be like Christ they should "sell all they hav and giv to the poor;" they should "resist not evil," but when smitten on one cheek they should turn the other to their assailant and "let him smite that also." "They should giv to every man that asketh," and in a short time they would qualify themselvs for the world above the skies. To be good Christians, too, they should "take no thought for the morrow what they should eat, what they should drink, or wherewithal they shculd be clothed." God looks after the lilies of the fields—would he neglect to make provision for those who believed in him?

All good Christians should be "Communists;" they should hav everything in common. They should liv in the same kind of houses; rise at the same time in the morning, breakfast together; hav the same kind of food and the same quantity of it; do the same kind of work, wear the same kind of clothes—and if they took to jewelry, or finery of any sort, no man should hav a more valuable watch than another, and no lady presume to wear a dress out of the orthodox fashion or of more than ordinary value, because if they made any differences there would be a most unpleasant time of it for somebody in the community. To be like Jesus they should hav faith, and plenty of it. If a man in a railway train asked them to select the picture card out of three, they should hav faith and do it. If a man asked them to take shares in "The Absolute Bargain Co.," or the "Society for the Relief of Aged Cripples Abroad"—they should hav faith—and assuredly they would get their reward, with a capital R.

To be like Christ they should "love their enemies," and in the time of invasion they should try and convert the enemy by meekness and love. They should "Lay not up treasures on earth, where moth and rust doth corrupt," etc., but think only of heaven and the glory of a rapid departure.

If they would do these things, they would be consistent, they would justify in some sort the Christian name.

But how do they act? Instead of "love for their enemies," a Christian government prepares powder and shot, and wrings from a poor, struggling population millions per annum to keep up a standing army.

Instead of "taking no thought for the morrow," they erect banks, start prudential societies and all sorts of institutions for making provision for the distant future; and if anyone takes the liberty of smiting them on the cheek, they immediately rush off in quest of a policeman. The poor fellow who has the misfortune to hav nowhere to "lay his head" is sent to jail by a Christian magistrate as a "rogue and a vagabond." I hav myself seen a "worthy" city alderman (Sir Robt. Carden, M.P.) commit a dozen half-starved wretches to jail for a month, against whom there was not the slightest rag of evidence of criminality—for no other reason than that being out of work they preferred to sleep in the "open air" rather than seek a night's shelter in the workhouse. Yet Jesus said, "Blessed be ye poor; yours is the kingdom of heaven." Is it possible that the pauper will get a "mansion in the sky" when all he can succeed in getting in this world is a "plank bed?"

Poor Herbert Freund has had several terms of imprisonment for faithfully imitating his Lord and Master.

He has spent more than a year in prison at various times for going to St. Paul's cathedral and in the midst of the service proclaiming "the day of judgment and the doom of the city."

Poor fellow, he suffers from a chronic congestion of the brain; and so perhaps does every other religious enthusiast.

Had this man lived in the fourteenth century instead of the nineteenth, he would hav been hailed as a god; he is now regarded as something approaching an idiot. Yet I dare swear that Herbert Freund is a better Christian than those who condemn or punish him.

He at least is consistent. He at least takes Jesus to mean what he said. With him there is no paltering with words. If Christ did not always mean what he said, how are we to know what he meant at all?

The priests are philological jugglers. They invent "spiritual meanings" for plain secular sentences, because they know that dexterity of the tongue may deceivê the brain. They are "sophisticated rhetoricians inebriated with the exuberance" of spiritual verbosity, and until Freethinkers compile a new authoritativ dictionary from which there can be no rational appeal the theologians will continue their trade of deception.

They are the real infidels and the manufacturers of Infidels. The only conversions they ever effect are the conversions of honest men into unconscientious hypocrits. The late William Maccall called them "Bethelites" in one of his fierce moments—and he had many of them. He exclaimed:

> Christ and Christlike men I love,
> Me they lead to heaven above.
> But the Bethelites I hate,
> Who me pester early, late,
> With their chatter of salvation—
> With their menace of damnation.
> They make high God a chapel fixture,
> And piety a "bloody mixture," etc.

A strong metaphor, truly, but it is scarcely an exaggeration of the fact. The priest tells us we are to be washed in the blood of Christ—to be made white. But if we tell him to go and bathe himself in the sanguinary fluid he calls us "vulgar Materialists." I retort by calling them "Christian Infidels"—proclaiming one kind of conduct for their credulous dupes and performing quite another themselvs.

How long shall these hypocrits hav power? How long shall they be allowed to blacken the characters of our great dead? How long shall slander and calumny be heaped upon the pioneers of progress? Not long, surely. The day of the schoolmaster is at hand; for with an educated people the doom of the creeds is certain.

Again quoting William Maccall:

> Like Christ is dying the Christian creed;
> It wears a crown, not of thorns, but gold.
> It revels in lusts and lies and greed,
> Its most sacred things are bought by gold.
> Scorning the gospel of Christ and his cross,
> A gospel it babbles of profit and loss.
>
> Of a life and a death and a faith benign
> Nought remaineth but legends strange and dim—
> Fruits withered but luscious on poetry's vine,
> Broken notes of nature's eternal hymn.
> Ah! none are thy brothers, dear Christ, but those
> Whom priests and Pharisees curse as thy foes.

Come forward, then, all you whose minds are not darkened by clouds of superstition; sow the seeds of Freethought; be brave and fear not the bigots, for with truth on your side, and courage and enthusiasm for the work, you cannot fail to reap a golden harvest.

ARTHUR B. MOSS.

Christ and Peter, Both Romish Frauds.

The ancient Syriac New Testament, called the Peshito, has no Christ in it, but always the Syriac word *meshiha*, meaning "anointed," which Dr. Murdock has not translated, as he ought to hav done, but rendered Messiah, with a capital M (not a capital C as erroneously written and printed in our former article). Accordingly in Dr. Murdock's Syriac New Testament the first verse of Matthew reads as follows:

> The book of the nativity of Jesus the Messiah.

And the first verse of 1 Corinthians:

> Paul, called and sent by Jesus Messiah.

Here, as in almost every other instance in this epistle and some others, but not all, the definit article is not used, and the presumption is that it is an interpolation; that is to say, that Paul always wrote *Jeshu meshiha*, "anointed Jesus."

The Apocalypse, which was originally composed in Greek—for the Syriac version betrays its Greek origin—has "Jesus the Messiah," *i.e.*, anointed, throughout.

But although there is no "Christ" in the Syriac version, it is remarkable that the word "Christian" occurs three times, as follows:

> The disciples were first called Christians [Syr. *Christianyah*] at Antioch (Acts xi, 26).
>
> Almost thou persuadest me to be a Christian (Acts xxvi, 28).
>
> But if he suffer as a Christian, let him not be ashamed (1 Peter iv, 16).

The Syriac title of this book is, "The Epistle of Peter the Apostle; Simon Kepha." Showing how the Syriac version got tampered with under the influence of the Greek branch of the primitiv church. The epistle is perhaps genuin, barring corruptions, and may hav been written in Babylon, as it purports to be. And this is the only epistle of Simon Kepha in the ancient Syriac collection. The second epistle of Peter is a later Greek fabrication.

We hav said that the Greek word *Christianos* occurs three times in the ancient Syriac version, as it has come down to us. So also the Greek proper name "Petros" occurs three times in the same version, to wit:

In the caption of the epistle of Simon Kepha, as before mentioned; in the first verse of the same epistle ("*Petrus*, an apostle to Jesus the anointed"); and in Acts i, 13, where *Petrus* is named as the first of the eleven apostles. But in Luke vi, 14, where the same list is given by the same writer, the first of the apostles is "Simon, whom he named Kepha."

It is therefore evident that these three occurrences of the name *Petrus* in the Syriac New Testament are corruptions. The name given to Simon by Jesus was Kepha, meaning "stone," and he never could hav been known in Galilee or Judea as *Petros*, any more than Jesus could hav been known as *Christos*. The Greek language was not spoken in those countries.

ANTICHRIST.

The Danites in Search of a Possession.

The eighteenth chapter of Judges opens with the above, and this is the gist of the story:

It is evening in Laish. The day's toil is over, the sun is sinking behind the western hills, whilst the summits of the eastern ones are bathed in golden light. But lower down their slopes the shadows are creeping toward the valley, where all is peace and happiness. The children are assembled at their evening games, and their joyous shouts are reëchoed from the surrounding hills. The parents look on well pleased. Fair maidens are wandering in oliv groves attended by favored swains, who pour into willing ears the old, old story, though ever new, and without which "this world would be a desert." The young mothers sit fondling their first-born, and as they press them to their bosoms in a transport of love their eyes meet and both see their heaven there. Young husbands are standing by, though every now and then called off by the youngsters at play to settle some trivial dispute, but quickly returning to wives and little ones. The elders are gathered in groups discussing an event that occurred to that peaceful community a short time before. They were visited by five strangers. Had the Laishites hanged them on the spot the Jewish Yahweh would then hav had one crime less to answer for. But no. With that noble hospitality that ever distinguishes nature's children, they received them as guests. Water was furnished to wash their feet. They partook of the traditional bread and salt which, according to Eastern custom, made them sacred in the eyes of their hosts. They were permitted to wander through the land, which they found teeming with plenty, producing everything man needed in abundance. The people, simple and honest, knew no guile. There was no magistrate in the land. Why? None was needed. The men were honest and industrious, the women virtuous, the children dutiful. But when were such virtues a passport to the favor of the Jewish Yahweh? The spies returned to their tribe and reported what they had seen. They decided to ask counsel of the Lord. His answer was, "Go up quickly and take possession, for lo I hav given it into your hand" (see Judges xviii, 6–10). And on this eventful evening this horde of Jewish robbers are lying in wait to fulfill the commands of their revengeful God.

The moon has just risen above the eastern hills, casting a peaceful light over the joyous scene, but throwing the lower slopes into deeper shadow; "the children are summoned from their evening games to prepare for the night's rest;" "good-nights are spoken by fond lovers, with promises to meet on the next"—alas! they are eternal. No more shall the joyous shouts of those innocent children reëcho through that peaceful valley; no more shall those fond lovers wander through the oliv groves; no more shall the young mothers clasp their babes to their bosoms. An unusual noise is heard. The children cling to their parents in an agony of terror. "What is it?" is asked, but not answered. Again it is heard, but nearer—a noise as of wild beasts rushing over the ground, accompanied by a clash of cymbals—and the ruthless horde of Yahweh hav rushed upon their prey, and sword and spear are doing their bloody work. A fiend tears the babe from its mother's arms, and ruthlessly dashes its brains out against a stone. The young mother rushes frantically forward to save it, and is received on the point of a Jewish spear, piercing her pure bosom, and the life-stream of mother and child mingle as they are absorbed in the bosom of nature. "And Yahweh smelled a sweet savor." The massacre is over, and the city, together with the bodies of its former peaceful inhabitants, is offered as a burnt-offering to a relentless Jewish God, who is reported as the author of the sixth Commandment, Thou shalt not kill.

Josephus, the Jewish historian, as if ashamed of the act, merely says they went up and took possession.

W. H. FORBES.

DID the book called the Bible excel in purity of ideas and expression all the books now extant in the world, I would not take it for my rule of faith as being the word of God, because the possibility would nevertheless exist of my being imposed upon. But when I see throughout the greater part of this book scarcely anything but a history of the grossest views and a collection of the most paltry and contemptible tales, I cannot dishonor my creator by calling it by his name.—*Thomas Paine.*

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Ch. Fin. Com., 334 W. Madison st., Chicago.

Opposed to the Clan.

The pope's Irish hav so long ruled Chicago with a ruinous hand that it is a matter of no small satisfaction that the revelation of this Cronin murder is turning the tide against them, and I note one startling coincidence in this matter. The 4th of May is the anniversary of the Phenix park assassination, the Haymarket tragedy, and the Cronin murder. It seems to be an Irish blood anniversary, for when the Haymarket bomb-thrower is found I imagin that he will be an Irish dynamiter.

Against this pernicious influence it is necessary to strike while the iron is hot, and if possible point out the way for our city's redemption from Romish rule. A few Liberals inaugurated a movement last Sunday, the names of some of whom are not unfamiliar; and this is what the Chicago *Tribune* says of it:

OPPOSITION TO THE CLAN.—THE AMERICAN PATRIOTIC LEAGUE THE TITLE OF AN ORGANIZATION TO OFFSET THE CLAN-NA-GAEL'S INFLUENCE.

The citizens of the Northwest Side, headed by W. F. Whitehead and J. M. Stiles, inaugurated yesterday a movement which promises to become of no little importance in the politics of this country. It is the organization of an American Patriotic League to act as a checkmate to the encroachments on American affairs by secret societies composed of foreigners.

"The revelations in the Cronin inquest of the Clan-na-Gael's noxious influence and power in the municipal and national government of this country—a cancerous incubus on the body politic," said E. A. Stevens, "suggested and prompted such a movement."

The first meeting was held at No. 994 Milwaukee avenue yesterday afternoon. J. M. Stiles presided and H. T. Curry said:

"Americans hav too long crouched in servil humility before this foreignism that is literally strangling the liberty of this country," said the speaker in the course of his remarks. "What do we see to-day? One of the most atrocious murders that hav ever been committed is perpetrated right here in this big city of Chicago.

"When these men," he resumed, "come from another land I want them to become Americans. Do you know I hav about reached the conclusion that foreignism is strangling Americanism. The Irish vote in this country is about one-sixth of the total vote. How many offices do you suppose they hold?"

"All but one-sixth," shouted somebody in the hall.

"That's exactly it!" retorted the speaker. "The education of this country will be its salvation, and I want Secular education and not parochial."

E. A. Stevens, who followed, made remarks of a similar nature.

"What is the condition of things here?" he asked. "What do we see? A certain Maurice J. Dorney, a Catholic priest, a man who pretends to preach the gospel of peace, being actually associated with revolutionary secret societies and an intimate of men who do not stand any too well to commit murder. We learn from the coroner's inquest that an institution has grown and thrived in this land in direct violation of the Constitution. We find that men, members of that organization, under oath to tell the truth, equivocate, lie deliberately, or hav forgetful memories. We discover that justice cannot get at facts; that secret society oaths are more binding to these men than their oath of allegiance to the Constitution of this country. Men who wear a uniform supposed to be symbolical of law are brought into this inquest—men who are guarding your homes and mine—and we find that they are accused of being accessories to this murder. Is it not about time to call a halt? Is it not about time to be up and doing?"

He was frequently interrupted by storms of applause.

The speaker also alluded to the return of McGarigle, and in that connection had this to say: "I shouldn't be surprised if by indicting the whole police force of Chicago they would find Cronin's murderers. That force is recruited from an association of assassins—an association against the ideas and law of America which they would throttle. Can we afford to hav a lot of organized thugs liv here on the pretense that they are serving the cause of Ireland?"

Mr. Stevens criticised a religious sect which tolerated such men, opposed the parochial school system, and took another crack at McGarigle.

Speeches were made by Mr. Whitehead, Mr. Bush, and others. The object of the American Patriotic Association is to imbue all American citizens with a deeper love of country. It has adopted as its motto: "Love of Country, Liberty of Conscience, and Loyalty to the Constitution." It will meet every Sunday at 2 P.M. at No. 994 Milwaukee avenue. A permanent organization will be effected next Sunday.

A CARD OF THANKS.

DEAR FRIENDS: I was so overwhelmed with expressions of good-will, regard, and esteem from the members of the Chicago Union and prominent Liberals of this city, and was the recipient of such an elegant and valuable present, on the anniversary of my birth, that I cannot adequately express in words the depth of the gratitude I feel.

To our honored president, R. B. Westbrook; to those noble Nestors of Liberalism, Horace Seaver and J. P. Mendum; my cherished friend and able Editor, Eugene Macdonald; to Otto Wettstein, our scientific sage of Rochelle; to Mrs. Freeman, whose glowing rhetoric sheds a radiance over the Radical rostrum; to my old-time compatriot, Dr. McLeod; to our indefatigable Jehu Barr, and to my esteemed friend, Mrs. C. Piper, who, with her talented daughter, Bertha, made this occasion memorable, and to all others, I extend my most sincere thanks for their acts of appreciation and words of encouragement.

As long as memory lasts I shall treasure the unique memorial, on which are inscribed the donors' names—an array of which any person should be proud, including thirteen of Chicago's most fair and intelligent lady Liberals, besides representatives of art, science, and letters, men in official life, the bench, the bar, and business, among whom I note with no slight satisfaction the name of my old employer and friend, Otis S. Favor.

Dear friends, I tender my heartfelt gratitude, and cheerfully accept the agreeable servitude of being under obligations to those I so profoundly esteem.

To one and all I shall ever be,

Yours gratefully and sincerely,

E. A. STEVENS.

[The explanation of the foregoing Card of Thanks is found in the following.—EDITOR TRUTH SEEKER.]

CHICAGO, June 11, 1889.

EDITOR TRUTH SEEKER, *Dear Sir:* We, members and friends of the Chicago Secular Union, were tendered a party by our president, Mr. E. A. Stevens, in honor of the forty third anniversary of his birth, June 8th. Mr. Stevens, with his usual good judgment and management, entertained the society with the following elaborate, select, and brilliant literary and musical program:

PROGRAM.

OVERTURE.....Segner's Orchestra.....Festival.
RECITATION.....Prof. Geo. A. Vinton.....Selected.
SONG, "Ecstasy".....Mrs. Julia Rogers.....(Arditi).
RECITATION.....Henry Borst......"The Reformer."
SONG.....Ethel Sheff r.."A Grandmother's Advice."
GUITAR SOLO.....Dr. G. W. Kennicott.
BARITONE SONG.....Mr. Fred. Miller.
MARTIAL MUSIC.....Messrs. Elliott and McNally.....(Farci).
SOPRANO SOLO.....Miss Annie Rogall.
Accompanist, Miss Allie Evans.
PIANO SOLO.....Miss Bertha Piper.
THE JUVENIL DUET.
RECITATION.....Mrs. C. Piper.
THE INIMITABLE SPECIALISTS (in costume)...Little Ella and Maud.
Intermission—Refreshments, followed by dancing.

At the close of the literary and musical program, Mrs. Freeman, in presenting Mr. Stevens with a fine gold watch and chain, as a token of regard, esteem, and appreciation of his sincere devotion to the noblest cause of man, in an eloquent, well-chosen, and masterly speech, said:

LADIES AND GENTLEMEN: I hav been requested to make a speech, and that I may not go over my time I will ask Mr. Stevens to take the chair. Now, I hav always noticed that speeches of this kind are a failure, therefore I shall inflict upon you but a very short one. The Chicago Secular Union was organized about ten years ago. You are aware of its work, its struggle for existence. It has required persistent effort to keep it alive. Need I tell you that that effort has been made, that work done, pre-eminently by one individual? Should the roll call be made to-night of the old charter members, but one would answer to that call—Mr. Stevens. Others hav dropped aside. He has remained firm. The members of this Union hav evinced their appreciation of his devotion to the principles of their cause, his disinterestedness, his unparalleled generosity, by unanimously electing him president nine or ten terms. They hav not been satisfied with this. Something more was needed. They wished to tender their appreciation in a more enduring form. They wished him to take with him into the future some slight token as a remembrance of their approval. They wished him to hav something in that future pleasantly recalling the past, so that when only the memory of the present remains, and the hands that hav sustained him hav fallen away, some of them helpless in death, others turned aside to other work, he might ever be reminded of this past and the many friends who hav met on this anniversary of his birth. In the name, then, of these friends—these grand men and women who are laboring for the upbuilding of Secularism, who believe in truth and justice—these apostles of humanity; in the name of the Young People's Society of which we hav been so justly proud, and in the welfare of which you hav taken so warm an interest, we, the committee, present to you, E. A. Stevens, this little memento, and may it be as faithful in your service as you hav been loyal to liberty.

Mr. Stevens, so peerless in the prosecution of the theological robbers of the public treasury, so quick in debate, with his sharp repartee and sparkling declamations, was completely taken by surprise, and struggling with emotion, said: "I can say nothing," but the tone spoke volumes, and went deep into the hearts of all his friends. Finally he managed to control his feelings and thanked the friends for their kind gift.

Mrs. Freeman then read the following letters of congratulation:

TO THE MEMBERS AND FRIENDS OF THE CHICAGO SECULAR UNION, *Ladies and Gentlemen:* Please present my most hearty congratulation to your president, and our efficient and popular secretary, on the occasion of the forty-third anniversary of his introduction to this tumultuous and mysterious life of ours. May his career be long, and as useful and honorable as in the past. I hav been intimately associated with many "good men and true" in public life, in both church and state, for half a century, and it givs me great pleasure to say that I hav never found a more agreeable and honorable gentleman than I hav found E. A. Stevens to be; and, from my heart of hearts, I giv him, and you, his friends, my apostolic benediction. Yours cordially,

R. B. WESTBROOK, Pres. Am. Sec. Union.

BERTHA PIPER, Chicago, Ill., *Respected Friend:* We are very glad to learn by your favor of the 1st instant that E. A. Stevens's services to the Liberal cause are to receive public recognition in a proper and practical manner on his forty-third birthday.

Mr. Stevens's work, as secretary of the Secular Union, has been a telling one, and all who hav witnessed his untiring zeal in the furtherance of Freethought principles must feel, as we do, that the gift, the Liberals of Chicago are about to make to him, is worthily bestowed on one whose single purpose has been to elevate mankind.

Please extend to Mr. Stevens our cordial congratulations, and our wishes that many years may yet be before him in which to battle for the truth. Very truly yours, J. P. MENDUM.
HORACE SEAVER.

MISS BERTHA PIPER, Chicago, Ill.: Although the occasion seems to be one on which greetings to Mr. Stevens are in order, I must first congratulate the Chicago Secular Union on the work which, under Mr. Stevens's leadership, it is accomplishing. My best thanks to the Young People's Society for instituting this movement and allowing me to unite with them in this testimonial, and finally my heartiest congratulations to Mr. Stevens, hoping that this token of his friends' esteem may measure many more fair years of success in the cause of Universal Mental Liberty

Very sincerely, EDWARD S. MCLEOD.

E. A. STEVENS, President Chicago Secular Union, *My Dear Sir:* There is an old saying that, "The Lord loveth a cheerful giver." If there is a Lord, and this be true, then "verily I say unto you" that the Secularists of Chicago are well beloved to-night. I desire to say that never in my life hav I heard such kind thoughts and friendly wishes expressed toward anyone as I hav listened to since my efforts began in procuring the amount to obtain the watch and chain presented to you to-night—the most friendly expressions, of which a few of the following will show: "There is no one in Chicago more deserving than Mr. Stevens." "Don't let the matter drop: come again if you are not successful." "Mr. Stevens is well worthy of our esteem. I am glad you are making an effort in that direction. Hope you will succeed." I hav never met with such hearty good-will and ready co-operation as I hav with the members and friends in my effort to secure this token of regard toward you. I know you will join me in thanking them all. May you liv to see many returns of the day, and, as the time is ticked away, it will add as many more pleasant friends to the ones that greet you to night, is the best wish of the writer. Yours for Freethought,

CAROLINE M. PIPER.

Here are a few excerpts from E. M. Macdonald's letter: "E. A. Stevens has been an intrepid soldier of freedom. He hates a chain; he despises locks; a fetter stirs him to wrath. He is for liberty always; injustice is his foe. . . . With one man like him in every city, Freethought would conquer the country and justice between the church and the people be no longer but the dream of a few Infidels."

Congratulations were also received from Mr. Otto Wettstein, of which the following is an extract: "I would like to do honor to our noble and efficient secretary, whose whole life and every thought is consecrated to the grand cause of human freedom and progress; who battles bravely for every right against every wrong; for truth against falsehood; for fact against fiction; for science against superstition; for reason against mental stagnation and credulity; and for free thought, free speech, and free press against mental tyranny and oppression in all its hideous forms."

One of the most important consuls to Prussia appointed by President Lincoln, and who served the United States until after Grant, and who was also the resident Swedish consul in Chicago for several years, C. J. Sundell, Esq., a member of the board of education, a contributor to the gift, was evidently disappointed, as will be seen by the following:

ALLEN LINE OF ROYAL MAIL STEAMSHIPS,
CHAS. J. SUNDELL, MANAGER.
CHICAGO, June 9, 289.

E. A. STEVENS, Esq., *Valued Friend:* I write this at my home in Lake View, to say that I spent almost two hours last night trying to find the place for your entertainment, but in vain, as you had omitted to name it in your courteous letter of invitation, and can assure you that I felt much disappointed, since I had started out to convey to you my high regards and warm congratulations on the anniversary of your birth . . . and had to return home deprived of the anticipated pleasure.

I trust you had a delightful time, and pray you to accept hereby the expressions of my sincere regards, well wishes, and congratulations. Very truly yours, CHAS. J. SUNDELL.

Mr. Barr presented Mr. Stevens with a neatly framed list of the contributors. Just here I want to say a word of praise and thanks to Mrs. Caroline M. Piper, and her daughter, Miss Bertha Piper, for their work in originating the movement and the procuring of Mr. Stevens's present and the secrecy with which they kept all knowledge of it from him, which was duly appreciated by the Union when Mr. J. M. Stiles made a motion to giv a vote of thanks to Mrs. and Miss Piper for their work, which was carried with a ringing unanimous vote.

The watch was a fine gold one, and on it was engraved: "Chicago Secular Union to E. A. Stevens, June 8, E.M. 289." It was procured of the noted Freethought writer and jeweler, Mr. Otto Wettstein.

After the society had listened to the eloquent recital of fine pieces, the charming singing of inspiring songs, and the soft, sweet swells and strains of instrumental music, they prepared for the dance. Soon all was wreathed in pleasant smiles. All cares were driven away and joy, with its radiating waves of happiness that beamed from every face, was master of the day. During the intermission Mr. Stevens had prepared refreshments fit for a king, and after we had partaken of the delicious dainties and delicacies they all said, by their actions, "On with the dance, let joy be unconfined." Of all the nice, pleasant times we hav had, this was the happiest, gayest of them all; and when the last strains of that grand old tune, "Home, Sweet Home," died away in low, tremulous waves, the party dispersed, each one feeling lighter, happier, younger than before. Yours truly, WM. THOMPSON,
President Young People's Secular Mutual Improvement Society.

Our London Letter.

Although some of the more enlightened members of the community are steadily working in the direction of making the toilers less miserable than they now are on the only day of the week on which they hav any leisure time at their disposal, by the advocacy of rational means of enjoyment, there is still unfortunately a noisy majority who, incapable of enjoyment themselvs, are consequently only too desirous of making and keeping others equally wretched. The Workingmen's Lord's Day Rest Association hav held their annual meeting, and congratulated themselvs on their successful efforts in opposing the opening of art galleries and public libraries on the first day of the week. One of the speakers thought the infamous act of Charles II. rather a credit to the statute book than otherwise, and appeared to regret that it was not more fully enforced. The party of common sense will of course win in the long run, but in the mean time thousands will hav to struggle through a typical Puritan Sunday as best they may. There is a clergyman in Whitechapel who has an annual exhibition of paintings open seven days a week, for a month or six weeks, and this is greatly appreciated by those living in close proximity. A far more orderly crowd may be seen there on Sunday than at some of the fashionable churches, and if it were not for the fanatics, many such refuges would be available for the wage-earners.

The Christian Evidence Society hav had their little say, and disappear from the scene till next May. It seems they hav driven Freethought lecturers from Hyde park, but it would not do to drive them from any other spot at present. If they extinguish Infidelity too quickly, the society will hav no reason for existence, and there would not be any more subscriptions to divide; so no doubt at the next anniversary it will be reported that although they hav driven the Freethinkers from Regent's park, they hav meanly gone back again to Hyde park; this seems to be about the sum and substance of the annual reports. It is satisfactory to hear that the examinations hav maintained their high character and value, there having been an unusually large number of candidates, especially in the advanced grades. What these are, I don't quite know, unless it be a fuller knowledge of the vernacular. I never heard one of these lecturers offer any evidence, except of his own incapacity and ignorance. The great grievance of these peri-

patetic lecturers is that Mr. Bradlaugh and a few others are better off than they hav been at some former time, and it can only be accounted for by their having sold themselvs to the devil, which incontrovertibly proves the inspiration of the "word of God."

I fear poor old Booth is desirous of kicking over the traces, or why should he be desirous of seeing the continental system of registering houses of ill fame extended to this country? Does he think he would be safer if he knew where one or two duly licensed out-of-the-way houses could be found? I dare say he is tired sometimes of the clatter-clatter of Mrs. "General's" tongue and her not very handsome visage.

It is interesting to know that Mr. Spurgeon would rather be saved with the Puritans than be damned with the "modern thought" people. No one could ever hav doubted that if there was any good thing going either here or hereafter he would be after it, and I don't suppose he would be over and above particular whose company he went in, so long as he secured a goodly share of the prize. I will do him the justice to say that there is no man living who has a greater concern for number one.

If the reports of the various religious societies could be depended upon there would be cause for rejoicing, but it is very difficult to say how far they are correct. Most of them profess that subscriptions are falling off or that greater expenditure is necessary; and take it all round, they seem in rather a hard-up condition. I should very much doubt but that there is always a reserve somewhere handy for the head showman in case the concern collapses, just sufficient to keep him from bothering the Lord for support.

Twenty-nine deaths from starvation are reported to hav occurred in London during 1888, and these are only cases fully proved by evidence brought out in the coroner's court. These, however, are quite sufficient to show the care taken by the Christian God and his church for the poor and needy, and it is a burning disgrace to any religion that permits such things while millions of money are squandered in what are called missionary efforts. Christian hypocrisy is the worst kind of hypocrisy ever recorded in the annals of man, and the sooner the religion that fosters it dies out the better for mankind.

The social purity of England has been published to the admiring world. Mr. Vizetelly, bookseller, over seventy years of age, has been sentenced to three months' imprisonment and a fine of £200 for selling Zola's works. We now only want Booth's idea carried out and keep all ladies of easy virtue in properly appointed houses, where men of God can call and converse on godly matters with the occupants, without fear of disturbance, and we shall then be more the pattern nation than we now are. J. D.

Paul's Jesus Not a Phantom.

While it is true that Paul never saw Jesus in the flesh, and that there are a few passages in his epistles that may seem to support the hypothesis that he was a Gnostic, believing in a phantom Jesus, there are many other passages which are irreconcilable with that hypothesis. For example:

Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead (Rom. i, 3, 4).

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ (Gal. iii, 16).

But when the fulness of time was come, God sent forth his son, made of a woman (Gal. iv, 4).

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto the present, but some are fallen asleep (1 Cor. xv, 2-6).

The writer of these and other similar passages in the Pauline epistles was certainly a believer in an objectiv Jesus. Nor can they be eliminated as corruptions without rejecting the authenticity of the epistles generally.

The author of "Supernatural Religion" does not attempt to prove that there were no gospels prior to the latter part of the second century, but that the four gospels, as we now hav them, cannot be traced back of the year 180.

The fourth gospel, which is generally considered the latest, is perhaps the earliest. Doubtless it is much corrupted, and Pontius Pilate is made to participate in an execution which occurred a hundred years before he became procurator of Judea. But Nicodemus, "a man of the Pharisees," and "a ruler of the Jews," who went to Jesus by night, as described by John, answers to a minister of that name who was sent by King Aristobulus as an ambassador to Pompey, when he invaded Syria, 64 B.C. (Jos. Ant. xiv, 3 § 2).

And Malchus, whose right ear was cut off by Simon Kepha, answers to Malichus, who poisoned Antipater, the father of Herod the Great, and was in turn assassinated by the command of the Roman general, Cassius, at the request of Herod, about 43 B.C. Malichus was, at the time of his death, in company with the high priest Hyrcanus, who succeeded his father, Alexander Janneus, about 79 B.C., and was consequently high priest when Jesus was stoned and hanged in the reign of Alexandra, widow of Janneus and mother of Hyrcanus and Aristobulus. The real name of the servant of the high priest in the fourth gospel was Malich. Josephus has added *os* to the name, in conformity to the Greek idiom, and the New Testament scribe has not only done the same, but has inadvertently dropped the letter *i*.

Much of our information about Marcion, who is said to hav brought Paul's Epistles to Rome about A.D. 139–142, is untrustworthy. We hav a volume of "Tertullian against Marcion." Tertullian is the earliest of the Latin fathers; but the fact that his works were found by the forger of the "Annals of Tacitus" is very suspicious, to say the least. But whatever was the creed of Marcion, the writer of the Pauline epistles was not a Gnostic. ANTICHRIST.

Is George Washington in Hell?

This question is put to those papers in Chicago who, when commenting on Secretary E. A. Stevens's address, headlined their columns with "Was Washington a Freethinker?" I ask if Washington is in hell? Because if this Christian Bible is true, then he is in hell; not only Washington, but all the good and patriotic soldiers who fought in the armies against King George. Listen to the reading of this (alleged to be) God-given book. Rom. xiii, 1, 2, says: "Let every soul be subject to the higher powers. . . . The powers that be are ordained of God: whosoever therefore that resisteth the powers, resisteth the ordinance of God, and they that resist shall receive to themselvs damnation." 1 Pet. ii, 13, says: "Submit yourselvs to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto governors." Now, as George Washington resisted the wrongs and oppressions of King George, I wish to know if he is under the condemnation as is given in the quotation above? If you hav any doubts about the meaning of the word damnation, just turn to Webster's or to any theological dictionary. Never resist the wrongs done us—a fine doctrin! S. P. HERRON.

Coalton, Ky.

A Mystery Cleared Up.

CAIN.

O Cain, the first-born manchild you of earth—
Provided the "inspired" were not mistaken—
Just for a moment, if you can, awaken
And giv us of that murder tale the girth.
Did you or not do murder, Cain, most foul,
When you knocked out your "sacrificing" brother,
Much to the sorrow of your gentle mother?
Come, now, the straight-out tip without a scowl—
You're on your oath, remember, though a ghost;
Now, was it murder, Cain, or mere manslaughter?
What's that you say—you'd like a drop of water?
Gad Zooks! I fear they're giving you a roast!
Sorry; but I'll call up your brother Abel,
For this sad case I wish the proper label!

ABEL.

O gentle Abel, tender of the flocks,
Brother-to-Cain and son of old man Adam—
Likewise, as rightly understood, of madam—
A moment, and you please, and nothing blocks.
What was the rumpus, Abe, 'twixt you and Cain,
That led to your becoming a mere "body,
Demnition moist" and cold? Say, was it toddy
That led to your demise upon the plain?
Did you and Cain that day "hav words," "sling mud,"
Both waxing wroth and picturesquely bitter,
Until one of the twain became a hitter,
And that one which? Say, now, who claimed first blood?
Oh, *you* did, eh?—you hit him with a platter?
That settles it! Manslaughter's what's the matter!

SI SLOKUM.

Pulpit Nonsense.

From the Duluth, Minn., Daily Tribune.

It is rather amusing to see a man who cannot swim floundering around in the water and endeavoring to keep himself afloat. In like manner it is amusing to see an ironclad, orthodox clergyman—one of the kind who holds that the almighty is the prime cause of every event that transpires in the universe and that he is also the loving father of us all—trying to maintain his consistency and still endeavoring to account for such catastrophes as the Johnstown disaster, in which there was such a frightful destruction of human life. If a bloodthirsty Sioux Indian had swooped down upon Johnstown, and with his murderous tomahawk slain a dozen sleeping and innocent men, women, and children, these clergymen would hav cried out for that Indian's blood, and in doing so they would hav been but obeying the impulse planted in every civilized human breast. These same clergymen, however, while telling us that God sent the great Pennsylvania flood and that he "knew all things from the beginning" and knew beforehand what would be the consequences of that flood, ask us in all seriousness to believe that it was still all right for him to send it along and drown some twelve thousand or fifteen thousand of his "dearly loved children," like so many puppies; and then, to cap this absurd climax, they ask us to love and adore the being which they allege caused this slaughter, or who could hav prevented it, but did not.

In all seriousness, is it any wonder that there are heretics and Infidels in this intelligent age of the world, when such ineffable nonsense as this is heard from orthodox pulpits, from the lips of men who pretend to hav delved down deep "into the mysteries of godliness" and to be wiser and more profound than ordinary mortals?

We observe that one of the orthodox clergymen of Duluth has been trying his hand at explaining how good God is to his children sometimes and what an engin of destruction he is among them at others. From a synopsis of his Sunday's sermon, as published in the *Herald* of yesterday, we select the following theological gem:

Science is irreverent. The engineer of the Tay bridge thought he had built a defiance to the wind and wave. But at one breath of God the center fell one thousand feet and cars chased each other into the awful abyss.

Had some Anarchist put dynamite under that bridge as the train of cars was passing over it, and had he thus been the cause of its destruction and of the great loss of life when it fell, our good brother would hav shouted, "String him up!" but he tells us that God blew down that bridge, and then asks us to love and adore him for so doing.

This kind of talk might be swallowed without questioning by children, and hy ignorant and superstitious heathen, but it is an insult to the intelligence of an adult Duluth audience for any clergyman to ask them to believe any such trash.

God is either good or he is bad, and "the good book" tells us that "a tree is known by its fruits." Were old Diabolus—if there is such a creature or being, which few people now believe to be the case—to escape from his keepers in the torrid regions in which he is said to be imprisoned, and to come up on earth and go to work tearing down reservoirs and blowing down railroad bridges, and slaughtering unoffending men and innocent women and children by the thousand, the orthodox people would never think of worshiping and loving and adoring him for so doing, but some of them ask us to love and adore God, who, as they allege, has done these same things.

The real blasphemers of this age are the clergymen who accuse God of doing deeds which, if done by anyone else, would be universally denominated as monstrous.

How the "Called of God" Get There.

From the London Telegraph.

The election of a clergyman for the Church of St. John, Deritend, Birmingham, by the householders of the hamlets of Deritend and Bordesley, took place on Saturday. The Church of St. John is now of the value of £450 per annum, and in a few years the income will be enormously increased owing to the falling in of leases. Since the fourteenth century the chaplains, as they are termed, of St. John hav always been elected by the householders, the deed prescribing that each person having a hearth should be entitled to vote, so that the franchise is similar to that of a municipal election, including women voters. The last election took place in 1870, and the present vacancy was created by the retirement of the then successful candidate.

Five candidates entered the field out of about fifty applications, but only three went to the poll. These were the Rev. C. J. Sneath, a High Churchman, curate of a neighboring parish; the Rev. J. O. West, curate of Christ church, Sparbrook, an evangelical, and the Rev. L. H. Davies, of Blackpool, described as "the true Protestant candidate;" but the contest practically lay between the two first named. There are nearly 20,000 voters in the hamlets, which comprise the greater part of the two Parliamentary divisions of Bordesley and South Birmingham. There were seventeen polling-stations.

The election, being by open voting, took place amid unusual excitement, and as the Corrupt Practices act does not apply, it is said that a large amount of treating took place. Mr. West, being a total abstainer, received the support of the temperance party, while Mr. Sneath, having declared that he saw no harm in a man having a glass of beer, was actively supported by the publicans and brewers. Betting took place on an extensiv scale.

A question with respect to the right of bill-sticking gave rise to one of the liveliest episodes of the day, as the chosen of the congregation, Mr. West, had had one of his bills posted on the chapel notice board. Soon after 8 o'clock, when the poll opened, this was covered by a bill bearing Mr. Sneath's name. At about 10 o'clock a billposter arrived and superimposed one of Mr. West's bills. This was quickly covered by the opposition and for about an hour the game went on. At length an excited old lady with a fire shovel scraped off the last posted of Mr. West's bills, and on this being replaced the notice board was taken down.

The public houses, especially in Deritend, were crowded throughout the day. It is said that the drinking and rowdyism were nothing to what were to be seen at the election nineteen years ago. But the scenes in Deritend were shocking, even apart from the fact that the occasion was one associated with religion.

One of the features of the election was the wearing of party colors, Mr. West's friend sporting yellow ribbons and rosets, and Mr. Sneath's bright red. There was a profuse display, too, of election literature. The placards on Mr. Sneath's vehicles were for the most part exhortations to the electors not to be deluded by any "state of the poll" that might be issued during the day—a warning that was unnecessary, seeing that both candidates adhered to the agreement not to increase the excitement by any such means. Underneath was this:

Poll early, men, for Sneath, the bold,
For he'll be neither bought nor sold.

Mr. Sneath was also freely billed as "the friend of the poor," and spoken of in various couplets of indifferent rhyme and meter as "good old Charlie." Early in the day a local publican displayed the "latest betting" as follows: "Deritend Races.—All-aged Stakes of 400 sovereigns, and 600 sovereigns added. Betting: 6 to 4 on Friend of the Poor; 3 to 1 against West End, offered; 200 to 1 bar two, offered. Doings of the cracks: Friend of the Poor had a good gallop this morning, and is sure to win. West End took walking exercise. Davy Jones reported scratched." Mr. West's friends delighted in describing him as the "choice of the congregation," while as a set-off to Mr. Sneath's claim to be the "friend of the poor," they issued a bill stating that "Mr. West will not purchase votes, nor bribe, nor giv beer, nor promis rewards; but if elected he will do his duty to both rich and poor." Another effort of theirs resulted in the following appeal: "Question! Will free Britons giv their money to force a tyrant king on an unwilling people? Will the electors of Deritend and Bordesley giv their votes to force a rejected minister on an unwilling people? Ten thousand voices answer, 'No! no! no! Vote for West, the congregation's choice.'"

The result was declared about eight o'clock by Mr. Alderman Johnson, the returning officer, as follows: West, 6,072; Sneath, 5,038; Davies, 167; majority for West, 1,034. The alderman, in acknowledging a vote of thanks, expressed a strong hope that he would be the last returning officer under that antiquated mode of election. During the evening the bells of St. John's were rung in honor of Mr. West's return

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Communications.

What Is Left of Christianity?

In the June number of the *North American Review* is a finely written essay by M. J. Savage, headed, "The Inevitable Surrender of Orthodoxy." Had it been written by an Infidel and published in a Freethought magazine it wouldn't be worth noticing, as the author has nothing new to say—he only follows the footsteps of Colonel Ingersoll. Of course, the subject is very old, but as Colonel Ingersoll says, "In the human mind certain ideas, or in the human heart certain passions, are forever old; but genius forever givs them new forms, new meanings, and this is the perpetual originality of genius"—a quality which I fail to find in Mr. Savage's article. The "reverend" gentleman simply repeats the arguments used by Ingersoll and other Freethinkers. That being so, it is of no value to people who left orthodoxy behind them. A mere repetition of the ABC of Freethought is an unprofitable business. We cannot afford to waste time in playing on one string all our life, no matter how sweet the music might be. Mental stagnation is no better in Freethought than in orthodoxy.

But taking into consideration that the article in question is written by the Rev. Minot J. Savage, of the church of Unity, Boston, that is to say, a gentleman who is styled a Christian, it is of great value.

Mr. Savage is convinced that Jehovah is a monster born in the imagination of a barbarous nation. He cannot believe that a God would command all the brutalities which the writers of the Old Testament attribute to Jehovah. He has no doubt that the fall of man is an absurdity. He does not believe that man was created a perfect being and suddenly fell, but declares that "modern science has demonstrated the antiquity of man and his derivation from lower forms of life."

Let us not forget that this doctrin of the fall of man is the foundation of the orthodox creed, and when the foundation of a building is destroyed, the whole building falls to the ground. Thus, if man never fell, the doctrins of atonement through Christ, heaven for believers and hell for disbelievers, are equally false, as Mr. Savage states in very plain language.

Now let us ask a very simple question: When all these creeds are mercilessly destroyed, does Christianity still remain? Can "Hamlet" be played on the stage with the role of Hamlet left out? Can the history of the United States be written with the names of Washington, Jefferson, Paine, and Franklin left out? How then can Christianity exist with Jehovah, Jesus Christ, and the Bible left out? If in place of Jehovah we will create a new god, in place of Christ a new savior, and in place of the Bible a new book, will the new religion still be called Christianity? Imagin a *living* man with his head, arms, and feet cut off, and you will get an idea of Christianity deprived of all its essential points.

If Jehovah is not the real God, then the Bible is without authority; it becomes a mere collection of myths, fables, and traditions of the ancient Jews. Mr. Savage is not certain of the "verbal accuracy of any single text on which, we are told, hangs the tremendous issue of heaven and hell." But even admitting, for argument's sake, that the Bible as we hav it now is precisely the same as it has been when it first came out from the pen of its writers, that it is in no respect altered or interpolated, its authority cannot be increased on account of its accuracy. If Jehovah is a myth, then certainly he is not responsible for the contents of the Bible. We must admit that there is nothing supernatural about it, that it was written by men without the aid of any ghost, holy or unholy. It matters not whether the writers were honest or not. We may giv them credit for honesty, and yet declare that their statements, at least many of them, were not true. Remembering the age in which they lived, we can find justification for their pretensions.

The same is true of all classic literature. We do not mean to accuse the writer or writers of the "Iliad" and "Odyssey" of dishonesty, and yet we are satisfied that even if the battle of Troy was a historical fact, the gods had nothing to do with it.

Swedenborg was undoubtedly honest, and still I refuse to believe that he ever visited hell and saw John Calvin there.

It may not be out of place to state here that when the robes of divinity are removed from the Bible, it loses nothing of its real value; on the contrary, it gains the esteem of thinking people. When the rags of sacredness are torn off, it becomes a valuable monument of the past. Jehovah ceases to be the creator but becomes the creation of man, and very much resembles his creator. "The proper study of mankind is man," and a study of man's conception of Jehovah givs us some idea of what man himself has been. We notice in the character of Jehovah a strange mingling of cruelty and kindness. What does it mean? Simply that his creator has been partly savage and partly humane. Jehovah was not an unchangeable being, but was subjected to the laws of evolution. Surely the God of Isaiah is an improvement upon the God of Moses. He is a new edition of Jehovah, but revised and enlarged. Does it mean that God had reformed? No; it means that man had developed.

The doctrin of the fall of man, as accepted by the orthodox creed, is an infinit absurdity. However, the Bible narrativ of the expulsion of man from the garden of Eden is true. It is, undoubtedly, a poetical fancy of the babyhood of the human race, when there was very little distinction between man and beast; when man lived in a happy state of ignorance with very little care. But so soon as he got more or less developed, his wants and consequently his labors increased and he was obliged to "till the ground."

The story of Abraham willing to sacrifice his son Isaac is disgusting, if it is literally true. But there is no proof that Abraham was a historical personage, and the story must be regarded as a mythological description of how the darkness kills the light, as we find similar stories in the religions of other nations.

Many of the moral precepts of the Bible are grand, many laws are just and wise, and many sayings are beautiful. If on the same pages we find cruel and barbarous laws, useless and even foolish sayings, we must hav a little charity, and "let us gratefully remember, let us gratefully forget." We should not forget that even in our own day justice and wisdom are not always to be found, and as the writers of the Bible had not the slightest idea of what man was to be in the nineteenth century, we can find excuse for their mistakes, foolishness, and cruelties.

Ernest Renan says: "The history of the Jewish nation is very remarkable, and I do not regret having spent so many years in studying it. But I am not under any obligation to conceal its faults. We must openly acknowledge them. Neither should we be surprised at them, as there is not a faultless history in the whole world."

The distinguished Russian realistic writer Pisareff was a hater of esthetics. He recognized no "art for art's sake." Poetry, music, and painting are in his opinion of no use to humanity. Art has no excuse for existence, unless it serves as a medium to express a grand and useful idea, which cannot be expressed by its owner in any other form. The hero of Tourgeneff's well-known novel, "The Fathers and the Sons," Basareff, a physician by profession, used to spend considerable time in anatomizing bullfrogs, and Pisareff remarks that in this kind of work is our salvation, as very few "beautiful words" can be said about the bullfrog. He hated "beautiful words." Not the beautiful, but the useful, attracted him. His motto was, less talk and more work. He was perfectly satisfied that the world would hav lost nothing had Shakspere never been born. Still, he was a great admirer and lover of Heine, whom he regarded as the greatest man of the nineteenth century and the truest representativ of humanity with its lights and shadows, grandeurs and faults. If we will divide Heine's works into parts, he says, we shall find in them some very precious gems and a mass of rubbish. Some are inclined to think that the gems ought to be preserved and put into golden frames, and the rubbish thrown out of doors. But this only proves that they do not comprehend Heine. He can not be divided. He must be taken as a whole. Even his worthless love-songs are of great value, as they represent the frailties of humanity.

I do not care to argue whether Pisareff was right or wrong. Perhaps very few will agree with him. But it seems to me that what he says of Heine is equally true with regard to the Bible. Viewed from a modern standpoint, it contains a few pearls and a big mass of rubbish, and we may be justified in saying that the pearls are worth keeping and remembering and the rubbish should be thrown away. So far as the practical usefulness of the Bible is concerned, the justness of our verdict cannot be disputed. But the Bible as a record of the past, as a mirror in which we see the skeleton of a nation with its hopes and fears, cruelties and benevolence, folly and wisdom, suffering and happiness, is in the whole a very interesting book, and is worth studying just as much as the poems of Homer.

So much for the human side of the Bible. But when the inspiration of the Bible is denied, Jehovah denounced as a heartless monster, the fall of man absolutely refuted, the divine scheme of salvation regarded as false and immoral, and even the "practical morality" of the Sermon on the Mount questioned—and all this is done by Mr. Savage—the question rises, What is left of Christianity? And why should people who deny the authority of the Bible still call themselvs Christians and use the Bible as a textbook for their discourses?

Admitting that Jesus of Nazareth is a historical man, how much do we know of the true story of his life and his true character? Taking for granted that he suffered martyrdom on account of his principles, is he entitled to more credit than Socrates, Bruno, and many others?

No, there is no use in deluding ourselvs. The inevitable surrender of orthodoxy means the inevitable surrender of Christianity. The Bible must be divine or human. If divine, it must be just as binding now as it has been for the twenty centuries past, and its defenders ought to hav courage enough to stand by its every word. If human, no religion can be made out of it in the nineteenth century.

It must be accepted as infallible, or treated with no fear, as any ancient book.

To the orthodox preacher the Christian scheme of salvation looks very reasonable. He cannot see how any sensible man or woman can reject it. The Rev. Dr. Talmage said in a recent sermon, "The silliest and wickedest thing you can do is to reject Christ." Why should it be so? Was the Greek silly and wicked when he rejected Zeus? Is it an act of silliness and wickedness for the poor heathen to reject his god and accept the god of Mr. Talmage? But the orthodox can see nothing beyond his own little mental horizon. He reminds us of the physician in Heine's poem, "Vale of Tears," who was called to certify the death of two wretched creatures who were frozen to death:

> The nipping weather, he affirmed,
> Had finished the deceased.
> Their empty stomachs also caused,
> Or hastened death at least.
> He added that when frost sets in
> 'Tis needful that the blood
> Be warmed with flannels; one should hav,
> Moreover, wholesome food.

The doctor no doubt was well fed and clothed, and he could see no reason why people should freeze to death, when in order to prevent it all that is necessary to do is to hav wholesome food and warm flannels. That many are deprived of the necessities of life for want of cash is a question which did not trouble the doctor.

So it is with the Christian preacher. Christianity satisfies his brain and heart, and he can see no reason why it should not be good for the whole world. He cannot comprehend why people should be unhappy here and unhappier in the "life to come," when simple belief on the Lord Jesus Christ will make them happy here and hereafter. Now if anyone is so foolish as to reject Christ, let him blame himself if the gates of heaven will never be opened for him.

Such is his doctrin. That belief is not a matter of choice is a thing which you couldn't put into his head without a surgical operation.

A Methodist minister recently said to me: "Look at me. See how happy I am since I hav found my savior. And I tell you, all you need to complete your own happiness is to become a soldier of Christ."

"Will you be kind enough to tell me how I can become a Christian when I am convinced that Christianity is, to say the least, a great mistake?" I inquired.

"Pray to God and he will open your eyes."

"I cannot pray to a being of whose existence I am not certain."

"No matter if you are not certain. Pray: 'O God, if there is a God,' and, 'O Christ, if there is a Christ,' etc."

Indeed, nothing can be easier. But how ridiculous it looks in the light of common sense! Think of praying to a phantom to enable us to understand the great fact that twice two make, not four, but three and a half. But such is orthodoxy. Nothing is impossible with it.

The great German poet Heinrich Heine, a Jew by birth and a Freethinker by conviction, was once asked by a friend what induced him to join the Christian church. He gave various reasons, and one of them is as follows: "I went into the fortress in order to destroy it. But while I destroy Christianity, I am at the same time destroying Judaism, to the end that the Jews and the Christians may unite in the temple of love and freedom."

This is a grand mission. Let us work on the same basis Let us destroy the playthings of the past not simply for the pleasure of destroying, but having in view the happiness of mankind. Let us hasten the time when men and women will be grander than gods and angels; when, forgetting all differences of opinion, they will unite and bow their heads in the temple of love and freedom. When this will be done, but not until then, Mr. Savage's dream of "a new universe, a new God, a new man, a new destiny," will be realized.

We may object to the term "new God," but if we need a god at all, let us place him on the earth, where he can be of some use to humanity, but not in the clouds. A new god in heaven may be an improvement upon all the gods that ever existed in the imagination of man; he may even be an ideal god; but he cannot be useful. Let the new heaven be here and now, and let the new god liv on our globe and serve, instead of ruling, us.

CLEMENS P. BERYLSON.

Purdy's Station, N. Y., June 9, 289.

Remodel the Government.

It is currently reported that many of the old Greenbackers voted the Prohibition ticket, and an effort is being made by this class of persons to unite the advocates of these two opposing principles of government into one party. If a man is a Prohibitionist, he is a very poor Greenbacker.

Greenbackers ask for a government "of the people, for the people, and by the people," while the first declaration in the Prohibition platform is, "The Prohibition party in national convention assembled, acknowledging almighty God as the source of all power in government, do hereby declare ——"

The doctrin of the Prohibitionists is, Turn over the government to almighty God (that means the church, to the preachers and priests), put God in the Constitution, make Jesus king, enact government Sunday laws, blasphemy laws, and laws against heresy and unbelief; imprison, fine, torture, hang, and burn heretics and unbelievers.

The workers of this Prohibition racket wish to enforce the principles and practices of the Dark Ages on the people of this enlightened age, and to do this they hav chosen the whisky question as a mere pretense to get power to work their diabolical scheme to unite church and state, as set forth, clear as the noonday sun, in the first declaration in the platform of this pious party.

Now, if the almighty God is the "source of all power in government," he is the source of power in bad as well as in good government, and by this logic, when the people of this country rebelled against the British, they rebelled against the power of almighty God also; and they overpowered both the power of almighty God and the British, and formed a government that was said to be "of the people, for the people, and by the people," but this principle even in its formation was not carried out, for human slavery was sanctioned and maintained by this sham republic, and the black man who fought by the side of the white man for freedom was driven by the white man back into slavery. And what a fearful price hav we, the citizens of this sham republic, paid for this savage injustice! The effects yet oppress us, like a horrid nightmare, in the silent graves, in the memory of the fathers, sons, and brothers who fell on the battle-field, died in hospitals from sickness, wounds, exposure, and were starved to death in prison by the barbarous slaveholders. Many of those who returned home from the conflict were broken in health and battle-scarred; and another thing we will not forget, nor will generations yet to come, and that is the great war debt which scourges the people like the lash of the slave driver.

But what of the South? The more guilty of the two, her people fared worse than the North—all the calamities of war and invading armies, the loss of their slaves, no pensions for her soldiers, and compelled to carry her portion of the war debt, made and fastened on our country by the intrigues of the money aristocracy of the North, by which they received two dollars in bonds for each dollar the government received of them—this great fraud debt stands as a parallel of injustice with slavery retained in the formation of our sham republic.

The slave aristocracy ruled from the formation of the government to the breaking out of the Rebellion, and the money aristocracy during the Rebellion fastened its tyrannical grip on the government. By threats and intrigues in the House of Representativs and the Senate they got a law that enabled them on an average to get two dollars in bonds for one in money; the one dollar was subject to tax, the two they received are untaxable; the taxable dollar had bought two untaxable dollars, and these two untaxable dollars tax the government, draw interest.

These bondholders are an untaxed aristocracy supported by the common people like the royal family of England.

On these bonds the national banking system is established, and our government lends the bankers money at one per cent; the common people must borrow of them and pay from six to twelve per cent.

The laws establishing the bond and banking systems are class legislation—monarchical laws giving power to non-producing speculators to rob the workers by law.

The teaching of Alexander Hamilton that "the rich and well-born should rule and govern the masses" is being carried out, and we are living under a monarchical aristocracy—the name republic is only a sham.

That we may hav a true republic—a government of justice, liberty, and equal rights—it is necessary to remodel our government, and take the power and rule from the aristocracy, politicians, and office-holders, and restore the inalienable right of self-government to the people.

Abolish the offices of president, vice-president, and United States Senate.

A president is a monarch under another name; a vice-president is a monarch in expectancy, waiting for the president to die or be assassinated; the United States Senate is an assembly of aristocrats, in imitation of the House of Lords in England, fastened on our government in its formation by the Tory element led by Alexander Hamilton.

The one House of Representativs is all the representativ government an intelligent and free people need, and it with very limited and well-defined duties and powers which it cannot abuse.

Constitute Congress a committee selected and appointed by the people through the ballot to draft and formulate laws (statutes), which shall be after not less than three months' publication and free investigation and discussion of the same voted on by the people, and two-thirds of the votes cast on each law shall be required to establish any law, but a majority of votes against shall repeal any law already established.

Abolish the bond and banking systems, and issue full legal tender paper money from the treasury, in the same way as and equal in value to metal money, sufficient to do cash business.

Abolish the speculation on money, by limiting its use to exchange and government loans at one per cent to the people, the per cent at which the bankers now get their money from the government.

Abolish all the monopolies that oppress the people by concentrating the earnings of the many into the hands of the few, and establish a just and universal coöperation, giving each individual what he earns, nothing more, nothing less.

Abolish the land monopoly by constitutional limitation of ownership to one hundred and sixty acres, or any other amount the people may determin, and in the new constitution guarantee the people in each state the right, by a two-thirds vote, to make the limit less than the general government, but not more; in each county less than in the state, and in each township less than in the county; and in the cities and towns limit to two lots, one for residence and one for business; and no ownership without occupancy and use, and so abolish rent, and every citizen can own a home, and not be an alien on the earth paying some one else for standing-room.

Each human being has an equal and inalienable right to earth, air, and water.

Abolish all our law machinery (miscalled courts of justice), and try non-criminal cases by arbitration, and criminal cases by a jury of just and truthful citizens against whom no charge of wronging any human being shall be made and proved.

Justice is superior to man-made law. Now cases are decided by law often against both evidence and justice. We need but few laws and they of general import. The simple sentence, Decide each case in dispute according to evidence and justice, does away with the use and necessity of thousands of laws on our statute-books which hav been enacted by interested parties to make, establish, and mystify the law business, and when to their interest, to defeat the ends of justice.

Abolish the so called judicial, but in reality religious oath, and establish in its stead simple affirmation under the pains and penalties of perjury.

Abolish woman's slavery and giv her equal rights with man. Make her a citizen.

Abolish the death penalty, and to protect society confine the murderer for life without reprieve.

Abolish all class legislation, civil or religious, and establish absolute separation between the government in all its branches and all religions, their rites, holy days, and ceremonies, but secure to each individual his equal and inalienable rights to adopt any religion he may choose or reject all, and secure to each and all alike the freedom of thought, speech, and press. Let each religious belief, idea, principle, or fact stand or fall on its own merits, without any law or government financial support to prop it up or compel the people to accept it.

Abolish in the states the offices of governor, lieutenant-governor, state senate, and all other use less offices, and remodel the states after the pattern of the general government.

I hav here given my ideas of the new platform for the Abolition party. It may be necessary to make some additions. As it is, it is the result of much thought on my part.

My object is to form a true republic, and this platform is radical enough to draw the fire from all the enemies of justice, liberty, and equal rights. As the old Abolition move did, so this will receive the condemnation, curses, and persecution of the monarchists, aristocracy, judges, lawyers, politicians, office-holders, priests, and preachers.

I, for one, propose to advocate these principles and make an effort to get the people generally familiar with this idea of a government.

This work is educational, and when the great mass of the people become intelligent enough they will adopt this form of government.

Neither the Greenback, National, or Union Labor party struck at the root of the evils that oppress us. I hav worked with all these, and cutting off some of the top branches was the best they proposed to do. The foundation of our troubles as a government is in the power placed in comparativly irresponsible elected officers, who usurp authority and enact laws in the interest of the wealthy non-producing speculators, with no regard to the interest or rights of the common people. To correct these wrongs it is necessary to remodel the government, form a new constitution, with the power to enact and repeal laws wholly in the hands of the people, where it rightly belongs.

Kokomo, Ind. W. L. Willis.

Notes of Travel by W. S. Bell.

I had no idea of the vastness of the desert I must cross from Ogden to Sacramento, eight hundred miles! For the most part of the way the scenery abounded in sage-brush and alkali-beds. If there were any change at all, it was from sage-brush and alkali-beds to alkali-beds and sage-brush. It was the most dreary and dismal ride I ever endured. The natural scenery of mountain and cañon, which was grand in Colorado, had here almost wholly disappeared. There were glimpses now and then on the Sierra Nevada range of interesting scenery, but we could get only a glimpse, as we went over the highest parts of the mountain under cover of about forty miles of snow-sheds. After escaping from them on the western slope we saw the great wash-outs on the hillsides where formerly the hydraulic works tore up and washed down thousands of acres of surface land in order that the gold-hunter might gather up the shining dust. This enterprise was so extensiv that it threatened to destroy ranches in the valleys and laws were passed prohibiting such operations.

In Sacramento Freethought is not aggressiv. There are a few, and only a few, really good Liberals here. Foremost among these is Mr. N. D. Goodell, an architect, who has designed and supervised the construction of more than half of all the best buildings in the city. He is a forty-niner, and slept under a tree one of the first nights he came to where Sacramento now stands. Mr. Goodell has no designs or specifications of the mansions above. In fact, I think he regards the mansions above as "chestnuts," and moldy ones at that. I shall not soon forget his kind entertainment, and that of his wife also, although she is orthodox. Mr. Goodell is quite humorous and looks upon the happy side of life.

Mr. R. Butterfield, a gentleman of elegant leisure, is another outspoken Liberal. I had the pleasure of Mr. Butterfield's company and a ride at the same time, out to the ranch of Mr. O. T. Davis, an earnest and intelligent Radical, who loves so well to talk with ministers that he sometimes offers them $2 50 if they will come out to visit him. Mr. Davis is physically a small man, but contains in condensed form a vast amount of large truth, when it is ventilated, and the preacher who accepts his offer generally finds before he leaves the ranch that he has earned his money.

My lecture in Sacramento was attended by about the same number that was present when Mr. S. P. Putnam lectured, except that I had more ladies present.

I am to lecture in Oakland June 2d, in San Francisco June 9th, and then I am off for Oregon.

Some time early in August I shall be in Washington. Persons wishing to correspond with me may send their letters to Silverton, Ore., in care of Hon. R. D. Allen, who will kindly forward them to me.

W. S. Bell.

Commended to Mr. Crafts.

An amendment to the Constitution of the United States after the Blair bill:

Art. I. All churches of all denominations shall be chartered and incorporated by the state.

Art. II. Every member of said church shall be a qualified agent of said church corporation.

Art. III. Every church corporation shall be responsible to the people of the state for the actions of its agents or members.

Sec. 1. It shall be unlawful for a sheriff or constable to arrest a member or agent of the church.

Sec. 2. Said officer shall, upon notification to collect debt or stolen property, notify said church.

Sec. 3. It shall be the duty of said church to pay said debt or pay for the said stolen property.

Art. IV. Any or all churches refusing to comply with the above shall, upon conviction thereof, forfeit all parsonages in the state, and for a second offense they shall forfeit all places of worship.

1. This bill will be a benefit to the citizens of the state. The churches will hav to catch and punish their criminals if they want them punished.

2. It will giv the church a chance to demonstrate the duties of the church and its teaching, by allowing their members to repent, while the church makes good the wrong they hav done.

Instead of Jesus paying it all, let the church pay "Brown," and then they can forgiv "Jones" if they want to.

A. York.

A ready-made creed is the paradise of the dreams of the indolent and mentally lazy. A string of authoritativ dogmatic propositions comprises the whole mental wealth which they desire. The volume of nature, the volume of history, the volume of life appall and terrify them. Such men are the material out of which good Catholics—of all sects—are made. They form the uninquiring and submissiv flocks which rejoice the hearts of all priesthoods.—*Greg's Creed of Christendom.*

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Renouncing the Bible.

It is said in the daily papers that the disaster at Johnstown, Pa., has caused many of the victims to lose all their faith in "Providence." Some of them, it is alleged, hav thrown away their Bibles, and others hav burnt the book. Some incidents to prove this are given. One story runs thus:

"During the flood one of the most devout merchants in town was rescued as by a miracle. He was floating on the roof of a house, which was whisked around with frightful rapidity. At every revolution part of the roof was knocked away until but a few shingles were left, to which the merchant clung with desperation. Just as he was on the point of sinking, his slight raft was thrown near enough to a window to permit some friends to seize him by the hand. It was with considerable difficulty that he was revived, but as he was lying on the bed a clergyman who was present dropped on his knees and earnestly began to pray. 'Leave me,' cried the merchant. 'This is no time to pray or to thank God. I never want to see your face again.'"

Another incident is equally dramatic:

"A lady who had lost her husband and four children was gathering together the relics of her home, when she came across the family Bible containing the record of her birth, marriage, and the births of her children. A stranger happened to pass, and, tearing the records out, she proffered the book to him. The man was a clergyman, and asked: 'Do you realize, madam, what you are doing?' 'Perfectly,' was the reply. 'I hav no further use for that book. I hav always tried to be a consistent Christian woman. I brought up my four girls as strictly religious as I was, but I cannot read that book any more.' The clergyman thought the loss of her family had turned her head, and called the next day. She refused to see him. He sent some of her friends to see her, but, after explaining the circumstances, she refused to enter into any argument."

Whether these stories are true or not we hav no means of knowing, but it is very likely they are. Emotional people would do just these things, and the terrible misfortune at Johnstown is well calculated to shake faith in the goodness of "God." If a human parent, having power to prevent it, should allow his family of children to be tortured and murdered, the surviving members would be justified in denouncing him, and in refusing to ever again listen to his words. Christians who hav put "God" in the place of a parent and themselvs in the place of helpless children to be cared for and watched over by the parent, cannot be blamed for any extravagant and dramatic renunciation of that parent, though their conduct may be as illogical as their previous faith was foolish. If men and women could only realize that the operations of nature are not the result of the whims of a personal providence, but are under immutable laws which always under the same conditions produce the same effects—and that the wish, or the welfare, or the death, or life even of man has no effect upon them—then they would be spared these violent transitions of feeling. It is natural to hold enmity against a person who has done you an injustice or wrong, but how foolish to inveigh against the law of gravity which makes water seek a lower level! So these Christians cannot be blamed for their anger toward a supposed personal God, though to a person of scientific mind their action seems extremely childish. It is the result of their religious education, and the clergy hav themselvs alone to blame if under this great affliction the people desert the church. If the church did not claim quite so much for its God, the feeling against him would not be so bitter. But then, if God were not all that the clergy claim, he wouldn't be God.

In disasters of this kind, which bring grief so poignant that reason almost loses its throne, humanity is the sole source of relief, and philosophy the only mental action which affords permanent consolation. A mother raving for the loss of her children cannot be asked to "turn to God," for the thought holds her mind that it was that same God which permitted and caused the death of her children. And if a man kills your babe shall you pray to him, praising him for his goodness, and asking him to bless you and the babe he has destroyed! Turn to humanity, is all that is left her to do—to friends who can share her grief and relieve her distress so far as that can be done. Time, kindly time, will alone render her tranquil, and enable her to resume the burden of living. Christianity cannot do this, for its source of consolation is also the cause of grief.

Mr. Newman and His Sermonic Habits.

An Iowa friend has sent us a report of a recent sermon by the irrepressible J. P. Newman, which contains some entertaining and remarkable sentences. Mr. Newman is the gentleman who has so successfully united in himself the politician and the preacher that he has usually done his traveling at the expense of the country, and when that resource failed he had himself elected a bishop in the Methodist church and now makes his pilgrimages over the country, and lets that church foot the bills. His sermon on the occasion under consideration was on "The Mission of Christ." The humorous and remarkable part is subjoined:

"Christ saw the failure of Buddhism, Brahmanism, and Confucianism in the east, of law in Rome, and of art in Greece. He saw that one thing was left, the human heart. 'I will become the king of hearts,' he said. 'The heart sways the whole man. I will transform humanity through it.' He would not be diverted from that. He did not come primarily to improve man's temporary condition. He did not heal all the sick nor giv sight to all the blind. He wrought miracles as credentials for his doctrin of the new heart. He did not send the schoolmaster abroad. But one of these days some one will write a monograph on the intellectuality of Christ, and it will astonish the world. He could hav given the world the telegraph and the telephone. He did not come for that or for a political career. He was jealous only of the realm of the heart. He was not a propagandist of total abstinence, or of any political system, or of any social system. He did not anticipate the work of Wilberforce and Lincoln. But he laid down the grand principles of temperance, liberty, industry, and charity. He laid the foundations of the Christian philanthropy which are removing all the ills of humanity. Under Christian science all the diseases to which flesh is heir will ultimately be healed. I hav a friend in New York who has given sight to over two hundred blind persons. Christ put in our hands a book which carries with it the solution of all problems. The universities of the world are under Christian men. It was a Christian, Watt, that gave us the steam engin, and Christians like Morse and Edison hav given us all the greatest inventions. Jesus did not organize total abstinence societies, but on the portals of heaven he wrote the words, 'No drunkard shall enter the kingdom of heaven.' There I get my total abstinence, my local option, my Prohibition, the destruction of the whole accursed rum traffic. Such was Jesus's relation to social purity and to peace. Buckle denies that the race has taken its impetus to progress from religion. Buckle is a great writer, but a dangerous man, a man that deals in half truths, in facts out of their true relations in history. Buckle is a writer whose works I would not put in my son's hands without expurgating them."

As an explanation of the sort of preacher Mr. Newman is we will point out a few inaccuracies in this, the kernel of his preachment. 1. There is no kind of evidence whatever to show that Jesus (allowing for the sake of the argument that he existed) ever heard of Buddhism and the other eastern religions. The theologians who compiled the gospels somewhere from one hundred and fifty to two hundred years after him put a great deal of the philosophy of the east into his alleged teachings, but Jesus knew it not. 2. There is no generally accepted criterion by which to measure the "success" of a religion, but judging from material evidences Buddhism and Brahmanism and Confucianism are fully as successful as Christianity. More people accept them and find comfort in them than accept Christianity. The true test, which religion gets the most souls into heaven, there are no means of applying. From that undiscovered bourne no statistician has returned. 3. Jesus did *not* teach temperance. On the contrary he made wine to help along the revelry of a crowd already too jovial. 4. He did not teach liberty at all, but counseled the people to submit to priests and potentates. 5. He was distinctly an apostle of anti-industry, both by example and precept. Take no thought for the morrow, was what he practiced and preached. 6. His charity was principally confined to adulteresses and tramps who bowed down to himself. For those who opposed him he held the sentiment expressed in the words, Bring hither mine enemy that I may slay him. 7. To say that Christ laid the foundations of science is to plainly misstate facts. This statement of Dr. Newman's is strategically ambiguous and may be taken to mean that science in countries nominally Christian has done a great deal for humanity, or it may be taken as stating that the humbug known as "Christian science" has removed or will remove all the ills of humanity. In either case, the assertion that some real or pretended physician in this city has restored sight to two hundred people is false. Some oculist or specialist in eye diseases known to Mr. Newman may hav treated and helped two hundred people whose eyes were diseased, but there is no treatment known to science which will restore sight to eyes organically defectiv. And to say that any "Christian scientist" in this city has cured two hundred blind people of New York, is to tell as large an untruth as most occasions require. It is totally and absolutely false, and known to be so by every intelligent citizen of New York. 8. Morse may hav been a Christian, but Edison is not generally so put down. He is a member of the Theosophical society. 9. The estimate of Buckle is so far wrong as to be scandalous, and to mark Mr. Newman as either ignorant of Buckle's place among philosophical writers or wilfully dishonest. We do not believe that he is ignorant.

There is one statement in this sermon which for humor excels any effort of a professional humorist. It is that "one of these days some one will write a monograph on the intellectuality of Christ, and it will astonish the world." This we believe to be true. Any monograph proving that Christ had any intellectuality to speak of will indeed astonish the world. Christ has been given credit for possessing about all the qualities the human race conceives to be good, but the quality of intellectuality has not hitherto been prominent in the catalog. Jesus was, if anything, a being of feeling, passion, fanaticism, zeal, sentiment. That he possessed reasoning powers in a small degree is of course true. But that he was highly intellectual, or profound or philosophical, as is alleged of Confucius or Buddha, has not been generally claimed, and certainly, from the evidences at hand, cannot be conceded. Proof in this matter is urgently needed.

Mr. Newman is a good sort of a preacher for a Methodist, but his habit of making statements not confirmed by facts seriously mars the efficiency of his sermons among educated people.

Mr. Pentecost's Words and Our Pictures.

We are beginning to like Mr. H. O. Pentecost. We say Mr. Pentecost rather than the *Twentieth Century*, wherein he prints his world-reforming schemes, because his individuality overshadows his paper, and in reading it one thinks of the editor more than of his journal or his cause. Mr. Pentecost is a growing man. He knows less than half as much as he did when he first left the church, and gave us as brand-new ideas sermons molded on the same plan as the oratorical fireworks of George Chainey and other ministers who hav left the pulpit to teach reform and Radicalism. Mr. Pentecost is a good man to hold a disputation with, albeit he differs from Crockett's coon somewhat in being slow to come down; but then he has the disposition to be fair, and is not proud and haughty like Anarchist Tucker and the Socialists. He is good-natured and means first-rate, as anyone can see from these paragraphs in his paper:

"Our neighbor, THE TRUTH SEEKER, says that when I said: 'The name Liberal describes *a number* of persons' who are il-Liberal that I meant that *all* Liberals are il-Liberal, and that when I said afterward '*some* Liberals' are il-Liberal I was 'hedging.' If I had meant that all Liberals are il-Liberal I would hav said so. But if I had said so I would hav justly opened myself to the criticism that THE TRUTH SEEKER has visited upon me. No such sweeping statement would be true of any class of persons.

"But let us hav no misunderstanding about it. I read orthodox and Liberal papers by the score, and I cannot see but that the Liberal papers are just about as il-Liberal toward orthodox Christians as orthodox papers are toward Liberals.

Where will you match these two items, for example, in any orthodox paper, for vulgar bigotry? They are from one of our Liberal exchanges:

"'The new three-million Catholic monkery and harem at Washington is setting up pretensions to the dignity of a college as well as a Christ-and-Virgin-Mary shop.

"'The Salvation Army idiots of this city hav been holding a high carnival—last suppers and hallelujah hoe-downs.'

"I believe that the Christian church of to-day, as an organized institution, is a teacher of false doctrin and an enemy to mental and industrial progress, but I abhor, with my whole soul, the method of attacking it which many Liberal papers adopt. For another example (and I hope our uptown contemporary will take what I say as kindly as it is meant), I think the cartoons on the last page of THE TRUTH SEEKER are mistaken weapons to use against the church or in defense of Liberalism. We who hav left the church, or never were in it, are either on the side of truth or we are not. If we are, we only weaken our cause by descending to the methods of attack and defense which we always declare are evidences of weakness when used against us.

"If the writings of Voltaire or Paine were rummaged for texts, and pictorially illustrated in some orthodox paper after the manner of the last-page cartoons of THE TRUTH SEEKER, every Liberal in the land would hav just ground of complaint. If the Liberal cause cannot succeed by fair, dignified, and reasonable arguments, and without resorting to such methods as I hav just indicated, it ought to fail."

But we cannot agree with him yet as to the meaning of words, though we attribute that fact to the uncertain use of language to which ministers become addicted through the necessity of proving, in order to support their scheme, that three times one make one and that sentences in holy books which say one thing really hav another and altogether different meaning, rather than to any present intention on the part of Mr. Pentecost to mystify his readers—for has he not reformed and left the church? But we still maintain—and this for our own vindication in criticising so good and gentle a man—that his original language not only bears the construction we gave it, but can honestly and grammatically bear no other. His words were: "The name Liberal describes a number of persons who are about as il-Liberal as it is possible for human beings to be." And he further added that if they (the Liberals) had the power they would go on and persecute the Christians as savagely as the Christians hav persecuted them. Now he assures an astonished world that he meant only that *some* Liberals are il-Liberal, and, necessarily following, that only *some* Liberals would persecute the Christians. We are perfectly willing to concede that this is his meaning now, but we must contend that it is not what he said then. Suppose, for instance, that *we* had said that "the name Beekmanite describes a number of persons who believe that Dora Beekman possessed the attributes of divinity," would not any reader get the impression (fully justified by the language) that all Beekmanites so believed? Again, if some one had asked us, "Who are the single-taxers?" and we had replied, "the name single taxers describes a number of people who reverently listen each Sunday to Mr. H. O. Pentecost," would not the idea hav been conveyed that Mr. Pentecost's congregation included all the single-taxers? Unquestionably. There is no getting away from the meaning of Mr. Pentecost's language, though we are very glad to see him make such strenuous, if sprawling, efforts to do so.

As to the balance of Mr. Pentecost's remarks, they are irrelevant. We hav admitted that some Liberals are il-Liberal, and as he has abandoned the vicarious atonement doctrin, Mr. Pentecost should not blame us for what our esteemed Illinois contemporary has said. Perhaps its editor is included in Mr. Pentecost's "some." We hav occasionally harbored that suspicion, but generally cast it aside at once as tending, possibly, to bring us into the same class. For the pictures, however, to which such strong objection is made, we are responsible, and take the criticism as kindly as it is meant. A good many hav protested against the last-page cartoons—notably a Jewish friend and a Protestant friend. The pictures jar their feelings, they say, at first exciting anger toward the paper, but then leaving them with a tendency to think more lightly upon serious subjects. This being the design of the pictures, we feel satisfied, and assure our friends that in time they will probably recover. Before a Christian can progress mentally far enough to become a single-taxer he must hav his old notions of what God has decreed shaken out of him. If Mr. Pentecost had brought his Newark church up to the point of viewing our pictures with equanimity, he would not hav had to leave the church when he became a land reformer. It is the feeling of reverence and awe with which most people—and is Mr. Pentecost sure he is free from it?—regard a certain book, no truer than any other work of fiction, that we wish to destroy. We want the people to regard the Bible just as they do any other book.

It is not likely that Voltaire, the consummate master of satire and caricature, would hav cared whether his works were rummaged for texts for pictures or not. Neither would Paine. And when Liberals set the works of these two authors up as a fetich, and to be blindly believed without investigation of their contents; when they enact laws punishing unbelief in the "Philosophical Dictionary" and the "Age of Reason;" when they become so stricken with awe at the sight of the books that they must denounce as impious and blasphemous all who can not accept the paper fetichs—then will we engage an artist to rummage the writings of Voltaire and Paine for texts for pictures to destroy the odor of sanctity which has gathered round them. There should be no reverence for anything except worth and truth.

Conceding that Christianity is open to attack, as a teacher of false doctrin and an enemy to mental and industrial progress, as Mr. Pentecost does, who shall say how the fight is to be waged, or which is the most effectiv weapon? Shall we be content with throwing kid gloves against its wall, which make no noise and no breaches, not even disturbing the congregation slumbering peacefully within, or shall we direct strong weapons at the foundations and seek to tumble the structure down at once? Remember, it is not the preacher we are after, it is the system that has made the preacher. A good many ministers are honest and sincere and believe all they preach. They think the Bible is wholly true, and that the characters described therein are holy men and sacred. The people sustain them in this. What is the proper way to enlighten these deceived masses? Is it not to destroy their reverence for the book which enslaves them, and so get them to investigate its statements as they inquire into other affairs? And what more effectiv as a destroyer of awe than humor? Transform a ghost into a clown and no one fears to walk past the churchyard wherein he cuts his antics. Strip the sacred sheet from the "holy" men of old, and what are they but clowns and thaumaturgists and petty rulers? Who fears their displeasure or who cares for their commendation? Voltaire caricatured Catholicism into retreat; would he hav conquered it by protesting that he respected it? Did he weaken his cause by poking fun at the ceremonies and holy men of the church? His warfare was the kind that James Parton calls undignified, but justified by the exigencies of the times. It won. That is its greater justification.

It takes all sorts of arguments to reach all sorts of people, and we hav known these very pictures which Mr. Pentecost condemns to start a Christian thinking when "fair, dignified, and reasonable arguments" rolled off his mind like water from a duck's back. Their justification, provided they need any, is their effectivness.

LAST February the grand jury of Forsyth county, Ga., immortalized itself by adopting as the sentiment of its members the following document:

"STATE OF GEORGIA,
Forsyth county.

"The grand jury, in the name and behalf of the citizens of Georgia, charge and accuse Day Conklin, of the county and state aforesaid, with the offense of misdemeanor for that the said Day Conklin, on the second day of December, in the year of our Lord one thousand eight hundred and eighty-eight, in the county aforesaid, with force and arms did unlawfully, then and there, pursue the work of his ordinary calling upon the said second day of December, eighteen hundred and eighty-eight, which was then and there the Lord's day, by cutting timber and clearing lands and by digging and other work then and there, did said work and said cutting timber and said clearing and said digging, not then and there being work of charity, and not then and there being work of necessity, the said Day Conklin then and there being a tradesman, the said Day Conklin then and there being an artificer, the said Day Conklin then and there being a workman, the said Day Conklin then and there being a laborer, the said Day Conklin then and there being a farmer.

"Contrary to the laws of said state, the good order, peace, and dignity thereof.

"Forsyth Superior Court, February term, 1889.

"GEO. R. BROWN, Solicitor-general."

Mr. Conklin is an elder in the Seventh Day Adventist church. His fellow-Christians are thus showing how they keep the commandment that they love one another. His trial will take place in August.

MR. H. J. WARD, of Coaling, Ala., writes to explain the error into which he led us in charging Judge Sprott with refusing an affirmation of a witness. It seems that Mr. Ward sued in a justice of the peace's court and was refused the right to affirm. The reference to Judge Sprott, it should hav been explained, was concerning another case, that of Samuel Black, who was a witness in a case before Judge Sprott, in the circuit court, and was challenged as an Atheist. Though he denied the allegation Judge Sprott remarked to the jury that an unbeliever, or a "man who had nothing to bind his conscience," could not testify or sit in a jury-box. This reference to Judge Sprott was made because Mr. Ward intended to appeal his case to Judge Sprott's court, but was told that Mr. Sprott would probably rule him out, and this case wherein Mr. Black figured was cited. We are confident Mr. Ward intended to speak only the truth, and we are equally confident that he has been outrageously used by the justice's court. And we cannot see wherein Judge Sprott had much to complain of, for a judge who will exclude Atheists from the witness-chair or jury-box would probably go one step further back and refuse them the right to make an affirmation in the first place. There is no difference in the two acts. Technically Judge Sprott's denial was true; morally it was not, and Alabama must take her place in the procession of states alongside of New Jersey.

OUR postmaster-general Wanamaker seems to be running his department in the interest of the Protestant church and general piety. He holds that the man who swears is not as good a man for a public servant as a man who belongs to the church and is too big a hypocrit to express his sentiments in fervent language. Such at least is the doctrin he followed in choosing a postmaster for Portsmouth, N. H. In selecting this office the plum fell to a Mr. Locke. Everyone had supposed that Colonel Sides would be appointed and his name was repeatedly urged upon Mr. Wanamaker. Colonel Sides uses profane language now and then. He contracted the habit while in the army, and it has been aggravated since then by the varying disappointments of New Hampshire politics. Mr. Wanamaker heard of this weakness of the colonel and said he could not appoint such a man. He also objected to the names of several other well-known politicians, because they were not supported by the Sunday-school element. Before he appointed Mr. Locke Mr. Wanamaker wrote to the secretary of the state Young Men's Christian Association, asking about his church connection. Mr. Locke was thereupon indorsed by five ministers as the favorit of the religious element of the city. Mr. Locke got the appointment at once, although Colonel Sides was the almost unanimous choice of his party, and the Christians are jubilant. It is evident that piety counts heavily with this administration.

THE Cleveland *Plain Dealer* scored a point on the Sabbatarians when it said that those clergymen of Cleveland who would on no account look into a Sunday paper went into their pulpits on the Sunday after the Johnstown disaster without knowing anything of the dreadful calamity, or of the governor's proclamation, or the mayor's call for relief contributions, and therefore could not inform their congregations of the extent of the distress or the crying need for instant aid. A Prohibitionist, and of course religious paper, acknowledged the point to be well taken, but crawled out of the difficulty by saying that "a little penny, four-column extra could hav told enough of the awful story of the Johnstown flood, and no minister in Cleveland or any other city would hav objected to the issuing of such a sheet at such a time." What arrogance these religious papers show! They imagin that the ministers are the rightful owners of the earth and heaven, and what they are not graciously pleased to permit should hav no existence. The hypocrisy of such flimsy and impudent pronunciamentos is well exposed by the *Plain Dealer* in commenting upon the religious paper's idiotic squirm. So, it says, it is the size that makes the sin. It is a sin to issue a sixteen-page paper at five cents, but a Christian work to put out a four-column extra at one cent. We commend this to the careful and prayerful consideration of the ministers who, it is reported, intend making another effort to crush out Sunday newspapers in Cleveland, notwithstanding the disastrous outcome of their last crusade against the Sunday press.

GOVERNOR GOODELL of New Hampshire is one of those wealthy, close-fisted pharisaical sort of men that are invariably made deacons of churches up in the Granit state. Such men always make prayers take the place of deeds, and regular attendance at church they regard as covering up sins like foreclosing a mortgage on some neighbor's farm and so getting it for half its value. Governor Goodell's recent inauguration message, filled with piety, recalls a good story told of him by the somewhat heretical wife of a New Hampshire farmer, himself something of a Puritan. The farmer had long known Governor Goodell, worked for him, and voted for him, and admired him for his strict piety and attention to religion. They lived in neighboring towns, and one day the farmer's house was burnt to the ground and his household effects went up in smoke. The loss amounted to two or three thousand dollars. His townsmen sympathized with him and raised a purse to help him rebuild. The amount was insufficient, and needing to borrow some it occurred to the farmer to call on his friend Goodell, whom the Lord had blessed with broad acres, fat cattle, and much ready cash. The farmer's skeptical wife hinted that she didn't believe much in so pious a man, but the farmer defended his friend and his friend's religion, and rode over to Mr. Goodell's house, where he was entertained and condoled and prayed with. But he returned no richer than he went. The governor never gave him a chance to ask for a loan, much less hinted at making a donation. "How did you succeed?" inquired his wife. "To tell the truth," replied the farmer, "the governor talked so nicely that I didn't hav the heart to ask him!" His skeptical wife smiled; she knew the governor. "But," added the husband, as if to apologize for his friend's meanness, "he made a most beautiful prayer!" So if prayer and loud preaching will conduct New Hampshire's affairs satisfactorily, then is she blessed in her choice of governor. His message rivals one of Wanamaker's post-office documents. But whoever expects to find in Governor Goodell a broadminded, charitable man will be grievously disappointed.

Letters from Friends.

ROCKFORD, ILL., May 25, 1889.

MR. EDITOR: I hav been a subscriber to THE TRUTH SEEKER since it was first published in Illinois. You can set me down as a subscriber for life, which can't be very long, as I am past seventy. I am living in a priest-ridden city of twenty-five thousand inhabitants with the Salvation Army, and the New Christ thrown in. I went to his place last Sunday. They hav quite a following. I had a long talk with the New Christ. I could not see but he was a good deal like other Methodist ministers, only he doesn't believe in the resurrection of the body. Please find money order for $3.25, for THE TRUTH SEEKER and your ANNUAL.

Yours for the right, W. JILSON.

DES MOINES, IA., May 25, 1889.

MR. EDITOR: Inclosed please find $3 for renewal for one year from date of THE TRUTH SEEKER. I had about concluded to let my subscription lapse on account of the arrogant, offensiv style of some of your correspondents in treating Spiritualism. But the last number of your paper givs a more respectful hearing to Spiritualism, so, as I do not wish to lose the general reading of THE TRUTH SEEKER, I renew. No one is more ultra-Liberal than I, but I am more of a Spiritualist than Liberalist, for Liberalism givs no hope or promis of future life, while Spiritualism givs positiv proof of it. I do not expect, nor wish to see, THE TRUTH SEEKER an avowed Spiritual organ, but only to giv Spiritualism a respectful hearing. Yours truly, V. C. TAYLOR.

FORD, KAN., May 31, 1889.

MR. EDITOR: Will you please send me a number of May 25th, as I hav lost mine? I look upon it as a very valuable number. We hav in this vicinity a great many good people, but filled with superstition by the doctrin of orthodoxy. I am doing all I can to induce them to read the Bible for themselvs, and some of them are doing it and are changing their views, and not one of them is willing to stand fire. Some of them grunt, some groan, and others resort to slang, as that is their only weapon, and after using it a time or two they throw it down and run, or shun you as if you were a viper. If we could hav some good lecturer giv us a call, I believe there could be large numbers of them changed to our side. The time has come when we should make a bold and determined effort to establish organizations all over the country. Hurrah for Heston and all the workers for reform.

Please send me a copy of Remsburg's "False Claims."

H. B. VAN VOORHIS.

LUMBERVILLE, PA., June 5, 1889.

MR. EDITOR: The time was when we considered the Bible the "book of books," from whence correct God ideas alone could be reached. The time *is* when we are satisfied that no book that has ever been written has done so much harm to the human race. It has caused mankind to hate and persecute each other; it has caused ages of war and centuries of sword and flame; it has exterminated what hav been termed heathen nations; it has cherished error and superstition, established tyranny, and persecuted without mercy those who failed to understand and accept it according to the interpretation of popular theology when the same had the power. As a history of the past (discarding the idea of sacred) it might still be a useful book—the same as any other history. But a greater absurdity cannot exist than calling it the word of God and the only rule of faith and practice.

ALBERT LIVEZEY.

FOND DU LAC, WIS., May 26, 1889.

MR. EDITOR: Please find inclosed $1, for which please send me part first "Wheeler's Biographical Dictionary of Freethinkers;" "Life of Joshua Davidson," by E. Lynn Linton; "The False Teachings of the Christian Church," by L. K. Washburn; "The Foolishness of Prayer," by L. K. Washburn.

Mr. Raymond wants you to send to him your papers of April 6th and May 4th. He says some Christian has stolen them and he is without them.

I see that Mr. M. E. Billings is to hav a new trial. I am very glad. I regretted the statements you made at the time of his trial. I hav dealt with him a little, and when I hav sent him money and he could not send me what I ordered he has returned the money. And if the old Inquisition was now running I would hav filed a complaint against you and asked the court to try and punish you for the offense of publishing your statement at the *time* you did. And then we should hav had a Macdonald to erect a monument to.

Yours truly, DEW. C. PREET.

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219 COIT AVE., GRAND RAPIDS, MICH., June 1, 1889.

MR. EDITOR: Please giv me credit for $2 to the Bruno monument fund. I am sorry I cannot make it two hundred, for never in the history of man has money been given for a more holy and righteous cause. We hav commenced to organize a Secular Union society in the city of Grand Rapids. Any person desiring to unite with us may do so by sending his full name and address to Charles Sach, Grand Rapids, Mich. We will then hav their names registered without further cost. There are only fourteen thousand Christians in this city out of seventy thousand inhabitants. Therefore you see our aid is very much needed. I hope no one within fifty miles of Grand Rapids will fail to respond. By the by, I wish to say to all our Secular societies I hav been out in the country school-houses and hav spoken to the people on the truths of the Bible, and never fail to gain one-half of the people. Young men can do the same almost anywhere if they will try. The cause is just. CHARLES SACH.

POCAHONTAS, ILL, June 2, 1889.

MR. EDITOR: Allow me through your invaluable paper to evince my gratitude to you and other Freethought publishers for the attentions I am constantly receiving. Yesterday a letter came to me bearing the stamp of Pittsburgh, Pa., containing bills. I and two boys of Mr. File hav been busy posting them up. On last Lord's day I distributed several TRUTH SEEKERS and *Freethinkers' Magazines*. A pious lady burnt one of the *Magazines*, and I replaced it, and had a peaceable chat with her, and she almost shed tears. I am sorry I can do no more, but who is doing more?

None are too prejudiced or bigoted to escape me, and ministers, deacons, and elders I make a specialty, and when the camp meeting season sets in I want to visit everyone I can and do all I can to scatter Freethought. I like the *Independent Pulpit*, but I like the *Freethinkers' Magazine* better—but THE TRUTH SEEKER best of all. L. K. Washburn's works are a holy terror. I hav scattered them around, and I think they are doing good. "Men, Women, and Gods" is going the rounds.

I become more impressed daily with the importance of zealous effort upon our part, and hav less endurance for weak-kneed, pretending Infidels. A man who hasn't the courage to speak his convictions is of but very little use in the world, and his sycophancy and meanness can be surpassed only by those who hav in them the spirit of persecution.

EX-REV. JOSEPH N. MAXEY.

YOOUMVILLE, CAL., May 25, 1889.

MR. EDITOR: Inclosed find $1 toward the Bruno Monument fund. Should this arrive too late to benefit the fund, donate to the Secular Union to help fight the harems of superstition, viz., convents of all denominations. It is a surprising fact that none of the great minds in Congress are Liberal enough to agitate the passage of an amendment to the Constitution of the United States, compelling each and every parent to send their children to a public school free from all dogmas and religious exercises for a term of years. This would hav the desired effect of abolishing many if not all the parochial schools, which are the last straw at which the churches hav grasped to retain their balance of power. I do not dispute the right of parents to train or educate their children religiously, should they so desire, but such education should be restricted to times after all the rudimentary branches hav been mastered.

It is to be hoped that the Nine Demands of Liberalism will soon find their way through Congress and become a law. It would be very appropriate and also no doubt gratifying to many if Postmaster-general Wanamaker would resign and devote all his time to the Sunday-school, in which he seems so deeply interested. It might save the appointment of religious cranks in that department.

Send catalog of Freethought books.

HENRY DANNENBRINK.

RAVENNA, O., June 6, 1889.

MR. EDITOR: I venture to submit the following answers to the queries propounded by H. W. Hammond May 12th.

First. Would a body hurled into a hole in the earth pass the center of gravity? I think it would pass by the center of gravity just as far as the same force would hav carried it had it been thrown upward from the surface of the earth. Were it dropped into the hole it would go to the center and no farther, for the following reason: Every particle of matter attracts every other particle, and therefore as soon as the body has left the surface of the earth that portion of the earth that is left behind tends to retard it; consequently its motion would be constantly retarded until it reached the center of the earth, when it would hav an equal quantity of matter upon all sides and would therefore come to rest. The measure of the decrease in the weight of a body in moving toward the center of the earth is directly as the distance increases. Thus, one thousand miles below the surface (considering the semi-diameter of the earth to be four thousand miles) a body would weigh one-fourth less than at the surface; at two thousand miles one-half less; at three thousand miles three-fourths less, etc.

Now as to the second question. Does distance from the earth annihilate the force of gravity? Galileo discovered the important law that the earth's attraction diminishes as the distance from it increases; not, however, in simple ratio, but inversely as the square of the distance. For example, the surface of the earth is a certain distance from the center and bodies there are attracted with a certain force; at twice this distance from the center, the amount of this force is not diminished by one-half but by four times the amount; at three times the distance the strength of attraction is only one-ninth; at four times, one-sixteenth, and so on. Thus a body that weighs one hundred pounds at the earth's surface (4,000 miles from the center) would weigh only twenty-five pounds at the distance of 8,000 miles from the center; at 12,000 miles, one-ninth of one hundred pounds; at 16,000 miles, one-sixteenth, etc. W. M. CHAPMAN.

SAN DIEGO, CAL., May 25, 1889.

MR. EDITOR: The churches claim that the world must be terrorized by the fear of future-fire, in order to promote morality. They accuse us of "tearing down" their religion without "building up" anything in its place.

When we tear down falsehood, truth builds itself or becomes self-evident. It is necessary to destroy error that truth may grow. When we destroy the savagery of barbaric ages, the brotherhood of man, the solidarity of the race, and pure morality spring up in its stead.

We tear down the dungeon of the soul, which is fear, so that the sunlight of love may beam into it and produce happiness and peace. We uproot eternal punishment, so that men and women may learn to love and respect each other. In all earth's history nothing has had such a brutalizing tendency as this belief. It has kindled the fagots which hav blazed about millions of martyrs. We tear it down, and build upon its ruins hope for the future and confidence in the nobility of human nature. The respect of our fellow-men, and the approval of a refined and enlightened conscience, will do more to build up morality than the fear of fire, which we destroy.

We tear down superstition and error, that scientific truth may abound. We destroy the injustice of washing away our guilt in the blood of another—the "Jesus-paid-it-all" policy—that men may become honorable, self-reliant, and just. We wipe out the belief in "total depravity," that dignity, self-respect, and hopeful endeavor may be the result.

The absurd claim that Christianity has a monopoly on morality is entirely false. The Golden Rule was taught by eight different philosophers hundreds of years before the Christian era, viz., by Pittacus, 650 B.C.; Confucius, 500 B.C.; Thales, 464 B.C.; Aristotle, 385 B.C.; Sextus, 406 B.C.; Aristippus, 365 B.C.; Isocrates, 338 B.C., and Hillel, 50 B.C.

This principle of justice is natural morality, and yet Christians point to it as an evidence that Jesus was a God. Also the doctrin of love, which is ascribed to Jesus, was taught by Plato hundreds of years before the religion called Christianity was compiled by Potamon and other Neo-platonists. The seven mental jewels of Plato, "Love, truth, justice, purity, temperance, wisdom, and charity," acted out, will do more to bring "peace on earth and good will toward men" than all the precepts of Jesus, leaving out the faith cure, "believe or be damned," and the blood-washing, inaugurated after his death.

By the way, the sentiments of Thomas Paine are being taken up by Christians (not knowing the author), and called "higher Christianity." A Christian lady of this city, in writing to the daily *Union*, recently said she longed to see the time when people would rise above the sentiment of, "My country, right or wrong," to the higher Christianity of, "The world is my country, and to do good is my religion." Thomas Paine did considerable tearing down in his day, and yet he built something which is now called "higher Christianity." Look out, or our "doubting Thomas" will be dubbed a saint before we know it. Verily the world moves.

Yours for progress, MARY A. WHITE.

NEW CAMBRIA, KAN., May 29, 289.

MR. EDITOR: As you giv me the credit of procuring the largest petition against the Blair bill of any Freethinker, and as you are in a position to know, I thought it better to giv my experience, so that when the two houses meet and the bill is liable to come up the brethren can do valiant work in circulating petitions against it. The clergy are advertising their lecturer on the bill in Salina, and I presume other towns, and trying to create a following in favor of the bill, and we shall hav to recollect that "eternal vigilance is the price of liberty." As far as I tried, over two-thirds of the people signed my petition, and if it is different now it is probably on account of the influence the clergy hav brought to bear in favor of their bill. The best form of petition I hav seen, and the one I used, is a double one—one to both houses—got up by the Seventh Day Baptists. I spoke in a former letter about arguments I had while circulating the petition, but these took place while off duty. The first thing to do in starting a petition is to go to all the leading Liberals of a town and get them to sign it first; then take the business men just as you come to them, such as lawyers, doctors, merchants, ministers, and it is well enough to see the Catholic priest among the first, because he is apt to sign it. The one of Salina did for me. This means the Catholics as fast as you come to them. The way I introduced my petition was, I would commence unrolling it and say: "I am circulating a petition here. Are you in favor of stopping all trains, United States mails, and Sunday newspapers on Sunday"—and much more. In a great many instances they would speak up and say, "No, not by a damned sight!" You want to be sure to call at all boarding-houses and hotels. Traveling men will sign it almost to a man. Some of them will say, "I am not a resident here." Tell them, "That makes no difference. You are a citizen of the United States, and this is United States business." A good many will ask you what denomination you belong to and how you come to be circulating this petition. I say in reply, "If your question had anything to do with it, I would hav no objection in telling, but as it doesn't I'll not occupy your time and my own in telling you. It would be just as proper for me to ask you in presenting it to you what denomination you belong to, but as this would hav nothing to do with your signing it I never ask that question. And as some of nearly all denominations sign it, it doesn't seem to be a denominational question. I am circulating this petition on its merits, and as you hav it here before you the only question for you to settle in your mind is, "Are you in favor of uniting church and state in the way this petition proposes, or are you in favor of the laws remaining just as they are in regard to religious matters? They hav stood for over a hundred years, and giv very good satisfaction to all parties. And in order to know how it was before these laws were established just go back to colonial times when some one denomination had preference over the others. We find them banishing Baptists and Catholics, hanging witches, and piercing Quakers' ears, and tying them to the tail-end of carts and whipping them through the streets. We cannot blame Blair much; he imbibed his puritanical ideas from childhood, being raised in New Hampshire 'over against' Connecticut. And as my time is precious and as I am doing this for the love I hav for religious liberty, you will do me a great favor

by not detaining me any longer than for you to fully decide whether you will sign it or not." Never use argument, except where the person wants to parley with you. It is well enough to tell them in this case about what per cent are signing it. In circulating a petition, try everybody. And it is not best to try and get signers on the street, but ask them to drop in to the nearest store and then introduce it, for the reason that on the street a crowd is likely to gather around and begin to get off sharp sayings and ten chances to one you won't get any of them. And a man that has his business in town should be always called on at place of business. This Blair bill givs all lovers of religious liberty a splendid opportunity to agitate in its favor. And I could not help laughing in my sleeve at the commotion I was causing in the ultra-orthodox camp by the circulation of the above document. I made the old moss-grown bones rattle, as it were. The great trouble with most persons is, their time becomes awfully precious when they hav a splendid opportunity of accomplishing more than they could in a lifetime when there is nothing to work on, and this, too, without paying out a cent.

I make this charge from my own feelings, but having read somewhere, "Learn to govern yourself, then you are ready to govern others," since that I hav become boss of myself and say, "John, you hav got to go where duty calls," and I go; and while those around me will hav to giv me the credit of being a successful farmer, I found time right in June to get over three hundred signers for the reprieve of D. M. Bennett, at another time sixty-eight for taxing church property, and with a little help about one thousand against the Blair bill, and am ready to do more of the same kind of work at the first opportunity that offers. JOHN W. ABBOTT.

TORONTO, ONT., June 2, 1889.

MR. EDITOR: It occurs to me that the preachers of our day are in the same manner related to philosophy as the man who was standing with open-eyed wonder staring vacantly at a calf's tail which was hanging through a hole in a board fence, when a stranger came up to him and said, "My friend, are you a butcher?" and the man said, "No." "Well, are you a tanner?" "No." "Then why are you taking such an interest in that calf's tail?" When the gazer replied, "I am a philosopher, and am trying to discover how that calf got through that hole all but its tail." Now, these preachers are about such philosophers as this man, because their highly seasoned eloquence is the natural production of as little thought, and they take so little activ interest in the works that tend to promote the welfare of the human race that their ideas must be contracted into such a small space as to make them drones on the commercial world.

They hold high carnival over the unfortunate, and try to frighten them into submission to their small-souled influence, and compel them to embrace the narrow-minded ideas which they themselvs entertain, and always at the expense of the oppressed, for they will not make an effort, however feeble, to strengthen their mental or domestic resources until they hav the gold in their clutches.

They are continuously slandering his satanic majesty, who is the best friend they hav in the world, for without this leer-eyed, cloven-footed myth they could not command such a welcome hospitality as they now enjoy at the hands of the kind-hearted mothers and daughters of their flocks, who exert all their energies, are so untiring in their devotion, and in very many instances deny themselvs and their families the necessaries of life, in order that the minister may indulge in all the lazy fancies peculiar to his profession.

What a deplorable state this Christian body is in! And if ministers, priests, and popes are going to be allowed to run the state through the instrumentality of the church, as they bid fair to do in Canada at the present time, I see no other result to follow but anarchy and confusion. It will fetter the political, commercial, and religious interests of the country; it will be the sunset of all our social liberty, and the end of all national greatness.

So long as the Bible is used as the instructor of morals and director of principle, just so long will such a condition of affairs exist, for it teaches that the God of the universe is a wrathful monster and certainly responsible for every form of vice and the perpetration of every crime known to the world. With such an example, what wonder that the people are so superstitiously afraid of the awful doom said to be awaiting them if they do not "toe the mark" in bigotry and persecution of their fellows?

I cannot imagin anyone going to heaven singing songs, waving palms, and being happy all the day, and knowing that a sister or brother or any dear friend had been consigned to awful torment, to eternal burning hell; and yet the church teaches its followers that it is so. Let us believe that revealed systems of philosophy and the discoveries of modern science will replace the errors of the church as they exist to-day with a just and exemplary condition of things that cannot be deplored and a foundation that cannot be undermined.

J. B. VAIL.

DES MOINES, IA., June 2, 1889.

MR. EDITOR: We hav in this city a flock of theological owls called the Des Moines Ministerial Association. They hoot occasionally, making the night hideous by their superstitious squalls. Like others of their type, they can attend to other people's business much better than they can attend to their own. They think they run this town—inhabitants, schools, teachers, billboards, and sidewalks included.

A few weeks ago, these vicars of Christ took a step outrageous to American liberty, and in which they showed their contempt for freedom of conscience, and their craving desire for theological domination. But they received a rebuke which they will long remember, as they found themselvs badly "in the soup." In the West Des Moines high school we hav one of the finest professors of science in the United States—Prof. R. E. Call. He stands third in rank, and, as you may surmise, he is no believer in the orthodox Christian religion with its hell and damnation, its priestcraft and fraud. He belongs to the Unitarian church. The Unitarians for the past six months hav been as a needle stuck in the seat of the orthodox chair. So the Ministerial Association declared that no teacher could be tolerated in the Des Moines schools who did not believe that the universe was made from nothing—that if women had not been created man would hav one more rib than he now has—that the sun was of so little importance that God waited four days before he created it—that the whale swallowed Jonah, or that Jonah swallowed the whale, should the Bible happen to say so. The leaders of this movement were Rev. S. E. Wishard, Presbyterian; Rev. H. L. Stetson, Baptist; Rev. H. O. Bruden, Campbellite, and Rev. Geo. C. Henry, Lutheran. The grounds upon which they wanted Mr. Call removed were these: because he taught evolution; because when some one asked him where we go when we die, he was honest enough to say, "I don't know;" because when some one asked him how he reconciled a certain statement with the Bible, he replied that he was teaching science and not Bible, and several other grounds of a like character.

The meanest and most contemptible part of the whole business was the sly and sneaking manner in which these preachers tried to carry out their plans. They did not want their scheme to be known until they were ready to put it into operation, so Professor Call and his friends would hav no chance to defend themselvs. But accidentally the cat was let out. The students of the high school heard of it, and all of them signed a petition to the board, rebuking the bigotry of the sky-pilots, and asking that Mr. Call be reinstated. The citizens also found it out, and were quite indignant. The clergy saw that public sentiment was against them, and they were only too glad to relinquish their attempt.

Professor Call at the next meeting of the board was re-elected for another year, and it will take a greater force than preachers are able to muster to remove him. We hope they will always receive a rebuke like this. It will teach them to keep their own place, and to mind their own affairs.

We tried early this spring to work up a debate between Mr. Jamieson and some minister of the city. We had the challenge published in the papers, inviting anyone to accept it, but to no avail. The birds of the air may hav nests; the son of man may hav nowhere to lay his head; but his priests always—hav a hole to hide in when you challenge them to a debate. F. W.

LEXINGTON, KY., June 4, 1889.

MR. EDITOR: Allow me to say to "Christian ladies," you will regret as much as myself that a certain idea pervades the whole community, which induced a writer for the *Forum* for May, Mr. Allen, to speak of women in such depreciating terms. If we scribble a little, we only belong to the 'mob of gentlewomen who write with ease;" that is bad enough in all favor; but to hint to you that the whole *animus scribendi* is this—to exalt still further in human estimation the idea of an infinit being who needs no assistance from feeble beings who are hardly able to defend themselvs! What an absurd toy you sport with—a fairy king, seated upon a great white throne, commanding his subjects to be moral, torturing, drowning, anything to drive the masses to despair. His subjects do not fear him. Their sins and follies are the same as if he did not exist. And still you trust this God, this king.

Your hearts are burning with benevolence, and you ask God to aid you as you labor for the world. You raise money only to hand it to the clergy, who use it for religious purposes—not knowing how to turn such vagaries into peace, morality, public justice, and domestic happiness. So the funds are all wasted and nothing is done, and still the masses are wretched, cold, and hungry. Dear Christian ladies, how much longer will you pray to this marble God? While you are waiting for a phantom to save us, our beloved country is going to destruction. General assemblies cannot help us. They are gazing mournfully on churches closed, pulpits abandoned or four walls the only hearers. And what would they hear there? Tales of the "only begotten son," or the legend of the Veronica handkerchief. I know of priests who call their members ignorant, because they agonize over masses for the dead. Bishop Potter regrets that great evils hav crept into politics. What remedy does he propose? An infant could do as much. Can the clergy do anything efficient for the welfare of the republic at this crisis? When the ship of state seems ready to be dashed upon the rocks of disorganization and ruin, what can a bishop or cardinal effect, although his robes are stiff with gold, his persuasiv eloquence rivaling that of Chrysostom? We know, however, that giant minds of statesmen, like Jefferson and Paine, could devise something for our benefit in the hour of darkness and need. We want no pageants. We want practical truth.

Women could be mighty to save, if they could prevent the immigrants from being deluded by sharpers on their first entrance into the country. Why not arise *en masse* and attend to this enterprise which would dignify their piety? Money could be raised and houses erected for the stranger. Do you pretend to say that his labor will not support him, or that your influence cannot cause municipal laws to be passed to protect him while at work? Then what is a rich Christian country good for? "Christianity has been made possible" for some time, to the detriment of society; now let decency and common sense hav full sway, and an improved civilization will follow as a natural result.

It is also feared that women will "bring evil into politics."

You, Christian ladies, wish to fling treasures of philosophic thought away with contempt, to substitute the flimsy material of "Christ and him crucified," and if you had your way the dictates of your dwarfed intellects, brains addled by tricks of holy chicanery and priestcraft, would suggest no beautiful system of thought, to expand the human mind; but the modern intellect, which promised to be built of materials better than adamant and gold, would be remanded ignominiously back to the dark, defiled scorpions' dens of the Middle Ages.

Female logic is as good as male, though their plan of operations may differ in tone and character, but the great essential which is wanting is for them "to think for themselvs." ALHAZA.

June 1, 1889.

MR. EDITOR: Quench not the spirit. Let the discussion of the subject of Spiritualism go on. It is one of the most interesting questions before the people. Its agitation will result in the disclosure of the strength of one side and the weakness of the other. Spiritualists hav no fear of the result.

When God gave his revelation to man he, for some reason, omitted the information necessary to satisfy man's longing for a knowledge of a future life. Hear the mournful cry of Job, "If a man die shall he liv again?"

I noticed an article in THE TRUTH SEEKER of May 25th, signed D. Priestley, the perusal of which afforded me some amusement. His whole argument may be summed up in one word, ridicule. In fact, his avowed object in writing was to ridicule Spiritualism. Does it not seem to be rather late in the day to expect to accomplish much against Spiritualism by such means? If ridicule could hav prevailed against it, would it not hav died in its infancy? Its progress may be hindered, but the ground it gains against such opposition will be held the more firmly, and its final vindication be the more keenly appreciated. Spiritualists, confident of the integrity of their cause, invite investigation and discussion, and it is not the Spiritualists that fight and run away.

Mr. Priestley admits that were he to investigate Spiritualism and receive such evidence as others testify to having received, he would still hav no belief. This means that he would not trust the evidence of his own senses. Then what kind of evidence would satisfy such a mind? This admission of so unreasonable a prejudice against Spiritualism places him outside the ranks of reasonable men, genuin truth seekers. Yet it is an honest expression, and exposes the secret of much of the opposition to Spiritualism. I will quote his own words: "I giv the same credence to many of the witnesses that I would to my own observations, and if I had seen all that is claimed to hav been seen and heard, I should still hav no belief in the existence of disembodied spirits, or in their ability to collect around them material forms the exact similitude of those which were buried or cremated." Perhaps this was the state of mind that prevailed among the members of the Seybert commission when they made their despicable report. He admits that he does not speak from experience; that he has not investigated. Then his testimony is the testimony, or, more properly, the conjecture, of one that impliedly admits that he knows not whereof he speaks. There are those that seem to be predisposed to attribute deception or fraud to things they do not understand or believe.

Would Mr. Priestley hav expressed similar opinions in regard to the possible utility of the forces of nature, such as sound and electricity, before the invention of telephones and telegraphic instruments? He has attempted to reduce Spiritualism to absurdity. Well, it may seem absurd to him; truth often seems absurd to the uninitiated.

When Columbus endeavored to procure assistance in the prosecution of his voyage of discovery, his ideas and arguments were looked upon as absurd and irreverent. Yet his voyages resulted not only in the disclosure of truth, but in the exposure of the falsity of the foundation of the Christian religion, and the discovery of a new world.

May not Spiritualism lead to discoveries far more sublime? Outside of Spiritualism there is no evidence of a future life. Mr. Priestley offers no evidence against Spiritualism; he cannot. He offers no explanation of its phenomena; why? Millions testify to its truth; not because they hav been taught by priests; not because they hav read it in a book. They testify to the evidence of their own senses, and there is no higher evidence than this known to man.

The only evidence offered by the opponents of Spiritualism is, I do not believe. In the case of Mr. Priestley it is, I will not believe. There can be no real evidence against Spiritualism unless it be found in some more reasonable explanation of its phenomena. I can see no greater obstacles to belief in Spiritualism than to belief in magnetism or electricity. Spiritualism, if true, is natural. The display of magnetism requires a subject, favorable conditions, and a medium; that of electricity, conditions and a conductor. Like spirit, they are both invisible, powerful, material, natural.

Physiology teaches that the material of which our animal bodies are composed is continually changing—that there is a constant waste of material that we must replace by food and drink; that in from seven to ten years the whole body—flesh, blood, and bone—has entirely passed away and been replaced by new material, the old material returning to the general storehouse of nature to be again and again used in formation of the bodies of plants, animals, and men, until, at the age of seventy years, a man has had at least seven different bodies, so that if there is nothing of man but this earthly body, he loses his identity and becomes a new creature every few years. That a man does so lose his identity, has never, to my knowledge, been assumed by anyone to be true.

Now, I ask this question of Mr. Priestley, or any other opponent of Spiritualism, If man has no spiritual body, what is it that enables him, throughout all these changes of his animal body, to maintain his identity? LEMUEL J. POTTS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Master of the House.

He cannot walk, he cannot speak,
Nothing he knows of hooks and men,
He is the weakest of the weak,
And has not strength to hold a pen;
He has no pocket, and no purse,
Nor ever yet has owned a penny,
But has more riches than his nurse,
Because he wants not any.

He rules his parents by a cry,
And holds them captiv by a smile.
A despot, strong through infancy,
A king, from lack of guile,
He lies upon his back and crows,
Or looks with grave eyes on his mother—
What can he mean? But I suppose
They understand each other.

Indoors or out, early or late,
There is no limit to his sway,
For wrapped in baby robes of state,
He governs night and day.
Kisses he takes as rightful due,
And, Turk-like, has his slaves to dress him,
His subjects bend before him, too.
I'm one of them. Fate bless him!

Nature as Our True Model for Perfection.

Nature is the most beautiful though complex subject with which we hav to deal.

We know that we liv in the very midst of nature, and are to some degree a part of nature, for we receive life and support therefrom.

It displays a beautiful harmony and order, and givs vitality to many things.

It is the author of all things, and is constantly forming and governing all things and all kinds of life, and we are able by these same laws of life to comprehend something of the works of nature around us. Before I proceed any farther let me state what is meant by nature.

It is the personified sum and order of causes and effects, or the agencies which carry on the processes of the universe. It is natural for us to imitate the doings of others, so let us do so no more, but imitate nature herself.

We should ever resort to nature as our real model of right to prove true or untrue every human action and every human thought.

Nature manifests beautiful harmony and order, and as we wander over the hills and fields in the early months of the summer nature seems to hold intercourse with us from every branch, leaf, and flower, giving us instructiv lessons concerning the forces of nature that show themselvs around us, striving to bring the world continually to beauty and perfection.

Here may be recalled Bryant's beautiful poem "Thanatopsis:"

To him who in the love of Nature holds
Communion with her visible forms she speaks
A various language. For his gayer hours
She has a voice of gladness and a smile
And eloquence of beauty, and she glides
Into his darker musings with a mild
And healing sympathy, that steals away
Their sharpness ere he is aware.

As we inquire in her deep recesses we naturally conclude that her work is truthful.

We ought to imitate her in this particular respect, for "truth is wisdom, and to be wise we must be truthful, and to be truthful we must be natural." We must study into and observe the operations of nature.

The process of studying into nature's laws and works is termed the science of natural philosophy. It is a grand and interesting study.

All correct and truthful ideas of life involving principles are scientific. Nature has her own laws, and the efforts of man to force her to work against her laws are in vain, for it has often been tried with no favorable results, for nature would hav her own course.

If man would only base himself right he would be as immovable as nature's laws, always doing good, although he may differ from the outside shallow world.

Our country is rapidly changing to meet the advances of truth and progress, and the change of public thought, which is speedily becoming more Liberal. Despite the fixed doctrins, the human mind gradually keeps on growing, and nature exhibits the laws of life, under our investigation, more plainly than before.

There is a plain, natural way for accomplishing everything, and he who acts after the firm laws of nature will be remembered, while many about him are forgotten. His life will be a purpose, never to be crushed though legions would join in his overthrow.

We should, probably, never hav the desire to act contrary to nature, if we would study and strive to understand her various laws. We should then be convinced that she is honest in all her numerous developments. And the ones who regard her as their model of truth, and act according to her, "standing like the giant forest tree, bidding defiance to every wind of doctrin and blast of fortune," will liv on, though others cease to liv. It will be said: Their life was worth living and their work can never be forgotten.

ANNIE STOOKINGER.

Correspondence.

ELK GROVE, CAL., May 10, 1889.

DEAR MISS WIXON: I hav never written to you before, and I want to tell you and all the readers of the Children's Corner what we are doing. My brother, J. Trumbo, takes THE TRUTH SEEKER. Our school is out and we had an entertainment at night. Our teacher is a pretty good one, but is a little weak-kneed on some things. He would not let me speak my best piece until the regular program was through. Then he told the people he was done, but Jimmy had a piece that he would like to speak. After thanking him for this "hand-out" way of his, I did my best—the Presbyterian minister and members being out in force. Some one may like to hear it, so I send it to you for the Corner. Papa helped me to get it up. I want to tell you it brought down the house. The speech was followed by a jubilee song, "Wake Nicodemus." I am in the third grade, ten years old, wear a No. 7 hat.

JAMES M. FOSTER.

EMANCIPATION.

MY FRIENDS: I am here in the interest of progress. I am here to help promote your happiness and mine. I represent our little republic at home to-day. Soon we children will hav to attend to the more important duties of life, and I know what we undertake to do you want done well; for next to your own happiness, next to your success, is to see the happiness and success of your children. And I feel that the greatest honor I can show my parents is to correct, as far as possible, any mistakes that I may see they hav made, don't you? You want us to make splendid men and women. I know you do. Then we must exchange ideas—we must throw away shadows for substances, for realities. A thousand theories must go, if we can but get one fact that will benefit the human race. I ask then for the right to think. I plead for the privilege of being original. There is too much aping in this world. Don't chain us to the old truck-wheel systems of the past. Of all the blights that ever struck this world, mental bondage is the worst, because this slave will do his master's bidding with gladness. I want to tell you a few things this slave has done. He burnt Servetus at the stake, consigned Galileo to eternal flames, and drove Roger Williams to seek shelter in mid-winter among the savages. If the bones of his victims could be gathered in one place, they would cast a shadow beyond that of the Egyptian pyramids. Oh, I tell you it won't do. A tree bearing such fruit is but a upas, and sooner or later must fall. Thanks to the brave men and noble women, the dark curtain is rising. We hav passed the midnight history of this world. The grand intellectual morning is dawning. There is a general move all along the line. Fling the banner of Universal Mental Liberty to the breeze, and fall in, all you who want to battle for the right and for freedom. Thanks to such men as Martin Luther, Father McGlynn. Baron Humboldt, Herbert Spencer, Charles Darwin, Abraham Lincoln, Lloyd Garrison, and Wendell Phillips. A few more brave men, a few more brave women, a few more brave deeds, and man will be free. J. M. F.

[No wonder this recitation "brought down the house." It is excellent, and we shall number James among our brightest and bravest boys.—ED. C. C.]

ONEIDA, ILL., May 26, 289.

DEAR MISS WIXON: Perhaps you remember my little boy writing you a letter last fall about his hurting his foot (the cars running over it), and he could just get around on crutches. You wrote him a nice letter, inclosing your photograph, with which he is very much pleased. He has a new foot now, and can get around very nicely. It was made for him in New York by A. A. Marks He goes to school now, which is about a mile, and can walk there and back. He has only had it, the foot, about a month.

I hav also some sad news to write you. Jenkins's father became insane about nine months ago. We thought he would get better, as he had been so before and got over it, but he could get no help although we did everything we could for him. On May 5th he killed himself. He had been a reader of THE TRUTH SEEKER about fifteen years, always looking for his paper every Saturday night; he took lots of comfort with it until his mind began to trouble him, then he could not read it. It looks as though I hav had my share of troubles, but then I always think it might hav been worse. It is well that we do not know ahead what misfortune is to befall us or we should not be able to bear up under our loads as well as we do. Remember me your friend, MRS. E. B. REES.

[We sincerely sympathize with our friend in her sorrow and bereavement. The sunshine follows the cloudy night, and sweet flowers bloom and perfume the air that was heavy with storm. All the readers of the Corner will be pleased that Jenkins has a new foot and can go to school, and we know he will be a great comfort to his dear mother.—ED. C. C.]

COVINGTON, KY., May 25, 1889.

DEAR MISS WIXON: Through the kindness of one of your subscribers, Dr. Hollawel, I hav been reading THE TRUTH SEEKER. I think its illustrations are grand. I like the Children's Corner best. I am twelve years old. I go to school every day. I begin to think I am a Liberal, too, since I read your paper. Mamma is going to take your paper as soon as she can. I hav two sisters—one older and one younger. The older one's name is Nellie. My baby sister's name is Mary. She and I hav a very good time together. She plays the violin very nicely. and I hav been taking dancing lessons. I won the large prize for dancing against fourteen. Don't you think that is good for my age? Since that great flood in Johnstown I am more of a Liberal than ever. Hoping to see my letter in print, I will close.

Yours truly, LULU DEVORE.

PORTLAND, ORE., June 3, 1889.

DEAR MISS WIXON: I was very much pleased to see my letter in the Children's Corner. It is very warm in Portland now. The heat makes you feel tired, and we think of going away when school is out. I hope some of the girls that write to the Children's Corner will write to me. I would be so glad to receive a letter from them, and will gladly answer it. I do not know much to write, and so I think I'll close my letter, remaining,

Your Freethinker friend,
FLORITA NEUNERT.

TALENT, ORE., May 17, 1889.

DEAR MISS WIXON: I thought I would write for THE TRUTH SEEKER. I like the paper very much. I am going to school now, but my grandma got hurt and I hav not been going to school this week. It was a sad accident for me. Well, this is all. I write for the first time. Yours truly,

DELLA M. ROBISON.

Vanderbilt and His Father.

The son was then thirty-two years old, and himself a father. They were on board the steam yacht Northern Star, on their way to St. Petersburg. William, who was a habitual smoker, was puffing his favorit cigar. "Bill," said the commodore, "I wish you'd giv up that smoking habit of yours. I'll giv you $10,000 if you will."

"You needn't giv me anything," was the son's answer, as he flung the cigar overboard. "Your wish is sufficient." He never smoked afterward.

Points in Law.

A note by a minor is void.
It is a fraud to conceal a fraud.
A note dated on Sunday is void.
It is illegal to compound a felony.
Ignorance of the law excuses no one.
A contract made with a lunatic is void.
Principals are responsible for their agents.
Signatures in lead pencils are good in law.
The acts of one partner bind all the others.
The law compels no one to do impossibilities.
An agreement without a consideration is void.
Written contracts concerning land must be under seal.
A note obtained by fraud or from one intoxicated is void.
Each individual in partnership is responsible for the whole amount of debts of the firm.
An indorser of a note is exempt from liability if not served with notice of its dishonor within twenty-four hours of its nonpayment.

Lesson for Young Writers.

Caller (in newspaper office): "Twenty years ago I wrote a poem."

Editor: "Yes."

"I brought it to this office and you refused to publish it."

"Very likely."

"I remember that I mentally put you down then as a confounded idiot who didn't know enough to ache when hurt."

"Naturally."

"I looked that poem over again the other day, and hav come to see you about it."

"Aha."

"I hav come to say that if I looked as green twenty years ago as that poem proves me to hav been, I want to thank you because you didn't cut me up and feed me to the cows. Good day."

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Poetry.

My Little Maid.

M. N. B. in the Boston Globe.

Crimson clover-blossoms dapple
All the meadows, while the apple
Trees drift rosy snows beneath their bending boughs
On a little maid who passes
Through the rippling ranks of grasses
In the gloaming as she goes to call the cows.

Pretty, dainty, dark-eyed Phyllis,
Though her manner coy and chill is
As she hastens on to where the cattle browse.
Though she scarcely seems to notice
Me, the girl on whom I dote is
This little maid who goes to call the cows.

As the twilight shadows darken,
Even all nature seems to harken
For her footsteps, and that bird that's half adrowse
Pipes a sleepy little ditty
Just to tell me that my pretty
Is coming back from calling of the cows.

Here and there a glow-worm grazes
The white robes of nodding daisies,
Betraying where with king-cups they carouse;
Stars above begin to twinkle,
As I hear the "tinkle, tinkle!"
Of the bells upon my little maiden's cows.

She is come, still coy and colder
Than before. But love, grown bolder,
Bids me speak. And oh, she listens to my vows;
Lets me tell her that I love her,
And the happy birds above her
Hear the answer of my maid who calls the cows!

The Song of the Scythe.

From the Boston Journal.

Mowers, weary and brown and blithe,
What is the word methinks ye know,
Endless over-word that the scythe
Sings to the blades of the grass below?
Scythes that swing in the grass and clover,
Something still they say as they pass;
What is the word that, over and over,
Sings the scythe to the flowers and grass?

"Hush! ah, hush!" the scythes are saying,
"Hush, and heed not, and fall asleep;
Hush!" they say to the grasses swaying.
"Hush!" they sing to the clover deep.
"Hush!" 'tis the lullaby Time is singing,
"Hush, and heed not, for all things pass.
Hush! ah, hush!" and the scythes are swinging
Over the clover, over the grass.

ANDREW LANG.

The Cry of the Dreamer.

From the Nebraska State Journal.

I am tired of planning and toiling
In the crowded hives of men;
Heart-weary of building and spoiling
And spoiling and building again.
And I long for the dear old river
Where I dreamed my youth away;
For a dreamer livs forever,
And a toiler dies in a day.

I am sick of the showy seeming
Of a life that is half a lie;
Of the faces lined with scheming,
In the throng that hurries by.
From the sleepless thought's endeavor,
I would go where the children play;
For a dreamer livs forever,
And a toiler dies in a day.

I feel no pride, but pity
For the burdens the rich endure;
There is nothing sweet in the city
But the patient lives of the poor.
Oh, the little hands so skilful,
And the child mind choked with weeds,
The daughter's heart grows wilful,
And the father's heart that bleeds.

No, no! from the street's rude bustle,
From trophies of mart and stage,
I would fly to the wood's low rustle,
And the meadow's kindly page.
Let me dream as of old by the river,
And be loved for the dream alway;
For a dreamer livs forever,
And a toiler dies in a day.

JOHN BOYLE O'REILLY.

Dust.

A STANFORD UNIVERSITY STORY.

It was the year 3093. The Stanford University was holding its twelve-hundredth anniversary. For three centuries and more the great stone wall and bridge across the bay at Ravenswood had been completed, so that most of the professors from the elder university at Berkeley came by this route, looking down on the upper bay, changed into fields, with orchards of two hundred and fifty years' establishment growing where the nineteenth century sloops and oyster-boats came to the prehistoric embarcaderos of Mowry's Landing and Alviso. A great industrial university. Workshops reaching for miles along the beautiful slopes of San Mateo, training-schools, art-schools, language-schools, scientific-schools. Berkeley for the classics and the humanities, Stanford University for an unparalleled grouping of the great industrial and scientific activities of the race. For mile beyond mile ran the gardens, the greenhouses, the intensiv horticulture which for more than a thousand years had made the valley regions of California the richest and most thickly populated district in the world. Statistics from the census of the year 3090: "Population of California, forty-seven millions; population of the valleys which impinge upon San Francisco, including the valleys caused by the drainage of Suisun bay, San Pablo bay, and the upper half of San Francisco bay, twenty-eight millions. One-half of these are in the Sacramento-San Joaquin valley, the other half within fifty miles of San Francisco city."

The president of the university, Leland Stanford Ainsworth, a descendant of one of the Oregon Ainsworths of the nineteenth century, delivered his address, "Science is endless." He said: "The race goes on, ever improving. Those were foolish fears of the men of the Dark Ages, now almost prehistoric, when this state was founded, this institution established. The social order has changed. What they called revolution, and vainly fought, has proved evolution. We hav come together, on this twelve-hundredth anniversary, under these ancient stone arches, less to celebrate the past than to plan for new conquests of nature. Whispers hav gone forth to the world that in our chemical laboratory strange discoveries hav been made. These discoveries we giv to you to-day, whether for human happiness or human misery will depend upon yourselvs."

The audience listened with some bewilderment. In that great hall, with its arches of weather-beaten stone, more than forty thousand people were assembled, but delicate electrical machinery made the speaker's voice audible and the speaker's face clearly visible to everyone in the building, and even to the thousands who sat beneath the stately oaks outside.

What was this new discovery? Would it make life better worth living? Would it giv a man longer life? At least it was evident that the discovery was one of thrilling importance in the mind of the president. He spoke with the utmost earnestness. "For more than one hundred years this university has held as a sacred trust a group of scientific discoveries made by one of its students. He wrote his formulas down and sealed them for this twelve-hundredth anniversary. Three days before its celebration, the faculty of this university was to assemble, break the seals, test the formulas, and decide whether to reveal the secrets or to destroy them forever. We met; we hav decided; we create a new professorship, more important, perhaps, than any other in existence on the face of the earth. We hav chosen a lineal descendant of the discoverer of this group of secrets, Prof. Lemuel Jones Carey, and going back to one of the almost forgotten writers of the nineteenth century, we name his chair the chair of 'The Ethics of Dust.'"

A ripple of half-annoyed amusement ran over the audience. Was that all? Only another of those interminable modern subdivisions of biology or psychology, or both?

But the president went on: "Professor Carey was on the right track when this event occurred. It is remarkable that all his investigations hav fitted him to utilize and develop this group of new facts. Without him the Ethics of Dust would hav had to wait fifty years for an interpreter. With him you can catch a glimpse of its scope to-day. It is nothing that you imagin. It is not long life; it is not money or happiness, except incidentally. But perhaps it means all the things which any of you, or all of you, hav ever dreamed about." And the president sat down. The wall at the back of the stage opened and revealed a laboratory, strange even to the eyes of chemists there. Professor Carey came forward, and set a curious microscope on the stand. Then he looked over the audience and spoke of the great subject.

"What we hav done is to conquer the ultimate atom, and discover whether it is healthy or not. If it is diseased it will produce disease—mental, moral, or physical, as the case may be. Every one of us has diseased atoms in his system. That is what makes us die too soon; sometimes that is what makes us do wrong. When we find the diseased atom, we cannot destroy it. Nothing can. But we can now isolate it so that it can do no harm—at least, not for ages to come, perhaps never again. We can force each atom—each dust-mote which floats about the world—to tell its story; can discover where it has been and what it has done, and whether it is helpful or hurtful. Since the number of atoms in the atmosphere of the earth is now definitly ascertained, it only remains for the human race to isolate from further evil the diseased atoms as fast as possible. Then, a few centuries from now, only healthy atoms will remain. This, as I need not explain to you, must mean perfect health, and a great many other things which the newspapers will tell you about."

A great hush fell on the audience, as they understood this stupendous claim. Then murmurs and cries began to break forth, as people suddenly spoke to each other, forgetting all else in the presence of the fact. The ultimate atom had been conquered. That was what science and theology for thousands of years had said could never be done. Did it mean wiping out the secret sins, taking away the daily temptation from each one? A woman, rich, beautiful, fashionable, rose in the audience, and reached out her hands to Professor Carey. "Take away my selfishness!" she cried. A man in the prime of life, famous over the continent, rose, and called with deep voice of passion, "Take away that which once made me false to my oath!" The professor reached his hands out, and said in a tone which stilled the tempest:

"I cannot. No one can. You liv and die in the race. If the atoms which work you evil come to me, I will bind them fast. I can not draw them from you. Cast them out so that humanity may put them in chains. Help others to cast them out. Help me in my work. It is atom by atom that we rebuild the ruined human temple."

The man and the woman sank in their places and a great pent-up sigh swept over the audience, but no one spoke again.

The professor went on: "All things tell their secrets at last. Every mote of dust has its story, from the pollen-dust of the wild rose on the slopes of Chimborazo to the star-dust left but yesterday in our atmosphere by the great comet Hierophanta. Here, in this room, there is dust from the ruins of ancient London, earthquake-swallowed five centuries ago. Out of the caves of the giant cave-bear of Europe, out of the castles of robber-barons on the Rhine, out of the depths of the ocean and the heart of the earth, these dust-motes come in our midst, after myriad wanderings, and our science can now reveal the story of each one of them all."

The professor bent, and looked through his microscope. "There is a flake of dust here," he said, "which we will examin. It floated on the plate just now while I was speaking." He threw a magnified reflection on a screen, till the flake of dust seemed a hundred feet across; he dropped chemicals upon it, and winnowed everything from the center. There was the atom at last; all the rest that it had drawn to itself had disappeared.

Again the professor spoke: "It is evil, and yet you shall see it." On the screen fell the reflection of a vast drop of blood, and in the heart of the drop was a picture of strife on a desert edge, near a palm by an altar, and a clock struck the centuries backward in the ears of the audience, till they knew that the blood was the first drop of blood ever shed in the world from man by his fellow-man.

"It is an atom," said the professor, "that makes disease wherever it goes. Now it shall wander forth no longer." He put it into one of his vials and fastened it up. Then he went on with dust-mote after dust-mote from the air about him, and showed the audience pictures of the heart-atoms of each, which thrilled and convinced every man and woman there. The assembly laughed and cried. They yielded to his mighty spell; they accepted the stupendous secret. The ultimate atom was no more a profound mystery, but a creature to be captured, named, analyzed, and imprisoned by star-eyed science.

Then the professor was asked to cast the magnified reflection of an atom on the screen without first examining it himself. He looked at the audience again with that indescribably sad expression.

"Not yet; perhaps never," he said. "I see more than I am able to tell you, more than any man with the heart of a man could describe. I read your hearts, I know your thoughts, I see the record of your sins, as I look upon these atoms which float in your atmosphere. My only happiness is that each one of the diseased atoms I can find, by so much I lessen the folly, the falsehood, the evil of all sorts that fills every atmosphere, even here, even now. It is our heritage, the sad heritage of the whole human race, through ages of wretchedness and crime. I will only show you what you can bear; the rest I will carry along." He closed his laboratory and left the stage.

The audience rose with a great sigh and went out, some few were rejoicing, but most were oppressed with the vast and mysterious forces thus newly given to the human race.

The professor, wrapped in a profound sadness, sat alone in his study; and here the president of the university found him some hours later, with his head on his desk—dead. He had written on a piece of paper:

"After all, I think we were too ambitious. The atoms will make all of us enemies to each other. My old heart disease is coming back, but to-morrow I shall ask the faculty to wait another fifty years."—*Charles Howard Shinn in the Argonaut.*

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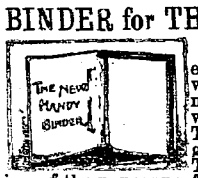
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News of the Week.

THE Chicago police commissioners hav ordered the stopping of all Sunday law violations, including baseball-playing.

IN the machinery department of the French Exposition the American exhibit occupies one-third of the space.

WISCONSIN and Minnesota are having destructiv forest fires.

CINCINNATI Anarchists will defy the law closing saloons Sundays.

SUCHOW, China, has been burnt, 10,000 persons being burnt or trampled to death.

THE clergy are urging imitation of Vanderbilt's stoppage of Sunday trains upon railway managers everywhere.

THE most serious railway accident of the week was one at Oakland, Me., by which eight persons were badly injured.

WYOMING women hav held a convention requesting the incorporation of woman suffrage in the state constitution.

MANITOBA asks the Dominion government to watch some Mormon colonies which it fears will soon control its electorate.

A GREAT convention was held at Toronto on the 11th and 12th to take steps to secure parliamentary disallowance of the Jesuits' Estate bill.

IN a storm on the 11th a ball of electric fire ignited and destroyed St. James's cathedral, Brooklyn; the church of St. Mary, Brooklyn, was injured, and lightning struck the cross above the St. Aloysius church in Newark, N. J., and knocked it into splinters.

THE great strikes through Germany seem in danger of becoming a revolution.

RUSSIA, Germany, and Austria hav warned the Swiss government to deal more harshly with Socialists and Anarchists who take refuge there.

IN Alabama the Knights of Labor, Farmers' Alliance, and other labor organizations hav entered upon a movement to control the next legislature.

CUBA has offered Spain $100,000,000 for independence, proposing to submit to a protectorate of the United States until the total amount is paid.

FOUR hundred Chippewas recently took the warpath in Minnesota, and killed seven men and wounded many near Mille Laco lake. Settlers fled, and troops were sent.

THE organ of the Italian Radicals says that if foreign Catholics do not cease urging their governments to compel Italy to be more lenient with the papacy, they will "persecute" the pope worse than ever.

COMPLETE anarchy prevails in Crete, an island near Greece in the Mediterranean. Outrages and murders abound, and annexation to Greece is asked for as the only means of maintaining peace. Crete is singularly fervent in Christianity.

AT Johnstown several survivors hav become insane. Militia and laborers under General Hastings, acting for the state, are clearing the wreckage. Many laborers who thought themselvs underpaid rioted, and the militia had to quell them. The bodies of the victims are greatly decomposed, often beyond identification.

IN response to a request from the New York Sabbath Committee "that the representativs of our government at the Paris Exposition be instructed in their official capacity to recognize the observance of Sunday in accordance with the laws and customs of the American people," Secretary of State Blaine replies that the suggestion meets with his cordial approval, and that appropriate instructions hav been given to our minister at Paris and commissioner-general.



JOSHUA SHEDDETH HIS BROGANS.

And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.—Joshua v, 15.

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AN old parson in a country town in this state recently made this singular statement in the course of a sermon: "They are wrong to cry so against tattle of women. It is sometimes of use. I find an example in the New Testament. At Easter why did not our Lord Jesus Christ appear first to men? Why did he prefer to show himself to women? Simply for this reason—because the news of his resurrection would be sooner spread."—*San Francisco Wasp.*

THE editor of the Sioux City *Journal* came out on Sunday with a long and cheerful article treating of hell. He furnished conclusiv evidence to show that hell is one of the most disagreeable places ever discovered, and claimed that no greater insult can be offered a man than to invite him to go to that torrid realm. The *Journal* is probably correct. If all accounts are trustworthy the resort in question must be positivly unpleasant. Nothing could be more repulsiv to a refined person than to be suddenly called upon to sit over a slow fire and be baked for a million consecutiv ages. Let us all endeavor to be nobler and better men.—*Nebraska State Journal.*

SHE'S fairer than a lily,
And she's sweeter than a rose,
And she knocks the neighbors silly
When she wields the garden hose.

She lifts her skirts from danger
With her left hand, while her right
Grasps the nozzle, and the stranger
Gets a very pleasing sight.

For she's always fresh and rosy,
And she seems so sweet and fair,
As she sprinkles every posy
With the most impartial care.

The neighbors' eyes all twinkle
And their interest daily grows,
For they like to see her sprinkle,
And they like to see the hose.

—*Sommerville Journal.*

A MAN wearing the evidences of a tiresome journey dismounted from a jaded horse at the door of a cabin near the Arkansas line of the Indian Territory, and, speaking to an old fellow who advanced to meet him, said: "My friend, I am worn out and am hungry. Can you giv me shelter and something to eat?" The old fellow picked a wood tick out of his whiskers, and, looking at it, answered: "I dunno 'zackly, but we mout, as sich things hav been did. Whut's yo' name?" "Marcus White." "Ah, hah! They call you Mark, I reckon?" "Yes." "Wall, my name is Matthew, an' I've got a son named Luke and one John All uv us tergether would make a sort of gospel team, wouldn't we?" "Yes," said Mr. White, smiling, "but the question now is, can I find accommodation here?" "Hitch yo' hoss an' come in, an' we'll see about it." When White went into the house a shrunken woman, mumbling over her knitting, made room for him by shoving back her chair without getting up, and a jute-haired child, with a hunk of corn bread in its hand, scrambled under the bed. "Set down, Mr. Mark," said old Matthew. "Tildy" (addressing his wife), "you mout hussle round now an' git this here hongry man suthin' ter eat. You mout go out thar an' kill that old hen that's been a-settin' fur two weeks on them pieces uv brickbats. Bile her long enough an' I reckon we ken chaw her." The woman wiped her nose on her knitting and went out, and pretty soon there arose the distressing cry of an old hen. "Mr. Mark," said old Matthew, "you are religious, I hope." "Yes, I try to be." "Glad ter hear it, fur nobody but religious folks can claim anything offen me. You believe that Aaron made a steer outen gold, don't you?" "Yes, a calf." "Air you shore it was a ca'f?" "I am quite sure." "Wall, then, we won't argy. All I want is ter settle the fack uv yo' belief, fur, ez I tell you, I am a religious man, dyed in the wool an' baptized in the feathers. You believe that old 'Lisha made the he-bears eat up forty children, don't you?" "They were she bears." "Air you certain about that p'int?" "Yes, I am positiv." "Wall, it don't make no diffunce so long as you believe it. Now, lemme see. It's my habit, you understand, to investigate these things. I wouldn't let a Inferdel stay in my house five minits, if I knowed it, fur nothin' in the world. You believe that Moses split the sea, don't you?" "Yes." "Glad—glad to know that you air a Christian gentleman. But I hear my boys Luke and John a-comin'. They've been over inter Bucksnort county ter settle a little diffikelty." When the boys, two gaunt fellows, came into the room the old man said: "Boys, this is Mr. Mark. Set down thar, now, an' tell me how the thing come out. Did you find old man Bender?" "Yas, suh," said one of the boys. "Whut did you do with him?" "Tied him ter a tree." "Good! Then what did you do?" "We cut some hickories an' whipped him." "Good!" the old man exclaimed. "Did he howl?" "Bawled like er cow." "Good! How many did you hit him?" "Fifty." "Fustrate. Then what?" "We left him tied thar." "Fustrate. Mr. Mark," he added, speaking to the guest, "that oughter teach him a lesson." "What had he done to deserve such a punishment?" "Oh, he sued me for a saddle I borrid from him. Left him tied, eh? Fustrate!" They continued to talk, and the odor of the boiling hen floated into the room. A gathering cloud which all day had been making threats burst into a downpour of rain. "Mr. Mark," said the host, "I wanter ax you another question. We must hav a little liberality, you know, ez well ez belief. Do you b'l've that Adam was made outer dust?" "Well, strictly speaking, I do not." "What! don't believe that Adam was made outer dust?" "To tell you the truth, I do not." "Well, then, git outer this house right smart; get right out." "My dear sir, this rain-storm——" "Git out (springing to his feet) or I'll hurt you. I don't want the lightnin' ter strike my house jest because I've got a Inferdel here. Git out." "Won't you giv me a piece of that chicken, please?" "Not a speck. I ain't gwine to giv the lightnin' the slightest excuse for business. No Inferdels harbored here. Git!" Mr. Marcus White rode into the storm.—*Arkansaw Traveler.*

Gems of Thought.

CRAFTY and politic was he who first called down a voice from heaven to establish injustice on earth.—*Robert Dale Owen.*

RELIGION seems everywhere invented solely to lull the people in the lap of slavery, in order that their masters may easily oppress them, or render them wretched with impunity.—*D'Holbach.*

IN every country, religion has represented the monarch of nature as a cruel, fantastical, partial tyrant, whose caprice is law. The monarch God is but too faithfully imitated by his representativs on earth.—*The Beacon.*

THE God idea is the foundation of tyranny and slavery. The heavenly ruler must hav his vicegerents on earth. King, priest, and master oppress humanity by virtue of "God's word," which enjoins obedience to the powers that be. Man will not be free until he escapes from the conception of a being superior to himself. By this imagined authority the king says, Obey or be killed; the priest says, Believe or be damned; the master says, Submit or starve. God, king, priest, and master must giv place to the equal brotherhood of man.—*Robert C. Adams in Pioneer Pith.*

THERE is a topic to which I allude with diffidence; but in the spirit of frankness. It is the influence which war, though condemned by Christ, has derived from the Christian church.—*Charles Sumner.*

EACH nation prays to God to assist it as against all others; and when one nation has overrun, ravaged, and pillaged another, it immediately returns thanks to the almighty.—*Ingersoll.*

WHAT earthly reason can a man hav to dread discussion, but that his opinion will not bear it?—*Dr. Thomas Cooper.*

IF a man should tell you that he had the most beautiful painting in the world, and after taking you where it was, should insist upon having your eyes shut, you would probably suspect, either that he had no painting or that it was some pitiable daub. Should he tell you that he was a most excellent performer on the violin, and yet refuse to play unless your ears were stopped, you would think, to say the least of it, that he had an odd way of convincing you of his musical ability. But would his conduct be any more wonderful than that of a religionist who asks that, before examining his creed, you will hav the kindness to throw away your reason? The first gentleman says, "Keep your eyes shut, my picture will bear everything but being seen;" "Keep your ears stopped, my music objects to nothing but being heard." The last says, "Away with your reason, my religion dreads nothing but being understood."—*Ingersoll*

THESE are strange marks of truth which Pascal offers. What other marks has falsehood? What? is it sufficient in order to be believed, to say, "I am obscure, I am unintelligible?"—*Voltaire.*

IT is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime.—*Paine.*

THE reading of books in defense of the old revelations against the attacks of the discoveries of science is no pleasant reading. The attempts at direct defense of errors, and, where direct defense is plainly impossible, the attempts at *reconcilement* of the new truths with the old errors, are repulsiv to an open, honest, truth-loving mind. On the part of theology there is, therefore, in modern days, when a transition is taking place from the principles of theology to the principles of science, a distinct tendency to weaken instead of to strengthen veracity—one of the most essential virtues in the moral code. This, in a scientific age, must be the result of "accepting revelation," "clinging to creeds," and "loving finality in belief." The whole spirit and all the methods of science hav exactly the opposit tendency. Truth, and truth alone, is the object of all her love, the reward of all her labor, and the goal of all her ambition. Falsehood and error are to her the greatest of enemies, and from them she shrinks with instinctiv fear.—*John Wilson, M.A., in Thoughts on Science, Theology, and Ethics.*

THERE is but one disinterested factor in civilization, and that is science, and its leadership only can be followed with safety.—*Cassius Clay.*

THE thinker caresses science as his own special and particular bosom friend, as a man kisses the mother of his children.—*Professor Lesley.*

FOR the change that has taken place we are indebted solely to science.—*Ingersoll.*

IT would require volumes to record the ameliorations that took place in domestic and social life after science began to exert its beneficent influences.—*Professor Draper.*

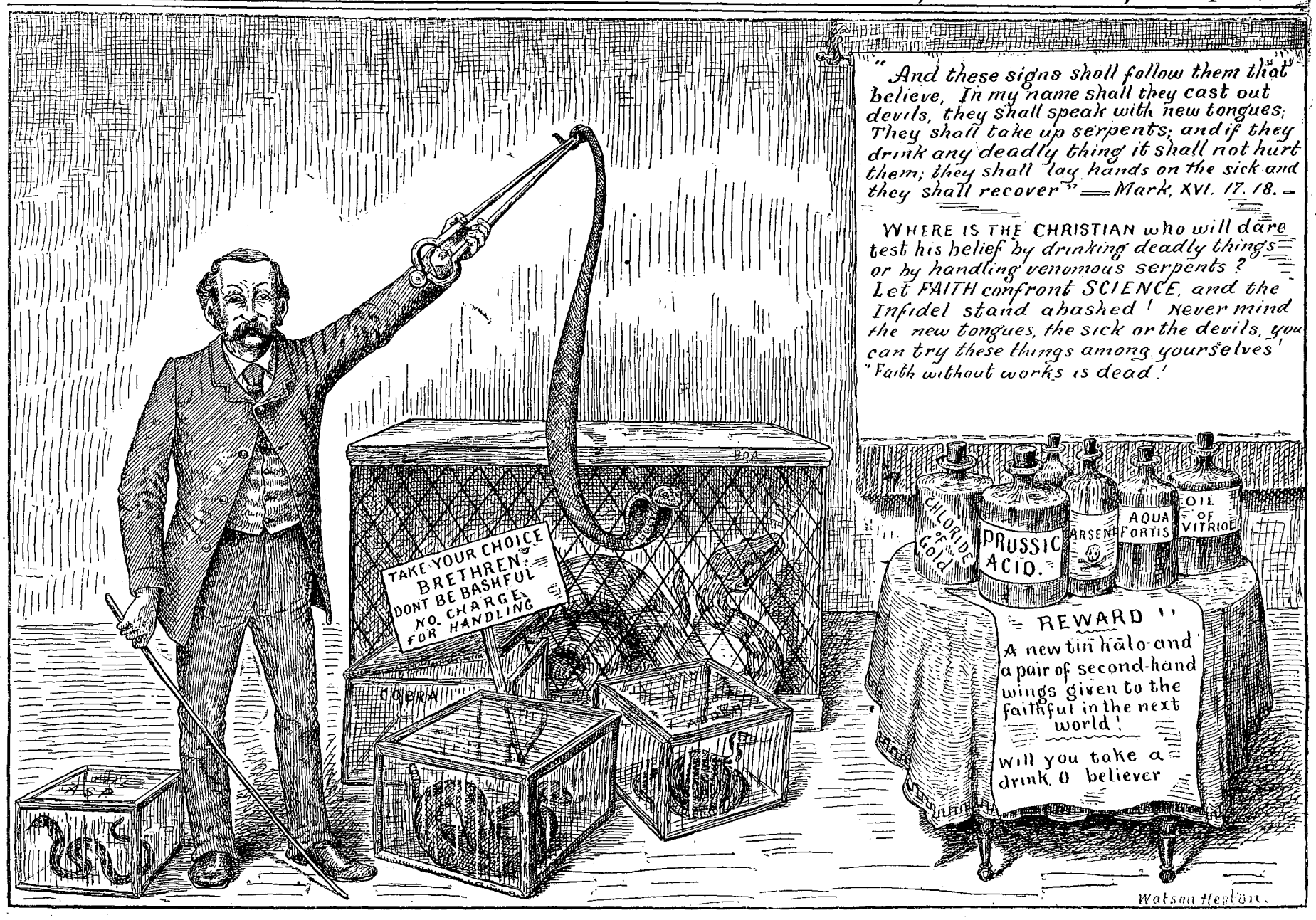
WHEN women reason, and babes sit in the lap of philosophy, the victory of reason over the shadowy host of darkness will be complete.—*Ingersoll.*

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A TEST FOR TRUE BELIEVERS.

Notes and Clippings.

GOVERNOR HILL signed a bill on June 6th fixing the wages of laborers employed by the state at $2 a day, and no less.

RUSSIA has readopted the law which forbids heirs to the throne contracting marriages with persons not members of the orthodox Greek church.

THE *Ironclad Age* asks: "Why shouldn't the Atheists hav one straight paper, and nurse it, too?" Certainly they should. New subscriptions to THE TRUTH SEEKER hav always been thankfully received.

AN American was arrested on the Austrian frontier for having in his luggage unmistakable dynamite bombs. On further investigation they proved to be cocoanuts, something that the Austrian authorities had never seen

COLONEL OLCOTT is making a tour in Japan lecturing on esoteric Buddhism. He has been well received by the Buddhist priesthood, and is advising the people to maintain the principles of the Buddhist faith, and not to change for western doctrins of any kind.

A REPORT has been presented to the Anthropological Society of Paris of some interesting observations on that portion of the brain known as Broca's convolution, which modern research shows must be recognized as the seat of memory and speech. This convolution is absent in all animals below the higher apes, and appears among them only in a simple and rudimentary form, being fully developed in man alone. In idiots, deaf mutes, and all persons of inferior intelligence it is always more or less atrophied.

THERE are more people trying to get into Johnstown now than are trying to get out of it. "We hav applications every day," said one member of a firm that is largely interested in one of the mills there, "from men who are anxious to go there to get work as soon as we start up. You see, they think that on account of the deaths of so many people there will be vacancies."

A WRITER in the June *North American Review* estimates that, allowing mankind to use twice as much fuel as it does now, the world's supply will be exhausted in twelve thousand years. It is desirable, therefore, to economize, and there is plenty of room to do this, since, according to the same authority, our best steam-making boilers waste four-fifths of the potential energy of the coal or wood they consume.

THE greatest Mussulman educational center in northern Africa is the University of Garouin in Morocco. The students number about seven hundred, and there are forty professors. Work begins between half past 2 and 5 in the morning, according to the season. The first instruction consists of comments on the Koran. At sunrise the second batch of professors—about a dozen or so—discourse on law and dogma. In the afternoon grammar and rhetoric are taught, and later logic, astronomy, arithmetic, geography, history, Mussulman literature, and the science of talismanic numbers or the determination by calculation of the influence of angels, spirits, and stars on future events. The foredetermination of the conqueror and conquered in a coming war seems to be a special branch. There is the greatest difficulty in obtaining a professor intimate with the principles of the science in its entirety. There are no examinations. Every professor is supposed to know those among his hearers who are worthy of diplomas. The diplomas are very highly valued and giv the holders great prestige in the Moslem world.

INDIA, it would seem, is practically uneducated. The total number of scholars in schools and colleges of all sorts is only three and a quarter millions, or one and a half per cent of the entire population. These are mainly confined to the cities and towns; and out of 250,000,000 in all India, less than 11,000,000 can read and write. A census of the illiterates in the various countries of the world, recently published in the *Statistiche Monatsschrift*, places the three Slavic states of Roumania, Servia, and Russia at the head of the list, with about 80 per cent of the population unable to read and write. Of the Latin-speaking races, Spain heads the list with 63 per cent, followed by Italy with 48 per cent, France and Belgium having about 15 per cent. The illiterates in Hungary number 43 per cent, in Austria 39, and in Ireland 21. In England we find 13 per cent, Holland 10 per cent, United States (white population) 8 per cent, and Scotland 7 per cent, unable to read and write. When we come to the purely Teutonic states, we find a marked reduction in the percentage of illiterates. The highest is in Switzerland, 2.5; in the whole German empire it is 1 per cent; in Sweden, Denmark, Bavaria, Baden, and Würtemberg, there is practically no one who cannot read and write.

COLONEL KNOX of *Texas Siftings* overheard this interesting dialog: "Wanamaker (to the editor of the *Mail and Express*): "I rejoice to see, Colonel Shepard, that you hav succeeded in having the Fifth avenue stages taken off on Sunday." Colonel Shepard (rubbing his hands with satisfaction): "Yes, sir. It was a desecration of the Sabbath day, and I stopped it. To be sure, it didn't pay to run the stages on Sunday, but I would hav stopped them just the same if it had." Wanamaker: "I've no doubt of it, colonel. George [to his secretary standing by], hav you made arrangements for the government revenue cutter to take us down the bay Sunday morning to meet the incoming steamer on which Mrs. Wanamaker arrives?" George: "Yes, sir. All the arrangements are completed." Wanamaker: "That's right." To Colonel Shepard: "It devolves upon us, colonel, to push the movement for suppressing Sunday travel. I expect to stop the carrying of mails on Sunday before my administration is much older." Colonel Shepard: "That's right, and I am with you. No labor whatever should be performed on Sunday. [To a *Mail and Express* reporter standing near]: Mr. Faber, be sure and attend Father McGlynn's lecture Sunday afternoon and make a page report of it for Monday's paper. [To Mr. Wanamaker:] Don't you think that passenger as well as mail trains should be stopped on Sunday?" Wanamaker: "Most certainly I do. [To his secretary:] O George! don't fail to secure parlor chairs on the Sunday afternoon express for our party to go to Washington." George: "It is all attended to, sir." Wanamaker: "Thanks. And now, colonel, let us evolve a plan for stopping all travel and work on Sunday."

Communications.

Of "the Divinity that Shapes Our Ends."

For several years I hav been the owner of a remarkable hen. Not remarkable in size or personal appearance. Like Alexander, 'tis not her stature makes her great, but greatness of her deeds. She is a medium-sized, unassuming, mild-eyed, plain brown hen, without a pedigree. In the mean time, I hav been the owner of several dozen other hens; some large, some small, some with and some without pedigrees. So far as any visible matters outside of their peculiar and distinct individualities go, all of these hens hav had an equal chance to scratch for life, liberty, and happiness; for honor and fame, also. But owing, I conceive, to the superior individuality, or, perhaps, superior adaptability to surrounding conditions, "Old Browny" (that is the name of this remarkable hen) has done more business than any ten of her less favored companions. She has raised more chickens the past year than all the other hens—ten or fifteen—I own. Early in the spring she disappeared (she is the only hen on her ranch that is named or would be missed) and was mourned as dead. The children said: "Poor, dear Old Browny, she was a hen, take her for all and all, we ne'er shall look upon her like again." But one day before the snow was ripe, Old Browny came up smiling, with a fine brood of chickens for the earliest spring market, to find all her companions loafing—wating for the spring trade to open, and grumbling about the hard times. Old Browny couldn't see it. She raised most of this brood; set them up in business for themselvs very early, then hatched another brood, and did likewise with them. Then straightway another brood of fifteen, fourteen of which she raised, and pretty much "by hand." Finally, late in December, she came forth fresh and smiling with the fourth brood for the season. Altogether, Old Browny has proved a veritable Jay Gould among hens. And I think she could not help it—does not want to help it, it is true; but could not want to without a different inward individuality, or outward conditions. Meantime, but very few of Old Browny's companions were earning more than a living. And, as nearly as I could judge from appearances, the shiftless and vicious among them that would not—could not—so catch on to the situation as to scratch either profit or pleasure out of it, were busily traducing Old Browny; charging her with cornering the market; being a dangerous and oppressiv monopoly, haughty aristocrat, grasping trust, etc., and invoking and devising ways and means to make her stand and deliver because she had something and they had not—just like little men.

The close and competent observer will discover the same relativ differences among hens, dogs, horses, cows, elephants, mice, microbes, in short, in all classes of the animal kingdom, and every other kingdom, that there are among men. And are these differences, or any differences, aught but the inevitable result of the unvarying law of cause and effect, and over which the individuals hav not the slightest control? It seems to me they are not. I beg indulgence to offer a little evidence in support of this faith.

The thoroughbred hound follows a scent unerringly where there is nothing to which the nature of the common one is responsiv. The trained athlete performs physical feats that are impossible and almost incomprehensible to ordinary persons. Just so the trained mind of the naturally gifted performs feats relativly more wonderful. Why cannot the mental imbecil perform, or even comprehend them? Is it because they do not want to, and do not try? How can they want to—how try? And if they hav sense and judgment enough to want to, can they do it without the proper inward personality and outward conditions? How many men hav wanted the ability to write like Shakspere? How many hav worked harder than he did to that end? How many hav succeeded? How many hav wanted wealth, and toiled early and late to secure it, but failed!

There are many otherwise healthy, normal persons who are invariably poisoned whenever they even go near certain plants or vines that others can handle, can crush and rub their naked hands, arms, and faces with, with impunity. Of course these different effects are the results of different organizations or conditions, and not of the suspension or variation of the law of cause and effect. When called a liar, one able-bodied man preserves his dignity and temper, turns upon his heel, and walks away with only a feeling of pity for the blackguard; while another would shoot a hole through him, or send him to grass before his words were cold. Sand does nothing notable when touched by fire, but powder explodes under the same circumstances. Why? One stomach craves for codfish, another rejects and loathes it. I was long acquainted with a remarkably healthy man—he died of what is called an accident, at ninety two years of age. For many years of his life he could not eat a spoonful of chicken gravy, or a mouthful of chicken, without suffering a severe attack of cholera-morbus in consequence. For all other fare, so far as known, his stomach was normal.

I am well acquainted with a very sensible, even-tempered, healthy, courageous, middle-aged lady, who has the peculiarity of drawing the line at caterpillars so sharply, that I am confident conscious contact with one of the least of these, especially if green, would force her into convulsions. There are persons who can frequent the most vicious company without the slightest inclination to allow evil communications to corrupt their good manners. Others who go from bad to worse in the midst of the best of company. Like wolves, their vicious natures seem to thrive best among sheep.

Notwithstanding it is true that in some way enmity has been put between the serpent and women, some women coil huge villainous serpents about their naked arms, necks, and faces, and even kiss them with apparent affection. Some persons recover after having a good portion of their brains blown away, others die of a trifling scratch. One learns as by lightning express, another only at a snail's pace. One takes to music, painting, chemistry, mathematics, poetry, finance, etc., as Old Browny took to raising chickens, while others shun them as barren, even repulsiv, idealities, containing nothing to which their minds or tastes are responsiv. And why not? Why all this diversity? Why does not the thistle seed respond to soil, sunshine, and rain, by producing figs? Why does not the untutored savage respond with delight to poetry and high art or abstruse metaphysics?

Verily is not here a suggestion that will unlock these mysteries? Are not all bodies, all stomachs, all hens, all minds, *all things*, irresistibly responsiv, or unresponsiv, to every presence, according to their individuality—the hound and the bulldog, the plow Dobbin and the racer, the sand and the powder, the persons easily poisoned and those who resist it; the genius and the dullard; the skeptic who requires reason and proof, and the "believer" who takes absurdities on faith in proportion to their size, and swallows them deeply in proportion to the absence and impossibility of evidence?

True, one pole of the magnet attracts, the other repels. But attracts or repels what? Not everything. Not putty or pumpkins, but only what is responsiv to the subtle power. And mark, the attractiv or repulsiv power (or essence) is not in the magnet; and not in the iron or steel that seems to be attracted or repelled by it. If it were, it would draw or repel any similar weight, as a mule draws his load of anything. No; this power of the magnet, as we call it, is no more in the magnet or in the iron or steel in which it acts or seems to act, than the soap made by the union of lye and grease is in either alone or in both together before assimilation. It is only in their response; the one for, or to, the other; or the fruit thereof, and which is unlike either parent.

Is it not so with every compound? And is not every human body, impulse, thought, speech, action, or life, a compound? Would not each and all be repeated as often as the same, or precisely similar, elements should be brought together under the same conditions? How often will two plus two make four? Ask a competent philosopher or your sober sense, if like must not produce like in human life or conduct, as unerringly as in mathematics or chemistry. Appearances are often deceitful. I know to the careless observer arsenic looks much like baking powder, but it may make a wide difference if put in the biscuit instead. The scale, whether true or false, responds alike to the same weight only when the pea is in the same place. Children are different each one from every other, through every physical grade, from the short-lived born consumptiv to him of an iron constitution good for a century. Also through every mental grade, from the hopeless idiot to the Newton, they are thus or so according to conditions. And "men are but children of a larger growth," hence they are not responsiv in the same way to the same conditions—do not repel or attract, or are not repelled or attracted, in the same way. One is wax that the sun's rays soften, while another is clay which they harden. One is wet powder today, dry to-morrow.

Yet all will make the worst or best soap according to the lye of their particular individuality, and the grease (circumstances) with which they are brought in contact.

In his normal condition man receives impressions through each and all of his five senses. Every such impression and manifestation thereof is the inevitable fruit of the union. As either of these five channels of ingress for impressions may be defectiv, so may the inward mill that mixes, grinds, or assimilates them or the channel of distribution; as in the case of the insane, the blind, the deaf and dumb, the fool, the crank, the naturally vicious, etc.

Why does one man "succeed," as it is called, where another fails? The circumstances are not similar. The grease may hav been similar, but the lye was not; the scale had been tampered with, the powder was damp, etc., or the result would hav been the same as surely as sixteen ounces will always weigh just one pound on every true scale.

There are thirty-six petty criminals in Cincinnati who hav a record of an average of over ten terms of service in the workshop. One of these has served thirty-eight terms; another, thirty. If there is virtue in prayer, should not the prayers of the righteous be patterned after that of a celebrated heathen: "Great God, be kind to the wicked; thou hast been kind to the good, in making them so?"

Grant was never notably distinguished—but rather extinguished—before the late civil war brought him in contact with conditions so responsiv to his distinct personality—probably refined, annealed, and freed from slag by former experience—as to form what men call greatness. And think of the narrow escapes he had from shipwreck!

But for his opportunity in that war, which was McClellan's, Buell's, *et al* Nemesis, Grant would probably hav been one of the million flowers "born to blush unseen." Indeed, without fructification by the pollen of experience and the soil and climate of fitting opportunity, he, and all the great, must hav remained barren—would hav been or borne no flowers at all, any more than a rose seed or cutting planted in the end of the north pole.

Grant, Lincoln, and "all the mighty dead," responded to conditions. So did McClellan, Buell, Jeff Davis, and Judas. These, perhaps, illustrated the positiv pole of the magnet; those, the negativ.

The magnet may be a most excellent one, but, as I hav suggested, it can only show—indeed, only possess—its quality in congenial presence—according to the amount and condition of the iron or steel in its presence. Again, it may be so weak in the quality of magnetism as to produce no perceptible effect in that line, even in the most congenial presence, yet capable of forming a poker at five cents a pound, or hairsprings for watches at a fortune, in presence congenial to that end.

But whatever it does, or is done with it, is the inevitable soap of self and circumstances.

So in the case of every man. Had the lye been stronger or weaker, or more or less, or the other conditions ditto, the soap would hav been more or less, or better or worse, accordingly; always accordingly.

For further illustration consider any disease. For convenience, and as recollections are fresh concerning it, let the disease be yellow fever. B. F. Butler has recently produced many facts and strong arguments tending to prove that this disease is, at least on the one side, the fruit of two prominent conditions that must concur to start it, or produce the yeast or sponge of it; *i.e.*, a filth or foulness generated by the concurrent decomposition of animal and vegetable matter. Assume, then, that these are two conditions, also that there are several others, among which is necessarily the subject or victim, and be in a receptiv condition—altogether, say there are ten conditions. Then, before a case of yellow fever can occur, there must be brought together all these conditions, and which, whenever together, will necessarily produce this fruit. And as these conditions are in force or slight, the disease must be severe or light.

I think I may safely guess there never was an instance where every person remaining at his post in a populous locality where this or any other disease prevailed was attacked by it. It is therefore fair to assume that all the conditions causing it hav never congregated in any locality. Hence more or less of the conditions must be in the victims; conditions which render them different from those who escape under the same exposure, just as those who are easily poisoned by ivy, or hav been vaccinated, etc., are different in some conditions from others.

I hav assumed that ten conditions are necessary. In one case may not most of these conditions be in the victim, while in another they are in the location, so that in one case the fever is virtually a spontaneous combustion; in another, substantially the work of an incendiary?

As corn cannot grow where the conditions are not right, but will grow and produce from a nominal to an enormous yield according to the fitness of conditions, so with health and disease—"belief and unbelief," Protestantism and Catholicism, Mormonism and paganism, democracy and republicanism, the fool and the sage, the rich and the poor, the saint and the sinner. Yea, verily, each and all things, in heaven or on earth, must be the inevitable fruit of the conditions that produce them; and those that produced these conditions, the fruit of others farther back, without end.

It therefore follows that if the health, thoughts, or actions of microbes, mice, or men are to be changed from their present bent, conditions must be changed. And how slight the change required to cause a revolution! How different is steel from iron! Yet it is iron precisely, with the mere trifle of one-tenth of one per cent to about one and one half per cent of carbon incorporated with it. It is the soap produced by the union of iron with this trifle. When pure, it is very good for its many purposes, but what a trifle of slag poisons it, as it were, and renders it worthless!

So man is poisoned, or side-tracked, with a trifle of strychnin in the stomach, venom in the blood, gas in the lungs, a little abnormal pressure on the brain from a blow upon the head, or from financial embarrassment, or other trouble, that produces the fruit of insanity, fatal fever, or unbearable despond-

ency that culminates in suicide—which is just as natural and legitimate a child of conditions as death from consumption or old age.

It was but after many generations of men had come and gone that any process of manufacturing steel, or even iron, was discovered. A short time ago we had only the slow and expensiv puddling process, then a great improvement in the Bessemer process, and now we hav the Bookwalter process by which crude ore is cast into any desired grade of iron or steel, and even mixed as desired in the same bar or piece, and as cheaply as pig iron is made. In short, by this process I am informed that what may be cast from the crude ore in the line of iron or steel, is under complete, easy, and almost dirt-cheap control of the intelligent manipulator. Of course the same process would always hav produced the same results. And is it not the province of the educator, the moralist, and philanthropist to find the Bookwalter process of generating the best human ore, through attention to the hereditary law, and then of making the best results from each piece, according to its peculiarity?

Ah! but say you, "Now you hav your foot in it, for, according to your postulate, things, men, and gods hav done and can only do what they must; what then is the use of trying, or how can we try to improve or change matters?" I answer: These thoughts—postulates if you choose—are the soap of my personality united and assimilated with the grease of matters and things with which I hav come in contact. If they shall prove new to any, or even recall or reinforce any old thoughts, they may prove the one-tenth of one per cent of carbon lacking to make a trifle more of true steel in this generation, and far more when compounded, reverberated, and reinforced in generations to come.

But suppose this manuscript shall be rejected and burnt? Well, then it will hav produced some effect upon its author, also on the censor that condemns it. And it is part of the law of nature that every movement, everything said, done, or thought, produces some effect, and these effects other effects. Verily, like the pebble thrown in the sea, though it may raise but a little circle just about it, these little ones will in turn raise others farther back, and these still other wider and deeper ones, until finally every particle of the sea will not only hav been moved by it, but will ever after respond to it. So every man—every act, word, thought, motiv, or impulse of man—as also monkey or mouse, is the "heir of all the ages" (past), and will hav been parent and joint director of all the ages to come.

But, say my orthodox friends, if these ideas would hold water without an overruling providence, they certainly will not with. I ask, why not, how not, and whether such providence acts consistently according to fixed laws of its nature, or whimsically and by chance? Does the providence theory solve the mystery in the difference between Old Browny and her lazy companions, or the similar differences found among all the lower animals? If so, why should they not pray, or be prayed for? Does not the growing corn respond as it must through sunshine or frost, drouth or rain? Verily, what difference can it make in the premises, whether "man's goings are of the Lord" (Prov. xx, 24), in the paths of rectitude and peace, or in the ways of evil because of "strange delusions sent them by God that they should believe a lie that they might be damned" (2 Thes. ii, 11, 12)? In either case, and every case, are not man's goings, comings, and doings the necessary fruit of conditions?

And, if so, do any frightful corollaries follow? But what if there do? Shall we shun or deny facts because we fear them? Diseases are not cured, mistakes corrected, or evil consequences avoided by remaining in ignorance of, ignoring, denying, or misrepresenting facts, but by learning them, squarely confronting them, and especially by putting ourselvs in harmony with them. In the long run, falsehood or error about everything must do far more harm than the truth. We must finally endure the always painful ordeal of twilight and transition if we ever enjoy the full sunlight, though we put it off a thousand years.

Finally, then, is not the conclusion that we do as we must, an inevitable corollary of the familiar axiom: "Like produces like?" Even if so, let us not despair or despond. For if things are as they must be, they are frequently not as, nor so, bad as they seem. In 1861 our people quarreled over an election bet, as it were. In a comparativly inexpensiv ninety days skirmish, they would settle it! You know the rest. We duly mourn the dead, but do we duly appreciate the compensation—past and to come—in that it brought four millions that were dead in slavery, to life in freedom; and the end is not yet? For a season, the "well-to-do" will pass the ignorant, the weak, and the vicious by on the other side. But soon or late, by the smart from the friction—when the yeast of experience has duly raised the bread of reason—they will see superior safety, prosperity, and happiness in lending such a helping hand as will not only lift Lazarus up, but hold him up until he not only can, but will, stand alone. Then, also, the Lazaruses will see their best interest in carefully and faithfully carrying water to the rich men—their only source of employment or support; for, "from him that hath not, cannot be taken away that he hath."

The rich and the poor, the strong and the weak, are as magnets—and iron and steel for each other. If they regard and approach each other upon the harmonious plane of mutual aid, support, interest, and necessity, they will be attracted and drawn together; held fast in each other's regard; and prosperity, happiness, and safety will reign over and among them. But if they approach each other as by the negativ pole—if they meet upon the false and discordant plane of enmity and conflicting interest—there will be repulsion, discord, anarchy, and the farce of Æsop's dog and his bone, or the tragedy of the Kilkenny cats will be repeated. Yet, whatever comes will be, in due course, the inevitable fruit of combinations—causes.

True, if more or less steam were turned on, a better engin provided, a belt shifted, or pulley enlarged, or if there were a different grist to grind, or a different miller, the result would be different. But in these cases, as in all others, the fruit, the soap, would be precisely as it must according to conditions, and would be repeated as often as twice two would be four.

Is there nothing new under the sun? Nothing except the fruit of new combinations; but from these are all things new every day. It is a common faith that we could easily act differently from what we do, if we would. Often this looks plausible on the surface. But every act impelled by mind, is the result of the will to do it, and the will to do or not to do, is the inevitable fruit of the conditions that bear it, and this fruit could not hav been varied without a change of those conditions.

At birth we are launched upon the stream of life with physical and mental equipments, and at times and places, about which we were not consulted; over which we had no control. Thence the stream bears us irresistibly forward to the end. Some are launched away up whence they hav a voyage of a hundred years; others, just at the mouth, and are borne into the ocean of death in a year; a month; a day. Some without talent—without strength of mind or muscle—float passivly to the end. A few are carried in contact with painted boats or gilded ships, which they hav strength of will and muscle to board and skill to manage. These hav a more or less prosperous and happy voyage, though the care is oft more than its profit. But only dug-outs, or drift-wood, come within reach of many; while more than a few are borne down by the current where there is never a straw to catch at, though their arms be as strong, hands as willing, eyes as watchful, and hearts as brave as those of any upon the gilded craft. But there is compensation; for much

> As mold and moss on barren clay
> For flowers and fruits prepare a way,
> All men and maids of low degree
> Are patriot pioneers of liberty.

Is not such "the divinity that shapes our ends, rough hew them as we may?" CYRUS SEARS.

Pitt, O.

Heresy To a Heresy.

The Darwinian theory of evolution seems to hav found favor with a majority of the scholars of our times, but this is no evidence of its truth. The majority may be on one side of a question, while the weight of evidence is on the other. Great reform movements are always led by minorities.

If evolution is true, why are men, even those who believe in it, still searching for the missing link, and thus impliedly admitting the lack of evidence necessary to sustain the theory they teach? Is not this fact alone enough to arouse suspicion that it is not a link only, but a whole chain of evidence, that is wanting? If his theories were correct, it would not be the learned scientist only that would be able to trace man's genealogy backward through the lower forms of animal life; the evidence of the amalgamation of the species proving man's relation to the lower animals, would be seen at every turn. Darwin points out this difficulty, for he candidly admits that there are difficulties in the way of his theories, and devotes a chapter in his "Origin of Species" to their discussion. He says: "Why, if species hav descended from other species by fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion, instead of the species being as we see them, well defined?" His answer is that extinction and natural selection go hand in hand, but his conclusions are drawn largely from inference; his arguments to sustain this theory are not at all clear.

Again he says: "By this theory innumerable transitional forms must hav existed. Why do we not find them imbedded in countless numbers in the crust of the earth?" His answer to this is, that it is on account of the imperfection of the geological record. So by his own admissions, the evidences sufficient to clearly establish his theories has been found neither on the earth nor in the earth.

Darwin did not find the truth: at least, he failed to discover evidence sufficient to justify his conclusions. Conclusiv testimony proving man's relation by blood or birth to the lower animals has never yet been discovered.

He admits one miracle, a special creation by God to start animal life. And what is this but an admission that he did not know the origin of life? How could he know of a creation without either having a special revelation from God, or being present at the occurrence?

Professor Haeckel, one of Darwin's greatest disciples, in his "History of Creation" rejects the idea of God and teaches that "the imperfect original beings came into existence not by supernatural creation, but by spontaneous generation out of inorganic matter." This disagreement between the leaders of evolution cast a shadow upon the theory at its outset. The school of scientists of which Professor Agassiz was considered the leader disagrees with Darwin. Spencer and Huxley differ: Spencer teaches a change from simple to complex forms; Huxley, the reverse. The author of "Vestiges of the Natural History of Creation," the publication of which so disturbed the Christian world, says, "It is still an open question whether mankind is of one or more origins." He, too, acknowledges a creator, and thus disagrees with Haeckel. All these facts tend to deepen the shadow under which Darwin's theories rest.

The arguments of Darwin and those of his coadjutors hav been hopelessly shattered, completely overthrown, by A. Wilford Hall in his remarkable book, "The Problem of Human Life Here and Hereafter," and so far as I am informed, none of the noted scientists that believe in evolution hav attempted to answer Mr. Hall, although invited and urged by him to do so, but instead they chose to maintain a discreet silence in regard to his book, as he predicted they would do. His arguments against evolution are as clear, as crushing and unanswerable, as the arguments of Paine against the Bible. Although he proved his ability to refute the Darwinian theory, he produced no evidence of man's origin, other than the story of creation in Genesis, but seemed to think that to break down evolution was to support victoriously God and the Bible. He assumes the miraculous creation of all specific forms as the only consistent hypothesis of the origin of species.

If Darwin's theory of natural selection, or survival of the fittest, were true, there should be no lower animals in existence; each species should hav passed away upon the appearance of its successor, until upon the appearance of man, he being the fittest, all lower animal life should hav become utterly extinct. Yet Professor Haeckel tells us that even the moneron, from which, as he affirms, all animal life originated, is still in existence, and as numerous as ever. So we see that by the testimony of Darwin's greatest disciple, and of Darwin himself, extinction and natural selection do not go hand in hand. Darwin says: "As soon as a species becomes changed in structure by natural selection, the improved descendants must inevitably exterminate the parent form and take its place." Again: "New and improved varieties will inevitably supplant and exterminate the older." Thus, says Hall, "this self-stultifying principle of evolution under natural selection involves the necessity that man should now be the only living species on this earth, since every form below him through which his line of descent has progressed would hav successivly and inevitably succumbed and been exterminated as soon as each improved form made its appearance."

Again: "An unanswerable proof that species were separate creations and not the work of evolution, is that nature has drawn the line between them; they cannot hybridize and produce new species." "The direct tendency of every abnormal form in species is to revert to the normal type, which is the exact opposit of evolution, and flat contradiction of the possibility of transmutation: it contradicts the fundamental principle of evolution and absolutely overthrows the system."

Darwin says: "Natural selection cannot produce an organ of any kind; it can only cultivate them after they exist and are useful." Then how did the first bird's wings come? Incipient wings are not useful. Hall in reviewing this point says: "Natural selection could hav done nothing toward developing the first pair of perfect wings, as it can only act on useful and beneficial organs." Again he says: "Any ordinary student might undertake to break down evolution fifty times a day for a week using Darwin's books."

Because there are similarities existing between man and the lower animals, it is in itself no evidence of a common origin. Yet evolution is based upon alleged points of resemblance, many of which are so ambiguous, so unsatisfactory, that they are deemed unworthy of consideration by all except believers in the theory. Like Christian evidences, they prove upon examination to be no evidence at all.

There is an evolution in the sense of progress, unfolding, but as to the origin of species, of life, or of matter, we are as much as ever in doubt and ignorance. The Darwinian theory of evolution has been

demolished. The story of creation in Genesis is unworthy of the serious consideration of learned men. The traces of the origin of man and of animals are probably so obscured by the lapse of time that our curiosity, our longing for a knowledge of the truth as to the beginning, may never be satisfied.

If this article should induce anyone, who has not done so, to read Mr. Hall's book, and compare his arguments with the arguments found in the principal works on evolution, its principal object will hav been accomplished. LEMUEL J. POTTS.

The American Secular Union.

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Things All Over the Country.

Preparations for the Cronin memorial meeting at Central Music Hall June 28th are being conducted on an extensiv scale. Representativs of all nationalities will participate. The list of vice-presidents now being made up will include several hundred of Chicago's leading citizens. The following hav agreed to make speeches: President W. H. Dyrenforth of the Personal Rights League, who will introduce Mayor Cregier; C. G. Dixon, the Rev. Father Higgins, the Hon. Frank Lawler, Robert Lindblom, Dr. G. Frank Lydston, Louis Nettleborst, E. A. Stevens, and Congressman Abner Taylor. The music will be furnished by several German singing societies. Admission will be by complimentary tickets.—*Chicago Times.*

It gave me somewhat of a shock on Sunday to read the above item in all the papers and find myself sandwiched for a speech between a Jesuit father and a millionaire Congressman. I wondered what mean thing I had done that I should be considered capable of speaking suitably to the occasion and the company, more especially as I had been selected for such a questionable honor without consultation. In the evening, Chas. Bary, Esq., editor of the *Personal Rights Advocate*, and national secretary of the Personal Rights League, gave the Secular Union a most excellent lecture on the purposes of his organization, and during the evening he personally explained that the committee desired the representativs of the widest possible diversity of thought, nationality, and creed to express their feelings on this occasion. They succeeded admirably in their antithetical research, but I am inclined to believe it best for me to say nothing.

GIVING HIM A DAKOTA BLIZZARD.

The "Wooly West" is raising quite a breeze over Brother Wanamaker's pious Sabbatarian fads in the postal service which close the mails for frontiermen on Sundays. Some Senators, we learn, are being overwhelmed with protests, and every mail is adding to the number.

The Sunday mail service has been the greatest national boon the people of far-off Dakota and Montana enjoyed, and they think so much of their mails and so little of Wanamaker's enforced piety that his attempts to shut them off are liable to hav a fatal effect on his party, as they will soon vote as states. This distinguished Sunday-school superintendent at the head of the United States mails has directed that all contracts for mail service over the Star routes shall be advertised on the basis of six days' service only. In cases where they hav inadvertently called for seven days' service, he has ordered a re-advertising, but this obtrusiv piety is raising such a storm of disapproval that the administration will either hav to down him or he will down the administration.

THE REIGN OF KING JESUS POSTPONED.

Whatever the diversity of opinion among Liberals relativ to the use or abuse of alcoholic stimulants, the vast proportion will rejoice at the signal defeat which Prohibition has met in several states, especially in Pennsylvania, where they declared that the adoption of Prohibition meant "the reign of King Jesus." The republic will be preserved a little while longer, it seems.

POINTS ON THE CRONIN CASE.

Two or three weeks ago I spoke of Father Dorney's possible connection with the Clan-na-Gael, and suggested his complicity in covering up frauds on the funds raised by that organization; saying he had been the virtual leader of the district some years ago, and was always the right bower of Alexander Sullivan, the supposed arch-conspirator in this dastardly plot. The city papers at that time were very busy coddling Catholicism, so much so that not even a mild article would they publish referring to the Bruno monument, but now like weathercocks they are willing to go with the wind, and already Camp No. 52 of the Clan-na-Gael has drawn up a petition to the archbishop, demanding the dismissal of this clerical misfit from their parish. This demand is made because of this very reverend father's conniving at fraud to screen Sullivan, and also his denial that he ever belonged to the order. On the strength of a malicious letter this priestly perjurer had a certain W. P. Dunne expelled and branded as a traitor. Mr. Dunne says of Father Dorney:

I believe that next to Alexander Sullivan no man in America is so much to blame to-day as Father Dorney for the unfortunate condition of affairs in Irish organizations, and I hold him morally responsible for the blood of poor Cronin, for had he acted the part of an honest man the patriotic Irish people would not hav been robbed, and the pure patriot and true Irishman, Dr. Cronin, would not hav been murdered.

That he (Dorney) is a most consummate hypocrit is illustrated by an Irishman who was present at the reunion of Camp No. 96, when Father Dorney was there, and who, when asked some uncomfortable questions, said he had forgotten to read his priestly office before coming, and thereupon proceeded to attend to it then and there, the senior Guardian sarcastically remarking, "Brother ——— will please pass the hat and take up a collection while Brother Dorney is praying." It is intimated the archbishop considers this request rather "cheeky" for a secret society to make, fearing that the Clan wants to "run the religion of Chicago." As the "religion of Chicago" has heretofore run its police force, fire department, and politics through the Clan-na-Gael, we cannot see how Pat Feehan can well object to their taking a turn at the religious racket. If Dorney does not "move on" he may be "removed," which is the Irish for catch-basin candidates for a corpse. "Like priest, like people."

Another instance of how THE TRUTH SEEKER leads the van on news and coincidences, is the fact that I pointed out ten days ago the singular fact that the Cronin murder was perpetrated May 4, 1889, the Haymarket bomb was thrown May 4, 1886, and the murder of Lord Cavendish in Phenix park was on May 4, 1882. Our Chicago press men hav just "caught on." A further similarity is that the Cronin and Cavendish murders were both perpetrated on Saturday night.

This excellent advice of a particular friend is too good to be lost:

Will the Irish of America
Be kind enough to take
A little bit of good advice
Compounded for their sake?
Then let the Irish who remain
In Ireland fight their fight.
To send them moral aid and cash
Of course is only right.
But let them not embroil the land
That shelters them in war,
And let them not attempt to wade
Into each other's gore,
Nor fight their battles in the sewers
Or cesspools any more.
The Irish should each other love
And learn to liv in peace,
If not we'll hav to look elsewhere
For firemen and police.

A MIRACLE MONGER.

Father Mollinger, of Pittsburgh, I see, has had his annual innings at faith cure on St. Anthony's day, and at 6 A.M. the church on Troy Hill was crowded with thousands of the lame, the blind, and the halt, and by noon it was impossible to pass along the streets in front of the church, lined as they were with cripples and diseased persons. The reverend faith cure performer refuses to treat anyone lacking faith in him, and as a matter of course, the cures said to be effected are as great as his patients' credulity. What a comment on our boasted nineteenth century civilization!

ADROIT HORTON.

The Northwestern University is a Methodist educational mill, which has just elected Professor Swing as one of its trustees. The proposition was first made that he fill the vacancy caused by the death of Judge Grant Gooderich, of pious memory; but it raised as much of a howl as a fight in a political convention. One old preacher from Missouri frantically exclaimed: "The eye of entire Methodism is upon us. Our people will be shocked if this thing occurs. Woe to us if we do so rash a thing." Some of his hearers were impressed and said, "Amen." A man from Michigan was also opposed to the nomination; he thought the friends of the University should put none but Methodists on guard. Others objected to his filling the vacancy of so devout a Methodist; so, to whip the devil around the stump, the inspired man of subterfuges, Judge Horton, tendered his resignation, and Professor Swing was elected to fill that vacancy, and Horton was elected to fill Judge Gooderich's place. What fine distinctions these sectarians observe!

Swing was assailed as an avowed Infidel; but the Infidels would be the most anxious to repudiate him of any class in this community, for, whatever moral courage he may hav possessed when charged with heresy to Calvinism, he seems to hav got bravely over it by talking soft platitudes and delivering exquisit and learned exordiums to a set of plethoric pocketbooks—pork packers who simply smiled at each other as though they understood what he said. Still, outside of his "set," it seems that the cry of heresy still clings to him, while Chicago people long ago relegated him among the more orthodox. It only shows that bigotry is dying hard when the most radical thing I can remember ever being attributed to Swing was his remark that "Penelope and Socrates would jostle Martha and Paul in the realms of paradise." E. A. STEVENS, Sec. A. S. U.

Pueril Questioning, Reasoning, and Objecting.

MR. PRIESTLEY: Just one year ago my article, "Sense and Spiritualism," appeared in these columns, and you are well aware of the storm it created. I had prepared it carefully, and felt well assured that I could sustain every proposition it contained.

Although you hav declined meeting me, and declared that a discussion between us would be worse than useless, still, I assume the right of the attacked party, to the firing of the last gun. Hence this letter.

I should hav answered yours sooner, but was waiting to hear from some more of the "impossibles," but as they seem also to hav declined I will content myself mainly with trying to show you the pith of the heading to this letter.

You say you "hav no expectation or desire of proving a negativ respecting the existence of ghosts, etc." Well, what else hav you been attempting when you boldly declare that what is known as the Spiritual phenomenon is an impossibility?

I felt when you used that term you did so unthinkingly, for no man of your mental caliber can, with due respect for himself, use the term "impossible" outside of pure mathematics.

It is an assumption of a position which you rightly and forcibly refuse even to the God of the Christian. It belongs solely to the realm of so-called omniscience, and it is needless to remind you that, from a human standpoint, omniscience and idiocy are synonymous.

But the difficulty with many men is that if they cannot comprehend a proposition, they hasten at once to condemn, and declare it "impossible." If in material science the investigator was also a swift-witness, I fear much that many of our discoveries would still be hidden in the womb of Mother Nature. Patient investigation, and that alone, can hope for success. The chemist, no matter what he may be experimenting on, does not nail over the door of his laboratory the word "impossible." Too many condemn without giving the matter sufficient examination, but the majority are too indolent to investigate for themselvs. They wait till it is an accepted fact, and then they assure the world that they always knew it.

A few years ago I boarded with a family which numbered among its members an "impossible" Materialist.

One evening at the supper-table this gentleman, who, by the way, was an electrician, announced that he knew of his own knowledge that Spiritualism was a fraud, and its supporters, a parcel of fools. He had investigated it and could prove, beyond the peradventure of a doubt, that all the phenomena were due to electrical forces.

Now, this was the very man I had been looking after for many years, and I hastened to assure him that I was seeking knowledge in his direction. I asked him what "séances" he had attended and, to my surprise, he did not know the meaning of the term.

I questioned him pretty closely, and his experience amounted to the hearing of a single lecture delivered by Mrs. Hyser in Baltimore. On this lecture he had built up his theory which was as clear as the boy's description of the working of an engin: "The man has something to hold water in, and then he builds a fire under it, and when the water boils the steam moves a jim-crack and that turns the wheels, and then the boat starts."

Now, Friend Priestley, don't you occupy a position similar to this electrician when you say, "If we take in all that can be clearly substantiated by unimpeachable testimony, we shall land in the asylum; if we begin to reject what is unreasonable, improbable, contradictory, impossible, and absurd, we come ultimately to reject the whole."

Read the above over carefully and I feel to say that you will wish you had not written it. Can anything be more absurd than "unimpeachable testimony" of anything that is "improbable, contradictory, impossible, and absurd?"

I positivly deny that, "the proof of the existence of spirits depends on the occurrence of what are called phenomena" (physical).

There are millions of honest people who are able to demonstrate to their own satisfaction the existence of a spiritual world, without the assistance of anyone. You meet some of them every day, and their testimony, satisfactory to themselvs at least, should receive the benefit of all doubts, till disproved.

You may, if you please, place yourself on record as denying the possibility of slatewriting, but, in view of my article, with the attesting witnesses, I fear you will find yourself in the minority.

You cannot hope to combat a "fact" with a simple denial, for it favors the child's reason, "Because." A something is beyond a child's reasoning power—he denies it, and givs as his reason, "Because."

Now, I was challenged to produce evidence of this slatewriting. I did so. The witnesses are respectable and trustworthy. I looked for a crushing blow from my challengers, and one puns on the word "slate," another delicately hints that I lie, a third deplores my "falling from grace," and you criticise without having read the article.

You ask, "Why hav two slates?" and insinuate that a fraud was consummated because of the two slates, and then ignore the fact that at another part of the sitting only one slate was used, and that one was placed on Mr. Macdonald's head.

But you will pardon my saying that the meanest part of your letter is where you say, "That I [you] can not explain Slade's tricks, does not prove that he is not a trickster."

Is this an honest criticism, from an honest, high-minded, honorable man? Does Mr. Priestley desire to hav the readers of THE TRUTH SEEKER understand that he is willing to brand, as a knave, a man concerning whom he knows nothing, save that he is a Spiritual medium?

Is this all that Freethought and Infidelity hav taught Mr. Priestley?

Had the Brooklyn hippodromist written it, I should hav passed it in silence; but I had looked for other and better thoughts from Mr. Priestley.

The next time I meet Slade I will offer him your apology.

You next claim that because you hav gained no information from reading Spiritual literature, you feel convinced this forms another link in the chain connecting it with "other forms of superstition."

There is nothing I hav ever met in the Spiritual teachings which is not moral in its tendencies and which cannot be made applicable to our daily lives.

Our philosophy was the first one to deal a death-blow to "vicarious atonement," hence the antipathy of the church.

It teaches the brotherhood of man and the equality of women.

And in the Abolition movement which culminated in removing the stain and disgrace of slavery from our bright escutcheon, the most prominent members had received their light and were under the guidance of the Spiritual philosophy. The church sneered at them, and the terms Abolitionist and Spiritualist became practically synonymous. And, let me add, ninety per cent of my Materialistic friends favored slavery, and I challenge the production of one Spiritualist, even Southern born, who did not favor emancipation.

It pointed out, before the time of Darwin, the theory of evolution, and proves, beyond the peradventure of a doubt, that the laws of nature are changeless and the destiny of man is upward and onward.

It instructs us in the law of heredity, the only salvation for humanity.

It shows us how to communicate with our loved dead, and, above all, it deprives death of its sting. Yes, death, at the very name of which the stoutest Christian or Materialist heart quails in terror.

For the Spiritualist death has no terrors. He understands it to be simply a chemical change which parts the thin veil hiding the faces of the loved ones who hav gone on before.

In the words of John Pierpont, speaking from the shores of the immortal world, "the work of Spiritualism is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensiv as love, and its mission is to bless mankind."

And yet you would hav me believe that you hav read our literature without receiving one crumb of comfort, one ray of light.

I can't believe it, else you are constituted differently from the rest of mankind.

It may appear to you to savor of superstition to hav it proved that your loved and lost still liv. To me it is a comfort.

It may appear ridiculous to you to hear that they still love you. To me it is the chief blessing in life. Had I not these, I should long for annihilation.

But let us turn to the phenomenal side, which you claim never has withstood scientific investigation.

Of course, when you make this statement, you are "up" in all the details. You do not refer to the experiments of Hare, Owens, and Buchanan in this country; of Zoellner and associates in Germany; of Wallace, Crookes, Varley, and others in England; or, in short, of a variety held in every country under the sun during the past years, but you refer to the latest two. Well, let us examin them.

There was a man named Seybert, who, notwithstanding his being "aberrant," managed to amass a large fortune, and feeling that mayhap he might be correct in some of his surmises in regard to a future life, desired to benefit humanity by having them honestly investigated. So he left some $70,000 for that purpose, and stipulated that the investigation should be purely scientific, and that his nativ city, Philadelphia, should be the seat of the inquiry.

Now, the Philadelphian is especially noted for two things: his knowledge of pants and familiarity with scientific subjects. So, when not engaged assisting Brother Wanamaker in making pants or sending circulars about them to the postmasters throughout the country, he, of necessity, turns to his other favorit employment. And it is a well-known fact that, if one desire to make a scientific Philadelphian happy, he has only to invite him to take the leading part in a scientific discussion.

But it was difficult to select from such a vast number of scientists—in fact, a whole city—a committee small enough to carry out Seybert's wishes, and after much consideration the matter was placed in the hands of one Heater, or some such name.

An imp by my side suggests that the name was Furniss. But, whether Heater or Furniss, Furniss or Heater, either, both, or neither, this eminent scientist, whose most prominent feature was a huge ear-trumpet, as he was as deaf as a post, undertook the task.

I remember meeting him several times in Boston, and his queries would hav put to blush even an "impossible" Materialist. But he had gone to the Hub to gather points, and having satisfied himself as to the proper mode of procedure, he returned to the City of Brotherly Love fully cocked and primed.

Mediums were summoned, and under Heater Furniss's own conditions, as he admits, the various phases of the phenomena took place. But H. F., being a scientist, was not satisfied.

His scientific questionings were the wonder and amazement of his colleagues. Many a poor medium trembled in his boots when unable to giv a satisfactory reason for an unknown cause.

> And still the wonder grew,
> How one small head could carry all he knew.

Heater Furniss could see, to be sure; but he could not hear; and, as in the economy of nature a deficit in one part is usually compensated by a corresponding increase in some other part, he concluded that he was entitled to clairvoyance at least.

So every day, at a stated hour, he hied away to a secure retreat, where, seated in the dark for an hour, with his head wrapped in wet cloths, he scientifically investigated the claims of clairvoyance.

He failed to see a single ghost. Whether the cloths were too damp, or not damp enough, I know not. Unfriendly critics say that the evaporation was internal. But he failed; made an adverse report, and in consequence Spiritualism is damned in Philadelphia. Yes, scientifically damned, and the remnant of Seybert's bequest may, in the near future, enrich some Christian institution.

Now, had Furniss Heater used whisky he might at least hav seen snakes, and that would hav repaid him for his trouble. So I hope that when the next scientific Philadelphian undertakes the task he will eschew water entirely and stick to whisky, or at least beer. That will giv the phenomenon a living chance.

The other scientific investigation you refer to was held by the Psychical Research Society of England. Well, this society felt it incumbent upon them to investigate. They had been formed for that purpose, and, as to a true scientist original methods count for much, all Spiritualists were rigidly excluded from participation. This also prevented any possible charge of *bias*.

Mediums were summoned, and in the presence of one in particular the raps were so pronounced that it behooved the society to investigate that medium in particular.

Stand him where they would, even on insulators, raps were given in all parts of the room, answering mental questions, and giving the names of parties long deceased.

After many weeks of this the fact, as a fact, was duly announced, and it was declared that theories, to account for this fact, were now in order.

Beecher's toe-joint theory would not answer, for it had been submerged with his moral character. But there was one little unpretending fellow, a true scientist, who had recently been reading a treatis on the "Circulation of the Blood," and the theory was so novel, he asserted and stuck to it that the raps were produced by the blood circulating in the arm of the medium.

This looked very plausible, and although it did not account for the answering of mental questions, yet it was a step in the right direction, and don't ye know a fellow can't find out everything at once.

So the medium was requested to submit to an operation, extracting all the blood from his arm, and it was announced that if the raps still continued the society would investigate the medium's brain to determin what effect it had upon the mental part of the program.

Now, unfortunately for science, the medium was not only a married man with several children, but also was very obstinate. Although he desired his mediumship proved, he could not be made to see the propriety of his losing a quart or so of blood.

He was reasoned with, cajoled, threatened; all to no purpose. He argued that the little scientist was entitled to the place of honor as the first discoverer, but the L. S. declined.

The society then feeling it had performed its duty, unanimously declared the medium a fraud, and that because they "could not explain his tricks that did not prove he was not a trickster."

The report was published, duly arrived in this country, and is now, as it should be, used by the church as a proof that the phenomena cannot bear scientific investigation.

The church, Mr. Priestley, is your greatest and best ally. Believe me, she will forget for the nonce your Materialism if you will only join in her vain attempt to squelch Spiritualism.

Now, I do not desire to be understood as saying that the phenomena should not be investigated, nor that any man in his investigations is not entitled to carry out his own views. But I do most decidedly say that if there be a law governing any proposed investigation, that law should be respected. Moreover, if a man will not conform to that law, that he is not entitled to criticise.

The law, as I understand it, is simply harmony, and surely anyone can conform himself to it without loss of individuality.

The shrewdest, closest, most critical investigators I hav ever met were Spiritualists of thirty or more years. Their experience was large, and they utilized it.

If you hav prejudices, they should be stamped out, and I claim here, and if you will giv the matter the slightest thought you will see I am correct, that to scientifically and impartially investigate you must place yourself among the investigators; take your stand according to your true knowledge, and not arrogate to yourself an untenable position by attempting the role of student and teacher at one and the same time.

From a man who knows nothing of the matter it comes in bad grace, a declaration that a law is unnecessary, pueril, ridiculous, or what not.

An investigator, as I understand the term, is a student; one examining a subject. But if you are omniscient, if you can tell in advance that it is "impossible," you are not a student, but a judge.

Hence I claim you never investigated.

No doubt you hav noticed the many silly objections raised by some parties, and the worse than silly questions propounded by others, and all of them asked with such a cool assumption that it is positivly refreshing to re-read them this warm weather.

"If spirits do not possess a physical or material body, it is absolutely certain that they cannot possess the organs of speech," writes one.

After citing much in regard to witchcraft, another adds his mite, thus: "The overwhelming testimony in favor of modern Spiritualism is, in like manner, the effect of prepossession." Now if this critic had asked himself the question, What is prepossession? he never would hav made the admission. He is a good Catholic, and there are plenty of St. Jameses before him.

Another says, "McArthur no doubt is sincere in his belief, but he is off, terribly off, when he tries to show Mrs. Slenker physically what he claims to hav spiritually." Bless Johnson's dear old soul, but he is very far from being "terribly on." I never made any such claims and never made any such attempts.

I simply stated that the phenomena were facts, and proved them to be such.

But the worst of all—if it be possible to make a distinction—comes from Mrs. Slenker.

In the issue of Dec. 15, 1888, the lady, in a labored and scientific argument, remarks: "It is still a disputed point among scientists as to whether a person can see from the back of the head or pit of the stomach," and adds to it a little advice in regard to Dr. Hollick and his "Nerves and the Nervous," advising his readers to buy the book, as thereby they may obtain valuable points in regard to the true origin of the Spiritual phenomena.

And Dr. Hollick, she assures them, still livs.

I hav given Mrs. Slenker's scientific theory considerable thought, and remember having seen men whose eyes were built on the plan of the Irishman's gun—which could shoot around a corner. But they were exceptions, and as a rule I find that their eyes are situated on either side of the nose.

So, I am at a loss to account for her statement, unless it be an indorsement of St. Augustine.

If I remember correctly, this saint assures us in his twenty-first lecture that, while bishop of Hippo, he once preached to a nation who had only one eye, and that situated in the breast.

Now, to save space and argument, I am willing to admit that this tribe of Augustinians settled somewhere in the vicinity of Snowville, Va., and that Mrs. Slenker and her scientific friends refer to them; and also, for the sake of peace, I will add that I am pleased to hear that the doctor is still alive.

Moreover, as a further peace-offering, I will say that, having re-read most of Mrs. Slenker's reports, I am willing to admit, and, if necessary, prepared to defend, that when Mrs. Slenker was pursuing her investigation of the Spiritual phenomena, her eyes were in her boots.

So, as peace reigns supreme; the warm weather on us, and none of the "impossibles" seem willing to come to the fore, let us close the discussion for the present.

I am going a-fishing, and I feel that, no matter how much ill luck you may wish me as a Spiritualist, I hope, Friend Priestley, that I may hav your best wishes in my endeavors to ensnare the finny tribe.

McARTHUR.

W. F. JAMIESON will giv lectures and hold debates wherever called. Address him at Coryell, Col., for the present.

Communications.

The Predictions Concerning the Coming of Christ.

Many claims hav been made that the old prophets predicted the coming of Jesus, and following are some of the principal predictions quoted.

"And the Lord God said unto the serpent, I will put enmity between thee and the woman, and between her seed and thy seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii, 15). If there is anything in the Bible wherein it has been shown that the serpent's head was ever bruised by Jesus it has escaped our observation and research.

Admitting, for the purpose, that the serpent of Genesis iii was the devil or Satan represented in Rev. xii, 9; xx, 2, it certainly does not appear that the head of his satanic majesty was ever thus bruised; and even admitting all the peculiar interpretations usually given, there seems to be absolutely nothing historically sustaining such an event as having happened. But according to all ordinary interpretations the death of Jesus would appear to be a much greater triumph over the seed of the woman, than any triumph recorded over the seed of the serpent.

Even by interpreting the wicked (Matt. xiii, 38) to be the children of the devil (which we do not admit, for those called good and those called wicked are all of the same seed), yet no great bruising has happened to them, any more than to those who claim to be the seed of the woman, or the good. Church historians would lead us to believe that the children of God hav generally been the greatest sufferers.

If the crucifixion of Jesus was a victory over Satan, there are not many who are ambitious to achieve such victories.

In the year A.D. 60 one of the chief apostles did not understand that this bruising had then been done, for Paul says, "And the God of peace shall bruise Satan under your feet shortly" (Rom. xvi, 20), which shows that he, at least, was still looking for the fulfilment of the promis.

Passing by many minor passages which are often referred to as predictions concerning the coming of Christ, but which can only be so construed by implication, we come to the following, which is usually quoted as definitly predicting the birth of Jesus as the son of a virgin: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. vii, 14).

Let us look at the history of this prediction. By a careful study of the whole chapter it will be seen that Rezin, king of Syria, and Pekah, king of Israel, had decided to make war against Ahaz, king of Judah, and Isaiah was sent to comfort Ahaz concerning the matter, and to predict the desolation of Syria and Samaria by the king of Assyria. As a sign of the fulfilment of this prediction, the words quoted were uttered and the following added: "Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land which thou abhorrest shall be forsaken of both her kings" (Isa. vii, 15, 16).

Referring to the eighth chapter we read: "And I took me faithful witnesses to record, Uriah the priest, and Zachariah the son of Jeberechiah. And I went unto the prophets, and she conceived and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz. For before the child shall hav knowledge to cry, my father, and my mother, the riches of Damascus, and the spoil of Samaria shall be taken away before the king of Assyria" (Isa. viii, 2–4).

This prediction is credited with having been uttered in the year 742 B.C., and by turning to 2 Kings xvi, 5–9, it will be seen that the promised event happened in the year 740 B.C.

This prediction is followed by another passage, which is quoted with as much confidence as is the former, as a prediction of the birth of Jesus: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isa. ix, 6, 7).

It is only necessary to read the two verses together to see how very unjust it is to assert that it is a prediction concerning the humble Nazarene. He was to be called the Mighty God, the Everlasting Father. Jesus is usually called the Son of God. Was he his own father? Verse 7 shows that it was but a flight of fancy of Isaiah's concerning the child born of the prophetess of chapter viii. It was a rhapsody over the birth of that child. But neither by that child, nor by Jesus, nor by any other person hav the predictions been fulfilled.

To his government and peace there was to be no end—upon the throne of David and his kingdom to order it, and to establish it with judgment and with justice, from henceforth even forever.

When, and by whom, was this done? In about one hundred and fifty-two years after this prediction the throne of David was thrown down and the people of Judah were carried into captivity. And but a few years after the time of Jesus the Jews were driven from Judah and scattered upon the face of the earth—just the opposit result from that which was foretold. Is, then, Jewish history a verification of this prediction, whether it referred to Jesus, the son born of the prophetess, or any other person? None of these predictions hav been fulfilled, only that referring to the destruction of Syria and Samaria by the king of Assyria.

The predictions contained in Isaiah xi hav none of them been fulfilled, though they are usually thought related to Jesus. This is one of the references to the branch growing out of the root of Jesse. Another passage referring to a branch is the following: "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. And in his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord Our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt. But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land" (Jer. xxiii, 5–9).

This language is repeated in Jer. xxxiii, with the further assurance that "David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings and to do sacrifice continually" (verses 17, 18).

Not one of the conditions accompanying the predicted appearance of the "branch" has ever existed to the present day.

But it is certain that the branch was not Jesus, but another, for Zechariah says: "And the word of the Lord came unto me, saying, Take silver and gold and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man, whose name is the branch: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (Zech. vi, 9, 11–13).

What claim, then, can any person conscientiously make that these references to the branch were predictions concerning Jesus the son of Mary? How can men calling themselvs theologians—ministers of Christ, servants of God—guides to the people to lead them to God—dare to persist in making such claims?

The prediction of Zechariah that Joshua should build the temple seems to be about the only part of all these prophecies that was fulfilled. See Ezra v.

Christians claim that even the birthplace of Jesus the Christ was predicted, and quote the following: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth hav been from of old, from everlasting" (Micah v, 2).

The next verse is not usually quoted, but we will introduce it here and consider them both together: "Therefore will he giv them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel" (verse 3).

If these passages predicted the place of birth of the Christ, then the life of Christ should conform to the conditions accompanying the prediction.

The person referred to in this prediction, who was to be born in Bethlehem, was to be "ruler in Israel," and at that time "the remnant of his brethren" were to "return unto the children of Israel."

When was Jesus the son of Mary a ruler in Israel? When did his brethren return to the children of Israel? Or are these events yet to happen in the future—always in the future, always to happen, but never happening?

The mere coincidence of Bethlehem being the birthplace of Jesus is not sufficient. It was the birthplace of many other children besides Jesus. Then, unless the conditions accompanying the prediction are shown to hav attended the man Jesus, why single him out from among the many as being the one referred to?

According to Matthew, when Herod inquired where Christ was to be born, the chief priests and scribes are said to hav answered: "In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel" (Matt. ii 5, 6).

Was Jesus the son of Mary ever a governor to rule Israel?

The subject of the prediction was not only to be a governor or ruler, but in his time, that is to say, then, the remnant was to return to Israel. Neither of these conditions was fulfilled in the man Jesus.

Matthew's claim that the birth of Jesus in Bethlehem was connected with this prophecy, does not prove it as a fact, for he also says in speaking of the birth of Jesus as the son of a virgin: "That it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted, is, God with us" (Matt. i, 22, 23).

Whilst it has already been shown that Isaiah's prediction had no reference to the birth of Jesus, but was fulfilled in the birth of Maher-shalal-hash-baz, and that the conditions or events attending his birth, namely, the desolation of Syria and Samaria by the king of Assyria, were accomplished.

If it be objected that Maher-shalal-hash-baz was not Immanuel, the same answer can be given that the name Jesus was not Immanuel. The former is interpreted "Savior," the latter "God with us."

Another prediction usually ascribed to Jesus is: "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy king cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off, and he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river even to the ends of the earth" (Zech. ix, 9, 10).

Usually only the first of these two verses is quoted by those who apply it to Jesus. It is considered to be a strong passage on account of its reference to the subject of the prediction coming riding upon an ass, and a colt the foal of an ass. And according to Luke xix this was the way in which Jesus made his triumphal entry into Jerusalem, the coincidence being very strong. The subject of this prediction is described as a king. If Jesus were a king then is every man a king. Again, he was to speak peace unto the heathen. But Jesus said of himself: "Think not that I am come to send peace on earth. I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Matt. x, 34–36).

"But he (Jesus) answered and said: I am not sent but unto the lost sheep of the house of Israel" (Matt. xv, 24).

This testimony of Jesus concerning himself disposes of that part of the prediction, and his history, written by his friends, shows that he never held dominion from sea to sea, nor from the river to the ends of the earth. So this description of Zechariah does not describe Jesus, even though the "king" was to come riding upon an ass.

Another passage is: "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be" (Gen. xlix, 10).

A writer on the "Leading Prophecies Regarding Messiah," published in 1839, claims that this prediction was literally fulfilled, and that Judah was not without a king till Jesus came, of course making Jesus to be Shiloh—that Herod the Great's being on the throne at the time of the birth of Jesus, fulfilled Jacob's prediction on the head of Judah. This seems to be stretching facts a long way. It is generally conceded that the kingdom of Judah ended when Zechariah was taken captiv 586 B.C., though in 106 B.C. Aristobolus the high priest assumed the title of king. In 63 B.C. Pompey conquered Jerusalem, and from that time Judea was subject to Rome and Herod was king under Roman domination. So the scepter had departed from Judah at least fifty-nine years before Jesus was born, as it had frequently departed before. At the date given as the time of the birth of Jesus Judah was a Roman province, Herod having been appointed king by the Roman senate 40 B.C.

So this prediction either did not refer to Jesus or failed in the accompanying conditions.

There yet remains the famous seventy weeks prophecy of Daniel: "Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to br ng in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the messiah the prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the

sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate" (Dan. ix, 24–27).

Avoiding for the present any argument as to the time when the seventy weeks should begin and consequently end, let us notice that the seventy weeks are determined upon the people and upon the holy city:—

1. To finish the transgression.
2. To make an end of sin.
3. To make reconciliation for iniquity.
4. To bring in everlasting righteousness.
5. To seal up the vision and prophecy.
6. To anoint the most holy.
7. That after threescore and two weeks messiah was to be cut off.
8. The people of the prince that shall come shall destroy the city and the sanctuary.
9. That the end thereof shall be with a flood.
10. The covenant to be confirmed with many for one week.
11. In the middle of the week he shall cause the sacrifice and oblation to cease.
12. He shall make it desolate until the consummation.

Which of these events or conditions was fulfilled by Jesus or the people of the prince that should come when he was cut off?

Has transgression ceased?

Hav no sins been committed since Jesus came?

When was reconciliation made for iniquity?

Has everlasting righteousness been brought in?

Were the vision and prophecy sealed up at the coming of Jesus or at his crucifixion?

History does not bear out any of these statements.

Our own observation teaches us that, unless it be the sealing up of the vision and prophecy, no one of the conditions exists to-day. Much less did they at the time of Jesus—that is, by giving the usual meaning to the words transgression, sins, iniquity, and righteousness.

The twenty-fourth verse seems to be intended to point to the time of the prospectiv millennium, which is still as prospectiv as it was then.

The Bible itself is against the fulfilment of these parts of the prediction, and definitly against the fifth subdivision, for it describes visions and prophecies long after any asserted time for the completion of the seventy weeks.

By turning to the Maccabees, which givs a history of the events foretold by Daniel, we learn that Antiochus Epiphanes having succeeded to the kingdom of Syria in the year 196 B.C., he confirmed the covenant by making Jason high priest, and afterward sold the same office to Menelaus for a greater sum than Jason had promised him. Menelaus failing to make his payment, he was deposed, and Lycimachus was made high priest in his place.

In the year 170 B.C. Antiochus took Jerusalem, sacked it, pillaged the temple, killed forty thousand and sold forty thousand of the inhabitants. In the year 168 B.C. he sent his collector of tribute into Judea with a great multitude, who despoiled Jerusalem and set it on fire, pulled down the houses and walls, and about 167 Antiochus issued a decree forbidding burnt-offerings, sacrifices, and drink-offerings in the temple. He polluted the sanctuary, set up altars to idols upon the altar of God and there sacrificed to their idols. He abolished circumcision, and tore up and burnt the books of the law (1 Macc. i).

Thus a portion of the predictions of Daniel were fulfilled one hundred years before the birth of Jesus, and what were not accomplished then, except the sealing up of the vision and prophecy, remain unfulfilled to this day.

One more quotation may be introduced here—the one from the last of the Jewish prophets whose writings hav been preserved to us in the canonical part of the Bible: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts" (Mal. iii, 1).

Was this prediction fulfilled by Jesus? When did he suddenly come to his temple? Luke, in the second chapter of his gospel, says that Joseph and Mary took their child to the temple, when the days of her purification were accomplished, as was the custom. There was nothing unusual, nothing sudden, nothing extraordinary about this; everything was done according to the common practices of the day. There was nothing in this to intimate that this child was in any way different from all other children.

It may be asserted that the blessing of Simon in the temple was something unusual. Perhaps it was, but what had that to do with his suddenly coming to his temple? Again, the personage spoken of by Malachi was to be the Lord whom they delighted in.

Did the Jews, as a people, show any special delight in Jesus, and recognize him as Lord? Some of his immediate followers may hav done so, but was there anything unusual in that? The same thing has been, is, and, it may reasonably be presumed, will continue to be done with other preachers and teachers by their followers, much the same as was done by the followers of Jesus.

By continuing on, and reading the context, something more may be learned about the person spoken of by Malachi. "But who shall abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years" (Mal. iii, 2–4).

The second verse seems to intimate that the Lord should come with might, majesty, and power. When did Jesus cŏme in such a manner that it may reasonably hav been asked, Who shall stand when he appeareth? who shall abide the day of his coming? There was nothing terrible in his appearance; he exercised no power tending to strike terror into the hearts of the people.

It may be interesting to analyze the third and fourth verses:

> He shall sit as a refiner and purifier of silver;
> He shall purify the sons of Levi, and
> Purge them as gold and silver,
> That they may offer an offering of righteousness.
> Then shall the offering be pleasant.

Without asking when Jesus sat as a refiner of silver, it may be pertinent to ask when he "purified" the sons of Levi, and purged them as silver and gold? when the Levites made an acceptable offering in righteousness after being purified? and what offering they ever made after being purified by Jesus that was pleasant unto the Lord, according to the teachings and belief of Christians? Yet these events were to follow as results of the appearance of the person spoken of by Malachi.

If the events predicted in the foregoing prophecies hav ever happened, we must look elsewhere than unto Jesus the son of Mary for the person in whom they were fulfilled.

A few other predictions may be noted, such as Haggai's saying, when speaking of the second temple, that it should be filled with glory, which our friend of the "Leading Predictions Concerning the Messiah" claims to hav been fulfilled by Jesus coming to that temple.

As has been already stated, in the year 170 B.C. that temple was pillaged by Antiochus Epiphanes, and all its ornaments, utensils, and treasures that could be found were carried away, and in 168 B.C. it suffered in the general conflagration and destruction of the city, and remained as a pile of ruins until the year 18 B.C., when Herod the Great, being king of Judea, restored the temple, which, as in the case of the boy's jackknife which had three new blades and two new handles, was really a rebuilding. Dr. Smith recognized this in his Household Dictionary of the Bible, where he says that "though almost a new edifice, it retained the name of second temple" (see article, Temple).

It is unnecessary to multiply these examples, for if we were to examin every one of them which is usually quoted by Christians, we should find the same result, namely, that these predictions failed to predict Jesus.

CERUS.

The Great Cryptogram.

"Mr. Donnelly's Reviewers," by William D. O'Connor (Belford, Clarke & Co.), should be read by every thoughtful person who has been made to believe that "The Great Cryptogram" is a delusion or a fraud. Immediately on the publication of Mr. Donnelly's book, Professor Colbert, a distinguished mathematician, having previously been admitted in confidence to a complete knowledge of all the laws and numbers of the cipher, disclosed or withheld, came out in an article in the Chicago *Tribune* and roundly certified, without qualification, to the absolute validity and reality of the cryptogram. And when Mr. Donnelly was in London Mr. Bidder, a queen's counsel and one of the most eminent mathematicians in England, after a careful study reported that the existence of the cipher was undeniable.

Subsequently two other eminent authorities rendered a similar judgment.

But prior to these reports, or before they were made public, most of the critics had rendered their premature verdict against Mr. Donnelly. And in view of this fact, which is only a repetition of the treatment received by numerous other great writers, who, after running the gauntlet of abuse, hav at last received their meed of praise from the slow justice of the common reader, Mr. O'Connor denounces the reviewers generally as worthless and mischievous.

He takes them up one by one, from the supercilious and pedantic Appleton Morgan to the bland and childlike critic of the New York *Tribune*, meets all their points and completely demolishes them. The editor of the New York *Sun* is treated tenderly, because "it is such a jolly joker and smiled for all." And Professor Davidson is let off lightly in hope of repentance for being too previous; but all the rest of "the tribe of Jack the Ripper" catch "fulgid hades."

The Baconian cipher is as certain as the multiplication table. And it is a significant fact that the Folio of 1632, which, of course, had to be all reset from that of 1623, is an absolute duplication of it, with all the seeming mistakes and perversions necessitated by the cipher.

BURR.

Two Sonnets to Ingersoll.

AN ALTOGETHER UNNECESSARY FEAR.

Thou, who above the loud-mouthed rage of priests,
And brawling babblers and their servil creeds,
Hast gathered with grand hands the withered reeds
Of their beliefs and broke them; made them feasts
To be mouthed on and mumbled but by beasts:
Thou to whom faith is naught but judgest deeds,
And hast through all the nation scattered seeds
Of reformation—unto thee the least
Of all thy friends givs greeting—thou the friend
Of all who need a friend:—we only fear,
We who admiring love thee, that the sphere
Wherein thou holdest station is too high
And holy for the sight of human eye,
And blinded, thou wilt falter in the end. L. DOUGHTY.

TO GAIN WISDOM.

Folly! to vaunt religion to the eye—
This sublimation of the soul t'invest
In earthy garments; or, as 'twere a hest,
To tell the susceptiv mind, Thou shalt not lie;
Wouldst thou teach fish to swim, or bird to fly,
Or men of hea'thy brain the normal quest—
As between foul and fair, how fair is best?
Teach then the swine their conduct in the sty!
Say rather, of religion, 'tis inborn,
Cannot be, more or less, by man instilled;
Of morals—as the needle to the pole—
Save from the law of nature vilely torn,
Whereof to hav the interspaces filled,
Heed the discourse of noble Ingersoll.

Balcombe, Eng., May, 1889. JOSEPH ELLIS.

The Sabbath Union and Its Work.

From the American Union, Cleveland, O.

The Cuyahoga county Sabbath Convention was held at Music Hall, Friday morning, under the auspices of the American Sabbath Union. What a nice smooth-sounding name that is, to be sure! "American Sabbath Union!" How it lulls the people to sleep with sense of perfect security; for surely these exceptionally nice people who compose the "American Sabbath Union" can do nothing which the average citizen dare criticise! And yet nothing more forcibly illustrates the dire necessity of patriotic instruction in the school-room, from the lecture platform, and from that most influential of all public teachers, the independent, fearless, and honest newspapers of the country.

The Cuyahoga county Sabbath convention is one of the most thoroughly un-American gatherings, both in point of purpose and sentiments expressed, that has ever taken place in this city. The object of the convention, plainly and simply stated, is to compel the citizens of Cleveland, the state of Ohio, and the United States of America to observe the Sabbath, commonly called Sunday, according to the dictates and rules laid down by the American Sabbath Union. Of course the Constitution of the United States plainly provides that church and state shall be forever kept separate, but the Sabbath Union does not ask for a union of church and state. Oh, no! It simply demands of the national government that it enforce upon the people the strict observance of a national Christian Sabbath.

The whole spirit of the convention may be summed up in the expression of Judge Dickey, who in a fine (?) burst of eloquence expressed the ridiculous and insolent sentiment that if people who emigrate to this country do not conform to the "American Sabbath," they should be refused admittance. According to this patriotic idea the observance of the "American Sabbath," as provided by the rules laid down by the American Sabbath Union, is the chief qualification of American citizenship. The *American Union* wishes to be distinctly understood on this question. It denies that there is or ever has been such an institution as an American Sabbath.

The Sabbath and all religions are prominent in the Constitution of the United States only by their entire absence. The Christian Sabbath has absolutely no authority whatever to bind the conscience of an American citizen. The Constitution guarantees perfect religious liberty and equality before the law of all its citizens. That the rights of citizens in this respect are so often infringed upon, and sometimes openly denied, is simply because they hav allowed such religious organizations as the "American Sabbath Union" to influence legislation, with hardly a protest. If the people want their rights they must assert them. Unless they do this, and promptly, they will awake some morning to find themselvs bound hand and foot with religious fetters as galling as ever caused the Puritan fathers to flee from their nativ land and found a new world, a Constitution and government having for its watchword the perfect and absolute religious liberty of the individual, and the everlasting separation of church and state!

The population of this country is made up of "every nation under the whole heavens," and each one has a right to enjoy his or her own religion without asking permission of prophet, priest, or king, or even a majority of his neighbors. Sunday is observed as a Sabbath by Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews. Any one of them has in this country just as much right to establish his Sabbath by law as has the Christian. The fact that the Christians are more numerous does not giv them license to trample on the rights guaranteed the citizen by the Constitution, nor authority to force the people into religious observances at the dictation of the American Sabbath Union or any other religious organization.

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FOUNDED BY D. M. BENNETT.

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The Alleged Resurrection of Jesus.

Mr. George W. Gere, who is described to us as the leading lawyer of central Illinois, has been edifying the people of that locality with a long lecture upon the resurrection of Jesus, which the Christians claim completely establishes, by the law of evidence, the reality of the reported miracle and the consequent divinity of Jesus and truth of Christianity. The lecture has been forwarded to us with a request for its consideration.

It is difficult to get a firm hold of Mr. Gere's arguments, for the reason that they are all based on the gospels and church writers, and disappear at once when it is shown that the gospels were not written when and by whom Mr. Gere supposes they were, and that church historians are notoriously unreliable. For instance: Mr. Gere givs us a circumstantial account of the life of Matthew, Mark, Luke, and John, and tells us when they wrote the books attributed to them. The fact is, however, that if biblical criticism has settled anything, it is that none of these men wrote the gospel bearing his name, and that none of these books was in existence for at least one hundred and twenty years after the alleged miracle occurred. This is the opinion, not of the enemies of Christianity, but of the best biblical scholars Protestantism has produced. The Acts of the Apostles, too, is equally removed in time from the scenes and incidents it describes, and is consequently of no more value in determining the truth of sacred history than the gospels. Add to this, the indisputable fact that these books contradict each other, and that each is undoubtedly filled with false statements, and we see at once how unreliable and worthless is any argument for the resurrection which does not go outside of the common channels in which the church has drifted for some seventeen centuries.

The allegation which the church makes is that a certain person called Jesus the Christ, after being dead and buried, rose from the dead and did not die again, but ascended into heaven. The only evidence for this, which is certainly a question capable of being judicially tested, is in those books which, we hav seen, are false in many things, contradictory of each other in many other things—and especially so on this one question—and are anonymously written, and of a date the only certainty concerning which is that it is about one hundred years later than alleged. The basis for proof of the miracle, therefore, is seen to be of a very unsubstantial sort.

But Mr. Gere knows nothing of all this, and goes as bravely to his task as though he lived in the ninth instead of the nineteenth century. He givs us as veritable history the paragraph concerning Jesus which every theological writer of any reputation at all knows Josephus never wrote, and he quotes the early church writers as innocently as though they were accurate historians of actual events instead of theologians making history to suit themselvs, and recording traditions of the grossest supernatural happenings as verities as real as the birth and death of human beings. With such an undiscriminating apologist there is no common ground of controversy. For he says:

"That the text of the Four Evangelists has been handed down to us in manner and form, letter and spirit, in which it was originally written, without having been materially corrupted or falsified, is a fact. The genuinness of these writings is as well sustained by proof as that of any ancient writing."

Now this statement is not only not a fact, but it is the very reverse of fact. It is admitted by the Christians themselvs that tens of thousands of errors hav at one time or another crept into the text of the New Testament, and the last revision committee found occasion to change the gospels in a great many hundreds of places. Even if we knew what the original of the gospels said, no more erroneous statement could be made than this by Mr. Gere, who has followed Greenleaf, and thereby betrayed the date and scope of his own researches.

Again, Mr. Gere's argument is of the exclamatory and assertiv kind that proves nothing. He asks:

"Who are we, that by arbitrary rules of our own making, limit the plans, purposes, laws, and workings of the infinit God, put bounds to the natural for him? With our finite and imperfect minds circumscribe the natural for God! Consider the majesty of God's power, the sublimity of his wisdom, and then why should it be thought a thing incredible (supernatural) that God should raise the dead?"

It ought not to be necessary to remind the leading lawyer of central Illinois that exclamations and assertions like this are positivly wasted in a legal argument. What does he know about an infinit God? How does he know God possesses power, and wisdom? In fact, what business has he to interject such *obiter* pleadings into his brief? They hav no bearing on the subject at all, unless he is willing to giv up trying to legally prove his case and throw himself upon the mercy of the court of faith. "God" and his attributes need fully as many rhetorical supports as do miracles.

The resurrection of Jesus is either an objectiv fact or a subjectiv doctrin. If the first, the style of argument adopted by the leading lawyer of central Illinois is not calculated to logically convince a jury. It is doubtful if he could convict a man of petit larceny with such statements. If the resurrection is, as many of the leading Protestant biblical critics hold, only a doctrin of the church, an illustration of the way of gaining immortality used by the early Christians, then we can take exclamation points and marks of interrogation to be as good arguments for it as any that can be invented by theologians. As an objectiv fact, however, the resurrection is so far from being proved as to fall into the columns of those stories of the past which men now know to be absolutely false. And for support of this statement we need not go outside of the gospels themselvs.

It is probable that somewhere in the East, at some time, something occurred to giv rise to the tradition of the resurrection. Religious fanatics are common, so are revolutionists and seditious persons with disciples. Crucifixion was also a common form of punishment. If Jesus ever lived, no doubt he was crucified. But the halo of divinity thrown around him by tradition or doctrinal expectation is completely dissipated when the accounts of his resurrection and ascension are examined and compared. In the first place, men are deceived, and men lie, but miracles do not happen. A thoroughly dead man has never yet been restored to health, nor has anyone, outside of the imagination of credulous and ignorant persons, been taken up into the air. These facts form strong evidence that the resurrection story is a myth, and we must hav the strongest direct proof that Jesus was the exception to these rules before we can even get his case on the docket. This we hav not got.

In all of the narrativs in the gospel the only point of agreement is that when the women went to the sepulcher they found Jesus absent, and a person in a white garment who assured them that he had risen. The four narrativs agree in nothing else. These women who spread the news did it solely on the word of some one else. They did not see him rise, and it is not recorded that the young man in a white garment was an eye-witness to the rising. Afterward the women saw some one whom they believed to be Jesus, a sight sufficient, undoubtedly, to make a belief in his resurrection spread rapidly, but not of itself sufficient evidence to establish the overthrow of natural law. On this point Greg says:

"It is clear that to prove such a miracle as the reappearance in life of a man who had been publicly slain, the direct and concurrent testimony of eye-witnesses would be necessary—that two or more should state that they saw him at such a time and place and *knew* him, and that this clear testimony should be recorded and handed down to us in an authentic document. This degree of evidence we *might* hav had—this we hav not. We hav epistles from Peter, James, John, and Jude—all of whom are said by the evangelists to hav seen Jesus after he rose from the dead, in none of which epistles is the fact of the resurrection even stated, much less that Jesus was seen by the writer after his resurrection. This point deserves weighty consideration. We hav ample evidence that the belief in Christ's resurrection was very early and very general among the disciples, but we hav not the direct testimony of any one of the twelve, nor of any eye-witness at all, that they saw him on earth after his death. Many writers say '*He was seen;*' no one says, '*I saw* him alive in the flesh.'"

In stating this so emphatically, Mr. Greg throws aside as utterly spurious the gospel of John, in the last chapter of which it is related that Peter testified to having seen Jesus in the flesh after his death, a rejection strictly in accord with the result of modern investigation into the authenticity of the gospels. Mr. Greg could hav done the same with the other gospels, so far as their being the writings of the generally accepted authors. But he did not know that the dates of the other three gospels must be set back almost a hundred years later than he thought. Paul's statement that he saw Christ is of no value, because it was in a vision; and Peter's testimony (1st Epistle iii, 21, 22) that Jesus went to heaven after his resurrection was only an affirmation of what he believed, and is very different from an assertion that Jesus had risen to an earthly life and that Peter had seen him. Other discrepancies in the accounts of Christ's appearance are, as given by Greg:

"They differ as to the number of the women. John mentions only *one*, Mary Magdalene; Matthew *two*, Mary Magdalene and the other Mary; Mark *three*, the two Marys and Salome; Luke *several*, the two Marys, Joanna, and 'certain others with them.'

"They differ as to the number of persons in white raiment who appeared to the women. Mark speaks of one 'young man;' Matthew of one 'angel;' Luke of two 'men;' John of two 'angels.' According to John, also, the appearance of the two angels was not till Mary's second visit to the tomb, after Peter and John had been there.

"They differ as to the words spoken by the apparitions. According to Matthew and Mark they asserted the resurrection of Jesus and his departure into Galilee, and sent a message to his disciples enjoining them to follow him thither. According to Luke they simply stated that he was risen, and referred to a former prediction of his to this effect. According to John they only asked Mary, 'Woman, why weepest thou?'

"They differ in another point. According to Matthew Luke, and John, the women carried the information as to what they had seen at once to the disciples. According to Mark 'they said nothing to any man.'

"They differ as to the parties to whom Jesus appeared. According to Mark it was no one. According to Matthew it was first to the two women, then to the eleven. According to John it was first to one woman, then twice to the assembled apostles. According to Luke it was first to no woman, but to Cleopas and his companion, then to Peter, and then to the assembled eleven.

"They differ as to the locality. According to Mark it was nowhere. According to Matthew it was first at Jerusalem and then in Galilee, whither the disciples went in obedience to the angelic command. According to Luke it was in Jerusalem and its vicinity, and *there alone*, where the disciples remained in obedience to the reiterated command of Jesus himself. According to the genuin part of John, also, the appearances were confined to Jerusalem."

We hav purposely used Greg's list, because he considers the gospels to hav been written only some thirty years after the affair is said to hav happened, and because he considers most of the books to be genuin. He is an advocate for Christianity, but has to admit that the miraculous part of it is not substantiated by evidence. Concerning these discrepancies he says: "Now, we put it to any candid man whether the discrepancies in these accounts are not of a nature, and to an extent, entirely to disqualify them from being received as evidence of anything, except the currency and credit of such stories among Christians thirty years after the death of Christ?" The stories are almost wholly different, and even if the writers were all contemporary with the events their narrativs form no historical evidence whatever. But this is not all. As to the crucifixion itself, and what happened at the time, there are as many inconsistent statements, and one may fairly doubt if the event itself is not as great a myth as the story of the resurrection and ascension. These inconsistencies and falsehoods hav all been pointed out many times by Christian apologists who hav tried to save the esoteric part of their religion by throwing away the miraculous and mythical shell which shrewd and unscrupulous writers put around it in the second

and third centuries. To ignore the modern writers and confine one's reading to the old-style apologists, of which Greenleaf is a shining example, is to confess at once a total incompetence to deal with the matter. We recommend to the leading lawyer of central Illinois such works on the subject of the resurrection as "Supernatural Religion," Greg's "Creed of Christendom," "The Bible for Learners," Scott's "Life of Jesus," Amberley's "Analysis of Religious Belief," and others. On the age and authenticity of the books of the New Testament we can recommend the same books, and also the works of Dr. Westcott and Professor Davidson, which giv the history of the "holy books" so far as known.

But we may not take leave of this subject without one more word. The consensus of the intelligent world rejects the story for three reasons. First. That the resurrection of a dead man is contrary to all natural laws and all human experience. Second. If the accounts we hav of it were all written by the men and at the time alleged, their inconsistencies, contradictions, and discrepancies of statement would render their evidence of no worth. Third. That the tale is found in books of whose authorship we know nothing, and they are therefore entitled to no credence. On the other hand, we know that the books were written in an ignorant and superstitious age, when men believed in the miraculous and thought no event too strange to be true. Indeed, one of the men of the early church asserted that he believed a statement because it was impossible. A resurrection from the dead was nothing for them to believe, and a stupendous miracle or a convulsion of nature was a mere trifle too common to excite wonder. Gulliver's travels would to them hav been veritable history. Of course in such an age we should expect just such tales as the gospels afford. But to ask men in this age to believe them is to strain the sanguin altogether beyond its capacity.

The Bible in Our Schools.

In the chapter on Education of the laws of 1882 of this state occurs this section:

"Sec. 1062. No school shall be entitled to or receive any portion of the school moneys in which the religious doctrins or tenets of any particular Christian or other religious sect shall be taught, inculcated, or practiced, or in which any book or books, containing compositions favorable or prejudicial to the particular doctrins or tenets of any particular Christian or other religious sect shall be used, or which shall teach the doctrins or tenets of any other religious sect, or which shall refuse to permit the visits and examinations provided for in this chapter. But nothing herein contained shall authorize the board of education to exclude the holy scriptures, without note or comment, or any selections therefrom, from any of the schools provided for by this chapter; but it shall not be competent for the said board of education to decide what version, if any, of the holy scriptures, without note or comment, shall be used in any of the schools; provided that nothing herein contained shall be so construed as to violate the rights of conscience as secured by the Constitution of this state and of the United States."

It will be seen by this that the Christians hav got the Bible solidly entrenched by law in our schools, and that no Board of Education can interfere with the training of children in the Christian religion. Neither can the Board decide as to the Protestant or Catholic version to be read; that is left to the principal of the school, and the version depends upon the Catholic or Protestant proclivities of that individual.

In this we see the fine Italian hand of the pope, or his representativs. The law was framed for New York city. After it was drawn Tammany Hall fell from its high estate, and remained the under political dog for some years. Now that it has regained its power, one of its first moves has been to endeavor to obtain a law whereby the Board of Education should be appointed from the wards, one member from each. This would giv Tammany Hall a majority, and the principals employed in the various schools would hav been chosen from the Roman Catholic sect. By this roundabout way does Archbishop Corrigan propose to control our public schools as well as his own parochial schools.

As the schools are now organized, under the above quoted law, the teachers read the Bible or not as best suits them. In some schools Bible-reading and religious songs are as regular as the secular studies. In others, there is nothing of the sort. But if the Catholics get control of the Board of Education it will not be long before the Catholic version of the "holy scriptures" will be found in every schoolhouse in the city.

The Righteousness of the Nine Demands.

The following letter is from a gentleman whose instincts are evidently right, but who speaks hastily:

"CAMERON, W. VA., June 9, 1889.

"TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav had thoughts of calling your attention to some objections to the Nine Demands which appear to be well founded, and had commenced an article to that effect, and if you wish will write on that head.

"To giv you an idea. The Demands *forbid* the Bible in the schools, which involves a governmental censorship not tolerable to a free people. Why not limit the Demand to a non-interference with the books, and trust with Jefferson that when truth has an even chance with error it can look out for itself. Again: Chaplaincies are *forbidden*. Why not merely let those who want them pay for them out of their own pockets, and that would be all that would be needed, while it would be really more Liberal? Of course I hav no space here to elucidate and illustrate.

"I am *Liberally* Christian in my religious sentiments, and in favor of open discussion of *all* subjects, which I suspect to be more Liberal than THE TRUTH SEEKER itself, and in favor of every step that leads to an upward development of humanity. Yours, etc., J. W. MOSS."

Forbidding the use of the Bible in the public schools is not at all a governmental censorship, for it is absolutely necessary in order to obtain justice between the people, especially for the minority. The public schools are established to instruct the children of *all* the people in secular knowledge. There are a great many people who do not desire to hav their children taught Christianity, but the Christians being in the majority impose their views upon the schools, and the consequence is that unless the parents take pains to teach the children otherwise, the little ones grow up with the notion that God made the world, that Christ saved it, and that hell is their final destination unless they believe it. The majority always hav imposed and always will impose their religious views upon public institutions they control. They are convinced that they know it all, and teach as absolutely certain many things which are not only *not* known, but cannot be known, because there is no way of proving them. And such is the arrogant attitude of the Christian church that it requires unusual methods to restrain her. See the way, for instance, she has intrenched herself in the statutes of New York. Again, this provision to completely secularize the public schools is necessary to protect religious people as well as Infidels. If the matter is left to the discretion of individuals, to school boards, we shall hav schools teaching Christianity, others Judaism, others Materialism, others Spiritualism, and so on. But the last three parties hav no more right to impose their views upon the children of Christians than the latter hav to indoctrinate the children of the former with their other-world speculations. The schools must be kept absolutely free from all interference of religious or irreligious persons. Each parent has the right to hav his child left alone on these matters; and each child has the right to be left alone until he is of sufficient age to form his own opinion on matters speculativ. Nothing should ever be taught a child which the teacher does not *know*. The natural credulity of the race burdens people with quite enough fancies. If a man desires his child instructed in guesswork, let him hire a private teacher. No one in charge of a *public* school has the moral right to make Mr. Moss pay him for teaching Mr. Moss's child what Mr. Moss does not wish his child to hear. Truth will never hav an even chance with error if the upholders of error are in the majority and can do as they please with truth's champions. Truth stands a poor chance of winning a child when the law allows a Calvinist or a Catholic to mold its mind. "Non-interference with the books" means *interference* with them by the ruling majority, and that means embodying in them not only what the majority knows, but also what it guesses. Therefore it is that our schools must be forbidden to impart religious ideas, or any ideas not based on perfect knowledge.

As for chaplaincies, what right hav a body of men chosen and paid by *all* the people to spend their time gratifying their private religious notions? If a legislator feels that he cannot be honest and serve the people well without supernatural aid, let him go to church in the morning at his own expense before he goes to the chamber of legislation. He has no more right to take his preacher into the state house to perform ministerial functions than he has to take his barber there, and to insist that he shall shave him and all the other members. Religion is as purely a private matter as shaving, and no man has a right to crowd his personal preferences upon other people.

Another reason why the majority should not be allowed the privilege of forcing their private notions upon the people in the way desired by Mr. Moss, is that such procedure is a practical recognition by the state of a peculiar religion, and thereby renders it to that extent *the* state religion. This the people did not expect their representativs to do, and did not want done. Legislators are chosen to make temporal, not spiritual laws. They hav no right at all to use their public position to advertise their private views on religion, or to obtain for that religion the advantage of official advocacy. It is a swindle and an outrage upon those of their constituents who do not agree with them.

Therefore we strenuously maintain that the Nine Demands of Liberalism are right and Mr. Moss is wrong. A "Liberal Christian" is very apt to fall into the error Mr. Moss has fallen into; for in spite of their boasted Liberality, "Liberal Christians" usually hav a stronger leaning toward the latter part of their designation than toward the former.

Editorial Notes.

AT Pittsburgh, Pa., on the second Sunday after the Johnstown catastrophe the Rev. James Madden, a Prohibitionist clergyman from Kansas, addressed a meeting held under the auspices of the Woman's Christian Temperance Union. Previously he had visited Johnstown. He described the manner of his leaving the place as follows:

"I was in Johnstown when the flood occurred, but managed through my own energy and perseverance to escape the flood. Those who had not done so let a warning six hours old go unheeded, waited, were drowned, and went to hell."

It is to the credit of his audience that the majority of them left the church at once, showing that though they may be theoretical Christians they do not approve of its practical application. If Christianity be true Madden was right, and it takes just such brutes as he to prove that most people are not real believers. Their humanity is after all greater than their faith in "God" and "God's word."

MR. HARRISON is reported in the Boston *Herald* as saying concerning his Sunday yacht trips:

"Don't you think they are utterly unreasonable? As you know, no one is more solicitous for the proper observance of Sunday than I am, and no one would be more scrupulous about his own conduct in this respect than I hav been; yet these newspapers are trying to make people believe that I hav suddenly become grossly inconsistent in this regard. They know just how it is. They know that I hav no other time for rest, and they know that I must rest if I am to keep on with my work."

That is right, reasonable, and logical, says the *World*. But there are tens and hundreds of thousands of people in this city who can say with more literal truth than Mr. Harrison says it, that they "hav no other time for rest." The *World* insists that the president's argument is sound, and that it applies to the workingmen and shop-girls and all the other people as well as to him. In a country like ours, which has no state church and has no business to prescribe Sabbaths and holy days, every man ought to be free to rest on the day of rest in the way that he finds most restful to him. It is against interference with this liberty that we ceaselessly protest.

THE *Commonwealth*, of Port Angeles, Wash., says:

"THE TRUTH SEEKER makes some curious mistakes in an attempt to criticise HENRY GEORGE. To see how it mixes itself up in the use of terms it does not understand is amusing. Before Brother Macdonald essays another criticism of Henry George he should get his works and the back numbers of the *Standard* and read them carefully. If he does so he will find his criticisms without foundation in fact and may be able to answer intelligently some, if not all, of the conundrums he propounds."

With the exceptions that THE TRUTH SEEKER has made no criticism of Henry George, that Brother Macdonald read "Progress and Poverty" probably before the editor of the *Commonwealth* ever heard of the book, and has read all of the numbers of the *Standard* and all of Mr. George's works that hav been published, the above is well enough. It is a good many years since we first encountered Mr. George, and the first recommendation to read his scheme came from his own lips. The reason that we hav not publicly criticised it is because on the whole it helps industrial progress, and when people arrive at the point of adopting it its inadequacy will be so apparent that they will drop it and think out a much plainer and better one.

MR. MORRIS K. JESSUP, in speaking of opening the Metropolitan Museum Sundays, displayed his usual exquisit good sense and kindly feeling:

"If the working people can't go up to see its collections during the day, let them go up there during the two evenings in the week when it is open, instead of patronizing rum-shops. I think I know the poor of New York city as well as any other man, and I know the plan won't work."

"Mr. Jessup 'knows the poor of New York city' just as we should expect a man of his type to know them, says *Life*. He knows the worst side of the worst class, and recognizes no other. It is certainly a mistake that this man, whose reputation in business circles is by no means the envy of many whose pious professions are less than his, should be allowed to exercise his influence in matters of such importance. Mr. Jessup as an expert upon art and morals is too offensiv an idea to be considered funny. The public, the poor, and overworked, hav a right to see the museum upon Sunday, their only day of leisure. And that a man like Morris Jessup should be allowed to bring his eccentric morality between them and an art museum is a cruel joke upon the working classes.

Letters from Friends.

EL DORADO, KAN., June 9, 1889.

MR. EDITOR: I wish to correct an error in THE TRUTH SEEKER of May 18, 1889, in regard to the Bruno statue fund. You gave my name as J. W. Butcher, El Dorado, Col., instead of T. W. Butcher, El Dorado, Kan. Please correct this in your next issue, and oblige a subscriber.

T. W. BUTCHER.

ARLINGTON, ORE., May 21, 1889.

MR. EDITOR: Dr. Driver used this argument to prove the trinity: "The son coexisted from the beginning with the father, for there couldn't be a father without a son." He was answering a set of questions supposed to hav been asked him by some doubter. I would like to see him floored. Here among his people he is thought to be *par excellence*.

Yours truly, HOSEA WOOD.

MONTREAL, CAN., June 10, 1889.

MR. EDITOR: I hav now been a subscriber for the last eighteen months, and hastening to renew for a term of another year expresses my opinion, I think, of THE TRUTH SEEKER. For its bright and excellent editorials, and Watson Heston's capital illustrations, I can only offer the highest words of praise. I wish still further success for your paper.

Yours respectfully, JOHN R. CONWAY.

MADISON, May 10, 1889.

MR. EDITOR: The grand old TRUTH SEEKER is ever welcome to my house. J. E. Remsburg lectured here April 26th. We had a fine audience, but small. All the brains in the town was there. The subject was "False Claims." The bigots threw up their hands in holy horror. They hav often asked the question, What has Infidelity ever done? If they would hav attended his lecture he would hav told them. We are going to hav him again this fall. WM. CROGHAN.

ADRIAN, MICH., June 10, 1889.

MR. EDITOR: THE TRUTH SEEKER is ably edited, and contains very much able matter; but in my opinion you should steer clear of Anarchy, Socialism, and Harman and company. I cannot countenance orthodoxy, Anarchy, or anything that conflicts with good government, but am impregnated clear through with a righteous repugnance to priestcraft and its machinations. You hav my sincere wish for the prosperity of THE TRUTH SEEKER and promulgation of Freethought and science. As the priest says, *Ora pro nobis*.

Very sincerely, O. S. BARRETT.

MONTPELIER, IND., June 5, 1889.

MR. EDITOR: Please explain some scripture if you can. I can find nothing in the Bible proving that the women get to heaven, and the only one that ever did get there fled to the wilderness as soon as she could (Rev. x, 11), which proves that heaven is no place for the women. I hav concluded not to go to heaven because there are no women there, and others express the same opinion. I think John the Divine had the delirium tremens, and thought it was prophecy, when he saw the revelations. What is your opinion? How could the loaded ark float when it was thirty cubits high and the water only fifteen cubits deep (Ingersoll to the contrary)? See Gen. vii, 20. H. B. ALLEN.

JASPER, ALA., June 3, 1889.

MR. EDITOR: Last night I had a social discussion with an allopathic doctor on various religious subjects. He has a classical education, and in his remarks, in answer to a question, Was the earth made before the sun? he said it was. Now, I wish to ask, are our colleges teaching that kind of astronomy now? Again, he said it made no difference how moral a life we lived, if we did not believe Jesus Christ died to save us, we should be lost; also he believed in eternal punishment. Are our colleges teaching this kind of belief and morals? Can the colleges teach truth and demonstrate it? If they can, why do not their students all know alike? All truth is demonstrable, and when it is understood there will be no need of disputes. J. K. DEARTH.

BARRE, MASS., June 17, 1889.

MR. EDITOR: I am so delighted with your efforts against Romanism that I must express my appreciation of them; also, of all your editorials against the union of state and church. I fear many of your readers are not yet alive to the grave responsibilities resting upon them relativ to these two mighty questions. More depends upon nipping in the bud, or arresting the blossoming of, these two gigantic evils, than upon all else combined. Once let either of these parties succeed, then farewell to all progress. Protestantism with God in the Constitution would be disastrous enough, but with Romanism in the ascendency, who but a Roman Catholic would wish to liv?

Heston still exceeds himself. I trust his shadow—his reality—in THE TRUTH SEEKER will never be less.

Cordially, ELLA E. GIBSON.

WOROESTER, MASS., June 14, 1889.

MR. EDITOR: There seem to be so few ladies connected with the Freethinkers that I think they ought all, by letter or otherwise, to show upon which side they belong, and having lately joined the ranks, I thought I would write a few words. The question in my mind, the past week or two, as I read my morning paper, has been, Where, oh, where was God when the dreadful flood came down upon Johnstown? No doubt many of his faithful followers called upon him in agonizing tones, but he did not hear; he spared not churches or homes, old or young, pious or ungodly. As one paper has it, "God moves in a mysterious way his wonders to perform." We would much prefer he would not perform such wonders in this vicinity. And as I looked at some of the illustrations, I thought no picture of the infernal regions could be worse. Several ministers in this city preached upon this subject yesterday, but I could not go and hear them praise God for such a deed. We enjoy reading your paper very much, and learn much that is helpful and good from its pages. That it may always continue to be as good, is the wish of, Your friend, MRS. W. B. CLARK.

EAU CLAIRE, WIS., June 8, 1889.

MR. EDITOR: Mr. J. H. Wood's last letter indeed convinces me that he is some way from being an Anarchist. He says Anarchists believe they now enjoy the rights of life, liberty, and the pursuit of happiness, and also think they can improve on the Declaration of Independence. Both these assertions are mistaken. Anarchists know better than anyone else that they do not enjoy their rights. They think they would enjoy them if the Declaration of Independence had not been set aside by the Constitution. Mr. Wood seems to think likewise. He is traveling in the right way, only he is further from the goal than might be supposed when he says that law is the coward's weapon and must be destroyed before there can be peace on earth. That is very good Anarchism. But I don't see where government will be when law is destroyed. If Mr. Wood can explain that, he may convert me from Anarchism. If he cannot, I shall cherish the hope of converting him. I think he is mistaken in saying that he has seen years of free currency issued by individuals. He never saw a currency which the individuals who issued it were not required to redeem in specie. But under Anarchy he soon would. C. L. JAMES.

POCAHONTAS, ILL., May 12, 1889.

MR. EDITOR: A suggestion and a query. I would suggest that every Liberal who can procure the "Cosmian" or any Liberal songbook do so and attend the orthodox meetings, especially camp-meetings and holiness meetings, where singers are always in demand, and sing our Liberal songs. Thereby will the orthodox discover the superior sentiments of truth and morality there inculcated.

Query: But by what means are we to reach the Catholics, the most dangerous because the most numerous, prejudiced, ignorant, and obstinate? The incidental methods of proselyting are too slow. For every one the church loses it gains several. Although unanswerable arguments may be produced by eminent scholars by wholesale quantity and circulated gratuitously, proving beyond all question the fallacy and danger of Catholicism, it is lost to that organization. Our only safeguard lies in instructing the Catholic youth. But how and by whom shall this be done? Individual and voluntary effort is the only hope. Let every Freethinker, every truth seeker, feel himself individually responsible to our government to use every exertion to win every Catholic he or she can, no matter how unpleasant the task is. And in this way, I believe, sooner or later, will the power of the church be rendered no longer dangerous.

EX-REV. JOSEPH N. MAXEY.

CHATTANOOGA, TENN., May 25, 1889.

MR. EDITOR: The Presbyterians had a general assembly in session for nine days here. In going home I missed the train, so I had to wait. Nearly an hour I had to wait there, when two sleek gentlemen came inquiring for the lookout train. They were told it would come in twenty minutes. They took seats next to me. The younger one was rather boisterous for a pulpit man, and said to me, "I believe I saw you in church last night." "You are mistaken, for I don't go to any church." "You are a Christian, I suppose." "Another mistake. I take no stock in Christianity." "You are not a Jew." "I can afford to belong to myself and do my own thinking. I am a nonconformist." "How I pity the old man!" turning to the bystanders, "he does not believe in God. He is an Infidel." "You don't know. Wait, I believe you are too hasty, like all your brethren of the pulpit. When you find some resistance you are not willing to take in your horn; then you treat one to abusiv and malicious language. Such is the average man of your trade. You never practice charity, though you use the word frequently." The lookout train came in. I believe the deputy of God was glad to leave. Then an old drunken farmer asked where I shall go after death. "I suppose they will find a place for me the same as for you. I hav no hope or fear. The only thing is, that no one shall say, 'He was dishonest.' This is my only ambition."

My life is run out. I feel it, and I am glad to be released from the suffering, rheumatism, and decrepitude. I hav handed my funeral sermon to a friend to read at my grave. But I must hav THE TRUTH SEEKER till the last.

J. P. MULLER.

DENVER, COL., May 30, 1889.

MR. EDITOR: A week ago a copy of the *Rocky Mountain Christian Advocate* was handed me, in which I saw a sermon preached by Bishop Warren, of the Methodist Episcopal church, at the dedication of Grace church in this city. Contrasting the difference between the views of the skeptic and the Christian, he said: "Maudsley, Büchner, and Draper reprobate the idea of the exaltation of mind over matter. Let their theories go down to the vile dust from whence they sprung, 'Unwept, unhonored, and unsung.'" Then said he: "On the contrary, revelation tells us that the soul is a gift or a part of the great God, and that it is masterly for molding the body from germ to manhood; for directing all its developed energies, and finally for energizing them into an independent, lofty, self-sustained being in other realms."

It follows that everyone having a soul has a part of God; and then it follows that God is infinitly divisible. My first deduction is that every part must be just alike, except in quantity; in that the parts may differ. Second, every part must be as old as the whole. Third, if God had no creator, then no part had a creator. Fourth, if God cannot suffer, neither can a soul. Fifth, if a soul can sin, a part of God can sin, and if God ever damns a soul he damns a part of himself. Sixth, if Christ ever died to save a soul, he died to save a part of God. If it is essential to the nature of God to be intelligent, would it not be equally so to every part of God? If the above deductions be legitimate, they express the theology of the bishop; and the people of course accept what their bishop says, for the bishop knows, and he knows that every part of God is as old as all the parts. But the creeds say God is without body, parts, or passions, and in his image man was created. I would hav thought he would hav scared that old snake out of the garden. If souls are a part of God, they never were created and hence hav no creator to worship. A. B. PIKARD.

WAVERLY, WASH., May 19, 1889.

MR. EDITOR: I hav been taking THE TRUTH SEEKER about five years, and I do not think I hav misspent the money I hav sent you for the paper or thrown away the time in reading it. It will be enough for me to say I am pleased with your paper. I do not think I would stop the paper on account of Heston's pictures, or because there was something in the paper that did not suit me. You are doing a good work in fighting the Christian superstition. Christianity is not a blessing, but a curse. There is more contention and disagreement in the churches here than there is on the outside, but of course this is nothing extraordinary.

The *Northwest Tribune* of May 3d has a short article in it about evolution. This paper is published at Spokane Falls, George F. Schorr its editor. Mr. Schorr does not think very favorably of the doctrin of evolution, and if it could be proved, he says, it would amount to nothing. It is evident the editor of the *Tribune* does not want his imaginary God displaced, and as to evolution amounting to nothing, that is just his idea about it. Science amounts to something, and it seems to me if evolution is true, which it undoubtedly is, it should be the science of all sciences. It should be of as much importance, anyway, as to discover an open polar sea or to reach the north pole. What do worlds amount to according to Mr. Schorr's view of this question? His wife is nothing, the horse he uses is nothing, the ox is nothing, the pig is nothing except in pork chops, the beautiful rose is nothing. Well, I hav read a good deal about evolution, but this is the most convincing of all—convincing of the greatest stupidity—and I am surprised an intelligent man would put such a thing in his paper.

Can you furnish me with a life of Voltaire, "The World's Sixteen Crucified Saviors," Remsburg's "Bible Morals" and "Sabbath Breaking?" How much money shall I hav to send for all of them? Yours truly, B. F. DASHIELL.

NEW YORK CITY, June 16, 1889.

MR. EDITOR: Reading the accounts of the recent terrible disaster at Johnstown, Pa., suggested to my mind some thoughts which I hav decided to offer to the valued TRUTH SEEKER, thinking perhaps they may promote a wholesome thinking on the part of some of the readers thereof in relation to the supposed control of events by an almighty God. Let me ask, Where was God when the North-fork dam broke, causing the trouble, suffering, and death of thousands of his innocent and helpless creatures? I see by the papers that several prominent ministers, mentioning the disaster in their sermons, take great pains to explain that it was not an act of God almighty's, but was caused by the defectiv workmanship of man in the building of the dam. Well, supposing the dam was defectiv in construction, God is almighty—why did he not stay the terrible tide of destruction and death? What has become of his almighty power over waters and floods? Once he was able to say to the raging sea, "Peace, be still!" and the waters recognized the voice of God and immediately became calm. At another time he caused the waters of the Red sea to divide and stand up in great banks, leaving a path over which the children of Israel passed dryshod. I say, what has become of all this mighty power? Has God lost it? Are those accounts untrue? Was God unable to divert the Johnstown disaster, or did he wilfully sacrifice the lives of thousands of innocent women and children, when he claims to love us more than earthly parents love their children? What earthly parent would stand by and see his children suffer a horrible death when it lay in his power to save them therefrom? Then the worshipers of God must either admit that God almighty has lost his power—that he could not avert the Johnstown disaster—or that, in spite of his protestations of love for his people, he cared for them so little that he sits placidly on his throne in heaven and allows and witnesses the destruction of thousands of them in so horrible a manner. Giv me the love of my mother; Christians are welcome to the love of such a God. In reading the account of the disaster in the New York *World* of Tuesday, June 4th, I came across the following account of a supposed miracle (I inclose paragraph containing said account, cut from said paper). If I were a Christian and knew that statement to be absolutely true, that alone would force me to pronounce such a God the greatest monster imaginable. What! Christians relate that as an example of God's almighty power, in the face of the terrible sufferings and death of thousands of his people? Then, too, if the first Commandment emanated from God himself, that statue, made in the likeness of the Virgin Mary and worshiped by man, should hav been a subject for his wrath, rather than his protection. I say, a veritable hell would be too good for a God who would protect a statue and take no heed of the horrible sufferings of thousands of helpless women and children. They say the disaster was caused solely by the imperfection of the dam. Would it hav happened if the water had not risen to such an unprecedented

hight as to overflow the dam? And who caused the rain that caused the waters of the lake to rise to such a hight? Again, I see by the *World* of June 13th, a railroad train, carrying a Methodist Sunday-school excursion from Armagh to Warren Point, a watering-place at the mouth of Murry river in County Down, Ireland, was thrown down an embankment and nearly one hundred Sunday-school children and teachers were killed. How can men with reasoning powers, and any amount of brains at all, believe that a God controls events and occurrences in this our world, in the face of such plain evidences to the contrary? When will man be guided by reason, rather than superstition? May this slight effort hav some influence, however small, in downing superstition and elevating some fellow-being to the lofty plain of mental liberty. CHAS. DUNHAM.

MILWAUKEE, WIS., June 15, 1889.

MR. EDITOR: I hav been much interested in the discussions between the Materialists and Spiritualists, and other vital questions. I am glad that we hav a paper like THE TRUTH SEEKER where we all can discuss our differences, each side having an equal chance. Free discussion helps us to see all sides of a question; the better chance to arrive at the truth which we are all seeking for. Our Liberal Club holds meetings every Sunday night, and after the lecture criticisms are in order, the lecturer having the closing speech. They are well attended, and a great deal of interest is manifested.

Dr. Juliet H. Severance lectured two weeks ago on the subject, "Is Marriage a Failure?" by request. Although a stormy night, the hall was full, and great attention was given during the lecture. A fine report was given by one of our leading city papers, the Milwaukee *Sentinel*. All this showed what an interest is taken upon that question at the present time.

I was in Chicago last week, and attended one of the meetings of the Secular Union there, and was very much interested in the way they conducted their meetings. I had the honor to be invited to attend a musical and literary entertainment, to be followed by a dance. A very pleasant episode took place after the entertainment was over and before the dance commenced. It happened to be the birthday of their worthy president, E. A Stevens, who had filled the chair so ably and to the entire satisfaction of all. Mrs. Freeman, the noted Freethought lecturer, stepping forward, made a fitting speech complimentary of Mr. Stevens, and in behalf of the society presented him with an elegant gold watch and chain. Everyone who knows Mr. Stevens knows that he is a very ready talker at any time. But in this case he got up to reply but was so choked with his emotions that he had to sit down; it was a complete surprise to him. True merit was appreciated in this case. Loud was the applause all over the hall.

A word right here. I think there never was a time when it was so important for every Liberal to exert all his power and influence in the cause of Freethought and equal liberty to all as at the present time. The church powers are making their greatest effort to suppress all advancement of the Liberal cause, knowing full well that it must be done quickly if done at all. There will be a great effort to pass the Blair bill in our next Congress, and they stand a good show for it.

I am very much pleased with the editorials of THE TRUTH SEEKER, and would recommend that everyone read them, and they will get a better idea of what the church power is doing. PROF. A. B. SEVERANCE.

QUEENSBURY, N. Y., June 1, 1889.

MR. EDITOR: It has been reported about here that the enemies of Thomas Paine violated his grave and took up his bones and took them to England, and then ground them to powder and sifted the dust in the river. (I should not think they would want to poison the river.) You living so near New Rochelle, the place of Thomas Paine's burial, I think you would be likely to know the truth of the above report.

1. I hav the will of Thomas Paine, and it says: "I know not if the society of people called Quakers admit a person to be buried in their burying-ground who does not belong to their society, but if they do or will admit me I would prefer being buried there, and if not, bury me on my farm at New Rochelle." Now the question arises, did they admit or allow him to be buried there? I understand they did not. People say he recanted his former principles; now, here is a good evidence that he did not recant, for they did not allow him to be buried in their burying-ground. If he had recanted they would hav buried him in their bosoms—or at least they would hav taken him in their bosoms and carried him to their father Abraham and tucked him in by the side of their uncle Lazarus. Now, here is proof beyond a question that he did not recant.

2. But they say he was a very bad, immoral man. If he recanted they would not say he was a bad man. They would say he was a very good man, and would honor his grave with a monument as high as the tower of Babel—or Jacob's ladder that reached up to heaven, where the gods ran up and down like squirrels—and put on large letters of gold: "To the honor of St. Paine," and hold him up far above St. Matthew or any other New Testament saint.

3. And they farther say that he was extremely poor and suffered for something to liv upon in his last days. In his will he had two hundred and fifty acres of land to will away, besides $1,500 in the Phœnix Insurance Company, besides all of his movables and money in his trunk. Now, if he had recanted they would not hav called him poor, but would hav reckoned him almost as great a farmer as their Uncle Job of the East, though perhaps not as owning a thousand yoke of oxen and maybe not fourteen hundred sheep.

4. There is one thing certainly they would not hav done if it be true as we hav heard, and that is, they would not hav turned hyena and violated his grave, but would hav held it sacred and watched it with as much care as did Jesus's followers his grave—and perhaps hav raised him in the same way, if he had recanted.

5. If Thomas Paine had recanted, the church would hav held him up and used him as a tool in all their protracted meetings to warn sinners and drive them into the church. They would cry out, The great Infidel dare not die without repenting and recanting! Did they ever do this? If not, then here is proof that he did not recant, and here are five witnesses that ought to make the church blush for shame. We are sure the devil would blush and be ashamed.

ASA W. BRAYTON.

[In 1819 Wm. Cobbett, an admirer of Paine, exhumed his bones and carried them to England, but what he did with them has never been known.—ED. T. S.]

GARDEAN, PA., June 11, 289.

MR. EDITOR: Fearing that you are not acquainted with the account of the Johnstown great miracles, and thinking it would be a pity the wicked skeptic should remain in ignorance of such valuable information concerning the wonderful power of God in preserving his chosen people, I thought perhaps it may not altogether be displeasing to your readers, so will send you some clippings from the Saturday *Globe*. Two of the Buffalo papers giv the same account.

Now let me ask, is it not equally as reasonable as the mythical yarn given in the so-called word of God? Or in other words, is it not twin-sister with the account of the water separating to let the chosen through unharmed, then coming together and drowning all the enemy? In this case at Johnstown God must hav shown little preference for his own people, as a large majority of the drowned were Catholics. They were known by the charm worn around the neck. Had God dealt equally with his chosen, he would hav saved *all* the Catholics by some miraculous circumstance.

It is my opinion, anyone that can swallow such stuff is capable of swallowing a whale.

Success to THE TRUTH SEEKER, the grand old treasure, and all who are fortunate enough to read it. May it ever be substituted for that impure, unholy Bible, as it has been in my house, is the sincere desire of a friend to Universal Mental Liberty. Respectfully, MRS. E. N. FAIRCHILD.

The miracle, as it is called, that happened at the church of the Immaculate Conception has caused a great sensation. A large number of persons will testify as to the nature of the event, and, to put it mildly, the circumstances are really remarkable. May devotions were in progress on Friday night when the water descended on Cambria City. The church was filled with people at the time, but when the noise of the flood was heard the congregation hastened to get out of the way. They succeeded, as far as escaping from the interior was concerned, and in a few minutes the church was partially submerged, the water reaching fifteen feet up the sides and swirling around the corners furiously. The building was badly wrecked, the benches were torn out, and the entire structure, both inside and out, was fairly dismantled. Monday morning, when an entrance was forced through the blocked doorway, the ruin appeared to be complete. One object alone had escaped the water's wrath. The statue of the Blessed Virgin, that had been decorated and adorned because of the May devotions, was as unsullied as the day it was made. The flowers, the wreaths, the lace veil, were undisturbed and unsoiled. Not a wrinkle was observed in the outlines. The marks on the wall show that the statue, which is three feet high, was submerged. The surface of the water had risen to a hight of fifteen feet, while the statue had been saved from contact with the liquid.

In the northwest part of the town is located the Irish Catholic church and convent. The mother of the convent saw the wave coming, which, she says, was mountain high. She at once called all the sisters into the chapel. Here the dozen nuns began to pray as they positivly never prayed before for protection from the water. When the water struck the building it shattered the entire structure and every room except the one where the sisters knelt in prayer. The room is still standing.

PORTSMOUTH, O., June 16, 1889.

MR. EDITOR: A few lines from this place may be of interest. As I write the church bells are chiming, calling men, women, and children to listen to drowsy sermons and meaningless words. The principal topic now being handled by the sky-pilots is the Johnstown horror, and to the "almighty friend" they attribute it. "There was some hidden sin among the people of the Conemaugh valley," say these pulpit orators. But the question has been asked, "What about the people living miles away from the valley, who were passing through on railway trains and were lost?" What about the innocent babe, the loving mother, the kind father? What about the honest man and the virtuous woman? Did the really good hav a hidden sin? Is it not a fact that the good were drowned as well as the bad?—that no discrimination was made between saint and sinner? Those who happened to be within range of the rushing water were lost. The talented divine and the veriest sinner went down together.

For the benefit of the Johnstown sufferers this city has raised over $3,000, and is raising more. At the citizens' meeting, called for the purpose of securing subscriptions, Rev. (?) C. L. Work, who occupies the pulpit of the Second Presbyterian church, and who is a strong Prohibitionist, was made chairman, and accepted the first donation, that of $45, from J. E. Esselbom, a brewer. In speaking of this incident a daily paper truthfully said: "Even the church and the brewery can clasp hands across the dark chasm out of which come the groans of the dying and the starving." Humanity, that grand word which embraces all there is, is prompter to this feeling.

In addition to the already numerous churches in this city another has been added. It is under canvas. Its owners are what are known as the Seventh Day Adventists. They hav told their hearers of the second coming of Christ, but as yet hav failed to giv dates. Like all other religious sects, the only good about them is their morality, which is shaped by actions and not by belief.

A few days since a young man was discussing the Bible with an Adventist and a German Methodist. The young fellow said he believed in treating it like all other books, that is, read it carefully and at the same time hav your reason wide open; accept the good in it, and throw away the bad. The Adventist held that to understand its chapters and its verses one should allow one inspired writer to explain the other. In this way no contradiction would appear.

"But," said the young man, "no writer, inspired or not inspired, can make Noah a saint at the time he drank wine and became intoxicated; Lot a virtuous man, when he committed incest with his daughters; Abraham a loving husband; David a pure man, or Solomon anti-Mormon."

"Oh, but here," chipped in the "Dutch" Methodist, "those things were only put in there to show us the difference between good and evil."

"My friend," replied the young Liberal, "I used to drink, chew, and smoke. Church-members told me I could never quit my bad habits without being washed in the 'blood of the lamb.' I hav quit them, and without the church's assistance, for I do not believe in it as a divine institution. And furthermore, I did not turn the pages of the Bible to see which was good and which was evil. I didn't read of Noah's high lonesome, of Lot's incest, nor of the badness of Abraham, David, and Solomon. If I had, the probability is I would hav grown worse instead of better. And it is my opinion that such biographies are not calculated to be read to children, if you desire that they be obedient and good."

This closed the argument. The Adventist had no more to say, and the Methodist hadn't either. WILL S. ANDRES.

MAKANDA, ILL., June 10, 289.

MR. EDITOR: The death, on the 16th of March, of my loving and beloved daughter, Mrs. Della W. Coller, made it necessary for me to remove to this place. I may say that my daughter was an intelligent and fearless defender of Liberalism, both public and private, and a pure, true, sympathetic, good woman. The signal service station located at this place is in latitude 37 deg. 40 min. N., and longitude 89 deg. 15 min. W. This is a natural wheat, clover, and fruit country. Thousands of bushels of wheat, apples, peaches, etc., are annually shipped from this and adjoining counties. But the amount of small fruits—strawberries, raspberries, etc.—that is shipped to Chicago and other Northern cities is immense. Public sentiment on the Sunday question is very different here from what it is in Pennsylvania. Go through this country any Sunday during the berry season (May and June) and you will see hundreds of men, women, and children busy picking berries, others casing them, and still others hauling them to the nearest station on the Illinois Central railroad. One hundred teams laden with strawberries is by no means an overestimate of what is often seen on Sunday in the little village of Makanda. Sunday believers call it a work of necessity. The Sunday observance seems here to be regarded as a private, personal matter, and all seem willing that each has his own views and carries them out without molestation, which is about the right view of the question, and very different from that advocated by the Hardshell God-in-the-Constitutionists, Scotch-Irish Covenanters, and United Presbyterian bigots of western Pennsylvania and elsewhere. Religion here seems to be rather a secondary matter. At worst it is only a surface trouble. It seldom attacks the vital organs, and, therefore, they don't "hav it bad." Sunday picnics, fishing, and innocent games are in order, and no one seems to think it wrong. Hell-fire is rarely mentioned in the pulpits, yet the people are orderly, accommodating, and kind, and seem less scheming and dishonest than some communities which are much more religious. Hav you read Talmage's last sermon (June 2d)? It seems a curious pity that a God who hears the prayers of nearly all the miscreant murderers that are hanged in the country would not hear those for the poor "young Infidel." It was too bad for death to breathe that cold breath in his face this hot weather. Is he never going to stop preaching that infamous lie about the horrors of Infidel death-beds? He knows that the Humboldts, the Darwins, the Garrisons, and Palmers die in peace. Why does he deliberately retail that stale old lie and slander, both of the living and the dead? Does he forget the doom his creed awards the false witness, and that "all liars shall hav their part in the lake that burneth with fire and brimstone?" Physicians tell us that Infidels die happier than Christians. And why not? The Materialist, having spent his life searching after truth, and trying to make his race wiser and happier, "wraps the drapery of his couch about him, and lies down" to a peaceful, dreamless, eternal sleep. The Spiritualist joins the loved ones who hav gone before to commence anew with them a higher, purer, happier life. Only the Christian is, logically, miserable in death. He has his angry God and horrid, burning hell, and he is never certain of his own salvation. And if he were, many of his best friends are in hell. Mr. Moody's good old grandmother, it seems, is there. And Talmage said in one of his sermons, speaking of outsiders, that "among them were some of his best friends. If protracted sickness were to visit his family, they would be among the watchers, and whoever might sleep, they would be awake until the dawn." Now, can Mr. Moody either liv or die happy, believing that his good, kind old grandmother is roasting and frying in red-hot fire and brimstone? Can Mr. Talmage die happy, believing that these kind, sympathizing, self-sacrificing watchers at his bedside would eternally writhe in hell-fire? I hav seen a hog (though it was rather a mean specimen of its race) appropriate to itself and a few favorits all the available comforts of the situation, and snug and warm in the nest grunt out its satisfaction, while its better fellows were shivering in the cold and the storm. And I thought it a good illustration in kind, but not in degree, of a happy Christian in heaven, while his grandmother and best and kindest friends were suffering the tortures of hell. W. W. WALKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Boy Next Door.

Yells that brought to mind the savage
In his war paint, all alert.
Raids that oft recalled the ravage
Of some borderland expert.
Hanging on to trees and fences,
In his efforts to explore;
Startling to a body's senses
Was the little boy next door.

If a window pane was shattered,
Or a missil cleaved the air,
If the street's repose was scattered—
Heads out-peeping everywhere—
Little need for explanation,
All had happened oft before;
Mite of terror and vexation
Was that little boy next door.

Cats and dogs by intuition
Knew of his approach and fled.
Jaunty was the hat's position
On his roguish, curly head.
As with bearing independent
He would bound the crossings o'er;
With good nature all resplendent
Was the little boy next door.

Brave, chivalric, and respectful
To the old who came his way,
With a sympathy regretful
Toward each beggar, day by day;
How the wild and tame were mingled
In his nature's bounteous store;
How my nerves were hourly tingled
By that little boy next door.

When, at sunset, homeward walking,
Once I missed the children's noise,
Marked their groups in whispers talking,
Leaving all their romping joys,
Saw the snow-white ribbons streaming
From the house I stopped before—
Tear-drops on my cheeks were gleaming
For the little boy next door.

—*George Cooper in the Independent.*

The Value of Pure Air.

This may not be a very attractiv subject, but it seems possible that a discourse on "Pure Air" would be very instructiv and as acceptable as any.

The title might carry us far away from all sources of impurity, and imagination might lead us to the chief haunts of pure air—to the seaside or to the forests of evergreen trees, to the breezy headlands or to the mountain summit.

We might take into consideration some of the mighty operations of nature—the process by which the self-purification of the atmosphere is accomplished. We could watch its vapor gathering in mists in the valleys, rising into clouds, swept along by the winds, and descending in purifying streams in the form of rain.

We might try to learn something of the work that goes on in nature's vast laboratory of the sky—the destruction of organic matter by conversion into an oxide or gas, and how this is aided by the storm and the whirlwind, and by the stirring up of the aerial sea by cyclones, and by the electrical discharges, of which we hav such great proof in the lightning and in the thunder. Air and water, the wind and the storm, are the great purifiers of the universe.

The electricity and gases which are diffused in the atmosphere are constantly converting organic matter in the air into gas. In this manner the impurities are changed into the necessary gases of the air, and also for sustaining life by making the air pure. The winds are necessary to assist in diffusing the gases and bringing the organic matter in contact with the different gases. The fact that air, pure in quality and large in quantity, is needful to keep people in good health is a somewhat recent discovery, and it has been forced upon our attention by a great amount of suffering and loss of life in past time, and also at the present time many lives are lost by neglecting ventilation.

Absolute necessity has brought about ventilation. In modern times in crowded cities and armies there is always some savant to aid in the work of ventilation. Statistics show that the death rate is greatly lessened by proper ventilation, especially in hospitals, ships, barracks, etc., where close confinement and continual contact with each other causes the air breathed to become very impure, *i.e.*, containing a greater amount of carbonic acid gas than oxygen.

In the army in the West Indies, about two score years ago, the men slept close together in barracks without ventilation, and as the consequence a large number of deaths took place from consumption, while in pure air and out of barracks the death rate was greatly lessened.

The record of death from this disease in the army affords a remarkable proof of the evil effects of the deficiency of pure air, and of the good effects of its plentiful supply. Carbonic acid gas, the impure gas of the air, is made up of several other forms of gases. The property which renders it so poisonous is oxygen in a highly activ, electric state, called ozone.

When ozone and the other gases are in the correct proportions, the carbonic acid gas is not so poisonous, but when they are out of the right proportions it is very poisonous. The impure air sinks to the bottom, and the pure air rises. Thus, a dog would feel the effects of the impure air, while a man would feel no inconvenience in breathing. This arises from the fact that carbonic acid gas is heavier than air, and sinks to the bottom of the room or cavern.

Another of nature's wise provisions for purifying the atmosphere is found in the taking up of carbonic acid gas by the vegetation. Compensation is here plainly shown, where man imparts carbonic acid gas and vegetation takes up carbonic acid gas.

Nature does her part in purifying the air, and when man builds close walls and excludes this air, he is not appreciating the work of nature. LEONORA STOCKINGER.

True to His Post.

General Elliott, when governor of Gibraltar, during the siege of that fortress was making a tour of inspection to see that all under his control was in order, when he suddenly came upon a German soldier, standing at his post silent and still; but he neither held his musket nor presented arms when the general approached.

Struck with the neglect, and unable to account for it, he exclaimed, "Do you know me, sentinel, or why do you neglect your duty?"

The soldier answered respectfully, "I know you well, general, and my duty also; but within the last few minutes two of the fingers of my right hand hav been shot off, and I am unable to hold my musket."

"Why do you not go and hav them bound up, then?" asked the general.

"Because," answered the soldier, "in Germany a man is forbidden to quit his post until he is relieved by another."

The general instantly dismounted from his horse. "Now, friend," he said, "giv me your musket, and I will relieve you. Go and get your wounds attended to."

The soldier obeyed, but went first to the nearest guard-house, where he told how the general stood at his post; and not till then did he go to the hospital and get his bleeding hand dressed. This injury completely unfitted him for activ service; but the news of it having reached England, whither the wounded man had been sent, King George III. expressed a wish to see him, and for his bravery made him an officer.

What the Little Ones Are Saying.

School-teacher: "Now, Bobby, spell needle." Little Bobby: "N-e-i-d-l-e, needle." School-teacher. "Wrong. There's no 'i' in needle." Bobby: "Well, 'taint a good needle then."

Teacher (in infant physiology class): "Johnny, how many bones hav you in your body?" Johnny (promptly): "Two hundred and four. I had thome more in my jaw latht winter. But I run into a bob goin' bumper, an' four of 'em tum out."

Our devil recently picked up on Washington street the following schoolboy's composition, which reads thusly: "On industry.—It is bad for a man to be idel. Industry is the best thing a man can hav, and a wife is the next. Profits and kings desired it long and dide without the site. The end."

"Country boys are not such squash-heads as they sometimes look," said the sociable drummer at the Broezel House. "One day last week I was out riding with a fellow who seemed to think it his mission to say or do something smart every minute. Presently we overtook a barefoot urchin driving a cow home from pasture, and my companion reined up the horse and spoke to him, saying, 'Say, my little man, what time will it be at 6 o'clock this afternoon?' Without a moment's hesitation the lad answered: 'Twill be bedtime for hens and fools. You're not a hen, but 'twill be your bedtime all the same.'"

Correspondence.

DENVER, COL., May 30, 1889.

DEAR MISS WIXON: My papa reads THE TRUTH SEEKER, and I thought I would write a letter for the first time. I hav a doll and her name is Laura, and she is one year old. My papa is the editor of the *Arbitrator*. I hav two brothers—one is three years and the other is nine years. We hav one nice dog and his name is Jim. I had a black kitty and my Uncle Haller took it to the farm. I read the Children's Corner, and like it very much. I hope I will see this in print. I am a little girl seven years old. I guess I will close for this time. From

Your little friend, MARTHA P. STEWART.

MOUND CITY, MO., June 7, 1889.

DEAR MISS WIXON: I hav not written to the Corner for three years, so I am going to write a few lines. I am thirteen years old. My father takes THE TRUTH SEEKER. I like to read the Corner very much. I was going to school, but it is out now. It has just been raining, and the weather is quite damp. The roses are in bloom. I hav been gathering them—they are very pretty. I told you about my cat the other time I wrote to you, but I hav not got any kitty now. I had the same one that I told you about three years ago, but it died last spring. We hav no dog, either. We hav a little Indian pony; we call him Comanch. He is black with one white foot. Well, my letter is getting long. I will close.

Yours forever, JENNIE SHUCK.

SHANES CROSSINGS, O., May 30, 1889.

DEAR MISS WIXON: I hav seen no letter from this county and I thought I would write and let the young Agnostics know that there were investigators living in Ohio as well as in other states. I liv on a farm and hav plenty of work to do, so I do not go to school any. Father has taught me to read and write, and has advanced me in other branches so that I can go to high school next summer. I must tell my little friends what I work at. I hav a beautiful thoroughbred colt, and in the morning I giv her two turns of our half-mile track, while father drives Redcloud by her side, and in the afternoon I am on the track again by the side of young Cruiser. In my next letter I will tell you how I bought my colt, and how fast she can run, and about my large uncle trying to buy her of me. My age is twelve years, and to hear me talk you would think I was John Sullivan, but I only weigh fifty pounds. Father has taken THE TRUTH SEEKER since 1871, and I read all of it and admire the cartoons very much. I will stop writing for this time, remaining

Your true little friend,
SOLOMON PEAROE KING.

OAK MILLS, KAN., May 29, 1889.

MISS WIXON, *Kind Friend:* As it is raining and I cannot work, I will write you a brief letter. In the first place, I will name a few interesting and valuable pamphlets which I hav just been reading. William Denton's discourse on "Who are Christians?" is an able and unanswerable little work, and I wish all the Christians in the world could read it and find out the true character of their religion. This book closes with the following: "Instead of Christians, let us hav whole-souled, well-developed men and women, who will do right because right doing is best for humanity. Instead of Christian ministers let us hav human ministers—men bound by no creed, tied to no church, cursed by no Bible; men who will simply ask, What does nature teach? and, having learned this, seek to impress the truth on the minds of their fellows." I just finished reading "The Impeachment of Christianity," by Francis E. Abbot, and think it is one of the most able and eloquent little speeches of which Freethought can boast. This little book closes with the beautiful words, "In the name of human intelligence, of human virtue, of the human heart, of human freedom, of humanitarian religion, I seriously and earnestly impeach Christianity before the tribunal of the humanity it still continues to outrage and enslave. Impeach it in the name of that which is higher than itself, not lower—in the name of truth, of morality, of love, of liberty, of God; and I summon it to answer at the bar of humanity, its rightful judge, that it may clear itself of the high crimes and misdemeanors of which I accuse it, or else submit to the sentence of just condemnation pronounced against it by the public opinion of civilized mankind."

I hav also read a little pamphlet entitled, "Which is Right, Science or Religion?" by J. W. Curts, of St. Louis. It is an interesting work and clearly proves that science is right. He truly says, "All priests and preachers who teach the immortality of the soul or spirit and the existence of a personal God should either prove their assertions by scientific methods, or tell their congregations that theology or religion is simply based upon imagination or a supposition, and not upon knowledge." I advise everybody to get a copy of this work. Among other works that I hav been reading are W. S. Bell's "Conflict Between Christianity and Civilization," James Parton's "Taxation of Church Property," Annie Besant's "Fruits of Christianity," and "Secular Morality."

Chauncey Depew's centennial oration is very eloquent, but it is uncomplete, because he left out the bright name of Thomas Paine, a name that should be honored and cherished by every liberty-loving person the wide world over. I always thought that Chauncey Depew was loyal to his country and her brave defenders, but a man who does not appreciate the noble services of Thomas Paine and honor his great name is not a loyal man.

Well, as I hav written a longer letter than I expected to, I will close with best wishes to you all. Fraternally, GEO. J. REMSBURG.

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Poetry.

Protoplasm.

Take the microscope and look
  Down on any living tissue,
Lo! before you like a book
  Lies the cell; and from it issue
Others, and in all we trace
  Viscous globules, each one has 'em;
You're of life the very base,
    Protoplasm!

If I take a single drop,
  You're in such a strange condition
That your movements never stop,
  As if guided by volition.
Ardently we watch you whirl,
  Science breeds enthusiasm;
You're as giddy as a girl,
    Protoplasm!

Every blade of grass, each flower,
  All that own a life organic,
Every man that livs this hour,
  Boasting of his thews Titanic—
Looking backward, we can see
  Over life, as o'er a chasm,
How all sprang at first from thee,
    Protoplasm!

Thus it seems to thee we owe
  All we are and all we may be;
Man, the microscope says so,
  Was a protoplastic baby.
Here's your health, then, since you bring
  Life, that physiologic spasm;
But for thee I could not sing,
    Protoplasm!

—*H. Savile Clarke in the St. James Gazette.*

A Sea Song.

Hurrah for the sea, where the chowders be,
  And the sculpin winds his horn!
Where the star-fish shine through the spumy brine,
  And the mammoth oysters yawn!
For the barnacle blows and the conger crows
  As we chase the prickled prawn.

Then roll out the captain's gig, my lads,
  Let the bobstay harnessed be!
With the breeze abaft, and fore and aft,
  We'll drive o'er the wind-whipped sea.

Hear the bo's'n shout: "Let the port hatch out!
  Haul the affidavits taut!
Like snowy crowds spread the white, white shrouds,
  Where the dead night's gleam is caught!
Belay the keel till the compass heel
  And the water line runs short!'

The main sheet fills with the mad monsoon,
  We hav furled the fore crosstree,
And so tightly laced the vessel's waist,
  As we skim o'er the creamy sea.

The sea-gulls shriek from the for'ard peak,
  As the shrimps go prancing by,
And the mermaids kiss the whistling buoy,
  While the urchin pipes his eye;
The dog-fish bark at the tipsy shark,
  And the halibut joins the cry.

Then cheer, mate, cheer, as the good ship speeds,
  Till we make the hawser gee!
For the wind in the sale blows a martingale,
  And we plow the furrowed sea.

Ho, binnacle, fly from the capstan high!
  Make the mizzen scuppers fast!
By the lanyard's light through the nasty night
  We will scud before the mast;
For the breeze is a lee and the rover is free,
  And a schooner of beer has passed.

Hurrah for the ship! Hurrah for the crew!
  Merry, merry boys are we—
And our course is pressed for the glowing west
  As we rise on the yeasty sea.

—*Coast Seamen's Journal.*

A Basket of Chips.

SAVAGEISM.

Rev. M. J. Savage, the Boston Unitarian divine, discoursed St. Patrick's day on Ingersollism. This unorthodox exponent of Hub culture paid the colonel high compliments for oratory and honesty, saying that among all Ingersoll's utterances there was not one but what was noble; that his ideas were those of Hume, Voltaire, Paine, Franklin, and the heroic founders of the American republic. I query—what more could he ask of a man? Yet, Mr. Savage said he differed from Ingersoll in important points, finishing his discourse, as the Boston *Herald* states, with "a beautiful contrast between the gospel of despair and the gospel of hope." What can editor or preacher tell of immortality more than the lawyer or a newsboy?

THE BLESSED HARDSHELL BAPTISTS.

"The act supplementary to an act" of Senator Blair, barring a slight criticism, is a fine sarcasm, and a document that ought to be introduced in Congress as a bill, to show the ultimate tendency of Blair's bungle.

The insertion of the blessed hardshell Baptists, as a factor in the temporal tribunal of faith, is all right if meant to show that they might lay claim to a part in the jurisdiction of religion, but it is a matter of fact that they not only never hav, but, on the contrary, hav ever protested against the interference of piety and politics. Indeed, Freethought owes much to the Baptist sects, from Roger Williams to Elias Smith and Father Foss, for its opportunity and encouragement, and immersionists hav been duly damned in return by the obstreperous orthodox, as the cursed hardshell Baptists.

A STILL HUNT.

When Nelson Hunt, of the Milwaukee Military Home, goes on a still hunt for truth he always brings home his game. His little letter in THE TRUTH SEEKER of March 23d, hit the stag in the heart. There are Spiritualists and Spiritualists, as there are Protestants and Protestants, and Liberals and Liberals. As Protestants in their fight against the Catholics claimed the right of personal interpretation of scripture, they opened the door for the armies of liberty. Spiritualists hav gone farther, and maintained that they found heaven's gates ajar and threw them wide open. Whatever be the verity of the vision, it is a fact that their belief is a fearful blow to arbitrary authority, and so long as both their money and brains are important factors in the Secular movement, Materialists will look better to do more and say less.

OTHER PEOPLE'S MONEY AND BRAINS.

A high-toned church man here in Lynn has made confession to speculating in falling stocks with the bank's surplus. Maybe the confession was good for his soul, yet that did not save him from arrest and investigation. He should put in a plea to the Christian court that "Jesus paid it all," and giv the directors a check on the Bank of Kingdom Come. Professors of piety may be expected to be derelict in business; religion makes them happy now, and it will be all lovely in the sweet by and bye, when their victims roast on Satan's gridiron. Also two good deacons hav taken out a patent to another man's invention, discharged him from their employ, and threaten to sue him for manufacturing his own machines. Verily, verily!

There is much ado made over those who remand other people's money to their own private treasury, but little is said of those who garner from other people's brains, having themselvs but barely the wit to steal the fruits of somebody else's genius. Many an inventor has died in a madhouse, whilst some one without originality enough to make two tubs of a barrel built double-turreted mansions with the profits on the pauper's handiwork.

"Robert Elsmere," a four-hundred page volume, written in England, plus Gladstone's criticism, are both offered as a premium to the purchaser of a twenty-five cent cake of soap! It takes brains to sell soap. When such bargains in books and soap are made, the conjunction is conditioned on purloining the output of other people's thinking machines, which shows the need of an international copyright.

"PERICLES" PULVERIZED.

What is "Pericles" posing for? Is he ambitious to enroll his name with Mohammed and Joe Smith as the founder of a faith? That cannot be, as he is too modest to tell his true name. What is there about his "Monos" that is any better than Deos, Dynspater, Jehovah, or Mumbo-Jumbo? One God is as good as another until his existence is proved and character verified. When the old superstitions hav been silenced, why originate others to put in their place? Perhaps "Pericles" thinks thus to satisfy stupidity. As well try to fill a bottomless bucket. Genius made the images of the gods in the age of the ancient and real Pericles; she makes steam engins, electric motors, and telegraphs to-day, enlisting the powers of the air as the servants of man.

An old Jew given to Canaanitish idolatry complained to the iconoclast, "Ye hav taken away my gods, and what hav I more?" "Pericles" takes away every god ever heard of and then dubiously dedicates another in their place. Who shall stand sponsor for the New God? "Pericles?" Who is he? This god-maker seems as reluctant to show himself or reveal his true name as was the God of Mount Horeb. Old Jehovah ought to be called the Most Horrid, in memento of the trick he played on Mr. Moses when those two sports were playing hide and seek. There be lords many and gods many. Some gods are like a china doll, some like a hero's statue, and some like a morning fogbank. According to the second Commandment, it can be no sin to worship Monos, the god of "Pericles," for "he," Monos, is made in the likeness of nothing in the heavens above, in the earth beneath, or in the waters under the earth.

JOHN PRESCOTT GUILD.

Lynn, Mass.

Obituaries.

One of nature's noblest women has gone. Eliza J. Thompson, wife of the earnest and outspoken Liberal, James Thompson, of Shingle House, Pa., has left us, to solve the mystery of death. On the morning of May 26th the last farewell was said. The deceased had for the past two years suffered greatly from lung and throat disease. She had not quite reached the age of thirty-eight.

Always kind, patient, and hopeful, she was a woman who won love and respect from all walks of life—from the narrow way of narrow creeds as well as from the broad highways of tolerance. Although an earnest Liberal and a fearless advocate of whatever she considered the truth, her criticisms of error reflected only a desire to make better.

Wishing to die as she had lived, she requested that there be no religious services at her funeral—no formal words or prayers said in way of professional business by the representativ of a creed in which she had no faith—but named two friends who had known her long and well to pay such tributes to her memory as she had merited.

The following are extracts from the addresses at the funeral on the 26th, the first being from that of Capt. L. H. Kinney, of Shingle House, Pa.:

After many months of suffering, borne with remarkable patience, fortitude, and cheerfulness, she has passed to the other side of the river and entered the perfect rest which begins where the wearying struggle of this life ends. To those who knew her most intimately, no word of eulogy is needed to illustrate her virtues or portray the beautiful character she maintained. With a clear conception of propriety and right, she faltered not in duty, in whatever walk of life that duty appeared. Whether as daughter, sister, wife, mother, or friend, her life was blameless, spotless, true.

She loved the beautiful, admired the grand, and took nature into a close companionship. . . . In speaking recently of funeral rites, she said, "Giv me a yard of flowers rather than a mile of crape." With a broad tolerance and charity for the opinions of others, which she sought not to controvert or overthrow, she put no trust in creeds, but, looking up into the benign face of nature, saw and embraced the truth as she read it there. This was her guiding star, lighting her pathway in health, in decline, in sickness, and down to the river brink where she bade good-bye to the scenes of her early childhood and riper years.

Our sister wished to stay, not that she feared death or what may lie beyond it, but that she might still be with and serve the loved ones she has left behind. But the hand of the destroyer could not be stayed, and her passage over the river is accomplished.

Quoting some beautiful words of the "Master of Eloquence," Mr. Kinney closed with a poem and gave place to J. L. Allen, of Clara, Pa., who spoke as follows:

From long acquaintance, I can say that, for pure unselfishness, she has few equals. I believe that her life was, to a greater degree than that of any other person I ever met, devoted to making others happy. . . . Frank and outspoken in her nature, she naturally despised hypocrisy and deceit in any form. Her idea of religious duty was to make others happier and better while here in this world. She believed that such a course was always the best possible preparation for the future. She was humane and kindly by nature, and could never accept any belief that endless cruelty or suffering formed a part of. . . . But, though positiv in her own convictions, she never expressed or seemed to feel the least unkindness toward those who honestly differed with her in opinions—believing that honesty and sincerity are not found alone in one faith, but are common to all.

She had no fear of death. . . . Having never done a wrong, or wantonly made unhappy a single human being, can anyone say why she should fear the future? Her life and death seem to teach this fact—that it is not any one particular faith or belief that makes one strong and able to do their whole duty in life. . . . But that it is the honesty and sincerity of the individual.

The world is better for her having lived—all her friends are better for having known her friendship. There was no purer, nobler woman.

Mrs. Eva A. H. Barnes, of Clara, Pa., read a fine tribute to the departed soul, and Mrs. Ella A. Glines, of the same place, followed with a poem by Lizzie Doten—"Rest Thou in Peace."

Thus music and kind words were mingled in memory of the dead, and in sympathy with the bereaved ones she has left to mourn. How much better than hypocritical, unfeeling form dictated by fashion in honor of a superstition of dishonor!

The advanced character of the services startled the Christians of this vicinity, and many were indignant—before they thought. But they will think. The more they think, too, the more appropriate will these sincere, heartfelt services appear; and as they hav to turn more and more of memory's pages to find the face of the dead—as the lessons of life are learned more thoroughly—they will come to realize better what the world has lost by her dying.

N. L. A.

DIED.—At his home in Greencastle, Ia., June 7, 1889, Daniel Swank, aged 62 years 8 months and 17 days.

Thus ends the career of a good man and exemplary citizen. Uncle Dan, as he was familiarly called, was widely and honorably known, having lived in Jasper county nearly thirty years. He was truthful and honest, kind and charitable, in word and action, and generous to a fault. He had a broad and comprehensiv knowledge of all things of general interest, and good scholarly attainments. He loved to discuss scientific questions, and was familiar with the theories and writings of Huxley, Tyndall, Darwin, and Spencer. He was an excellent biblical scholar, although repudiating the divine inspiration theory of the scriptures. His only enemies were those who hated him because of his opinions on what is absolutely unknowable, *i.e.*, God and immortality. And those he rather pitied than despised because they denied him the right to think for himself. He had no faith in the supernatural, and believed there were natural causes for everything. It was his oft-repeated request that no orthodox preacher should officiate at his funeral, and his wishes were complied with. This request was not made through any personal dislike of the clergy, but because he knew that no minister could preach a funeral discourse over his remains and be true to himself or the tenets of his faith and afford his friends any comfort. He believed it presumptuous of any man to speak authoritativly of the future and hence forbade it. He believed that the ultimate destiny of all things is governed by natural laws fixed and immutable, and perfectly safe in the hands of that power from whom all things emanate. So safe, indeed, that no human hands or mind should dare to interfere.

He was philosophical and met death calmly and serenely. If it was but the entrance to another existence he did not fear the change. If it was an eternal sleep he would not repine. Conscience had been his master and reason his guide, and he died without a murmur.

A large number of neighbors and friends assembled at the funeral. Mr. W. M. Boyde took charge of the funeral and spoke briefly and feelingly of the life and excellent traits of character of the deceased. H. M. FISK.

DIED.—In Terrell, Tex., June 8, 1889, after a lingering illness of several months, Mrs. Ellen B. Johnson, aged 47 years.

Having lived a life of purity, innocence, and usefulness, she felt the need of no rites and ceremonies, no creed or rituals, the consolations of no so-called religion, to smooth her passage to the tomb, or the intervention of no priestly office to insure her future well-being. Her head knew no misgivings; her heart no distrust. Enmeshed in early life in the coils of superstition, by the exercise of her reflectiv powers and rare good sense, conjoined with great goodness of heart and amiability of character, she had long since come forth from the vale of superstition and credulity, and ascended to the serene hights of wisdom, where, bathed in eternal love and goodness, she looked down with melting pity upon the dupe of priestcraft and the victims of bigotry.

Feeling from the first she could not get well, she expressed no desire to stay the event when the supreme moment came. She closed her own eyes, crossed her hands on her peaceful breast over a heart too pure to doubt, too loving to fear, and sweetly and gently breathed her life away, respected and beloved by all who knew her.

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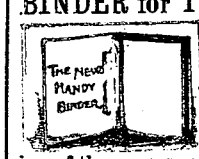
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News of the Week.

Owing to strikes among the laborers clearing the wreckage at Johnstown, there are few men at work most of the time.

Missouri has forbid the use in saloons of musical instruments, cards, dice, pool and billiard tables, bowling alleys, and boxing gloves.

Gen. Simon Cameron seems to be dying.

Glasgow has had strikes and riots.

Connecticut has adopted ballot reform.

Stanley will lecture throughout England, Australia, and America.

At Braidwood, Ill., thousands of striking miners and their families are starving.

A congress of the heads of state labor statistics bureaus assembled at Washington on the 25th.

Local option has passed the Michigan legislature, and will probably be confirmed by the governor.

Prohibition has been defeated in Pennsylvania and Rhode Island. Women worked for it at many polls.

The movement to hav all London public museums, art-rooms, and libraries open Sundays is gaining ground.

The most serious railway accident of the week was at Steubenville, O., two men being killed and others injured.

There are rumors, probably groundless, that Premier Crispi will seize the Vatican at a good opportunity.

Bismarck recently in parliament said the Socialists were like the French—ready to strike the moment they became strong enough.

There is scandal at the dreadful brutality, filth, and other evils at the insane asylum of Cook county, Ill., due to the ways of politics in its control.

There is talk in England of turning the House of Lords into a stronger and more effectiv upper house, but not hereditary, to resemble the American Senate.

Germany says that only Switzerland's littleness has saved her from having war made on her in consequence of allowing refugee Anarchists and Socialists to remain in her borders.

Cardinal Manning has received into the Catholic church Rev. Mr. Townsend, recently principal of the Oxford mission at Calcutta; also six former clergymen of the Anglican church.

A girl at Tioga, Ill., recently became insane, and her superstitious friends held an incantation over her, sticking many pins into her body and torturing her fearfully, to drive away evil spirits.

After a careful investigation the *Sun* of New York estimates that there are in this city forty thousand working-women receiving wages so low that they must embrace vice, apply for charity, or starve.

Revolutionists are growing in almost every European country, including Spain, and Premier Salisbury says it has never been more uncertain whether the rulers of Europe would remain in power five years.

A party presenting Socialistic doctrins under a new name, called the Nationalist party, has risen in Boston, and is establishing branch Nationalist Clubs in other cities. It embraces men of large influence and established integrity.

Italy has to maintain such a military force to protect herself against Catholics within and Catholic machinations in the nations without, that her taxes are oppressiv. Catholics then point to the heavy taxes and endeavor to stir up citizens against them as a grievance.

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THOSE MIRACULOUS RAMS' HORNS.

And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.—Joshua vi, 4.

Odds and Ends.

He: "Will you be mine?" She (curtly): "No." He: "May I be yours?" She (graciously): "Yes."—*Puck.*

Small brother: "Hi, Annie! here's that chump, Taylor, wants to see yer. Shall I tell him you're out?"—*Munsey's Weekly.*

School-teacher: "What is a phenomenon?" Little girl (from Chicago): "A gen'men out walking with his own wife."—*New York Weekly.*

If Colonel Shepard of the *Mail and Express* could hav his way, the solar system would hav to apply the air brakes and come to a full stop on Sundays.—*Puck.*

An old couple living in Gloucester
Had a beautiful girl, but they loucester;
She fell from a yacht,
And never the spacht
Could be found where the cold waves had toucester.

An old lady living in Worcester,
Had a gift of a handsome young rorcester;
But the way that it crough,
As 'twould never get through,
Was more than the lady was uorcester.

At the bar, in the old inn at Leicester,
Was a beautiful barmaid named Heicester;
She gave to each guest
Only what was the best,
And they all, with one accord, bleicester.
—*Washington Critic.*

The stranger in New York city was talking earnestly and excitedly to the hotel clerk. "I am a remarkably heavy sleeper," he said, "and often lie in bed hours and hours after everybody else is up. Promis me," he entreated, as his face grew pale with fear, "that if I should happen to sleep till noon to-morrow you will not let any of your city physicians undertake to perform an autopsy on me!"—*Chicago Tribune.*

Bossy on his sleek red legs,
Springs and plunges while he begs
To drink; and bunts the wooden pail,
Thrashing the stanchions with his tail.
He's quite insensible to pain,
Else he'd not do that again.

He's an unaccountable,
Bossy is! and oh, so full
Of funny pranks. I sometimes wonder,
That unmitigated blunder
Of an ox can be his brother;
Surely, he is quite another.

Bossy's coat of shining silk
Is red as wine, and white as milk;
His little soul of fire is full—
To lead him is impossible;
Though in quiet moods he loves me,
Yet when interest prompts he shoves me.

Last night, I led him from his stall—
He led me, to an endless call
Of bleats and bellows, round the farm;
Sure, he wears some magic charm—
I could not well decline the fun
I got from that impromptu run!
—*H. W. Bradley in Wide Awake.*

"John, wake up! I hear a noise in the kitchen. There's somebody in the house!" (Jumping out of bed.) "Don't be afraid, Maria. I'll drive him out! Be calm, darling." "Don't go down that steep stairway with your revolver cocked, John. It might go off before you are ready." (Crawling back into bed.) "Mrs. Billus, if you havn't any confidence in my management of burglars, you can take the revolver and go down yourself."—*Chicago Tribune.*

Weel, hoo's a' wi' ye, 'neebour Broon?
I wish ye time o' day.
I've juist ca'd in, as I was doon
An errand at the brae.
I thocht I'd ask gin ye hae heard
The scandal at McNair's,
But mind, I never speak a word
O' ither folks' affairs.

They tell me Bell's run off frae hame
Wi' that lang slink, Tam Ross.
My way o' thinkin'—save the shame,
It is na muckle loss.
Deed, Bell was nae great shakes to keep
For a' her gauds and flares.
Still, no ae word I'll ever cheep
O' ither folks' affairs.

What's yer opinion o' the trash?
I thocht I'd ca' an' speer.
"Ye've nane to gie?" weel, dinna fash—
Ye aye were kind o' queer.
"Let ilk ane keep his ain door clean?"
Bless me, ye're fu' o' airs;
Guid day, I dinna care a preen
For nane o' yer affairs.
—*Wm. Lyle in Norristown Herald.*

Father (shouting down stairs angrily): "Mary!" Mary (who is with her beau, who has been waiting on her for about three years): "Yes, sir." F.: "Is Mr. Slowcoach there?" M.: "Yes, sir." F.: "Is he proposing to you, that he is staying so late?" M. (to Mr. Slowcoach, in a frightened whisper): "Oh, what shall I say?" Mr. S. (trembling in his boots): "Say yes." M. (to her father): "Yes, papa." F.: "All right, all right, excuse me. Tell him he can hav you. Bless you both, my children. He needn't hurry away."—*Boston Courier.*

"I was with Booth," the fakir said.
Said the amateur: "Say no more,
But come with me to my father's house
And partake of his goodly store.
And say, do you think I can get a place
With the great Booth-Barrett show?
For I think I would like to take the stage,
And my father says I may go.
For I can play Romeo almost as well
As anyone in the land,
And the local press and the people say
That my Hamlet is perfectly grand.
Say, you must see our amateur club,
For it is quite sure to be great,
And I should hav been on the road long ago,
But my modesty bade me wait.'
The fakir slowly turned and said:
"I pray you tell me no more,
For I was with Booth, and blacked his boots
In eighteen sixty-four."
The amateur then said never a word,
But beat with his fists full sore
The fakir old, who blacked Booth's shoes
In eighteen sixty-four.
—*W. J. Jossey in the Clipper.*

Gems of Thought.

Among us one class of sea-robbers is hanged as pirates; another is hailed with acclamation.—*Charles Sumner.*

A great soldier means a man who has been preeminently successful in killing his fellow-men.—*Dr. Thompson.*

The world is covered with forts to protect Christians from Christians.—*Ingersoll.*

In almost every conceivable way dogmatic Christianity has insulted and defied the most sacred and deepest of human instincts, and given full play to the foulest oppression, falsehood, and cruelty.—*Westminster Review.*

I verily believe that the great good which has been effected in the world by Christianity has been largely counteracted by the pestilent doctrin on which all the churches hav insisted, that honest disbelief in their more or less astonishing creeds, is a moral offense, indeed a sin of the deepest dye, deserving and involving the same future retribution as murder and robbery.—*Professor Huxley.*

If it stood alone, it would be almost sufficient to plead, as justification for heresy, the approach toward equality and liberty for the utterance of all opinions achieved because of growing unbelief.—*Bradlaugh.*

The destruction of the belief in witchcraft and of religious persecution; the decay of those ghastly notions concerning future punishment which for centuries diseased the imaginations and embittered the character of mankind; the emancipation of suffering nationalities; the abolition of the belief in the guilt of honest error, which paralyzed the intellectual, and of the asceticism which paralyzed the material, progress of mankind, may be justly regarded among the greatest triumphs of mankind.—*Lecky's History of Rationalism.*

I hav endeavored to establish four leading propositions, which, according to my view, are to be deemed the basis of the history of civilization. They are: 1. That the progress of mankind depends on the success with which the laws of phenomena are investigated, and on the extent to which a knowledge of those laws is diffused. 2. That before such investigation can begin, a spirit of skepticism must arise, which, at first aiding the investigation, is afterward aided by it. 3 That the discoveries thus made, increase the influence of intellectual truths, and diminish, relativly, not absolutely, the influence of moral truths; moral truths being more stationary than intellectual truths, and receiving fewer additions. 4. That the great enemy of this movement, and therefore the great enemy of civilization, is the protectiv spirit; by which I mean the notion that society cannot prosper, unless the affairs of life are watched over and protected at nearly every turn by the state and the church; the state teaching men what they are to do, and the church teaching them what they are to believe.—*Buckle's History of Civilization.*

Almost every scientific advance or social reform has been opposed by Christians. We could mention that when the art of printing was discovered, the bishop of London said, "We must in some way destroy this infernal art, or it will some day destroy us." We could quote John Bright, who said, "The bishops of the church of England hav seldom aided legislation in the interest of humanity;" Macaulay, who says, "The church of England for a hundred and fifty years was the steady enemy of public liberty;" Lange, who says: "Education and enlightenment, as a rule, go hand in hand with the decrease of the clergy."—*Robert C. Adams in Pioneer Pith.*

It does not appear how the very traditions of learning and physical research could hav survived in Europe but for the Mohammedans and the Jews.—*Review of Professor Draper's History of Intellectual Development.*

At that time nothing was known but by the Arabians. They were the philosophers to all the Christian kings. The king's fool was always a nativ; but the doctor was either an Arabian or a Jew.—*Voltaire.*

Ignorance is less distant from truth than prejudice.—*Diderot.*

It is difficult to free fools from the chains they revere.—*Voltaire.*

The opinions of mankind hav been found wonderfully flexible, hav always tended to consecrate existing facts, and to declare what did not yet exist either pernicious or impracticable.—*John Stuart Mill.*

Let men learn that a legislature is not "our God upon earth," though, by the authority they ascribe to it, they would seem to think it is. Let them learn rather that it is an institution serving a purely temporary purpose, which, when not stolen, is at the best borrowed.—*Herbert Spencer.*

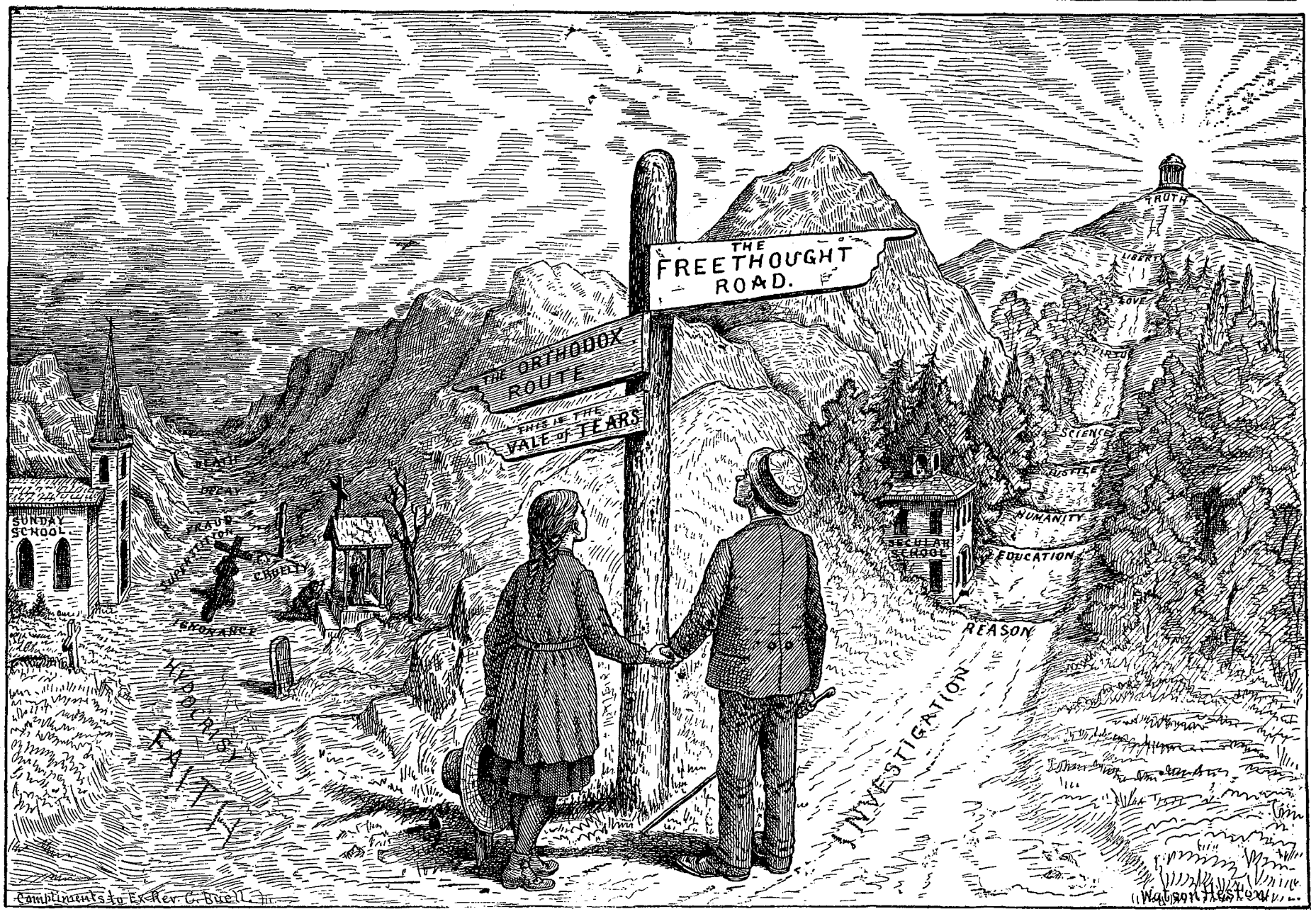
In 1876 our forefathers retired God from politics. They said all power comes from the people.—*Ingersoll.*

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A JOURNAL OF FREETHOUGHT AND REFORM.

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A CHOICE FOR THE CHILDREN.—AN OLD ALLEGORY REMODELED.

Notes and Clippings.

It is suggested that Mr. Wanamaker's next move will be to forbid the carrying of Monday newspapers by the mail service because they are mostly made up on Sunday.

There is a claim in the patent office for a patent on the Lord's prayer, the specifications being that the repetition of the same "rapidly in a loud tone of voice" will cure stammering.

The *World* thinks that John Sherman may be waiting to see what 1892 may hav in store for him. Conversing with a friend recently on religious matters he said: "I believe in God, the almighty. That is as far as I hav got."

M. Sopinard, the great French anthropologist, has been led by the shape of the leg bones of the "men of Spy" to the conclusion that these remote ancestors of the human race had their lower extremities half bent, like those anthropoid apes that inhabit trees.

The heathen Chinese hav not been slow in contributing toward the relief of the sufferers at Johnstown. In Pittsburgh they raised $120, with which they bought supplies and sent them on to the stricken city. Over $300 was raised by the pagan Chinamen in this city.

A statement made by Mr. James Irvine, of Liverpool, was quoted in the House of Lords the other day. Mr. Irvine said that twenty thousand tons of bad rum and gin are sold every year along two hundred and fifty miles of the West African coast by not over a dozen firms, "the members of which are excellent men, and many of them, I believe, sincere Christians."

The San Francisco *Jewish Times* says: "I am grieved to learn that the holy father shut himself up three days in the Vatican during the celebration attending the unveiling of the statue to Giordano Bruno. He considered the act sacrilegious, and deemed it his duty to pray for the heretics. This is merciful compared with the action of the pope who deemed it his duty to prey upon Bruno."

A Kansas editor in drawing a pen sketch of Senator Ingalls writes: "Mr. Ingalls is not very pretty, his hair is very gray, and he is exceedingly thin and would make a good clothes-prop or living illustration of the Dr. Tanner theory. His legs resemble a pair of breech-loading single-barrel guns thrust into gun-bags. It is a mystery to us how he manages to carry such a big head full of eighteen-carat brains around on such an emaciated set of underpinnings."

A lens for seeing when under water is described by its discoverer as producing an effect which is both astonishing and delightful. It givs distinct vision of objects twenty or thirty feet off, the eye's loss of extended sight when under water being because an entirely different focus is required. The spectacles which provide this can be made by putting two watch glasses of three-quarters of an inch diameter and an inch radius back to back, or with the concavities outward.

The Italians of this city are determined that the monument in honor of Christopher Columbus, which they are preparing to raise here, shall be a work of art worthy of Italy. They say that in our parks and squares we hav statues of two or three Germans and an Englishman and a Scotchman and other Europeans, besides Americans, but that the great Italian to whom we owe our country has been neglected. The Columbus monument is likely to be a majestic pile, and an honor to the Central park. Both Italian and American sculptors hav been invited to offer designs for it.

Some of the reverend Sam Jones's pulpit gems are *these*: "I can put one hundred of these little Infidels in my vest pocket and never know they are there, except I felt for my toothpick. A high license preacher won't be in hell ten minutes before the devil will hav him saddled and bridled, riding him around and exhibiting him as a curiosity. If any one here don't believe what I say, and will tell me so to my face, I will giv him a hat and some dentist a job of replacing his teeth, from the wisdom tooth down. A preacher who does not hold family prayer ain't fit to be pastor of a litter of pups." The reverend Mr. Jones is a Christian.

On account of his cases in court, Colonel Ingersoll has not yet been able to go off on his summer vacation, but his day is at hand. He will not betake himself to the solitudes of the forest, or the quiet shores of the rolling sea, or the lonely summits of the lofty mountains, or the peaceful shades of an isolated farmhouse. He is fond of Saratoga; he likes hotel life; he enjoys plenty of society; he takes pleasure in seeing people merry. Colonel Ingersoll's baldness makes him look older than he is. He has not yet reached the fifty-sixth year of his age, and he keeps himself in a physical condition that is marvelous to behold.—*Sun*.

The appeal to Parliament in the *Nineteenth Century* for June against the enactment of a woman suffrage law, and signed by Mrs. Humphry Ward and others, has had the effect of producing a flood of papers on the subject in nearly all the English reviews for July. Most of them favor woman suffrage, though the other side is also represented. The London *Times* is out against the movement, and it looks as though a fair start had been made for a prolonged discussion. Among the women who sign a paper in opposition to Mrs. Ward and her sympathizers are Frances Power Cobbe and the wives of the archbishops of Canterbury and York and others of distinction, forming a much more formidable list than the anti-suffragists presented.

The *Freeman's Journal*, speaking of the doctrin of election or predestination, says that the Presbyterians wish "to alter the doctrins which their sturdy forefathers considered the 'faith once delivered to the saints,' and to set aside the very word of God, as they conceived it, in order to please the multitude." But, says the *Freeman's Journal*: "It is certainly true that if there be an infinit God, then everything of creation must hav been settled by him from (what we call in our limited language) eternity. Not a single hair of our heads, not a grain of sand, not a drop of water but whose destiny has been settled eternally by the being who described himself not as one who was, or will be, but as the 'I am.' For him there is no past, there is no future. This is the doctrin of predestination, and if anyone can pick a flaw in it, without denying God, he is welcome to try his hand."

The Domain of King Cole.

A tale of the Differentiation of Human Morals, illustrating the perversity of human nature. Respectfully commended to Senator Blair, Frances Willard, and their friends.

"To him who hath a good digestion, there is eke a clear conscience, and when two inches of fat cover the mid rib, there comes concern for the future to no man." Thus wrote the sage proverb maker for old King Cole, after he had spent many years in observing men and manners in the island of Anser. Now, the king had a good digestion. Night after night he went to his bed in a condition of mind and body such as to make him believe that he was carrying his head, royal crown and all, under his arm. Yet each morning he rose with a brain in which no cobwebs were floating, and attacked his chops and 'alf and-'alf with the fresh enthusiasm of an escaped convict. He had, moreover, the identical deposit of adipose tissue to which the proverb-maker refers. Thus it came to pass that, with no questionings of an inward monitor about the way in which he was treating his subjects and with no consideration of the future, the jolly monarch never suspected the great revolution which was to follow his reign.

The times of King Cole preceded by an indefinit period the era of the Great Reform in Monarchs. In those days kings did not spend their time writing innocent books of travel, nor did they head subscription lists. Princes had not learned to lay the corner-stones of orphan asylums, and to open mechanical shows. The chief advantage in being a ruler of men lay in the fact that one's amusements were not likely to be interfered with, either by a stricture of the exchequer or by any statute in such cases made and provided. If one had a fondness for six meals a day and unlimited liquor, as did King Cole, it was a decided convenience to hav a whole island full of subjects supplying the wherewithal; if a young man enjoyed sowing wild oats, as was the case with Prince Dimples, it was very pleasant to find the bag always full and no one standing in the way. It is not strange that both the king and the prince lived quite up to their privileges. This is a sphere of existence where every being does pretty much as he is allowed to do by the others.

The reign of King Cole is said by the chroniclers to hav been a merry time. The monarch himself was one of those exuberant souls who wish their pleasures shared by everyone. If any subject of the king failed to get drunk and enjoy himself, certainly his majesty was not to blame. There was plenty of good liquor to be had for the asking. Under such circumstances it was hard to find a satisfactory reason for not being merry. One of the last measures discussed by the king and his parliament before the law-making power passed from their hands was an act making it a misdemeanor for any subject to be sober and orderly in a time of general celebration, it being held that such conduct was *prima facie* evidence of a disposition on his part to get the better of his fellows.

It was, however, only among the courtiers and in the royal establishment that the old king's idea of a merry existence could be carried out to perfection. The councillors were a lot of sad dogs, who had for many years forgotten what it was like to be sober. Official capacity was gaged by number of bottles. At the head of the ministry was the earl of Jaggs, who could hold his own even to the extent of helping to put his majesty to bed. The royal favorits were all fat, and had noses of a hue to call forth many witty gibes from the monarch whose throne they surrounded. Their prevailing malady was gout; and Flip, the king's jester, frequently got off his best things with his face drawn up in a comical knot over the pain in his toes.

As he came to advance in years and increase in weight, King Cole found the business of governing his people more and more of a nuisance. At times it interfered in an exasperating fashion with the serious affairs of his life. Whether a law was decided upon or not—whether a judgment was rendered or postponed—these were small matters after all, compared to a cold dinner and too long a time between drinkings.

On one occasion, after the king, during a period of enforced sobriety, had transacted a quantity of accumulated business, he remarked to the burghers around him: "Why am I tormented in my old age with this useless labor? My ancestors hav been making laws for you these many centuries. Surely you must hav enough on hand now to last through the rest of my reign. If you want any more, get them up and pass them yourselvs; I will not be bothered with them."

The people acted upon this hint. The leading spirit among them was a man by the name of Bluenose, who had gained a certain kind of ascendency over his fellows by the rigid correctness of his life. Anyone who could be depended upon to remain sober when everybody else was drunk must naturally hav wielded a deal of influence in the domain of King Cole. A College of Lawmakers was chosen, and Bluenose assumed by common consent his place at its head. At first the acts passed by this body were laid before the king for his signature, but as it became more and more difficult to find a time when he could write his name without falling asleep over it, this ceremony was finally abandoned.

This was the consummation for which the king had devoutly hoped. As he saw the people interesting themselvs in the election of delegates, and the latter gathering together and earnestly attacking the hard labor of government, he chuckled with glee over his own shrewdness.

"I should not be surprised," he remarked, in a burst of frankness to my Lord Hic, who was first cork-puller to his majesty and a prime favorit, "if these people, with a little experience, should learn to govern themselvs quite as well as I could do the work myself."

At this quaint idea the courtiers burst into a laugh, and my Lord Hic, hastily filling the king's glass with wine, remarked: "Your majesty is very dry."

"Let us drink the sack of the nation," said Flip, the jester, raising his mug of frothing liquor, "and we care not who make its laws."

"As a reward for the generous assistance which my people hav given me," cried the king, "I herewith decree a grand national holiday, continuing through the rest of my reign, during which no one shall be required to do any work, and endless feasting and drinking shall prevail."

A loud shout went up from the court. The king's health was drunk amid wild huzzaing and clashing of glasses. Only Flip, the fool, stood silent and sad, his head hanging down as though it were weighted with a heavy thought. Him the king noticed, and instantly commanded silence.

"What there, varlet!" he exclaimed; "how comes it that when all my people are happy and rejoicing, you alone, who draw a good salary for being merry, are downcast?"

"I was merely thinking, your majesty," answered the fool, and he sighed long and deep.

"Of what are you thinking?" asked the monarch, while all the court stood breathless; "is it of the national holiday which I hav decreed?"

"Nay, sire," quoth the fool, shaking his head with a melancholy jangle of the bells on his cap; "I did but forecast the national headache on the long morrow after your majesty's reign is over, and I bethought me of the national repentance, and worse than all, of the national good resolutions!"

As the fool spoke the courtiers turned pale, and at the last words there was a visible shudder. The king was silent, as if in mighty thought.

"Hold!" cried the proverb-maker; "to him that is truly happy there is no to-morrow."

"You hav spoken well," said the king, turning to the sage, "and I hereby decree that my people be made so joyful that they shall never think of a time to come after my reign."

Freed from the impedimenta of responsibility, old King Cole and his court continued the unsteady tenor of their way, becoming more riotously jolly and more thoroughly regardless of consequences from year to year. The demoralization extended to every branch of the public service, including even the royal guard, who grew so fat that their commander dared not order a double-quick, lest he should decimate the line with apoplexy. The lackeys of the royal establishment stood around as sleepy and useless as so many dodos. Only the ratcatchers had to be thoroughly awake and vigilant, and to their numbers frequent additions were made at the urgent request of the earl of Jaggs and others of the older members of the court.

No one paid any attention to the bringing-up of little Dimples, the fat and jolly heir-apparent. He spent most of his time roaming about with a gang of young statute-breakers getting into and out of scrapes.

One night the feasting and revelry at the palace were at their highest, the fiddlers were playing their best, and the bowl was passing rapidly from mouth to mouth, when old King Cole made a sudden movement and opened his lips as if about to speak.

"Silence, all!" shouted the earl of Jaggs, and the uproar instantly subsided. The courtiers, who were, as usual at this time of the evening, unanimously drunk, except, perhaps, a few who in all conscience and decency ought to hav been, crowded around the throne to hear the royal utterance.

But the king did not speak. His lips opened wider and wider, and his eyes stared straight in front of him. From red his face changed to purple and then to black.

"Is your majesty ill?" cried my Lord Hic.

There was no answer, but the next instant, with a rattle and a *chug*, old King Cole pitched forward out of his throne and fell face downward on the floor. The royal crown leaped from its owner's head, and rolled in a drunken fashion through the crowd some distance away.

The court physician was stretched out on a settee in one corner of the room. Several of the courtiers ran to wake him, while the others turned the monarch over with a pull and a tug, as they might hav some huge jelly-fish.

"Bring water!" shouted some one, and Flip, the fool, wagging his head sadly, muttered to himself "Desperate cases, desperate remedies."

"If there were not so much fat," said the physician with a hiccough, laying his ear to the monarch's chest; "I can't hear his heart."

One of the bystanders stumbled over the crown and bent it with his foot. Looking around to see that he was unobserved, he kicked it into shape again, and then stepped up to the earl of Jaggs and placed it in his hand.

"The king is dead," said the physician, unsteadily rising to his feet.

"Long liv the king!" shouted the earl of Jaggs, waving the crown aloft. Then he turned and scanned the faces of those about him. "Where is Dimples?" he said; "find him and bring him here, some of you. He must be crowned without delay."

Sobered by the sudden calamity which had overtaken their monarch, the revelers started out in search of the young prince. He was not in the palace, nor anywhere about the royal grounds. As they ran through the streets of the capital, looking into all the wine-shops and gaming-rooms which the prince and his friends were wont to frequent, the courtiers spread the news everywhere of the death of the king, and a great crowd began to assemble in front of the palace. By daylight, the rabble had become so numerous and so noisy that, as the searchers tried to make their way back to the royal grounds, they found every avenue closed.

"Why does not some one order out the royal guard," they exclaimed, "fat and worthless choughs though they are, and hav the mob dispersed?"

But the royal guard was down in the wine-cellars underneath the kitchens, striving to distil courage from the contents of black bottles. The dead body of the king and his battered crown were in the possession of Bluenose and his associate Lawmaker, who had invaded the palace. The earl of Jaggs was locked up in a strong, dark closet, where real rats ran back and forth over his feet. Confusion and uproar had prevailed for a time, but this was succeeded by a decorum and good order little short of painful.

"Here is a fine ruffling of feathers," whispered Flip to himself, as he heard Bluenose addressing the people from the upper windows of the palace, and assuring them that henceforth they were to be their own rulers; "and all this is because the curly pate of little Dimples happened to be mislaid, so that we could not clap a crown upon it."

But where was the prince? My Lord Hic whispered to the other courtiers his conviction that Bluenose had made away with the heir-apparent. Naughty people are prone to think ill of those who are unusually virtuous, and even Bluenose could not escape suspicion. But in this particular matter they wronged him.

The prince was in a peculiar situation, and no one but himself knew it. On the night when apoplexy foreclosed on his father, he had been out with a number of his usual associates, all disguised so that they scarcely knew each other. They had just caught a police magistrate, and were preparing to hold him under a pump, when a contingent of the municipal guard, an organization under the control of the Lawmakers, came down upon them. They scattered like a flock of sparrows among whom a stone is tossed, and all managed to get away except Dimples, who had laughed himself quite out of breath at the fright of the magistrate.

His captors dragged him to the city jail, having no suspicion of who he was, and there he was thrust in with a lot of tattered vagrants and drunken disturbers of the peace, to undergo trial and sentence before the very magistrate whom he had sought to put under the pump. Thus several weeks passed before the heir to the domain of King Cole managed to appear in public. By that time the revolution was entirely consummated, and the control of the government was irrevocably in the hands of Bluenose and the reform party.

The great undertaking of the Differentiation of Morals had begun in the island of Anser.

"We all understand," said Bluenose to the half-a-dozen members of the College of Lawmakers who formed the controling ring of that body, "that there is a great deal of sinfulness among these people, and, as they propose to govern themselvs, it is our duty to devise laws for their immediate correction and to take care that such laws are rigidly executed. Every measure being presented to the people for a majority vote to confirm, there is no possibility that injustice will be done. By the application of proper means, I believe it will come to pass, in a short space of time, that the subjects of King Cole, drunken and vicious though they were during his rule, will become, under their own self-government, one of the most thoroughly moral people to be found on earth."

Then said Rhamrod, the stern and vigilant lieutenant of Bluenose: "I can find no reason for the existence of vice in a nation which is correctly governed. A man's act is either right or wrong; if it is right, he should be encouraged to repeat it; if wrong, he should receive instant and uncompromis-

ing punishment. We do no wrong ourselvs, why should we allow it in others?"

"If we alone were to administer the government," said another of the circle, the righteous Grimmugg, "we should doubtless soon bring all these malefactors to terms; but can these people be depended upon to pass the laws which we offer? For myself, I would like to see it made a punishable offense even to thump the head of a watchman; yet, methinks, with all the youth of the land voting for their ancient prerogativ, such a law would fail to win a majority."

"It is the function of us who are made leaders," remarked Bluenose, "to educate the moral sensibilities of the people to a higher standard. Everything cannot be accomplished at once. First let us see to it that existing laws are executed and that the more serious offenses are invariably followed up with punishment. In time we may proceed to a complete suppression, not only of all that is wrongful, but also of those things which tend to make men idle and useless to the community."

In this mild but insidious fashion did the Lawmakers commence their work of reform, and great changes immediately began to come to pass in the domain of King Cole. New courts were established everywhere, and all offenders to public peace and morality were tried before stern and pitiless magistrates. Justice no longer trod her way with unsteady gait and delivered her dicta with a hiccough, as she had done under the old king, but was bolt upright and vigilant. The police authorities became preternaturally honest, and refused even the most secret bribes. There was a unanimous and a complete reform among all public officials—except, of course, those who were employed in the custom-house.

The people at large, becoming absolutely giddy with the rapture of sudden virtue, passed without question a number of laws put forth by Bluenose and his colleagues. Finding no opposition, the Lawmakers pushed through several measures tending very strongly toward their plan of ultimate moral perfection. Merrymaking in public places was forbidden, dog-fights were prohibited, and the young men who broke street-lamps got ten days. One by one, the amusements popular under the old *régime* were checked off, and the old-time subjects and disciples of King Cole found it harder and harder to keep out of jail.

It was a new law on the subject of vagrancy, by which every able-bodied citizen was compelled to go to work, which caused the most serious inconvenience to the former *habitués* of the courts. When Dimples, after his release, came back to his father's palace, he found that the building was used for courts and city offices, and that the jolly companions of the old king had all fled—no one knew whither. As he wandered down the avenue after making this melancholy discovery, the prince, by good luck, happened upon Flip, the jester to his father's court, no longer wearing a parti-colored doublet and hose, with cap and bells, but attired in a plain suit of inky black.

"What! is it Dimples?" cried the fool, joyously; "we hav believed you dead, my masters of the court and I." He seized the hand of the prince and held it in a firm grip with both his own, while the tears rolled down his cheeks.

"Do you weep?" exclaimed Dimples; "what unprofessional conduct is this for a jester!"

"You misjudge me," said Flip, drawing himself up in a dignified manner; "I hav reformed and am no longer the fool that I once was. Tears, indeed, hav become very professional with me, for I am now apprenticed to an undertaker."

"By my father's pipe and punch-bowl," cried the prince, "I cannot comprehend this jest!"

"There is no jest, I assure you," said the other. "Look you," he went on, in a whisper, "hav you got a job?"

"No," said the bewildered Dimples.

"Then get one without delay, or you will go to jail with the other vagrants. Come with me; I know a tooth-puller who wants an assistant to hold people for him."

"I would rather not do that," said the prince, dubiously. "Where are all my father's friends? I will see them before I decide what work I will do, if I must work."

"They are gone, I know not where," said Flip, shaking his head sadly; "the earl of Jaggs has opened a taproom, where I hav heard many of them congregate; but Bluenose and the Lawmakers hold that all drinking is evil and tending to produce sloth among men. I fear me that the noble earl will soon be compelled to find other employment."

"What does my Lord Hic?" inquired Dimples, after a mournful pause.

"When the vagrancy act was passed," replied the ex-jester, "my Lord Hic could find nothing to which he could turn his hand; but his feet bore him bravely well in a dancing-school. Alas, on the very first night, being then far gone with sack, he introduced a number of new figures in a quadril, and the police took him away."

"In my father s time," said the prince, with flashing eyes, "these things could not hav happened, but now there is no ruler in the island."

"There you are mistaken," answered Flip; "the island is full of rulers. Everybody is now at once king and subject; he is supposed to help govern the others, while they govern him. Verily, in my mad days, no such jest as this ever came into my brain. But look you, Dimples, this kingship whereof we share with many thousand others will avail us naught; contrariwise, I fear me mightily for the many rulers which are over us. I hav bent my neck to the yoke, but you, who are a prince by blood——"

"I shall not yield," said Dimples; "I will go into exile across the deep channel to the island of Cuckoo."

"Where no one livs?"

"It does not matter. I will go all alone, if I can find no one of my father's subjects who is fool enough to follow me."

"If you say fool," observed Flip, "you seem to call on me, albeit I had thought to leave a profession which has so suddenly been overrun by amateurs. I will follow your highness where you will. It is surely better to laugh with the living than to mourn over the dead. These dark vestments accord ill with my disposition, although, should your highness starve to death on the island of Cuckoo, I shall hav at least learned how to bestow upon you a fitting interment."

It happened that at the very time when the prince and the fool were making their escape to the island of Cuckoo, the Lawmakers were discussing a project in which the land across the channel played an important part. There were certain severe features of the vagrancy act which had excited a great deal of outspoken opposition. It had become evident to Bluenose and his disciples that, in the effort to reform the people, they were getting near the limit of what would be tolerated. It was very doubtful whether a law to prohibit the drinking of liquor, a measure which was regarded as absolutely necessary before the Differentiation of Morals could proceed much farther, could be made to carry. It was then that Bluenose unfolded a contingent element in his scheme which he had hitherto kept back.

"Everybody, good and bad," said he, in a meeting of the ring, "hates to pay taxes, and any proposition looking to a reduction of expenses will carry easily. Our jails are now all filled to overflowing, and the public architect is at work on a number of new buildings in which to keep the prisoners caught up on these later laws which we hav passed. The cost of maintaining these malefactors is great, and cannot be much lessened by the work which they do. Across the channel lies the fertil island of Cuckoo. Let us offer the people a law that every transgressor of the statutes shall be carried thither, and not be allowed to return until he shall hav served out his term and made ample promises of amendment."

"They will promis anything to get back," said Grimmugg, "which will go for naught."

"Then let those who fail to reform be kept there for life. We shall thus be rid of them forever."

"But will they not fight among themselvs, or mayhap all starve to death?" suggested one of those present.

"Let them govern themselvs as best they may, and work hard if they would not perish. They are useless to us, and why should they liv on the products of our industry?"

"This plan," said Rhamrod, who, in behalf of his commander, Bluenose, had made a special study of the best methods for obtaining votes—"this plan has the great advantage that it removes from the field of operations those who are inclined to stand in the way of reform. These people make up the ragged edge of the social fabric; so fast as it forms let us trim it off and cast it away. Thus, in the end, we shall hav no evil doing in the island of Anser."

When the prince and the jester arrived on the island of Cuckoo they found the place uninhabited, save by the birds which called them a welcome from the trees and the goats which ran about among the rocky cliffs. Nevertheless Flip went along the shore proclaiming that Dimples, the son of King Cole, would henceforth rule over the island, and that all who emigrated hither from across the channel must be loyal subjects to him. The prince laughed at this, which he regarded as an idle jest; but a few days later, when a boatload of transported prisoners arrived, he found himself called upon to be a ruler in good earnest. Dimples was a modest and good-natured young man, but when it came to a question of rule or be ruled, the royal blood in his veins asserted itself.

No difficulty was experienced by the Lawmakers in getting the people to adopt their plan for disposing of the statute-breakers, and, after it was put into operation, several advantageous features developed which had not been foreseen. One was that the transported malefactors showed no desire to return. When the galley, bringing a fresh contingent of convicts, drew up on the beach at Cuckoo island, those who had been landed some time before, instead of begging to be taken back, hurled gibes at the officers and congratulated the newcomers on their escape. This was reported to the Lawmakers, who shook their heads at such an evidence of depravity, and thanked fortune that they were so well rid of an evil element.

Another great advantage in the system, as Rhamrod had explained, was that it made the voters very tractable. Each law offered was framed so as to affect only a small part of the people of the island, and it therefore easily obtained a majority, those who committed any infraction were transported, and were thus put out of the way of opposing the next measure.

"By this method," explained Bluenose, when complaint was made that the population of the island was rapidly falling off, "it is true that we pare the community down in some degree, but we shall ultimately come to a core which will contain only that which is valuable and without fault."

The process was a slow one, but Bluenose and his colleagues were not the men to deviate a hair from the purpose which they had set before them. There should be universal good behavior in the island of Anser, even though at the end nobody should be left to enjoy it save the Lawmakers themselvs. Bluenose, indeed, had his doubts about some of them.

The good work received material assistance from the votes of the women, who had succeeded in attaining the ballot, chiefly through the vigorous efforts of one Mistress Caddy. The law to prohibit the use of wine and ale, which had been for a long time held in abeyance, passed easily when this energetic lady led the fight in its behalf. Very few young men were left on the island, and those appeared to be of a sort not popular, for some reason, with the young women. Mistress Caddy helped through several laws which prescribed just what sort of garments should be worn by her own sex, and presently the transport-boats to the island of Cuckoo were carrying more women than men.

The people who still remained on the island of Anser, only a moiety of the original subjects of King Cole, now settled down to enjoy life in what they supposed a perfectly moral state. It was, perhaps, a fortunate thing that infractions of the law had ceased, for the reason that nearly all the officers and judges, who, at the beginning of the rule of the people, had been so vigilant and efficient, had managed to run foul of their own snares, and were now in the island of Cuckoo.

However, the Moloch of virtue was not quite yet appeased, and his high-priest, Bluenose, demanded a few more sacrifices. It was ascertained by the physicians that the practice of smoking tobacco in pipes was injurious to health, and an insidious lure to other evil habits. It was forthwith prohibited, and several members of the College of Lawmakers, who were too slow about complying, were sent across the channel. Tea, it was discovered, upset the nerves, and coffee demoralized the digestion. The use of these articles was abolished after a hard fight, in the course of which Mistress Caddy expressed her opinion publicly that Bluenose was as mean as he could be. Shortly after the law passed, this ill-affected lady was discovered by a spy drinking cold tea from a cologne bottle, and received the usual sentence of exile.

And now it began to be very lonesome on the island of Anser. Existence grew painfully dull for the few who remained there. Nothing ever happened which was funny or exciting, so they never laughed and were never moved. The laws compelled them all to be industrious, and there was plenty of work to be done. Presently, it was noticed that in spite of the fact that the statutes were never broken, the population continued to shrink. Exemplary citizens who stood high with the Lawmakers would suddenly disappear leaving no trace of their whereabouts.

At last there was a veritable stampede, and Bluenose and his immediate disciples awoke one morning to find themselvs quite alone in the former domain of King Cole. They met together in the room in the palace where the College of Lawmakers had been wont to assemble and execute its system of Differentiation. Now most of the seats were empty, and remaining members stared rather blankly at one another.

"What does it mean?" said Grimmugg. "Is it possible that our people hav voluntarily gone into exile?"

"Just as we had got them reduced to a proper moral condition!" exclaimed another of the council.

"They must hav secretly cherished evil and rebellious thoughts," said Bluenose, "and now they hav crossed the channel to liv with others of their own sort."

"What shall we do? We cannot certainly liv here all alone," cried another.

"I hav it!" said Rhamrod. "Why not ourselvs go over to the island of Cuckoo, and seek anew to lead these ill-disposed people into righteous ways? True, they deserve not our assistance, yet nevertheless——"

The words of Rhamrod were suddenly drowned by the blast of a bugle sounded without the portals of the assembly room. Bluenose and the others started to their feet. Then the doors swung slowly open, and Flip, the jester of their former monarch, entered, followed by a herald and a retinue of sol-

diers. The earl of Jaggs, in a condition of "beastly sobriety," as Flip was wont to call it, brought up the rear.

The procession marched to the middle of the room, the bugle sounded again, and then the earl of Jaggs said: "Give ear, Lawmakers of the island of Anser, to the proclamation of the king of the island of Cuckoo."

The Lawmakers stared at one another in silence, while the herald slowly unrolled a long piece of parchment and read in a loud tone of voice as follows:

WHEREAS, It hath been reported unto us by divers exiles, fugitivs, and emigrants from the island of Anser that no one now remains on this land save only the Lawmakers, they being the men who could not endure it that evil should exist in their sight; and, whereas, it hath been morcover told unto us that the aforesaid virtuous men do now plan how they may cross over to the island of Cuckoo, and there begin anew their making of many laws to the ultimate result that they would drive the people out of that land also. Therefore, it is proclaimed and shall be made known unto the Lawmakers themselvs that they are each and all forever exiled from the island of Cuckoo into the island of Anser, there to liv alone and to repent them of their virtue, and that should anyone of them violate this order and appear in our domain, he will be promptly filled with strong liquor and then given over to the merrymaking of the people.

Unto this order I set my hand and seal.

SON OF COLE, DIMPLES, KING.

When the herald was done reading, the company faced about and returned to the door. As they passed out, Flip waved his hand to the silent and astonished Lawmakers, and said: "We hav not so many laws as you, seigneurs, but we hav people to break them."

Under the young King Dimples all went merry in the island of Cuckoo. The mad times of King Cole were remembered in song and story, but they were not renewed, for all saw that there was much work to be done in the land to which they had come. A few who became discontented, some with the severity and others with the laxity of the rule of Dimples, fled across the channel to the island of Anser. They were not long in returning, and they brought with them the news that Bluenose and his companions were not living together in the capital city, but that they had exiled first one and then another to different corners of the island, and that now each lived a hermit's life, utterly alone, but supremely contented with his own virtue. In this manner was their plan for the Differentiation of Morals carried to a perfect completion.—*Fred Bayham in the Argonaut.*

Eminent Women.

Nearly all histories, newspapers, school-books, and even almanacs, giv precedence to man as master of the world. They speak of man as mentally and physically the superior of woman. Of man as the race, and woman as an appendix of man. But little by little woman is coming to the front. Little by little she is winning the recognition that is her just due. Little by little she is becoming the acknowledged equal of man, and who shall not say that in time she will take her rightful place as the wisest, best, most perfect, and most complete of all life's children, as "the justified mother of men?"

To aid somewhat in hastening on this desirable certainty—for all that is eventually best for humanity is desirable—I propose to make a few brief mentions of the most noted women of the past and the present, so that we may keep ever in mind the good, wise, and great things these women hav done and are doing for the race.

It needs line upon line and precept upon precept to impress a community with the truth, justice, and beneficence of any great and radical change from the old and time-honored customs and beliefs of the past.

The natural reverence we all hav for the accumulated wisdom and experience of our parents and guardians, and for all that is old and time-honored, makes it needful for us to put forth a mountain of energy, patience, and perseverance in pushing forward new and important reforms and truths—new to the masses, though they they may be old and accepted by many of the philosophers and thinkers. In these mentions I shall not aim to giv new items, but strive merely to put gleanings and facts in simple, short narratives, such as the general reader needs, whereby he may know the true worth of true women, and learn to look upon them as the pioneers of their own freedom as well as of the freedom of men.

"The hand that rocks the cradle moves the world." Woman molds and makes man. Dominated, enslaved, and crippled on every hand, she is still working for victory, and will win it just as sure as fate.

Through untried roads, with ambushed opponents lined,
Through many a sharp defeat, and many a crisis, often baffled,
Here marching, ever marching on, a war fight out—aye here,
To fiercer, weightier battles giv expression.

Not to battles with sword or gun, bloodshed and carnage, but battles of mind clashing against mind, and right dashing against wrong,

To where the future, greater than all the past,
Is swiftly, surely preparing.

ELMINA DRAKE SLENKER.

Snowville, Va., June 24, 289.

The American Secular Union.

R. B. WESTBROOK, President.

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MRS. M. A. FREEMAN, Ch. Fin. Com., 324 W. Madison st., Chicago.

The North American Turner Bund Fest.

Believing it not merely a matter of formal courtesy for favors received, but also necessary and wise, for English-speaking Secularists to cultivate on all possible occasions a closer alliance with our German brethren, who early in the history of this republic battled so boldly and nobly for mental liberty and the practical adoption of the Nine Demands, I took the pleasure of accompanying the Vorwarts and Aurora societies of this city to their national celebration at Cincinnati. This National Turner Bund fest occurs only every four years, and I eagerly took this occasion to further cement the fraternal feeling with our German friends, which it has been my aim to realize since my induction to the secretaryship.

On the train I met our friend Herman C. Boppe, editor of the *Freidenker*, Milwaukee, to whom I extended my congratulations on account of his recent entrance into the Benedictine order. Brother Boppe is a broad, philosophical writer and speaker, and a man of marked culture. While infused with the iconoclastic spirit, he also takes deep interest in the physical, moral, and social well-being of society, in which he continues to do noble work.

Carl Plum, of the Aurora society and one of our Secular Union members, was the general manager of the Chicago district, and it has taken him months of labor to perfect the details of such an excursion. His pretty daughters, also members of our society, added much to the enjoyment of our journey, the incidents of which were those customary to a jolly band of fifteen car-loads of jovial Germans.

One sad incident will ever remain a painful memory. One of the first to welcome me on the platform, with, "Well, Stevens, I'm glad you are going; we'll hav a jolly good time," was William Petzold, vice-president of the Vorwarts, and well known to many of the Secular Union, he having been a member of the class who furnished a gymnastic performance for a recent entertainment. At Indianapolis he crossed the track to get a cup of coffee, and stumbled over a rail, falling on his chest. No one supposed he was seriously injured, but he grew rapidly worse and died Sunday night. It was found that his liver had been split fully four inches. It was strange that so young an athlete should hav been injured by so apparently slight a cause. He was well beloved by all who knew him, and was only twenty-two years of age.

Arriving at the "Queen City" I paid my respects to Dr. McLeod, formerly of the Iowa University, an erudite scholar and genuin Liberal, whose departure from Chicago left an intellectual gap in our ranks not readily filled. He kindly showed me some of the architectural sights of the "Paris of America," particularly pointing out the magnificent fountain, situated on a broad plaza, where falling waters afford refreshing moisture to the sultry atmosphere, the melody being soothing to the tired stranger and softening the continuous whir of the cable cars. The water is that of the Ohio, and looks like a solution of yellow ochre; no wonder that water is tabooed, except for culinary purposes, in Cincinnati. This fountain, the finest I hav seen in America, besides the valuable grounds, was presented by a public-spirited citizen of Cincinnati. Next we saw the monster music hall, the Garfield monument, the government building and city hall—all excellent for their purposes, and surpassing those of Chicago. But Cincinnati has so many foul blots on its architectural harmony and beauty that they stand out in all the stronger relief because of their grotesque ugliness, which it will take time to wipe away. You will observe a massiv, stately building on one corner and a rickety den of squalor on the other—architectural meanness and magnificence in strange incongruity; and the same may be said of its streets. A block of misery and a block of prosperity are strangely intermingled. Perhaps the fire in Chicago was, after all, a blessing in disguise.

Following the doctor's advice I visited the zoological gardens, where are found rare and ferocious beasts, and birds of most beautiful plumage. A lady and gentleman chimpanzee are honored by special quarters, and are named Mr. and Mrs. Pat Rooney, on account of their strongly marked Milesian countenances. I not only "saw the elephant," but rode him. It is not the kind of rapid transit I prefer. It is a cross between the motion of an earthquake and a storm at sea.

The "fest" was inaugurated by a public reception at the great Music Hall Saturday evening, which was ablaze inside and out with brilliance. Lime lights threw a glare over the towers and façade, and the many-colored banners borne by the societies hightened the scene. Rockets rent the darkness of night from club house, street corner, and saloon, and the pyrotechnical display made the small boy suspect something was wrong with the calendar.

The center of the great hall had been denuded of chairs, and the Turners marched in with band playing and colors in front of the platform where a chorus of some three hundred voices sang an ode of welcome.

Henry Huen, editor of the official organ, *Der Turn Zeitung*, of Milwaukee, in a speech full of eloquence and enthusiasm, gave the colors to the Cincinnati district, to be retained by them for four years. I will condense in English Mr. Huen's remarks, for their historical interest. He said:

Thirty-nine years ago we met in Philadelphia to found the North American Turner Bund. Then we were few in number. We had come from Europe, where we had been battling for freedom, bringing to this country those ideas of liberty which had been the cardinal principles of the society since it was organized in 1830 by Father John. Then there were but seven Turn societies, with a membership of possibly one thousand. Now we number thirty-two thousand, with organizations reaching from the sands of the Atlantic to the Golden Gate of the Pacific, and from the pineclad islands of the northern lakes to the warm waters of the Gulf of Mexico. The principles of liberty and right against the encroschments of class will always be the purpose of the Turners. . . .

On handing the colors to Colonel Tafel, president of the fest, he continued:

I herewith transfer to your keeping the flag under which, one hundred years ago, the fathers of this republic fought for the rights of mankind. Under this standard our comrades fought that four million slaves might be free. Their fight was successful. May our fight for the principles of our order be as successful in the future as they hav in the past.

President Tafel replied at length on the principles of the organization in reference to mental liberty, intellectual and physical culture, taking as his text the Latin motto of the Bund, *Mens sana in corpore sano*—a sound mind in a sound body.

Mayor Mosby bade them a significant welcome, for be it known that the Owens Sunday-closing law has been strictly enforced in Cincinnati of late. The mayor said he not only welcomed the Turners, but he extended the freedom of the city and turned over the keys to their keeping, satisfied they would be in safe hands.

After another song by the chorus, accompanied by the band and the Turners, the line of march was taken to the campus, where tents, food, and every detail had been attended to for the comfort of the "activs." Along this line of march the citizens displayed their enthusiasm by pyrotechnical outbursts.

Never before were there more than six hundred activ Turners competing for prizes; now there were not less than sixteen hundred, accompanied by thousands from their societies that were not "activs." From 5 A.M. to 6 P.M. Sunday the campus was alive with a most magnificent spectacle of trained men from all parts of the Union going through a variety of exercises requiring strength, skill, and precision. Fifty judges, all Turner teachers, were selected to note down the points or even fractions of points for or against the society or individual.

The contests were in the iron bar exercise, horizontal bars, parallel bars, vaulting, club-swinging, jumping, fencing, swimming, running, marching, and various other special exercises.

Every Verein was marshaled in military order fifteen minutes before its turn to compete, and after the exercise was marched back, so that absolute punctuality was observed and no time lost. Flags fluttered everywhere from staff and tent poles, and were it not for the presence of the stars and stripes, one could imagin himself at a great *fête* in a suburb of Berlin or Stuttgart or Dresden, for the German language is that of the commands and spoken everywhere, German letters and inscriptions are on every placard, while the music was mostly German, and the commissary department decidedly so.

The "activs" are nearly all young men of splendid physical development, fit to fight the battle of life or endure for their country. To convey an idea how this was done: We are supposed to be on the grand stand, fronting the great pedestal, surmounted by the great bronze bust of Father John. As the clock in the center points 4:15, the St. Paul Turners, the Central of Chicago, and the Williamsburgh of New York marched into the space assigned for the first group. The judges sat critically at their tables while the St. Paul boys exercised with the iron wand, the Chicagos on the parallel bars, and the Williamsburghers in some other special exercises—vaulting, jumping, military maneuvers, etc. Three other groups of three classes each were going through similar exercises at the same time, to the delight of thousands of visitors, largely ladies, who filled the grand stand. The Turners had no posing, no parade, no fuss, no posturing for the applause of the galleries, but work, hard work, and they went at it with the gravity of Heidelberg students at a Greek lecture.

Before the sun dropped behind the western hills, the bugle called and sixteen hundred Turners marched into the space from which all apparatus had been cleared. This was the *mass eunbungen*, or mass work, the feature of the day. The men march out, take up their position, then no command is given, but to the melody of the chorus and the music of the band sixteen hundred flannel-shirted, gray-uniformed

men perform wonders of accuracy in the perfection of their wand drill. A regular army regiment could not do the same work in six months' practice. It is the German Delsarte system, bringing out not only "the poetry of motion," but perfecting the muscles. The movements are all graceful and elastic, bringing into symmetrical view every curved line—"the line of beauty." There was no "circus business," nothing but what adds to strength, beauty, and manly dignity. It was an inspiring sight, and the exhibition of the unity and harmony of motion without a commander, by men who never before came together, was indeed an apotheosis of manhood.

Athletics is a great lubricator, both mental and physical, and those who think the Turners mere gymnasts should hav attended the *geistliche*, or mental contest, at the Central Turner Hall Sunday night. Declamations, orations, speeches, and singing contests were in order. The extempore speakers were not allowed to know what subject they would draw, but in spite of that Carl Oetterli, of Peoria, Ill., gave an improvised poem on his subject. This is as good as the celebrated *improvisitari* can do. It was expected that the Aurora Turner Society of Chicago would be awarded first prize for their chorus, and they were somewhat disappointed at the second place, but the Vorwarts and the Aurora societies carried off more than their quota of honors, and made splendid records both individually and collectivly. Sunday evening your correspondent was down for a speech at the *Grosser Commers des Chicago Turnbezirks abgehalten im Klosterbräu.* If our Prohibition friends understand this, all right; if not, well and good.

Monday the heavy part of the contest was carried on by picked men from among the "activs," and their performances were something marvelous, closing with the wand drill again, amid the glare of calcium lights and lurid red fire, to the intense delight of some twelve thousand spectators. Thus closed the most important Turner Fest ever held on this continent, and one which cannot fail in its influence, not only on our German fellow-Freethinkers, but in furthering physical development in our public schools.

The great parade of Tuesday, in which it was estimated some twenty thousand participated in the procession, was one of the most imposing sights ever witnessed in this or any other country, and the marching most excellent.

Beside the Turners were the police mounted and on foot, the fire department, veteran German regiments and Grand Army posts, singing societies, and others, attesting by their participation the pride Cincinnatians felt over the fest.

This was somewhat different from the treatment Father John received in his time. His societies were broken up and he was imprisoned several times. But progress has conquered prejudice, and the unparalleled success of this meeting—beyond the anticipations of the most sanguin—will hav great weight in the future.

Why could not Secularists adopt something of the same training for their young people? We might popularize Secularism by the athletic features. I am glad to know that several members of the Chicago Secular Union are receiving this valuable instruction as activ Turners.

Bro. Geo. L. Robertson, one of the most jovial and companionable members of our Union, also came down to look after the writer. We paid a visit to Prof. Edgar C. Beall, formerly one of our board of directors, whom I had hoped to interest in the forming of a Union, but he contemplates leaving for Washington. I also had the pleasure of meeting Mr. Warren, who keeps a bookstore and sells THE TRUTH SEEKER.

To Dr. Straut and Carl Moehle, of the Vorwarts; to Adolph Rhein, speaker of the Aurora; to my friend Cobelli, of the same society, I extend my thanks for many courtesies, and best wishes that the Turner Bund shall exercise a greater influence in society throughout the whole country.

E. A. STEVENS, Sec. A. S. U.

Some Miracles.

From Troy Hill, Pa., via the Indianapolis *News*, comes this yarn:

Troy Hill is to-day the Mecca to which thousands of the faithful journey. This is the 13th of June, the day of St. Anthony of Padua, the patron saint of Father Mollinger's church, in which are some of the bones of the saint, and it is on this day that Father Mollinger begins some of his almost miraculous cures. From every direction came the multitude of believers, among them being many Protestants. The lame, the halt, and the blind were there; puny, sickly childhood, halt and deformed youth, and diseased and afflicted age. Just beneath the pulpit there is carved a small image of St. Anthony. It is said that if an invalid kneeling before this image will rub his hand upon its forehead and then rub the same hand upon the afflicted portion of his body, at the same time praying devoutly for St. Anthony's aid in effecting a cure, he will subsequently be completely healed. Some wonderful cures were said to be effected in this way to-day. Annie Ames, a Protestant young lady of rare personal attractions, residing in the country near Youngstown, O., had been totally deaf for many years past. She prayed before the image of St. Anthony and rubbed its forehead for the first time yesterday. On rising from her knees she found to her great joy that she could hear the voices of the priests, and to-day, after offering her second petition to the great saint, she found that her hearing had become perfectly normal.

Miss Millie Corbin, a beautiful girl of this city, who was stricken with paralysis some two years ago, and whose lower limbs hav since been completely powerless, was borne up through the crowds to the image, and after rubbing its forehead and praying in the manner described for a few minutes, rushed out of the church, wholly unaided, and, like one of old, went about shouting and leaping and praising God.

A woman who has been boarding with Mrs. Buck on Troy Hill for some time has been unable to speak a word for two years. Father Mollinger gave her some medicin, talked to her for a time, and she finally called him by name.

A girl who had been compelled to use crutches went in. Father Mollinger, after prescribing for and working with her, said to her, "Put down your crutches and come with me." She hesitated a moment, laid down her crutches, and with feeble steps made her way toward him. He said she would be entirely well in a short time.

A Mrs. Winston, who was last year cured of cancer, and with her a mother with her little boy, were present to receive his blessing. Last year he had cured the boy of a hip disease which had afflicted him for years.

Carlyle said that the population of England comprised some thirty millions of people—mostly fools. The correspondent who sent that story to his paper must hav thought that the people of England had moved over here.

The Editor Loafed and Invited His Soul.

George Macdonald in San Francisco Freethought.

Some men are born tired, and never work,
Some men occasionally take a day off at their own expense,
Some hav had a holiday involuntarily thrust upon them.
The latter is my case exactly, I sing of the latter.

It is morning, sanctumed I sit at my desk, I open letters.
I see stamps for a sample copy, and occasionally a dollar bill,
But not often, or a postal note.
The door opens, I grasp my Editor's Companion, a sash weight of twelve pounds avoirdupoise,
But it is not a book agent, a tract distributor,
Or the man who remembers when the water came up to Montgomery street.
I let the sash weight hang by its string, pendulous, vibrant.

My visitor is the captain, he has plowed the sea, the large imperious waves;
He offers me a ride in a buggy along the water front, to the Union Iron Works, the Potrero.
I accept the offer, I enter the buggy, the tires of which are loose, the shafts rattle at the axle.
The horse is foundered in the forelegs, spavined in the rear, fifteen years old and upward.

We go along the water front, the ships above us projecting their bowsprits landward.
It is wash day on board, the sailors' red flannel shirts hang in the fore rigging,
The street is lined with gin mills to the westward, the doors open,
To the east stretches the bay over toward Oakland—
Rum upon one side of us, and water upon the other,
Shall we turn to the right and get drunk as a fiddler,
Or to the left and be drowned in the water?

We go ahead straight as circumstances will permit,
We reach at length the Union Iron Works, the Potrero.
In the offing lies the Charleston; with a smokestack large as the trees in Santa Cruz county.
(She is a cruiser, while the trees are Santa Cruzers, as I remark to myself, suppressing a shriek of laughter.)
Here is a steam dredger, diving, dredging for mud,
Not for the sake of the mud, but for the hole left when the mud is gone.
Charleston, I salute you! you are for a plaything—
The big boys who run our government will hav fun with you.
For the people who pay for you it is not so funny.
Here in the dry dock is the Victoria, having the mud scraped from her bottom.
Ah, there, Victoria, I greet you. Wait for me, I will not hurt you.
Here is the Rev. St. So-and-so, laid up for a new gilguy,
(Rev. St. is the abbreviation shortwise, comprehensiv, used by the papers for revenue steamer.)
Over yonder is the San Francisco—steel scantling and clapboards of red iron,
She will make another plaything for the boys who run our government.

Here is the City of Puebla, we hitch our horse and go aboard of her.
The men are scraping the machinery, cleaning her engins for the next trip,
Other men are covering her boilers and steam pipes
With Magnesia Sectional Covering, made of asbestos and magnesia,
It conserves the heat, renders the interior of the ship comfortable,
Establishes a temperate climate in the midst of equatorial latitudes.
It is light, dry, artistic, and totally impervious to fire.
When I die I shall order a suit made of magnesia sectional covering.
It will rob death of its sting and the grave of its victory.
I look at the ship all I want to. I discover that she is hollow.
Then the captain takes me back to the office,
Before going up-stairs he treats me to a glass of lager bier.

I am not writing this poem for a dollar and a half, nor to fill up space,
I hav just been reading Walt Whitman, and this is the result.
This is the result of a ride to the Potrero, and a perusal of "Leaves of Grass."
Some day I shall hav a monument on account of this poem.
Some day the litterateurs will hold a dinner in Camden, New Jersey, in honor of my birth.
So I am not writing for the present, but for the future, not for a dollar, but for glory.

Some people hav no poetry in them, but I am full of it.
I do not believe the ocean is chiefly beautiful on account of the clams you can dig on the seashore.
I look upon the statue of liberty as an emblem.
It symbols freedom lighting the world by the electric system,
It is not intended, as some suppose, to represent a young woman, just retiring, in the act of turning off the gas.
I started out for a holiday in San Francisco, and bring up, metaphorically, in New York harbor,
Many others hav gone that way, literally, crossing the isthmus, working their passage.

Mr. Bradlaugh's Modest Fish Story.

From the National Reformer.

Loch Long was reached—by continuous travel through the night from the Hall of Science conference—at half-past twelve on Monday. . . . I hav thoroughly enjoyed myself from Monday afternoon until Saturday morning, with fairly good weather and very good sport. Fish to the number of 268, weighing 326lbs., fallen to one rod and line in four and one-half days, is enough to drive away all irritation. If it were not for the midges, life on the Clyde loch would last week hav been nearly perfect except on Thursday afternoon, when for three hours or so a cold wintry gale came on in half gusts and temporarily spoiled the fishing. I had no very large fish—one 5lb., a few 4lbs., several 3 lbs., about a dozen 2lbs., and a goodly assortment of 1½ lb. to 1lb., the rest between ½lb. and ¾lb. My best day was on Friday, 80 fish weighing 88lbs. I regretted to leave so early on Saturday, but no other boat would serve for the London express from Greenock, and here I am back at work very brown, a little midge-bitten, and very hopeful.

Mrs. Krekel's Idea of Secularism.

From the Akron, O., Sunday Telegram.

Mrs. M. P. Krekel, of Kansas City, Mo., was sitting in William Buchtel's private office at the Akron Savings Bank, last evening, in company with a small party of friends, when a *Telegram* reporter entered and solicited an interview. Mrs. Krekel is a Liberalist lecturer of wide renown among her Freethinking friends, and is one of the vice-presidents of the American Secular Union, of which Col. Robert G. Ingersoll was formerly president. Mrs. Krekel is a pleasant-appearing lady, of about middle age, and apparently well educated and well informed on the questions she discusses.

"My husband," said Mrs. Krekel, "was one of the last appointments to the federal bench by President Lincoln previous to his assassination. I am a member of Prof. Felix Adler's Ethical Society, and am more pronounced than some of the members, going so far as Colonel Ingersoll and other Liberalists and asking that church property be taxed as well as other property."

"Any general points you can giv me in regard to your work would probably be interesting," suggested the reporter.

"Well, the work is from a basis of natural morality superseding the ecclesiastical theory of restraint. The main stress of the work is to secure the entire secularization of the government, keeping ecclesiastical matters out of legislation. The endeavor is to try to realize in this government what the founders evidently intended it should be—purely secular. No predominance of one religion over another, but equal rights to Christians, Mormons, Buddhists, and others. We aim at the secularization of the schools, and are opposed to the puritanical ideas of observing what is called the Sabbath, which is really the old Sabbath set apart by the pagans. The Protestants want their Bible in the public schools, and the Catholics hav as good a right to want theirs. What we want is no Bible at all in the schools. Let them teach from Bibles in their Sunday-schools and leave the public schools free and untrammeled."

MESSRS. LENNSTRAND and Lindkvist hav begun at Stockholm, Sweden, the publication of a monthly journal called the *Freethinker*. There is no disposition on their part to surrender to the church.

MRS. R. B. HAYES, wife of Ex-President Hayes, is dead, stricken with paralysis and living but a few days after the stroke. The religious papers are extolling her to the skies. The *Advocate* says: "Those who only heard of her religious ways and the exclusion of intoxicating liquors from the White House may hav thought her bigoted, but those who met her there missed not the wine, such was the unaffected grace of her bearing and the charm of her heartiness." Say nothing but good of the dead, is sound charity, but we can not forget that it was Mrs. Hayes's "religious ways" that kept D. M. Bennett in a prison cell for nearly thirteen long months, and brought the keenest anguish to another woman whose unaffected grace of bearing more than equals any charm Mrs. Hayes may hav had, and who in her silent sorrow proved herself a thousand times worthier the name of woman than Mrs. Hayes in her regal power, as wife of a president.

MR. H. O. PENTECOST says in his last *Twentieth Century*: "E. M. Macdonald, the able and genial editor of THE TRUTH SEEKER, has won my heart by the admirable manner in which he treated the subject under discussion between us last week. How good a thing is gentleness and kindness of heart, and how pleasant it is to feel that we and our useful and earnest neighbor uptown are on very good terms. May it always be so." We remarked at the time mentioned that Mr. Pentecost is a good man to hold a disputation with, and as the point of difference between us seems to be satisfactorily settled by Mr. Pentecost's admitting that the Liberals are all right, there is no reason in the world why THE TRUTH SEEKER and its Warren street (next door to Mr. Stewart's art gallery) contemporary should not dwell together in peace. Mr. Pentecost has a few reforms on hand that we cannot help him with, but in the main battle for liberty of thought and justice for all we can stand shoulder to shoulder. And we don't want any better ally than the earnest, sacrificing, big-hearted ex-preacher.

J. E. REMSBURG lectured at Humboldt, Neb., June 12th; Sterling, Neb., 13th; Eagle, Neb., 14th; Osceola, Neb., 15th, 16th; Wayne, Neb., 18th, 19th, 20th; Hartington, Neb, 21st; Castana, Ia., 22d, 23d; Battle Creek, Ia., 24th; Sioux City, Ia., 25th; Yankton, S. Dak., 26th, 27th, 28th; Hartington, Neb., 29th, 30th. He will lecture in Iowa, Minnesota, and Wisconsin during the summer, and make another tour East in the fall.

THE TRUTH SEEKER COMPANY'S Catalog of Freethought, Reform, and Scientific Books will be mailed free.

Communications.

Johnstown.

Praise God, from whom all blessings flow.

Praise God, from whom all tortures come. Praise him, all hearts wrapped in agony; all whose cheeks are blistered by the scalding tears wrung from eyes that feel the torturing pain of God's cruel visitation. Praise him with throbbing brain and broken heart for his well-administered excruciating lashes, without which we are fatherless.

Homage thus paid to him, is taking leave of all decency, love, and pity. One may be guided, through fear, to utter words that thought, with reverence of what is just, knows to be false as hell and abominable as the stench which stifles life. Praise God, when all which the struggle of life has brought forth in its deep experience has been wantonly outraged by a well-directed relentless method of torture. Praise a God who is deaf to any noble sentiment which thrills a human heart. All the humane virtues of the race—pity, tenderness, sympathy—hav been insulted by a silence that had no words of encouragement and an inaction that would not lend a helping hand. Praise the relentless foe of the race, who "laughs at human calamity and mocks when fear cometh." Ye demons damned, if such there be, set up your claims for praise and worship. Do the worst you can, ye prince and potentate of hell—you are outdone a thousand times by him whom fear and superstition hav placed upon a throne in eternity. He, O satanic majesty, discounts all your basest deeds when he sends his floods and fires the snapping fagot. Resign your throne, impious devils; you are outdone in cruelties many, many times by him who, tradition tells, had love so great that he gave his only son to death to save a sinful race. If what we are often told is true, that our father in heaven is love, and "his tender mercies endure for ever;" that "we are safe beneath the shadow of his wing;" that he is compassionate and kind, and, weeping over us, asks, "Why will ye die?"—that he in the fullness of his love says unto us, "Ask and ye shall receive;" "call upon me in the day of trouble and I will answer thee"—if these statements are true; if they are to be taken as a truthful representation of the nature of God; if he, so loving us, from lack of power or any cause had had to look on that horrible calamity, then we affirm that the throne of the mighty God would be vacant, and this loving God would lie at its foot dead with grief. The sun and stars would hav long since gone out—nothing but the black and mournful cinders of a universe would remain, hissing in the eternal silence of the death of God and the universe. God would be dead of a broken heart.

If God is as reported to us, loving and tender, then the terrific misery, war, and tortures of the centuries are recorded as the murderers of God. Tenderness, pity, supreme love, and infinit goodness must die at such a sight. Oh, think of existence in a universe of ever-increasing woe and misery, anguish that defies description. Think of infinit pity and love surrounded by such continued unmitigated agony. No God could endure the sight and liv. No human eye could see the thousandth part of this world's suffering and not suffer a fatal blindness and death. God almighty's infinit heart would break at such a sight if that heart was one of love.

The only refuge is, that what we hav been told of God is not true. He cannot be known in the terms of love, pity, or kindness. These, as we find them developed in human life, in no way apply to God. These terms are in a language which he does not know. For it is evident beyond a reasonable doubt that, in that part of his administration in which intervention is possible, we see nothing which in the least tends to reveal that he knows anything about those sentiments. He sees the most frightful disasters, the deepest agony, but never makes himself known. Prayer comes from the lips and heart of helpless despair, when none but God can help, yet no help comes from him. So if he is at all, he is so far above us that he has no more care or thoughts about us than has the elephant when he puts his great feet on an ant-hill. Is there a human being in this wide world, is there a devil in hell—suppose that the devil and hell are just as the churches state they are—that would hav stood with the power to render help to the thousands that perished in the great flood, and not rendered that help? It is unbelievable. God alone could do this.

J. H. BURNHAM.

Mammon the Guide and Aim of Modern Religion.

Admitted that in the early times when the advent of Christianity had passed into a state of a religious nature, a century or so after the alleged coming and going of Christ, which outbreak against the previously existing religion of that locality had doubtless been the handiwork of crafty, ambitious men seeking renown, there must hav arisen a class of men of much lesser note yet of tender sensibilities, who were readily caught up as itinerant disciples and teachers by the emotional presentments of this new gospel. Observation of the general bias of the people of this sort, of whatever period of events, should clear them of mercenary taint. Their sense of right and duty may hav often been wrong, but their motivs must hav been pure.

We hav now to do with another class, and, in the main, of a modern age. Almost without exception the members of this class may be set down as posturing and preaching in the name and passion of Christ and the holy trinity for the evangelization of the human race, charged to be in peril of endless and merciless torment for sins alleged against each and all of the race; sins too, in large degree implanted by heredity—so acquired, not sins—yet strangely charged up by these evangelists to the parentage of the infinit and accounted merciful God whom they worship.

There remain for consideration some inquiries into the major designs and methods of the more censurable members of the religious classes; and in so dividing the classes we wish it to be understood that our censure shall fall less and less by gradation in favor of those who hav conscientiously eliminated the motivs of pecuniary gain, vanity, etc., from their designs in the discharge of their accepted religious occupations. We shall aim only to dissect the apparent motivs of these devotees of Mammon.

In order to best present this undertaking and to thereby economize space, we will make use of leading queries, leaving my readers to decide upon them.

First. Is not the whole adult human race characterized by an inclination to direct all social and sentimental affairs, if having the power to do so?

Second. Is not the attainment of power, individually, foremost in the thoughts of the race?

Third. Does not civilization ever tend to the largest possible accumulation of wealth, irrespectiv of the common welfare, and regardless of religious views and institutions?

Fourth. Is it saying too much to say that intelligence undermines itself by rejecting the dicta of its reasoning faculties in the pursuit of baseless faith? And may not such undermined intelligences be justly rated as not only enemies to truth, but as constructiv associates of the criminal classes at large, also?

It is indeed a sad spectacle to see the great masses of our business people seriously and selfishly engrossed in the accumulation of wealth, knowing that many are kept in poverty by their successes; but what shall be said of those who affect to build their spiritual temple in fields of endless glory, far removed from the temptations of Mammon and his hosts?

We will push the point. Taking the initiatory it will be observed that gospel students seek education in that line in colleges, overlooking the superior resources to be found on application at the very source of all religious knowledge, free. Why this choice? There can be but one explanation: These colleges, in the way of business, raise the lambs to supply the wants of the vacant churches, also in the way of business. A trade passes, and mammon, like hope, is granted tending to large entailments in the line of salaries. It is business!

Well, as to the churches: The popular reputation of these institutions is well enough known to be founded, severally, upon the gorgeousness of the structure, the extremity of the cost of its musical enticements, the attractiv vestments, and the goody-goody utterances of the well-paid preacher; and, never to be overlooked, the ultra displays of freshest fashion upon the patron millionaires attending. It is but an array of monumental business! The poor and the meek cut no figure in the spectacle.

Recurring again to Mammon, in conclusion, we wish to refer to the future of our popular liberties thought to be in danger. This state of the case has arisen by the associated purposes of Mammon and the church to reinstitute a universal hierarchy. Their former history is well known to hav been but a record of measureless tyranny, persecution, and the extremity of cruelty.

The united powers of these agencies as the social condition now is, might readily accomplish this fatal end. A struggle of suppressed liberty to rise again might bathe the earth with blood for centuries, to result in deeper prostrations, with the friendly lights of reason and science extinguished. The very thought is terror!

What hope of better days is there to console the faithful? Little, we fear. But one's line of action to this end is open to view. It is the legal enforcement of a divorce between Mammon and the church. The bountiful salaries, the splendor of official trappings, the much-coveted recognition of clerical power, etc., attendant upon priestly vocations, all gone, religion with all of its outer forms would suddenly fade away, and, universal liberty triumphant, the earth, for the first time, would be covered by intelligence and a happy populace.

D.

The Origin of Christianity.

I am glad to see "Antichrist" again turning his attention to the origin of Christianity. I believe there is yet something to be learned by investigation of that subject. More than one of the Gnostic churches which he admits were older than Christianity (and they must hav been in existence long before the first century) examined the Hebrew scriptures, and denounced the God of the Jews as an ambitious, malevolent, and rebellious third-class deity, who was hostil to the supreme God. For it should be remembered that in the original of our Bible, the first verse of the first chapter reads: "In the beginning the *Gods* created the heaven and the earth." This Professor Huxley admitted in an article printed some three years ago. Jehovah, instead of being the supreme God, had no jurisdiction beyond Palestine. He was and claimed to be the God of the Jews only, was hostil to the rest of the world, and promised the Jews final supremacy over it—a promis as yet unfulfilled.

This mistranslation of the first chapter should be kept before the people as one of the great crimes of Christianity, to which the late revisers are accessories, inasmuch as they failed to correct it. The controversy in the church of which Peter and Paul were members, and in which controversy, according to a passage in Galatians, they were opponents, resulted, in the third century, in the adoption of the Old Testament, and of Jehovah as the supreme God. And our gospels could not hav been written till after this event, in consequence of the necessity of inventing incidents to conform to the alleged predictions of the Hebrew prophets, for all through these gospels are passages like the following: "This is come to pass that it might be fulfilled which was spoken by the prophet."

"Antichrist" admits that there are a few passages in our epistles of Paul which "seem to support the hypotheeis that he was a Gnostic, believing in a phantom Jesus." Now, it is a fact that they not only seem to support it, but, taken in connection with what we know of his belief from Marcion, they are all the proof needed to establish the fact if Marcion's evidence were insufficient. And Marcion's evidence is a life devoted to the cause to which Paul gave his life, viz., the maintenance of the faith of the church to which he, Paul, was a convert. For Paul's Jesus was Marcion's Jesus, who, according to Marcion's gospel, "came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." We are left to suppose that he *went up* when the service was over.

I admit that much of our information about Marcion is untrustworthy, and there is obscurity and uncertainty about almost everything in the early history of Christianity, but the author of "Supernatural Religion," while admitting the existence of Justin Martyr's and Marcion's gospels early in the second century, and looking for traces of ours, which he fails to find, incidentally mentions Marcion's devotion to Paul's beliefs, and their hostility to Judaism. He was not looking for anything of the kind, and must hav found abundant evidence of these facts to refer to them as he does. And certainly no one who has read his volumes will question his integrity. Nor does he seem aware of the importance of what I may call his discovery, which shows us why Paul's epistles were garbled, and why epistles were forged in his name. No epistle attributed to Paul can be genuin except those which Marcion had, for he would hav compassed heaven and earth to get everything that Paul wrote. "Antichrist" himself would not hav been more zealous in that direction.

"Antichrist" says, in conclusion, that the writer of the Pauline epistles was not a Gnostic. This I admit, because the writer of the Pauline epistles, as we hav them, garbled them. And if Tertullian's version of the epistles agrees, substantially, with ours, it should be remembered that Tertullian lived well into the third century, and Manes of the third century complains that Paul's epistles were garbled. Marcion, Paul's defender, was dead, and Tertullian, who was certainly given to scurrility, may hav been sufficiently unscrupulous to adapt the epistles to the changed faith of the church.

Christians even in our day will strain a point for the glory of God. From the first chapter of Acts we learn that Judas Iscariot was a bishop. Some forty days after the crucifixion, when Jesus took his final leave of his disciples, about one hundred and twenty of them met together to fill the vacancy caused by the death of Judas, "for it was needful that this should be done that the scripture might be fulfilled which the Holy Ghost spoke by the mouth of David, concerning Judas, who was to guide them that took Jesus. For it is written in the book of Psalms: Let his habitation be made desolate, and let no man dwell therein, and his *bishopric* let another take."

Now, the fact that Judas Iscariot was a bishop would satisfy any intelligent person that his church had been established for years; therefore, the revisers of our Bible, instead of acknowledging, as honest men would hav done, that the fact proved the Jesus

story false, changed it so that it reads: "And his *office* let another take."

Such was the honesty of those venerable old gentlemen, chosen from the most eminent of the Christians of England and the United States to revise the Bible—a book so sacred in the estimation of multitudes that they were shocked at the simple proposal for its revision. S. PALMER.

A Jew on the Jew-Converters.

Encouraged by the overwhelming success which truth achieved over falsehood, I will add a few more truthful statements, for which you are seeking. Your intelligent readers are by no means ignorant of the various schemes sought after by Christianity to giv it the appearance of being essential to the happiness of the poor, miserable sinner. That of missionary work, on account of the untold fortunes behind it, predominates. Hence the tens of thousands of dollars sunk at St. Mark's place, where, we are told, Jewish converts to Christianity are churned out with the speed of electricity. That these false statements are manufactured for the sole purpose of extorting money from the unwary is no longer left to conjecture, but is supported by solid, living facts, many of which are by this time familiar to not a few of your numerous readers. In addition, allow me to present you with a few more facts.

The 11th of November, 1888, which happened to be on a Sunday, was a gala day for the vultures of St. Mark's place, for on that day at 3 P.M. the bell of Freshman, missionary to the Jews, was violently pulled by Mr. Lehrman, another missionary to the Jews, apprising the first missionary to the Jews that Adolph Green, who was about to receive the baptismal water, is already drenching wet with the baptismal water he had received before. Mr. Freshman, claiming to be the son of a Jewish rabbi, concluded that it was the jealousy of his rival brother missionary. Hence the contested Mr. Green was duly baptized the same evening in my presence at the "pretty little church."

On the 15th of the same month a glowing account appeared in the *Christian Advocate* where Dr. Buckley gave three hallelujah cheers for the work done at the pretty little church. After conferring the degree of ex-rabbi upon the sincere, innocent, newly converted Christian, Mr. Green, he wound up in a stirring appeal for funds, which the "pretty little church" was sorely in need of. In the mean time rumors of a very unpleasant nature reached the ears of Drs. Crosby and Deems, and the rest of the trustees of the "pretty little church," to the effect that notwithstanding the newly made Christian glorified in the name of Green, he was not so green in the conversion business. Hence a fiery correspondence between Dr. Crosby and the mongers of the rumors sprung up. Finally an indignation meeting was held at the library of Dr. Crosby's church in the presence of six clergymen headed by H. B. Turner, the president of the pretty little church. There four missionaries to the Jews, Messrs. Lehrman, Goldstein, Landsman, and Lucky, in the presence of the arch missionary to the Jews, Freshman himself, reiterated their statement to the effect that Mr. Green had permitted his red head to be bathed in holy water more than was good for him. As a matter of course, Mr. Freshman was whitewashed and the quartet of missionaries were left in the—soup.

Mr. Freshman, encouraged by his triumph over his sworn enemies, his brother missionaries to the Jews, conceived the idea—since his success in converting the New York Jews knows no bounds, as an unconverted Jew in this city is at a premium and could be seen only at a Bowery dime museum—of trying his luck in the holy land of Canaan, there to make a clean sweep of "all the Jews, both young and old, little children and women, in one day." This scheme of his would also answer the purpose of a flight to escape my wrath when I made it too hot for him in my letter which I addressed to him December 19, 1888, and which was published since.

Mr. Freshman—who does not believe in worldly enjoyments, as the vast fortune bestowed upon him he invests in faith, upon which he and his good wife are solacing themselvs—packed up a few chunks of that faith to keep soul and body together and sailed, first cabin, with his faithful wife on the Britannic. That he found Mr. Green a man after his own heart is natural enough. Hence, he installed the said Mr. Green to represent him spiritually in his absence, and also to look after his household goods, which, though neither Mr. Freshman nor his wife cared for them, are of the most expensiv nature possible. While Mr. and Mrs. Freshman enjoyed a few slices of the choicest faith in mid-ocean and prayed, no doubt, for his sincerity, our friend Mr. Green, who was anchored on dry land at the "pretty little church," argued thus: Since he had been already baptized three times and realized all that his godfather had promised him, he resorted to a little scheme of his own, *i. e.*, to pack up the clothes of his fellow-convert, together with the expensiv bric-a-brac that adorned the mantel-piece of the faith-eater, Freshman. After making a convenient package to carry, he seemed to be in such a hurry for departure that he forgot to leave his future address behind him. The strangest of all is that our Green, triple convert to Christianity, did not touch a single tract or Hebrew Testament, as he considered them useless or valueless. What he did carry off were things that could be converted into the idol of the convert, the almighty dollar. The Christian ministers, especially those advocating the conversion of the Jew, seem to be so accustomed to such events as those practiced by convert Green that no notice was taken by them. No meetings were held in the church library of Dr. Crosby, neither were there any "editorial" remarks in Dr. Buckley's *Advocate*. This is pure and simple Christianity. This is the reason why the Jew is excluded from the Christian inns and clubs—simply that he refuses to belong to a gang of thieves baptized in the name of the Father, Son, and Holy Ghost.

To those hypocrits, alias Christian bigots, who taunt me that I hav accomplished nothing by my writings, I will say, while it is true that I hav accomplished nothing in the shape of dollars and cents, upon which conversion hinges, I hav nevertheless accomplished such wonders in the shape of thoroughly exposing falsehood in all its phases, that I now dare Dr. Crosby to repeat that the conversion emporium at St. Mark's place is not a mongering establishment where Jewish souls are traded—unless he will modify it and christen it a den of thieves. I dare Dr. Ward, of the *Independent*, to challenge me to "prove it." I dare Dr. Ferris, of the *Christian Intelligencer*, to advocate the necessity of a hundred Freshmans. And I dare Dr. Buckley, of the *Christian Advocate*, to eulogize the converts made at the "pretty little church" whose ornaments hav been converted into cash by the muchly converted Adolph Green. Could I wish for a greater triumph? This I hav achieved not by might and not by strength, but by the spirit of truth, which is the sworn enemy of converted Jews to Christianity.

This same truth which is so eagerly sought after by you is christened by influential Christian ministers and editors, Infidelity. Being a truth seeker myself, allow me to state that attacking religion in general and the Bible in particular is love's labor lost. I claim there is enough good to be found in religion and the Bible. Therefore the duty devolved upon every true truth seeker is to point out to the world the abuse and perversion of religion by its hypocritical teachers, who, for the sake of sucking the lifeblood of the Christian pocketbook, resort to the device of the missionary scheme, where millions are sunk annually, circulating false reports how their success is overwhelming, blinding the eyes of their dupes with absurdities of faith with which he or she can, they say, remove mountains, cure the sick, and resurrect the dead. But when one has the temerity to ask to be shown the traveling mountains, the cured sick, and the resurrected dead, he is stamped as an Infidel.

What I object to is the consequences of Christian belief, as every Jew after being converted to such belief turns out to be a thief and scoundrel. Look at Ex-Rabbi Rosvalley, whose term in the penitentiary has not yet expired. Look at Ex-Rabbi Kramer, whose term has just begun. Look at Ex-Rabbi Green, who is a candidate for the penitentiary, provided he would send his address to Inspector Byrnes.

Besides, I fail to see anything the matter with the Jew. To quote Shakspere slightly changed, Has he no feeling? Does he not bleed when cut? Does he not squeal when kicked? As to his sympathetic feelings, look at the late Johnstown disaster. Did the Jew wait to respond to the appeal for help until urged by the missionaries? Nay, assistance was rendered by Jew, Christian, Infidel, even by the heathen Chinee, while not a copper was contributed by the gang of converted Jews. At present I am proud of belonging to more than one philanthropic and educational undertaking, while if I became a partner of Freshman my inclination for doing charity would be at an end. Show me Freshman's name attached to any Christian or Jewish charitable institution. What a charm the baptismal water must exert! It exonerates everybody from giving, and is a license for begging, and, to tell the truth, for stealing.

Ye Christian ministers and editors, I sternly protest against following the conversion business; not so much on account of theology, but I object to association with Glamowitz, Rosvalley, Kramer, Green, Freshman, Salzman, Rubin, and many more too numerous to mention.

As a friend of Christianity, I would advise the board of the "pretty little church:" As long as you cling to the ignoramus, hypocrit, beggar, Freshman, son of a rabbi (?), not only must you be satisfied with converts like Green and company, but you expose yourself to be tortured by the instrument of truth at the hands of every free thinking Jew. This torture is in retaliation for the torture your ancestors inflicted upon my ancestors for being true to their conviction, as I am to mine. The only difference is that my ancestors were unfortunate enough to liv during the period of the Inquisition, while I am fortunately living in a period which, thanks to Thomas Paine, Jefferson, and Benjamin Franklin, declares that we are all entitled to our free opinion. Hence my opinion is that the "pretty little church" under the mismanagement of Jacob Freshman, greatest ignoramus living, is not only a stain upon Christianity, but a den for thieves as well. This opinion is also shared by many honest Christian divines and editors, as I will prove later on. A. BENJAMIN.

Infidelity.

What is infidelity, and who may with propriety be called infidels? The words *infidel* and *fidelity* are from the same Latin root, *fidelis*. In the former the prefix *in* (not) is used, while in the latter it is omitted. The original, *fidelis*, means *faithful*, from *fides*, faith. The word faith does not primarily and necessarily refer to *what* one believes, but to his *fidelity* to *whatever* he believes. The more comprehensiv and practical meaning of the original word relates specially and primarily to the matter of faithfulness to a *trust* or contract, and hence, in the language of the *law*, adultery is denominated "*infidelity*," because it is a violation of the marriage contract. By palpable perversion of language, and doubtless out of deference to ecclesiastical bigotry and arrogance, lexicographers hav added to the original and real philological meaning of the word an arbitrary and utterly unjustifiable definition, founded entirely upon the puritanic *usus loquendi*, and applied it to the matter of a *creed*, what one *believes* regarding the dogma of a single *sect*, as to the infallible inspiration of its doubtful scriptures—doubtful as to their origin, doubtful as to what they really teach, and equally doubtful as to the real character and teachings of the alleged founder of the sect. Against this perversion I firmly protest and refuse to be called an *infidel* until I shall hav been proved *unfaithful to a trust*. According to the real meaning of the word, I would as soon be called a *defaulter* as an *infidel*. In my judgment independent investigators and Freethinkers hav not been wise in tacitly accepting an opprobrious name without an earnest denial and an indignant retort. No class of men on earth are more free from *infidelity* than those who are villified as infidels by those to whom the stigma properly belongs. In behalf of the Rationalists and Liberals of the world, I flatly deny that they are *infidels*, and boldly retort by charging the rankest *infidelity* upon the paid, professional Christian clergy, with few exceptions, in that they are *unfaithful* in the search for truth, often suppress it when they happen to find it, and as frequently suggest the false, and even unfaithfully and dishonestly preach what they do know to be false! Such men are the real infidels.

I close with a kindly hint to some of our Rationalistic writers and speakers who sometimes use the expression "*orthodox infidelity*," or similar words. Herein I think our "Homers" are caught "nodding!" Has it come to this that there are men in our *Liberal* ranks who are not only willing to be stigmatized as *infidels*, that is, as *defaulters* and *unfaithful* persons, but tacitly admit that they belong to a SECT having a "shibboleth" or standard of orthodoxy like other sects? Can it be true that some *Freethinkers* cannot tolerate *free-thinking*? Let Liberals beware lest they fall into the secret snares of the narrow bigots who "profess and call themselvs *orthodox* Christians!" Let Freethinkers hav no tests of "good and regular standing" except those of moral character, manly honor, and mental freedom.—*R. B. Westbrook in Freethinkers' Magazine.*

A Clergyman's Sonnet On June.

The world with blooming beauty now is bright,
Sweet hope and promis in all things I see;
Pathetic grows the cough assumed by me
To gain a furlough and the Isle of Wight;
I walk the odorous meads with pure delight,
Where the blithe lambkin gambols wild and free,
While I observe the dusty-belted bee
Into the waving lily sink from sight.
A rosy peace the day serenely fills;
The dimpled clouds lie still against the blue;
A benison lies on the land and sea.
O June, whose generous flowers robe the hills,
Of all the months my favorit are you,
Sweet month of mating-song and wedding fee!

—*R. K. M. in Puck.*

The Casino at Monte Carlo.

From the Christian Advocate.

A Scotch Presbyterian minister, accompanied by his wife, went in. They stood looking, and at last he began to debate putting down his money. His wife tried to dissuade him. Finally he said he would put down a piece, but would not take away the result. He did and won, then left the money on the number and won again, putting in his possession by the law of increase, shown by the numbers, probably more than ever he had had at one time in his life. He took it up and went out with it. He staked more than he knew, for with the coin he threw his *soul* on the table.

An authentic story was told us of an American minister who was intrusted with the care of a young man of wealth. When they reached Monte Carlo the minister advised the young man not to go into the gambling-house, and, to induce him not to do so, said that *he* would not if the young man would not go. To this they agreed. Two hours afterward the young man's resolution failed him, and stepping in the first person he saw was the minister! To this day he justly denounces him as a hypocrit.

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The Bruno Statue and the Catholic Church.

The erection of the monument in Rome to Giordano Bruno had a more depressing effect upon the pope than even the dispatches sent here at the time of its unveiling indicated. The celebration of the event was magnificent, and attended with immense enthusiasm. No such sight, says the London *Freethinker*, has been witnessed in Rome since Victor Emmanuel, the first king of united Italy, was carried to his tomb. The procession was headed by Garibaldians in their red shirts, which appeal to all that is noblest in Italian hearts. Then came the students of all universities, shouting vivas for Giordano Bruno and Liberty of Thought. Nearly two thousand banners were carried, and the deputations were too numerous to count. A special deputation was sent by the town of Nola, Bruno's birthplace, headed by the mayor. Arrived at the Campo de Fiori, the Field of Flowers, where the illustrious martyr perished, the procession halted. The white cover of Ferrari's noble work was removed amid the wildest enthusiasm, and Signor Bovio delivered a brief address, summing up Bruno's work and character and his position in the European movement toward liberty and progress. The vast crowd cheered the orator lustily. In the evening a banquet was held in the Palace of Fine Arts. Eminent men were the speakers, and the bust of Bruno upon the table was the object of an ovation.

For days before the dedication of the statue the clericals foamed with rage. They issued what the *Freethinker* calls a "screaming" circular, from which it makes this extract: "The scandal about to be perpetrated in Rome wounds and vexes every Christian soul. Bands of miscreants, bearing the black livery of Satan, are assembling in this sacred city—the center and heart of Christianity. With impious eagerness they applaud the erection of a monument which, in this city of Rome, will be a permanent insult to God, to Christ, and to his vicar on earth. The mind shudders at the horrible idea; but if the hearts of the faithful are pierced with grief, how much more profound and dolorous must be the grief of the common father of the faithful—the Sovereign Pontiff Leo XIII." The Austrians, who fully equal the Spaniards in their slavish subserviency to Rome, added their shrieks to the general uproar. The emperor wrote a sympathizing letter to the pope; the bishop of Linz ordered prayers to be said "in expiation of the outrage," and the clerical *Vaterland* denounced the inauguration as scandalous and as a *fête* worthy of the devil. The pope retired to his chapel and it is reported prayed for about three days. The latest news concerning the affair is that the Catholic societies of Rome will try to offset the demonstration by erecting a monument to St. Philip Neri, one of Loyola's co-conspirators, who died in Rome some five years before the church burnt Bruno, and was canonized some twenty-two years after.

We read these statements of the church's agony with inexpressible pleasure. It is impossible not to rejoice that the Romish church has lost the power which murdered Bruno, and which would kill with equal cruelty those who honor the dead Freethinker, and it is some satisfaction to know that she feels and writhes under the deprivation. Possibly she will learn humility, or at least to restrain the terrible thirst for blood, which, ignorant, intolerant, and cruel, she still has. We rejoice in her discomfiture, and at the loss of influence she has sustained in Italy. The statue of Bruno will, we hope, be to her a perpetual reminder of her fall. Like Colonel Ingersoll, we wish it were higher than the dome of St. Peter's.

Freethought in England in 1888–9.

Every year, about this time, the National Secular Society of England holds a Conference and, as it were, takes an account of stock to see where it stands, what it has done, and what it can do to further the cause of liberty to be irreligious. This year the Conference was held at the Hall of Science, London, on June 9th, the day the Freethinkers of Italy inaugurated the statue to Giordano Bruno.

About eighty delegates were present at the opening session, with friends and members of the society from some thirty other towns. The first business of the Conference was, on Mr. Bradlaugh's motion, to send a telegram to the committee of the Bruno monument, then engaged in unveiling the statue at Rome. After this, and the roll-call, and the reading of the minutes of the last conference, Mr. Bradlaugh read the report of the Executiv of the Society, which may be termed a Report of the Progress of Freethought in England for the past year. Considering the strict terms of the Society, it has been fairly prosperous, though the addition to the membership has not been so great as in some years past. Four hundred and ninety-two members hav been gained and five new branches authorized. The treasurer's report shows over £164 in the bank, made up of balances from the General, Propagandist, and Benevolent Funds. This latter fund has been found exceedingly useful, and the means of relieving much distress. English Freethinkers are urged therefore to make it much larger.

One very great gain has been made during the past year, which Mr. Bradlaugh is fully justified in congratulating the members upon, and that is an increase in the number of known Freethinkers elected to school boards, county councils, and other local bodies. This has enabled considerable justice to be done to Freethinkers in various places. Mrs. Besant has rendered very effectiv service in her position on the London school board in procuring the rescinding of the resolution forbidding our able contributor, Mr. Moss, to lecture on Freethought subjects. The society has also sent a missionary on lecturing tours. Mr. Foote visited several towns, forming new branches and encouraging old ones. He was followed by an agent of the Christian Evidence Society, and the opposition will be repeated if Mr. Foote goes out again, provided the faithful contribute the funds. The Secular Society ventures to express the hope that the faithful will do their duty, as the discussion ensuing from the agent's visits was beneficial to Freethought.

Propaganda work in London is supervised by the Federation of Branches. The Federation makes a special effort to distribute statements of the aims and objects of the Society, circulating at times as many as twenty thousand handbills throughout the city. It also organized a debate with the Christian Evidence Society, and arranged a course of Freethought lectures specially designed for the educational advantages of Liberal lectures. Friendly gatherings under the auspices of local branches were stimulated by the Federation, and the annual dinner, which was held in April, brought together nearly two hundred activ Freethinkers, and contributed not a little to the advancement of Secular principles. During the year the Society appointed as lecturer a former Unitarian minister of Darwen, who had outgrown his sect and found refuge in the philosophy of Freethought.

The most notable achievement of the Secularists during the year is of course the passage of the Oaths bill. Of this victory Mr. Bradlaugh says: "The hope expressed last year by your Executiv as to the Oaths bill has been more than verified. With the amendments submitted to your last Conference, and then unanimously approved by the members present, the bill passed, without alteration, through both Houses, and received the royal assent on 24th December last. The 'Oaths Act, 1888,' is noteworthy as being the first statute of this realm in which persons without religious belief hav ever been recognized as citizens to be legislated for. In all previous enactments such Freethinkers hav been treated as criminals to be punished, or as persons to be insulted. The 'Oaths Act, 1888,' placed persons without religious belief on exactly the same level as to affirmation as persons having religious belief. The act removes many disabilities to which Freethinkers hav been subjected for centuries. It enables such persons in Scotland to be competent as witnesses, which heretofore they were not. It repeals the statutes under which the inquisitorial and sometimes insulting queries and observations occurred to which Freethinking witnesses were liable in England, Wales, and Ireland. It takes away throughout the United Kingdom the disability theretofore attaching to Freethinking jurors. It enables persons without religious belief to affirm their allegiance whenever oath of allegiance might otherwise hav been required, and it renders impossible the repetition of the Parliamentary struggle, which lasted from 1880 to 1885. There being some misapprehension as to the affirmation of allegiance amongst soldiers, militiamen, and volunteers, the secretary for war has recently recorded his decision, in accordance with the Oaths act, and this is now circulated in 'Army Orders.'"

Reference is made to the erection of the Bruno statue, and credit is also given to the Paris Municipal Council for erecting a statue to Etienne Dolet in that city. Dolet, who was burnt in Paris August 3, 1546, as an Atheist, may be fairly ranked, says Mr. Bradlaugh, among Freethought martyrs. The statue was unveiled May 19th. Dolet was not an Atheist, and his theological works, previously burnt by order of parliament, constituted his crime. He was opposed to the church, but his opinions were more nearly those of Voltaire, who was born one hundred and three years after Dolet had been sacrificed to appease the malice of the church.

Turning to the continent, Freethought is found to be activ in Belgium and Sweden, though in the latter country bigotry is fully as alive. In Belgium a Freethought congress was held at Easter, and in Paris one is called for the week commencing September 15th. Regarding the blasphemy prosecutions in Sweden, with which TRUTH SEEKER readers are already familiar, Mr. Bradlaugh says: "Messrs. Lennstrand and Lindkvist, two Swedish Rationalists, hav proved very gallant defenders of the right of free speech. One of the survivals in Sweden of the intolerant bigotry which once disqualified Jews in this country was shown in the annulation of a verdict of 'not guilty' given for Lennstrand, the ground being that one of the jurors was a Jew. Mr. Lennstrand has several fresh prosecutions pending. He is undaunted by imprisonment, and travels through the country, often addressing meetings in private gardens when the police prohibited meetings in public places, and founding branches of the Utilitarian Society." A letter from the two brave men was also read, from which we extract a paragraph:

"The Christian foes of Freethought in Sweden do their utmost to crush us, but, thanks to their foolish proceedings, our ranks are daily increasing and consolidated. We feel sure that at last we shall conquer through perseverance and courage. The many sufferings sustained by you, your sacrifices and noble valor in the long struggle for human rights, deliverance, and happiness, urge us to try to equal you, and so the history of Utilism in Sweden shall become a sequel to the history of Secularism in England and elsewhere. The suffocating reactionary and clerical atmosphere which prevails in this country is insufferable, but the valorous example of Bradlaugh, Annie Besant, Foote, and many others in the glorious army of Freethought, fire those who are awake to do something in order to gain what they are yearning for: a better time, with happier and freer conditions. To attain this we liv, fight, and die."

Aside from the bigotry of the church, the discouraging feature of last year's work is the apathy prevailing among the Freethinkers at large. This is due to the Irish agitation, and other political interests. Not a little is due, too, to the lack of persecution from the English Christians. There are a good many Infidels in England, as there are in this country, who take no activ part in the movement unless some Freethinker is in jail or on the way there. The Irish question over there is much like the Henry George movement here; it supplies a subject of discussion for men of advanced tendencies, and they drop all other matters to become political economists. When the excitement has subsided they will return to their first and most important love. Other reasons why the English Freethinkers

hav not gained more strength are found in defectiv details of organization. The greatest loss occasioned by these things is the inadequate support given the movement for the repeal of the blasphemy laws. Mr. Bradlaugh raised the issue on the first day of the session, obtaining first place for his bill. The second reading was fixed for March 20th. In consequence of governmental exigencies that date was taken from private members, and it was not until April 14th that a decisiv vote was had on the bill, when it was lost by 143 to 48. The pictures in the *Freethinker*, Mr. Bradlaugh thinks, told heavily against the bill, as they excited much religious prejudice. From the present Parliament there is scarcely any prospect of obtaining the repeal of the laws. The Freethinkers themselvs did not work very heartily for the measure, only eight thousand and odd signatures being obtained to the petitions for it, and of these about one-half were from religious sources. This was not a creditable showing, Mr. Bradlaugh says, and because of it he had some hesitation about again accepting the presidency of the society, thinking that perhaps the members' disposition to work with him had somewhat slackened. But his unanimous reëlection shows that it was not because of his personality that the petitions were not pushed, but through general apathy, laziness, and don't-care spirit. We are glad to say that in pushing petitions against ecclesiastical lawmaking the Freethinkers of this country did much better last spring than their English brethren; and the opportunity to do it again will undoubtedly be presented this coming fall. The Blair Sunday and Educational bills are not killed yet..

The death of Alice Bradlaugh, and the necessarily consequent withdrawal during her illness of her sister, compelled the closing of the Science Classes, and they cannot be resumed, as each year they hav been a source of expense to Mrs. Besant and Mr. Bradlaugh, who do not feel able to bear it longer. These classes were founded ten years ago, and their results hav been in the highest degree creditable to both scholars and teachers. It is a source of regret that their maintenance is impossible.

Mr. Bradlaugh was reëlected president; R. Forder, secretary; and W. H. Reynolds, treasurer. Beyond the election of officers the work of the conference was mostly technical. The principal discussion was on how to further spread Freethought, with as satisfactory results as such deliberations usually bring. Every delegate had a method of his own, and the sensible course of leaving it to the executiv was finally adopted. The evening session was given up to speeches, and our contributor Mr. Moss, Mr. Foote, of the *Freethinker*, Mr. Standring, of the *Radical*, Mrs. Besant, and others made short speeches, which were duly appreciated by the large audience. Mr. Bradlaugh closed the conference with a speech, the first part of which we commend especially to American Freethinkers, the last part to those gentry of the "pale phantom" order who imagin that iconoclasm has no part in the emancipation of the world. Mr. Bradlaugh said:

"We hav heard to-night, in different voices, different things on which I will say a word or two. We hav been told that because the statue to Bruno is unveiled the papacy is unable to hold its own. We are told that Christianity is dying. We are told that Freethinkers are flagging. We are told that Freethought is progressing. Yes; it is progressing. But I am not so sure as to the papacy being unable to hold its own. I wish I were. I am not sure that the papacy is not stronger now than it was four hundred years ago. The great fight between Freethought and orthodoxy is yet to come, and in that fight the papacy will stand for orthodoxy. The Church of England is nearer to the papacy now than it was two hundred years ago. Disestablishment will but make the papacy stronger. And though I am in favor of disestablishment, though I hope to take part in disestablishment, I do not hide from myself that disestablishment will strengthen the Roman Catholic church, and will bring advanced Freethought face to face with the most terrible foe of liberty. There were huge difficulties in fighting fifty, sixty, seventy, eighty years ago. Then Freethinkers had to fight for the right to only think aloud. Now it is for us to learn to use the right which was won for us by them; won also for many who do greater work than we, but whose work is made possible by us. Education, Science, Art, take five millions now, where fifty years ago they did not take fifty thousand pounds. Science works ever, not so much by lecturing in halls, nor by speech in field and street, but by the constant chipping away of old prejudices, the breaking down of old beliefs. Christianity is dying if we measure its death agony by thousands of years, though not if we measure it by hours and weeks and months. It dies as the glacier melts, crushing much with its cold rigidity while it is melting. I hav no right to boast of the part I hav taken in the great Freethought battle, for the fight has given me a place that I could not otherwise hav won. I do not mean the place in which I now work month by month, but a place which is cut into the page of the history of this century, cut not deep, but deeper at least than the names of those who strove to bar my way. By myself I could not hav done this; it was the cause for which I battled that made me strong. Word has been spoken here to-night of Bruno, of Bruno whose statue unveiled to-day marks his triumph on the spot where he died. Bruno, and men like Bruno, are not those to whom our grateful recognition should be chiefly paid; he had the reward of coming out in the light of history, and though his last look was on a sea of hostil faces, yet he looked the whole world in the face and died in full sight of men. The really hard struggle is when a man is driven down, unnoticed, unknown, uncared for. Bruno's name lightens like a beacon-flame across the centuries; but there were hundreds of forgotten dead, hundreds who went to jail, poor men, unknown men, men without whom the struggle for a free press identified with the name of Richard Carlile could not hav been. Movements are not made by men and women; it is the movement that makes the men, carrying them in front of it as some huge wave bears the boat to the shore. I, to whom you hav given the duty of being standard-bearer for you in the fight, and who hope that I may say this night that I hold it up a little higher than ever it has been held in this land before—I can only do it because Richard Carlile paid his nearly nine years of jail to buy the standing-place on which I now stand. There are some who may think more truly than we; some who may think more deeply; some whose thought may range more widely; for those who fight in the whirl of the battle, striking blow after blow, cannot always see the exact spot on which the builder's trowel may best be laid and the bricks be most precisely set. Huxley, Darwin, Tyndall, are building where we broke, but without our work theirs would be impossible. We may be rough as we work with bar and pick in our overthrowing; but our roughness has smoothed for them a place whence they can challenge not one religion only, but all the religions of the world."

At this distance, and judging from the report of the conference, the leaders of English Freethought hav done their duty and done it well during the year. The Oaths bill alone, though not all we could wish, is of itself a triumph splendid and practical. The supporters of the party hav perhaps loitered a little by the way, especially to be regretted in the matter of repealing the blasphemy laws, but on the whole the year has been a profitable one for progress, as any year must be in which even one penalty is removed from Freethinking. We extend to our brethren over the water the assurance of our interest in their welfare and joy at their victories.

We Giv the Devil His Due.

Two very much respected friends write:

"Do you think it wise to keep flinging mud at Wanamaker, even if he did raise a fund with which to buy corrupt Democrats to save the country from the discredit of another Cleveland administration? Do you know of any Democrats who sold out to Wanamaker? If you do not, why insult the intelligence of your Republican and Democratic readers by insinuating that he was a party to their corruption? Can you reasonably expect to keep your Republican subscribers, and they constitute the great majority with us? Giv Wanamaker a rest and the devil his due, and you will retain friends; but, in parting, why not mention that Wanamaker divides profits with his employees? Possibly such flings hav not tended to the post-office department's being over anxious to carry through mail to you that THE TRUTH SEEKER may find a larger audience."

Our friends ought to know by this time that we care very little about ordinary politics, and hav no preference between the two ruling parties. References to Mr. Wanamaker hav not been for the reason that he is a Republican. We do not care for that. Nor hav we found fault with him because he is pious. That is his business. What we hav criticised is his use of his office to force his religious observances upon the people, of whom he is theoretically but a hired servant. He appoints men to office not because of their fitness or the desire of the people to hav them, but because they are religious. He has put the public to much inconvenience by his Sunday rules in the department at Washington, and he is trying to do away with all mail service one day in each week because his religion regards that day as "sacred." He is uniting church and state, with the church in the first place. Here is another instance of his zeal for Jesus:

"WASHINGTON, June 16th.—From all over the West there comes an outcry against the carrying of the postmaster-general's Sabbatarian fad into the administration of the Star route mail service. Senator Plumb, who has passed most of his time since the adjournment of Congress within easy reach of Washington, is fairly overwhelmed with protests, and every mail is adding to the number received by other accessible senators. The Sunday service is a great feature to the people along the far-reaching routes extending through Dakota, Montana, and other thickly populated territories soon to be made states, and also through Nebraska, Kansas, a great part of Missouri, Texas, Arkansas, Colorado, and other states.

"The people of these communities think more of their Sunday mail delivery than that of any other day of the week, and Mr. Wanamaker's attempt to cut them off from civilization on the first day of the week is raising a storm of disapproval. Wanamaker has directed that all contracts for the Star route service (which is the main service in the West) shall be advertised for six days only. In some instances where, by inadvertence, the advertisments hav called for seven days' service, he has ordered a re-advertising. The storm which this arbitrary puritanical action is raising in the West is only just beginning to be felt here, but the breezes will blow after awhile."

Wanamaker seems to regard the postal department as his to do with as he pleases; and to support his religion he is endeavoring to deprive the people in the Northwest of their regular mail service. That is, he is forcing his Sabbatarian notions on the country regardless of the wishes of anyone but the Christians. His church is running his department of the government. This is against all Liberal principles, and we hav protested and shall continue to protest against this practical union of church and state. And if Mr. Wanamaker were a Democrat we imagin our friends would also protest pretty loudly. But because he is of their party they close their eyes to his flagrant violation of the principles of our government. We hope never to be so strongly wedded to any party as not to be the very first to criticise it when that party does wrong.

We do not care to discuss Mr. Wanamaker's personal business, though even on that we could enlighten our friends somewhat. Neither do we consider the Republican party as more corrupt than the Democratic party. There is really no issue between the two parties except as to who shall hav the offices. The tariff issue was a scare on the part of one party, and accepted by the other in the hope that it would prove a winning card. The Republicans had previously proposed to scale the tariff down lower than the Democrats thought of doing.

Our objections to Mr. Wanamaker are solely based on his prostitution of his office to gain a point for religion. And if because of these objections our friends think Mr. Wanamaker's department might delay mail matter directed to this office, they hav very funny conceptions of the power and duty of our officials. Is the post-office Mr. Wanamaker's private property, or does it belong to all the people? Or is it a missionary institution for the propagation of the Christian religion and the support of zealous Christians? Wanamaker seems to so regard it; but that is just what we deny and protest against. Shall our Western subscribers wait till Monday to get their TRUTH SEEKER, when they might hav it on Sunday, just because Mr. Wanamaker personally regards Sunday as a holy day? What sections of our Constitution and statutes make the church's regard for a certain day superior to the wishes of the people? And why should a man who believes in Secular government condone religious usurpation simply because the usurper is a member of his political party?

ONE of the best of S. P. Putnam's lectures is "The Glory of Infidelity." He has now published it in an exceedingly pretty pamphlet, adding to it a poem on Thomas Paine, which sells for ten cents. Address Putnam & Macdonald, 504 Kearny street, San Francisco, Cal.

THE *Tribune* accuses the Women's Christian Union of bribing the voters of Pennsylvania with coffee, tea, sandwiches, and buttermilk, and says it is a custom which ought to be checked, for "it is quite as immoral to bribe a voter with a sandwich or a cup of coffee as with a glass of beer."

THE *Christian Advocate* mentions the burning of several churches by lightning, including a Methodist building, and says, "it is one of the most appalling of phenomena, but not beyond the control of divine providence." This seems to saddle the blame on God; but if he is directing the lightning what in the world is he hitting the churches for? Is he angry at the brethren for their hypocrisy and sinfulness?

A HITHERTO unpublished letter from Garibaldi was read at the Bruno banquet at Rome. It was dated Caprera, June 20, 1875, when the project of a monument to Bruno was first mooted, and inclosed a subscription with warm words of approval for the object. Purchasers of the TRUTH SEEKER ANNUAL for this year are familiar with the appearance of this statue. It surmounts a very handsome monumental pedestal, around which are placed festooned medallions of other heroes and martyrs, Aon Paleario, M. Serveto, T. Campanella, P. Ramus, P. Sarpi, Huss, Wicliffe, and J. C. Vanini. On three sides occupying the same space as the inscription to Bruno are bas-reliefs representing Bruno at the University of Oxford, before the Inquisition, and at the stake. The whole monument, those say who hav seen it, reflects the utmost credit upon Signor Ferrari, the designer and sculptor.

Letters from Friends.

GUNNISON, COL., June 18, 1889.

MR. EDITOR: Your paper is a good one and I will not do without it. I am yours always for reason, truth, and science. A. MOYER.

ORANGE, MASS., June 20, 1889.

MR. EDITOR: To Mr. W. M. Chapman I would say: The answer to my first query I consider correct, but you hav not answered the second. I did not ask whether the influence of the earth on other celestial bodies was decreased in proportion to distance, but whether that influence finally became absolutely *nil*. The question at issue is: Is not the influence of the earth infinit in extension, according to the principle that division cannot ultimately annihilate force?

H. W. HAMMOND.

CRESCO, IA., June 16, 1889.

MR. EDITOR: Please send me catalog of books. I hav tried hard to add to your list of subscribers, but without success. I cannot touch this superstition-soaked community with anything that might put common sense into godlike craniums. Let me assure you that, from sky-pilots and my religious family, I receive an abundance of Christian hell. With the latter I would like to liv in peace if it were possible under the circumstances, but the former I will fight while I draw breath. Some avoid me, others abuse, but all hate me. Yours, etc., F. L. DAUBERSMITH.

BRONSON, FLA., June 7, 1889.

MR. EDITOR: Please find inclosed twenty-five cents, for which send me "Pioneer Pith," by Robert C. Adams.

I am so sorry for God that I think we ought to keep a penitential service for him. He seems to be so much abused, and his children present such sad sights in their petty squabbles over the five points of Calvinism, Episcopacy, and papistry that I am afraid it has gone to his brain, and he has commenced, like a man on a continued debauch, to smash his property for his own amusement, or else he would never hav played football with his five temples in Johnstown, and gathered so many of his good ones at once to his embrace.

Yours truly, W. C. FERRIDAY.

BRUSHTON, N. Y., June 21, 1889.

MR. EDITOR: Please send me "Bible Inquirer," by A. Jacobson; "The Logic of Death," by J. G. Holyoake; "Materialism," by Dr. Louis Büchner, and "The Atonement," by Chas. Bradlaugh.

I am more than pleased with THE TRUTH SEEKER and the ANNUAL. A year ago I was a Roman Catholic in pretty good standing, but by reading Catholic books I began to doubt, and continued to doubt, until I got THE TRUTH SEEKER, when all my doubts were at an end.

I would like to ask your opinion of the practice of blessing the throats of little children as a protection against sore throats, etc. It is practiced to quite an extent in the Catholic churches in this vicinity. GEO. S. CROSSMEN.

WEST BRIGHTON, N. Y., June 9, 1889.

MR. EDITOR: Within find inclosed my mite for the grand old TRUTH SEEKER, that I may enjoy its blessings every Sunday. I think it would hav been more to Mr. J. Christ's reputation if he had originated similar teachings. He might hav meant well enough, but he certainly taught some singular things. I think the inspiration of THE TRUTH SEEKER far more reliable than the inspiration of God's inspired word. I think God had a good opportunity to display his mighty power he boasts of in stopping the mighty storms that flooded out Pennsylvania There was a good chance to display his mighty power. If he ever fed five thousand on two small fish and a few cakes, there's a chance for him to return and do a mighty work. Then I would feel like giving him all the glory, honor, and thanks, wouldn't you? But I advise them not to wait for his generosity.

Remember you hav my sincere prayers.

SAMUEL E. SKINNER.

DAYTON, O., June 16, 1889.

MR. EDITOR: The recent results at Johnstown, Pa., appear to be a good theme for philosophers to philosophize upon, for philanthropists to gain an immortal name by, and for theologians to theorize upon, illustrating the "watchful care" of that fellow with the "smiling face" that is eternally hidden behind a frowning providence; that ever thoughtful and gracious myth that "even noteth the fall of the sparrows;" that unknown quantity of unknown quality said to be the God of Abraham, Isaac, and Jacob.

When man recognizes in full that he is subject to the laws of the universe, the same as the universe itself, and that he will wisely, after having gained the necessary wisdom, consider those laws so far as he can understand them, casualties will be reduced in just that proportion, and myths will be relegated so much farther toward a much-to-be-desired oblivion. The laws of absorption, disintegration, repulsion, and attraction work unceasingly. And, no matter how long the time required, in the end the result is obtained. In the case of the reservoir at Johnstown, the laws of decomposition and absorption had been in operation since the foundation was first laid. The law of repulsion had continually operated against the masonry and woodwork, and it only required the law of attraction to bring down rain-drops in quantity sufficient to force the already partly disintegrated dam from its foundation and flood the country below. Investigate all things with truth as the sole object. For one to suppose that a God had anything to do with the calamity at Johnstown, is too silly for a moment's consideration. It was slowly but surely brought about by nature's law, and the sooner man recognizes the fact the better it will be for himself and posterity. Public instructors, school-teachers, should be furnished with an easy and simple manual for the promulgation of nature's laws, and be required to teach them in all schools, to the end that children may not grow up in ignorance of what nature requires and always obtains. Such a course would banish superstition almost, if not altogether, in a single generation. B.

LAKE SHORE, UTAH, June 22, E.M. 289.

MR. EDITOR: The Freethinkers of Lake Shore hav been again called upon to mourn the loss of one of their number in the death of Mrs. Harriett Brooks, the beloved wife of our amiable and energetic leader, H. S. Brooks, who died at her residence, June 16, E.M. 289, aged fifty-six years. Mrs. Brooks was a true Freethinker in every sense of the word, and her request was that she be interred purely on Freethought principles, wishing no Christian minister to speak over her remains. She was an affectionate mother of four living sons, all of whom imbibed her sentiments. She was much respected both by Liberals and Christians alike. At 3 o'clock, P.M., on the 17th inst., Mr. Thomas Dallen, of Springville, conducted the funeral services in accordance with the wish of the departed. His remarks were very appropriate and to the point. He finished by reading Ingersoll's oration upon death and immortality. A large concourse of both Freethinkers and Christians followed her remains to their last resting-place, and a few appropriate remarks by Mr. Dallen closed the services. And so another dear sister and friend of humanity has passed to the great unknown. M. M. CREER.

DES MOINES, IA., June 22, 1889.

MR. EDITOR: I inclose, for publication, the official names of the Des Moines Secular Union: J. Pitman, president; R. L Lunt and Mrs. D. H. Cross, vice-presidents; A. M. Foster, treasurer; F. Steiner, recording secretary; H. L. Perkins, financial secretary; N. Zediker, D. H. Cross, and Mrs. N. Zediker, corresponding secretaries. Regular meetings every Sunday evening at 8 o'clock, in Forster's Hall, 504 Walnut street. The organization is only three months old, but it has been growing in interest from the very first, and effort is being made to build upon a foundation that will insure perpetuity and gradual development. Conscious of the strong current against us, we would be content, even, to retain our present membership for a time, though I am pleased to note that the Union is steadily growing in numbers as well as in interest. It is patent to every thinking mind that the permanent existence of Liberal organizations is necessary, hence every Liberal-minded person should encourage the up-building of the same, for, although they may consist of but few members, those few will be more thoroughly informed and the better qualified to impart knowledge and to meet the arguments of the Christian world.

If you will forward TRUTH SEEKERS at any time, I will distribute them and make effort to get subscribers.

N. ZEDIKER, Cor. Sec. Des Moines Secular Union.

ALLIANCE, O., June 20, 1889.

MR. EDITOR: Mrs. Mattie P. Krekel addressed good audiences in Alliance, O., June 9th, morning and evening, also Tuesday evening, June 11th. Mrs. Krekel is one of our most able speakers, and all who heard her were highly pleased. To say Mrs. Krekel thoroughly understands her subjects, and handles them to the satisfaction of the most rigid critic, would be putting it in a mild form. We recommend her to the Liberals of this country as one of the most able and social lady orators on the Liberal platform, and suggest that when convenient to do so Liberals throughout the land should engage her services, and not allow an opportunity to pass to listen to her able and ladylike arguments in behalf of humanity.

The Liberals of this place are in good working order, and are now engaged in trying to encourage Liberals in other neighboring cities to organize, so that when Liberal speakers can be had we can use them at different points to advantage. Thus we can save so much expensiv travel from one engagement to another. Liberals, wake up and organize to protect our rights against the encroachments of orthodoxy, or we may hav a large-sized God in our national Constitution that will be more ornamental than useful to all classes, except to that class who sail round through space catching souls and consigning them to eternal torment to gratify their proposed *Constitutional* God. Once more we must urge you to be on the alert. Engage such women as Mrs. Krekel to lecture on woman's equality before the law, and God in the Constitution, and help to spread the light. And, what is better still, after you hav done all this subscribe for the New York TRUTH SEEKER and help Brother Macdonald to spread the Heston picture gallery all over the land. D. W. SMITH.

MARVIN, June 16, 289.

MR. EDITOR: I wish to make a few remarks concerning our paper, etc. In the first place, the reason that I hav not remitted sooner is just this. I am acquainted with several Freethinkers in and around this town, and hav received from some of them a partial promis to subscribe, and so waited in hopes. But when I made a final appeal they pleaded that it took too much money—it was too costly a paper, and they would hav to defer to some future time. And now, Mr. Editor and the Truth Seeker Company, I think they were not far from the correct idea.

When Mr. Bennett saw fit in his great heart to increase the size of the paper I thought it was a financial error. It was very trying to some of his best friends, but they came to the scratch like men. Sister Finch of Nebraska sounds the keynote in her letter in the last issue, where she says: "We are not living, but just holding on, ready to drop." This is the condition of all the great Western states. There is just one kind of institution flourishing now—that is the three-per-cent scalping shops, called banks. They take from three to ten per cent per month interest, and money cannot be procured anywhere else Now, the original size of the paper was fair and the price not beyond the reach of the poor. Now, my brethren, there is not a Freethinker in the United States that desires the success of the cause more than your humble servant. And if I am wrong in this view of the case it is not a fault but an error of judgment.

I believe it will increase the number of subscribers, so that your income will be equal to what it is now, and will put your paper in many more hands, which is the most to be desired. Giv us eight or ten pages of well-digested matter and I think the great majority will be satisfied with corresponding price. If then there are any rich Freethinkers in our ranks that want to do more, they can just put the other dollar in books or tracts. I do not often write letters to my brethren, and if any can show that I am wrong, I will haul down my colors.

There are many persons writing long communications to our papers trying to prove this ism or that ism or something or other that could just as well be left out. If a man or woman has anything good let them put it in book shape and let it go on its own merits—not but that nearly all that appears in THE TRUTH SEEKER is true, but some of it appears to me to be very thin. Let THE TRUTH SEEKER be a Freethought newspaper with one page of "Letters from Friends" boiled down. Don't, my dear brethren, take up a whole or two columns or more trying to wreak a little revenge on some one. This is valuable space, remember. If somebody pitches into me for writing this letter they must not think I am coming back at them, for I won't. I want somebody that has a good word, a little logic, or a little encouragement, to occupy said space. S. M. TRAVIS.

OREGON, MO., June 20, 1889.

MR. EDITOR: Our orthodox Protestants get involved in trouble when they proffer the holy Bible as authority as badly as do the Romanists about the authority of their church or their pope. They must either claim every line of every book as infallible, or giv it up. The Romanists had to fall back on the fundamental points, and admit that church and pope were infallible only when uttering fundamentals. So do our modern heretics or Protestants say our Bible is infallible only when it utters things that are fundamental.

We believe thus and so because holy scripture declares it, and holy scripture is infallible.

Question. What—infallible in all things or only in fundamentals? Answer. In fundamentals only.

Q. Then on other points scripture may err? A. Yes, it may.

Q. And do you know what things are fundamental or not? A. No, and therefore I believe scripture in all things lest I should disbelieve it on some fundamental point.

Q. How do you know then whether this be a fundamental point or no? A. I do not know.

Q. It may then be non-fundamental for all you know? A. Yes, it may be so.

Q. And on a non-fundamental scripture may err, you said? A. Certainly, I so said.

Q Then it may err in this? A. Yes, it may.

Q. Then what certainty hav you that scripture does not err in this matter you are holding as most essential? A. None whatever, but upon the supposition that the matter is fundamental.

Q. And of this supposition you are uncertain? A. Yes, I told you so before.

Q. So you can hav no certainty of that which depends on this uncertainty, save only a supposition—if it be true? In plain English, you are sure it is true if it is true?

It was in that way Chillingworth "did up" his opponent, but in doing so he upheaved from its foundations all of his own faith. The poor opponent was obliged to reply that he himself did not know what was fundamental, for if he did he himself was the infallible, and no pope or church was necessary. Now the holy Bible has been put in place of church. The Protestant is bound to say he also does not know, for if he did there is no use for scripture.

There is no evasion; the whole of scripture must be taken as infallibly true or away goes the whole structure. Reason has no place, nor has manhood or sanity. The sole reply is the baby's or the fool's, viz: "It's true because 'tis."

HOLT.

STEUBENVILLE, O., June 16, 1889.

MR. EDITOR: I sometimes despair of the world ever being what it might become, a desirable place to liv in for the whole mass of the people, while selfishness is the ruling motiv of the best of us, and while even as well-meaning a man as Mr. A. Carnegie cannot see that the interests of all would be best served by the employers uniting with the employed to keep up a fair remuneration for work done. If instead of crying out, "Oh, we can't compete with so and so, who has forced his workmen to work for less than we are paying," they would unite with the workmen to compel the delinquent employers to pay fair wages or stop; to say to them, "We are responsible for the welfare of these men from whose labor we gather our wealth, and we propose that they shall receive a fair day's wages for a fair day's work, and will not allow you to ruin both us and them by grinding your men down to starvation wages," how much better would this be than to reduce all to their level! How soon this would break the feeling of ill will that exists between labor and capital!

As regards the importation of foreign labor there are two causes. One is the mean employer, who is resolved to break down wages at all hazards. The other is that the Catholic church, the greatest enemy of the people that exists in the world, is adding to her strength to break down all barriers to her universal power by every ignorant foreigner that lands on our shores. And so long as we allow them to vote at any time after they arrive so long will that greatest of all despot,

isms continue to cause swarms of its most ignorant dupes to come over here and take the places of our own citizens who hav been educated at the expense of the state, so that intelligence and not ignorance should cast the ballots, on which depends the welfare of the country, indeed, the very salvation of our republican institutions. Let the universal motto be, No more ballots in the hands of foreigners, and we shall beat down both the power of the sordid employer to reduce the wages of his workmen and forever scotch the power of the Catholic church to undermine our republican institutions.

I cannot help but notice the difference between the treatment of the Anarchists' case and that of the Clan-na-Gael by the great mass of the newspapers. They hounded the poor Anarchists to death without a particle of evidence that they had committed any overt act, and the Methodist preachers would be satisfied with nothing less than their blood; and though the principal bloodhound, Blondell the policeman, has been proved a blackmailer and disgraced, they still slander the memory of those martyrs to the cry of mad dog. But not a word in an editorial of the leading papers, except a few, against the outrageous crime of the Clan-na-Gael. Oh, no! they are Irish and serfs of the pope and hav votes. It would not do for the politicians to offend them, so all they hav to say of Mr. Sullivan is, "What a brave, cool man he is! What a manly man he proved himself by submitting to be arrested!" etc. It is sickening to read the praise of these men who could decoy one of their own countrymen to his death and butcher him like an ox or a hog, depending no doubt, upon their priest to wipe out the sin and giv them absolution at the last. Ought such men to be admitted as citizens of these states, who take no oath without a reservation that they obey the pope or his priests before all else, even to betray their own as well as their adopted country, if the priest demands it? Let the motto of all lovers of their country be, No more suffrage for any foreigner. Keep them from voting and you destroy the venomous sting of the church.

JOHN DOWNES.

CHICAGO, ILL., May 30, 1889.

MR. EDITOR: It should be the great desire and aim of every patriot of civilization to promote truth and justice at all times, and only those who hav souls that can feel for others as well as for themselvs are worthy of being classed as patriots. In this age of great progress, surrounded by many faiths, dogmas, and creeds, is the time for those who love the truth better than their own lives, to break away from the confines of any set opinions, and, with the helmet of justice secured to their person draw the sword of proof against every cruel creed that can be proved false, and slay the revengeful tyrants of superstition upon every side.

"Truth is mighty and must prevail" is an old adage, but which for years has been proved false, or has been rusting away its intended truthfulness amid the dark ages of controling ignorance. We know not how long it is to remain before the mighty arm of political and religious power is to be made weak by the advance of science and pure motivs, for as long as the great mass of mankind are kept in ignorance, and held in the control of the cunning machinations of a few, so long will truth and justice hav to breathe the stifling air of fraud and dominion.

Ignorance is the chain that binds the mind to the idols of preconceived opinions, and can only be broken by the spread of intelligence coupled with virtue. The same ignorance fills our prisons and asylums with the poor deluded victims of misguided control; the same is the parent of the olden banner that has been floated high above the heads of the timid, having written on its face the damnable words, "Turncoat," to intimidate the weak and ignorant from leaving the fold of some party or creed, and to hold them in submission. Such is the stigma to be seen on the foreheads of the non-progressiv, who would obstruct the pathway of the more aspiring who would seek a higher level of moral and judicial worth. How are we, then, as patriots to the truth, who would know of nature and her laws, and how to best conform to such laws in order to reap the greatest possible benefit, to shake off the superstitious fears of our forefathers and climb the ladder of progression without stint or hindrance? The masses must be educated, not alone in the common branches of learning, but be taught to think and reason within themselvs that they may break away from every tie that binds them to creeds or opinions, and with minds unprejudiced seek more advanced ideas of known truths. How can we best do this? is one of the great questions of the day.

Money is power, and has for ages been accumulating in the church treasury of the world until her millions outnumber the hairs of our head; her devotees hav been forced by fraud and favor to giv to the Lord; her power is nearly supreme; her precepts most vile; her Jesuitical oaths most terrible. So in a great degree most other creed-loving denominational sects of religious and political partisans. Again is asked, How can we best turn the tide of erring nature? We hav able men in the lecture field, fearless editors dispensing words of truth that those who need may learn, many Liberal-minded filling high positions in our schools and colleges, even from some of our pulpits are being issued great progressiv truths, and while the speakers are advocates of fallacious mythology, they are honest and willing to accept truth as fast as it is unfolded to them. Still the great mass are uncared for, and remain in ignorant bliss, easy victims of the wily who are ever seeking their downfall. Many will not attend the lectures of the despised Infidels, are ashamed to be seen reading Secular papers or attend church where liberal thoughts are expressed. So bigoted are many that they dare not think different from their ancestors or preceptors, and fear that old scarecrow, "Turncoat." But few business men of our country really believe in church, creed, or the divinity of Christ, but are ignorant of the real facts, and continue to support the church for the sake of wife and children, believing the church to be the only promoter of good morals, when the reverse is true. This is the class we must rescue, the careless and unthoughtful. How are we to do it? is again asked. My answer is, to sow the seeds of truth, in small quantities, but well over the land, that the beautiful flowers of virtue can be seen and the perfumed air breathed by the unthinking, unaware of their presence, for if sown in large quantities the whole will be pulled up and burnt by the watchful deceivers of men.

The Liberal class are said to be financially unable to oil the troubled waters of sectarian fraud sufficiently to enable the great ship of scientific truth to pass over the vast sea of superstition, but can we not unite in putting before the youth, the thoughtless, the honest, and even the denominational saint such tracts as will bring our whole country under missionary control, not such as placed before the heathens of other lands, that hav proved such a curse instead of a blessing, but such as will put confidence in the breast of every individual, and make them know that to do right is justifiable, that error cannot be forgiven—tracts that will improve upon the Sermon on the Mount, such as can be printed at small cost and distributed free by those interested in doing good? The standard of intelligence will be raised many fold in a short time. Show up the records of the past, giving the principles and misdoings of those who hav lived by faith in the supernatural, instead of relying upon their own independence. Build up as well as tear down; let the lecturers, the editors, and the reformers of all classes keep at work, and, in addition to these, raise a fund for printing selected missionary tracts, in large quantities, to flood the country and educate the people. An ounce of prevention is worth a pound of cure. Our people are naturally honest, but avaricious, and think more of wealth and powers, coupled with public favor, than to know the truth and be guided thereby.

Could not the Freethinkers of America subscribe liberally, according to their means, to secure an establishment of our own to print vast quantities of tracts, selected by a chosen committee from among the good Liberals of our nation, and mail to each locality—to true and noble workers—tracts in circular form, such as will enlighten the great mass and bring about such a soul-cheering revival of Freethought as was never before known?

The church is fast seizing the reins of temporal control and we will soon be inclosed within the walls of its vengeance. Shall we remain idle and be content with what we are now doing, until again folded within the pythonic coils of ecclesiastical power? Or will we guard and protect the individuality of this great free republic before it is everlastingly too late? Men must be taught to forsake party and creed and unite for one common interest of protection, lest the deceiving *politico-religio* factions of party strife continue in the future, like the past, to defraud us of our just rights as free and independent citizens. The ignorant masses are being imposed upon by perfumed words and promises of pretended reformers, and thereby vote away their legal rights until at last, when too late, we will find ourselvs in the power of our enemies, who are filling their coffers from off our misguided, but honest, errors, and we, the common people, made slaves and dupes to their wishes. The churches control the political parties, and the political parties the people.

What is the remedy, but to educate the people to do their own thinking, to work and vote accordingly? To this end let us keep our lecturers and editors at work; purify our public schools; flood our land with short but meritorious statistical records of the past, together with scientific truths as developed from the great storehouse of nature; disprove the fallacious theories of mythology; drive delusion from our midst, that the real may be known. Seek to know from whence we came, and not throw the blame of undeveloped nature upon some supposed deity of whom nothing is known, but teach that each is the author of his or her own worth.

A. D. SWAN.

PORTSMOUTH, O., June 23, 1889.

MR. EDITOR: This week finds our city all torn up over the removal of two of the most efficient teachers of her public schools, one a pure and noble young lady, Miss Kate Kinney, who is fighting the battle of life alone, and the other, a widow, Mrs. Nellie Reiniger, with three helpless children upon her hands. Their friends are discouraged and the public are indignant. Their services were dispensed with, without notice, and without charges of any kind. Locked up in a secluded room, skulking from the sight of the world, the board of education, composed of church deacons, Knights Templar, and believers in the Presbyterian God and the Confession of Faith, declared these noble, pure, and good women's services dispensed with. The members of the board hav satisfied their wounded pride, and now offer up to their "almighty friend" prayers, beseeching mercy and aid for the helpless ones they hav cast aside. It causes me to say, "O consistency! thou art a jewel!"

I must not forget the Seventh Day Adventists, who are exhibiting under canvas spread on a vacant lot in the east end of the city. They hav figured it out that the time for the second coming of Christ was up in 1844. The Millerites set this same year for the destruction of the world, and ascension robes were prepared by many of them. As a result of this "second coming" scheme one person has become crazed. His name is James Smallridge, and he now occupies an apartment in the Athens Asylum, having been sent there Saturday. He came to Portsmouth a comparativ stranger. He visited the Adventists' tent, commonly called the "Cotton" church, one night, and the following day was raving mad on religion. Whether the Adventists unbalanced him or not I am unable to say. At any rate, he roamed about the city proclaiming their doctrin. He was locked up by the police, and in his cell he frantically raved. He said he was as old as Methuselah; that there was only one true God; that there were two devils, but he had massacred one; that the police who turned the key upon him would be damned, and that he expected Christ on the first train. Thus it is seen that religious insanity is but an unhappy mixture of faith and ignorance.

The so-called elders who are advancing the Adventist doctrin hav been visited by several of the Freethinking gentlemen of Portsmouth, who find that they come no nearer solving the mysteries of life and death than the reverends of other denominations. One young man handed them a list of impossibilities found in the Bible. They refrained from answering on the spot, and said they would preach a sermon explaining them away. As yet the sermon has not resounded on the evening air.

"We are in our last days," said an Adventist. "Christ can be expected at any hour, at any moment."

"It seems to me that he has boarded a late train," retorted an unbelieving man, when a wit standing close by dropped in the remark: "The probability is he was on one of the trains in the Johnstown washout. His father forsook him as in the first coming, and didn't make the waves run uphill. That would hav been a bully place for Lambert to hav shown Bob Ingersoll how easy it is for water to climb a mountain."

A few evenings since a furniture factory in this city was entirely consumed by fire, the owner of which is superintendent of a Sabbath-school. Across the street was a saloon, and within a stone's throw was Brown's liquor store. A passer-by appropriately remarked: "The flames devour. The Sunday-school superintendent's property burns as well as that of the Infidel. And in this case liquor establishments are left standing as mementoes of God's goodness and mercy to those who follow him and do his bidding, I suppose."

WILL B. ANDRES.

MARTINSBURG, W. VA., June 16, 1889.

MR. EDITOR: As a friend of Freethought and a reader of your interesting paper, I desire to contribute for publication some more of my views of the great question of life and death. As I grow older, the more I am convinced that the great Freethought movement is the only means to insure complete individual liberty. This conviction springs from my own experience, observation, and knowledge. I hav come to be an individualist. I take my lessons from no man or collection of men; I think for myself, and act accordingly. There ought to be no followers, but all leaders. I want no man or woman to follow me unless they think for themselvs. Then all can be leaders. Christianity is made up of followers—those who fear to think, and accept anything without demanding proof. Of course all people hav the same right to believe as they please; all hav equal rights, and to protect and preserve the personal rights of all is the object and aim of Liberalism.

One Liberal friend in South Dakota, writing to me, says Freethought in itself will not lead us to the goal. He insists that the wrongs of labor must be righted first. That mental liberty is not of much benefit when labor is so poorly paid. He is in favor of the single tax as the remedy. I admit his logic. The condition of labor in this country is deplorable. But I cannot see how labor is to be emancipated. Capital is so strongly intrenched and so powerful that it seems to be monarch of all it surveys. Labor is helpless simply because it cannot cope with capital. Nothing can be done but by universal and complete organization of labor. It is growing more and more a tremendous problem. But, like all other problems under the inexorable natural law, it will be the survival of the fittest. The condition of humanity is far from satisfactory. As long as prejudice and selfishness exist in human nature, justice will be unknown. Who is responsible for this state of affairs? The Christians, for they compose the great majority of the people, and nearly all the wealth is in their hands. In one word, they rule this country, and Freethinkers are at a fearful disadvantage. But Liberal ideas are spreading in spite of opposition.

I insist that mental freedom alone will lead to the goal. I know the evil of superstition and religious delusions, and when humanity are free from those they are just as free as it is possible to be. Then we can direct our power against other great wrongs that are created by the unjust conditions and circumstances of life. As long as might makes right there will never be justice to downtrodden humanity. The most deserving often fail, while the unworthy often succeed. And yet Christianity proclaims the existence of a God who rules the destiny of men and nations. I believe that fate itself rules our destiny. All must meet their fate, whatever it may be, and all are doomed to one common fate, death, so all are marching on to their eternal fate.

I saw lately in your paper an article from one of your subcribers where he examined the Bible and found no proof of a future life. That's the question to be answered by Christianity. Giv us rational evidence and we will believe. But there is a screw loose in the universe. The horror at Johnstown, Pa., is talked of by the superstitious as God's vengeance on the wicked. I heard it stated, but I laughed at it. I know that nothing can happen on earth without a material cause; and if the visitation of God should come it would be a universal visitation, for wickedness can be found more or less everywhere. This shows what superstition is. He or she who is intelligent and brave, with mental liberty, possesses the greatest fortune on earth. So every man, woman, and child ought to do their best to secure this happy result. Children ought to be raised to think for themselvs, in Colonel Ingersoll's way. Morality is the highest goodness on earth. Let our lives be guided by the law of love, and not by fear of things not seen and that do not exist; learning to be brave enough to meet our fate, whatever it may be; and learning that eternal vigilance is the price of life as well as liberty.

T. J. CONNERS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Poetry in Robert Ingersoll's Prose Sayings.

Life is a narrow vale beneath the cold
And barren peaks of two eternities.
We strive in vain to look beyond the hights.
We cry aloud—and the only answer
Is the echo of our wailing cry.
From the voiceless lips of the unreplying dead
There comes no word; but in the night of death
Hope sees a star and listening love can hear
The rustle of a wing.

These myths were born of hopes and fears and tears
And smiles; and they were touched and colored
By all there is of joy and grief between
The rosy dawn of birth and death's sad night.
They clothed even the stars with passion,
And gave to gods the faults and frailties
Of the sons of men. In them the winds
And waves were music, and all the lakes and
Streams and springs—the mountains, woods, and perfumed dells,
Were haunted by a thousand fairy forms.

The Old-fashioned Fourth.

Oh, I hear that there's talking all over the town
Of an old-fashioned Fourth of July.
Such a thing might draw even our forefathers down
From their mansions of rest in the sky.
So much modern nonsense has taken the place
Of the simple old ways and the simple old grace,
That it's good to see signs of a slight change of base,
And an old-fashioned Fourth of July!
Oh, theater bells and church bells all rang out like mad
On an old-fashioned Fourth of July!
And statesman spoke speeches—sometimes pretty bad,
And down South the old "aunties" sold pie;
And the volunteer troops—which were then called militia—
Paraded all day and drank till they were fishy,
And the bands played old tunes—not these washy-wishy—
On the old-fashioned Fourth of July!
And well-loaded anvil went off with a bang
As the forenoon went noiselesly by;
And when evening came on, why, the little sky-rocket
Fizzed straight up in search of a heavenly pocket.
And the fire-cracker rattled and cracked with a shock—it
Played hob with the Fourth of July,
Oh, the old-fashioned Fourth of July
Can't be had without having it high,
When the fireworks blaze you may talk of old days,
But a rocketless Fourth is a lie!

—*Philadelphia News.*

A Bedtime Song.

From the Frederick News.

Sway to and fro in the twilight gray,
This is the ferry for shadowtown:
It always sails at the end of the day
Just as the darkness is closing down.

Rest, little head, on my shoulder so,
A sleepy kiss is the only fare;
Drifting away from the world we go,
Baby and I in the rocking-chair.

See, where the firelogs glow and spark,
Glitter the lights of the shadow land;
The pelting rains on the window, hark!
Are ripples lapping upon its strand.

There where the mirror is glancing dim,
A lake with its shimmering cool and still;
Blossoms are waving above its brim,
Those over there on the window sill.

Rock slow, more slow in the dusky light,
Silently lower the anchor down;
Dear little passenger, say good-night,
We've reached the harbor of Shadowtown.

The Flag of Our Union.

Our beautiful American flag was not always of the same style as at present. From its first appearance until now, it has undergone several important and radical changes. Before the rebellion against British tyranny and intolerance, the colonies reverenced the flag of the mother country, as was just and proper. After they had fully decided to resist the encroachments of England, and to start out "on their own hook," so to speak, they began to think of a flag of their own under which to rally their forces. So they constructed a rough image of a rattlesnake and placed it upon a large square of plain cloth without a bar, star, or cross. This pictured rattlesnake was cut in thirteen pieces, which was emblematical of the number of colonies at that time in the United States. Beneath the snake, in large capital letters, were these words: "Unite or die." Some of the colonies were not favorably impressed with the undertaking to fight old England—hence the imperativ injunction. Later on, however, when they were more in harmony with the idea, the flag was made somewhat larger, and a more perfectly designed rattlesnake was placed upon it with this motto: "Don't tread on me!"

Why did our forefathers select this emblem of a serpent for a national emblem? This question was asked Benjamin Franklin, who gave the following in reply:

"By inquiry and from study I learned that the ancients considered the serpent as an emblem of wisdom, and, in some attitudes, of endless duration. Also that a country is often represented by animals peculiar to that country. The rattlesnake is found only in America. Its eyes are exceedingly bright and without eyelids—emblems of vigilance. It never begins an attack, and it never surrenders—emblem of magnanimity and courage. It never wounds even its enemies till it generously givs them warning not to tread upon it—which is emblematical of the spirit of the people who inhabit its country. It appears apparently weak and defenseless, but its weapons are nevertheless formidable. Its poison is the necessary means for the digestion of its food, but certain destruction to its enemies—showing the power of American resources. Its thirteen rattles, the only part which increases in number, are yet so united that they cannot be disconnected without breaking them to pieces, showing the impossibility of an American republic without a union of states. A single rattle will giv no sound alone, but the ringing of the thirteen together is sufficient to startle the boldest man alive. It has beauty in youth, which increases with age. Its tongue is forked as the lightning, and its abode is among the impenetrable rocks."

This rattlesnake flag did not, however, suit the people altogether, and on June 14th, 1777, the Continental Congress passed a law declaring that the flag of the proposed Free and Independent States should be composed of "thirteen stripes, red and white alternate, and that the union be thirteen white stars on a blue field, representing a new constellation." The idea of the white stars being taken, it is said, from the constellation Lyra, which is significant of peace and harmony. Why was the color of the field blue?

The Covenanters of Scotland carried a blue banner, and blue was the symbol of truth, and the colonies had covenanted together against tyranny and oppression. The stars upon the flag were placed in a circular shape indicativ of endless duration, while the number thirteen (stripes and stars) denoted the number of the colonies, and the mutual dependence and equality. As the blue was emblematic of truth and fidelity, so the red was the symbol of daring and defiance, and white was the signal of purity.

This flag was floated to the breeze first at the battle of Saratoga, Oct. 7, 1777, by the man who afterward became a traitor to the flag he then bore—Benedict Arnold. It is told that when he fled to England after he had betrayed his trust, he carried the original flag and his uniform to that country.

In 1794 the flag was changed to fifteen stripes of either color, and the same number of stars. This was done by an act of Congress, because two new states had been added to the Union. After the war of 1812, six years later, it was again changed to the original thirteen. It had been thought that as a new state should be admitted the fact should be symbolized by another stripe and star. This addition, it was seen, would make the flag a cumbersome affair, hence the idea was very sensibly abandoned, and the flag remains as we see it to-day.

It represents a free country and free institutions. It stands for a free press, free speech, free schools, and free thought. Our forefathers labored to establish the principles of freedom, and left them to be maintained by those who followed them. Everyone should strive to maintain those just and true principles at every cost, and then the glorious old flag will always float o'er "the land of the free and the home of the brave."

How Celluloid Is Made.

While everybody has heard of or seen or used celluloid, only a few know what it is composed of or how it is made. The following is a description of the process carried out in a factory near Paris, for the production of celluloid: A roll of paper is slowly unwound, and at the same time is saturated with a mixture of five parts of sulphuric acid and two parts of nitric acid, which falls upon the paper in a fine spray. This changes the cellulose of the paper into pyroxylin (gun cotton). The excess of the acid having been expelled by pressure, the paper is washed with plenty of water until all traces of acid hav been removed. It is then reduced to a pulp, and passes on to a bleaching trough. Most of the water having been got rid of by means of a strainer, the pulp is mixed with from twenty to forty per cent of its weight in camphor and the mixture thoroughly triturated under millstones. The necessary coloring having been added in the form of powder, a second mixture and grinding follows. The finely divided pulp is then spread out in thin layers on slabs, and from twenty to twenty-five of these layers are placed in a hydraulic press, separated from one another by some sheets of thick blotting paper, and are subjected to a pressure of one hundred and fifty atmospheres, until all traces of moisture hav been got rid of. The matter is then passed between rollers heated to between 140° and 150° Fahrenheit, whence it issues in the form of elastic sheets.—*The Inventor.*

His Poor Brother.

A boy may be homesick enough to feel badly, and even to cry, and yet not quite homesick enough to lose his self-possession.

Little Bennie was away from home for the first time in his life—away from father, mother, sister, and his twin brother Georgie. He was sleeping alone for the first time, also, and his little heart was heavy.

The room was dark, the house was strange, the mice in the walls made frightful noises. Bennie's soul was filled with apprehension, and after a while he lifted up his voice and wept sorely.

"What is the matter, Bennie?" called his aunt from an adjoining room.

"The matter? Boo-hoo! The matter? I was just a-thinking how Georgie is a-missing of me. Boo-hoo!"

Correspondence.

VICTORIA, TEX., June 7, 1889.

DEAR MISS WIXON: I thought I would write to the Corner. Papa has taken THE TRUTH SEEKER four years, and said he would take it if it should cost $5. Victoria has about six thousand inhabitants, and eleven churches—where they try to take care of a person's soul—and not a hospital to take care of his body. I am a member of the Wagner's Silver Cornet Band and play solo alto, and in the string band I play the flute. I will send you the *Review* to-day.

Yours truly, OTTO HAUSCHILD.

BONHAM, TEX., June 11, 1889.

DEAR MISS WIXON, *Kind Friend:* This is our second letter to THE TRUTH SEEKER. We liv four miles north of Bonham. It has been raining all day and farmers are getting behind with their crops. We like to read THE TRUTH SEEKER and Children's Corner, and always read the Corner the first thing. We would like to correspond with some of the children of the Corner. We will close, hoping to see this in print.

We remain your friends,
SARAH WHITE AND ROSA HOLLAND.

MOODY, TEX., June 18, 1889.

DEAR MISS WIXON: I thought I would write a few lines to the Children's Corner. I am ten years old. I hav been going to school, but my school is out now. We hav two heifers, two horses, a cow, calf, and a colt. I hav one brother fourteen years old. My grandpa and grandma are rich. They belong to the church. There are three churches in town. My father takes THE TRUTH SEEKER, and I read a good many of the pieces in it. Hoping to see this in print, I remain,

Your little friend, ALLIE FITOH.

BAVARIA, KAN., June 19, 1889.

DEAR MISS WIXON: We hav taken THE TRUTH SEEKER many years. We could hardly do without it. As I am a lover of children, I take great interest in their letters. I think George Remsburg writes noble letters. I hav heard his father lecture twice, and hope to hear him again soon.

Inclosed are a few lines on the death of a neighbor's child, little Lena Hall. If it meets your approbation, please print it, as the grandfather takes THE TRUTH SEEKER.

As this is my first letter to a paper, I will close.

Yours for truth, liberty, and morality,
MRS. O. I. DEAN.

[Our friend will please excuse us for omitting the verses. The sentiment contained in them is good, but the construction is imperfect, and they would read better in prose. Little Lena is safe from all that could hurt or harm. Her little life had its mission, and her sweet memory will be ever precious to those who knew and loved her.—ED. C. C.]

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Poetry.

Song of the Ghost-Seer.

Not every man is dead that you meet no more on the street;
Not always the heart is warm when the cheeks with blushes heat;
Not always the kindly meant act is taken well meant and kind;
Not always a face that is fair betokens a gentle mind.

'Tis sad when your friend is dead, or you meet him no more on the street;
Yea! I grieve for the proud hot heart that makes bitter things most sweet;
A face that is fair is good, but better a gentle heart,
'Tis well to know and love them, though bitter the pang to part.

I love not sorrow, I own it, yet many woes filled my cup;
To the lips, ah, me! it was bitter, but it healed when I drank it up;
Friends, *mo bhron* I made them and lost them, as the bright stars rise and set.
Of friends some lead astray like stars, but I love their memories yet.

And they come still like ghosts in sunlight, the friends of those other years.
Some faces all brightly sunlit, some wet with a rain of tears;
They come and they leave me lonely, they come and they make me glad.
The unbidden guests of my spirit, with greetings grim or sad.

They walk by my side in the city; though you see not, they are nigh,
And I ofttimes pass you unknowing, for the dead hold my mind and eye;
Yes, I fain would love the living, but I must not forget the dead;
They whisper me words of wonder and tales that may not be said.

I liv in the land of phantoms though I walk in the ways of men;
I see in the day and sunlight what the dreamer's eye can ken;
I know what is done in the distance, and I know of deeds to be,
For the poet and seer and dreamer hav met in the heart of me. —*Donahoe's Magazine.*

Over the Banister.

Over the banister leans a face,
Tender and full of meaning.
I see her still with a dainty grace
Above her banjo leaning,
While by her side I watch her hand
Over the soft notes straying,
Weaving her thoughts as I idly stand
Into the tune she is playing.

The light burns dim in the great square room,
Nobody else is listening;
But through the dusk of the twilight gloom
Somebody's eyes are glistening.
Broken strains of the song are blown
Over her half turned shoulder;
Holding her hand and drawing her down,
Suddenly growing bolder.

The rest is lost in a soft, low note;
What does it mean, I wonder?
But up from the banjo seems to float
The song of the sweet lips' plunder.
The question asked and the sweet caress,
And the Yes that comes from the landing,
What is it, I wonder, that makes me guess
She looks up where I am standing?

What does she mean by the soft, low tune,
And the words that now she is humming?
Why does she start again so soon
The banjo's empty strumming?
Sitting there singing an idle rhyme,
With the soft light o'er her streaming,
Is she but trying to pass the time,
And am I but a fool for my dreaming?

—*Boston Transcript.*

Doc Sifers.

Of all the doctors I could cite you to in this-ere town
Doc Sifers is my favorit, jest take him up and down.
Count in the Bethel neighborhood, and Rollins and Big Bear,
And Sifers's standin's jes' as good as ary doctor's there.

There's old Doc Wick and Glenn and Hall, and Wurgler and McVeigh,
But I'll buck Sifers 'ginst 'em all and down 'em any day.
Most old Wick ever knowed, I s'pose, was *whisky!* Wurgler—well,
He et morphine—ef actions shows and facts' reliable.

But Sifers—though he ain't no sot, he's got his faults; and yit
When you *git* Sifers onc't, you've got a *doctor*, don't fergit!
He ain't much at his office, er his house, er anywhere
You'd natchurly think certain fer to ketch the feller there.

But don't blame Doc: he's got all sorts o' our'ous notions—as
The feller says, his odd-come-shorts—like smart men mostly has.
He'll more'n like be potter'n 'round the blacksmith shop; er in
Some back lot, spadin' up the ground, er gradin' it agin.

Er at the work bench planin' things; er buildin' little traps
To ketch birds; galvenizin' rings; er graftin' plums, perhaps.
Make anything! good as the best—a gunstock er a finte;
He whittled out a set o' chesstmen onc't o' laurel root.
Durin' the Army—got his trade o' surgeon there—I own
To-day a finger ring Doc made out of a Sesesh bone;
An' glued a fiddle onc't for me—jes' all so busted you
'D a throwed the thing away, but he fixed her as good as new.

And take Doc, now, in *ager*, say, er *bites*, er *rheumatis*,
And all afflictions thataway, and he's the best they is.
Er janders, milksick, I don't keer—k-yore anything he tries—
A abscess; getherin' in yer yeer; er granilated eyes.

There was the Widder Daubenspeck they all giv up fer dead;
A blame cowbuncle on her neck and clean out of her head!
First had this doctor, what's-his name, from "Puddlesburg," and then
Th's little red head, "Burnin' Shame" they call him—Dr. Glenn.

And they "consulted" on the case and claimed she'd haf to die.
I jes' was joggin' by the place and heerd her dorter cry,
And stops and calls her to the fence; and I-says-I, "Let me
Send Sifers—bet you fifteen cents he'll k-yore her!" "Well," says she,
"Light out!" she says. And, lipp-tee-cut! I loped in town, and rid
'Bout two hours more to find him, but I kussed him when I did.
He was down at the gunsmith shop a stuffin' birds. Says he,
"My sulky's broke." Says I, "You hop right on and ride with me!"
I got him there. "Well, Aunty, ten days k-yores you," Sifers said,
"But what's yer idy livin' when yer jes' as good as dead?"
And there's Dave Banks—jes' back from war without a scratch—
Got ketched up in a sickle-bar, a reaper runaway—
His shoulders, arms, and hands and legs jes' sawed in strips! And Jake
Dunn starts fer Sifers—feller begs to shoot him fer God sake.
Doc, 'course, was gone, but he had penned the notice, "At Big Bear—
Be back to-morrow; gone to 'tend the Bee Convention there."

But Jake, he tracked him—rid and rode the whole endurin' night,
And 'bout the time the roosters crowed they both hove into sight.
Doc had to ampitate, but 'greed to save Dave's arms, and swore
He could a-saved his legs ef he'd been there the day before.

Like when his wife's own mother died 'fore Sifers could be found,
And all the neighbers fer and wide a' all jes' chasin' round;
Tel finally—I had to laugh—it's jes' like Doc, you know—
Was learnin' fer to telegraph down at the old deepo.

But all they're faultin' Sifers fer, there's none of em kin say
He's biggoty, er keerless, er not posted anyway;
He ain't built on the common plan of doctors nowadays,
He's jes' a great, big, brainy man—that where the trouble lays! —*J. W. Riley.*

An Open Letter to Bishop Potter.

BISHOP POTTER, *My Dear Sir:* Permit me this privilege of addressing you publicly. My theme is your proposed cathedral. I find my justification for thus addressing you in the great importance of the subject to the public, and in the principle involved. I hav had the honor and pleasure of a slight acquaintance with you, and was convinced that in you I had found a man of public spirit, which I am wont to define as one who is great enough and good enough to "care about questions of truth and duty;" in other words to hav at heart the public good, the welfare of one's fellow-man. I had thought, also, that I had detected in you a capacity and disposition to appreciate the great importance of the scientific method and spirit—in short, science—to that end, as a means to that end. I hav also heard you, with interest and profit, publicly discuss and warmly, eloquently, and ably advocate the power, significance, grandeur, and nobility of science in its application for the amelioration of our yet comparativly miserable condition, and for the advancement and exaltation of humanity. And so I had thought of you as one who was abreast with the times, in harmony with the spirit of the age, keeping step with the advance guard of civilization, and whose heart beat in unison with the highest aspirations of the race; in short, who was one of Matthew Arnold's "remnant of society," or of the "ten righteous" necessary that the citadel might not be destroyed, according to the requisition of the Lord, and so for the salvation of society. For I submit that this is the day and age of Science, that is, when mankind, for the first time, and at last, has come, or is coming, fully to realize the importance and necessity of knowledge *per se*, that is, of the *knowing how* in order to *do* the right and to *be* righteous.

In view then, and in the name, of all that I hav here predicated of the advanced and promising spirit of the age and of its requirements, and of your own sympathy, appreciation, and association therewith, and also of my own desire to be counted (which I hereby acknowledge) as with you and this "remnant" and advance guard, it is that I "rise to object" to the cathedral, and to submit that I am justified in so doing, and that your connection therewith is inexplicable, because such a work is, in the light of this science, etc., I submit, one of retrogression rather than of progression; that it is a going back to the Dark Ages—if not to Egyptian darkness—when, for the want of a higher spirituality and truer conception of real truth, men were wont to place before themselvs these gross and material objects such as could be seen through the "dim religious light" of the times. Such a cathedral would be rank Materialism, therefore, in a double sense.

The master commands that we shall worship "in spirit and in truth," not by brick and mortar. Such an expenditure of money, too, would be sacrilegious rather than religious. This precious wealth—made precious by the sweat and toil and misery of the poor who produce it—according to that master, you but hold in trust for humanity. If he were in your midst think you he would countenance such a use of it, such a diversion, such a waste of it? Would it not be robbing the poor of their rights according to him? "Inasmuch as ye hav done it unto the least of these, my brethren, ye hav done it unto me!" Therefore, my dear Mr. Potter, I would beg of you to desist, for I believe that such a work would be, rather than a public-spirited and meritorious thing to do, a lasting discredit and shame—a monument to folly. It would be the bodying forth of the spirit of pride and pomp, and not the spirit of the meek and lowly master; not his spirit of humility and humanity. Just consider how much good could be done with such a vast amount of money—for instance, in helping to advance the necessary knowledge to effect a scientific organization of industry, and thereby to abolish the present wasteful and soul-harrowing warfare now going on (and promising to increase, with all its terrible consequences) between "capital and labor." Both these alike need this necessary enlightenment. Without it they will go on—as in the French Revolution—like two blind Samsons to tear down the temple to the destruction of themselvs and society with them. Besides, such an ostentatious display of vanity tends to make the distinction of the masses and the classes, and to create such a divergence between classes as to endanger the stability and safety of society itself. Such a divergence of interests, feelings, etc., it is that has brought on the strife and warfare now raging between the "capitalists and laborers." Convergence alone can save us; divergence will surely destroy us. Science givs knowledge, which givs unity of thought and conviction and of interests, and so secures this necessary convergence. The committing of such follies as building cathedrals in this day engenders disunity of thought, feeling, and interests, and so divergence, in which lurks death. *Vide* the French Revolution. Ah! had the "Estates" then heeded the timely advice and warning proffered them, what horrible scenes and deeds of blood would hav been avoided! So now do I raise my voice of warning, though feeble, "Prepare ye the way of righteousness!" which means truth and justice!

No, my dear Mr. Potter, rather than such a temple of "brick and mortar," dedicated to mammon, let us rear a spiritual temple of "love and wisdom," cemented by mutual human sympathy, and dedicated to truth and duty! This it is that would be more in keeping with the spirit of science—the "spirit of truth" (Christ)—and with the requirements of the age—the wants of humanity. "God is love!" "To this end was I born; for this came I into the world that I might bear witness unto the truth," Christ. God is truth. Truth is God.

Fraternally yours, W. M. BOUCHER.
28 *Waverly place, N. Y.*, May, 1889.

P.S.—Besides all this, such a cathedral would be un-American and undemocratic.
W. M. B.

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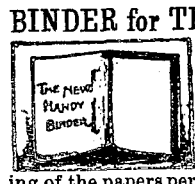
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News of the Week.

SCOTLAND and Belgium are raising subscriptions to build a railway 262 miles into Africa.

THREE hundred Americans took part in the World's Sunday-school Convention that opened in London on the 1st.

VISITORS at Paris are incommoded by a cabmen's strike.

GENERAL SHERMAN'S eldest son has become a Jesuit pricst.

EMPEROR WILLIAM is irritated at Russia's war preparations.

BOULANGISTS and anti-Boulangists occasionally riot in France.

THE sultan of Turkey sent $500 to the Johnstown relief fund.

PETERSBURG, Va., is erecting a monument to Confederate soldiers.

A RAILWAY accident at Latrobe, Pa., destroyed about two score lives.

A FLOOD recently swept away Uniontown, Kan., drowning six persons.

GERMANY has reduced the working day in the royal mines of Silesia one hour.

THE French government is said to hav proof sufficient to indict Boulanger for treason.

FOREST fires in Montana hav covered one hundred square miles, and are still raging.

THE *News* of Chicago has exposed a political scheme to rob the city of a quarter of a million dollars.

SEVENTY miners hav been entombed by the caving in of a mine in New South Wales.

IN the Indiana White river bottoms large tracts of corn and wheat hav been flooded.

THE nicce of Cardinal Taschereau, wishing to marry the son of a Protestant clergyman, has had to elope.

AT Kladno, Bohemia, soldiers recently killed two men and wounded several at a riotous labor demonstration.

THE taking sides in the race animosities in the South by the political parties unfortunately seems to increase the trouble.

NEAR Austin, Tex., recently, a white man's refusal to be tried by a colored justice led to a fight in which four whites and five negroes were killed.

ON the 28th ult. Signor Crispi said in the Italian senate that the Vatican will strive to regain temporal power through the intervention of a foreign nation and a European conflict.

A VERDICT of manslaughter has been rendered against the five railway employees whose negligence caused the late wreck of a Sunday-school excursion train at Armagh, Ireland, by which 72 were killed and 100 wounded.

THE South Dakota Republican central committee has issued a call for a convention to nominate officers for the new state of South Dakota, to be voted for in October. The convention will be held at Huron on August 28th, and will be composed of 440 delegates.

MARYLAND negroes are panic-stricken over a meteoric display on the night of the 26th ult., and hav stopped work and spend their time praying and singing hymns. The colored prcachers tell them that the world is at an end and that the fire that is to destroy it has begun to fall from heaven.

AT Johnstown the Methodist churches require $22,000 to put them in as good condition as before the flood. The bank there has $800,000 belonging to the dead, many of whom hav left no heirs. Of the former 5,400 employees at the Cambria Iron Company's works 3,500 only are at work now, and of the 1,350 men employed at the Gautier works, only 950 are reported living.

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So the people shouted when the priests blew with the trumpets, and it came to pass that the wall fell down flat, . . so that the people went up into the city, every man straight before him, and they took the city.—Joshua vi, 20.

Odds and Ends.

DIANA, hide thy prudish face;
In deep dejection grovel;
Another maid has sat her down
To write a modern novel.
—*Merchant Traveler.*

DEACON MOKEBY: "I 'clar ter goodness, ef I ain't tempted to backslide. Here I'se prayed fo' four nights, right erlong, for dis ter be er dark night, an' dar's dat moon comin' up as big as life." —*Life.*

NEW arrival: "Can I come in?" St. Peter: "Where do you hail from?" New arrival: "From Boston." St. Peter: "Boston, eh? Well, you can go in, but I want to warn you, you will be disappointed."—*New York Herald.*

THE presidential office is often referred to as the "shoes of Washington." The Prohibitionists, however, decline to go back so far since Washington's wine bills were published, and now speak of the "pumps of Hayes."—*Munsey's Weekly.*

MRS. HARRIS (looking up from a letter): "I'm so glad that we sent Harry to Yale. I knew he would make his mark. He says that he is already considered one of the best scholars in the college." Mr. Harris: "Let me see that letter. That isn't 'scholars,' it is 'scullers.'"—*Chicago Herald.*

SHE fell in love with the harbor buoy;
She couldn't hav loved him more;
Yet one day jealousy spoilt their joy—
He caught her hugging the shore!

They fixed it up in the good old way,
As you can determin with ease.
For her captain wrote me the other day:
"She's enjoying a smacking breeze."
—*Brunonion.*

"I SHALL not marry Miss Crœsus after all," announced young Bjenkins sadly. "Her family seems to oppose the match too much." "Hang the family!" exclaimed a sympathizing friend. "Go in and win, Bjenkins, just the same. What do you care for the family's opinion, so long as the girl is willing?" "That's just it," exclaimed Bjenkins, still more sadly. "Miss Crœsus seems to agree with them."—*Somerville Journal.*

WAL, I'm yer fur to take my teachin'—
Lay down, Nina, thet soft guitar;
Got to l'arn Spanish, shore ez preachin'!
"*Vamos!*" I show you that verb *amar.*

"*Amo*, I love"—Thet's right 'n' proper!
"*Amas*, thou lovest"—Yo' bet I do!
"*Ama*, he loves"—Hold on! I copper!
He gits sore bones ef he dast love *you!*

Who *is* this "*him*" thet makes so free now,
Trying to jump my Sweetheart Claim?
Oncet I ketch him coyotein' me, now,
Yo' hear me twitter, *Mud's* his name!

Dad my buttons ef I don't hammer—
Hey? You're laffin'! Wot kin it be?
"Hain't no *him?* Et's the Spanish grammar?"
Wal, now, Nina, thet's one on *me!*
—*Charles F. Lummis in Life.*

LADY visitor in hospital: "Poor man? How he groans! What is the matter with him, nurse?" Nurse: "He's got the delirium tremens." Lady (to man): "My friend, you should giv up strong drink. Don't you know that you would be happier and hav more pleasure without it?" Patient: "Don't know about that, mum! I've been seeing circuses, an' menageries. an' snakes, an' blue monkeys with pink tails for two days, an' I didn't hav to pay to get in, nuther."—*Drake's Magazine.*

SHE's decidedly homely; I don't like her eyes,
And the shade of her hair is the tint I despise.
Her complexion is bad, unattractiv her chin;
Her mouth is too large, her nose is too thin,
But all of these things are but trifles in life,
Compared with true graces. I'll make her my wife;
For I gave up my seat in the street-car to her,
And she looked at me kindly and said, "Thank you, sir." —*Omaha World.*

NEGLECTED wife: "Why don't you go to work?" Husband (a ne'er-do-well): "I ain't got no tools." Neglected wife: "Deacon Smith offered you $5 to fix his fence, and you hav a saw, and a plane ,and a hammer and nails. What more do you want?" Husband: "The saw ain't no good, and I ain't got no file to sharpen it. Ole Smith kin fix his fence hisself." Same husband (ten years later): "Hist! Say, wife, I've escaped from the penitentiary. Gimme some other clothes, so I kin light out agin." Wife: "My, my! How did you get out?" Husband: "I dug forty feet underground with a two-tined fork, and then cut my way through two feet of stone wall and ten inches of boiler iron with a saw made out of a tin dinner-plate."—*New York Weekly.*

How kind fate was to us that night,
When down the lane moon-veiled in white,
We walked upon the dewy grass,
A blissful twain, with hearts so light,
I think we did not reckon, quite
How kind fate was.

An envious ray sulked in your hair
And paled the gold it could not share;
One lock, loosed from the silvery mass,
Blew half across a cheek so fair,
I proved upon it, then and there,
How kind fate was.

Love duped us, sweet. Last year you wed
Another man, and I, instead
Of muttering oaths in bitter bass,
Sent silver spoons, and as I read
Your bridal cards, devoutly said
How kind fate was! —*Time.*

"WHAT makes you so thoughtful to-night, George?" asked Nellie. "Well," said George, as he threw his eyes up to the ceiling and took a fresh hold upon her slender waist, "I was thinking that if your mother was willing to become my mother-in-law I would like it very much." "You would?" "I would, indeed." "Then, if it will afford you any satisfaction, I can inform you that I am quite willing that she should, and that she is also quite willing to act in that capacity in a quiet and unostentatious manner." And thus, under the silent stars, the arrangements were concluded by which two lives hitherto running apart are to be blended into one, and a youth hitherto his own master is to stoop under the yoke of a mother-in-law.—*Boston Courier.*

Gems of Thought.

THE creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. . . . In an improving state of the human mind, the influences are constantly on the increase which tend to generate in each individual a feeling of unity with all the rest; which feeling, if perfect, would make him never think of, of desire, any beneficial condition for himself, in the benefits of which they are not included. If we now suppose this feeling of unity to be taught as a religion, and the whole force of education, of institutions, and of opinion, directed, as it once was in the case of religion, to make every person grow up from infancy surrounded on all sides both by the profession and by the practice of it, I think that no one, who can realize this conception, will feel any misgiving about the sufficiency of the ultimate sanction for the Happiness morality.—*John Stuart Mill.*

CONDUCT is considered by us good or bad, according as its aggregate results, to self or others, or both, are pleasurable or painful. Every other proposed standard of conduct derives its authority from this standard. Even with those who judge of conduct from the religious point of view rather than from the ethical point of view it is the same. Men who seek to propitiate God by inflicting pains on themselvs, or refrain from pleasures to avoid offending him, do so to escape greater ultimate pains or to get greater ultimate pleasures. If by positiv or negativ suffering here, they expected to achieve more suffering hereafter, they would not do as they do. That which they now think duty they would not think duty if it promised eternal misery instead of eternal happiness. So that no school can avoid taking for the ultimate moral aim a desirable state of feeling called by whatever name—gratification, enjoyment, happiness. Pleasure somewhere, at some time, to some being or beings, is an inexpugnable element of the conception.—*Herbert Spencer.*

IT is allowed that the cause of most actions, good or bad, may be resolved into the love of ourselvs; but the self-love of some men inclines them to please others; and the self-love of others is wholly employed in pleasing themselvs. This makes the great distinction between virtue and vice.—*Swift.*

MORALITY may be considered to be the current opinion of society as to what course of conduct is most conduciv to the general welfare. It has its origin, not in revelation, but in human experience. —*Robert C. Adams in Pioneer Pith.*

WE know that acts are good or bad only as they affect the actors, and others. We know that from every good act good consequences flow, and that from every bad act there are only evil results. Every virtuous deed is a star in the moral firmament. There is in the moral world, as in the physical, the absolute and perfect relation of cause and effect. For this reason, the atonement becomes an impossibility. Others may suffer by your crime, but their suffering cannot discharge you; it simply increases your guilt and adds to your burden. For this reason happiness is not a reward—it is a consequence. Suffering is not a punishment—it is a result.—*Ingersoll.*

I DO not recollect having read in the prolix and argumentativ preacher Bourdaloue, who is the first who has admitted of the appearance of reason in his sermons; I do not recollect, I say, having read a single page against war. The elegant and mild preacher Neassillion in consecrating the colors of the regiment of Catinat, does make, it must be confessed, a few wishes for peace, but he allows of ambition. "This desire," says he, "of seeing your services rewarded, if it be moderate, if it do not carry you into the paths of iniquity in order to obtain your purpose, has nothing in it by which Christian morality can be offended." At last, he entreats God to send the exterminating angel before the regiment of Catinat, "O my God! cause victory and death always to go before them, let their enemies be afflicted with the spirits of terror and giddiness!" I do not know whether victory can go before a regiment, and whether God sends forth the spirits of giddiness; but I am sure the preachers of Austria say as much to the cuirassiers of the emperor, and that the exterminating angel must be at a loss which to attend to. The Jewish preachers went still farther. We are exceedingly edified at the humane prayers with which their psalms are filled. They make no scruple of girding on the divine sword, of ripping up women, and of dashing sucking children against the stones.—*Voltaire.*

THE cardinal doctrin of a fanatic's creed is that his enemies are enemies of God.—*Prof. A. D. White.*

No man, worthy of the form he bears, will at the command of church or state solemnly repeat a cre d his reason scorns.—*Ingersoll.*

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A FEW PESTS FOR UNCLE SAM TO CONSIDER.

Notes and Clippings.

It is told of a pious, well-meaning man of Kingston that on one occasion, while offering up a prayer in Sunday-school, he referred to the superintendent in this manner: "And, O God! bless the superintendent, who has led such a long, tedious Christian life."

Another form of prohibition has shown up in Joliet, a town of maturity sufficient to hav twelve thousand people. The council there has prohibited billiard tables by a license fee of $5,000 a table, and now the nativs are unhappy and the foreigner cometh not any longer within her walls.

Religious jealousy in India between Hindoos and Mohammedans is said to be fit to involve the entire country in war the moment the British authority should be withdrawn. Lately a Mussulman procession to celebrate a convert was attacked with great fury, and some fatalities were the result.

Some of our German-born citizens object to that part of the report of the special committee of the board of education which calls for a change in the public school curriculum by which the study of German as well as French shall be abolished. But there are reasons for believing that the proposed change will meet with the approval of the board. The other recommendation of the special committee that the manual training course recently introduced as an experiment in some of the public schools shall be adopted in all of them, is warmly supported by our German-American fellow-citizens, who retain the theories which they imbibed in Germany.

The Rev. Dr. Donald, of the church of the Ascension, does not like some of the things he has seen in some of our churches. He says it looks as though these churches were to be "transformed into houses of amusement or clubs of physical comfort, with bowling-alleys, gymnasiums, billiard tables, kitchens, etc."

A call for money to build a new hospital in Jerusalem, issued by the London Society for Promoting Christianity Among the Jews, has roused vehement protest from the Jews. The influence of the hospital, they say, is resorted to for the purposes of conversion, and as a matter of fact the hospital is not needed. The proverbial care of the Hebrews for their own people has not been lacking toward those crowding into Jerusalem. There are already two hospitals, and £9,000 has just been collected in Europe for enlarging them or for building another. Besides that, the Rothschilds hav built a very fine one without the city walls.

The German Anarchists in this city are of the opinion that their number will be increased within a short time. Bismarck is pressing Switzerland to expel those of them who hav taken refuge on her soil, and the pressure is of a kind that is hard to resist. Under its force, Switzerland has recently adopted measures that make their stay within her borders decidedly unpleasant. There is no country on the continent to which they can fly, and those who hav fled to England find life there too hard for them. Their eyes are now turned toward America, and their brethren here are looking for some fresh company this year.

Says the Washington *Post*: "We regard it as our duty to censure the Albany *Argus* for intimating that Col. Elliott F. Shepard is "laboring under temporary aberration of the mind." He is doing nothing of the kind. In the first place, it is no more labor for Colonel Shepard to act that way than it is for a red-headed man to wear red hair, and in the next place there is nothing whatever to justify belief that it is temporary."

The synod of Catholic archbishops and bishops of the kingdom of Bavaria hav drawn up and presented to the royal government a kind of ultimatum embodying the following demands, to which they claim that the church is entitled under the terms of the concordat of 1818. In the first place, they insist that all government supervision of the religious and doctrinal instruction in educational institutions should at once cease; second, that the *simultanschule*, or schools for children of non-Catholic parents, in which all doctrinal instruction is avoided, should be immediately abolished; third, that Freemasons and "enemies of Christianism," ergo heretics, should be legally disqualified and debarred from teaching in any public or private schools, colleges, or universities; fourth, that all normal and primary schools in the kingdom and all public libraries should be subjected to the absolute and exclusiv control of the clergy; fifth, that the supervision and control of all doctrinal and theological instruction in the national universities be confided to the Catholic episcopacy; sixth, that the government refuse any longer its official recognition of the sect known as "old Catholics," and lastly, that the internal administration of the church in Bavaria, as well as its teachings and doctrins, be entirely freed from all further interference, supervision, and control on the part of the government.

Among the various propositions that are pending before the people of Washington territory for incorporation as a part of the constitutional provisions of the new state, is the following, which we take from a report in the *Herald*: "1. An absolutely secret ballot. 2. No appointiv power to be vested in state officials—all public servants to be elected, 3. Minority representation. 4. Submission of a proposed law to popular vote by a one-third vote of the legislature. 5. Enabling municipal governments to own and control industries. 6. Taxation of land held from use as high as land used. 7. Reservation of tide and school lands for benefit of state and school funds. 8. No private detectiv agencies to be allowed. 9. No infringement upon the right of the people to peaceably assemble together for discussion. 10. Annual sessions of the legislature. 11. An expeditious method of amending the constitution so as to conform to changing conditions." In North Dakota the Farmers' Alliance has held a convention at Fargo and demanded the Australian ballot system, Prohibition, courts of arbitration, and the election of United States Senators by direct vote; also making this demand: "All public necessities, so far as practicable, should be owned and controled by the government and managed in such a way that no class shall be allowed to exact unjust rates for the use thereof. Our railroads should be so controled by the government as to be run in the interest of the people, upon an actual cost basis."

Communications.

Baptism.

"Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the son, and of the Holy Ghost." "He that believeth and is baptized shall be saved."[1] It is on these two passages principally that the sacrament[2] of baptism of the Christian church is founded, and its introduction or at least the sanction of the same attributed to Christ Jesus himself.[3] It is, however, certain—in spite of the words in the two first-quoted passages—that Christ Jesus himself never directly commanded his disciples to baptize the heathen.[4] Paul, the apostle to the heathen, says that, with a few exceptions, he did not baptize. The ancient Christian custom in initiating new members consisted in prayer and laying on of hands, proceedings which were kept up until the time of Stephen, when controversies arose between the advocates of the "ancient Christian custom and those who favored the still more ancient but pagan custom of baptism."[5] It was at a comparativly late date that the form of "the father and the son and the Holy Ghost" was used. Its first introduction into the Christian system of theology is due to Justin Martyr (about A.D. 150), who ascribes his knowledge of this divine mystery to special inspiration. The passage in John v, 7, "For there are three that bear record in heaven, the father, the word, and the Holy Ghost, and these three are one," is now generally admitted to be an interpolation; it is not mentioned by the early ante-Nicene fathers nor in ancient versions, but was first quoted at the conference of Carthage A.D. 254,[6] made a dogma by the council of Nice, and subsequently enforced by civil power by the emperors Constantine and Theodosius, the latter of whom by expelling the clergy of Arian tendencies, and by at least fifteen severe edicts and military force, succeeded in establishing as part of Christianity the dogma as professed in the Athanasian creed.[7] Before this time the form was different. Pope Nicholas I. and Cyprian both acknowledged the legality of baptism "in the name of the Lord Jesus."[8]

The question now naturally arises, from whom did John the Baptist receive the rite of baptism? He may hav received it from the Jews, who since their captivity at Babylon used to wash or baptize proselytes prior to their admission in their church, or perhaps—since John and Christ Jesus, according to the writer's opinion, were both Essenes—from either Egyptian or Buddhist sources. Both the ancient Egyptians as well as Hindoos, whether Buddhists or Brahmans, were acquainted with the rite of baptism. Immersion in the Egyptian water of purification,[9] sprinkling or immersion by Buddhist or Brahman priest in "holy water,"[10] produced the same result as immersion by a Christian bishop, the candidate arose from the water born anew, a regenerated, sinless being.

The ancient form of the baptism idea was that, as the candidate's body was in baptism cleansed by the use of water and rubbing, so his soul did by the same ceremony attain a purity, a clearness, it had not previously known. But since the baptism ceremony could take place only once, it was by many persons put off until the hour of possible approaching death. Therefore in case of war or pestilence the number of baptism aspirants always increased. The most notable person who delayed his baptism was the imperial murderer, the first Christian emperor Constantine the Great, the father to the Christian Sunday. He was first immersed in the "blood of Christ"[11] shortly before his death, when the ceremony was performed by Eusebius of Nicomedia.

While during the apostolic ages, and for some centuries after, the scene of the baptismal ceremony was sometimes a spring or well, or a large reservoir or bath, or perhaps a river, the third century witnessed the introduction of special buildings, so-called baptistries (from the Greek *baptisterion*, a large basin or vase), of which there generally was but one in each city, and which was either octagonal, as the baptistry of St. Giovanni in Fonte, or circular, like that at Pisa, which is about one hundred and sixteen feet in diameter.

[1] Matt. xxviii, 19. Mark xvi, 16.

[2] The term sacrament as applied to baptism is not found in the New Testament.

[3] According to Matt. iii, 2; Luke iii, 16. Compare Geikie's Life of Christ, vol. i, p. 393. Rev. J. P. Lundy's Monumental Christianity, p. 385.

[4] Paul: Cor. i, 14–17.

[5] Eusebius: Ecclesiastical Hist., lib. 7, chap. ii.

[6] Gibbon: Rome, vol. iii, p. 553, note 116, 117. Taylor: Diegesis. Reber: Christ of Paul, and others.

[7] Gibbon: Rome, vol. ii, pp. 87, 91–92.

[8] Smith's Dictionary of Christian Antiquities, vol. i, p. 162.

[9] Rev. Lundy: Monumental Christianity, p. 385. Bonwick: Egyptian Belief, p. 416.

[10] Bunsen: Angel Messiah, p. 121. Lillie: Buddhism, p. 134. Lydia H. Child: Progress Rel. Ideas, vol. i, p. 125.

[11] During the third and fourth century it was almost universally believed that the baptismal water was changed into the blood of Christ Jesus.

The baptism ceremony in those days being widely different from any now in use by any Christian sect, I beg the reader to follow me to the baptistry at Pisa on the day of the decollation of John the Baptist,[1] and at a time shortly after its erection in the third century. After ascending the three steps on which the building is raised we enter the baptistry itself—which externally is divided into three stories, the lower two surrounded by columns—and passing through the outer chamber, we, by means of a stairway, enter the galleries that run round nearly the whole inside of the building.[2] Outdoors everything is dark; then it is near midnight; and inside the building only a solitary lamp throws its rays, giving to the surroundings a mysterious, indefinit character tending to inspire awe in the mind of the beholder. The light increases. Single and in groups the converts arrive, each carrying a lighted torch. The last straggler has arrived. The rites of exorcism take place among the sounds of music and prayer; and while the devil beats an ignominious retreat the whole company divests itself of every stitch of clothing, except the shirt. Now, turning toward the west, they stretch out their hand and in chorus address the satanic majesty thus: "I renounce thee, Satan, and all thy works, and all thy pomp and all thy service." Next, turning around, facing the east, they recite what now constitutes the Apostles' creed, or the Nicene creed, that is, the belief in the Father, the Son, and the Holy Ghost. The recitation is over. Forming a double file they march into the inner chamber, where the baptismal reservoir is, and, after they are stripped of their last garment, the deacon or deaconess proceeds to anoint them with oil from head to foot.[3] After anointing they stand up in front of the bishop, who puts to each several questions pertaining to the confession of faith, Christian life, etc. The immersion, which used to be three times,[4] corresponding to the persons in the trinity, is over; the sign of the cross is made on the forehead of the new "soldier of Christ;" he is anointed anew; the bishop breathes upon him, to signify the expulsion of the devil; a little salt is put in his mouth, a sign of love for heavenly things, such as is proper for a true Christian. Next his ears and nostrils are touched with a spittle, indicating that as in the future his nasal organs should be perceptible to the odor of virtue and truth, just so the ears should be closed to falsehood but ever open to truth. Milk and honey is given to him as a token of his (the candidate's) ability to receive spiritual graces and gifts, and at last the chrysome, or white gown, is thrown over his shoulders as a sign of innocence of soul and the kindly feeling of the new brotherhood. The ceremony is over, and by reciting the Lord's prayer the new-born Christian expresses his faith.[5]

While the chrysome and the anointing were retained for a long time after the Reformation in the Church of England, these, as well as the other abovementioned ceremonies, except the sign of the cross, hav now entirely disappeared from all Protestant churches. In the Roman Catholic church only the anointing remains, but in a quantity of a few drops only. And the sacrament of baptism can now be administered even in private houses at any time during the year, and can be performed by any clergyman—yes, and as in the Roman Catholic church, even by laymen and women.

The word baptism, which means dipping in, immersion in water, is derived from the Greek and Latin, *baptisma*—Greek, *baptiza*, I dip, submerge, and *bapto*, I dip, immerse—this word naturally indicates a plunging into water. This was also the practice of early Christians, and is yet continued in Eastern churches, while in those of the West it is found only among Roman Catholics in the instance of the baptistry of the cathedral at Milan and among orthodox Baptists. In the beginning of the thirteenth century opposition arose, and slowly (Elizabeth and Edward VI. were both immersed) but surely the rite of "sprinkling" was substituted, and since the seventeenth century it has acquired a solid hold in the northern and western states of Europe. And we hav here a strange, yet, to a student of theology, familiar fact: the church's disregard of custom and belief, no matter by whom sanctioned, as soon as the popular voice imperativly demands it.

The baptism by immersion is, according to the Christian theologians, sanctioned by Christ Jesus, his apostles, and by usage of early churches, and yet now it is an exception and not a rule.

Another change we must mention is the introduction of infant baptism. Already at an early period in the history of the church we find it, but, as Neander says,[1] "although it had been set forth as an apostolic institution, its introduction into the church was slow." It is first spoken of by Irenæus, was opposed by Tertullian at the end of the second century, while it is in the third, when defended by Cyprian and acknowledged as an apostolic institution in the Syro-Persian, Alexandrian, and North African churches, that we hav the first recorded case of infant baptism.

The chief reason for the introduction of infant baptism was, no doubt, the growing belief in the necessity of baptism to salvation, since if the Augustinian doctrin of original sin was true, an unbaptized individual would necessarily be lost. Still, in spite of the anathematizing—chiefly through the influence of St. Augustine—of the belief expressed by the fifth council at Carthage, that among the "many mansions" there might be found an obscure corner for unbaptized children, the belief in infant damnation was never officially sanctioned by the church of Rome, and John Calvin's church is the only one that has stained the leaves of its Confession with the inhuman and cruel doctrin of infant damnation.[1]

The custom of infant baptism, like that of adult, was found centuries before the appearance of Christianity. It existed in ancient Rome and Greece.

"Poor wretch! do you not see that since these sprinklings cannot repair your grammatical errors, they cannot repair either the faults of your life?" says Diogenes.[3] It was familiar to the Danes, Norwegians, Swedes, and Icelanders, who, according to the "Hava-mal," and other epic poems, poured water on the head of the child, and gave it a name.[4] The ancient Druids,[5] Levonians, and Germans[6] practiced it; yes, even in ancient Mexico, Yucatan,[7] and Peru[8] we find the same.

That the use of the sign of the cross on the forehead of the baptized person should be confined to Christians would be more than strange, inasmuch as the figure of the cross is found as a religious symbol in both Europe, Asia, Africa, and America. "Mithra signed his soldiers in the forehead," says Tertullian.[9] The Buddhists likewise made the sign of the cross on the head of their followers.[10]

But why enumerate more examples? The two above-quoted instances are sufficient to prove the antiquity of the rite, and I will therefore proceed and examin an institution connected closely with that of baptism, viz., that of sponsors.

For centuries it was the parents that answered for the children, and with the exception of the Montanists in Africa, among whom sponsors were introduced at an early date, it was comparativly late in time that this institution was recognized by the different sects. Even to-day it is rejected by Presbyterians and independent churches in general, on the ground that the profession of faith given by one or both of the parents entitles the child to baptism. But whether the profession is given by the parents or by sponsors does not in the least degree affect the absurdity of the ceremony. How can one person answer for the conduct of another over whom he or she can, even under the most favorable environments and circumstances, hav but a limited influence? And according to common justice and every-day good sense the baptized individual cannot, in case of nonfulfilment of vows given by another person unauthorized by him, be morally responsible.

The giving of a name at the baptismal ceremony is, as we might hav expected, not a Christian custom. In fact, as long as infant baptism did not exist, there was no use for it, but as soon as introduced, the "giving of name" was added to the already "Christianized" baptismal ceremony. To prove whence the early Christians procured this "heathenish" custom is very difficult, if not impossible, but we know it was in use among the Greeks and Romans, Etruscans and Egyptians, Brahmans and Buddhists, etc.

The so-called sacrament of confirmation was at first connected with that of baptism, but since the fourteenth century we find it postponed until later, a custom which is now in general use in all Western churches, while that of the East yet immerses, communicates, and confirms the children on the same occasion.

That the clergy of the "religion of love" should in their unbounded mercy try and succeed in stretching the words, the "whole world," so as to include even dead persons and inanimate things, is not more

[1] For centuries baptism was administered only twice a year, on the day of decollation and on that of the nativity.

[2] These galleries were, even far down in the Middle Ages, occupied by the nobility, who stood here to witness the ceremony.

[3] Although we hav no good evidence that the two sexes were baptized apart, the writer is inclined to believe that such was the case at least during the Middle Ages. The anointing with oil signified the gift of the Holy Ghost, and was a custom common to all nations of antiquity.

[4] A parallel to this triple immersion we hav in the Roman baptism with fire, where the candidate jumped three times through the sacred fire.

[5] Bingham: Christian Antiquities, xi, 11, §1, 2; xi, 9; x, 3, 45; xii, 1, 4.

[1] Neander: Church History, p. 167.

[2] Wall: Hist. of Infant Baptism.

[3] Baring-Gould: Origin Rel. Belief, vol. i, p. 390.

[4] Ibid, 392, 393. Hallett: Northern Antiquities, pp. 307, 313, 366.

[5] Davies: Myth. of Brit. Druids. Baring-Gould: Or. Rel. Bel., vol. i, p. 393.

[6] Hallet: Northern Antiquities.

[7] Prescott: Conquest of Mex., vol. i, p. 64. Rev. Lundy: Monumental Christianity, pp. 389, 390.

[8] Bonwick: Egypt. Belief, p. 416.

[9] De Prascrips, ch. xi.

[10] Higgin: Anacalypsis, vol. i, p. 230.

than one might hav expected, knowing the zeal and fervor wherewith they hav gathered and do gather converts to faith. In former days baptism by the wholesale was no uncommon thing, as is proved by the conduct of St. Francis Xavier, and that of the bishops under the reign of Charlemagne during the latter's crusades against the Saxons. The innumerable cruelties which stain every page in the history of the Christian church—and which were necessitated by the instinctiv aversion to the religion of eternal damnation of almost every honest and inquiring mind—we find no more. Social ostracism, bribery, and kidnapping are now the levers by which the church sustains herself.

While we in the ancient Egyptian belief in baptism after death hav a parallel in the current Christian belief in the salvation of the holy men and women of the Old Testament and of such heathen as were "affected" by Jesus's three days' revival meeting in hell, I hav in vain sought in other religions for a resemblance to the Roman Catholic church's baptism of bells. In such occasion exorcism is used; the bell is sprinkled with holy water, rubbed with oil of catechumens, a formula of consecration, in the name of the Father, the Son, and the Holy Ghost is read, and a name is given it in the presence of sponsors. That these divine ceremonies are passed through with some rational object in view, and not simply for imposing upon the ignorant masses, as a "small" Infidel friend of mine believes, is distinctly avowed in these words used on such occasion: "To turn off storms and tempests from the faithful."

In Matt. iii, 11, we find the following: "I, indeed, baptize you with water; . . . he shall baptize you with the Holy Ghost and with fire." And in verse 16 we are told of the "Spirit of God" (Holy Ghost) descending like a dove; while in Acts ii, 2–4, we are informed of the baptism of the twelve apostles with cloven tongues of fire and with the Holy Ghost.

The passages above quoted are unquestionably interpolations, since at the time the gospels are said to hav been written a belief in a trinity in unity was entertained by the Christians, and it is, as we hav seen, doubtful whether the rite of baptism was in use at that time. The writers of the gospel of Matthew and of Acts no doubt derived their knowledge of baptism with fire from the Essenes, hence from India, where even to-day it is a custom in said country for mothers to pass through the sacred fire with their children in their arms.[1] Still, the rite is by no means confined to the Hindoos; the ancient Romans,[2] Danes, Irish, Jews, etc., performed it, and relics of it may yet be found in Ireland, Scotland, and in the Catholic institution of purgatory.

In the baptism with the Holy Ghost we hav evidently another remnant of paganism; then among the ancients a bird, generally a dove, was the symbol of the third person in their respectiv trinities. Signifying incubation, it united in itself the two principles.

Before closing this essay it will not be without interest to inquire into the possible origin of the universal, ancient belief in the efficiency of water to produce a regeneration. The idea conveyed by the word regeneration imports the existence of a former, an original state of sinfulness of the person to be regenerated, and it is therefore only natural that we, in nations believing in a "new birth," find an anterior belief in original sin. "I commit sin, my nature is sinful, I am conceived in sin," says the Hindoo in one of his prayers.[3]

But why the regenerativ power of water? It was among the ancients a current belief that all beings, animal as well as vegetable, owed their origin to the two productiv powers of the universe—to the male and female principles, to fire and water.[4] Still, it was supposed that they, when separated, lost their productivness, hence the two elements were generally combined, symbolized, directly or indirectly, in the persons of superior deities. Hence we hav in the person of Bacchus, of Atys, of Neptune, Adonai, etc., a general emanation of the productiv powers, the coöperation of which was necessary to produce the regeneration. In course of time the original meaning was lost. Popular fancy and the imaginations of poets caused a mass of myths and stories to cluster around the primitiv conception. The gods changed their characters, and a belief in the regenerativ powers of the water as apart from the deity became prevalent.

GUSTAVE NELSON.

Forestport, N. Y.

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[1] Maurice: Antiquities of India, vol. v, p. 1,075.

[2] Note 15.

[3] Williams: Hinduism, p. 214.

[4] Hippocrates: Dieta i, 8. The soul moveth itself in man, being the commixture of fire and water, necessary to the human body. Quoted in Knight: Ant., Art, and Myth., p. 31.

IN Rome in 1849 I visited myself every convent. I was present at all the investigations. Without a single exception we found instruments of torture, and a cellar with the bodies of infant children.—*Guiseppe Garibaldi.*

Usury.

THE CHRISTIAN AND THE AGNOSTIC VIEW.

President White in his "Warfare of Religion and Science," and R. G. Ingersoll in his "Mistakes of Moses," or some similar production, hav instanced the usury laws as illustrativ of the pernicious influence of religious intermeddling with economic subjects. I refer to this to bring into contrast the two views indicated above.

The Christian, following the Mosaic law, for ages treated usury as "a sin," denouncing and punishing it as such, although at the same time enforcing the collection of debts, in the spirit of the law of pagan Rome, which accorded the creditor the power of life and death over the debtor. The scientists, on the other hand, hav looked upon interest simply as one of the economic forces. And in no field does the triumph of science over religion seem more complete than here. A single century since the days of Jeremy Bentham, has sufficed to work a complete change in all Protestant states, they now wholly repudiating the Jewish and Christian theory of usury; and the Catholic church, by the adoption of a childish casuistry, has attempted to reconcile its present lenity toward a "heinous sin" with the ancient superstition, in order to keep up with the progress of modern thought.

The point raised recently by Professor Cook, and the attitude of many advanced thinkers to-day, suggest the removal of the whole subject from the field of moral and religious and even of civil sanction, and of subjecting it to a closer analysis than either Christian or Agnostic has yet given it.

If Bentham's reasoning is sound as to the impolicy of prohibiting usury, it would seem naturally to follow that neither should the civil law interfere to enforce its collection, or indeed any debts at all not involving fraud or betrayal of trust. A careful analysis will make plain the fact that, ordinarily, interest is made up of several distinct integers, only one of which appears obvious to the unscientific mind, viz, payment for the use of money. In addition to this, however, there is in every case a risk to the lender, unless the debt be fully secured. Also, there is the personal tax, and time and trouble for which an equitable compensation is due. In addition to all this there is what may be termed an economic interest, an increased production arising from the joining of conserved labor (money, or things which money will purchase) with present or current labor, over that which present labor alone could effect, and in cases where it would enable a party to get his product earlier to market. But this would also hav its inverse contingency. Not always the first, sometimes the last in market gets the higher price, so that economic interest becomes both a plus and a minus quantity, and with the price of commodities, under the law of supply and demand, yields alternately a profit and a loss. To prohibit interest, or to fix a rate by law, is therefore as stupid, as usury advocates often remind us, as to fix by law a price to labor or to merchandise, as was often done in the past centuries.

But interest, as practically existing, arises mainly not from the operation of economic law, but as a result of positiv interference therewith, a fact which, if scientists hav recognized it at all, they hav carefully concealed. Economic interest, under freedom of production and exchange, would necessarily vibrate from the mean or zero to the plus or minus side, as does the pendulum of a clock, or as the waves rise and fall, alternately, above and below the general level of the sea.

The interest with which we are acquainted is sustained by monopolies, under class law, as a constant plus quantity, as if the water in an effluent wave could hold itself forever in that position, without being followed by a depression below the point of rest, in its effort to attain equilibrium. There appears then the broadest of all possible distinctions between the interest growing out of the operation of economic law and that which springs from positiv monopolies. The first is not only a variable, but an undulating force; the last is a positiv quantity, begotten and upheld by positiv institution. The scientists, therefore, who hav clamored for the repeal of the usury laws, stultify themselvs in failing to ask for the repeal also of those laws now barring the action of the economic law, which ever tends to bring the interest rate to zero from either side, by whatever cause disturbed. For interest created by law will cease on disuse of the law. And while the law is in use its results are proper subjects of legislativ regulation.

The point raised by Mr. Ingersoll, whether it is better to use capital in a way to obtain the highest rate of interest from it, is quite aside from the true issue. It is only the duty of the legislator to inquire what the economic and social laws *are*, and to guard against interference with them either by pious zealots or unscrupulous rings. Otherwise he becomes a party either to bigoted intolerance or to grasping avarice. That customary interest is mainly monopolistic appears from the fact that it is identical in character with the rack-rent of land; is associated with monopoly of credit enjoyed under our laws of banking and legal tender, privilege to corporations, patent rights, protectiv tariffs, and with all operations where the tendency of the economic law is suspended to enable favorits to reap constant profits and escape alternating losses, which in consequence fall necessarily upon labor, ultimately, in addition to its own proper share.

In monopolistic rent lies the prime basis of all monopolistic interest or profits. The theory of economic rent, first formulated by Ricardo, bases it upon the superior fertility of some soils over others, and upon choice of location. It did not occur to him that rent, as known to our laws, had grown up from wholly different causes and conditions; from the farming out of the royal taxes to favorits, who were often allowed to appropriate them wholly to their own use, and at last to assume ownership of the lands upon which they were levied, making tenants, serfs, and vassals of the occupants. From this, as the commercial spirit superseded the feudal, was born the forced, competitiv, or rack rent of our times. Especially, he did not discover that true economic rent, aside from repairs and necessary expenses, was a vibratory quantity, and, whether as to fertility of soil or advantage of location, was constantly subject to change from the plus to minus side. Fertil soil becomes exhausted, and excessiv products beget a local glut; new uses bring demand for differing quality of soil; changes in business, in fashion, in governmental policy, in war, and numerous other circumstances, change the estimated value of locations from the greater to the lesser, and from the lesser to the greater. Prospectiv values of location are vastly uncertain. The "loss and gain" to these values on the whole equal each other. But for monopoly of ownership of the land this would be most apparent. That shuts out opportunity to the many and destroys free competition. It should be evident to the stupidest economist that law-created rent and law-created interest are wholly different from such rent and interest as exist from the operation of pure economic law. Although unfortunately associated in the common mind, and indeed heretofore in their scientific classification, as one and the same thing, economic rent, interest, and profit hav no more resemblance or relation to the monopolistic things bearing those names than hav the most desirable and salutary exchanges of commerce to the plunder of the freebooter; and to make this illustration complete, it should mean such freebooter as once had legal charter and protection from the state.

It will now be seen not only why the Agnostic should decry the existence of the usury laws, the arbitrary and violent interference with the business of the people, and the full operation of the law of supply and demand, but also why he should demand the removal of all those laws which now bar opportunity, legalize privilege, block the wheels of human industry, and obstruct the free exchange of services and products. The philanthropist has, on the other hand, sought through barbaric enforcement of law to remedy the results to privilege which flow from private dominion of land, the monopoly of credit, legal tender laws, bank charters, and limitation of coinage. But he also stupidly fails to demand the abolition of these privileges. It is unnecessary to call in question the humanity of the scientist or the sincerity of the Christian. Each one sees a side of the complex subject, but neither comprehends its exact nature, and each makes the same error in regarding usury as a result of economic forces. The one wants it suppressed by law, whereas it only exists by law. The other wants it given freedom, whereas the freedom of industry and commerce would destroy it as a positiv factor in business, leaving only that undulating quantity which results from the tendency of supply and demand and from the growth and decay of nature's production. Mr. Ingersoll is mistaken in supposing that loaning money at interest is essential in comprehensiv enterprises, as in railroad bonds, etc. The healthful investment of capital follows economic law, not legal enactments. Moneyed men will just as readily invest their means to avoid loss as to make gains. In the absence of subsidies and class privileges the tendency will be to place it where it will become most serviceable to the general interest, in opening new avenues to industry and in exploring new fields of enterprise, and which usually giv better returns than the old and beaten lines of business.

The monopoly of the land, which is the primal foundation of a tribute, now rendering our citizens a mass of hirelings and serfs, is not in the line of public policy or the general welfare. The monopoly of money and of credit is equally dangerous to public prosperity. The modern progress in material improvement we owe to science, not to usury-bearing debts, protectiv tariffs, or subsidies to adventurers. It has been obtained despite of these. While, therefore, the moral and religious aspect of the controversy must be relegated to the limbo of medieval shades, the true economic bearing of the question becomes one of the first importance, and suggests to Christian and Agnostic alike careful study and exact analysis, rather than obsequious bowing to ancient religious myths, or to the absurd fictions and musty

statutes of barbaric times and of unscientific thought. While people will submit to laws which foster extortion they should not complain. The advocate of religious toleration will benefit mankind but little by delivering them from religious fanaticism and superstition, while inculcating submission to forms and maxims of law derived from ages of despotism and barbaric rule.

The usance of land, money, or goods (rent, interest, or profits), which grows from the operation of arbitrary and unequal laws, is directly the opposit of economical increase under the reciprocal exchanges of commerce. The denunciations of Moses, St. Chrysostom, of Ruskin and Palmer, are wholly justified when confined to the former. The eulogies of White, Ingersoll, and economists generally are merited when applied exclusivly to the latter. To eliminate the first no repressiv or cruel law is needed —only the repeal of those which grant unjust and unequal privilege. To thus abolish monopolistic rent, usury, and profits, would be to giv their economic synonyms their full force and play, and secure the healthful and salutary influence they are able to exert in every department of social industry—use of the best lands and prosecution of the most serviceable work.

No writer on political economy of note that I am aware has distinguished between the theoretic rent of Ricardo and "the price of monopoly," which Mr. George defines rent practically to be. The free traders, indeed, show how manufacturer's profits are increased by tariffs, but do not trace interest to the operation of protectiv laws, or show how monopolies change the vibratory motions of purely economic forces into constant quantities of tribute to privilege at the expense of labor always. If this view be not, as I think, mainly novel, it is a formulation original with me, whether a valuable contribution to the subject or otherwise. J. K. INGALLS.

Glenora, N. Y.

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Ch. Fin. Com., 324 W. Madison st., Chicago.

The Roll of Honor.

J. O. Bentley, Philadelphia, Pa	$100 00
Leonard Geiger, Hudson, N. Y	20 00
Kent, O., Secular Union	15 00
H. P. Mason, Salt Lake City, Utah	10 00
Almond Owen, Milwaukee, Wis	10 00
J. J. McCabe, Albany, N. Y	5 00
M. H. Coffin, Longmont, Col	5 00
C. C. Richardson, Omro, Wis	1 00
Fred C. Shamhorst	1 00

Our "Roll of Honor" for the current month is looming up grandly. Secularism, unlike the unfortunate Irishman, is neither "dead nor speechless."

Even in the darkest and most beclouded hour, one's vision is gladdened by bursts of sunlight, dispelling the gloom, illuminating the onward path, and infusing fresh courage and hope into the almost despondent souls of those who love our cause and work for its promotion. Every contribution serves a twofold purpose—the funds are for the propaganda, and at the same time the spirit evinced by the donor encourages those who are bearing the "burden and heat of the day" to persevere in their "work of faith and labor of love," and acts as an incentiv to fresh exertion upon many who need such visitations to "whet their almost blunted purpose."

Our hearty thanks are due to Brother J. O. Bentley, of Philadelphia, who has responded so nobly and promptly to our appeal for help. We know that he neither desires nor expects thanks, as he is one of those rare spirits who love

To do good by stealth
And blush to find it fame.

Nevertheless he will hav to undergo the "blushing" ordeal this time, for we desire by means of publishing this munificent donation, from one who is a comparativly (so far as I know) recent acquisition to our ranks, to remind many of our older veterans that their laurels are in danger, and stir up, by way of remembrance, many minds which seem to sadly require a little of that process. Secularists must bear in mind that our cause, good and grand as it is, is not self-supporting. "A Paul may plant and an Apollo water," but it is cold, hard cash which must furnish "the increase." We hear a great deal about silver-tongued orators, but the most effectiv silver-tongued oration that the Union can make use of is the silver dollar, or its representativ, and Brother Bentley having sent one hundred of these eloquent advocates we proudly emblazon his name at the head of our "Roll of Honor," and extend to him the heartfelt greetings of all our friends and co-workers.

Brother L. Geiger celebrated the day on which the Bruno monument was unveiled by sending $20 in to the Campaign Fund of the treasury. Geiger is so great-hearted and generous that I am almost ashamed to accept any more for the Union from him. His donations within two years to my knowledge hav run into hundreds of dollars, nor has he wearied of well-doing. He is inclined to the belief that there are lots of "Liberal" misers who ought to "get fits." Brother Geiger's hand is ever open to such appeals, and it is never an empty hand either. His continued contributions to the cause show that Leonard Geiger is determined to make up to the Union in generosity the loss it sustained in the death of Courtlandt Palmer. He is determined that he will dispose of what he can for the good of the cause during his lifetime, and not leave it for others to pervert and fight about. No worthier example could be followed.

A very interesting communication is at hand from Marius Heighton, of Kent, O., Secular Union, inclosing their subscription, $15. The amount is gratefully acknowledged, and we regret that so earnest a worker is so environed by the unpleasant contrast of men who from motivs of expediency donate most liberally to orthodox enterprises of various kinds, but who can spare nothing with which to fight superstition, or enlighten and elevate humanity. A Freethinker should be a free giver. Thoughts alone are powerless to emancipate the race from the curse of ecclesiastical thralldom and sacerdotal supremacy. The exponent of thought is action, and the watchword for all Secularists at this time is,

Men of thought and men of action,
Clear the way!

We are pleased to receive a communication from Vice-President H. P. Mason, of Salt Lake City. The sacrifices he is making to sustain our work in his locality are appreciated. One sentence in his letter furnishes the key to the situation almost everywhere. He says, "There are but three or four persons here that giv any considerable aid to the Liberal cause. This makes it hang heavy on us." We can all take up the burden of this refrain; the lukewarmness, indifference, reluctance, etc., of even professed and outspoken Secularists to sustain the cause and support the work make it "hang heavy on us." When will our Secular friends shake off their fatal lethargy and show by their earnest, persistent efforts that they "mean business;" that they hav enlisted for life and are determined to giv freely of time, money, and energy until throughout this broad land they hav succeeded in establishing "the flag above the cross," or, as Browning expressed it, liv to see

Saint, savage, sage,
Fuse their respectiv creeds in one,

and let that creed be

The world is our country,
To do good our religion?

One of the most cheering and encouraging messages recently received is from our old friend and stanch ally, Almond Owen, of Milwaukee. Hear him: "A life-member of the American Secular Union, I cannot expect to be much longer a living one, for I hav entered my eighty-fifth year. While I do remain, however, it is my wish to be doing a little for the promotion of the objects of the Union." That is the kind of talk we like to hear. What a stinging rebuke to the indifferentists is administered by this sturdy old veteran in the above expression! Eighty-five years old, but still anxious to help, still eager to serve and work. Our friend has more than exceeded the allotted period, yet we hope he may liv to celebrate his centennial birthday. He is one of those whom the poet had in mind when he exclaimed,

E'en in our ashes liv their wonted fires;

for often in the fires of age still glow warm and bright souls of enthusiasm and devotion. We salute our venerable friend and assure him that though he may not remain with us many more years, yet we shall cherish his memory, revere his character, and imitate his example. His will be among Secularists

One of the few, the immortal names
That were not born to die.

Thanks, Brother McCabe, for the words of sympathy and encouragement contained in your missiv. While the officers of the American Secular Union strive to discharge their duty under any and all circumstances, whether their efforts are appreciated or not, they by no means object to testimonials of this nature, which assure them they are not alone in the unequal struggle. Human sympathy is always grateful, words of cheer ever welcome. J. J. McCabe delivered a most stirring, vivifying, electrifying centennial oration, eliciting a letter of approval from the historian, Jas. Parton. The oration was published in the *Investigator*, and is invaluable for historical date and originality of treatment.

Having been urging Brother McCabe on the question of organization, we are confronted with the same condition. How long will Freethinkers supinely submit to be a reproach to Freethought? The ability and inclination to help are so seldom found in company that it is a pleasure to hear from so persistent a worker and helper as J. J. McCabe. It will be through his efforts if anyone's that Albany will be redeemed from Secular indifference.

However, we hav a few Liberals who, "being dead, yet speak." We hav even a message from a "Coffin," and it is a good, cheering message, too. Would that we had a few more such lively corpses—they would create consternation and havoc in the ranks of orthodoxy. All success to our worthy co-laborer of Longmont, Col. We trust that many happy years may elapse ere this particular Coffin shall be consigned to its usual destination. He may rest assured, however, that when this common fate shall hav overtaken him, the Secularists of Longmont will see that "his grave is kept green."

To C. C. Richardson, Omro, Wis., and Fred Schamhorst, of Stella, W. T., we extend thanks and fraternal greetings, assuring them that their favors are duly appreciated. No one can do better than his best, and if all did as much, Secularism would receive a boom and orthodoxy hang its "diminishing head."

To one and all our thanks!

EXCELSIOR.

Last year we were all proud of the recognition received by Miss Bertha Piper, our accomplished pianist, who won the bronze medal at her school for an essay on "Patriotism." We are now doubly rejoiced at the merited distinction she has further gained for herself and the cause by achieving triple honors at the head of the graduating class of the Oakley school. Colonel Sexton, the new postmaster of Chicago, took particular pleasure in presenting the daughter of his old-time friend not only her graduating diploma but the Foster diploma as well, and in addition to that the Lawson silver medal for her essay on "Patriotism." If the school-house had been put up for competition Miss Bertha would surely hav carried it off. In addition to the regular course, Miss Piper also took lessons in German, music, and drawing. In music her progress is prodigious, and in that art alone she could doubtless win distinction. A good many friends were present at the exercises, and she was the recipient of a couple of handsome bouquets. Our talented young friend will store her mind preparatory to devoting herself to "learning the young idea how to shoot," and after that she will study medicin and surgery. She bears the stamp of genius. E. A. STEVENS, Sec. A. S. U.

A Plea for Our President's Proposition.

[The following letter so ably, so forcibly, and so intelligently covers the whole question that, for the edification of your readers, I send it for their perusal, with my most emphatic indorsement.—E. A. STEVENS.]

FRIEND STEVENS: I hav noted with great pleasure the fact that the proposition to prepare a manual of Secular morality to be introduced into the public schools is everywhere received with the approval and commendation it so justly merits.

The commonly accepted idea that a sound system of ethics and morality must be established upon a theological basis can be, in my opinion, successfully controverted only by the publication of such a work as Secularists propose. Some one has said that the best way to meet an argument is by a fact, and the mere announcement that the ethical manual, or manual of morality, or whatever it is to be called, is *un fait accompli*, cannot but silence, even if it does not convince, skeptics and opponents.

The truth is that theology and ethics are not even distantly co-related. Theology is a purely speculativ matter, and in accepting its authority an individual is simply required to assent to certain dogmatic assumptions which are not susceptible of demonstration. These dogmas principally relate to the existence of a God, the nature and destiny of the human soul, and similar abstractions, all of which may be implicitly accepted by the most depraved wretch that ever drew breath, or utterly rejected, as unworthy of credence, by a man of the purest life and most unblemished character.

As the apostle James very forcibly puts it, "Thou believest that there is one God—thou doest well; the devils also believe and tremble."

Admitting, for the sake of argument, that such imaginary beings as devils hav a veritable existence, it is by no means improbable that they are divided into orthodox and heterodox, and most probably the former are inclined, on the strength of their orthodoxy, to regard their skeptical brethren as many degrees lower in the scale of Mephistophelian depravity than themselvs.

And so, a man may be a superior theologian, perfectly versed in the inscrutable mysteries of ecclesiastical dialectics, and yet his standard of morality be of an exceedingly low order. The theologian no more than the mathematician is necessarily a moral man. A man's intellectual conceptions hav absolutely no relation to his character. Therefore it is absurd and inconsistent to insist that a system of morals must hav a theological basis.

A child may be taught to revere the good, abhor the evil, despise the base and mean, and admire and emulate all that is noble and grand in humanity without even hearing the word God. He may be shown the beauty and power of a noble life; instructed as to his duties as a citizen, inspired with a sense of justice, imbued with principles of integrity, and all this without the question ever being raised as to whether he will hav a personal existence after death.

I would go even further than this, and take what I

believe to be still higher ground, viz., that the question of morality not only need not be associated with theological abstractions—I assert boldly that it should not be. I hold that morality loses by the association—that it is actually degraded by it. The very moment that you tell a child that he should be good because the "all-seeing eye of Jehovah" is ever upon him, noting his every action, prepared to offer him a premium upon right conduct and to inflict severe chastisement for the commission of unworthy deeds, that very moment you destroy the morality of the child's acts and make them a matter of policy; and policy is a thing which has no moral significance whatever. In my judgment no more immoral maxim was ever penned than "Honesty is the best policy." In this sentiment the significance of honesty as a moral quality is destroyed and a commercial value substituted therefor. The lesson inculcated is not, "Be honest because it is right, because it is your duty, but because, in the long run, you will be the gainer by it, and the loser by being dishonest." The same sentiment is expressed in the scriptures in this manner: "The righteous hav the promis of the life that now is as well as of that which is to come." Christians, of all others, should hesitate before attacking utilitarianism, as their entire theology is founded upon a utilitarian basis, and appeals to the lowest motivs by which human conduct may be actuated.

It is not assumed in the foregoing that any perfect system of morality has ever yet been, or in the nature of things ever can be, formulated. The aim of a moral teacher should be not to lay down any cast-iron rules of morality, but to awaken and quicken moral perceptions. Since the human race began, mankind has recognized a difference between the abstract principles of right and wrong; humanity, in all ages, is unanimous upon the point that there is a vast distinction between them. But in defining what acts are good or bad *per se* an infinit variety of opinion has been obtained; the sentiment in this regard of the people of one age or one race being utterly antagonized and oft-times deliberately reversed by another. True, the consensus of public opinion has ever delighted in expressing itself in such glittering generalities as, Be honest, be chaste, be just, be true, etc., and *ad infinitum*, but to the queries, What is honesty? what is chastity? what is justice? what is truth? probably no two human beings hav ever returned the same answers. What then? Shall we say that morality is a myth—a mere sound devoid of significance? Far from it. Duty is a real, a positiv thing. The eternal *ought* weighs down upon each human soul, demanding therefrom implicit obedience. Woe betide that soul that refuses to render it! But the specific duties devolving upon individuals are as diverse as the individuals themselvs, and the task for each human soul is to ascertain what his or her duties may be and to be governed accordingly. The work of the moral teacher, then, is simply to enable the learner to ascertain these duties—to assist him in the discovery of moral truths and in the adaptation of them to his or her individual requirements. What is needed in the realm of morality is not more light, but a stronger, clearer moral vision, whereby we may be enabled to perceive and analyze correctly the rays of the light we now hav, to the end that they may illumin our souls' deepest recesses, and show clearly the way our feet must go. "For if the light that is in us be darkness, how great is that darkness."

With best wishes for the success of the contemplated movement, I remain, dear sir,

Yours fraternally, S. WOODMAN.

Mrs. Freeman's Travels.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Saturday and Sunday, June 15th and 16th, I gave three lectures in Atlanta, Ill. This is a lovely little town situated on the Chicago & Alton railroad. The people are wide awake, intelligent, and progressiv. The lecture on Saturday evening was well attended. A number of orthodox were present, among them a Methodist minister. Notwithstanding the extreme heat, quite a number came out Sunday afternoon. In the evening a reverend gentleman felt the necessity of getting up a counter attraction by speaking on the Johnstown flood. This did not prevent the Freethinkers securing an audience of three hundred or more. The Liberals were well pleased with the attendance, and pronounced the lectures a success. I was met at Atlanta by a bevy of Liberal stalwarts from "away back." I was entertained by Dr. Gardner and his pleasant family, being driven to his home by his beautiful daughter, who kindly took me in the carriage to and from the lectures. The doctor is an old resident, a friend of D. M. Bennett, and has taken THE TRUTH SEEKER ever since its first publication in the little town of Paris in this state. He is a noted physician, and has managed, through a terrific and holy church boycott, to secure a handsome competency. He has a family of which he may well be proud, lovely daughters and honored sons. I had the pleasure of meeting three of this younger generation—the young doctor in business in Atlanta, and two daughters. The doctor's wife, Mrs. Gardner, is a liberal Methodist, distinguished and dignified, presiding with grace at her hospitable home. The doctor himself is an evolution from her church. His fall from grace was due to reading the Bible in order to gather knowledge to destroy Universalism. Before he had mastered the scientific facts of the first chapter of Genesis his faith was shattered. Reason has since held the fort.

James Tuttle, one of the noted Freethinkers of the state, a life member of the American Secular Union, took me in his carriage to his lovely country home. Here I met his wife and niece, his daughter and her husband, Mr. Richmond. Mr. Richmond is an evoluted Unitarian, Liberal and learned, and some time I am going to Atlanta on purpose to finish our talk. There were some little points about God and religion that we did not agree on. We could not quite decide where Pantheism began and Monism left off, and *vice versa*—at least, I couldn't. However, the subject will last, and be just as fresh a thousand years from now as it was a thousand years back. No need of hurrying. We had a real old-fashioned country dinner. I mention it because it was a novelty. The long table set on the porch, green trees, green grass, roses—roses everywhere. How much Putnam could hav made of that dinner! How his poetic soul would hav bubbled over with glowing words at the memory of the delicious biscuit and golden butter! What music he would hav drawn from the great bell which called the men to the meal!

Mr. Tuttle is eighty-five or eighty-six years old, his wife eighty, and I must say that they are a handsome couple, bright and wide-awake, and looking so young that I couldn't realize they had lived so many years. Mrs. Tuttle's hair is as brown as a girl's, and the delicately outlined face fair and sweet. "She grows handsomer every day," said her husband admiringly, whereat she gently administered a smiling reproof. I remember this home every day, and there is a reason for it—I was invited to stay a week. Invited to stay a week among the roses! Who wouldn't pleasantly recall people extending an invitation like that?

Several Liberals came from Lincoln, eight miles distant, to attend the lectures—Hon. R. A. Talcott, J. F. Sisson and wife, Dr. A. Crichfield, known to the readers of THE TRUTH SEEKER by occasional contributions as "John Bushel," and a very pleasant gentleman with whom I took dinner at Mr. Tuttle's, but whose name I hav unfortunately forgotten. Dr. Crichfield is an earnest Liberal, well posted, wide awake, and full of enthusiasm for the cause. It was due to his activity, I believe, that I was invited to visit Atlanta.

MRS. M. A. FREEMAN.

402 *West Madison street, Chicago.*

Wilford Hall Explained.

IN THE TRUTH SEEKER of June 29th Lemuel J. Potts, or rather his authority, Wilford Hall, propounds certain conundrums to the believers in Darwin's theory. He wants to know why they are still looking for missing links. I will inform him that they are not. It is only people who do not understand the theory who demand the production of these links. The theory teaches that it is the nature of selection to eliminate them, and that we cannot expect to find them except accidentally, as we occasionally see a monster. He says that, according to the Darwinian theory, no lower animals ought to exist. This is a sublime specimen of Hall's blunders. The theory is that natural selection adapts every animal to its surroundings by weeding out the individuals not fitted to survive under the circumstances—the "missing links," so-called—as Potts or Hall has just borne witness that it does. The existing "lower" animals are just as well adapted to their environment as the "higher" to theirs. A clam is adapted to liv under water, a man is not.

> Say not that man's imperfect, heaven at fault;
> Say, rather, man's as perfect as he ought.

If the incapacity of hybrids to multiply proves anything, it proves that species were specially created and not intended to propagate together; and it would be an argument of some power for that object if the phenomena of hybridity in various degrees of prolificity did not exist. But, as Mr. Potts disbelieves in special creation, I need not press this further than to remark that his expressions about reversion to the primitiv type are not very clear. The law of cross-breeding, so far as established, is that the simplest breeds are the most persistent. Thus, an attempt to improve the simple breed of French sheep was a failure so long as they were crossed directly with English mixed breeds. But, by a double cross, the object was attained. The French sheep were crossed with another simple breed, and their offspring, crossed with the English, assumed English qualities.

Mr. Potts, or Mr. Hall, appears to think it a crushing argument against natural selection that this process cannot create useful peculiarities but only perpetuate them. Incipient wings, for example, would not, he says, be useful. The answer is that incipient wings are useful. The wing of the flying squirrel is incipient compared with the bat's; but it is useful. Under circumstances adapted to test the flying qualities of the squirrel to the utmost, he might become the progenitor of animals which would fly like bats.

Wilford Hall attempted to demolish not only Darwin but the scientists in general, and triumphantly succeeded in proving that he did not understand them. The following is a specimen of his reasoning: The intensity of light is said to vary inversely as the square of the distance (from the center). Therefore, at four feet, it is only one-sixteenth what it is at one foot. By parity of reasoning, says Hall, it ought at eight feet to be one-sixteenth what it is at four feet. But at eight feet it is one-fourth what it is at four feet. Behold a demonstrated absurdity! Hall is the champion ignoramus of the century. As I said in your paper when his book first appeared, he is crazier than Jo Cook, for he has thrown himself right into the remorseless clutches of mathematics, which Jo in his maddest, merriest moods was sane enough to keep away from. Talking of Darwin, I wish my friend "Zeno" would read him. It might giv him some new ideas about his favorit author, Ma'thus. C. L. JAMES.

Eau Claire, Wis.

The Old Puzzle.

Mr. Palmer, in THE TRUTH SEEKER for June 15th, has addressed to me a letter, with which I agree in the main. I hold with him that Christianity is derived from Buddhism, and also that the first five books of the New Testament contain very little history. I am inclined, however, to admit the probability that, among the many thousand Jews who bore the name of Jesus or Joshua about twenty centuries ago, there was a martyr for his opinions, some of which were preserved, with his name, in the religion founded by Paul. Four of the epistles ascribed to this apostle, namely those to the Romans, Corinthians, and Galatians, appear to me, as they hav done to many of the boldest and most learned critics, for instance DeWette, to be genuin. The arguments for this opinion hav been often printed, and may, I think, be found in the last edition of the Encyclopedia Britannica, and also in Renan's books on the apostles. I am not able to go to a library at present, but I know that there is plenty of evidence of the authenticity of these four epistles. To me, they prove a historic basis for the gospel myth. Still, all such questions hav become very difficult, in consequence of the wholesale destruction of books by the early Christians. We hav no right to speak as confidently about Jesus as we can about Cicero and Socrates; and there is certainly no excuse for any but the most good-natured kind of controversy about the New Testament narrativ.

I hav not read "Supernatural Religion," but hope to be able in a few months to compare it with other books, as well as to see how far Paul was a Gnostic. My present opinion is that he was less heterodox than Marcion, who did, I suppose, differ so widely from the majority of the bishops as to be fairly called a heretic. But I ought not to write any more from memory on such knotty questions.

Annisquam, Mass. F. M. HOLLAND.

Lectures and Meetings.

MRS. FREEMAN is intending to make a lecture tour through Dakota and Minnesota in September and October. Those desiring lectures in these states, or on or near the route that reaches them, will please communicate with her. Also those wishing lectures near Chicago. Address Mrs. M. A. Freeman, 402 W. Madison street, Chicago, Ill.

W. F. JAMIESON will take a lecture tour eastward, commencing with the Union Pacific railway from Denver, Col., through Kansas into Missouri. Here will be a good chance for Liberals all along the line from Wallace to Kansas City to avail themselvs of Jamieson's lectures. Hays City, Russell, Ellsworth, Salina, Solomon, Abiline, Chapman, Junction City, Manhattan, Topeka, Lawrence, Leavenworth, Burlingame, Carbondale, will be visited if desired. Address, W. F. Jamieson, Coryell, Col.

A Fool and His Folly.

The Rev. W. R. Taylor, pastor of the Presbyterian church of Rochester, N. Y., preached a sermon recently on Sabbath desecration. The following is a passage from the sermon: "Now with regard to the Sunday newspaper—flung on your doorsteps before you are up; placed before your breakfast plate; with its news gathered assiduously; with the latest local developments; with market quotations and its editorials on burning secular questions. The world dominates a man six days of the week, and he should break away on the seventh and say that 'on this day I shall be free.' But the newspaper comes and asserts the world's dominion. It must be read immediately—before divine service. If it does not totally unfit a man for divine service it consumes valuable time which might be spent in study. If you are a spiritual man stop your Sunday newspaper. Think of the men whom it keeps from church. Then there are those who are not satisfied with one paper, but who come home from the news-stand with both hands full. In behalf of good order, then, I ask you to stop your Sunday paper. The same reason which should prevent you from reading a Sunday paper should keep you from ever advertising your business in a Sunday paper."

A new city ordinance in Kansas City prohibits the keeping open of any place of business, or selling or exposing for sale on Sunday, after 10 o'clock A.M., any goods, wares, or merchandise, other than drugs, medicins, or other articles of immediate necessity.

Communications.

The Inconsistencies of Christianity.

The system of doctrins which Christians claim was taught by Christ is supposed by them to include all morality. And were Christianity of divine origin, such an assumption would be correct. But as Christianity does not include all morals it is positiv evidence that Christianity is not of divine origin, and therefore it must be of human origin.

Many persons mistake morality for Christianity—that is, they think they are one and the same. Christianity is a system of doctrins thought to hav been taught by Christ, and may include much that is moral.

But morals do not include Christianity; if so, they would be interchangeable terms.

Were Christianity of divine origin, and did it contain a code of morals which was perfect, there would be perfect harmony and consistency in all of the statements of its doctrins as well as in the system itself.

We cannot expect a system of dogmas purporting to emanate from a divine source to conflict with itself in sentiment, or fall short of accomplishing its purpose.

Some of the principal tenets which compose the system of Christianity are the doctrins of the trinity, the fall of man, the immaculate conception and birth of Christ, the vicarious atonement, the regeneration and redemption of man, justification by faith in Christ, the crucifixion, death, and resurrection of Christ, the general and final judgment of man, his acquittal and reward of heaven or condemnation and consignment to eternal punishment.

No constitution or system of theology, coming from whatever source, is adequate to meet the demands for which it was designed, unless its statements confirm and strengthen each other. Each should within itself be a proposition taken together with every other statement to solve the problem and serve the purpose for which the whole was designed.

Take the doctrin of the trinity—three persons in the godhead.

The statement is absurd and untruthful that it takes three to make one, and that one makes three. Christianity talks of an eternal sonship—of making Jesus Christ, the only begotten son of the father, as old as his father. The father is represented as being in the highest heaven, and as having been seen by no man at any time, while we are told that Mary the mother of Jesus is with child by the Holy Ghost (in Matt. i, 18), the second person in the trinity; making out two fathers for this son who claims an eternal existence and sonship. An official work is assigned to each person of the trinity, and the immaculate conception of Mary the mother of Jesus is ascribed to the Holy Ghost or Holy Spirit, whom Jesus never recognizes as his father but calls the comforter, while he always calls the God in heaven his father and teaches his disciples to say: "Our father which art in heaven."

The untruthfulness and absurdity of this doctrin of the trinity is enough to overthrow the whole system of Christianity. Nor does the contradictory absurdity stop until an eternal self-existing God begets himself and then murders himself, which was all purposed, planned, and foreordained from before the foundation of the world; because the plan of salvation was according to the foreknowledge and foreordination of God the father.

Since Mary the mother of Jesus was a natural woman and belonged to the Adamic fallen race and must hav imparted to her child Jesus her fallen nature, it would be illogical to assume that Jesus was equal with the father by reason of his inheriting a fallen nature from his mother; therefore he was only half God or there was a violation or a suspension of the laws of procreation, which would be an exception to all fixed law and to every other birth which ever occurred in the human family. And if he was only a half God and belonged to the fallen Adamic race, he was not a fit subject to redeem a fallen world by offering himself as a propitiation for sin; for how could one having a fallen nature redeem a fallen world? If anyone thinks I am making false and absurd statements, I refer you to the scriptures, which Christianity says were all given by inspiration of God and are profitable for doctrin, for reproof, for correction, for instruction in righteousness, and are an infallible rule for faith and practice. It is claimed that they were written by men divinely inspired and are a perfect treasure of heavenly instruction, that they hav God for their author, salvation for their end, and truth without any mixture of error for their matter. Which, apparently, to my mind, is the crowning, overwhelming, diabolical absurdity and falsehood which overshadows all the stupendous plan of Christianity.

The foreknowledge and foreordination of God the father is a matter of such great importance in reference to the plan of salvation and the theory of Christianity, I must refer you to passages of scripture to substantiate the fact. 1 Pet. i, 20, speaks of Christ with his precious blood as of a lamb without blemish and without spot, "Who verily was foreordained before the foundation of the world." Rom. iii, 25: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." The apostle Peter in Acts ii, 24, says of Christ: "Him being delivered by the determinate counsel and foreknowledge of God, ye hav taken and by wicked hands hav crucified and slain." 1 Pet. i, 2, in speaking of different Christians to whom he was writing, says: "Elect according to the foreknowledge of God the father through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied." These are the passages of scripture from which the eight articles in the Westminster Confession of Faith upon the subject of foreknowledge and foreordination were formulated—and which in themselvs are contradictory.

Now, scripturally God is an omniscient, omnipotent being, who predetermins all the affairs of the universe. If he foreordains he must hav foreknowledge, and then it necessarily holds that he must be omnipotent to execute his plans and purposes. And if this is true who can thwart his purposes?

According to such statements and logical reasoning man is not a free moral agent, and is fated according to the foreknowledge and the predetermined purpose of God. If man is not a free moral agent why hold him responsible for his not believing in Christ unto salvation?

And why did an all-wise God devise such a great plan of salvation and expend so much energy, blood, and agony in its execution? God the father secreted in the highest heavens devises the plan of salvation. God the son, who was with him before the world was, and God the Holy Spirit, are the principal executors of this plan of salvation. Now, the first thing which is requisit is to hav something to be saved and something to be lost, and all must be created according to his foreknowledge and predetermined purpose. The son of God, Jesus Christ, before he was born of the Virgin Mary, the same was in the beginning with God. "All things were made by him; and without him was not anything made that was made. The word became flesh and dwelt among us." So says the first chapter of John's gospel. The six days' work was now all complete—sun, moon, stars, beasts of the field, Adam and Eve, and God saw that it was good. The serpent, which was more subtle than any beast of the field which God had made, was ready to execute his work in reference to this plan of salvation which had been predetermined by the God of heaven, for man must fall in order to be lost and in order to be saved. And it must all be accomplished to glorify our father which art in heaven! "In the day thou eatest thou shalt surely die." Now, if man did die, what kind of a death did he die? Evidently, it was the same kind of a death which God the father predetermined God the son should die to redeem man, as God the son was to suffer and die on the cross as a substitute for fallen man.

If Jesus became a substitute in death for us it must be the same kind of a death which God predicted for Adam. It could not hav been a physical death, since physical death is the common lot of mankind irrespectiv of the death of Christ on the cross. Hence it must hav been a spiritual death which was predicted for Adam and his posterity. And if Christ were a substitute for Adam in a spiritual death, and Christ is one person of the trinity, and three make one, as a consequence the universe was without a God a part of three days when Christ died on the cross. If Adam did die in the day he ate of the forbidden fruit, how could Christ be a substitute for a death which had taken place?

But Christianity tells us that death in the case of Adam meant that Adam was stricken with death which never ended. If that were true the death substituted by Christ should hav been eternal, never to end. The instantaneous death which Christ suffered on the cross could not hav been equivalent to an eternal death in the wailing torments of hell. Surely if man was to be redeemed by Christ dying in his stead, and the death predicted for Adam was an eternal death, then Christ should hav died eternally, and would to-day be suffering the torments of hell instead of being exalted at the right hand of the father in heaven making intercession for his saints.

The fall of man and the redemption of man through faith in a crucified and risen Christ are the most important tenets in the scheme of Christianity. The fall occurs four thousand years before the crucifixion. Now, if the crucifixion must necessarily follow the fall of man in order to redeem him, and one is a counterpart of the other, and both are in accordance with the foreknowledge and foreordination of God before the foundation of the world, where is the necessity of placing them four thousand years apart? Why not hav the crucifixion of Christ as the means of redemption take place soon after the fall?

Then again, the general resurrection and a general judgment is yet to take place, no one knows how soon or how long off. It may be ten thousand years in the future before we are summoned to attend the general tribunal. There is a lapse of time, of thousands of years, which expires before the complete accomplishment of the redemption of one soul. And yet Christianity tells us when the Christian dies he goes directly to heaven, and that when the unbeliever dies he goes directly to hell; after which away down in the future, no person knows when, not even the angels in heaven, none except the father which is in heaven, at the general judgment all shall appear, the righteous and the unrighteous. Then every knee shall bow and every tongue shall confess all the deeds done in the body. And the righteous shall hear the blessed acquittal: "Come ye blessed of my father, inherit the kingdom prepared for you from before the foundation of the world." And the unrighteous shall hear the sentence: "Depart ye cursed into everlasting fire prepared for the devil and his angels." There would seem at least an impropriety or an inconsistency, after they had been in heaven or hell, to call them back here to a general judgment, and then send them either up or down the second time.

If the law of evolution is an immutable law we might conjecture it, too, had to do with the plan of salvation.

And when we come to study the character of Christ as he is portrayed to us from the creation of the world down through the Old Testament scriptures to his immaculate conception, birth, crucifixion on the cross, resurrection, and ascension into heaven revealed to us in the New Testament scriptures, who will say God the father did not foreordain evolution and include it as a means in the plan of salvation? Let us keep before our minds that God is a triune being; that the same Jesus Christ, born of Mary, a fallen woman, is the God of the Old Testament who created all things and pronounced them good, even the serpent who was used as the means to execute the fall. In Gen. vi, 6, God is said to hav repented that he made man. And in Ex. xxxii, 14: "And the Lord repented of the evil he thought to do unto his people." Let us remember this same Christ of the New Testament is the God of the Old Testament, and we must study his character as one and the same being—the same being at the creation of the world that he was when he died on the cross. Let us notice his character and his doings in the Old Testament—how he and his people were the aggressors and instigators in carrying on war; in murdering thousands of innocent, helpless women and little children; in lying, thieving, and sending all manner of plagues on the people; in flooding a world to destroy it; in destroying the work of his own hands which he had pronounced good—how he instituted and upheld human slavery, tolerated polygamy, concubinage, and upheld the Jewish people in all manner of wickedness. And then come on down into the New Testament scriptures to a meek and lowly Jesus going about healing all manner of sicknesses, speaking as no man spake, with no guile found in his mouth, and we must conclude that the law of evolution enters into the system of Christianity, and has to do with the very God of the Bible.

Christianity alleges that God, by his eternal purpose and will, foreordained all the means included in the execution of this plan of salvation. Therefore, all the types and symbols spoken of in the Old Testament scriptures, such as Abraham the father of the faithful; Abraham having two sons, one born of the bondwoman to represent the fallen Adamic race in the bondage of sin, the other born of the free woman to represent the free man in Christ Jesus, "For in Adam all die, so in Christ all are made alive;" the children of Israel delivered from Egyptian bondage and journeying in the wilderness forty years to the land of Canaan, representing the Christian pilgrimage from earth to heaven; all the sacrifices of cattle, sheep, and doves, by which many thousands of innocent brutes were often slain for a burnt offering at one time, as well as the paschal lamb of the Jewish passover—were all to represent and symbolize Jesus the lamb of God slain from before the foundation of the world.

Indeed, all the history of the Old Testament scriptures, including the fall of man, the Jewish theocracy, the patriarchs, the priests, judges, prophets, their taking the land of Canaan, with all their aggressiv wars, all their tabernacle services, rites, and ceremonies, including the prophecies down to the birth of Christ by Mary, were only the shadow of coming events—only a prelude to Christianity. Even as "Jonah was in the whale's belly three days and nights, so shall Jesus be three days and nights in the heart of the earth."

Christianity says that after the literally dead body of Jesus had lain in the grave a part of three days and nights he came forth, was seen by five hundred at one time, ate before them, and was caught up between the clouds and ascended into heaven, and ever liveth at the right hand of God the father to make intercession for his saints. Here again we hav another violation or suspension of a fixed law in nature—the law of decomposition. For as soon as there is a dissolution between body and spirit the processes of decomposition take place. All are in-

cluded as a means foreordained to the accomplishment and completion of the scheme of Christianity and the plan of salvation. And whatever wickedness may be included in the means, even the prostitution and murder of God himself, are justified by the end.

Jesus, born in Bethlehem of Judea, matures from babyhood to a lad of twelve years, is found in the temple teaching wise men and doctors; after which he serves a time as a carpenter. But it would seem his mechanical genius rather deteriorated—having fashioned and framed the worlds, made beautiful woman from a man's rib, fashioned Noah's ark and Solomon's magnificent temple, he now works as a common carpenter.

He is set apart to his public ministry by the baptism of John, and then undergoes a fast of forty days in the wilderness, and the angels minister to him, and is now accosted by his satanic majesty, the same old serpent that executed the fall, who had evoluted into the form of a man or he could not hav ascended the pinnacle of the temple. He had got rid of the curse and no longer went crawling on his belly, eating dust.

Now hear Jesus in his public ministry declaring his beautiful beatitudes. He no longer says, an eye for an eye and a tooth for a tooth, as he had said through the Mosaic law. He has evoluted so far as to say, "Resist not evil;" so far that he says he had come to fulfill the law, the Ten Commandments which he had given Moses on the Mount. Hear his tender words of love and peace as he went about doing good. He is no longer the God of war. He no longer kills innocent women and children, but he takes the little children in his arms and blesses them and says, "Of such is the kingdom of heaven."

He is now the friend of women, allowing them to eat the crumbs that fall from the master's table, for even the dogs do likewise; to anoint his feet and wipe them with the hairs of the head. He only calls men fools, a generation of vipers, whited sepulchers full of dead men's bones. He only takes a scourge of small cords and drives them out of the temple.

He only pronounces woes against Pharisees, scribes, hypocrits, lawyers, and a few cities, and threatens them with destruction because of their unbelief in him. He only breaks up family relations, and sets relativs at variance with each other, a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. He only makes a man's foes those of his own household. Notwithstanding he tells his disciples to sell their garments and buy a sword, when Peter draws his sword and smites off a man's ear he tells Peter to put up his sword. Ah, evolution is manifest in the character of the son of God! And if such is a fact, which I think we hav demonstrated as we hav followed his character out of the Old Testament scriptures into the New, he is not and cannot be infinit. God, as infinity, includes entireness, a completion of perfection in character. An infinit God could not evolute; and certainly, if not infinit, God must be finite—a human being.

Divine justice is to be appeased on the part of a fallen world. And though Judas and the Roman soldiers execute the deed, it was foreordained, as was the fall of man and the vicarious atonement of Christ. The innocent one who had evoluted down into the peaceful days of the gospel is to suffer the penalty of death for the disobedience of the world's first parents four thousand years before. Where is the relation between Adam's disobedience and the death of Christ four thousand years after?

I fail to see it in the foreknowledge or foreordination of God or anywhere else, since the law of cause and effect is an immutable law and has stood the test of ages, and pertains to everything in the universe of worlds, to all matter animate or inanimate, and has to do with all the great relations of the planetary systems of the universe, as well as all the minutest relations of the smallest atoms that float in the sunbeam, and likewise enters into the most intricate relations, actions, responsibilities, and existence of every human being.

Produce the cause, however small, and you get the inevitable effect. There is no escaping the effect of the cause. Violate any law of your mental, spiritual, or physical being, and the effect follows. Put your hand into the fire—the effect admonishes you never to repeat it. Would God foreordain, purpose, and execute the plan of our ruin, and then make us responsible for acquiescing in the plan, and inflict the penalty on an innocent party? Such a transaction would be a perversion of the law of cause and effect as well as the law of justice.

The sacredness of life forbids the innocent to die for the guilty. He who suffers martyrdom for a religious faith or any other cherished principle violates the highest law of his being, and makes a greater sacrifice than he could possibly make in sacrificing the dearest principle of his life.

Such a proceeding is an impeachment of divine justice and a disgraceful reflection upon every attribute of a deity. To devise and plan according to his foreknowledge his own death would be the most atrocious crime in all the catalog of crimes on the part of any human being, much more on the part of a God.

Christianity, crouched and imbedded in all the absurd, illogical dogmas of her superstition, eulogizes her God and Christ for every virtue and moral excellence that has ever been made manifest in the practical life and history of all mankind. She falters and fails to reason concerning her dogmatic system of theology, but decorates her decaying remains with the living flowers of truth and virtue which hav an inherent existence and spontaneous growth in the hearts and consciences of every human intelligence. Sermons are preached, books are written, to attribute all the good found in mankind to a divine source, coming through the efficacious blood of a crucified savior.

And by reason of their faith in him they receive a divine impartation of his life, of his virtues, and every moral excellency and quality of soul, and really fancy that every noble aspiration which inspires men to noble deeds and a life of benevolence and purity comes from the influence of Christianity either directly or indirectly, forgetting the unparalleled wickedness of Christian influence, its widespread example by Christ the God of the Old Testament scriptures and his allies for four thousand years; forgetting all the bloody, heinous deeds and horrible deaths committed by the Inquisition of the twelfth century; forgetting that Christianity has slain a million witches; that she has given rise to and been the cause of more war than any other one thing, and drenched the world with the blood of our ancestors.

However much good may be attributed to her example and influence, if there were a truth in the atonement of Christ, his blood could never atone for all the wicked influence and black crime which will haunt her history down into the last memories of future ages.

Christianity has failed to prove man's condition a fallen, lost one. And if it were a fallen, lost condition, it fails to offer a perfect, exemplary man or God as a means of redemption. And had the system been perfected in a complete execution, it is illogical and opposed to every feature of man's highest and most progressiv nature and interests, in that it weakens and stifles his moral and spiritual susceptibilities for higher attainments in moral worth and spiritual graces. The beasts of the field and the fowls of the air teach us a more logical and sublime way.

The lion of the forest starves her young to incite them to go out and seek their own prey and thereby grow strong. The soaring eagle that builds on the stony mountain cliff throws her young out into the airy space below to force them to use their pinions and grow strong. Shall man, who has greater possibilities in moral excellences and attainments, in all that is grand, sublime, and good, lie dormant and inactiv and recline his head on the bosom of an atoning savior—trust in his merits for divine acceptance?

The scheme of Christianity assumes to deprive you of all self-reliance, of all the dignity of your manhood, to let you sink down into the lowest depths of despair and death itself, and then to take you up in her own strength upon her own merits into the highest heaven, and claim all the glory for herself and her God; for such is her philosophy, to humiliate man to the lowest position in order to exalt him to the highest.

Better foster and cherish all the inherent germs of our own spiritual and moral nature, and flap our own pinions of love and benevolence and soar above the dark clouds of remorse and depression of soul and all the weaknesses of erring human nature, above religious dogmas and superstition, and lift our heads above the surging waves of human life, reaching down with one hand to help those below us, while we reach up to those above us for aid, ever watching for the mariner's light on the eternal shores of fairer climes; maintaining the increasing strength and dignity of our own manhood; resting assured that truth and right, emanating and reflecting from the vast procession of human intelligences which hav gone before, shall beckon us onward to a more perfect life.

G. A. BISHOP, M.D.

Chicago, Ill.

Iscariotism in the Modern Church.

Standing by the St. Peter's of Rome, and seeing its tall spire, or rather dome, pointing away up into the blue sky, towering in loftiness above any other human structure on the earth, except the grand pyramid, the idea struck us, "Why call it St. Peter's?" Then followed the recollection that other church buildings were named in honor of St. Paul, St. Matthew, St. Luke, St. John, or other disciples, apostles, or martyrs, until the name of Judas Iscariot is reached, where they stop.

The character of Judas is dismissed with very few words in holy writ, and those few do not present him in a light that inclines church people to name their structures in his honor. The infamous act of betrayal of his savior attracts such condemnation from religious people that other qualities are overlooked. While the other saints hav the churches named after them, there are more followers in the footsteps of Iscariot than of the other eleven, and these followers are in the churches named after the other saints.

Commentators do not say much about Judas. No extended history of his life is given by any writer. Nothing more seems to be said of him than apparently is necessary to fill out the complete history of other transactions. And yet Judas must hav been a pretty good sort of a man in some respects, else the Lord would not hav chosen him one of his disciples. It is even hinted by one of the sacred writers that the devil took possession of Judas at the time he betrayed the Lord, thus leaving room for the belief that he was a good man at other times, and possibly overtaken with a kind of temporary insanity at that moment. During the period of Christ's ministry upon earth Judas was intrusted with the funds—that is, he was the treasurer. He not only took care of what money belonged to the disciples, but there is strong suspicion, judging from a transaction in Bethany, that he was interested in getting finances into the treasury. Some commentators say that Judas was a real estate agent, and had his eye on a corner lot in Jerusalem, and that it was his intense desire to possess this that made him act so despicably.

This can hardly be possible, because property in the city was on a boom, and the amount was insufficient to even clinch an option, if it ranked as Denison property does. We are rather inclined to the belief that Judas was so intent in keeping the treasury in funds that he gradually lost sight of the mission of the Lord as a savior. And when the situation is canvassed it will be seen that he must hav had a hard time. Recollect, there were no oysters in those days, at least not in Judea. If Judas had had just one poor, little, half-starved oyster to hold a supper with, and then published in the evening paper what a grand success his oyster supper was, he would hav had no difficulty in raising funds.

We do not even know that the grab-bag had yet been invented. Lotteries were in vogue, yet we hav no information that they were yet applied to the raising of the minister's salary, or that he ever sold chances in a cake with a ring in it. If a trade carnival was indulged in for the support of the synagog, no mention was made of it. The Capernaum *News* is silent about any broom brigade giving an exhibition for the benefit of the Sunday-school. The Galilee *Journal* is mum about the ice-cream festival held to put a new carpet in the church. The Nain *Echo* says nothing about a railroad excursion to the sea for the purpose of paying off the debt on the church. Nor was it the custom in those days to throw in a chromo with every act of worship. Judas had not caught on to the thousand and one ways of working the racket that modern times hav devised; so he must hav had a trying time in dull seasons to keep the treasury in funds.

Does it require a stretch of the imagination to understand the possibility of insanity under such afflicting circumstances?

We suspect that he was the inventor of voting cheap cakes to the most popular young lady, always being careful to select the girls of two rich dudes and charging good fees for the votes. We also hav reason to believe that he worked the racket of "Rebecca at the Well," peddling circus lemonade for more than it was worth, and seeing that there was no water handy for the thirsty. He was also the originator of taking up a collection on every occasion possible, but whether he had a monkey and hand-organ, or some other form of musical entertainment, we do not know.

Such a thing as giving just for the love of the cause did not suit his ideas, as people had too tight a grip on their shekels to yield them up without some extra inducement, and then outsiders would not chip in at all.

Tubal Cain was the inventor of brass; Judas worked it assiduously, but he is cast in the shade by some of his modern followers. When he gave strawberry festivals he did not hav the cheek to serve skim-milk over green berries and charge a quarter for a dime's worth. Nor did he hire a hall and giv a dance every night when the sand-train hands were paid off. Neither is there any record of his presenting theatricals or musical concerts in the church, the proceeds to go toward the purchase of a new organ.

The death of Judas shows remorse, and it is a pity that all of his methods did not die with him.—*Denison, Tex., Gazetteer.*

FROM whence, then, could arise the solitary and strange conceit, that the almighty, who had millions of worlds equally dependent on his protection, should quit the care of all the rest, and come to die in our world, because, they say, one man and one woman had eaten an apple? And, on the other hand, are we to suppose that every world in the boundless creation had an Eve, an apple, a serpent, and a redeemer? In this case, the person who is irreverently called the son of God, and sometimes God himself, would hav nothing else to do than to travel from world to world, in an endless succession of death, with scarcely a momentary interval of life.—*Thomas Paine.*

THE TRUTH SEEKER.

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Senseless Oath-Taking.

The senseless absurdity of invoking supernatural aids to truth-telling in administering a judicial oath has been brought prominently before the Philadelphia public recently. A lot of Chinamen were arrested for playing their favorit gambling game, fantan, and to induce the pagan witnesses to tell the truth about the matter a chicken was brought into court and killed. The *Tribune*, of this city, criticised the action, and a newspaper discussion ensued on the question of what form of oath would really make a Chinaman tell the truth. The *Tribune* pointed out that the burning of paper with joss-sticks between lighted candles, as introduced in court, was first suggested in Malacca about half a century ago by an ignorant missionary, and that though considerably in vogue in Hong Kong from 1843 to 1857 it excited much derision among the Chinese. In 1851 the decapitation of the chicken was introduced, the idea being derived from the Canton river pirates, who used it as a pledge of good faith to one another. The British officials believed that the employment of this form of oath would confer credibility on the Chinaman's testimony, but the celestials had no such thought. The decapitation should properly be accompanied by the silent invocation of maledictions upon himself on the part of the witness; but as it was impossible to follow the witness's mental processes the rite was deemed by the Englishmen to be impracticable and thus rejected. It is asserted that no formality will impress upon the Chinese the sense of a religious obligation to speak the truth, and that to them no oath is binding.

Assistant District Attorney Boyle, who urged the Philadelphia judge to allow the chicken-killing, now explains that his solicitation was induced by the desire to employ whatever form of oath would best compel the witness to be honest. Chicken-killing is not properly an oath, he said, "but it is a means of getting at the truth, and as such is worthy of employment. There are no oaths in China, but this plan was employed in Portland with success, and I hav reason to believe that in this Philadelphia trial the witness who swore by the sputtering blood was impelled to stick closer to facts than any of his fellows through the fear that the pullet's spirit would harass him if he lied. I learned from parties on both sides of the case that the slaughter of a chicken would be absolutely binding on a Chinaman's conscience, and accordingly I urged Judge Bregy to allow the introduction of that rite. It would hav been impossible to elicit the truth unless some such course had been pursued. It would be folly to attempt to frighten a heathen Chinee into truth-telling by a mere threat of temporal punishment for perjury, for he would realize the difficulty of conviction and would be tempted to lie right and left. If there is any legitimate method by which the truth may be reached, that method should be employed. There is ample precedent for administering an oath or its substitute to a heathen or non-Christian in his own fashion. Wharton's 'Criminal Evidence' reads as follows:

"'While the common and regular way of swearing by a Christian is on the four evangelists, or on the New Testament, the general rule is that witnesses are to be sworn after a form the obligation of which they acknowledge.'

"Wharton then goes on to say that a Jew may be sworn by the Pentateuch alone with his head covered; a Mohammedan, on the Koran; a Gentoo, by touching with his hand the foot of a Brahman or priest of his religion; a Chinese, by breaking a china saucer. The proper way a Parsee should be sworn is by holding the tail of a cow, and it is reported that Sir James Mackintosh once had a heifer brought into the court-room in order to insure the truthfulness of a Parsee's testimony. There is Wharton's authority for swearing a Chinaman on a broken saucer, and a murdered rooster is only a slightly different step toward the accomplishment of the same end. I believe the criticism that has been made is unreasonable, and that in such a case the means is justified by the end."

This reasoning is all based on the idea that men will not tell the truth unless they are frightened by some supernatural agent. It is a low estimate of human nature, but not altogether without foundation, judging from the actions of the Christians. But is it true? We believe not. If men are not honest by nature and training, the invocation of the wrath of all the gods in the pantheon will not induce them to tell the truth. The other-world punishment is so remote that it has no influence at all on present conduct. Besides, there is always the chance, so the Christian believes, of repenting of his sins and evading any future punishment whatever. The Jesuits hav a mental reservation clause in their code of honesty, by which they can audibly lie, and silently reserve the truth. This to them is no false witness. A Jesuit on the witness-stand can lie like a priest and commit no sin. The Protestant, if he be dishonestly inclined, can lie and afterward repent and escape the supposed consequences. This part of the Protestant faith is a direct and open road for villainy. The supernatural agent is, in this, a help rather than a hindrance to false swearing.

But if a belief in some supernatural power is more potent in eliciting truth from witnesses than temporal punishment for perjury, why are laws enacted imprisoning perjurers? The greater—so the logicians assure us—includes the less; the fear of the supernatural is said by the Christians to be greater than the fear of earthly punishment; why, then, hav the perjury laws? Must our Christian lawmakers hav two strings to their bow like the man who put up a sign in his melon patch: Little boy, do not touch these melons, for God sees you—and they are green? And which do they really depend upon to protect their melons of truth—their unripe condition or the observing eye of God? Theoretically they trust in providence, but practically, in man-made laws and man-executed punishments. Their pious pretensions are, therefore, naught but hypocrisy.

The bald fact is, and the Christians know it, that religious oaths are null and void, and the pains and penalties of perjury are all that a dishonest man stands in fear of. To say that even a Chinaman is less afraid of a state prison than of the effect following lying when a saucer has been broken or a chicken killed in his presence, is to state the most improbable of things. Chinamen are like other human beings, and no judge ever knew a pious scoundrel to hesitate to lie because of his fear of other-world punishment. The experience of the world has proved that liars will be liars wherever they are; but a liar who knows that if detected he will be put in a prison cell, will be a little careful—of being detected! But his fear of God will not induce him to act with even that circumspection.

The whole farce of religious oaths should be abolished. Witnesses should simply be required to tell the truth, and punished if they do not.

What Are the Liberals Doing?

In THE TRUTH SEEKER a few weeks since we warned the people of the four new states recently admitted to the Union that the Christians would try to capture their constitutions, sending men and money from the East to do it. The issue of the *Christian Statesman* for June 20th, outlines their program. It says:

"Four new states are soon to be added to the American Union, viz.: North and South Dakota, Montana, and Washington. The constitution for South Dakota has already been framed. Constitutional conventions will meet on the 4th of July, to frame constitutions for the remaining three. In view of the vast importance of suitable Christian acknowledgments and provisions in these new instruments, one of our district secretaries has been commissioned to visit these conventions and to seek the coöperation of the Christian people of the territories in securing such declarations. This will involve not only the traveling expenses of the secretary, but the means necessary to reach pastors and others throughout the territories with documents and petitions. But could the committee hav done less, consistently with the responsibility which rests on the association in such a crisis?

"Sixteen special secretaries hav been appointed to press forward this movement along as many different and most important lines of work. Each of these national secretaries will be expected to secure as soon as possible, in each state, one who will coöperate with him in that department, thus looking forward to the employment of more than five hundred earnest and competent persons who will freely devote some part of their time to special labors in behalf of Christian government in the United States. The sixteen men and women already appointed must be supplied with means to defray necessary incidental expenses, such as postage, stationery, and literature in their respectiv departments. Or shall we ask them to make bricks without straw?"

Five hundred activ workers to be employed, reinforced by all the church members! Sixteen special secretaries to do nothing but look after the work! What are the Liberals doing? Is there even one man in each new state who is spending a day or a dollar to thwart the religious bigots who are trying to capture these states?

To Resist Catholic Aggression.

A Boston correspondent of the evening *Post* of this city reveals the formation of an organization to check Roman Catholic robbery of public treasuries. Leading New York and Boston men are identified with the movement, and the method proposed by them is the adoption of a national constitutional amendment which shall prohibit the states from using any public money for "sectarian" purposes. The form of the amendment is given:

"No state shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its money, property, or credit or any power of taxation or appropriation, or authorize either to be used, for the purpose of founding or aiding any church, religious denomination, or religious society, or any sectarian institution, or any undertaking under sectarian or religious control."

The reason that New York and Boston are taking the lead is because Catholic aggressions hav been more pronounced in these cities than elsewhere. For a year or more the parochial school issue has been at the front in Boston, and the fact that within the last fifteen years the Catholics hav secured $12,000,000 of the public money in New York, has led to the activity in this city. One meeting has already been held in this city. The plan of campaign is to form both state and national organizations. At the meeting in this city the appointment of special committees was considered for the selection of a general agent to devote his entire time to the work of a committee on state organization, of another on national organization, of one to prepare a constitution for the organization, and of still another to prepare matter for publication and to oversee whatever went to the public through the press. The course to be followed with this proposed amendment is to correspond with fifty or a hundred leading men in the different professions and learn what their views are upon the subject, and get their suggestions. Already such correspondence has been opened with every state in the Union, and it is certain that activ support will be given all over the country. It is said here by those who are most interested in the matter that the public concern is deeper than is generally known. Thus far nothing of this movement has appeared in the newspapers; but wherever these gentlemen hav written they hav found that there was a deep interest to prevent the use of the public money for the support of the parochial schools of the Catholics, or for any Catholic institutions whatever.

This organization, of the purpose of which the foregoing is a meager outline, is the same that we mentioned in these columns last December. It was begun by the German Lutherans, led by Prof. George C. Seibert, of the Presbyterian seminary at Bloomfield, N. J. Though the proposed constitutional amendment is specious enough to satisfy even some Liberals, the work of the organization is to be directed not so much toward securing a purely Secular government as to thwart Roman Catholicism. The Presbyterians consider that they themselvs hav a perfect right to control the government, even to subsidizing their institutions.

However, as we said at the time, we welcome the

war. There is need enough of some opposition to Rome that shall be effectiv, and the only way to force her to keep her hands off the government is to array her Protestant enemies against her, and fight it out at the polls. Already she has forced many cities to support her parochial schools—in Poughkeepsie, N. Y.; in New Haven, Waterbury, and New Britain, Conn.; in East St. Louis, Ill.; in various places in Minnesota and Wisconsin and Iowa, and in Southern cities. New York city contributes over half a million dollars annually to educate the vagrant children of Catholic parents in the superstition which has ruined these parents. Her policy was boldly enunciated by Bishop Chatard, of Indiana, when on a visit to New York last fall. In his speech at the cathedral he said that the cost to the Romish church of supporting its schools one year was $9,000,000, and "that money the public ought to pay and must pay, and we shall not cease demanding it till our demands are satisfied." The same position was taken by some of the Catholic witnesses before the Massachusetts legislativ committee on education in the course of the recent prolonged hearing over the parochial school question.

There hav been from time to time a few warnings given the public concerning this, and a feeble effort has occasionally been made to do something. Away back in 1859 the people of New York protested against giving the church so much money, and payment to some institutions was resisted. For a while after that the church got little; but in Tweed's time, she obtained property worth millions, and hundreds of thousands of dollars. Following the Tweed exposure she was obliged to retrench, but now she is as arrogant as ever. In 1876 both Republican and Democratic parties put a "non-sectarian" plank into their platforms, but it was grease to catch gudgeons, and meant nothing. In the same year Grant recommended Congress to adopt some amendment restraining the states from supporting churches, and acting upon that recommendation, James G. Blaine offered an amendment and it was carried in the House, but it did not receive a two-thirds vote in the Senate, and so never went to the states for their approval. At the last session of Congress Senator Hoar presented a petition from about twenty thousand citizens of Massachusetts for an article of amendment, "for submission to the legislatures of the several states for their approval or rejection, that will prevent the interference of any religious sect with the common school system or the appropriating of any of the public funds for sectarian uses, such a measure as this being, in our judgment, the only safeguard against religious encroachments, such as now threaten our time-honored and now truly endeared methods of teaching and training our youth for the duties and responsibilities of American citizenship." The hearing on this petition was given February 22d, and was so late in the session that no report was made upon it. There the matter rests.

That some amendment of this character must ultimately be adopted there can be no doubt. But the trouble will be to keep the Protestants out as well as the Catholics. The same men who are working for this amendment are also working for Blair's Sunday and educational amendments. That of itself is a very suspicious circumstance. But as these amendments are all coming up again at the next session of Congress, the Liberals will hav a chance to put in their arguments, and possibly something practical and good will come of it.

Editorial Notes.

ACCORDING to a decree published by the minister of education, no clergyman can in Italy be an inspector or director of a state school. This is based upon a recent law to the effect that the local control of schools should be in the hands of heads of families, who would naturally take a deep interest in their welfare. The leading object is to cut the schools loose from clerical oversight and influence, under which they hav been but training-places for Catholics.

THE *Mail and Express* prints the following dispatch:

"ROME, July 6th (Special by cable).—The preparations are well advanced for the departure of Pope Leo XIII. from the Vatican. He is now completing the list of the court personages who will accompany him. He has arranged a council for next Thursday. The cardinal vicar will remain in Rome with a part of the papal household. Senor Goizard, the Spanish embassador to the Vatican, arrived in Madrid yesterday and reported to the Spanish government the decision of the pope to quit Italy, and his desire to reside in Spain."

It is uncertain that this is correct. Other reports hav it that Leo will take up residence in the little principality of Monaco. If he does change his location, important consequences in European national relations will ensue. At all events, we can but smile with pleasure and encouragement at the persistence of the Italians in making things so uncomfortable for him.

AT Crete, Neb., there is an imitation Chautauqua, where religion and literature are indiscriminately mixed together, and the leading sermon on Sunday before last was by the Rev. George P. Hays, on the resurrection of Christ, furnishing complete "proof that Christ's death was genuin, and not a swoon or trance, and his resurrection genuin." Mr. Hays is to be congratulated upon having settled the question in a manner so satisfactory to himself, especially as about all the scholarship and common sense of the world are directly opposed to him.

THE Anti-Poverty Society celebrated the Fourth with speeches, and in the oration of John McMackin we find the first mention of one of the Revolution's greatest men that has occurred in the commemorativ exercises in this city, aside from Liberal meetings. Mr. McMackin said: "Writers of Revolutionary history hav united to blacken the character and belittle the ability of a man who perhaps did more than any other to giv this country the government it has—Thomas Paine." It was a Dr. McGlynn audience, more women than men, and mostly of Irish birth or descent, but the men cheered the name enthusiastically. We congratulate Dr. McGlynn upon the progress he is making in elevating his followers.

THE *Christian Advocate* contributes this to the debate as to whether Solomon went to hell or not. It is in answer to a question, "Will the Bible warrant us in believing in the return and salvation of Solomon?" Dr. Buckley says: "The Bible leaves Solomon in a position of the very greatest uncertainty and doubt. Jews, generally, speak of him as lost. Josephus givs no hint of his return. Among Christians the subject has been much debated. Chrysostom and the theologians of the Greek church are for the most part favorable, Augustine and those of the Latin for the most part adverse, to his chances of salvation. 2 Sam. vii, 13-16, says, speaking of the seed of Solomon: 'He shall build a house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.' This passage is used by some to show that Solomon was certainly saved, but it would prove altogether too much if interpreted in that way. It was a general declaration. The 'forever' there either does not mean without end or it has not been fulfilled. The progeny of David was there spoken of in a regal, and not in a personal, capacity." Does anyone know now whether Solomon was saved or not?

THE church of Scotland Jewish Mission seems to be as great a humbug as the English and American missions. In commenting upon its last annual report the *Scotsman* says: "If the mission could produce tangible and unquestionable evidence of its success, there would be no unwillingness to giv; but when we hav the confession that it is 'no use quoting familiar statistics which cannot be verified as to the number of Hebrew Christians,' the sponge is virtually thrown up. It is true the church is asked to accept in faith that a very large number of Jews hav, during the past fifty years, been received into the Christian church. How is that known if the statistics cannot be verified? Is it not a guess, and a guess on the side of the mission? The report has absolutely no consolatory feature. In some years there hav been accounts of one Jew, or two Jews and a half, converted by the mission. This year there is not even the fraction of a Jew. It is said that there are a number of 'interested inquirers,' and that numbers are prevented 'confessing' only from the fear of temporal consequences. That is to say, the 'interested inquirers' wanted to know what they can get in the way of temporal consequences by abjuring their Jewish faith. *Punch* long ago had a picture of a number of anglers standing patiently by the side of a stream. One asked another, 'Hav you had a bite yet?' 'No,' was the reply, 'I hav only been here a fortnight.' The Jewish Mission is in the same plight. 'Hav you got any results to show us?' ask those who are interested in the conversion of the Jews. 'No, nothing particular; we hav only been here fifty years.'"

THERE is a boom on for a World's Exposition to be held in this city during the summer of 1892 to celebrate the four-hundredth anniversary of the discovery of America. A reporter called on Chauncey Depew to get his opinion of the project. Mr. Depew favored it, and said: "The Exposition should be popular in its nature. It should be something which every man would take pleasure in going to and in taking his wife and all his children, even the babies, to see. The buildings should be spacious, and there should be other attractions besides the exhibits. It should be a place to which a man would want to go time after time, and the pleasure of going should be as great the last time as the first. I think it should be kept open on Sunday. There are people who could go better on Sunday than on any other day in the week. It would be a pity if anyone who desired to see the Exposition should not hav full and many opportunities. About the price of admission, I think that there should be fifty-cent days and twenty-five-cent days. It might be well to charge fifty cents on Monday, Tuesday, Wednesday, Thursday, and Friday, and twenty-five cents on Saturday and Sunday. That would giv every workingman the opportunity to take his family to the Exposition without too much expense." Mr. Depew's words on the Sunday opening of such an exhibition are of interest, inasmuch as he is president of the New York Central railroad and recently pretended to take off, for alleged religious reasons, the Sunday freight trains on his road. But with an exposition here open on Sundays the Central would make a few thousand dollars per week extra. Mr. Depew seems to be a Sabbatarian for revenue only.

THE aim and object and principles of the Sabbath Union, which are the aim and object and principles of the whole church, were boldly divulged in a discussion in the Missouri Sabbath convention whether "the law of God" is, in any sense, the foundation of the Sabbath laws of the state. Secretary Gault earnestly maintained the affirmativ, and after some dissenting opinions had been expressed, Mr. W. P. Gray, the secretary of the convention, said: "I for one hav made this question very much of a study, especially that topic of it. To appeal to divine authority in our legislation on this subject would be to fundamentally change the law of our land, or the principle adopted by our fathers when they said that all governments derive their just powers from the consent of the governed. I for one do not believe that, as a political maxim, governments derive their just powers from the consent of the governed. And I believe with Mr. Gault on this, I think. And so the object of this movement is an effort to change that feature in our fundamental law. Jefferson was under the influence of French ideas when the Constitution was framed; and that had something to do with leaving God out of the Constitution. And I think that the providential history of this country will compel us to come back to that and recognize God in our Constitution. And I see in this reform a providence teaching us the necessity of recognizing something else besides the will of the people as the basis of government." There it is. People, according to these Sabbatarians, hav no right to govern themselvs. God must do it, and do it, of course, through his anointed—the kings and emperors and priests. That is what the pious bigots are after—the control of the world. It is not putting it too strong to say that those holding with Mr. Gray are traitors. Their loyalty to their "God" is treason to their country.

THE crop of Christs looks promising. Mr. Schweinfurth has an imitator in a South Carolina evangelist who calls himself Jesus Christ and has won the faith of hundreds of negroes who hav heard him preach. He goes through the country crying, "Giv up everything and follow me. Let your crops go; turn your cattle in the patches; the Lord will provide for you." And, obeying him, hundreds of negroes hav quit work. Their crops hav grown up with weeds; the planters hav been deserted by their laborers; the turpentine manufacturers and the sawmill men hav difficulty in getting help enough to continue operations. To such an extent has the craze spread that the intelligent colored people and the whites joined in discussing some plan to put a stop to it. It was decided to arrest the crank or send him out of the country. Some were ready to lynch him. When the officers went to arrest him no resistance was offered, but a large crowd soon joined the disciples about him. They were ready to tear the officers to pieces, but at their prophet's request they suffered him to be taken quietly away. He shows scars in his hands which he says were made by nails when he was crucified on Calvary. His hair and beard are long and shaggy. The negroes fall down and worship him, and kiss his hands and feet, and anoint him. At his bidding women hav left their husbands and men their families to follow him. His familiarity with the scriptures is exceptional. He has told the people that he will go back to heaven in a chariot of fire at an early date, but the chances are that he will go to an insane asylum, so little do the Christians of to-day believe in what they will solemnly assert took place eighteen hundred and odd years ago. If you want a Christian to believe in a real solid impossibility, you must date it back a few centuries.

THE kind of people the French Canadian Catholics are was well illustrated at the second day's session of the tenth national convention of French Canadians held in this city last week. It had been the custom to open each session with prayer. Chaplain Notebaert had made the usual invocation, the delegates kneeling upon the floor. After the prayer the Rev. Father F. X. Chagnon, of Champlain, arose and said that there was one of the delegates who had failed to kneel in accordance with the custom. All eyes were at once turned to a tall, smooth-faced, silver-haired man who sat in the rear of the hall, and whose anti-religious opinions seemed to be generally known among the delegates. "This is a convention of Catholic French Canadians," said Father Chagnon, "and it is binding upon all its members to conform to its regulations." "What is your excuse?" asked President Bossue of the silver-haired member. "I hav no excuse. I was not aware that I required a ticket of confession to be entitled to the privileges of the convention." Father Chagnon moved that the offending member be expelled and that his name be stricken from the roll. The motion was carried unanimously after a short and spirited discussion. "If I had been hypocrit enough to do as the others did this would not hav happened," said the expelled member as he grasped his hat and cane and strode indignantly out of the hall. He afterward turned and watched the proceedings from the gallery. To a reporter he said he was Joseph Duval, a carpenter and builder of 146 East Eighty-fourth street. He was a regularly elected delegate of the French Canadian National Democratic Club, which meets at 1,893 Second avenue. He said he had been bred a Roman Catholic, but since he had become of age he had been a Freethinker and did not purpose to play the part of a hypocrit. He called the convention a body of bigots, and his opinion is about right. The French Catholics care more for their church than for anything else on earth, and their allegiance to the pope is placed away ahead of their allegiance to the secular government.

Letters from Friends.

SAGINAW CITY, MICH., June 24, 1889.

MR. EDITOR: I see that you are in all the time for a straight fight, and I confess that you are able to hold your own with any of them. I think that the old TRUTH SEEKER holds its venerable head high, and in no way takes second place. Success to it and its noble defender. J. H. BURNHAM.

DEL MAR, CAL., June 20, 1889.

MR. EDITOR: The illustrations by Heston afford me a great amount of pleasure. He is not excelled by any man living as an artist. His pictures are volumes. They tell the truth, the whole truth, and nothing but the truth, as it is recorded in the Book of Fables. Long liv Heston, that he may enjoy the fruits of his labors. H. L. SHAUG.

ROSEDALE MILLS, N. S., June 20, 1889.

MR. EDITOR: I will try and send you a new subscriber this coming fall. I liv in an isolated place nearly two miles from the nearest house. Very few will read Freethought. Most of them will burn without reading. I travel around the country some this summer, and spread what I can.

EDWARD BROWNELL.

GRIDLEY, KAN., June 23, 289.

MR. EDITOR: Gen. Harrison Kelley, of my county, has been elected for the Fourth district of Kansas to take the place of Thomas Ryan, now minister to Mexico. General Kelley is a subscriber, or has been, to THE TRUTH SEEKER. And you can now tell how the fourth district of Kansas will stand on the Blair bill, and every other bill that would tend to take away the freedom of the American people.

My opinion is that the West is more alive to the work in our cause than is the East. Look well to it.

C. H. CUSTENBORDER.

MONTAGUE, TEX., June 27, 289.

MR. EDITOR: This agitation of thought is doing much good. So let us keep on in the good work. Future generations will be benefited if we are not. Orthodoxy will hav to die out before there can be much progress. Ingersoll said that inferiority was stamped upon every Christian brain. It is so here, for these deluded Christians here can't find room for a new idea. These are all the time telling their God some strange nonsense. Some of them hav taken a great interest in the salvation of my soul lately, but I hav no time to spend hearing such nonsense. If they want to fool away their time with such nonsense, I suppose they hav a right to so long as they don't interfere with the rights of others.

Yours truly, GEO. W. CARPENTER.

HAY SPRINGS, NEB., June 17, 1889.

MR. EDITOR: Mary Baird Finch, in your paper of the 15th, says that "the people of this state hav never known anything but hard times." I am fully aware that the policy of this as well as of former administrations is to reduce the circulating medium, and that plenty of money means plenty of work and good pay, good markets, and no paupers. But the facts are that Nebraska is the most favored state in the Union, and that anyone coming here with $500 in money and ordinary health, strength, and intelligence can hav as fine a home in five years as the average $10,000 farm in northern Illinois. I say, sell your debts in Eastern places and come here where there is free land, where crops are unequaled, and where we are trying to colonize Liberals, and you will be out of debt and happy.

Yours for Universal Mental Liberty, E. W. MINER.

CHAMPLIN, MINN., June 10, 1889.

MR. EDITOR: I send you an order for the continuance of the good old TRUTH SEEKER. I wish you to know that I think you persist too much in using that abominable word, Agnostic, to designate Freethinkers and Infidels. When that name is applied to me, I take it for an epithet meaning: You lack firmness in belief on the God question. You know as well as and better than I, that the non-existence of a thing can be sufficiently proved by demonstration of the utter lack of any testimony of its existence. Until Deists prove that twice two are five, or turn a wheel in opposit directions in the same moment, or prove that time had a beginning, or that the universe has a boundary, they may be sure that I will remain a firm Atheist. There is no name under the heavens that will classify us so well as the word Infidel. I. KINSER.

ADRIAN, MICH., June 28, 1889.

MR. EDITOR: Allow me to utter sentiments for and against J. H. Wood and C. L. James. Both want the Constitution revised to suit the crowd. One claims Anarchy is the medicin that will heal the nation's wounds. The other thinks the promis to pay of every jackass is good enough. James thinks he can convert Wood to Anarchy. Wood does not claim he can convert James. But each wants a change, and seems to wish for the other's compliance with his theory. What a consistent condition of government would be realized did things conform to their liking! Now, do not fire back at me; I was shot nearly to death in the recent war, and hope to die a natural death. You both are possessed of undoubted ability; use that weapon in slugging old orthodoxy and superstition. Let priests and their craft be the target. Do not spare them; they would not spare you. Had they the power, and the receptacle hell, they would not hesitate to consign you there. Show them how despicable they appear to reason and science.

The miracles claimed at the Johnstown calamity need a little notice. The miracle of the preservation of the Virgin's image and the Catholic nuns in the chapel has been held up in our churches here as a big thing and as an interposition of God. Why did he interfere in behalf of such inferior objects as a dumb image and a few ignorant devotees to the scalawag popery? The absurdity is not worth the ink to expose it—too thin for a moment's thought. Theology in its dying throes clutches at anything to bolster it up in its spasms. The parasite dogma dies hard. The obituary is already written. It will need no coroner's decision.

O. S. BARRETT.

MARSHFIELD, ORE., June 19, 1889.

MR. EDITOR: We cannot do without THE TRUTH SEEKER. I would try for some new subscribers, but know that it is useless. Money has been raised to build two new churches in the town of Marshfield just lately, one Catholic and one Episcopal. The Episcopals hav a Ladies' Guild here, and there are not over three prominent ladies here that do not belong to it. I see by the last TRUTH SEEKER that Mrs. Mattie P. Krekel is about to come to the Pacific coast on a lecture tour. If it were not for the disagreeable journey over the mountains to this place I should urge her to come here and see if one in female attire would not arouse some of them from their orthodox lethargy.

Just at present I am reading "A Helping Hand," given me to read by an Episcopal lady friend. It is written by Charles T. Russell. If my Liberal friends wish to strengthen their Infidelity it is worth reading. It abounds in scripture quotations showing a carefully predestinated plan of salvation and an aristocracy even among the redeemed, the chosen few being the elect to assist Christ in judging the world at his second coming. Eternal death and everlasting life take in the whole of heaven and hell. At the second coming of Christ we shall all hav a chance at forbidden fruit as Adam did, and then if we obey the divine commands, we shall inherit the kingdom. If we disobey, we die eternally without any scorching at all. So really it is a good doctrin, saving the serpentine manner of its compiling and its difficulty of comprehension. But it is an improvement on what I was taught in my youth, clearly showing the evolution at work, even of Christians.

We expect Mr. Bell here to giv a series of lectures the last of this month, and Mr. Putnam the last of next month, so you see Liberalism is still activ in Coos county, even if churches are building. C. S. HILBORN.

GRANGER, O., June 24, 1889.

MR. EDITOR: Inclosed find $5. Please send THE TRUTH SEEKER one year to a new subscriber. The balance apply to my subscription. You see we gain a little. Six TRUTH SEEKERS are now taken in these parts. Let the good cause go on. When mankind try to learn how to liv in this world and stop fooling around about another world, and God, spirits, and the soul, there will be some hopes of happiness here. What does it all amount to anyway? If there ever was a God, he has most probably laughed himself to death before now. Just think—not until about three hundred years ago did man know the earth revolved. He knew all about God and heaven; was well posted in regard to hell. Compare a sermon of fifty years ago with one to-day. Can any God withstand such a change? Just think of a religion where they send missionaries to the heathen and tell them their forefathers that knew not of th's religion are all in hell. It's enough to split the sides of a stone god. I suppose I am ignorant about Gods and spirits. It seems to me they are never in the right place. I read that at the Johnstown disaster a little girl dressed in white, eight years old, was on a raft, hands folded, face turned heavenward, calling on God to save. No heed given. I read the sad story of Mrs. Fenn, who lost her husband and seven children, when the little four-year-old put her arms about her mother's neck and said: "You said God would take care of me, mamma; will he take care of me now? I am not afraid." It was the last sweet kiss. That mother, it said, is going back to her girlhood home and try to think. Where was the God? Watching sparrows fall, or perhaps attending some protracted meeting. Where were the spirits that hover around their earthly friends and do so much good? Scratching between two slates or knocking on some table where it could do no good. It's funny, isn't it? I say, let us learn to liv in this world without end. Amen. L. N.

PORTSMOUTH, O., June 30, 1889.

MR. EDITOR: This place might appropriately be called the "city of churches" About twenty rear their steeples toward the "blue-domed canopy." The Catholic, the Episcopalian, the Presbyterian, the Methodist, the Baptist, the United Brethren, and the Campbellite denominations are represented in this score of God-houses—structures to support idleness, and monuments to the barbaric past. Their presence in the community does not tend in the least to lessen dissipation and crime. About their outside walls creep poisonous vines that we may call the vines of superstition, and inside flies the bat of ignorance. He who enters and is "born again" becomes a slave, intellectually, waiving his right to reason, to observe, and to investigate. One-third of this city's population (fifteen thousand souls) are numbered as intellectual slaves. According to the Bible, should the judgment occur to-morrow these five thousand people would be saved, that is, they would join the angelic orchestra in the New Jerusalem. The remaining ten thousand would be lost; eternal torment would be their portion. The dishonest believer would hav the opportunity of smiling from his celestial abode at the honest unbeliever in hell. Virtue would be punished and vice rewarded. These statistics are given in order to show that the Infidel will not be short of company on his trip to the "fiery regions."

The churches are losing a few of their members. These few are going to the side of the Seventh Day Adventists, who are still holding forth under canvass. The preachers do not like the "elders" who are proclaiming the second coming of Christ, for the reason that they take from them tithes and missionary money, and further because they favor the separation of church and state. As to this latter they circulate petitions, and signers are not very far between—they are counted by the hundreds.

Our city is soon to hav a military academy, and the grandest thing that can be said regarding it is, that it is to be non-sectarian. It has for its motto: "A sound mind in a trained body."

In conclusion I desire to say that every year finds the church weaker. Nearer and nearer we are getting to the time when Reason will succeed Christ, and the religion of Humanity will prevail. Then, and not till then, will there be "peace on earth, good will to men." WILL S. ANDRES.

STEUBENVILLE, O., June 28, 1889.

MR. EDITOR: In consideration of the attitude of the Catholic church on our public schools, would it not be well for the nativ and adopted citizens to look well into the consequences likely to follow the continuance of our present naturalization laws, giving the suffrage to hundreds of thousands of ignorant, bigoted foreigners, who do the bidding of the pope of Rome in all circumstances, and who publicly declare their allegiance to the pope greater than their allegiance to the country? Would it not be well to stop giving the privilege of suffrage to these hordes of ignorant men, made so by the church they so blindly follow? It declares war on our public school system, and uses these ignorant hordes to vote down our schools and vote the money of the taxpayers into the pockets of the priests, who use it to support parochial schools to train the children of these ignorant hordes into aliens, teaching them a higher allegiance than allegiance to their country? Is it not time to repeal the naturalization laws that put a club into the hands of the church to beat our own heads? Every means is used to get these men over here, killing two birds with one stone—first to aid the church in the overthrow of our school system, and in it the only safeguard to our liberties, and at the same time overcrowding the labor market, so that in a short time they may hav us all in the same condition they hav the masses in all countries where that church has the ascendency. Let the people look out in time, and stop the naturalization of these people. Giv the suffrage to none but nativ-born citizens. And if these foreigners continue to make aliens of their progeny in their parochial schools, let the laws be so made that any man coming of age without attending the public non-sectarian schools at least three sessions be disfranchised. This appears to me to be the only way to guard our liberties against the encroachments of the Catholic church—whose doctrins would enslave the whole of mankind, for it declares the pope above all states, kings, or emperors.

What folly it is to pay out millions to support our public schools so that we may hav an intelligent body of voters, and at the same time allow these hordes of ignorant aliens to vote and kill the intelligent vote, that we spend so much money to foster, knowing that without general intelligence among the voters the republic must be a failure! J. D.

SANTA ANA, CAL., June 20, 1889.

MR. EDITOR: I would like to briefly answer one or two of the queries propounded by Jeremiah O'Brien in THE TRUTH SEEKER of June 15th. He says: "Assuming that those spirits do exist somewhere in the vast unknown, and judging from all the manifestations we hav had so far, we must inevitably conclude that they care very little about us, or else they hav but very little power to hear or to help us. Which is it?" From my knowledge of the subject I say the latter. They profess little power on our physical plane. Mr. O'Brien continues: "In either case I don't think I should care to be among them. I should hav no desire to liv in a society where I was destined to become callous or indifferent to the welfare of my fellow-beings. And surely I would never be willing to emigrate to a country where freedom of action and liberty of movement is more restricted than it is here." These sentences show that Friend O'Brien is exceedingly ignorant of the teachings of Spiritualism. It does not teach that we ever "become callous or indifferent to the welfare of our fellow-beings." But contrariwise, that we grow more sympathetic and interested in all that pertains to our fellow-beings. It teaches that our spirit friends shed tears of suffering over the misfortunes of loved ones in earth life and rejoice over our victories and happiness. It also teaches that "freedom of action and liberty of movement" is much greater in spirit life than here. We are restricted in action and movement to this planet; while, if Spiritualism be true, the citizens of the spirit spheres are not wholly restricted to their spheres, but can to some extent act and move on this material sphere. Certainly all the teaching of accredited Spiritualism is to the effect that spirit beings desire to aid earthly beings, and under favorable circumstances can do so in a limited manner. And if Friend O'Brien will giv a little earnest, careful study to the current Spiritualistic literature, he will discover that the "politics and social ethics of the spiritual country" hav been treated of quite extensivly, and that a "short message can be written on one slate as well as two."

But I object to objectors against Spiritualism denouncing us as being easily "excited" people, who "allow sharpers to fool us." One dislikes to think that such utterances are malicious falsehoods. But what is one to think when it is repeated over and over again by the most intelligent and sound-minded people in this country and other countries, that their conversion to Spiritualism was similar to my own—brought about through sitting in daylight in my own room, in my own house, with no one else present to the physical senses but my sister or my wife?

Gentlemen, you hav never approached a solution of these stubborn facts.

Yours for truth, honesty, and kindliness,

D. EDSON SMITH.

PINE WOODS, N. Y., July 2, 289.

MR. EDITOR: I read with much interest the answer of Mr. Chapman in your paper of June 22d to the queries of Mr. Hammond in that of June 1st. Now, although Mr. Chapman reasons clearly and conclusivly concerning the law of gravitation, I cannot accept his conclusion as to the first query, "for the following reason:" While a person might without injury jump to the bottom of a well six feet deep, it would be a little dangerous to jump to the bottom of one sixteen feet deep, nor do I think he would reach the bottom more gently if the depth were extended to sixty, or even six hundred feet. Now, I am no "scientist," and may entertain wrong notions about the matter, and I hoped the question would be further discussed in the next paper, but as it was not, I beg leave to present my views, in the hope that some one better informed may kindly point out whatever errors may appear.

Three factors enter into the solution of the problem—the attraction of gravitation, the inertia of the stone, and the resistance of the atmosphere. The effect of the first has already been ably discussed by Mr. Chapman. My understanding of the law of inertia is that, though a body at rest will always remain so until moved by some force, yet when once moved by any force it will always maintain the motion until counteracted by some *equivalent* force. If this idea is correct, then a stone placed in the opening at the surface of the earth and submitted to the law of gravitation would move perpetually with all the velocity of its first impulse, even if the law of gravitation were entirely suspended immediately after starting. Hence the effect of the *continuance* of the action of gravitation would be to increase the velocity, and consequently the force of inertia, of the stone. Therefore the only effect of the decrease in the force of gravitation as the stone approaches the center of the earth would be to decrease the *rate* of acceleration of the stone's velocity.

Now, when the stone reached the center, having retained in its inertia all the force acquired by the action of gravitation in its descent, that force of inertia could only be counteracted by an equivalent amount of gravitation in its ascent to the opposit side of the earth, which could not be until it reached the surface.

But what appears to me to be the most difficult factor to be considered is the resistance of the air. This of course would depend on its density, and although its density at the surface of the earth has been ascertained, yet it seems to be a mooted point whether that density is created by the pressure from a hight of two hundred miles above, or only forty-five miles. So it seems the data are unreliable for calculating the density at the earth's center. But as my limited experience enforces on me the conviction that falling bodies increase in velocity below the surface of the earth in spite of atmospheric resistance, so the stone would necessarily be carried beyond the center in spite of it. B. M. KNAPP.

AUSTIN, TEX., April 28, 289.

MR. EDITOR: Against the ignoble crusade of Infidelity to which your vile sheet (which I sometimes buy at the news-stands) is devoted, I beg to contrast a few items that present a most cheerful outlook for that brighter cause for which the angels of earth are battling.

During a four months' siege of the Salvation Army in this city we hav converted one hundred and forty-nine head of sinners and the end is not yet. I could hav said the round one hundred and fifty head, but for the backsliding of one unfortunate wretch, who is therefore not counted. He came up to the altar, applied for salvation, repented, and seemed to be fully salvated; but he crawfished on us after being regularly tallied into the fold. It is too sad to contemplate his dreary but rapid journey down the broad, steep road leading to that sulphuric crematory where even ashes would be unspeakable relief from bodily torture, while his more fortunate because more faithful comrades glide evenly and serenely along the narrow but smooth and flowery macadamized road that leadeth up into green pastures of glory.

But it is consoling to find that the average sinner is not hard to convert. When one seriously repents the job is half done; and when he then shows up a fair measure of *faith* in the salvation racket he is our goose meat. With some, however, the ordeal is very harrowing before reaching this stage of the process. The sinner feels as if crushed to earth with a four-ton saw-log of guilt upon his neck. In a throe of remorse he imagins himself tottering upon the slippery brink of a boiling, seething caldron of molten brimstone; he feels the cold lizard of death creep up his back and then switch back down the railway of his spinal column; and in horror and despair he shrieks aloud that he is the boss of sinners!

And this is the proper course for a tough, obdurate sinner. In fact, he should be made to feel that he is the refuse, the offscouring, the veritable yellow dog of all sinners; that his doom is irrevocably sealed; and that he is absolutely in the nine hole with no way of escape but through the grace of salvation. He can then rightly appreciate the boon of relief that comes to his burdened and benighted soul as the welkin rings with loud rejoicing:

I'm glad salvation's free.

The words of the song, however, hav a purely spiritual meaning, and are not at all to be taken in a literal sense; for it takes money to wage war against the devil. And the sinner who expects salvation shoved at him like ice-water in December is off his base and in a fair way to lose his immortal soul.

Nowadays there is too much of that selfish and worldly solicitude which we find forbidden in the sacred word: "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" While extravagance at the festal board and the tyranny of fashion and pride in dress are holding mad riot in the land there is too little left of this world's goods to do justice to the cause of salvation. There was no raiment of purple and fine linen for plain John the Baptist, clad in pantaloons of gunny sack cloth and with nothing upon his back but a coat of black jack ashes; no *menu* of savory viands and dyspeptic delicacies when he came into the wilderness wiping the wild honey from his mustache with the furry tail of a rude coon-skin cap; but with beard betangled with locust-bug legs he preached salvation to a sinful world with a rustic simplicity that eclipsed all the splendors of modern Christianity. CORPORAL.

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2 N. 4TH STREET, ST. LOUIS, MO., June 20, 1889.

MR. EDITOR: In your issue of June 15th are two communications to which I would like to reply.

First, Lois Waisbrooker takes Spiritualist societies to task for refusing to allow a discussion of the labor question. I quit the Spiritualist Society of this city because they wanted nothing but Spiritualism, as its president said.

Second, "Zoa Topsis," *alias* Dr. Gray, givs the third notice of the late organization of a Secular Society in this city which has appeared in your paper, and as my name was given each time as one of the vice-presidents, I am getting tired of it under the circumstances. I happened to attend the meeting at the time of electing the officers, without any intention of joining, but only hoping to hear a free discussion of some practical question. Then, feeling that we could hav lectures and free discussion on all subjects relating to the improvement and welfare of society, in which I am always interested, I joined. But, strange to say, after the organization one of the members said that the meetings must be restricted to the consideration of nothing but the Nine Demands of Liberalism. And since that Dr. Gray states that such is also the instruction received from Secretary Stevens. If this is the case, I shall hav to drop the Secular Society the same as I did the Spiritualists.

Now as to why I am tired about these repeated notices of the St. Louis Secular Society. I am ashamed to hav my name mentioned as an officer or member of a society that holds no meetings and shows no signs of life whatever, which is the case with this one. At the second meeting of the society we had only four members present, and Dr. Gray being absent I presided, and called on our speaker, Prof. C. L. Haskell, for his promised address on "The Foolishness of Prayer." It was hard for me to get him to speak to our audience of only six persons, but finally his zeal for the cause got the better of him and we had a rich treat in the way he handled his subject, for not only the foolishness but also the absurdity of prayer was shown in a masterly manner. Then each of the audience took a turn with additional remarks without the least restriction as to their scope, whether on or off the question, and we all had as good a time as though the hall had been crowded to overflowing.

Then the question arose as to continuing the meetings, and getting a downtown hall. During the week I found a good and cheap hall, and it was reported to the president and other members; but, like a flock of sheep who will never jump till the bell-wether first leaps, the one waited for the other, and all waited for the president, and he said he must go to the country for a sniff of fresh air nearly every Sunday during the summer, and so could not be depended on to take the lead.

And thus the St. Louis Secular Society remains defunct for the lack of a leader. When any man accepts the office of president of a society, he should make it his first duty to perform the duties of his office, or step down and out of his honored position. There is plenty of good material in this city for a large and flourishing society if some competent and devoted person would take the trouble to lead them.

Respectfully submitted, A. LONGLEY.

UNCASVILLE, CONN., June 17, 1889.

MR. EDITOR: IN THE TRUTH SEEKER of May 25th is an engraving which is called, "Sunday as the Sabbatarians Want It." The offices of the physician and surgeon are closed, also the hospital and the undertaker's establishment. The sexton is represented as refusing to work, and a policeman forbids the minister's preaching. There is not a Sabbatarian in the world who wants a Sunday like this. It does no good to make such gross misstatements.

Out of a dozen Freethinking publications on my desk, there is hardly any that I would show to Christians unless I wanted to exasperate them. One of these publications has a beautiful sketch of Colonel Ingersoll's daughters. Alongside of it is another article very bitter against Christianity—but very true. In it I find the following:

O loved and loving Ingersoll!
O star of morning and of liberty!
O bringer of the light,
Forerunner of the day that is to be!
Thou art the pride of all freemen, of all Freethought,
The only god of our idolatry.

If I was Colonel Ingersoll, I should feel like a fool to see anything like that about me in print, and it certainly would not raise Liberalism in the estimation of outsiders. It is no worse than what Colonel Ingersoll himself has written of Thomas Paine, but I don't believe in idolatrous admiration in anyone.

The leading article in another Liberal paper treats of a subject too delicate to be mentioned here. The more delicate a theme is the more some people seem possessed with a desire to discuss it as publicly as possible, and they ought to be turned away as promptly as the editor of the Boston *Congregationalist* once turned away Mrs. Isabella Beecher Hooker when she offered some articles, that she afterward published in pamphlet form—under the title of "Womanhood," I think it was.

A writer in another of these papers describes the life of Christ as if it happened at the present time, and he so distorts Christ's words and acts that one can scarcely recognize the original in the caricature. It is unjust, and, Infidel as I am, it repelled me. Such an article does harm to our cause. It is manifestly unfair.

Nearly all of these ably conducted sheets contain articles that spoil the paper to circulate among Christians. I am stopping with a Christian family, but I will not show my Infidel papers to them, for it would prejudice them all the more against my cause.

The fact is, we are not altogether free from bigotry ourselvs, and suffer in consequence. Bigotry is prevalent everywhere. There is scarcely a political paper of any party that I take up which would not make friends for the enemy if circulated among the lukewarm. And even among those not lukewarm, the effect is sometimes injurious. My free trade opinions inclined me last year to sever my connection with the Republican party. Some friend sent me a Democratic paper, which made so many false statements that I was disgusted and remained on the Republican side. I ask for no better ally than an enemy who is unfair and purposely misrepresents my side of the case. I sincerely regretted the death of the late Bishop Gilbert Haven, of the Methodist Episcopal church. He could make more offensiv misstatements within a given time than almost anyone I ever knew. Wherever he went skeptics and Infidels were sure to be found. However, Judge Black, Joseph Cook, and several others remain, so I am not disconsolate.

JAMES W. FITCH.

TUSCALOOSA CO., ALA., June 20, 1889.

MR. EDITOR: In some of the back numbers of THE TRUTH SEEKER I saw that a subscriber had offered to affirm in a court, and, being refused, lost his suit; and that Judge Sprott gets angry, or seems to, and denies ever refusing such an offer. I will relate what I saw and heard in the last court held in Tuscaloosa—the state against Dinah Marks for murder. Among the many that were refused as incompetent for jurors were two that I will mention. Mr. Victor Friedman was asked if he would convict on circumstantial evidence. He said No, and was told to stand aside. But after he started and got off a piece Judge Sprott called to him, "Mr. Friedman, would you not convict if it were ever so strong?" "No, sir." The next was Mr. Burton. He was asked if he would convict on circumstantial evidence. "No, sir." "Mr. Burton," said Judge Sprott, "if you were to see a man go into a room and then another go in and you should hear the report of a pistol and one came out with a pistol in his hand smoking, what would you say?" "I would say nothing," said Mr. Burton. "Would you convict on that?" said Judge Sprott. "No, sir," said Burton. The judge remarked that was strange; then said he would take that back. The question I want to ask every thinking man is, Why would not these two men believe in circumstantial evidence? It was not for lack of intelligence, for they are as intelligent men as Tuscaloosa holds. It was not for the lack of honesty and truth, for there is not aught against them. In a few days comes Mr. Black as a prosecuting witness for the state—a man that stands as fair as the two mentioned above. He was asked if he believed in a future existence of rewards and punishments. "I hope so," said Mr Black. "Answer the question," said Judge Sprott. "I certainly do," said Mr. Black. "He is competent," said the judge. (I may not hav quoted *verbatim* all that was asked Black, but hav given the gist of it.) Now, the point I wish to make is, why don't all men think alike? Out of the one hundred men summoned, and after exhausting several venires from the house, they got twelve jurors that were competent and thought alike in that case. Why were not Burton and Friedman disqualified from testifying because they differ on a cardinal point in a certain kind of evidence? If Mr. Black had said, "I don't know whether I shall ever liv again or not. Whether there is a hell or heaven I don't know, but if there is one I am willing to suffer for the wrong I do," would Judge Sprott hav allowed him to testify? If men differ on what they know something about, where the evidence is open and tangible, how can they be expected to believe on something they know nothing about? If believers all testified the truth, it would be another thing; but they don't, and Judge Sprott knows they don't.

If Judge Sprott had been born in Turkey, he would hav believed in the god of Mohammed; or had he been born in Utah he would hav believed in the god of Joe Smith. Two centuries ago if a man had said he did not believe in witches it would hav cost him his life, or his civil rights at least. Now in this nineteenth century if he says he has studied a great deal and has come to the truth of the matter, and says he does not know, he loses his civil rights, and if he is mobbed or has an honest debt he can be robbed by the meanest of human kind, just so his oppressor believes in a hell; and there is no remedy. Men occupying the position of judge ought not to pander to such ignorant barbarism. Why did not Judge Sprott say he allowed all persons to testify if they had not lost their right by some crime that bars them? A man that has the courage to speak what his brain thinks, with the prejudice that is against him, is much more competent to tell the truth than an ignorant hypocrit. The Blue laws of the Puritans required that a man must belong to the church before he could vote, hold office, or be a juror, yet those God believers could take and burn innocent women for witches. I wonder if Judge Sprott believes there ever was a witch. Yet the God he wants a man to believe in said, "Thou shalt not suffer a witch to liv." I wish he could hav a vision of a Puritan judge giving his rulings on witchcraft. Every time a man takes an oath he virtually acknowledges: "I will tell a lie, but if you swear me I shall hav to tell the truth." It is a great honor to a Christian to say a man shall not hav the liberty he himself exercises. It is what tyrants hav always gloried in. A FREETHINKER.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Boy Who Wants to Know.

Grandma Goff said curious things—
"Boys may whistle, but girls must sing."
That's the very thing I heard her say
To Kate no longer than yesterday.

"Boys may whistle." Of course they may,
If they pucker their lips the proper way.
But for the life of me I can't see
Why Kate can't whistle as well as me.

"Boys may whistle, but girls must sing."
Now, I call that a curious thing.
If boys can whistle, why can't girls, too?
It's the easiest thing in the world to do.

First you do that, then you do this—
Just like you were fixing up for a kiss.
It's a very poor girl, that's all I say,
Who can't make out to do that way.

"Boys may whistle," but girls may not;
A whistle's a song with the noise knocked out!
Strayed off somewhere down the throat,
Everything lost but the changeful note.

So if boys can whistle and do it well,
Why cannot girls, will somebody tell?
Why can't they do what a boy can do?
That's the thing I should like to know.

I went to father and asked him why
Girls couldn't whistle as well as I?
And he said, "The reason that girls must sing
Is because a girl's a singular thing."

And grandma laughed till I knew she'd ache,
When I said I thought it all a mistake.
"Never mind, little man," I heard her say,
"They'll make you whistle enough, some day."

—*Will Allen Drogmorte.*

Not for Me.

There will come a time in the future when a number of bright young men will be together. They will be, some of them, the boys who now read these words. One of them will produce a bottle of wine or something stronger. All will be invited to taste it, and if it were but tasting once there would be no harm done. But some will taste again and again and so often that the brain will be benumbed. Some will taste while conscience and good judgment protest against it. Others will swallow it because they fear to be ridiculed if they do not. With some it will prove the first seed of a drunkard's life. Character, honesty, will power, all that makes life beautiful and bright, will fade away before the subtle influence of the demon drink when once it obtains a foothold in the life of man. What is the only safe course? It is to let it alone. It is to hav courage to say "No!" It is to decline every invitation to drink as a beverage anything that intoxicates and leads astray. Every temptation resisted, every evil inclination resisted, makes a boy or man, a girl or woman, stronger and nobler. Then when temptations come in any form, shape, or fashion, let everyone hav the courage to say emphatically, "Not for me!" S. H. W.

Maxims to be Remembered.

When I was a child it was the custom in our schools for the children to be called upon, sometimes every morning and sometimes only upon stated occasions, to repeat texts from the Bible, or verses of hymns. I think this was a very good plan for fastening in the minds of the young such ideas as it was considered right, by their parents and teachers, they should imbibe and remember. In my own case I know that the texts I learned when a child—many of which contained precepts that are jewels of truth and morality—often come to my mind and stimulate me to exertion or remove doubt and anxiety. One which has been to me as a fixed star is the injunction: "Prove all things—hold fast that which is good." It is by following this rule that I hav become a Liberal.

Now, I think the children of Liberals should be trained to memorize every day, or at least frequently, verses or maxims which will abide with them throughout their lives, and ever prompt them to right thought and action. Some time ago I began a collection of maxims for use in a reader I was preparing for my pupils; and a few days since it occurred to me that perhaps the children who read Miss Wixon's Corner in The Truth Seeker would like to memorize these beautiful maxims. If often repeated, they will be as guiding stars in your path through life.

1. Love all; trust a few; do wrong to none.
2. Do what you ought, and let what will come of it.
3. He that has a trade has an estate.
4. The purse may provide pleasure, but cannot provide happiness.
5. Where there is no good there is apt to be evil.
6. Idleness is the great mother and nurse of discontent.
7. Labor and perseverance will, in time, remove mountains.
8. Nothing that is excellent can be wrought suddenly.
9. Life is to be measured by action, not by time.
10. Good words cost nothing, but are worth much.
11. No truly great man ever thought himself so.
12. Measure not thyself by thy morning shadow.
13. Courage and perseverance, these achieve victories.
14. Self is both atheist and idolator.
15. Be fit to liv and you will be fit to die.
16. He that cheats another is himself the greatest loser.
17. Oh, it is excellent to hav a giant's strength, but it is tyrannous to use it like a giant.
18. Reading, without reflection, is like eating without digesting.
19. Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt.
20. The highest learning is to be wise; the greatest wisdom is to be good.

MENTAL FREEDOM.

1. Liberty is to the collectiv body what health is to every individual body.
2. Without health no pleasure can be tasted by man; without liberty, no happiness can be enjoyed by society.
3. Reason and free inquiry are the only effectual antidotes to error.
4. No one should be required to believe merely from respect to the opinion of another.
5. Reason can, and it ought to, judge concerning all things that come within the range of the senses or the understanding.
6. Everyone who feels that he has a right to giv his opinion should remember that his auditor has an equal right to demand the reason of it.
7. Law without reason is dogmatism.
8. Whoever is afraid of submitting any question, civil or religious, to the test of free discussion is more in love with his own opinion than with truth.
9. To quarrel with one who thinks differently from ourselvs would be no less unreasonable than to be angry with him for having features unlike our own.
10. He who will not reason is a bigot; he who cannot is a fool; and he who dares not is a slave.
11. For the most part, people are born to their opinions, and never question the truth of what their family, or their country, or their party professes; they clothe their minds as they do their bodies, after the fashion in vogue; not one in a hundred ever examins his principles.
12. The right of intellectual freedom ought not to be violated to prevent any occasional inconvenience from the abusiv exercise of that right.

Here are thirty-two maxims, one for every day in the month. You might take one of the short ones for every day, and the fifth, sixth, eighth, and tenth of the second series for Sunday, because on that day you hav more time to memorize and repeat the verses. The twelfth of the "liberty maxims" is the banner motto, which grown-up Liberals should both preach and practice.

Eliza B. Burnz.

24 *Clinton place, New York.*

[The above maxims are all good and worthy of being memorized. As suggested by our kind friend, Mrs. Burnz, it would be well to commit them to memory, one every day, and three or four on Sunday. They will be found handy in quoting, and beneficial as a tonic and strengthener to the mind. Our friend has our thanks for her thoughtful and excellent contribution.—Ed. C. C.]

In 50 years it is computed that a man sleeps 5,500 days, walks 800 days, is ill 500 days, and spends 4,000 days in amusement. In these 50 years of his life it is estimated that he eats 77,000 pounds of bread, 22,000 pounds of meat, and 5,000 pounds of vegetables, and that he drinks 6,800 gallons of water and other liquids.

A Practical Joke.

Most squirrels keep two or more stores of food. Wood, the British naturalist, tells of a friend who found one of these reserve stores which a squirrel had provided for an exigency, and the friend, in a moment of thoughtlessness, determined to play a joke on the squirrel. He accordingly replaced the nuts by small, round stones, and carefully concealed all evidences of his visit. One cold day in winter he passed the spot, and found that the squirrel had called there a short time previously. This he knew by the fact that ten inches of snow had been scratched from the top of the hole, outside of which the stones had been cast by the disappointed animal. This struck the joker with remorse. He said: "I never felt the folly of practical joking so much in my life. Fancy the poor little fellow, nipped with cold and scanty food, but foreseeing a long winter, resolved to economize his little hoard as long as possible. Fancy him at last determined to break this—perhaps his last—magazine, and cheerily brushing away the snow, fully confident that a good meal awaited him as the reward of his cold job, and, after all, finding nothing but stones. I never felt more mean and ashamed in my life, and really would hav given a guinea to hav known that injured squirrel's address. He should hav had as fine a lot of nuts as would hav put him beyond the reach of poverty had he lived to be as old as Methuselah."

Demands of Striking.

1. A reduction of the hours of study.
2. An increase in the periods of recess.
3. Noon to begin at 11 o'clock and to extend to 1:30 or 2, according to the condition of the weather.
4. School shall let out any afternoon when there is a baseball match or a circus within fifteen miles.
5. Any scholar who wants a "reward of merit" to carry home to its parents can hav it at wholesale or cost price.
6. Ferules to be made of soft wood.
7. The old-time custom of punishing boys by compelling them to sit with the girls be immediately restored.
8. A boy who holds up his right hand and says, "Please, sir, may I go out?" shall be allowed to go, whether it be necessary or not.
9. The number of boys allowed to go and fetch a pail of water shall be increased from two to four, with proper allowance for time consumed in going and coming.
10. No boy shall be punished for offensiv words spoken in debate with another boy.
11. While believing in arbitration on general principles, we insist that two boys who hav a grudge to settle shall be allowed to fight it out between themselvs. No teacher need apply a whip on account of it.
12. A boy who tells on another shall be boycotted.
13. No boy shall be kept in after school, except at his own request, as when another boy is lying in wait to lick him.

Science Column.

A Bit of Science.

Here is a subject that has been very interesting to me, and it may be to others. If you think it of sufficient merit to lay before the young folks do so, and it may induce me to come again.

In northern Iowa and southern Minnesota are immense deposits of blue clay, and in digging wells in them it is very common to find pebbles, pockets of sand, sea shells, and bits of wood, limbs of trees, logs, and notably pieces of wood containing knots. Some of these clay deposits are from a few feet to more than one hundred feet in depth, and these different kinds of rubbish scattered all the way through them.

But how did it get there? That was always a mystery to me. But since coming to Tennessee I believe I hav solved the problem.

Standing here on the bank of the Tennessee river at the time of high water I hav noted the immense quantities of driftwood and rubbish of all kinds floating on its surface. In my mind I hav watched it floating to the gulf, becoming waterlogged on the way, and sinking, becoming covered with the sediment constantly carried down by the various rivers emptying there.

In process of time—a few hundred thousand ages—the gulf will be raised by the ever-activ forces of nature, become dry land, the habitation of men. And in seeking for water by digging wells it is no wonder that these things are found.

It seems reasonable to me that the great Northwest, the prairie region, was once the ocean bed. Those clay deposits were millions of years ago washed there by rivers emptying into the sea. The forces of nature hav raised it up perhaps a tenth of an inch in a thousand years, until it is now fertil fields, dotted with happy, prosperous homes.

And now, to-day those same activ forces are washing away its soil and substance, and depositing it in the Gulf of Mexico and the Atlantic ocean, to be again returned to the surface and again become the dwelling-place of men—beings as much in advance of our highest type of man to-day as they are ahead of the bushmen of Australia.

L. L. Goodwin.

St. Elmo, Tenn., June 9, 1889.

P. S.—I am a young lad now fifty-five years of age and take an abiding interest in the Children's Corner. I think all the lads and lasses ought to send in bits of fact and fancy for the benefit of all. I hav two young cubs—one twelve, the other eight. We hav a high old Sunday-school "piknik" when Heston's pictures arrive. L. L. G.

[Thanks for the above interesting account. Our friend Goodwin will always be welcome to the Children's Corner.—Ed. C. C.]

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Poetry.

The Highway Cow.

The hue of her hide was a dusky brown,
  Her body was lean and her neck was slim;
One horn turned up, and the other down;
  She was keen of vision and long of limb;
With a Roman nose, and a short stump tail,
And ribs like the hoops on a home-made pail.

Many a mark did her body bear—
  She had been a target for all things known;
On many a scar the dusky hair
  Would grow no more where it once had grown;
Many a passionate parting shot
Had left upon her a lasting spot.

Many and many a well-aimed stone,
  Many a brickbat of goodly size,
And many a cudgel, swiftly thrown,
  Had brought the tears to her bovine eyes,
Or had bounded off from her bony back
With a noise like the sound of a rifle crack.

Many a day had she passed in the pound,
  For helping herself to the neighbors' corn;
Many a cowardly cur and hound
  Had been transfixed on her crump'ed horn;
Many a teapot and old tin-pail
Had the farmer-boys tied to her time-worn tail.

Old Deacon Gray was a pious man,
  Though sometimes tempted to be profane
When many a weary mile he ran,
  To drive her out of his growing grain.
Sharp were the pranks she used to play
To get her fill and to get away.

She knew when the deacon went to town;
  She wisely watched him when he went by;
He never passed her without a frown,
  And an evil gleam in each angry eye;
He would crack his whip in a surly way,
And drive along in his "one-horse shay."

Then at his homestead she loved to call,
  Lifting his bars with her crumpled horn;
Nimbly scaling his garden wall,
  Helping herself to his standing corn;
Eating his cabbages, one by one;
Hurrying home when her work was done.

Often the deacon homeward came,
  Humming a hymn from the house of prayer,
His hopeful heart in a tranquil frame,
  His soul as calm as the evening air,
His forehead smooth as a well-worn plow—
To find in his garden that highway cow.

His human passions were quick to rise,
  And striding forth with a savage cry,
With fury blazing from both his eyes,
  As lightnings flash in a summer sky,
Redder and redder his face would grow,
And after the creature he would go.

Over the garden, round and round,
  Breaking his pear and apple trees,
Trampling his melons into the ground,
  Overturning his hives of bees,
Leaving him angry and badly stung,
Wishing the old cow's neck was wrung.

The mosses grew on the garden wall;
  The years went by, with their work and play;
The boys of the village grew strong and tall,
  And the gray-haired farmers passed away
One by one, as the red leaves fall—
But the highway cow outlived them all.

All earthly creatures must hav their day,
  And some must hav their months and years.
Some in dying will long delay—
  There is a climax to all careers;
And the highway cow at last was slain
In running a race with a railway train.

All into pieces at once she went,
  Just like the savings banks when they fail;
Out of the world she was swiftly sent—
  Little was left but her old stump tail.
The farmers' corn-fields and gardens now
Are haunted no more by the highway cow.

—*Eugene J. Hall.*

A Basket of Chips.

MORAL COURAGE.

Moral courage is the mainspring of the mental chronometer. Without that there is no keeping time with the truth. Than this there is nothing so much lacking in the common character, and there is nothing that ought to be so common in character. If all would act on the adage, "Be just and fear not," there would be indeed nothing to fear, whilst the unjust are scared by their own shadows. He who dares not avow his true sentiments for fear of a boycott invites butchery by dastards who love a lie. He who will not show his colors is infidel to his comrades. Defend your flag if you want its protection.

AMERICA AHEAD.

Why should Americans, in Andover, in Yale, and in Union, so slavishly follow the lead of German exegetes? Here is a fact worth pondering: Dorner wrote to Martensen in 1870, just before starting for New York to attend the meeting of the Evangelical Alliance, that he believed that in a hundred years America would hav a theology of its own that would, perhaps, be in advance of that of Europe.

Are not church folks making too much of Mrs. Ward and her "Robert Elsmere?" Why did they overlook "John Inglesant," a beautiful book? Was it because Mr. Gladstone did not review "John Inglesant?" Renan's little romance made over again into a novel will hav its little day.—*Lowell Courier.*

Why should modern intellect forever dig in the dirt of ancient literature! Our colleges ought to be something better than the garbage-barrels of dead and buried generations. How university professors content themselvs to be pedantic *chiffoniers* with hook and bag on the dumping-ground of ancient housekeeping, mousing among the fragments of forgotten lore for the bones and claws of dinners eaten long ago? Wake up and cook a warm breakfast! Robert Elsmere doesn't amount to much; Robert Ingersoll is too tall to be overlooked, and the way he reviewed Black, Fisher, Field, Gladstone, and Talmage is a prophecy that in a hundred years theology will retire to the woods.

A POSER.

Jesus died and paid it all—
  All but a dollar and a quarter;
Sin had left a crimson stain,
  And they scrubbed it out with water.

If salvation is by faith what is the purpose of baptism? That water is an element in the system is evident from the declaration, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

VASSAR COLLEGE A SIN COVER.

The profits of beer hav enriched all the churches and Christian institutions that are in Poughkeepsie. John Guy Vassar died October 27th, leaving about $2,000,000. At his funeral, October 30th, Rev. Professor Kendrick, President Taylor, D.D., of Vassar, and Rev. Ransome Harvey conducted the services, eighteen young ladies from the college sang, and the directors were present in a body. Before his death he had largely endowed Vassar College, called after his brother Matthew, also a brewer of beer. He leaves $10,000 to the Poughkeepsie Baptist church; $5,000 to the Baptist church of Christ in the same place; and $500 each to the other fourteen local churches of all denominations. To six Christian institutions he leaves $1,000 each. To the Vassar home for aged men he leaves $40,000, with conditions; $25,000 without conditions. For a coal fund for poor widows $5,000 is left. To the Vassar hospital $243,000. Vassar College gets $120,000 for various purposes. An orphan asylum gets $100,000. All the rest of the property is to be given to Vassar College, the orphan asylum and the hospital, with the exception of about $1,000 in personal legacies, these institutions to hav share and share alike. Verily, charity covereth a multitude of sins.

A CUT AT CONNECTICUT.

The Hartford *Courant*, in exposing the wretched inefficiency of the Connecticut school system, aptly remarks that it is of far less importance that children should study interest than that they should be interested in study. Connecticut's illiteracy furnishes a charitable solution for some of her lingering exhibitions of bigotry.—*Newspaper paragraph.*

Inversely, Connecticut's bigotry supplies a feasible solution for her continuation of egregious illiteracy. Some of the enthusiasm in regard to missionarying the Southern states would be better utilized if rendered nearer North. Time may come when the general government will supervise public instruction, and lingering ignorance will be bounced by a higher law than those of the local school committee. Universal education must come in and come up to an efficient standard. The life of the republic depends upon the learning of the people, and the inspection and repair of the educational bulwark is most essential.

PHOTOGRAPHY AND PEDAGOGY.

The superintendents of schools in this state having failed for fifty years to gain recognition of their complaints, in the legislature, in their last report resorted to photo-engraving, and sun-printed the truth about country knowledge-boxes in a three-thousand edition, not a copy of which can be had for love or money—the Connecticut Solons refusing to furnish a duplicate edition, much as one is demanded. Respectable sums hav, however, been appropriated by the factors of statutes to establish and sustain normal and practice schools, so that in the near future the Nutmeg people may be better tutored. When Connecticut is converted from its conservatism the reign of reason will be general.

NO DUTY ON DIRT.

The great Catholic University at Washington city desired to secure the services of several eminent European professors for its divinity department, but the terms of the alien contract labor law looked like a serious obstacle. General Hepburn, the new solicitor of the treasury, was asked for an opinion in the case. He replied that the immigration of such professors under contract would be a violation of the law. If the professors will lay aside their good clothes, take steerage passage, and come into New York harbor unwashed, uncombed, tattered and torn, and get themselvs fumigated for five minutes along with the rest of the crowd below decks, they can come ashore.—*New Haven News.*

A very pertinent suggestion. How much is home labor protected where its importation is unlimited, and intelligence, such as it is, is taxed an entrance fee? I do not blame the unwashed who sold their soap and combs to buy steerage tickets to get here, but I wish when here they would not try to fasten on us the tyranny that doomed them at home. What work they do here leaves the way open for us to do something better.

LANSING'S LECTURES.

Rev. G. J. Lansing, of Worcester, Mass., formerly of Meriden, has just given two lectures here on "The Arts and Aims of Romanism." He showed by ancient history and by modern instances that it was and is the great red dragon inimical to both liberty and law, alien to everything good, and greedy of its own arbitrary lust and rule. He quoted from Gladstone his citations of the pseudo-Catholic character, and corroborations thereof from the mouths of Cardinal Manning and others, and showed from syllabus and encyclical that papacy was a denial of democracy and republicanism and a declaration of its own supremacy in all matters, the pope being very god, in the blasphemous vocabulary.

He became vehement in warning Americans against Jesuitical machinations in this country, and, reciting the oaths of priesthood and laity, showed that the whole craft was a conspiracy against civil government, and, in view thereof, no faithful Catholic should hav a right to citizenship. Mr. Lansing some time ago gave a course of lectures in Worcester on "Romanism and the Republic," which hav been published by W. Kellaway, in Boston, price $1.50. JOHN PRESCOTT GUILD.

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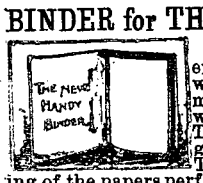
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News of the Week.

A GENERAL appeal for help for the nine thousand striking miners in Illinois and Indiana has been issued.

REV. JOHN DUNCAN, the Baptist preacher in Alabama who poisoned his wife and eloped with a girl, has been caught.

GERMANY is having great forest fires.

ANTI-JESUIT meetings are being held in Canada.

NEW YORKERS may erect a statue to Jefferson.

FIRE has destroyed a large part of Ellensburg, Wash.

HENRY GEORGE takes passage for America on the 20th.

FLORIDA people talk of annexing west Florida to Alabama.

NEW YORK city last week had 766 births and 956 deaths.

GEN. SIMON CAMERON, Pennsylvania's famous political leader, is dead.

THE American exhibit at the Paris Exposition is said to be a very poor one.

STRIKES at Brunn, Austria, are extending, and troops hav occupied the city.

COPENHAGEN, Denmark, carpenters, painters, and smiths hav struck.

ON the 5th four persons were killed at a railway crossing at Little Silver, N. Y.

SWITZERLAND joined us in celebrating American Independence on the Fourth.

THE Berlin Protestant University refused to send delegates to the Bruno monument inauguration.

PRESIDENT HARRISON remarked recently that America is safe from dangers from without, but must watch against its dangers within.

ON the 2d a train near Lynchburg, Va., plunged into a gulf made by a washout, the wreck took fire, and twenty-five lives were lost.

PARSON HOWARD, sentenced to nine years' imprisonment for operating the electric sugar fraud, was led to his cell with a Bible in his hand.

BOULANGER remains in England, but has been elected to office in France, and may cause trouble when he returns to assume his office in the fall.

POLICEMAN MOORE, American, gave testimony in the Cronin case, and now complains that he is in consequence ill treated by the Irish policemen.

ON the Fourth at Oklahoma a stand gave way and 2,000 persons had a severe fall, 200 being injured, though probably only one or two deaths will result.

A CORONER'S jury has decided that the South Fork Fishing Club, who maintained the lake that flooded Johnstown, are culpable. Ten thousand lost remains the estimate.

AT Duluth, Minn., on the 6th, a conflict between striking laborers and police resulted in two strikers being shot dead and about forty men, mostly strikers, being wounded, some perhaps fatally.

THE Knights of Labor, Federation of Labor, Railroad Switchmen, and Locomotiv Firemen's Brotherhood hav made an arrangement providing against the rise of any discord between them in future.

JOHN SULLIVAN recovered the championship of the world from Kilrain by beating him in a fight in Mississippi on the 8th. After 75 rounds, taking 2 hours and 18 minutes, Kilrain was rendered helpless.

IT is said that Republicans will fulfill their promis by having an extra session of Congress called October 20th to revise the tariff. They propose to abolish the tax on tobacco and alcohol used in the arts, add to the free list, and revise the schedule generally.

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JOSHUA SENDETH FOR RAHAB.

But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.—Joshua vi, 22.

Odds and Ends.

FIRST Chicago lady: "How do you like Emily's new husband?" Second Chicago lady: "I never tried him."—*Toledo Blade.*

"YOURS is an agricultural country, isn't it?" asked a man on the limited of his new acquaintance from Dakota. "Yes, pardner." "What do you raise mostly?" "Jack-pots."—*Drake's Magazine.*

SCRIPTURE shows us how and when the children of Israel learned so well the art of making both ends meet. It was when they were in the desert and the soup at the same time.—*Terre Haute Express.*

THE difference between missions and home church work is this: At home ministers liv off their congregations, but in mission fields the congregations liv off the missionaries.—*Pittsburgh Chronicle.*

NICKLEBY: "That's a strange pair of scales you hav there. I suppose they are of the Ambuscade kind." Grocer: "Ambuscade? What is that?" Nickleby: "Why, they lie in weight, as it were."—*Lawrence American.*

"MY friend," said the long-coated old man, solemnly, "hav you made preparation for the day of judgment?" "Sir," replied the young man, "that's how I make my living." "Young man!" "I'm employed in the sheriff's office."—*Time.*

POPINJAY (in Boston for the first time): "What's that blinding glare of light down the street? Tin shop broke loose?" Blobson: "Oh, no! That's only a bevy of Boston girls coming home from school. You see the sun reflects from the spectacles."—*Burlington Free Press.*

A MAN at Monticello, Fla., claims to hav a tree which bears quinces, pears, and apples. But that's nothing remarkable. A man in this town has a tree which bears apples, sweet potatoes, pears, onions, and pumpkins. It is an axle-tree. The species of the Monticello man's tree is not given. —*Norristown Herald.*

MISS FOUREYES, of Boston: "Of course I do not pose before you as a critic, but I must confess that I hav a pronounced penchant for Wagner, and——" Miss Lakeview, of Chicago: "Wagner? Rats! Just listen to me while I gently murmur that our own George M. Pullman knows his business sure enough. Wagner cuts no figure with us, and this goes."—*Minneapolis Tribune.*

AN Esquimau sat on a chunk of ice,
In the land of the northern pole;
He cracked his heels and he whistled twice
At a sight that alarmed his soul.

For a stranger came over the fields of snow,
At a speed that was fearful, quite;
His cheeks were pallid and thin with woe,
And the frost on his beard was white.

"Oh, prithee, pause," cried the Esquimau,
"From whence do you come so fast?"
"I come from a land weary leagues below
This realm with its storm and blast.

"I come from a land in the far-off South,
And I've traveled ten thousand miles
Since last the sun like a beaming mouth
Turned loose on earth his smiles.

"I've clambered the mountains, on raging streams
Full oft I've been heaved and tossed;
I umpired a game for two baseball teams—
Alas! and the home club lost."

—*Nebraska State Journal.*

MR. WABASH: "You say you love me and respect me, and still you refuse to be my wife. We might try it for a while, don't you think?" Miss Lakeside: "Mr. Wabash, I hav registered a vow not to marry for three years." Mr. Wabash: "I was not asking you to marry for so long a time as that, Miss Lakeside. Here in Chicago a year is considered the fashionable limit."—*Terre Haute Express.*

"WORDS, WORDS, WORDS!"

An orthoepistic wail, dedicated to Alfred Ayres.

I love a miss, I do indeed,
A miss demure, with damask cheek.
I fear 'tis true I love amiss,
For what could sadder be than this?
Whene'er my love I fain would speak,
She criticises every speech
Wherein I try to paint the bliss
Her love would place within my reach.

Ah, once 'twas different! Then my prayers
She'd hear, at least, and sometimes heed,
But now, O shade of Alfred Ayres!
She only shakes her head and stares.
"It makes me nervous," she declares,
"So very ill you read."

I told her only yesternight,
That if my own I could not call her,
My wealth were hateful in my sight—
I'd waste it left, I'd waste it right,
And end my days in wretched squalor!

"Do it if you like!" she cried. (I wept.)
Then she, while I, poor wretch, grew paler,
Declared no man would she accept
Who had not learned to speak of squa-lor!

My scanty locks I wildly tore,
I vowed that no one else should hav her,
"I'll cut my throat and at your door
Will lie," I said, "my pale cadaver."

Cold was her glance with scorn and pride,
Wherein was mingled stern disfavor;
"Perhaps before you bleed," she cried,
"You'll kindly learn to say cad-a-ver!"

"O heartless, heartless she!" I said;
"My cruel, stony-souled Ophelia;
Promis at least that when I'm dead
You'll weep above my coffin's head,
And deck my grave with one camelia!"

"Short E," she said, "you stupid thing!
Why, any child in school could tell you,
The waxen flower I will *not* bring
To deck your tomb is called cam'el'ia."

So, when I die, unmourned, unmissed,
Inter me in some shady grove,
And carve upon my simple tomb
These melancholy words of doom:
"He died of unrequited love,
And Alfred Ayres's 'Orthœpist!'"

—*Helen Ten Broeck in Dramatic Mirror.*

Gems of Thought.

NOR can I readily perceive the difference in principle between those ministers of the gospel who themselvs gird on the sword, as in the olden time, and those others who, unarmed and in customary suit of solemn black, lend the sanction of their presence to the martial array, or to any form or preparation for war.—*Charles Sumner.*

WHILE there coexist two ways of life so radically opposed as the militant and the industrial, human nature cannot become properly adapted to either.—*Spencer.*

IF war injures the capitalist, the manufacturer, and the trader, still more does it injure the worker.—*Wallace.*

IN war, as wealth dwindles somebody must suffer, and the suffering mainly falls on the poor and weak. The capitalist is mulcted of part of his wealth, but he can wait. The labor-seller is mulcted of the necessaries of life, and he and his dear ones cannot wait. The less there is to produce the less there is to distribute. Need we say which class it is that will run short? It is on you, labor-sellers of the world, that the burden of war chiefly falls. It is you who are the slayers and the slain. You form the rank and file who deal the blows and on whom the blows are dealt. To your chiefs belong the honor and the rewards. As for you, you are under contract to suffer and to cause suffering; to inflict and to endure death; to destroy instead of creating wealth; and to use every effort to suppress the fund out of which labor is paid. The war-system, pernicious to every class, is a special curse to yours.—*Mongredien.*

THE inadequacy of theological systems as a basis of European tranquillity having been clearly proved by the experience of many centuries, there arose in the eighteenth century a school which attempted to establish this tranquillity by a purely intellectual process—by giving intellectual pursuits and political principles a decisiv predominance over the military spirit. I allude to the French philosophers. Voltaire, after coquetting for a short time with the military spirit, threw himself cordially into the cause of peace. He employed all his amazing abilities and all his unrivaled influence to discredit war, and, with the assistance of his followers, succeeded in establishing the closest union between the intellects of France and England, and in replacing the old theological and military antipathy by the sympathy of common aspirations.—*Lecky's History of Rationalism.*

POVERTY is the fruitful parent of weakness, of misery, and of crime.—*Buckle.*

THE first requisit for man's moral improvement is the one generally last thought of—prosperity. Means of existence must be supplied before preaching and tracts can be effectiv. . . Comfort must precede education; and leisure is necessary for both moral and mental development. —*Robert C. Adams in Pioneer Pith.*

How pleasing must the politics be of a wretched people [the ancient Jews] who were sanguinary though not warlike, usurers without commerce, robbers without the valor necessary to preserve their rapine, continually in slavery, and continually in rebellion, sold at market by Titus and by Adrian, like the animal which they term unclean, but which is nevertheless more useful than them. Let us abandon to the declaimer Bossuet the politics of a people who were skilful only in assassination; to begin with their David, who having taken up the trade of a robber in order to become king, assassinated Uriah as soon as he became master; and the wise Solomon, who began his reign by assassinating his own brother Adonijah, at the foot of the altar. I am disgusted at the absurd pedantry which can consecrate the history of such a people to the instruction of youth.—*Voltaire.*

THE character of Moses, as stated in the Bible, is the most horrid that can be imagined. If those accounts be true, he was the wretch that first began and carried on wars on the score, or on the pretense, of religion; and under that mask, or that infatuation, committed the most unexampled atrocities that are to be found in the history of any nation.—*Paine.*

To anyone who reminds me of the boasted superiority of the Mosaic morals, I would remark that it is evident from Ex. xxxiv, that the original Decalog was devoid of the ethical provisions now found. And these commandments are strictly tribal. The command, "Thou shalt not steal," was no protection to the Egyptians; the command, "Thou shalt not kill," certainly did not apply to the Midianites.—*J. M. Wheeler.*

THE trouble with most people is, they bow to what is called authority; they hav a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time.—*Ingersoll.*

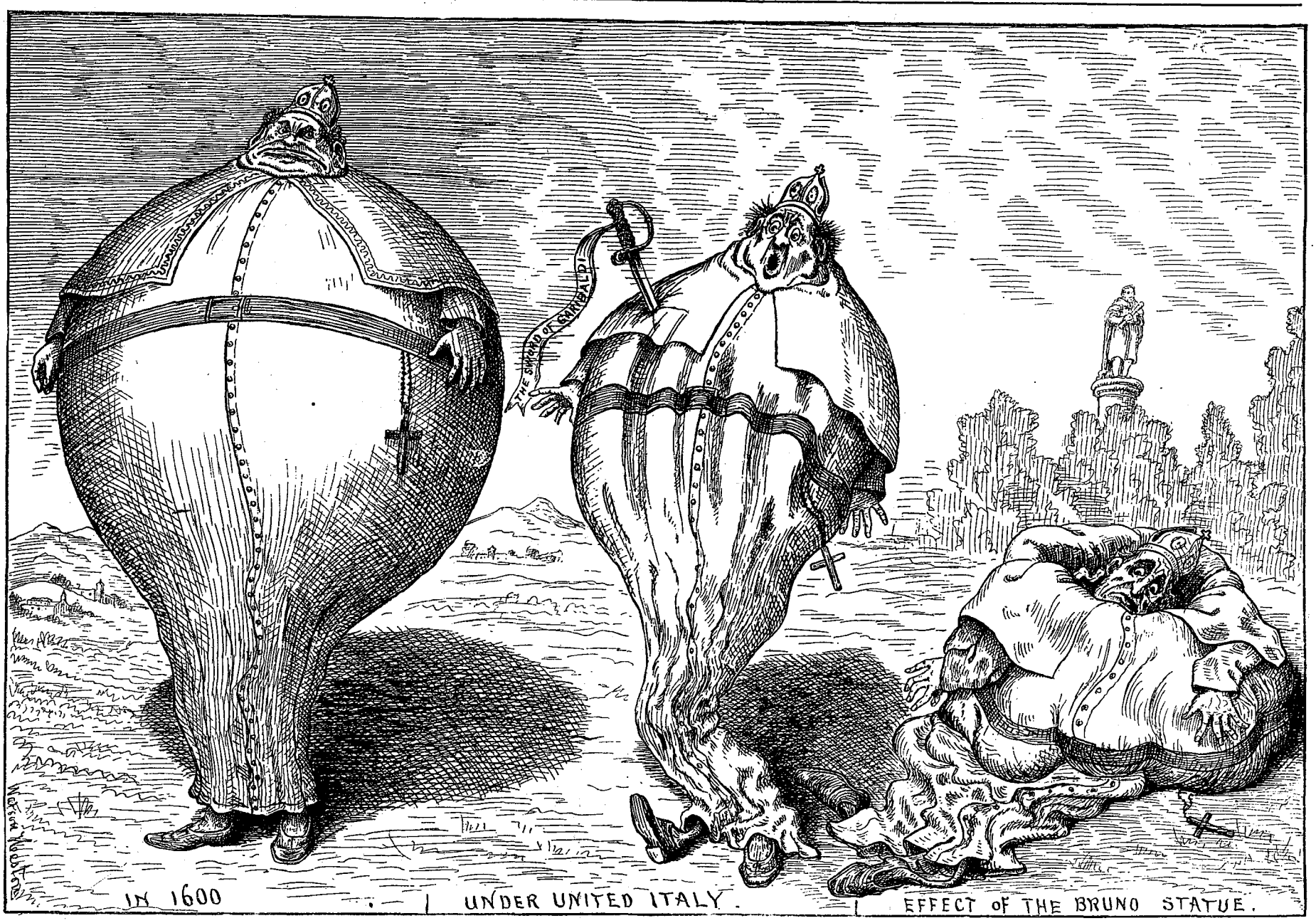
ACCORDING to orthodox logic, God having furnished us with imperfect minds, has a right to demand a perfect result.—*Ingersoll.*

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A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

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DECLINE OF THE PAPACY IN ITALY.

Notes and Clippings.

IT is stated that a secret consistory at Rome recently decided that the pope must leave Rome if Italy ever goes to war against a Catholic power, as he would then be a hostage besides a prisoner.

A DISPATCH reads: "Baltimore, July 1.—Kilrain is a devout Catholic, and therefore attended church to-day. He entered the church quietly, and few, if any, recognized the great pugilist as he knelt in prayerful attention."

A PHILADELPHIA Sunday-school teacher recently had a poor widow (with five children dependent on her for support) arrested for selling candies to her (the Sunday-school teacher's) pupils on Sunday, and thus diverting their pennies from the Sunday-school exchequer.

DURING the brief Franco-German war, 88,500 lives were sacrificed upon the crimson war altar. And the Emperor William's devoutly thanking God for the victory gave rise to the rather irreligious lines:

Ten thousand Frenchmen sent below,
Praise God from whom all blessings flow.

AMUSEMENT has been created in official circles at Ottawa by the report from Chicago that a newly formed Irish-American Republican Association proposes to establish a Franco-Irish republic in Canada. "The promoters of the scheme," said a leading official yesterday, "had better go to Quebec and witness the measure of fraternity between the French and Irish there before they think of putting their ideas into effect."

A DISPATCH from the City of Mexico reads: "The 16th of July will be celebrated by the Liberal party with a grand parade in honor of the late Ex-President Benito Juarez. A meeting was held in the Arben Theater last night by Liberal journalists to prepare a program, to which the public was invited. When the meeting closed a crowd surrounded the theater and took up the cries of the orators of the meeting, 'Death to the pope!' 'Death to the clergy!' The police quieted the disturbances."

CHARLES L. LANE, of Lafayette county, Ark., has become a lunatic. He was a prosperous planter, and his insanity is due to religious excitement, he having recently united with the Baptist church. Yesterday he snatched his four-months-old baby from the cradle and started toward an adjacent woods, followed by his terrified wife and a score of neighbors. The baby was recovered uninjured. Lane made several unsuccessful attempts to injure himself and friends. He was finally secured and carried to jail.

ON the question asked by the Washington paper *Public Opinion*, "Is religious instruction in public schools expedient?" Cardinal Gibbons says that an education that improves the mind and memory to the neglect of moral and religious training is at best but an imperfect and defectiv system. The religious and secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul; they must go hand in hand, otherwise their education is shallow and fragmentary—a curse instead of a blessing. Rev. Dr. Thomas Hill says that religious instruction is more than expedient; it is demanded as a political necessity.

MISS LEONI STEUVENAL, of Bayonne, N. J., lost her reason a few months ago through too great application to religious studies, and was put under the charge of a professional attendant. During the absence of the nurse on June 26th Miss Steuvenal made an attempt to crucify herself. She secured a hammer and hat pins, removed her clothing, and endeavored to nail herself to the door of her room. She succeeded in driving the pins through one hand and foot before she was discovered, and though the wounds were bleeding freely she gave no sign of pain.

FRIGHTFUL shrieks were heard from an upper window of a house in West Twenty-third street, this city. A crowd surrounded the building; two policemen hastened to the place; a colored man lay in a fit on the floor, and not far from him was the woman who was doing the screaming. The people told the policeman that that building (which had been formerly of bad repute) had been hired by a mission within two weeks. At the station, the week before, a report had been made that there was a riot there. The captain made an investigation, and found that they were merely beginning their revival.

RECENTLY R. D. Johnson, a well-to-do, respectable citizen, fifty years of age, living about four miles northeast of Palouse City, W. T., killed his wife and son, about fourteen years old, and fatally shot his seven-year-old daughter, and then committed suicide. He left a note stating that he did not want to liv in this sinful world, and could not leave it without his family. So he thought he would kill them, too. All of his family were going to heaven, where Jesus was. He added that he first gave them strychnin, but could not bear the sight of their agonies, so he killed them with a revolver. The bodies were not discovered until this morning. The terrible crime is supposed to be due to temporary insanity over religion.

DISPATCH from Erie, Pa.: "The United Brethren church people are much agitated over the fight which is going on for possession of the church building between Presiding Elder Luce and Rev. O. O. Weard, pastor of the Erie congregation. When the general conference on secret society matters met the Erie church stood by the conference, and Rev. Mr. Luce, who was a bolter, was superseded by Rev. Mr. Smith. Rev. Mr. Weard appealed to the mayor, and has been enabled, with the assistance of the police force, in preventing a riot and in keeping possession of the church."

RALPH JOYCE, a Christian Brother, was arraigned before Justice Smith the other day in the Jefferson Market police court, New York, and committed to the care of the commissioners of charities for examination as to his sanity. The history of the demented Christian Brother is a sad one. Born in Ireland fifty years ago, Brother Joyce came to this country when a young man, at the invitation of his brother, who is a large dry goods dealer at Columbus, O. It was his intention to study for the Catholic priesthood. He entered the convent of the Brotherhood, but before he completed his studies his mind became impaired, and he has since gone about from one convent to another cherishing the wild delusion that he is the superior of the order. In the wildest moments of his madness he cries out, "Get thee behind me, Satan!"

The Lady of the Club.

From Belford's Magazine.

I.

The old and somewhat cynical saying, that philosophers and reformers can bear the griefs and woes of other people with a heroism and resignation worthy of their creeds, would hav fitted the case of Roland Barker only when shorn of the intentional sting of sarcasm. It is, nevertheless, true, that even his nobly gifted nature, his tender heart, and his alert brain sometimes failed to grasp the very pith and point of his own arguments.

He was a wealthy man whose sympathies were earnestly with the poor and unfortunate. He believed that he understood their sufferings, their ambitions, and their needs; and his voice and pen were no more truly on the side of charity and brotherly kindness than was his purse.

It was no unusual thing for him to attend a meeting, address a club, or take part in a memorial service, where his was the only hand unused to toil, and where he alone bore all expense, and then—after dressing himself in the most approved and faultless manner—become the guest of honor at some fashionable entertainment. Indeed, he was a leader in fashion as well as in philosophy, and at once a hero in Avenue A and on Murray Hill.

On the evening of which I am about to tell you he had addressed a club of workingmen in their little dingy hall, taking as his subject "Realities of Life." He had sought to show them that poverty and toil are not, after all, the worst that can befall a man, and that the most acute misery dwells in palaces and is robed in purple.

He spoke with the feeling of one who had himself suffered—as, indeed, he had—from the unsympathetic associations of an uncongenial marriage. He pictured, with deep feeling, the chill atmosphere of a loveless home, whose wealth and glitter and luster could never thrill and enrapture the heart as might the loving hand-clasp in the bare, chill room where sympathy and affection were the companions of poverty.

I had admired his enthusiasm as he pictured the joy of sacrifice for the sake of those we love, and I had been deeply touched by his pathos—a pathos which I knew, alas, too well, sprang from a hungry heart—whether, as now, it beat beneath a simple coat of tweed or as when, hours later, it would still be the prisoner of its mighty longing, though clothed with elegance and seated at a banquet fit for princes.

The last words fell slowly from his lips, and his eyes were dimmed, as were the eyes of all about me. His voice, so full of feeling, had hardly ceased to throb when, far back in the little hall, arose a woman, thin and worn and plainly clad, but showing traces of a beauty and refinement which had held their own and fought their way inch by inch in spite of poverty, anxiety, and tears. The chairman recognized her and asked her to the platform.

"No," she said, in a low, tremulous tone which showed at once her feeling and her culture—"no, I do not wish to take the platform; but since you ask for criticism of the kind speech we hav just listened to, it has seemed to me that I might offer one, although I am a stranger to you all."

Her voice trembled, and she held firmly to the back of a chair in front of her. The chairman signified his willingness to extend to her the privilege of the floor, and there was slight applause. She bowed and began again slowly:

"I sometimes think that it is useless to ever try to make the suffering rich and the suffering poor understand each other. I do not question that the gentleman has tasted sorrow. All good men hav. I do not question that his heart is warm and true and honest, and that he truly thinks what he has said; but—" and here her voice broke a little and her lip trembled—"but he does not know what real suffering is. He cannot. No rich man can."

There was a movement of impatience in the room, and some one said, loud enough to be heard, "If she thinks money can bring happiness she is badly left."

There was a slight ripple of laughter at this, and even the serious face of Roland Barker grew almost merry for a moment. Then the woman went on, without appearing to hav noticed the interruption:

"I do not want to seem ungracious, and heaven knows, no one could mean more kindly what I say; but he has said that money is not needed to make us happy—only love; and again he quotes that baseless old maxim, 'The love of money is the root of all evil.'" She paused, then went slowly on as if feeling her way and fearing to lose her hold upon herself: "I know it is a sad and cruel world even to the more fortunate, if they hav hearts to feel and brains to think. To the unloving or unloved there must be little worth; but they at least are spared the agony that sits where love and poverty hav shaken hands with death—" her voice broke, and there was a painful silence in the room—"where those who love are wrung and torn by all the thousand fears and apprehensions of ills that are to come to wife and child and friend. The day has passed when all this talk of poverty and love—that love makes want an easy thing to bear—that day has passed, I say, when sane men ought to think, or wise men speak, such cruel, false, and harmful words. He truly says that money without love cannot bring happiness; but that is only half the truth, for love with poverty can bring, does bring, the keenest agony that mortals ever bore."

There was a movement of dissent in the hall. She lifted her face a moment, contracted her lips, drew a long breath, and said:

"I will explain. Without the love, poverty were light enough to bear. What does it matter for one's self? It is the love that givs the awful sting to want, and makes its cruel fingers grip the throat as never vise or grappling-hook took hold, and torture with a keener zest than fiends their victims! Love and Poverty! *It is the combination that devils invented to make a hell on earth.*"

All eyes were fastened on her white face now, and she was rushing on, her words, hot and impassioned, striking firm on every point she made.

"'Let me giv you a case. In a home where comfort is—or wealth—a mother sits, watching by night and day the awful hand of Death reach nearer, closer to her precious babe, and nothing that skill or science can suggest will stay the hand or heal the aching heart; and yet there is comfort in the thought that all was done that love and wealth and skill could do, and that it was Nature's way. But take from her the comfort of that thought. She watches with the same poor, breaking heart, but with the knowledge, now, to keep her company, that science might, ah! *could*, push back the end, could even cure her babe if but the means to pay for skill and change and wholesome food and air were hers. Is that no added pang? Is poverty no curse to her?—a curse the deeper for her depth of love? The rich know naught of this. It givs to life its wildest agony, to love its deepest hurt."

She paused. There was a slight stir as if some one had thought to offer applause, and then the silence fell again, and she began anew, with shining eyes and cheeks aflame. She swayed a little as she spoke, and clutched the chair as for support. Her voice grew hoarse, and trembled, and she fixed her gaze upon a vacant chair:

"But let me tell you of another case. A stone's-throw from this hall, where pretty things are said week after week—and kindly meant, I know—of poverty and love—of the blessedness of these—there is a living illustration, worth more than all the theories ever spun, to tell you what 'realities of life' must be where love is great and poverty holds sway. Picture, with me, the torture and despair of a refined and cultured woman who watches hour by hour the long months through, and sees the creeping feet of mental wreck and physical decay, and knows the mortal need of care and calm for him who is the whole of life to her, and for the want of that which others waste and hold as dross he must work on and on, hastening each day the end *he* does not see, which shall deprive him of all of life except the power for ill. . . . She will be worse than widowed and alone, for ever by her side sits Want, for him, tearing at every cord of heart and soul—not for herself—but for that dearer one, wrecked in the prime of life and left a clod endowed only with strength for cruel wrong, whose hand would sheathe a knife in her dear heart and laugh with maniac glee at his mad deeds. She saw the end. She knew long months ago what was to be, if he must toil and strain his nerve and brain for need of that which goes from knave to knave, and hoards itself within cathedral walls, where wise men meet to teach the poor contentment with their lot! She knew *he* must not know; the knowledge of the shadow must be kept from *his* dear brain until the very end, by smiles, and cheer, and merry jest from her. Who dare tell *her* that riches are a curse? and prate of 'dross' and call on heaven to witness that its loss is only gain of joy and harbinger of higher, holier things? Who dare call *her* as witness for the bliss of poverty with love?"

She slowly raised her hand, and, with a quick-drawn breath, pressed it against her side, and with her eyes still fastened on the vacant chair, and tears upon her cheeks, falling unchecked upon her heaving bosom, she held each listener silent and intent on every word she spoke. The time allotted anyone was long since overrun; but no one thought of that, and she went on:

"'With love!' Ah, there is where the iron can burn and scar and open every wound afresh each day, make poverty a curse, a blight, a scourge, a vulture, iron-beaked, with claws of burning steel, that leave no nerve untouched, no drop of blood unshed.

"'With love!' 'Tis there the hand of Poverty can deal the deadliest blows, and show, as nowhere else on earth, the value of that slandered, hoarded thing called wealth."

There blazed into her face a fierce, indignant light, her voice swelled out and struck upon the ear like fire-bells in the dead of night.

"'The root of evil!'—'poverty with love!' Hypocrisy, in purple velvet robed, behind stained glass, with strains of music falling on its ears, with table spread in banquet-hall below, bethought itself to argue thus to those itself had robbed; while, thoughtless of its meaning and its birth, the echo of its lying, treacherous words comes from the pallid lips of many a wretch whose life has been a failure and an agony because of that which he himself extols. A lie once born contains a thousand lives, and holds at bay the struggling, feeble truth, if but that lie be fathered by a priest and mothered by a throne—*as this one was!* 'The root of evil' is the spring of joy. Decry it those who will. And those who do not love, perchance, may laugh at all its need can mean; but to the loving, suffering poor bring no more cant, and cease to voice the hollow words of ignorance and hypocrisy. It is too cruel, and its deadly breath has long enough polluted sympathy and frozen up the springs of healthy thought, while sheathing venomed fangs in breaking hearts. Recast your heartless creeds! Your theories for the poor are built on these."

She sank back into her chair white and exhausted.

There was a wild burst of applause. A part of the audience, with that ear for sound and that lack of sense to be found in all such gatherings, had forgotten that it was not listening to a burst of eloquence which had been duly written out and committed to memory for the occasion.

But Roland Barker sprang to his feet, held both his hands up, to command silence, and said, in a scarcely audible voice, as he trembled from head to foot: "Hush, hush! She has told the truth! She has told the awful truth! I never saw it all before. Heaven help you to bear it. It seems to me I can not!"

Several were pale and weeping. I turned to speak to the woman who had changed an evening's entertainment into a tragic scene; but she had slipped out during the excitement. I took Barker's arm and we walked toward the avenue together. Neither of us spoke until we reached Madison square. Here the poor fellow sank into a seat and pulled me down beside him.

"Don't talk to me of theories after that," he said. "Great God! I am more dead than alive. I feel fifty years older than when I went to that little hall to teach those people how to liv by my fine philosophy, and I truly thought that I had tasted sorrow and found the key to resignation. Ye gods!"

"Perhaps you hav," I said.

"Yes, yes," he replied, impatiently; "but suppose I had to face life day by day, hour by hour, as that woman pictured it—and she was a lady with as keen a sense of pain as I—what do you suppose my philosophy would do for me then? Do you think I could endure it? And I went there to teach those people how to suffer and be strong!"

"Look here, Barker," I said, "you'd better go home now and go to bed. You are cold and tired, and this won't help matters any."

"What will?" he asked.

I made no reply. When we reached his door he asked again:

"What will?"

I shook my head and left him standing in the brilliant hall of his beautiful home, dazed and puzzled and alone.

II.

The next time I met Roland Barker he grasped my hand and said excitedly: "I hav found that woman! What she said is all true. My God! what is to be done? I feel like a strong man tied hand and foot, while devilish vultures feed on the flesh of living babes before my eyes!"

"Stop, Barker," I said; "stop, and go away for a while, or you will go mad. What hav you been doing? Look at your hands; they tremble like the hands of a palsied man; and your face; why, Barker, your face is haggard and set, and your hair is actually turning gray! What in the name of all that's holy hav you been doing?"

"Nothing, absolutely nothing!" he exclaimed. "That is the trouble! What *can* I do? I tell you something is wrong, Gordon, something is desperately wrong in this world. Look at that pile of stone over there: millions of dollars are built into that. It is opened once each week, aired, cleaned, and put in order for a fashionable audience dressed in silk and broadcloth. They call it a church, but it is simply a popular club house, which, unlike other club houses, hasn't the grace to pay its own taxes. They use that club house, let us say, three hours in all, each week, for what? To listen to elaborate music and fine-spun theories about another world. They are asked to, and they giv money to send these same theories to nations far away, who—to put it mildly—are quite as well off without them. Then that house is closed for a week, and those who sat there really believe that they hav done what is right by their fellow-men! Their natural consciences, their sense of right and justice, hav been given an anesthetic. 'The poor ye hav with you always,' they are taught to believe, is not only true, but *right*. I tell you, Gordon, it is all perfectly damnable, and it seems to me I cannot bear it when I remember that woman."

"She is only one of a great many," I suggested.

Roland Barker groaned: "My God! that is the

trouble—so many that the thing seems hopeless. And to think that on every one of even these poor souls is laid another burden that that stone spire may go untaxed!"

"Barker," I said, laying my hand on his arm, "tell me what has forced all this upon you with such a terrible weight just now."

"Not here, not now," he said. "I hav written it down just as she told it to me—you know I learned stenography when I began taking an interest in public meetings. Well, I've just been copying these notes out. They are in my pocket," he said, laying his hand on his breast. "They seem to burn my very soul. I would not dare to trust myself to read them to you here. Come home with me."

When we were seated in his magnificent library, he glanced about him, and with a wave of his hand said, with infinit satire, "You will notice the striking appropriateness of the surroundings and the subject."

"No doubt," I said. "I hav often noticed that before, especially the last time I heard a sermon preached to three of the Vanderbilts, two Astors, five other millionaires, and about sixty more consistent Christians, all of whom were wealthy. The subject was Christ's advice to the rich young man, 'Sell all thou hast and giv to the poor.' But never mind; go on; the day has passed when deed and creed are supposed to hold the slightest relation to each other; and what is a $20,000 salary for if not to buy sufficient ability to explain it all sweetly away and administer, at the same time, an anesthetic to the natural consciences of men?"

I settled myself in a large Turkish chair on one side of the splendidly carved table; he stood on the other side sorting a manuscript. Presently he began reading it. "'When I married Frank Melville he was strong and grand and brave; a truer man never lived. He had been educated for the law. His practice was small, but we were able to liv very well on what he made, and the prospect for the future was bright. We loved each other—but, ah! there are no words to tell that. We worshiped each other as only two who hav been happily mated can ever understand. We lived up to his salary. Perhaps you will say that was not wise. We thought it was. A good appearance, a fairly good appearance at least, was all that we could make, and to hold his own in his profession, that was necessary. You know how that is. A shabby-looking man soon loses his hold on paying clients. Of course he would not dress well and allow me to be ill-clad. He—he loved me. We were never able to lay by anything; but we were young and strong and hopeful—and we loved each other.'" Barker's voice trembled. He looked at me a moment and then said very low, "If you could hav seen her poor, tired, beautiful eyes when she said that."

"I can imagin how she looked," I said. "She had a face one remembers."

After a little he went on: "'We had both been brought up to liv well. Our friends were people of culture, and we—it will sound strange to you for me to say that our love and devotion were the admiration and talk of all of them.

"'By and by I was taken ill. My husband could not bear to think of me as at home alone, suffering. He stayed with me a great deal. I did not know that he was neglecting his business; I think he did not realize it then; he thought he could make it all up; he was strong and—he loved me. At last the doctors told him that I should die if he did not take me away; I ought to hav an ocean voyage. It almost killed him that he could not giv me that. We had not the money. He took me away a little while where I could breathe the salt air, and the good it did me made his heart only the sadder when he saw that it was true that all I needed was an ocean voyage. The climate of his home was slowly killing me. We bore it as long as we dared, and I got so weak that he almost went mad. Then we moved here, where my health was good. But it was a terrible task to get business; there were so many others like him, all fighting, as if for life, for money enough to liv on from day to day. The strain was too much for him, and just as he began to gain a footing he fell ill, and—and if we had had money enough for him to take a rest then, and hav proper care, good doctors, and be relieved from immediate anxiety, he would hav gotten well, with my care—I loved him so! But as it was——' Shall I show you the end?" Barker stopped, he was trembling violently, his eyes were full of tears. I waited. Presently he said, huskily: "Shall I tell you, Gordon, what I saw? I hav not gott en over it yet. She laid her fingers on her lips and motioned me to follow. The room where we had been was poor and bare. She took a key from her bosom, opened a door, and went in. I followed. Sitting in the only comfortable chair—which had been handsome once—was a magnificent-looking man, so far as mere physical proportions can make one that.

"'Darling,' she said tenderly, as if talking to a little child. 'Darling, I hav brought you a present. Are you glad?'

"She handed him a withered rose that I had carelessly dropped as I went in.

"He arose, bowed to me when she presented me, waved me to his chair, took the flower, looked at her with infinit love, and said, 'To-morrow, little wife; wait till to-morrow.'

"Then he sat down, evidently unconscious of my presence, and gazed steadily at her for a moment, seeming to forget all else and to struggle with some thought that constantly eluded him. She patted his hand as if he were a child, smiling through her heart-break all the while, kissed him, and motioned me to precede her from the room.

"When she came out she locked the door carefully behind her, sank into a chair, covered her face with her hands, and sobbed as if her heart would break. After a while she said: 'A little money would hav saved him, and now it is too late, too late. Sometimes he is violent, sometimes like that. The doctors say the end is not far off, and that any moment he may kill me, and afterward awake to know it! It is all the result of poverty *with love!*' she said. Then, passionately: 'If I did not love him so I could bear it, but *I cannot, I cannot!* And how will *he* bear it if he ever harms me—and I not there to help him?'"

Barker stepped to the window to hide his emotion. Presently he said, in a voice that trembled: "If she did not love him so she could let him go to some—asylum; but she knows the end is sure, and not far off, and that the gleams of light he has are when he sees her face. She has parted with everything that made life attractiv to keep food and warmth for him. She is simply existing now from day to day—one constant agony of soul and sense—waiting for the end. She allowed me to take a doctor to see him; I would hav come for you, but you were out of town. He only confirmed what others had told her a year ago. He advised her to hav him put in a safe place before he did some violence; but she refused, and made us promis not to interfere. She said he would be able to harm no one but her, if he became violent at the last, and she was ready for that. It was easier far to liv that way and wait for that each day than to hav him taken away where he would be unhappy and perhaps ill-treated. He needed her care and love beside him every hour, and she—she needed nothing."

Here Barker flung himself into a chair and let his head fall on his folded arms on the table.

"That is the way love makes poverty easy to bear," he said, bitterly, after a time, and his trembling hands clinched tight together.

"Did you giv her any money?" I asked.

He groaned. "Yes, yes, I—that is, I left some on the table under her sewing. She isn't the kind of woman one can offer charity. She——"

"No," I said, "she isn't, and besides, for the pain that tortures her it is too late now for money to help. Only it may relieve her somewhat to feel sure that she can get what he needs to eat and wear and to keep him warm and allow her to be free from the necessity of outside work. I am glad you left the money. But—but—Barker, do you think she will use it, coming that way and from a stranger?"

He looked up forlornly. "No, I don't," he said; "and yet she may. I will hope so; but if she does, what then? The terrible question will still remain just where it was. That is no way to solve it; we can't bail out the ocean with a thimble. And what an infamous imposition all this talk is of 'resignation' to such as she; for her terrible calm, as she talked to me, had no hint of resignation in it. She is simply, calmly, quietly desperate now—and she is one of many." He groaned aloud.

"Will you take me there the next time you go?" I asked.

"She said I must not come back; she could not be an object of curiosity—nor allow him to be. She said that she allowed me to come this time because on the night we first saw her she had stepped into that little hall to keep herself from freezing in her thin clothes as she was making her way home, and she saw that I was in earnest in what I said, and she stayed to listen——" His voice broke again.

Just then the drapery was drawn back, and his wife, superbly robed, swept in, bringing a bevy of girls.

"Oh, Mr. Barker," said one, gayly, "you don't know what you missed to-night by deserting our theater party; it was all so real—love in rags, you know, and all that sort of thing; only I really don't like to see *quite* so much attention paid to the 'Suffering poor,' with a big S, and the lower classes generally. I think the stage can do far better than that, don't you? But it is the new fad, I suppose, and after all I fancy it doesn't do much harm, only as it makes that sort of people more insufferably obtrusiv about putting their ill-clad, bad-smelling woes before the rest of us. What a beautiful vase this is, Mrs. Barker! May I take it to the light?"

"Certainly, my dear," laughed Mrs. Barker; "and I agree with you, as usual. I think it is an exquisit vase—and that the stage is becoming demoralized. It is pandering to the low taste for representations of low life. I confess I don't like it. That sort of people do not hav the feelings to be hurt—the fine sensibilities and emotions attributed to them. Those grow up in refined and delicate surroundings. That is what I often tell Roland when he insists upon making himself unhappy over some new 'case' of destitution. I tell him to send them five dollars by mail and not to worry himself, and I won't allow him to worry me with his Christie street emotions."

Barker winced, and I excused myself and withdrew, speculating on certain phases of delicacy of feeling and fine sensibility.

III.

I did not see Barker again for nearly three weeks, when one night my bell was rung with unusual violence, and I heard an excited voice in my hall. "Be quick, John; hurry," it said, "and tell the doctor I must see him at once. Tell him it is Roland Barker."

John had evidently demurred at calling me at so late an hour.

"All right, Barker; I'll be down in a moment," I called from above. "No, come up. You can tell me what is the matter while I dress. Is it for yourself? There, go in that side room, I can hear you, and I'll be dressed in a moment."

"Hurry, hurry," he said, excitedly, "I'll tell you on the way. I hav my carriage. Don't wait to order yours, only hurry, hurry, hurry."

Once in the carrirge, I said: "Barker, you are going to use yourself up, this way. You can't keep this sort of thing up much longer. You'd better go abroad."

"Drive faster," he called, to the man on top. Then to me, "If you are not the first doctor there, there will be a dreadful scene. They will most likely arrest her for murder."

"Whom?" said I. "You hav told me nothing, and how can I prevent that if a murder has been committed?"

"By giving her a regular death certificate," said he, coolly, "saying that you attended the case, and that it was a natural death. I depend upon you, Gordon; it would be simply infamous to make her suffer any more. I cannot help her now, but you can—you *must*. No one will know the truth but us, and afterward we can help her—to forget. She is not an old woman; there may be something in life for her yet."

"Is it the Lady of the Club?" I asked. We had always called her that. "What has she done?"

"Yes," he said, "it is the 'Lady of the Club,' and she has poisoned her husband."

"Good God!" exclaimed I; "and you want me to giv her a regular death certificate and say I attended the case?"

"You must," he said; "it would be infamous not to. She could not bear it any longer. She found herself breaking down, and she would not leave him alive without her care and love. He had become almost helpless, except when short violent spells came on. These left him exhausted. He almost killed her in the last one. Her terror was that he would do so and then regain his reason—that he would know it afterward and perhaps be dragged through the courts. She had been working in a chemist's office, it seems, when she was able to do anything. She took some aconitine, and to-night she put everything in perfect order, gave him the best supper she could, got him to bed, and then gave him that. She sent for me and told me as calmly as—God! it was the calm of absolute desperation. She sat there when I went in, holding his poor dead hand and kissing it reverently. She laid it down and told me what I tell you. There was not a tear, a moan, a sigh. She said: 'Here is the money you left—all except what I paid for his supper to-night. We had gotten down to that before I had the chance to steal the poison or the courage to giv it to him. I had not meant to use any of the money; the rest is here. I would like it used—if you are willing—to bury him decently, not in the Potter's Field, and I would like—if you will take the trouble—to hav it done absolutely privately. We hav borne enough. I cannot bear for even his ashes to be subjected to any further humiliation.'"

Roland Barker paused to command himself. "Of course I promised her," he went on after a time. "She does not realize that she may be arrested and hav his poor body desecrated to find the cause of death. That would make her insane—even if——. Drive faster!" he called out again to the man outside. When we reached the house he said: "Be prepared to see her perfectly calm. It is frightful to witness, and I tremble for the result later on."

When we knocked on her door there was no response. I pushed it open and entered first. The room was empty. We went to the inner door and rapped gently, then louder. There was no sound. Barker opened the door, and then stepped quickly back and closed it. "She is kneeling there by his bed," he said, "write the certificate here and giv it to me. Then I will bring an undertaker and—we can attend to everything else. I did want you to see her. I think you should giv her something to make her sleep. That forced calm will make her lose her mind. She is so shattered you would not recognize her."

"Stay here, Barker," I said; "I want to see her alone for a moment. I will tell her who I am and that you brought me—if I need to."

He eyed me sharply, but I stepped hastily into the inner room. I touched the shoulder and then the forehead of the kneeling form. It did not move. "Just as I expected," I muttered, and lifting the lifeless form in my arms I laid it gently beside the body of her husband. In one hand she held the vial from which she had taken the last drop of the deadly drug, and clasped in the other she had held her husband's fingers. She had been dead but a few moments, and both she and her husband were robed for the grave.

When I returned to the other room I found Barker with a note in his hand, and a shocked and horrified look on his face. He glanced up at me through his tears.

"We were too late," he said. "She left this note for me. I found it here on the table. She meant to do it all along, and that is why she was so calm and had no fears for herself."

"I thought so when you told me what she had done," said I.

"Did you? I did not for a moment, or I would hav stayed and tried to reason her out of it."

"It is best as it is," said I, "and you could not hav reasoned her out of it. It was inevitable—after the rest. Take this certificate, too; you will need both."

When all was safely over, as we drove home from the new graves two days later, Barker said: "Is this the solution?"

I did not reply.

Presently he said: "To the dead, who cannot suffer, we can be kind and shield them even from themselvs. Is there no way to help the living? A few hundred dollars, two short years ago, would hav saved all this, and there was no way for her to get it. She knew it *all* then, and there was no help!"

"Why did she not, in such a case as that, push back her pride and go to some one? There must be thousands who would hav gladly responded to such a call as that," I said.

He buried his face in his hands for a moment and shuddered. At last he said: "She did—she went to three good men, men who had known, been friendly with, admired her and her husband. Two of them are worth their millions, the other one is rich. She only asked to borrow, and promised to repay it herself if she had to liv and work after he were dead to do it!"

He paused.

"You do not mean to tell me that they refused—and they old friends and rich?" I asked, amazed.

"I mean to say just this, they one and all made some excuse; they did not let her hav it."

"She told them what the doctors said, and of her fears?"

"She did," he answered, sadly.

"And yet you say they are good men!" I exclaimed, indignantly.

"Good, benevolent, charitable, every one of them," he answered.

"Were you one of them, Barker?" I asked, after a moment's pause.

"Thank God, no!" he replied. "But perhaps in some other case I hav done the same, if I only knew the whole story. Those men do not know this last, you must remember."

"And the worst of it is, we dare not tell them," said I, as we parted.

"No, we dare not," he replied, and left me standing with the copy of the burial certificate in my hand.

"Natural causes," I said to myself, looking at it. "Died of natural causes—the brutality and selfishness of man—and poverty with love. *Natural* causes! Yes." And I closed my office door and turned out the light. HELEN H. GARDENER.

Jesus the Sabbath-Breaker.

At the present time there appears upon our political horizon a small black cloud, which, if it is allowed to enlarge itself, will tend to develop and extend itself throughout the country—I mean the Blair Sunday bill.

Senator Blair, with the aid of a few other equally intolerant pietists, is making the greatest exertions to induce the government to pass a law enforcing absolute inaction on Sunday, or what is commonly called the "Sabbath day," and urge upon their flocks the necessity of looking after their "souls' health," by atoning on the seventh day for the sins which they hav committed during the six days of the week. THE TRUTH SEEKER and other Freethought journals that are doing such good service to the cause of progress, hav already taken up the cudgels upon this subject; but now I propose to show that in the early days of Christianity absolute repose on Sunday was not thought necessary, which may be gathered from the works of the early fathers; and that according to the accounts of the life of Christ, as given in these four epistles called the gospels, there is nowhere to be found a recommendation to abstain from work on the seventh day, while on the other hand, if those legendary accounts are worthy of note, we may safely draw the inference that Jesus himself was a Sabbath-breaker. And as these strait-laced Christians are endeavoring by the law of the land, or rather the law of public opinion, to enforce a painfully superstitious and Judaical observance of the day called Sunday, we will consider what the founder of the Christian religion thought of the Sabbatical institution, and how he himself behaved with regard to it.

In considering this subject I wish the reader to bear in mind the severity of the Judaical Sabbath, built upon an idle tradition which modern science has proved to be a gross and pueril lie, though it had all the force of a truth in the days of the early Jews. With them the Sabbath was a day of total inaction; the servant, the cattle, and the stranger were to observe it. No servant could be required to perform any domestic office, no horse could be ridden, no meal could be cooked, no fire could be kindled; it was indeed a day of desolation and pious indolence. We know from one memorable instance the terrible penalty of disregarding the commands of the imperious Moses upon this subject.

Now, the mind of Jesus naturally rebelled against this formalistic tyranny, and so he taught a new doctin concerning the Sabbath. The first place in the New Testament where the subject is, is the twelfth chapter of Matthew. There we are told that the disciples of Jesus, walking through a cornfield, plucked the ripe ears of corn and ate them to satisfy their hunger. Think of this, you clerical hypocrits, who would send a man to jail for stealing a turnip from a roadside field. Think of it. If it was morally right for the apostles to pluck the corn to satisfy their hunger, then it is just as right for the poor tramp to steal a turnip to satisfy his hunger. But only let the poor tramp who has not broken his fast follow the example of the associates of Jesus, you will, if he is caught, immediately put him in jail. Yet none of you denounce the conduct of Christ's followers from your pulpits.

When the Pharisees complained to Jesus that his followers were acting unlawfully, he earnestly defended their conduct, saying: "The son of man is lord even of the Sabbath." Certainly in his capacity as a *man* he was, for every earnest, well-doing man is master of his own time, and therefore he consecrates it by industry. Yet our Blairs and Wanamakers and Shepards would (if they are allowed), desecrate it by a long and enforced tedious rest, instead of making it a day of pleasant change, or day subordinated to man, and "not man to it." But we are told that this is the Lord's day, and therefore we hav no right to it. But I answer that, if any day is the Lord's, then all days are equally his, and therefore man has the right to choose his own day of rest, and not to be compelled to rest upon one certain day in order to satisfy the whims of a few religious fanatics, who happen to fill important public offices not for the actual worth of the men but for services rendered to the party.

In the same chapter to which I hav referred, it is recorded that Jesus healed on the Sabbath day a man whose hand was withered. This deed he also defended against the Pharisees, saying: "It is lawful to do well on the Sabbath day." Now, every true Liberal would imitate that miracle. We want to heal the withered on the Sunday, to expand the withered mind, to sustain the withered form of age, to exercise and strengthen the stunted limbs of childhood. We want to make the laborer feel that this so-called Sabbath is his own day, and that no one, whether a pope or a king, has a right to dictate to him how he shall use it. We want to wean him from drunkenness, indolence, and dirt, and teach him to devote his Sunday to fresh air, rational recreation, and pleasing instruction.

Christ expressed his opinion of the Pharisees by saying: "Ye make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness" (Luke xi, 5, 39). And we may truly read "Sabbatarian" for "Pharisee," for the Sabbatarians make clean the outside of the cup, they would hav everything *externally* decorous, but the career of those belonging to religious society shows that their private lives are not correspondingly wholesome. The Sabbatarians would clean the outside with a hand of iron, they would silence the bands which play in our parks on Sunday, and if they could they would even silence the birds of the air, and the innocent laughter of childhood; they would cause the trains to become motionless, the steamboats on our rivers would be stopped, and the sallow, haggard workman, instead of being allowed to enjoy the grandeur of nature, would be compelled to pray or sleep in a church or chapel, afterward to find the side-door of a liquor saloon where he could drink himself to stupefaction. So the outside be fair, what care these hypocritical pietists for the poor, spirit-broken man? Better, they think, he should be wretched in this vale of tears, to insure him a greater chance of heaven. The next time we hear of Jesus breaking the Sabbath is when he is said to hav healed a blind man on that day; read ninth chapter of John. Again, in this event, the Pharisees demurred to the performance of a generous deed on the sacred day. "This man," they said, "is not of God, because he keepeth not the Sabbath day." And that is exactly what the Sabbatarians say of the Liberals, and if Jesus himself had lived in these days, they would indignantly disown him, while the sterner saints would probably try to get him condemned as an idler, blasphemer, and Sabbath-breaker.

Luke in his thirteenth chapter and fourteenth verse records that Jesus was teaching in one of the synagogs on the Sabbath, when he saw a poor woman whose back had been bent like a bow for a number of years. And being actuated by a compassionate temper, he at once healed her. And again the pious folks were offended, for, unlike Thomas Paine, their religion was not to do good, but consisted of a strict observance of days and ceremonies. Jesus, however, sternly rebuked them for their want of common humanity, and "they were ashamed," as well they might be.

The last recorded instance of Sabbath-breaking upon the part of Christ was his going to a dinner party on that day. So we see that Christ was not averse to a well-conducted sociality. We are told that he went to the house of one of the chief Pharisees to eat bread on the Sabbath. This is a matter of no great surprise, because Jesus was a poor man, and did not always get a dinner, and was no doubt glad enough to accept the invitation. But while there he saw a man afflicted with the dropsy and he healed him (Luke xiv). On seeing the man with the dropsy, Christ demanded of the Pharisee and his friends: "Is it lawful to heal on the Sabbath day?" What did they say? Did they say, It is right to do good at any time? Decidedly not. For we are told that "they held their peace." Well, even that is a virtue that their representativs to-day do not possess. McHowl, O'Grabem, and Father Blazes will never hold their peace while they hav a pulpit to rave in and a tongue to denounce their fellow-creatures with. We only ask them to hold their peace. We do not desire them to do good, but only to abstain from doing harm. We do not ask them by benevolence to bless the world, but to refrain from cursing it. We merely desire them not to make our "little pleasures less," and to leave off striving to convert this world into a hell and threatening us with another elsewhere.

"They held their peace," but Christ healed the man, even though it was the Sabbath, and then justified himself, saying, "Which of you shall hav an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?" Yes, which of them would not? Why, they were Jews, and every one of them would. I do not censure them, for it would only hav been proper to do so, but we must bear in mind that humane actions are in just and direct antagonism to religious duties. The more religion, the less humanity; the less religion, the more of all that makes a man's character noble and enduring.

Clearly enough, then, Christ cared very little for the Sabbath, and infinitly less for the Sabbatarians of his day. The latter were the objects of his disgust, his hatred, and his curses; and that he could hate bitterly and curse volubly will be evident to anyone who will read the twenty-third chapter of Matthew. If, then, Christ cared so little for the Sabbath day, how inconsistent it is for his followers in this age to enforce a strict observance of it by law, when the founder of the religion in which they profess to believe so disregarded it! O for the omnipotent hand that could hurl into everlasting oblivion the clouds of superstitious darkness that reign rampant on the earth, that vitiate the moral nature, and bewilder the intellect of man! Oh, would that orthodoxy would explode itself and become distributed into illimitable space like a summer cloud! Then how serene and how happy would the intellectual horizon of society become, if once it were freed from the fallacies of screaming Hebrew prophets and modern Sunday sermons!

If these infamous Sunday measures are ever allowed to become a law, the beauties of nature will be entirely shut out from the gaze of man, and the terrible silence in our streets and our parks, broken only by the monotonous clang of a church bell, will reveal to him the fact that this is "Sunday." Sunday to be spent not in healthful recreation, but among priests, Bibles, church rites, prayers, and dogmas, and a host of evil consequences produced thereby, and that, too, at the dictation of a few religio-political demagogs.

But the question rests not with them, but with the people themselvs. It is for them to say whether they shall be American citizens for six days in the week, and slaves of the pope on the seventh. We must teach these Blairites that the progress of this nation cannot stop for one day even to suit them. Days of enforced idleness are injurious both to body and mind. Nature ever abhors indolence and punishes it. Let it not be thought that I disparage the observance of Sunday, only let it be conducted in a wholesome and rational manner. It should be a day of rest and combined recreation, when the mind is pleasantly diverted from the toils of the week; it should be the sober carnival of labor, and all who labor hav a right to enjoy it temperately and wisely. They hav a right to enjoy it without interruption or

remonstrance from government or clergy, and it is certain that they will so enjoy it while they hold the power in their hands. JOHN R. CHARLESWORTH.

Devotional Exercises in Public Schools.

In introducing this subject the object is not to ridicule nor to engender strife, discord, or enmity against public customs, but rather to compose and reconcile the diversity of public opinion, of customs—to weigh in the balance of justice our right and privileges to the noblest institution of a free country, the base and foundation of the grandest system of civilization and liberty, the public school, and unite the extremes in one compact for the good of all alike—to harmonize the destructiv elements of dissension caused by either a party or a sect, which oftentimes bring ruinous obstacles to the diffusion of knowledge.

Our public school system was not intended in part, but wholly, to be a secular institution to educate our progeny and prepare them for the various paths of life; to cultivate and inculcate facts, and not fiction, thereby making useful, intelligent, and moral citizens, guided by the light of science, and by its attraction to engender desires for further researches into the great laboratory of nature, without fear or awe. But when the tender mind is imbued with devotional awe or affrighted reverence, it becomes shattered, lost, and bewildered in fear.

In the first seven or eight years of a child's life it will probably be settled whether he is to be swayed by superstition or intelligence; whether he is to liv terrorized by fear or buoyed up by hope and courage. Whoever sends a child into life, permanently anticipating evil, suspicious of everyone in authority, with a disposition to lord it over inferiors by way of making things even, does the child, his associates, and society a wrong so great that no counter-charity can cover it.—*Boston Journal of Education.*

Customs come and go, liv and die, and oftentimes leave a mound to mark their resting-place on the broad plain of civilization, and many are buried in the nineteenth century. The custom of slavery that demoralized our freedom, was not subdued or uprooted until steeped in human gore. Mental slavery is the worst form of serfdom; as yet we know not what ransom will be necessary to secure our emancipation. The ecclesiastics of England say that the Welsh peasant is becoming too educated to be subservient to their power.

Public schools are supported alike by the Jew and gentile, the orthodox and heterodox, regardless of race or color; all are taxed for their support, therefore entitled to their untrammeled benefits, aside from customs created by creeds. School laws prohibit sectarianism to be taught, but do permit the Bible to be read.

Archbishop Walsh, of Dublin, recently refused to take the oath upon a Protestant Testament, on the grounds that he did not believe in it, and his testimony was taken unsworn, but still, in the boasted *free* America, our attention has recently been called to a public school teacher who insisted on a Catholic child conforming to her ritual, the reading of the Protestant Bible, and the repeating of the Lord's Prayer, as the introduction to the day's work. Has not the Catholic child in the American public schools rights in this direction as well as the Catholic bishop in a Dublin court?—*Unity.*

Should any pupil refuse obedience to these customary mandates, ostracism sets in. As a question of right, the state has no right to establish a religion; still it does permit customs in public places, and establishes them as law, whether agreeable or disagreeable, regardless of the Constitution. Whether it is at the instance of the board of directors or at the choice of the teachers that these customary exercises are permitted or demanded, it matters not. If at the instance of directors, religious qualification of teachers would be essential; if left to the choice of teachers, they may be devotional and they may not be—only in name. Thus how anxious is each sect to hav control of school boards, so it may employ teachers of its creed to gain its selfish ends—draw the tender mind to Sunday-schools and church to upbuild its particular cause at public expense and detriment!

J. E. Remsburg in "Bible Morals," says, "I hav no objection to the cuckoos' propagating their young, but I do object to their laying their eggs in the secular nest, the public school." Hav school boards or teachers a right to inculcate Christian doctrin to the Jew, or myths and miracles to the Liberal, or to read the Protestant Bible to the Catholic? The answer is obvious. And therefore they hav no right to sway the youthful mind, whether it be of the Jew, gentile, or heterodox stock. The custom of Bible-reading in school givs privilege to the Catholics to inculcate their doctrin when in the majority, or givs justifiable cause for them to patronize the parochial and destroy the public school. These customary exercises call in the Bible to the public school. Which of the several versions shall be adopted? This is another perplexing question. Over it the sects will fight. We shall be injured by their fighting; otherwise we should not care, as either will serve to frighten with awe and intimidate, to teach the art of theurgy and all that is subversiv of the regular laws and system of nature.

The danger of such customs is yet ahead. The deathblow at the fundamental principles of liberty and freedom will presently be dealt through the public school—to subdue the infant in the cradle of education. The ecclesiastic will place it under the supervision of priest or prelate of a predominating sect elected by votaries.

We repeat that such usurpation as Bible-reading in school leads to the upbuilding of parochial schools, sectarian seminaries, and colleges that draw from the public schools.

Could the sects but unite, the division of the spoils would be accomplished by legislation.

It is the established axiom of all popular institutions that religious tenets and party politics tend to destroy with jealous animosity popular government's most vital instrument, the public school.

Reading, Kan. W. O. DAVIES.

Giordano Bruno.

Translated from the Voce del Popolo, San Francisco.

The animation which reigned in Rome to-day, from the earliest hour, is indescribable. In the Via Nazionale, then in the Terminal places, and in the vicinity of the stations the crowd was simply enormous. The cortege began to form in the Place of Termini. At nine precisely it began to move and wind through the Via Nazionale (National street) into the Square of Venice, and the Corso of Victor Emmanuel, between two inclosures densely packed with spectators. It is officially ascertained that the immense, imposing cortege contained six thousand representativs of associations, one thousand nine hundred and seventy flags and banners, and a hundred bands of music. This will giv an idea of the greatness, truly marvelous, of the ceremony of to-day. As the cortege passed along, continued, incessant, and frantic applause greeted it, to which those composing it responded with acclamations to Giordano Bruno and the Eternal City, and to freedom of thought.

The immense crowds repeated the acclamations, and from the windows and balconies waved numberless flags and handkerchiefs. The troops formed cordons at all the cross streets. The cortege enthusiastically applauded the army, and the soldiers presented arms. The spectacle was imposing, indescribable. The head of the cortege reached the "Field of Flowers" at 10:30, and the rear was still at the summit of the National street.

The enthusiasm is grand. Processions of students waving handkerchiefs and many-colored caps are responded to with enthusiastic *vivas*. The bands play, alternating the patriotic hymns of 1848, the hymn of Garibaldi, and the Marseillaise, amid grand acclamations. The immense Via Nazionale seems a vast forest. All Liberal Rome has come to giv wings to the cortege. Nothing like it. No more imposing demonstration has been seen in Rome since 1870.

Many windows of houses inhabited by clericals are closed. And this is not the only clerical reprisal. Yesterday evening the clericals affixed a little manifesto as follows: Wanted, to find a lost brown (Bruno) dog answering to the name Giordano. Finder please fling him in the Tiber." Almost immediately there was posted under it a strip on which was written "*This* dog is mad. Take him to Leo street, number 13."

The most noted clericals are leaving the city to-day, and Cardinal Rampolla is distributing railroad tickets to persons wishing to leave. . . .

The august "Place of the Field of Flowers" is beautifully decorated. The benches are in the form of an amphitheater. In the interior are pennons bearing the coats-of-arms of all the Italian cities, crowned with laurels. Behind the monument waves a great white standard upon which, in black letters, is the announcement of the execution of Giordano Bruno as it was published Feb. 19, 1600. A pennant bears a grand laurel crown. At the left of the statue is erected a platform for the orators. The monument is draped in white. The seats of the deputies, representing Rome, Nola, the Italian cities, universities, etc., are thronged. The mayors of Rome and of Nola, and the official representativs of Rome in the Chambers, are present. As the cortege enters the "Field of Flowers" the applause is tremendous, and the flags are waved toward the monument. . .

On unveiling the statue the applause lasted eight minutes, amounting to a perfect frenzy, a sublime apotheosis. Hector Ferrari, the artist of the monument, was presented with a gold medal by Commandini, as the homage of the committee of 1876. . .

On the evening of the 12th the series of celebrations closed with a banquet of the notables and the representativs of the Liberal press. Commemorativ medals and lithographs of the martyr were generally distributed.

A representation of "Trovatore" took place at the theater, the students filling the parquet. Scarcely had the committee arrived when a grand demonstration took place, with prolonged shouting of "Viva Giordano Bruno." The royal march and the hymn of Garibaldi were played. At the exit from the theater the artist Hector Ferrari was carried away in triumph on the shoulders of the crowd. . . .

The *fête* of Giordano Bruno was celebrated in Bologna, Castelfranco, Cosenza, Faenza, Genoa, Messina, Ravenna, Parma, Venice, and in several cities of Italian Switzerland. . . .

The clerical organs publish protests against the celebration in honor of Bruno, but they mostly emanate from the clericals themselvs and from clerical institutions and societies.

Giordano Bruno.

JUNE 9, 1889.

I.

Not from without us, only from within,
Comes or can ever come upon us light
Whereby the soul keeps ever truth in sight.
No truth, no strength, no comfort man may win,
No grace for guidance, no release from sin,
Save of his own soul's giving. Deep and bright
As fire enkindled in the core of night
Burns in the soul where once its fire has been
The light that leads and quickens thought inspired
To doubt and trust and conquer. So he said
Whom Sidney, flower of England, lordliest head
Of all we love, loved: but the fates required
A sacrifice to hate and hell, ere fame
Should set with his in heaven Giordano's name.

II.

Cover thine eyes and weep, O child of hell,
Gray spouse of Satan, Church of name abhorred,
Weep, withered harlot, with thy weeping lord.
Now none will buy the heaven thou hast to sell
At price of prostituted souls, and swell
Thy loveless list of lovers. Fire and sword
No more are thine: the steel, the wheel, the cord,
The flames that rose round living limbs, and fell
In lifeless ash and ember, now no more
Approve thee godlike. Rome, redeemed at last
From all the red pollution of thy past,
Acclaims the brave bright face that smiled of yore
Even on the fire that caught it round and clomb
To cast its ashes on the face of Rome.

—*Algernon Charles Swinburne in the Athenæum.*

For the People.

We are the hewers and delvers who toil for another's gain,
The common clods and the rabble, stunted of brow and brain,
What do we want, the gleaners, of the harvests we hav reaped?
What do we want, the neuters, of the honey we hav heaped?

We want the drones to be driven away from our golden hoard;
We want to share in the harvest; we want to sit at the board;
We want what sword or suffrage has never yet won for man,
The fruits of his toil God promised when the curse of toil began.

Ye hav tried the sword and scepter, the cross and the sacred word,
In all the years, and the kingdom is not yet here of the Lord.
We are tired of useless waiting; we are tired of fruitless prayers.
Soldier and churchman and lawyer—the failure, is it not theirs?

What gain is it to the people that a God laid down his life,
If, twenty centuries after, his world be a world of strife?
If the serried ranks be facing each other with ruthless eyes
And steel in their hands, what profits a savior's sacrifice?

Ye hav tried and failed to rule us; in vain to direct hav tried;
Not wholly the fault of the ruler; not utterly blind the guide;
Mayhap there needs not a ruler; mayhap we can find the way.
At least ye hav ruled to ruin; at least ye hav led astray.

What matter if king or consul or president holds the rein,
If crime and poverty ever be links in the bondman's chain?
What careth the burden-bearer that Liberty packed his load,
If Hunger presses behind him with a sharp and ready goad?

There's a serf whose chains are of paper, there's a king with a parchment crown;
There are robber knights and brigands in factory, field, and town.
But the vassal pays his tribute to a lord of wage and rent;
And the baron's toll is Shylock's with a flesh and blood per cent.

The seamstress bends to her labor all night in a narrow room;
The child, defrauded of childhood, tiptoes all day at the loom;
The soul must starve; for the body can barely on husks be fed;
And the loaded dice of a gambler settle the price of bread.

Ye hav shorn and bound the Samson and robbed him of learning's light;
But his sluggish brain is moving; his sinews hav all their might.
Look well to your gates of Gaza, your privilege, pride, and caste!
The Giant is blind but thinking, and his locks are growing fast.

—*The Independent (Christian).*

Sabbatarianism in Boston.

From the Boston Advertiser.

C. B. Botsford, who livs out on Garfield avenue, West Roxbury, is a prominent deacon in the Congregational church.

He sold a lot of standing grass to Alvin Spear. Last Saturday the grass was cut, and Sunday, there being signs of rain, Spear, his father, and two other men proceeded to shake the hay and store it away in a barn.

This went against the conscience of Deacon Botsford, and, upon the men refusing to stop work at his command, he had them all arrested. In court yesterday morning the judge ruled that they were not engaged in a work of necessity, and they were fined $10 and costs each for Sabbath-breaking. They appealed.

MRS. FREEMAN is intending to make a lecture tour through Dakota and Minnesota in September and October. Those desiring lectures in these states, or on or near the route that reaches them, will please communicate with her. Also those wishing lectures near Chicago. Address Mrs. M. A. Freeman, 402 W. Madison street, Chicago, Ill.

Communications.

Evolution's Pious Enemies.

To the Editor of The Truth Seeker, *Sir:* My attention has been called to a recent criticism of the doctrin of Evolution, by Mr. Lemuel J. Potts, on pages 403 and 404 of your paper. Permit me a brief word in reply.

Your correspondent complains that "none of the noted scientists that believe in evolution hav attempted to answer Mr. Hall, though invited and urged by him to do so, but instead they choose to maintain a discreet silence in regard to his book ('The Problem of Human Life Here and Hereafter'), as he predicted they would do." Now, I do not assume to rank myself among "the noted scientists who believe in evolution," being but a humble student in the field of science, nor hav I read the book of Mr. Hall; but, judging of its contents by Mr. Potts's comments and quotations, I assume, without hesitation, that the reason why the "noted scientists" hav omitted to reply to its arguments is that they hav deemed such an effort on their part a needless waste of time, and a useless distraction from the useful work to which they hav consecrated their lives. The opponents of Evolution are unfortunate, almost without exception, in displaying in their criticisms such an absolute ignorance or misconception of what the evolutionist claims to be true, that "noted scientists" and other intelligent people who *do* comprehend the doctrin and understand something of the evidence on which it rests are justified in ignoring their screeds, and trusting to the truth as it is in nature and in history, to justify itself to all unbiased and intelligent minds.

That the theory of evolution "has found favor with a majority of the scholars of our times" is, to your correspondent, no evidence of its truth. If, instead of "scholars," he had written "theologians," and if the doctrin had found favor with the latter class (the contrary, we know, is true), we might agree with him; but when to the "scholars" or intelligent students of scientific literature we add the immense body of scientific investigators, and when we find that the latter class not only by a bare majority, but almost without exception, are believers in the doctrin of evolution, then, surely, we hav some evidence in this fact of its probable truth. For, if these men are not competent to judge of its truth, who is? Surely not Mr. A. Wilford Hall, who is, by your correspondent's own testimony, attacking evolution in the interests of a moribund orthodoxy, who "produces no evidence of man's origin other than the story of creation in Genesis," and who "assumes the miraculous creation of all specific forms as the only consistent hypothesis of the origin of species!"

As to Darwin's admission that a few forms or a single form of life was originally produced by special creation, it is admitted by all consistent evolutionists that such an assumption is illogical and inconsistent with the other features of the Darwinian theory. Mr. Darwin himself doubtless rejected this solution in his later days. It is also admitted by most evolutionists at the present day, that the Darwinian factor of natural selection does not furnish a *complete* explanation of organic development. This Darwin himself freely granted, as in the passages quoted by your correspondent. He himself suggested the additional factor of sexual selection, supplementary to the influence of natural selection, and recognized also the influence of artificial selection in the breeding of animals, the culture of vegetal products, and the training of men. The fact that natural selection is not a complete explanation of the phenomena of organic development, and that Spencer, Cope, Huxley, Haeckel, Wallace, and others hav suggested other natural influences which are at work in the processes of evolution, is, therefore, no argument against the doctrin. "Noted scientists" would deem it a futil waste of time to discuss such a question with Mr. Hall or any other of the self-constituted critics of evolution.

Permit me now a brief rejoinder to some of the assumed arguments against evolution suggested by Mr. Potts:

"If Darwin's theory of natural selection were true, there would be no lower animals in existence." Such a statement is of itself sufficient evidence of a complete ignorance or misapprehension of what Darwinism actually teaches. No evolutionist ever held or taught that *all* the organisms of a given species evolved into higher or different organisms. On the contrary, it is only as organisms are brought under different environing conditions that changes are initiated. Certain animals and plants of a given species which by reason of climatic changes, removal to different localities, the intrusion of new forms of life into their static environment, or by any other supposable reason, are compelled to exercise greater or varying faculties in the struggle for existence, by such exercise are modified in function and structure, and by slow increments of change develop specific differences. Those organisms which are not subjected to these changing conditions remain as they were originally. Being subjected to them and not possessing sufficient vitality to adapt themselvs to the new environment, they are gradually eliminated; but this process is so very gradual that it takes ages of time to effect their complete extinction, and even now, looking over the entire field of the geological evidences, we can only say of the leading genera and species that they hav undergone from age to age a gradual modification, and that whereas at one period the mollusk was the prevailing form of animal life, at another the fish attains preëminence, at another the saurian, at another the huge mammals of a more recent period, and last of all man. The continued existence of the lower forms of life is not only not inconsistent with the doctrin of evolution, it is a fact required by the doctrin. To suppose the complete extinction of a lower species on the evolution of a higher would be to predicate cataclysmic changes in an otherwise absolutely uniform and rigid environment, and an absolute lack of adaptability in the organism, two conditions which rarely prevail—but wherever they *do* prevail in limited localities, the extinction of the lower organism surely follows. As a rule, however, changes in environing conditions are going on, gradually, all the time—so gradually that organisms adapt themselvs largely to the changing conditions. New species are evolved only when changes of function and structure are an easier solution of the problem of existence than gradual adaptation and slight modification of the old.

"An unanswerable proof that species are special creations, and not the work of evolution, is that nature has drawn the line between them; they can not hybridize and produce new species." This is another anti-evolutionist fallacy, resulting from a misapprehension of the doctrin. Every evolutionist admits the existence of fixed types, that do not and never will evolve into different types. The earlier forms are usually the more plastic. The points of differentiation are not between existing species, but a long way down the scale of organic life. Evolution does not involve seriality of development. Life-forms are related to each other as the twigs, branches, and limbs of a tree, somewhere, doubtless, uniting in one parent trunk. Man is not descended from any extant species of ape; nor will any of these species ever evolve into men. Nay, to do so would be to violate the principles of evolution.

As to the "missing link," that bugbear of the anti-evolutionist, it is admitted that there is not only one, but there are many such gaps in the discovered order of organic succession. But, on the other hand, the number of *discovered* links is almost innumerable, and every year adds new ones to the cabinet of the evolutionist. Life-forms hav only been preserved in the rocks under favorable conditions, and it is hardly to be expected that the chain of discovered links will ever be complete. But the pertinent fact is that *the discovered links do prove the truth of the doctrin*, whereas the "missing links" prove nothing except that they *are* missing. The man against whom five witnesses swore that they saw him steal a horse brought thirty who swore that they *didn't* see him steal it. But he was convicted in spite of their evidence. They were, unfortunately for him, only "missing links."

The proofs of evolution from homologies of form and structure, from rudimentary organs, from embryology, from geographical distribution, from discovered links as in the case of the horse, are overwhelming and convincing to any unbiased and intelligent mind. It is doubtful, however, whether they would ever convince a theologian of the stamp of Mr. A. Wilford Hall.

Lewis G. Janes,
President Brooklyn Ethical Association.

Evolution a Fact.

How strange that many persons still persist in deciding before they hav examined the evidence on both sides! I venture the assertion that your contributor L. J. Potts has himself never taken the trouble to read Haeckel's "History of Creation" or Darwin's "Descent of Man;" yet he reads Dr. Hall's criticisms and thinks they are conclusiv. If the writer of this had not been through them all, he would not attempt to say anything. Dr. Hall's arguments spring from a desire to defend the Bible, and his criticisms are, like those of Lambert on Ingersoll, chiefly a play upon words. He selects a particular phrase and makes all he can out of it. But I fail to remember where he once attempted to bring forth facts to disprove the survival of the fittest, natural selection, the laws of heredity, or any of the fundamental principles of the evolution theory.

And the theory cannot be overthrown or proved false till it is proved that natural selection is an impossibility; that the fittest hav never survived; that like does not beget like; and that there are absolutely no such things as variations in living organisms. And this is a task that Dr. Hall or his follower Potts will never undertake.

It is a favorit method of foggy philosophers to talk about missing links, as though it was absolutely necessary that Darwin should be able to put his finger on every link and point it out to every uneducated clodhopper in the world.

How much evidence would it take to satisfy Friend Potts before he would admit that the theory is conclusivly proved? There are hundreds of thousands of facts that go to prove evolution and not one to disprove it, and yet because we lack a few geological specimens—because our list of facts is not absolutely infinit or limitless—he says: "Conclusiv testimony proving man's relation to lower animals has never yet been discovered." He probably is possessed of infinit knowledge, and knows of all the testimony that has been discovered.

Because Darwin in his "Origin of Species" does not deny a creation, he is accused of believing in one. It is very evident from his "Descent of Man" and later works that he and Haeckel had no quarrel of ideas on that point.

Now as to "evolution being a change from simple to complex," or "from complex to simple." Both are true. That is not, however, one of the fundamentals of evolution. If a change is useful; if it better enables a creature to survive, it matters not whether it is the development of new organs or the loss of old ones. The survival of the fittest rules.

Friend Potts says: "If the survival of the fittest is true, there should be no lower animals in existence." How so? That sounds like Dr. Hall, who never could seem to get it into his head that there is a limit to evolution. Every form remains the same generation after generation, if there is no change in its environment, and if it is already adapted or in harmony with its present surroundings. To illustrate. A sparrow is a perfect bird, perfectly adapted to its surroundings. Longer wings, longer beak, longer legs, change of color or size, would be no advantage, and any variations in these respects would be more troublesome than useful in this country, and with its present mode of life; hence if such variations occurred, they would be more likely to die out than to reproduce their kind in large numbers. But it has been proved by experiment that plants and animals transported to a different environment do and will change and adapt themselvs thereto, to such an extent, too, that they are regarded by zoologists as distinct species.

Friend Potts says: "An unanswerable proof that species were separate creations is that they cannot hybridize." Well, well! If that is so, it would be news to some men like Haeckel, who hav seen it done over and over again. True, the tendency of abnormal forms is to revert, and especially so if they are cumbersome or useless. But the slight variations by which evolution is claimed to hav worked can hardly be considered abnormal or deformities.

As to the development of wings. Does Dr. Hall attempt to prove that fishes' fins were not perfect and useful in air as well as water? There are plenty of links to show the development of birds from winged reptils and the reptils from fish. There is nothing better established in the world than the evolution theory, Dr. Hall and other pseudo scientists notwithstanding.

His handling of the evolution question is such a mess of quibblings, distortions, and ignorance, that it merits no notice from those he attacks. The desire to partially counteract the tendency of Friend Potts's article alone prompts me to write this. Many who hav read only one side are liable to be influenced by it to their own injury. But let the truth be known though the pride of man should fall.

St. Louis, Mo. Prof. C. L. Haskell.

The Origin of Christianity.

One fact must never be forgotten when looking for the origin of Christianity—and no history of Christianity can be correct that ignores it—and that is the resemblance between it and Buddhism. From the semi-divine infant and savior to the complete organization of the churches, they are identical, with the sole exceptions that the savior of Buddhism was a teacher, while the savior of Christianity was a sacrifice—"the lamb slain from the foundation of the world," and Christianity adopted the hell of the Persians, with the eternal punishment of the unrepentant, while Buddhism taught the final restoration of all men through the transmigration of souls.

Now, the first question suggested here is, which is the elder of the two religions? And the answer is, Buddhism. The second question is, What caused the change in the character of the savior? And to this the reply is, the adoption of the Hebrew scriptures by one of the churches. And to the question, "What churches?" the answer is, One of the "Asiatic churches," as Mosheim calls them, which were founded by Buddhist missionaries three centuries B.C. in Syria and Egypt. And their belief in the eternity of matter, in a semi-divine teacher instead of a sacrifice, in probation after death accomplished by the transmigration of the souls of the unrepentant through other bodies, and their organization and ceremonials continued to our day in the church of Rome, prove their Buddhistic or Asiatic origin.

Basilides, an Egyptian in the second century, taught that disobedient spirits after death passed successivly into other bodies, and his followers and other Egyptian and Asiatic sects believed in a phantom Jesus. And in the third century Manes main-

tained that the souls of the impenitent passed into the bodies of animals, where they remained till they had expiated their guilt. This certainly shows how extensivly known and popular were the teachings of the Buddhists, especially when we find a believer in Paul preaching the transmigration of souls.

Manes also declared that our gospels and Paul's epistles were corrupted. In this he sustains the charge of the followers of Marcion, that their opponents took their doctrins from four adulterated gospels. All the Asiatic and Egyptian or Gnostic sects of the second century were older than Christianity. For the first Christian sect was that to which Marcion belonged—which could not hav been known as a Christian sect till after its adoption of the Old Testament, which took place in the third century, after which adoption our gospels and epistles were given to the world as the New Testament by Origen. And Mosheim, while acknowledging the obscurity and doubt in which the early history of Christianity is enveloped, tells us that Marcion was a member of one of the Asiatic sects. And he gives us Marcion's belief, the account of which, so far as it goes, agrees with that given by the author of "Supernatural Religion."

This sect believed in a good and an evil principle and in an intermediate deity, also evil, namely, Jehovah. Their belief as to the character of Jehovah shows that this sect understood that potentate, and did not repudiate, as our Christians do, the beneficent gods of the first chapter of Genesis. Their Jesus had a shadowy resemblance of a body, and his purpose was the destruction of the evil principle and Jehovah. Such is Mosheim's statement. And I hav shown in a former article, by quotations from Marcion, his detestation of the God of the Jews.

When this Asiatic church had accepted the Old Testament as inspired, it substituted a material for its aerial or phantom Jesus; and, as the semi-divine Buddhist savior had been born of a human mother, it professed to find, in the seventh chapter of Isaiah, the prediction of a similar event; and, accordingly, we find in the twenty-third verse of the first chapter of Matthew this announcement, by the angel, of the expected birth of Jesus: "Behold, the virgin shall conceive, and bear a son, and call his name Immanuel." But his being born of a virgin is not the only thing in which Jesus is made to resemble the Buddhist savior. More than twenty incidents in the life of Jesus are taken from the life of Crishna. Now, as our gospels were to be an account of the life of a person who never existed, and of events which never happened, it was necessary that they should be located in a place but little known, and represented as having happened at a time beyond the memory of anyone living. Therefore, Jerusalem was chosen as the place, and the period was two hundred years before the record of the events. Besides, as Jesus was to be the son of Jehovah, it was necessary that his birthplace should be Palestine—the only region over which Jehovah claimed jurisdiction.

It should not be necessary, after this presentation of facts concerning the primitiv Christian church—the Asiatic church of Mosheim, who, without question, is as worthy of belief as any church historian—to say that our gospels are all pure fictions, and that nothing related in them ever happened in Jerusalem or anywhere else. Nor can we place any confidence in certain statements in Acts, which are made, evidently, for giving credit to the gospel fictions. For instance, in the second chapter we hav three thousand souls converted in one day in Jerusalem; and in the fourth, five thousand men; and at other times multitudes of men and women. Were this true the whole population of Jerusalem would hav been converted, except, possibly, infants at the breast; and Josephus would hav found himself the sole representativ of the world's people. And yet we read, in Acts, that the "disciples" were called Christians, first, at Antioch; and, in chapter xv, James says: "Simeon hath rehearsed how first God did visit the gentiles, to take out of them a people for his name. And to this agree the words of the prophets," etc. So, too, the passage in the epistle to the Romans, "Your faith is proclaimed throughout the whole world." This, if Paul wrote it, proves too much.

Such admissions were grave mistakes, blunders of the author of Acts, and the compiler of the gospels; as they prove the antiquity and wide diffusion of the Gnostic churches among the gentiles.

It takes the element of fear to fill churches; and when, in the new gospels, the material Jesus threatened unbelievers with hell, converts must hav multiplied exceedingly. There is contemporary authority for the fact that, then as now, the great majority of believers were from the ignorant classes. But the supremacy of the Christian church was established by the Emperor Constantine, who, although he fought under the banner of the cross, was not baptized till the close of his infamous life.

As soon as this church became supreme, it concealed its origin, compelled assent to its gospels and a recognition of its savior, and finally persecuted its rivals out of existence. And now the belief is universal that the Gnostic churches, which were of similar origin and equal antiquity with this Christianized Asiatic church, were heretical, and founded in the second and third centuries.

As Marcion held for doctrin Paul's ten epistles, spent his life in the advocacy of Paul's opinions, and was denounced as a heretic by Tertullian, as was Paul, they must hav been of the same faith and of the same Asiatic church. We can learn nothing about Paul from the epistles now said to be his, which were corrupted as early as the third century, and hav always been a subject of controversy.

S. PALMER.

Jezebel.

A word for Jezebel, she who has been held up as an "awful example" of womankind for a number of years, Hebrew and Christian alike avoiding the bestowal of the name on their daughters—why they avoid the name of Jael, she that was "blessed above other women" on account of her handiness with a hammer, and the nerve she displayed in driving a nail on a certain occasion, I can't understand.

Yes, a word for Jezebel, she who has long been the under dog in the fight, with never a friend in the world; she who was the daughter of a king and the wife of a king—not the same, but another king—her father being the Zidonian king, Ethbaal, a relativ, perchance, of Baal, Jahveh's competitor, and a god of parts and palpability, prepared in pewter or any other mixed or straight metal, while her spouse was one Ahab, one of the numerous "Slim Jim" kings "ruling Israel" from time to time, and who were away off from the type of David, Solomon, *et al.*

This blooded—blue-blooded—feminin of the Zidonian strain was a high-stepper, no doubt, and imperious to a fault, perhaps, as well as impervious to the teachings of the priests of Jahveh, but she was a woman still, and ought to hav a fair show, malgre the fact that Jahveh waxed wroth because she married Ahab, or more properly, perhaps, because Ahab "took her to wife," she being a more or less offensiv partisan of Baal, in spite of which he wooed and, having won, wedded her—bully for Ahab!

Of course, Jezebel gave Ahab to understand, when he came to her father's palace on spoony missions bent, that he must cotton to Baal, if counting on winning her royal hand and heart, and Ahab cottoned, making no bones of it, but making Jahveh madder than a hornet! But all the same so, and moreover, if so, what then? Love laughs at locksmiths and liver-pads, why not at Jahvehs and Baals, or gods by any other names? Anyhow, love got in its work in this case, as it does in the majority of cases, and a double capture was made, Jezebel and Baal the captors and Ahab doubly captiv. It was a "good catch" for Jezebel, from the matrimonial standpoint, but a better one for Baal, from the religious standpoint, for, as went Israel's king, so went the Israelites, by a large majority!

It appears, from the legend in the Holy Queer, that Jezebel, at a certain time, had made it exceedingly warm for some of Jahveh's tooters, or "prophets," as they were called, even to the extent of getting away with them—strange that Jahveh didn't protect his "prophets"—but the fact, or otherwise, is merely mentioned, no details of Jezebel's action in the premises being given. I suppose she did as any other woman in her place would hav done, conscientiously rid the land of a crowd of priestly drones who were forever hanging round the market places, and continually shooting off their mouths at the opposition God—the God she had been taught to believe was the "only true and original Jacobs"—until she became too worked up for anything, and so decided to let her go, Gallagher, and end the discussion. These, no doubt, are the "true facts" in the case, were the history of the times truly unfolded.

Later on, immediately after Elijah, the "Fire Bug" *par eminence*, had squared the prophet account by wiping out four hundred and fifty of the Baal contingent of prophets, Jezebel shows up for one brief but thrilling moment on the stage of affairs, as presented in the Holy Queer, as when, madder than a bee in a tar-bucket, she sends this telegram to Lije: "So let the gods do to me, and more also, if I make not thy life as the life of one of them [referring to the dead prophets of Baal]—by to-morrow about this time."

Take notice, please, how non-committal she was concerning the hour—"about this time," she says, meaning to allow for contingencies, you know.

But this message, threatening and dire in the woof of its intent, was a wild mistake on the part of Jezebel, showing she was not cut for a strategist. I believe Grant once notified an opponent that he should move on his works in the morning; but then, he had the place invested, you see, and the notification was simply an act of courtesy. Not so with Jezebel. Lije was not "invested," but in the open, and, forearmed with the forewarning, lit out for Beersheba by fast mule express, limited, camping out that night under a juniper-tree and, strangely enough, after skipping to save his life, wishing he was dead, the duffer! Why didn't he remain, if life were not worth living? Jezebel would hav cooked his goose for him, or had it cooked, to the queen's taste! However, that was his affair.

Some considerable time elapses before we again hear of Jezebel. I take it that, mortified at the thought of the message so stupidly sent, she laid back in lavender, but in retirement, kicking herself, figurativly, for having been such a Jenny. However, she turns up at length, and, for the first time, really, shows herself to be of the "strong-minded" variety of womankind—in her seclusion she had schooled herself, I fancy, and determined never again to be written down a Jenny!

Where Jezebel came to the front, in this instance, was in Jezreel, in that more or less celebrated vineyard transaction, when she came in a winner, but, I am pained to say, resorting to measures that not even Mme. Ann O'Delia Diss Debar, or Princess Editha Lolita Montez and countess of Langfeldt, would hav felt justified in adopting, preferring spiritualistic to such realistic and drastic means to the end. You see, Jezebel's ideas with regard to the acquisition of property were not based on the fundamental bed-rock of justice, and, albeit she got there all the same, she violated the sanctities of the traditions relating to *meum et tuum*, according to abstract theories regarding the same, if not more so; in other words, it was not a square deal that she made with one Naboth, the neighbor who owned the vineyard which Ahab coveted for years, and which very suddenly was not Naboth's, for Ahab took it, all on account of the part played by Jezebel. You all know the story, I presume; if not, and you wish to, see 1 Kings xxi.

The state of the case, before Jezebel got in her work, was this: Naboth owned a vineyard over against the garden of Ahab. It was a dandy plantation, and Ahab yearned for it as Jay Gould yearns for the railroads he has not yet gobbled; but unlike the latter he offered full value, spot cash, for it. Naboth, heavy with sentimentalism, declined the offer with thanks. This makes Ahab sick at the stomach, and he goes home and to bed, the duffer, refusing the regular beer and pretzel lunch set out by Jezebel, who, ignorant of what has transpired, makes a few feeble remarks to this effect: "What is the matter, hubby, that thou eatest no pretzel and drinkest no beer?" Ahab then informs her of the failure of his negotiations for the adjoining vineyard, when Jezebel's whole nature seems to change, presto, and she shoots off a conundrum to this effect: "Who's a running Israel, you or Naboth?" then tells him to get up and into his duds, and tackle the beer and be merry, for she will work the racket herself, and get the vineyard if he will promis her a new sealskin sack, which he does, of course, she at once setting about to get in her work, for account of which see as suggested above.

Jezebel was a good deal like "our-country-right-or-wrong" patriots, in her devotion to Ahab. She was for him in any event, even if stooping to conquer by wrong herself. Whatever else you may say of her, she was a faithful wife. Her hubby wanted that vineyard. He couldn't get it for love nor money. She resolved to get it for him, and she got it! The means employed are not to be commended. But she was a queen and more or less of an autocrat. She played a lone hand in a high game of statecraft, for reasons of state, and won! Queen Bess, several years later, played many a game more deeply tinged with turpitude! One Jael, of those earlier days, and infamous memory, committed a most dastardly murder, and, because she belonged to the Jahveh party, was "blessed above all women!" Had conditions been reversed in the Jezebel-Naboth case, it is ducats to dingbats that Jahveh had never sent word by Elijah, to Jezebel, that she should be eaten by dogs, some fine day!

Jezebel disappears after this most pleasing assurance from Jahveh. Like a hot potato she is dropped as suddenly. Later on, after her hubby has been lured to his death by a "lying spirit" sent by Jahveh, and Jehu is Israel's king, she comes again to the front—the front window of the palace, out of which she is thrown, at Jehu's command, smash to the sidewalk, where the dogs get in their work, according to the word of Jahveh!

Dangerous, very dangerous it was in those days to monkey with the mighty warlord of the circumambient and adjacent territory, including that portion of the earth's surface where said warlord had his headquarters in the saddle, frequently if not oftener. Fatal, oh, most fatal to kick against the diamond-pointed pricks of Zion, the result being not only busted boots and mangled toes, but supervening gangrene and lockjaw, with collapse in the near by and bye. Poor Jez! It was all up with her when Jahveh took a hand in against her, on account of her kicking proclivities. She was doomed to perish miserably in the lowest depths of the *consomme* of heavenly vengeance—"Vengeance is mine!" saith the Lord; *ergo*, vengeance is nothing if not heavenly!

Poor Jez! A devoted wife, if a woman of wilful parts, let us hope that, though dark her character in spots, she was not so black as painted. Selah!

SI SLOKUM.

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Resist the Despots.

We earnestly continue to urge upon our friends in the Western territories whose constitutions as states are preparing, to use their utmost exertions to hav those constitutions framed on true and pure secular American principles. The opposition is at hand there and doing its best to hav them framed on Dark Age principles. On the 15th R. C. Wylie, district secretary of the National Reform Association, presented a screed in regard to God in the Constitution, in which he says that nearly all state constitutions contain acknowledgments of God, but the convention should desire something more definit. God should be acknowledged as the source of that authority which is vested in the majority. His will should be accepted as the supreme law in all moral issues in the sphere of political life. The Lord should be recognized as the king of nations. Besides this, continues the document, a foundation should be laid for necessary legislation on the question of marriage and divorce, the Sabbath question, and moral instruction in the public schools.

Who can say what influence may not be exerted on the safety and happiness of the generations of our children and grandchildren by proper steps taken by us now?

Happiness.

We hav too long neglected replying to the following communication from our good friend Mr. Van Denburgh, of Milwaukee, Wis.:

"In your recent treatment of the Design Argument, you say that many of the organs, with their functions, are imperfect, and this in a general way, and mention particularly the eye and ear. Are we to draw the inference from your line of argument that non-existence would hav been preferable to existence? Can we draw any other?"

In our view, preferableness of non-existence by no means follows from imperfection of some of our organs; and we are at a loss to see how the inference was drawn. Existence is desirable accordingly as its pleasure overbalances its pain. If all or most organs were very imperfect, pain would predominate; but such is not the case. Most of our organs work with a sufficient degree of perfection to afford us a sum of pleasure that, however estimates may vary, at any rate induces most to insist most emphatically upon staying in life—as anyone will find that tries to get them out of it.

Our friend would seem to visit his dissatisfaction at finding his organs are not perfect, rather upon those who make the revelation to him than upon the organs for being so. How long would our friend hav gone about with his throat catching cold, his ears getting frozen, his teeth having to be pulled, his stomach refusing to digest, before finding out that his organs were imperfect? We did not construct things. But, finding them full of painful imperfection, we hav set about helping get them right; and Freethinkers need not be told that the first step in any such work is thoroughly to lay open to the light of day the defects to be remedied.

But there is more to the matter than is touched by the special question of Mr. Van Denburgh. There is so much to it that, while we hav sufficiently met the points raised, we are disposed to say upon it a good deal more. After all, what is troubling our friend is not the few particular points that he describes. It is the whole of that great question of which they are parts—the question of the happiness of man, his prospects for happiness, and especially his prospects for happiness under that great Rationalistic change that is now coming over the face of the world. This is the question of all questions. Every creed must face it. Every creed must giv to it its answer. If the creed cannot giv happiness, away with it. Now Rationalism presents itself, and it must make out its answer like the others. This is what our friend wants. He wants to know what proposals Rationalism can make to bring happiness to the poor tortured spirit of humanity. He feels in sympathy the frightful anguish that is now the lot of many of his fellows, and he yearns for relief for them earnestly and anxiously. So do we all; and we will direct him to the finding of an answer as best it is in our power.

The first thing to say is that we can only direct him, and others, to the answer. We cannot compress a satisfactory consideration of the problem into the space afforded here. But we can direct to the literature in which will be found what is wanted.

Evolution—it is in the exposition of this doctrin of science that the solution lies. It is in the literature on the subject of evolution that will be found what is wanted.

Evolution is known to most only as a principle explaining the descent of man from lower animal orders. It is much more. The discovery of this tremendous principle—hated by priests, of course, like all discoveries—has not merely explained that matter, but has shed a flood of light upon every department of human knowledge. It has been applied first to one department, then to another, and gradually extended till now it covers everything. Every one of the sciences is being written over to conform to it; it would perhaps not be exaggeration to say that it constitutes half of science. Then it should hav occurred to anyone anxious to know about the matter of happiness, to turn to evolution and see what that had to say upon it.

We might hav said that the solution wanted would hav been found in science, or in Rationalism, instead of saying in evolution; they amount to much the same thing; evolution is a part of science and Rationalistic doctrin; but it is evolution that touches the problem most directly.

We need not concern ourselvs to trace our matter in hand up to the broadest principles of evolution. We will notice only a certain principle which evolution lays down in biology—that is, in the science of living beings. And that principle is: The functions of living beings tend constantly to perfect adaptation. This principle settles the whole matter. The pain our friend is thinking of results from the imperfect adaptation of his organs to their work, to their environment. When an organ is adapted to its work, its exercise invariably produces pleasure; it must produce pleasure, and can produce nothing else. When it is not, its exercise produces pain. Pleasure is the sign of complete adaptation; pain, of incomplete. Notice a dog leaping gladly when full of spirits, a child or man reaping exquisit delight from exercise when full of freshness and vigor. Or notice the pleasure flowing from exercise of intellectual faculties that are suited to their task—the enthusiastic student or man of learning at work. On the other hand, notice the painful efforts of the enfeebled, of awkward beginners, or, in the case of intellectual work, of a student not constituted for mental application. In the former of these cases the organs are adapted to their objects, and their exercise therefore produces pleasure; in the latter, they are not adapted, and their exercise produces pain.

What is to be noted is, that it is the tendency of each imperfect function in time to adapt itself. It does this by several processes. The individuals with functions least adapted perish. Besides this, as it is a physiological law that any part grows with use, any part that has a new strain thrown upon it tends to grow to meet that strain. But the details cannot appear here.

It may be said: But man's functions are still imperfect—still unsuited to his state. The reason is, that he has just emerged from a lower state, and has retained many functions suitable to that state, and not acquired all that are suitable to his new state. Combativness, ferocity, is a faculty of the former kind. A faculty of the latter kind that he yet possesses very imperfectly, is the moral sense. Another faculty required by his new state is the power of the higher regions of the intellect. From imperfect development of this power, reason, logic, he can see but feebly and faintly how to deal with the great public questions, and the result is all the sad blunders and sufferings that we see. When he has been in this state a little more, he must inevitably hav become perfectly adapted to it. That is, perfectly happy.

It may be objected: But there is no order of living creatures that is not often unhappy—suffering from hunger or foes—and why has not one single order become perfectly adapted to its environment? The only answer that can be given is, that the processes of nature are exceedingly slow. If any order could remain long enough in the same environment, it would become perfectly adapted to it. But there has been a continual change of its environment. The full adaptation can be reached only when all possibilities of change hav been exhausted; and it is under man that they are reaching that point. In him will all the long series of living beings reach their end and emerge into happiness; and it is to be hoped that he can then turn back and secure happiness for his suffering kinsmen in the lower orders behind him.

This glance at the matter must necessarily be unsatisfactory; we can only recommend a full study of the literature of evolution. But we will make room for a few words from the "Social Statics" of Herbert Spencer, universally allowed to be the greatest living thinker:

"If there be any conclusivness in the foregoing argument [that all evil results from non-adaptation of constitution to conditions], such a faith [faith in the evanescence of evil and the perfectibility of man] is well founded. As commonly supported by evidence drawn from history, it cannot be considered indisputable. The inference that as advancement has been hitherto the rule, it will be the rule henceforth, may be called a plausible speculation. But when it is shown that this advancement is due to the working of a universal law; and that in virtue of that law it must continue until the state we call perfection is reached, then the advent of such a state is removed out of the region of probability into that of certainty. If anyone demurs to this let him point out the error. Here are the several steps of the argument:

"All imperfection is unfitness to the conditions of existence.

"This unfitness must consist either in having a faculty or faculties in excess; or in having a faculty or faculties deficient; or in both.

"A faculty in excess is one which the conditions of existence do not afford full exercise to; and a faculty that is deficient is one from which the conditions of existence demand more than it can perform.

"But it is an essential principle of life that a faculty to which circumstances do not allow full exercise diminishes; and that a faculty on which circumstances make excessiv demands increases.

"And so long as this excess and this deficiency continue, there must continue decrease on the one hand, and growth on the other.

"Finally, all excess and all deficiency must disappear; that is, all unfitness must disappear; that is, all imperfection must disappear.

"Thus the ultimate development of the ideal man is logically certain—as certain as any conclusion in which we place the most implicit faith: for instance, that all men will die. For why do we infer that all men will die? Simply because, in an immense number of past experiences, death has uniformly occurred. Similarly then as the experiences of all people in all times—experiences that are embodied in maxims, proverbs, and moral precepts, and that are illustrated in biographies and histories—go to prove that organs, faculties, powers, capacities, or whatever else we call them, grow by use and diminish by disuse, it is inferred that they will continue to do so. And if this inference is unquestionable, then is the one above deduced from it—that humanity must in the end become completely adapted to its conditions—unquestionable also.

"Progress, therefore, is not an accident, but a necessity. Instead of civilization being artificial, it is a part of nature; all of a piece with the development of the embryo or the unfolding of a flower. The modifications mankind hav undergone, and are still undergoing, result from a law underlying the whole organic creation; and provided the human race continues, and the constitution of things remains the same, those modifications must end in completeness. As surely as the tree becomes bulky when it stands alone, and slender if one of a group; as surely as the same creature assumes the different forms of cart-horse and race-horse, according as its habits demand strength or speed; as surely as a blacksmith's arm grows large, and the skin of a laborer's hand thick; as surely as the eye tends to become long-sighted in the sailor, and short-sighted in the student; as surely as the blind attain a more delicate sense of touch; as surely as a clerk acquires rapidity in writing and calculation; as surely as the musician learns to detect an error of a semi-tone amidst what seems to others a very babel of sounds; as surely as a passion grows by indulgence and diminishes when restrained; as surely as

a disregarded conscience becomes inert, and one that is obeyed activ; as surely as there is any efficacy in educational culture, or any meaning in such terms as habit, custom, practice; so surely must the human faculties be molded into complete fitness for the social state; so surely must the things we call evil and immorality disappear; so surely must man become perfect."

God's Acquaintances.

God's acquaintances—this seems to be as good a term as we can possibly get by which to designate the whole tribe of theologians, preachers, and all of that stripe. It is a term that when thought over a bit will suggest something of the real nature of the position toward us of the clergy—something of the true character of the claims they make. Here are the people all in the world equally—each one with a brain to observe and find out whatever there is to be found out, to assure himself of the existence of any spiritual being that may be behind the world or outside of it if he can find anything of the sort; each with equal capability to read and equal advantages of every kind. If there is anything to be found out, surely these people ought to be able to find it out; and if they do not come across any information about any spiritual ruler, then it would seem that there is no such being. But on a sudden up start a clique of men and make the astounding claim that they know something that the others do not; that they hav run across some choice information that the others hav not—they actually claim that they hav found out all about a universal ruler—that they hav been admitted to his acquaintance and know all about him, his names, family history, appearance, feelings, and his commands how men shall act. What a claim!

Glance over the whole of history and one will find everywhere, in every department of affairs, shrewd rogues trying to deceive their fellows into supporting them in luxury, in return for services really worthless but which they pretend are necessary to the welfare of the people. Kings hav ever consumed the lion's share of the workers' produce, under the pretense that in some mysterious way they were owners of it all and their subjects too, and necessary to their existence; and many other like cheats will easily be brought to mind. But there is in particular one variety of these frauds that bears the closest resemblance to the one which is the subject of this article. Here and there all through history we come across the class of favorits and courtiers of monarchs, extorting streams of money from outsiders in purchase of the good will of the monarch. Some of these represent their court influence as no higher than it is, and giv satisfactory returns for their fees. Some hold out inducements that their influence is far greater than it is, and grossly deceive their petitioners. And vast numbers of others hav made good livings upon representations of influence that they did not possess at all—often being not even so much as acquainted at court. Here, then, we hav the main elements of the problem presented by the clergy with their monstrous claims. We can easily imagin certain cunning rogues spying about for another opening in the line of the courtier business, and finally hitting upon the device of claiming to be courtiers to an invisible monarch dwelling outside the world. But how surpassing other fraudulent claims in sublime impudence is this one! The other courtiers could at least produce testimony of some good that had been effected for suppliants, and they could show that there actually were kings and dukes and counts to appeal to. But the new pretenders could show none of these. The empire of the actual, the visible, had been all preëmpted by their brothers; all that remained for them was the domain of the invisible.

It would seem that a scheme so inferior to the other, so hollow and unsupported by credentials, must hav required great efforts to maintain it. And so it has. It has had to shed oceans of blood. It has had to call in every aid, every device of intrigue and cruelty, that the most subtle ingenuity of its professors could suggest. To silence the tongues of the sensible, observing men that hav continually seen through and denounced its imposture, it has had to elaborate, from the few tortures occasionally employed by ancient peoples, a system of fiendish torments that as much surpass those ever used by the cruelest men for any other purpose, as a human being is surpassed by a devil in hell. Other institutions of man hav been compatible with enlightenment of the people; good ones hav prospered the better for it; even bad ones, as monarchy, hav often permitted, and even forwarded, education of the people. But to maintain this monstrous claim, a different course was necessary. Such a claim could be received only in the deepest and blackest ignorance; enlightenment could not be forwarded, it could not even be permitted.

Faith—this is a thing that stands as an excellent illustration of the extreme methods to which these impostors were forced to resort. Consider for a moment what faith is. We hav heard it soberly and respectfully talked about so much by the dupes around us that perhaps many can hardly see this thing in its nakedness as it really is. But make an effort. When any other man than a preacher presents the evidence of his particular views on any subject, he presents it simply for what it is worth, and one's judgment takes it for just what it is worth, and accepts or rejects just as it finds it worthy of credence. What else could the person presenting the evidence do? What could he do more? It never occurs to him to do anything more. He knows that if he kneeled and begged one to believe it, one could not believe it a bit more. The evidence could still hav on one's mind only just the effect that naturally belonged to it by its reasonableness. The same if he menaced the hearer with a club. The same if he repeated some cabalistic word, some magical charm, that he supposed would effect in the mind a disposition to embrace his doctrin. But mark the extraordinary device of the clergy. They actually hav a cabalistic word, a magical charm, that they mumble over when they present their evidence. And, impossible as it might seem, they actually hav got people into submitting to this charm—into accepting meekly whatever gross invention has this word gabbled over at the end of it. When they hav presented some paltry, incredible testimony for their claims, and the hearer hesitates, they say—"faith." Instantly all becomes clear. That evidence which before was insufficient immediately becomes sufficient. The pill is swallowed. Let a person try to cast aside for a moment the veil of sanctity through which a lifetime under clergy and their dupes has accustomed him to regard this thing, faith, and try to set it before himself in its true shape and nudity. Analyze it and see what it means. Is not what it comes to just this: when a person uses it he beseeches the hearer to make an exception in his individual case and by exerting a vast power of credulity take in a thing admitted to be insufficiently supported by evidence? Now, what could be a more outrageous thing than this? Apply it to other matters and see how it looks there. Suppose a man presenting doctrins on politics, or labor, or anything else, should get up a cabalistic sign, a charm, the repeating of which at the end of a discourse should be the signal for the immediate swallowing of the whole of that discourse by his auditors. What would be thought of such a man and of such a proposition? No man ever does such a thing but in religion. On everything else men go about and say what they hav to say in a manly way, and leave it to be accepted or rejected as it deserves. They never think of adding anything to force or beg that what they hav said be regarded as having twice as much sense as it has. They would be ashamed to. One class, and one class only, does this, and that class is the one that was forced to invent this device by the fact that its pretended domain lies wholly in the invisible world, and cannot hav the slightest proof given of it. Those who hav falsely pretended to be favorits of some earthly monarch hav needed only ordinary devices of fraud; this monstrous device, faith, was required by those pretending to be favorits of a monarch that never had any existence—in short phrase, pretending to be God's acquaintances.

Everything in the system built up by these persons who pretend they hav influence with a mighty unseen ruler, and can hav us vastly benefited or harmed—these God's acquaintances—everything in it, we say, bears one character. Everything bears the mark of having been designed to fill their pockets. They say they hav obtained from their great friend information of a state of happiness that he has for us somewhere—somewhere in the invisible world. The happiness is very, very great. This we can enter by giving them plenty of money. He also has a state of pain somewhere—of course in the invisible world. The pain is very, very great. This we can escape by the same identical process—giving them money. The invention of purgatory is a striking example of the true inward nature of the whole scheme. There is not one word about any such place in the Bible. But, as is easily seen, such an institution could be made much more profitable than a plain hell; so forthwith it was invented. Thus, as we were saying, the impostors go about, crying up the joys of the place they can let people into and the pangs of the place they can keep people out of, till they get people heartily desirous of the one and tremblingly affrighted at the other, when, lo! out comes the means by which the people can obtain their wish—buy this of us, good ladies and gentlemen; patronize no other; exalt us, pay us, let us rule you, and you get all those beautiful things of which we hav told you, and get delivered from all those horrible things of which we hav told you. An apt illustration is that of Voltaire, who likens churchmen to quack doctors with medicin to sell, whose method is first of all to scare us into the belief that we are very sick.

No matter how we follow this out into the details, we find everywhere the same pretense of a God ordering just that which turns out to the profit of his self-constituted friends, his acquaintances. In old Jewish days when one's wealth consisted not so much of money, as now, but mainly of goods, it is surprising what a desire the invisible friend of the priests developed for offerings of goods. Flocks and herds, oil and good things to eat, were what people most sought after in those days, and it is perfectly astonishing how often God wanted these offered on his altars. Offerings of this he wanted, and offerings of that; offerings when this happened, and offerings when that. His acquaintances, to repay their trouble in communicating his directions, were allowed to eat these things when they came off the altar. By looking around now one finds the same ever-during remarkable coincidence between the desires of God and the desires of his confidential friends. God's desires are the desires of the priests; his exaltation is the exaltation of the priests; to believe in God is to believe in the priests; to disobey God is to disobey the priests; to walk in the fear of God is to walk in the fear of priests. When we are told that God is wroth with us in just indignation, it means that we hav done something that makes some priest angry. When we are told that we shall go to hell, it means that some priest hates us so he would put us in a hell if he were able and if there were one. It is recommended that each person go through the next sermon he comes across, and striking out "God," insert in its place the word "priests." Then he will hav all there really is to the matter, stripped of its fine language, plainly before him.

This, then, is what the matter comes to. All men are here with the same faculties, and if they cannot discover any spiritual monarch, they ought to be shrewd enough to suspect the claims of a few who set up the pretense of having discovered one all by themselvs—who say they hav discovered one and hav then been appointed said God's confidential friends—God's acquaintances.

Editorial Notes.

UPON the noble poem to Giordano Bruno, by the distinguished English poet Swinburne, which we reprint on another page, the *Catholic Union and Times* says: "Swinburne's sympathy with Bruno is the pleasure which an utterly degraded and leprous creature feels when another of similar habits is honored by disciples of Satan."

SOMETHING that is worthy to be remarked upon is the really wonderful effect that we now and then see produced upon Christians by a good and noble Freethought life, in conquering their prejudices and hostility. All must hav seen instances; here is the latest that has come to our notice. In New York city is a man named Simon F. Cummings, by trade a mason, and proprietor of a comely yacht named the Robert G. Ingersoll. As his yacht's name intimates, he is a Freethinker. The number of the polemical battles he is continually getting in with Christians all over his district is probably now beyond ready computation. He is known to all the religious of his neighborhood as an uncompromising and unresting foe of the unjust privileges that they retain in law. Now, of all those religious none know him better than a certain club, fond, like himself, of boating in New York waters, called the Friendship Boat Club, and composed of believers both Protestant and Catholic. Yet on the 14th down marches this club to our friend and presents him with a full set of colors for his yacht, with the name worked in great letters that will be visible no one knows how far over the waters: "Robert G. Ingersoll." Here is something pleasant, and here is something to imitate. Let us all resolve to present to the other side a life as full of manly integrity and lovableness as Mr. Cummings's would appear to be, and reap a like reward to our cause.

Letters from Friends.

GOODWYNSVILLE, VA., July 6, 1889.

MR. EDITOR: I hav read with interest the discussion between McArthur and others on Spiritualism, and it seems to me there is a deluge of words and no clear, well-defined stream of logic. I will say a word to Spiritualists. Now, there is either *demonstrable* truth in Spiritualism or it is a humbug. When the slate rested on Macdonald's head Macdonald knew whether anyone in the room was writing on it or not. Now, let us hear from the Editor. I will giv $100 any time to hav it clearly established that my beloved or "loved and lost" dead still liv. Yes, I would gladly giv any or everything I hav to know that they still liv. And, if it can be proved, it is not superstition, but a fact. But why so much dark when these things are under test? Why not light, the great help and indispensable to any investigation? But it sounds so much like the Southern devotee to hear that it can be proved that the dead still liv. When such assertions come from a Southern pulpiteer I am not surprised, but when a McArthur asserts it I expect him to be ready to prove it. It will not do for truth seekers to make these assertions unless they are able to prove them. I don't mean on paper, but to demonstrate the facts in broad daylight. I don't like this owl and bat business. What is superstition? It seems to me a belief in ghosts, spirits, etc., is superstition. And if I understand it, this is also Spiritualism. If McArthur's dead arose, why is it that we should so disbelieve in the resurrection of Christ?

"For the Spiritualist death has no terrors." Now, can this be so? Did anything ever die without terror? This sounds still more like Southern preaching (I say Southern because our preachers are all terribly orthodox). Suppose we teach our children that the air is full of spirits, don't you think the world would be terribly superstitious?

Yours truly, GEO. W. BARNES.

NATIONAL SOLDIERS' HOME, WIS., July 3, A.S. 289.

MR. EDITOR: When in the course of human progress, gods and their special devils hav outlived their usefulness, why in the name of humanity and justice are they not gathered to their predecessors and allowed to sleep peacefully in oblivion? We know that Spiritualism killed the devil at least forty years ago; while his prototype, the old Jew God, must hav been on his last legs for many years; for the last sixty years, to my personal knowledge, he has not been able to raise a finger in defense of poor suffering humanity. The latest evidence of the decline and final demise of our poor old God was the late Johnstown horror, in the state of Pennsylvania. Ah, me! Had our God been young and in his prime as of yore, he would hav piled the waters up as a wall, and let his Christian pets march out dry-shod, while, hardening the hearts of all the Infidels, he would hav swept them from the earth into his consuming presence quicker than a cat could lick her ear. He did, however, perform one remarkably divine trick. He built a wall of water around one of the images of his wife, or his mother (I don't know which to call it), which kept her as dry as a bone till the waters were assuaged. There she stood the next morning as smiling as a basket of chips, as though nothing had happened to make such a fuss about. But alas, and alas! our incompetent God seemed utterly incapable of protecting his own property, or saving the lives of those of his pets who built these beautiful churches to his honor and glory. Why not induce some millionaire to bribe Senator Blair to use his almighty influence in putting on the retired list as much of Abraham's God as Americans lay claim to? Then turn all God's houses into institutions of learning, collect all the preachers that are out of the state and other prisons, giv each a rigid examination, and as many as are found competent to instruct the masses employ; but the ignorant, vicious, lying, hypocritical, drunken, amorous sots, who will doubtless be found to vastly outnumber the competent, let them hav their part with the idle rabble that were wont to listen to their hellish orthodox babble. Yea, verily, cast them out of respectable society, and let them be consigned to everlasting innocuous desuetude. I had nearly forgotten the feeble attempt of this imbecil God of Abraham's to save a whole churchful of his pet lambs. He held the floods in check until all had escaped from the church, when through sheer exhaustion he let go his hold, and the merciless torrent smote both church and people with astounding violence. All perished. Alas, Abraham's God proves a failure!

Yours truly, NELSON HUNT.

LEXINGTON, KY., June 27, 1889.

MR. EDITOR: I neglected to mention in my last that ladies should bring their judgment to bear upon this question: The heathen affirm that earthly children are born to the gods, but these stories are now treated by Christians with contempt. Christians hav caused heathen temples to be torn down and priests banished. Why, then, should such assertions with regard to the Holy Ghost be made an exception to the rule? Also, why do they not judge thus of miracles? Bible miracles are silly and shameless. St. Ambrose of Milan declared that the excitement of miracles must be kept up, or the "church would go to nothing."

"War and religion" are not efficient educators of the human race, but degrade them to a point where no mental or moral influence can reach them. Barbarous nations spent thousands of years fighting one another and bowing down to idols. No such cause accounts for the superiority of Assyria, Phrygia, Ionia, or Egypt. A few pale philosophers sustain the literature of the world, and advance civilization.

Persian literature would hav improved us more than Jewish fables, but the contact of Hebrews with the Roman empire decided this question.

Forces are trying to arrange themselvs around central points of organization in the United States, and we can influence that matter. Leibnitz says that "if all atoms had clear perceptions, we should be angels." But atoms are gregarious in a cell, and so are men in a political crowd. Get the right one for the rostrum, to interpret and guide, and all will be well. A cell would be nothing unless nucleated, and nothing prospers left at loose ends.

Some say that office-seekers alone can reform the government, they having the "strongest motivs." A pestilence has still more decided proclivities, and makes havoc with the noble march of healthful forces.

Since reforms occupy a large share of public attention, if great statesmen fail to secure order in the land, men and women could hardly expect a ghost or God to regulate human affairs, when his neglect, and the very thought of him, hav driven so many to desperation and suicide, causing others to murder their loved ones in a fit of religious frenzy.

Some say that liberty is consistent only with a regard for law. The laws of morality are patent to every human heart; the personality styled God must also conform to their influence. They should be calmly stated in public, and explained by those great men (not Hamilton, who favored a "consensus of the competent") who respect the noble judgment of the people.

The fiends of ecclesiastical intrigue who forget that the masses are the only rightful rulers of the country, should be closely watched. They promulgate the dicta of questionable secret societies. They favor for their own interest many arbitrary rules not built on true public principles. Such rules would convince us that some man, or some day, is sacred. And such foolish ideas, like swarms of flies of Egypt, make our moral atmosphere loathsome and unbearable, ruining our country and our peace forever, poisoning the very holiness of heaven, which religionists pretend to love. No measure should be adopted by the government unless ratified simultaneously by the whole people in some way.

Mr. Potts will consider that there is no arguing against facts. Geology proves that fish-lizards and fish-serpents existed in the early ages of the world, as well as imperfectly formed fishes. We hav not such now. Nature's power is sufficient to form wings, lungs, or eyes, when needed, as well as a monkey with an immense tail and a head like an apple.

ALHAZA.

NEW CAMBRIA, KAN., May 17, 289.

MR. EDITOR: One reason that the Christians oppose free speech and free press is, as they say, that "if it were not for corrupting the morals of their children, as far as they were individually concerned they would not care." They are great sticklers for originality, while this charge is as old as the time when Socrates was forced to drink the deadly hemlock for corrupting the morals of youth. Yet it is well known to-day that he was one among the grandest moral teachers that ever lived. So it is easily seen how badly mistaken one can be by taking up the hue and cry of the ignorance of past ages and directing it at present reformers. Now, I would be pleased to hav them answer wherein the Infidels of this country or any other are teaching immorality. It is true that we oppose the Bible, which the Christian takes for his moral guide; and if we fail to show its teachings to be immoral then the charge is sustained, but if we succeed then we hav a right to accuse them of ignorance, bigotry, and intolerance, and taking up old sayings of tyrants, parrot-like, and palming them off as their reasons for opposing Infidelity. While, on the other hand, if we should fail to show the Bible to be an immoral book, and yet should ourselvs teach nothing immoral, we fail to see wherein the above charge is true. The most that could be said would be that we were teaching a system of morality of very recent date, which is better suited to this age than the old superannuated system that was taught away back when the human race was in the cradle of ignorance.

Now we will giv the moral examples of the old patriarchs of the Bible: Abraham married his half sister. Isaac married his second cousin. He was a dissembler and a liar. He said, "Rebeccah is my sister," as did Abraham, his father. Jacob married his cousins, Leah and Rachel. Taking the genealogy of Jacob in connection with Prof. O. S. Fowler's "Sexual Science," he must hav been an idiot. Jacob stole his brother's blessing and lied to his father; also he swindled his father-in-law. Moses's father married his aunt. Righteous Lot committed incest with his daughters. David put Uriah in the forefront of battle and got him killed and then took his wife. A savage could not do worse. He was a barbarian and a libertin. We will pass over Abraham's incestuous marriage and his taking another wife, Keturah, and the way he treated Hagar, his handmaid; and also Moses's way of treating captivs and his killing the Egyptian, burying him in the sand, and lying, and fleeing the country. Also David's mode of dealing with prisoners and his eighteen or twenty wives. The same with Solomon's numerous wives and concubines, since the "new dispensation has done away with this"—that is, the Edmunds bill. Abraham, Isaac, Jacob, Moses, David, and Solomon are held up as exemplary characters throughout Christendom to-day, and if they lived and practiced the same habits they would be in the penitentiary or on the gallows. And should the rising generation follow their example, where would our "social, moral and governmental fabric" be?

JOHN W. ABBOTT.

GRANADA, COL., June 29, 1889.

MR. EDITOR: Was it old Moses, or Mr. Paul, late of Palestina, that contributed to the "Theological Fables," called Bible, the statement that the Lord is no respecter of persons? Certainly, so it seems to be. I wrote you before how we spent all our spare shekels and built a useless gospel-shop, instead of investing the same shekels in building an irrigating canal about ten miles long, and making this beautiful Arkansas valley in eastern Colorado blossom as the rose. But it seems the Lord is no respecter of persons. The gospel-bangers when they collected our shekels promised us an abundance of Lord's blessings, but they lied, since we sacrificed our shekels and built the Lord a temple, and old Jehovah did not keep his promises, that his agents, the gospel-drummers, made. This our great drouth at present proves, and peace and good will among his favorit customers do not exist. One of our shining female lights among other children had two sons, one of whom drew a pistol on the school-teacher and was going to make a sieve out of him for some imaginary strict rule. The elder son robbed the old man of nearly $1,000 and courted some of the pretty girls in a doubtful manner before he went to Indian Territory. Well, the next sensation was when the leading Sunday-school dude offered a doctress $10 to relieve one of his Sunday-school harem of the results of not keeping the Seventh Commandment. The other day a lady of the Lord's host, when talking to her husband about the good for humanity and civilization that will result from opening Indian Territory, asked me if I did not think that the Lord did not want the Indians to become civilized, or else he would hav made them more civilized. I answered that there seems to be a great deal of truth in it. In looking over the history of the world, I always found that where people and nations were extremely saturated with the Lord's influence, they cut one another's throats by incessant wars, burnt and hanged our grandmothers for witches, tortured our fathers and relativs on the rack and gibbet, and in a hundred ways made human life a curse. As the Lord is no respecter of persons, our gospel-bangers do not fatten in an abundance of this world's goods. Last year the Lord sent us a gospel-drummer, on whose phrenological development people commented with a great deal of sacrilegious remark. Well, the missionary board soon noticed the necessity of sending us stronger timber, but the next parson that tried his game fared no better. Before he labored here for the Lord three months his better half took in boarders to keep the wolf from the door. Soon after, the poor parson left in disgust, went to New York to work on his widowed mother's farm, and let us poor devils go to the dogs for preaching. The fact is, the people are too good and too sensible to need any preachers. The last Colorado legislature stole quite a lot of money from the taxpayers and gave it to preachers to say prayers and appeal to the good Lord (whose favorits were King David and Lot and his gals) to guide their intelligence. Lo, what is the result? Why, that same legislature divided about a dozen counties, and every new county was named after some noted squaw fornicator. It won't do to appeal for guidance to a Lord who found most delight in the doings of old David and Lot. Well, in closing my remarks, I will add that we are blessed again with a gospel-pounder—a poor farmer, who is mistaking his calling in starting preaching gospel, when nature did adapt him more to work between the shafts of a wheelbarrow in his barnyard at home. Last Sunday the poor ignorant man preached that Colonel Ingersoll's daughters were converted to Christ and him crucified.

MUGWUMP.

EAST DES MOINES, IA., July 2, 1889.

MR. EDITOR: Through the kindness of an old friend, a subscriber to your paper, I hav been afforded the opportunity of perusing a few copies of THE TRUTH SEEKER of recent date. Born and reared a Protestant, it has required years of patient investigation to disabuse my mind of the fallacies of early education. When a mere child I was forced to attend that cradle of religious bigotry, the Sunday-school, and being at that time blessed with a retentiv memory, was induced to compete for a prize offered to the scholar in my class who should recite the greatest number of verses in the New Testament. This prize, a cheap book, I captured by reciting over five hundred verses in one session, distancing all competitors more than halfway. I was then only in my eighth year, and even at that tender age there were many things encountered in the Bible so apparently inconsistent as to provoke numerous questions, which as a rule met with the stereotyped answer, "You are too young to understand these things. Wait until you are older and they will be made plain to you."

Well, I hav waited until the storms of more than threescore years hav whitened my once auburn locks, and am still waiting for a second Solomon to enlighten my benighted understanding. I hav conversed with some of the brightest lights in the ministerial firmament on the subject of Bible contradictions, but hav never met one who could explain them without doing violence to the rules of language and the laws of common sense. One of the great stumbling-blocks of my youthful days was the doctrin of the trinity, or three gods in one. Now, I could readily comprehend the truth of the theory of the old Dutchman who said to his son engaged in killing a snake, "Look oud, Yawcob, for vere ders two ders alvays von schnake." What he meant was that where there is one snake there is two. His mistakenly stated hypothesis was true, and he "builded better than he knew." But how God the father could be God the son and God the holy ghost at one and the same time without a tadpole-and-bullfrog transformation in which the identity of the primary is lost in the construction of its successor, I was, and am yet, unable to comprehend.

I was told that this was a question solvable only by infinity. Then tell me, please, said I, what is the use in giving infinit law to a finite being? The answer to this was, "'Tis one of the mysteries of godliness." Now, this same book called the Bible, which the Christian world cling to (professedly) with deathlike tenacity, though they giv its moral precepts a wide berth in practice, teaches that "where there is no law there is no transgression." Then I ask all candid minds, What is the difference between no law and a law that the human mind cannot fathom? There is about as much

consistency in requiring belief and obedience to such laws as there is in the Catholic clergy preaching Latin to a flannel-mouthed Irishman who doesn't know the difference between a *Te Deum* and "Tam O'Shanter."

There are possibly some good, honest people belonging to these so-called Christian churches, but church-membership has not made them either good or honest. They would be such were they outside, and perhaps better men and women, for they would be free from a corrupt ministry who seek refuge from manly toil by "stealing the livery of heaven to serve the devil in."

Nature has her inexorable laws, and it matters not whether they emanated from a supreme being who created the earth for man's habitation, and then created him and placed him thereon, or whether this earth and the laws of nature hav existed always, these laws cannot be violated without entailing the penalty. To my mind there is no difference between a belief that this earth has always existed and a belief that some supreme being has created it, "who is without beginning of days or end of time." Both are beyond the grasp of humanity. Geology, however, has demonstrated either that inspiration is a failure in regard to the earth's age, or that the knaves and fools who translated the Bible made a serious mistake.

In conclusion, let me say that if all the people would liv for the present by seeking out the truth and adopting the cardinal axiom of that execrated Infidel who said, "The world is my country and to do good my religion," the millions of suffering humanity would find release from poverty's bondage in this life, and the dispensers of charity would surely lose nothing in the age to come. HOSEA W. GROOM.

ADRIAN, MICH., June 28, 1889.

MR. EDITOR: I must tell you of my experience with the famous revivalist, J. H. Weber. Last spring the Methodist minister of this city, Rev. C. H. Morgan, employed the above-named strolling evangelist to hold a series of revival meetings at the Broad street Methodist Episcopal church. He was a man of considerable magnetic force and a fluent and forcible speaker, and his success with old women and young children was something remarkable. The church was crowded at every meeting, and standing-room was at a premium. From the first meeting to the last he was ferocious and extremely bitter against the Infidels. There was no epithet in the English language that he did not make use of to vilify and abuse them. "Little, mean, contemptible, popgun" Infidels, are a few of the choice epithets he made use of against them. He challenged any Infidel to meet him, and boasted he could down the smartest one living in the extremely short space of two minutes.

I attended two or three of his meetings just for the sole purpose of hearing for myself what he had to say. In one of his sermons he held up a large Bible with the remark that every word in that book, from Genesis to Revelation, was literally true, and boastingly defied any Infidel to find one single contradiction or one false statement in the whole book. After hearing this, I concluded to try his mettle and find out, if possible, of what kind of material he was made. So I wrote him that I would accept his challenge he had so often repeated, and asked him to appoint a time and place to suit his own convenience, and to be sure and bring all the orthodox ministers he could find along with him. I also told him that the Bible alone would be the subject of discussion, and that no outside issues would be allowed or tolerated on any consideration. In order to be sure that he got the letter I sent it to his room in the Lawrence Hotel. He read the letter, and agreed to answer it. At his next meeting, that evening, he held up the letter before the audience with this cowardly harang: "Brethren, don't you believe that a poor, little, insignificant, blasphemous Infidel has challenged me to debate the truth and authenticity of the Bible? Does he think I would stoop so low as to debate that blessed book with an Infidel?" And this was the way this braggart evangelist downed an Infidel. The next morning I met this son of thunder on the street, accompanied by Pastor Morgan. I walked up to him and took him by the collar with the remark that he was the very man I was looking for. He asked who I was. I gave him my name, and you ought to hav seen how quick this valiant soldier of the cross dropped down on his knees and began to pray for the wicked Infidel. I asked him if this was the way he downed Infidels. He made no reply, but kept on praying. I waited until he had finished, and then I gave him some pretty plain talk. He did not seem at all disposed to talk back, which I very much regretted, as by that time there had gathered a large crowd of people, and I wanted an opportunity to show him up a little. But he got away on the double quick, and I lost my best chance. I must confess I was not at all surprised in the man, as all my experience with people of that class is that they are cowards as well as hypocrits.

Your editorial in THE TRUTH SEEKER of the 29th on the alleged resurrection of Jesus, in reply to the Illinois lawyer G. W. Gere, is a splendid exposition of the many discrepancies and contradictions that abound in the so-called evangelical humbug called gospels. Mr. Kersey Graves in his "Sixteen Crucified Saviors" handles this, as well as all other questions appertaining to the story of the Judean Christ, in a very able manner. I hav sold some fifty copies of that excellent work. But for right-down sledgehammer style giv me Colonel Kelso's "Bible Analyzed." It is a scorcher and no mistake; as, in fact, all that comes from his pen is. His last book, "The Universe Analyzed," I hav read with much interest. P. B. REASONER.

WEST TROY, N. Y., June 20, 1889.

MR. EDITOR: The Bible itself, when carefully read, is unmistakable evidence of its own fiction and fraud. It shows itself the plan and work of a syndicate of conspirators, just emerging from a prehistoric state, to obtain power and rule over the masses. The masses then, as now in all heathen countries, had their various representativ deities. The object was to destroy all other so-called gods or deities by making one who, by reason of the attributes they gave him, would be their own over-ruling, supreme boss God, or Lord, or Jehovah. They took good care to hav themselvs named as agents and executors of the God they had made.

This, according to the chronology of the Bible, was about two thousand years after the genesis, but there is given a pretended account of these two thousand years. There is pretended to be given a full account of creation down to the time of Moses, when he and Aaron and Joshua and David and Solomon, and other monsters and mountebanks, went on writing a Bible, the most stupendous curse that ever afflicted the human race. Thus was produced a volume of eighty books for a government of a man-made God; a God whose first grandchild was a murderer; a God that would get mad and swear; a God who destroyed cities of men, women, and children with fire and brimstone from heaven; a God who drowned the world; a God who sent bears out of the woods to destroy children; a God who ordered a people to murder a neighboring people and take all their property, or destroy what they could not carry away; a perfidious God who promised the building of the temple to David and then gave the job to Solomon, and promised the crossing over Jordan into the promised land to Moses, but broke the contract and gave it to Joshua.

Thus, this Bible God worried and strove with his children, creating and killing for four thousand years, when he gave up the work in despair and passion, and killed a silly, eccentric young man named Jesus for no conceivable reason except jealousy of supernatural prerogativs. There is no doubt Jesus was too previous in pretending to supernatural authority, but he was ignorant and could not read the Bible to find that he was infringing on the royalty of miracles held by a supreme, supernatural, versatil, angry, and jealous God.

But no matter. God killed Jesus, and an interregnum in supernatural government seemed to prevail, opening an opportunity for a new set of God-makers. Matthew, Mark, Luke, John, etc., stepped into the shoes of Moses, Aaron, David, Solomon, etc., and made a new God and Bible. They made their second God of a boy born of a *virgin* grass widow, who said a tramp calling himself an angel told her she would hav a child who would be a wonderful man. She had the child, who had many eccentricities, similar to Joe Smith the Mormon. His many tricks commended him for the figure for a new God made to order, for the purpose of effecting the object of the betrayal of the Jewish Palestine, and merging it into the Roman empire. It was a political conspiracy for which he was justly put to death.

St. Paul understood it when he literally quoted the words of the eminently notorious Cato of Rome, when he was urging a law condemning money, jewelry, and ornaments of women into the government treasury, and also restricting them to a state of servitude, obedience, and humility. The words as well as the sentiments of Paul, the great traitor conspirator, as in the Bible, and those of the Roman pagan Cato, were duplicates. Paul was the Moses of the new religion, though he lost his life by the people he was trying to corrupt, as Moses failed to cross the Jordan. His aspiration was empire and power. Augustus, seeing the wide-spread disaffection by Paul's preaching and writing, embraced or tolerated Christianity as an auxiliary to his prerogativs, and became the first pagan pope. Then the bloody code of Christianity and despotic rule of Rome became congenial, and the flood-gates of hell were hoisted, and flooded Europe for over one thousand years, or until after the days of the heroic Luther.

And yet if the Bible and Bible's God be accepted, the Catholic church is the only true orthodox church. They hold to faith and say that a dose of salvation, or St. Jacob's Oil, will make the soul safe. Such is the way to make superstitious fools.

We would not destroy the church buildings, but tear out the pulpits and lock out the preachers, and turn the buildings into schools and colleges of learning—Secular and scientific. We must approximate this as fast as possible, to get over the ragged edge of the Dark Ages of Christianity.

There is but little difference between the Catholic and the Mormon church of to-day. They are both in accord with the Bible for despotic rule.

About thirty years ago the writer—a Freethinker—was a member of a Kansas organization, so called, of New York state. It was to prevent the then territory of Kansas from becoming a slave state when admitted into the Union. We were aided as well as opposed by so-called Christians. One Presbyterian minister left his church here and went South, where he lingered and died while Kansas crowned herself with a free constitution, and stepped into the Union in 1859.

But slavery and despotism still linger in Kansas. In May, 1886, I received a paper from Kansas City giving a detailed account of a cyclone in that city on May 11th. A large amount of property was destroyed. One school-house was wrecked in which fourteen children were killed, and many more badly injured. At the funeral the clergy put in their appearance to defend their client. They owned that it was God, as no assassins could be charged. It was their only plea. After plastering him all over with blarney and soft soap, they said God, a kind, loving father, took this method to get these children to himself that they might be free from this wicked world, and hav longer time to worship him in heaven.

There is but little if any difference between the barbarian slavedriver, who gets his living by the use of the lash, and the preacher who does the same by the use of superstition and fraud, with the prayer, "Lord, giv us this day our daily bread," while his dupes are feeding him. And so with their Sunday-schools, which are as destructiv to youthful intellect as the cheap novel-reading trash that floods our land.

M. MCGOWEN.

MILWAUKEE, WIS., July 25, 1889.

MR. EDITOR: Thanking you for your endeavor in your editorial on "Life," in compliance with my wish, to throw all the light possible on a difficult problem, and assuming that you will hardly differ with me in this, that the subject will bear further investigation; I beg the opportunity of presenting some additional thoughts on some of the phases of the subject which the discussion brings out—not as a criticism, but on the assumption that there may be two sides to the question.

In Mr. Heston's admirable and significant grouping of gems he has pictured the one typical of truth as the largest. It is a beautiful conception. In an allegory, "A Search for Truth," page 258, April 27th, I find this: "I hav sought truth for many long years, but hav not found her. I hav not rested, I hav not repined, and I hav not seen her." This, and all, is nice and beautiful. Will the lady allow me to present thanks for the pleasure enjoyed in its perusal? So many imagin they hav found the truth and are happy! It is illusory, and ends with disappointment. Collect all the tears and blood that hav been shed in the propagation of untruth, the one would make an ocean and the other would crimson its waters. Few, comparativly, hav been much annoyed with what they actually know, but that which is not and can not be known has been a burden to humanity.

You say:

> We take it for granted that our friend is a believer in those principles of evolution in accordance with which, when the simplest living bodies are thus produced, they may develop into the highest known complexity of organization.

I do not undervalue scientific research, but place as high an estimate on a truth proved as anyone can. But I care little for what *the* so-called scientists may guess or suppose. As to a *theory*, they should hav no use for one, and they hav no right to hav one. On that only which is true, and proved as such, are they justified in expressing an opinion. They are the last ones that should claim, or be accorded, a privilege in guessing. And when they do guess they are entitled to no more respect or consideration than I would be in saying I could build a steamship from a rainbow, or make an Atlantic cable from a spider's web.

In reference to your quotations from Haeckel and others, I would say: It is difficult to understand, if all the solid matter that the earth is now composed of was once in a gaseous state, what attractiv force or power could hold it together and keep it in place. There are some things not yet made plain in relation to the nebulous theory.

It is a notable fact that all the theories as to the beginning of matter, also of life, are suppositions. Therefore no fact in relation to those things can be demonstrated, because there is no basis.

Many books hav been written assuming that something *must* hav been evolved from nothing. It is clear that a mountain, or the earth, could hav been formed by the accumulation of atoms. But when and where did these atoms hav a beginning?

Life, if ever spontaneous, would be so now. A German naturalist, Eherenberg, claims to hav discovered 722 living species of what he calls infusoria that swarm in the fluids of living and healthy animals. He estimates that 500,000,000 sometimes exist in a drop of water, and that it would take twice that number to make a mass as large as a grain of sand. The figures are appalling. Omit fifty or seventy per cent; enough remains for argument's sake. "They hav mouths, teeth, stomachs, muscles, nerves, eyes, and organs of reproduction; and in their mode of reproduction they are viviparous, oviparous, and gemmiferous." All this he saw with the aid of a powerful microscope. (*American Journal of Science*, vol. 35, p. 372.) On the supposition that his eyes and other faculties were in a healthy condition, and that nothing was illusory, it is pretty good evidence that in those smallest of living animals life is transmitted and continued the same as in all other animals.

I think this fact, that even these animalcules are continued by uninterrupted sexual propagation instead of arising spontaneously, ought to be accepted as a stronger argument against the spontaneous theory than all that has been produced in its favor.

Brother Jasper says "the sun do move," and to him it is a logical conclusion, the only one he can arrive at using his eyes and senses in the same way as when looking and meditating on surrounding objects. If there is anything that we do know, not all illusory, it does appear to be this, that life with humanity is not spontaneous.

If from out of nerveless, senseless matter life did evolve spontaneously, with all that pertains to living animals, nerves, muscles, bones, hearts, lungs, reproductiv organs, some would think the last evolution might as well hav been omitted.

What the necessity of sex? Only making the whole more complex; doubling the liability to obstructions, to get out of order, run down, etc. All life is double, and neither in the vegetable nor in the animal world can it be evolved independent of sex and an intermingling of the life germ. Dependent, we will say, on conditions, birds are evolved from eggs, but without the birds eggs are a total failure.

Do higher forms invariably evolve from lower? Can it be proved that it never works the opposit? If man is an evolution from some lower order, and such still exists, why hav they not become men? That would appear to be in harmony with the theory of the survival of the fittest. There is something a little obscure about that. Change the places respectivly of a crocodile from the Nile and a polar bear from the Arctic ocean; neither survive. There would be the same reason, and as much, in saying that the mastodon's life was spontaneous as in saying that that of the infusoria was. It will be the same with them as with the mastodons; when the last is gone, dead, there will be no more. And when the last man has passed over and beyond, if that should ever be, that is the end. In all time there will not be another. J. VAN DENBURGH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Cuyahoga Hills.

On the golden hills of long ago
Where the summer pictures bloom and go,
Where the Cuyahoga's flashing waves
Sing crooning song o'er the Indian graves;
And the marsh winds moan o'er berries red
Where the massasauga* hides its head;
And the coral sprays of wintergreen
Creep over the banks of mossy sheen;
There the dogwood cups of dainty white
Were lamps to lure our homeward flight;
And I saw to-day near the brook's mad flow
Footprints like ours in the long ago.

The morning dews from the tamaracks weep
Where the Indian hunters lie asleep,
And the sweet birds sing through summer days
As they sang upon our gipsy ways;
While the bumble-bee, with legs of gold,
Is down in the clover's deepest fold,
The chipmunk hears the startling shout
Of the free, wild boy when school is out.
As the world danced by in the mask of June
He pines all the drowsy afternoon
Like a 'prisoned savage, small and brown,
Where the Cuyahoga mists come down.

Oh! the skies were fair and the music low
That fell on the hills of long ago,
And memory murmurs in her dreams
Of the blue lake Erie's burdened streams;
There, out of the reach of you and me,
The fruit was red in the cucumber tree,
And the poplar blossoms free to blow
O'er the longing urchins far below,
Who turning away from forest glooms
Found shelter and song 'neath cherry blooms.
O starry temple! what sweet winds heard
Your songs of childhood, bee, and bird!

But crimson fruit and tempting flowers,
We dream of them now in these after hours,
Where oft on a weary bed of pain
We hear the drip of the summer rain
In its soothing flow like tender tunes
While the days swing past with merry Junes;
While we in our dreams as children play
The crutch with the sad years thrown away.
The spirit of youth is hov'ring low,
And we liv on the hills of long ago,
Where the Cuyahoga's silver wave
Sings o'er the bed of the Indian brave.

Frenchtown, Neb. MARY BAIRD FINCH.

*A poisonous snake found in northern Ohio.

Baby Has Gone to School.

The baby has gone to school; ah me!
What will the mother do,
With never a call to button or pin,
Or tie a little shoe?
How can she keep herself busy all day,
With the little "hindering thing" away?

Another basket to fill with lunch,
Another "good-bye" to say,
And the mother stands at the door to see
Her baby march away;
And turns with a sigh that is half relief,
And half a something akin to grief.

She thinks of a possible future morn,
When the children, one by one,
Will go from their home out into the world,
To battle with life alone.
And not even the baby be left to cheer
The desolate home of that future year.

She picks up garments here and there,
Thrown down in careless haste;
And tries to think how it would seem
If nothing were displaced;
If the house were always as still as this,
How could she bear the loneliness?

—*Boston Transcript.*

The Little Red Calf.

To begin with, old Daisy, cow, had a calf, and there never was such a wonderful little bossy in all the annals of the farm. And so pretty, too! a rich dark red in color, with a white star in her forehead. And so gentle! Why, even the three-year-old dared to pet her.

But one sad day big brother came in and said: "The butcher is coming after the calf to-morrow. Pa will get $5 for it."

And then what a wailing arose among the children! It really was too bad, and they ran to tell big sister about it. She was hulling strawberries and gave them each one, but even that could not make them feel better.

"Well," said sister finally, "sit down, and I'll tell you a story about a little calf that I once knew of. It was a red calf."

"Like ours?" asked one.

"Yes, and it had a white star——"

"A white star, too, mamma?" said another.

"And this little calf was taken away by the butcher and killed, and they skinned it and took it to the market.

"Now, in that town was a little girl who had been very sick and could only eat real nice tender meat, and the doctor said: 'Go to the market, and see if you can't get a little veal for her.' So the little girl's papa went to the market and said to the butcher: 'Hav you any veal in to-day?' And the butcher answered: 'Yes. Here is some that is about as plump and tender as you often see.' So the little girl's papa bought some and took it home."

"What's veal got to do with a calf story?" asked eight-year-old.

"Oh!" said sister, "the meat of a calf is called 'veal,' just as we call pigs 'pork.'"

"Oh, yes!" said eight-year-old, blinking.

"The veal was just what the little girl needed, and she soon got well; but long before she did the rest of the veal had been sold. A sick boy had a little of it and so did an old, old lady.

"Now, that same day Grandma Brown was getting ready to make cheese; she had her milk all ready when she said, suddenly:

"'There now, I havn't a bit of rennet left, and it is ten to one I won't find any if I go to the market for it, but it's all I can do.'

"Then she went to the same butcher and said: 'Hav you killed a calf to-day? I want some rennet.'

"'Yes,' said the butcher. 'We killed one this morning, and you can hav half of the stomach; my wife wants the rest.'

"'Well, I'm glad to get that much,' she said, smiling.

"So she took it home and washed it and put a piece into her milk, and dried the rest and put it away for another time."

"What'd she do that for?" asked eleven-year-old, who had strayed in and heard this part of the story.

"Why, you know when we make 'Dutch' cheese we use thick, sour milk.

"But she was making cheeee such as we buy, and the rennet thickens the milk while it is yet sweet.

"Well, there was a man that took some of the bones and ground them for his chickens, and the skin was turned and made into shoes for the poor little Johnstown children, so you see the calf was all used up for very good purposes."

"Do you s'pose our calf went that way?" asked all the children at once.

"Yes, I shouldn't wonder."

"Are there any more berries for us?"

"No, not this time. Now run outdoors."

So away they all went, fully comforted for the loss of the calf. MAE R. STREETER.

Marcellus, Mich.

Culinary Maxims.

Good bread needs no trumpet.

To the lean pig a fat acorn.

Of soup and love the first is best.

More die of food than famin.

Constant repetition cloys the taste.

A sharp tooth for hard bread.

Good management is better than good income.

Handle the pudding while it is hot.

Brackish water is sweet in a drouth.

Much money, many dishes; little money, little wishes.

Don't clean your fish till you catch them.

A hungry stomach is ready for anything.

Let fancy and judgment, not cost, prepare all your dishes.

It is a poor goose that will not baste herself.

Let the company be neither noisy nor mute.

It is a strange salt fish that no water can freshen.

A capon eight months old is fit for a king's table.

Liv to-day—to-morrow may be too late—the wise lived yesterday.

Whatsoever was the father of a disease, an ill diet was the mother.

He who knows how to eat and what to eat has no need of a dukedom.

The host is a king supreme; a disloyal guest an abomination.

Guide your tongue deftly at the table—the teeth need no directing.

Heaven is merciful to the poor man, and reserves the jaded palate for the rich.

A multiplicity of vegetables leaves no elbow-room for turkey.

SOLON was the name of a certain old colored man, who was so named, perhaps, for his want of wisdom. His observations were scarcely as weighted with knowledge as the words of his namesake, the wise man of Greece. One day Solon heard one of the men on the plantation say:

"There's a man down on the Rogers plantation who has just had his thigh amputated."

"What's dat—amfercated?" asked Solon.

"Why, cut off."

"Am dat so? Dat's a pity, sho'! But dey's one great cons'lation fer de po' man; ef he on'y had de figh amfercated he done got de knee and de foot lef' fer to walk wid!"

Correspondence.

FRENCHTOWN, NEB., July 10, 1889.

DEAR MISS WIXON: I went back to Illinois last year to go to school, but I came back again this spring. I like to ride the horses and liv on a farm. We hav one little kitten and three old cats. My mother died in Texas, nine years ago. My sister and I are going to keep house for our father in a week or two.

Good bye. From,
LOTTIE BAIRD (aged 11).

MARCELLUS, MICH., June 28, 1889.

DEAR MISS WIXON: I send you with this a little story that I thought perhaps you would hav printed in the Children's Corner of THE TRUTH SEEKER. My own brothers and sisters were pleased with the story, and I would like to hav it printed, if it will please the children. If you don't hav it printed, I shall not be offended, for I hav no very great faith in my own literary abilities.

I hav read THE TRUTH SEEKER ever since I could read, and now, at the age of nineteen, I think I can truthfully declare myself an honest Agnostic.

And I remain,
Your friend and admirer,
MAE R. STREETER.

[The story is a sensible and instructiv one. We are all much obliged for your kindness, and will always be pleased to hear from our new Agnostic friend.—ED. C. C.]

FRENCHTOWN, NEB., June 28, 1889.

MY DEAR MISS WIXON: I am almost afraid the poem I inclose is too long and too prosy. It is not near as nice as I intended it to be. It is often so in this life, I believe, that the real does not come up to the ideal. But you can judge of its merits, if it has any. You published the last I sent you beautifully. At least, I giv you the credit of it, for the Children's Corner is yours—and are you not proud of it? You should be, if you are not.

My niece has written a short letter and drawn a picture of a wild horse for you. We imagin her drawing shows considerable genius.

I recently received a copy of the new "Cosmian Hymn Book" from Mr. Washburn. In an article in THE TRUTH SEEKER from John P. Guild I saw my poem had been accepted, but never expected to get a copy of the book, as times here are so bad; everything we hav to sell so cheap and that which we buy so dear. I was very glad to see your beautiful songs, "Truth Shall Make You Free" and "Our Darling." Both are fine, but especially the latter, which is enough to melt a heart of stone. I think Mr. Washburn has made a splendid collection, and I am proud of him, and all our noble, Freethinking women.

I hav mailed to your address the *Woman's Tribune*, published at Beatrice, Neb., and hope you will like it. You will find a poem of mine, "Centennial Bells."

Ever yours, MARY BAIRD FINCH.

[We are indeed proud of our Children's Corner, and proud of our noble band of helpers. Without their aid and friendship we could do little. Among our valued friends we prize highly the gifted poetess of the West, whose sweet songs are always welcome.—ED. C. C.]

CANON CITY, COL., June 24, 289.

DEAR MISS WIXON: We are having very pleasant weather here. The prospect for fruit is good. The more tender varieties are fuller than usual.

Spring opened quite early, but cooler weather and rain succeeded. Canon is noted for fruit-growing. Our fruit was buried in snow in April and escaped uninjured. I like the climate and scenery of Canon very much. We hav mountains rearing their tall peaks on all sides.

Although in many respects a pleasant town, Canon City is literally snowed under with churches, ministers, and their attendant societies, producing the usual crop of superstition, bigotry, and prejudice. Although the churches are protected at public expense, and Liberal meetings are conducted with as much and, in many cases more, decorum than Christian meetings, yet one of these churches could no more be had for a Liberal meeting than heaven could be had for a pig pasture. This is the way they observe the Golden Rule. It is a sample of their honor.

They certainly know it would be galling to them to pay taxes on our institutions, no less obnoxious to them than are the churches to us. Such is Christian consistency. Liberalism or, as it is commonly known here, Infidelity, is looked upon as a crime.

My folks sometimes laugh at me about the saying of an aged (it is impolite to say old) bachelor. He said, "Orella would be a good girl but for that Infidelity." In my judgment, if there is any responsibility it is further back. Our organizations are not adapted to think alike, and more than that, the world is advancing.

Some of our Christian neighbors are already attributing the destruction of Johnstown, Pa., to their God. What inconsistency and what abuse of that God which, in the last sentence, they hav represented as being so good!

About two months ago Mr. Bell kindly stopped and gave one rousing lecture which, perhaps, partly drew the veil of superstition from the eyes of some of the people of Canon. He stopped with us while here. We enjoyed his visit very much, and will be glad to welcome him on his return. He has promised to giv us a call.

Our school is out. We had recitations the last day, and there were some religious pieces spoken. Mine came in good place after their appeals to their God—S. P. Putnam's "Why Don't He Lend a Hand?" There were about fifty visitors, some very religious, one Baptist minister. The teacher was requested to apologize for my recitation, but politely refused to do so. During one of the revivals last winter there was an evangelist here, Rev. A. Clay Yates, of Missouri. My brother Orion went one night to hear him. During the meeting Rev. Yates went about talking to the congregation. He finally commenced questioning brother, asked him if he was a Christian, etc. He replied he was not. He then asked him if he knew of anyone better than Jesus. He replied that he did, and said, Colonel Ingersoll. The reverend gentleman stepped back in perfect astonishment and said, "You are a numskull [and pointing to Orion's head]. I knew when I saw that thing there was nothing in it." Pa criticised the reverend gentleman quite severely through one of the city papers, without any reply. Some of the Christians said he served him just right, one in particular complimenting him very highly.

My letter is already too long, but I must tell you two incidents before closing. Last winter one of my schoolmates, a wild school girl and unbeliever, had a class in Sunday, school. It was a juvenil class, as in many respects all of them necessarily are. The subject was the sacrament. The class was called upon to know if anyone could explain the sacrament. One little boy got up and commenced: "The sacrament is a dinner where one member passes around some little cakes and"—(up jumped a little girl and said)—"an' do they hav jelly on 'em?"

On another occasion a friend was talking with a little Christian girl on the subject of the oath. He told her she did not know how to swear. She replied that she did, to prove which she recited this instance: "I was telling my sister of having seen a snake. Sister disputed it and replied, 'Can you hold up your right hand and swear that you saw a snake?' Said I [holding up her right hand and showing how she did], 'God—damn—it, I saw a snake.'" It seems that Christians do not hav confidence enough in each other or in themselvs to think they can tell the truth without the assistance of their God. I must close, wishing success to all truth seekers. Good-bye. Very truly, ORELLA LOOKE.

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The common cry is o'er religion's test;
The Turk's is at Constantinople best;
Idols in India, popery at Rome;
And our own worship only true at home.
And true but for the time: 'tis hard to know
How long we please it shall continue so;
This side to-day, and that to-morrow burns;
So all are God almighty in their turns.

Priests of all religions are the same.
Of whatsoe'er descent their godhead be,
Stone, stock, or other homely pedigree,
In his defense his servants are as bold
As if he had been born of beaten gold.
For 'tis their duty, all the learned think,
To espouse his cause by whom they eat and drink.

By education most hav been misled;
They so believe, because they were so bred;
The priest continues what the nurse began,
And so the child imposes on the man,

The Beginning.

Millions of years of waters slow subsiding,
Millions of years of glaciers, pushing, sliding;
Ages to form the limestone and the granit,
Cycles of time to lay the soil upon it.

A ray of sunlight pierced a sheltered hollow,
Earth thrilled with joy her beauty to disclose;
All else was there, the sun's ray did its duty;
And lo! a rose. —*Unity.*

Literary Notices.

Clinton Roosevelt, New York city, has published a pamphlet entitled, "Principia of Social Science." It deals with the broadest principles of social science, setting forth what its author regards as the true ones.

"The Money Famin, and a Few Other Reasons Why the People are so Poor," by C. A. Blodgett, and published by Fowler & Wells, New York, exposes the financial cheats of corrupt capitalists and politicians.

"Against Socialism," by "Humanitas," and published by the Freethought Publishing Company, London, is a five-cent pamphlet whose nature is indicated by its title. It will be of use to those interested in the labor question.

Freethinkers having Christian neighbors who esteem their church for its alleged forwarding of temperance, may procure a book showing that Christianity has promoted drunkenness, in D. R. Unkard's "An Aged Sin." It is published at Pittsburgh, Pa., by R. Staley & Co.

The Lucifer Publishing Company, Valley Falls, Kan., publish a book by Rachel Campbell advocating reforms in relation to marriage, based on the principles known to be held by that company. The name is, "The Prodigal Daughter; or, The Price of Virtue." Price, 10 cents.

J. A. Edgerton, Plantville, O., is doing good work by publishing a small volume of "Poems," in part devoted to assailing the Christian superstitions. He seems, however, to retain a belief in the Deists' God; and his attachment to that God, and also his high tone of earnest moral feeling, will ease the way of the book into a Christian family.

O. J. Smith, 32 Vesey street, New York, publishes a pamphlet, "Is All Well With Us?" which essays to prove the need of reforms in the structure of our government, such as limiting the president's power, and rendering governmental action more directly and simply the expression of the people's decision, as it is said to be in England.

"God. Being also a brief Statement of Arguments against Agnosticism," by "Humanitas," and published by the Freethought Publishing Company, London. This work is a thoroughgoing Atheistic one, and endeavors to destroy the position of the Christian, the Infidel Deist, and last the Agnostic. Pages, 66; price, 25 cents. The portion against Agnosticism is also published separately; price, 10 cents.

Belford's Magazine is attaining popularity, and deserves it. It is full of radical criticism of public affairs of the day, especially political errors and corrupt doings. It is what Americans need to open their eyes to the public wrongs that schemers will continually fasten upon people who do not maintain that eternal vigilance which is the price of liberty. In the July number, besides valuable treatments of national affairs, we notice an amusing sketch, "Mr. Walk-a-leg Adams 'meets up with' a Tartar," by A. C. Smart, that we feel inclined to award especial commendation. The article, "The Lady of the Club," by our old friend Helen H. Gardener, we transfer to our columns. *Belford's* is a large and handsome publication, but the price is only $2.50 a year, 25 cents a number.

"The Coming Freeman; or, Justice and Equality to All," by John King, Cincinnati, is a good book. It presents in a plain, practical way the doctrins of thorough-going democracy, government by and for the people. It shows how they hav been departed from more or less by corrupt men and groups of men in both the Republican and Democratic parties, and how we should remedy the matter. It favors labor reform. Price, 50 cents.

J. L. Gebhart, M. D., of Hot Springs, Ark., publishes a readable book entitled, "An Allegory, Illustrating the difficulties to the development and acceptance of religion and science by the human race." He here uses the word "religion" in a higher sense than that in which it denotes superstition, as in the case of Christianity. The production is of much the same nature as "The Search for Truth," by Olive Schreiner, recently given by us. The pages number 38; price, perhaps 10 cents.

The Theosophical Book Company, of Boston, publish a 68-page book called, "Light on the Path: A Treatis for the Personal Use of Those Who are Ignorant of the Eastern Wisdom, and Who Desire to Enter Within Its Influence." We do not desire to enter within the influence of the Eastern wisdom. Christ's was Eastern wisdom, and it ruined the world for centuries. This Eastern mysticism diverts attention from the actual felt objects and affairs of life, which are the only means by which we can better our condition. The price of the book is probably 25 cents.

The Modern Science Essayist is the name given a series of little books issued monthly, each containing a treatment of some problem of science or evolution instructiv to Rationalists. No. 7 is "The Descent of Man," by E. D. Cope, Ph.D. The evolution of man's physical structure from lower animals, and also the evolution of his intellectual and moral faculties, are dealt with. We present a few scattered paragraphs:

I must call your attention to the fact that the human structure is not made for an upright being at all: it is made for a quadruped. The arrangement and suspension of certain of the internal organs in man, and especially in woman, is such that they are perfectly adapted to a quadruped. If a human being had made man as he is, we should hav said that he did not know what he was about. The diseases from which the fair sex suffer are to a considerable extent due to the fact that the organs of the pelvis were intended for a being walking on four feet. We hav not yet adapted ourselvs to the upright position.

Then again, in the quadruped, the valves in the arteries and veins are so arranged that a perfect circulation of the blood is induced. Along the back, which is longitudinal, the force of gravity is sufficient to keep the blood in its proper channels. There is no need of valves, and there are none. But in man, who stands erect, and does need them, there are none either. Elsewhere in the human body we find them where they ought not to be, and fail to find them where they ought to be. These imperfections of structure are the fertil causes of diseases in man. On the ground of intelligent design and manufacture, these things are not explainable; but on the ground of evolution, their significance is clear.

The progress of organic evolution has finally resulted in the development of a race capable of ethical action, and with hopes and longings after the ideal and the supreme. This points to a yet higher development and a superior race. The pointers are all in one direction in regard to the future of life and its functions.

The pressure of human society upon each individual is the origin of ethical intelligence, of the knowledge of the rights of others; while the social life and the family relation hav developed the benevolent sentiments and the affections. The combination of the knowledge of right and wrong with the benevolent sentiments constitutes the mainspring for ethical action, inspiring the doing of right and justice.

From the point of view of the biologist, as to the relation of mind to matter, we observe that mind everywhere manifests itself in correlation with material conditions, and we must conclude that mind is a property of the substance which exhibits it.

Also, intellectual and moral evolution are treated more at length in No. 8, "Evolution of the Mind," by Dr. Robt. Eccles. Some paragraphs are:

The mind—where is it, what is it, and whence came it? For ages men hav striven to solve these knotty problems. In studying the physical universe, we find that mocking nature played some solemn pranks which, if repeated in the psychical, will account for our tardiness of progress in this direction. Immediate perceptions of sense hav almost invariably been illusory. The earth seems flat and at rest, but is round and in rapid motion. The blue dome above looks like a solid arch studded with specks of light, but is in reality immense vacuity with myriads of giant globes. The sun appears to rotate round the earth, but the earth goes round the sun. It required centuries of thought to triumph over the deceptions of matter. It may require other centuries to overcome those of mind.

The mind never reaches perfect adjustment nor perfect truth; neither is it ever given over to total error. All its errors are partial truths, and all its truths partial errors. The new truth of the future is the synthesis of the partial truths of many errors of the past. Reconciliation is progress. Experiences which giv rise to narrow views are in time reinterpreted in the light of other experiences, and an expansion of the horizon of thought occurs. The growth is not from total error to perfect truth, but from a maximum to a minimum of error, and from a minimum to a maximum of truth.

In morality the same condition obtains. No creature, however low, is absolutely selfish, and none, however high, absolutely unselfish. Unselfishness is itself but transformed selfishness. We are kind and good to others because it is a greater pleasure to us to be so than it would be to pursue a course of selfishness. We relieve suffering and giv charity because, in doing so, we free ourselvs from sympathetic pain. In the sufferings of the past came our capacity for joy, in the struggles of the past our capacity to think. The pain and agony endured by our progenitors has attuned our systems to a thrill of pain at the sight of another's sufferings. On seeing a fellow-being suffer we mentally picture ourselvs in the same state. This evokes a quiver of pain in us that is an incessant impulse teaching mercy and leniency. To be cruel is to punish ourselvs. As every step of progress is taken toward greater definitness, this trait is likely to be a growing one, keeping pace with advancing civilization. Our minds will become keener in appreciating the sufferings of our fellows. This will highten our pain at another's agony, and increase our joy when able to relieve the same. Nature thus seems bound to lay upon us her lash for wrong-doing, until the race is willing to clasp hands as a common brotherhood.

When intellect has become fully wedded to unselfish love the ideal man will hav appeared. Then happiness will be at its maximum, and the soul-felt desires of millions of generations will hav been heard as prayers and answered as facts.

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Our readers occasionally see in THE TRUTH SEEKER articles selected from the *Popular Science Monthly*. This is a magazine published by D. Appleton and Co., New York, at $5 a year, 50 cents a number. We could not giv too high commendation to its work in diffusing popular science, notably those principles of science that are specially effectiv in supplanting old theological beliefs. In the June number is an article from our champion Professor Huxley, and by way of hearing the other side too, a contribution from the Catholic polemicist W. H. Mallock, on "Cowardly Agnosticism." Dr. Andrew D. White, in his account of "Diabolism and Hysteria," records the later stages of the waning belief in possession by the devil. "Glaciers on the Pacific Coast" is the title of an illustrated sketch of some of our Alaskan scenery, by Prof. G. Frederick Wright. Another illustrated article is a fascinating description of "Toadstools and Mushrooms," by Prof. T. H. McBride; and still another is an account of "The Production of Beet Sugar," by Mr. A. H. Almy, embracing both the raising of the beets and the extraction of the sugar, an industry which the proposed factories of Claus Spreckels in California are likely to stimulate. "Fabulous Astronomy," by Prof. J. C. Houzeau, is a collection of curious beliefs about the sun, moon, Milky Way, and certain constellations. The article on "Christian Science," in the April number, seems to hav stirred up the believers in that doctrin, and a reply by Mr. Joshua F. Bailey is printed, under the title, "Is Christian Science a 'Craze?'" The magazine comes out in an editorial on "The Claims of 'Christian Science,'" denouncing this theory as one of those delusions which flourish among people who lack scientific training. The other editorial is also on a disputed subject, being a further discussion of Dr. Abbott's position on the "Devil Theory." "Mischief-Makers in Milk," by Alice B. Tweedy, is an appeal for careful protection of those who cannot speak for themselvs against dangers lurking in their usual food. An illustrated description of "The Animal World of Well-Waters" is given by Dr. Otto Zacharias. Edward H. Nicoll describes "The Chinook Language," used by the whites and the Indians on the northwest coast of America, much as "pidgin" English is employed in dealings between whites and Asiatics. The subject of the portrait and sketch this month is Prof. William G. Sumner, of Yale University, a vigorous and fearless worker in the field of social science. Correspondents discourse of "Agnosticism," "Christian Science," etc., and the other departments present their usual variety. We will subjoin two extracts from these contents:

Conscientious men still linger on who find comfort in holding fast to some shred of the old belief in diabolic possession. The sturdy declaration in the last century by John Wesley, that "giving up witchcraft is giving up the Bible," is echoed feebly in the latter half of this century by the eminent Catholic ecclesiastic in France who declares that "to deny possession by devils is to charge Jesus and his apostles with imposture," and asks, "How can the testimony of apostles, fathers of the church, and saints who saw the possessed and so declared, be denied?" And a still fainter echo lingers in Protestant England.

But, despite this conscientious opposition, science has in these latter days steadily wrought hand in hand with Christian charity in this field, to evolve a better future for humanity. The thoughtful physician and the devoted clergyman are now constantly seen working together; and it is not too much to expect that Satan, having been cast out of the insane asylums, will ere long disappear from monasteries and camp-meetings, even in the most unenlightened regions of Christendom (From Diabolism and Hysteria, by Dr. Andrew D. White).

The fact that such a baseless speculation as "Christian science" can find believers shows that what is referred to in our other editorial as the fancy of the multitude for theories which save them trouble and minister to their love of the marvelous has not yet disappeared from the world. The fascination for holding odd notions seems to be a weakness of the human mind which is hard to eradicate. Such beliefs hav been pretty well driven out of chemistry, physics, zoology, and other fields of science which can be searchingly investigated, and they remain only in psychology and medicin, dealing with the living human organism, which cannot be freely experimented upon. Human credulity has been greatly lessened by the march of scientific enlightenment, and what remains has taken on a new form. In earlier times it delighted in the supernatural, now it revels in its own false ideas of the natural. Then it trusted the revelations of self-appointed prophets, now it pins its faith to the slipshod reasoning of sham investigators. Science has done such wonderful things of late that a certain class of people, including many of excellent judgment in other fields, has come to believe any marvels put forth in its name. Hence we hav a modern class of mystery-mongers which will flourish until the spread of scientific culture has diffused the power of discriminating between science and base imitations of science (From the Editor's Table).

CHURCH HISTORY. By Professor Kurtz. Translated from latest edition, with approval of the author, by Rev. John MacPherson. A.M. In 3 vols. Vol. I. just issued. Cloth, 12mo, 574 pp. Price, $2. Funk & Wagnalls, 18 and 20 Astor place, New York.

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STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE. By Hudson Tuttle. 252 pages. Price, $1.25. New York: M. L. Holbrook & Co.

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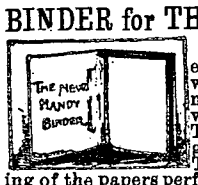
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Two thousand Berlin bakers hav struck.

THERE are destructiv floods at Hong Kong.

THE Virgin Mary has been appearing to priests in Bohemia.

ENGLAND is helping Egyptians resist a Mahdist invasion.

To Johnstown sufferers $1,700,000 has so far been distributed.

HEAVY rains hav injured crops in Kentucky, Illinois, and Indiana.

CHICAGO has made annexations and now has 1,000,000 population.

A LATE railroad accident near Thaxton, Va., destroyed thirty lives.

AT Paris last Sunday a riot was caused by police dispersing Boulangists.

CINCINNATI bigots succeeded in getting a real Puritan Sabbath last Sunday.

THE World's Peace Congress at Paris resolved to meet next at London.

THE 6th New York cavalry has dedicated a monument at Gettysburg.

CARNEGIE'S striking workmen hav gone back, with concessions on both sides.

A RAILROAD accident near Wilmerding Station, Pa., on the 8th, caused three deaths.

ON the Fourth five persons were drowned at a Sunday-school picnic near Allegheny, Pa.

TEXAS has lost by floods four lives and $2,000,000 worth of railroad and other property.

LOBBYISTS for railroads are arranging to prevent anything getting into the laws of the new states that would act against their interests.

THERE is alarm at Matanzas, Cuba, at the opening of great fissures in the earth around there, some being 600 feet long, 24 wide, and 20 deep.

THE Red Lake reservation in Minnesota, containing three million acres of fine land, has been bought of the Chippewa Indians and will be opened to settlers.

AUSTIN CORBIN, president of a Pennsylvania railroad, in starting iron-works that will employ 3,000 has given notice that no man must belong to a labor organization.

GENERAL BUTLER proposes a union of the entire English-speaking race by annexation of Canada and joining with Britain as soon as that nation becomes a republic.

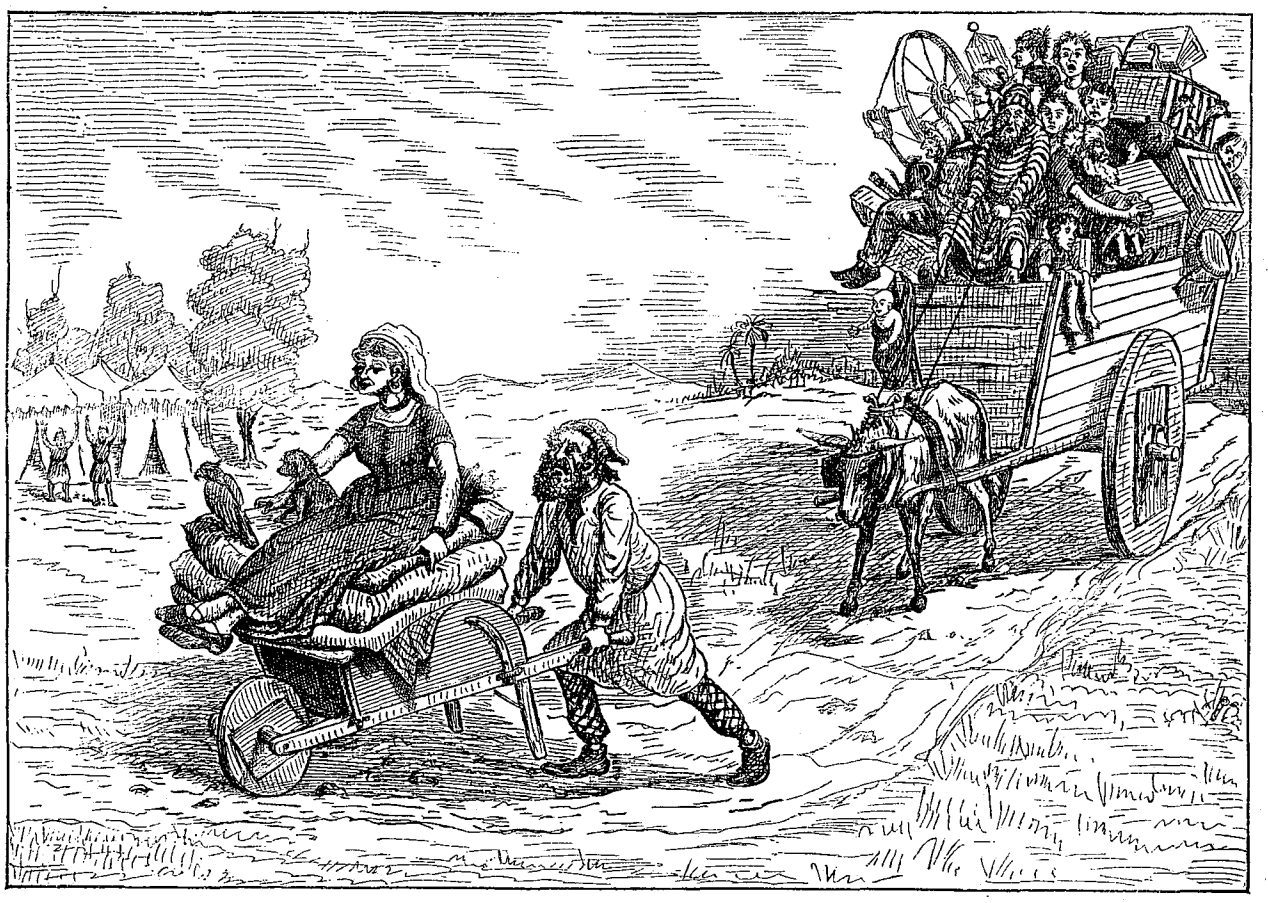
THE movement to unite the various branches of railway employees progressed so far at Chicago as to combine the firemen, brakemen, and switchmen into one federation.

THE shah of Persia, who is visiting London, wears jewels worth over $1,000,000, but is so uncleanly that wherever he goes his apartments hav to be scoured and fumigated at his leave.

ON Sunday and Monday last a great celebration of the centennial of the fall of the Bastile was held at New York by French and German societies, joined by American labor reform clubs.

ANOTHER Johnstown, Johnstown, N. Y., has been injured by flood. On the 9th a storm caused the rise of a river and bursting of dams, and eight persons were drowned and much property was injured.

THE London *Tablet*, Catholic, speaks of the Bruno celebration as "the Whitsuntide saturnalia of impiety," and asks, "Are Catholics to wait until a rabid mob shall burn or sack the Vatican, and hav its inmates at their mercy?"



THE SPIES BRING OUT RAHAB AND HER KINDRED.

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.—Josh. vi, 23.

Odds and Ends.

LITTLE Elsie (witnessing a Fourth of July balloon ascension): "Oh, mamma, are those men going up to heaven?" Mother: "Hush, dear! Those are reporters."—*Boston Herald.*

HE (indignantly): "Those insulting church ushers put us into a back pew." She (calmly as a quiescent volcano): "They probably noticed that I wore a bonnet which I wouldn't care to hav seen."—*New York Weekly.*

VISITOR: "Your pastor seems to be a very earnest man. His voice trembled with emotion when he read the lesson this morning." Soprano: "Oh, it wasn't that; he had just had a row with the choir leader, and he was mad clear through."—*Puck.*

LITTLE girl: "If I should die and go to heaven would I hav wings?" Mamma: "Yes, my pet, and a crown and a harp." Little girl: "And candy?" Mamma: "No-o." Little girl (after meditation): "Well, I'm glad we've got a good doctor."

PHOTOGRAPHER: "My dear sir, can't you assume a more smiling countenance and throw off that jaded look?" Rev. V. V. Heighton: "Take me as I am. I need a vacation this summer, and these pictures are for distribution among my parishioners."—*Life.*

"AND now, little girls," said a Sabbath-school teacher, "you may tell me about the epistles." A little girl held up her hand. "Well," said the teacher. "The epistles," said the little girl, "the epistles are the wives of the apostles!"—*United Presbyterian.*

DEACON: "Do they use the revised edition of the Bible at your church, Mrs. Hymnal?" Mrs. Hymnal: "We used to do so, but since this craze for the antique began we did not wish to be behind the age, so we adopted the other book."—*Lowell Citizen.*

"THEY told me you were one of the famous praying pitchers of last season." (Modestly) "I was." "And did you always win when you offered up a prayer for victory previous to a game?" (With injured look) "Not always. Sometimes the other side bribed the umpire."

A MAN, last Sunday, was about to lay his hand upon the door of the church, when a little girl in the street said: "You can't get in there, mister." "Why," he said, "isn't this a church?" "Yes," said the little girl, "but the preacher has gone to Europe for six months, and taken God with him."—*Detroit Tribune.*

"MY friend," said a solemn man, "hav you ever done aught to make the community in which you liv the better for your living in it?" "I hav done much, sir," replied the other humbly, "to purify the homes of my fellow-beings." "Ah," continued the solemn man, with a pleased look, "you distribute tracts?" "No, I clean carpets."—*Binghamton Republican.*

A COUPLE of Texas sheep-raisers being in Austin went to church. On emerging from the sacred edifice one of them said: "I say, Bill, that preacher was hitting at us." "You bet he was. He didn't talk about nothing except lost sheep. Got yer pistol?" replied the other. "Why, certainly." "Then let's wait here till he comes out, and giv him a chance to explain what he meant by them personal remarks."—*Texas Siftings.*

A SMALL New Yorker had been having a day of unmitigated outrageousness, and when he was ready for bed his mother said to him: "When you say your prayers, Georgie, ask God to make you a better boy. You hav been very naughty today." The youngster accordingly put up his petitions in the usual form, and then before closing with "Amen," he added: "And please, God, make me a good boy." He paused a second, and then, to the utter consternation of his mother, concluded with unabated gravity: "Nevertheless, not my will, O Lord, but thine be done!"

"YOU had a most glaring typographical error in your paper this morning, Colonel Shedgore," remarked the school-teacher, as he dropped into the editorial sanctum and took a seat on a pile of exchanges. "Ha!" exclaimed the colonel, glaring at the cowering form of his proof-reader and assistant at the table in the corner, "where was it?" "About half-way down the 'Religious Miscellany' column——" "Shucks!" said the Texas editor, considerably relieved. "I'll bet $500 that I havn't a subscriber that'll ever see it."—*Chicago Tribune.*

THE THREE GRACES.

Faith.
With eager appetite I fix mine eye
Upon the piece of huckleberry pie.
Hope.
How similar the berry and the fly!
And yet, mayhap, it is a berry-pie.
Charity.
Into its depths I peer, and pass the pie
Unto my hungry neighbor sitting by.
—*Washington Post.*

"WHAT was cats made for, mother?" asked a Somerville little boy who had been scratched by a household tabby. "Cats made for? well, I suppose to kill mice." "Who made 'em?" "God made them." "What was mice made for?" "What were mice made for? For some purpose, I suppose. For cats to catch, perhaps." "Did God make the mice, too?" "He did. He made all things." "Well, if the cats is made for catchin' mice, God wouldn't needed to make cats if he hadn't made any mice, would he?" "No, I suppose not." "What did he make 'em for, then?" "Make what?" "The mice." "Child, it's time for you to go to school. Hurry, or you'll be late."

A LECTURER said: "I must beg you to giv me your undivided attention; indeed, it is absolutely impossible that you could form a true idea of the hideous animal of which we are about to speak, unless you keep your eyes fixed on me." A certain clergyman pleading earnestly with his parishioners for the construction of a cemetery for their parish, asked them to consider the "deplorable condition of thirty thousand Englishmen living without Christian burial." Still more curious was this clerical slip. A gentleman said to the minister: "When do you expect to see Deacon S. again?" "Never," said the reverend gentleman, solemnly; "the deacon is in heaven."—*Chambers's Journal.*

Gems of Thought.

ONE indispensable in Bible-writing is ambiguity; and, in the vague, equivocal, and obscure, Ezra was a perfect master. In writing a human book it is necessary to make it convey some specific meaning; but, in writing a divine book, care has to be taken to giv it no meaning in particular: make it mean anything or nothing, and always leave a loophole through which the apologist can slip out and explain away whatever may oppose the particular position for which he contends, If you are writing a Bible and find yourself degenerating into anything like explicable common sense, it is incumbent on you to mix your sentence up with candlesticks and wheat and beasts and chariots and horns and souls of men and trumpets and millstones and dragons and stars and phials and earthquakes, till no sane person would write such a passage and no sane person would read it; then it will hav all the better chance to pass unchallenged as "the word of God." A God or an oracle should never utter anything that has not at least *two* meanings.—*Saladin's God and His Book.*

CHANGE in scripture was possible only by giving new meanings to old words, a process rendered necessary by the continued acquisition of facts somewhat inconsistent with a literal interpretation of the "sacred records."—*Ingersoll.*

WOE, woe to the day, and thrice woe to the people, when the religious power can compel the civil.—*American Sentinel.*

FOR a nation to love liberty, it is sufficient that she knows it; and to be free it is sufficient that she wills it.—*Lafayette.*

THE disciples of Jesus thought of the kingdom of heaven as some external condition of splendor and pomp and power which was to be ushered in by and by by hosts of trumpeting angels, and the son of man in great glory, riding upon the clouds, and not for one moment as the still small voice within them.—*John Burroughs.*

IN the nine heavens are eight paradises:
Where is the ninth one? In the human breast.
Only the blessed dwell in the paradises;
But blessedness dwells in the human breast.
Created creatures are in the paradises;
The uncreated maker in the breast.
Rather, O man! want those eight paradises
Than be without the ninth one in thy breast.
Given to thee are those eight paradises
When thou the ninth one hath within thy breast.
—*From the Arabic.*

THE vulgar look with high veneration upon whatever is extravagant and extraordinary, and conceive a more than common sanctity to be concealed under the veil of obscurity. The average man clings to the mysterious, the supernatural.—*Popular Science Monthly.*

THE consciousness of the divine presence in an unscientific age is identified with the idea of abnormal and capricious action; in a scientific age, with that of regular and unbroken law. The one conception predisposes most to prayer; the other, to reverence and admiration.—*Lecky's History of Rationalism.*

THE two principal sources of superstition are ignorance and danger; ignorance keeping men unacquainted with natural causes, and danger making them recur to supernatural ones. Or, to express the same proposition in other words, the feeling of veneration, which, under one of its aspects, takes the form of superstition, is a product of wonder and of fear; and it is obvious that wonder is connected with ignorance, and that fear is connected with danger. Hence it is, that whatever in any country increases the total amount of amazement, or whatever in any country increases the total amount of peril, has a direct tendency to increase the total amount of superstition, and therefore to strengthen the hands of the priesthood.—*Buckle's History of Civilization.*

IF we could only see, in one view, the torrents of hypocrisy and cruelty, the lies, the slaughter, the violations of every obligation of humanity, which hav flowed from this source [the Christian tendency to oppose truth] along the course of the history of Christian nations, our worst imaginations of hell would pale beside the vision.—*Huxley.*

THE church must abdicate.—*Ingersoll.*

THE only rock foundation for virtue is knowledge.—*Robert Dale Owen.*

SCIENCE is more important in a republican than in any other government.—*Jefferson.*

ALTHOUGH we liv in what is called a free government—and politically we are free—there is but little religious liberty in America.—*Ingersoll.*

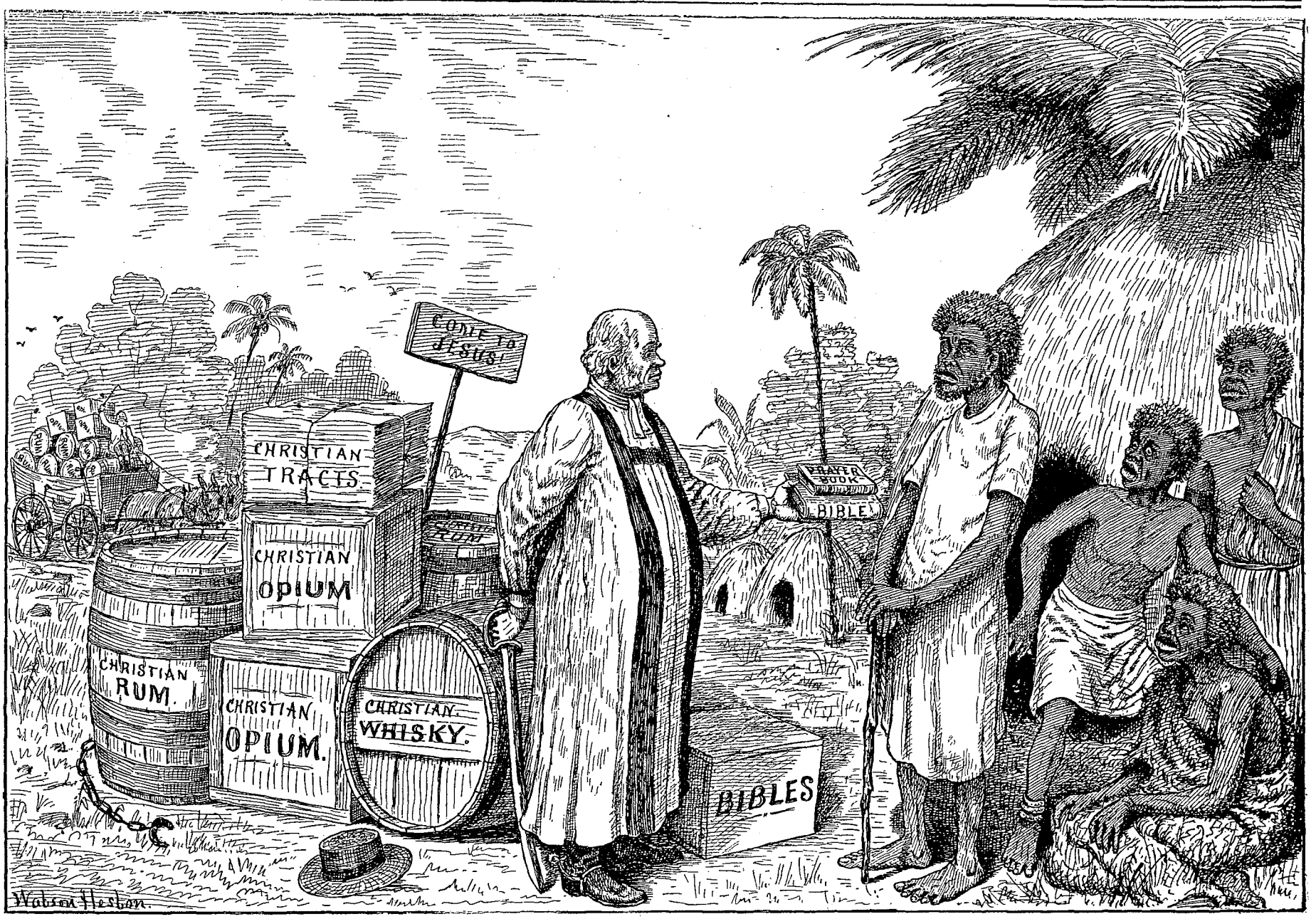
WHATEVER may be the truth upon any subject has nothing to do with our right to investigate that subject, and express any opinion we may form. All that I ask, is the same right I freely accord to all others.—*Ingersoll.*

THE TRUTH SEEKER

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MISSIONARY METHODS OF THE CHURCH OF ENGLAND.

The Church of England is no more nor less than an aristocratic, military, religious class organization, and has been for centuries. It is composed of an aristocracy of wealth, that has gone and goes out to-day all over the world with the Bible and prayer-book in one hand, and a sword in the other; with a baggage train of opium and whisky to rob, plunder, and debauch the people when it gains foothold.—*O. D. Jones, in American Nonconformist.*

Notes and Clippings.

AMERICA must become either Catholic or Infidel. There is no alternativ.—*Catholic Standard.*

SOME religious papers are noting it as a curious fact that the bigger a clergyman's salary is the longer is his vacation.

ROMAN Catholicism is not faring well in Italy. The procession of the blessed sacrament in Turin was jeered and once stoned, and for the first time the military did not present arms.—*Sun.*

THE Vienna correspondent of the London *Times* says: "Austria through Cardinal Galumberti, the papal nuncio at Vienna has prevailed upon the pope to remain at Rome, in order to avoid embarrassing the Italian government."

AN editorial in the *Home Journal* opens thus: "The text of the little sermon we intend preaching is taken from the news column of a metropolitan journal and reads as follows: 'It was an open secret that some members of the congregation were desirous of having the pastor removed on account of his democratic disposition and inclination to be friendly with all classes, which was considered undignified.'"

THE American Sabbath Union has issued a circular asking religious bodies to send to the next Congress the following petition: "*Resolved*, That we petition Congress to make the day of inauguration the first Wednesday of March or the last Wednesday of April, to avoid the serious occasion for Sabbath breaking and law breaking that arises from having inauguration occur near the beginning of the week."

POPE LEO XIII. has sent an autograph letter to the authorities of Laval University, Montreal, thanking them and the citizens of Quebec for the resolutions adopted by them at the demonstration on April 28th last in favor of the restoration of the temporal power of the pope. His holiness congratulates them not only upon their prudence, but upon the sagacity of their action, and says it is evident that they well understand how the impunity enjoyed by the enemies of the church is the source of improprieties in human society and of troubles to the state.

THE subject of the possible departure from Rome of the pope was freely discussed by the Italian cabinet a few days ago, with King Humbert himself presiding over its deliberations. It was generally agreed that no decision of any sort could be reached in advance of the actual announcement by the pope of his intentions, since the whole subject would hav to be regarded in one light if the pope left Rome in time of profound peace, and quite differently if war were threatened. A telegram from Madrid announces that a definit agreement had been reached between the Vatican and the Spanish government, that in the event of war the pope and the Sacred College shall be installed in the Escurial palace, near Madrid.

THE state of the English church is regarded to be such by a large body of influential members that they lately met and adopted the following resolution: "That while gratefully acknowledging the past efforts of existing Protestant organizations in vindicating the Reformation principles of the established church, and disclaiming all desire to interfere with their work, this conference is of opinion that the present critical state of the church of England demands that churchmen who desire to maintain the principles of the Reformation, the present prayer-book and articles, and the acts of uniformity as standards of ritual and doctrin in the national church should further unite and organize; and that for this purpose a union, under the name of the Protestant Churchmen's Alliance, be hereby formed, with branches in every diocese of England and Wales."

THE Nebraska *State Journal* says: The "Rev. Billy Sowders" is the name of a new evangelist who proposes to make the West his field, and it is said that he has thus far been marvelously successful in rescuing souls. The chances are that he is ignorant, horsey, and slangy. He doubtless assures his hearers that "der duffer what don't repent will be in der soup." The *Journal* is sick unto death of the reverend Billys and the reverend Sams and the reverend Bens and the reverend Johnnies. The business of snatching brands from the burning has been relegated to some very queer hands of late years. The country is swarming with reformed gamblers, reformed prize-fighters, reformed rakes of all kinds, Salvation Army cranks, and long-haired gospel experts who make a farce of religion, and who should be suppressed in the interest of public morality.

THE small boy of Stonington, Conn., attended the dedication of the cornerstone for the Baptist church there the other day, and he attended strictly to business. When no one was watching he smuggled a paper of his own among the public papers that were inurned in the archives under the cornerstone, and it was dedicated along with the stone and other affinitiv things appertaining to the occasion. The youth did not publish his feat until after the stone had been cemented in its place and the construction of the edifice was begun. Then the pious elders sternly demanded what writing he had committed in his paper to the archives. He could not tell a lie, and he said it was, "Do you wear pants?" The Stonington Baptist church wonders what posterity will think of its ancestry if, digging at some time among the ruins of the church, it disinters the mysterious interrogatory.

ACCORDING to a communication recently addressed by the eminent scientist, M. Brown-Séquard, to the French Academy of Medicin, it appears that he has prepared a concoction warranted to infuse fresh doses of vital energy into constitutions shattered by age or illness. As yet, for there is no public record of its trial as a recuperativ and revitalizing agent, all that can be said is that it is intrinsically compounded of revolting materials. The physiologist, it is stated, cuts out certain parts of living animals, such as guinea pigs, and the pieces of quivering flesh, pounded together by the pestle and mortar of pharmaceutical commerce, are made into a kind of paste with water. The essence of this compound is then injected under the skin of the patient with a syringe similar to that employed by the votaries of morphine. It is needless to say that the results of M. Brown-Séquard's experiments are awaited with eagerness by elderly Fausts.

Science and Its Accusers.

From the Popular Science Monthly.

Not many months ago we had in a single number of a leading English review—the *Contemporary*—no less than two articles by able writers lamenting the disintegrating action of science on morality and religion. The first of these was from the pen of the eminent Belgian publicist, M. Emile de Laveleye, and was entitled "The Future of Religion;" the second, contributed by Miss Frances Power Cobbe, dealt in a trenchant and aggressiv manner with "The Scientific Spirit of the Age." Both writers seem to be strong anti-Darwinians; but both attack the Darwinian doctrin, not on scientific grounds, but on account of its alleged incompatibility with views and sentiments which they regard as of preëminent importance. The only relevant criticism, however, that can be directed against a scientific doctrin is one intended to show that it is not what it claims to be—*that it is not scientific*—that it has no proper place in the scheme of our acquired and organized knowledge. If a scientific opinion is not established, if it is not demonstrated beyond all possibility of cavil, why concern one's self about it, except to invalidate the claims that may hav been wrongly put forward on its behalf? To discuss its bearing on religion is merely to suggest that it is true, but that "pity 'tis 'tis true," and to offer a premium to weak souls to try to persuade themselvs that it is not true. If a doctrin is true, and yet inconsistent with a certain theological scheme, what is going to be done about it? Will whole books of lamentations nullify it? Will it be disproved by the most diffuse argumentation designed to show that, if it holds its ground, something else will hav to giv way? Of course it will hold its ground if it is true; and of course whatever is inconsistent with it must giv way, and the world must adapt itself as best it can to the change.

But let us consider in detail some of the accusations brought against modern science and its professors by the critics whose names we hav mentioned. "Darwinism," says M. de Laveleye, "applied to social sciences, sets aside all notions of equality, and simply glorifies the triumph of the strongest and the cleverest." Darwinism is properly a form or phase of biological doctrin, and as such does not glorify anything particularly. Even in the realm to which it strictly applies there is no glorification of natural selection, merely a recognition of the fact that natural selection is an activ agency in the production of results that come under our observation. The only possible application of Darwinism to "social sciences" would lie in a close examination of social phenomena, in order to see whether there also a principle of natural selection might be found to be at work. In this sense Darwinism may be said to hav been applied to the social sciences, and with good results so far as our comprehension of social phenomena is concerned. But is it a sin to understand social phenomena? In all other departments of observation we esteem it a great advantage to get on the track of Nature's operations, to be able to follow her secret processes; and it is really difficult to see why we should debar ourselvs from understanding, as far as it may be given to us to do so, the course of things in the social order. The true Darwinian does not seek to impose a law on things—he leaves that to his theological censors; he is content to discover law *in* things. There is simply no sense, therefore, in talking of the Darwinian exulting in force, or glorifying "the triumph of the strongest and the cleverest." At the same time it may be remarked that it is hard to understand how, except by some very special and extraordinary interposition of providence, "the strongest and the cleverest" are to be prevented from triumphing; and upon the whole it seems a more natural, and indeed beneficial, arrangement that the "strong and clever" should dominate the weak and stupid, than that the weak and stupid should dominate the strong and clever. We doubt whether nature will wait for the approval of the Darwinian or of anyone else before giving, as a general thing, the race to the swift, the battle to the strong, and wages to the man who can earn them.

The Darwinian is accused by the Belgian philosopher of holding that "charity and pretended justice interfere very wrongly" when they seek to prevent stronger races and individuals from usurping the place of weaker ones. The Darwinian takes up no such absurd position. He is an observer of nature, we cannot too often repeat, and not a lawgiver. As an observer of nature he perceives that physical strength divorced from intellectual strength is ineffectual, and, in the struggle for life, hardly to be distinguished from weakness. He observes further that intellectual acuteness divorced from moral sentiment overreaches itself, and becomes a kind of stupidity. From multiplied observations of this nature he forms a truer idea, probably, than any mere *a priori* reasoner as to the forces which rule the world now, and as to those which will be chiefly dominant in the future. He is not opposed to any charity that, in his judgment, tends to make men better; but he could not be a man of any sense if he were not opposed to much that calls itself charity. As to justice, he sees in it the expression of a social force, which has its origin in the fact that society is an organism, the general life of which reacts upon any abnormal manifestations in special members or organs. Far from its being true that justice "stands in the way of the application of natural laws," justice may be said to be a striking illustration of the great natural law or axiom that the whole is greater than the part. To abandon justice would be to place all social order at the mercy of individual caprice; in other words, it would be the suicide of society.

We are next treated to an imaginativ sketch of what the world would be like in the absence of all religion: "There is no God and no immutable type of truth and justice." Just how the persuasion that there is no God is going to take possession of mankind is not explained, whether through the utter breaking down of the evidence upon which the doctrin of a divine being has heretofore been believed in, or through some further progress of philosophical speculation. One is tempted to ask, however, what the critic really wants. Are there certain doctrins which he wishes to shield from criticism? If so, why not say so distinctly? Why not say in plain terms that mankind has, in some way difficult to explain, got possession of certain opinions or convictions of inestimable value, but which can no more bear examination than a soap-bubble can bear handling, and that therefore these must, at all costs, be protected from every breath of criticism? If this is not what is meant, if, on the contrary, it is maintained that the being of God is a luminous truth, proclaiming itself in the very heart of man, why not challenge all the philosophies of the world to assail it at their peril? Why not say to Darwinians and all others: "Push your researches as far as you like; make your most comprehensiv inductions, your widest generalizations; construct your most daring theories: not only will nothing impair this great central truth of deity, but all the truths you gather will lack significance till illuminated by it?" But, strictly speaking, the Darwinian theory has nothing to do with the question as to the existence of God. It is no more Atheistic in its nature than the Newtonian theory of gravitation. The latter substituted for the *angeli rectores* of Kepler an all-pervading law of matter; and Darwinism substitutes for certain supposed acts of spasmodic creation an orderly sequence of development; but neither one nor the other professes to say how the origin of the universe should be conceived. If Darwinism has weakened the argument for Theism in certain minds, it has strengthened it in others—witness the recent address of Mr. Balfour on "Positivism," before the church congress at Manchester.

We are threatened with the destruction of an "immutable type of truth and justice;" but what is the exact meaning of these words? If truth is the conformity of statement to fact, how can the idea of truth ever vanish from the world? Certainly, if such a result should ever come about, it would not be due to the influence of any honest form of scientific thought. We do not think anyone will say that Mr. Darwin did anything in his long lifetime to weaken respect for truth, or to make truth less a reality in the world. We know some people whose efforts do tend strongly in that direction; but, for the most part, they are not Darwinians; they are people who cannot bring themselvs to define the terms they use, and who try to make authority do the work of demonstration. So successful, unfortunately, are teachers of this class, that throughout a large portion of society—the portion in which Darwinism is very generally flouted and scouted—a sense for truth in intellectual matters is most conspicuously lacking. As to an "immutable type of justice," does anyone know what that means? Can anyone conceive what an immutable type of justice would be like? How would it be expressed? In an act? We can either now conceive an act that would serve as an immutable type of justice, or we cannot: if we can, then the type is safe; if we cannot—which we imagin is the truth—then we must forego the hope of an immutable type, and content ourselvs with what perhaps is good enough for us—relativ justice—such justice as will serve our need from day to day.

Another threat held out is the miserable condition to which human life would be reduced if faith in a future life should disappear—a result that Darwinism is credited with hastening. Let us talk seriously on this subject. If there is evidence of a conscious life for human beings beyond the grave, Darwinism surely cannot overthrow it. It may possibly be that heretofore the doctrin of immortality has been taught on very insufficient grounds, and that Darwinism has so far awakened the popular intelligence that the insufficiency has become apparent; but, if so, Darwinism is not to blame. It is simply a question of repairing the breaches in a damaged argument. A true doctrin does not need false supports; on the contrary, no greater service can be rendered to a true doctrin than to throw it back on its legitimate proofs. So far, therefore, as this or any other doctrin is true, Darwinism can only establish it the more firmly by taking away the insecure foundations on which it may provisionally hav rested. The question is worth raising, however, whether the invalidation of this theory of a future life—not that we see how Darwinism as such is going to accomplish such a result—would hav so disastrous an effect as M. de Laveleye assumes upon human happiness. He imagins some one addressing the toilers of the world, and bidding them, as "there is no compensation elsewhere," to raise their heads, "too long bent to the dust beneath the yoke of tyrants and priests." Is it possible that so distinguished a Liberal as M. de Laveleye wants to join himself to tyrants and priests in their endeavors to hold down the working-classes by the promis or the lure of "compensation elsewhere?" Compensation for what? For injustice? But if the next world is to make amends for the injustices of this, then why lament over what the people might do if they rose against the holders of wealth? At the worst they could only work injustice, and the next world will make amends for all that. Why should not next-world sauce, that is found so admirably adapted for the laboring-man goose, be equally suitable for the capitalist gander? But if it is not injustice, but merely misery, for which a compensation is to be found in a future life, the lesson to be learned, we presume, is that the miseries of this life are to be endured in a patient spirit, and that no particular effort need be made to redress them here and now. But how all this talk about a future life tends to confuse our ideas and paralyze our activities in dealing with present interests! Instead of trying to administer an anodyne to those who suffer by holding out promises of future enjoyment, we should be far more disposed to tell them that their right and duty is to make the best of this world; and that the best will be made of it by studying and conforming to the conditions on which happiness depends—the conditions that make for the general improvement of life, physical and social. To speak plainly, it seems to us a very mean business for those who occupy positions of vantage in this world to preach compensation in another world to their less favorably situated brethren, in order to make them contented with their lot here. The sooner the calculations of all men are placed on a present-world basis, the better it will be for every important human interest.

But we are told that, not infrequently, "with religion morality also disappears;" inasmuch as "science, when reduced to material observation, can only know what is, not what ought to be." What is meant by reducing science to "material observation?" Science, we take it, observes all that can be observed; and we are not aware of any proposition to cut science off from any field in which observation is possible. If science—in the broadest sense—cannot teach us what ought to be, what can? The fact is, that "what ought to be" depends in the most intimate manner on what is; so that, the more perfectly one knows what is, the more clearly he discerns what ought to be. Let any intelligent man examin himself, and say whether any sense of obligation he has does not directly result from some knowledge he possesses of what is. "The denial of the spirituality of the soul," says our philosopher, "uproots all reasonable motivs for being just and honest." But supposing that one religiously refrains from either affirming or denying a proposition the terms of which he cannot understand, is there any obstacle to his being just and honest? We trow not; and this attitude of mind, we fancy, is that which characterizes most thinkers of the Darwinian or evolutionist school. But why any speculativ opinion on the nature of "the soul" should stand in the way of anybody's honesty, it is hard to understand. If the opinion, whatever it may be, has been honestly arrived at, and is honestly held, that simple fact will be a guarantee to some extent for honesty in other matters. It is not difficult to find people whose views about "the soul" are quite unexceptionable from the orthodox point of view, but whose daily practice is far from exemplifying a high type of honesty and justice. "Duty without God or a future life," we are sententiously informed, "is a very fine word, but it has no meaning whatever." Alas! what meaning has it with many of those who profess the strongest belief in these doctrins! We should like to ask M. de Laveleye and others who talk in this fashion whether, on the strength of their own experience, they can affirm that theological unbelievers as a class are morally inferior to believers. The fact is, as we believe, that the average of morality in the so-called orthodox world is very poor, and that it will continue to be so until a new element is introduced into it from the scientific study of nature, the element of intellectual honesty. It is easy to make such statements as that, "if all religious feeling were to melt away, a return to primitiv barbarism would be inevitable," but to prove them might not be so easy. It may be remarked that primitiv barbarism has always been marked by strong religious feeling as well as by comprehensiv ignorance; and, therefore, if we succeeded in getting back to primitiv barbarism, we should hav reached a fine starting-point for another religious evolution. M. de Laveleye, however, does not expect that things will get to this pass; his idea is that our future civilization will be presided over by a purified form of Christianity based upon the most elevated

teachings of its founder. What the future of Darwinism will be he does not tell us—whether it will vanish from the earth like an exhalation, or mingle with and perchance support the new creed. If the former is to be its destiny, we should hav some hint as to the probable manner of its going; if the latter, it is hard to see why it should hav been made an object of attack.

Miss Cobbe, who discusses "The Scientific Spirit of the Age," admits that she does it "from an adverse point of view." The "epoch-making biography of Mr. Darwin," containing his "admirably candid avowal of the gradual extinction in his mind of the esthetic and religious elements," has, she thinks, "arrested not a few science-worshipers with the query, What shall it profit a man if he find the origin of species and know exactly how earth-worms and sun-dews conduct themselvs, if all the while he grow blind to the loveliness of nature, deaf to music, insensible to poetry, and as unable to lift his soul to the divine and eternal as were the primeval apes from whom he has descended?" Miss Cobbe hastens to show that, for her own sake, she has not sacrificed everything to science, by making a few remarks in a very unscientific spirit on the effects of scientific study. It promotes, she tells us, practical Materialism. The student of science will—we quote the actual words of this once highly rational and thoroughly Liberal-minded writer—"view his mother's tears not as expressions of her sorrow, but as solutions of muriates and carbonates of soda and of phosphates of lime; and he will reflect that they were caused, not by his heartlessness, but by cerebral pressure on her lachrymal glands. When she dies, she will 'peep and botanize' on her grave, not with the poet's sense of the sacrilegiousness of such ill-placed curiosity, but with the serene conviction of the meritoriousness of accurate observation of the flora of a cemetery." What are we to say of this if not that it is unmitigated trash? Is it known that home affections are less powerful or less sacred in scientific than in unscientific households? Is there even ground to conjecture that such is the case? If not, such language as the above simply shows that Miss Cobbe, who has written so much and so well in times past, is growing hysterical at the very period of life when we might hav expected to see her manifesting in a special degree the qualities of moderation and self-control, of calm insight and wide sympathy.

Miss Cobbe objects to the scientific spirit that it makes much of disease and little of sin. If so, it is simply inverting the habit of past times, which was to make much of sin and little of disease. And what was "sin" in the apprehension of our ecclesiastically-directed forefathers? To a large extent it consisted in what the clergy of a certain church would call "irregularity"— some want of conformity with ecclesiastical rules and requirements. It was by no means always coincident with immorality. A man might hav a lively sense of "sin" in connection with some purely ceremonial matter, and very little sense of wrong-doing in connection with the most grievous offenses against his fellow-man. In obedience to the "code of honor," men who regarded themselvs as pillars of church and state would prepare to commit deliberate murder; while they would always consider a gambling debt as vastly more sacred than one incurred for food or clothing. The "Christian" nations hav found enormous quantities of "sin" in heresy, and very little indeed in mutual bloodshed on the most appalling scale. Pious monarchs hav appeased their consciences by persecuting the Jews, and pious folk generally by hunting witches. According to popular opinion in our own day, the divine anger is much more quickly kindled by the parody of a religious rite than by the most hideous villainy perpetrated by a man upon his neighbor. Every now and again there is a story in the papers about some boy or man struck blind or dumb for blasphemy, or of the personal appearance of the devil among some group of revelers engaged in profanely mocking a religious ceremony! So various hav been the aspects in which "sin" has presented itself, and so little relation has it seemed to bear in any of its best recognized forms with practical morality, that it is not to be wondered at if scientific men show some impatience with so vague and unsatisfactory a conception, and prefer to consider all conduct simply in its bearing on intelligible human interests. As to disease, they necessarily regard it as the great enemy, primarily, of man's physical estate, and secondarily of his intellectual and moral constitution; and if their chief efforts are bent on its extermination, it would be hard to say in what more useful work they could be engaged.

The next fault that Miss Cobbe finds with the scientific spirit, which she characterizes as "analytic, self-asserting, critical," is that it is directly opposed to the "synthetic, reverential, sympathizing spirit of art;" and she holds up to scorn the physicist who cannot enjoy the representation of figures suspended in the air in defiance of the law of gravity, and the zoologist who fails to admire cherubs without stomachs, and centaurs with a stomach to spare. Well, if we must confess it, our sympathy in each case is with the man of science; and we refuse to believe, on any evidence as yet tendered, that art would be less art if it condescended to recognize the laws of the physical universe. The poet Horace was no mean artist in his day, nor is there any reason to suppose that he was a victim to the scientific spirit; yet he has left on record his distaste for all such composit and unnatural creations as Miss Cobbe takes under her protection. He thought the centaur and the mermaid both very ridiculous figures. "Let a thing be what it may," he said, "but let it be simple, let it preserve its unity."* The greatest sculptors the world ever saw, those of ancient Greece, devoted themselvs almost wholly to the delineation of the human form in its ideal perfection; their art may hav sought to transcend the actual, but not the possible. If they strove to better nature, it was not by flying in the face of natural laws, but by a happier blending of natural elements; just as the gardener of to-day shows us what may be realized by giving to various plants better conditions than can be commanded in the rude competition for existence. Miss Cobbe will hav it that the scientific spirit would kill poetry. We do not believe a word of it; but we do believe that the scientific spirit applied to poetry would purge it of many morbid growths and ridiculous conceits. Some not incompetent judges are of the opinion that the very poem cited by Miss Cobbe in illustration, Shelley's "Sensitiv Plant," is overladen with imagery. The late Mr. Arnold did not find Shelley quite "sane" enough to be a poet of the first order; and if representativs of the scientific spirit occasionally find something in his verse that they cannot quite reconcile with common sense, they may plead that they are only finding what a great literary critic had already found. In lieu of such delicate fancies as Shelley has woven into his "Sensitiv Plant," the scientific spirit, we are told, would "describe how the garden had been thoroughly drained and scientifically manured with guano and sewage." This is not argument; it is hysteria running a little toward coarseness.

But may it be claimed that science is advancing the interests of truth? No; not the science of our time. We are simply gathering facts and deducing laws, subject to rectification when further facts shall hav been gathered. But "in other days truth was deemed something nobler than this. It was the interests that lay behind and beyond the facts, their possible bearings on man's deepest yearnings and sublimest hopes, which gave dignity and meaning to the humblest researches into rocks and plants." A little definition would come in well here. What *are* the interests that lie beyond the facts? What *are* man's deepest yearnings? What *are* his sublimest hopes? Are his sublimest hopes also his best-founded and most rational hopes? Are his deepest yearnings at all of a practical character? If these yearnings can be appeased at all by scientific conclusions, why not by those arrived at in our day as well as by the less correct ones arrived at in former days? Finally, what can science do more than put the most rational construction on facts? If more than this is wanted—some surplusage of belief—it can be got from other quarters; science should not be held responsible for furnishing it, or blamable for not furnishing it. Miss Cobbe does not seem to be of this opinion, however. She says that, as "science has repeatedly renounced all pretension to throw light in any direction beyond the sequence of physical causes and effects, she has . . . abandoned her claim to be man's guide to truth." But surely, if at any time in the past science made good her claim to transcend the sequence of physical causes and effects, we need not concern ourselvs with her present denegation of authority in the higher region. If a teacher has really succeeded in teaching us the calculus, we need not trouble ourselvs much if he should at some future time take it into his head that he never knew it himself. Supposing even that he never did know it, and that we only worked into it by the aid of his blunders, does not our knowledge remain? And what, in that case, can we do better than turn round and teach our teacher? On the other hand, if our teacher never knew what he thought he knew, and if we never learned what we thought we had learned, what can we both do better than acknowledge the true state of the case, and begin over again, should it seem desirable?

We are told that Darwin "has destroyed, for those who accept his views, the possibility for a rational reverence for the dictates of conscience." How? By raising a doubt as to "whether the convictions of man's mind, which has been developed from the mind of the lower animals, *are of any value*." We should suppose that, the further back an organism could be traced, the more authority might be attached to what seem to be its laws. Who would not much rather trust a conscience that had a long history behind it, one stretching back even into the brute creation, than a brand-new article of whose genesis no satisfactory account could be given? Moreover, how is it that we think so little of another man's conscience, when it enjoins acts of which we disapprove; and that he thinks so little of ours when it enjoins acts of which he disapproves? It no more occurs to us to think that the deity has specially enlightened him on the point in question, than it occurs to him to pay our conscientious conviction a similar compliment. We get over the difficulty, not improbably, by hinting that he is a "crank," and the same mode of escape is open to him in relation to us. The criticism of conscience, as Miss Cobbe must well know, antedates Darwin by at least three centuries. The philosopher, whose motto was "*Que sais-je?*" expounded its weaknesses more fully than Darwin ever did; and Locke defines it very briefly as "our own opinion of the moral rectitude or pravity of our own actions." Dugald Stewart shows that the sentiment of the sacredness of property varies from country to country, according to the amount of labor requisit to produce articles of value; and that in other respects local accidents decide to a great extent the form that moral opinion takes. Hartley explained the phenomena of conscience by association; and, since his day, to go no further back, the idea of conscience as a special organ uttering the voice of the deity has been weakening among thinking men. The evolutionists of to-day hav simply succeeded in giving a wider basis to views that were in the world long before their time; but to say that they hav in any way lowered the dignity of man's moral nature is to state what is not the case. Miss Cobbe is pleased to suggest that the old ideas gave a basis for moral effort "as firm as the law of the universe itself;" but that henceforth our only fulcrum will be "the sand-heap of hereditary experiences." If anything could less deserve the designation of "sand-heap" than our accumulated hereditary experiences, we should like to know what it is. In the case of the sand-heap there is an utter lack of cohesion; in the case of hereditary experiences cohesion is of their very nature. Miss Cobbe understands this perfectly; it is a pity she should hav written as though she did not.

We are very far, therefore, from admitting that "the scientific spirit" has "sprung a mine under the deepest foundations of morality;" or that it is as impossible for a man who holds the evolutionary idea of the origin of conscience "to cherish a great moral ambition as it is for a stream to rise above its source." If, on the one hand, science moderates ambition by keeping before the mind the limits of the possible, on the other it stimulates ambition by producing the conviction that certain things are not only possible, but certain of attainment if the right means are used. There was a time in the history of science when men were laboring to transmute the baser metals into gold; that particular ambition has been abandoned with others equally chimerical; but it surely cannot be said that science to-day discourages effort in the field of chemistry. Precisely so in the moral region: we no longer expect to work miracles, but we do expect and hope by wisely concerted measures to accomplish better and greater results than were ever accomplished by the enthusiasms and fanaticisms of the past. Miss Cobbe says that "the man of science may be anxious to abolish vice and crime, . . . but he has no longing to enthrone in their place a lofty virtue demanding his heart and life's devotion. He is almost as much disturbed by extreme goodness as by wickedness." Is not this weak and almost meaningless language? What is meant by "enthroning a lofty virtue" in the place of vice and crime? The phrase has a fine sound, but it seems to be a case of *præteria nihil*. What a man of science would like to see would be a society organized and governed according to the best knowledge of the time. He would like to see the laws of life and health respected, justice maintained among men, and free scope given to individual development. As to the lofty virtue which Miss Cobbe so strongly desiderates, the scientific man would like to do away with the necessity for it by a general leveling up of human life. He believes, with Jean Jacques Rousseau, that prudence is a virtue which enables us to dispense with many others; and that, if the human race could be taught prudence, great reformers and missionaries might hav an easy time of it, and perhaps be enabled to practice a little of their charity at home—an excellent starting-point, according to the proverb. The scientific man's ideal is necessarily a prosperous community of fairly self-sufficing individuals, not a world of misery lightened by the angel visitations and exertions of a few heroic souls. Some may think his ambition a low one, but he does not feel it to be so himself; he does not really see how anyone who wishes well to the mass of his fellow-men can hav any different ambition.

"Another threatening evil from the side of science is the growth of a hard and pitiless temper." So Miss Cobbe; and this in face of the fact that never in the history of the world was there so much sympathy with suffering, or so ready a recognition of the rights of humanity, as there is to-day. Reference is made to certain vague charges brought in an anonymous book against hospital physicians and students; but, even admitting these charges as true in some substantial measure—and we should be sorry to do

* Denique sit quidvis, simplex duntaxat et unum.
—*Ars Poetica*, 23.

so without further proof—no good reason can be assigned for charging on the scientific world at large a morbid temper displayed by a few representativs of one single profession. Compare the average practicing physician of to-day with the Slops and Sangrados of former times, and we fancy there is no visible falling off in humanity or any other respectable quality. What cannot be denied is that science has done a great work in mitigating suffering and lengthening human life; and it would be strange indeed if the ministers of these benefits were themselvs indifferent to the very objects of their labors.

Finally, joining hands with M. de Laveleye, Miss Cobbe declares that science destroys religion. The only reply to giv on this point is just this: that, if science and religion are natural enemies, one must destroy the other; that if they are not, if each has its basis in nature, then neither will destroy the other; but, after a mutual adjustment of their claims, each will confirm and strengthen the other. Science is nothing else than knowledge of the facts and laws of the universe. If religion cannot survive the acquisition of such knowledge by mankind, then it must perish; but we should be sorry to affirm that its position is so precarious. One thing is certain, Science cannot go back. She has begun a series of interpretations of the great book of Nature that prove to be of ever-increasing interest from year to year. She cannot stop in this career. The book has only been fairly opened; the true key to its hieroglyphics has just been found; the practical results already achieved by means of the knowledge acquired are full of advantage in the present and of promis for the future; what is there to do, therefore, but to go forward? Men of science may, as individuals, fall into many errors. They may fail to realize the true dignity of their calling; they may be unduly swayed by party spirit or by personal aims; they may be unworthy ministers of the truths which they deliver. But science, what is it but truth? And what is the scientific spirit but the spirit that bows to truth? To all who are dissatisfied with the present currents of thought we would, therefore, say: "Criticise men as much as you please. Po nt out their errors, their failings, intellectual and moral, with all needful severity. Hold up the standard by which you think their lives and thoughts ought to be governed. Criticise theories, too. Let nothing pass unchallenged or unscrutinized that you are not satisfied is true. Let no glamour of great names, no popularity of certain modes of thought, deter you from expressing your dissent from what you do not believe. But do not put yourself hopelessly in the wrong by attacking science, or by abusing the scientific spirit. You will gain nothing by it, but will merely darken your understandings, and shut yourselvs out from the light that is ready to lighten every man that comes into the world. Science will abide. It has its roots in the everlasting rocks and draws its aliment from universal nature. The scientific spirit will abide, admonishing men of their errors and leading them into all truth. It is wise to be reconciled to such powers as these; even now, while you are in the way with them, make terms of peace, and find rest to your souls."—*W. De Le Sueur.*

A Few Questions.

We would like to know why, if a book publisher can make more money by selling one million books at one cent profit on each book, than he can by selling one thousand for one dollar profit on each, a railway company cannot make more money by carrying sixty million people several times a year at a very small charge than it makes by carrying about ten million people at charges that are absolutely restrictiv?

Man is a traveling animal. He goes and comes again and again, and his example is followed by others, if they can afford it. The hog goes once and goes no more. Yet he is assisted on board the car; is carried slowly; is fed and watered, and his hogship is charged about ten cents per head per hundred mile trip. And the carriers make money by thus carrying him. Man goes on fast and cheaper trains, waits on himself, and is charged three hundred cents per hundred miles. Consequently five-sixths of the people who liv along the lines of railways never travel unless compelled to do so. The theory of charging people on the railroads for distance is all wrong. The charge should be for time. In countries where a merely nominal sum is charged for fourth-class travel the trains are crowded by the people, and the roads make more money on fourth-class trains than on first-class. One dollar for each one of a thousand is but one thousand dollars; one cent for each one of a million is ten thousand dollars. Do you see it? HOLT.

INSTEAD then of studying theology, as is now done, out of the Bible and Testament, the meaning of which books are always controverted, and the authenticity of which is disproved, it is necessary that we refer to the bible of the creation. The principles we discover there are eternal, and of divine origin. They are the foundation of all the science that exists in the world, and must be the foundation of theology.—*Thomas Paine.*

The American Secular Union.

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Liberals, This is Your Last Opportunity.

Those of you who hav read Mrs. Woodman's profound article, in my department two weeks ago, must hav felt deeply interested in the prize-manual project of President Westbrook, for the instruction of youth in natural morality.

Now is the time to act. The article was written under the impression that all the money was subscribed—though sufficient is at hand to insure that the rest will be forthcoming.

But you who read this will hav an opportunity to associate your name with one of the most important movements ever contemplated for the success of the Secular cause. It has a double significance.

Before we shall be sure of ultimate triumph in the contemplated effort to wrest Girard College from the theological pettifoggers who like bees are swarming about it, we must be ready to meet, in the most practicable way possible, this question, or obstacle:

Where is your system for the instruction of youth in the principles of pure morality, disassociated from the Bible and New Testament?

Once let us hav such a practical work on ethics written by recognized merit, indorsed by eminent and philosophical authority, and we then hav found the king-pin of our case against the untrustworthy trustees of Girard College.

Neither belief nor disbelief in theological dogmas indicate any moral quality. A person may be the most thorough skeptic and be perfectly conscientious and honest, while the most credulous Christian often lacks all the essentials of moral strength. This might also be reversed, and individuals intellectually freed from superstition are often found persons largely void of honor, integrity, or moral perception. The individual is not so much to blame as society, for we are only creatures of environment. That person's moral perceptions may hav been blunted and impaired by surrounding conditions, for which he was no more responsible than for the color of his hair or eyes.

What we, as Secularists, should do is to teach society to prepare or create such environments as will fully round out in future the moral and social qualities of the race.

There are innumerable volumes on moral philosophy, but they are entirely inadequate for the young, receptiv minds who are needing moral nurture and practical ideas in the cultivation of ethics.

The question also involved, and, I think, largely unsolved, is, what moral acts are, and after that is decided, how to teach them to the young. To my mind, morals are the combined sentiment of all the best of the ages, and belong neither to Bibles nor to religions, but to that great inspirer—experience. They are humanity's crystallizations in the school of utility.

Who will cover themselvs with lasting honor? Who will "build a mausoleum representing heart as well as brain?" Who will make a monetary sacrifice for the advancement of Secularism, the well-being of society, and the perpetuation of truth? Now let your noblest impulses soar, and down your sordid aspirations, remembering that this is as much for the glory of the American Secular Union as it will be a benison of joy to yourselvs!

About $200 more is needed by August 1st to complete the $1 000 necessary for this fund. We want it in sums either of $100, of $50, or of $25. I think the names of such donors to this fund should appear on every book issued under that copyright. Do not wait for some one else to act, but sit down now and send your check either to myself or to R. B. Westbrook, 1707 Oxford street, Philadelphia, Pa.

I hope that this appeal will not be in vain. Who will respond?

OUR WORK IN THE CONSTITUTIONAL CONVENTIONS

The able editorial warnings in recent issues of THE TRUTH SEEKER fully foreshadowed the efforts now being put forth by the National Reform Association to slaughter mental liberty and establish theological dominion, by engrafting the God-in-the-Constitution idea in the four newly-admitted states—North and South Dakota, Montana, and Washington.

At the constitutional conventions, now in session, the delegates are tossing between throes of progress and prejudice—of political advancement and party retreat, of radical courage and conservativ cowardice.

Many progressiv measures on land taxation hav been proposed, which, if faithfully adhered to, would include church sites, but which we fear, on their passage, will be so amended as to exempt that class of privileged property.

In the South Dakota constitutional convention, a proposition, we are informed, is likely to be adopted taxing *all* realty, also mortgages and other securities for debt. We sincerely hope such may pass.

We can only partially enumerate the progressiv constitutional limitations proposed by the delegates in their several conventions, and can only briefly summarize the most important measures, including as they do:

The abolition of a state senate, the adoption of the Australian system of voting, the adoption of universal or woman suffrage, compulsory education, appointment of labor bureaus, the forbidding of armed bodies (Pinkerton's detectivs) being brought into the state, and the adoption of a new judiciary system.

A Mr. Stevens is leading the fight in the constitutional convention at Bismarck for one legislativ body, which, it seems to us, is an excellent idea, and more democratic than the present absurd state senate. Such a legislativ body as proposed in the following resolution would be less expensiv, closer to the people, and more directly under their influence. Let us get down to democracy or republicanism in fact, and prove whether the people are safe guardians of their own liberty or not. The resolution reads:

Resolved, That the constitution provide that the legislativ authority of this state shall rest in a single body, to be called legislativ assembly, which shall consist of not less than one hundred members, to be elected by the people; provided the legislativ assembly may, from time to time, increase the number of members as necessity may require.

The conservativs are conniving at Prohibition, Sunday legislation, and all the train of priestly projects. The crafty district secretary of the National Reform Association—whose name is indicativ of intrigue—is busy with his Machiavellian scheming. Our Secular friends had, through the Freethought press, ample warning of their contemplated machinations, and ought to hav put forth their most strenuous efforts. If they hav proved ineffectual, it is because they were not organized—a condition readily remedied. We cannot hope to win without organization. The battle of progress is a continuous struggle. It has no lasting victory, and the American Secular Union is the only organization affording a nucleus whereby the phalanxes of mental freedom may maneuver more effectually. There must be a touching of elbows all along the line—a concentration and fulfilment of "In union there is strength." Our Secular friends should hav made strong memorials and presented them by personal appeals to those constitutional conventions.

District Secretary R. C. Wylie, of the National Reform Association, appeared before the constitutional convention at Helena, Mont., and submitted a memorial or proposition touching the moral principle of civil government. In it the statements are made that nearly all the state constitutions contain acknowledgments of almighty God more or less clearly expressed, but the National Reform Association desire something more definit. God should be acknowledged as the source of that authority which is vested in the majority. His will should be taken for a supreme law on all moral issues in the sphere of political life. The Lord should be recognized as the king of nations. Besides this a foundation should be laid for necessary legislation on the question of marriage and divorce, the Sabbath question, and moral instruction in our public schools.

The above slight summary of Brother Wylie's adroit work but feebly represents what is being done by outside pressure in those states. Several of our prominent Secularists, notable among whom is our Oregonian vice-president Mrs. M. J. Olds, hav been scattering our literature thickly in Montana and Washington, which it is hoped may hav found willing lodgment in the minds of the people and hav its desired effect on future legislation.

I notice with pleasure that Mr. Warren, of Silver Bow, Mont., introduced a memorial relativ to a Sunday law, asking that no legislation be enacted enforcing the observance of the Sabbath day. It admits the right of religious people to choose their own day of worship, but protests against their dictating to other creeds what day they shall observe. This memorial was referred to the committee on bill of rights.

The committee on bill of rights at Olympia, Wash., reported their preamble, which has the merit of being the briefest on record, and in the bill of rights the name of God is conspicuous by its absence. Absolute freedom of conscience in all religious matters is guaranteed, with the exception of polygamy.

If adopted, the provisions regarding religious liberty will do away with sectarian exercises in the public schools, and no public money is to be used for any religious training whatever therein. This is a Secular triumph indeed.

While frequently noticing partial extracts from the preamble and constitution of the National Reform Association, and as that document has from time to time undergone some amendments, I wish to present to your readers the latest revised edition, for which we are indebted to the courtesy of the *Christian Statesman*. I believe that the most effectual way to defeat this conspiracy is to understand it, and as they print our Nine Demands in their columns con-

tinuously, the widest possible publicity should be given by us to their efforts. We must keep it before our people, so that they may realize more than ever the forces, power, and influence of the enemy we must grapple with sooner or later. The Lord should be a perpetual alien to our laws. Look at the condition of the people in all nations where he is recognized as king. Read the following. Cut it out. Show it to your neighbors and ask their opinion on this insidious attempt to overthrow American institutions. God and liberty cannot exist in the same political document.

CONSTITUTION OF THE NATIONAL REFORM ASSOCIATION.

Believing that almighty God is the source of all power and authority in civil government, that the Lord Jesus Christ is the Ruler of nations, and that the revealed will of God is of supreme authority in civil affairs;

Remembering that this country was settled by Christian men, with Christian ends in view, and that they gave a distinctly Christian character to the institution which they established;

Perceiving the subtle and persevering attempts which are made to prohibit the reading of the Bible in our public schools, to overthrow our Sabbath laws, to corrupt the family, to abolish the oath, prayer in our national and state legislatures, days of fasting and thanksgiving, and other Christian features of our institutions, and so to divorce the American government from all connection with the Christian religion;

Viewing with grave apprehension the corruption of our politics, the legal sanction of the liquor traffic, and the disregard of moral and religious character in those who are exalted to high places in the nation;

Believing that a written constitution ought to contain explicit evidence of the Christian character and purpose of the nation which frames it, and perceiving that the silence of the Constitution of the United States in this respect is used as an argument against all that is Christian in the usage and administration of our government;

We, citizens of the United States, do associate ourselvs under the following articles, and pledge ourselvs to God, and to one another, to labor, through wise and lawful means, for the ends herein set forth:

Article I.—This society shall be called the "National Reform Association."

Article II.—The object of this society shall be to maintain existing Christian features in the American government; to promote needed reforms in the action of the government touching the Sabbath, the constitution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land.

Article III.—All persons approving these objects and contributing annually to its treasury shall be members of this society.

Article IV.—The officers of this association shall be the president, vice-presidents, general secretary, corresponding secretary, recording secretary, and treasurer, and such district, financial, and other secretaries as may be appointed by the executiv committee. The secretaries and treasurer, with twenty-one other members, shall be the executiv committee of the association.

Article V.—Any society adopting a constitution in harmony with the aims of the National Reform Association, and contributing annually to its treasury, shall be recognized as an auxiliary, and all members thereof shall be members of the National Reform Association.

E. A. STEVENS,
Secretary American Secular Union.

Our London Letter.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* From the report of the National Secular Society's conference held on Whitsunday, I gather that this society is making very good headway. An addition of five new branches and close on to five hundred new members is encouraging from one point of view, though possibly these additions will not add much to the financial strength. Considering the very small income of the National Secular Society a vast amount of work is done, and if its income was equal to that of the Christian societies, Christianity would soon be a thing of the past. The president does not seem so hopeful as he was in former years, and it is certainly a very hard fight being carried on against creed. The enemy is numerically overpowering, and it will be a long time yet before he is put to flight. But even if Freethought as now understood were to become the belief of the majority, there would still be a small band still further advanced to carry on the same uphill work. The opposition to aggressiv Freethought is not so violent just now as it was a few years ago, and this seems somewhat to discourage certain members of the National Secular Society, as there is now so little scope for their combativ faculties, which are likely under such circumstances to fall into disuse. I am told that the London Secular Federation is doing activ work, and the results are a cause of congratulation.

Now that Mrs. Besant has joined the Theosophists, I am a little curious to know how she can consistently call herself an Atheist of the Materialistic school. I hav met with American Atheists who believe in Spiritualistic manifestations, but the terms appear to me totally opposed. It may be that there is a something in mankind above and beyond what there is in the lower orders of life, something that livs after what we understand as death, but this has never, so far as I know, been proved, nor hav I met with any argument that can warrant any such belief—nothing beyond a mere supposition. Louis Figuier's theory is to my mind the most plausible, but it possesses no scientific basis.

What will be the upshot of the excitement over the Bruno statue at Rome? The pope is not able to get over it, and it would be interesting to know what took place at the secret consistory just called. Are the cardinals to cast lots to decide who shall try and knock down the statue on the next dark night? If this single statue is such a severe blow to the papacy, perhaps the erection of a few more of other victims might finish it off entirely. I cannot understand why the pope should make so much fuss about it. As the Roman Catholic church is equally ready to prove that Bruno was not burnt at all, and that he well deserved his fate, why should it upset the poor old man?

But for a more important engagement I should hav attended a prophetic debate held last evening at the Cannon street Hotel on some disputed passage in Daniel's drivelings, in which the irrepressible Baxter largely figures. I don't ever remember having seen a real, genuin prophet, and as this is the only one on show I am rather anxious to inspect the "critter." There is to be another debate as to whether Christ and his glorified saints will liv during the millennium above the earth in a heavenly city fifteen hundred miles square and fifteen hundred miles high. It would be worth hearing, if only to hear where "above the earth" it happens to be situated.

Mr. Bradlaugh has, in the *New Review*, given his reasons for opposing legislativ action with regard to the eight-hours movement. He thinks that it is a tendency of most dangerous character "to look to the legislature or government to supply immediate remedies for all evils, however arising, in the struggle for existence," but if the legislature does not exist for the purpose of making laws for the benefit of the majority, of what use is it, and how is it possible to draw a hard and fast line as to legislativ interference? Was it wrong to abolish slavery by act of Parliament? It is urged that artisans on the continent work longer hours for less wages than in England, but do they turn out an equal amount for a day's work? Skilled labor can generally dictate its own terms, but it is the large army of workers who are unable to do this that require assistance from Parliament. The question is undoubtedly a very difficult one, and will bear looking at from many points of view, but when employers are making large fortunes out of the blood and bones of the employed, political economy must stand aside in the interests of humanity.

J. D.

A Roman Catholic Elsmere.

From the London Telegraph.

The Rev. A. Jerome P. Matthews, for the past two years Roman Catholic priest at St. Mary's, Bath, has addressed the following letter to the members of his congregation:

MY VERY DEAR FRIENDS: I hav to make an announcement which will be painful alike to yourselvs and to me. It shall be very brief, for it is sad to me to part from you; it will be sadder for you to learn the cause. After long and anxious thought and study, I hav arrived at the conviction that the Jewish and Christian scriptures, though possessing many excellences, are full of legendary and mythological statements, and that they possess no claim to and manifest no evidence of divine inspiration; that the Roman Catholic church has no claim to be regarded as a divinely constituted authority; that the papacy is a human institution, gravely compromised to error and superstition, and, therefore, injurious to the spiritual and temporal welfare of mankind; that Jesus Christ, though a holy man and ardent reformer, was not the great God of the universe, but the son of Joseph and Mary; that neither demoniacal spirits, nor a place or state of everlasting torment hav any existence in fact, but originate in ancient mythologies. With these convictions, which I hav striven against for a long time without success, it would be dishonest for me to continue as a priest, teaching only the pure theism of natural spiritual religion, which I profoundly believe and desire to promote. I therefore this day return to our excellent and kind bishop the sacerdotal faculties intrusted to me by his lordship. I retire from the midst of you with a heart full of kindness and gratitude to you all. All the confidences, spiritual and temporal, of my ministry will be faithfully observed. As soon as I can get my house off my hands I shall leave it, as my continued presence close to the church would be a painful reminder to us both of a past full of happiness until doubt agitated my mind. These doubts I hav been careful not to unfold to any of you, and I hav provided for you the ministry of worthy priests ignorant of my mental conflict. With a sad and loving heart, then, I commend you, my dear and valued friends, to the eternal father of spirits, and let us ever remember one another in the presence of the all-holy one. Bidding you all a sorrowful farewell, I remain, Always affectionately yours,

ARNOLD JEROME P. MATTHEWS.

Sonnet to Shamgar.

Ho! Shamgar, mighty one of long ago,
Puissant wielder of the ox-goad deadly,
You died and left your patronymic redly
Linked to one slaughter anything but slow!
Six hundred Philistines, at one fell swoop,
You slew, 'tis said—the number nothing swollen,
Though name of battle's lost, mislaid or stolen—
Ox-goad in hand! Odds blood! O Red Shirt, whoop,
Before Red Shamgar's pales thy ruddy hand!
O mighty chieftain of the Hebrew nation,
O Shamgar of the ox-goad allegation,
Ah, how those fated Philistines you tanned!
On war's red field thou wert a stalwart stalker,
With ox-goad armed a veritable corker! SI SLOKUM.

The Struggle With Obscurantism.

Karl Blind in the Nineteenth Century.

What were Bruno's sufferings in the darkness of the dungeon in which the Inquisition kept him! What ferocious attempts were made to bend and break the energy of the highly cultured, unfrocked friar whose mind was nourished with the love of antiquity! If, as a prisoner, he had a moment of faltering, the answer has been given in the words, "How can you expect that torture, even though applied for hours, should prevail against a whole life of study and inquiry?" Campanella, who, after Bruno, was kept in prison for twenty-seven years, said of his own sufferings: "The last time I was tortured it was for forty hours. I was fettered with cords which cut to the very bones; I was hung up with hands tied back, a most sharp piece of wood being used, which cut out large parts of my flesh and produced a vast loss of blood." Perhaps some day, when the archives of the Vatican become fully accessible, we shall learn a little more of Bruno's last years of torment. On being informed of his doom, he, in the face of a horrible death, heroically said to his inhuman judges: "Perhaps you pronounce your sentence with greater fear than that with which I receive it!" Among those who formed the tribunal was Cardinal Bellarmin, the same who, later on, forced Galileo to an apparent recantation, and Cardinal Sanseverina, who had called the massacre of the night of St. Bartholomew "a splendid day most pleasant to Catholics." The sentence against Bruno was, as usual, to be carried out "without the spilling of blood." In the bandit language of the Inquisition, as Hermann Brunnhofer expresses it, this signified burning at the stake. Before the victim of priestcraft was sacrificed his tongue was torn with pincers. But it still speaks to posterity in powerful accents. More and more it is seen that a great deal of that which, in this country, Darwin, Huxley, Tyndall, Lyell, Lubbock, and others hav by their masterly and successful researches made the common intellectual property of all educated people had been divined, in some measure, by the prescient genius of Bruno. Unaided by exact science, he anticipated in a general way the scientific results of ages to come. The struggle against obscurantism has still to be carried on. While I am writing this, numerous voices of the ultramontane press come in from abroad which speak in tones of inquisitorial fury of the "Bruno scandal," urging a crusade for the restoration of the temporal power of the papacy. Some of these papers go the length of justifying the burning of the Italian thinker by "the necessity of guarding the church against dangerous heresies." The *Salzburger Chronik* says: "He that will not listen and obey must be made to feel. In order to save the good the evil must be annihilated. This doctrin is the very basis of the penal law and of the divine command which punishes murder, and which therefore must all the more punish the murder of souls. This is in accordance with human conscience and with justice." Bruno himself foresaw an age of enlightenment, a coming century of progress, when the powers of darkness would sink down to the nether world and the hearts of men be filled with truth and justice. To this prediction refers the proud inscription on his monument: "To Giordano Bruno this memorial has been raised by the century prophesied by him on the very spot where his pile burnt." It may be open to doubt whether this nineteenth century has fulfilled yet all that which Bruno foretold. But whether Galileo's often-quoted word was spoken or not on the famous occasion when the papal church fancied it could stop the rotation of the world by bringing him down on his knees, the truth of his saying, in more than one sense, becomes very apparent: "*Eppur si muove!*" "And yet it moves!"

Religion Producing Hostility.

Ottawa Letter to New York Herald.

"It is useless to imagin that we will ever cease to be French and Catholic. This monument declares that after a century of separation from our ancient mother we are still French. More than that, we will remain French and Catholic, and our children will remain French and Catholic."

These words sound strangely, do they not? coming from the mouth of the premier of a British province. They were uttered at the unveiling of a joint monument to Cartier and Brebôeuf at Quebec, on St. Jean Baptiste day, by the Hon. Honoré Mercier, premier of the province of Quebec. . . .

In the last century an act gave the French Canadians the free exercise of the Roman Catholic religion, which in that intolerant age was a great concession. With it went the right to collect tithes for the support of the church, and the right to make assessments for ecclesiastical structures and to order the metes and bounds of parishes. The Quebec act is now seen to hav been a fatal mistake.

It is needless to follow the history of the two peoples down through the years. Suffice it to say that under the skilful guidance of the hierarchy the French hav always got the best of every "deal" between the two peoples, and after twenty-two years' trial of confederation, which was to hav cured all the national ills, the two peoples, French and British, are at this moment glaring at each other with murder in their hearts.

The habitants hav increased from sixty thousand at the time of the conquest to two million, eight hundred thousand of whom hav found homes in the United States. They hav invaded the English-speaking province of Ontario on its eastern edge, and pursuing the usual policy they hav converted the public schools in the sections in which they reside into French schools and handmaidens of holy church. Their fecundity is marvelous. The church dwells with emphasis on the scriptural mandate to increase and multiply on the earth. Their standard of living is low, and believing implicitly that God provides for the little ravens, they hasten into matrimony with a want of forethought and preparation that is a wonder to their more cautious Saxon neighbors. In a comparativly few years the still young couple will hav ten or a dozen dark-skinned, black-eyed children gathered about the hearthstone.

Our case should be a warning to neighboring people, more especially the educational aspect of it. One of the things wrested from us by the solid phalanx was the right of Catholics to establish separate schools, although the public schools are non-sectarian and are the perfection of a public school system. The result of this is that Protestant and Roman Catholic children are growing up estranged and apart, occupying different intellectual positions and forming varying conceptions of life. It will be difficult, indeed, to form a homogeneous people on this half of North America under circumstances and conditions such as these.

W. F. JAMIESON was engaged to deliver three more lectures in Monte Vista, Col., July 18th, 19th, and 20th, and is announced to giv a course of lectures in Hay Springs, Neb. Liberals along the line of the B. & M. railroad in Nebraska wishing lectures may address Mr. Jamieson at Coryell, Col.

Communications.

Our Lord and Savior Jesus Christ.

There are a variety of opinions among scholars, investigators, and students of church and Christian history as to the reality, in regard to time and place, personality, and peculiar characteristics as a prophet, ethical teacher, and radical reformer of the Joshua, or Jesus, of the New Testament.

That such a person appeared, at or about the time referred to by Paul and the gospel writers, the early Christian authors generally agree. There is very little reliable evidence in the New Testament, of a positiv and direct quality, that can be adduced. Paul admits that he never saw Joshua in the flesh, so his testimony must all be second-hand, which we know can be but of little value, and is not accepted in a court of law or of common sense.

Paul may be very positiv and emphatic; that does not prove anything more than that he was an ardent enthusiast. It is just as easy to be an enthusiast over a mistake, a beautiful, plausible ideal, as over a plain, practical verity. So that Paul's testimony is not adequate, for he cannot be accepted as a competent witness.

The writers of the gospels were all Greek scholars, living in a country nearly a thousand miles away from Jerusalem, and writing these gospels in another language and more than a century later in time than the occurrences which they purport to relate. Not one of them knew anything, personally, of what they pretend to narrate. Their testimony is all founded on hearsay, traditions, stories, and legends in circulation over a hundred years. And who these gospel authors were nobody knows, for the books were anonymous. We gather these facts and this knowledge from the writings and the testimony of those living at that time and in the following century. These gospels were never referred to, never quoted, and were not known to exist from any evidence that can be found anywhere, till the latter part of the second century. So says Prof. Samuel Davidson, D.D., the ablest Christian scholar, and the very highest authority, of the present century. Intelligent students of biblical and church history are assenting to this, as they can find no authentic testimony for its denial. Chrysostom, a bishop, an author, and Christian scholar in high standing, who lived in the fourth century, affirms that these gospels had no names attached to them for ages, and not till the church, without any knowledge or authority, placed to them the names of Matthew, Mark, Luke, and John for the purpose of giving them more weight to aid in their priestly work.

The Acts, the other epistles, and Revelations hav no better or other origin. They hav all been doubted, denied, and rejected as of any historical value by high church dignitaries and the most competent judges at different periods in the history of the church, as well as by many councils which hav rejected or could not agree to adopt them into the canon. The Catholic and Protestant churches could not agree on the authenticity of several of them, and there is no agreement among scholars to-day as to their authoritativ value. In short, the whole New Testament has lost and is losing rapidly since the late revision all that value as authority it once possessed in the eyes of the intelligent, in the church, and among the clergy. As a divine revelation and the "word of God," it is passing where it belongs—into innocuous desuetude.

The Jewish and pagan writers refer to the Judean reformer and to his disciples as a sect which was unpopular among the Jews, and that they and their descendants kept up an organization at Jerusalem for a hundred years, with a succession of rabbis or bishops to the number of fifteen, and till the reign of the emperor Hadrian, who, to suppress the disorders and the rebellious spirit of the Jews, determined to destroy Jerusalem, to scatter and to humble them into submission to the laws.

The Jerusalem church, to escape the persecution, left that city and went east over Jordan, and settled at Pella. But a portion of them were dissatisfied there and longed to return to their nativ city, yet could not while under the leadership of a Jewish bishop, without being subjected to persecution with their turbulent Jewish brethren.

To screen themselvs from the stigma and penalty of the Roman laws for being a sect of the Jews, a portion of them elected a pagan bishop, named Marcus, who induced them to abandon some of their Jewish peculiarities and adopt the pagan notions of the Greeks, which were becoming more popular; then they would be permitted to return and liv on Mount Zion with the pagans, whom the emperor had caused to settle there to prevent the return of the scattered Jews.

These followers of Marcus, the pagan bishop, did return to Jerusalem, and were known to the Greeks as the Nazarene Christians. They apostatized so far from the simple ethics and humble life of Joshua (now called by us Jesus) as to adopt some of the Greek metaphysics, the stories about their prophet, and the miracles that had been ascribed to him by those mythological Greek proselytes.

That portion of the church at Pella which refused to follow Marcus with his pagan superstitions, remained in exile, and for two hundred years continued firm in the simple faith till it melted away or scattered; some joining the Jews, and others the pagans, or remaining alone without coalescing with either.

Up to this period these Jewish disciples were the only representativs of the original simplicity of the life and lessons of their humble prophet. Their testimony and their traditions were all that there was of genuin authority. They spurned with indignation all those stories the Greeks had invented about his being a God or a son of God, or being born of a virgin and endowed with miraculous power. They denied all the romantic stories the Greeks had made up about his life and death, his resurrection and ascension.

Here we hav from the only witnesses or authority that can in any fair sense be depended upon, a positiv contradiction and denial of the forgeries the Greek gospel-writers hav worked into their romantic narrativs of a person of whom they literally know nothing, but whom they were determined to deify, and to elevate among their heathen gods. The pagans that adopted Christianity even in the first century, in the main, never comprehended fully the extreme purity and simplicity of the ethical righteousness of Joshua and his devoted Jewish followers. Our standards of Christianity to-day are not founded on the precepts and practices of this early period of the Christian church, but they are formed from the degenerate and corrupted version of the faiths that are found in the New Testament, as written by the Greeks a century later, with the additions, interpretations, and glosses of after ages.

Gibbon, whose researches were exhaustiv and whose authority is without an equal as an unbiased historian on Christianity, says of these early Christians: "They had separated themselvs from every mode of superstition which was received in any part of the globe. The pure and sublime idea which they entertained of the supreme being escaped the gross conception of the pagan multitude, who were at a loss to discover a spiritual and solitary God, that was neither represented under any corporeal figure or visible symbol, nor was adored with the accustomed pomp of libations and festivals, of altars and sacrifices." He says: "They agreed with the sages of Greece and Rome and their disciples, in their contemplation of the existence of the first cause and in their philosophical devotions." It was from this fact, this reason, that they received the name of Christians, meaning wise men.

They knew nothing of a "Lord and savior Jesus Christ," for they had never seen or heard of him. They had heard of a teacher at Jerusalem, who had taught his disciples those simple, sublime ideas of righteousness and ethical purity. It was reserved for the pagan mythologists of a subsequent century to invent and formulate this romantic title, which professing Christians of to-day bow before with humble gratitude and veneration.

"This blessed son and sent of the father," from Mount Olympus, or somewhere else, who came down from the Chaldean heaven as an atoning savior, and who was decreed to die to effect a reconciliation of man to God, for whose sake we ask God in our prayers to forgiv us, and to let our sins be washed away in his blood—all of this is a Greek myth, that grew out of a martyrdom, which occurred near Jerusalem, some three hundred years previously.

As they did not believe in this supernatural creation of the Greeks, they were the Infidels, the weak-minded, stupid heretics, with whom the more wealthy, aristocratic orthodox would not associate. These earliest Christians or disciples were proscribed, condemned, and abandoned by the pious, conceited, paganized professors of Christianity, who adopted into their creeds the old heathen mythology which we hav expressed now in English in the superhuman title of, "Our Lord and Savior Jesus Christ."

The Infidels of this generation, or those of the first and the nineteenth centuries, in many respects harmonize and resemble each other. They both spurn all creeds and superstitious worships. They both agree with the Greek philosophers and sages, in regard to the attributes of a first cause in a scientific or philosophic sense, and in the practice of the moral virtues to secure salvation.

The early Christians attached great importance to the light and the truth as the means to redeem the mind from the bondage of superstition and error.

Not a few of these impressiv lessons hav found their way into the New Testament. No Infidel in our time could desire to enforce with greater emphasis the absolute and indispensable value of the "light," or mental illumination.

John's gospel makes Joshua say, "God is light." Then of course light was his God. No greater conception or higher exaltation could be given to intelligence or light, than to make it the God we should worship. Then John also tells us that he said, "To this end was I born, for this cause came I into the world to bear witness to the truth." These Infidel gems of course are found mingled with the debris of the superstructures of colossal Greek and Roman superstitions.

In the first public discourse or sermon attributed to Joshua (Jesus), to his ignorant or mentally darkened audiences, he makes light the conspicuous and essential guide for life and conduct. He was making secondary or obsolete the ordinances, laws, and ceremonies, and substituted for these a new basis for action and guidance. He adopted the Infidel's or Freethinker's principles and tactics, and urged his hearers away from all superstition and to act entirely from another motiv than the priest-ridden masses. If they would accept his simple, ethical lessons, and trust in them, well could he say: "Ye are the light of the world." "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." To the blind, bigoted, implacable, pious, orthodox Jews we read that he said: "This is the condemnation that light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in [good or] God."

"I am enlightening the world. He that followeth me shall not walk in darkness, but shall hav the light of life."

In speaking of the life principle as manifested in animated nature, that the study of this life force was instructiv, he said: "The life was the light of men." It is the study of this life force among scientists that has brought so much light to this our era.

He said it was open to all, and he believed in all having this scientific enlightenment, for "That was the *true* light which lighteth every man that cometh into the world." These are specimens of the Infidel arguments he used to induce the orthodox Jews to renounce their superstitions, and to accept reason, light, and intelligence for their religion.

Paul among the gentiles was just as free and fearless in the avowal of his testimony to the *light* as the only guide to conduct. He was strongly impressed with the belief that he could convert them from their mythology, and that country offered him a field for extensiv missionary labor. He felt that he was "to open their eyes and to turn them from darkness to light and from worthlessness to good;" that this "Christ or wisdom should show light unto the people and to the gentiles." He urged his disciples "to put on the armor of light." He said of this *christos*, or wisdom, that it will "both bring to light the hidden things of darkness and will make manifest the counsels of the hearts."

He told the Ephesians "to walk as the children of the light" and "to awake, and this *christos*, or wisdom, shall giv thee light." To the Thessalonians he said, "Ye are the children of the light."

Paul and Joshua did almost or quite apotheosize this light. No Infidel since could do more homage to it, none could show more devotion to it as the only means of obtaining the revelations of truth.

If the modern Infidel wants what the church must accept as high authority for a dependence on science, light, knowledge, intelligence, as his guide, in preference to faith, creed, dogma, doctrin, theology, or superstition in any of its multifarious, stupefying forms or shades, let him appeal to the testimony of these brave advocates and bold exponents of this light, who are nominally honored as the authors and founders, but who, if they were here now, would be the enemies, of our Christian religion.

The light which they glorified as the emblem and symbol of all that was unimpeachable and perfect as a guide, received this reverence from them because its illumination enabled all to see the truth. Without this light the truth can never be discovered.

The highest aim and end of life is to find and liv the truth. Our only exemption from the miseries to which existence is subjected must be by and through the truth. That is, a true knowledge of all that appertains to our happiness, which can be revealed to us through the absolute freedom and fullness of this light. Joshua says: "Ye shall know the truth, and the truth shall make you free." "The spirit of truth will guide into all truth." And he said the mission or purpose of his life was "to bear witness to the truth."

What Infidel can giv a better record or set up a higher claim than that?

In their efforts to bring these ancient writings of the earlier Christians into harmony and to support our paganized system of religion called Christianity, it is remarkable that these testimonies for the light and the truth were left in the text as a taunt and rebuke to all those "who hate the light because their deeds are evil," and are clinging to the darkness and errors of superstition!

These pagan idolators, called the "early fathers of the church," and their successors, the copyists and translators, put in the record and hav imputed both to Joshua and Paul sayings and sentiments so at variance, so contradictory to the many sublime and

philosophic lessons they taught, that every sensible reader cannot fail to see they are forgeries or vicious blunders of either ignorant or designing translators. The reader in these times who is so weak or innocent as to ascribe such absurd contradictions to these early teachers fails in a capacity to judge human nature, to discriminate, or to deserve any respect as a biblical critic. The testimony of the late revisers amply confirms this.

"The disciples of the first centuries," as Gibbon says, "repudiated all superstitions, and became obnoxious on this account to both Jews and gentiles. Their attachment and heroic devotion to the simple ethical philosophy taught by the prophet Joshua signalized them as objects of contempt whenever they were found among Hebrew or heathen idolators." They were believers in light, intelligence, wisdom, as their guide and their God. And because they loved this wisdom, in the Greek *christos*, they were called Christians. On the questions of morals and religion they were in unity and practical harmony with the old school of Greek philosophers, who were called philosophers because they were lovers of this *christos* or wisdom, not only in morals, but in a broader, scientific, universal sense.

The educated school of philosophers hav perished or passed away, and their descendants hav returned to and become absorbed and obliterated in the ignorant superstitious masses of their countrymen, so that pure Greek philosophy has no longer a representativ class. The sect of Judean philosophers that followed the humble Joshua, but whose tenets were carried by his enthusiastic proselytes to different nations of idolators, where multitudes of converts became their adherents, has also from the same causes faded away. Their ethics were too simple, their lives too pure and humble, to maintain their ground against the massiv hordes of barbarians their patient, humane, and forgiving principles and practices had to encounter. So that practically both schools of Greek philosophy hav now vanished, and in their stead we hav a compound religion represented by various sects, all in mockery claiming the name Christian, but all devotees of ancient Greek and Roman mythology, worshipers of the images and ideals, the names and titles, the lords and saviors, the trinities and personalities, the gods and ghosts of mythology, that our pagan ancestors adopted into their creeds fifteen centuries ago.

There is no religious sect now known that does not cling to some of these superstitions; so there is no sect or class in what is falsely called Christendom that so nearly represents in their abstract professions of faith the early Christians as the unbelievers or the infidels to our present hypocritical, pagan, or heathen idolatry called Christianity. The principles of the early Christians and of modern Infidelity embrace no idolatrous God and no superhuman faith to fight for, and the savage fierceness they inspire does not impel them to the extremes of cruelty and intolerance of one another.

That this infidelity to modern paganism may be worthy and do honor to its profession, by in no sense giving homage to its claims, or that it may not be betrayed into the excesses of blindness which prostrates itself before God as its ideal of goodness in humble adoration while it indulges in wholesale slaughter of fellow-men, or that it may not permit its adherents to participate in the absurdities and crimes that are called Christian virtues, is very important to its honor, its virtue, and fair fame.

That science, light, and truth may bring no disgrace on themselvs by their advocates and exponents is a matter of serious import and earnest necessity in the work of redeeming the deluded from the thraldom of error and the enslaving and corrupting bondage of superstition. The motivs and obligations of the Infidel to be upright and circumspect are imperious and commanding. T. E. LONGSHORE.

Philadelphia, June, 1889.

What Do We Know About Marcion?

Tertullian, the earliest Latin father, is supposed to hav died between A.D. 220 and 240. But his works were doubtless forged in the fifteenth century; so that what he tells us about Marcion is fabulous.

Irenæus also tells us something about Marcion's doctrins, in his five books "Against Heresies." But this work, which is all we hav of Irenæus save a few "fragments" from his "lost writings," is not in the original Greek, but in a barbarous Latin version. The supposed Greek original is lost, and in regard to the Latin translation the editor of Irenæus's works remarks:

> Dodwell supposes this Latin version to hav been made about the end of the fourth century; but as Tertullian seems to hav used it, we must rather place it in the beginning of the third.

So the ancient Latin translation savors of modern times, when pseudo-Tertullian of the fifteenth century was demolishing Marcion of the second.

But the finding of ancient manuscripts is still going on. In 1842 a Greek manuscript was found on Mount Athos. It was anonymous, and was at first supposed to be by Origen; but the majority of scholars hav now assigned its authorship to Hippolytus, a disciple of Irenæus. It consists of ten books, the second and third of which are wanting, and it begins thus:

> The following are the contents of the first book of "The Refutation of All Heresies."

Eusebius does not name any work of Irenæus "Against Heresies," but he does name, as the last of seven works by Hippolytus, "Against All Heresies."

By this Greek copy of "The Refutation of All Heresies," found in 1842, the editor of the barbarous Latin version of "Irenæus Against Heresies" has restored and corrected much of the text as it is supposed to hav been written by Irenæus near the end of the second century. From this supposititious "Refutation of All Heresies" we get what purports to be a fuller exposition of Gnosticism than is found in "Irenæus Against Heresies" or anywhere else. Five sects of Gnostics are described, all of which preceded Simon Magus. And in Acts viii Simon is described as having resided in Samaria a long time seducing the people by his sorceries. That is to say, he was a practicing magician long before he met Simon Kepha.

Justin Martyr briefly alludes to Simon Magus as coming to Rome in the reign of Claudius, A.D. 41–54. But that is certainly false. Simon Magus was contemporary with Simon Kepha and the other apostles of Jesus, who was stoned and hanged about 75 B.C. Therefore we suspect that Justin did not write in the second century, but in the fourteenth or fifteenth. And with the certainty that some ancient manuscripts are modern forgeries, we are more and more inclined to believe that the learned Jesuit Hardouin was not far from the truth when he maintained that we hav no genuin writings of the fathers, but that all early church history is fiction, except what little is to be found in the New Testament. And this we know is fabulous, contradictory, and uncertain, though doubtless containing some historical facts.

Justin alludes to Marcion twice, saying that he came from Pontus, is still alive, teaches a belief in some other God than the creator, denies that God is the maker of all things, and that the Christ predicted by the prophets is his son. And yet he adds that "all who take their opinions from these men [Simon and Marcion] are called Christians!"

In regard to Paul, he himself tells us that after his conversion he preached in Arabia; then he returned to Damascus, whence he escaped to avoid arrest by the governor under Aretas the king. This was prior to 62 B.C. About 66 B.C Onias, a prophet, was murdered outside the walls of Jerusalem. Onias answers to Stephen—*stephanos*, "a crown." About 75 B.C. Jesus was stoned and hanged for sorcery, and he answers to Paul's Jesus. Doubtless that Jesus pretended to be the son of God. It was no uncommon delusion. And his followers called him *ha mashiach*, "the anointed," which was *ho christos* in Greek, and in Latin should hav been *unctus*, for there was no such word in the Latin language as *christus*, until it was fraudulently transferred from the Greek *ho christos*, "the anointed," as a surname for Jesus.

ANTICHRIST.

The Old Puzzle Can Be Solved.

The author of "Supernatural Religion" throws new light upon it, by the aid of which it may be solved. Mr. Clarke, after admitting that Christianity borrowed from Buddhism, became alarmed at the possible consequences, to Christianity, of the admission, and then endeavored to help the matter by the false assertion that it laid aside what it had borrowed.

Mr. F. M. H. admits that Christianity was derived from Buddhism. Does not that origin make primitiv Christianity older than Paul, especially when Mosheim tells us that Marcion was a member of the Asiatic, which we know was a Buddhist, church?

Mr. H. thinks the epistles of Paul to the Romans, Corinthians, and Galatians are genuin. But a scholar, well known to THE TRUTH SEEKER, tells us there is proof positiv in the Talmud and other Hebrew and Christian writings, that Paul lived about one hundred years before Pontius Pilate. This being the case, Paul could not hav written any epistle that mentions the crucified Jesus of our gospels. And if Paul told the Romans that their faith was proclaimed throughout the world, they must hav been members of that primitiv Asiatic church, to which, two hundred and fifty years afterward, Marcion belonged—Marcion, who took his belief from one gospel and ten epistles of Paul, and preached an aerial Jesus, the son of the supreme God, and the enemy, not the son of Jehovah.

According to Manes, of the third century, who was a believer in Paul, his epistles had been corrupted. How can they now be genuin? The old puzzle must be solved. S. P.

Spirits, Spiritualism.

These are common phrases having their origin in religious sentiment, and beyond this not generally well conceived or understood. In connection with this state of the case it may fairly be said that ignorance, which must hav been the universal condition of man's primitiv existence, gave advent to both superstition and religion, hand in hand. And this state of case has continued on from then until now, the relationship of hypocrisy to ignorance in this connection omitted.

As time advanced intelligence must hav grown and expanded, and the result of this gain, as applied to the more enlightened people, could not hav been else than the introduction of doubt pertaining to the general run of thought as to nature and its marvelous works. A division of sentiment must then hav arisen tending to the dissolution of the social compact, but as nature had inherently fixed upon our race a desire to liv in a close social state, the result on the part of intelligence has been, in the main, to concede to the popular voice, though in the wrong, against its will and opinion, in order to gather to itself the much esteemed benefits to be derived from social intercourse of a pecuniary, directory, or religious character, knowing that a contrary course would sacrifice all.

This line of conduct was and is the gate, the channel, and the guide of all hypocrisy, none the less resorted to since the entrance of higher intelligence over the world. The only gain in the direction of better manhood in this regard is that of the downfall of the ultra-barbarities of all prevailing martyrdoms under the accusations and forms of the Christian religion. But let us not of this age console ourselvs in the consideration of this gain in the assurance of stability. The barbarities alluded to are even now sought to be revived, added to by an equal earnestness to prostrate the rational liberties of the people.

The matter above written is to be regarded as but an introduction to the topics presented, as the latter liv in close relationship to the former in the way of argument.

I may then say, that naturally, out of the conditions above described came the conceptions of spiritual existences with their alleged—I may further say—phantom effects called Spiritualism. All Judea, all superstitious people of that age were inoculated with this mental virus to the, at least, partial removal of Rationalism. They saw gods, angels, spirits, devils, etc., in their diseased imaginations, leaving them in a state to make it known that they communed with them. Hereditary taint seized upon their offspring and the continuance of such superstition never ceased. Not one iota of reason could hav taken part in these conceptions.

Perchance it might hav occurred that hypocrisy delved its way into the counsels of the superstitious in manner and motiv such as has been described, yet a bit more censurable; for it could not be supposed that at any period of time subsequent to the dawn of human existence hypocrisy had failed to make its mark upon prevailing conceptions of a superstitious nature. Let not intelligence deceive itself in the contemplation of any controverted matter by the involuntary workings of the imagination cut loose from the dicta of reason, for the former is ever given to wanton ways, while the latter ever exerts itself—if left free to act—to guide the judgment to true and stable ends.

It is strange, indeed, that the average man inclines to wander in thought amid the bogs and obscurities of unreason, while the way to true and highest intelligence is ever before him, lighted on either side and strewn throughout with the flowers of hope and happiness. So it has ever been. Chargeable in the greatest degree to the introduction and propagandization throughout the world of religious sentiments of one thousand variations, with not one of them able to sustain its pretensions upon a pure basis of reason and common sense.

There remains to be treated the special topics named at the head of our undertaking. For reasons soon to be mentioned it will not be necessary to go further in this than to allude to the outer coat, so to speak, of the endeavor, thus: There is no solid base to the conception of living spirits or to the alleged outputs of what is called Spiritualism. Alcoholic spirits there are; and certain derivations of the term spirit, say spirited, denote activity in life. This is all. Away with phantoms!

As above noted, the necessity of going farther is arrested by the exhaustiv and unanswerable dissection of displays of what are called Spiritualistic phenomena, to be found in THE TRUTH SEEKER of May 25th ult. to the credit of John Prescott Guild, a frequent contributor to THE TRUTH SEEKER. It should be read by all. D.

Men of God.

From the Brookhaven, Miss., Leader.

At a meeting of the citizens of Fair River neighborhood the following resolutions were adopted:

WHEREAS, One W. C. Summers is a licensed minister of the Baptist church, superintendent of the Fair River Sunday school, and lecturer of the Lincoln county Farmers' Alliance; and

WHEREAS, Said W. C. Summers did on the 25th day of June, 1889, at the residence of P. B. Mullen, make an attempt to commit a criminal assault upon the person of Mrs. Jennie Mullen; therefore be it

Resolved, That we, the citizens of this vicinity in mass meeting assembled, do hereby express our indignation against said Summers, and utterly condemn and denounce such his said conduct,

Resolved Further, that we request said W. C. Summers to remove himself forthwith from our midst, as we will not tolerate his conduct.

Resolved, That we, as citizens of Fair River, believe the statement made by W. C. Summers as to the character of Mrs. Jennie Mullen to be an infamous lie and not worthy of the belief of any fair-minded person.

Resolved, That a copy of these resolutions be furnished the newspapers of Brookhaven, with a request to publish same, and a newspapers friendly to law and order be requested to copy.

W. A. BYRNE, Secretary. J. W. MAXWELL, Chairman

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Christianity and Civilization.

It is time to refute again the falsehood that Christianity is the source of our civilization. This has to be done every now and then.

Definitions of civilization are diverse. We may say in a general way that in certain states contentions between the citizens are settled by law tribunals, instead of by private violence; the habitual occupation is industrial, not warlike and predatory; criminal punishment is mild, not vindictiv or employing torture; government is stable, not continually contested or usurped; it is equitable and popular, not unjust and despotic; and there is knowledge of the resources and laws of nature by which the people satisfy their material necessities, not an ignorant and helpless exposure to the season's rigors and to disease and famin. To designate such states some word had to be chosen, and the word chosen is "civilized."

Take the first above-named characteristic of a civilized state. The administration of law is powerfully forwarded by an elaborate system of communication and transportation—by good and plentiful roads, with railways and telegraphs. The former, good roads, were everywhere established by the great Roman empire of the pagans, and by these roads the Romans were enabled to institute their civilizing system of laws throughout the greater part of the then known world. Upon the rise of Christianity, the care of the roads devolved upon lazy and neglectful prelates, they fell into ruin, public order became difficult to maintain, and unruly chiefs began to wage from their isolated castles the feuds that threw Europe back into barbarism. In what countries does this state of things still prevail? In those lingering most in Christianity—Spain and Greece. In what countries did it soonest disappear? In those earliest advanced in Freethought—France, England, and Germany. With what countries hav we always heard connected the words pirates, banditti, brigands, vendetta, dueling? With Spain and Italy. This country has a section in which Freethought is prominent, the North, and one in which it is almost unheard of, the South—in which does dueling linger? Which do our daily papers report as the scene of murderous family feuds? This particular influence that we hav noticed is only one of the many Christian influences adverse to civil administration; but we must proceed.

If in civilized states the occupation and habits of the people are industrial, not warlike and predatory, let us see whether the most Christian states are the most civilized. The ancient Jews, from whom we get our earliest scriptures, and who are especial Christian models as the people loved by God, were simply infamous gangs of cut-throats. Their whole business was the despoiling of neighboring peaceful nations of their lands and flocks; their continual beseechings to their bloody God were that he would aid them yet more in killing and robbing. During the most Christian period of Europe, the Middle Ages, king everywhere waged war on king, baron on baron, race on race; and war was accompanied by the butchering of prisoners, the sack of cities, and the destruction of wives and children. As Christianity has waned, a movement against war, headed by Rationalists, has grown up; the attendant atrocities hav disappeared, and with the total extinction of a bloody and barbarous religion war must become a thing of the past.

Among the features of civilized states, the next in order that we mentioned was that of mild criminal punishment, not employing torture, and aiming at prevention or reformation rather than at revenge. Any history shows that the most Christian periods were those in which torture was most employed—to a certain degree in civil, and to an unpredecented degree in ecclesiastical, punishment. It could not hav been otherwise, with the spirit of vindictivness fostered as it was by scriptural models of bloody-minded Jews and a fiendishly revengeful God.

One characteristic of civilization, we said, is that in it the government is stable, not continually contested and usurped. By opening the record of God's people, we find nothing but mention after mention of some Jewish gentleman or other killing some other Jewish gentleman and seizing his kingship. During the whole of the Christian ages in Europe the government belonged to whichever among the nobility could raise a big enough force to kill the reigning king, exterminate the whole of his family and line, and seat himself in his place. The Infidel fathers of this republic set up a better model, which is taking effect everywhere else.

In the countries known as civilized, government approaches more or less to being an equitable expression of the will of the governed. But in the most Christian countries and most Christian times there has been the clearest denial that government has its source in the desire of the governed. Point out the most Christian time, the most Christian nation, the most Christian government, and there you hav the most cruel, oppressiv, and despotic time, nation, and government. "Let every soul be subjected to the higher powers. For there is no power but of God. Whoever resisteth the power resisteth the ordinance of God" (Rom. xiii, 1, 2).

Civilization rests in great part upon ability to make use of the materials and forces of nature. The ancients had made a splendid opening in natural investigation and science; Christianity descended upon them in a fatal night of ignorance and superstition, and arts and science perished. For a thousand years blind, priest-led Christians imprisoned, hanged, burnt, and tortured as a magician, a sorcerer, a trafficker with Satan, every man that attempted experiments in chemistry, in physics—in any department of science. There were no instruments to aid production, not even the iron plow and the simplest tools of agriculture; there were no remedies for disease, no means for transportation of produce; famin and pestilence continually desolated whole provinces. Faith, prayer, and miracle were known, and were all that were known, and to doubt them and propose anything in their place was to signal for the pointing finger of the priest and the procession with the rabble to the stake and rack.

If this is what civilization is, and if this is what Christianity is, and if every history contains all these facts, is the statement that Christianity is the source of civilization anything but a *lie*, told by preachers to be supported and by politicians to cajole Christian fools?

Mr. Corkery and His Bible.

Mr. James Corkery, of South Amboy, N. J., erstwhile teacher of the public school, is a peculiar individual. He achieved notoriety a few months ago by a "symbolical" marriage between himself and one of his little girl pupils, and also by burning up a new suit of clothes because he learned after he had bought them that the material was not American wool, but imported. He also arose in a Catholic church and sought to enter into a dispute with the priest. His eccentricities gave dissatisfaction to some of the school trustees and many others, and at the end of the school year he resigned to prevent trouble. The resignation was accepted four weeks ago, and the vice-principal of the school was appointed to fill the vacancy. The following Friday was the last day of the school, and he improved the opportunity to create another sensation. At the morning session, in the presence of the one hundred and fifty children, the parents of some, and the teachers, Mr. Corkery read the thirty-eighth chapter of Genesis, about Judah and Tamar, and then commented as follows:

"Teachers and scholars, you don't think that what has just been read in your hearing is very nice or very proper. I can trace disapprobation in your faces; you appear as if your modesty had been shocked by the recital, and you hav a right to be offended. All scripture, they tell us, is given by the inspiration of God, and is profitable for doctrin, for reproof, for instruction in righteousness, and so forth; but so much cannot be said of the selection just read, for its tendencies are vicious and demoralizing in the extreme. You wrong me very much if you think because I hav read this unsavory extract for you that I approve of such transactions, that I am a blackguard. This venomous decoction I detest as much as you do; I regard it as vile and execrable beyond palliation or excuse; and, as actions speak louder than words, I'll show you by my conduct what I think of it."

Mr. Corkery here tore the offending page from the volume. After he had torn it into small pieces, which he threw into a convenient wastebasket, he thus continued:

"That gilt-edged volume, now disfigured, and labeled 'Holy Bible' on the back, may be accepted as an authoritativ standard of truth and piety in our churches, where hypocrits and thieves abound; but as a text-book of devotion and of godliness it is altogether out of place in the public schools, the immaculate cradle of holy innocents. A lie can not endure forever; and though what I hav done will no doubt be severely animadverted upon, yet I defy all hostil criticisms. I hav within my reach, as a student of the dead languages, proofs the most irrefragable and convincing, both historical and documentary, to show that the entire ill-assorted compend, the work of vagabond Jews, is a barefaced forgery and a fraud, or rather a cunningly devised fable, having for its object the bloody sacrifice of the mass or masses, and the crucifixion or extermination of the innocent, leading them as unsuspecting sheep unto the slaughter.

"These are serious charges, but I am ready to substantiate them; and to this end, resigning my position and taking my life in my hand, I go forth to battle with the monster superstition, flinging defiance at the powers of darkness. To the orthodox believer of every creed, lay or clerical, who may be offended at my remarks, and who burns in consequence to stamp me as a boaster and a liar, I extend a challenge to decide the matter in dispute between us by fair and open controversy before any intelligent audience in the land. Let my challenge be accepted, or let the doctors of divinity for ever hide their diminished heads in shame."

Mr. Corkery now starts upon a crusade against the Bible and the church, claiming that the Lord will provide him the ways and means.

We hav no sympathy at all with Mr. Corkery's enemies, or his friends, either, for that matter, but it seems to us that he is a good-sized crank. His introduction into the school of an obscene story was an outrage upon the scholars.

There is one very good point to the episode, however, and that is that the parents of the children hav learned that the Bible is an unfit book to be read in schools, and if the practice is to be continued they will probably demand an expurgated edition.

Adjusting Christianity.

A Christian paper is in great anxiety that the churches hit upon some method quickly, before it is too late, of "adjusting Christianity to the age without disturbing any of its fundamental principles—truly a delicate and difficult task."

What on earth does this mean? Adjust Christianity? If it is true, we should think the only thing to do would be to adjust the age to it. How many times can church dupes go on reading such things as this over and over without seeing into the self-exposure, the clearest possible revelation of fraud, contained in one such sentence? They are told by their parsons that Christianity is a truth divinely revealed to men, and thus necessarily immutable; in the next moment they hear schemes for "adjusting" said immutable truth so as to gain the people's favor and trade, and yet they go along with eyes unopened and nose as far from smelling a mouse as ever.

Hasn't the whole history of the church been one of adjustment? What does it teach now that it taught in its early age? What text does it now interpret to mean the same as it did once? It has taught from its Bible the falsity of every scientific fact discovered; then afterward it has turned around and proved by the same Bible that all these scientific facts are right. It supported monarchy while monarchy was in favor with the age, and damned republicanism with holy texts; no sooner did republicanism win its fight than the divine book adjusted itself, and, presto! it is the source of our republican government. As long as it could it encouraged celibacy as the state most pleasing to God, upon which we should all enter if we could force ourselvs to, if possible letting the race perish; it filled convents and monasteries and caves with sour and

gloomy ascetics; presently a monk and a king wanted wives, natural instincts refused to be mutilated any longer; and now we hav the "Christian home," "Christian motherhood," etc. Before 1865 the "divine word" fitted perfectly with slavery in the United States; but the slavery was abolished and so the "word" was adjusted. At the discovery of evolution that doctrin, as poor Darwin found to his cost, was clearly false by proof of the inspired book; yet the doctrin is all right now that it has been adopted by an overwhelming force; judicious adjustment does quite away with all conflict—in fact, evolution was first taught by the Bible itself.

"Without disturbing any of its *fundamental* principles." It cannot be said that there is any fundamental principle of the creeds that has not been altered. A humane generation has grown up and been shocked by certain passages, and more intelligent city pastors hav accordingly discovered that those passages are not inspired—only the others. Thus the dogma of the inspiration of all the scripture is broken. The garden of Eden story, the fall and atonement, hav been adjusted by the pastors of advanced congregations into "poetic myths—allegories, not to be taken literally, but as symbolizing" so and so. Hell is far gone in the cities; it is starting to go in the country. Some creeds hav been openly adjusted; those that stand are taken in a different sense. It does not signify to point out that the words are the same; words are nothing in themselvs; the thing to be considered is the meanings attached to the words, the conceptions called up by the words. And those old meanings, old conceptions, are now almost never called up, almost never dwelt on or insisted on.

Then the question should arise in every mind of any shrewdness, What is there constant amid all this change? what remains enduring and fundamental under all this adjustment? We hear of business enterprises, manufactures, money-making schemes, being adjusted; but how can a divinely revealed body of truths be adjusted? If divinely revealed, it must be unchangeably true—as true at the first as it ever can be. If one will push that question, What is there constant amid all the change? he will arrive at this answer. There is just one thing constant, one thing that remains, whatever else has to go, and that is—the determination to be supported by the people, and ride them to the end of time.

The Shop Across the Way.

It is time there was an end put to the absurd reverence with which the people regard the operations of churchmen. There are some men in this country that do a certain business, and hav a certain product to sell. The men are called pastors and the like; the business is church work, and the product they offer for sale is their talk. People hav been duped into such a reverence for the thing that we suppose it is impossible to get a Christian to regard the question as it should be regarded, but we will ask nevertheless: How in the name of common sense does this business stand on any different footing from any other business? Why should we giv these men that want to sell this talk any privileges over men that want to sell any other kind of talk, or that want to sell groceries, coats and vests, or pigs' feet?

Yet these men hav secured the most outrageous exemptions and privileges. In industrial circles we hear now and then much to-do over some one business being given an unfair advantage over others. It seems always to hav been an inclination of tradesmen to intrigue with government to the end of securing immunities, assistance, or monopolies. So this trade, gospel-selling, has naturally tried also. It has secured these unjust advantages to an extent monstrous and outrageous; and what we want people to do is to look on its schemes and unjust advantages just as they do on those of any other business, and stop them. We want people to get rid of that foolish reverence that prevents them from seeing this concern's methods and injustices in their true light—prevents them from seeing that they are nothing more than the methods and injustices that any other business employs every time we are foolish enough to giv it the chance.

Gospel-selling givs its sharp business dodges, and solicitations to government for advantages, another name than the ordinary one. It asks government to kindly suppress all rivals, and then takes credit for having done a deed "holy, spiritual, blessed, lofty." It coolly prefers the request that government imprison or kill any rivals that want to set up in the same business, and then says it has done a deed the most high, necessary, glorious, and moral conceivable.

Let people learn to discard the old language about it, and when they view it instigating against a rival, see in it nothing more than a shop berating "the shop across the way."

Let us hav no more fine language about closing theaters and other places of entertainment Sunday. The closing of them has nothing to do with "morality," with "decency, with "sobriety"—except to injure them all. Going to such places enlarges the intellect, raises the spirits, refreshes the toilworn, and warms and broadens the sympathies. It is good for morality, and every thinking man knows it. The whole gist of the matter, stripped of the fine language that preachers hav befooled people into using, is that going there lessens attendance at church and takes money out of the preachers' pockets. It is nothing to use grand terms about—it is simply a matter of "the shop across the way."

People don't "debase their minds" or "neglect higher duties" by staying at home and reading Sunday newspapers. Acquiring knowledge elevates the mind, and it itself is our highest duty. Let the plain truth be told—the practice doesn't fill the preachers' bellies.

The Sunday opening of art museums and libraries is said to be "unseemly," "improper," "unrighteous," and so on. Translated from this funny mystical language, this means only that it diverts trade to the shop across the way and doesn't enable parsons to get so much roast meat, feather bedding, and fine furniture.

The same of Sunday railroading. The people that run some businesses hav been fools enough to let the people that run other businesses solicit government into suppressing the former businesses.

Then there are the scientists and Rationalists. They are the worst of all. If people commence to trade with them our business is gone at once. Their goods are of such a nature as not only to serve in place of ours, but to insinuate the outrageous idea that ours are humbug—we see our old customers smiling as they come out of the shop across the way. This calls for the very fiercest language in all our collection of curses for rivals. This calls for the strong hand of the state at once.

These reflections are suggested by a paragraph in a Catholic journal:

> "We warn our Catholic people against the venders of certain superstitious prayers alleged to hav been found in the grave of our Lord; also, of 'a letter written by our Lord Jesus Christ and found fifty-three years after the blessed savior's death,' etc., etc. Now all this stuff is silly and superstitious, and should receive no countenance whatever from Catholics. Burn all such trash and kick from your doors the venders thereof. We hav surely prayers enough approved of by the church without having recourse to such superstitious twaddle."

What could afford a more hearty laugh to one initiated into the true meaning of this sort of thing? Can they giv a particle of proof of any superior worth of their prayers over those offered by their competitors? "Burn all such trash"—buy only our trash, else the money won't get in our pockets. "Kick from your doors the venders thereof"—certainly; if necessary, burn them. "We hav prayers enough approved by the church without having recourse to such superstitious twaddle." Buy Smith's Blacking. Go to Jones for clothing. Get only so-and-so's Cough Syrup. Trade only at the old-established stand.

We doubt that any mind, brought up as we all hav been under delusiv reverence for all these sharpers' schemes and their sounding cant, can take in at once a clear, full, realizing idea of the monstrousness of the fraud and outrage by which these tradesmen procure their tremendous government support against their rivals.

A Distinction.

Men must distinguish, in essaying to estimate what Christians and their belief are good for in the world, between true Christians, Christians properly so called, on the one hand, and on the other hand the persons known as Christians in the present age. A person having heard a denunciation of Christians and Christianity as obstructiv to science, might then observe the church-members about him and their life and doings, and come to the conclusion that the denunciation was over-condemnatory. He might object: "But I see these Christians that you say are opposed to science and knowledge seeking education every day, procuring reading-matter, organizing scientific lyceums, handling scientific instruments. How can your statement that they antagonize and hinder such activities be true?"

A little thought should enable such person to make a distinction that would render the matter clear. The simple fact is that such persons as those observed by him are not Christians. It signifies little by what name they continue to call themselvs; names are nothing. What we are to estimate them by is, the whole body of their disposition, habits of thought, and actions. Now, Christianity prescribed a certain system of dispositions, habits of thought, and actions; this was followed by certain men in the Dark Ages, followed rigidly and in its entirety; and those men were Christians. To them the name really applies, and to them only; to them only can we correctly look for the effects of Christianity in practice. The men passing as Christians now, we affirm, are not like those men, are not Christians; and to use the same name to denote both is to continually giv rise to that confusion of thought which it is the purpose of this article to disentangle. We hav affirmed that they are not Christians; and we affirm that they are Rationalists. That is, in the main. They are nine-tenths Rationalists. Nine-tenths of their thinking and conduct is based on the principles of Rationalism, and directly and flatly in defiance of Christian rule. What is bad in them is Christian; what is good, is Rationalistic. Let anyone puzzled look back in history and he will see the genuin Christians opposing education, burning scientific works along with their writers, destroying libraries and scientific instruments. After we hav lost tens of thousands of lives in trying to get the superstition out of believers and some sense and science into them, and hav got them in the tolerable condition of to-day, nine-tenths Rationalistic, it is rather hard on us to hav some look at our reformed Christians, our partially sane products, and tell us that he doesn't see but that they're all right—doesn't see why we need hav so much turmoil over them. There is not a scientific book that Christians are seen using that does not contain theories for which his predecessors hav burnt men and tortured them; a Christian cannot open his mouth to pronounce any received and every-day maxim of modern physical knowledge or modern government or morals, without flatly contradicting the affirmations of his scripture.

Then let everyone distinguish: Every time a Christian is seen doing a thing sensible, he is doing a thing obediently to his reason, which faculty the scripture expressly condemns; every time he works for a thing instead of praying for it, he is violating Christ's injunction; his every humane word against violence, robbery, or slavery is blasphemously antagonistic to the examples of the Old Testament; every step he takes toward bettering our worldly condition is in willful disobedience of divine commands. When he is seen doing any of these things, let it be understood that he is doing them as a Rationalist; and that he does them as a Rationalist, after centuries of the opposit course, only because we hav endured generations of slaughter, torture, persecution, and abuse to persuade, force, and beat it into him.

And the reason we are still working at him is that there even still lingers in him a leaven of the old superstition, which yet works the saddest results, and he is dangerous as long as it remains in him. It may at any time spread and resume its old power; we are not safe till the last atom of poisonous stuff has been rooted out never to return; and this is what we are trying to do.

THE Concordia *Blade* tells a good story. Mr. Walker, cashier of a bank in St. Joseph, lately went to visit Mr. Obendrof of the First National bank at Centralia. He was invited to Mr. Obendrof's house for dinner, and was such a solemn man that Mr. Obendrof imagined he must be religious. When dinner was ready, Mr. Walker was invited to ask a blessing, which he did, after some hesitation and blushing. Mr. Obendrof congratulated himself on his shrewdness in not offending his religious guest, and a few weeks later went to St. Joe, and was invited to dinner with Mr. Walker. Mr. Walker thought it would never do to offend a religious man like Mr. Obendrof, so he invited him to ask a blessing. Mr. Obendrof blushed and hesitated, but finally mumbled out something that was accepted as a blessing. After dinner, while riding about the city, they talked on religion, when it developed that both men were Freethinkers, and that they had never before asked a blessing at dinner.

Letters from Friends.

NATIONAL CITY, June 24, 1889.

MR. EDITOR: We are very much pleased with the paper, and out of all on our list THE TRUTH SEEKER is read first and last. It givs so much room for thought, while the ordinary secular paper is dross, policy-moving, and so much inclined to toady to the cheeky ministers, who should all know that they are in a foul and treacherous business.

Yours truly, A. N. BURGESS.

TRUXTON, N. Y., July 2, 289 E.M.

MR. EDITOR: Continue sending me THE TRUTH SEEKER, as I think it one of the best papers that can be read by man or woman. It is all I can wish for. I received a letter from W. F. Jamieson, Esq., asking if there are Liberals enough in Truxton to sustain a Liberal course of lectures, and in reply would say there are Freethinkers enough, but how "liberal" they are I don't know. I will write to him after I see some who, I think, would help. JOHN DEAN.

FREDONIA, N. Y., June 20, 1889.

MR. EDITOR: Inclosed please find money to pay toward service already ably done and for that which may come, in good riddance of stale theology, which has always stood and lurked in the highways of every progress to a better and higher civilization.

To hope and trust effectually means to stand up erect, and aid in keeping the flag floating above the cross. It is high time every man came to the rescue. PLINY SMITH.

CELINA, O., June 29, 1889.

MR. EDITOR: Please find inclosed $10 for four new subscribers and the renewal of myself to the best paper on earth, THE TRUTH SEEKER. And you may count on me for a lifetime subscriber. I am a radical Infidel, and glory in the honor, for I consider it an honor to denounce superstition and Christian dogmas. My family are Infidels, and we hav been working for the cause in this place. We hav about forty brought over to our way of thinking, and will try to send in some names in the near future.

HENRY T. NIOCUM.

BROOKLYN, N. Y., July 7, 1889.

MR. EDITOR: Did God do all that lay in his power to avert or mitigate the horror at Johnstown? If so, is he then infinitly powerful? Did he not do all he could? Is he then infinitly merciful? The above questions I put to a lady the other day and the answer was: "Oh, they were all wicked and God destroyed them." But I asked her if her own mother, her good mother, had been there on a visit, and was drowned, what would she think of God's goodness to her mother? She did not like my mode of reasoning, and triumphantly answered me by exclaiming: "Oh, some people would like to tear God from his throne!" JAMES WATT.

BOYNE FALLS, MICH., June 13, 1889.

MR. EDITOR: It is said by some here that say they know, that the Johnstown flood was in consequence of the wickedness of the people, but I think there must hav been some that God must hav loved, and that it might hav been to chasten them and not to punish the wicked. Therefore, I thought I would continue to take your paper, as you might know something about it; at least, as much as any of us, and would express an opinion that might giv a little light on the matter. My honest opinion is that it was on account of the heavy rains and the breaking of the dam.

When will people learn to think, or not to think foolishly?

Yours for Universal Mental Liberty, W. P. DAVOLL.

PARIS, ILL., July 7, 1889.

MR. EDITOR: I offer my sincere congratulations on the just and able manner in which you handled the communications of your "two respected friends" in your last paper. Your reasoning is right and the strictures are just and timely, meeting the cases of others who would hav THE TRUTH SEEKER run in accordance with their restricted views. You are right. Sit down very hard on anyone who would hav the grand old TRUTH SEEKER run in the interest of any party or sect, religious or political. The idea of THE TRUTH SEEKER throwing "mud" cannot be truthfully held by persons familiar with the facts. I hope your "friends" are not addicted to the practice of "mud-slinging."

J. A. WALTHALL.

GRAND RAPIDS, MICH., July 10, 1889.

MR. EDITOR: The Bible: Is it a truth or not? on this question the whole prosperity of the human race depends. Our Christian friends tell us that God is all-wise; that whatever he sends us is for our good. According to this we should not kill the potato-bugs. I find Christians and scientists are killing alike. Science says if we had not killed a potato-bug this season we should not hav any potatoes to eat again. Science says, stop raising potatoes a few years and the potato-bug will cease to exist. If I were a Christian I must believe that I should not kill potato-bugs, as the Bible says thou shalt not kill. I as a scientist believe we should not kill our fellow-man. It has always been the practice of the Christians to kill their fellow-man, while their profession has been, thou shalt not kill. A SCIENTIST.

DAYVILLE, CONN., July 1, 1889.

MR. EDITOR: Inclosed find $1 in pay for TRUTH SEEKER. I could not keep house without it. Heston's pictures are splendid. The last one was fine. I don't think the faithful will try to drink poison or play with snakes if their faith is ever so strong. It would take holy Saint Patrick to do that.

There is not much religion in this place. The churches are poorly supported. At the last game of baseball that was played here the priest got a pair of black eyes and a bloody nose from one of his dear children. So you see how they honor their holy father. I am the only one that takes THE TRUTH SEEKER here. I hav tried to get some to take it, but can't. There are plenty of Freethinkers but they don't seem to want to subscribe. I lend my paper every week, and some of them enjoy reading it. I may get a subscriber yet.

Yours for truth, MARTHA HART.

July 15, 1889.

MR. EDITOR: The whole South are notorious as followers of a dead crank who lived eighteen hundred years ago, and a very limited account of him. They fall down and worship to a degree no other section of the country can compare with. Here in southern Mississippi there is the most Christianity and the least honor of any portion of the United States. I hav even seen a man here arrested for picking blackberries on Sunday. But should he go to church and leave a whip, rubber coat, or umbrella, or any trifling thing in his buggy or on his horse ten to one it is gone when he comes out. Everyone asks God for help here and they are the poorest people I ever saw anywhere; just one remove from the savage. All are good church-members, and any of them will go on the witness-stand and swear black is white.

The negroes are flocking from the rice plantations on the banks of the Savannah to follow a Northern white crank who is posing as Christ, falling down on their knees and worshiping him wherever he approaches, preparing for an early march to Canaan, and waiting for carloads of angels' wings to be brought them over the white man's railroad to fly away to the promised land. They are leaving crops, belongings, and homes. A FREETHINKER.

LOOKPORT, N. Y., June 30, 1889.

MR. EDITOR: Inclosed please find check for $5.50 to renew my subscription for two years. I send the extra fifty cents for a book which I think you hav for sale, entitled, if I mistake not, "Men, Women, and Gods," by Miss H. Gardener. I am now almost eighty years of age. Do you really know that after I cease living here I shall dissolve into the elemental constituents that now make up my individuality? It seems almost too bad to be snuffed out like that when I hav lived here so long. My capacity for acquiring knowledge and intellectual enjoyment is as good as ever. If you do not know, what is your belief? Is it, in your opinion, all guesswork? I think it is a miserably mean thing to die guessing. I can afford to lose all the popular ideas of God and the devil, heaven and hell, golden wings and golden streets, but I hav such a strong desire to continue to exist somehow and somewhere in this beautiful universe that I feel like swearing or praying every time I read some of the labored arguments to prove the endless sleep, which come to us in THE TRUTH SEEKER. With all the strong and ever-increasing love I hav for those I hav seen pass away, the ardent desire and sweet hope of again seeing their kind and sympathetic faces, are they indeed dust and ashes? Whence this mockery, this cheat, this lie? It chills me to the very bones thus to liv with all these hopes and aspirations for more than three-quarters of a century, and at last lie down and in a few moments become extinct. ISAAC ALLEN.

CHICAGO, ILL., July 13, 1889.

MR. EDITOR: Can I be allowed to say amen to the tone of John Downes's letter in THE TRUTH SEEKER of July 6th? I think he hits the nail on the head when he says, "Let the motto of all lovers of our country be, No more suffrage to any foreigners. Keep them from voting, and destroy the venomous sting of the church." While I hav no objection to foreigners coming here to seek a home for themselvs and little ones, who will adopt our country as their own and help to protect it from all its foes, I hav serious objections to any alien coming here to steal the livery of our United States to serve the Roman church (or any other church or creed) and carting away our Constitution and laws in the hearse of Jesuitism. The majority of foreigners who come here bring with them the idea taught, that their first obligation of obedience is due the church and its dictates. With the pope of Rome to decree and Cardinal Gibbons to manipulate, what would our country come to? Even now it is not safe to utter the words I am penning, nor for you, Mr. Editor, to publish, as the principle that has shown itself in the assassination of Dr. Cronin of our city is abroad in the land, and were all the foreign population of our land like many of them, we would now be snuffing the fumes of burning heretics. For between the politician (the Jesuit of politics) and the Jesuits of the Roman church our land is in danger, as they would stab to the heart our Constitution, debauch our public schools, and ruin the virtue of our government. The importation of ignorance and lawlessness, free of duty, is the bane that is poisoning the vitals of our nation and sapping away the life of our citizens. A. D. SWAN.

POCAHONTAS, ILL., July 10, 1889.

MR. EDITOR: Find inclosed twenty-five cents for "Liberal Hymn Book." I am truly glad that the truth still livs. I hav been thinking a long time I'd say a word about Spiritualism. Those communications, both pro and con, that hav previously appeared in our paper, remind me of sportsmen shooting at so long a range that they knew they had not reached the target, and no one knew which came the nearest. Although I was raised to believe in spirits, I hav for many years had no sympathy in the cause. If I understand the meaning of the word spirit, it is certainly nothing. It is either a part of God or of the devil, which are great nothings. Spirits are invisible, and yet our Spiritual friends see them. They are not tangible, but yet they are felt. They hav no organs of speech, yet they converse freely. They hav no body, yet they write.

'Tis a pity that men and women of such talent will fool away this short life, where so much good could be accomplished, practicing such superstitious legerdemain. It must be either for amusement or for gain. And, worse than all, there's no philanthropy about such a narrow, selfish scheme. Those few who profess to be the recipients of those communications cannot claim to be of greater moral and intellectual worth than many who are slighted, so upon what grounds can these manifestations be justified? And if not justified they should be condemned. Yours, for liberty, philanthropy, and fraternity, EX-REV. JOS. N. MAXEY.

GLOVERSVILLE, N. Y., July 3, 1889.

MR. EDITOR: I hav a little circumstance to tell you, which may interest you. I was walking past a church the other evening, and made a few remarks in regard to the sanity of the people who would go and listen for a couple of hours to a clergyman and then claim that they do most emphatically believe what they hav been listening to. As I was speaking an aged gentleman came up behind me, and asked what I meant. I told him, whereupon he started on a long discourse, and before he had spoken thirty words he left his theme and commenced on temperance. I could not get him to leave the temperance question, so I asked him what temperance had to do with Christianity originally. He answered, "Everything." And he claimed that the church founded temperance, until I mentioned the Washingtonians to him. Then for the third time he evaded the argument I gave, and told me about his promising a quarter of lamb to a man if he would abstain from all intoxicating drinks for one year. The man stopped drinking and received the quarter of lamb. The old gentleman became so excited over the lamb that he could only repeat the story over and over to me. And I left him, as it was very uninteresting to talk to a man who could only repeat an old story that had nothing to do with what charges I made against his religion.

He is a strong advocate, and has been for years, of the temperance cause, and what did he ever do in that regard, or ever try to do, while he had a chance—and he certainly must hav had a chance, as he signs his name "Hon."?

I will not mention any names, as he has made no public attack on me as yet; but should he, I think THE TRUTH SEEKER will hav a few items for publication.

I simply write this because I feel in a communicativ mood, and to show you that there is another old fogy in the world, and one more strong and radical advocate of free thought and speech and common sense. W. P. LOOKLIN.

TORONTO, July 6, 1889.

MR. EDITOR: I should like to ask through the columns of THE TRUTH SEEKER—for I do not suppose a Christian journal would devote its sacred columns to the propounding of such a question—why the almighty does not exert his omnipotent power in such cases as the Johnstown catastrophe for instance. We often hear him likened unto a father who guards his child with a watchful and careful eye, but I would like to hear of the father who in his right senses would sit calmly on his selfish throne as God does and see one or a number of his children hurled into the jaws of grim death without making an effort to rescue them, but instead glare at them with a keen eye of satisfaction, and gloat over the scene as though he gloried over such horrible exercise, and then try to frighten those who remain into the belief that the only way they can secure a harp and a pair of wings with which to soar away to everlasting happiness is to praise him day and night for allowing the lives of unsuspecting victims to be taken in such a cruel and cowardly manner, when he could hav prevented it but did not.

Is it any wonder that the Christian forces are battering down their own fortresses and annihilating their own army, when under command of such a relentless and bloodthirsty general? And they are evidently breaking down every barrier to Freethought, which in the great march of progress is fast gaining the ascendency over wrong for which it is striving, and which will eventually attain an eminence from which it can look down upon the vanquished forces of orthodoxy, and proclaim to all the world that error and superstition hav been obliterated and truth and right are wearing illustrious crowns.

When the imaginary fire and smoke which hav belched forth out of the mouths of roaring Christian guns for centuries hav cleared away; when the ranks of superstition hav been broken and the forces scattered, and the shackles of mental and social slavery hav been broken off, then will the unmistakable evidences of the destruction of the high walls of superstition be manifested, and the glorious dawn of a reign of unhampered liberty, of unfettered freedom of thought and speech, break upon us, and a new and brighter sun will shine upon emancipated humanity. Wars will cease, bloodshed and strife will be practically unknown; and as a high standard of education will be the aim of all, every intelligent man and woman will become a benefactor and instrumental in reclaiming the human race. J. B. VAIL.

IPAVA, ILL., July 15, 1889.

MR. EDITOR: The Fourth of July celebration in Ipava was better than any citizen anticipated. The most sanguin did not expect such a fine time, nor did they expect to see so many people present. All was in harmony. The music, the reading of the Declaration, the oration, the tribute to the grand old flag, the eagle, the park dinner, all went to make up one grand, beautiful picture. Every heart seemed to be throbbing with patriotism. All was pleasant until about 5 P.M., when the "Holiness Band" came in on Main street, marched into the thickest of the crowd, and commenced singing psalms. They were quietly asked to go to the park, but did not go; then they were commanded to disperse, as they were obstructing the public highway. Still they were inclined to remain, calling the officers of the day a drunken mob for trying to interfere with God's work. Now it seems that many good people hav come to the conclusion that God has some very poor specimens of humanity working for him, and they hav become tired of being called fools and drunk-

ards by such people. In fact, such acts and such people are an insult to decent religion, an eyesore to good citizenship, sickening to creation, and last, but not least, it is an insult to the national bird to interfere with his flight on the Fourth of July. These holiness people are not patriotic. They do not believe in the Declaration, there is not God enough in it. Jehovah they think is left out. One of this same band was egged out of a neighboring town for condemning the soldiers and citizens for laying flowers upon the dead soldiers' graves. They are a part of the God-in-the-Constitution party. They are trying to elevate the cross above the flag. George Washington said: "This government is in no sense founded on the Christian religion." This is a secular government, recognizing no religion but tolerating them all if celebrated in order and decency. Ignorance cannot on national holidays erect their "guide board" on the public highway and there mistake cheek for authority, loud talk for wisdom, and excitement for inspiration. There is a time for everything and a place for everything. The time to fly the American eagle and pay tribute to the stars and stripes is the Fourth of July. And when the eagle flies the highest and the flag floats upon the breeze Washington, Paine, and Jefferson become immortal, and every man, woman, and child that are protected beneath the grand old flag, the emblem of liberty—if they know from whence their liberty came—will hold the above heroes more sacred than all else. They kindled the fires of independence which put out the sulphurous fire of darkness, and should be lauded to the sky.

The soul-savers were taken in charge by the officers and marched to the public square, and turned loose. Some of the most superstitious expected to see the flag rent from top to bottom and the dead come forth and walk, but not so. The grand old emblem still floats and the sun still shines, and the Ipava people are happy. C. S. RANDOLPH.

LAWRENCE, KAN., July 15, 1889.

MR. EDITOR: When we learn to feel that we are responsible beings, and do what is right for the love of right; doing good for its own reward, and not for the fear of eternal punishment or the vengeance of a wrathful God, then, and not till then, shall we hav a just appreciation of ourselvs, our fellow-beings, and our creator.

I, for one, could not die with a clear conscience, if during life I should attribute to God all the cruel wars, bloodshed, and torture—with guillotin, the gibbet, and fagot—all the atrocities recorded in the Bible and through history, and which are said to hav been executed according to the divine command of God, but which were the outgrowth of vicious, conniving, or mentally deranged people, and palmed off on the ignorant masses, who, under oppression and tyranny, gladly caught the thread of hope that somewhere in the future there might be a heaven of rest for the poor and oppressed of this world, whose lives had been one brief scene of grief and wrong here. They also conceived that it would be a fine thing to invent a place of torture for their oppressors; so they invented the sulphur pit, to which they hav consigned not only their oppressors, but also the best and noblest types of the human race. All that did not believe their absurd dogmas, all that dared to think for themselvs with that brain given them by the creator, were doomed to eternal perdition. But, for my part, I would rather go to eternal perdition in company with Galileo, Socrates, Paine, and all the list of ancient and modern thinkers than be consigned to the orthodox heaven one hour amongst the lying, grasping priestcraft and ignorant, cringing cowards, thieves, and murderers that hav lived like fiends of darkness and imps of Satan, that hav offered up their prayers on the gallows to a creator that they think has nothing else to do than listen to human babble, and grant pardons to those who are too mean to liv like true men and too cowardly to die.

MRS. H. H. AHLSTROM.

PALMYRA, N. Y., June 5, 1889.

MR. EDITOR: I see that the gospel-bangers turn all things to prove the goodness of God. The Johnstown flood was one of God's blessings, and next fall the people will be requested to assemble in their respectiv houses of worship and thank him for it. Salt is as good as sugar to sweeten with if you only think so. They can prove their religion to little children and little minds. Those who fish in rain-barrels for whales and in superstition for ghosts believe all they say. They stand up in their dignity and long faces and tell their dupes that God has created certain laws of nature, and they hav to work the way he has planned—he does not interfere with them. But it appears he did at the Johnstown flood, for he saved an old wooden image of his ma in the Catholic church—although he didn't save the church. That, I suppose, was of more consequence than the thousands that perished by the flood. God is so good and merciful and can do everything and dislikes sin and suffering, and your prayers will be answered if you pray in faith believing. Did not that poor little child on the raft believe, and all those others who asked God to help them? But they went to their death, and God was about as much help to them as the horn on the moon. And soon after in Ireland, fifty or more little innocent children were maimed or killed in a railroad collision, and they were his own good little Sunday-school scholars. How long will the poor dupes of religion keep worshiping a myth of old heathen idolatry, instead of putting their trust in themselvs to overcome the destroying power in nature by common sense and science?

I love the good, the beautiful, the just, the grand, and the noble in all nature, but I do not love or reverence a heartless God. I despise that heartless monster that makes the innocent suffer for the guilty, and creates animal life so it can exist only by devouring other living substances, that are in pain by being tortured and killed—one animal laying traps to catch its own fellows or other species, and the animal man not exempt from that heartless cruelty. When misfortune and sickness come to us the sky-pilots say that whomsoever God loveth he chastiseth. According to that he loves everybody and he has been on the love-path quite considerable lately, and has loved many of them to death. I sincerely hope he will not place his affections on me very soon, as my ambition is to help spread the gospel of Freethought a little longer on earth. I hav no ambition to sing his praises and goodness around the great white throne.

I find that the Freethinkers were the only ones who contributed to the building of that monument to science, and the murdered advocate of it, poor Bruno, although his knowledge was a help to education, and to the good of all classes, Protestants and Catholics. And even God did not know the shape he had made his own earth in until he was told by that martyr to science and Freethought. No, they could not contribute one cent to a monument to progress, but the religious fanatic will giv his last dollar to help build a monument to one of the old, ignorant, selfish, and degraded saints of Christianity, doubly dyed and steeped in debauchery and crime. H. P. MARSH.

BROOKLYN, N. Y., July 15, 1889.

MR. EDITOR: Memory reminds me that some months ago a correspondent requested that special attention should be paid to science in THE TRUTH SEEKER; and suggested Matter, Motion, and Planetary Formation as an appropriate subject, and briefly stated the popular theory. Being of an obliging disposition, I will suggest that science is knowledge; hence, unless theories are the logical import of known facts, they are obviously not science, but vagaries. Judging popular theories by that definition, I lost confidence in them in early youth and hav not found it yet.

Memory suggests that a Boston man named Fisk was the original author of the popular theory that all matter was primarily a mass of liquid fire of intense heat, etc. The theory was first published in a small book that I read about fifty years ago, and it was subsequently elaborated and republished as a divine revelation—probably by the spirits—through the mediumship of A. J. Davis, the trance orator. By reading the preface or introduction of the Davis book, I learned that the original author of the theory was one or the whole of the committee who had charge of Mr. Davis and the spirits, and of the elaboration business.

Friction and combustion are the only known cause of heat. The heat caused by friction is but sufficient to ignite combustible substance, and combustion rapidly decomposes the substance acted upon and renders it incombustible. Therefore, if matter exists eternally, it could not possibly hav been primarily intensely heated, if heated at all. For there can be no heat without friction, nor friction without motion—should I add, nor motion without life, some of your critics might pertinently inquire: Then how about the motion of a falling dead body? Hence, it appears that life, in the usual acceptation of the term, is not an absolute necessity to motion; for decomposition and recomposition is motion, but the friction is not sufficient to cause perceptible heat. Hence it is obvious that all matter was primarily cold and lifeless, infinitly expanded and apparently motionless, until its inherent properties were evoluted into activ being; then motion and planetary formation began.

Having ascertained the primary condition of matter, the cause of motion and planetary formation is the next problem that presents itself for solution; and when we hav found a cause of motion, we shall hav found the great universal cause and law of all motion. For nature is a strict domestic economist, who will not tolerate such an extravagant superfluity as two causes of the same or like effect; for we could never determin with scientific certainty to which cause the effect should be attributed. Hence confusion that would make science impossible.

Though it is generally accepted as an axiom that nature abhors a vacuum, I am inclined to doubt; for there is more vacuity than anything else in nature, and she makes no fuss about it that I can perceive. All is tranquil and lovely out yonder in vacuity. Therefore it is obviously not vacuity but antagonism that nature abhors, and hastens to establish unity, tranquillity, and repose. Antagonism makes motion a necessity to self-preservation; hence it is a sufficient cause and law of all motion. Therefore, when the inherent properties of matter were evoluted into activ being, all matter of antagonistic properties in proximity united and produced compound formations of every degree of ponderosity, causing motion and commotion until centers of ponderosity, that are usually called centers of gravity, were formed, around which all matter arranges itself in the order of its ponderosity, and planets and planetary systems were formed as speedily as gravitation could form them. There is no scientific reason that I can perceive, why all the formations that compose our planet should not hav been simultaneously formed and deposited by the common law of formation and gravitation, instead of being formed and deposited at different times and by diverse methods, as some theorists absurdly suppose.

I hav failed to find any evidence of, or necessity for, such a property in matter as attraction, especially not as a cause of motion. The effect of antagonism is analogous to that attraction is supposed to cause; hence the attraction delusion. Nor hav I found any indications of spirit organisms, or of any spirits but the inherent properties of matter that are inseparable from matter. Hence, I think it pertinent to inquire whether spirit is an organic and personal individuality, like the Christian's God, or an inorganic and universal property. Spiritology involves the question of whether the facts that are known to exist in nature, or facts that are known to be manufactured by art, are the most reliable authority on questions of natural phenomena. I would not believe the existence of spirit organisms should I see, hear, and feel them; for I scientifically know them to be a delusion, and that my physical senses and imagination are liable to deceive me unless subjected to strict supervision of reason. Thought being but imagination, you will please note that I am not an advocate of free thought, but of free discussion and investigation that demands a reason that no school or sect of spiritologists are prepared to giv, but insist on our accepting manufactured, artificial facts, notwithstanding the facts presented by nature to the contrary. J. A. TUTTLE.

NICKERSON, KAN., July 13, 1889.

MR. EDITOR: It can be truly said that the world has but just started upon the right road to progressiv civilization. Although we hav required over four thousand years as experience in which to discover the true base for the structure of human science, it does not follow by any means that the final perfection of that science will now be so long delayed as to cause dismay in the hearts of the noble class of writers and thinkers of this day.

As we look back over the vista of time, even though but partially acquainted with the history of nations and peoples, their beliefs and their governments, our blood stops in our veins, curdled by the page of crime, full of heinous deeds flowing from a father's love—paradox of crime. Did morbid, jealous hate first slake its thirst in Abel's blood or not? Whether it did or not, the record givs us all we need to prove the crowning crime of man's creation, if created but to be filled with passions far more base than those of brutes, who behold with sight offended the genus which should be nobler, man, to whom all other lesser brutes must passivly yield their harmless lives as food, nerve the arm and steel the heart to do a baser crime than theirs to satisfy his selfish greed and lust.

The horrible, cruel butcheries, running from the earlier history of man up to the sixteenth century, and perpetrated in the name of religion and at the command of God, still are sought to be reënacted by the pulpit.

There can be no doubt that Joshua, David, Saul, Jehosephat, and all the other captains under God actually put to the sword and otherwise destroyed millions of innocent lives, chiefly women and children, and pillaged and burnt their cities. There are many to-day who stupidly believe that all this was done by the command of God to accomplish a moral purpose. While believing this, they also believe that this God was infinit in power, wisdom, mercy, and love. But they never ask themselvs why God did not choose some other way to improve the morals and advance the civilization of that age. Why not hav instructed Joshua to go over against the peoples of the one and thirty kings with the Pentateuch and gospel hymns of that day and hold a series of protracted meetings, and at these gatherings hav "poured out his spirit" in answer to the prayers Joshua could hav made, and thus hav had these sinful people convicted, converted, and saved to the glory of God?

In an article in an earlier number I undertook to show that ethical principles are eternal, and outside of any person, either a personal God or other; which proposition has run the gauntlet of criticism without challenge, wherefore I must be right in my premises. If a personal God existed, it would be no more right for him to do wrong than if the modalic principle of right were violated by some degraded specimen of humanity. Nor would Joshua's, David's, or Samuel's butcheries be tolerated by orthodox people of to-day, if they had occurred yesterday, last week, or last year, or if *their* kith and kin were among the slaughtered. If they were Philistines, Moabites, or other strangers, and a thousand or two thousand years ago, the moral sense of the orthodox Christian is not offended. It is not the brains of their children that Saul dashes against the wall, or their mother, yet pregnant, with their unborn sister, who is delivered in the throes of death by the sword of Joshua. Their ears do not hear the wail of anguish of the mother, nor do their eyes behold the fierce struggle of the father and brother as they make battle for life, nor do they hear the prayer for mercy at the capitulation, as the blood-stained executioner, at the command of a merciful father and God, with chariot and horse in hot pursuit runs down the fainting mother like hunted wolves, until, escape cut off, she yields her breast to the cruel spear thrust by a demon hand at the child for whom she seeks a point of safety. To narrow-minded bigots the matter of a few years, that with their God is as "but a day," is the panacea for crime, however heinous, and they sit, day after day, and listen to the repetition of the assurance that the "love of God overcometh the world," and that "his promises are yea and amen to all people." This about his promises may in a sense be true, since he has never been known to hav made any of himself, they all being made by proxy. The latest exposition of divine weakness or inability to keep promises is in the signal failure of the rainbow covenant, by violating which he recently compassed the destruction of some fifteen thousand lives, and devastated the Conemaugh valley in Pennsylvania, whereby a large number of the once faithful hav discovered that he does not "hold the waters in his hand" as chronicled in the superstitious legend. We shall soon need another vote on inspiration and the selection of a new canon by the priestcraft, and should any but those of predestinated Presbyterian faith attempt to vote, there should be a fight, and such a fight as once occurred in a main in Philadelphia, where two ill-tempered brutes, goaded on by their more brutal seconds, fought till there was nothing left but an inch and a half of tail.

The theological institutions of the present day are of loose faith and the students in the main hav a decided taste for that Liberal literature which in former years was of exceedingly clandestin presence. There is much complaint among the faculty that Infidelity and want of firmness in the faith are increasing among the young men, and unless there can be got some new evidence, theory, or science which will more clearly reveal the supernatural, faith in such a being will soon wholly disappear, and the once temples of the living God become homes for the owls and bats. ECCEART.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Three Riders

Three riders set out for the temple of fame;
Each booted and spurred and equipped the same.
The first rode forth at a rattling pace,
Like a jockey who wins an exciting race.
The second set out with caution slow,
So that, when need was, he might faster go.
The third rode steadily, quietly on,
At a quick jog-trot he could reckon upon.

And which do you think will the winner be:
The hare, the tortoise, or number three?

The first one soon broke down, of course,
He saved the saddle, but lost his horse;
The second met the regular fate,
Dallied too long, and was just too late.
The third, I grieve and regret to say,
Did not get there, for he lost his way.
He thought so much of his regular trot,
That to look at the signs he quite forgot.

See how strangely things befall.
Another, not thinking of fame at all,
Who was on his way to the breadfruit tree,
To provide for his wife and children three,
Went straightway into the temple of fame,
And innocently asked its name.
They answered him. With a quizzical face,
He remarked: "It's a most uncomfortable place."
Then he went on to the breadfruit tree,
And home to his wife and children three.

The moral? Well, if you can find it,
Write it out, for I shan't mind it.

Jessie's Story.

It was one afternoon in August when my brother Eddie and I set out to go huckleberrying. Nothing to do but my little brother George must go, too, and there was no peace till he got his little pint cup and started on ahead. George was about three and a half years old, Eddie was eleven, and I in my ninth year. It was one of those hot days when the grass turns red in the sun and fat black ants seem frantic with rage when you happen to get in their way. The bushes glistened with shining black berries, and lazy, round-ribbed, short-legged worms slept on the green leaves in the sunshine. The slugs and snails seemed lazier than ever, and even the Daddy Long Legs appeared to be snuggled up for a quiet snooze. The spiders were very still in their thread-like houses, and the beetles had no disposition to stir from their quarters. The "devil's darning-needles," however, were activ, and their gauzy wings circled around our heads, their owners apparently quite willing to sew up our mouths if they could only get the chance to perform so strange an operation. The crickets were hidden under the mosses and leaves, and once in a while announced their presence by a sharp chirp. The musketo family were pretty lively, and every now and then took a good sip of our good blood.

We said little, but diligently picked the berries that were clustered about us. Eddie filled his two-quart kettle first, and then tucked it away under a barberry bush, and hastened back to help fill my kettle.

Eddie is a good boy.

Well, very soon my measure was full of berries, excepting some green twigs and an occasional sour bug, and George had his little pint cup full, too, which was doing well for so small a boy. Our faces were red with the heat and musketo bites, and the perspiration dripped from us. My clothes were wet to my back, and we all felt nervous and uncomfortable, so we thought the best thing to do was to trudge along homeward.

When we went to get Eddie's berries under the barberry bush, lo and behold! the tin kettle was empty, and Billy West was just walking away with his two pails full to running over with big black huckleberries.

"You've been stealing my berries," said Eddie, in a white heat of indignation.

"No, I ain't, neither," and Billy West walked off in another direction.

"Giv me my berries, you thief," screamed Eddie, much exasperated.

"I havn't got your berries," said Billy West, "come now," and marching up to Eddie he struck him square in his face. This was too much, and Eddie returned the blow with interest. Of course we had heard all about the doctrin of turning the other cheek to be hit when you were smitten on one side, and also of giving your top coat when your inside coat was stolen from you. But Eddie was too much of a Yankee to turn the left cheek, or to giv all the berries we had left to the robber. Instead of that he pitched into Billy West like all possessed, but he was not so strong as Billy, and when I saw he was getting the worst of it I just walked up and took his part. I remember I had on a brand new hat—a big shade hat—that I had never worn before. Billy West went for that hat, and in less than two minutes such a looking hat you never saw before. He scratched me and I scratched him. Georgie, poor little boy, seeing I was going to be beaten, toddled up and, doubling his little fist, hit Billy a blow that made him wink. There then ensued a regular pitched battle, and we should hav come off conquerors had not Billy watched his chance, snatched his kettle of berries, and run for home.

Such looking children as we were when we reached our home you never saw. Faces scratched and bleeding, clothing torn, and eyes flashing fire. My new hat was a sight, with its rim broken and hanging from its mashed crown. With quivering lips we related our story to our sympathetic parents, and, after all, there is nobody has such genuin sympathy for us as our father and mother—nobody can love us so well and so truly; nobody can take our part so sincerely. Our appearance on this occasion spoke louder than words. My father immediately put on his hat and walked out of doors. It was not long before Billy West was suffering for the insults and injuries he had heaped upon us. The screams rent the neighborhood, but I will venture to say he will never again steal berries from children who hav earned them by the sweat of their brows, nor will he fight in an unrighteous cause. My father had scarcely returned before Billy West's mother was at the door, and the vile epithets that scampered from off her tongue plainly showed from whom Billy had inherited his evil nature.

Perhaps you think this story is not true, but it is the plain, unvarnished truth. I do not approve of fighting as a general rule, but I do believe in all defending their honest and undoubted rights. I hav never been sorry for the battle of that sultry afternoon, but hav always regretted that our united strength was insufficient to cope with the big, blustering, muscular sneak-thief Billy West. Jessie.

The Ocean's Depths.

The greatest known depth of the ocean is midway between the island of Tristan d'Acunha and the mouth of the Rio de la Plata. The bottom was there reached at a depth of 40,236 feet, or eight and three-fourths miles, exceeding by more than 17,000 feet the hight of Mount Everest, the loftiest mountain in the world. In north Atlantic ocean, south of Newfoundland, soundings hav been made to the depth of 4,580 fathoms, or 27,480 feet, while depths equaling 34,000 feet, or six and one-half miles, are reported south of the Bermuda islands. The average depth of the Pacific ocean between Japan and California is a little over 2,000 fathoms; between Chili and the Sandwich islands 2,500 fathoms, and Chili and New Zealand 1,500 fathoms. The average depths of all the oceans is from 2,000 to 2,500 fathoms.

Why It Is Cold on the Mountains.

Go into a greenhouse on a sunshiny day, and we find the temperature much hotter there than outside. The glass will allow the hot sunbeams to enter, but it refuses to allow them out again with equal freedom, and consequently the temperature rises. Our whole earth is in this way to be likened to a greenhouse, only, instead of the panes of glass, we are enveloped by an enormous coating of atmosphere. When we are on the earth's surface we are, as it were, inside the greenhouse, and we benefit by the interposition of the atmosphere; but when we begin to climb very high mountains we gradually get through the atmosphere, and then we suffer from the cold. If we could imagin the earth stripped of its coat of air, then eternal frost would reign over the whole earth as well as on the top of the mountains.

Playing the Wrong Tune.

To do the right thing in the right place is a faculty few people possess. A steamboat-load of excursionists was thrown into a panic by a singular cause the other day. The boat stopped suddenly on account of some defect in the machinery, and the band struck up, with misguided taste, a very sweet but doleful tune in slow time. The people took this as an omen that their last hour had come, and there was a great uproar, and everybody began looking for life-preservers. But the captain was a man of tact, and as the band would not stop, he turned on the whistle and drowned the music, whereat everybody laughed, and presently the boat went on.

Verbal Snares.

The popularity of Peter Piper's celebrated peck of pickled peppers will probably never wane as a snare to catch the tongue that would fain be agil; but that test has formidable rivals. The following short sentences, as their authors maintain, do wonders in baffling the ordinary powers of speech:

Gaze on the gay gray brigade.

The sea ceaseth, and it sufficeth us.

Say, should such a shapely sash shabby stitches show?

Strange strategic statistics.

Giv Grimes Jim's gilt gig-whip.

Sarah in a shawl shoveled soft snow softly.

She sells sea shells.

A cup of coffee in a copper coffee-pot.

Smith's spirit-flask split Philip's sixth sister's fifth squirrel's skull.

Dogs' Memory.

The *Zoophilist*, an English paper devoted to the protection of animals from cruelty, tells some stories which are apparently well authenticated, illustrating the keenness of the sense of recognition in dogs. The late Mr. Eyre, a clergyman, left a dog which was very much attached to him at the country house of a friend, while he left England for a long sojourn abroad. After two years Mr. Eyre returned, arriving at his friend's house late at night, and retiring without having the dog called.

Next morning Mr. Eyre was awakened by the dog bursting into his bedroom, and leaping upon him with the wildest demonstrations of delight.

"How on earth did he know I had arrived?" asked the gentleman of the servant who brought hot water.

"O sir," the man replied, "it is the most curious thing! As I was cleaning your boots the dog recognized them, and became excited beyond measure, and I hav not been able to quiet him till he saw where I was carrying them, and rushed up along with me to your door."

A correspondent of the same English paper relates that he gave away, at a year old, a dog which he was unable to keep in his London home. After eight years the dog was returned to its first owner.

"The dog met me," said the correspondent, 'at first as a stranger, and then, with little animated sniffs of inquiry, going round and round me. I remained still for a few moments while she grew more and more excited. At last I stooped and patted her, and called her by her name, 'Dee.'

"On hearing my voice the poor beast gave what I can only describe as a scream of rapture, and leaped into my arms. From that moment she attached herself to me as if she had never left me, and with the tenderest devotion."

What the Little Ones Are Saying.

The little girl who wrote on her examination paper, "The interior of Africa is principally used for purposes of exploration," was wiser than she thought.

Teacher: "Can you tell me why lightning never strikes twice in the same place?" Boy: "Yes, sir. Because there's nothing left of the place after the first strike."

"I've never seen my hands when they were as dirty as yours," said a mother to her young daughter by way of reproving her for want of neatness. "No," quickly retorted the clever child, "but I guess grandma has."

Edith's aunt said she might get four caramels from a plate in the closet. I am very sorry to say she took five; but she wasn't quite happy while eating them. She was very still for some time, and then asked: "Aunty, does God know how many caramels I took?" "Yes, Edith." After another long silence she broke out: "Well, I shouldn't think he'd make such a fuss about one caramel!"

"Now, Gus," said a boy to his playmate, "we've got this dog in partnership, and half belongs to each of us. We'll call one end mine, and one end yours, and you can hav just which end you like." "All right," replied Gus, "you can hav the front end [persuasivly] with the eyes, and the ears, and the mouth, and the collar, and teeth, or the rear end with just the tail." "I'll take the front end." "All right; you'll hav to feed him, then."

Grandma had taught our "two-year-old" to answer a great many Bible questions, and was fond of "showing him off." On one of these occasions she asked him, "Who was put in the lion's den?" "Daniel," was the prompt answer. "Did the lions eat Daniel?" "No." "Why?" The answer should hav been, "Because God shut their mouths," but the little fellow reflected a minute, and then said: "I dess Daniel wasn't dood to eat."

Correspondence.

Warrensburg, Ill., June 10, 1889.

Dear Miss Wixon: As I hav nothing to do, I will occupy the time in writing to the Children's Corner. My pa does not take The Truth Seeker. We had never heard of such a paper till a few weeks ago Mr. I. C. Odle and wife moved to the Burg. They are stanch Freethinkers. They most heartily lend us their paper. My pa has fallen in love with the paper, and I admire the Children's Corner very much. As this is my first letter, I hope it will find a place in the Corner. I am twelve years old. Your Freethinker friend, Julia A. Markland.

Wheeling, W. Va., July 9, 1889.

Dear Miss Wixon: Pa wants me to write a little letter for The Truth Seeker. I never wrote any for a paper before. I am eleven next week. I hav two sisters—Della is fourteen, and Ina is six. We do not go to school; pa teaches us at home. He does not want us to go to school where they read the Bible and pray. We don't go to church or Sunday-school.

I sell papers and make from $2 to $3 a week. If the Christians keep on with this Sunday business I shall hav to quit selling papers on Sunday. I am a Liberal. I expect to liv and die one. I hope all the little folks who write for The Truth Seeker will be good Liberals when they grow up.

I guess I will close for this time.

Orlo Ingersoll Noe.

Wheeling, W. Va., July 9, 1889.

Dear Miss Wixon: I hav never written a letter for The Truth Seeker. I will try and write a small letter now. I hav a brother eleven years old, and a sister six years old, and I am fourteen. I read The Truth Seeker every week. I like to read the Children's Corner very much. I do not go to church or Sunday-school. I don't believe in the doctrin they teach. Pa is going to take The Truth Seeker as soon as he can. I liv on the banks of the Ohio river, and can see the steamboats glide along, which is a grand sight. I am sure there are many children living back from rivers who would be glad to see a steamboat. Now, Miss Wixon, I am only a little girl, and this is a little letter, and I hope it will find a little corner in the paper, so the little folks can get acquainted with me.

Emma Adelle Noe.

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Poetry.

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From the Boston Transcript.

Hard was the lot of our fathers, the men of the early world,
Beast-like, scratching the earth for a niggardly dole of her fruit.
Wedged in the clefts of the hills, in the hollows of tree-trunks curled.
Groping in glooms of the cave, starving on berry and root.

Shelterless, weaponless, weak, a haggard and wandering brood,
Seared by the brand of the sun, by the whirlwind scattered and tossed.
Buried in drifts of the snow, whelmed by the rivers in flood.
Flayed by the scourge of the storm, scarred by the dagger of frost.

A wretched and barbarous race, unskilled, at the mercy of all,
In haste to escape from its foes to the hiding-place of the dead;
Hunted of hunger and lean, whose life was a piteous crawl
From the dark of the womb to the dark of the grave through the shadow of dread!

But we! we are cunning and strong, we hav made all wisdom our own;
We hav mastered all arts, we hav tools and raiment and roof overhead,
We laugh at the shriek of the winds, we dance on the brute overthrown,
With his skin we hav clothed us about, with his flesh we hav filled us and fed.

Our fathers, the cowering men of the caves, were the cave bear's prey;
They fled him, we seek him: the snows with his blood, not ours, shall be dyed:
We follow his tracks through the drift, ha! ha! we spear him and slay;
We feast on the fat of his ribs; we comfort our loins with his hide.

Oh, marvelous progress of man! oh, race of unspeakable craft!
Oh, strikers of fire from the heart of the rock in a fortunate hour!
Who hav fitted the sharpened flint to the wonderful pine wood haft:
In the day of your weakness and want, who dreamed of the day of your power?

—*H. D. Traill.*

Literary Notices.

COL. J. R. KELSO AND HIS BOOKS.

Reader, some one once said: "Beware when God sends a *thinker* onto this planet." God, or good—Evolution—has sent Col. John R. Kelso, one of the deepest, highest, broadest thinkers, to teach the false guides and misleaders of a blind and ignorant world to beware of the coming light of a true cosmogony, which shall dissipate Godism, popery, and priestcraft as the approaching morning sun drives ghosts home to churchyards. His brain is a fountain of facts and truths, which he has the superior power to connect and weave into a chain and web of logic and philosophy, and analyze, discriminating between the false and the true. He is, to my mind, an approximation to a master world-builder. His "Universe Analyzed" is a "feast of fat things" to a scientific humanitarian. In the light and truth of the grand cosmogony he unfolds and pictures, how pueril, absurd, and inhuman is the God-and-creation assumption—this insignificant earth and all its man-made systems and selfish schemes a mere speck on the map of the universe. I would that space would permit me to review it in detail.

His book, "Spiritualism Sustained," does sustain Spiritualism from orthodox authority, if not from scientific, and completely demol. ishes orthodox absurdities with a master's logic.

His "Bible Analyzed" is an extensiv, learned, masterly display of facts, figures, critical acumen, and logic to expose and show up the assumption, absurdities, sophistry, falsehood, and inhumanity of popes, priests, kings, despots, and endeavorers to make the Bible an infallible authority, guide, and savior to a blind, ignorant, credulous world. Reader, however wise you are, buy and read Colonel Kelso's books, and thereby be richer and wiser. PROF. J. H. COOK.

RESEARCHES IN JEWISH HISTORY. Including the rise and development of Zoroastrianism, and the derivation of Christianity; to which are added several papers on kindred subjects, among which is "Whence Our Aryan Ancestors?" By G. W. Brown, M.D. Rockford, Ill.

This is a book that we commend to our readers. It exhibits learning and keen critical reasoning. The Christian belief is clearly proved to hav no historical foundation. Persons who hav read this book will never be at a loss in arguments with Christians. We will fill orders for the work at $1.50. We append a letter from Miss Gibson:

I am so well pleased with Dr. Brown's book, just received, that I cannot forbear saying a few words in its favor.

As its name indicates, it consists of "Researches in Oriental History," embracing: 1. Researches in Jewish History; 2. In Zoroastrianism; 3. Derivation of Christianity; 4. Whence Came the Aryans?

Its author believes this is the only successful attempt to trace the messianic idea from its fountain, and follow it until developed into Christianity.

As I am very anxious that this book should be read by all of our Liberal thinkers, as well as by Christians, I will refrain from expressing my opinion, leaving it to each reader to judge whether the author has succeeded or not. It is certain that a large amount of Christian authority has been consulted and adduced, and if the author has arrived at false conclusions, based on Christian evidence, the fault is more theirs than his. He shows by their own investigations that there are no monumental traces of the Jews ever having been in Egypt, that they were not a nation previous to the captivity, only 445 years B.C., and that the Christian religion was derived from pagan myths several thousand years old. The book is worthy of an attentiv and general perusal. It contains much valuable matter gleaned from high authentic sources, and is justly entitled, "Researches."

The whole work, with table of contents, makes 407 12mo pages. It is printed from new long primer type on fine double calendered white paper, and strongly bound in muslin. ELLA E. GIBSON.

Barre, Mass., April 17, 1889.

MEDIUMSHIP: A Course of Seven Lectures, delivered at the Mount Pleasant Park Camp-meeting, during the month of August, 1888. Also, a lecture on the Perpetuity of Spiritualism, given at the same place, on the last Sunday of the camp-meeting. By Prof. J. S. Loveland. Chicago, Ill.: Moses Hull & Co. Price, $1.50.

This work is well written, printed, and bound. Those wishing to investigate possibilities of continued existence will welcome it.

The United States Cremation Company forwards us a pamphlet containing favorable "Opinions on Cremation" by distinguished men.

"On Faith," by Robert Park, M.D., is a good dissection of the ludicrous thing known as faith. The book is published by Watts & Co., London, at 10 cents.

"The Universal Republic. Advocating the Unity of Nations." An Occasional Magazine. This publication is edited by Geo. J. Holyoake, and brought out by the Coöperativ Printing Society, London. It has the excellent aim of doing away with the absurdity of national hatreds and establishing universal peace and good will.

Whoever is interested in the controversy over vaccination may send to Dr. E. B. Foote, Jr., for a pamphlet entitled, "Dr. Cyrus Edson's Plea for Compulsory Vaccination reviewed by E. B. Foote, Jr, M.D." We are incompetent to pronounce on the matter, but may say that we hav never seen the arguments on the anti-vaccination side more cogently presented.

Prof. H. M. Cottinger some time ago wrote a book called, "Rosa, the Educating Mother. Written for Mothers and Young Ladies of Age." Its object is to supply a manual for mothers who wish to train their children up in principles of Freethought and common sense. The second edition of the work is now out, enlarged, and illustrated with a number of engravings. Price, $1.25.

We hav words of praise for the "Address in Memory of Thomas Paine" delivered by Florence Kelley Wischnemetzky before the Friendship Liberal League of Philadelphia, and now printed in book form. The author thinks that were Thomas Paine here now his voice would be heard in tremendous tones demanding reform of present evils political and economic. She thinks that those who now wish to emulate him should do so by assailing those evils as fearlessly and devotedly as would he. Price, 5 cents; published by the Truth Publishing Co., Pittsburgh, Pa.

Colby & Rich, Boston, hav published a work essaying to demolish the Seybert commission report adverse to Spiritualism. It is by A. B. Richmond, Esq., a member of the Pennsylvania bar, and the author displays the clearness of speech and acuteness of argument of his profession. The title is, "Addendum to a Review in 1887 of the Seybert Commissioners' Report." The book is well bound in cloth, with a handsomely engraved frontispiece representing the grounds of the Cassadaga Lake Free Spiritualist Association in 1888. The pages number 164; the price is only 75 cents. This book, like any other named in these reviews, may be had of the Truth Seeker Company.

Friends and admirers of the late William Denton may wish to get a work just written by his son, Sherman Denton, artist to the United States Fish Commission, Washington, D. C. It is entitled, "Incidents of a Collector's Rambles in Australia, New Zealand, and New Guinea." With illustrations by the author. The book is got out by a skilful firm of printers and publishers, Lee & Shepard, Boston, and has excellent workmanship. The illustrations, of the scenery, nativs, and animals of the strange lands visited, are exceedingly entertaining, and the reading-matter is as good. Price, $2.

Charles Watts has written, and published at 10 cents, a 24-page pamphlet, "The Glory of Unbelief." It is an excellent thing. Of the soundness of its logic and plainness of its style, readers may get their ideas from these passages:

There is but one state of mind in which it may be said unbelief can hav but little or no place, and that is in a condition of total ignorance. Perfect knowledge would, of course, remove all unbelief of truth; but even with it there would be unbelief as regards error. But, as this condition is unattainable, it need not be discussed. Total ignorance does not disbelieve, because there is, in that case, nothing present to the mind in reference to which unbelief can be exercised. This will go a long way to explain the fact that, in times of supreme ignorance, unbelief was comparativly unknown. Priestcraft held its sway, mental stagnation obtained, and men and women were blind believers in, and followers of, the then prevailing errors. But the moment progress, from the condition of ignorance, commenced, new forms of thought became present to the mind, new opinions were perceived, new theories sprang up, investigation took place, and unbelief became a necessary consequent. And this unbelief will be sure to increase with increasing knowledge. In childhood the first impressions we receive we naturally enough imagin to be indisputably correct, whether in religion, in philosophy, or in the ordinary commonplace affairs of life.

Freethought teaches the great fundamental truth, namely, that man has an absolute right to think freely, unfettered by tradition and uncontroled by creeds and dogmas. This is the essence of all true thinking; for no one can think successfully in shackles, and truth can never be properly reached while thought is in chains. Protestantism boasts that it not only allows the right of private judgment, but that such right is its cardinal principle and watchword. Now, true private judgment means the right to arrive at any opinion which can be legitimately reached by the laws of thought and the canons of logic, or the term is a misleading misnomer. It was the violation of this principle that made the conduct of the Protestant reformers so thoroughly inconsistent. They robbed private judgment of its real essence by compelling its conclusions to harmonize with their own, and thus limiting that freedom which is absolutely necessary to private judgment. The Rev. George Armstrong once said of the church of England, and the same statement is equally applicable to some other Protestant sects: "I am allowed the right of private judgment on condition that I arrive at the opinions settled beforehand for me by the church." And he remarks: "If I deny the right of private judgment, the church calls me a Romanist; if I acknowledge it and act upon it, she brands me as a heretic." Such inconsistency as this is foreign to the genius of Freethought. Unless a person's right to think at all is denied, he must be permitted the full right to arrive at any conclusion which may seem to him rational. Every man has a right to his views, even though he stand alone in their advocacy. Infallibility alone can possess the right to suppress any opinion, because only infallibility can declare for certain that an opinion is necessarily an error; and as, of course, infallibility does not exist, such right is not to be found.

Lecky, in his "History of European Morals," tells us that "nearly all the greatest intellectual achievements of the past three centuries hav been preceded and prepared by the growth of Skepticism. . . . The splendid discoveries of physical science would hav been impossible but for the scientific skepticisms of the school of Bacon. . . . Not till the education of Europe passed from the monasteries to the universities; not till Mohammedan science and classical Freethought and industrial independence broke the scepter of the church, did the intellectual revival of Europe begin." Thus the lesson of all history is that unbelief in the old has has ever preceded the introduction of the new. Christianity itself came based upon the disbelief in paganism, and the pagans, feeling outraged at the proposed change, called the first Christians not only unbelievers, but even Atheists. Martin Luther disbelieved in the mysteries and mummeries of Roman Catholicism, and the result was what is called the Protestant Reformation. Copernicus and Galileo disbelieved in the Bible cosmogony, with its theory of the heavens; and this skepticism gave birth to correct views upon the great science of astronomy. Modern geologists reject the Bible story of creation, and the consequence is more faith in nature's records than in the absurdities of the Christian Bible.

Lucretius, Spinoza, Goethe, Humboldt, Dr. Priestley, Newton, Voltaire, Paine, Robert Owen, Lyell, Darwin, Tyndall, Huxley, and Harriet Martineau are prominent in the pantheon of the world's benefactors; and these were all unbelievers from the orthodox standpoint. In France nearly all the scientific men are heretics; and Germany—the most philosophic land of modern days—is notoriously skeptical.

Unbelief is, of course, negativ on the one side; but there is always another aspect of it to be seen, if one will only take the trouble to look fairly for it. Unbelief in one thing means belief in the opposit, and it is quite possible that such opposit may be the more worthy of the two.

A half dozen different bodies may each be claiming the same allegiance, and, as their views will probably be conflicting and irreconcilable, to believe the pretensions of the one would be to disbelieve the claims of the others. But if a person disbelieves he also believes; his disbelief is the negativ side of his faith, and his belief is the positiv side.

Disbelief in an error, or in that which is held to be an error, by any man, involves belief in the opposit of the error, which is truth, or at all events that which is recognized as such by him who receives it. To describe a man as an unbeliever without having regard to what it is that he disbelieves, and consequently what he believes as the opposit of his unbelief, is not fair to him, and is equally unfair to those who from this description learn to estimate his views. Unbelief and belief must run hand in hand, and cannot be separated. The most devout believer is equally an unbeliever with him whom the world calls "Infidel," and stigmatizes with reproachful terms and epithets in consequence of his skepticism. They differ, of course, as to the sphere of their faith and doubt; but the one has no more right to be called a believer *par excellence* than has the other. Just as Luther disbelieved in Romanism and sought to destroy it, in order to make way for Protestantism, so Secularists to-day disbelieve in the errors of the church, and are thereby inspired to work for the establishment of greater and grander truths than theology ever recognized or the church ever possessed. The old church called Luther an unbeliever, and it was right so far; but a large portion of society came to recognize him as a true believer. His positiv work was the outcome of his unbelief, and but for that it could hav had no existence. Christianity owes its existence to unbelief. If Christ and St. Paul had not rejected many of the teachings of paganism and Judaism the religious change which it is alleged occurred two thousand years ago would in all probability never hav taken place. Thus unbelief has ever been the precursor of a newer and truer faith; it is the herald of progress, the forerunner of improvement, and the harbinger of coming good.

Unbelievers are supposed to hav no right to the term sacred, whereas it belongs to them in a much higher sense than it does to the church. What is truly sacred? The beautiful in art, the true in philosophy, the noble and pure in human conduct—these are all sacred, because they are in harmony with the higher instincts of man, and tend to elevate and regenerate the race. True sacredness does not consist in supernatural power, priestly arrogance, or assumption of authority to our fellow-man. Where mind speaks to mind, either orally or in writing, and thus impresses for good; where intellect diffuses its choicest blessings abroad among mankind; where learning and thought rise into higher regions of light and truth; where poetry illumins and art charms; where liberty goes forth breaking asunder the chains of the captiv; where knowledge dwells and love manifests its power; where virtue reigns supreme and justice bears the sway—there, and there alone, is true sanctification to be found, encircled in the temple of reality and enthroned upon the pinnacle of humanity.

When a man dogmatically asserts that he has found all the truth which is capable to be found, and that his system contains perfect verity without any mixture of error, his views become stereotyped, and it is quite impossible that any change can take place in his opinions. His mind is not open to receive new light from any source whatever, and thought with him is a useless and vain operation and investigation the quintessence of folly. For him to receive any new truth would be to admit that what he possessed before was in some way defectiv and imperfect, and that his creed protests against with the authority of an infallible mandate. His position is necessarily stationary; he stands just where his grandsires stood ages past, and where he would wish his descendants to remain for ages to come. Now, surely unbelief is far in advance of such a condition as this, for it leaves its possessor, without bias and prejudice, waiting the new knowledge that is continually to be had for the seeking. It allows his mind full scope to grow and advance in wisdom, because he does not for one moment believe that he has reached a perfection beyond which it is impossible to proceed.

The principal argument against unbelief is based upon the supposition that we hav an infallible guide, whereas the fact is that we neither hav nor can hav anything of the kind.

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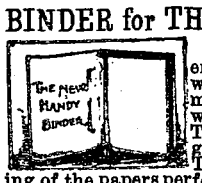
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News of the Week.

THOMAS BARRY is leading a secession from the Knights of Labor in the West.

LEADERS in the great miners' strike in Germany hav been imprisoned for long terms.

A DUPLICATE of our statue of Liberty was recently unveiled at Paris by President Carnot.

A NATIONAL university at Washington is proposed as an adjunct to our public school system.

ONE-HALF of the town of Djarkend in Semiretchinsk, Russia, has been destroyed by an earthquake.

VIRGINIA Episcopalians hav refused to strike out the word "white" in the list of qualifications for church-membership.

SWITZERLAND thinks there is a design in Germany's reproaches of her for not dealing severely with Socialists, and is arming.

A SPRINGFIELD, Mass., Freethinker has offered $1,000 to any church that will pray for a given thing and hav it come to pass.

NELSON county, Dak., farmers hav called a meeting to consider means of getting through the winter upon the slight crop resulting from drouth.

M. GOBLET says it is necessary only for the French republic to pursue a progressiv course to destroy the power of Boulangerism against it.

BERLIN Catholics were instructed to exhibit coldness to the Italian king on his late visit, to show their condemnation of "the spoliators of the church."

GERMANY'S labor troubles will be made worse by a general coal-miners' strike in August, preparations for which are being made by labor leaders.

THERE are rumors that the pope will publish an encyclical on the spread of Atheism throughout Europe and its semi-official protection by certain governments.

THE Swiss Bundesrath will take no summer recess because of the political situation resulting from the complaints of foreign powers regarding Socialists in Switzerland.

IT is said that America should giv Switzerland a word of encouragement in her watch to preserve her liberty against the great nations who would seize her if they dared.

THE policeman who in the late New York street-car strike shot and killed a striker has been given a medal by public admirers, Col. Elliott Shepard fastening it to his coat-lapel.

BISMARCK has inaugurated his system of protecting, by a compulsory insurance fund, all wage-earners from destitution in case of sickness, accident, incapacitation, and old age.

WILLIAM M. ROYALL, of Richmond, Va., announces himself a candidate for Congress on the platform of the repeal of the Fifteenth Amendment and the disfranchisment of the negro.

THE Free Will Baptist preacher, Henry Duncan, who recently killed his wife in Dale county, Ala., and then eloped with a young lady, has been convicted and sentenced to death.

ENGLAND, Germany, France, Portugal, Belgium, the Congo state, and Italy are making arrangements for a conference to settle the limits of their respectiv colonies in Africa.

THE Rev. Erwin Floyd, who had been pastor of the Bethesda colored church in Geneva county, Ala., twenty-five years, recently began preaching evolution, and was promptly dismissed by the deacons.

THE engagement of Princess Louise to the earl of Fife is occasioning English Radicals to protest against giving dowers to royal marriages, those given at previous marriages of Victoria's children having cost the people $25,000,000.

AT St. Paul, Minn., on the 17th, the Oppenheim syndicate, consisting of half a dozen millionaires resident in St. Paul and New York, completed the wholesale eviction of squatters on its property, known as the Upper Flats.

FRENCH-CANADIANS resident in New York city discuss means for inducing their fellow-countrymen living in the United States to become American citizens, consider the advisability of annexation, and retain the knowledge of their own language.

Gems of Thought.

SCIENCE ascribes to natural causes what theology ascribes to supernatural ones.—*Buckle's History of Civilization.*

THEOLOGY is not what we know about God, but what we do not know about nature.—*Ingersoll.*

AN examination, however slight, of the principles upon which this pretended science, theology, is founded, forces us to acknowledge that these principles, formerly judged incontestable, are only hazardous suppositions, imagined by ignorance, propagated by enthusiasm or knavery, adopted by timid credulity, preserved by unreasoning custom, and revered solely because not understood.—*D'Holbach.*

WHEN a man talks to us about Jesus in the language of the churches—about the atonement, original sin, sanctification, saving grace, etc.—he simply uses a jargon that may mean something to him, but can mean nothing at all to an outsider. He states as facts things which hav no ground either in reason or experience; they belong to a world apart, which neither the rest of our knowledge nor our natural faculties of reason and observation can put us in communication with.—*John Burroughs.*

WHEN our theologians say that "Christ suffered for our sins, and that, because he suffered, our sins are forgiven," they make a statement that cannot be rationally conceived; they use a language not comprehensible by common sense—the language of mysticism.—*Popular Science Monthly.*

THE doctrin of the atonement is absurd, unjust, and immoral.—*Ingersoll.*

WE learn to know only that which we love.—*Goethe.*

No profit grows where there's no pleasure ta'en.—*Shakspere.*

THE science of medicin has had but one enemy—religion.—*Ingersoll.*

IT cannot be doubted that the progress of the sanativ art, that the use of more wholesome food and more comfortable habitations, that a mode of life which shall develop the physical powers by exercise, without at the same time impairing them by excess; in fine, that the destruction of the two most activ causes of deterioration, penury and wretchedness on the one hand, and enormous wealth on the other, must necessarily tend to prolong the common duration of man's existence, and secure him a more constant health and a more robust constitution. It is manifest that the improvement of the practice of medicin, become more efficacious in consequence of the progress of reason and the social order, must in the end put a period to transmissible or contagious disorders, as well as those general maladies resulting from climate, ailments, and the nature of certain occupations. Nor would it be difficult to prove that this hope might be extended to almost every other malady, of which it is probable we shall hereafter discover the most remote causes. Would it even be absurd to suppose this quality of melioration in the human species as susceptible of an indefinit advancement; to suppose that a period must one day arrive when death will be nothing more than the effect either of extraordinary accidents or of the slow and gradual decay of the vital powers; and that the duration of the middle space, of the interval between the birth of man and this decay, will itself hav no assignable limit?—*Condorcet.*

EVENTS, like the pendulum of a clock, hav swung forward and backward, but after all, man, like the hands, has gone steadily on. Man is growing grander.—*Ingersoll.*

I HAV long since ceased to ask the world's leave to say what I think, and what I believe to be useful to the public.—*Robert Dale Owen.*

OPINIONS which are equally honest on both sides should not affect personal esteem or social intercourse.—*Jefferson.*

IT is forbidden in the gospel to call one's brother raca (a fool); nevertheless, the clergy advise us so to call him if he be not of our opinion, if we hav an opinion, or of the opinion of the clergy, if we hav none of our own.—*Voltaire.*

To doubt is to think, and to think is to improve.—*Dr. Brewer.*

SUPPOSE the church had had absolute control of the human mind at any time, would not the words liberty and progress hav been blotted from human speech? In defiance of advice, the world has advanced.—*Ingersoll.*

WE recognize no revelation other than that manifested in the great book of nature, open alike to all men to study and read, and to which we must therefore look for facts.—*Marquis of Queensberry.*

As to the theology that is now studied in the place of the works of God, it is the study of human opinions and of human fancies *concerning* God. It is not the study of God himself in the works that he has made, but in the works or writings that man has made.—*Paine.*

THE whole course of modern civilization tends to establish the proposition that the people is the source of all authority; and society, to use the words of Abraham Lincoln, is seeking to solve the problem how the government of the people by the people for the benefit of the people may be made most thorough and most efficient. The church of England still attributes to the sovereign a direct divine authority without intervention by the people, and maintains, with a laudable disregard of ethics, that the hearts of kings are in all cases disposed and turned as seems best to the divine wisdom.—*Westminster Review.*

OUR country is founded upon the dignity of labor—upon the equality of man. Ours is the first real republic in the history of the world. Beneath our flag the people are free. We hav retired the gods from politics. We hav found that man is the only source of political power, and that the governed should govern. We hav disfranchised the aristocrats of the air and hav given one country to mankind.—*Ingersoll.*

Odds and Ends.

NOAH would hav failed as a railroad man. He even built an ark to keep stock from being watered.—*New York Mail.*

FIRST boy: "Is your mother religious?" Second boy: "You bet she is; she fires the Bible at dad's head every Sunday morning."

IF you hav nothing else to do see how rapidly you can say, "Soup soothes Theosophists thoroughly."—*Great Bend, Kan., Register.*

"WHO was the first man, Tommy?" asked the Sunday-school teacher, after explaining that our first parents were made from the dust of the earth. "Henry Clay, ma'am."

SCENE at the confessional, old lady dozing while waiting her turn. Priest (in loud tone): "Next!" Old lady (half awake): "Pint of mixed ale, please; I will pay you to-morrow."

NOT SO UNCERTAIN.—In the Catholic cathedral Rev. Father McNeece took occasion in his sermon, which had reference to the catastrophe, to make some impressiv observations on the uncertainty of death.—*Dublin Freeman's Journal.*

LAWYER: "From your story I am convinced that you are innocent. Now, hav you any wealthy friends?" Prisoner: "No." "Belong to any secret society?" "No." "Church?" "No." "Political club?" "No." 'God help you!"—*Puck.*

BLINKS: "Do you believe in a state of future damnation, Deacon Grimm?" Deacon Grimm: "Of course I do. How would I ever get even with the people I hav forgiven at various times if there were no such thing as future punishment?"—*Terre Haute Express.*

A LITTLE boy complained that his sister had purposely pushed him, which she denied. Her father, taking her aside, said: "Now, Abbie, don't you go to Sunday-school, and don't they teach you that it is wrong to tell lies?" "We havn't got so far as that," she interrupted.—*Woman's Work.*

IRISH NAMES IN THE BIBLE.—A correspondent of the New York *Sun* says: "The family of Mac Cabes are not the only Irish folks mentioned in the Bible. Orion is also spoken of in the Bible, and what is more, he was a good Irishman, for we know he is in heaven, having seen him there on many a fine starlight night."

HAD BEEN THERE HIMSELF.

Highway robber: "Shell out your money, stranger. I'll let you keep enough to last you through the day.'

Stranger: "I'm on my way to a church fair, sir, and hav just $30. However, I can let you hav——"

"Pass on, poor fellow. You'll need it all."—*Time.*

DEACON SKINFLINT: "This is an age of irreverence. I read to-night about some fellow who had engraved the Lord's Prayer on a $10 gold piece and wears it on his watch-chain for a curiosity. This is all wrong, very wrong. There are some things too sacred to be trifled with." Carper: "To which do you refer, deacon, the prayer or the gold piece?"—*Terre Haute Express.*

THE recording secretary of the Missionary society generally manages to say what he has to say so that his language will not be misconstrued; but when, at a meeting of the Woman's Foreign Missionary Society at East Orange, N. J., last week, he said that "thousands of gallons of rum go into Africa for every missionary who is sent there," one of the sisters of that society whispered to another: "Rather a large allowance of liquor for those missionaries."—*Christian Advocate.*

THE traveling missionary had had a somewhat varied experience. He had been through a rough country and his meek spirit had been sorely tried. He had found the spirit of irreverence and disbelief all over the land and the ground was stony. But he left in despair when he struck an old man at the railway station in Texas. They were both waiting for the train. He got into conversation with the grizzled veteran of frontier life. They discussed various things, and finally the missionary asked: "Are you prepared to die?" "I guess you've always got to be prepared in this country. Yes, I'm prepared to die or get the drop on the other fellow." "I don't mean that. Are you prepared for a hereafter?" "Why, certainly. A hereafter! Look here, stranger. I was brought up in Arkansaw, an' I went from there to Missouri, an' from there I came to Texas, an' I've lived here ten years. I guess I can stand any hereafter as may be."—*San Francisco Chronicle.*

"BELOVED flock," the parson said, then paused and wiped his eyes;
"As pastor and as people we must sever tender ties.
I've a call to go to Blanktown to be their chosen pastor;
A call so loud to disobey, I fear, would grieve the master."

Replied the spokesman of the flock: "Though loud the call may be,
We'll call you louder to remain; an X for every V
Those Blanktown people offer you we'll giv to keep you here.
We'll trust you'll hear a voice divine, our call's so loud and clear."

With sobbing voice the parson said: "My duty's clearer now:
I'll stay with you, beloved ones; to heaven's will I bow.
So let us sing, 'Blest Be the Tie,' and sing it clear and strong;
To leave you when you call so loud would be exceeding wrong."

Then in his study sat he down a letter to indite
Unto the church at Blanktown. Thus did the parson write:
"I've wrestled o'er your call with prayer; the Lord bids me to stay,
And, consecrated to his work, I dare not disobe ."

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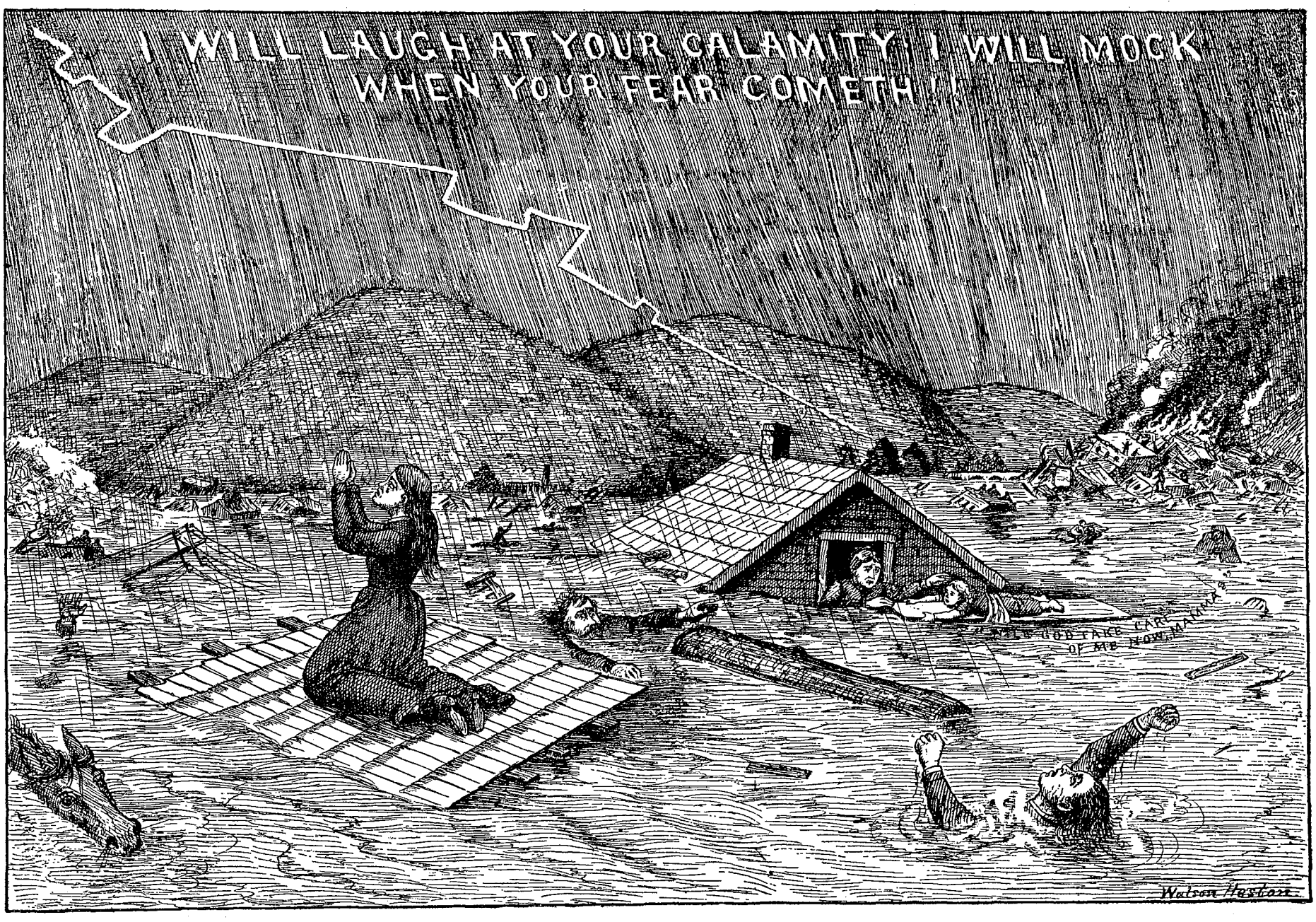
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When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you, then shall they call upon me but I will not answer.—Prov. i, 26, 27.

Notes and Clippings.

"He thinketh no evil," is the suitable inscription on Henry Ward Beecher's monument.

A Baptist church at Wolverhampton, Eng., in order to provide amusement and recreation for the parish, has built a billiard and smoking room back of its chapel, and a bar for the sale of non-intoxicants, everything to be under the control of the government of the church.

The other day Mary J. Wilcox was committed by Justice White in the Harlem, New York city, police court for examination as to her sanity. She stood at the corner of 125th street and Third avenue the preceding morning, and by waving a crucifix over her head and reading from a book attracted a crowd.

In a village in Somerset, Eng., the following superstitious belief is prevalent: During service in the church, if the church clock strikes while a hymn is being sung, the belief is that some parishioner will die within the week. So strong is this belief that the striking mechanism of the clock is always stopped during services in which hymns are sung.

When the practice of cremation was introduced here a few years ago, its advocates believed that it would soon supersede the custom of burial. But it has not grown in favor as they supposed it would grow. It is now evident that the popular feeling against the practice is of a kind that cannot be overcome in this generation. The crematory is looked upon as a pagan institution, not to be introduced into Christian countries.—*Sun.*

The *American Israelite* reports Prof. Felix Adler as advocating that steps be taken to provide for the education of the people in the political system of the country by free lectures. Adults should be educated in political duties just as children are taught in the free schools. To be able to read the Constitution of the United States is not enough. People should be taught a knowledge of the principles of our government and how to elect better and wiser rulers.

The well-to-do clergyman who recently expressed wonder why people will make their homes in places like Johnstown, and intimates that it serves them right when a torrent sweeps them away, is not unlike the French princess who could not understand why the starving poor persisted in crying for bread when there were delicious little tarts for sale at three sous apiece. A good, healthy dose of hard-worked poverty would do that preacher a world of good. It might even make a man of him.

Mark Twain says on the language of the Sandwich islands: "The nativ language is soft and liquid and flexible, and in every way efficient and satisfactory—till you get mad; then, there you are; there isn't anything in it to swear with. Good judges all say it is the best Sunday language there is; but then all the other six days in the week it just hangs idle on your hands; it isn't any good for business, and you can't work a telephone with it. Many a time the attention of the missionaries has been called to this defect, and they are always promising they are going to fix it; but no, they go fooling along and fooling along, and nothing is done."

Mgr. Thomas S. Preston said at New York that cremation is abhorrent to the practice and teaching of the Roman Catholic church; that it is an attack upon the doctrin of the resurrection, the church holding that the self-same body which is buried shall rise again; and that the funeral of a Catholic whose remains had been incinerated could not be attended with any of the rites of the church.

A well-known New England minister has refused the degree of D.D. from a famous American college, and declines to giv his reason for this unprecedented step. The truth is, in all probability, that the reckless and unreasonable distribution of college degrees has made such an honor so cheap that its rejection has become a matter of necessity to self-respecting men. It is hardly to be wondered at that the New Englander referred to exclaims in tones of disgust, "Fiddle D. D."—*World.*

An Italian fruit vender known as "Italy Joe" died a horrible death on the morning of July 15th, at Leadville, Col. Some time ago he placed in one of his rooms an image which he worshiped with much zeal. Three candles were kept constantly burning, day and night. Last night his body was found in the rear room, which was separated from the front room by a thin partition, lying beside a bed, which was pushed against the partition. He was lying on his back, his arms stretched above his head, and his fingers clenched, as though he had died in great agony. His head and face were burnt beyond recognition. It is supposed that one of the candles set fire to the thin partition, and the old man, having fallen asleep, was burnt to death.

Late anecdotes of the bar include the following description of Mr. Justice Maule's way of putting it: "Do you know what an oath is, my child?" "Yes, sir; I am obliged to tell the truth." "And if you always tell the truth, where will you go to when you die?" "Up to heaven, sir." "And what will become of you if you tell lies?" "I shall go down to the naughty place, sir." "Are you quite sure of that?" "Yes, sir; quite sure." "Let her be sworn. It's quite clear she knows a great deal more about it than I do." A witness once said to him: "My lord, you may believe me or not, but I hav told the truth, and I hav been wedded to truth from my infancy." "Yes, sir," said Maule, "but the question is, how long hav you been a widower?"

A curious survival of that ancient Sabbatarianism which has so generally passed away is mentioned by a Woodbury (Conn.) correspondent of the Waterbury *American*. In the old days, Saturday evening was held practically as sacred as Sunday in New England, and it would hav been as great an offense for a president to start on an outing Saturday evening as Sunday morning. It appears that there are places in the rural districts of Connecticut where this view of the evening is held by some of the people. A poet, who givs readings from his works—works which "would never harm a fly" on any day of the week—spent last Sunday in Woodbury, and the correspondent says: "There is great regret that we could not hear him read, but Saturday evening was the only one he could giv us, and there is still a sentiment here which keeps our better class at home on that night."

Agnosticism and Christianity.

From the Nineteenth Century.

Nemo ergo ex me scire quærat, quod me nescire scio, nisi forte ut nescire discat.*—*Augustinus*, De Civ. Dei, xii, 7.

Controversy, like most things in this world, has a good and a bad side. On the good side, it may be said, that it stimulates the wits, tends to clear the mind, and often helps those engaged in it to get a better grasp of their subject than they had before; while, mankind being essentially fighting animals, a contest leads the public to interest themselvs in questions to which, otherwise, they would giv but a languid attention. On the bad side, controversy is rarely found to sweeten the temper, and generally tends to degenerate into an exchange of more or less effectiv sarcasms. Moreover, if it is long continued, the original and really important issues are apt to become obscured by disputes on the collateral and relativly insignificant questions which hav cropped up in the course of the discussion. No doubt both of these aspects of controversy hav manifested themselvs in the course of the debate which has been in progress, for some months, in these pages. So far as I may hav illustrated the second, I expect repentance and desire absolution; and I shall endeavor to make amends for any foregone lapses by an endeavor to exhibit only the better phase in these concluding remarks.

The present discussion has arisen out of the use, which has become general in the last few years, of the terms "Agnostic" and "Agnosticism."

The people who call themselvs "Agnostics" hav been charged with doing so because they hav not the courage to declare themselvs "Infidels." It has been insinuated that they hav adopted a new name in order to escape the unpleasantness which attaches to their proper denomination. To this wholly erroneous imputation, I hav replied by showing that the term "Agnostic" did, as a matter of fact, arise in a manner which negativs it; and my statement has not been, and cannot be, refuted. Moreover, speaking for myself, and without impugning the right of any other person to use the term in another sense, I further say that Agnosticism is not properly described as a "negativ" creed, nor indeed as a creed of any kind, except in so far as it expresses absolute faith in the vitality of a principle which is as much ethical as intellectual. This principle may be stated in various ways, but they all amount to this: that it is wrong for a man to say that he is certain of the objectiv truth of any proposition unless he can produce evidence which logically justifies that certainty. This is what Agnosticism asserts; and, in my opinion, it is all that is essential to Agnosticism. That which Agnostics deny and repudiate as immoral is the contrary doctrin, that there are propositions which men ought to believe, without logically satisfactory evidence; and that reprobation ought to attach to the profession of disbelief in such inadequately supported propositions. The justification of the Agnostic principle lies in the success which follows upon its application, whether in the field of natural or in that of civil history; and in the fact that, so far as these topics are concerned, no sane man thinks of denying its validity.

Still speaking for myself, I add that, though Agnosticism is not, and cannot be, a creed, except in so far as its general principle is concerned; yet that the application of that principle results in the denial of, or the suspension of judgment concerning, a number of propositions respecting which our contemporary ecclesiastical "Gnostics" profess entire certainty. And in so far as these ecclesiastical persons can be justified in the old-established custom (which many nowadays think more honored in the breach than the observance) of using opprobrious names to those who differ from them, I fully admit their right to call me and those who think with me "Infidels;" all I hav ventured to urge is that they must not expect us to speak of ourselvs by that title.

The extent of the region of the uncertain, the number of the problems the investigation of which ends in a verdict of not proved, will vary according to the knowledge and the intellectual habits of the individual Agnostic. I do not very much care to speak of anything as unknowable. What I am sure about is that there are many topics about which I know nothing, and which, so far as I can see, are out of reach of my faculties. But whether these things are knowable by anyone else is exactly one of those matters which is beyond my knowledge, though I may hav a tolerably strong opinion as to the probabilities of the case. Relativly to myself, I am quite sure that the region of uncertainty—the nebulous country in which words play the part of realities—is far more extensiv than I could wish. Materialism and idealism; theism and Atheism; the doctrin of the soul and its mortality or immortality—appear in the history of philosophy like the shades of Scandinavian heroes, eternally slaying one another and eternally coming to life again in a metaphysical "Nifelheim." It is getting on for twenty-five centuries, at least, since mankind began seriously to giv their minds to these topics. Generation after generation, philosophy has been doomed to roll the stone uphill; and, just as all the world swore it was at the top, down it has rolled to the bottom again. All this is written in innumerable books; and he who will toil through them will discover that the stone is just where it was when the work began. Hume saw this; Kant saw it; since their time, more and more eyes hav been cleansed of the films which prevented them from seeing it; until now the weight and number of those who refuse to be the prey of verbal mystification has begun to tell in practical life.

It was inevitable that a conflict should arise between Agnosticism and theology; or rather I ought to say between Agnosticism and ecclesiasticism. For theology, the science, is one thing; and ecclesiasticism, the championship of a foregone conclusion* as to the truth of a particular form of theology, is another. With scientific theology, Agnosticism has no quarrel. On the contrary, the Agnostic, knowing too well the influence of prejudice and idiosyncracy, even on those who desire most earnestly to be impartial, can wish for nothing more urgently than that the scientific theologian should not only be at perfect liberty to thrash out the matter in his own fashion, but that he should, if he can, find flaws in the Agnostic position, and, even if demonstration is not to be had, that he should put, in their full force, the grounds of the conclusions he thinks probable. The scientific theologian admits the Agnostic principle, however widely his results may differ from those reached by the majority of Agnostics.

But as between Agnosticism and ecclesiasticism, or, as our neighbors across the Channel call it, clericalism, there can be neither peace nor truce. The cleric asserts that it is morally wrong not to believe certain propositions, whatever the results of a strict scientific investigation of the evidence of these propositions. He tells us that "religious error is, in itself, of an immoral nature."† He declares that he has prejudged certain conclusions, and looks upon those who show cause for arrest of judgment as emissaries of Satan. It necessarily follows that, for him, the attainment of faith, not the ascertainment of truth, is the highest aim of mental life. And, on careful analysis of the nature of this faith, it will too often be found to be not the mystic process of unity with the divine, understood by the religious enthusiast—but that which the candid simplicity of a Sunday scholar once defined it to be. "Faith," said this unconscious plagiarist of Tertullian, "is the power of saying you believe things which are incredible."

Now I, and many other Agnostics, believe that faith, in this sense, is an abomination; and though we do not indulge in the luxury of self-righteousness so far as to call those who are not of our way of thinking hard names, we do feel that the disagreement between ourselvs and those who hold this doctrin is even more moral than intellectual. It is desirable there should be an end of any mistakes on this topic. If our clerical opponents were clearly aware of the real state of the case, there would be an end of the curious delusion, which often appears between the lines of their writings, that those whom they are so fond of calling "Infidels" are people who not only ought to be, but in their hearts are, ashamed of themselvs. It would be discourteous to do more than hint the antipodal opposition of this pleasant dream of theirs to facts.

The clerics and their lay allies commonly tell us that, if we refuse to admit that there is good ground for expressing definit convictions about certain topics, the bonds of human society will dissolve and mankind lapse into savagery. There are several answers to this assertion. One is, that the bonds of human society were formed without the aid of their theology, and in the opinion of not a few competent judges hav been weakened rather than strengthened by a good deal of it. Greek science, Greek art, the ethics of old Israel, the social organization of old Rome, contrived to come into being without the help of any one who believed in a single distinctiv article of the simplest of the Christian creeds. The science, the art, the jurisprudence, the chief political and social theories of the modern world hav grown out of those of Greece and Rome—not by favor of, but in the teeth of, the fundamental teachings of early Christianity, to which science, art, and any serious occupation with the things of this world were alike despicable.

Again, all that is best in the ethics of the modern world, in so far as it has not grown out of Greek thought or barbarian manhood, is the direct development of the ethics of old Israel. There is no code of legislation, ancient or modern, at once so just and so merciful, so tender to the weak and poor, as the Jewish law; and if the gospels are to be trusted, Jesus of Nazareth himself declared that he taught nothing but that which lay implicitly, or explicitly, in the religious and ethical system of his people.

> And the scribe said unto him, Of a truth, teacher, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices (Mark xii, 32, 33).

Here is the briefest of summaries of the teaching of the prophets of Israel of the eighth century; does the Teacher, whose doctrin is thus set forth in his presence, repudiate the exposition? Nay, we are told, on the contrary, that Jesus saw that he "answered discreetly," and replied, "Thou art not far from the kingdom of God."

So that I think that even if the creeds, from the so-called "Apostles'" to the so called "Athanasian," were swept into oblivion; and even if the human race should arrive at the conclusion that whether a bishop washes a cup or leaves it unwashed, is not a matter of the least consequence, it will get on very well. The causes which hav led to the development of morality in mankind, which hav guided or impelled us all the way from the savage to the civilized state, will not cease to operate because a number of ecclesiastical hypotheses turn out to be baseless. And, even if the absurd notion that morality is more the child of speculation than of practical necessity and inherited instinct, had any foundation; if all the world is going to thieve, murder, and otherwise misconduct itself as soon as it discovers that certain portions of ancient history are mythical, what is the relevance of such arguments to anyone who holds by the Agnostic principle?

Surely the attempt to cast out Beelzebub by the aid of Beelzebub is a hopeful procedure as compared to that of preserving morality by the aid of immorality. For I suppose it is admitted that an Agnostic may be perfectly sincere, may be competent, and may hav studied the question at issue with as much care as his clerical opponents. But, if the Agnostic really believes what he says, the "dreadful consequence" argufier (consistently I admit with his own principles) virtually asks him to abstain from telling the truth, or to say what he believes to be untrue, because of the supposed injurious consequences to morality. "Beloved brethren, that we may be spotlessly moral, before all things let us lie," is the sum total of many an exhortation addressed to the "Infidel." Now, as I hav already pointed out, we cannot oblige our exhorters. We leave the practical application of the convenient doctrins of "reserve" and "non-natural interpretation" to those who invented them.

I trust that I hav now made amends for any ambiguity, or want of fullness in my previous exposition of that which I hold to be the essence of the Agnostic doctrin. Henceforward, I might hope to hear no more of the assertion that we are necessarily Materialists, idealists, Atheists, theists, or any other *ists*, if experience had led me to think that the proved falsity of a statement was any guarantee against its repetition. And those who appreciate the nature of our position will see, at once, that when ecclesiasticism declares that we ought to believe this, that, and the other, and are very wicked if we don't, it is impossible for us to giv any answer but this: We hav not the slightest objection to believe anything you like, if you will giv us good grounds for belief; but, if you cannot, we must respectfully refuse, even if that refusal should wreck morality and insure our own damnation several times over. We are quite content to leave that to the decision of the future. The course of the past has impressed us with the firm conviction that no good ever comes of falsehood, and we feel warranted in refusing even to experiment in that direction.

In the course of the present discussion it has been asserted that the "Sermon on the Mount" and the "Lord's Prayer" furnish a summary and condensed view of the essentials of the teaching of Jesus of Nazareth, set forth by himself. Now this supposed *Summa* of Nazarene theology distinctly affirms the existence of a spiritual world, of a heaven, and of a hell of fire; it teaches the fatherhood of God and the malignity of the devil; it declares the superintending providence of the former and our need of deliverance from the machinations of the latter; it affirms the fact of demoniac possession and the power of casting out devils by the faithful. And, from these premises, the conclusion is drawn that those Agnostics who deny that there is any evidence of such a character as to justify certainty, respecting the existence and the nature of the spiritual world, contradict the express declarations of Jesus. I hav replied to this argumentation by showing that there is strong reason to doubt the historical accuracy of the attribution to Jesus of either the "Sermon on the Mount" or the "Lord's Prayer;" and, therefore, that the conclusion in question is not warranted, at any rate on the grounds set forth.

But, whether the gospels contain trustworthy statements about this and other alleged historical facts or not, it is quite certain that from them, taken together with the other books of the New Testament, we may collect a pretty complete exposition of that

* Let no one therefore seek to know from me what I know I do not know, except in order to learn not to know.

* Let us maintain, before we hav proved. This seeming paradox is the secret of happiness (Dr. Newman, Tract 85, page 85).

† Dr. Newman, "Essay on Development," page 357.

theory of the spiritual world which was held by both Nazarenes and Christians; and which was undoubtedly supposed by them to be fully sanctioned by Jesus, though it is just as clear that they did not imagin it contained any revelation by him of something heretofore unknown. If the pneumatological doctrin which pervades the whole New Testament is nowhere systematically stated, it is everywhere assumed. The writers of the gospels and of the Acts take it for granted, as a matter of common knowledge; and it is easy to gather from these sources a series of propositions, which only need arrangement to form a complete system.

In this system, man is considered to be a duality formed of a spiritual element, the soul; and a corporeal * element, the body. And this duality is repeated in the universe, which consists of a corporeal world embraced and interpenetrated by a spiritual world. The former consists of the earth, as its principal and central constituent, with the subsidiary sun, planets, and stars. Above the earth is the air, and below it the watery abyss. Whether the heaven, which is conceived to be above the air, and the hell in, or below, the subterranean deeps, are to be taken as corporeal or incorporeal is not clear.

However this may be, the heaven and the air, the earth and the abyss, are peopled by innumerable beings analogous in nature to the spiritual element in man, and these spirits are of two kinds, good and bad. The chief of the good spirits, infinitly superior to all the others, and their creator as well as the creator of the corporeal world and of the bad spirits, is God. His residence is heaven, where he is surrounded by the ordered hosts of good spirits: his angels, or messengers, and the executors of his will throughout the universe.

On the other hand, the chief of the bad spirits is Satan—*the* devil *par excellence*. He and his company of demons are free to roam through all parts of the universe, except heaven. These bad spirits are far superior to man in power and subtlety, and their whole energies are devoted to bringing physical and moral evils upon him, and to thwarting, so far as their power goes, the benevolent intentions of the supreme being. In fact, the souls and bodies of men form both the theater and the prize of an incessant warfare between the good and the evil spirits—the powers of light and the powers of darkness. By leading Eve astray, Satan brought sin and death upon mankind. As the gods of the heathen, the demons are the founders and maintainers of idolatry; as the "powers of the air," they afflict mankind with pestilence and famin; as "unclean spirits," they cause disease of mind and body.

The significance of the appearance of Jesus, as the messiah or Christ, is the reversal of the satanic work, by putting an end to both sin and death. He announces that the kingdom of God is at hand, when the "prince of this world" shall be finally "cast out" (John xii, 31) from the cosmos, as Jesus, during his earthly career, cast him out from individuals. Then will Satan and all his deviltry, along with the wicked whom they hav seduced to their destruction, be hurled into the abyss of unquenchable fire—there to endure continual torture, without a hope of winning pardon from the merciful God, their father; or of moving the glorified messiah to one more act of pitiful intercession; or even of interrupting, by a momentary sympathy with their wretchedness, the harmonious psalmody of their brother angels and men, eternally lapped in bliss unspeakable.

The straitest Protestant, who refuses to admit the existence of any source of divine truth, except the Bible, will not deny that every point of the pneumatological theory here set forth has ample scriptural warranty; the gospels, the Acts, the epistles, and the Apocalypse assert the existence of the devil and his demons and hell, as plainly as they do that of God and his angels and heaven. It is plain that the messianic and the satanic conceptions of the writers of these books are the obverse and the reverse of the same intellectual coinage. If we turn from scripture to the traditions of the fathers and the confessions of the churches, it will appear that in this one particular, at any rate, time has brought about no important deviation from primitiv belief. From Justin onward, it may often be a fair question whether God, or the devil, occupies a larger share of the attention of the fathers. It is the devil who instigates the Roman authorities to persecute; the gods and goddesses of paganism are devils, and idolatry itself is an invention of Satan; if a saint falls away from grace, it is by the seduction of the demon; if a heresy arises, the devil has suggested it; and some of the fathers † go so far as to challenge the pagans to a sort of exorcising match, by way of testing the truth of Christianity. Medieval Christianity is at one with patristic, on this head. The masses, the clergy, the theologians, and the philosophers alike, liv and move and hav their being in a world full of demons, in which sorcery and possession are everyday occurrences. Nor did the Reformation make any difference. Whatever else Luther assailed, he left the traditional demonology untouched; nor could anyone hav entertained a more hearty and uncompromising belief in the devil than he and, at a later period, the Calvinistic fanatics of New England did. Finally, in these last years of the nineteenth century, the demonological hypotheses of the first century are, explicitly or implicitly, held and occasionally acted upon, by the immense majority of Christians of all confessions.

Only here and there has the progress of scientific thought, outside the ecclesiastical world, so far affected Christians that they and their teachers fight shy of the demonology of their creed. They are fain to conceal their real disbelief in one-half of Christian doctrin by judicious silence about it; or by flight to those refuges for the logically destitute, accommodation or allegory. But the faithful who fly to allegory in order to escape absurdity resemble nothing so much as the sheep in the fable who—to save their lives—jumped into the pit. The allegory pit is too commodious, is ready to swallow up so much more than one wants to put into it. If the story of the temptation is an allegory; if the early recognition of Jesus as the son of God by the demons is an allegory; if the plain declaration of the writer of the first epistle of John (iii, 8), "To this end was the son of God manifested that he might destroy the works of the devil," is allegorical, then the Pauline version of the fall may be allegorical, and still more the words of consecration of the eucharist, or the promis of the second coming; in fact, there is not a dogma of ecclesiastical Christianity the scriptural basis of which may not be whittled away by a similar process.

As to accommodation, let any honest man who can read the New Testament ask himself whether Jesus and his immediate friends and disciples can be dishonored more grossly than by the supposition that they said and did that which is attributed to them; while, in reality, they disbelieved in Satan and his demons, in possession and in exorcism?*

An eminent theologian has justly observed that we hav no right to look at the propositions of the Christian faith with one eye open and the other shut. ("Tract 85," p. 29.) It really is not permissible to see with one eye, that Jesus is affirmed to declare the personality and the fatherhood of God, his loving providence, and his accessibility to prayer, and to shut the other to the no less definit teaching ascribed to Jesus in regard to the personality and the misanthropy of the devil, his malignant watchfulness, and his subjection to exorcistic formulæ and rites. Jesus is made to say that the devil "was a murderer from the beginning" (John viii, 44) by the same authority as that upon which we depend for his asserted declaration that "God is a spirit" (John iv, 24).

To those who admit the authority of the famous Vincentian dictum that the doctrin which has been held "always, everywhere, and by all" is to be received as authoritativ, the demonology must possess a higher sanction than any other Christian dogma, except, perhaps, those of the resurrection and of the messiahship of Jesus; for it would be difficult to name any other points of doctrin on which the Nazarene does not differ from the Christian, and the different historical stages and contemporary subdivisions of Christianity from one another. And, if the demonology is accepted, there can be no reason for rejecting all those miracles in which demons play a part. The Gadarene story fits into the general scheme of Christianity, and the evidence for "Legion" and their doings is just as good as any other in the New Testament for the doctrin which the story illustrates.

It was with the purpose of bringing this great fact into prominence, of getting people to open both their eyes when they look at ecclesiasticism, that I devoted so much space to that miraculous story which happens to be one of the best types of its class. And I could not wish for a better justification of the course I hav adopted than the fact that my heroically consistent adversary has declared his implicit belief in the Gadarene story and (by necessary consequence) in the Christian demonology as a whole. It must be obvious, by this time, that, if the account of the spiritual world given in the New Testament, professedly on the authority of Jesus, is true, then the demonological half of that account must be just as true as the other half. And, therefore, those who question the demonology, or try to explain it away, deny the truth of what Jesus said, and are, in ecclesiastical terminology, "infidels" just as much as those who deny the spirituality of God. This is as plain as anything can well be, and the dilemma for my opponent was either to assert that the Gadarene pig-bedevilment actually occurred, or to write himself down an "infidel." As was to be expected, he chose the former alternativ; and I may express my great satisfaction at finding that there is one spot of common ground on which both he and I stand. So far as I can judge, we are agreed to state one of the broad issues between the consequences of Agnostic principles (as I draw them), and the consequences of ecclesiastical dogmatism (as he accepts it), as follows:

Ecclesiasticism says: The demonology of the gospels is an essential part of that account of that spiritual world, the truth of which it declares to be certified by Jesus.

Agnosticism (*me judice*) says: There is no good evidence of the existence of a demonic spiritual world, and much reason for doubting it.

Hereupon the ecclesiastic may observe: Your doubt means that you disbelieve Jesus; therefore you are an "Infidel" instead of an "Agnostic." To which the Agnostic may reply: No; for two reasons: first, because your evidence that Jesus said what you say he said is worth very little; and, secondly, because a man may be an Agnostic in the sense of admitting he has no positiv knowledge; and yet consider that he has more or less probable ground for accepting any given hypothesis about the spiritual world. Just as a man may frankly declare that he has no means of knowing whether the planets generally are inhabited or not, and yet may think one of the two possible hypotheses more likely than the other, so he may admit that he has no means of knowing anything about the spiritual world, and yet may think one or other of the current views on the subject, to some extent, probable.

The second answer is so obviously valid that it needs no discussion. I draw attention to it simply in justice to those Agnostics who may attach greater value than I do to any sort of pneumatological speculations, and not because I wish to escape the responsibility of declaring that, whether Jesus sanctioned the demonological part of Christianity or not, I unhesitatingly reject it. The first answer, on the other hand, opens the whole question of the claim of the biblical and other sources, from which hypotheses concerning the spiritual world are derived, to be regarded as unimpeachable historical evidence as to matters of fact.

Now, in respect of the trustworthiness of the gospel narrativs, I was anxious to get rid of the common assumption that the determination of the authorship and of the dates of these works is a matter of fundamental importance. That assumption is based upon the notion that what contemporary witnesses say must be true, or, at least, has always a *prima facie* claim to be so regarded; so that if the writers of any of the gospels were contemporaries of the events (and still more if they were in the position of eye-witnesses) the miracles they narrate must be historically true, and, consequently, the demonology which they involve must be accepted. But the story of the "Translation of the Blessed Martyrs Marcellinus and Petrus," and the other considerations (to which endless additions might hav been made from the fathers and the medieval writers) set forth in this review for March last, yield, in my judgment, satisfactory proof that, where the miraculous is concerned, neither considerable intellectual ability, nor undoubted honesty, nor knowledge of the world, nor proved faithfulness as civil historians, nor profound piety, on the part of eye-witnesses and contemporaries, affords any guarantee of the objectiv truth of their statements, when we know that a firm belief in the miraculous was ingrained in their minds, and was the presupposition of their observations and reasonings.

Therefore, although it be, as I believe, demonstrable that we hav no real knowledge of the authorship, or of the date of composition, of the gospels, as they hav come down to us, and that nothing better than more or less probable guesses can be arrived at on that subject, I hav not cared to expend any space on the question. It will be admitted, I suppose, that the authors of the works attributed to Matthew, Mark, Luke, and John, whoever they may be, are personages whose capacity and judgment in the narration of ordinary events are not quite so well certified as those of Eginhard; and we hav seen what the value of Eginhard's evidence is when the miraculous is in question.

THOMAS H. HUXLEY.

(TO BE CONTINUED.)

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* It is by no means to be assumed that "spiritual" and "corporeal" are exact equivalents of "immaterial" and "material" in the minds of ancient speculators on these topics.

† Tertullian (Apolog. adv. Gentes, cap. xxiii) thus challenges the Roman authorities: Let them bring a possessed person into the presence of a Christian before their tribunal; and, if the demon does not confess himself to be such, on the order of the Christian, let the Christian be executed out of hand.

* See the expression of orthodox opinion on the "accommodation" subterfuge, already cited, *Nineteenth Century*, February, 1889, p. 173; *Popular Science Monthly*, April, 1889, p. 754.

To Noah, Ye Ancient Mariner.

Great captain, navigator, mariner,
In that dire period of heavy wet,
When all the world was one vast fish pond, sir,
All humans lost, save thee and family set!
Oh, what a dreary voyage, old Captain Noah,
Was that upon the waters wild and sweeping;
What possibilities were in thy keeping—
The future of the race thy shoulders bore!
Great spook! suppose thy craft, the jibstay furled,
Had sprung her luff, jibed over short, mis-stayed,
Where then had been the glory of the world,
Its empires mighty and the peanut trade?
O skipper true, thou weren't a wide sea rover,
Though once, I read, were more than "half seas over!"

SI SLOKUM.

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - - - - Princess Opera House, 538 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Ch. Fin. Com., 324 W. Madison st., Chicago.

A Protest.

On Memorial day the First Regiment Oregon National Guard attended a special regimental service by Rev. Arthur J. Brown, chaplain, at the First Presbyterian church, Portland. It was the first time in its history that the regiment had turned out to attend "divine" service.

After an outburst of patriotism and glorification of the result of the war of the Rebellion, this young chaplain viewed the political dangers from his standpoint, and paid a tribute to the "best young blood of that proud city." Their patriotism was unquestioned, but this militant minister demanded as usual an admixture of a Christian element to make this government of the highest quality. He concluded his oration as follows:

I do not use the word Christian in a sectarian sense. I speak not now of Protestantism, nor Catholicism, nor of any other ism. I simply speak of the common Christianity which recognizes God as the supreme disposer of human events and the source of all moral obligation. In this sense I affirm that our patriotism should be regulated by Christian considerations, and should hav reference to the laws of God. For this is a Christian land.

The men who crossed the sea to find a home in the New World were Christian men. "They were Puritans, Huguenots, Scotch, Scotch-Irish, Dutch, and German Presbyterians, Quakers, Episcopalians, and Roman Catholics, but all alike Christians. Beyond any other equally various and numerous set of men known in human history, they were earnest Christians, and they came here for the very purpose of crystallizing their faith in imperishable institutions." The nation was born and nurtured in Christianity. The common law is based on Christian principles. From the beginning Christianity has been recognized by Sabbath laws and official chaplains, and by Thanksgiving days. To-day about one-half of our adult population is composed of actual communicants of Christian churches, and Sunday-school scholars and adherents swell the number to an overwhelming majority. This is a Christian land by virtue of its foundation, its history, and its preponderance of Christian people, and it is only just that those who repudiate Christianity for themselvs individually should recognize the fact that, though we do not hav a national church, we do hav a national religion.

But whether this be admitted or not, it must be admitted that every nation is bound to obey the laws of God. He is sovereign, and his sway is absolute and immutable. Man is no more free to disobey the laws of God than he is to disobey the laws of the state. In either case, he may do so if he wishes, but if he does, he exposes himself to retribution. It is true, church and state are separate, and we wish them to remain so; but separation does not involve immunity from religious obligation. The state has nothing to do with the church, but it does not follow that it has nothing to do with God. "The state is the people themselvs, acting in their organic capacity through the machinery of law. It is self-evident, therefore, that the state or collectiv body must hav all the qualities which belong to its constituent members. If people are rational, the state will be rational; if moral, then moral; and none the less, if the people be religious, will the state they compose be religious. It is simply absurd that a man can be thoroughly convinced that God is a moral governor, who will demand an account of the deeds done in the body, as an individual, and then be perfectly oblivious of the existence and of the claims of God as soon as he begins to act politically as a citizen. There cannot be two laws for Christians—one to govern the relations of individuals, and the other the relations of nations." Men may not do in their corporate capacity as a state what they may not do as individuals. "They must make and execute laws in conformity to the known will of God" or be adjudged disobedient. What shall we say, then, of our responsibility for this Sabbath desecration, this tampering with divorce, these open saloons, these public brothels? How shall we defend many public acts and laws and usages which contravene the commands of God? Hav we not as a people been allowing an irreligious minority a license to which they are not in reason or charity entitled, and by our acquiescence not only permitted a nation of Christian people to do unchristian things, but brought ourselvs into just condemnation? I do not say that we hav a right to make any man religious—to his own master he standeth or falleth, but I do say that we hav a right to demand of the irreligious man at least an outward respect for the laws of God; that we hav a right to say to him: Whether you will serve your maker or not is for you to determin; but this is a Christian community, and you shall not violate our Sabbaths by your bands of music, your games of ball, your open stores; nor shall you injure the public morals by your brothels and saloons and gambling hells.

If the land is endangered by political indifference, much more is it endangered by this moral indifference. History has clearly shown the indissoluble connection between national prosperity and national righteousness. I look back and I see proud Babylon's fall; I see haughty Judea in the dust; I see imperial Rome, once mistress of the world, in ruins; I see scattered thickly o'er time's shore the wreck of empires and of thrones, and high over them all I see written in letters of fire and blood, "The nations that shall not serve thee shall perish; yea, that nation shall be utterly wasted."

Comrades, let us, the young men of this city, remember that God reigns, and that no prosperity can be enduring which is not the result of his blessing. Let us seize his purposes concerning our land, and to the extent of our influence apply them. Let us remember that the strength of a nation lies, not so much in the invincibleness of its fortifications, as in the character of its citizens. Let us, as members of the national guard, exemplify a Christian patriotism. "You," said Colonel Lee, "and not the regulars, are the true army of the United States, and the one on which it would hav to depend in time of peril." Then be loyal. Be proud of the uniform you wear, and allow no unworthy or disloyal man to disgrace it. The responsibility is fast falling upon us. The veterans of the war are dropping rapidly out of the ranks. The youngest are getting gray. They who escaped the shot and shell of battle are falling thickly before the fire of the great enemy, death. How they go! Not a day passes but that

> The muffled drum's sad roll has beat
> The soldier's last tattoo.

Hats off, gentlemen! for yonder come the riderless steeds, the reversed arms, the funeral dirge! Something is here for tears. The men who saved their country are going to their long home. Sound the retreat. They who never fled before are vanquished now. Fire the parting volley. Fill up the grave. Lights out. Let

> Glory guard, with solemn round,
> The biouvac of the dead.

But listen! The ground trembles with the measured tramp, tramp of a great host. Look! Yonder comes a mighty army. The step is firm and elastic. The movement is rhythmic and strong. They keep coming, till as far as the eye can reach are solid masses of men. Who are they? They are the young men of the republic, ready as were their fathers to fight for their country, if need be; ready, if fighting be not needed, to show that

> Peace hath her victories,
> No less renowned than war.

In them is the nation's hope; in their purity and patriotism her defense. Comrades, shall we not exult in our country's call?

> Our fathers to their graves hav gone.
> Their strife is past, their triumph won;
> But sterner trials wait the race
> Which rises in their honored place—
> A moral warfare with the crime
> And folly of an evil time.
>
> So let it be. In God's own might
> We gird us for the coming fight.
> And, strong in him whose cause is ourr,
> In conflict with unholy powers,
> We grasp the weapons he has given—
> The light and truth and love of heaven.

The veteran and sturdy reformer, Lois Waisbrooker, is now residing in the city of Portland, and she replied with her customary trenchant vigor, but the Portland papers would not publish, so she sends her protest for the benefit of THE TRUTH SEEKER readers:

EAST PORTLAND, ORE., June 5, 1889.

EDITOR *Oregonian:* As I am told that your paper is cosmopolitan in character, I venture to hope that you will permit a few words in defense of justice, or rather a protest against the rank injustice which is done a class of your readers in the published reports of what was said by the Christian ministry of your city on Decoration day.

In looking over said statements, I find that some of those to whom we are largely indebted for our independence from foreign rule, though not personally named, were really abused, and I feel moved to ask a few questions.

Are Infidels "the dangerous offspring of Old World oppression and ignorance?" as was stated in your report of the Rev. Mr. Houghton's address.

Is it just that our public speakers should eulogize the Declaration of Independence and the Constitution of the United States, and at the same time speak with contempt of him whose pen wrote, whose brain formulated, that immortal Declaration, and of those Infidels who signed it, as they do when they class Infidels with those who keep brothels and saloons?

Where is the proof that Infidels are less moral or worse citizens than those who call themselvs Christians?

Did not Infidels rally to the front? Were they not as patriotic? Did they not lay down their lives as readily for their country in the war of the Rebellion as did Christians?

If you strike from the list of those who hav helped to make the nation glorious the names of the Infidels, will not that list be considerably shortened?

I hav been a devoted Christian. It was when I knew much less than I do to-day. I was honest, tried to do what I felt was right then, and I know I am as good a woman now as I was then. I hav no longer the fear of death before my eyes, but realize more fully the responsibilities of life; and I know of many such good men and women who do not believe in the claims made by Christians, and in their name as well as my own I protest against being classed with all that is vile, as is now done in our public prints when reporting such remarks as were made on Decoration day by men called divines, reverends.

Their statements are not just. They are not true. They are insults to many of our dead and living soldiers. Insults hurled at them upon a day when men and women meet to honor—what? the Christians? No; the soldier. Memorial day was not appointed to honor Jesus, but the soldiers, and without regard to creed or belief.

If Christianity must be built up at the expense of truth and justice, will the world be the better for it?

A man or woman is not vicious or immoral simply because he or she does not believe in the Christian religion, neither is one necessarily good because one does so believe.

If any religion is so weak that it cannot afford to tell the truth of an opponent it has not the elements of perpetuity. But if the fault is in the advocates, they certainly deserve rebuke for weakening that which they claim to honor. In reading portions of the reported speeches, one naturally infers that the speakers do not consider Infidels as having any rights that Christians are bound to respect.

Respectfully, MRS. LOIS WAISBROOKER.

E. A. STEVENS,
Secretary American Secular Union.

The Constitutional Convention.

About one-third of the members of the convention are lawyers, and the only article thus far acted upon is that of the judicial department. This article contains minute provisions in regard to the rights and powers of judges, which tend to strengthen the judicial power at the expense of the legislativ branch.

No action has yet been taken by the committee on electiv rights. The following section was submitted to the committee on elections to be made part of the article on elections:

SECTION 1. Every person of the age of twenty-one, or upwards, belonging to either of the following classes, who shall hav resided in the state one year, in the county sixty days, and in the precinct or election district, in which such person offers to vote, thirty days next preceding any election, shall be a qualified elector at all elections under this constitution:

First. Citizens of the United States.

Second. Persons who were entitled to vote under the territorial laws prior to the adoption of this constitution.

Provided, That the legislature shall hav no power to deprive any citizen of the right to vote on account of color, race, or sex, nor for any cause, except as otherwise provided in this constitution, for crime punishable by imprisonment in the penitentiary, of which such person shall hav been convicted by the regular course of law.

This provision prevents the disfranchisment of any voter, at any election, except for high crimes. No class discrimination on account of poll taxes, or other taxes, as tax or similar disqualifications would be an excuse for the party in power to strip others of the right to vote.

Mr. Bush's argument in favor of this provision was, in brief, as follows: The adoption of such a section, providing for no disqualification on account of sex, is required by the rule that a free government rests upon the consent of the governed, and that consent is expressed by the vote. This is demanded by the principles of the Declaration of Independence, the requirements of the enabling act, and the first section of the Fourteenth Amendment. This section knows no distinctions of color or sex.

The basis of the state is the equality of rights of its citizens. The state recognizes and regulates natural rights, but does not create them. So with political rights. The adult citizens are recognized at law, as entitled to the full enjoyment of personal rights, the full right to do business, to sue and be sued, and they hav an equal right to assist in the formation of the government, and in its control when formed. They organize governments for their mutual protection, and to define the limits within which the exercise of their individual powers can go without invading the equal rights of others. On this principle the Revolution was based.

Thomas Paine held: "The right of voting for representativs is the primary right by which other rights are protected. To take away this right is to reduce man to a state of slavery, for slavery consists in being subject to the will of another."

Abraham Lincoln echoed the same sentiment when he said: "I go for all sharing the privilege of the government who assist in bearing its burdens, by no means excluding women."

The arguments against equal suffrage to-day are the Tory arguments of a century ago against home rule in America. They are the same arguments which were used by church members in some of the colonies, by which they excluded from voting those who were not church-members—the same arguments which in other colonies were urged for the disfranchisment of Huguenots, Jews, and Catholics. The landed gentry in Virginia who confined suffrage to landowners thought the good of society demanded the disfranchisment of the poor. So when the colonies became independent states, they had the political favor, and denied to other citizens equal and universal suffrage. Hence the plea that suffrage was a privilege, instead of a right, rests, like African slavery, only on the doctrin that might makes right, and that those who hav seized political power hav the right to part with it or not, as they please. The logic is as strong in favor of taking away any right of property from any citizen as taking away the right to vote.

It is insisted that as women hav not now the right to vote, it is a question of privilege, and that the majority should decide that.

It was shown that the legislature of 1854 provided for voting in school elections without regard to sex. The school laws of 1858, 1871, and since then, hav a similar provision.

The so called common law rule of the husband and wife being one, and that one the man, was abolished in 1861, if it ever existed at all. The law of 1879 put the wife on the same footing as to civil rights with the husband. Hence these statutes recognizing the personality of the wife hav become rules of property in this territory, and all precedents based on the so-called common law rule hav no bearing on the question here. If the right to vote is a right of property, as held by Lord Chief-justice Holt in 1703, then the right to vote at school elections is a rule of property that is binding on the courts. If the right to vote is a personal right belonging to the adult male citizen, and necessary to secure him the equal protection of the laws, it is equally necessary for the adult female citizen. It is as necessary for the women of Washington as it is for the uneducated voters of the South, black and white.

The question is whether this convention will recognize the fact that the right of the legislature to extend the right to vote to women has never been questioned until August, 1888, a period of thirty-five years from the establishment of the territory. Is school suffrage hereafter to be confined to males? If the word "males" is inserted in the constitution as a qualification for voting, it will disfranchise woman without giving her an opportunity to vote on her own disfranchisment. If the legislature had power to pass a school suffrage law, it had power in 1883, 1886, and 1888 to pass a general election law removing this disqualification of sex.

The Bloomer case is now pending in the Supreme

Court on appeal. An appeal bond was filed, citations issued, and the record sent to the clerk of the Supreme Court at Washington. It is a well-known rule of law that an appeal opens up a judgment, and it is not binding upon the appellant until finally decided.

But the opinion is not authority on any point not actually necessary to the decision of the case.

Again, it binds only parties and privies, and hence is not authority in any other case (Butler vs. Van Wyck, 1 Hill N. Y., 462; Woodgate vs. Fleet, 44 N. Y., 12).

Again, "there should be no reasonable doubt of the unconstitutionality of a statute before it should be overruled by judicial action" (People vs. Albertson, 55 N. Y., 56).

In the local option decision Chief-justice James held that a statute should not be overruled unless the dictates of sound reason compelled it.

The Bloomer case should be tested by these rules. It was similar in principle to the case of Murphy *et al.* vs. Ramsay *et al.*, where the complaints alleged in effect that the persons were qualified voters, the defendants demurred, and the demurrer was sustained. The Supreme Court reversed the judgment on the ground that the demurrer admitted the fact averred, that the women who had offered their votes were qualified voters. The pleadings in the Bloomer case were more accurate in setting out the facts, and the demurrer, therefore, admitted that Mrs. Bloomer was a qualified voter of Spokane Falls. That fact was not in issue. There was no question arising in the record as to that. Mrs. Bloomer's right to damages was unquestioned.

The court, however, heard the case on appeal upon an agreed statement, that the only question was whether the legislature could permit a woman to vote. They held that under the organic law of 1853 it had no such power.

This conclusion was reached by the assumption that the repealing clause of the Revised Statutes of 1874, section 5,596, kept in force section 5 of the organic statute of 1853. Every section in force at the date of revision, in 1874, was included in some other section of the Revised Statutes, and therefore, according to the plain language of the repealing clause, was repealed. Every permanent provision, including those relating to suffrage, was included in the Revised Statutes, and no part of the act was left in force except a few donations. This is the plain language of section 5,596. There is no room for construction. The words used are used in their natural and common-sense meaning. The Supreme Court of the United States has decided that "the Revised Statutes must be treated as the legislativ declaration of the statute law on the subjects which they embrace on the first day of December, 1873" (United States vs. Bowen 100 U. S. 513).

It was an error of law to hold that the organic act of 1853 was in force at all, and that the legislature was bound by the supposed intent of that act. The Revised Statutes of 1874 governed the legislature of Washington. The legislature had full power over suffrage, except that section 1,860 required that the voters be either citizens of the United States, or persons who had declared their intention to become citizens.

This section is to be construed according to the well-known rules of interpretation:

1. That the intent is to be found in the words used.

2. That the words are to be taken in their plain and common sense signification.

3. That where words hav a legal signification, stated in the act, or in the constitution, they are to receive that interpretation.

4. That the courts cannot interpolate words to declare an intent contrary to the plain meaning of the words.

The words, "citizen of the United States," are defined in the Fourteenth Amendment, and in the Revised Statutes, in almost the same words, as including both sexes, and mean a nativ-born or naturalized person who is subject to the jurisdiction of the United States. It is used generically. It must, therefore, hav that meaning in section 1,860 of the Revised Statutes of the United States. Hence the Bloomer decision is founded on an error of law—on a false interpretation of sections 5,595 and 5,596, of the Revised Statutes of the United States, as well as a false interpretation of the organic act of 1853. The opinion has no legal basis. It binds no woman but Mrs. Bloomer, and ought not to control the judgment nor the action of this convention.

The right of man to vote is a fundamental right of citizenship, a sacred right, as shown by the efforts made to giv the elector a free choice, a secret ballot, and to hav an honest count. If a right in the adult man it is a right in the adult woman. Sex is not a crime. It creates no legal disqualification as to civil rights. As to that, the courts hold that woman should hav the full protection of the laws as to her civil rights. But man protects his by his vote. The ballot takes the place of the bullet. Having the ballot, he regulates the property rights of woman, imposes taxes as he pleases, regulates the professions to suit his own notions, and often makes sex a reason for barring out woman from the practice of a profession. She has the same need for and the same right to the ballot that man has.

Having shown that the law of 1888 is valid, the convention must decide whether it will disfranchise woman or not. No such authority has been given it. Even if the election law is invalid, it has power to place woman upon an equality with man. It is justice to do it.

The Republican party is committed to equal suffrage by its platform, and it should defend the right of the women of Washington territory to the ballot as earnestly as it does that of the voters of the South, black and white. If not, let it be consistent, and advocate the repeal of the amendments, on the ground that the Southern states insist that the "good of society" demands it. If that is to be the test for the exercise of suffrage, and suffrage is to be limited by that test, in a short time the magnates of railroads will insist not only that the good of society requires that they shall hav absolute freedom of corporate management, but that they shall limit suffrage so that the wisest and best of their friends shall hav control of elections. In a short time a corporate oligarchy will dominate the government, and the people, the farmers, and workingmen will find they hav no longer a voice in the selection of their rulers.

OCCASIONAL.

Kansas Notes.

A storm occurred in Fort Scott lately, and, speaking of it, the Topeka *Journal* says that "among other things the 'vital fluid' struck the Congregational church." This is another instance in which God does not appreciate the gift which his people hav given him, and as Watson Heston says: "Lo! the owner sends his thunderbolts and knocks his property into splinters." What folly it is to build God-houses!

The Ottawa *Republican* asks: "What is the trouble with the theology of the Kansas statesmen?" and speaking of Ingalls and Kelley, the *Republican* says: "Senator Ingalls is regarded as an Agnostic, and THE TRUTH SEEKER of New York says that Congressman-elect Harrison Kelley is a Freethinker." I wish to inform the *Republican* that THE TRUTH SEEKER is right. Congressman Kelley is a Freethinker, and is a reader and subscriber of THE TRUTH SEEKER. Senator Ingalls is an Agnostic, and nearly all of the leading Kansas statesmen hav been such, or at least not many of them hav been religious men.

"An Atchison man who was converted at the Munhall meetings, forgot to say grace when he sat down to the table the other morning, and found that the beefsteak was burnt," says the Kansas City *Star*. My impression is that he did not forget. He just did not feel like thanking the Lord for burnt steak.

Says the Kansas City *News:* "It was a little Kansan who prayed: 'Please God excuse me while I knock the stuffin' out of Nellie.' She was a Kansas girl and was tickling his feet while he was praying." A nice message to send God, wasn't it? Yet, I suppose, God excused him.

"An Atchison man rejected salvation because ice was too high to keep it fresh," says the Emporia *Republican*. A good excuse. They will all do the same in the long run. Salvation is hard to keep fresh, so I advise them all to reject it, and they will not hav to waste their money on ice.

Oak Mills, Kan. GEO. J. REMSBURG.

The Destroying Power of Poverty.

Many years ago I read a sermon by Henry Ward Beecher upon the text, "The destruction of the poor is their poverty." Since then numerous sermons hav been written upon the same text, but the great difficulty about most of them is that the men who preach hav, as a general thing, never worn the shoe of poverty, and therefore do not know where it pinches. And so it may be worth while for one who has felt its force to consider in what way poverty does destroy.

Human beings possess, it is said, a fourfold nature, physical, mental, moral, and social, upon the harmonious development of whose parts depends their possibility of excellence. If, therefore, poverty tends to check the unfolding of any portion of this complex nature, each division of which requires time, space, and opportunity for growth, its effect is deadly indeed.

A short time ago, in an article in a Grange paper on the care of horses and how to improve them, I observed the statement that, "Above all things the mother should be kindly treated, easily worked, and properly fed." The chief of the bureau of vital statistics of New York says that, "without counting the better class of flats, we hav now 32,390 tenements, in which 1,100,000 people liv." Now, as the nature of woman is much more complex than the nature of a horse, and as the wives of workingmen are constantly employed from early morning till late at night, it is impossible that children born in those tenement houses can be what the children of men should be, for the nature of the mother having had no opportunity for proper development, the capacities of the child will inevitably suffer.

Goldsmith has said:

> Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay.

And another poet has said:

> Of what avail is plow or sail,
> Or land or men, if freedom fail?

Workingmen, as a rule, hav to work ten hours a day. Most of them hav to spend half an hour in the morning in walking to their work, and the same time in the evening in walking home. As a result, their physical nature is in a state of utter weariness; their mental powers are in a poor condition for reading or reflecting upon municipal or other matters; they hav little opportunity for social communion unless they attend clubs or go to saloons; for the cultivation of their moral nature there is certainly small chance.

In Mr. Carnegie's article on "Wealth," which appeared in the *North American Review* of June, 1889, he says that, "It is a waste of time to criticise the inevitable," and in speaking of the law of competition he remarks, "While the law may be sometimes hard for the individual, it is best for the race, because it insures the survival of the fittest in every department." If on some future occasion you can spare me space in your valuable paper, I will consider the questions as to whether this state of things is inevitable, and what individuals would be the fittest to survive.

RUTH BRETTELL.

Rochester, N. Y.

The Battle in Sweden.

From the London Freethinker.

Freethinkers in every part of the world will learn with sympathy and regret of the sentence of our heroic Swedish comrade, Viktor E. Lennstrand, to six months' further imprisonment, three months at Stockholm and three months at Malmo, for the "crime" of expressing his opinion of Christianity at these places. He has, we presume, appealed, or at any rate judgment is not yet put into execution, as we hear he is still lecturing, and will continue to do so up to the very day of his incarceration. What further action English Freethinkers will take in the matter it is for them to declare, but certainly the prosecution in Sweden and that of Dr. Voelkel in Germany show the necessity for a close international organization for common support to those in trouble, and common resistance to the enemy, who is scotched but far from killed. We trust the Paris congress, to which the Swedes will send a representativ, will devote its earnest attention to this important matter.

A conference of the Utilistska Samfundet will be held at Stockholm on August 3d and 4th, and measures will doubtless be taken to uphold the society against clerical persecution. The *Fritänkaren* is by no means suppressed, and will, we trust, be stoutly sustained not only by Swedish, but by all Scandinavian Freethinkers, during the time its chief editor is in prison. Freethought has fairly broken ground in Sweden, and though it is evident there will be many a hard fight ere freedom of expression is completely gained, yet

> Freedom's battle once begun,
> Though baffled oft, is ever won.

Individuals may suffer, but opinions cannot be suppressed. The cause is in good hands. The men who are upohlding it are emphatically of the right stuff. Persecution instead of stamping out the movement will only spread it, and Sweden will awake from its lethargy of pietism and place itself abreast of the leading continental nations in the matter of freedom of thought.

Southern Negro Superstitions.

From the Milwaukee Sentinel.

Women in the North hav trouble enough over the servant girl question, but their ways are paths of pleasantness compared with those of Southern women—except that the Southern woman is less disturbed over the more serious situation. When a Virginia woman wants to change a girl she is compelled to go at least three days without any girl at all. The kitchen help is black, of course, and superstitious. No colored girl will go into a house until three days after the retiring help has vanished, for fear of being "tricked"—in other words, hoodooed, placed under a spell—by the dismissed help. Whatever the colored person doesn't understand he fears. He is full of superstitions, believes in good luck from the rabbit foot when it is in his own possession, and in bad luck when it is "put on him." Not long ago a large number of negroes were on a Virginia railroad platform waiting for a train to take them to a picnic ground. A Boston drummer, with a face as serious as a parson's, took a piece of chalk and a rabbit foot and in the most business-like way began to make crosses on the backs of the negroes, and touch them with the rabbit foot. The crowd broke for the woods in a panic, and there was no picnic that day.

A Colored Preacher Disposes of the Doctrin of Evolution.

BIRMINGHAM, July 15.—"Are we sons of God, or gorillas?" was the subject of a sermon preached at Tuscaloosa, Ala., yesterday, by the Rev. William Harris, the leading colored minister of the town. Dr. Peter Price, superintendent of the state insane asylum, recently read a paper before the State Teachers' Association, on the subject of mind development, in which he advocated the theory of evolution. The Rev. Mr. Harris read this paper and determined to preach a sermon on the subject. He declared that men were the sons of God, and that all who believed in evolution were Infidels and blasphemers. He convinced his congregation that they were in no way related to gorillas, but were sons of God.

J. H. BURNHAM, of Saginaw, Mich., will lecture in Kent, O., Saturday, Sunday, and Monday, August 31st, September 1st and 2d, before the yearly mass convention of Freethinkers for Portage county, O. Friends in Akron, Alliance, Cleveland, and Warren are invited to participate and continue the grand work of mental emancipation by engaging him to work up an interest in their respectiv towns. By order of Kent Secular Union executiv committee: Joseph Heighton, president; Marius Heighton, secretary; L. G. Reed, treasurer; G. W. Andrew, I. R. Marsh.

Communications.

Things in Washington Territory.

The ministers of the territory are organizing to secure in the seventh article the exemption of church property from taxation. All the religious, sectarian, and kindred societies will try to secure the same exemption for their property, and it is claimed that this request will be granted. The principle of equal taxation of all property, except that owned by the public, should be enforced by constitutional provision. Liberals throughout the territory should send up their protest against exemption of private property from taxation, whether owned by a church, private educators, benevolent societies, organized for the benefit of their members, or private hospitals, kept up mainly for the benefit of the owner.

As the session is likely to last but thirty-five days, there is no time to lose in sending in protests. In so-called common law days in England, when taxes were assessed mainly on lands, the churches were assessed the same as individuals. The exemption here has been in part the outgrowth of the status of the church as part of the government. In Massachusetts and Maryland taxes were assessed for the support of religion; and so the established church claimed to be a part of a Christian commonwealth, an integral part of the government, and its property free from taxation as part of the public property of the state. Under our government, where no state church can be established, the reason for this rule has ceased to exist, and church property, and all property owned and controled by private persons and corporations, should be taxed on the same footing as the farms of the farmer, and the homes of the merchant and the mechanic. W. S. Bush.

Olympia, W. T., July 7, 1889.

The Origin of Christianity—Paul's Epistles.

We hav, in the New Testament, fourteen epistles of Paul; but Marcion, Paul's admirer and disciple, who spent his life in an effort to prevent the corruption of the faith of the primitiv church, by the introduction of Jewish elements, as he claimed that Paul had done, had but ten; and, if Paul had written more, Marcion would hav had them, and the fact would hav been known; therefore, I must believe that he wrote but ten.

Irenæus, Tertullian, and Epiphanius, charge Marcion with corrupting the epistles. Tertullian and Epiphanius made this charge after Marcion's death, as Irenæus probably did, for he was hardly contemporary with Marcion. But Manes, in the third century, says they were corrupted, and Tertullian, in the third century, quotes them, mainly as we hav them, that is, in harmony with the belief of the advocates of Judaism, of whom Tertullian was one, and in direct antagonism to the teachings of Paul and Marcion. What is the explanation of this? Why, that after Marcion's death, the corrupted version of Tertullian was recognized as genuin.

And now we hav fourteen epistles, only four of which, what are considered competent critics, attribute to Paul, and many doubt these four, while not one of the fourteen is in harmony with what Marcion tells us of Paul's belief. The trouble with all these critics has been ignorance of Paul's real belief. Therefore, they were utterly incompetent to pass judgment upon the epistles. His belief is the key to the mystery, and this is the solution. Paul, who lived nearly a century B.C., wrote ten epistles consistent with his theory of an aerial or spiritual Jesus, and his aversion to the Hebrew scriptures. At Marcion's death, nearly three centuries afterward, these epistles were changed by the substitution of a crucified Jesus for the spiritual savior, and by making Paul the advocate instead of the opponent of the scriptures. But the work was imperfectly done. Hence the confusion. Still, enough was left of what Paul had written, to show that the obscurity is not his fault, that he had the faculty of saying what he wished, with such clearness, that there could be no doubt as to his meaning. Their obscurity, if there were no other evidence, is sufficient proof of their corruption. But the four epistles to the Hebrews, to Titus, and to Timothy, which are not mentioned by Marcion, are forgeries.

Now, there is an account in Acts, xxi, and xxii (inserted through a blunder of the compiler, probably), which is a singular confirmation of Marcion, where Jews, from Asia, seize, beat, and threaten to kill Paul, "for teaching all men, everywhere, against the law." This charge could never hav been made had Paul been an advocate of the law. The incident must hav happened. And then Paul is made, in his defense, to tell the ridiculous story of his adventure on the way to Damascus, and the vision in the temple at Jerusalem, both pure fabrications in the support of the corrupted faith, of which Tertullian was an advocate.

How remarkably this account of Paul's opposition to the law confirms Marcion's account of his belief! They were both members of the Asiatic or Buddhist church, and Marcion did not believe in the inspiration of any gospels, epistles, or men, and his indorsement of Paul raises him in our estimation.

Nor can I believe that Paul ever persecuted any one. There was nothing in the primitiv faith to make a man a persecutor. A religion without a hell or punishments of any kind, where instruction took the place of threats, would not breed persecutors. And it is a fact worth noting that the epistles—and Paul probably wrote portions of some of them—are singularly free from threats. Christ threatened hell with all the bitterness of a modern revivalist. But, in the epistles, hell does not exist. The wrath of God is mentioned but twice. In Thessalonians, we hav eternal destruction from the face of the earth, at Christ's second coming, which has been indefinitly postponed, and in Hebrews—a forgery—we twice hav God as a consuming fire. A modern exhorter, with so little of the sensational, would preach to empty pews.

The detestation of Paul and Marcion by the early Christians, who denounced them both as heretics, and Marcion's devotion to Paul's teachings, are facts always to be kept in view when investigating the character and belief of Paul. S. P.

Was Paul a Gnostic?

Mr. Palmer has given a very interesting account of the attempt made by Marcion and other Gnostics to free God from responsibility for the great sins of which he was guilty according to the Old Testament. Rather than worship a being who commanded massacres of little children, and who rewarded the daughters of Lot by making them mothers of great nations, I would turn Gnostic at once. Marcion claimed to follow Paul rather than the other apostles; so did the Paulicians, who afterward protested against the worship of Jehovah as immoral; and these claims had solid foundation. All accounts of early Christianity show that it was at first a form of Judaism. Neither Jesus nor the original apostles seem to hav been willing to let a heathen become a Christian unless he would become a Jew also and keep the law of Moses strictly. Paul was the first to carry Christianity outside of Judaism. It is hard to realize the importance of a controversy which is now so thoroughly obsolete; but it must be kept in mind in order to understand Paul's place in history. If it had not been for him, we might never hav heard of Jesus or Christianity. He insisted that people who were not Jews might become Christians, and not hav to abstain from pork, or keep the Sabbath, or observe any other of the merely ceremonial precepts ascribed to Moses. This made Christianity a great religion. The original apostles resisted this innovation; but it was carried through in spite of them. They seem to hav been at first inclined to treat Paul as a heretic; but he turned out in the end to be the most orthodox of all. What better model for a reformer like Marcion?

So far we all agree. The question is whether Paul went as far as Marcion. Paul freed Christianity from bondage to Jewish ceremonies; but did he also try to free it from the degradation of worshiping a bloody God? We see Presbyterians, Baptists, Methodists, Episcopalians, Unitarians, Universalists, and Roman Catholics all claiming that Paul and Jesus believed just as they do. They are, almost without exception, perfectly honest in this claim; and they are all in the wrong. Adherents of a thousand different creeds claim that the Bible is all on their side; and yet that book is so full of contradictions that no one can possibly agree with it. Henry Ward Beecher said: "I am a Calvinist; for I believe just as Calvin would do if he were a man of this century." I suspect that Marcion agreed with Paul to about that extent. It was the same principle, but in a very different degree of development.

One reason for thinking so is the high honor which has been paid to Paul by the Christians in every century as an apostle and an inspired author. Ever since he succeeded in opening the door to the gentiles, his orthodoxy and authority hav been beyond question. But he would not even hav been acknowledged to be a Christian if he had not accepted Jesus as the anointed of Jehovah. If he had rejected Jehovah like Marcion, he would hav been put like Marcion under the ban as a heretic.

Then again, we find that the apostles, even after they had permitted heathens to become Christians without becoming Jews also, insisted on having the Mosaic law strictly observed by all the Jewish Christians. This narrow ground was finally abandoned; but there is no evidence that Paul differed from the other apostles on this point. On the contrary, the book of Acts, chapter xxi, represents him as here remaining conservativ until the end of his ministry. There is some reason to believe that this chapter was written by his friend Luke; and there is no reason to suppose that the author, whoever he may hav been, wished to make Paul appear any farther behind the orthodox standard than was actually the case. The existence of such a story seems to me to prove that Paul had not taken by any means so advanced a position as Marcion and other Gnostics.

The evidence, too, of the epistles, especially that to the Galatians, is very strong to me, who believe them genuin. So does the author of "Supernatural Religion," like most scholars. But I am willing, for argument's sake, to admit that they may be forged. Is not a forgery an imitation of the genuin article? No forger could succeed if he did not copy all the prominent features of the original. Now, one of the most prominent features, in all the so-called Pauline epistles, is reverence for the Old Testament as an inspired book and for Jesus as the Christ or Jewish messiah. This is especially marked in the third and fourth chapters of Galatians; but all the epistles regard Christianity as an outgrowth of Judaism. Every reader must, I think, see that this is their fundamental position. No forger would hav taken it, if it had not been generally known to be essentially the view held by Paul. Marcion, according to the author of "Supernatural Religion" (pages 142 and 143), used these epistles in substantially the present text, though he, like later scholars, considered that to the Hebrews spurious. Marcion was obliged to admit the genuinness of the other epistles, in their present form, despite their failure to support him fully. These epistles show, I think, that Paul cannot be called a Gnostic in any other sense than the vague one in which he has been called a Protestant and an Evolutionist. His spirit was on the whole liberal and progressiv; but his ideas were those of his day and his race. F. M. Holland.

Tender-Toed Liberals.

It is decidedly comical to read the letters of some Liberals, protesting against the free expression of opinion, when this is the grand distinction between Liberalism and Christianity. Such Liberals are hardly out of the theological shell, a part of which they carry on their backs to keep off the fierce rays of controversy. Poor, little, tender chicks! How they shiver! If they want quiet, they ought to join a Protestant church, where a little—just a little—one-sided discussion is indulged once in a while; or a Roman Catholic church, where priests do all the thinking and speaking. There it is still quieter.

If I am not very much mistaken, the quality which tender-toed Liberals bemoan is exactly what took Freethinkers out of the church, and made Liberals of others who were never in it—free speech! that disturber of the peace of the church, foe of kingcraft, destroyer of slavery mental and physical.

And now some Liberals yearn for harmony. Oh, how they do love harmony! They will find it in the graveyard, or among the intellectually dead. If they will run a cotton string up their spines it will stiffen their backs, and make them robust enough to stand without a prop.

One of this species, a few weeks ago (June 1st), tells us that "Dr. Severance arrogantly and opprobriously makes a thrust at Colonel Ingersoll for one of his eloquent and truthful utterances. It is unfortunate. It is only opening the way for a new fight, which is damaging to our good cause. The tendency is to weaken us and strengthen the enemy."

Pitiful. His soul is strung to shreds in the flapping breeze of controversy.

Now, suppose she did "arrogantly and opprobriously make a thrust" at the colonel for an "eloquent and truthful" utterance. Can't he stand it? Can Liberalism be damaged by debate? If so, here is one that proposes to kill it, if he can. Such nambypamby Liberalism as that is too slimsy to stand.

Dr. Severance is a Spiritualist. I am a Materialist. I must say, and I will say it if it gores my theory to death, that Dr. Severance floored the colonel by the strong weapon of logic. The colonel would hav been safe, if he had kept within his accustomed Agnostic lines. He was off his guard, became gnostic, and got hit. The best thing a Materialist can do is to own up his defeat, take his bearings, and a fresh start. Even Colonel Ingersoll is not infallible. Like a sensible man, he will tell you so himself.

But there was not one "arrogant or opprobrious" word in Dr. Severance's criticism, not one. The article was strong, pointed, logical. Such writing makes the tender-toed tremble from head to foot, and vow "there's goin' to be a storm!"

Hear our Hanoverton haunted friend: "And now there is a row in the camp in behalf of Spiritualism—an ism without a handle, an ism undemonstrable, an ism that never conveyed any intelligence to mankind of the slightest benefit." Then he adds that his view ought to "satisfy all who are willing for the truth to reign." No arrogance about that! I hav investigated Spiritualism for thirty-five years, and Materialist though I am, I do not feel warranted in saying that it is "undemonstrable." That is worse than the colonel put it. It reminds me of Josh Billings's saying, "I would rather not know anything than to know something that ain't so." Certainly it is not so that the "ism never conveyed any intelligence to mankind of the slightest benefit." "An ism undemonstrable!" Who knows?

This Hanoverton believer in dead calm was almost shocked. "The old quarrel between Mr. Reynolds and Jamieson was of no good to the general public." How did you find that out? From the letters I received I judge it did much good. The question

was, The Proper Demeanor in Debate. I argued that neither lecturers nor clergymen are justified in employing personal epithets, rancor, or abuse. But I am not debarred from employing all the weapons of reason in talking to the question, whatever it may be, and loading to the mouth of the cannon with Anglo-Saxon shell. That is my way, and whoever does not like it is welcome to keep out of range.

I am glad that our Hanoverton brother has the liberty which he says is "unfortunate," even though he cannot distinguish the difference, any more than the Christian church can, between "free speech" and a "quarrel," because it reveals his own inconsistency, and furnishes me texts; for, if the expression of difference of opinion is quarreling, then he, himself, is guilty of the very thing he condemns! This is the glaring weakness of all this class of writers.

He goes so far as to become the self-appointed "regulator" of the "many contributors" of THE TRUTH SEEKER. "Well, I guess I will let them talk, but they must agree better."

And forgot to set us the example! If the free thought and free speech writers do not agree, then what? "Let them." The church has been trying for centuries to make mankind "agree better." Perhaps Hanoverton has a recipe that the church would like to buy. W. F. JAMIESON.

Coryell, Col.

A Pious Tale.

From the Agnostic Journal.

I am going to interrupt the regular course of these papers, in order to reply to a correspondent, who signs himself "Crede Experto," especially as the argument he uses is a stock one, and is often flourished in our faces as insurmountable. It is simply this: Here is an institution called a Christian church. It must hav been founded on something, and the name Christian suggests that of Christ. Christ, therefore, must hav lived, or there would be no Christian. He must hav been born, or there would be no Christmas day. He must hav died, or there would be no Good Friday. The institutions presuppose the historic facts. I think I hav stated the argument in the strongest possible way. I wish to do so, and to meet it fairly.

The quotation from Tacitus, referred to by "Crede Experto," is from the "Annals," xv, 44: "Christians took their name from their founder, one Christ, put to death in the reign of Tiberius, by his procurator, Pontius Pilate." The quotation looks suspicious on the very face of it; but Tacitus died at the beginning of the second century, and the "Annals" were written by Poggio, at the request of Cosmo de Medici, in the middle of the sixteenth century. Poggio's MS. is still in the library of Florence, where anyone can examin it; and no reference to the "Annals," or quotation from them, was ever made till toward the close of the sixteenth century. In fact, the twelve books of the "Annals" are a known literary forgery. The last six books were published first, and the first six books forty-six years afterward. Poggio received for his forgery five hundred gold sequins. The less said about these "Annals" the better. It is one of the most disgraceful impositions of the Catholic church, and worthy to be ranked with the Isodorian Decretals, which Pope Pius VI. confessed were a scandal and wholly indefensible.

It would be an easy task to fill a whole number of the *Agnostic Journal*, in proof of the fallacy of "Crede Experto's" argument. Every history of every nation would supply matter; but we will, on the present occasion, refer only to the chickens of Compostella.

Compostella is a city of Spain. It is the capital of Galicia, and is very noted for its church, dedicated to San Iago, or St. James. The archbishop has an annual revenue of 60,000 ducats (say £30,000), a good round sum, collected mainly from the gifts of pilgrims, who used to visit the church. And what was the great attraction there? Simply a cock and hen, which lived exactly seven years; on the seventh year the hen laid exactly two eggs, one of which produced a male bird, and the other a female. The two successors lived exactly seven years, laid two eggs, and so it went on for centuries.

Pilgrims went in crowds from all parts of the world to visit this church and see these wonderful birds. Every pilgrim bought a feather as a relic, and the archbishop got an income of £30,000 a year. No matter how many sackfuls of feathers were sold, the two fowls always remained in full plumage. Thousands and tens of thousands were sold annually, but this wonderful cock and hen were not one feather the less clad. The wonder does not cease here. The newly-fledged brother and sister sprang, Minerva-like, full-fledged from their shells. Their size was exactly the size of the parent birds; their color was precisely the same; their length of life was the same; they laid their two eggs in the seventh year and died; and the miraculous reproduction of their feathers remained a standing miracle.

Lucius Marineus Siculus, in his "Rerum Hispanicārum Scriptorés," vol. ii, p. 805, tells us he had himself seen the fowls, and can testify to the truth of these statements. I will translate the passage I refer to, and, that you may be assured that what I say is minutely accurate, I will giv in a footnote his *ipsissima verba*. "It is a marvel to all," he says, "that, although every pilgrim who comes to Compostella takes a feather, and the pilgrims are numberless, yet this cock and hen show no defect of plumage. What I here testify I hav seen, and I know that my testimony is true."*

Here we hav every condition required by "Crede Experto." I might almost say every condition exaggerated. A yearly show, a vast sum of money collected, a living cock and hen, the testimony of contemporaneous spectators, and witnesses of what passed before their very eyes. There must be some truth here, one would think. There must be some foundation for this wonderful story.

Bishop Patrick, in his "Parable of the Pilgrims," xxxv, 430-434, givs the tale with even greater minuteness of detail.

Udal ap Rhys repeats it in his "Tour Through Spain and Portugal," pp. 35–38.

It is inserted in the great national hagiography of the Bollandistes (in fifty-seven folio volumes), entitled "Acta Sanctorium," vol. vi, p. 45.

Pope Calixtus mentions it as a standing miracle in the church.

Monseigneur Guérin, lord chamberlain to the last and present pope, in 1880, says: "Cette histoire a été raconté par un grand dombre d'auteurs. Les peintes-verriers du moyen âge l'ont souvent reproduite. On frappa des médailles commémorative de l'événement. Une de ces médailles a été retrouvée, de nos jours, dans la Seine" (Les Petites Bollandistes, vol. v, p. 504).

That is, this history (!) has been recounted by numerous authors. Painters-on-glass were fond of reproducing the subject on their windows. Medals hav been struck in commemoration of the cock and hen. And one of these medals was picked up lately in the bed of the river Seine.

I could add several Spanish extracts to corroborate these high and mighty authorities, but it would be only gilding refined gold, and adding another perfume to the violet. I think we may feel assured of the general "fact"—that a cock and hen are or were for centuries exhibited at St. James, Compostella; that they lived exactly seven years, and laid exactly two eggs in the last year of their lives; that both died at the same time; that the two eggs produced one a male and the other a female bird, minutely like the parent stock; that these two new birds repeated the same round; that thousands and thousands of pilgrims every year bought the feathers of these birds to the tune of £30,000 a year; but, though sackfuls and cartloads of feathers were sold, the two fowls never lost a feather.

Priests were appointed to look after these fowls, buildings were erected for their accommodation, a church was richly endowed by the sale of their feathers, pilgrims in gangs went to see them, and numberless historians hav written their gospels.

Bishops and archbishops, lord chamberlains and popes, authors and painters, medalists and engravers, hav all borne testimony to the truth of the wondrous story.

Can anything more be added in corroboration? Then let us apply the argument of "Crede Experto." These medals and customs, these names and "histories," these "buildings and institutions," must be based on a foundation of facts. They presuppose a tale; as the existence of a Christian church presupposes that a person called Christ really existed. Let us see. Happily we know, from the same identical sources, the *fons et origo* of these wonderful birds. The "history" is as follows:

Some pilgrims, on their road to Compostella, stopped at a hospice in La Calzada (please recollect this name, as we shall refer to it again by and by). The daughter of the innkeeper solicited a young Frenchman to pass the night with her, but he refused; so she secretly put into his wallet a silver cup, and, when he was on the road to Compostella, she went and accused him to the alcayde of theft. As the cup was found in his possession, the magistrate at once condemned the young man to be hanged.

His parents continued their pilgrimage, and, after eight days, returned to La Calzada, when, to their amazement, they found their son still alive. The mother went instantly to inform the alcayde; but he replied: "Woman, you are mad! I would just as soon believe these two roast pullets are alive, which you now see on my table, as your son, who has been hanged for eight days."

No sooner had he said these words than the two roast pullets actually rose up alive. Chanticleer crowed most lustily, and Madam Partlet clucked her loudest. The alcayde, scared out of his senses, was about to rush out of doors when he was met full butt by the heads and feathers of the two pullets scampering into the room like mad to rehabilitate their resuscitated bodies. I need not stop to ask how they crowed and clucked without their heads. That is a very small matter indeed. The roast pullets were alive again, and their heads and feathers restored in the manner I hav said.

The wonderful cock and hen of the alcayde were, of course, taken in grand procession to San Iago, of Compostella, and there they lived in the sanctity of holiness for seven years, laid two eggs, and died; the two eggs produced a cock and a hen, which likewise lived for seven years, laid two eggs, and died; and this went on for centuries without intermission or deviation. Pilgrims flocked to Compostella to see the pullets, and every pilgrim put a feather in his cap in proof of his pilgrimage.* Cartloads of feathers were sold year after year, but the two pullets were always in full plumage.

I told you not to forget the name of La Calzada, and I will now tell you why. In 1109 St. Dominick of Calzada was represented in Christian art with a cock and hen in one hand and a *corde de pendu*, or hangman's rope, in the other, in allusion to the rope that was put round the neck of the young Frenchman. If the tale is not true, how can "Crede Experto" explain this representation of St. Dominick?

On the grand door of the basilica of the Vatican is the representation of a friar entering the kitchen of the monastery. A couple of chickens are on a spit before a fire. And in another compartment is represented a friar blessing pullets which are seizing their feathers fluttering about them, crowing most lustily, and clucking in the seventh heaven of delight. This, of course, is a representation of the tale given above. Below I hav given the Latin version, that no possible loop may be left to hang a doubt on.† This is no fairy tale, but sober church history. Without the anecdote how can "Crede Experto" explain the custom?

My dear sir, I think you put the cart before the horse. The fact is, in ninety-nine cases out of a hundred the "history" is made up to account for the custom; it is not that the custom has arisen from the history. There is a city called Rome, and the tale of Romulus was invented to account for the city. There were "ten" priests appointed in ancient Rome to take charge of certain books of political value, and the myth about the sybil was concocted to hoodwink the people. In time interested persons named streets after these myths, established annual festivals, built temples, and struck medals. Our Humber and Severn hav their myths also. Pelops was invented to account for the name Peloponnesus, Europa and her cow to account for the word Europe, Argos to account for Argos in Greece. Scholars say Argos means a plain, and this part of Greece is so called because it is the lowlands and not the highlands of Greece; Europe is so called from two Greek words, meaning "far-seeing," or, "having an extended view;" but scholars murder myths most unmercifully.

To bring this paper within scope of the subject under discussion, I will conclude with a Parthian shot. I believe I am strictly within the bounds of a known fact when I state there is no place near Jerusalem which corresponds either to "Mount Calvary" or to the tomb "hewn out of the rock" in which the body of Jesus is said to hav been laid. Strange! passing strange! that the sponge, the crown of thorns, the fragil reed, and perishable linen used as cerements, should all hav remained, but the solid rock and mount should be no more seen! Even the milk of the "Virgin mother" is shown in some Christian churches; but the solid bench of the solid rock has melted into thin air. JULIAN.

* "Magnæ quoque admirationis est, quod omnes per hanc urbem transeuntes peregrini, qui sunt innumerabiles, galli hujus et gallinæ plumam capiunt, et nunquam illis plumæ deficiunt. Hac ego testor, propterea vidi et interfui."

* To "cut your stick" is a phrase derived from pilgrims to the Holy Land, who cut a palm stick in proof of their pilgrimage. To "put a feather in your cap" may, therefore, refer to those pilgrims of Compostella.

† "Gallum capiunt et gallinam, et in ecclesiam transferunt magne solemnitate. Quæ ibi clause res admirabiles et Dei potentiam testificantes observantur, ubi septennio vivunt; hunc enim terminum Deus illis instituit; et in fine septennii antequam moriantur, pullum relinquunt et pullam sui coloris et magnitudinis; et hoc fit in ecclesia quolibet septennio. . . . Ego Vidi [says the writer]. Ego testor propterea vidi, et interfui." "I hav seen and sure I ought to know."

An English Sunday.

From the London Church Review.

There is no use shutting our eyes to the growing secularization of Sunday. Paddington and Waterloo stations were crowded on Sunday week with well-dressed folk, who hav not the excuse of working all other days in the week, about to seek amusement on the Thames. It would be well if other riverside clergy imitated the example of those at Henley-on-Thames in inviting them to come to church in their flannels. Whatever excuses, however, there may be for going on excursions up the river, there can be none for theatrical performances on Sunday night in private houses, with the immense additional work they throw on servants. For some time there hav been such things on the quiet, but now they are boldly proclaimed in the light of day. At Mrs. Campbell Praed's on Sunday evening week Mr. Justin McCarthy's one-act comedietta, "The White Carnation," was performed for the first time in the presence of Mr. Irving, Mr. Toole, Mr. and Mrs. Kendal, Miss Forteecue, Lady Monckton, Lady Dorothy Nevill, Mrs. Lynn Linton, and many others.

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In the Four New States.

It is hard to determin at the present time what the outcome for Liberalism will be in the four new states now preparing constitutions. By the time this issue of THE TRUTH SEEKER reaches its Western subscribers most of the conventions will hav adjourned, and within a month or two the printed results of their work can be obtained.

In every convention there is a struggle between the Christians and the Liberals, with the latter, at the present outlook, a trifle ahead. But there is no telling how the final result will shape itself. The Christians hav the most men and money, and are able to scare the delegates with the biggest show of votes. In Washington, the ministers, with the exception of the Unitarians, are presenting a solid front for the exemption of church property from taxation. The preachers of the latter sect hav presented a petition against exemption. The evangelicals, however, claim to be sure of success, which will embolden all the sectarian private societies to try for the same exemption. Mr. W. S. Bush, attending the convention at Olympia, is doing what he can for the Liberal side, and desires protests against such exemption sent to all the delegates. If the convention has not adjourned when this reaches our readers we earnestly ask them to comply with this request without a moment's delay. The Liberals should show their strength everywhere.

In North Dakota the Christians are pushing hard for the recognition of "God" in the Constitution, and for all the sub-religious advantages following such recognition. R. C. Wylie, agent for the God-in-the-Constitution party, is on the ground, and is aided by all the local secretaries. The Sabbath Union has presented its claims, Elliot Shepard telegraphing a resolution which the Sabbath Union desires incorporated in North Dakota's organic law. The pious delegates applauded its reading, but the majority maintained a silence which is ominous to the resolution. It was referred to a committee, but its adoption is doubtful. There are progressiv men in North Dakota who will do what they can to make that state conform to American principles.

The convention at Helena, Montana, has refused to bring "God" or religion into its preamble, though urged to do so by the agents of the National Reform Association. In South Dakota the legislature will be allowed to fix exemptions, and it looks now as though the fight between the pietists and the Liberals must be fought before that body. If the Liberals will do their duty the chances are very favorable for making the government of South Dakota truly secular. But it is going to take work—hard, untiring work, and we hope the men will be found to do it. The local Secular Unions should look to it that it is done. They can obtain documents and help from Secretary Stevens of the national Union, and the Liberal lecturers on the coast will undoubtedly be only too willing to address any governmental assembly having jurisdiction in the matter.

Just as soon as the conventions adjourn and the reports of their doings are printed we shall let the people know who conquered in the war between progress and piety. But the Liberals need not fear that there will not be plenty of work left for them to do.

Mrs. Besant's Acceptance of Theosophy.

Mrs. Annie Besant, the brilliant coworker of Mr. Bradlaugh, and the ablest woman in England, has joined the Theosophists, and her apostasy from Atheism is exciting much acrid criticism from her friends. In the *National Reformer*, of which, before her conversion to Socialism, she was coeditor, Mrs. Besant briefly explains her conception of Theosophy, and the objects of the Theosophical Society, which are: "To found a universal brotherhood without distinction of race or creed; to forward the study of Aryan literature and philosophy; to investigate unexplained laws of nature and the psychical powers latent in man. On matters of religious opinion, the members are absolutely free. The founders of the society deny a personal God, and a somewhat subtle form of Pantheism is taught as the Theosophic view of the universe, though even this is not forced on members of the society. I hav no desire to hide the fact that this form of Pantheism appears to me to promis solution of some problems, especially problems in psychology, which Atheism leaves untouched."

In the *Star*, as we learn from the *Freethinker*, she is giving her reasons more fully, but these we hav not seen. Her first paper Mr. Foote calls a "perfect jargon," and instances some statements to support his dictum. He says: "We do know a little about history and logic, and Mrs. Besant appears to defy both. 'During the last quarter of each century,' she tells us, 'a mind wave sweeps over the West,' and she adds, 'witness the close of the last century.' This is a remarkably small basis for such a big generalization. As a matter of fact, too, the 'mind wave' swept over France during the first, second, and third quarters of the eighteenth century. The revolution was only the climax, like the boiling over of a saucepan. We are also wondering how Mrs. Besant discovered that the universe recognizes *our* divisions of time. 'Theosophy has no personal God,' but 'the universe is essentially Intelligence,' with a capital I. Theosophy, also, posits the absolute, about which a great deal of absolute nonsense has been written; and all the forces of nature 'are the workings of intelligent beings.' Mrs. Besant, after all, doesn't explain *why* she became a Theosophist, but she has evidently plunged right into it, as one might expect from her enthusiastic nature. Whether she will bring up pearls or mud from the bottom remains to be seen."

Mr. Standring, in his *Radical*, treats Mrs. Besant and her new fad more charitably. With others, Mr. Standring is a little shocked, but is awaiting a full explanation with dignified good-heartedness. "We are all now inquiring," he says, "What is Theosophy? and, as in the famous case of 'jesting' Pilate, many of us will not wait for an answer. The literature of Theosophy is abstruse, and the only exposition of its principles that we hav heard—in a lecture by Mr. Sinnett—left a somewhat confused impression upon the mind. No doubt, however, Mrs. Besant has carefully studied the subject and mastered its principles before joining the society which has been established for the propaganda of Theosophy. One effect of her action will be the enlightenment of the Freethought party upon a matter which has hitherto received little or no attention in its ranks."

In connection with Mrs. Besant's few words, Mr. Bradlaugh also states his opinion of her action. He is surprised and grieved, as he regards Theosophy as an intellectual humbug, though, of course, he puts it differently. The public announcement of Mrs. Besant's course has brought him many letters of inquiry as to what Theosophy is and what he thinks of it and his colleague, in response to which he says: "The word 'theosoph' is old, and was used amongst the Neo-platonists. From the dictionary, its new meaning appears to be 'one who claims to hav a knowledge of God, or of the laws of nature by means of internal illumination.' An Atheist certainly cannot be a Theosophist. A Deist might be a Theosophist. A monist could not be a Theosophist. Theosophy must at least involve dualism. Modern Theosophy, according to Madam Blavatsky, as set out in last week's issue, asserts much that I do not believe, and alleges some things which to me are certainly not true. I hav not had the opportunity of reading Madam Blavatsky's two volumes, but I hav read, during the past ten years, many publications from the pen of herself, Colonel Olcott, and other Theosophists. They appear to me to hav sought to rehabilitate a kind of spiritualism in Eastern phraseology. I think many of their allegations utterly erroneous, and their reasonings wholly unsound. I very deeply, indeed, regret that my colleague and coworker has, with somewhat of suddenness, and without any interchange of ideas with myself, adopted as facts matters which seem to me as unreal as it is possible for any fiction to be. My regret is greater as I know Mrs. Besant's devotion to any course she believes to be true. I know that she will always be earnest in the advocacy of any views she undertakes to defend, and I look to possible developments of her Theosophic opinions with the very gravest misgivings. The editorial policy of this paper is unchanged, and is directly antagonistic to all forms of Theosophy. I would hav preferred, on this subject, to hav held my peace, for the public disagreeing with Mrs. Besant on her adoption of Socialism has caused pain to both; but, on reading her article, and taking the public announcement made of her having joined the Theosophical organization, I owe it to those who look to me for guidance, to say this with clearness."

Mr. Bradlaugh's conception of Theosophy and its truth is near the mark. When D. M. Bennett was traveling around the world he encountered Madam Blavatsky, and was given an exhibition of what she called proofs of the truth of Theosophy. It seemed to be an exaggerated sort of Spiritualism, so far as its phenomena went, and its "philosophy" is, as Mr. Bradlaugh puts it, spiritualism in Eastern phraseology. To us it is as incomprehensible as the most attenuated metaphysics, and its language utterly meaningless, weighing its words by any accepted standard. It has no verifiable basis to start from, and it lands nowhere. Its literature is of the John the revelator style, and its methods of reasoning are thoroughly unscientific. Its "subtil form of Pantheism" is as senseless as the subtil form of reasoning by which the theologians support the dogma of the trinity. "Internal illumination" is not a scientific way of getting at facts, and the explanations of phenomena so obtained are not to be relied upon. When a person coils himself in a closet and expounds the mysteries of the universe by "subjectivity," we always think of the ancient medicin men who gained wisdom by continuous contemplation of their navels. The world has not profited much by their labors.

Mrs. Besant, however, is continuing her work on the school board, and it is not probable that her new intellectual departure will take her away from the practical reforms she is striving so hard and ably to bring about. Wherever she goes, or whatever she does, she will, we fancy, remain the same earnest champion of human rights that she has been during the years she has been England's foremost female Freethinker.

Mr. Wanamaker Helping His Religion.

Postmaster-general Wanamaker has ordered the arrest of one W. E. Reid, editor of the *Spiritual Instructor* and president of the Michigan State Association of Spiritualists, on the charge of fraudulently using the United States mail, because he "did knowingly and wrongfully profess to secure communications from spirit land to order." Mr. Reid was held in the sum of $500 to await the action of the grand jury which meets October 1st.

Mr. Wanamaker is evidently using his official position for all it is worth to protect his religion. Not content with his Sunday observance efforts, he has broadened his field, and will brook no rival in miracles and other-world knowledge; and anyone who pretends to outdo the ministers affording information regarding matters beyond the grave will feel the weight of his official hand. Mr. Wanamaker is a great man.

The trial, if it takes place, will afford a very good opportunity to prove Spiritualism true. The defense, of course, will insist that they do really obtain such messages, and therefore there can be no fraud. This is what all mediums claim, and if they can prove it to the satisfaction of the jury Spiritualism will gain immensely by this arrest, and pious John will find that he has thrown a boomerang which will bump his own forehead.

Aside from its being a golden opportunity for our Spiritualist friends, we cannot but condemn the

action of the postmaster-general. If the law is enforced every advertiser whose goods may sometimes be termed unsatisfactory to the purchaser is also liable. Patent medicins are advertised to cure hundreds of diseases, and the mails are used to spread these advertisments. All of these patent medicins fail to do a hundredth part that is claimed for them, and if Mr. Wanamaker should get a grudge against their proprietors he could arrest them for using the mails for circulating fraudulent statements. If he were in the patent medicin business—as he is in the patent religion business—he would probably use his office to injure his rivals. Again, we fail to see that the United States is called upon to protect the people from humbug in Spiritualism, supposing the spirit messages are not genuin, any more than they are to protect them from bogus lightning-rod pedlers. If a man thinks a certain style of lightning rod is a good thing to hav, he has the unquestionable right to put it on his house, and to pay for it. If a believer in Spiritualism has faith that Mr. Reid can communicate with the other world, he certainly has the right to get him to do so. Catholics believe that the priests can intercede for and help the dead by masses and prayer, and millions of dollars are paid for such superstitious service. Why not arrest all the Catholic priests who advertise masses for money?

Mr. Wanamaker believes that once upon a time spirits came and walked the earth and talked to men, and even begot children. If they did these things then, why cannot they communicate with mortals now? Christianity is essentially spiritualism, and this arrest of a medium is only the persecution by the larger sect of the smaller. It is religious history repeated. But it will not harm the smaller sect, nor convince a single Spiritualist that his faith is unfounded, even though Mr. Reid should be unable to convince a jury that the answers he makes to sealed letters are direct communications from heaven.

The Division in Valley Falls.

In the last number of *Fair Play* E. C. Walker devotes nearly three of his wide columns to a repudiation of the methods of radical journalism which hav resulted in the indictment of the three men responsible for the publication of *Lucifer*. His fight, he says, is for principles, not words, and it is a great mistake, he thinks, to hazard essentials to uphold the non-essentials of form. The Liberal editor who does this and "insists upon giving correspondents a 'free paper' in which to flaunt such words as they may choose, no matter how much their recklessness may jeopardize himself and others and *close ears to the words of vital truth,* appears to us as own brother to the creedist who sees in rite and ceremonial and formula all that is vital in religion."

This is a sound conclusion, and one Mr. Walker might well hav formed many, many months ago. No writer has a right to ask an editor to run a risk of imprisonment in order that the writer may gratify a propensity to "call a spade a spade." Mr. Walker sees this clearly when he says: "Inseparably connected with the principle of liberty is the principle of responsibility, the cost principle. *When a writer gives an indemnity bond for all costs which may accrue from the publication of his article,* we will seriously consider his assumed right to appear in our paper in such guise as he may choose. Until that time comes his demand is simply a target for the ridicule of reasoning men and women. When the words he pens and asks us to print may put us into prison, or rob us of our earnings and destroy our business, the Liberal is certainly very wild who says that we are in duty bound to publish this writer's article; that if we do not we are 'censors,' we 'gag' a fellow-being! We may choose to print his article and take all risks, that is our *right,* but to ask it of us as a *duty* is the quintessence of absurdity, and it seems to us could be made only by one whose innermost thought-cells are yet poisoned by the dogma of *vicarious atonement.*"

This declaration of principles, it appears, is brought out by criticism upon Mr. Walker for leaving *Lucifer* and establishing *Fair Play,* thus dividing the Radical forces of Valley Falls. Why he did this, he further explains, was because his methods and those of Mr. Harman differed fundamentally, beyond hope of compromise. Mr. Harman, innocent soul that he is, can see no reason why broad stories, abusiv letters, and compromising articles should not be defended on the ground of inherent natural right to say what one pleases, while Mr. Walker, more worldly-minded, steers his bark in the deep channels of ambiguity of expression, desiring that the purpose of an article be emphasized above its phraseology. Hence two papers in Valley Falls.

Our sympathies are entirely with both of these gentlemen. Mr. Harman's brave simplicity of character, seeing no evil in any words, however under the ban of prejudice, commands our admiration. He is a gentle, sincere man, acquainted with grief, and feeling deeply the wrongs inflicted upon the weak and helpless of the race. That he ever intended to do an evil act is beyond belief. His is the harmlessness of the dove, and to shut him up in prison because Joseph Anthony and others hav used him to parade before the public words which usage condemns would be a cruel act indeed.

Mr. Walker, too, is equally sincere, and a much stronger and more vigorous man. He has, too, some of the wisdom of the other animal mentioned in scripture, and perhaps a constitutional distaste for what he calls a witless story included in the indictment against him. With his objections to printing coarse words we are in hearty and thorough sympathy. As we wrote on the subject once before, the English language is comprehensiv and elastic enough to express all the ideas the average man or woman is likely to hav without borrowing from the vocabulary of the abandoned class. Mr. Walker usually has clear perceptions of the last principles he has acquired, and maintains them regardless though the effort should oblige him to abuse his innocent friends. Principles, principles, principles, is his cry; and in defending what he conceives to be principles, none can surpass him in sincerity and honesty of intention. That he stands in danger of going to prison for printing words the use of which he strongly condemns, will draw toward him the sympathy of all. If the prison walls shall finally engulf him, he will suffer for something he could not help and for which he was not responsible.

A Little Persecution.

This letter indicates a pretty state of things up at Goulais Bay:

"GOULAIS BAY, ONT., July 8, 1889.

"MR. EDITOR: My postmaster has received instructions to stop THE TRUTH SEEKER and all such publications, but that was only from the inspector.

"Now if my paper is stopped for good I can't be beaten, as I am only twenty-five miles from Sault Ste. Marie, Mich. But if it cannot be stopped please let me know how to proceed to get it, and oblige, Yours truly, J. H. EVANS."

We do not know what steps Mr. Evans must take. A lawyer there can tell him better. The Canadian officials hav no right to intercept his paper, and a suit against the offender would, if an honest jury were obtained, probably bring them to their senses.

The Christian Idea of Liberty.

The *Christian Statesman,* organ of the God-in-the-Constitution party, says:

"TO THE TRUTH SEEKER liberty and Atheism are synonymous and convertible terms."

This is not so. Atheism is a disbelief in a personal God, creator, and governor of the universe. Liberty is the right to do as one pleases, restrained only by consequences and the equal right to the same liberty of all other human beings. Liberty is freedom from restraint by other folks. But no man or woman would possess liberty if the *Christian Statesman* could succeed in its objects. Then we should be compelled by force to support a religion in which we did not believe; to observe a Sabbath because our Christian neighbors observed it; to hav our children educated in a superstition we abhorred; to swear by some Mumbo Jumbo who existed only in the ignorant imaginations of barbaric ancestors; to ask our neighbors what we might eat and drink; to acknowledge as a king an alleged divine person who probably never existed; to accept a "morality" which is in itself immoral; and to abjectly debase ourselvs before and support a lot of priests who had managed to make people think that they represented the will of "God." There would be no liberty at all in this country if the God-in-the-Constitution folks could compass their ends, for everyone who did not belong to the Roman or evangelical sects would be outlawed forever.

Liberty to a Christian means liberty to believe as his sect believes, and to make everybody else believe the same thing. Fortunately for progress and human rights the real Christians are in a minority. They had a majority in the colonial days, and everybody knows what they did.

Editorial Notes.

THE Rev. Dr. Harcourt, of San Francisco, thinks that there should be a law "that upon one day in seven a man shall abstain from labor and giv a brief time to the contemplation of God as he conceived him." We should like to see the law that will force a man to think in a certain direction, however easy it is for a law to coerce his actions.

A CHARLESTOWN, Mass., man claims to prove that the earth is flat and floats in water. Probably he got his idea out of the Bible. If not, he would best hunt up proof for it in that book, anyway. He can easily find it, as the scriptures can be made to prove each and every one of all the crazy doctrins that all the lunatics in the world can invent. And then, if his town is pretty bigoted, he will hav the additional advantage of being able to silence any doubter by law.

THERE is matter for observation in the inconsistent position into which enlightened churches hav got lately. On it Minot J. Savage remarks: "We are presented with the strange spectacle of hundreds, perhaps thousands, of ministers in all the different churches, who—in private, at least—will frankly confess that they share the belief of all intelligent men in the antiquity and the slow and gradual development of the race from the lowest beginnings. They believe in no Genesis story of either Eden or fall. And yet they go on preaching and administering the sacraments as if nothing had happened."

NEW JERSEY people are talking about reviving the ancient punishment of the ducking-stool in the case of a woman called a "common scold." Alongside New Jersey in lingering desire to revive barbarous punishments is Delaware, where the whipping-post is now used, and was defended by the governor in an oration on the Fourth. It is to be noted that these two states are the ones that hav most come to attention of late by attempts to repress Freethought speech. In Delaware they wished to arrest Colonel Ingersoll, and in New Jersey they did arrest Mr. Reynolds. As ever, barbarism and Christianity are found going hand in hand.

OUR friend W. Stewart Ross complains in his *Agnostic Journal:*

"G. J. Holyoake sent to the Boston *Investigator,* as original, a sonnet on Ingersoll by Joseph Ellis, which appeared some months ago in the *Agnostic Journal. Secular Thought* and THE TRUTH SEEKER hav also quoted the sonnet without acknowledging the source."

Mr. Holyoake sent the sonnet to all the journals mentioned, not saying to any of them that he had sent it to the others, or that it had previously appeared in print, and so each published it as original, which all were amply justified in doing. There was no intimation in Mr. Holyoake's friendly letter to us that the sonnet had ever been printed. The sonnet was in manuscript. We do not think, however, that Mr. Holyoake intended to rob anybody of proper credit.

THE editor of *Lucifer* has seen in the Kansas City *Times* a "statement that Judge Gardenhire of the circuit court, at Lafayette, Tenn., has charged the grand jury that a man is indictable for talking Infidelity in public." This is a curious statement for a judge to make, for the constitution of Tennessee says: "The free communication of thoughts and opinions is one of the invaluable rights of men, and every citizen may freely speak, write, and print on any subject, being responsible for the abuse of that liberty." In addition to this, Mr. W. S. Bailey for years conducted an Infidel paper at Nashville, Tenn., and if his conduct was indictable the Christians would hav imprisoned him. Tennessee is a very pious state, but hardly as much so as Judge Gardenhire alleges.

R. C. WYLIE, agent of the God-in-the-Constitution party at the North Dakota constitutional convention, writes to the *Christian Statesman,* under date of July 13th: "I hav had the opportunity of addressing the convention, and hav met with the committee on preamble and bill of rights. Two forms hav been proposed for the preamble. The first was introduced by Rev. Ezra Turner. It is substantially the same as that proposed by the National Reform Association. An effort was made to table it in the committee yesterday, but it did not succeed. Mr. Turner is more than a match for all the Secularists in the convention. The second form was introduced by Judge Carland and begins by imploring the aid of the sovereign ruler in the formation of the constitution. I am to meet with the committee on legislation this afternoon."

OUTSIDE of more scholarly circles, the churches are still throwing their weight against the rise of the doctrin of evolution. Dr. Peter Bryce, superintendent of the Alabama State Insane Asylum, and an expert on insanity of national reputation, recently read a paper before the Alabama Educational Association on "The Mind and Its Developments." He held that man came from primordial germs, and that he was a development of the lower order of beings. He held that mind was but a development of the instinct of animals, and that it differed from the animal reason only in degree, and not in kind. Mind, he held, was the result of organic forces, and when these forces stopped mind was gone. It has no entity of its own. When man dies his mind dies with him. It is not the sum of all the faculties, and hence not immortal. Dr. Bryce's paper created a great sensation in the meeting, and when he sat down half a dozen ministers were on their feet in an instant. After a heated discussion of the subject the association adopted a resolution reaffirming belief in the biblical account of creation, and declaring that the association did not indorse all the papers read before it.

Letters from Friends.

PARKERSBURG, ORE., June 25, 1889.

MR. EDITOR: I inclose money, for the idea occurs to me that you might get in a religious train of thought and stop my paper (or your paper), and to shut THE TRUTH SEEKER off would about shut my wind off, for I am by THE TRUTH SEEKER as Sam Jones is by the gospel—I about "livs on it." And if nothing serious happens, in the way of cyclones, earthquakes, floods, or Kansas chinch bugs, by the grace of God through his mysterious ways, we shall hav W. S. Bell and Samuel Putnam with us this month and next, and hope to giv them good welcome. A majority of the people here are Liberals, but a majority of them seem to hav an eye on Mrs. Grundy, who is in the orthodox woodpile. Well, well, some of the faithful to our cause are overhauling the woodpile. We'll rout her and her timid followers yet, God willing "and weather permitting." D. J. LOWE.

BERLIN, N. J., July 25, 1889.

MR. EDITOR: In your issue of July 13th you say President Harrison remarked recently that America is safe from dangers from without, but must watch against its dangers within.

If the president was not blinded by the Bible, which, with its unjust, wrathful, revengeful, imaginary God, is nothing but a piece of men's crazy patchwork, to which each writer gave a patch of his own character, as I can abundantly prove by its own pages—if the president would giv up that old book that has so long blinded him, and giv his whole attention to the making and execution of just laws for all, without prejudice, hypocrisy, or bigotry, he would not hav to watch for internal dangers; he would see them everywhere, all around him. Please giv me space to remind Father Harrison of an internal danger which existed generation after generation, and which nearly all our presidents and other public men, with all their watching, not only failed to recognize as a danger, but regarded as a blessing, and enacted laws to support, defend, and protect. I allude to African slavery.

Our Revolutionary fathers, who hav received so much honor and praise for liberating the colonies from British oppression, performed a herculean work, but at the same time made several enormous mistakes, only one of which has been corrected to this day; the others remain, sources of danger that the president, with all his watching, appears never to hav seen.

When our fathers secured liberty for themselvs and their pale-faced brethren that their imaginary God did not consider worth coloring, they had no liberty to offer to the colored race whom their pious predecessors had stolen from their nativ country and sold at auction as beasts of burden; and for generations, while our rulers were, like Harrison, watching for danger, they were so blind to danger that they regarded slavery as a blessing. We hav seen the result of stealing and enslaving human beings—a bloody war, more than half a million brave men slaughtered, millions on millions of time, property, and money wasted on war, the country filled with crippled soldiers, widows, and orphans, and pauper-houses and prisons crowded with those who hav been impoverished or corrupted by the war.

We are now nursing another war engendered by another mistake which our fathers copied from the corrupted nations of the old world, and of which our president, with all his watching, appears to be entirely oblivious, but which I will point out to him in my next, if you will allow me the space.

Respectfully yours, JEREMIAH HACKER.

HAMILTON, N. Y., July 23, 1889.

Zion's Herald speaks sensibly of the Johnstown flood, which some foolish preachers called a vengeance of heaven, as follows: "To our thought the catastrophe at Johnstown falls simply into the line of natural results from natural causes. Long ago we ceased to expect that God would work a miracle to prevent a natural sequence. Indeed, one of the lessons taught with such painful effect is the fact that God does not interpose to remedy man's neglect. We do not expect such interpositions where lesser consequences are involved."

MR. EDITOR: It is refreshing and encouraging to witness such admissions as the above, coming as they do from such editors and doctors of divinity, as *Zion's Herald* has always been regarded as one of the "biggest guns" out, of the old orthodox style. The truthful teachings of science are too much for the superstitious to stand, and their advocates are beginning to "throw up the sponge." I noticed in the *Independent Pulpit* the assertion of Rev. W. S. Wellon, in complaining to Mr. Shaw, the editor, of the attacks he and others were making on the Bible, "The Bible is an anvil that has worn out many a hammer." But the pounding the Bible is now receiving tells fearfully on it, and it is fast giving way. Such hammers as science, astronomy, reason, and common sense hav already "taken the ring" out of that anvil, so long considered God's revelation to man.

This pious editor of *Zion's Herald* now owns up that he has long since been convinced God is not such a being as he once supposed him to be. And if this editor will own up one more thing, a thing he is doubtless convinced of, he will admit there is no such a thing or being as this Jewish Jehovah God.

What is called Christian religion has been in existence many centuries, and has been built up at great expense to its supporters, and is kept in running order by the priests of different denominations, affording them an easy time and good living, and offering nothing in return to their supporters; and as people grow wiser and see this imposition so long practiced upon them, they are becoming dissatisfied with the condition of things, and are saying they hav carried this worthless, expensiv burden long enough, and will not be fooled with it any longer.

Yes, orthodoxy is having a hard time of it at present. Unitarianism, Universalism, Spiritualism, Infidelity, as well as science, are too much for the Christian churches to stand, and as a consequence they are growing weaker every year. Their additions as new members are fewer than formerly. Protracted meetings hav ceased to procure new members, and, as the saying is, hav "run out." Moody and Sankeyism is dead. And now what next to do is a question that concerns the pious and the divines. And the multitude of prayers offered to God, and all of them for Christ's sake, don't seem to help his case. Surely the outlook for Christ's kingdom is not encouraging. CARLTON RICE.

PORTSMOUTH, O., July 7, 1889.

MR. EDITOR: As I write I am thinking how quietly our lives are passing to a close. Are we utilizing the time or is it neglected and thrown away? And here a few lines flash across my mind:

Truly speaks the proverb old,
With a meaning vast,
The mill will never grind
With the water that is past.

Here is advice for the believer in the miraculous who has his back to the light of reason, and is looking with dimmed eye on the cemetery of the barbaric dead; who gropes along and worships a cruel and unjust Jehovah; who depends solely on belief, and counts actions as naught, in preference to accomplishing much intellectually, morally, and physically each day.

In my strolls about the city I find Liberalism on the increase. There are at least twenty of the gentlemen called Infidels who are outspoken. A good many are on the quiet; that is, their mouths are closed by heartless, hypocritical employers; that is to say, they dare not speak against the flood or the rib story for fear of having their bread and butter cut short. For an employer who thus robs an honest son of toil of the expression of his honest thought I hav no respect. To put it in plain words, he is a tyrant, and such a one I hate. There is a movement on foot to hav a Freethinkers' society here. I am confident that within a year it would hav a membership of over one hundred.

Of all the preachers I ever met, Rev. Mr. Fagins, pastor of Sixth street Methodist Episcopal church, is the funniest. He is away above the general run of his class, and consequently is more liberal. Not so very long since he preached on Sunday baseball, and among other things he said this: "I would not giv a cent for a man's religion that wouldn't carry him through a game of Sunday baseball." This, in other words, means that religion is what man makes it, and that a really good man can look upon the national pastime just as the bad fellow who steals, gambles, or flimflams.

This week the Adventist elders, who are giving exhibitions under canvas, are to meet a few of the leading Freethinkers of this city. The meeting is for the purpose of discussing the prophecies, the truth of which the Adventists claim forever settles the divine origin of the Bible. The truth is, they do not know whether a prophecy was made before or after the fact. For all they know, there may be a million gods. I hav come to the conclusion that what they do not know would make a much larger book than all the Bibles of all the world. And about the mysteries of life and death they know nothing. This they know I know, and I am glad they know it. As I close the strain of "Rock-a-bye, Baby," comes floating from the next room, where my wife is rocking our baby boy to sleep, and as I listen to the lullaby, I think how nice it is to know that he who is rocked there is safe from the grasp of an orthodox God. Only a few more flames to quench, and the cruel fires of hell will hav all disappeared.

WILL S. ANDRES.

FORT FAIRFIELD, ME., July 11, 289.

MR. EDITOR: If you please, I am not yet quite done with my complimentary language with regard to this town and some of its citizens.

One of your subscribers, G. W. Giberson, sickened and died here last winter, after which a certain minister told his audience that it was worth all the effort they had made during the winter, or words to that effect, to reclaim that one poor soul from the baneful effects of Infidelity! Then my friend went and saw the widow, and learned from her that it was no such thing; that he told the minister, as he had told everyone, that he was all right; that he died as he had lived, an Infidel. So there is, I think, another Christian lie to be recorded in the next edition of Colonel Billings's "Crimes of Preachers."

Now, then, Mr. Editor, one of your Radical subscribers requests me to say to you that a certain Methodist minister delivered a harang, that I suppose is called a sermon, in a certain schoolhouse in said town, in which he berated respectable Infidels, by saying that a moral Infidel in a community was worse than a thief and a robber. He prayed God to remove their enemy from their midst by death or otherwise. He knew he was talking to a lot of Infidels and he seemed to want God to kill them off for his special benefit. Such contemptible abuse as that is worthy only of a smooth-faced Methodist minister clothed in the priestly robes of hypocrisy and deception.

If any of the theological hornets of this town want anything of me I hope they will call here at my humble abode and get their wants ministered unto. If not, I warn them to keep quiet henceforth and from this out and let respectable Infidels alone. If I hear anything more from them—and if they say anything it will be reported to me—they will hear from me again through the columns of THE TRUTH SEEKER. For I don't believe the Editor will show the white feather by refusing to publish my letters so long as I am bold enough to write them and sign to them my proper name, and let the world know that I am a genuin, and not a fictitious, character,

Since my late letter appeared, I hav received and read excellent copies of the *Freethinkers' Magazin* and *Secular Thought*. I hav also received and read Aunt Elmina's little book entitled, "John's Way," which is one of the nicest and richest little books I ever saw. It is written the most in Colonel Ingersoll's style of eloquence of anything I hav ever seen. If she is the author of that book she is as smart again as I thought she was, and I shall hereafter style her the "Lady Ingersoll of the South." Her little book called "Mary Jones; or, The Infidel School Teacher," is a very interesting little book, too. And I would advise every Liberal everywhere to send to her thirty-five cents and get these two nice little books.

The Infidels were terribly abused here last winter and no one seemed inclined to take it up, so now I propose to keep my pen moving until I silence their slandering tongues.

Fraternally, H. H. GILMAN.

TRINIDAD, COL., July 8, 1889.

MR. EDITOR: Accident placed in my hands, a few days ago, a copy of THE TRUTH SEEKER, and, while I hav been pleased with the general style and make-up of your interesting publication, I hav experienced more than a surprise, a supreme disgust, in reading the communications which it contains on Spiritualism. I can understand how an orthodox Christian, by which I mean a Christian who swallows, with his eyes shut, all the ridiculous fables of the Bible, can be a Spiritualist, for the Bible is made up, in great part, of stories of talking ghosts. Its authors could not even invent a Christ without giving him a ghostly origin.

In fact, if you take away from the Christian, that is, the orthodox Christian, religion, the ghostly element, there will be very little of it left. What could be more natural and consistent, then, than for a Christian to be a Spiritualist? But how any Liberal-minded Freethinker, or "Infidel," as the church people say, can be a Spiritualist, is something which exceeds my comprehension. The very foundation of skepticism, as I understand it, is, at least, a position of doubt in regard to an existence hereafter. Thomas Jefferson and Benjamin Franklin had this doubt, because they could not hav a positiv belief where there could be no proof, and this is the necessary condition of every logical, well-balanced, and scientific mind. The great objection which the skeptic has to the Christian is, that the latter undertakes to assert positivly that there is a future existence—a thing of which he can not possibly be certain. The truly philosophic position is to say, "I don't know;" but the Spiritualist, like his Christian brother, assumes to be infallible on the subject, and, no less dogmatic than the Christian, asserts most positivly that there is; for there can be no such thing as Spiritualism without a future state. From Spiritualism to Christianity is only one step, and a very short step at that. A Spiritualist calling himself a skeptic is an anomaly of the worst sort, and he should go where he properly belongs, with the believer in spooks, ghosts, and goblins; that is to say, with the orthodox Christian. Mr. O. W. Barnard, your correspondent, seems to think he settles the matter in favor of his Bible-ghost when he asks, "How are you going to account for the writing between two closed slates held in your hands?"

Here is the true Christian logic over again. You must believe in the reality of everything which you can't account for, thus entirely leaving out of account the wonderful performances of sleight-of-hand and so-called magic. Truly, Mr. Barnard has in him all the material for the making of a first-class Christian of the most approved pattern.

I would ask Mr. Barnard, in reply, how he accounts for the marvelous tricks of the magician, Hermann. I had the pleasure of witnessing, not long ago, some of the inexplicable deceptions of this marvel of magic (Hermann), and many of the things which he did, or appeared to do, were just as difficult to account for as the performance of Mr. Barnard's writing ghost; but will Mr. Barnard pretend to say that all of Mr. Hermann's illusions are realities, because he (Mr. Barnard) cannot understand them? For instance, does Mr. Barnard believe that Mr. Hermann can pull a live rabbit out of the mouth of any one in the audience? And yet, to all appearance, he does it, and I defy the closest observer to detect and explain the deception. You will hav to produce some stronger proof of the existence of ghosts, Mr. Barnard, than your little slate-writing trick, before you can convince the level-headed readers of THE TRUTH SEEKER of the reality of your ghost, for Mr. Hermann can double discount that trick any day in the week.

Either embrace the logical position of the true skeptic, Mr. Barnard, viz., that no one can assert positivly that there is a future existence, or else join the ranks of the Bible Christian, where you will be in much more congenial company.

Very respectfully, J. M. BEALL.

MILWAUKEE, WIS., June 30, 289.

MR. EDITOR: Brother Barnard, in THE TRUTH SEEKER of June 15th, claims to hav made a few remarks on an article of mine of May 25th. He accuses me of claiming "to hav studied very thoroughly, carefully, and critically all the laws pertaining to Spiritual philosophy, and after tracing them in all their ramifications, through the measureless depths of the universe, come to the sage conclusion that there is no spiritual life, consequently no spiritual laws or phenomena existing in all the wide realms of nature."

That is, according to Brother Barnard, I claim to hav traced the "laws" (through the measureless depths of the universe) of what I claim had no laws or existence. That I claim to hav successfully pursued a nonentity to the confines of the universe, ascertained all its laws, and finally determined that it did not exist and had no laws. If Brother Barnard can convict me of having made any such claim, I

will quit writing to THE TRUTH SEEKER, apply immediately to a doctor, and hav him put my head to soak.

What I recollect saying was that I did not intend trying to prove a negativ respecting the existence of spirits, etc., the exact opposit of what he accuses me of saying.

Brother Barnard wants to know, "What would I think of the judge on the bench, or even the jury in the box, should they waive the examination and sifting of evidence . . . and thus decide without hearing the testimony?"

That is not what I hav been doing. I hav been listening to testimony for years, and hav acknowledged that it exists in abundance. But does Brother Barnard know of a court which does not ignore spiritual "phenomena?" Every experimenter in every department of science and art can get before courts and juries. They are needed there. A case cannot be made up without them. Engineers, mechanics, telegraph operators, photographers, all come before the courts every day, but no medium gets before a court unless arraigned for fraud.

In the old witchcraft times spiritual phenomena were recognized in all the courts. Learned judges decided cases on testimony relating to such phenomena. No attention was paid to probabilities or possibilities. People could be easily convicted, by unimpeachable testimony, of selling themselvs to the devil, riding through the air on a broomstick, milking a neighbor's cows by sticking an ax in a post and letting the milk run down the handle, transforming themselvs into cats, wolves, and other animals, and numerous equally probable offenses. These spiritual phenomena had to be thrown out of court not for want of testimony to establish them, but to keep the whole communities from going insane.

The laws of evidence hav been thoroughly studied during the last century. It is claimed that many eminent jurists are Spiritualists. If Spiritualists can do what they claim, they can furnish the key to every criminal case in every court. The medium can make himself as necessary to the court as the reporter. By all means let us hav Spiritualism before the courts. What will satisfy the courts under modern rules of evidence will convince every intelligent person in the country, and we who do not believe will be delighted to eat our own words.

Brother Barnard wants me to try an experiment. He tells me, if I undertake it, I must follow directions to the letter. I must procure two slates from London, Pekin, or Calcutta, and keep them in my possession until I get home. Of course I must not go to sleep on the return voyage. Next, I am to put a private mark on them, put a small piece of pencil between them, and fasten them together. Why fasten and mark them if I am going to hold them in my hands all the time? Then I am to get a friend to hunt up a medium, one to five hundred miles away, holding the slates in my hands all the time. What will hinder the friend from telling the medium all about me? He is to be a first-class medium. How can I tell a first from a second class fraud? Then I am to go to the medium at the time appointed, not letting the slates pass out of my hands during the journey, which will oblige me to procure some one to feed me, open and shut doors, etc., and I shall hav to go to bed with my coat on or get a dematerializing medium to take it off. Then I am to take a seat at the table and allow the medium to hold one end of the slates if he wants to. Then, "if everything should be all right," I shall hear the pencil writing me a message. Then I am to pay the medium and put on my hat. How am I going to do this while holding the slates in my hands? I am no prestidigitator. Then I am to go home by the nearest route, call my family and friends into a room, shut and lock the door, open the slates, show them the two blank surfaces and the bit of pencil, and explain to them that I hav been idiot enough to work hard to get money to enable me to travel over land and ocean to procure those slates, and to take them to a man I believed to be a fraud to hav him get some spirits which I did not believe to exist, to do some writing between those closed slates.

If anyone knew of a medium who could get spirits to write between closed slates, which were procured at home and kept in the hands of the person receiving the message, why hav they not told Mrs. Slenker, Miss Gibson, the Seybert commission, and others, and not let them spend time and money on a set of tricksters?

Now, Brother Barnard, I hav not the money, and cannot undertake to carry out your proposal at present. When I get ready to start I will let you know. Meanwhile you might bend a pin, tie it to a piece of wrapping-twine, drop it carefully into a rainwater barrel, and, "if everything should be all right," you will catch a whale.

D. PRIESTLEY.

EAU CLAIRE, WIS., July 20, 1889.

MR. EDITOR: J. K. Ingalls is evidently another hopeful student in the school of Anarchy (the woods are full of them, and getting fuller). Mr. Ingalls distinguishes very correctly between natural and monopolistic rent and interest. But he says he knows of no economist of note who has drawn the distinction. That is because he has not approached the subject by the way of Anarchistic literature; which again shows that all who think for themselvs get to the Anarchistic conclusions just the same. The distinction as to rent was drawn long since by Richard Jones, whose ideas John Stuart Mill adopted without giving credit. Jones showed that rent in practice is charged according to the customs prevailing under the ryot, metayer, serf, or cottier systems, and has no affinity with Ricardo's theoretical rent. The latter would in no way conflict with justice, if use were the only tenure of land (as, of course, it would be under the system of Anarchy). The quintessence of the other (which Jones calls peasant rent, while describing Ricardo's as farmer's rent) is a tenure of land not derived from use but from land, which always is opposed to justice. The whole argument of "Progress and Poverty" is an elaborate fallacy, founded on the confusion of the two. The proposal of Mr. George is liable to all the usual objections against state Socialism. But the Anarchis has no need to consider these objections. The land, he says, belongs of right to the cultivator and no one else. This simple principle need only be observed in order to bring the whole process of production and distribution into harmony with justice, so far as the distribution is not affected by exchange.

In connection with the problem of exchange, Mr. Ingalls perceives that a fluctuation in relativ values is necessary to interest. Let us look into this a little more closely. If a farmer exchanges potatoes for clothes, both the farmer and the tailor get more for less than if each tried to produce both potatoes and clothes. The profit arising from a division of labor is therefore reciprocal. Suppose the tailor, obtaining more potatoes in this way than he can eat, exchanges some of them for boots. The shoemaker may be able to giv the tailor more in boots than he would hav given the farmer, and yet get more potatoes for less boots than if he had to spend time on the street corner waiting for a farmer who wanted boots, because the tailor's shop is always right there; and the tailor, even if he does not use the boots, can trade them for something else. Thus, there is still a simple division of labor, and a reciprocal profit—the tailor's gross profit so far being divisible into the elements of wages and insurance against such losses as may ensue if he has to keep boots, clothes, or potatoes for a time in stock—which means that his net profit as shopkeeper or middleman is merely wages earned by the useful employment of his time in that capacity. But if the tailor, now become a shopkeeper, perceives that the production of boots is greater according to the demand than the production of potatoes before the shoemaker has found that out, then, by reducing his purchasing price of boots, he can gain the difference. This speculativ gain is that part of his profit which is termed interest; and its essence is to be non-reciprocal. What the farmer might gain in that way the shoemaker would lose. What the middleman does gain in that way is obtained by finding out before the producers which of them is producing more than the other will buy at the current rate. Commercial interest is determined by economic. If the tailor, become a shopkeeper, sees that the production of shoes is running ahead of the production of potatoes, he sees that he can afford to borrow money at usury for the purpose of buying potatoes, before the price of the latter rises. All cornering and speculation is but an extension of the same process. It was inevitable that during the evolution of trade this speculativ profit should assume the proportions which we see. But there is an agency at work which perpetually counteracts it. Production turns from those branches which are being prosecuted at a loss to those which can be prosecuted at a profit. If this transfer were effected by trades organizations looking only to wages, it would be gentle and harmless. But since every branch of production is monopolized by middlemen seeking that part of profit which is called interest, it involves a commercial crisis. "It is precisely these fluctuations," says Karl Marx, "though they bring the most terrible desolation in their train, and shake the fabric of bourgeois society like earthquakes, which in their course determin price by the cost of production." The monopolization of all branches of production by interest-seeking middlemen is, of course, due to their smartness. But they cannot cheat the above-stated natural law. Protectiv tariffs but narrow their field. The exploitation of new foreign markets only leaves them fewer to exploit. When one mercantil system overspreads the world, prices will be lowered to the cost of production, and interest must die. This means a revolution as great as the extinction of feudalism. Government was organized to facilitate exploitation; and it will go with exploitation. The desperate efforts which the capitalistic class are now making to beat the law of competition, *e. g.*, the trusts, and the state Socialistic projects which are being adopted to head off Anarchy, denote, to my thinking, that the end is pretty near.

C. L. JAMES.

CRESCO, IA., July 14, 1889.

MR. EDITOR: During nearly three years I hav been carrying on a controversy with one of Jehovah's business managers. Several papers—in German—hav been exchanged. The last one sent—March, 1889—has not yet been answered. I think the supply of inspirations is exhausted, or maybe he has run out of revelations, which is not to be wondered at when the great number already furnished is taken into consideration. One of his revelations is a real stunner. He declares, or rather admits, that sin is committed in heaven as well as upon earth. This is what he had to admit in reply to my oft-repeated queries regarding the origin of the Christian devil or the creation of an angel sufficiently bad to become a devil.

Another salvation-monger, with whom I grappled last fall, claims that the Holy Queer teaches that the earth is flat at the poles. I differed, accusing him of ignorance as to the contents of the Bible or of intentionally speaking untruth. I extracted a promis from him that he would answer my questions and substantiate his assertions. Soon thereafter I submitted forty-two questions, and called for the promised reply since. Still he is mum as a corpse. He is either a coward, a deceiver, or an ignoramus.

Others of that ilk avoid discussion of points pertaining to their three-ply God or to their devil and his kitchen. They dare not invite investigation of religious history. They know it cannot stand scrutiny. They dare not risk their loaves and fishes. However obscure or inefficient my efforts may be, they are on the side of humanity, mental liberty, and equal rights, and not like their—the preachers'—efforts, always against these blessings—always an obstacle in the way of progress.

I feel like kicking myself when I remember how greedily I used to gulp down religion, how uncritically I would accept so-called proofs which under the light of reason proved to be no proofs at all.

As a sample of religious folly I will mention an incident, which might be duplicated many times. When I was about thirteen years old a neighbor offered me twenty-five cents to hunt up a steer which was lost, or strayed, in the Wisconsin woods or marshes. After about three hours' search I espied the beast. He was wild and shy as a deer and as much opposed to my company as a believer is averse to reason. Steer, myself, and my little dog had been crushing bushes and splashing swamp mud for some hours, when it occurred to me that I might fire off some prayers, with which I was loaded to the muzzle. This of course had to be done on the wing. Still, I lost time by foolishly wasting wind. My little dog, not being stuffed with superstition, attended to his business and worried the steer so that he sought refuge in a thicket, where he cornered himself in the crotch of a fallen tree. I caught up, and lo and behold! the sight that met my eyes reminded one of old Abraham's buck sheep. The steer was fast in the thicket and the tree top. My entreaty proved to be as efficient as that of the old patriarch. I was enraptured, and then and there became convinced beyond the shadow of a doubt that my prayer had been answered—that Jehovah's intervention could not be denied. It never occurred to my simple mind that the supposed reinforcement was unduly belated; that there had been no excuse for making the steer run when first discovered, and no reason why I should be driven to almost despair of success after having about exhausted my strength in a chase of many hours' duration.

Nearly a quarter of a century had elapsed when common sense and experience convinced me that, aside from personal perseverance, my little barking friend—and not himself, dog, turned end for end, G-o-d—had helped me bag the game and pocket the hard-earned quarter.

The supposition that prayers are noticed and answered by some outlandish deity has warped the minds of many, in other respects, sensible people. It has caused more downright misery than any other deadbeat scheme ever invented by designing scoundrels.

Relating to a believer my cowboy experience I was informed that then my conclusions were correct, and that now I am altogether wrong, because I refuse to acknowledge that God, and not the dog, had assisted me. And though I could not see with bare eyes the hand—why not lasso?—of Jehovah, I should at least believe that he had given me the dog for that purpose—more proof that God is not almighty if he found it necessary to employ a dog. Upon being told that the good Lord supplied us with all kinds of canines, I asked if slaveholders had been furnished bloodhounds for the special purpose of hunting down poor negroes and to tear the flesh from our bones when endeavoring to flee from the Christian institutions called rebel prisons in 1861-5. He replied that God's ways are not our ways, and are, therefore, incomprehensible to us. I telling him that I could not accept and follow a leader whose ways or notions are incomprehensible, he called me a godless creature, at the same time claiming that his God is omnipresent, and thereby admitting by implication that he (God) must be in and about me—that he must hav been in the hounds, in the pursued niggers, and in the fugitivs from the prison pen—God in a dog's hide chasing and lacerating God's temples, viz., negroes and soldiers—this is Christian logic fresh from the fountain. I think that the ever watched-over and cared-for sparrow occupied a very enviable position at that time.

During the late war the Lord caused or permitted the loss of many thousands of lives and shattered the health of other thousands. In it I lost the use of one ear, had my right hand crippled, contracted rheumatism, and lung and heart disease; in short, I am reduced to a physical wreck. For all the hardship I endured then, and for all consequent suffering since, I am advised to thank a so-called merciful God. Not much; I cannot see the benefit of physical pain.

One consolation I hav. I served three years to upset one of the all-wise God's cruel institutions, human slavery.

I am again a soldier—not of the cross, but of the flag above the cross, and the cross folks will ever find me on the skirmish line or other duty, in behalf of humanity, with ammunition dry and plenty of it. I will contribute my mite toward the achievement of a greater blessing—mental liberty—than even the emancipation from physical bondage of four million human beings.

My Christian friends tell me that my course impedes the intents or designs of their Jehovah. Now, if I am in reality a hindrance to that God's intentions and movements, do not they admit that man is more powerful than he—that man possesses more ability or determination to carry out intentions than does that so-called almighty God and the supposed creator of all in and about man? Blind belief makes them so incapable of a correct line of thought that they cannot, or perhaps will not, see that the above charge deprives their deity of claim to omnipotence.

They imply that I am guided by their devil. If such were possible I would hav cause for "joy forever," because he is really the best of all Christian myths on exhibition. The other fellow has a rather tough record, *à la* his authorized biography (Holy Jumble). His Satanic majesty is not even suspected of complicity in the Johnstown disaster, while the clergy are telling us that their Jehovah conducted the terrible affair.

I agree with A. D. Swan (THE TRUTH SEEKER, July 6, 1889) in all he says regarding the free circulation of Liberal tracts. Many skeptics are moral cowards who dare not openly discuss the problems involved, while they would, in seclusion, read and digest such literature, and in all probability crawl out of their holes, to show that they are not entirely devoid of some degree of manhood.

Yours for freedom to all, F. L. DAUBERSMITH.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Dream of Childhood.

Oh, fast the years are fleeting;
My youthful days are gone;
Our childish heart's fond beating
Is past the gray of dawn.
Bring back those years of pleasure,
So free from toil and care—
Those years that gave full measure,
To every joy full share.
Bring back the silver gleaming
Of childhood's hopes and fears;
Bring back the golden beaming
Of early gleeful years.

Resound those notes of laughter
That echoed through the air;
Bring back these long years after
The joys that now are rare.
Bring back the eager yearning
For river, dale, and hill,
When childish hope was burning
With joy its cup to fill.
Those springtide spells of beauty
That filled our hearts with joy
Are changed to hours of duty,
And earnest thoughts employ.

The thrill of bush and wildwood
Where youthful fancy played,
The flowery paths of childhood
That led through dells of shade,
Were changed to paths where lovers
In fondest passion dream
Of secret joy that hovers
Where love doth reign supreme.
Recall the fondest token
That early childhood earned,
The spell of years is broken,
The sweets of knowledge learned

Richland, S. Dak. Louis N. Crill, Jr.

One Day's Outing.

We thought, B. and I, that we might combine business with pleasure and enjoy a sensible outing at the same time. The night before we started on our day's journey we ate all the boiled rice that Mary was saving for breakfast fritters. In consequence, that queen of the kitchen looked grim enough in the morning, and no doubt was strongly tempted to giv us, instead of flapjacks, a piece of her mind for breakfast. However, we compromised and mollified by my making some buttermilk rolls for the morning meal. Breakfast over, we said good-bye to dogs, cats, the parrot, and Mary and I started gaily for Bowenville depot.

A pretty crowd of children with their mammas and a dozen or so of papas were awaiting the train bound for the town that contains the celebrated Dighton rock with its (maybe) Scandinavian or (maybe again and highly probable Indian) hieroglyphics which no man or woman hath yet deciphered. This company was intent on a basket picnic under the grand old trees back of the Groveland foundry. The gleeful voices, merry laughter, the shining eyes and eager, joyous, happy faces, of the children were beautiful to hear and see. Ah, how little it takes to set a child's heart bounding with joy! How little to make its face fair as a rose all wet with morning dew!

The picnickers got off the train at Dighton while we rode on to Taunton—its Indian name Cohannet. *Dux femina facti*—a woman was leader in the act. Like Dido, queen of Carthage, who, on landing on the coast of Africa, purchased as much land as might be covered by a bull's hide, and by cutting the hide into thin strips thus inclosed a considerable tract of country, upon which was built the historical city of Carthage, so Miss Elizabeth Poole purchased of the Indians for a peck of beans and a few trinkets all the land that now comprises the city of Taunton and the surrounding villages.

On alighting at Taunton we inquired the way to the green, the little park around which cluster the business places of the city. "Follow the horse-car track," was the laconic reply. We obeyed instructions, but instead of turning to the left we went straight on to the right. On and on we walked till very tired, but saw not the famous green. We passed many handsome residences and finally bethought us to inquire again of a laughing little lady, who bade us "turn about and go straight back a good half mile, cross the railroad track and a few steps more you are at the green." "Never mind," said B. "We hav seen the handsome houses where the wealthy nobles dwell."

At the railroad crossing we were obliged to wait till a long freight train went lumbering past. Always interested in the noble canine race, we stooped to pet a beautiful water spaniel named Rex. His owner, pleased at the notice of his animal, became communicativ. The lovely creature, he said, had nine brothers and four sisters all of one litter. From doggies he went to cats. He owned till the day before a feline of rare breed. A ferocious creature of the ordinary cat race caught his half-grown beauty, and, horrible to relate, ate one of its paws half off! He would rather hav given $50 than that this should hav occurred. But there was no redress. Cats are not considered property in law. You may steal a cat, drown a cat, hang a cat, shoot a cat, and nobody can claim damages. Cats may eat cats, chew them all up, scratch out their eyes, and otherwise maltreat them, but the law has no power to interfere. There is no such thing as cat property recognizable in law.

A nail in B.'s shoe had almost made her wild, as well as a hole in her foot, so we visited a shoeshop and had the offending instrument of torture removed.

One walking with a nail in the heel of his boot, projecting upward, can hav some idea of the terrors of the holy Inquisition. After attending to our business we walked around town, and mistook the central police station for a gentleman's residence, it was so clean and still, on the outside at least. Next door is the district court, and over the way the registry of deeds and county court house. We were quite surprised to learn by the town clock and our appetites how near it was to the dinner hour. That meal dispatched, we boarded the train and rode down to Deighton, where we called on an artist friend who livs in a mansion all alone by himself. After viewing the pictures, taking a walk in the garden, and a peep in the well, we handled the old-fashioned china in the big buttery, caressed the day-old kitten, looked at some California wine, read in the books and newspapers, and chattered pleasantly till near train time. We went to the depot by the river road and through a green lane past two dilapidated houses that were once homes, but now dismantled and uninhabited, broken, desolate, and forlorn, yet embowered with shrubbery, wildflowers, and weeds, as if nature's hand was trying to cover the ruin and decay, and efface the ravages of time and age.

At the depot a man drove up in a team with some ice-cream, unbought by the picnickers, who had gone in an earlier train.

"Would you like some cream?" I asked B.

"I never refuse cream," said she, lapping her lips.

I bargained for a quart, but, alas, there were no dishes to put it in, and no spoons to eat it with! The man was equal to the emergency.

"The depot master livs upstairs; maybe you can borrow some," he suggested.

Upstairs I went, and succeeded in borrowing two big saucers and two plated spoons.

The train came up, and "All aboard" sounded just as the last spoonful of cream disappeared. We were soon in the little village of Somerset, thence gliding across the river, down past the "Needles," into Steepbrook, and from thence to busy Bowenville and home.

B. says I havn't told half—the loafers on the green at Taunton, hanging over the railing like herrings on a stick; Major Brown failing to recognize us because we were out of our locality; how the drygoods dealer tried to sell us a gingham apron and a tablecloth; the glass of soda; the artist's home, where Thomas Coram, the English philanthropist, once lived for four years, a great, good man, who died while perfecting a scheme for the education of Indian girls; the boiled clams that were hastily hidden in the bureau drawer as we entered the old house; the great picture of the landing of the Norsemen on the banks of Taunton river, almost a thousand years ago, and the beautiful portrait of the poet H. H.; the river; the wreck of the mud-scow and the sheds on the other side of the road; the luxurious "bouncing Betseys" (wildflowers) growing along the wayside, and much more besides. But this is enough for one day's outing. S. H. W.

Schoolmaster's wife: "If your sister comes to-morrow with her children, and remains with us a few days, we shall hav to fry lots of pancakes, and we hav no eggs in the house." Schoolmaster: "And we are short of money besides. But patience; I hav an idea. (At school.) Children, to-morrow I will tell you the beautiful story of Columbus, who discovered America; so each of you will hav to bring an egg with you to school."

Curiosities in Figures.

The digit 9 is a wonderful figure. Multiply it by any figure, large or small, and the figures of the product will "add up" one or more separate 9s. Try it.

The nine digits arranged as a number thus, 123,456,789, and multiplied by 9, equals 1,111,111,101. Now it will readily be seen that multiplying by 18, 27, 36, 45, 54, etc. (all multiples of 9), is simply multiplying the number 1,111,111,101 by 2, 3, 4, 5, etc., the product being, of course, 2s, 3s, 4s, 5s, etc.

Now reverse the order of the digits, thus, 987,654,321. This multiplied by 9 is 8,888,888,889, multiplied by 18 is 17,777,777,778, multiplied by 27 is 26,666,666,667, multiplied by 36 is 35,555,555,556, multiplied by 45 is 44,444,444,445, multiplied by 54 is 53,333,333,334, multiplied by 63 is 62,222,222,223, multiplied by 72 is 71,111,111,112, multiplied by 81 is 80,000,000,001. This may also be carried on indefinitly, and it will be seen that the first and last figure (or figures) taken together is the multiplier. This article is only a hint to the many curious freaks of the figures.

Words of Wisdom.

The following maxims are by the greatest statesman that this country has yet produced—Thomas Jefferson:

Taste cannot be controled by law.

The only security for all is a free press.

Is uniformity of opinion desirable? No more than of face and stature.

An honest heart being the first blessing, a knowing head is the second.

It is error alone which needs the support of government. Truth can stand by itself.

Bigotry is the disease of ignorance, of morbid minds; enthusiasm of the free and buoyant.

Were we directed from Washington when to sow and when to reap, we should soon want bread.

Education is the only sure foundation that can be devised for the preservation of freedom and happiness.

I am not among those who fear the people. They, and not the rich, are our dependence for continued freedom.

I hav sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.

The Pig and the Cow.

A pig having fallen into a pit set up a loud squealing for help, and the cow came running to see what was the matter. In her anxiety to be of service she caved the bank in on the pig and smothered him.

"Alas!" he gasped with his dying breath, "had I called in the bear, who is my enemy, I should hav been no worse off!"

Moral: It's about an even thing whether you call the doctor or the lawyer.

Correspondence.

Pocahontas, Ill., June 9, 1889.

Dear Miss Wixon: I hav got ready to write a letter for the Corner ever so many times, but my courage failed me each time, as I never wrote for any paper before—so I will try once more. My pa has been a reader of The Truth Seeker for a long time, and ever since I hav been old enough to read and understand I hav read the Children's Corner. Two weeks ago pa, my sister, and I went to see my grandma, who lives in Marine some fifteen miles from here.

I am fifteen years old. I go to school in the winter. I study reading, writing, geography, history, orthography, and grammar. Our school is out now. We hav a graded school of three departments. I will close for this time. Hoping to see this in print, I remain, Your Liberal friend,

Cora A. Kleinman.

Shanes Crossings, O., July 21, 1889.

Dear Miss Wixon: I see my letter in The Truth Seeker, and I promised to tell my little friends how I bought my colt. I made a contract with mother to this effect: I was to hav one-third of all butter I churned, and all eggs I gathered, and weed in the garden at fifty cents per day last year. When I counted up my cash I had $64, so I only lacked $36. Well, I had a birthday, and I thought I would try the stocking racket on father, so I tied my sock very tight to the knob on father's bedroom door, and trusted the rest to mother's persuasiv power. Well, you can bet I heard every word that was said between father and mother; finally I heard the coveted $36 drop in the sock. Next morning I was off at sunrise to pay my uncle for the colt. I am working on the same terms for mother this year, and I expect to hav a team of my own, and, if any of my Liberal friends come this way, I will drive them over the country and visit all Liberals here. We hav four hundred miles free pike road in this county and are building more, and I think it would be a pleasure for some Liberal to lecture here, for there are many Freethinkers here. Wishing the Children's Corner success, I remain,

Yours truly, Solomon P. King.

Never tell a secret to a young man, because "new pails leak;" never tell it to an old man, because "an old door seldom shuts tight." There is one better rule, and that is never to do anything which needs to be kept in secret.

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Children and fools speak the truth.—[Old Saw.

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If the time ever comes when the opinions we set forth to-day are formulated into a creed to be imposed, without questioning, on humanity, then I hope some glorious Infidel in the far future will come along and smash them to pieces. We wish the opinions we express to be forever questioned. In that way only will their real worth be forever illustrious. I always expect to be an Infidel, because I always expect to ask questions.

I rejoice in the empire that has been won by the perpetual doubts of man.

The old Roman, when he looked upon his country's magnificent conquests and majestic power, was proud indeed to say, "I am a Roman citizen." And when I look upon the empire of Infidelity, blazing along the track of human progress, revealing new continents with fresh and golden fruits, fountains of joy and hights of splendor, then indeed am I proud to say, "I am an Infidel."

The *North American Review* for July contains tributes to its late editor and proprietor, Allen Thorndyke Rice. They are from the pens of his intimate friends and companions, the Hon. William Waldorf Astor, the Hon. Edwards Pierrepont, Gen. William T. Sherman, and the Hon. Lloyd Bryce. The number opens with a symposium on "Disciplin in American Colleges." Adjutant-General Wolseley furnishes the second instalment of "An English View of the Civil War," wherein he indulges in severe criticism of Secretary Stanton and his attempts to direct the movements of the generals in the field, especially in connection with McClellan's command of the Army of the Potomac. Professor Richard T. Ely, of Johns Hopkins University, pleads in favor of government control of the telegraph system, contending that it would be cheaper and more satisfactory than the present method. The future of the navy is discussed by Rear-Admiral S. B. Luce. Justin McCarthy writes about "The Throne in England." While he does not think that the throne is in immediate danger, he furnishes reasons for believing that a state of things might easily be created that would result in its overthrow. Miss Kate Field portrays the prevailing ignorance of Alaska, and contends that we hav by no means realized our possibilities in that quarter of the United States. William Mathews, LL.D., writes strongly of "The Negro Intellect," which, in his opinion, supported by a considerable array of facts, is in no sense inferior to that of the Caucasian race. Gen. Charles H. T. Collis sketches some of his recent experiences in Washington, where he says he found the president and the members of the cabinet surrounded by hordes of office-seekers. "A Plague of Office-Seeking" aptly describes the situation, and the article suggests the need of a remedy. Felix L. Oswald furnishes some suggestiv "American Auguries."

A MANUAL OF INTRODUCTION TO THE NEW TESTAMENT. By Dr. Bernard Weiss, Professor of Theology in Berlin. Germany. In 2 vols., 12mo. 868 pp., cloth, $2 per volume. New York: Funk & Wagnalls.

This work forms a part of the "Foreign Biblical Library," edited by Rev. W. Robertson Nicolls, A.M. It is designed especially for ministers, theological students, teachers, and any who desire a profounder knowledge of the New Testament scriptures, and are willing to do some critical reading to attain that end. Of course Freethinkers will find in it much which they must reject, if they hav read Rationalistic works on the same subject. But it may be of use to some of them to read the other side in connection with their own; and this book seems to be as good a one for this purpose as can be got, being comparativly fair and candid. In the first volume Dr. Weiss discusses what he calls the "Science of Introduction," from patristic times to the present. He then devotes over a hundred pages to a critical and detailed "History of the New Testament Canon." This is followed by a still more elaborate "History of the Pauline Epistles." The second volume, just issued, is now before us. It opens with an analysis of the epistle to the Hebrews, and treats at some length the question of its authorship. This epistle has been variously ascribed to Paul, Apollos, Luke, Philo, Clement, and Barnabas. Dr. Weiss thinks that Paul was not its author, as is commonly supposed. In his judgment the strongest reasons point to Barnabas as the writer of this book. Next follows an examination of the Revelation of John, the Brethren of Jesus, and the general epistles of James, Jude, Peter, and John. Two hundred pages are then devoted to the historical books of the New Testament, taking them up separately and interweaving many facts of interest. The volume closes with an appendix giving a "History of the New Testament Text," involving its original language, its early manuscripts, its various versions, and its preservation.

FUNDAMENTAL PROBLEMS: The Method of Philosophy as a Systematic Arrangement of Knowledge. By Dr. Paul Carus. Chicago: The Open Court Co. Price, $1.

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PIONEER PITH: The Gist of Lectures on Rationalism. By Robt. C. Adams. New York: The Truth Seeker Company. 99pp.; 25 cents.

"What men want nowadays is pith," says Mr. Robert C. Adams; "condensed thought is in demand." We quite agree with him. The author who, like Madam Blavatsky, writes a book of sixteen hundred pages deserves to be neglected however transcendent his or her merit. "The pioneer pith of Rationalism" consists, according to our transatlantic friend, in "the fact that the universe is controled by natural laws, and develops by uninterrupted successions of cause and effect; no arbitrary supernatural will ever interferes." Mr. Adams sets out with a concise statement of the principles of evolution, and then, in a plain, easy, matter-of-fact manner, summarizes, in a series of short chapters, the leading arguments of Rationalism *versus* Christianity. His book is a bird's-eye view of the case for skepticism, drawn with a clear, bold outline. He makes no strain after fine writing or sounding periods. He is full of common sense, and you can understand every word he says. Once indeed he plunges into verse, with the most dismal result:

> Jehovah ranks with Jupiter,
> The Bible's Hebrew literature;

etc. We hav nothing to say against Jehovah ranking with Jupiter, but we do protest against making "Jupiter" rhyme with "literature." While we are finding fault, we may also venture to suggest that Mr. Adams is somewhat hasty in classing Ireland along with Spain and Italy as "the most devout, the most ignorant, and the most criminal among modern nations." Our Celtic neighbors deserve kinder words. Notwithstanding these little blemishes, there is very much excellent matter, dealing with the History of Religion, Hebrew Mythology, the Pagan Origin of Christianity, Modern Criticism of the Bible, Prophecy, the Resurrection, Theism and Atheism, Morality, Sabbath Observance, etc. From an interesting section on "What Hav Unbelievers Done for the World?" we borrow an amusing illustration: "Anesthetics were opposed as impious, but the objection was answered on Bible grounds by Sir James Young Simpson, who called attention to the story of the first surgical operation. Before Jehovah took the rib out of Adam he caused a deep sleep to fall on him." Pioneer Adams has neatly extracted the pith of Rationalism, and placed Freethinkers under a debt of obligation to him.—*F. James in Watts's Literary Guide.*

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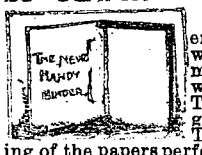
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News of the Week.

HENRY GEORGE arrived from Europe last Sunday.

FLOODS in Texas hav destroyed property and lives.

A NEW life of Bruno is to be prepared by the Vatican.

THE Cheyennes are unwilling to sell their lands.

FOUR thousand weavers at Jaegendorf, Austria, hav struck.

GERMAN Socialists refuse to be pacified with Bismarck's workingmen's insurance system.

RECENTLY very heavy storms destroyed part of Princeton, O., and did damage in neighboring states.

IT is reported that the Lutheran church in Russia, having three million members, has been suppressed.

LEGAL proceedings against the South Fork Fishing Club, who owned the dam that broke at Johnstown, hav been commenced.

AT Shamokin, Pa., recently, two runaway cars on a down grade crashed into a train and killed six persons and injured fifty.

POWDERLY says at the K. of L. convention: "Eight hours are too much for a day's work. Franklin thought four hours enough."

FLOODS hav done much damage in West Virginia, especially at Ravenswood and Morristown, about thirty lives being lost.

KANSAS CITY had a rigid enforcement of the Sabbath laws on Sunday the 21st ult.

A WATER-SPOUT on the coast of China has destroyed several villages and 6,000 lives.

BALL-PLAYERS at Jersey City, N. J., and elsewhere were arrested last Sunday and fined.

THE Paris *Temps* declares that Boulanger was involved in a plot to march on the Elysee palace.

THE 10,500 miners in northern Illinois who hav been on strike since May 1st are in a sad condition.

THE last legislature of Colorado broke the record of all previous legislatures in extravagance and bribe-taking.

IT is now said that it was through solicitations from Bismarck that the pope was influenced to stay in Rome.

JOE COOK and Sol Dorsey, two negroes of Trenton, La., quarreled after a recent church meeting and killed each other.

LAST Sunday night Chicago had a terrible storm in which about fourteen lives were lost by falling buildings and lightning.

THE platform on which Ohio Prohibitionists hav started their campaign for election of a governor, contains a demand for enforcement of Sunday laws.

LAST Sunday 140 German saloonkeepers in Cincinnati by agreement made a determined effort to keep open, and were arrested. There was nearly a riot.

A FEW days ago, at Middlehope, N. Y., Tom Moody, a leading Salvationist, while drunk attempted to drive the Allerton family out of their own house, and got shot in the spine.

AT Portsmouth, Eng., the Lord's Day Observance Association is endeavoring to stop the military bands from voluntarily playing Sundays to please the working-people.

ARRANGEMENTS are being made for the congress of representativs of all the nations of North and South America, to be held at Washington in October. It will promote commerce and general mutual helpfulness by establishing uniform coinage, weights and measures, and providing for quarantine and copyright and patent right.

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OUR fathers said: "We will form a secular government." . . . They knew all about the hypocrisy of the olden time. They knew the church had stood side by side with the throne; that the high priests were hypocrits, and that the kings were robbers.—*Ingersoll.*

IT was in the year 1822 that the clergy of Austria persuaded the monarch over forty millions of people to say: "I want no men of science; I want only obedient subjects. I want no education among my subjects but what is given by the priesthood."—*Dr. Thos. Cooper.*

QUESTION: I would wish to know the first impudent man who presumed to make use of the authority of God. ANSWER: I take him to hav been a composition of fanaticism and knavery. Fraud alone was not sufficient. Fraud deceives, but fanaticism subjugates. It is probable, says one of my friends, that this business began by dreams. A man of a heated imagination dreams he sees his father and mother dying, they are both old and infirm, and consequently die; the dream is accomplished, and thus he becomes persuaded that God has spoken to him in a dream. If he be but audacious and crafty, which are no uncommon qualifications, he sets about predicting in the name of God. He observes, that in war, his countrymen are six to one, and foretells their success on condition of sharing a tenth of the booty. This is an advantageous business; one quack therefore educates others who hav the same interests as himself. Their authority increases with their number. God reveals to them that the best pieces of mutton and beef, the fattest poultry, and the first running of the wine belongs to them. The priests eat roast beef, and the people starve. The king of the country immediately makes a bargain with them, in order to be better obeyed by the people; but the monarch is soon the dupe of the treaty: the quacks use the power the monarch has given them over the rabble to enslave himself. The monarch kicks, and the priests depose him in the name of God. Samuel dethrones Saul, Gregory VII. dethrones the emperor Henry IV. and deprives him of the right of sepulture. This diabolico-theocratico system endures till princes arise who are sufficiently enlightened, and hav wit and courage enough, to cut the nails of the Samuels and the Gregories. Such it seems to me is the history of mankind.—*Voltaire.*

SOVEREIGNS, it is true, call themselvs the representativs of God, his vicegerents upon earth. But does the fear of a master, more powerful than they are, incline them seriously to study the welfare of the nations whom providence has intrusted to their care? Does the pretended terror, which ought to be inspired in them by the idea of an invisible judge, to whom alone they acknowledge themselvs accountable for their actions, render them more equitable, more compassionate, more sparing of the blood and treasure of their subjects, more temperate in their pleasures, more attentiv to their duties? In fine, does this God, by whose authority kings reign, deter them from inflicting a thousand evils upon the people to whom they ought to act as guides, protectors, and fathers? Alas! If we survey the whole earth, we shall see men almost everywhere governed by tyrants, who use religion merely as an instrument to render more stupid the slaves, whom they overwhelm under the weight of their vices, or whom they sacrifice without mercy to their extravagances.—*D'Holbach.*

WEAK minds hav a vast opinion of the knowledge of those who pretend to be familiar with truths that appear mysterious.—*The Beacon.*

So far as science or a rational conception of things is concerned, the fathers of the church, and the framers of our popular theology, were mere children. Considerations were all-powerful with them which, to-day, would not hav a feather's weight with a man of ordinary intelligence. Children readily, even eagerly, believe almost any impossible thing you may tell them about nature. As yet they hav no insight into the course of nature, or of the law of cause and effect, no fund of experience to serve as a touchstone to the false or impossible. The same was true of the fathers, and of the races that witnessed the advent of Christianity . . . mere children so far as the development of their scientific faculties was concerned.—*John Burroughs.*

THE introduction of one new culture is worth more to a nation than all the victories of the most splendid battles of their history.—*Thomas Jefferson.*

NEARLY all people stand in great horror of annihilation, and yet to giv up your individuality is to annihilate yourself.—*Ingersoll.*



JOSHUA'S PROCLAMATION TO THE SUN AND MOON.

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.—Josh. x, 12.

Odds and Ends.

SURE way to turn people's heads—go late to church.

AN enemy is one who has injured and cannot forgiv us.

HE: "What do you think of my poem to a Newfoundland pup?" She: "Excellent doggerel."

ADA: "Is Lottie bashful?" Lu: "Yes; she won't even allow the New York *Observer* in her room."

"HERE you are, sir! All the leading Irish-American papers! Not a word about the Cronin murder."—*Toronto Grip.*

SOMEBODY asserts that there is no braver class of men than lawyers. Very likely. Conscience makes cowards of other people.

DIVORCE is not permitted in South Carolina, but you can shoot your wife when you hav grown tired of her, and the jury won't trouble you.—*Life.*

LADY (horses running away): "Dear, dear, dear, what will become of me?" New coachman (grimly): "Madam, it depends on your past life. I'm all right."

A YOUNG man who gets the opportunity to go see his best girl only on the evening of the first day of the week is strongly opposed to the prohibition of the Sunday press.—*Norristown Herald.*

WILLIE (who has eaten his apple): "Mabel, let's play Adam and Eve. You be Eve and I'll be Adam." Mabel: "All right. Well?" Willie: "Now, you tempt me to eat your apple and I'll succumb."—*Munsey's Weekly.*

"MR. MAYCUP, this is terrible!" exclaimed the editor, as he rushed into the composing room, paper in hand. "What is it?" "You hav put an item about the Rev. Dr. Thirdly under the head of 'Local Anesthetics.'"

DR. SCHMEAZ: "You hav been abusing your stomach, my friend, and must stop drinking." O'Hara: "Phwat—would yez deprive me av my only means av livin'? Sure, yez know it's a warr-rd politician Oi be, docthor!"

Two Scotch worthies were lately criticising the new minister very severely. Said John, the discontented, about the reverend gentleman: "Well, ye see, frae Monday till Saturday he's invesible, and on Sabbath he's incomprehensible."

PARSON (returning from church, to small boy with a pole): "Do you know where little boys go who go fishing on the Sabbath?" Small boy (with pride and animation): "You just bet I do, and I ain't a-goin' to giv the snap away either."—*Golden Days.*

THE catechism of the future is likely to be amended somewhat after this fashion: Q. Who was the meekest man? A. Moses. Q. Who was the strongest man? A. Samson. Q. Who was the wisest man? A. Solomon. Q. Who was the best all-round man? A. Sullivan.

JULIUS JEFFERSON (at Thompson street soiree): "Does yo' b'lieve, Mr. Speaker, in ebolution?" The speaker (looking around upon the assembled company): "Well, er—ya'as, Mr. Jefferson, I kinder does b'lieve in ebolution; at least my min' is opinionated in dat direckshun somewhat; but don' yo' think dat it moves very slow?"

MARY ANN: "Mind what Oi say, baby, or it's to the bad place you'll be goin'." Miss Dorothy: "Where'll oo go?" Mary Ann: "Sure and Oi hope, to hivin." Miss Dorothy (surprised): "Mamma, mamma, is dere doin' to be servants' rooms in heaven?"

BJONES (reading the paper): "That's queer—a North Dakota clergyman caught stealing a horse from one of his parishioners." Bjenkins (languidly): "Did they suspend him from his pastorate?" Bjones: "No; they suspended him from a tree."—*Somerville Journal.*

MRS. DE STYLE: "Were you at church last Sunday? I didn't see you." Mrs. De Fashion: "I saw you." "Did you? How do you like my new bonnet?" "Oh, it was perfectly lovely! It came from Paris, I'm sure." "Yes, my dear friend, Mrs. Devout, smuggled it in for me."

ELDER BERRY: "How much are these blackcaps a quart, deacon?" Deacon Sanders (the grocer): "Twelve cents." Elder Berry: "All right, deacon; here, I've brought a quart measure along to get 'em in." Deacon Sanders: "Wall, elder, I'll hav to charge thirty six cents for that full."

FIRST workingman: "Let's go to the art museum." Second workingman: "Closed on Sundays, you know." Third workingman: "Well, let's take a ride in the stage up Fifth avenue." Second workingman: "Don't run on Sundays." First workingman: "Gad! then let's go in Von Bier's back door and fill up."

BOBBY has been playing on the porch while his mother was calling within. She suddenly appears at door with hostess, ready to take her leave, when Bobby bursts into tears and cries: "Mamma, ain't you going to stay to lunch?" "No, dear." "Boo—boo—well, you said you would—boo—boo." (Painful silence, following by rapid leave-taking.)—*Puck.*

SOME papers do not like the English habit of omitting the article "the" before the names of yachts, especially in the case of yachts named after women. The omission does seem unfortunate when it makes such statements as these possible: "Cora proved slow in her stays," "Gracie ran her nose in the mud," and "Alice careened and staggered under her heavy load."—*Nautical Gazette.*

CHRISTIAN CONSOLATION.

How seldom do our dreams come true!
The very thing our fancy lets
Us hope in time will be our own
Some other fellow always gets.

We fall in love; the mind's diseased,
The brain is in a foolish whirl;
And while we worship from afar
Some other fellow gets the girl.

Ah! what a torment life would be
If we were of the hope bereft
That in some fairer world than this
That other fellow would get left!

—*Somerville Journal.*

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Notes and Clippings.

THE late Richard H. Dana used to tell this little story. He was passing a negro church at the north end of Boston one night and took it into his head to look in. After a few moments' observation and listening he was quietly retiring, when one of the official members stepped up and expressed regret that they could not offer him more attractiv preaching. Mr. Dana remarked politely that it was very good—having, in fact, seen nothing particularly amiss. But the colored brother insisted on apologizing: "Not much in de way ob preachin', sir—only a New York man!"

ONE of the most notable features of the Prussian government is the economy in the administration of all its departments. Everywhere there is found the most remarkable efficiency of service along with the most extraordinary frugality of means. Even to high officers the salaries are small, while the lower class of functionaries receive pay that would be considered ridiculous in this country.

A DISPATCH from Biddeford, Me., reads: "Rev. Father Harrington, assistant pastor of St. Mary's church, was arraigned July 29th, charged with assault and battery. Daniel Shackrow, a parishioner, attended early mass yesterday without paying ten cents, which fee the bishop recently ordered to be collected at that service to liquidate the debt on the parsonage. Shackrow tried to crowd the pastor, who was collecting the fee, and was ejected."

CHRISTIAN countries would better let alone the other lands under other religions that get along much better without them. A report from India reads: "The proof is overwhelming that the temperate Hindoos are gradually becoming a nation of drunkards. Roadside grog shops are multiplying. In one district in Bengal the government distillery used to turn out five hundred gallons a day. Now, under the new out still system, the average is one thousand five hundred gallons a day, or three times the former amount."

IN Chicago the church property of the Catholics is vastly more valuable than that of all other Christian beliefs put together, for out of the total valuation of $9,690,000, considerably over $5,000,000 worth is owned by Catholics. The statement is not surprising when one remembers that four hundred and fifty thousand people—over half the city's present population—are of this denomination. A large revenue goes into the Catholic church from parochial schools, the parents, if able, paying for their children's tuition. This revenue is largely invested in missions and orphanages. Catholic parochial schools in Chicago are attended by about forty-three thousand children, which is over half the school population of the city. From this and other sources the Catholic church income is said to aggregate about $1,000,000. Chicago's assessed wealth is about $161,000,000, and she has nearly $10,000,000 invested in places of worship. This is about eight per cent of her wealth; consequently, upon the scriptural reckoning that Christians should giv one-tenth of all they possess as tithes to the church, this city falls only slightly short of doing her full duty. If Christianity were a matter of dollars and giving, this city would overflow with saints. As it is, money is expected to purchase absolution for the depravity for which the Chicagoan is generally noted.—*Chicago Times.*

PROFESSOR ROMANES has been making some interesting observations on a very intelligent female chimpanzee which has been for six years in the menagerie of the Zoological Society in London. This ape is able to understand the significance of spoken language to a remarkable extent, though her attempts at vocal response consist only of three different grunting noises, one of which she employs to show assent, one for dissent, and one to express recognition of favors. She has been taught to pick up from the bottom of her cage and deliver to her instructor any number of straws which may be demanded up to five. In counting these small numbers she rarely makes a mistake; but efforts to teach her to count up to ten hav been less successful. She is usually accurate in handing out six or seven straws, but as the numbers run up to eight or nine or ten she becomes more and more uncertain. It is evident, however, that she understands these sounds to signify numbers larger than those below them, for when asked for them she always givs some quantity greater than six and less than eleven.



HOW THE OLD SCHEME WORKS.—**Obtaining money by false pretenses.**

IN two test cases the New Hampshire supreme court has decided that the law requiring licenses for the practice of medicin and dentistry is unconstitutional.

THE London *Christian World* says a special commissioner who was sent over from Japan to report upon the condition of England under Christianity made a feature in his report of the amount of drunkenness he saw, and recommended the Japanese not to adopt the English religion.

LET the national legislature once perform an act which involves the decision of a religious controversy, and it will hav passed its legitimate bounds. The precedent will then be established and the foundation laid for that usurpation of the divine prerogativ in this country which has been the dissolving scourge of the fairest portions of the Old World.—*United States Senate Report*, 1829.

A SCIENTIST of this city says: We are now operating in the domain of chemistry to procure various articles of food from inorganic substances, and a substitute for sugar, known as bensoic sulphinide, is now attracting the notice of chemists. Its sweetness is three hundred times that of sugar, and it is a purely inorganic compound. The discoveries of modern chemistry will hereafter be utilized more than they hav yet been in the way of providing food for mankind.

THE empress of Germany says that she wears generally during the morning a white apron; that her husband likes to see her in it and says it is a sign she looks after the children and the cook and does not meddle in public affairs or attempt to pose as intellectual. William's principal cause of dislike of his mother was that she was a woman of brains and ambition, a student and an artist and his father's chief confidant and adviser. The theory of this highly Christian emperor is that a wife has no duties and should hav no desires but to bring forth and care for his children.

Agnosticism and Christianity.—Continued.

From the Nineteenth Century.

I hav been careful to explain that the arguments which I hav used in the course of this discussion are not new; that they are historical and hav nothing to do with what is commonly called science; and that they are all, to the best of my belief, to be found in the works of theologians of repute.

The position which I hav taken up, that the evidence in favor of such miracles as those recorded by Eginhard, and consequently of medieval demonology, is quite as good as that in favor of such miracles as the Gadarene, and consequently of Nazarene demonology, is none of my discovery. Its strength was, wittingly or unwittingly, suggested, a century and a half ago, by a theological scholar of eminence; and it has been, if not exactly occupied, yet so fortified with bastions and redoubts by a living ecclesiastical Vauban, that, in my judgment, it has been rendered impregnable. In the early part of the last century, the ecclesiastical mind in this country was much exercised by the question, not exactly of miracles, the occurrence of which in biblical times was axiomatic, but by the problem, When did miracles cease? Anglican divines were quite sure that no miracles had happened in their day, nor for some time past; they were equally sure that they happened sixteen or seventeen centuries earlier. And it was a vital question for them to determin at what point of time, between this *terminus a quo* and that *terminus ad quem*, miracles came to an end.

The Anglicans and the Romanists agreed in the assumption that the possession of the gift of miracle-working was *prima facie* evidence of the soundness of the faith of the miracle workers. The supposition that miraculous powers might be wielded by heretics (though it might be supported by high authority) led to consequences too frightful to be entertained by people who were busied in building their dogmatic house on the sands of early church history. If, as the Romanists maintained, an unbroken series of genuin miracles adorned the records of their church, throughout the whole of its existence, no Anglican could lightly venture to accuse them of doctrinal corruption. Hence, the Anglicans, who indulged in such accusation, were bound to prove the modern, the medieval Roman, and the latter patristic miracles false; and to shut off the wonder-working power from the church at the exact point of time when Anglican doctrins ceased and Roman doctrin began. With a little adjustment—a squeeze here and a pull there—the Christianity of the first three or four centuries might be made to fit, or seem to fit, pretty well into the Anglican scheme. So the miracles, from Justin say to Jerome, might be recognized; while, in later times, the church having become "corrupt"—that is to say, having pursued one and the same line of development further than was pleasing to Anglicans—its alleged miracles must needs be shams and impostures.

Under these circumstances, it may be imagined that the establishment of a scientific frontier, between the earlier realm of supposed fact and the later of asserted delusion, had its difficulties; and torrents of theological special pleading about the subject flowed from clerical pens; until that learned and acute Anglican divine, Conyers Middleton, in his "Free Inquiry," tore the sophistical web they had laboriously woven to pieces, and demonstrated that the miracles of the patristic age, early and late, must stand or fall together, inasmuch as the evidence for the later is just as good as the evidence for the earlier wonders. If the one set are certified by contemporaneous witnesses of high repute, so are the other; and, in point of probability, there is not a pin to choose between the two. That is the solid and irrefragable result of Middleton's contribution to the subject. But the Free Inquirer's freedom has its limits; and he draws a sharp line of demarkation between the patristic and the New Testament miracles—on the professed ground that the accounts of the latter, being inspired, are out of the reach of criticism.

A century later, the question was taken up by another divine, Middleton's equal in learning and acuteness, and far his superior in subtlety and dialectic skill; who, though an Anglican, scorned the name of Protestant; and, while yet a churchman, made it his business to parade, with infinit skill, the utter hollowness of the arguments of those of his brother churchmen who dreamed that they could be both Anglicans and Protestants. The argument of the "Essay on the Miracles recorded in the Ecclesiastical History of the Early Ages,"* by the present Roman cardinal, but then Anglican doctor, John Henry Newman, is compendiously stated by himself in the following passage:

> If the miracles of church history cannot be defended by the arguments of Leslie, Lyttleton, Paley, or Douglas, how many of the scripture miracles satisfy their conditions? (p. cvii).

And, although the answer is not given in so many words, little doubt is left on the mind of the reader that in the mind of the writer it is: None. In fact, this conclusion is one which cannot be resisted, if the argument in favor of the scripture miracles is based upon that which laymen, whether lawyers, or men of science, or historians, or ordinary men of affairs, call evidence. But there is something really impressiv in the magnificent contempt with which, at times, Dr. Newman sweeps aside alike those who offer and those who demand such evidence.

> Some Infidel authors advise us to accept no miracles which would not hav a verdict in their favor in a court of justice; that is, they employ against scripture a weapon which Protestants would confine to attacks upon the church, as if moral and religious questions required legal proofs, and evidence were the test of truth* (p. cvii).

"As if evidence were the test of truth"— although the truth in question is the occurrence or non-occurrence of certain phenomena at a certain time and in a certain place. This sudden revelation of the great gulf fixed between the ecclesiastical and the scientific mind is enough to take away the breath of anyone unfamiliar with the clerical organon. As if, one may retort, the assumption that miracles may, or hav, served a moral or a religious end in any way alters the fact that they profess to be historical events, things that actually happened; and, as such, must needs be exactly those subjects about which evidence is appropriate and legal proofs (which are such merely because they afford adequate evidence) may be justly demanded. The Gadarene miracle either happened, or it did not. Whether the Gadarene "question" is moral or religious, or not, has nothing to do with the fact that it is a purely historical question whether the demons said what they are declared to hav said, and the devil-possessed pigs did or did not rush over the cliffs of the Lake of Gennesareth on a certain day of a certain year, after A.D. 26 and before A.D. 36; for, vague and uncertain as New Testament chronology is, I suppose it may be assumed that the event in question, if it happened at all, took place during the procuratorship of Pilate. If that is not a matter about which evidence ought to be required, and not only legal but strict scientific proof demanded by sane men who are asked to believe the story—what is? Is a reasonable being to be seriously asked to credit statements which, to put the case gently, are not exactly probable, and on the acceptance or rejection of which his whole view of life may depend, without asking for as much "legal" proof as would send an alleged pickpocket to jail, or as would suffice to prove the validity of a disputed will?

"Infidel authors" (if, as I am assured, I may answer for them) will decline to waste time on mere darkenings of counsel of this sort; but to those Anglicans who accept his premises, Dr. Newman is a truly formidable antagonist. What, indeed, are they to reply when he puts the very pertinent question:

> Whether persons who, not merely question, but prejudge the ecclesiastical miracles on the ground of their want of resemblance, whatever that be, to those contained in scripture—as if the almighty could not do in the Christian church what he had not already done at the time of its foundation, or under the Mosaic covenant—whether such reasoners are not siding with the skeptic,

And,

> Whether it is not a happy inconsistency by which they continue to believe the scriptures while they reject the church (p. liii).†

Again, I invite Anglican orthodoxy to consider this passage:

> The narrativ of the combats of St. Anthony with evil spirits is a development rather than a contradiction of revelation, viz., of such texts as speak of Satan being cast out by prayer and fasting. To be shocked, then, at the miracles of ecclesiastical history, or to ridicule them for their strangeness, is no part of a scriptural philosophy (pp. liii, liv).

Further on, Dr. Newman declares that it has been admitted,

> That a distinct line can be drawn in point of character and circumstance between the miracles of scripture and of church history; but this is by no means the case (p. lv). . . . Specimens are not wanting in the history of the church of miracles as awful in their character and as momentous in their effects as those which are recorded in scripture. The fire interrupting the rebuilding of the Jewish temple, and the death of Arius, are instances in ecclesiastical history of such solemn events. On the other hand, difficult instances in the scripture history are such as these: the serpent in Eden, the ark, Jacob's vision for the multiplication of his cattle, the speaking of Balaam's ass, the ax swimming at Elisha's word, the miracle on the swine, and various instances of prayers or prophecies, in which, as in that of Noah's blessing and curse, words which seem the result of private feeling are expressly or virtually ascribed to a divine suggestion (p. lvi).

Who is to gainsay our ecclesiastical authority here? "Infidel authors" might be accused of a wish to ridicule the scripture miracles by putting them on a level with the remarkable story about the fire which stopped the rebuilding of the temple, or that about the death of Arius—but Dr. Newman is above suspicion. The pity is that his list of what he delicately terms "difficult" instances is so short. Why omit the manufacture of Eve out of Adam's rib, on the strict historical accuracy of which the chief argument of the defenders of an iniquitous portion of our present marriage law depends? Why leave out the account of the "Bene Elohim" and their gallantries, on which a large part of the worst practices of the medieval inquisitors into witchcraft was based? Why forget the angel who wrestled with Jacob, and, as the account suggests, somewhat overstepped the bounds of fair play at the end of the struggle? Surely we must agree with Dr. Newman that, if all these camels hav gone down, it savors of affectation to strain at such gnats as the sudden ailment of Arius in the midst of his deadly, if prayerful,* enemies; and the fiery explosion which stopped the Julian building operations. Though the *words* of the "Conclusion" of the "Essay on Miracles" may, perhaps, be quoted against me, I may express my satisfaction at finding myself in substantial accordance with a theologian above all suspicion of heterodoxy. With all my heart I can declare my belief that there is just as good reason for believing in the miraculous slaying of the man who fell short of the Athanasian power of affirming contradictories, with respect to the nature of the godhead, as there is for believing in the stories of the serpent and the ark told in Genesis, the speaking of Balaam's ass in Numbers, or the floating of the ax, at Elisha's order, in the second book of Kings.

It is one of the peculiarities of a really sound argument that it is susceptible of the fullest development; and that it sometimes leads to conclusions unexpected by those who employ it. To my mind it is impossible to refuse to follow Dr. Newman when he extends his reasoning from the miracles of the patristic and medieval ages backward in time as far as miracles are recorded. But, if the rules of logic are valid, I feel compelled to extend the argument forward to the alleged Roman miracles of the present day, which Dr. Newman might not hav admitted, but which Cardinal Newman may hardly reject. Beyond question, there is as good, or perhaps better, evidence for the miracles worked by our Lady of Lourdes, as there is for the floating of Elisha's ax or the speaking of Balaam's ass. But we must go still further; there is a modern system of thaumaturgy and demonology which is just as well certified as the ancient.† Veracious, excellent, sometimes learned and acute persons, even philosophers of no mean pretension, testify to the "levitation" of bodies much heavier than Elisha's ax; to the existence of "spirits" who, to the mere tactil sense, hav been indistinguishable from flesh and blood, and occasionally hav wrestled with all the vigor of Jacob's opponent; yet, further, to the speech, in the language of raps, of spiritual beings, whose discourses, in point of coherence and value, are far inferior to that of Balaam's humble but sagacious steed. I hav not the smallest doubt that, if these were persecuting times, there is many a worthy "Spiritualist" who would cheerfully go to the stake in support of his pneumatological faith, and furnish evidence, after Paley's own heart, in proof of the truth of his doctrins. Not a few modern divines, doubtless struck by the impossibility of refusing the Spiritualist evidence, if the ecclesiastical evidence is accepted, and deprived of any *a priori* objection by their implicit belief in Christian demonology, show themselvs ready to take poor Sludge seriously, and to believe that he is possessed by other devils than those of need, greed, and vainglory.

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*I quote the first edition (1843). A second edition appeared in 1870. Tract 85 of the "Tracts for the Times" should be read with this "Essay." If I were called upon to compile a primer of "Infidelity," I think I should save myself trouble by making a selection from these works, and from the "Essay on Development" by the same author.

*Yet, when it suits his purpose, as in the introduction to the "Essay on Development," Dr. Newman can demand strict evidence in religious questions as sharply as any "Infidel author;" and he can even profess to yield to its force (Essays on Miracles, 1870, note, p. 391).

† Compare Tract 85, p. 110: "I am persuaded that were men but consistent who oppose the church doctrins as being unscriptural, they would vindicate the Jews for rejecting the gospel."

* According to Dr. Newman, "This prayer [that of Bishop Alexander, who begged God to 'take Arius away'] is said to hav been offered about 3 P.M. on the Saturday; that same evening Arius was in the great square of Constantine, when he was suddenly seized with indisposition" (p. clxx). The "Infidel" Gibbon seems to hav dared to suggest that "an option between poison and miracle" is presented by this case; and it must be admitted, that if the bishop had been within reach of a modern police magistrate, things might hav gone hardly with him. Modern "Infidels," possessed of a slight knowledge of chemistry, are not unlikely, with no less audacity, to suggest an "option between fire-damp and miracle" in seeking for the cause of the fiery outburst at Jerusalem.

† A writer in a Spiritualist journal takes me roundly to task for venturing to doubt the historical and literal truth of the Gadarene story. The following passage in his letter is worth quotation: "Now, to the materialistic and scientific mind, to the uninitiated in spiritual verities, certainly this story of the Gadarene or Gergesene swine presents insurmountable difficulties; it seems grotesque and nonsensical. To the experienced, trained, and cultivated Spiritualist this miracle is, as I am prepared to show, one of the most instructiv, the most profoundly useful, and the most beneficent which Jesus ever wrought in the whole course of his pilgrimage of redemption on earth." Just so. And the first page of this same journal presents the following advertisment, among others of the same kidney:

"To Wealthy Spiritualists.—A lady medium of tried power wishes to meet with an elderly gentleman who would be willing to giv her a comfortable home and maintenance in exchange for her Spiritualistic services, as her guides consider her health is too delicate for public sittings: London preferred.—Address 'Mary,' office of 'Light.'"

Are we going back to the days of the Judges, when wealthy Micah set up his private ephod, teraphim, and Levite?

Under these circumstances, it was to be expected, though it is none the less interesting to note the fact, that the arguments of the latest school of "Spiritualists" present a wonderful family likeness to those which adorn the subtle disquisitions of the advocate of ecclesiastical miracles of forty years ago. It is unfortunate for the "Spiritualists" that, over and over again, celebrated and trusted media, who really, in some respects, call to mind the Montanist* and gnostic seers of the second century, are either proved in courts of law to be fraudulent impostors; or, in sheer weariness, as it would seem, of the honest dupes who swear by them, spontaneously confess their long-continued iniquities, as the Fox women did the other day in New York.† But whenever a catastrophe of this kind takes place, the believers are nowise dismayed by it. They freely admit that not only the media, but the spirits whom they summon, are sadly apt to lose sight of the elementary principles of right and wrong; and they triumphantly ask: How does the occurrence of occasional impostures disprove the genuin manifestations (that is to say, all those which hav not yet been proved to be impostures or delusions)? And, in this, they unconsciously plagiarize from the churchman, who just as freely admits that many ecclesiastical miracles may hav been forged; and asks, with the same calm contempt, not only of legal proofs, but of common sense probability, Why does it follow that none are to be supposed genuin? I must say, however, that the Spiritualists, so far as I know, do not venture to outrage right reason so boldly as the ecclesiastics. They do not sneer at "evidence;" nor repudiate the requirements of legal proofs. In fact, there can be no doubt that the Spiritualists produce better evidence for their manifestations than can be shown either for the miraculous death of Arius, or for the invention of the cross.‡

From the "levitation" of the ax at one end of a period of near three thousand years to the "levitation" of Sludge & Co. at the other end, there is a complete continuity of the miraculous with every gradation from the childish to the stupendous, from the gratification of a caprice to the illustration of sublime truth. There is no drawing a line in the series that might be set out of plausibly attested cases of spiritual intervention. If one is true, all may be true; if one is false, all may be false.

This is, to my mind, the inevitable result of that method of reasoning which is applied to the confutation of Protestantism, with so much success, by one of the acutest and subtlest disputants who hav ever championed ecclesiasticism—and one cannot put his claims to acuteness and subtlety higher.

> . . . the Christianity of history is not Protestantism. If ever there were a safe truth it is this. . . . "To be deep in history is to cease to be a Protestant."§

I hav not a shadow of doubt that these anti-Protestant epigrams are profoundly true. But I hav as little that, in the same sense, the "Christianity of history is not" Romanism; and that to be deeper in history is to cease to be a Romanist. The reasons which compel my doubts about the compatibility of the Roman doctrin, or any other form of Catholicism, with history, arise out of exactly the same line of argument as that adopted by Dr. Newman in the famous essay which I hav just cited. If, with one hand, Dr. Newman has destroyed Protestantism, he has annihilated Romanism with the other; and the total result of his ambidextral efforts is to shake Christianity to its foundations. Nor was anyone better aware that this must be the inevitable result of his arguments—if the world should refuse to accept Roman doctrins and Roman miracles—than the writer of "Tract 85."

Dr. Newman made his choice and passed over to the Roman church half a century ago. Some of those who were essentially in harmony with his views preceded, and many followed him. But many remained; and, as the quondam Puseyite and present Ritualistic party, they are continuing that work of sapping and mining the Protestantism of the Anglican church which he and his friends so ably commenced. At the present time, they hav no little claim to be considered victorious all along the line. I am old enough to recollect the small beginnings of the Tractarian party; and I am amazed when I consider the present position of their heirs. Their little leaven has leavened, if not the whole, yet a very large, lump of the Anglican church; which is now pretty much of a preparatory school for papistry. So that it really behooves Englishmen (who, as I hav been informed by high authority, are all, legally, members of the state church, if they profess to belong to no other sect) to wake up to what that powerful organization is about, and whither it is tending. On this point, the writings of Dr. Newman, while he still remained within the Anglican fold, are a vast store of the best and the most authoritativ information. His doctrins on ecclesiastical miracles and on development are the corner-stones of the Tractarian fabric. He believed that his arguments led either Romeward, or to what ecclesiastics call "Infidelity," and I call Agnosticism. I believe that he was quite right in this conviction; but while he chooses the one alternativ, I choose the other; as he rejects Protestantism on the ground of its incompatibility with history, so, *a fortiori*, I conceive that Romanism ought to be rejected, and that an impartial consideration of the evidence must refuse the authority of Jesus to anything more than the Nazarenism of James and Peter and John. And let it not be supposed that this is a mere "Infidel" perversion of the facts. No one has more openly and clearly admitted the possibility that they may be fairly interpreted in this way than Dr. Newman. If, he says, there are texts which seem to show that Jesus contemplated the evangelization of the heathen:

> . . . Did not the apostles hear our Lord? and what was *their* impression from what they heard? Is it not certain that the apostles did not gather this truth from his teaching? (Tract 85, p. 63).
>
> He said, "Preach the gospel to every creature." These words *need* hav only meant, "Bring all men to Christianity through Judaism." Make them Jews, that they may enjoy Christ's privileges which are lodged in Judaism; teach them those rites and ceremonies, circumcision and the like, which hitherto hav been dead ordinances, and now are living; and so the apostles seem to hav understood them (*Ibid.*, p. 65).

So far as Nazarenism differentiated itself from contemporary orthodox Judaism, it seems to hav tended toward a revival of the ethical and religious spirit of the prophetic age, accompanied by the belief in Jesus as the messiah, and by various accretions which had grown round Judaism subsequently to the exile. To these belong the doctrins of the resurrection, of the last judgment, of heaven and hell; of the hierarchy of good angels; of Satan and the hierarchy of evil spirits. And there is very strong ground for believing that all these doctrins, at least in the shapes in which they were held by the post-exilic Jews, were derived from Persian and Babylonian* sources, and are essentially of heathen origin.

How far Jesus positivly sanctioned all these indrainings of circumjacent paganism into Judaism; how far anyone has a right to say that the refusal to accept one or other of these doctrins as ascertained verities comes to the same thing as contradicting Jesus, it appears to me not easy to say. But it is hardly less difficult to conceive that he could hav distinctly negatived any of them; and, more especially, that demonology which has been accepted by the Christian churches in every age and under all their mutual antagonisms. But, I repeat my conviction that, whether Jesus sanctioned the demonology of his time and nation or not, it is doomed. The future of Christianity as a dogmatic system and apart from the old Israelitish ethics which it has appropriated and developed, lies in the answer which mankind will eventually giv to the question whether they are prepared to believe such stories as the Gadarene and the pneumatological hypotheses which go with it, or not. My belief is they will decline to do anything of the sort, whenever and wherever their minds hav been disciplined by science. And that disciplin must and will at once follow and lead the footsteps of advancing civilization.

The preceding pages were written before I became acquainted with the May number of this review, wherein I discover many things which are decidedly not to my advantage. It would appear that "evasion" is my chief resource, "incapacity for strict argument" and "rottenness of ratiocination" my main mental characteristics, and that it is "barely credible" that a statement which I profess to make of my own knowledge is true. All which things I notice, merely to illustrate the great truth, forced on me by long experience, that it is only from those who enjoy the blessing of a firm hold of the Christian faith that such manifestations of meekness, patience, and charity are to be expected.

I had imagined that no one who had read my preceding papers could entertain a doubt as to my position in respect of the main issue as it has been stated and restated by my opponent:

> an Agnosticism which knows nothing of the relation of man to God must not only refuse belief to our Lord's most undoubted teaching, but must deny the reality of the spiritual convictions in which he lived and died.*

That is said to be "the simple question which is at issue between us," and the three testimonies to that teaching and those convictions selected are the Sermon on the Mount, the Lord's Prayer, and the Story of the Passion.

My answer, reduced to its briefest form, has been: In the first place, the evidence is such that the exact nature of the teachings and the convictions of Jesus is extremely uncertain, so that what ecclesiastics are pleased to call a denial of them may be nothing of the kind. And, in the second place, if Jesus taught the demonological system involved in the Gadarene story—if a belief in that system formed a part of the spiritual convictions in which he lived and died—then I, for my part, unhesitatingly refuse belief in that teaching, and deny the reality of those spiritual convictions. And I go further and add, that exactly in so far as it can be proved that Jesus sanctioned the essentially pagan demonological theories current among the Jews of his age, exactly in so far, for me, will his authority in any matter touching the spiritual world be weakened.

With respect to the first half of my answer, I hav pointed out that the Sermon on the Mount, as given in the first gospel, is, in the opinion of the best critics, a "mosaic work," of materials derived from different sources, and I do not understand that this statement is challenged. The only other gospel, the third, which contains something like it, makes, not only the discourse, but the circumstances under which it was delivered, very different. Now, it is one thing to say that there was something real at the bottom of the two discourses—which is quite possible; and another to affirm that we hav any right to say what that something was, or to fix upon any particular phrase and declare it to be a genuin utterance. Those who pursue theology as a science, and bring to the study an adequate knowledge of the ways of ancient historians, will find no difficulty in providing illustrations of my meaning. I may supply one which has come within range of my own limited vision.

In Josephus's "History of the Wars of the Jews' (chap. xix) that writer reports a speech which he says Herod made at the opening of a war with the Arabians. It is in the first person, and would naturally be supposed by the reader to be intended for a true version of what Herod said. In the "Antiquities," written some seventeen years later, the same writer givs another report, also in the first person, of Herod's speech on the same occasion. This second oration is twice as long as the first, and though the general tenor of the two speeches is pretty much the same, there is hardly any verbal identity, and a good deal of matter is introduced into the one which is absent from the other. Now Josephus prides himself on his accuracy; people whose fathers might hav heard Herod's oration were his contemporaries; and yet his historical sense is so curiously undeveloped, that he can, quite innocently, perpetrate an obvious literary fabrication; for one of the two accounts must be incorrect. Now, if I am asked whether I believe that Herod made some particular statement on this occasion; whether, for example, he uttered the pious aphorism, "Where God is, there is both multitude and courage," which is given in the "Antiquities," but not in the "Wars," I am compelled to say I do not know. One of the two reports must be erroneous, possibly both are: at any rate, I cannot tell how much of either is true. And, if some fervent admirer of the Idumean should build up a theory of Herod's piety upon Josephus's evidence that he propounded the aphorism, is it a "mere evasion" to say, in reply, that the evidence that he did utter it is worthless?

It appears again that, adopting the tactics of Conachar when brought face to face with Hal o' the Wynd, I hav been trying to get my simple-minded adversary to follow me on a wild-goose chase through the early history of Christianity, in the hope of escaping impending defeat on the main issue. But I may be permitted to point out that there is an alternativ hypothesis which equally fits the facts; and that, after all, there may hav been method in the madness of my supposed panic.

For suppose it to be established that gentile Christianity was a totally different thing from the Nazarenism of Jesus and his immediate disciples; suppose it to be demonstrable that, as early as the sixth decade of our era at least, there were violent divergencies of opinion among the followers of Jesus; suppose it to be hardly doubtful that the gospels and the Acts took their present shapes under the influence of these divergencies; suppose that their authors, and those through whose hands they passed, had notions of historical veracity not more eccentric than those which Josephus occasionally displays—surely the chances that the gospels are altogether

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* Consider Tertullian's "sister" ("hodie apud nos"), who conversed with angels, saw and heard mysteries, knew men's thoughts, and prescribed medicin for their bodies (De Anima, cap. 9). Tertullian tells us that this woman saw the soul as corporeal, and described its color and shape. The "Infidel" will probably be unable to refrain from insulting the memory of the ecstatic saint by the remark that Tertullian's known views about the corporeality of the soul may hav had something to do with the remarkable perceptiv powers of the Montanist medium, in whose revelations of the spiritual world he took such profound interest.

† See the New York *World*, for Sunday, October 21, 1888; and the "Report of the Seybert Commission," Philadelphia, 1887.

‡ Dr. Newman's observation that the miraculous multiplication of the pieces of the true cross (with which "the whole world is filled," according to Cyril of Jerusalem; and of which some say there are enough extant to build a man-of-war) is no more wonderful than that of the loaves and fishes, is one that I do not see my way to contradict. See "Essay on Miracles," second edition, p. 163.

§ "An Essay on the Development of Christian Doctrin," by J. H. Newman, D.D., pp. 7 and 8. (1878.)

* Dr. Newman faces this question with his customary ability. "Now, I own, I am not at all solicitous to deny that this doctrin of an apostate angel and his hosts was gained from Babylon: it might still be divine nevertheless. God who made the prophet's ass speak, and thereby instructed the prophet, might instruct his church by means of heathen Babylon" (Tract 85, p. 83). There seems to be no end to the apologetic burden that Balaam's ass can carry.

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trustworthy records of the teachings of Jesus become very slender. And as the whole of the case of the other side is based on the supposition that they are accurate records (especially of speeches, about which ancient historians are so curiously loose), I really do venture to submit that this part of my argument bears very seriously on the main issue; and, as ratiocination, is sound to the core. THOMAS H. HUXLEY.

(TO BE CONCLUDED.)

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Ch. Fin. Com., 324 W. Madison st., Chicago.

Thirteenth Annual Congress of the American Secular Union.

OFFICIAL CALL.

The next Annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday, and Sunday, October 25, 26, and 27, 1889. It is deemed expedient to hold this meeting where our society was organized in 1876, and where the so-called "National Reform Association" has its headquarters and has recently held an important convention, and for many historic and other reasons.

The general object of our Association not being well understood, it is therefore often misrepresented. It is deemed proper to here make a brief statement of its leading principles. While our federal and state constitutions are formed on the assumption of the total separation of church and state, yet both the general and state governments maintain numerous *practical* connections of the state with the church. Moreover, a large, wealthy, and influential organization exists, having for its avowed object the amendment of our federal and state constitutions, so as to recognize and enforce by *law* certain forms of religious belief and observances, and certain acts of legislation hav actually been proposed and discussed in the United States Senate for virtually *establishing* a form of sectarian religion, especially in our public schools.

Against these innovations and perversions we are organized to protest, and to this end we advocate the equitable taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of the public funds for religious institutions; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely Secular government and the adequate guarantee of public order, prosperity, and righteousness; and whatever other measures or principles may be necessary to the total separation of church and state.

To this Congress we cordially invite all true patriots without regard to their individual religious belief or disbelief, who are willing to work for the maintenance of the *Secular* principle in our *civil* government, and to oppose the machinations of sacerdotalists, whether Catholic or Protestant, in their schemes to gain ecclesiastical supremacy, and destroy the mental and moral liberty of the free citizens of this most successful of all Secular civil governments in ancient or modern times.

All Charter and Life Members, all Vice-presidents, all Chairmen of State Executiv Committees, and all duly accredited delegates from Local Secular Societies are entitled to seats and votes in this Congress. Each Local Society is entitled to send its President, Secretary, and three other delegates. Annual Members by payment of one dollar are entitled to seats.

Particulars as to the place of meeting, speakers, and their subjects, etc., will be announced hereafter.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary.
E. B. FOOTE, JR., Ch. Ex. Com.
MATTIE A. FREEMAN, Ch. Fin. Com.
OTTO WETTSTEIN, Treasurer.

The Roll of Honor.

Thomas Monaghan, New York city	$50 00
W. B. Ramsdell, Egan, Mont	10 00
James Wardwell, Emmetts, Ida	10 00
Jacob Gerer, Cromwell, Ia	10 00
Thos. Goddard, Du Quoin, Ill	7 00
George Cook, Pittsburgh, Pa	5 00
J. L. Allen, Clara, Pa	5 00
Wm. and Lucy Fray, Verona, Pa	2 00
E. P. Bosworth, Marseilles, Ill	3 00

At the Pittsburgh congress we first had the pleasure of meeting Thomas Monaghan, one of the pillars of the Manhattan Liberal Club. A well-preserved, honest-featured, open-hearted, genial gentleman, was the impression we received as we gave him a cordia greeting. When the pledges were being made Dr. Foote started up the financial activity among the New Yorkers with $100 (and has nearly doubled it), Brothers Geiger and Monaghan each pledged $50, and the audience gave the generous New Yorkers a hearty cheer. The Friday following I met the Manhattan Liberal Club. Brother Monaghan wished then to pay his pledge but I begged him not to do so, as I was afraid of losing it. He gave me his address to send when wanted, and it came promptly on the first call.

During the club's session Brother Wakeman brought to its notice a case of Comstockian persecution, and, without going into details, asked that some member of the club go Dr. Kinget's bond for a considerable sum. There was no carping as to whether the doctor had done the judicious or the right thing. The unanimous sentiment was that a friend and member had been assailed. That was enough, as to listen to evil of a friend lacks all the elements of true friendship, for no one needs a friend when all is fair sailing. Again Thomas Monaghan distinguished himself as a gallant soldier in the grand army of humanity, and as a true representativ of the kind of Liberalism engendered by the Manhattanites. This forcibly reminded me of the "mad king's" motto:

> Speaks some one evil of thy trusted friend?
> Believe him not—thy friend in faith defend.
> Speaks the whole world with its malicious might!
> Mistrust the world, and giv thy friend the right.
> . . . . . .
> The loyal heart is such a jewel rare,
> The earth yields naught that with it can compare.

There are many kind of heroes, and in that category we cheerfully class such men as Thomas Monaghan, and the Manhattan Club should feel as proud in the possession of such generous-hearted members as it is of its lofty intellectual standard.

I am happy to observe that Liberals in Montana are waking up to the necessity of Secular work. As the American Secular Union has sent out nearly all the literature it had to the points where new constitutions were under consideration, doubtless some of it has fallen into the hands of Brother W. B. Ramsdell, of Egan, who so appreciates our efforts as to assist with a very Liberal donation, nor does he propose to stop at that but intends interesting others in his vicinity in Secular propaganda. That is what is needed, and Brother Ramsdell fully appreciates the gravity of the situation, as he closes his letter to friend Wettstein with: "The recent developments in the Cronin case should actuate all Liberals to renewed efforts." Many thanks to our Montana friend for this evidence of interest and encouragement.

Vice-President Wardwell is our foremost champion in Idaho territory, and one who is ever ready to act and work in the Secular cause—to push the car of progress and assist the Secular pilgrim. Whenever the financial outlook is somewhat gloomy, Brother Wardwell's contribution can safely be counted on.

Brother Wardwell has, I believe, a fine structure at Emmetts which he is willing to donate to the Secular cause if a permanent organization can be formed and the building used for the purpose he would designate.

It is strange, indeed, if such a noble purpose shall be thwarted through cowardice and indifference. Let Liberals of Emmetts be up and doing and show themselvs worthy of Mr. Wardwell's efforts.

Brother Gerer pledged $5 for this year's Campaign Fund, and here is his letter, which shows he is one of the sterling stock we cannot afford to lose:

CROMWELL, July 14, 1889.

E. A. STEVENS, *My Dear Friend:* Inclosed find the wherewith to cancel my pledge made, it seems to me a year ago, and I hope the additional will, in a measure, recompense the Union for the long delay, the cause whereof it is unnecessary to explain. Suffice it to say it could not be done sooner. This morning I was made happy in reading the "Roll of Honor" as published in THE TRUTH SEEKER. For let me assure you it grieves me to see it look slim and meager, as it has sometimes. Duly appreciating your efforts and those of the other officers of the Union to keep us free a little longer, and hoping I may be able to giv the wheel another turn for progress and Universal Mental Liberty, I am fraternally,

JACOB GERER.

That tried and true Secularist, Thomas Goddard, who only last month sent us a similar contribution, again comes to the front with his customary generosity. This feeble old warrior is stronger for liberty and justice in all his physical weakness than a thousand healthy but namby-pamby Liberals. He flatteringly remarks: "Your noble efforts for progress are highly appreciated in this vicinity."

The following is self-explanatory:

PITTSBURGH, July 8, 1889.

MY DEAR MR. STEVENS: I beg you to excuse me for being so late of relieving myself of the pledge made at the congress of the American Secular Union at Pittsburgh. I wish I could send a thousand times that much. The heart is willing but the finances are weak. I hav been reading your last report in THE TRUTH SEEKER, and, as an old Turner, was very much pleased with it. But I think so much of the founder of the Turner schools I don't like to see his name misspelled. It is no fault of yours, but the name should be Jahn—not John. He began to work when Germany needed men, and he knew how to build them not only bodily, but mentally too. Find within post-office order for $5. Yours truly,

GEORGE COOK.

Brother Cook certainly has my sympathy in regard to the spelling of Father Jahn's name. It cost me a few forcible expletivs. His earnest desire for the financial upbuilding of the American Secular Union is certainly heartily appreciated. The Turners and the American Secular Union ought to combine so far as possible as the future guardians of liberty.

Another Pennsylvanian heard from:

CLARA, PA., July 14, 1889.

E. A. STEVENS, *Dear Sir:* Although personally a stranger to you, I take great interest in your work for the grand principles of Liberalism, and read with pleasure every week your reports in THE TRUTH SEEKER. I inclose $5 to help along the great work of the American Secular Union. We hav many Liberals about here, but our organization is inactiv. I am proud of your effectiv work as secretary of the American Secular Union. May the cause prosper.

Yours for Mental Liberty, J. L. ALLEN.

Brother Allen must accept our sincere thanks in behalf of the Union for his good wishes and good work.

Brother Bosworth is another veteran worker whom we hav often met at Liberal gatherings. He is ever alive to the interest of the American Secular Union, and earnestly hopes the text-book project may be accomplished so that he might liv to see it.

Mr. and Mrs. Fray, of Verona, Pa, are both sturdy English Secularists, and though their hands are horny with hard labor, they hav the hearts and aspirations of heroes. A dollar from them is a sacrifice, but we remember that no cause can prosper for which sacrifices are not made. All honor to those who deny themselvs that liberty may liv.

When the army rallies to the bugle call of liberty, there is hope for the aims of the American Secular Union. Comrade Miller writes:

TROOP M, EIGHTH CAVALRY, FORT MEADE, S. DAK., July 29, 1889.

MR. E. A. STEVENS, Secretary American Secular Union, *Dear Sir:* In response to your appeal in THE TRUTH SEEKER of July 27th, please find inclosed postal note for $2.

Yours very truly, CHARLES MILLER, First Sergeant.

It takes a clear head and considerable education to be first sergeant of a cavalry troop, and the splendid penmanship of Sergeant Miller shows him to possess superior accomplishments. May his chevrons soon be replaced by shoulder-straps.

GOD IN THE CONSTITUTION.

The constitutional convention of the state of Washington is divided considerably on the question of deity. The larger portion of even the orthodox seem to regard this as a step in the direction of a union of church and state, while their opponents very properly objected to sentimental legislation.

A remarkable declaration was made by a Mr. Sullivan that he believed the proposition to recognize a deity was all buncombe and intended for political effect. After a hot wrangle the amendment was referred back to the committee from whence it originated. The Chicago *Times* has, I believe, dropped again its Jesuit editor, for on this it says editorially:

> The Constitution of the United States of America does not recognize the deity, and every effort to hav it amended in that direction has failed up to the present time. The Constitution of the United States was framed at a time when the writings of Voltaire, Hume, Gibbon, and Tom Paine were exerting a world-wide influence upon the minds of public men even in colonial America. Unbelievers doubtless were in the majority. The old puritanical ideas of New England were scouted on all sides, and it is claimed that a majority of the signers of the Declaration of American Independence were professed and pronounced Infidels.
>
> Whatever the belief of the framers of the Constitution may hav been, they were polite enough at least to avoid a religious controversy with the Atheists and Infidels by whom they were surrounded. It was an easier matter to leave the name of God out of the Constitution than to provoke a debate and probably a quarrel which might hav resulted in the disunion of the states already inclined in that direction. But in view of the fact that the Constitution of the United States recognized human slavery, perhaps it was just as well that it omitted the recognition of the almighty.

A lecture on the "Founders of the American Republic" has had the effect, apparently, of getting the newspapers to post themselvs on American affairs. Since Irish political stock is not so high, they hav time to look at American history.

E. A. STEVENS,
Secretary American Secular Union.

Report of the Milwaukee Liberal Club.

I desire through the widely circulating TRUTH SEEKER to giv a brief account of the doings of the Milwaukee Liberal Club, which was organized about a year ago and which has now closed its meetings till September.

Our platform is as is declared by Article 1 of the constitution: "The object of this club is the holding of meetings and the maintenance of a free platform, for the presentation and discussion of any and all subjects that pertain to the welfare of humanity, in the interest of a broader education and larger liberty."

We hav a nice hall, and hire a pianist who opens the exercises with a selection of music. Then we hav a recitation or reading from some one selected for that purpose. This is followed by a song. Then the lecture of the evening, followed by criticisms; and while these hav been many times somewhat warm and stirring there has been no unkind or discourteous treatment of anyone during the year.

To show the range of subjects we hav discussed I will giv the speakers and their themes as they hav been reported by the secretary: "The Cause of Hard Times," Robert Schilling; "The Ballot a Natural Right," R. G. Comstock; "The Anatomy of Happiness," Dr. Storke; "Disease and Its Treatment," Dr. Juliet H. Severance; "Prohibition," Mr. Lucombe; "November 11th, Retrospect and Prophecy," Dr. Krackoweizer; "Quacks and Quackisms," Dr. U. D. Thomas; "Tobacco," Gertie Tyler; "Business Methods," Paul Bechner; "The Jury System," V. Shawvan; "The Art of Expression," J. T. Kelly; "Character and Philosophy of Emerson," E. G. Comstock; "The World of Letters," Dr. Storke; "Psychology and Psychometry," U. D. Thomas; "Bloodshed Unnecessary," Robert Schilling; "Will the Coming Man be Religious?" John Johnston; "Thomas Paine the Author-Hero of the Revolution," Dr. Juliet H. Severance; "Natural Rights versus Legal Rights," Gustav Rahn; "Tricks of Trade, or Commercial Dishonesty," Dr. T. W. Williams; "Will the Coming Man be Religious?" a reply to Johnston, E. G. Comstock; "The Labor Problem," Mr. Gompers; "The Chinese Puzzle," Major Almy Aldrich; "Secular Theism," U. D. Thomas; "The Necessity of a God," Mr. Doyle; "Railway Reform," Arthur Bate; "Education in Our Public Schools," Maximillian Grossman; "What Has our Government Accomplished in the Last Century?" Dr. Krachoweizer; "The Religions of the Past," E. G. Comstock; "Dangers to American Liberty," Dr. Juliet H. Severance; "The Anglo-Saxon a Myth," J. T. Kelley; "The Coming Religion," E. G. Comstock; "Is Marriage a Failure?" Dr. Juliet H. Severance; "The Early Days of the Republic," Horace Rubler; "Woman as a Teacher," Maximillian Grossman; "Our Environments," G. W. Hazleton; "Looking Backward," reviewing Bellamy, R. Schilling; "Modern Spiritualism," Dr. Juliet H. Severance; "Freedom Versus Slavery," A. B. Severance; "Who will Settle the Question Between Capital and Labor?" Colonel Pier; "Education," Paul Beckner; "Christian Ideals Versus Agnostic Fallacies," D. T. Kennedy.

The press has treated us with the utmost courtesy, making fair reports of our meetings. I write thus at length with the hope that it may inspire others with a feeling of confidence in the success of meetings where a free, untrammeled utterance may be given to the most advanced thought. Our club has never catered for public approval, but has commanded the respect of all thinking citizens, and we are never at a loss to secure the best speakers in the city. When a person is invited to lecture, and he makes the inquiry of the committee, "What do you wish us to speak upon?" the reply is made, "On the subject that most interests you, and that you know the most about." In this way, all thinkers and reformers can work together to educate and develop a higher order of civilization. Brother Longley, come to Milwaukee, and you shall hav no limitations set to your speech, except parliamentary law.

JULIET H. SEVERANCE, M.D., President.

Eminent Women.

FRANCES WRIGHT.

Of all the women of whom I hav read or heard, one stands preëminently first and foremost—Frances Wright, or, as she was usually called, Fanny Wright.

When a girl in my mother's home, I used to name all my pet cows and cats Fanny, in love and honor of the one woman who embodied so much of boldness of thought, and true reverence for all that was good, honest, and humane. In her I saw the

> Fairest of life's children, last and best
> Of nature's works, creature in whom excelled
> Whatever can to sight or thought be formed
> Lovely, loving, good, amiable, or sweet.
> —*Adapted.*

I declaimed extracts from her writings at school exhibitions, and wrote them with lead pencils on the eggs we sent to market, and on the bench-backs in front of me as I sat in the old Quaker meeting-house during our "first-day meetings."

We are all prone to hero-worship, and Fanny Wright was my first hero, and well did she merit and deserve the appellation.

Born away back in 1795 in Dundee, Scotland, that land of stern, uncompromising thinkers, she was heir to an intellect that placed truth, honor, and human equality as the standard of all excellence, and the one goal worthy of all sacrifice in the attaining thereof. On her tombstone are engraved the following sentiments, which were the mainspring of all her life-work:

> I hav wedded the cause of human improvement; staked on it my fortune, my reputation, and my life.
>
> Humankind is but one family; the education of its youth should be equal and universal.

Frances Wright comes of a splendid lineage, thus inheriting the strong, vigorous, and cultivated intellectuality which made her a very queen among women, and one supereminently fitted to lead, guide, and instruct.

Left an orphan at the age of two and a half years, and reared among people who had no sympathy with her peculiar views and opinions, she devoted herself to the study of the sciences, and of ancient and modern literature and the arts, and often surprised her teachers by questionings which they were unable to answer. Being checked on one occasion by a shrewd mathematician and physician, who observed that her questions were dangerous, she replied, "Can truth be dangerous?" "It is thought so," was the answer. She learned on that occasion two things: The one, that truth had still to be found; the other, that men were afraid of it.

When about fifteen years old she was so impressed by the sight of the painful labors and toil of so many of the aged poor of the English peasantry, and saw them so frequently ejected from house and home by wealthy landed proprietors, that the deepest sympathies of her heart were stirred, and she began studying why these things need be, and asked herself, "Has man then no home upon earth, and are age and infirmity entitled to no care or consideration?" After deeply considering the situation, she "pronounced to herself a solemn oath to wear ever in her heart the poor and the helpless, and to aid in all that she could in redressing the grievous wrongs which seem to prevail in society." At this crisis her thoughts turned to America—a land consecrated to freedom—an ideal home of all that was grand, noble, and good.

In 1818 she came hither, and for two years carefully studied our laws, institutions, and the workings of the principles of the country; then she returned home and published her first book, entitled, "Views of Society and Manners in America." This book sold rapidly, and brought Frances Wright prominently before the public. She went to France to continue her studies of republicanism. While there she met General Lafayette, who became a warm and admiring friend of the girlish author, "whose ardent admiration of the new republic was only equaled by his own."

In 1824 she returned to America, and with the usual enthusiasm of a new and eager disciple of reform, astounded at the phase of negro slavery in a land where "all men are born free and equal, with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," she at once set about trying to make conduct and facts tally with professed principles and theories.

She bought two thousand acres of land in Tennessee and purchased several families of negroes, and for some years she and her sister, and sister's husband, tried to educate them for freedom. The experiment proved a failure, so she gave the slaves their freedom and sent them to Hayti, providing each with a small capital on which to begin a life for themselvs.

In love with Communism, she now took editorial charge of the *New Harmony Gazette*, changed afterward into the *Free Enquirer*.

In her nineteenth year she wrote "A Few Days in Athens," a book full of bold and daring Freethought and Liberalism. A warm, loving, tender, sympathetic book. A book which, if it had no other merit, deserves eternal renown and honor for placing the good old philosopher and teacher Epicurus in so happy, true, and beautiful a light as to make all who read it feel an admiration, reverence, and love for this much abused and universally maligned philosopher, whose name has undeservedly become a synonym for all that is grossly sensual and voluptuous—especially as regards a fastidious taste for tid-bits and choice dainties, that tickle the palate and please the appetite.

One cannot read "A Few Days in Athens," and not feel a thrill of gratitude to the author for showing us the real Epicurus, just as he was in his home and garden in Athens—a philosopher, a wise, good, humane, and noble man, chaste and temperate, almost to extremes, and beloved and worshiped by his friends and pupils.

If Fanny Wright had done nothing worthy of note save writing this one book, it would be all-sufficient to immortalize her memory for truth's own sake.

It was in 1828 that the standard of the Christian party in politics was openly unfurled. Of this party, which had been long secretly at work, Frances Wright had previously detected the maneuvers in all sections of the country. This was an evident attempt, through the influence of the clergy over the female mind, to effect a union of church and state, and with it a lasting union of bank and state, and thus effectually to prostrate the independence of the people and the institutions of the country. Clearly distinguishing the nature of the move, she determined to arouse the whole American people to meet it at whatever cost to herself.

She delivered her first lecture in Cincinnati, and her advent as a public speaker created a great sensation. Young, educated, intelligent, and of blue blood, refined and wealthy, people could not wonder enough at her bold and "unwomanly" course.

Being a pioneer woman in the lecture field, she had all sorts of calumnies to endure, and men were frightened lest their wives should learn from her example "something that would induce them to question masculin supremacy."

She and Robert Dale Owen in company wrote and published certain popular tracts. J. H. Noyes called her "the spiritual helpmate and better half of Owen," and says: "Our impression was that not only was she the leading woman of the Communistic movement of that period, but she had a very important agency in starting two other movements which hav had far greater success—antislavery and woman's rights. She was indeed the pioneer of the strong-minded women."

She not only gave her time and talents and money for all reforms, leading, guiding, and pushing men out of wrong paths into right ones, but finally gave herself and her fortune to a man who, in the end, proved himself all unworthy of so grand and noble a friend and companion, M. Phiquepal D'Arusmont. He may hav been worthy of her when they married, but after a dozen or more years of happiness they separated. He had probably reached one of Helen Gardener's "Time Locks" of some thief of an old ancestor, for though he had been penniless but for her, yet he meanly endeavored to wrest her property from her, under the statutes that make a woman's person, goods and chattels, all pass to the ownership of the man who marries her. He also robbed her of her daughter on the plea that the mother wished to educate her for a public speaker. So Fanny was left husbandless and childless in her old days. Probably she found her full meed of happiness in knowing she had lived a good, useful, and noble life, and the seed she had sown would blossom into lives of beauty and blessing long after those who maligned and misused her had passed away and been forgotten.

Those specially interested in knowing more of this inestimable woman, will find some thirty pages devoted to her biography in Sarah A. Underwood's "Heroins of Freethought," from which I hav culled much material for these brief mentionings.

> Births hav brought us richness and variety,
> And other births will bring us richness and variety,

but the world will never produce another Frances Wright. Beloved and sacred be her name and memory, and especially so to woman, for she was a champion of woman's equality in the broadest, truest sense of the word.

ELMINA DRAKE SLENKER.

In Church.

A sudden shifting light that paints
  Your dead-white brow and dead-gold hair
Comes from the rows of gaudy saints,
  The puppets in the window there,
That watch and keep you free from harm—
  So the church teaches you to say;
But all the tribe could scarcely charm
  Your tedious righteousness away.

What should you know of love and hate?
  You are like one of those who bore
Full lamps at watch-time, fain to wait
  Till Christ should pull them through the door:
Well satisfied and well content,
  You see some with their lamps gone out,
Locks torn and garments frayed and rent,
  And take much joy of it, no doubt.

Go, watch and pray; to-morrow's sun
  May find not your sweet limbs alive;
And glad for many a soul undone
  (Go, watch and pray) your soul shall thrive;
And he that fed five thousand, he,
  With some small fishes and two loaves,
Shall kiss your lips and bid you see
  The lost wail past in huddling droves.

Could mere men love you? Men draw nigh
  To Paphos and the Cyprian fire
Where Venus stood like death on high
  Beyond man's love and man's desire;
For human eyes learn women's ways,
  And fingers touch a woman's hair,
But you!—the window's purple haze
  Encrowns you Venus in its glare.

Yet once one understood you well
  With all your magic, body and soul,
Whose heart you found a thing to sell,
  Whose curse became an aureole
Around your brows. O steril saint,
  The girls that walk the lamplit way
With draggled charms of gauds and paint
  Shall mock you some time. Watch and pray.

—*W. J. B. in Agnostic Journal.*

A Singular Experiment and Its Results.

The New York *Press* recently sent a young lady reporter, very poorly, but decently clad, to various churches for a few Sundays to see whether poor people are welcome or not in such places. The story of the reporter was printed, and is to the effect that out of eleven fashionable churches visited she was cordially welcomed at four, tolerated, but rather coldly treated at two, given good seats at three, though regarded with apparent curiosity, and told that there were no seats at two. She was the only poorly dressed person visible at any of the churches.

A Catholic Citizen.

The newspapers report that Kilrain, the Catholic prize-fighter, went on a tear at Baltimore, Md., the other night, amusing himself in smashing windows, etc., and conducting himself in the most outrageous and disgraceful manner generally.

W. S. BELL will lecture at the following named places in Washington territory: Hoquiau, August 15th, 16th; Aberdeen, 17th, 18th; Montesana, 19th, 20th, 21st; Cosmopolis, 22d, 23d; Elma, 24th, 25th, 26th; Oakville, 27th, 28th, 29th; Olympia, September 1st; Ellensburgh, 3d, 4th, 5th; Davenport, 7th, 8th; Spokane Falls, 9th, 10th, 11th; Waverley, 13th, 14th, 15th.

Communications.

The Great National Sunday Law Petition.

Six months ago the friends of civil and religious liberty were startled by the announcement that the National Sunday Law bill had been introduced by Senator Blair, backed by a petition numbering more than fourteen million signatures, the largest petition ever presented in the world's history.

An examination of this "monster petition," however, reveals a comparativly insignificant document. Longer petitions are almost daily presented. The petition in behalf of D. M. Bennett was more than three hundred times as long as this petition. A private citizen of Kansas, John W. Abbott, has obtained a much longer list of signatures in opposition to the bill than was presented by Senator Blair in its behalf. All the signatures presented by Blair could be inscribed with a stub pen on a sheet of foolscap. An expert penman, with a fine steel pen, could copy them all on a postal card.

Of the 14,174,744 "petitioners" presented by the champion of the Sunday bill, 14,174,337 never signed the petition. These figures simply represent the alleged total membership of various churches and other organizations whose representativs, or some of whose officials, had declared in favor of the bill. These include the Methodist Episcopal, Baptist, and Presbyterian churches, whose membership is computed at 5,977,693; the Roman Catholic church, 7,200,000; the Women's Christian Temperance Union, 185,521; the Knights of Labor, 219,000; and the Brotherhood of Locomotiv Engineers, 20,000.

In the preparation and presentation of this petition the most brazen frauds were perpetrated. Let me expose a few of them.

1. The numerical strength of these organizations, particularly that of the churches, was greatly exaggerated. Church statistics, like the published statistics of some Western towns, are heavily padded. The membership of the four religious bodies which are reported as favorable to the bill is computed at over 13,000,000. Connection with the United States census department for two decades disclosed facts which convince me that the total membership of these churches does not exceed 10,000,000. It was not to insure a fair enumeration that church dignitaries induced the census bureau to take this work out of the hands of the regular enumerators and allow the church officials to report to special agents.

2. The right to present the total membership of these churches in the petition in the manner in which it was done, was in nearly every case questionable, and in one or two cases utterly unwarranted. Admitting the propriety of counting the Methodists, whose church government is monarchical and despotic in its character, it was hardly proper to include the 3,000,000 Baptists, whose form of government is congregational, even if a Baptist association had indorsed the movement. So far as the Roman Catholic church is concerned, the advocates of the bill had no more right to include it in the petition than they had to include the Jews, the Turnerbund, or the American Secular Union. By shrewd diplomacy, worthy of his name and his office, Secretary Crafts succeeded in drawing out a friendly letter from Cardinal Gibbons. But in this letter the cardinal clearly stated that he spoke for himself and for himself alone. He did not even sign the petition. Had the Sabbath Union been honest it would hav hesitated before adding even a unit to the sum total of their petition on the strength of this letter. Yet this would-be conservator of public morals does not hesitate to expand this questionable unit into 7,200,000.

3. Not only did the 14,000,000 persons who are reported to hav signed this petition, not sign it, but a very large majority of them are not even in favor of the bill. The Women's Christian Temperance Union is, for the most part, in favor of it. Probably a majority of the members of the Protestant churches named are in favor of it. But a respectable minority, at least twenty-five per cent of them, are not. The Roman Catholics are almost unanimously opposed to it. A devout Catholic declared to me recently that there were not five intelligent Catholics in the United States who favored the bill. His estimate was probably too low, but it is safe to say that nine out of every ten Catholics will sign a remonstrance to the bill if it is presented to them. A very large majority of the Knights of Labor and of the Brotherhood of Locomotiv Engineers are opposed to the bill, notwithstanding Powderly and Arthur were by specious arguments and gross misrepresentations led to indorse it.

4. In presenting this petition, Senator Blair represented, and the petition expressly declared, that these fourteen million indorsers were all "adult residents of the United States, twenty-one years of age or more." And yet one-third of the Protestants and two-thirds of the Catholics included in the list were less than twenty-one years old. Of these so-called petitioners, seven million, the greater part of whom hav never heard of this bill, are children—five million of them the children of parents who are not in favor of it.

5. Again, not only was the insertion of more than one-half of the number presented in this petition a clear forgery, but in order to make out the number claimed many of them were counted at least twice, while some who signed the petition were counted at least three times. Of the one hundred and eighty-five thousand members of the Women's Christian Temperance Union included in the petition, one hundred and twenty-five thousand were members of the three leading Protestant churches, the total membership of which was also included. Fully fifty thousand members of the labor organizations, a majority of them Catholics and opposed to the bill, were counted twice.

This plan of repeating, which was probably suggested by the episcopal elections of the last Methodist general conference, one of the prime movers in this work, was a happy idea with the Sabbath Union. By this means the original number of indorsers presented in the petition can be swelled to enormous proportions. Take the Women's Christian Temperance Union, for instance. The entire membership of this organization was included in the original petition. Then the several state organizations declared in favor of the bill; and now the local societies can each indorse it. The members of this union are nearly all church-members also, and as such can be counted four times or more. Thus the general conference of the Methodist Episcopal church and the general assembly of the Presbyterian church supported the measure, and the entire membership of these churches was put down in the petition. The annual conferences and synods are now indorsing it, and all the members belonging in these can be added. The district conferences and presbyteries can next indorse it, and then the local classes or societies. Finally, the individual members of the union can send in their signatures, and thus be counted eight times. The same method can be pursued with the Knights of Labor and other organizations.

Nor is the foregoing a mere ironical suggestion. It is being done. The American Sabbath Union has its agents at work in every state securing the indorsement of divisions and subdivisions of national organizations whose members hav already been counted from one to six times.

The real strength of these branches can be overestimated by them, also, to a degree that cannot be safely done with the national bodies whose membership is approximately known to the general public. A meeting of the Federated Trades of Washington, composed of about fifty representativs, was captured by the lobbyists of the Sabbath Union, and induced to pass a resolution favoring the Sunday bill. This resolution was immediately paraded as a petition from twenty thousand laboring men, and this in the face of the fact that the total membership of this organization did not exceed nine thousand.

If these frauds are thoroughly ventilated, the advocates of the bill may not venture to materially increase their original claim regarding the numerical strength of their petition. But they will use these local indorsements to control public sentiment, by leading the people, and even Congress, to believe that large and fresh accessions are being made. Indeed, this has already been done. During the last session of Congress Senator Blair presented as supplemental to the original petition, indorsements from the several state organizations of the Women's Christian Temperance Union to the number of some fifty thousand, when they had already been counted several times.

All in all, this movement is a very great fraud, instituted for the purpose of rescuing from decay a still greater fraud, the Christian Sabbath, upon the survival of which depends the very existence of that greatest of all frauds—Christian priestcraft.

J. E. REMSBURG.

"The Problem of Life."

The pagan Greeks and Romans believed that the spirit of man resembles his bodily form, varying its appearance with his variations, and growing with his growth. Heroes to whom it had been permitted to descend into Hades had, therefore, without difficulty, recognized their former friends. Not only had the corporeal aspect been retained, but even the customary raiment.—*Draper's Conflict*, p. 119.

As a permanent basis for all explanations of the problems raised by Darwin, it has been shown, from several considerations, that the external or corporeal structure of any organic being, is but a tithe of its real and substantial existence—that the life and mental power of each living creature constitute an incorporeal yet substantial organism as real as its anatomical structure.—*A. Wilford Hall.*

Mr. Lemuel J. Potts puts forth a theory about a spiritual body, and wants to know what I think about it. The only objections I hav to the theory are: First, there is not the slightest evidence that it is true, and second, it does not account for anything if admitted. When did this spiritual organism begin its existence? Was it bestowed upon each individual at birth, as Hall affirms, or did it hav a prenatal existence? Was it first of the size and form of a baby, with only rudimentary teeth, and did it grow to the stature of a man or woman? If it has all the organs of a man, and "grows with his growth and strengthens with his strength," then it must hav been continually passing through processes of rapid change, corresponding with those of the material body, and so, like it, would "lose its identity."

Some years ago, John Bovee Dodds delivered a series of lectures in one of the halls of Congress, by invitation of Webster, Clay, Calhoun, and other noted statesmen, on "Electrical Psychology," in which he elaborated this theory, of a spiritual body, in detail. The lectures were published by Fowler & Wells. At first, I thought there was something in the theory, but when I discovered that it was based upon the immense postulate that the writer knew all about material existences, their capabilities and powers; that the necessity for the existence of this spiritual body was a pure assumption, and the fact of its existence purely a freak of the imagination, I gave it up.

But Hall says that, owing to a circumstance which came under his immediate observation, he was enabled to demonstrate the existence of this spiritual body. His brother was compelled to suffer the amputation of a leg. The knife did not, however, sever the spiritual leg, and hence, between the toes of that leg, he was troubled, for a long time, with annoying itching. When he tried to scratch between those toes he didn't find anything to scratch. Right here, it seems to me, this wonderful demonstration breaks down. If a man has spiritual toes and spiritual fingers to scratch them with, he should be able to relieve the itching in the ordinary way.

A. Wilford Hall has "hopelessly shattered and completely overthrown" the evolution theory just as Parson Jasper has overthrown the Copernican theory in astronomy. It only needs the appending of one of Brother Jasper's sermons to Hall's work, to annihilate all science at once and again permit gods and spirits, priests and mediums, to take possession of the world.

Mr. Potts assures us that the fact that a majority of the scholars of the world accept evolution, does not prove that it is true. No. The fact that the great rivers run by the large towns, does not prove that the location of the towns determined the course of the rivers, but the converse of that proposition, that the course of the rivers determined the location of the towns, is true. So the fact that evolution is a demonstrably true theory, has compelled all scientists to accept it.

Mr. Potts affirms that, "If his [Darwin's] theories were correct, the evidence of amalgamation of species, proving man's relation to the lower animals, would be seen at every turn." Then he tells us that "If Darwin's theory . . . were true, there should be no lower animals in existence!"

We are first asked for the "missing links," and they are being rapidly supplied; but these astute objectors are not going to accept the theory until all the links are found and carefully fitted together, and then they will insist that no such links ought to hav existed. They are not going to make any inferences. They insist that, in this survey, the chain shall be applied to the whole length of the line, and every link carefully examined, and if they come to a river they are not going to measure across it by triangulation, for that depends upon inference, but they will wait patiently for the river to run away or freeze over.

Mr. Potts quotes this, from Darwin: "By this theory innumerable transitional forms must hav existed. Why do we not find them imbedded, in countless numbers, in the crust of the earth?"

Let us take a brief glance at paleontological history. When Hugh Miller wrote the "Footprints of the Creator," he insisted that there were no intermediates between reptils and fishes. On the contrary, with the beginning of the permian age, reptils, in their highest form, both in size and structure, abruptly appear. Now, it is known that amphibians, a class of animals which begin life as fish and evolve into reptils, lived throughout the previous carboniferous age.

Hugh Miller insisted upon the fact that there were no intermediates between birds and reptils. When it was urged that such intermediates must hav existed only their remains had not yet been discovered, he replied that science has nothing to do with possible existences. Her business is to deal with facts as they are known. Since then numerous animals hav been found possessing so many characteristics of both birds and reptils, that it is impossible to classify them as either the one or the other. It is thought wonderful that the theory of gravitation should hav enabled astronomers to locate a planet in the heavens which had never been seen. The theory of evolution has enabled paleontologists to predicate the existence of organisms which had never been seen, and the order of time in which they lived, and new discoveries hav converted these inferences into facts, and are doing so every year.

Hugh Miller insisted that, with the commencement of the tertiary age, mammalian life abruptly appeared. Now it is known that mammals, small in size and with many reptilian characteristics, lived as long ago as the triassic period. Which is like to be the true theory: the one that caused Hugh Miller, in every instance, to make a wrong inference, or the one which enabled the evolutionist, in every instance, to infer the truth?

Does not the fact that each of the higher animals goes through a series of changes in the course of its fœtal development, corresponding to the changes which animal life has passed through in the order and time of appearance on the earth, mean something? Man is first an invertebrate. When he becomes a vertebrate he has gill-arches like a fish, then he has reptilian characteristics, then he becomes a mammal, and lastly assumes his own distinctiv form. These resemblances not only obtain in a general way, but they can be followed into the minutest details of structure in each animal. For instance, the earliest animals which were distinctivly of the deer kind were without horns. Later appeared deer with prongless horns. Then those which had only one prong in a mature state, and so on. The deer of the present hav no horns the first year. They shed their horns each successiv year, and every time a new horn grows it acquires an additional prong. These resemblances hav been carried into every detail of structure. They are all the result of growth, of evolution, and they connect organic life into one continuous whole. Will Mr. Potts point us to some fact which is not accounted for in this way?

Mr. Hall insists that it entirely spoils evolution to hav it work both ways, "up and down, backward and forward." Of course so small a consideration as that the facts are numerous which prove it should not be permitted to count. The old rhyme which relates that some great general,

With ten thousand men,
Marched up the hill and then marched down again,

could not hav been true. He must hav got either up or down the hill by a miracle.

Mr. Potts quotes Hall thus: "Any ordinary student might undertake to break down evolution fifty times a day for a week, using Darwin's own books." So any ordinary athlete might undertake to lift himself over a barn by the straps of his boots, fifty times a day for a week, with an equal measure of success.

I will venture to add a little supplement to Mr. James's answer to the statement that "incipient wings are not useful."

Dr. Oswald relates this story in a recent *Youth's Companion*. I do not remember where the scene of it was. Some boys had captured a squirrel which had escaped from them and climbed a tall tree. The boys had climbed after it, and when it reached the top of the tree it had jumped off, lighting on the roof of a barn without receiving any injury. The boys recaptured it and took it to the top of a cliff, a thousand feet down. The doctor saw them put it down and surround it, and when it could see no other way of escape it deliberately jumped off from the cliff. It ruffled up its hair, spread out its legs, and commenced pawing violently in the air. It was not killed by the fall, but was able to escape into the bushes. Is it not plain that under such circumstances the smallest extension of the skin between the fore and hind legs of a squirrel would be useful?

Let me refer to one specimen which will giv about an average of Wilford Hall's mode of argument and attention to facts. I quote from page 451 of "Problems of Human Life:" "I might here safely leave these rudimentary problems as completely wrenched from the grasp of evolution, but I propose to go farther. If the cow or bovine genus ever had upper incisors what could possibly hav caused their loss? Not the fact of such incisors having become useless, for their absence has caused many a bovine animal to lose its life by being thereby unable to bite off heavy twigs in browsing, to gnaw the bark from saplings, or crop the stunted grass which a sheep with full incisors would grow fat upon."

Thus he goes on, page after page, making an elaborate argument, in a stereotyped book, from the assumed fact that what he calls the bovine genus includes all the ruminants which are destitute of upper front teeth. Of course, if he had thought to look, or had consulted any elementary book on zoology, he would hav known that sheep were as destitute of upper incisors as cows. He would hav found that, with the exception of the camelidæ (camels and llamas), all ruminants are destitute of upper incisors. The camels belong to a very ancient type and at maturity hav two upper incisors. But so far from this being an advantage, though they were once very numerous, they would now probably be extinct were it not for domestication. Of upward of thirty species of animals affiliated with camels the bones of which hav been found in North America not one is left. All that remain on this continent are two species of llamas in South America. Ruminants without upper incisors hav taken possession of nearly the whole world. The gradual loss of upper incisors was accompanied by a profound change in the digestiv system, which enables ruminants to swallow their food hurriedly without mastication, and, when securely hid from their enemies, or from the burning rays of the sun, to chew it over at their leisure.

Wilford Hall makes a final plea for immortality, and complains that scientific investigators seem "even earnestly and almost bitterly opposed to every argument which tends to demonstrate the probability of such a glorious consummation." And yet he devotes a whole book to establishing the "glorious consummation" of eternal damnation to the greater part of mankind. He argues that God is just as good now as he ever can be; and that if his goodness does not prevent his inflicting suffering upon the wicked now, it will not to all eternity. By parity of reasoning, if the goodness of God does not prevent him from allowing the devil to torment his saints and make them miserable here, it will not prevent their being made miserable to all eternity. But the cause of indifference of scientific minds to the alleged arguments for the immortality of the soul and a future life are thus stated by Greg, who was himself a believer in immortality: "The only occasions on which a shade of doubt has passed over my conviction of a future existence hav been when I hav rashly endeavored to make out a case—to giv a reason for the faith that is in me—to assign ostensible and logical grounds for my belief. At such times, and still more when I hav heard others attempting to prove the existence of a future world by arguments which could satisfy no one by whom arguments were needed, I confess that a chill dismay has often struck into my heart, and a fluctuating darkness has lowered down upon my creed, to be dissipated only when I again left inference and induction far behind and once more suffered the soul to take counsel with itself."

A. Wilford Hall is a smart man, but he pursues the theologico-spiritualistic method of drawing upon his imagination for facts, and determining what he knows by what he does not know.

Milwaukee, Ore. D. PRIESTLEY.

Origin of Christianity.

I do not doubt that one Jesus was stoned and hanged for sorcery 75 B.C., and Paul may hav been present and a spectator; but does that explain the Buddhist organization and ceremonies of the church? Does it explain the existence of the Asiatic or Buddhist church to which, according to Mosheim, Marcion belonged, with its aerial or spiritual savior, and its peculiar but very sensible belief concerning Jehovah, alluded to by Justin Martyr; and Paul's attachment to that faith, and his aversion to everything Jewish, in which Marcion resembled him? Does it explain the existence of the numerous Gnostic churches, with the doctrin of the transmigration of souls, to which some of them held?

Does it explain the non-existence of our gospels for two hundred years after the stoning and hanging, and the violation of Jewish customs in the crucifixion, and the ignorance of judicial proceedings in the account of the trial? Another thing: our gospels were written to describe impossibilities, to fulfill certain alleged predictions in the Old Testament, not the actual life or death of any human being, and therefore the crucifixion was dated back two hundred years, so that everybody was dust who could hav known anything about it.

Josephus was born soon after this crucifixion, and grew to manhood in Jerusalem, but he never heard of it, never saw a Christian, never had his attention called to the rent in the veil of the temple, never made the acquaintance of any of those gentlemen who were brought to life, came up out of their graves, and renewed acquaintance with their old friends; and he lived and died without seeing the savior's tomb, or the little cave where Mary lived, or any of those holy places that are now such fashionable resorts, or drinking any of that blessed milk of the Virgin, barrels and barrels of which were shipped by the Crusaders to Europe; and after his death Eusebius found it necessary, in the interest of Christianity, to interpolate his book; but all he dared to say was that the sect was not extinct.

Now I cannot believe that Christianity originated in Jerusalem. In my opinion it was a gentile institution, older than the Jesus crucified, or the Jesus stoned. We read in Acts, and it is a significant fact, that the disciples were called Christians first at Antioch. Why? We are not told why. But what old Simeon said is worth considering, viz: "God first did visit the gentiles, to take out of them a people for his name." Is it not singular that the old man who took the infant Jesus in his arms and blessed him should be quoted as thus declaring the gentile origin of the church? Not that I believe any God had anything to do with it. But after the church to which Paul and Marcion belonged, adopting the Jewish scriptures, changed its allegiance from the spiritual to the crucified Jesus, it determined to cover up its gentile origin; hence the destruction of books, corrupted and forged epistles, and gospels filled with inconsistencies and contradictions; but something may be learned from the mistakes of their authors and compilers.

It was a mistake to admit that Judas Iscariot was a bishop. It dated the church back. It was a mistake to represent Jesus as hating the Nicolaitans, probably a Gnostic sect in Antioch. It was a mistake to refer to the dispute between Paul and Cephas, in Galatians, as it confirms what Marcion says of Paul's aversion to the law; and to print what Paul says in the epistle to the Romans, where he tells them, before he had visited Rome, "that their faith was proclaimed throughout the world," as that proves the church older than Paul. And when he adds, "mark them which are causing the divisions, *contrary to the doctrin which ye learned*, and turn away from them," is it not probable that he refers to the controversy concerning "mixing matters of the law of the Old Testament with the words of Paul's spiritual savior?"

It was this controversy which took Marcion from Pontus to Rome, where he spent twenty years, making himself a world-wide reputation. And I cannot believe that he was a myth, or an invention of Tertullian, or a forgery of the fourteenth century. Why did the Romish church follow Paul and Marcion, with hatred, denouncing them as heretics, for centuries? Did Tertullian write those sharp criticisms upon the Old Testament? Did he denounce the ignorance, the inconsistency, the cruelty, the injustice of Jehovah? What could hav been his motiv?

But I repeat what I hav said of Marcion, that for fearlessness, for freedom from superstition, for truthfulness, he stands at the head of Christian theologians; his only weakness being a result of the doctrin of the impurity of matter, in which he was sustained by Paul and the Christian world. He was the advocate of a humane religion, to which no one could object—a religion to which revenge and punishments were unknown; and had he been elected to the supremacy of the church of Rome, to which he aspired, ours would hav been a happier world to day.

Grant that Paul believed in the spiritual savior of the Asiatic church, as Marcion says that he did (and everything that he has written shows the frankness of a truthful man), and we see why his ten epistles, originally as clear as the product of any human pen, through interpolation and forgery are a puzzle to investigators. Grant this belief, and the mystery that for nineteen centuries has hung over the church vanishes forever. S. PALMER.

The Work Is Onward.

The following very able article is only one of many such admirable presentations of facts frequently adorning the columns of the great Portland daily, the *Oregonian*, the organ of the Republicans, with more extended influence and larger circulation than any other paper of the great Northwest:

WHAT BIBLE?

The Idaho constitutional convention on Tuesday discussed the section of the educational article forbidding the use of sectarian books. We are glad to note that the convention refused a passage to the following amendment:

Provided that nothing herein contained shall be construed to forbid the reading of the Bible in the public schools, nor to enjoin its use.

There was a good deal of demagog talk in favor of this amendment. To acknowledge the influence of the moral teachings of the Bible is one thing, while to make its reading part of the religious exercises in the public schools is quite another thing. If the Bible is to be read, what Bible? the Protestant version or the Catholic, or both? The Old Testament, which the Jew accepts, or the New Testament, which he rejects? Would Idaho teach her children hostility to Mormonism by reading the Old Testament, redolent of polygamy and concubinage, or the monogamic teachings of the New Testament? How could any state expect logically to refuse to support the Roman Catholic parochial schools if it includes among the religious exercises of the common schools the reading of the Bible, that to the Catholic is not simply the "foundation of all morality and truth," but is a sectarian book?

Mr. Poe, of Nez Perces, declared that all our laws are founded upon the Bible. Does Mr. Poe think that the divorce laws, which rule in nine-tenths of the Union and in England, are founded upon the Bible? Does he find the faintest trace of any hostility to polygamy expressed in the Old Testament, even in the Ten Commandments, on which we base our laws which make bigamy, polygamy, and concubinage crimes? Does Mr. Claggett really believe that the Bible is "the foundation of all morality and truth?" Does he really believe that the morality and truth, for which integrity, truthfulness, justice, mercy, temperance, humanity, forgivness of injuries, self-sacrifice, and obedience to conscience stand, had no evangelists before Christ, or no evangelists after Christ that never had a chance to know Christ?

The Bible has more than once been used to fortify human slavery and all the immorality and inhumanity it implies; it has been used as the pedestal of the cruel theocracy of Puritan New England; it is used to-day to justify polygamy by the Mormon; it is used to justify the sentimental, destructiv doctrin of Christian Socialism preached by Victor Hugo. So far from being the foundation of all morality and truth, it is a mixture of truth and error, and its ethics are in many places so execrable that they are not only not practiced, but are under the ban of both the law and the church in all Christian countries. The Bible is no more "the foundation of all morality and truth" than Plato and Aristotle are the foundation of all morality and truth—whether spiritual or scientific. The evolution of all morality and all truth did not begin with the Bible nor end with it, and to pretend that it did is as historically untrue as it would be to say that all we know of applied natural philosophy began and ended with Archimedes, or all speculativ science began and ended with Aristotle.

With such mighty helpers, surely the Liberals should take courage. "She do move." Let us see to it we are doing our part toward educating the honest-hearted in the great truths of Liberalism and the justice of our Nine Demands. C. B. REYNOLDS.

French Schools.

A recently published official report gives some interesting information respecting the elementary schools of France. The statistics presented show that rapid progress is being made in the secularization of the municipal schools. Between 1882 and 1887 the number of such schools with monastic masters or mistresses decreased from 11,000 to 9,000, owing to the gradual substitution of lay teachers; while the schools under lay masters or mistresses increased from 51,000 to 57,000.

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Our Congress.

Readers will see in this issue the Call for the Congress of the American Secular Union for 1889, and if they greet it with half the warmth with which we hope for the success of the affair, we shall be glad. Now or never, is what seems to be the burden of the rallying-cry each year, but after all, we may say that it is true each year. We do not know any year what complication in public affairs may ensue, what national emergency may be ushered in, in which much may depend on the advantage we may hav gained just in time by a little organization and effort. We should look upon each year as our last opportunity.

And further, besides these motivs of duty, we should think decidedly that motivs of pleasure ought to be sufficient alone to procure an attendance of the largest proportions. When a Freethinker livs, as some do, among those only that he must regard as natural foes to almost every principle of progress and enlightenment that he carries in his breast; when he has to pass a whole year with no better cheer than the society of those enemies of man's advance and obstacles to his happiness called Christians, if he does not embrace eagerly an opportunity to meet those that he can really call his fellows—those with whom he can hav real companionship—to grasp good hands that he knows neither fumble superstitious wine and dough now nor will ever point a gun against him in fanatical battles for a despots' Jehovah in the future—if, we say, he does not embrace such an opportunity as this, we shall look upon such a one as a phenomenon more unsolvable than all the mathematical puzzles of the creeds. We shall soon hav more to say on the particulars of the gathering. Meanwhile we hav done our duty in putting in our earliest appeal to our friends to come where they can, if they but know it, enjoy themselvs better than they ever did before in their lives.

The New States.

We cannot record as yet a full settlement of the vexed questions exercising the constitution-makers of the West. As soon as the matter is finished and the news is accessible, we will endeavor to present a full account.

Christian partisans are present and activ, but we are pleased to say that our side is not altogether supine, and besides our special advocates there are many good, keen-minded territory men who are showing that they hav heads fuller of common sense than of superstitious rubbish and deference to would-be despots. However, the battle is close. Secretary Wylie of the National Reform Association (God-in-the-Constitution party) reports from one of the scenes of action:

"I hav preached four sermons, occupying each of the Protestant pulpits of the city, hav addressed the constitutional convention, hav conferred with the committee on preamble and bill of rights, hav written for one of the papers of the city, hav interviewed a large number of the members of the convention, and hav secured the activ coöperation of some. I hav also interviewed all the resident ministers and hav secured their coöperation. They are to hold a meeting at 5 P.M. to-day to consider a plan of action. Three forms for the preamble hav already been submitted, one in the convention and two in the committee. The one read in the convention is thoroughly Secular. It was introduced soon after my address, and was doubtless intended to head off any acknowledgment of God. Judge Carland, a member of the committee, introduced one which 'implores the aid of the sovereign ruler of the universe.' But since this convention is making a constitution for a very small part of the universe, why not acknowledge the ruler of nations? Mr. Turner, also a member of the committee, introduced one which contains all we desire. An effort was made to kill it as soon as it was introduced, but the motion did not prevail. It has been proposed to circulate for the signatures of delegates a paper with the following heading: 'Are you in favor of a preamble containing an acknowledgment of almighty God as the source of all authority, of the Lord Jesus Christ as the rightful ruler of nations, and of the Bible as containing the proper standard of morals in civil affairs?'"

A report from Olympia, W. T., reads:

"The convention spent the morning here in discussing a proposition to put the name of the deity in the preamble of the constitution. The preamble as reported by the committee reads:

"'We, the people of the state of Washington, to preserve our rights, do ordain this constitution.'

"Mr. Turner moved to amend by inserting among other words:

"'Profoundly grateful to almighty God for this inestimable right, and invoking his favor and guidance, do ordain,' etc.

"This was part of the dispute. It was opposed solely as being unnecessary and proposed solely as sentimentality. Every speaker professed the greatest reverence for God, but some feared it might be construed to mean the union of church and state. Others said nothing purely sentimental should go in the constitution. Finally a motion to adjourn prevailed, and after dinner the preamble was hastily referred back to its committee to report a new preamble."

We hav procured a copy of the preamble and other declarations and enactments that the National Reform Association presents in all these states for adoption, and will print them for our readers:

"PREAMBLE. We the people of the state of ——, acknowledging almighty God as the source of all authority, the Lord Jesus Christ as the ruler of nations, and his will as supreme law in civil affairs, do ordain this constitution.

"BILL OF RIGHTS. The right of all the people to one day in seven free from common labor, for the purpose of rest and worship, shall be forever maintained in the laws of this commonwealth.

"2. All political power is vested in the people, and all free governments are founded upon that authority which through them is derived from God.

"LEGISLATIV DEPARTMENT. The legislature shall regulate marriage and divorce by laws not inconsistent with Christian morality.

"PUBLIC SCHOOLS. It shall be the duty of the legislature to establish and maintain a system of free public schools adequate for the education of all the children in the state between the ages of six and sixteen years, inclusiv, in common branches of knowledge, and in virtue and the principles of Christian morality." . . .

The promoters of this delightful scheme then set forth "some of the reasons for embodying these principles in the constitution," from which we extract:

"1. It is a fact that God is the source of the authority inherent in the people. Government gets its power from God, or it does not possess it at all.

"2. It is a fact that the Lord is king of nations.

"3. It is a fact that divine will is the higher law for nations. Legislators must make law on many subjects on which God has already legislated. Should not human law harmonize with the divine?

"4. 'The Sabbath was made for man.' It is a God-given right. This right is inalienable. Government should protect us in our rights. Two millions of American citizens labor on the Sabbath. More than a hundred thousand of these are employed in the mail service. Should not something be done for their relief?

"6. There must be a standard of morals in the schoolroom, as well as a standard of definition and pronunciation of words."

These men are traitors. Let every Liberal that has a boy at school learning American history and the Declaration of Independence, call the boy to his knee and point out to him the sentiments above, and let him know whom he has to watch against in his coming manhood.

Among the efforts on our side, most of which we will notice later, there is one of such bright merit that we will notice it in this issue. It is a letter to the convention, in the Fargo *Sunday Argus*, from a stanch Freethought defender. We will reprint a part of it next week. In Idaho we hav gained the eminent triumph that the Bible is forbidden to be used in the public schools. In Montana friends of the secular affirmation made stout opposition to the words, "So help me God," in the official oath; but with what final success remains to be seen.

While our special interest is with Freethought matters, other reformers are no doubt anxiously awaiting the decisions on their several reforms. In North Dakota the action of the legislature extending suffrage to women has been amended so that before it can operate it must be ratified by a vote of the people. In Montana the last we heard of woman suffrage was one day when it got a vote of 33 to 33, upon which it dropped out of sight, for the time at least. Those who are friends to the single-tax scheme will be interested to learn that a number of advocates of that scheme hav presented its merits. A Mr. Buell, coming from Minneapolis on the 30th ult., addressed the North Dakota convention, advocating that the constitution provide for that system of taxation. The theory that all taxes should be collected from the lands, and improvements and personal property be exempt, is popular with many of the delegates, who are desirous of adopting some plan to reach the speculators who they say hold unimproved land and check the development of the country. Finally, we may add the news that the one-house legislation proposed in North Dakota failed of adoption.

However, our business is with the Liberals trying to establish lasting immunity from the tyranny of bigots, and heartily do we wish success to the noble efforts they are making for us, and for themselvs, and for their children, and for us all.

Our Total Church Exemption.

Another territory in which Freethinkers should rouse themselvs to anticlerical activity is New Mexico. The constitutional convention of that prospectiv state is about to be held. We hav good readers there, whose eyes will be met by this, and we feel that we must adjure them with all the fervor of half a dozen camp-meeting exhorters to exert themselvs and procure a pure constitution. One of these readers we will try to help now. He writes:

"KINGSTON, N. M., July 27, 1889.

"TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A member of our constitutional convention asked me for information in relation to the probable value of church property in the United States. He wishes the information for use at the convention which meets on September 3d next. We desire, when this territory becomes a state, that none shall be exempt from taxation.

"If you will kindly insert a few lines in your valuable paper on the above subject, you will very greatly oblige myself, and possibly many others.

"Most respectfully, T. F. CHAPMAN."

It is difficult to gather from among the many and complicated data, the exact amount involved at any one time. The census for 1880 has been long delayed, and we are yet in process of preparing from that and other sources a satisfactory statement on the matter. We hope to hav it ready in time for use by our friend. Meantime we will furnish him with a serviceable enough estimate based upon earlier returns.

The total number of church buildings in the United States is over one hundred thousand. The value of these and their lands we put at $1,500,000,000. Below will be found a table, showing how this property was, at a period a few years ago, distributed through the various states. Unless otherwise stated, the figures are from the United States census of 1870. Those of 1875 are from the state censuses and the churches' year books. That for New York is for 1870, 1875, and the last sum ($101,105,765) is the estimated sum of the present values of property used exclusivly for church purposes. By comparing the figures for 1870 and those (where given) for 1875 in, say New York, for instance, the percentage of increase is seen. This increase in the older states is largely due to the rise in value of real estate:

Alabama	$2,414,515	New Mexico (1870, $322,621)	$365,500
Arkansas	854,975	New Jersey (1870, $18 347,150)	19,043,510
Arizona	24,000	Nevada (1870, $212,000), 1874,	301,450
California	7,404,235	Ohio (1875)	33,328,000
Colorado	207,230	Oregon (1875)	51,300
Connecticut	13,428,100	Pennsylvania (1875)	64,311,365
Dakota	16,300	Rhode Island (1875)	5,141,400
Delaware	1,823,950	South Carolina (1875)	4,065,500
Florida	426,520	Tennessee	5,934,450
Georgia	3,561,955	Texas (1875)	1,779,700
Idaho	18,200	Utah (1875, Mormons, $1,000,000; other Christians, $70,900)	1,070,900
Illinois	22,664,283	Vermont (1875)	4,162,400
Indiana	11,942,227	Virginia (1875)	6,327,700
Iowa	5,730,352	Washington territory (1870, $62,450), in 1875	105,700
Kansas	1,722,700	Wisconsin (1870, $4,890,781)	6,905,350
Kentucky	9,824,465	Wyoming territory (1875)	56,500
Louisiana	4,048,525	West Virginia	1,349,600
Maine	5,200,853		
Maryland	12,038,650		
Massachusetts	24,488,285		
Michigan	9,133,816		
Minnesota	2,401,750		
Mississippi	2,360,800		
Missouri	9,709,358		
Montana	99,300		
North Carolina	2,487,877		
Nebraska (1870, $386,000), 1875,	665,150		
New Hampshire	3,303,780		
New York (1870, $66,073,755), 1884	101,105,765	Total	$414,608,241

The six leading sects which participate in this wholesale public robbery are the Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians, and Roman Catholics. The amounts respectivly credited to them by the census of 1870 are:

Methodists	$73,975,581
Baptists	41,608,198
Presbyterians	53,265,256
Congregationalists	25,069,698
Episcopalians	36,514,549
Catholics	60,985,566

Now, by computing according to the rate of increase of church property, by actual additions and the rise of real estate, during the period since 1850, we may easily arrive at a close estimate of its value to-day. That rate of increase has been this: It has doubled every ten years. That this is the rate of increase may be seen, not only from our representations, but from those of General Grant, in the extract that we shall giv later on; certainly he is not chargeable with being misled by professional Freethought animus. Now, as the figures presented are, with trifling exceptions, those of 1870, we may for 1880 put them down doubled, in round numbers $800,000,000; and for 1890, $1,600,000,000. We are willing to say, $1,500,000,000. This is in accord with President Grant's computations. A sum that by doubling every decade had reached in 1900 $3,000,000,000 would hav been in 1890 $1,500,000,000, and in 1880 $800,000,000. We, hav, then, in the United States at present say $1,400,000,000 invested in untaxed church belongings. At two per cent rate of taxation (which is an exceedingly low estimate of the average rate) this property should bring the state governments $28,000,000 per annum. Instead of this, it yields not one cent of revenue. It is the most stupendous steal on record. The so-called river and harbor jobs and Star Route swindles were but petty larceny in comparison. Let us, to be on the safe side, suppose that church property has not maintained the same rate of increase (though we hav every reason to suppose that it has, and no reason to suppose that it has not). Let us even call the total to-day $1,000,000,000; still we hav the enormous sum of $20,000,000 as the amount of which the nation is yearly defrauded.

Monarchy is maintained in England at a yearly cost to the nation of nearly $4,000,000, and the people rightfully complain of the imposition; yet the amount of indebtedness from which the Christians of this country are relieved by their property going untaxed would not only support the royal family of Great Britain, but would in addition pay the salaries of all the executiv officers of the United States many times over. Here in America we justly complain of the many drones who hold fat places in the public hive (not the least of which are the chaplains in the army and navy); yet the substance which these absorb is not a tithe of the loss to the people caused by church exemption. All the other public money wasted, stolen, or unlawfully appropriated does not equal that sum.

There are some grave opinions upon this matter from the mouths of our most prominent men, that we hav not infrequently brought to view, and they are of so important a character that we will reprint some of them again, that they may perhaps afford some help to our Western friends in this their "time of peril and need."

James A. Garfield said in Congress, June 22, 1874:

"The divorce between church and state ought to be absolute. It ought to be so absolute that no church property anywhere in any state, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

The New York *Evening Post*, while conducted by William Cullen Bryant, said:

"The *Evening Post* has long been of the opinion that the American theory of a self-supporting church ought to be carried out to its full and legitimate conclusion, and that the separation of the church and state ought to be complete. It should include the total discontinuance of contributions of public money, direct or indirect, to the support of any religious establishment. We hav never been able to see the slightest difference in principle between the appropriation of a certain sum of money raised by tax to a particular church, and a release of that church from a tax on its property to the same amount. The cost of the benevolent act in either case falls upon the taxpayers generally."

President Grant, in his annual message of 1875, recommended the passage of a constitutional amendment for the more complete separation of church and state, and referred to the rapid increase of this exempt property as follows:

"In connection with this important question, I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax, municipal or state, amounted to about $87,000,000. In 1860 the amount had doubled. In 1870 it was $354,483,587. By 1900, without a check, it is safe to say this property will reach a sum exceeding $3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who hav to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."

All that any person needs, to be brought to the apprehensions for the future expressed by Grant, is to take a course of reading in universal history of the compass of that with which Grant was familiar. It has everywhere been the case that where the church has been allowed to accumulate property unchecked it has soon verged so close upon absorbing the whole nation that an impoverished people hav had to wrest back their possessions by force. England had to do it in the sixteenth century, France at the Revolution, and late examples are those of Italy and Mexico. The way Americans hav been cajoled and led by ecclesiasticism is almost enough to make one despair of hope that they hav profited by the abundant lessons of the Old World. If our Western friends can be among the first to inaugurate the true separation of church and state, in humanity's name let them bend every energy to the task, and giv all of us hope for a brighter future.

Our friends in the convention may meet with challenges of their statements of figures. We do not claim, as has been seen, rigidly verified accuracy for the main results herein presented, and an error of a small sum would no doubt be caught up and made a to-do over by orthodox partisans. So let our friends keep at hand what censuses for later years they can get and whatever else useful they can get hold of—and good luck to them all.

The Alexandrian Library.

In another column a correspondent requests information on the destruction of the Alexandrian library.

The library was the subject of three separate destructiv attacks. The first was the demolition of half of it by fire at the siege of the city by Julius Cæsar. As the fire was not purposed, but merely an accident of the siege, it requires no attention from us. The next two attacks upon the library were purposed, and are thus the ones to be noticed.

Christianity now arose. It secured to its side the emperor Theodosius; he directed the Christian bishop of Alexandria, Theophilus, to destroy the library. Theophilus executed the order, dispersing the books in every quarter, and they hav never been recovered. The emperor, our correspondent will notice, was not Constantine, but Theodosius.

A part of the collection was still left. In 642 the Mohammedan caliph Omar, being in power, gave this order: If the books contained the same doctrins as the Koran, they could be of no use, since the Koran contained all necessary truths; if they contained anything contrary to that book, they deserved destruction; so, whatever were their contents, they were to be burnt. Pursuant to this order, they were distributed among the numerous public baths, to be used in providing the fires; in which use they lasted six months.

Thus did this magnificent collection of wisdom and science fall victim to religious fanaticism, Christian and Mohammedan.

Elimination of Inconstant Factors.

In endeavoring to ascertain the cause of any given class of effects, the rule of logic is, to eliminate, among the many intermingled factors each one of which is suspected of being the cause, those factors that are inconstant. The remaining constant factor, present in all cases, is plainly the cause. Now, an effect whose cause we wish to ascertain is, our present civilization. So we must examin all the countries in which civilization is present, and eliminate all the factors that are by chance present in some countries but not in others, that is, inconstant. The remaining constant factor, present in all countries, will plainly be the cause.

The honor of being the cause of our civilization is claimed by Christians for their religion, and also by Rationalists for Freethought and material development. Application of the logical method givs a test that is decisiv. On the one hand, every country that has civilization has Freethought and material development, commenced to get civilization not when it had merely Christianity but when it commenced to get Freethought and material development, and now has civilization in degree just proportioned to its degree of Freethought and material development. On the other hand, those countries that hav Christianity only, and hav not Freethought and material development, remain still without civilization. Christianity, then, is an inconstant factor, and is not the cause; Freethought and material development, then, is a constant factor, and is the cause.

Having made the general statements, it remains to name the particular facts in proof. To name the countries that hav civilization, along with Freethought and material development, is unnecessary; the list is lengthy, and we all know them. To name the countries that are without civilization, having Christianity but not Freethought and material development, is what we will now proceed to do.

There are two such countries, and they afford us excellent test cases. One is Spain. Her situation, on a peninsula, the only contiguous country being France, with whom she has always had a hostility that prevented the introduction of French or other improvements, has helped to preserve her isolated from other nations. The other cause of her isolation has been her religious bigotry. At all events, here she has been isolated for centuries. All this time she has been the most intensely, fiercely, hotly Christian nation in the world. Has this Christianity of which they boast produced in her civilization? No. She is a semi-barbarous country to-day.

Abyssinia is the next example. Christianity was introduced there in the year 300. It has flourished luxuriantly. It has caused the Abyssinians to rave, kneel, pray, cringe, split into sects, kill, persecute, and tell lies about one another. In short, it has had all its legitimate effects. But owing to the geographical situation of Abyssinia, Freethought and material civilization did not get in, and to-day the Abyssinians are savages.

Besides these two countries, a late dispatch from Paris calls our attention to another that will probably serve as an example:

"PARIS, July 16th.—A letter has been received by the Paris Geographical Society announcing that Count Teleki, who a while ago discovered the big lake Basso-Narok in east central Africa, found a Christian tribe to the north of this lake. They liv about three hundred miles southwest of Abyssinia. No white man or nativ missionary has ever been among them as far as they know, and Count Teleki is the first to giv any information about them. He believes that at some distant period in the past they hav had relations with the Christian Abyssinians. About eight hundred years ago a princess of the Jewish faith drove out the reigning dynasty in northern Abyssinia, and for a century the Christians were bitterly persecuted. It is thought probable that during this era some Abyssinian families escaped to the south and founded Christian colonies, from whom sprung the Christian nativs whom Teleki has found surrounded on all sides by paganism. Their religion is a very debased form of Christianity, but considerable New Testament history has been handed down to them in traditions, and they hav a priesthood, the cross, and other emblems of Christianity."

Now, are these savages in any degree elevated above surrounding tribes? Does the explorer say he finds in them the arts and sciences of civilization? If Christianity produces all such good things, why has it not produced them there? Why the remarkable exception? Why do we not read of the explorer, astounded, emerging from encircling tribes of low negro trash sunk in their wicked heathen beliefs, to a state of towers and palaces, learning and justice, triumphant proof to be thundered at us from pulpits? Information of some such thing is sadly wanted.

E. J. FOSS, of Rochester, is informed that the chaplains of Congress each draw nine hundred dollars per session for their useless prayers. The state legislatures pay them various sums, usually five dollars per prayer. That is the rate in this state, and the ministers draw it promptly.

THOSE Christians who deny reason to the lower animals are confronted by Sir John Lubbock with many adverse facts, such as the apparent ability of a wasp to count as high as twenty-four, an ability not shared by all races of savages, and its power of knowing beforehand whether one of its eggs will become a male or a female. If the former, the mother wasp puts five insects in the nest for the grub to eat. If the latter, ten, as the female is larger.

Letters from Friends.

WELLESLEY, MASS., July 9, 1889.

MR. EDITOR: I cannot tell you how much I rejoice that THE TRUTH SEEKER so fearlessly and so persistently faces the foe for free thought, free speech, and free press, whatever the form in which that foe appears. E. M. F. DENTON.

BRAGGVILLE, MASS., July 14, 1889.

MR. EDITOR: Inclosed please find check for $5. I hav had THE TRUTH SEEKER for one year and wish to renew my subscription. I hav got a new subscriber, Mr. Jesse Albro. Every little helps. I like the paper very much. I see some find fault with its size; others think it is too Liberal, others think it is not Liberal enough, and one is afraid to let his Christian friends even see it. Heston is grand. Don't get discouraged. Your paper is doing a great work.

Yours for Truth, T. N. SHERMAN.

NATIONAL CITY, CAL., July 19, 1889.

MR. EDITOR: I see your California correspondents are wide-awake, and compare very well with other states. Here we hav no Sunday laws, although the church is not satisfied. Every session of the legislature the representativ of the old chestnut is there in full force praying for special Sunday laws. But our legislators are intelligent, and are thoroughly posted on modern as well as ancient history, and they do not propose to let the state go over to the superstitious orthodox element—to make stringent religious laws for the wholesome secular majority to liv under. A. N. BURGESS.

SNOWVILLE, VA., July 30, 1889.

MR. EDITOR: I hav just been reading about the "Phantom Cities" in Yucatan which hav been so long a mystery to the world, and from which no man returns to tell the tale after having started to find them. The country being so inaccessible to explorers and the mission of the traveler so fraught with danger, why could not some of the spirit-historians take the trip and giv us a description of the cities and their inhabitants, and perhaps point out a way whereby they can be safely entered by living explorers?

One such test as this would be worth innumerable messages such as are usually given by the phantoms of the spirit-world. Will some friend tell us why this has not long since been done, and why it cannot now be done?

ELMINA.

CINCINNATI, O., July 20, 1889.

MR. EDITOR: Are there any free Americans? I sincerely hope there are millions, and if so, it is quite time for them to wake up in a grand body, full of power, patriotism, and resolve, and see to it now, without delay, that their noble republic fall not under the vile and despotic power and rule of the Roman pontiff, who seeks the life of this great nation, to crush out its liberties, and make it a hotbed and stamping-ground for swarms of lazy priests, monks, nuns, beggars, and pests of all sorts. Brother patriots, I think I hear a roar of voices from every portion of this free republic, with a determined shout, No, no; it never shall be! America shall be ever free from church power, king power, and all other powers which seek to destroy the freedom of this land. Unity, liberty, and fraternity shall ever resist all foes.

T. WINTER.

MINNEAPOLIS, MINN., July 22, 1889.

MR. EDITOR: Inclosed find the price of "Bible Inquirer" and "What Liberalism Offers in Place of Christianity." I hav been on this side of the water now five years, and all this time I hav been at sea as regards religion, but without reading anything but the Catholic literature that I was brought up in the midst of. I hav come to the conclusion to join the minority, and unfurl my banner to the comforting breeze of science. Every little Freethought scrap I find I gulp down with an appetite that surprises me when I think of it. There is some strange comfort in every line of such writings, vastly differing from that which I was by accident—as far as I had anything to say about it—brought up in by dead, heavy, dull, nightmareish (if you'll allow such an adjectiv) prayers, the same thing night and morn day after day and year after year. I cannot do without such mental comfort as Freethought pamphlets giv, having once tasted it.

Yours, etc., for truth, HUGH MACMAHON.

LAKE CITY, IA., July 11, 1889.

MR. EDITOR: I wish to say a few words in regard to my brother's death as many good Christians claim an Atheist cannot die happily. I say Atheist, for that is what he was, pure and simple, perhaps the most outspoken Freethinker in the county he lived in, and could repeat more of Colonel Ingersoll's writings than any man I ever saw, and would do so after being so weak he would stop and rest for lack of breath. He accepted death more willingly than anyone I ever saw, saying he had no respect for a God that was not as good as himself, for he would not damn one of his children one hour for all the money on earth.

The nearer he came to death the more absurd the orthodox doctrin appeared to him. All he desired was an eternal rest. After a lingering sickness, how sweet to lay life's burden down! For the sake of wife and fashion, he was willing a Universalist minister might preach a funeral sermon. The funeral was one of the largest ever held in the village of Watertown. He stopped the usual amount of lies told at the death of a Freethinker by his many expressions of willingness to die, without a single regret.

Thus passes away E. G. Tompkins, of Watertown, O., in his fifty-ninth year of age, a firm skeptic from childhood, always having done right for the love of right and fellow-man, in the place of Jesus, that no one can understand. He leaves a wife and four daughters, three married and one single, all of his faith or way of thinking. His memorial card will be in accordance with his faith.

Now, Mr. Editor, a few words in regard to Mr. Wanamaker. Though a strong Republican, in his case you hav my strongest sympathy, and I say, yes! "giv the devil his due," by kicking Wanamaker out of office. A man that will so far forget his duty in office as to prostitute it to the church power, ought to get out and let a man of brains take his place. Oh, how long, and yet how long, will men be fools?

I close, wishing THE TRUTH SEEKER friends a hearty good-speed, Heston included. May his pictures never grow less.

I am, most truly yours, J. L. TOMPKINS.

WALTON, IND., July 11, 1889.

MR. EDITOR: As I esteem you as a bold champion in the cause of truth and science, I write you to-day to let you know that I yet liv. You may hav but little knowledge of me. I am the man that introduced the first copy of THE TRUTH SEEKER in Cass county, in D. M. Bennett's time. I yet liv, but hav had to go through hell and damnation. I am now old. I am in the seventy-third year of my life. I hav sunk $11,000 by misplaced confidence in those I thought friends, but who hav been my worst enemies. I inclose to you a card showing my style of business—hotel-keeping in Walton, Ind. Seven years ago I lost every dollar I had. I am struggling yet to sustain myself on the principle of honor.

If you see R. G. Ingersoll, the greatest reformer the world has ever known, tell him I hav not forgotten him since my interview with him at the Murdock House at Logansport.

Yours respectfully, D. ENGLER.

NEW HARTFORD, IA., July 22, 1889.

MR. EDITOR: Watson Heston's illustrations are immense, and I want to thank him and THE TRUTH SEEKER for them. His last, "Decline of the Papacy in Italy," givs nearly a three hundred years' history at a glance. That great bag of wind, the pope, was prodigious, both for power and evil, in 1600. Now the wind is all out of him, in Italy at least, but we fear not in the United States. This country will witness the last death throes of popery, and that page in history will be blacker than any that has preceded it. That hideous old monster, more devilish in heart than hell was ever pictured, will make this country red with blood before it givs up the ghost; and the spawn from the mother church, Protestantism, will help on the cursed work.

"The Lady of the Club," by Helen N. Gardener, in the last TRUTH SEEKER, should be read by every man and woman in the civilized world. Let every truth seeker read it, at least. Very truly yours, MEL PIERCE.

July 24, 1889.

MR. EDITOR: There has been such a striking case of Christian charity in our village I cannot refrain from writing. In the early part of this season a stranger came to Mr. W. S. Johnstone and hired to him to work on the farm. After about three weeks had expired the family of the aforesaid hired man came to Pocahontas, hired a house, and moved into it. As Mr. Johnstone resided two miles distant, the hired man's going to see his family, who had recently come to town, gave rise to suspicion which resulted in the arrest of said hired man, who proved to be an escaped convict from Indiana state prison. After two days of incarceration the prisoner was sent back to his former place of imprisonment, his family remaining in our town of Pocahontas. A few days later the oldest girl fell sick of a fever. The mother prevailed on the doctor to visit her daughter, who left medicin, leaving directions that it should be given every hour. During nearly a week's illness, which nearly proved fatal, in a Christian town with three churches and pulpit-pounders, one poor Infidel living three miles away from town was all that showed any sympathy. The family was destitute of food and fuel only for the charity of this one Infidel. One Christian lady proved her fidelity to the Christian religion by saying that I should be egged for showing them kindness. Her name is Lilly Jet. That is the kind of lilies Christianity produces. Had this lady never seen a Bible or heard a sermon she might hav been a lady of good feeling.

I wish to say that the Freethinkers' Hymnbook I hav seems to be a gem. I sing my songs in the family circle where I am living, and although they are all Catholics the songs are admired. The old lady of the house has now got the book in her hand silently perusing its contents. She has had me transcribe two of them for her, and now she interrupts me to ask me to transcribe another, so the good work goes on.

I wish to say before I close that the article in our paper entitled, "The Lady of the Club," made a great impression upon me, and I sent the paper by mail to an old Presbyterian preacher in hopes it will soften him.

Long liv the grand old TRUTH SEEKER. From your brother in the cause of Liberalism,

EX-REV. JOSEPH N. MAXEY.

FRENCHTOWN, NEB., July 18, 1889.

MR. EDITOR: I hav no doubt E. W. Miner, of Hay Springs, is doing a laudable work trying to colonize Liberals, and I sincerely hope he will succeed; but if he could come to this county, which is older by several years than the one he livs in, I can show him nine out of every ten farms under mortgage. It is not that it is Nebraska, but for the reason of nabobs at court who draw the strings while the common people dance—in other words, bankers who are allowed to hold a "corner" on money, while others contract the currency and manipulate affairs expressly to make hard times, so that farmers and everybody else must borrow money and fill the coffers of banker princes. Once I thought that borrowing money was only an epidemic that would pass away when it had run its course, but now I know it is the result of a conspiracy to rob and plunder the people who are willing and anxious to hold their noses on the grindstone while the members of their "party" turn the crank. Here in this neighborhood, within a radius of three miles, I can point out eleven empty farmhouses, some of them quite good houses for this country, and barns, with a windmill or two thrown in—farms mortgaged and people gone.

This is a sad illustration, but it is true, and can be duplicated in dozens of places in northwestern Nebraska.

I hav lately been honored with a copy of the new "Cosmian Hymnbook." To say that every Liberal in the land should hav the "Cosmian Hymnbook" would only be to reiterate what others hav said of other books, but it would be a fine thing nevertheless. I mean fine for all Liberals to hav the book, and that the book itself will be fine also.

Liberalism needs music to unite, harmonize, and elevate its members. The people in the churches know what a power their music is to draw the crowd. The grand church organ is the principal part of the church paraphernalia. It is the music as much as the mystery that holds the machinery together. As Brothers Bell, Burnham, Shaw, and Kelso, no doubt, often said in their palmiest Methodist days, "Now is the accepted time"—to prepare for the coming camp-meetings and summer gatherings, and remember that you want a song-book, and not be playing peek-a-boo over your neighbor's shoulder. Send to the Truth Seeker Company for one.

MARY BAIRD FINCH.

PORTSMOUTH, O., July 14, 1889.

MR. EDITOR: A few days since I attended the funeral of a loved and loving daughter, sister, and friend. She had died in the morning of young womanbood, and while the silvery rays were falling from the east. The services were held in the Second Presbyterian church, and were conducted by Rev. (?) C. L. Work. His discourse was fearful; it was the most cruel thing I ever listened to. He gave no consolation to the broken-hearted parents, to the weeping brothers and sisters, or to the sad friends who had collected to join in the last rites. No devil could hav done worse. In the course of his remarks he attacked the platform dance, and drew those (among whom were members of his own flock) who had recently attended over the coals, and predicted damnation to all who persisted in attending the merry-go-round. He said his "almighty friend," that is, the Presbyterian God, had fixed the life of each and all; none could shorten or lengthen their allotted time; and as for himself he did not desire to liv past the date fixed for his departure by his God. I am inclined to disbelieve this, for only a short time ago he was taken ill, and like sane people he had a physician called in. Why? He wanted to be himself again and liv. The man of medicin ministered to his wants, and he got well. By so doing he may hav thwarted the plans of the infinit Calvinistic. Does he not know that for every effect there is a cause, and for every cause an effect? The disease he was afflicted with had its origin, its cause, which was traced by the physician in attendance. Had he not been properly treated the effect would hav been different, and the probability is he would hav died. He certainly knows enough to know that a good dose of poison would kill him, and that fire would burn him, and water drown him. According to his idea the innocent man who dies on the gallows meets that terrible end justly, and in accordance with the will of his God. Frightful is the doctrin of the Presbyterian church. I cannot for the life of me see how a person calling himself a man can occupy a pulpit and advocate the five points of Calvinism.

Strange and wild are the thoughts which flash across the intellectual sphere of the average Christian. For instance: In walking around the national cemetery near Richmond, Va., where lie buried the Union soldiers who perished during the late Rebellion, you find some very funny epitaphs, of which this is a sample:

When I was young and in my prime,
It pleased the Lord to end my time.
And Jesus Christ, he did think best
To take me to a place of rest.

The Seventh Day Adventists are gaining ground in this locality. Up near Franklin Furnace are several families who are ardent followers. They never fail to work on Sunday, but on Saturdays they rest. This they claim is the right Sabbath. The preachers hav no love for them.

The prospects for a Liberal organization in this city are highly flattering. This winter will find them fully organized, with a firm grip on the torch of reason.

The other day I had the pleasure of meeting Mr. John Downes, of Steubenville, O. He is a highly intelligent man, and when I grasped his hand I thought, Of just such is the grand body of liberty-makers. He frequently writes for THE TRUTH SEEKER, and I find his epistles all gems, dazzlers, as it were, in the crown of Freethinkers.

WILL S. ANDRES.

COLUMBUS, KAN., July 20, 1889.

MR. EDITOR: Now that Mrs. Hayes is dead, and is, or is to be, in the Methodist heaven, and her praise is on the tongues of all orthodox, all Republicans, and especially all Methodists, I feel to express a few thoughts in connection with her and D. M. Bennett, whose praise is on the tongues of all truth-loving, God-hating—I mean the orthodox, Jewish, personal God—humanity-loving tongues. Ten years ago I did much traveling on foot over this county and pleaded in behalf of D. M. Bennett, for I was full of sympathy, and of moral indignation that the noblest Roman of us all, the great moral hero of justice and liberty, should be sent to prison by those who were vastly his inferiors in intellectual and moral power and manhood; who had outraged all just legal law and moral law. I circulated a petition and got five hundred names for the release of our beloved brother Bennett. I also wrote a private letter to the president, as earnest, logical, pathetic, and humane as my indignation and the "divinity stirring within me" impelled me to make it.

The United States attorney had said that "Cupid's Yokes" was not an obscene book; for the selling of that book Bennett was imprisoned; eminent lawyers had confirmed that decision, and President Hayes was of the same opinion. Why, then, with such a vast number of petitions and names and so many manly, humane, and unanswerable letters before him, did he, President Hayes, not exercise his individuality, and letting his own sense of justice and manhood coöperate with his official power, reprieve D. M. Bennett? It was chiefly because Mrs. Hayes, his wife, impelled by blind bigotry, zeal, and prejudice, used her prestige and influence of position, in conjunction with the whole orthodox church—for that administration was dominantly Methodist, as the present one is Presbyterian. All denominations and all the leading priests who advocate and pray to an avenging and inhuman God were against the president's reprieving D. M. Bennett, and thus he suffered—and thus he triumphed at last over his enemies, and thus also gave an impetus to truth and liberty in no other way attainable. Had Abraham Lincoln, with a moral backbone, or "Old Hickory," been president, "by the eternal," D. M. Bennett would hav been released as soon as the telegraph could hav spoken from Washington to Albany. Looking at the picture of Mrs. Hayes, I am impressed that as a whole she was far superior to the average of women in intellect and moral and spiritual power. It was her blind, perverted, and misused faith, her unwise and misdirected zeal, her pride and ambition to lead and giv her sectarian and Methodist proclivities full sway, that impelled her to plead with her husband and remonstrate with all the fervor and persistence of religious zeal and prejudice against his reprieving D. M. Bennett, who was greatly her superior in intellect, reason, and love of truth and humanity. I wish not to disparage or misrepresent Mrs. Hayes in any sense, and I know she had many noble qualities and did much good. We are all what we are by parentage, education, and environment. But it is hard for me to condone Mrs. Hayes for the part she played against one of the best and noblest men that ever lived. J. H. Cook.

Detroit, Mich., June 21, 1889.

Mr. Editor: In answer to Converse Close, of Grattan, Mich., in his article on "Poverty and Riches," permit me to state that he takes a one-sided view of the teachings of the Bible. This book says that he who runs may read, and the wayfaring man though a fool shall not err therein. He asks the question, Why is it that so many different creeds and sects exist that look to that book for their guide? and claims there are two hundred different sects who all claim that they are right, using this book as their guide. Now, the fact of the matter is that such a state of ignorance exists at the present time in regard to the Bible simply because the people hav not time to study it, or because they are indifferent about it. No man in his senses would affirm that the gospel preached to-day is the same as that taught by Jesus and the apostles eighteen hundred years ago. And yet we hav millions who do affirm it, and are not capable of seeing the difference. Think, and compare the results of conversion in the first century with the results of conversion to-day. In the first century when any were converted they went and sold all their possessions if they were rich, and laid them at the apostles' feet, and they lived as do Communists and had all things in common. This proves to my mind that the same religion is not preached to-day, or it would hav the same results, as Jesus taught his followers that they were all brethren. What is the effect of conversions at the present time? They are the result of superstitious fear and ignorance combined, and consequently they cannot bear any fruit. A good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit. Honesty is the first principle of religion. When the teachers of theology become honest they will leave their superstitions and turn to the Bible with their whole heart, believe in the promises made to Abraham, Isaac, Jacob, David, Solomon, and Jesus Christ, preached by the apostle Paul and all the rest of the apostles, and they will soon find how true it is that he who runs may read, and how difficult it is to err. The testimony that Jesus was born to be the king of the Jews has been perverted to a place beyond the skies, which is equivalent to nowhere. Our polytheism is a mixture of ancient and modern paganism. The religions of the nineteenth century affirm what they cannot prove. The Bible says, "Prove all things and hold fast that which is good," and, "The soul that sinneth it shall die." Theology teaches the very opposit. Jesus says, "When thou prayest, enter into thy closet and shut thy door." Theology exalts the man into a place where he may be seen and heard by all. Neither Jesus nor Moses taught the immortality of man. Immortality is a gift to be bestowed on those who are worthy, according to the New Testament, at some future time. The Bible says that he who will not work should not eat. But what do the bishops and prelates and preachers of all churches do? Do they earn an honest livelihood? Do they not rather shift the burden off their own shoulders, and lead a life of luxury and idleness at the expense of the toiler? If Jesus drove them out of the temple once he will hav to do it again before the sanctuary will be cleansed. That your readers will take the hint and examin the book with an honesty of purpose, that they may get just so far ahead of the church that she will never be able to catch up to them again, is the sincere wish of the writer. David Lookhart.

Purdy's Station, N. Y., July 11, 289.

Mr. Editor: At a revival meeting held last winter at the Methodist Episcopal church at Purdy's Station, the Rev. Mr. Wray, of Bedford, N. Y., told the following story:

At a conference of rabbis which once took place in Jerusalem, a certain Freshman, one of the most esteemed and learned rabbis, asked the members of the conference a few questions concerning the coming of the messiah. But as no one was able to answer his questions he began to study the subject himself, and after several months of conscientious labor came to the conclusion that Jesus of Nazareth was the real messiah. It is unnecessary to add that he abandoned Judaism and became a prominent worker for Christianity, and for many years preached in Canada.

So far, so good. Who is the authority for this tale and what has become of the ex-rabbi is unknown to me, as the Rev. Mr. Wray did not enlighten us on this subject. He only added that his son, Brother Jacob Freshman, is the pastor of a Hebrew-Christian church in New York. So I am inclined to think that the story must be credited to the son of the ex-rabbi. But here is another story, which Mr. Wray heard from Brother Jacob Freshman himself.

A young German Jew, a son of very wealthy parents and a man of great learning and intelligence, lost faith in the saving power of Judaism, and the problem of human destiny here and hereafter and the great question, What must we do to be saved? so terrified him that he indeed felt very miserable. His father could see no reason why his son, with all his wealth and luxury, should be unhappy. But the youth replied sadly: "Of what avail are the riches of the whole world if I shall lose my soul?" Finally he happened to read in a paper that Rabbi Freshman had found the messiah, and at once he started for Canada with the great hope that so soon as he shakes hands with the messiah his mental sufferings are ended. He undoubtedly thought that the ex-rabbi kept the messiah in a glass house on exhibition. But having arrived at the city where the Rev. Mr. Freshman lived, he learned to his great grief that the ex-rabbi was absent. He was so anxious to find the messiah that he could not wait till Mr. Freshman came home, and so he went to a Catholic priest. Indeed, one might think that no Catholic priest is to be found in Germany, happy land. The priest explained to him some of the Catholic mysteries and ceremonies. But the young Jew was indignant. "What do I care about such nonsense?" he exclaimed. "I want to save my soul." With a heavy heart he left the priest's house and concluded to wait for the only man who could show him the messiah. The blessed moment at last came. The ex-rabbi returned home and received the young Jew very cordially. His great show, however, was by no means a success. The Jew was not convinced. It seems that instead of keeping the messiah in a glass house, he kept him in an iron cage with the door always shut. At last, seeing that his arguments did not impress the Jew, he said: "Look here, my friend! You are a Hebrew scholar. So take your Hebrew Bible and read carefully the prophecies about the messiah, especially the fifty-third chapter of Isaiah, and then compare them with the events recorded in the New Testament, and if this will not convince you that Jesus Christ was the true messiah, then nothing will." The young Jew did so, and succeeded in finding the truth. He became converted, and is now a pillar of the church.

Good again. These stories ought to be published in tract form and scattered by the millions. Then not a Jew would remain in the whole world. But the question is, hav they any resemblance of truth, or are they pure fabrications *ad majoram Dei gloriam?* I cannot positivly express any opinion, as I hav not the honor of knowing Brother Jacob Freshman. But I think that Mr. A. Benjamin, who is now driving some more nails into Freshman's coffin, can tell us something about him and his father. Will he be kind enough to inform us through The Truth Seeker who Freshman's father really was, and if he has any right to call himself the son of a rabbi? Clemens P. Berylson.

Colorado, July 11, 1889.

Mr. Editor: Occasionally we find among newspaper managers throughout the country one that dares to print an article from the pen of a Freethinker. I inclose one of my production in reply to an extract from a sermon by a local minister. I made the assertion that the Alexandrian library was destroyed under the rule of Constantine, which is disputed by a Freethinker here. Am I correct? I am sure I hav seen it in history, but cannot recollect where it was. Would you please answer this for me?

I find Freethinkers rather numerous out here among the Rockies. Very truly yours, A Freethinker.

Editor of the New Empire: In Tuesday's issue of the *New Empire* I notice an extract from a sermon by the Rev. Mr. Thompson, which, though savoring too much of sophistry to mislead the thinker, needs a brief rejoinder, partly to warn the unwary and the credulous, and partly on account of the malevolent, bare, and uncalled-for assertions embodied in his discourse.

"The fool hath said in his heart there is no God," it seems was the basis of his sermon. Mr. Thompson charges the Atheist with the assertion, "There is no God," but most Atheists are Agnostics and simply say: "I believe there is no God." Belief does not constitute knowledge; and to call a man a fool because there has not been evidence enough produced to convince a matter-of-fact mind of the truth of an assertion is certainly unjust. The unbeliever has as good if not better grounds to say, "You are a fool for believing the utterances of a semi-civilized people of the past with such little evidence of the correctness of the statements." But the doubter does not do this. He respects the honest opinions of all. And though he dislikes superstition in any form, he does not malign the individuals of an order because they happen to be the victims of a deception. I cannot understand what he means by the "lower order of Atheists." It is an impossibility for an Atheist to be of a low order mentally. The mind that evolves from the narrow teachings of centuries, and takes a broader, a more humane and natural view of all that exists, is certainly expansiv and marked with at least a degree of power not manifested by the majority of those that are "strong in the faith." He uses the trite and threadbare epithet "scoffer" as applicable to Liberals because they sometimes moderately ridicule the puff and pomp of the pulpit expounders. Let me say right here, the Liberals deplore the credulity of the laity far more than the duplicity and maledictions of the clergy.

Mr. Thompson cites "man's limited knowledge" as a "reason" to show the folly of an Atheist and as an evidence of Theism.

It is claimed "God is infinit." Man is a finite being. It is impossible for the finite to comprehend the infinit, hence we can hav no conception of God. The Materialists claim matter is infinit and fills all space. Being finite we cannot comprehend the magnitude of it; but it is divisible, and we can at least view, discuss, and understand a part of it. Knowledge is gained only through the five senses. Something that cannot act upon at least one of these senses we can hav no knowledge of.

"Man's limited knowledge" indeed! This will do if applied to infinity. But if the reverend gentleman and myself happen to be under the painful ban of ignorance, we should not discourage investigators and attempt to banish research by applying such language to the grand old sages that hav unearthed sublime truths and suffered martyrdom to bring the world to the intellectual plane which it now occupies. Mr. Thompson asserts: "Atheism cannot be proved." It is not necessary to prove a negativ. The one that affirms shall prove. Suppose I should say, "Mr. Thompson, I saw a monster out in the Pacific ocean as gigantic as one of these mountains." He would reply, "I do not believe it." "Then, sir, if you cannot prove there is not one, then it is an evidence there is one." I hope the reverend gentleman can see the futility of his mode of philosophizing. He asks, "What is matter? What is mind? Force is a mystery. What is gravitation? What is light?" If the Materialist does not answer such questions in a twinkle the "faithful" swell up in a sort of pious puff and deepen the mystery by declaring there is a God. That is as far as they get. That ends all inquiry.

What is matter? It is all that is in existence—that which fills all space—the universe. We can hav no knowledge of anything but matter and its properties, because there is nothing else that can act upon the senses. What is mind? The usual definition is, "The intellectual or thinking power in man; the soul." (Soul here does not mean spirit.) This is good as far as it goes, but let me make an addition. It is a property of matter in a certain condition. Change the condition and the property is destroyed immediately. There is but one known form of matter to which this property is attached—an organized brain. According to our knowledge it is an absolute property of matter, hence without matter there can be no intellect. What is gravitation? It is force—an inherent property of matter inseparable from it. There is no such thing as force without matter, and where matter exists force is sure to attend. Matter is always in motion. Hence, its transmutation is as sure as its existence. What is light? A result of heat. It has been the opinion of scientists for some time that light, heat, and electricity are about the same thing only in a different form. Some modern writern claim—and very reasonably—oxygen is in the list. This latter theory has many strong points if one will stop to think. If I had time and space I could make my meaning more explicit, but I am compelled to hurry on.

"Something is, therefore something always was." Unconsciously he drifted on to the ground on which the Materialist stands—*terra firma*. Matter is indestructible; hence it could not be created. I hold this to be an axiom. The man that will impose upon his flock by stuffing their credulity with the idea that Atheists and Materialists believe in a chance universe is unfit to be a teacher of the people. Everything we behold is in a state of growth or in a state of decay. The elements of the dead transmutate to the elements of the living, and *vice versa*. Everything that is subject to growth is subject to decay that we see on this earth. By analogy may we not apply the same reasoning to the planets and bodies that exist in space? May not the birth of a new world be due to the death and decay of another, as well as the rank corn is due to the crop of clover you plowed under?

> That law that molds a tear,
> And bids it trickle from its source,
> That same law preserves the earth a sphere,
> And guides the planets in their course.

Paul said: "The world by wisdom knows not God." The Rev. W. H. Thomas, of Chicago, said: "I question whether or not it is possible for man and the human intellect ever to stand without the possibility of a doubt with reference to God. I never saw an argument tending to prove the existence of God that did not need another argument to uphold the first. Reason tries to show God and fails. It is the heart that perceives God, but doubt will ever remain on the part of the understanding." Several Chicago divines sanctioned what Mr. Thomas said.

It is plain that Mr. Thompson is in the rear of the ranks of progressiv Christians, if indeed he cares to progress at all.

"The Atheist says in his heart there is no God. The wish is father to the thought. He does not wish moral restraint." The falsity of the latter part of this assertion is so palpable it hardly needs refutation or comment. The Atheist relies solely upon himself for moral restraint. He needs no promis of future reward or threat of punishment to keep him in the line of rectitude. I would refer Mr. Thompson to the prisons in any part of the world. He will not find one inmate out of one hundred that is an Atheist. "Atheism would reproduce on American soil the scenes of 1793 in Paris. It would overthrow our Constitution, it would ruin commerce and the home." For rank falsity, consummate stupidity, and malevolent intent, this is certainly a "bonanza." The right reverend gentleman forgets that some of the immortal heroes of our Revolution—some of the fathers of our Constitution—are also fathers of much of the Atheism prevalent at the present day. Atheism emerges from Deism through investigation. We rejoice in the fact that some of our Revolutionary sires were Deists, doubters, and skeptics, else we would hav had a forced "God in our Constitution." Would Jefferson and Franklin overthrow our Constitution were they living? Would the man that wrote The Crisis overthrow the Constitution? Read that pamphlet, Mr. Thompson, and then judge. The man that wrote these words, "The world is my country; to do good my religion," we find amid the scenes of 1793. Not satisfied with his work in liberating the American colonies, he goes to France, and there risking his heart's blood he redresses the wrongs of the people. Their cause was his soul. By opposing the guillotin, he came near being guillotined himself.

For a model home, let me refer the gentleman to that of the greatest "scoffer," whose name is contaminated by the gush of all modern ranters—I mean Robert Ingersoll. The Atheist knows but one broad religion, the only true religion—the religion of humanity.

There has been more innocent blood shed over the religion of the Bible than any other one cause. For a long time it stifled all attempts at research and advancement. In its name the famous Alexandrian library was destroyed under the regime of Constantine. A Rustic of the Rockies.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Reverie.

A CHILD'S FACE IN A DREAM.

Ah! that face I know!
In the years long gone
I placed it 'neath the snow;
On its breast a white, white rose—
The heart o'erflows—
But, in accents sweet and mild,
Thus spake the little child:
"This is what we know,
One by one the roses blow.
Robed in crimson,
Or, in vestments white as snow,
Scattering their sweet perfume,
Above, around, below,
As they go.
This is what we know—
One by one the roses go,
And as they go,
Whence they came,
Or where they go,
Ah! we ne'er shall know."
Thus spake my little child,
Spite of my dream,
As it vanished from life's
Swiftly flowing stream;
And this is all we know,
And this is *all* we know.

Brooklyn, N. Y. JOSEPH WARWICK.

Helen and the Bellman.

(FOR A CARELESS LITTLE GIRL.)

Come, O bellman, walk behind her!
For she loses all she can:
Hatpins, kerchiefs, ribbons bright,
Bags with 'broidery bedight,
Trifles rare from old Japan.
Ring, bellman, ring!
Ding, dong, ding!
Who can find them?

Come and gather,
Who would rather
Gather handkerchiefs than buy.
Gloves she'll scatter from the shop,
Pennies and half pennies drop.
Ring, bellman, ring!
Ding, dong, ding!
Who will find them?

Ring, bellman, loud and fast!
Helen's lost herself at last:
In a dream she's gone astray,
Or gathering wool down fancy's way.
Ring, bellman, ring!
Ding, dong, ding!
Who can find her?

The Little Bowery Boy.

I met a little Bowery boy;
He was ten years old, he said—
A keen-eyed child, with dirty face
And hair of fiery red.

"Sisters and brothers, little man,
How many may you be,
And from what country did you come?"
"We're Irish. Seven are we.

"Me bruder Mike, he's in a show
Up on de Bowery;
He is de noted tattooed Greek,
His name's Youripadee.

"Me sister Jane's in Fourteenth street,
She is de French glass-eater.
Her name is Alphonsine Le Grand,
Say, did ye ever meet her?

"I used to be de human fly,
But only stayed a week.
I go dead-head to all de shows
Just like I was a freak.

"Me brudder John's de German chap
Dat stretches out his skin.
He'll wrap his face up in his ears,
Dey call him Herr von Glin.

"Me brudder Larry has a snap,
Wid whiskers on his forehead,
An' he's de Booshian dog-face boy,
De whiskers, dey was borried.

"De beautiful Circassian girl
Up at de Grand street show,
Is sister Kate; an' little Chim's
De wild man of Borneo."

"And yet, my little man, you said
You are all Irish. Pray
How *can* that be?" "Come off de roof!
Oh, what a bloomin' jay!"

And then he called upon his mates;
They came with sticks and stones,
And had I not bestirred my stumps,
They would hav smashed my bones.

—*Caroline B. Le Row.*

The Little Six.

[The recent Johnstown disaster, with its many instances of bravery and devotion, its various kinds of assistance promptly tendered, recalls the following interesting episode relating to a similar, though not so disastrous and widespread, horror.—ED. C. C.]

There were six of them—children—three boys and three girls. They lived in Pennsylvania, and doubtless are living there still. Reed White, Florence Howe, Lloyd and Mary Barton, Zoe Farrar, and Bertie Ensworth are their names. Now, we often read what the little ones are saying—the following sketch tells what they are doing. The eldest of these six children was but twelve years old when the good deed I am about to relate was done.

It was at the time of the Ohio floods about four years ago, and the valley of that river was nearly devastated of its cheery dwellings. These six children in Pennsylvania were very much distressed at the recital of the sufferings of the people in the valley of the Ohio. They lay awake nights thinking of the dear little children whose homes were desolated by the angry waters. Finally, they put their little heads together, and thought out a plan whereby they might help a very little the unfortunate people in the Ohio valley. They decided to giv an entertainment. They were familiar from babyhood with certain selections—many rhymes from "Mother Goose"—and they knew some little poems by heart, and also they could sing well certain ditties, comic and pathetic. In fact, they felt certain they had material enough for an evening's entertainment. But, in addition, they learned a short drama, and when all the parts were duly prepared and learned, the brave little six issued their invitations, and, dressed in their best, awaited the coming of their patrons with anxiously beating hearts and eager interest. They came by scores and cheerfully paid the price of admission—fifteen cents—at the door. And it is needless to say the people were well pleased with the performance. The drama, "Mother Goose" rhymes, and the songs were all applauded, the rhymes and songs receiving hearty encores. When the children, with Reed at the head as manager, counted up the proceeds of the entertainment, it was found that they had netted $51.25.

How to get this sum to the sufferers they did not know, and they held a meeting, did the six little performers, and gravely talked the matter over. It was, after much discussion, decided to send the money to the good editor of the Erie *Dispatch* (and the incidents I am relating are gathered from that paper), with a request that he would forward the same where it would do the greatest good. That gentleman immediately sent the amount to Miss Clara Barton, president of the Red Cross Association, who was then on her mission of love and mercy to the desolate hearts in the Ohio valley.

The story of the contribution touched her gentle heart, and, as she went about doing good, she carried the names of the six little children in her heart, and their gift in her purse till she should find some case to which it would be specially adapted. She wanted the money to benefit some "children who had wept on the banks of the river whose anger had swallowed their home."

The opportunity came at last. It was at a place called Cave in Rock a woman and her daughter came on board the steamer that carried aid to the stricken ones on its banks.

The two women, thinly clad, sad and sorrowful, told their story. The elder was the widow of a pilot who had perished two years before from overwork. He had left her with six children all dependent upon her for bread and meat. The children were like steps of stairs, the youngest a little baby girl. They had all done what they could and worked very hard after the father died to keep their little farm. But the floods came and two of their three horses had been lost. All but three of their thirty hogs died of cholera, many of their hens and chickens were destroyed, yet they did not despair, but toiled on.

Again the flood came and the mad waters rose and splashed into the very door, and they had to flee into an old log cabin near by that they used for a corn-crib. The wind and the storm swept over their house, and they watched it tearfully but hopefully. One morning they looked out on the rushing river in its wild march and saw it bearing away their dear old home with all their household goods. Then, indeed, did they sorrow—that mother and the six children clinging to her garments. But they wiped their eyes and made the best of the little they had left. They made the corn-crib tidy, and looked toward the future with courage. It was a pitiful sight—the brave woman and her six children smiling through tears, hopeful in dire misfortune, making the best of the trials that had come upon her, watching for the silver lining to the dark cloud.

Everything around seemed to forbid the starting of a new home from the wreck of the old one, and Miss Barton asked the mother if she wouldn't like to go back to her childhood's home in Indiana.

What do you think she said, that brave, hopeful mother?

"Here," she said, "I hav been happy. My children were born here. Here my husband died. Yonder is his grave. I wouldn't like to go away and leave him here alone. I would like to stay here near his grave. Out of the wreck of the old house I would like to build a little home, higher on the bank so that the floods would not reach it. We can make a crop this year; the land is ours."

All who listened cried in sympathy as she talked. The children smiled yes to all she said, and the remnant of the flock of hens in their clatter seemed to say, "Yes," too.

Dr. Hubbell, Miss Barton's agent, looked inquiringly at Miss Barton. "Here are six little children," he said.

Then the story of the six in Pennsylvania was told, and the mother was asked if the money they had sent, with another half hundred, would help get up the house.

The tears coursed over her cheeks. When she could speak she said, in trembling but hopeful tones: "With the aid of my good boys I can do it."

So the money was placed in her hands, and boxes of clothing and bedding was put at her disposal.

Miss Barton inquired if she would like to giv the new house an appropriate name when completed.

A bright smile illumined the worn, sad face, a smile such as had not shone there for many a weary day.

"It shall be called 'The Little Six,'" said the mother.

And away on the banks of the great river the house undoubtedly stands to-day, a cosy shelter to that mother and her six children, and a memento of the efforts of the other six children whose little hands and pitying hearts went out in such love and tenderness to the homeless and unfortunate on the banks of the rolling river.

From the kind and thoughtful act of the six children in Pennsylvania, hav started clubs of children in many places. Little helping hands, baby fingers even, hav joined in work to relieve the troubles and sorrows of other little ones less fortunate. From the little seed dropped by that one kindly act hav sprung the hardy plants that hav flowered into hope, love, joy, gratitude, courage, whose fragrance reaches far and wide, and blesses everywhere it goes.

The Flying Machine Problem.

The reason of this wonderful effectivness of the animal machine is obvious. See how this machine has been gradually perfected throughout infinit ages, especially in birds. During the whole geological history of the earth this machine has been steadily improving in structure of skeleton, energy of muscle, and rapidity of combustion of fuel, by struggle for life and survival of only the swiftest, the most energetic, and the hottest-blooded, until an almost incredible intensity is reached in birds. Moreover, in them everything is sacrificed to the supreme necessity of flight. Viscera, skeleton, legs, head, all are made as small and light as possible to make room for the great pectoral muscles working the wings. Add to this the exquisit structure of the wings and feathers, adapting them for the greatest effectivness, and we must admit that a bird is an incomparable model of a flying machine.

No machine that we may hope to devise, for the same weight of machine, fuel, and directing brain, is half so effectiv. And yet this machine, thus perfected through infinit ages by a ruthless process of natural selection, reaches its limit of weight at about fifty pounds! I said, "weight of machine, fuel, and directing brain." Here is another prodigious advantage of the natural over the artificial machine. The flying animal is its own engineer, the flying machine must carry its engineer. The directing engineer in the former (the brain) is perhaps an ounce, in the latter it is one hundred and fifty pounds. The limit of the flying animal is fifty pounds. The smallest possible weight of a flying machine, with its necessary fuel and engineer, even without freight or passengers, could not be less than three hundred or four hundred pounds.

Now, to complete the argument, put these three indisputable facts together: 1. There is a low limit of weight, certainly not much beyond fifty pounds, beyond which it is impossible for an animal to fly. Nature has reached this limit, and with her utmost effort has failed to pass it. 2. The animal machine is far more effectiv than any we may hope to make; therefore the limit of the weight of a successful flying machine cannot be more than fifty pounds. 3. The weight of any machine constructed for flying, including fuel and engineer, cannot be less than three or four hundred pounds. Is it not demonstrated that a true flying machine, self-raising, self-sustaining, self-propelling, is physically impossible?—*Popular Science Monthly.*

Aberdeen English.

Socrates excelled in the art of asking questions, because he put his questions in words easily understood. An English clergyman and a lowland Scotsman, examining an Aberdeen school, failed, because they did not adopt the Socratic method.

"Would you prefer to speer the boys, or that I should speer them?" asked the master of the school. The Englishman, being told that speer meant to question, desired the master to proceed. He did so, and the boys answered many questions as to the exodus of the Israelites from Egypt.

"I would like to speer the boys," then said the clergyman. "Boys, how did Pharaoh die?" Not a boy answered.

"I think, sir," said the Lowlander, "that the boys don't understand your English accent. Let me try what I can make of them." In the broadest Scotch he asked: "Hoo did Phawraoh dee?" Again a dead silence.

"I think, gentlemen," said the master, "you can't speer these boys; I'll show you how to do it." Then turning to the scholars: "Fat cam to Phawraoh at his hinder end?"

"He was drooned," answered the boys.

The master explained that in the Aberdeen dialect "to dee" means to die a natural death; hence the perplexity of the boys, who knew that Pharaoh did not die in his bed.

Correspondence.

PHILADELPHIA, July 23, 1889.

MY DEAR MISS WIXON: I hav been reading the Children's Corner of THE TRUTH SEEKER for many weeks. I like the letters and also the pictures, as pa explains them every week to us. I hav three other sisters who like the pictures. Pa takes all the Liberal papers. He takes us to the hall every Sunday; he is secretary of the meeting. We hav a pet bird. It is a robin, and such a good singer he wakes us up in the morning. Pa says he is one year older than I am, and I was eleven last month. As this is the first letter I ever wrote, I hope to see it in THE TRUTH SEEKER. I shall be very proud to show it to my sisters. Before I close I wish to say we love your "Story Hour" very much. What do you think of my writing at my age? From your loving young Freethinker, ELEANOR LONGFORD.

[Eleanor writes very well for one of her age—a strong, good hand. We are much obliged for her letter, and hope she will write again—also her sisters, if old enough.—ED. C. C.]

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Obituary.

On July 22d, at Howard, Kan., Ulysses A. Buckingham ceased to move amongst us and joined the quiet dead. His illness was of short duration. His health had not been good, but we saw no cause for alarm until about thirty-six hours before his death. His disease was uræmia. Mr. Buckingham was born in the town of Essex, Conn., in 1843, and was nearly forty-six years of age. He was an Agnostic without "variableness or shadow of turning." With his mantle of Infidelity wrapped about him, he calmly faced the end of all things terrestrial, and gave to the world another proof that the presence of Charon and his boat is no cause for alarm to a mind supported by the revelations of science. Mr. Buckingham possessed warm and generous sympathies. He was an affectionate husband and a kind parent. He was an activ worker in the present labor reform. He gave with an ample hand to all benevolent reforms. Howard mourns the loss of one of her best citizens, and Liberalism one of its substantial pillars.

P. Van Hyatt.

Fall River, Kan., July 28, 1889.

The Sheath of Custom.

Every human being grows up inside a sheath of custom, which enfolds it as the swathing clothes enfold the infant. The sacred customs of one's early home, how fixed and immutable they appear to the child! It surely thinks that all the world in all times has proceeded on the same lines which bound its tiny life. It regards a breach of these rules (some of them, at least) as a wild step in the dark, leading to unknown dangers. The elders hav always said (and, indeed, it seems only reasonable) that by this time of day everything has been so thoroughly worked over, that the best methods of ordering our life—food, dress, domestic practices, social habits—hav long ago been determined. If so, why these divergences in the simplest and most obvious matters? And then one thing after another givs way. The sacred, world-wide customs in which we are bred turn out to be only the practices of a small or narrow caste or class; or they prove to be confined to a very limited locality, and must be left behind when we set out on our travels; or they belong to the tenets of a feeble sect; or they are just the products of one age in history and no other.

Are there really no natural boundaries? Has not our life anywhere been founded on reason and necessity, but only on arbitrary customs? What is more important than food, yet in what human matter are there more arbitrary divergences of practice? The Scotch Higblander flourishes on oatmeal, which the English Sheffield iron-worker would rather starve than eat; the fat snail which the Roman country gentleman once so prized now crawls unmolested in English or American gardens; rabbits are tabooed in Germany; frogs are unspeakable in England; sauerkraut is detested in France; many races and gangs of people are quite certain they would die if deprived of meat; others think spirits of some kind a necessity, while to others again both these things are an abomination.

Every district has its local practices in food, and the peasants look with the greatest suspicion on any new dish, and can rarely be induced to adopt it. Though it has been abundantly proved that many of the fungi are excellent eating, such is the force of custom that the mushroom alone is ever publicly recognized, while curiously enough it is said that in some other countries where the claims of other agarics are allowed the mushroom itself is not used. Finally, I feel myself—and the gentle reader probably feels the same—that I would rather die than subsist on insects, such is the deep-seated disgust we experience toward this class of food. Yet it is notorious that many races of respectable people adopt a diet of this sort, and only lately a book has been published giving a detail of excellent provender of the kind we habitually overlook—nasty morsels of caterpillars and beetles, and so forth.

And, indeed, when one comes to think of it, what can it be but prejudice which causes one to eat the periwinkle and reject the land snail, or to prize the lively prawn and proscribe the cheerful grasshopper? Why do we sit on chairs instead of on the floor, as the Japanese do, or on cushions like the Turks? It is custom, and perhaps it suits with our other customs. The more we look into our life and consider the immense variety of habit in every department of it—even under conditions to all appearances exactly similar—the more are we impressed by the absence of any serious necessity in the forms we ourselvs are accustomed to. Each race, each class, each section of the population, each unit even, vaunts its own habits of life as superior to the rest as the only true and legitimate forms, and peoples and classes will go to war with each other in their assertion of their own special belief and practices, but the question that rather presses upon the ingenuous and inquiring mind is whether any of us hav got hold of much true life at all.—*Home Journal.*

Remsburg as a Lecturer.

The Cedar county (Neb.) *Nonpariel* contains the following notice of J. E. Remsburg's lectures recently given at Hartington, Neb.:

By an oversight we failed to mention last week the lecture, "False Claims," given the previous Friday evening by Mr. J. E. Remsburg, one of the most widely known Freethought orators in America. A fair audience greeted him, but not so large a one as the eminent gentleman and his lecture were entitled to. Suffice to say, that from a Radical, or Infidel standpoint, the lecture was a good one, and to those who do not believe in the Bible was a rare treat. Church-members did not turn out very numerously, but we should think that all thinking people would hav a desire to hear all sides to all questions.

The Freethinkers of Hartington were so well pleased with his address that immediately after its close they made arrangements for his return to Hartington to giv them three more lectures.

He lectured all last week in Yankton, returning here on Saturday. In the evening he lectured upon Thomas Paine, giving his history, his works, his beliefs, and giving quotations from many eminent men, chief among whom were the first five presidents of the United States, besides a number of other of our presidents (including Lincoln), paying high tribute to Paine. Thomas Jefferson, while president, sent a government vessel to Europe, to be at the service of Paine, on his return to this country. Mr. Remsburg also cited history, showing how the brightest minds of the world hav paid tribute to the works and memory of Paine, who believed in doing unto others as he wished to be done by, and yet was not a "Christian." This noble man was persecuted while alive, and has been decried as a drunkard and immoral wretch by the church ever since!

The lecture Sunday afternoon was "Bible Morals;" Sunday evening he gave us "The Sunday Question." The afternoon lecture was not so well attended as it should hav been, but the evening lecture was more largely attended. Space forbids an extended mention but, suffice to say, this series of lectures has set many to thinking, and the people to discussing. Discussion brings light, and hence good will result from this series of lectures.

Last Monday evening, as per announcement, the Rev. Father Loecker delivered a lecture at Lemon's hall in refutation of "False Claims" by Mr. Remsburg. The hall was filled and the reverend gentleman received marked attention. He argued from the standpoint of Christianity, not particularly from the Catholic standpoint. The lecture was interesting, showing Mr. Loecker to be well versed, and that he had given much time and thought to the preparation of his lecture. Beginning at 8:30 he did not close till 11:30. Notwithstanding the lecture was well worthy of close attention, it was too long by half. It would hav given far better satisfaction had it been divided into two lectures, and he would hav had large audiences both evenings. The lecture was an able presentation of the question from a Christian standpoint. The Infidels who had listened to Mr. Remsburg took front seats, willing and anxious to hear the Rev. Mr. Loecker, and hav their faith shaken in their anti-Bible views, if it could be done. The Infidels showed that they were willing to hear both sides of the question, but we noticed that the church-members were not so anxious to turn out to the lectures of Mr. Remsburg and hear both sides. The *Nonpareil* believes in hearing all the evidence, and then in sifting that evidence. In no other way can a case be fairly tried, or a just opinion formed.

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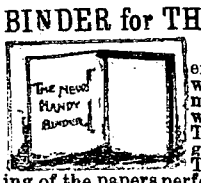
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News of the Week.

THE Cincinnati saloonkeepers who attempted open defiance of the Sunday law hav given up.

AT Warsaw, Ill., an epidemic resembling dysentery has appeared, and caused about a score of deaths.

MINNEAPOLIS estimates its population at 235,000

IN Scotland the workers are gradually securing short hours.

RECENT cyclones hav been at Prague, Minn., and Lebanon, Ind.

A RECENT fire at Lu Chow, China, destroyed twelve hundred lives.

THE Vanderbilts hav secured control of the Chesapeake & Ohio railway.

THE latest statistics place the lives lost at Johnstown at six thousand.

ITALIAN railway hands at Pittsburgh, Pa., struck on the 1st, and hav rioted.

THE German emperor was received in England with august ceremonies on the 2d.

THE 1892 exposition is being grasped for by all the big cities east of the Mississippi.

PRIZEFIGHTER Sullivan has been arrested in New York and carried to Mississippi for trial.

BY a recent overflow of Shuganinga creek, Kan., Topeka and suburbs were flooded.

THE Austrian army is being increased.

THE destitution of the striking Illinois miners is shocking. They gladly scramble for horseflesh when they can get it.

A WEEK of heavy rains in the Eastern states has done much damage by flooding and wrecking buildings, and spoiling crops.

THE Chippewas hav ceded between 3,000,000 and 4,000,000 acres in Minnesota, containing the most extensiv and valuable pine forest in the Northwest.

SPOKANE FALLS, Wash., took fire on the 4th at 7.00 P.M., and twenty-five business blocks were consumed, with a loss of one life and $14,000,000 or $15,000,000.

THE international Socialist congress at Paris demands the eight-hour labor day, one holiday a week, and the suppression of labor by children under fourteen.

AT Cincinnati, on the 3d, Judge Ermston held that a barber's shop in a hotel is not a necessity on Sunday, and fined the barber of the Gibson House $2 and costs. This was a test case.

THE eminent medical man Brown-Sequard proclaims the discovery of an elixir of life that will restore youth, and Dr. Hammond, an eminent physician of New York, says he has tried it on patients with success; but other doctors scoff at it.

ON the 5th sufficient signatures were obtained to secure the cession of the South Dakota Sioux reservation, containing 11,000,000 acres, which will soon be opened. The tract extends from Missouri to the Black Hills and then north; it embraces, likewise, a part of the fertil Winnebago-Crow-Creek reservation on the east bank of the Missouri river, south of Pierre. The area of this great tract is equal to that of New Hampshire and Massachusetts combined. Three rivers run through it, and the valleys are of wonderful fertility. Since the extirpation of the gregarious bison, no animals, beyond a few beavers, are found in the area, although the grass is luxuriant in its growth, and plenty of water is found there, both inviting herbivorous animals. These 11,000,000 acres will afford farms for not less than 75,000 families, and, judging by the settlement of Oklahoma, it will require much less than seventy days—possibly hours—for its complete settlement, and then leave thousands of disappointed ones to return to the four quarters whence they came.

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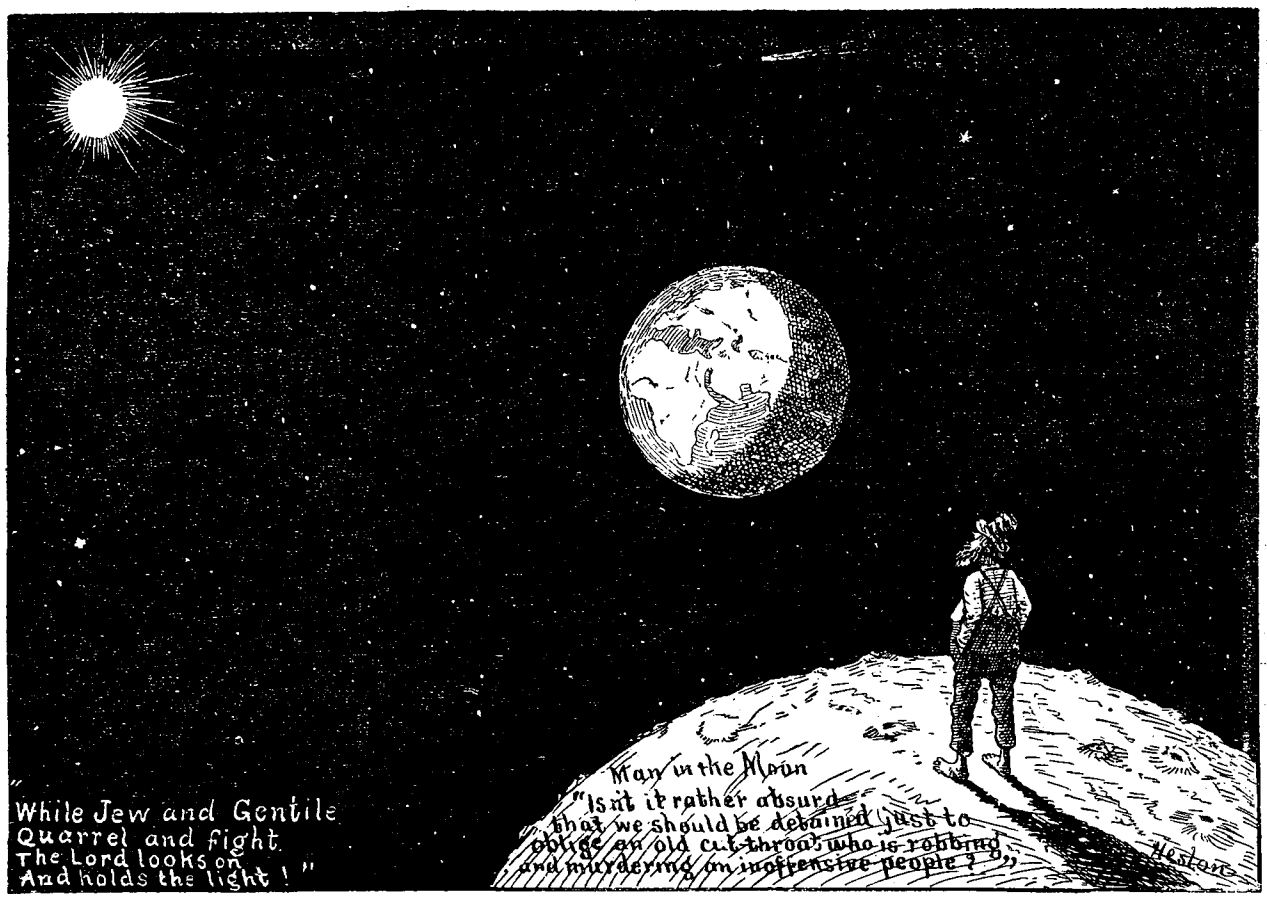
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LOOKED AT FROM ANOTHER STANDPOINT.

And the sun stood still, and the moon stayed, until the people had avenged themselvs upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.—Joshua x, 13.

Gems of Thought.

FROM the days of Anaxagoras, who got into trouble for propounding a physical theory of the sun, down to our own time, men hav resented explanations of what they hav chosen to consider beyond or above explanation.—*Popular Science Monthly.*

WHEN a new fact is found it is generally denied, resisted, and calumniated by the conservativs until denial becomes absurd, and then they accept it with the statement that they always supposed it was true. —*Ingersoll.*

THE first nation in Europe that abolished slavery in the colonies (France in 1793) did in the same session abolish Christianity, and when Christianity was restored slavery came back also.—*T. W. Higginson.*

JEHOVAH himself told his chosen people that they might "buy their bondmen and bondwomen of the heathen round about, and that they should be their bondmen and their bondwomen forever." So all that Jehovah meant by the commandment, "Thou shalt not steal," was that one Hebrew should not steal from another Hebrew, but that all Hebrews might steal from the people of any other race or creed.—*Ingersoll.*

THE Jews hav always expected a deliverer; but this deliverer is for them and not for us; they expect a deliverer who shall render them masters of the Christians. And we hope that the messiah will unite the Christians and Jews together. With regard to this great event, their opinion is precisely the contrary of ours.—*Voltaire.*

THE best surviving evidence we now hav respecting this affair is the Jews. They are regularly descended from the people who lived in the time this resurrection and ascension is said to hav happened, and they say, *it is not true.* It has long appeared to me a strange inconsistency to cite the Jews as a proof of the truth of the story. It is just the same as if a man were to say, I will prove the truth of what I have told you, by producing the people who say it is false.—*Paine.*

THE true test of civilization is, not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out.—*Emerson.*

A BAD government, bad laws, or laws badly administered, are, indeed, extremely injurious at the time, but can produce no permanent mischief; in other words, they may harm a country, but can never ruin it. As long as the people are sound, there is life, and while there is life, there will be reaction. In such case, tyranny provokes rebellion, and despotism causes freedom. But if the people are unsound, all hope is gone, and the nation perishes.—*Buckle's History of Civilization.*

A PERSON of great intellectual activity is prone to attribute to others an equal penetration into things to that which he has himself; he does not dare to speculate sufficiently on the stupidity of mankind.—*Westminster Review.*

THE savage looks upon certain unhewn stones as deities, and worships them accordingly. It is very difficult to make out what his ideas in doing this are, and so, too, with respect to many other elements of his worship, it is very hard to understand what goes on in his mind, just because there is not much that does go on there. He reflects but little or not at all. Involuntarily we look for too much depth in him. . . . The lowest stage of religion that we can discover is generally called fetichism, sometimes animism. Its characteristic is the worship of all manner of miscellaneous objects that *happen to make an impression on* its votaries.—*The Bible for Learners.*

EVERYWHERE hav the perfidious ministers of revealed religion been either the avowed or the secret enemies of reason, because they always found reason in opposition to their views. They hav everywhere decried it, fearing it would destroy their empire, by discovering their plots and the futility of their fables.—*D'Holbach.*

Every fact is an enemy of the church.—*Ingersoll.*

WHO shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives hav been embittered and their good name blasted by the mistaken zeal of bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities—whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the same strong party? It is true that if philosophers hav suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules; and history records that whenever science and orthodoxy hav been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated; scotched, if not slain. But orthodoxy is the Bourbon of the world of thought.—*Huxley.*

I BELIEVE in the gospel of education, of cheerfulness, of justice and intelligence.—*Ingersoll.*

Odds and Ends.

THE good Samaritan helps the unfortunate wayfarer without asking how he intends to vote.—*Delaware County Advocate.*

THE Sunday closing movement is gaining ground rapidly. Even churches are observing the custom.—*Yonkers Statesman.*

"WHAT'S the matter, little girl?" "I'm crying because my mamma has just gone to heaven." "Oh, but p'r'aps she hasn't."—*Life.*

"WHAT makes you so cold, Eve?" inquired Adam solicitously. "I rather think," she replied, "that it is due to the late fall."—*Hotel Mail.*

"HUSBAND," said the wife of a young clergyman, "read me one of your sermons. I feel dreadfully wakeful to-night, and I wish to sleep."

THE Easton *Free Press* says that Joshua was the first man who ever stopped the daily sun. We suppose he did so because the war news didn't suit him.

A NOTORIOUS miser, having heard a very eloquent charity sermon, exclaimed: "This sermon strongly proves the necessity of alms. I hav almost a mind to turn beggar."

OMAHA teacher: "Can any of the class explain to me why the way of the transgressor is so hard?" Omaha spark: "I guess it's 'cause it's traveled so much."—*World-Herald.*

IF you want to see a man struggle to do several things at once, just watch him put on his overcoat and rubbers with his head bowed down while the minister is pronouncing the benediction.

PARSON: "Did you ever experience a revival of religion, sir?" Traveling man: "Yes, once, on board ship, in a storm. It looked as if we might go to the bottom any minute. Even the cook prayed!"

"MY good woman," said the evangelist, as he offered her a tract, "hav you got the gospel here?" "No, sir, we havn't," replied the old crone, "but they've got it awfully down in Beaver Swamp."

TOMMY: "Mamma, why did they put Monday next to Sunday?" Mamma: "Don't trouble me now, dear; I'm sure I don't know." Tommy (after a pause): "Was it because cleanliness is next to godliness?"

IN front of the saloon: "Yes, mum, your husband's in there throwing dice for the beer with Rev. Father MacMoriarty; I told him you wanted to see him an' he said for you to go home an' not be breakin' up a church conference!"

SMITH and Jones were at the menagerie, and the conversation turned on Darwin's theory. "Look at that monkey," said Smith; "think of its being an undeveloped human!" "Human!" said Jones contemptuously, "it's no more human than I am."

A COLORED man applied to a gentleman for whom he worked to release him from a certain agreement, so he could go South. "What do you want to go South for, Uncle Davy?" "Cos I'se called to a church down dar." "Called to a church?" "Yissah, I dunno whedder I be de pasture aw de sextant aw de vestureman, but I's sumfin."

AN ancient headstone in the old burying-ground at West Lynn, Mass., bears the following inscription: "God took the good, too good to stay; and left the bad, too bad to take away." The surviving relativs were highly flattered, to say the least.

A CLERGYMAN and one of his elderly parishioners were walking on the ice one day, when the old man slipped and fell. "Ah?" shouted the clergyman, "the wicked shall stand on slippery places." The old gentleman looked at the parson a moment and said, "I see they do, but I am blasted if I can."

A LADY in Connecticut not long since visited a brother who resides in a distant city, taking her daughter with her. Fatigued with the long ride, the child was waiting to retire in the early evening. "You must wait till your uncle prays." "I didn't know that he prayed; I thought he was a Democrat."

"A CHARGE to keep I hav!" sweetly sang old Deacon Skinner, of Arkansas, as he loaded the shotgun heavily and lay in wait near a spring for a neighbor against whom he had a grudge, and, who was coming down the lane for a pail of water. "There is a fountain filled with blood!" hummed the deacon pleasantly, as he shouldered his gun and strolled home, after making an admirable shot.

Two sectarians were once disputing so loudly on the subject of religion that they awoke a big dog, which had been sleeping on the hearth before them, and he forthwith barked most furiously. An old skeptic present, who had been quietly sipping his tea while the disputants were talking, gave the dog a kick and exclaimed: "Hold your tongue, you silly brute! You know no more about it than they do."

AT a christening the other day the aged minister spoke a few words of counsel to the young parents: "Watch over this child with unceasing care. Choose his companions wisely and see that he is always surrounded by uplifting influences. If you train him to walk in the path of rectitude, he may become a George Washington or an Abraham Lincoln. What are you going to name him?" "Jane," said the mother.—*Philadelphia Press.*

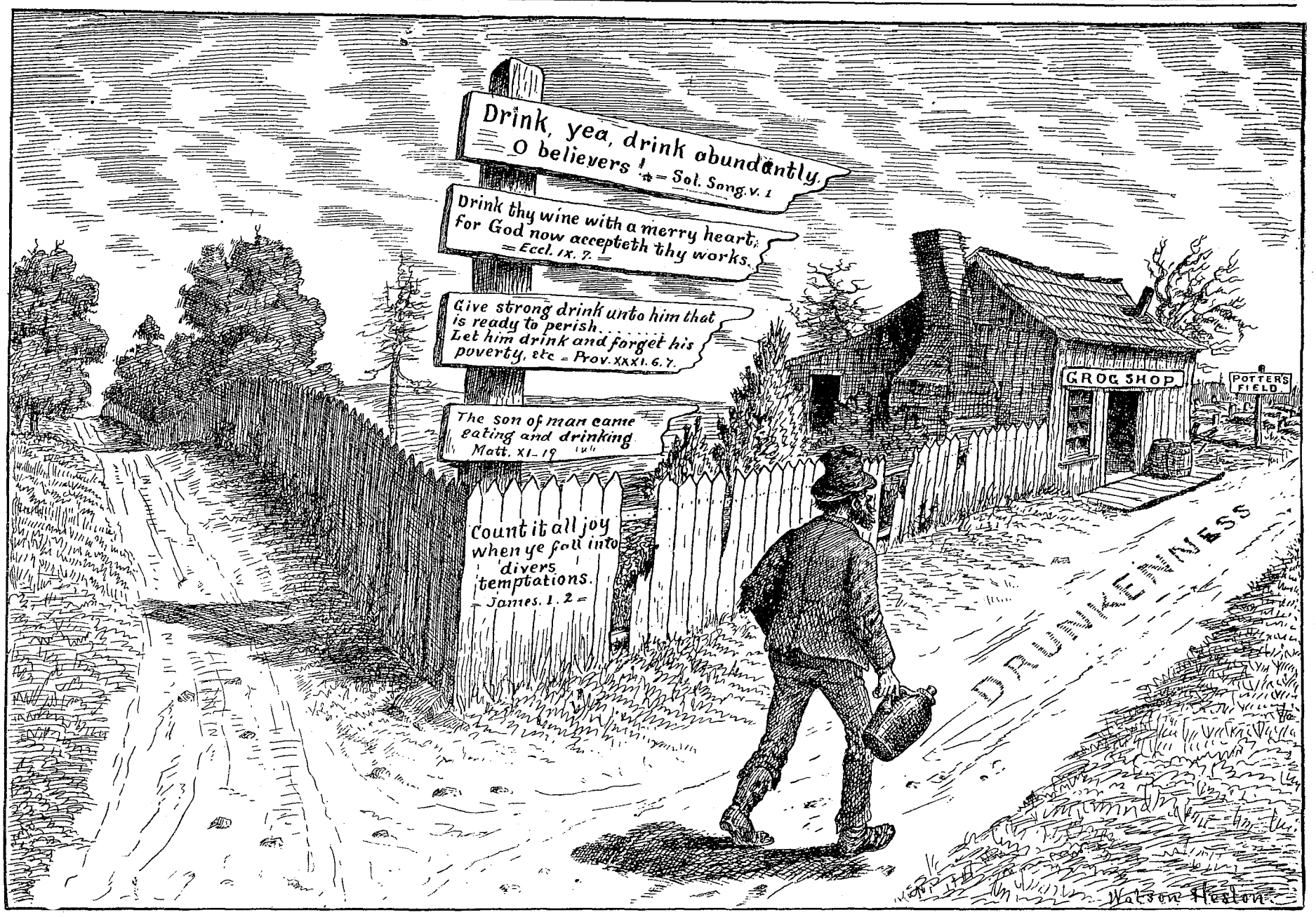
IN the good old days when a flogging was considered means of grace, and anniversary processions, picnics, and Christmas trees were in the distant future, a boy was asked by his Sunday-school teacher: "John, how many Gods are there?" "Two." (Sternly): "How many?" "Three, sir." "John, how many Gods are there?" "Four, sir." At five the flogging commenced and continued, while John arose rapidly and by regular progression to ten. Beyond this he refused to go, and was finally sent home. As he dragged his slow length along he met a school-boy on his way to the same school. "Going to that Sunday-school?" "Yes." "You are, are you? Well, how many Gods are there?" "One," stoutly answered the boy. "One," chuckled John; "go on, my boy. Go up there with your one God, and a good time you'll hav of it. I had ten, and they flogged me nearly to death."

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SOME SCRIPTURAL POINTERS THAT LEAD TO DRUNKENNESS.

Notes and Clippings.

THE power of the church is superior to the power of the state.—*Pope Gregory XII.*

DEVILTRY is not improved in character by calling it "Christian science."—*Washington Press.*

THE Roman Catholic is to yield his vote for the purpose of securing Catholic ascendency in this country.—*Priest Hicker.*

AN exchange says there are in the city of Rome 30 cardinals, 35 bishops, 1,469 priests, 2,382 monks, and 2,215 nuns, and yet 190,000 of the inhabitants can neither read nor write. If this be the case where so large a portion of the inhabitants are preachers and teachers, what a sublime failure the Roman Catholic system of education must be!—*Christian Advocate.*

EX-HEALTH COMMISSIONER DE WOLF of Chicago is experimenting with Dr. Brown-Séquard's "Elixir of Life." He has a number of patients beneath whose skins he has injected the vitalizing fluid, prepared according to the great physician's method. His experiments, Dr. De Wolf says, hav not progressed far enough for him to hav formed a decided opinion on the merits of the treatment.

THE Sioux reservation lands thrown open to settlement will aggregate about eleven million acres, and will be disposed of by the United States to actual settlers only at the following rates: $1.25 per acre for all lands taken within the first three years after the act takes effect, seventy-five cents per acre for all lands disposed of within the succeeding two years, and fifty cents per acre for the residue of the lands then undisposed of. Also, the election in the Cherokee nation shows that all there are not opposed to selling th "strip."

THE necessity that a man shall settle some important questions for himself and by his own judgment, is an education. The disposition to go by regulations framed for them by a church or association, has done more to level men intellectually and morally than any proposition looking toward an improved social order could do.—*Reason.*

THE Pittsburgh, Pa., fanatics who opposed Father Sheedy in his lease of public school property for Catholic educational purposes hav gained very little by their opposition. The cornerstone of Father Sheedy's new school of Our Lady of Mercy was laid last week with much ceremony in the presence of fifteen thousand people, several religious societies marching in procession.—*Catholic Union and Times.*

WHILE in England recently a Mr. Bigelow relates that he went to St. Ann's-on-the-Brentford-Under-the-Weir, a small place, strange to say, where some of his relativs liv. They took him to service on Sunday. The parson is high church, as becomes the son of an earl. The noble clergyman was bemoaning from the pulpit the lukewarmness of his congregation: "It is very discouraging to me," he said. "During the pawst week the attendance at mass was distwessingly meagah, and it was even worse at vespers. Lawst Wednesday, howevah, the climax was weached. There were only five persons at glorification. It is vewy discouraging and painful to me. But then, my deah bwethwen, how much more discouraging and painful it must hav been to our heavenly fawther."—*Butte Miner.*

IN the year 1872, there was living in the city of R—— a priest by the name of Father B., assistant pastor of the Independent Catholic church, and recently from the land of the shamrock. He was of a very social disposition, and much given to making priestly calls on a Mrs. Sullivan. During his visit he saw a picture of George Washington hanging on the wall. "Whose picture is that?" says Father B. "Shure, that is Washington's," says Mrs. S. "Take him down out of that and put him down cellar out of sight," said Father B. The "father of his country" was instantly consigned to a dark corner of the cellar, to keep company with the Yankee rats and mice. "How dare you hang a heretic by the side of St. Patrick and St. Bridget?" says Father B. Thus he who was "first in war, first in peace, and first in the hearts of his countrymen" was banished to the ignoble precincts of a dark cellar, and up to the latest advice has not returned from exile.—*Converted Priest.*

A MAN who has passed a large portion of his life in public offices in New York, stood with his hand under his coat tails, gazing critically at a crowd of Salvation Army people who filed down Broadway yesterday in the wake of a coach bearing the body of one of their former members. He pointed to the mourners and said: "I hav been commissioner on several lunacy investigating committees, but never in my life hav I seen such a collection of palpable idiots as this procession shows. There are nearly a hundred women in line here, and there is not one of them whose face does not indicate not only mental weakness, but, in many instances, actual derangement. The men are, of course, weak, or they would not be in the movement; but the women are undoubtedly in the various stages of hysteria, and most of them are beyond the borders of the idiotic. It is a wonderful exhibit of what fanaticism will accomplish."—*Sun.*

THE South Dakota state constitution is three times as long as the Constitution of the United States. This is owing to the numerous committees appointed by the convention that framed the constitution. Nearly every subject was referred to a separate committee, and as each committee insisted on having its report incorporated in the constitution, the result is a lengthy and cumbersome document. The constitution provides that the bonded indebtedness shall not exceed $800.000. In the settlement with North Dakota South Dakota assumed liabilities to the amount of $700,000. The constitution also forbids counties or municipalities extending aid to railroads or other public enterprises, and fixes the salaries of state officers as follows: governor, $2,500; attorney-general, $1,000; supreme court judges, $2,500, and treasurer $1,800. All of the state officers are to be elected this fall except circuit and supreme judges. The legislature will be composed of forty-three senators and one hundred and twenty representativs. The amendments to be submitted to a vote at the election for state officers are for or against minority representation and constitutional prohibition of the liquor traffic. The temporary seat of government will also be chosen at this time.

Agnosticism and Christianity.—Concluded.

From the Nineteenth Century.

Again, when I passed by the topic of the speeches of Jesus on the cross, it appears that I could hav had no other motiv than the dictates of my nativ evasivness. An ecclesiastical dignitary may hav respectable reasons for declining a fencing-match "in sight of Gethsemane and Calvary," but an ecclesiastical "Infidel!" Never. It is obviously impossible that, in the belief that "the greater includes the less," I, having declared the gospel evidence in general, as to the sayings of Jesus, to be of questionable value, thought it needless to select, for illustration of my views, those particular instances which were likely to be most offensiv to persons of another way of thinking. But any supposition that may hav been entertained that the old familiar tones of the ecclesiastical war-drum will tempt me to engage in such needless discussion had better be renounced. I shall do nothing of the kind. Let it suffice that I ask my readers to turn to the twenty-third chapter of Luke (revised version), verse thirty-four, and he will find in the margin:

> Some ancient authorities omit: "And Jesus said, Father, forgiv them, for they know not what they do."

So that, even as late as the fourth century, there were ancient authorities, indeed some of the most ancient and weightiest, who either did not know of this utterance, so often quoted as characteristic of Jesus, or did not believe it had been uttered.

Many years ago, I received an anonymous letter, which abused me heartily for my want of moral courage in not speaking out. I thought that one of the oddest charges an anonymous letter-writer could bring. But I am not sure that the plentiful sowing of the pages of the article with which I am dealing with accusations of evasion, may not seem odder to those who consider that the main strength of the answers with which I hav been favored (in this review and elsewhere) is devoted not to anything in the text of my first paper, but to a note which occurs at page 171.* In this I say:

> Dr. Wace tells us: "It may be asked how far we can rely on the accounts we possess of our Lord's teachings on these subjects." And he seems to think the question appropriately answered by the assertion that it "ought to be regarded as settled by M. Renan's practical surrender of the adverse case."

I requested Dr. Wace to point out the passages of M. Renan's works in which, as he affirms, this "practical surrender" (not merely as to the age and authorship of the gospels, be it observed, but as to their historical value) is made, and he has been so good as to do so. Now let us consider the parts of Dr. Wace's citation from Renan which are relevant to the issue:

> The author of this gospel [Luke] is certainly the same as the author of the Acts of the apostles. Now the author of the Acts seems to be a companion of St. Paul—a character which accords completely with St. Luke. I know that more than one objection may be opposed to this reasoning; but one thing, at all events, is beyond doubt, namely, that the author of the third gospel and of the Acts is a man who belonged to the second apostolic generation, and this suffices for our purpose.

This is a curious "practical surrender of the adverse case." M. Renan thinks that there is no doubt that the author of the third gospel is the author of the Acts—a conclusion in which I suppose critics generally agree. He goes on to remark that this person *seems* to be a companion of St. Paul, and adds that Luke was a companion of St. Paul. Then, somewhat needlessly, M. Renan points out that there is more than one objection to jumping, from such data as these, to the conclusion that "Luke" is the writer of the third gospel. And, finally, M. Renan is content to reduce that which is "beyond doubt" to the fact that the author of the two books is a man of the second apostolic generation. Well, it seems to me that I could agree with all that M. Renan considers "beyond doubt" here, without surrendering anything, either "practically" or theoretically.

Dr. Wace (*Nineteenth Century*, March, p. 363) † states that he derives the above citation from the preface of the fifteenth edition of the "Vie de Jésus." My copy of "Les Evangiles," dated 1877, contains a list of Renan's "Œuvres Complètes," at the head of which I find "Vie de Jésus," fifteenth edition. It is, therefore, a later work than the edition of the "Vie de Jésus" which Dr. Wace quotes. Now "Les Evangiles," as its name implies, treats fully of the questions respecting the date and authorship of the gospels; and anyone who desired, not merely to use M. Renan's expressions for controversial purposes, but to giv a fair account of his views in their full significance, would, I think, refer to the later source.

If this course had been taken, Dr. Wace might hav found some as decided expressions of opinion in favor of Luke's authorship of the third gospel as he has discovered in "The Apostles." I mention this circumstance because I desire to point out that, taking even the strongest of Renan's statements, I am still at a loss to see how it justifies that large-sounding phrase "practical surrender of the adverse case."

For, on p. 438 of "Les Evangiles," Renan speaks of the way in which Luke's "excellent intentions" hav led him to torture history in the Acts; he declares Luke to be the founder of that "eternal fiction which is called ecclesiastical history;" and, on the preceding page, he talks of the "myth" of the ascension—with its *mise en scène voulue*. At p. 435, I find *Luc, ou l'auteur quel qu'il soit du troisième evangile* [Luke, or whoever may be the author of the third gospel]; at p. 280, the accounts of the passion, the death, and the resurrection of Jesus are said to be *pue historiques* [little historical]; at p. 283, *La valeur historique du troisième evangile est sûrement moindre que celles des deux premiers* [the historical value of the third gospel is surely less than that of the first two].

A Pyrrhic sort of victory for orthodoxy this "surrender!" And, all the while, the scientific student of theology knows that the more reason there may be to believe that Luke was the companion of Paul, the more doubtful becomes his credibility, if he really wrote the Acts. For, in that case, he could not fail to hav been acquainted with Paul's account of the Jerusalem conference, and he must hav consciously misrepresented it. We may next turn to the essential part of Dr. Wace's citation (*Nineteenth Century*, p. 365)* touching the first gospel:

> St. Matthew evidently deserves peculiar confidence for the discourses. Here are "the oracles"—the very notes taken while the memory of the instruction of Jesus was living and definit.

M. Renan here expresses the very general opinion as to the existence of a collection of "logia," having a different origin from the text in which they are imbedded, in Matthew. "Notes" are somewhat suggestiv of a short-hand writer, but the suggestion is unintentional, for M. Renan assumes that these "notes" were taken, not at the time of the delivery of the "logia," but subsequently, while (as he assumes) the memory of them was living and definit; so that, in this very citation, M. Renan leaves open the question of the general historical value of the first gospel, while it is obvious that the accuracy of "notes," taken, not at the time of delivery, but from memory, is a matter about which more than one opinion may be fairly held. Moreover, Renan expressly calls attention to the difficulty of distinguishing the authentic "logia" from later additions of the same kind (*Les Evangiles*, p. 201). The fact is, there is no contradiction here to that opinion about the first gospel which is expressed in *Les Evangiles* (p. 175).

> The text of the so-called Matthew supposes the preëxistence of that of Mark, and does little more than complete it. He completes it in two fashions—first, by the insertion of those long discourses which gave their chief value to the Hebrew gospels; then by adding traditions of a more modern formation, results of successiv developments of the legend, and to which the Christian consciousness already attached infinit value.

M. Renan goes on to suggest that besides "Mark," "pseudo-Matthew" used an Aramaic version of the gospel originally set forth in that dialect. Finally, as to the second gospel (*Nineteenth Century*, p. 365):†

> He [Mark] is full of minute observations, proceeding, beyond doubt, from an eye-witness. There is nothing to conflict with the supposition that this eye-witness . . . was the apostle Peter himself, as Papias has it.

Let us consider this citation also by the light of *Les Evangiles:*

> This work, although composed after the death of Peter, was, in a sense, the work of Peter; it represents the way in which Peter was accustomed to relate the life of Jesus (p. 116).

M. Renan goes on to say that, as a historical document, the gospel of Mark has a great superiority (p. 116), but Mark has a motiv for omitting the discourses; and he attaches a "pueril importance" to miracles (p. 117). The gospel of Mark is less a legend than a biography written with credulity (p. 118). It would be rash to say that Mark has not been interpolated and retouched (p. 120).

If anyone thinks that I hav not been warranted in drawing a sharp distinction between "scientific theologians" and "counsel for creeds;" or that my warning against the too ready acceptance of certain declarations as to the state of biblical criticism was needless; or that my anxiety as to the sense of the word "practical" was superfluous, let him compare the statement that M. Renan has made a "practical surrender of the adverse case" with the facts just set forth. For what is the adverse case? The question, as Dr. Wace puts it, is, "It may be asked how far can we rely on the accounts we possess of our Lord's teaching on these subjects." It will be obvious, that M. Renan's statements amount to an adverse answer—to a "practical" denial that any great reliance can be placed on these accounts. He does not believe that Matthew, the apostle, wrote the first gospel; he does not profess to know who is responsible for the collection of "logia," or how many of them are authentic; though he calls the second gospel the most historical, he points out that it is written with credulity, and may hav been interpolated and retouched; and, as to the author *quel qu'il soit* of the third gospel who is to "rely on the accounts" of a writer who deserves the cavalier treatment which "Luke" meets with at M. Renan's hands?

I repeat what I hav already more than once said, that the question of the age and the authorship of the gospels has not, in my judgment, the importance which is so commonly assigned to it; for the simple reason that the reports, even of eye-witnesses, would not suffice to justify belief in a large and essential part of their contents; on the contrary, these reports would discredit the witnesses. The Gadarene miracle, for example, is so extremely improbable, that the fact of its being reported by three, even independent, authorities could not justify belief in it unless we had the clearest evidence as to their capacity as observers and as interpreters of their observations. But it is evident that the three authorities are not independent; that they hav simply adopted a legend, of which there were two versions; and instead of their proving its truth, it suggests their superstitious credulity; so that, if "Matthew," "Mark," and "Luke" are really responsible for the gospels, it is not the better for the Gadarene story, but the worse for them.

A wonderful amount of controversial capital has been made out of my assertion in the note to which I hav referred, as an *obiter dictum* of no consequence to my argument, that, if Renan's work* were nonextant, the main results of biblical criticism as set forth in the works of Strauss, Baur, Reuss, and Volkmar, for example, would not be sensibly affected. I thought I had explained it satisfactorily already, but it seems that my explanation has only exhibited still more of my nativ perversity, so I ask for one more chance.

In the course of the historical development of any branch of science, what is universally observed is this: that the men who make epochs and are the real architects of the fabric of exact knowledge are those who introduce fruitful ideas or methods. As a rule, the man who does this pushes his idea or his method too far; or, if he does not, his school is sure to do so, and those who follow hav to reduce his work to its proper value, and assign it its place in the whole. Not unfrequently they, in their turn, overdo the critical process, and, in trying to eliminate errors, throw away truth.

Thus, as I said, Linnæus, Buffon, Cuvier, Lamarck, really "set forth the results" of a developing science, although they often heartily contradict one another. Notwithstanding this circumstance, modern classificatory method and nomenclature hav largely grown out of the results of the work of Linnæus; the modern conception of biology, as a science, and of its relation to climatology, geography, and geology, are as largely rooted in the results of the labors of Buffon; comparativ anatomy and paleontology owe a vast debt to Cuvier's results; while invertebrate zoology and the revival of the idea of evolution are intimately dependent on the results of the work of Lamarck. In other words, the main results of biology up to the early years of this century are to be found in, or spring out of, the works of these men.

So, if I mistake not, Strauss, if he did not originate the idea of taking the mythopœic faculty into account in the development of the gospel narrativs; and, though he may hav exaggerated the influence of that faculty, obliged scientific theology hereafter to take that element into serious consideration; so Baur, in giving prominence to the cardinal fact of the divergence of the Nazarene and Pauline tendencies in the primitiv church; so Reuss, in setting a marvelous example of the cool and dispassionate application of the principles of scientific criticism over the whole field of scripture; so Volkmar, in his clear and forcible statement of the Nazarene limitations of Jesus, contributed results of permanent value in scientific theology. I took these names as they occurred to me. Undoubtedly, I might hav advantageously added to them; perhaps I might hav made a better selection. But it really is absurd to try to make out that I did not know that these writers widely disagree; and I believe that no scientific theologian will deny that, in principle, what I hav said is perfectly correct. Ecclesiastical advocates, of course, cannot be expected to take this view of the matter. To them, these mere seekers after truth, in so far as their results are unfavorable to the creed the clerics hav to support, are more or less "Infidels," or favorers of "Infidelity;" and the only thing they care to see, or probably can see, is the fact that, in a great many matters, the truth seekers differ from one another, and therefore can easily be exhibited to the public, as if they did nothing else; as if anyone who referred to them, as having each and all contributed his share to the results of theological science, was merely showing his ignorance; and, as if a charge of inconsistency could be based on the fact that he himself often disagrees with what they say. I hav never lent a shadow of foundation to the assumption that I am a follower of

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* *Popular Science Monthly*, April, 1889, p. 752.

† Ibid., May, 1889, p. 77.

* *Popular Science Monthly*, May, 1889, p. 79.

† Ibid.

* I trust it may not be supposed that I undervalue M. Renan's labors or intended to speak slightingly of them.

either Strauss, or Baur, or Reuss, or Volkmar, or Renan; my debt to these eminent men—so far my superiors in theological knowledge—is, indeed, great; yet it is not for their opinions, but for those I hav been able to form for myself, by their help.

In "Agnosticism: a Rejoinder" (p. 484)* I hav referred to the difficulties under which those professors of the science of theology, whose tenure of their posts depends on the results of their investigations, must labor; and, in a note, I add:

Imagin that all our chairs of astronomy had been founded in the fourteenth century, and that their incumbents were bound to sign Ptolemaic articles. In that case, with every respect for the efforts of persons thus hampered to attain and expound the truth, I think men of common sense would go elsewhere to learn astronomy.

I did not write this paragraph without a knowledge that its sense would be open to the kind of perversion which it has suffered; but, if that was clear, the necessity for the statement was still clearer. It is my deliberate opinion: I reiterate it; and I say that, in my judgment, it is extremely inexpedient that any subject which calls itself a science should be intrusted to teachers who are debarred from freely following out scientific methods to their legitimate conclusions, whatever those conclusions may be. If I may borrow a phrase paraded at the church congress, I think it "ought to be unpleasant" for any man of science to find himself in the position of such a teacher.

Human nature is not altered by seating it in a professorial chair, even of theology. I hav very little doubt that if, in the year 1859, the tenure of my office had depended on my adherence to the doctrins of Cuvier, the objections to those set forth in the "Origin of Species" would hav had a halo of gravity about them that, being free to teach what I pleased, I failed to discover. And, in making that statement, it does not appear to me that I am confessing that I should hav been debarred by "selfish interests" from making candid inquiry, or that I should hav been biased by "sordid motives." I hope that even such a fragment of moral sense as may remain in an ecclesiastical "infidel" might hav got me through the difficulty; but it would be unworthy to deny or disguise the fact that a very serious difficulty must hav been created for me by the nature of my tenure. And let it be observed that the temptation, in my case, would hav been far slighter than in that of a professor of theology; whatever biological doctrin I had repudiated, nobody I cared for would hav thought the worse of me for so doing. No scientific journals would hav howled me down, as the religious newspapers howled down my too honest friend, the late bishop of Natal; nor would my colleagues in the Royal Society hav turned their backs upon me, as his episcopal colleagues boycotted him.

I say these facts are obvious, and that it is wholesome and needful that they should be stated. It is in the interests of theology, if it be a science, and it is in the interests of those teachers of theology who desire to be something better than counsel for creeds, that it should be taken to heart. The seeker after theological truth, and that only, will no more suppose that I hav insulted him than the prisoner who works in fetters will try to pick a quarrel with me, if I suggest that he would get on better if the fetters were knocked off; unless, indeed, as it is said does happen in the course of long captivities, that the victim at length ceases to feel the weight of his chains or even takes to hugging them, as if they were honorable ornaments.* THOMAS H. HUXLEY.

* *Popular Science Monthly*, for June, 1889, p. 166.

* To-day's *Times* contains a report of a remarkable speech by Prince Bismarck, in which he tells the Reichstag that he has long given up investing in foreign stock, lest so doing should mislead his judgment in his transactions with foreign states. Does this declaration prove that the chancellor accuses himself of being "sordid" and "selfish," or does it not rather show that, even in dealing with himself, he remains the man of realities?

Job.

I hav been reading that strange and by no means pleasing story of Job. It is a story that does not send the blood bounding through one's veins as bounds the roebuck through the wildwood at the call of its mate; or as the agil and predaceous rodent of the genus *mus* bounds through our kitchen and our halls at night in quest of provender, or bonds and bank notes, perchance lying round loose, the same making nice nest lining, when finely chewed and the bits judiciously distributed; nor does the story soothe one's nerves, conducing to peaceful slumber, as do Howells's stories; besides, the tale tells heavily against Jahveh, whose "horn" is by no means "exalted," in my eyes, by the part he took in the most unwarrantable affair brought about by him.

I won't pretend that I waded through all those lugubrious and tiresome arguments of the "comforters" of Job who came to him in his affliction, and sat upon the ground with him seven days and seven nights in utter silence, Job being the first of the quartet to break the spell of hushness, the others getting in their dissertations as the spirit moved them, one Elihu bobbing up unexpectedly and shooting off his mouth with some considerable severity at Job, who, whatever may be said of his patience, was in a boil-ing state of vexation and lamentation. I did not scrupulously follow the moanings of Job, neither did I scoop in all those preposterous and vain-glorious conundrums propounded by Jahveh, such as asking Job where he was when he (Jahveh) laid the corner-stone of the earth? If he (Job) could catch a leviathan (whale, probably) with a pin hook, and pull his tongue out with the line? If he could harness the unicorn? If he could shut up the sea with doors? etc. No, I did not religiously take in all these oralities, simply enough of them to catch the drift thereof, but the moving incidents by flood and field, so to speak, I very carefully perused, the same occupying but two chapters, the other forty being given over to individual mouthings.

The story of Job presents startling, shocking, and agonizing features, relieved somewhat by the *insouciance* and don't-careacussativness of one Satan, in his response to an impertinent query of Jahveh's, and that squatting seance, silent and solemn, for the space of seven days and seven nights, of Job and his "comforters." Think of four specimens of the genus *homo*, not dumb nor paralyzed, squatting on the ground in a bunch, and maintaining silence for the space of time above stated! Look at 'em, see 'em with your mind's eye, squatted there, winking and blinking at one another, yawning and squirming, but saying naught, like four prize idiots in a go as-you-please non-talking match. However, the story ends well for the hero, as all stories should, to be popular, Job recovering to his former state of health, recouping his loss in asses and camels and cows twice over, also getting another batch of sons and daughters, seven of one and three of the other, as before the cyclone that killed the first batch; in short, he was hunk in sons, daughters, and shekels, doubly hunk in stock on the hoof, and lived one hundred and forty years after being so terribly boil-ed! But how all this helped the sons and daughters needlessly slaughtered, the Holy Queer does not state.

The scene of this story is laid in Uz, a township located somewhere to the east-son-west-by-no'th of Jericho or Jezreal, in a back country having no railroad communications, but working the fast camel express for all it was worth, probably. The tale opens by stating that Job was as good as they made 'em, better, in fact, for it says he was full as a goose of natural and acquired goodness, with no room in his mental and moral make-up for the accommodation of guile in its mildest form—not precisely in that diction, but precisely in that direction. Job, it appears, was not only great in goodness but great in this world's goods—"the greatest of all the men in the east," the H. Q. says; but the greatness of goodness under which he labored did not protect him from the assaults of one Satan, Jahveh being *particeps criminis*, in fact, the putter-up of the job on Job!

And what a job that was for a loving, merciful father to put up on a loving son, eh? Not in the annals of the Society for the Prevention of Cruelty to Children is there any record of so cruel a father! All Job's stock of asses and camels and kine and sheep run off or struck by lightning; his stock of children killed by a ruthless cyclone, and his stock of servants by predatory Chaldeans, and he himself inundated and overwhelmed with boils, and all for what? Just to satisfy a third party that there was *one* man on earth who would stick to Jahveh through thick and thin, even though the heavens should fall! And this third party, who was he? One Satan, of whose antecedents nothing is said in the seventeen books of the H. Q preceding that of "Job," save that he once tempted David to take a census of Israel, which, when taken, caused Jerusalem and outlying territory to be fearfully shaken by a pestilence, Jahveh "waxing wroth" on account of Dave getting up the census, or rather because Dave had succumbed to the temptation of Satan; a trifling thing for Jahveh to "wax wroth" about, considering that he himself had "tempted Abraham" to slaughter his beloved son Ike!

Why Jahveh felt called upon to prove to Satan that Job, his "best man"—he tells Satan "there is none like him in the earth"—would go through fire and water, robbery and whirlwinds, boils and death—one can survive much death among cattle and relativs, you know—and yet hold fast to his faith in the goodness of his God, is what no fellow can find out, unless he charges it to vanity; and to vanity I ascribe it. What effect this drastic visitation of Job had on the cause of Zion, the H. Q. does not state; but one can't help thinking that it must hav been a damaging one. "If Jahveh serves up his best man in this way, we'll stick to Baal," was, no doubt, the reasoning of the hour, and sensible reasoning it was.

The one refreshing incident of this story was connected with the meeting of Jahveh and Satan, which is given twice, on account of its revivifying nature, I suppose. It seems that, when the "sons of God" came to pay their respects to Jahveh, "Satan came also," peaceably and decorously, no doubt. Seeing him among his "sons," Jahveh, brusquely and impertinently, it seems to me, blurted out, "Whence comest thou?" With his beaver cocked, one eye a-squint, and his thumbs in the arm-holes of his vest, Satan, nonchalantly, and with the utmost *sang froid*, replied, "From going to and fro in the earth, and from walking up and down in it." Now, among humans, such a response would be considered as bordering on contempt, slightly tinctured with sarcasticity, so to speak, and one would be apt to bridle on getting it right in his teeth, while a god would be supposed to "wax wroth" on the spur of the moment, and make his presence felt. Not so with Jahveh, for a wonder, who immediately and mildly asked if Satan knew what a solid Muldoon of faith Job was in the ranks of Zion—which led to that fearful job on Job!

But that response of Satan's—wasn't it refreshingly cool, with its nonchalance, its abandon, its *sang froid*, its *insouciance*, its *esprit*, and all those condiments *à la Française*? Why, I would hav given four dollars to hav seen him as he posed for the reply, and four more to hav heard the delivery. It would hav been a great treat!

We hav heard much concerning Job's patience and fortitude under his difficulties, and, according to the H. Q., he stood the loss of his children, servants, asses, and things wonderfully well, but the boils were too many and too much for him. To be sure, he didn't then "curse God and die," as Mrs. Job recommended, but he did whine like a dog with a sore head, squeal like a sick shoat, and not to be wondered at. A friend, with one boil only, once said to me that, if by kissing his mother-in-law he could rid himself of the boil, he would thusly stoop to conquer, even before witnesses!

A good many, who do not burn the midnight oil, investigating the mysteries of the Holy Queer, are under the impression that Job suffered in silence the boil infliction, but he didn't, after that singularly silent and solemn squat of seven days and nights, shooting off his mouth then copiously, his first blast being to curse the day he was born; he cried out for it to be painted black, and the night to be chopped into slivers. He wished he was dead forty times an hour, and with forty-horse-power fervency. He asked all sorts of conundrums and worked off all sorts of apothegms, such as, "Doth the wild ass bray when he hath grass?" "Is there any taste in the white of an egg?" "Am I a sea or a whale?" "Hast thou not poured me out as milk and curdled me as cheese?"—this of Jahveh, directly. "If a man die, shall he liv again?"—he knew nothing of a "hereafter." "Man that is born of woman is of few days and full of trouble"—that's so; but Adam wasn't thusly born, yet he had trouble, through a good many days. "My bowels boil"—whew! internal boils, eh? "I am a brother to dragons, and a chum of owls"—a little off his nut, I think, with pain and anguish. "I was eyes to the blind, feet to the lame, and father to the poor"—good for you, Job; but it was not good form to speak of it yourself.

And so poor Job let himself out; now mournfully, now savagely; now whiningly, now boastfully; now regretfully, now resentfully; now gloomily, now hopefully, and so forth and so on, one of the sharpest things he worked off under the inspiration of those boils being this: "Oh, that mine adversary had written a book," showing that somewhat of the old Adam lingered yet in his make-up, for no human wants his enemy to write a book, unless it is to damn himself. I am glad that poor suffering Job thus expressed himself, glad that he could and did fret, fume, whine, growl, and curse, thus proving that he had somewhat of human nature "into" him, and so was not too awfully angelic for this mundane sphere. Who wants more of the story of Job than he gets here, let him tackle the Holy Queer. Selah!

SI SLOKUM.

No Fight, No Prayer.

A group of naval officers were indulging the other day in reminiscences of the war, when one of them told the following yarn:

"Early on the morning of Dec. 24, 1864," he said, "Admiral Porter signaled to the fleet before Fort Fisher, 'Get under way and follow me.' The ship to which I belonged was assigned in the program to a position between two ironclads close under the fort. We anticipated hot and terrible work. The flagship led the way and was approaching within range, when Lieutenant Commander B—— of my ship ordered all hands called to muster. The brawny tars gathered aft on the quarterdeck, with the officers in their usual places, and our commander began to read from the prayer-book the 'Prayer Before Battle.' It was a solemn moment. None knew who or how many among us might suddenly be ushered into the presence of the God of battles. Our commander read as though he felt it; the whole ship's company were awed and hushed, and the throbbing of the engins and wash of water along the side seemed preternaturally loud. When about half through a signal was reported from the flagship:

"'Come to anchor in your positions.'

"When it was read to our commander a sudden revulsion of feeling came over him. Throwing down the prayer-book upon the hatch, he exclaimed:

"'Well, I'll be —— if I'm going to pray if we ain't going to fight! Pipe down!'"

THE TRUTH SEEKER COMPANY'S Catalog of Freethought, Reform, and Scientific Books will be mailed free.

The American Secular Union.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary. - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
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Thirteenth Annual Congress of the American Secular Union.

OFFICIAL CALL.

The next Annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday, and Sunday, October 25, 26, and 27, 1889. It is deemed expedient to hold this meeting where our society was organized in 1876, and where the so-called "National Reform Association" has its headquarters and has recently held an important convention, and for many historic and other reasons.

The general object of our Association not being well understood, it is therefore often misrepresented. It is deemed proper to here make a brief statement of its leading principles. While our federal and state constitutions are formed on the assumption of the total separation of church and state, yet both the general and state governments maintain numerous *practical* connections of the state with the church. Moreover, a large, wealthy, and influential organization exists, having for its avowed object the amendment of our federal and state constitutions, so as to recognize and enforce by *law* certain forms of religious belief and observances, and certain acts of legislation hav actually been proposed and discussed in the United States Senate for virtually *establishing* a form of sectarian religion, especially in our public schools.

Against these innovations and perversions we are organized to protest, and to this end we advocate the equitable taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of the public funds for religious institutions; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely Secular government and the adequate guarantee of public order, prosperity, and righteousness; and whatever other measures or principles may be necessary to the total separation of church and state.

To this Congress we cordially invite all true patriots without regard to their individual religious belief or disbelief, who are willing to work for the maintenance of the *Secular* principle in our *civil* government, and to oppose the machinations of sacerdotalists, whether Catholic or Protestant, in their schemes to gain ecclesiastical supremacy, and destroy the mental and moral liberty of the free citizens of this most successful of all Secular civil governments in ancient or modern times.

All Charter and Life Members, all Vice-presidents, all Chairmen of State Executiv Committees, and all duly accredited delegates from Local Secular Societies are entitled to seats and votes in this Congress. Each Local Society is entitled to send its President, Secretary, and three other delegates. Annual Members by payment of one dollar are entitled to seats.

Particulars as to the place of meeting, speakers, and their subjects, etc., will be announced hereafter.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary.
E B FOOTE JR., Ch. Ex. Com.
MATTIE A. FREEMAN, Ch. Fin. Com.
OTTO WETTSTEIN, Treasurer.

The Secular Position.

The subject of Secular versus sectarian education has recently received an impetus in the minds of the general public, especially by the discussion between E. D. Mead, of Boston, and the representativ of Cardinal Gibbons before the National Educational Association at Nashville last month. The strenuous efforts which are being put forth by Christians of all denominations, particularly by the Roman church, to bring the public school system under ecclesiastical domination, hav at length called forth from even easy-going Liberals several protests. The newspapers—those which hav not been entirely subsidized in the interests of the church—hav shaken off their chronic lethargy and mustered up sufficient courage to oppose (very mildly and courteously, it is true), the position taken by the Christian champions.

The great trouble is that these Liberal and journalistic critics are disposed to make entirely too many concessions to the religionists. Their attitude is almost apologetic, and altogether too conciliatory and deferential to offer anything like a formidable resistance to threatened ecclesiastical usurpation. It is so evident that he who runs may read that the ultimate aim of the church is nothing more nor less than a complete union with the state—aye, more—for it would not only be united with the state but would dominate it. Church and state must be one, and the church must be the one. There is the whole truth in a nutshell. Now, the church recognizes the fact that the mind of the child is plastic, and that impressions produced upon it are likely to be of lifelong duration. Knowing this, it reasons logically and correctly, that it is much easier to train a statesman than to correct one. The school-children of to day will be the legislators and the lawgivers fifteen or twenty years from now. Imbue, then, the impressionable minds of these children with the idea that the Christian church is the source of all wisdom, the foundation of all truth, and the ultimate authority for the conduct of human affairs, and it is but a matter of a few years, more or less, ere we shall see the cross above the flag, and secularism in the state superseded by sacerdotalism.

Says Cardinal Gibbons: "Our youth must put in practice, every day, the commands of God, as well as the rules of arithmetic." This statement, so dogmatically put forth, is manifestly absurd, and for this reason. The rules of arithmetic, or of any branch of mathematical science, are of universal application and compel equally the assent of the people of all ages, races, and nationalities.

Mathematics is an exact science; in it nothing is assumed or taken for granted—every statement is incontrovertibly verified. Now theology cannot be classed as a science at all, since it is merely a huge conglomeration of unsupported hypotheses. Even the existence of a God is a speculativ hypothesis alone, and there is no more evidence in favor of the Christian's God than there is of any other. Now, if this God's very existence is matter which may be disputed, what folly to talk of his "*commands*," as being equally binding upon our youth as the rules of arithmetic. But, assuming the theory of the existence of a God, or even the Christian God, to be as self-evident as the statement that "the whole is greater than its part," for instance, there is as great a diversity of opinion even among those who accept this dogma as to the nature of these commands as there is in philosophical circles in regard to the existence or manner of existence of him who is supposed to issue them.

Every petty sect claims the right to explain and interpret these "commands" to its own satisfaction. The Roman Catholic church, of course, ignores these claims, declaring that it alone is authorized and sanctioned to interpret the divine will. Protestants, however, of all denominations, no matter how widely they may differ in other respects, are nevertheless agreed that the pretensions of the mother church are preposterous and cannot be entertained. Now, when the Christians themselvs cannot agree as to these alleged "commands of God," why should they be imposed upon those who hav no use for either "God" or his "commands?" Why should the Jew, the Mohammedan, the pagan perchance, the Atheist, the Deist, the Spiritualist, etc., be taxed that their children may be taught a lot of what to their parents is simply rubbish? Such a requirement is an outrage on justice. If the Roman Catholic, the Presbyterian, Methodist, Baptist, etc., want their children trained to follow in their footsteps, let them see to it—let them inculcate that in their homes. For, if religion is to be introduced into our schools, we certainly shall then need a theological training for our teachers. Then we shall soon learn that no matter how high intellectually and scholarly a teacher may be—how well fitted for the important work of educating the young—the standard of acceptance used will depend on their pretended acceptance of these impossible "commands of God." Imagin a peculiarly zealous disciple of Christianity an examiner where there are two candidates, one of whom should come fully up to the required standard in all departments of secular knowledge and the best methods of imparting it, but whose theology might be adjudged somewhat "shaky," and the other of whom should reverse this state of things, and evince more familiarity with the doctrins of Christianity and zeal in their propagation than he should with the rules of arithmetic, who would be likely to receive the appointment? So far as possible the church appoints and controls now the larger portion of its devotees to the training of the young in our public schools, but we now hav a right to protest where they go beyond the requirements of the state. Make religious training a part of the curriculum of our schools, and that would destroy not only their present efficiency but they would become a monstrous and more expensiv burden.

The only safe course for the state to tread is to steadily resist these insidious advances on the part of the church. The former cannot afford to coquet with the latter. An impassable gulf, such as Christ is said to hav set between Dives from Lazarus, must be "fixed" between them, and, though the church may stretch forth imploring arms, the attitude of the state must be firm and decided in rejecting the overtures of the former. The common schools must be thoroughly secularized; even the text-books should be rigidly inspected, as a good deal of dogma is frequently allowed to crop out in them. Not only should the Bible be carefully excluded from the school-room, but all references to God as a personality, or to the supposed superiority of Christianity as a religious system, should be discouraged. Eternal vigilanceis the price of religious as well as of other kinds of liberty, and in no direction is it more imperativly demanded than in the preservation of our system of secular education.

Every attempt to introduce religious instruction into the public schools must be frowned down, and fought down. The public schools are under state control, and must ever be kept so. The church must not be permitted to interfere, must not be allowed to advise or admonish the commonwealth in this regard. The state represents the embodied majesty of the whole people, and inasmuch as the whole is greater than its part, it is the duty of the state to act as a check upon the church, and *vice versa*. It is for the state to stretch forth the arm of civil authority and say to the proud waves of ecclesiastical encroachment: "Thus far shall ye come, and no farther."

The American people demand that the state shall sacredly guard the public schools against the unlawful intrusion of priest or prelate. The people hav intrusted the schools in the care of the state; let the latter see that no influence be brought to bear upon it to make it unfaithful to that trust; let it render unto Cæsar the things that are Cæsar's, unto God the things that are God's.

In conclusion it may be said that it by no means follows from this that moral training shall be excluded from our schools. Secularism not only does not demand this, but the American Secular Union, through its executiv head, is preparing for a higher, nobler, and better code to be taught to the young, merely insisting upon the exclusion therefrom of exploded creeds and debasing dogmas.

The religious zealots' ethics are ofttimes of a very questionable character, and would utterly fail to stand the test of a rigid scrutiny.

Secularists, as represented by the American Secular Union, are deeply interested in inculcating a just system of ethics—one that will stand the test of enlightened common sense and the laws of nature—devoid of cant and custom—a system of ethics and high moral aims fit for presentation to the minds of our youth.

Those who desire can aid and enrol themselvs in this great work which will giv the American Secular Union renown for not only settling the great Girard College question by this code, but for presenting to the American people a solution of the conflict between Romish rule and the American idea of Secular schools. All who can forward $100 $50, or $25 to this work should do so immediately.

The time for the Congress is approaching; now rally to the work. Let your acts show how much you are interested.

E. A. STEVENS,
Secretary American Secular Union.

A Platform.

Colonel Miner, editor of the *Western American*, lays down a platform upon which most Secularists would be willing to stand, and it shows that the work of the American Union has been quite effectiv when those interrogations are being made and articles like the following are being printed outside the regular Freethought press. We rejoice to see that the gallant colonel is sound on the Secular position. This is the platform:

We are constantly receiving letters from readers in all parts of the Union, who ask: "What can we expect from the Democratic or Republican parties? They both are fighting for the 'Irish vote,' both busy trading and promising any and all offices for that vote." They suggest that an American party be formed, and ask: "What can we do to resist the aggressions of the Roman corporation? How can civil and religious liberty be saved to us and our posterity?"

These are serious questions and are daily being brought to the attention of all loyal Americans. The arrogant and unscrupulous acts of this Roman church, so called, are attracting the attention of men who regard our republican forms with patriotic love and veneration. They are convinced by the acts of an arrogant hierarchy that our institutions are in danger; that there is a conspiracy on foot prompted by a foreign corporation, who are desperate, alarmed by the enmity of all Europe that has for a thousand years been the victim of its infamous practices, and who is showing her contempt and detestation for the "Mother of Harlots" by serving notices of ejectment upon her.

The United States has too long been the dumping-ground of Europe. Her paupers, insane, and criminals we can manage to provide for; but when it is proposed to dump into this land that infamy, hoary with the blood of millions murdered for daring to think, reeking with torture, robbery, tyranny, in fact every crime known to the decalog, it is time for this people to call a halt, to look about them and see if we can afford to permit these Jesuit schemes to be perfected. When bigotry rules, then the people suffer, and it is evident to any observer that the plans hav been well laid and are being carried out to take from this people every right that makes this republican government the best on this planet.

Enough has been written in this paper to show that the pagan papal Romish machine is bending all its energies to deceive this people, to hoodwink them with lying, specious pretenses, until she can count votes enough to put a Jesuit in the White House and rule this American Union.

To prevent this horrible crime against humanity, we suggest to our readers the following platform, our legislativ

policy, which may prevent the accomplishment of the pagan Roman conspiracy.

The national and state constitutions must be amended in the interest of self-preservation, in order that the bridges left over the trench dug by the founders of this nation between church and state may be cut away, utterly destroyed —that the separation may be final and complete. There is danger to this republic as long as we neglect this duty; it is imperativ that this question be seriously considered by the citizens of the Union. If we delay we shall in a few years be unable to preserve the heritage of our fathers without bloody conflict. Let us be wise while we hav the power; let us provide for the preservation of civil and religious liberty.

THE PLATFORM.

1. To amend the national and state constitutions, forbidding the donation or appropriation of public funds, lands, or tenements to any body or institution that is under sectarian control.

2. To amend the national and state constitutions forbidding any special legislation of any kind for the benefit of any religious society.

3. To provide that all who vote shall read and write in the English language.

4. That each state amend its constitution to provide that the state is above any church.

5. That all laws shall be general, no "special legislation" be permitted, and laws enacted shall be for the whole people of the state.

6. That all religious or church property shall be held and recorded in the name of trustees, and not by single prelates who owe fealty to a foreign head.

7. That the immigration laws be changed to insure a better class of immigrants, and compel all to pay a tax for the privilege of landing upon our shores.

8. That the states shall maintain an unsectarian free school system, and *compel* all children of school age to attend, where they can learn to think rather than repeat, also learn the duties of a citizen of this republic, and loyalty to our flag and constitution.

9. That any interference, by any church in civil affairs, be promptly resisted and punished.

10. That all houses of every kind, religious or secular, shall be subject to visitation and inspection by state officers.

11. To tax all property, secular and religious, the Mormon temple, the Chinese Joss house, the Roman cathedral, and Protestant chapel, and thus giv Christians an opportunity to obey Christ, who ordered them to "render to Cæsar the things that are Cæsar's."

12. That the oath taken by naturalized voters shall require them to abjure all allegiance to the pope of Rome, if they belong to that corporation.

The above platform includes the reforms that are thought to be necessary to insure a complete separation of state and church that we may help on the time when we shall see the much desired grand ideal of a free state, untrammeled by priestcraft, and a free church untouched by the civil power.

When this government was founded a new departure was taken. The fathers determined that, unlike any other government then existing on this planet, this would furnish a system in which the state should be separate from the church. It was done, and a century of remarkable development, wonderful prosperity, and unequaled progress attests their wisdom, has surpassed their expectations, and we of this generation are lacking in gratitude if not grateful to them for deliverance from the greatest thrall that has affected mankind in all the centuries since creation began.

When the fathers said that there should be no union of state and church, they voiced the sentiments of untold millions of victims who for sixteen centuries had suffered from the crimes of prince and priest. They said the accumulated cries, protests and groans of outraged humanity should be heard, and the kind, loving precepts of Christ should find a place in the fundamental law of this nation. They decreed that in civil affairs the state should be above the church, that all deference should be paid to the religious views of the people, all should hav the right to believe as their conscience dictates, with no help or hindrance from the state; they knew that religion joined to the state soon becomes superstitious mummery, that state united to a church always becomes despotic, they said religion was too sacred to be soiled by the hands of the state, that it should be left in the hearts and conscience of the people, where it rightfully belongs; they promised to religion equality and fair dealing before the law, but no privileges, and decreed that no law should be passed to establish any form of religion; in short, they formed a secular government, the first on earth.

Our success under this system has been such as to leave no desire on the part of our citizens for a change. The good that has resulted has confirmed us in the resolve, not only to continue the system, but to perfect it by eradicating evils that hav grown by use to such proportions as to defeat partially the working of the system.

In Europe, we find that all governments are busy maintaining some sort of state religion; note the evils that result. We can rejoice that here no man is compelled "to carry a priest on his back," or contribute to support, directly or indirectly, a creed he does not believe; each citizen selects the creed that pleases him, or that meets his views, and if his views and practices do not interfere with the rights of others, or conflict with law, he is free to believe as he pleases.

This is the theory of this American government. How is it in practice? Investigations show that we hav, in many instances, departed from the spirit and intentions of the fundamental law of this nation. We hav permitted churchmen to encroach upon the domain of the state, and suffered things to be done which impair the dignity of the state and degrade religion.

Under a mistaken idea, that had come to them after twelve centuries of teaching by prince and priest, they exempted church property from taxation, they permitted money and property to be appropriated for institutions under sectarian control; laws to be enacted favoring a particular creed or religion; they subsidized schools that taught a creed. They hav permitted an alien priest to appoint agents in all the states and territories who hold many millions of real estate in trust for this alien Italian, who is at the head of a great trust or corporation; they hav permitted the agents of these foreign priests to set up schools in all the states which teach disloyalty to our flag, and prevent five hundred thousand of the youth of this land from learning their duty to this republic; they permit a foreign church to combine the votes of its laity, then compel them to cast it solid for the party or person that will do most to carry out the designs of this foreign priest; to destroy civil and religious liberty, they hav permitted this foreign priest to invest his agents living here with titles of nobility. All these things hav been done in violation of the spirit of the principles of the constitution of a secular government. The American state is based upon the rights of men as citizens. As such it controls the law and is not controled by it. It creates an army but is not ruled by it. It protects churches and is not governed by their creeds. The state is supreme, and the equal rights of its citizens are the only rights that are permanent. It concerns itself only with men as citizens. It was clearly the intention of the fathers to leave religion free from any aid or interference by the state. Washington, 1789, writing to the Presbyterians of Massachusetts, said: "Religion was left out of the account, because it properly belonged to the care of the churches rather than to the state." Madison said: "Religion is not within the purview of human government." Franklin wrote: "When a religion is good I believe it will support itself; when it cannot do so and God does not take care of it, I apprehend it is a bad religion."

The supreme courts, national and state, hav frequently decided that this government is secular, hence it must be admitted that if we do not want "a priest on our backs," we must insist that all attempts to impair or change the secular features of this government must be met and resisted. The platform announced in this paper will be taken in hand and fully discussed, with such facts and statistics as will satisfy all who are loyal to this American republic that the reforms suggested are of vital importance if we desire to hand down to posterity the trust given to us by our fathers. We invite the careful consideration of all who desire the perpetuation of this American Union to the facts and measures we shall lay before them for the purpose of closing the door against the advent of a power whose history is one long record of cruel tyranny and disregard of the rights of humanity.

E. A. STEVENS,
Secretary American Secular Union.

The Oregon Secular Union Convention.

In pursuance of the authority invested in us by the Oregon State Secular Union, we hereby call the first annual convention of said Union, to meet in Portland, Ore., at Masonic Hall, on Saturday, Sunday, and Monday, the 12th, 13th, and 14th days of October, 1889.

The object is to secure the total separation of church and state.

The advocates of this measure in Washington are invited to join their Oregon friends in this convention. Done at Portland, Ore., this July 31, 1889.

Board of directors,
C. BEAL.
A. F. NEUNERT.
J. K. SEARS.
LEE LAUGHLIN.
L. AMES.

The Church and Science.

The pope has decided to permit the erection of an astronomical observatory in the Vatican, the site selected being the tower over the rooms occupied by the master of the Sacred College, it being the most elevated portion of the building. The cost is estimated at one million florins.—*Daily paper.*

The world "do move," and in its "moving," various creeds and schools of fanatics are forced to bow the knee of humble acquiescence.

The idea of Christianity proposing to build an "astronomical observatory" to perpetuate a knowledge of astronomy, and in the same locality where only a few years ago it burnt people at the stake for simply asserting the truth of astronomical knowledge, does seem, to an unprejudiced mind, the quintessence of crow-eating.

When an Italian astronomer voiced the truth in opposition to a mass of biblical balderdash, known as the "science and astronomy" of Joshua and Moses, he was roasted at the stake by the good Christian fathers of the church; and now, this same church, by its present managers, proposes to erect "an astronomical observatory," thus giving the lie flat to all its former teachings as also to all its former managers.

Query: If the former fathers of the church hav taught and maintained—even by burnings and butcherings—ridiculous, absurd, and most erroneous doctrins, what proof hav we to show that the present fathers of this same church are not preaching and practicing doctrins as erroneous and as ridiculous as were the doctrins of their predecessors, and for the proof of which we hav simply to wait a few years?

Is not all this a very sad, a very humiliating, a very ridiculous commentary upon this church's Bible creed and its Bible God? An omniscient God; a God the creator of all things; a God the founder of his own religious worship—such a one who knows not his own mind nor matters he himself created; in other words, a God who makes a spade, but owing to its complex nature does not recognize it, and must depend upon finite man for his knowledge—such a God is surely absurdness boiled down.

What is religion, then, please, but the pure and simple "creature" of finite man in all the past ages of the world? And how simple is the proof thereof; for it we hav only to scan the pages of history. For of a truth that which was orthodoxy yesterday is to-day rank superstition; and that which to-day is the purest of orthodoxy will just as surely be on to-morrow the very rankest of superstition; and this will continue to be so on the end of time itself.

Ignorance, superstition, and bloody fanaticism in the past ever hav been the pliant tools of the church; on the contrary and in opposition thereto, science and popular education hav been the true champions and the redeemers of priest-ridden mankind. Whenever and wherever these two antagonistic principles met a bitter, vindictiv, and an unrelenting war was at once inaugurated by the church to maintain its usual supremacy over the minds and fanatical passions of the masses. And how was this war waged? By moral suasion and by peaceful means? Never. But with the rack, the fagot, and the stake and all the devil-conceived machinery of its ghoulish inquisitions it always exerted its powerful and baleful influence in upholding and in the extension of fanatical ignorance; ever strenuously opposing as emanating from the devil each and every step forward in art, science, and learning. Nevertheless, always true to its colors and churchly instincts (for proof, see proposition above to construct an "astronomical observatory"), that very moment the church observes the inevitable triumph of a scientific fact or common-sense principle it immediately scrambles into the pulpit, while yet reeking in the blood of its roasted victims, and at once hypocritically proclaims to an astonished world: "Oh, yes, these truths are self-evident. The church teaches them; in fact, has always taught them, for are they not in accord with the Bible and with common sense?" Such an exhibition of brazen-faced cheek and contemptible hypocrisy, to say the least, is indeed "shamelessness added to shame."

What occult cause has worked so great and so beneficent a revolution as now permits poor priest-ridden man to speak, and even to think, freely his own thoughts? Was it the church and its influences? Hardly so, judging from its own established record for the past. If not the church, then what was it? It is simply and solely the invisible and silent march of intelligence, supported by science—this and nothing more.

Can any sane man or woman deny that even at this day that same church (dare it do so) would burn and butcher as it once did in all its former devilishness? Most assuredly it would; and it is only restrained from doing so through fear of utter annihilation.

Notwithstanding the church now acquiesces in and hypocritically approves of a given amount of intelligence for the masses, yet it quietly and secretly lies in wait, like a loathsome reptil, watching with hideous mien and hellish hate, ever praying for the time and opportunity to again come that it may bury its poisonous and death-dealing fangs into the quivering flesh of universal humanity, and by so doing stamp out at once and forever all public school systems in whatsoever part of the world they may be, thereby destroying at one fell swoop every semblance of independent intelligence.

How great and inextinguishable must be the debt now due from the past and present church-bedeviled people to those noble and heroic souls who faced the diabolical hate of that church, by manfully proclaiming the truth and the right of man to use nature's best gift, without the surveillance of a pack of self-constituted intermeddlers, who cheekily assume to control his conscience!

Now let us take a practical view of this church attitude, and in order to do this I will ask a simple question: Why does the church in these latter days reluctantly, though only openly, acquiesce in, while secretly rejecting and trying to nullify, any one given scientific fact? Why does she do this? Simply because a majority of revenue-producing mankind are of the intelligent class, and the church knows full well that, however it desires to do so, should it still cling to its biblical science, it would hav so few followers that its revenues (the only important part of the farcical institution) would silently dwindle away to nothing; it being a self-evident and indisputable proposition (to be proved needing only to be tried) that without its continuous inflowing stream of golden revenues, the present Christian organization would shortly cease to exist. To prove this latter proposition, the dupes hav only to discontinue their contributions to at once realize the simple fact that modern Christianity is simply and solely for "revenue only," and that without such revenues, its life—yea, even its remembrance amongst men—would be a matter of short duration. Try the proposed experiment; form a "universal non-contributing trust," and see how quickly my predictions are fully verified.

St. Johns, Ariz. ALBERT F. BANTA.

J. E. REMSBURG is now lecturing in the Northwest. The following is a list of his appointments: Des Moines, Ia., August 16th; Prairie City, 17th; Grinnell, 18th; Galt, 19th; De Witt, 20th; West Union, 21st; Elgin, 22d, 23d; Patch Grove, Wis., 24th, 25th; Utica, Minn., 26th; St. Charles, 27th, 28th; Black River Falls, Wis., 29th, 30th; Princeton, Minn., 31st, September 1st; Elk River, 2d; Waterville, 3d; Dexter, 4th, 5th, 6th; Willmar, 7th, 8th; Ortonville, 9th; Fargo, N. Dak., 10th; Jamestown, 11th, 12th, 13th; Henry, S. Dak., 14th.

W. F. JAMIESON delivered, under the management of John Trueblood, his second course of lectures in Monte Vista., Col. Says the *Journal:* "Mr. Jamieson gave three lectures last week, which were attentivly listened to by large and appreciativ audiences." This time he compelled the editor of the *Graphic*, an "alleged Christian," as one of his brother editors calls him, to confess that Infidelity is a real benefit, after all, "by aiding to winnow the chaff from the wheat." Mr. Jamieson is receiving calls to lecture in Nebraska, Iowa, Kansas, and Missouri. Address at Coryell, Col.

Communications.

Reason and Reform.

It is fabled that nineteen hundred years ago, at the birth of the son of a carpenter in Judea, angels appeared to shepherds, watching their flocks by night, and sang, "Peace on earth, good will to men." This child was to be the messiah who would usher in the epoch of universal harmony. Men believed this fable, and calling themselvs Christians professed to hav experienced a miraculous change, styled regeneration, or being born again, which made love the ruling principle in their natures. Under this influence peace and good will were to prevail, and be exercised toward all men. For nineteen centuries this theory has held sway in spheres of increasing magnitude; but with what result?

Individuals hav deemed this doctrin so important for the welfare of mankind at large that good will to *man* has justified hatred, cruelty, and murder toward *men* who denied the truth of the fable. The nations that adopted the Christian beliefs hav been foremost in extending their possessions by conquest, and the gospel of peace and good will has been proclaimed by sword and flame. In all lands, in spite of this profession of love, a system has prevailed by which the only methods of obtaining a livelihood were to sell one's labor to another, to induce others to work for less pay than the value of their product, or to make people pay more for goods than they cost. These three methods are direct violations of the law of love, which teaches: "Do unto others as you would hav others do unto you."

Men and nations in practice are committed to the upholding of force and fraud as the ruling principles of politics and economics, while all the time they profess to be governed by the theory of the angel's song, peace and good will. Millions of men are in arms awaiting the signal to destroy each other, each calling on God and the carpenter's son to "speed the right." Countless treasures are expended in means for devastation, and all in the name of religion and civilization. Men who most loudly proclaim themselvs to be followers of Jesus are banded together to secure monopolies of land, wood, coal, minerals, natural products, in fact, all things necessary for the life and comfort of mankind, and by inducing men to labor for them for less than half of the value they create and forcing others to pay twice the labor cost of the articles they require for food, clothing, and shelter they heap up riches and liv in luxury while multitudes are struggling with poverty and privation.

Nineteen centuries of belief in the fable of Jesus and his love hav failed to bring peace and good will to men. It has been reserved for those who reject this so-called revelation to point out the means by which peace and good will may be secured, and to show that it is not by a miraculous regeneration of human nature but by the application of reason to the spheres of politics and economics that society will be reformed.

It is highly significant that so many of the great promoters of political and social reform hav been rejecters of revelation. Rousseau, Voltaire, Paine, Franklin, Washington, Jefferson, Lincoln, Garibaldi, Mazzini, Owen, Prudhomme, Lassalle, Marx, Mill, and now Morris, Hyndman, Pearson, and all the leaders in modern labor reform, hav looked toward the regeneration of society, not by belief in miracle but by study of natural laws, not by faith but by reason.

Instead of belief that society is divinely ordered and that submission to rulers "ordained of God" is the duty of all, these Freethinkers claim that expediency—the greatest good of the greatest number—is the criterion of political rights, and that to determin these an equal chance for the exercise of voice and will must be given to every member of society. Human democracy as against divine despotism is the panacea for political ills. And as to the remedy for social ills, these rejecters of revelation deny that servants should submit themselvs to masters, or that men shall abide in the calling wherein they are called, be content with such things as they hav, and be resigned to the circumstances in which providence has placed them. Their mission is to fan the holy flame of discontent, from which springs all improvement; to teach men that no ills are ordained of God, but are the results of human ignorance and lack of control over natural forces. It is labor not prayer, knowledge not faith, that will giv the mastery over evil. And it is these unbelievers that hav pointed out that the prevailing system of trade, the competition for individual gain, is directly opposed to that principle of Reciprocity embodied in the Golden Rule, which for twenty-five centuries all the world's great moral teachers hav declared to be the fundamental ethical law. It is useless to preach a doctrin when a man's very existence depends upon a violation of that doctrin. It is vain to exhort to the practice of Reciprocity when the means of livelihood are only to be secured by appropriating the produce of the labor of others, by outwitting, overreaching, and striving against one's neighbor. The rationalistic students of society hav shown that in order to permit the exercise of the Golden Rule it is necessary that men should earn their living by associated work for the common benefit instead of by a competitiv grab, each man for himself. In this way only can men both liv, and love one another. The animals that strive against each other for the possession of the prey must ever be enemies, but those that labor collectivly for the general sustenance, each receiving all it needs from the common stock, hav no insuperable obstacle toward the mutual exercise of peace and good will. While men war against each other as employer and employee, capitalist and laborer, exploiter and exploited, there can be no peace; but when they see that if society at large owns all the capital, means of production, and methods of distribution, and employs each member to work for the common benefit, receiving in return the means for a comfortable subsistence, then will be removed the essential antagonism between men, and it will become possible and necessary to exercise good will.

This will become the crowning glory of Freethought, that it formulated an economic system under which love first became the ruling ethical principle and practice of society. By this introduction of a system that "makes for righteousness," Rationalism will make the twentieth century more potent for human good than Christianity has done with nineteen centuries. Those who rail at Freethought as destructiv only, not constructiv, as a mere negation, inferior to the old orthodoxy, should consider its influence in formulating schemes of political and social reform, and in creating the champions and pioneers of freedom.

ROBERT C. ADAMS.

Montreal, 1889.

Sunday Laws.

From the Fargo, N. D., Sunday Argus.

To the Argus: The constitutional convention is in session. Those who compose this body are assembled to frame a constitution that will recognize no man as an individual, nor no body of men as a distinct body, be it secular, ecclesiastical, educational, or otherwise. "All men hav equal rights," is an axiom of our nation, but every state violates this axiom in more ways than one. It will here suffice to state but a single violation of this aphorism, viz.: Sunday legislation, or laws which prohibit acts on that day that are lawful on all other days.

It cannot be found in all the teachings of Christ, or any of his apostles, that one day should be observed more than another.

Jesus himself was a Sabbath-breaker, and John so admits: "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his father" (John v, 18).

When Jesus was rebuked for working on the Sabbath, he said: "My father worketh hitherto, and I work" (John v, 17).

At another time when rebuked for plucking ears of corn he retorted by saying, among other things: "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath" (Mark ii, 27–28).

There are other instances, but space will not permit further quotation.

Jesus never enjoined an observance of Sabbath, Sunday, or any other day.

Nothing is said concerning the observance of any day in the Sermon on the Mount. To the young man who came to inquire what was necessary to be done to be saved, he said: "Thou knowest the commandments. Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother" (Mark x, 19). The fourth commandment is not given; merely the moral laws of the Decalog, which are but natural and just.

Next to Christ, Paul stands as authority on theological subjects. What does he say about the observance of the Sabbath or any other day?

> One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind (Rom. xiv, 5).

For their superstitious observance of days he upbraids the Galatians:

> Ye observe days, and months, and times, and years. I am afraid of you, lest I hav bestowed upon you labor in vain (Gal. iv, 10, 11).

To the Colossians he writes:

> Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days (Col. xi, 16).

The question now arises, Whence the origin and observance of Sunday? Much can be written in full explanation of its origin.

It is well known that each day of the week was consecrated to some god by the so-called heathen Greeks and Romans, and in fact by all ancient nations. These gods represented the principal celestial bodies—Sunday to the Sun, Monday to the Moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn. The feast to the Sun was the most observed. The ecclesiastics, knowing that some day must be set apart so that the people would hav nothing to do but attend church, selected the most popular of the pagan holidays, viz., Sunday, and influenced Constantine "the Great" to issue this edict in the year 321, A D.:

> Let all judges, and all people of the towns, rest, and all the various trades lie suspended, on the venerable day of the Sun. Those who liv in the country, however, may freely, and without fault, attend the cultivation of the fields, lest with the loss of favorable opportunity the commodities offered by heaven be destroyed (Justinian Code, Book iii, title 12).

This is the origin of the Christian Sabbath—instituted by a monster, a butcher whom the church has canonized and the Christian world calls Constantine the Great. This man, whose infamy is unparalleled in the history of mankind, a man who rejoiced to see captivs torn by wild beasts, who killed his father-in-law and his own brother, who snatched a tender son of eleven years from his sister's arms and murdered him in cold blood, who drowned his faithful wife in a tub of boiling water, who condemned his own son to a horrible death—he, the patron and protector of Christianity, created our "holy" day, and on his death-bed was baptized, and is now among the blest. However, the observance of the Sabbath was not held to be necessary until the thirteenth century, and even down to Milton's time it was not deemed any better than any other day. To sustain the assertion that Sunday is not set apart by divine or quasi-divine authority as a day of rest, or that it is necessary to observe this day more than any other, I can quote from a legion of the most celebrated ecclesiastics and theologians of ancient, medieval, and comparativly modern times—such men as Justin Martyr and Irenæus, of the second century, Clement of Alexandria, Tertullian, and Origen, of the third century, St. Cyril, bishop of Jerusalem, who wrote nearly fifty years after Constantine, and St. Epiphanius. The great Jerome, 400 A D., said: "Considered in a purely Christian point of view, all days are alike."

In more modern times such men as Martin Luther, Philip Melancthon, and Martin Bucer, the Holland reformer, Erasmus, Zwingle, the great Swiss reformer, and Beza, all declare that the observance of Sunday is unnecessary, and not enjoined by anyone having authority.

I shall giv but one quotation, and that from Michelet's Life of Luther, book iv, chap. 2: "As regards the Sabbath or Sunday, there is no necessity of keeping it."

John Calvin also said:

> The fathers frequently call the command for the Sabbath a shadowy commandment, because it contains the external observance of the day which was abolished with the rest of the figures at the advent of Christ. . . . The same day which put an end to the shadows admonishes Christians not to adhere to a shadowy ceremony (Calvin's Institutes, book ii, chap. 8).
>
> Christians, therefore, should hav nothing to do with a superstitious observance of day (Ibid).

He further said, speaking of observing Sunday and substituting it for the Jewish Sabbath: "Those who adopt it [Sunday] far exceed the Jews in the gross, carnal, and superstitious observance of the Sabbath" (Ibid.).

So much for Calvin. If the reader will turn to Chambers's Encyclopedia, he will find the following words regarding the great Scotch Presbyterian reformer, John Knox: "It is a mistake to suppose that either Sabbatarianism or asceticism was recommended by Knox."

Andrew, in his "History of the Sabbath," page 443, in speaking of Knox, wrote:

> Though the foundation of the Presbyterian Church of Scotland was laid by Knox, . . . and though that church is now very strict in the observance of Sunday as the Sabbath, yet Knox himself was of Calvin's mind as to the observance of that day.

There are many other eminent names in the theological world that I could giv in support of my assertion, such as William Tyndale, John Milton, Archbishop Cranmer, John Frith, Rev. Dr. Hessey, and others, but I hav already occupied too much space.

He who will impartially read the history of the past, will find overwhelming evidence of the falsity of the claim of those who maintain Sunday as a day of rest by divine or quasi-divine authority.

A strong and determined effort is being made to engraft into the constitution of North Dakota a clause prohibiting all work, games, recreation, or travel on Sunday, except that of necessity, excusing those who, through religious convictions, may observe some other day. This is all very well so far as it goes, but there are, at least, a very respectable minority who believe that each day is alike, so far as holiness and sanctity is concerned. Yet they are compelled to observe the Sabbath of the Christian or else be liable to punishment.

Is it equal rights to all to hav such a law upon our statutes? Are those who conscientiously believe that to work or ride for pleasure or do anything on Sunday that can be legally done on other days of the week is proper and right, to be disregarded entirely? Are they not as good as the Greek who observes Monday? The Persian who observes Tuesday? The Assyrian who observes Wednesday? The Egyptian who observes Thursday? The Turk who observes Friday? The Jew who observes Saturday? All these di erent nationalities are on the roster of naturalized citizens of the United States.

Is it fair? Is it just? Does it represent the peo-

ple? Does not a Sunday law recognize a religion as a state affair? And does it not restrict personal rights and religious conviction in this commonwealth?

Let each religion and creed stand or fall upon its own merits.

Let each church pay its own taxes.

Let each day be as nature designed it, free and alike.

Let the Golden Rule for once prevail: "Do unto others as you would hav them do unto you."

SAUL.

The Portland, Ore., Liberal Convention.

Four conventions are engaged in framing constitutions for new states in the great West. Many earnest individual efforts hav been made—not altogether in vain—to influence the delegates at Olympia, W. T., to recognize the justice of the Nine Demands; but every worker to that end has realized the weakness of individual effort, and the absolute need of efficient, practical organization. Had we had an organization of the Liberals in the several territories, we could hav insured respectful consideration of our claims.

Carefully prepared leaflets, thoroughly circulated, would hav done much to educate the intelligent voters as to the justice of, and to convince them it was to their personal interest to secure, the Nine Demands. Thus we might hav influenced the choice of delegates. And after the election of delegates, how effectiv would hav been the power of unity! Even the most mercenary politician would hav been slow to oppose; and, although inclined to slight Liberals individually, would scarce venture to ignore them collectivly.

From lack of organization, the individual efforts made, although attended with much of expense and self-sacrifice, can expect but meager results. Let us not idly lament the failures of the past, but profit by the lessons of experience, and evince activ energy in the present.

Oregon has taken the initiativ, adopted a most excellent platform, and started practical organization, with officers of ability, zeal, and experience, in whom all hav the utmost confidence.

It is not, perhaps, just now advisable that Washington should form a separate organization. But it would be of very great mutual advantage to Oregon and Washington to form a joint state union; and the proposed convention at Portland, in October next, affords the best possible opportunity to do so.

We hav the assurance that the Portland convention will not be a mere display of Liberal lecturers' isms, each lecturer ventilating a pet ism, and all firing in different directions. On the contrary the lectures will be by the most able exponents, of our principles. Every lecture, especially prepared for the occasion, will, in the most clear and forcible manner, state the aims and objects of our organization, and conclude with appeals to the intelligent to investigate, and to all Liberals to prove the depth of their convictions by earnestly working for thorough and efficient organization.

The Liberal lecturers are relied on to take the lead in the spirit of self-sacrifice, and do all in their power to influence attendance, solicit contributions, and do all work the committee may require of them, without fee.

Liberal lecturers are paid at all other times for speaking; and, as perfecting efficient organization will be greatly to their ultimate advantage, no injustice will be done by accepting their gratuitous services on this occasion.

This will very greatly reduce expenses. Now, if all will evince the same laudable desire to do their full share of the work, then beyond all doubt the Portland convention will be the grandest success of any gathering of Liberals ever held in the United States.

This convention is not to be a mere surfeit of surplus lectures. The day services will be devoted to a real congress of the Liberal workers, not alone from Oregon and Washington, but from all parts of the United States, at which personal acquaintance can be cultivated, plans and methods of work compared and discussed.

The platform is the Nine Demands, all sound and solid, needing no repairing or amending; but we do greatly need time and opportunity to consult and decide on the best possible way to carry into effect its provisions, aims, and objects.

Admission to these sessions, so as to avoid the presence of objectionable outsiders, should be by non-transferable tickets issued by the committee; speeches confined to ten minutes, and strict enforcement of the rule that speakers must confine themselvs to the question before the house, each and all striving to heal all dissensions. Waive all questions of favor or disfavor of individuals, and earnestly endeavor to promote the greatest good to the greatest number.

Ere there can be a genuin national organization, there must first be a number of state organizations, whose accredited representativs or delegates shall constitute the national organization. Ere a state organization can be an effectiv reality, it must be composed of properly authorized representativs or delegates from local societies. Hence it is to the personal interest and advantage of every Liberal in Oregon and Washington to at once use all possible efforts to establish local organization.

Let us profit by the errors of the past, and not attempt to build in the clouds, beginning with the top of the chimney; nor encourage the making paupers of Liberals by inducing them to depend for the expenses of their organization on the donations of the wealthy. Let all stand as free and independent men and women, each ready and glad to do their proper proportion of the burden-bearing.

Let our organization be composed of "Liberals," those who hav the pure and ennobling principles of Liberalism in their hearts, not mere loud-talking Bible-kickers who hav left the church on account of mean acts or chronic stinginess. Let every local society be organized on strict business principles—on a pay in advance, cash basis, membership fee, and regular monthly dues. Too long our friends and neighbors hav been prejudiced—the slaves of priestcraft and superstition. Too long hav Liberals been ostracised, denounced. Surely the time has come to make an earnest, persistent effort in this glorious, sunny West in behalf of our loved ones, our friends, and ourselvs!

NOW IS THE OPPORTUNITY.

Liberals of Washington, what is your response? Will you resolve to, if possible, attend the Portland convention, meet and become personally acquainted and form a Union with the tried and true workers of Oregon; compare notes, interchange ideas; be refreshed and inspired by the thrilling eloquence of our most able lecturers; learn how best to help forward the cause, and how most successfully to organize and conduct local organization?

Why not all rally and giv Liberalism such a mighty impetus here in the Northwest as shall accelerate its triumphant progress through the whole country? Will you?

Then go at once to the post-office and send money order or registered letter addressed to C. Beal, president Oregon State Secular Union, Portland, Ore. Send such amount as you can afford to-day, no matter if the amount is small. You can remit again in a few weeks if fortune favors you. But write at once. If you cannot do any better to-day, send assurance of your being present at the convention, and pledge to contribute stated amount.

The committee should, as soon as possible, get out printing matter, advertise, etc. Ere this can be done they must make contracts for hall, music, etc. They will use prudence, care, economy, but everything should be on a scale of grandeur befitting so important an occasion.

We want at the very least a three days' Congress with a public lecture each evening, and a fourth day devoted to festivity, sight-seeing, and a banquet and grand ball.

It will greatly help to insure success if the committee can hav a supply of finance and assurance of attendance at once. Send along your contribution; it will double your interest and desire to attend. Make up your mind that you will go, and take wife and young folks along. All difficulties will melt away before fixed determination. Resolve to share the honor and glory of being present and helping to form the joint state Secular Union of Oregon and Washington, at Portland, the, up to that time, largest, most influential, and important gathering of Liberals ever assembled in the United States. And let all honest Liberals say, Amen!

Remember that the date is to be Oct. 1, 1889.

C. B. REYNOLDS.

Beats the "Jersey" Breed all Hollow!

In Draper's "Intellectual Development of Europe," vol. ii, page 57, is the following account of the sacking of Constantinople by the Catholic army of Pope Innocent III., called the "fourth Crusade," which started to rescue the holy sepulcher (?) from the "Mohammedan Infidels." The account says: "Pope Innocent himself was obliged to protest against enormities that had outrun his intentions. He says: 'They practiced fornication, incest, adulteries; they abandoned matrons and virgins, consecrated to God, to the lewdness of grooms. They lifted their hands against the treasures of the church—what is more heinous, the very consecrated vessels—tearing the tablets of silver from the very altars, breaking in pieces the most sacred things, carrying off crosses and relics.' Asses and horses were led into the churches to carry off the spoils. A prostitute mounted the patriarch's throne, and sang with indecent gestures a ribald song. The tombs of the emperors were rifled, and the Byzantines saw at once, with amazement and anguish, the corpse of Justinian, which even decay and putrefaction had for six centuries spared in his tomb, exposed to the violation of the mob. It had been understood, among those who instigated these atrocities, that the relics were to be brought into a common stock and equitably divided among the conquerors; but each ecclesiastic seized and secreted whatever he could. Thus the Abbot Martin obtained for his monastery in Alsace the following inestimable articles: 1. A spot of the blood of our savior; 2. A piece of the true cross; 3. The arm of the Apostle James; 4. Part of the skeleton of John the Baptist; 5.—I hesitate to write such blasphemy—'a bottle of *milk*, of the *mother of God*.'"

This was in 1202; and, as the "holy Virgin" was supposed to hav nursed the "infant Jesus" eleven hundred and ninety-eight years previously, it shows that she was not only prolific as a "lacist," but that her milk was of a kind not requiring ice to prevent its conversion into "bonny-clabber," in a country where, in summer, the thermometer stood at 100° in the shade.

That this wonderful milk-yielder was not preserved to the world, and the breed multiplied for the benefit of mankind, seems to controvert the Darwinian theory of "the survival of the fittest." Again, the non-evaporativ quality must not be lost sight of. Still another marvel about this milk must hav been one similar to that of the "golden water," obtained by Princess Parizade, in Arabian tales, to wit, a drop of it multiplying itself into a perennial fountain; nor must it be forgotten that this "virgin milk" was the counterpart of the wood of the "true cross," the fecundity of which was such, that a writer on relics stated that, in the thirteenth century there was wood enough in Europe of the original cross, in the shape of relics, to construct the entire British navy.

The popes cared about as much for the success of crusades as a "dog does for the fifth wheel of a carriage." When the "indulgence" milk ran low, and funds in the popish exchequer were exhausted, the last resort of the popes was to set the crusade ball a-rolling, Pope Innocent goading on the ignorant, fanatical rabble by fulminating: "Where," they (Saracens) say, "is your God, who can not deliver you out of our hands? Behold! we hav defiled your sanctuaries, we hav taken, at the first assault, your desirable places where your superstition had its beginning. Where is your God?"

To start a crusade was to set all the money in Europe a flowing, and—like the tracks of the beasts visiting the pretended sick lion in his den, which all pointed toward the den and none from it—all the money flowed into the coffers of the pope, and none away from it. By and by this sly game was detected, even by the obtuse soldiery, who found they couldn't be paid because all the money was kept in Rome.

Coming down to the present, and respecting the much bruited Catholic supremacy in America, it may be said, when the tree dies at the roots (Italy), the branches and leaves will soon feel the decay. Catholicism in America livs only by tolerance, and that is the "bid" that both political parties are offering for its votes. The same was true of the North before the war. The first shot on Sumter, or overt act, and the spell is broken, when it will be a word and a blow, and the blow will come first.

SEMPRONIUS.

Phariseeism Run Mad.

From the Pittsburgh, Pa., Times.

On the Sunday following the Johnstown disaster, when all hearts fairly b'ed and every pocket was open for the sufferers, the Pittsburgh Casino Museum threw open its doors free, only placing within easy reach a contribution box labeled: "For the sufferers at Johnstown." No price of admission was exacted, there was no performance, no actors, no show of any kind, save the famous scene of "Christ Before Pilate." The location was favorable for a contribution-box. Hundreds of citizens entered for a moment and placed in the box the evidence of their sympathy. Some gave ten cents; some twenty-five cents; some a dollar; and in more than one instance ten dollars was given. Generally the contributions were wholly regardless of the place, and there was no thought of any impropriety on the Sabbath day. It was simply a generous outflow of heartfelt benevolence. The amount so collected was $184 95. This amount was handed to the treasurer of the *Times* relief fund, and was a part of the $11,268 62 which it was the great privilege of the *Times* to hand over to the Pittsburgh relief committee.

From the correspondence printed elsewhere the public will learn that the avails of the Casino Museum contribution-box were returned to the *Times* on the ground that the committee could not conscientiously handle money thus collected for the relief of the destitute sufferers of Johnstown!

Banker Thompson, the treasurer of the Pittsburgh committee, loans money that earns interest three hundred and sixty-five days in the year, which, of course, includes Sundays, and nobody says he is not a good man. Banking is his business, and through it he makes his living. William McCreery, chairman of the Pittsburgh committee, is the president of a street railway company whose cars run every day in the year, collecting fares from every passenger on Sunday as well as other days. From the earnings of that company he collects his dividends. Baker Marvin bakes the bread that feeds the hungry from the grain that grows on Sundays as well as on other days. Much of that bread, by his free and liberal contribution, went to feed the starving at Johnstown, and no man refused to take the loaves. And there was no man whose family was fed by this bread who did not thank God for Baker Marvin and the bread, or who paused to question whether the grain grew or the bread was baked on the Lord's day. Does the Bible say anything about the day of the week the widow gave her mite, or would she hav been honored less if she had given it on Sunday?

But the money was made to do the work which the contributors had in view. It has gone where it will do the most good, and of few things only are we more certain than that the action, from beginning to end, has had God blessing!

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MR. E. M. MACDONALD, the Editor of THE TRUTH SEEKER, has been confined at home and disabled from editorial management, by typhoid fever, for some two weeks, and may continue so awhile longer. Correspondents who hav not received attention will accept this as explanation and apology. In view of the theory of Freethinkers that had science not been checked by Christianity it could by now hav eradicated about all zymotic diseases, we may reasonably conceive our Editor as raging and frothing against superstition in his confinement with uncommon fury, and may expect vituperativ sentiments of intensified bitterness when he is with us again—which, we may assume, all friends will join with us in wishing to be soon.

The New States.

The party of superstition does not seem to be getting much substantial benefit in the new constitutions, but at least is getting the name of its God and divers pieces of cant into those documents altogether too thickly.

In Idaho an effort was made against the introduction of the name of God in the constitution, but it failed. One of the delegates, named Pefley, refused to sign it because of its containing that name. He returned home not having pledged himself to its support, as had the other members, and having refused to accept pay for his services. In this state Mormons were cut off from the right of suffrage.

In North Dakota Delegate Bartlett, of Griggs, moved to strike out of the preamble the part referring to God. It was unnecessary, he said, and was not in the constitution of the United States. Stevens, of Ransom, and other members, opposed Bartlett, and succeeded in having adopted another preamble, which reads:

"We, the people of North Dakota, grateful to almighty God for religious and civil liberty, do establish and ordain this constitution."

North Dakota, by the way, set apart forty thousand acres of land to provide for a school of manual training and industrial education at Allendale. It has the honor of being the first state in the Union to provide for a system of this nature.

In Washington territory, on the 7th, an all-day debate took place over the clause to exempt church property from taxation. Cosgrove, who favored exempting churches and charitable institutions, said that the only reason why it was sought to tax them was that the gentlemen in the opposition were anxious to cripple the Catholic church. The question was finally settled by leaving the whole matter to the legislature. This is the way a report of the 7th reads, but later there appears the statement that "Washington has decided that all property must pay taxes." We will say on these reports that if Washington has so decided, she has done nobly; if she has left it to the legislature, still that is something, for we may yet with effort carry it our way, and she has still done well. She has, moreover, provided that the entire revenue of the school fund shall be applied to the common schools. Sectarianism of any kind or sectarian appropriations are absolutely forbidden. All this is glorious. And we feel in it a glow of triumph and of duty done, for if the men that promoted these measures were to tell the story of how they came into their advanced sentiments, we fancy that in the story there would be mentions not few of papers and books that first saw the light in this establishment. Of course pietists everywhere are indignant. The remarks of the *Watchman* (Baptist) will serve as a sample of their comments, and at the same time giv information on the further point of how this state did about mentioning God in the preamble. We shall see that it did quite differently from the two previously mentioned:

"Some of the new states preparing for admission to the Union seem likely to be without a shred of religious form in their fundamental laws. Washington has a constitutional convention that cannot abide even a recognition of God in a preamble. A preamble was reported in which the goodness of God was referred to, but it was at once recommitted, with instructions to strike out that clause, on the ground that it implied a union of church and state! In order to hav religious freedom, one must not allow himself to concede that there is a God! This is at the opposit extreme from the proposed religious amendment. It comes very near a profession of Atheism."

It never seems to occur to our Baptist friend to inquire of itself, *Why* should God be mentioned? Surely it cannot be because government has its source in God. Our most famous national document expressly declares it to hav its source in the people. If the *Baptist* holds otherwise, the *Baptist* is a traitor. Perhaps it was only to refer to the goodness of God. Why refer to that? Why not refer to the goodness of Ingersoll, and Huxley, and Darwin? There are a great many inhabitants of this land who believe that it owes its well-being a great deal more to the goodness of those gentlemen than to that of God. Each art, and each division of literature, might as fitly insist on the recognition of the goodness of its respectiv idol and leader. Why recognize anybody's goodness? A constitution is not supposed to cover everything there is in the world. It is only a particular instrument, got up for a particular and single purpose, and that purpose is civil government. Will pietists never get this into their heads? "One must not allow himself to concede that there is a God." One must not allow himself, we suppose, to concede that there is a Queen Victoria or a Mount Washington because they are not mentioned in this document. But we should hav quoted the whole of this sentence, and now go back to do it. "In order to hav religious freedom, one must not allow himself to concede that there is a God!" We are afraid that this is true. For wherever all persons hav believed firmly in the existence of a God, and there hav been no skeptics among them to throw wet blankets on their burning zeal, they hav always gone mad with fervency, pursued the fancied commands of that God into every extreme of violence and cruelty, fallen to wrathy contention among themselvs over disputed meanings, and extinguished religious liberty and every other good as well.

We will turn to Montana, where things turned out not so well as in Washington, but rather as they did in the states before-mentioned. Here God was recognized in the constitution. Secretary Wylie of the church party thus reports his experience in interviewing the delegates. He commenced with the chairman of the committee on the preamble and bill of rights:

"My paper, the chairman said, had been considered by the committee. He was opposed to every position I had maintained. He did not believe that God is the source of authority. The people are the only source. The Bible is not an inspired book, and is of no authority whatever. The next man I met was also a member of the committee, and took the same view of the subject. The report of this committee was already printed. I called the attention of these two gentlemen to the fact that the expression, 'Grateful to almighty God for the blessings of liberty,' occurs in the preamble. They said they were opposed to it, but had been outvoted in the committee. For a time every man I met was opposed to it, and believed it would not be adopted. Afterward I found a different element, and as the result proved the majority were in favor of retaining this reference to deity."

When the matter came up before the convention, Delegate Knowles opened fire against the acknowledgment of God. His points were: "It was a mixing of religion with politics, to which he was entirely opposed; it was distasteful to many of the people of Montana; it was inconsistent with the Constitution of the United States, which contains no reference to God; men who do not believe in 'almighty God' cannot hold office if this acknowledgment is retained; it was also inconsistent with the Enabling act under which this convention is assembled." Mr. Maginnis made an earnest plea in favor of retaining the acknowledgment of God. The preamble containing it was adopted. Two of the three daily papers of Helena contained editorials the next day on the subject. Both of them scored somewhat severely the members who opposed the acknowledgment. One, the *Journal*, maintained that there can be no government without God, for he is the source of all authority. The *Herald* said:

"In the discussion whether the name of God should appear in the preamble of the constitution, we fancy that some of the delegates represented their individual opinions rather than the bulk of their constituents. It is 'we the people of Montana,' and not 'we the delegates,' that will be speaking to the world when the instrument now being framed will become instinct with life. And beyond all question ninety-nine-hundredths of the people of Montana believe in a supreme being called God."

It is rather surprising that the God-acknowledgment should hav been adopted, as Montana is nearly as full of Freethought as Washington. Helena is largely Freethought in sentiment, and it is estimated that throughout the territory at least half the business houses keep open Sunday.

The agents of the National Reform Association and the American Sabbath Union while traveling through these Western states on work in these matters, also circulate everywhere their petitions for a national Sunday law. Their petitions are found on store counters, in church pews when the congregation enter, and everywhere. We will close by presenting two of them as samples. One reads:

"*To the United States Senate:*

"The undersigned, adult residents of the United States, twenty-one years of age and more, hereby earnestly petition your honorable body to pass a bill forbidding in the nation's mail and military service and in interstate commerce, and in the District of Columbia and the territories, all Sunday traffic and work, except works of religion, and works of real necessity and mercy."

Another reads:

"The undersigned organizations, and adult residents, twenty-one years of age or more, of the United States, hereby earnestly petition your honorable body to pass a bill forbidding, in the nation's mail and military service and interstate commerce, and in the District of Columbia and the territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy, and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business, as will neither interfere with the general rest nor with public worship."

New Mexico.

In New Mexico, while a few Secularists are hoping to keep the coming constitution thoroughly free of religion, another party is working to make it even more medieval than that of any other state in the Union. This latter party is the Roman Catholic element, who are exerting themselvs to hav the school funds divided, a *pro rata* share to be given their religious schools. It is to be hoped that resistance to them will be prompt and vigorous. The argument to be used is that the state cannot contribute to the support of schools in which religion is taught, as to do so would be a step in the merging of civil government with ecclesiastical, which is against the American theory. But the state must continue to support a system of common schools of its own, the justification being simply that they are essential to the maintenance of a republic; and to support that system it will tax all alike. It will tax alike lovers of art who believe in having ordinary education but in addition high culture in art; Socialists who believe in having ordinary education but in addition instruction in Socialism; Jews who believe in having ordinary education but in addition instruction in Judaism; Mormons who believe in having ordinary education but in addition instruction in Mormonism, and, of course, Catholics who profess to believe in having ordinary education but in addition instruction in Catholicism. Government, these people are to understand, is for few and limited purposes; it does not do to attempt to wrest it to the advancement of each hobby that each citizen chooses to fancy. And in particular, that hobby to the advance of which Catholics wish to wrest it, is above all others the very last one to which we should permit it to be applied. For it is in regard to that very one that history exhibits its most terrific lessons of warning. Eliminating all these individual whims on which there is no agreement, and retaining only that on which there is general agreement, we retain the practice of universal common school education. And besides this recommendation of the practice, that it is the one thing wanted by all, divested of the multifarious

caprices of each, there is another. This other, before alluded to, is the principle that the state is justified in adopting means necessary to its own continuance, and it is believed that education of its citizens is thus necessary. This is the theory on which our school system was started, and this is the theory on which we must continue it in despite of all that the party of slavish ignorance and superstition continues to do against it. As to New Mexico, it is hard to predict the nature of the settlement of the constitution. The Romanists are in the majority, but hav become apathetic to church interests very rapidly in the last generation, along with their neighbors of Mexico.

Christs.

We hav an account of a new religious sect that has sprung into being in Liberty county, Georgia Its adherents are negroes, though among its successiv leaders there has been one white man. It is, as a matter of course, just like all the other Christian sects and all other religions in its nature and effects. All of them are the same.

"As fast as one leader is taken from Liberty county's sable Children of the Wilderness, another springs up to take his place. Dupont Bell preached to them six weeks, and was sent to the insane asylum. Edward James assumed the leadership, and kept it until Wednesday last, when he was arrested and sent to Hinesville jail. Yesterday a slight-built, coal-black, rice-field negro filled the position of high priest. He was known as Shadrach Walthour until he went crazy through Bell and James, when he took the title of King Solomon. Now all believers address him as the King."

Of course. This is the regular progress from the fanatical exhorter's stand into the madhouse with which we are all familiar.

"A more complete demoralization among the negroes of the county could hardly be brought about by any disaster. For five miles the visitors had ridden past empty cabins and abandoned patches of corn and cotton."

This is the way Christianity has always worked. Whenever it has not been largely nullified in its effects by a pervading spirit of science and Rationalism, but has been held with fervent and undoubted belief, it has caused whole communities to abandon their useful pursuits. The very essence of that religion consists of a depreciation of the value of earthly life, and the renunciation of worldly blessings has been the chief of its moral tenets. The command was given: "Take no thought for the morrow;" "take no thought for your life, nor yet for your body . . . for after all of these things do the gentiles seek." All through the early and Middle ages material welfare was systematically disregarded, and every now and then a frenzy arose as some predicted end of the world approached, property was made over to churchmen, and fields were left untilled; and as the result famins would sweep away whole communities. For all such doings there is the clear justification of Christ's declaration that he was coming to open his kingdom, and coming quickly.

"Four people hav gone raving mad and over three hundred hav had their minds unbalanced."

More of Christianity's regular and common effects, as we noticed above.

"Four deaths hav been caused so far. One is the murder of a colored child by a crazed gang who took it off in the woods and, cutting it open, offered it as a sacrifice."

It is high time to collect all the volumes containing the tale of Abraham and Isaac, and stuff about a God being delighted by bloody sacrifice generally, and throw them all into the rivers.

"The negro James made a most horrible display of fanaticism last Sunday. The same day a brother of James and another negro named Sampson Carter went down to the camping-ground to induce James to leave there. The negro indignantly refused to do so, and struck Carter. The two men clinched, and the followers of James set upon Carter and beat him unmercifully. They stabbed him in the thigh, and cut his legs from the knee down below the calf. Carter was also struck on the head with a brick, which made a wound that Dr. Hendre pronounces fatal."

Also, at various other periods Christians, when endeavors hav been made by sensible men to restore them to reason, hav burnt their would-be deliverers at stakes, torn their flesh with pincers, scooped out their eyes, and crushed their limbs in iron instruments.

"The woman Walker, whom Bell beat in his exorcisms, has died. Three accessories to her death are in jail charged with murder."

We see no more harm in Bell's practicing exorcisms now than in Jesus's practicing them some centuries ago.

"In the Hinesville jail are eighteen, the principal one being Ed James, who bit off a woman's nose and broke her jaw."

A small matter. Why jail the man? In the religious massacres of the regular sects, they used to mutilate and kill fifty or seventy-five thousand in one day.

"King Solomon and Nebuchadnezzar are in jail."

It would be well if a good many more of these crazy fellows going about under fantastic names were in jail too—those calling themselvs "vicars of Christ," "preachers of the word," and by many other such grotesque and meaningless names.

"This is the fourth effort of Sheriff Smith. Three times he has destroyed the 'temple' and the 'ark,' in spite of James's warning that whoever touched the ark would be stricken and die."

Yes, we are not so childishly awed and frightened as we used to be. For some time we hav been getting more and more into the habit of laying hands upon all the things that priests shriek at us are "sacred," saying something terrible will befall us if we do not refrain.

"Nebuchadnezzar eats grass on all fours when an opportunity is given him to graze."

What a specimen of the effects of reading the crazing old fable-book! And so this is what Christianity brings man to!

"James claims that he is God himself."

He reminds us of a certain Jew that we once read of, that made the same claim.

"James claimed to be Christ. He proclaimed it everywhere, and the negroes fell down at his feet and worshiped him."

This should be held by future ages to be proof that this negro is Christ. For the negroes who were on the spot and thus had the best opportunity to know, accepted him, and fell down and worshiped. So future generations at a distance must take these negroes' word for it. This bit of reasoning we hav copied after that of advocates of the aforesaid Jew who made similar claims.

"His talk was rambling and plainly the vaporings of an unbalanced mind."

Still like the case of the former religious leader that we spoke of.

"The messiah of the negroes swears like a pirate and drinks whisky like a prizefighter, while the 'queen of Sheba' eats onions and is arrayed in old coffee sacks."

In swearing like a pirate the messiah of the negroes does precisely like the messiah of the Jews. That messiah of the Jews cursed everything and everybody that came within his orbit, from a fig-tree to those of mankind whom he was to sentence to everlasting fire. As to the party who arrays herself in old coffee sacks, it is known that this adoption of the singular and absurd in dress is one among the recognized mind-disordering effects of religion everywhere. Our streets are full of religion-crazed fellows going about in black shirts made to touch the ground, and Rome lately witnessed the spectacle of a person called Pecci "clapping three old hats on his head, one on top of another, and swearing he was God almighty." We scarcely imagin that a better figure was cut by John the Baptist when he came out of the wilderness than is now by the negress in question; perhaps not so good, coffee sacks being by no means incapable of picturesque arrangement, and our Georgia worthy being perchance quite a comely old colored lady, for all we know to the contrary.

"James says that before Bell's spirit entered into him it lighted on the gate post in front of his house, and he had a good view of it."

If anyone is going to start telling tales about spirits' antics, now, we can tell them right along with him as well as the next one. We hav at our side an old collection of ghost stories all just as good as this, and can promis any competitor some fun.

"He told the negroes that they had no use for money."

Certainly. All the other priests are telling people so continually. They are even so desirous of seeing their flocks disencumbered of their wealth that they will take it themselvs. They are continually receiving into their convents young women whom they hav persuaded that they do not want their money. The said money is at the same time received also, into the priests' purses.

"Said Mr. Norwood: 'The extent of the craze may be imagined, when they readily accept the declaration of a negro who has been reared among them, and whom they hav known all their lives, that he is God.'"

The extent of the craze of this Mr. Norwood may be imagined, when he thinks people of old times should hav accepted the declaration of a Jew who had been reared among them, and whom they had known all their lives, that he was God.

Christian Persecution of Spiritualists.

The arrest by orders from post-office headquarters of W. E. Reid, president of the Michigan state Association of Spiritualists, is one of the most shameless outrages that we hav known for years. The charge, as we previously stated, is that he used the mails for fraudulent purposes, in that he professed to secure communications from the spirit land to order. Why cannot these bigots see that by their action they are now bound in consistency to arrest every priest and preacher in the land on the same charge? What proof can these priests and preachers giv that their representations of possessing influence in the spirit land are more truthful? We are in hearty sympathy with the persecuted Spiritualist, and we will say that we do not believe there is one of our Materialist subscribers that is not with us in it. Whether Spiritualism is true or false has nothing whatever to do with the question whether the arrest was just. It has been understood that in this republic men had a right to hold and to promulgate just such beliefs about a future state as they saw fit, and that men had a right to spend their money for just such things as they saw fit, and if an open subversion of these principles is proposed, it is time that we know it so we can get together and make such new arrangements in regard to government as we feel in duty to our children to be necessary. The elimination of error by free discussion only, this is the principle that was in the intentions of the fathers of this republic, and it is the only one under which a free and intelligent nation can exist. This principle must be jealously guarded. If any Christian sect, or any Atheist party, or any political party, holds errors, we are all understood to be free to make use of all the powers of logic and truth to expose and convict those errors in fair and civil argument before the people; and this is all that we are understood to hav a right to do.

The Spiritualists in numerous places are holding meetings of indignation. They assert that Wanamaker issued the order in person, or if not, is responsible for it. They want him removed. The three Spiritualist societies of Grand Rapids, Mich., hav passed these resolutions:

"WHEREAS, A complaint has been entered in the United States Court by a post-office inspector, under the instructions of the postmaster-general, against a well-known medium of this city, Dr. W. E. Reid, in which it is alleged that he used the United States mails for fraudulent purposes, or, in the language of the complaint, that he did, in a paper called the *Banner of Light*, 'knowingly and wrongfully propose to secure communications from spirit land to order;' and,

"WHEREAS, A complaint of this nature is sweeping in its character, and threatens the rights and personal liberty not only of the said W. E. Reid, but of every professional medium in the United States, who profess to obtain messages or communications in any manner from our loved ones who hav passed from earth to spirit life; and,

"WHEREAS, We consider that such attack and prosecution is being pushed for the purpose of obtaining a test case in the matter, in order to further prosecute hundreds of other mediums, and that it is in consequence thereof nothing more nor less than *Religious Persecution;* and,

"WHEREAS, The time has arrived for all true Spiritualists (whether mediums or otherwise) to put on the whole armor and fight manfully for the cause nearest and dearest to their hearts; therefore,

"*Resolved*, That we do hereby feel that our religious rights and privileges as Spiritualists are being trampled upon, and that the peace and liberty of every medium and Spiritualist in the United States is in danger.

"*Resolved*, That in consideration of said facts, we extend to Dr. W. E. Reid our sympathy, fidelity, and united support as Spiritualists and mediums, and will do all that lies in our power, with the help of the spirit world, to assist him and the cause of Spiritualism; and be it further

"*Resolved*, That immediate steps should be taken to select a defense committee to raise funds for that purpose, to consist of three persons, one from each of the Spiritual societies of this city. That said committee shall use such means as to them shall seem best to place before the Spiritualists of the United States the facts in Dr. Reid's case, with a view of thorough organization and raising funds for a proper defense therein, that Spiritualism may be vindicated, and that right and justice may prevail."

WHAT man in America owns the most land, and how much does he own? This inquiry is made of us by our subscriber Mr. McMullen, of Dodgeville, Wis. Will some reader kindly furnish the information through our columns?

IT is said that the letters W. C. T. U. mean, "Women constantly torment us."

Letters from Friends.

CHARLEVOIX, MICH., June 30, 1889.

MR. EDITOR: The inclosed postal order and my long continuance as one of your subscribers speak my sentiments better than any words that I can command. I can do without many things, but I must hav my Sunday reading. Therefore, on this quiet Sunday morning, whilst some of our God-fearing business neighbors are busied in dampening their teas and sanding their sugars preparatory to going to church, I thought I would prepare to send you, not my blessing, but what will be to you of much more value, my year's subscription. Yours for Universal Mental Liberty,

ROBERT MILLER.

GRAND RAPIDS, MICH., July 19, 1889.

MR. EDITOR: There was a meeting held at St. Mark's church, Grand Rapids, Mich., to consider desecration of the Sabbath. There was an Adventist preacher present, Rev. Mr. Moore, and he would hav told them some truths that would hav been to their advantage, had he not been stopped short by Bishop Gillespie informing him that they did not want any more of that. This is what bishops are for—to corrupt the ministers and not allow them to preach the honest truth from the heart; and they are instructed by the pope. If ministers do not know enough without instructions from bishops, it is time they did. No wonder the Sabbath is desecrated by such dishonest practice. CHARLES SACH.

STITZER, WIS., July 25, 1889.

MR. EDITOR: Please find inclosed $3.80, eighty cents for "Modern Science Essayist," Nos. 1 to 8, inclusiv, and $3 for THE TRUTH SEEKER, the paper that shows up the pious frauds that the people hav been compelled to believe or be deprived of the privileges of pagan respectability. In my estimation all of the testimony concerning the Christian religion proves too much. It breaks down of its own weight, and is sustained in power by law, persecution, and fraud. The people are compelled to believe it and thereby deprived of the power to reason for themselvs. Therefore true knowledge is at a discount in the Christian churches. Faith, miracle-working, and devotion to a savage, unreasonable God of their own manufacture is what keeps them in the fog of uncertainty and susperstition. WM. A. GRISWOLD.

KIRKSVILLE, MO., July 29, 1889.

MR. EDITOR: Ex-Rev. Maxey, in denouncing Spiritualism in the last issue, says: "Those communications, both pro and con, that hav previously appeared in our paper, remind me of sportsmen shooting at so long a range that they knew they had not reached the target, and no one knew which came the nearest." I would ask Mr. Maxey if he has any knowledge that he has reached the target, or come any nearer to it than they. Again, he says: "'Tis a pity that men and women of such talent will fool away this short life, when so much good could be accomplished, practicing such superstitious legerdemain." This is an accusation of dishonesty. I would ask Mr. Maxey if he was honest, and how much time *he* has fooled away in preaching and singing "Spirits are hovering round."

Mr. Tuttle, in his article on science in the last issue, says: "I would not believe the existence of spirit organisms should I see, hear, and feel them." In this he names a fact, or what would by the evidence be a fact, and then sets forth his ability to control his mind or belief against evidence to disbelieve the fact. Is this scientific?

I do not claim to be a Spiritualist, but do claim to hav had sufficient evidence, yes, positiv, beyond a possibility of fraud, that invisible intelligent forces operate through certain persons independent of their own minds. WM. HART.

TORONTO, CAN., July 31, 1889.

MR. EDITOR: When I read of Christian missionaries making inroads on the religions of people foreign to us, who hav been in the habit of worshiping images of their own design, and who hav mechanical skill enough to construct a god, I cannot but observe the difference between them. The one in his barbarous state displays ambition and ingenuity in erecting a god to which he can bow down and see what he is praising; the other, a narrow-minded excuse for a human, incapable of giving expression to a thought of his own, or of presenting an original idea to the world, whose mind is shrouded in mystery and almost devoid of any scientific speculation or investigation, worships something he can neither see, hear, nor explain, but simply tries to substitute one kind of ignorance for another. Evidently the demand for the latter is rapidly decreasing.

Now let us note the difference between these and some of the Liberal lights, such as Washington, Lincoln, Franklin, and Paine—all Freethinkers. Although all that was mortal of them has passed away, they hav made the nation quake with the thunders of their fiery eloquence, and their scientific and philosophical researches hav been chiefly instrumental in unraveling many of the mysteries in which generations hav been shrouded, and they hav left a stamp upon superstition which cannot be erased. Their chief aim in life was the salvation of their country and the emancipation of the human race. In these efforts they hav laid the hand of the people on that which is right, where it can never loose its hold but will increase in power as the years roll round, and hav won fame for them that will hand their names down to posterity as the most illustrious that the world has ever known. J. B. VAIL.

COUNOIL BLUFFS, IA., July 23, 1889.

MR. EDITOR: Please send me your catalog of scientific works. I am trying to find out something about natural science, especially geological, and I do not care to study works that are on anything but a material basis. I cannot conceive of anything immaterial. With me, what is immaterial, is nothing. If I study the anatomy of man, I do not like to be told, of the brain, that it is the organ through which an immaterial mind, soul, spirit, or intelligence acts, in controling the physical organism. I cannot conceive of nothing controling matter, much less creating it.

Matter is indestructible; and is it not just as natural to suppose that it is self-existent and not creatable, as to think that some unknowable, immaterial fetich squirmed into an existence that is no existence, and became the author of the whole material universe?

I do not believe that the human mind is capable of conceiving a something that is really immaterial, not composed of matter. Yet we spend months of a college course, and often years of our after lives, in the study of psychology, or the science of the soul, and an ethics, or moral philosophy, based upon this ghostly "science." Not satisfied with this, our teachers attempt to rest matter itself, or the science which deals with it, on an immaterial basis.

What would a man say if an architect were to propose to erect him a house of stone upon a foundation of straw? Much less can we afford to base material laws upon a foundation that, to say the least, we do not know to exist.

When we discover phenomena that we cannot ourselvs explain, we should not, by attributing it to the "unknowable," attempt to baffle the researches of all who are to succeed us.

Be sure and send catalog at once. I am on the road, and I buy copies of THE TRUTH SEEKER wherever I can get them, and giv them to my friends, wherever I go, and ask them to send in their names, if they like it. B. H. M.

PORTSMOUTH, O., July 21, 1889.

MR. EDITOR: The Seventh Day Adventists hav bid Portsmouth adieu. They went to Mt. Vernon, where the annual camp-meeting of that sect will soon be held. Their departure leaves us in as much doubt as ever concerning the prophecies and the second coming. An Adventist recently called on an unbeliever to show him how plain the word of God was, how harmonious, how smooth! Said the Adventist: "Just look at Nathan. He prophesied that the future would bring forth great chariots on wheels, that would move through the land, and would resemble a flaming torch. And so it has. We hav the railroads and their ponderous machines and long trains."

"That's all very nice," said the Liberal, "but that prophecy will fit other things besides the railroad and its trains. And another thing, Nathan certainly never dreamed of electric light. He has utterly failed to mention our electric light trains. Any night you can see the 'Fast, Flying Virginian' pass on the C. & O., and I'm sure you will not say it looks much like a flaming torch. It is illuminated from one end to the other with electric light, and resembles the sun's rays, if you please." The Adventist had business in another part of the city and departed.

Rev. (?) Fred. Baltzer has, the papers say, received a call from on high to preach in Pittsburgh. It is funny how a little raise in salary will make the preacher's God "call," while a widow's prayers are unheeded and her son is drowned. The Jewish God seems to do little else than numbering the hairs of your head, noting the sparrow's fall, and hearkening to the jingle of silver coin.

There has been a great change in this country in the last twoscore years as regards religion. Hell is not half so hot, and the church applauds the milliner and the dressmaker. Twenty-five years back it was thought in this locality that the "greenbrier" hoopskirts worn at that date were of the devil, and as a result some of the sky-pilots locked one side of their church door, thus keeping the wearers of the "greenbrier" out, and making it a tight squeeze for those who wore them not to get in. I am at a loss to know why David, Solomon, *et als* were permitted to expire so early. They missed half their fun by not keeping up with the band wagon, and taking part in the festivities and religious follies of Scioto county twoscore years ago. WILL S. ANDRES.

HIGHLANDS, N. J., July 20, 1889.

MR. EDITOR: It has been a long time since I wrote a line to our stanch old friend THE TRUTH SEEKER, and I trust that a few now will not be amiss, if only to let our coworkers in Freethought and Liberalism know amidst what a hot-bed of mixed-up superstition and ignorance a little band of us hav to exist, and that we gain an occasional link to our chain notwithstanding.

I am sorry to say that our financial inability does not permit the hiring of a good lecturer, and for any of us here to argue with the gang of hypocritical cut-throats that infest this place with a view to getting them to lay aside their bigoted opinions long enough to consider or even read our side of the question is difficult. It is rather strong terms to use when I say "hypocritical cut-throats," but when a church has for its great mogul, both socially and financially, a man who does not work for a living and has not for five or six years, except about one year in prison and a few months roaming over the country with Salvation Army scouts, it is high time such Christians should be apprized of their appropriate name. Yet those people are considered models of goodness, and in a civilized community too, while the few of us who dare love ourselvs and families, and bring up our children in the light of reason and truth instead of clouding their brain with superstition, hav to take a back seat in what is called society and be considered fit subjects for hell.

They tell us of their God, so good, so kind, and all, yet there are so-called Christians in this place who, after giving their scanty mite to the church and hearing the "Praise God for that" pronounced, are probably without means enough to procure a good dinner on Sunday, or a pair of shoes for their children. They will still praise a God who is mean enough to suffer such to be the circumstances. Why will people praise God, work for God, giv their last mite for God's sake, when they know that the same amount of praise, the same amount of labor (and often less), together with the same amount of money, will save their aged parents and family (to say nought of their neighbors) from starving before their very eyes, and having a pauper burial, which is frequently the case in our midst? And yet we on all sides hear, Praise God for that. I must say truly they are an ignorant set. If a Liberal—or Infidel, as they term it—shakes hands with a church pillar or a minister, well, it's "Praise God for that; he is turning, recanting," etc. If, on the other hand, any member of the family dies, no matter whether of disease or old age, "Praise God for that. The lord is sending his mysterious messenger to draw us closer to him."

Well, let them praise God to their hearts' content. Some day they will see, as Puck says, "What fools these mortals be." But while I hav told of a few things the Christians praise God for here, I hope you will kindly permit me to add my little prayer in conclusion of this letter.

Praise God from whom all tortures come,
O praise him with throbbing brain.
Praise God, who scalding tears hath wrung
From your eyes with torturing pain.

Praise God, who is deaf to human cry,
Though he overlooks all the land,
While by floods and fires his children die,
Yet he never lends a hand.

Praise God, who through the inspired word says,
When in trouble call on me,
Yet scorns the sick and dying bed
And the thousands drowned at sea.

Praise God, who looks on the starving poor
With a heart full of infinit love
And promises all who the end endure
A home in his mansion above.

The priests and pounders of that orthodox book
Over which so much blood has been shed,
For a new field of labor will soon hav to look,
For both God and the devil are dead.

Respectfully, CAPT. W. L. JOHNSON.

CLEVELAND, O., July 28, 1889.

MR. EDITOR: Two months ago my brother died. He was a Materialist, as I hav always been. Two weeks ago I was prevailed upon to visit a neighbor who had a medium visiting her. With what different feelings could I now read the McArthur-Priestley debate than were my feelings before seeing her; and also how many lessons do I deduce (more than you intended) from your editorials, "Facts" and "Theories!" It is plain to me, as yet, that the *theories* of Spiritualism should be all wrong—but what are the *facts?* Before my brother's death I had a premonition of it. I am still not so flighty but that I can see the logic of my old argument against premonitions to others (this being my first experience with anything allied to mind mystery), namely, What is the use of a warning to the effect that you're to be hit with a club if it doesn't save you from being hit? But to facts. I am a job printer. Two weeks before my brother died, not having heard of his sickness, my hands could hardly be restrained from "setting up" his death notice, nor could my mind refrain from wondering as to whether it should be his initials, his first name abbreviated, or spelled in full. This was in the forenoon; in the afternoon I learned of his sickness. What is the explanation? Immediately upon touching the medium's hands she said to me: "Your aunt, your mother's sister, who died before you were born and when she was a girl, appears to me [the medium], saying, 'You are a disbeliever in the immortality of mind; but you are mistaken.'" Then my brother appeared, giving a discourse on how to act in this life, also on life beyond the grave. He also told my projects; of my applying for a position in the government printing-office at Washington, and of my desire to become a correspondent from that city to Eastern papers—things that no one there could know. Then my father and mother were both described. The strangest thing, in my opinion, was her giving my dead aunt's name, "Deborah," a strange, old-fashioned name, almost forgotten by myself. What is the explanation? What are the *facts?* I don't know; but to reject evidence that proves to your mind is more harmful to yourself and the general intellectual advance of mankind than to reject before you hav received evidence directly; because the former might imply a great many reasons for non-belief, while the latter would mean want of confidence in one's own reasoning powers. And when a person gets to that pass he has come to a standstill forever on that particular subject, and is undoubtedly injuring his receptiv faculties as to everything new in mind or physics. One should always remember that it is one's own judgment that is appealed to, not somebody else's.

Honor to him who, self-complete, alone,
Carves to the grave one pathway all his own,
And heeding nought that man may think or say,
Asks but his own soul if doubtful of the way.

While not being able to answer my own questions, yet I am ready to acknowledge that he who can answer them is, in my opinion, greater than a Newton or a Darwin. Then think of the consolation of knowledge of immortality to the living, and the knowledge of its attainment by the overworked, tired dead. I am thinking now of my brother, who was a reader of THE TRUTH SEEKER and a great admirer of Ingersoll; he always kept a portrait of our great orator in a conspicuous place, one given to him by an Infidel artist friend; a brother who, after working eighteen years for one firm, died at the age of thirty-two, a kind husband, temperate in all things, just to all—died of the drudgery of life. Let us hope that sometime, somewhere, all things are made even.

Too well I know that to truth seekers a hope, a wish, is not a fact; also, well I know that a Materialist, in the mind order, is generally not without a vein of Spiritualism in him, proved by his greater interest in psychology; but he

is such a Spiritualist that he does not let his heart or wishes control his brain, or let his affections control his reason. If I know myself, such am I—for behold, here is another *fact* which does not agree with mediumistic claims. We had a communication, so called, from a young lady friend who went on a visit to Johnstown just before the flood, in which she announced her death. Yesterday we had a postal from her, saying she was alive and well. By the way, is it not strange that of all the dead of that valley none were warned by dead friends of their awful end? Surely some were worth saving? To be gentle with all loving men and women whose belief is that of Spiritualism, let us grant that spirits cannot interfere with the laws of nature. Anyway, this is a hard world, with no hope to the hard workers, unless there be another world, for

> To that which is immortal, time can do no wrong,
> And things which never die, forever must be young.
>
> GEO. F. MOORE.

ROSWELL, N. M., July 20, 1889.

MR. EDITOR: Posthumous conversions and recantations by Freethinkers are as freely manufactured and promulgated in our Southwestern territories, isolated as we are (sometimes verbally and sometimes by publication, attributed to lesser lights than Thomas Paine, Benjamin Franklin, Thomas Jefferson, *et al.*), as they are in the more civilized East. Slanders, pure and simple, crush out the horrors of death by that more terrible calamity, the robbing of the dead of the fixed principles of his life, of the pride of his convictions, holding his memory up to the world as that of a coward, and branding his whole virtuous and honorable life a long and living lie. Human life is the legitimate prey of the lion, death; calumny is the jackal that preys on the dead and putrid corpses of the slain.

In the month of April last, our community was called to regret the death of one of our most honored citizens, Samuel Cunningham, Sr., a subscriber to THE TRUTH SEEKER for many years, aged sixty-eight years. He was a man of limited theoretical education, but remarkable moral, mental and physical ability. He was studious, patient, persevering, conscientious, and, up to twenty-five years ago, he made the Bible and the teachings of Christ, the prophets, and apostles, his constant study. Twenty-five years ago he repudiated his former conditional belief in the Bible, and has since lived a serene, honest, and abstemious life, devoting his talents and energies, with the assistance of his admirable wife, in training a family of five sons and one daughter in the broad paths of honesty and industry, and they hav not disappointed the hopes of the universally honored old couple.

From earliest manhood, Mr. Cunningham spent many leisure hours in studying the Bible, with a view to its adaptation to some one or the other of the numerous religious sects. The result, as stated, was its utter repudiation as a medium of truth, and as a guide to happiness. He died of congestion of the brain, with wife and children surrounding his bed. Rev. Caleb Maul, a Baptist minister, called at the house after the old gentleman had been dead for more than an hour and a half. During his visit he suggested to the stricken wife, that he should be allowed to make some remarks at the grave. The old lady, distracted by grief, looking for sympathy in every friendly face, not knowing what she said, nor understanding the tenor of the request, consented. She knew, as did the sons, that, could the dead hav spoken, he would hav, with benignant smile, waved away the medium of spiritual consolation; but, as the mother had consented, they, with the fealty and veneration which they hav always exhibited to the mother, uttered no word of dissent, and the Christian preacher, Maul, did speak at the grave. He announced that the dead, in life, was a Freethinker, and said no word of conversion or recantation, but held up the character and the life of Samuel Cunningham as a great and good example to the youth of our land; lauded his works, his virtues, his life. Yet, within one short week after his body was consigned to the tomb, rumors were rife in the neighborhood, that he had sought spiritual comfort on his deathbed, and repudiated all the principles of a long lifetime—filching from the dead, robbing a corpse, branding as a coward, a weak, unsubstantial imbecil, the body and mind of a man ever honored for his strength of purpose, his stern adherence to conviction, and of most excellent judgment.

These reports hav much disturbed the minds of the family of the deceased. Disgusted and indignant, they deny and, in their truthfulness, denounce as false, all such insinuations, aimed at the honor of the dead husband and father, but they might as well seek to thwart the felon wolf, with his prey between his fangs, as to rescue the reputation of a dead Atheist from the libelous tongues of a sanctimonious Christian rabble.

I do not doubt but volumes of confessions and recantations are already in manuscript and "ready for type," which will appear almost simultaneously with the death of Robert G. Ingersoll, in all the Christian periodicals of the world.

For the outraged and indignant family of the deceased Freethinker, Samuel Cunningham, Sr., and his and their friends, I am, Faithfully yours, P. F. GARRETT.

MAKANDA, ILL., July 18, 289.

MR. EDITOR: As our TRUTH SEEKER is devoted to the discussion and elucidation of almost every important question, I thought I would ask the favor of a little space to state a few rather curious facts, and ask the "wise men of the East," and West, too, for that matter, to explain the phenomena they present. All science is based on facts, and as every known fact assists in the correct settlement of every question or science on which it bears, we cannot afford to ignore any of them. When I was a boy there lived neighbors to my father in western Pennsylvania a quiet, civil, industrious family of Scotch Irish descent, and of course Presbyterians. It so happened that this family, consisting of father, mother, daughter, and maiden aunt, was annoyed by the disturbance of articles of furniture and kitchen utensils in the house, produced by some occult or to them hidden force. The family, fearing that if it were known it would increase the annoyance, strove to keep it secret. But the phenomena would occasionally occur in the presence of a neighbor, and after a time it became "noised abroad," engaging the attention of the people, and becoming the engrossing topic of conversation in the community. Finally people came from "all the region round about;" as many as three hundred persons were on some days present to witness the strange and wonderful proceedings, and, if possible, ascertain the cause thereof. They saw nearly everything in the house tossed about by invisible hands in wild confusion. Bedding was thrown from the beds onto the floor; dishes were thrown from the shelves; buckets, pots, etc., empty or otherwise, were upset and rolled about the floor; ears of corn were husked by some invisible agency, and conveyed through the air from the shocks, eight or ten rods distant, and thrown upon the roof of the house or down the chimney. The actual husking could not be seen, but the ears of corn became visible soon after leaving the shocks, and remained so until they fell upon the roof of the house, where they were picked up and examined by scores of men who, at different times, climbed upon the roof for that purpose. The invisible operators, when asked to do so, would throw corn, potatoes, rocks, water, or almost any other article down the chimney. Water was sometimes thrown over the people as they stood gazing at the strange occurrences. On one occasion Belle Ward, a girl who, with the rest, was gazing at the doings, dared the hidden operators to throw water on her, when immediately, from some invisible source, what seemed gallons of water were poured upon her head, wetting her thoroughly. These are but a few of the actual occurrences which took place in this mysterious manner for years, more notably in the fall months. Of course, the great question then was the cause of these phenomena. I used to listen eagerly to the discussion of the various proposed theories. The vast majority of that community were Scotch-Irish Calvinistic Presbyterians. They believed in a horned, long-tailed, cloven-footed devil as firmly as in God himself, and as this noted person was the natural enemy of God and man, and was constantly "going about like a roaring lion, seeking whom he might devour," many thought it altogether the work of his infernal machinations. They held that he and his imps were holding high carnival—a regular devilish picnic, so to speak—in that neighborhood. With a satanic grin on his countenence and his tail curled over his back, he was gleefully plotting and executing all this mischief. Others thought it the work of some departed human spirit or spirits (as our Spiritualists would now), who were wickedly revenging some foul play they had suffered in life. But this theory was opposed as being contrary to "sacred writ," it teaching that such spirits were not allowed to roam at will, but like the rich man, as soon as they died "lifted up their eyes in hell," and that all such, with the inhabitants of Sodom and Gomorrah, were "suffering the vengeance of eternal fire." This view was confirmed by many of the church poets. Dr. Watts, speaking of what a good or evil spirit does at death, says:

> Up to the courts where angels dwell,
> It mounts triumphing there,
> Or devils plunge it down to hell
> In infinit despair.
>
> Tempests of angry fire shall roll
> To blast the rebel worm,
> And beat upon his naked soul
> In one eternal storm.

Another says:

> A point of time, a moment's space,
> Will bear you to yon heavenly place,
> Or shut you up in hell!

But I am digressing, and will return to the original and important questions. What caused these phenomena? Two important and undeniable elements of the manifestations were force and intelligence. These things were not done in a corner, or with lights turned down, or in a cabinet, or in the presence of a few select friends, but in the bright light of day—"before all Israel and the sun." Collusion was impossible. Perhaps the simplest solution of the matter is the one given by Spiritualists, but is that the solution science gives? Who will tell? W. W. WALKER.

RED OAK, MO., July 28, 289.

MR. EDITOR: I see a notice in San Francisco *Freethought* of a Fourth of July celebration at Molalla, Cal. (or Oregon), which was opened and closed without prayer. I wish to tell all the readers of THE TRUTH SEEKER and all the lovers of an unsectarian government of another place where this great day was celebrated without any superstitious cant, where the grand old stars and stripes floated high, and where a Freethought lecturer stepped grandly and proudly upon the national rostrum and gave what even the majority of the Christians acknowledged to be the best Fourth of July oration they ever heard.

Well, I will go more minutely into the details of the affair myself, and a young man, by name (but not profession) Christian, went to work to get up, as they call it here, a Fourth of July picnic. We first engaged three young ladies to prepare declamations for the occasion. Miss Senna Charles spoke; Jennie McNeal and Miss Ida Flood spoke "The Liberty Bell," and Miss Nora Christian spoke "The Sinking of the Alabama," all of which was appropriate for the occasion, and was given in a style that showed both good training and excellent talents, and did honor not only to the three young ladies but to the very art of elocution. I think it hard to tell which carried away the laurels of championship, but to say the least, they all deserve the highest praise for their courage and ability.

Well, we engaged these young ladies, and I wrote to Mrs. Mattie P. Krekel and Rev. J. J. Martin, a very noted speaker of this country, to giv the main orations, one in the forenoon and one in the afternoon. They both promised to come. Then we had our bills struck, and everybody had to say something about it. Some said Martin would not come, others said that they knew that woman would not be there. Others said that that woman was an Infidel and that nobody ought to come to hear her. But the more sensible ones said, "It does not make any difference what she is so she is a good speaker and makes a good, patriotic speech."

I wrote Mrs. Krekel that I would meet her at the railroad on the afternoon of the 3d. Well, the 3d came and I went to the railroad. The 4:30 o'clock train was on time and I had no difficulty in picking out Mrs. Krekel from among the mixed-up lot of passengers that disembarked. A well-dressed, fine-looking lady, a little above the average hight, with very large hazel eyes that could speak by most eloquent expressions the sentiments of a loving and tender soul and a powerful mind, or burn with flashes of indignation at the thought of injustice—as we all had a chance to see in her reply to remarks of the reverend in his oration. A lady of fine appearance, a little above middle age, with hair considerably gray; one who makes you feel perfectly at home in her company. This, briefly, is a description of Mrs. Krekel.

On the morning of the Fourth at 9 o'clock the procession was formed, headed by the Red Oak band, and marched to the ground; and at 9:30 the exercises were opened by music by the band, followed by a declamation. Then the Rev. J. J. Martin was introduced to the audience by Mr. William Christian, and for an hour and a half the people listened to a very able and eloquent address, except the last part. I must say that Mr. Martin deviated from his promis—viz., to stick squarely to patriotism—and for at least half an hour resorted to that fort so sacred to sky-pilots—personal abuse and slang about Agnosticism and Freethought, and insulting slurs about woman suffrage and about women, like Mrs. Krekel, who had the courage to get on the rostrum and defend the principles of woman's rights and of universal mental liberty. For instance, he said: "It does not take any brains to be an Agnostic; any saphead can be a disbeliever." He said faith plowed the fields and sowed the grain and reaped the harvest, while Infidelity sat on the fence and said, "It can't be done; I don't believe you can do it." And so on, with a lot of stuff that I do not remember and would not mention if I did.

Then the chairman announced Mrs. Krekel to speak at 2:30 P.M., and dismissed the audience for dinner. Now, I want it understood that Mrs. Krekel sat and listened like a lady, with all patience, to every insult and slur that the reverend had to offer. But when it came her time to speak, the reverend, oh, where was he? Ask of Mrs. Krekel, as she far and wide strewed his fragments about. At sharp 2 he had to start sixteen miles to meet a train at 6:30. A little strange that it takes four and a half hours to drive sixteen miles. It takes a preacher that long when an early start will take him out of the sound of a reply to his slang by such a speaker as Mrs. Krekel.

At 2:30 I had the honor and great pleasure of introducing Mrs. Krekel to a larger audience than that which listened to the reverend. She gave about ten minutes to a reply to what the parson had said, and I wish I was able to giv in detail what she said. I shall hav to content myself by saying it was just immense. Then she gave us the best oration I ever heard. Many who sat on the back seats left their seats and came as near the platform as they could get and stood up in order to get closer. Women sat on the hard board seats for an hour and a half and listened with breathless silence and infinit patience to catch every word. Men young and old stood for the same length of time without a murmur, leaning impatiently forward not willing to miss a single sentence. A friend of mine came to me and said: "It would hav done you good to hav been standing where I was at the back of the platform and heard the comments after she got through and the crowd began to break up. One old man said she just beat the preacher out of sight. Another one remarked that it was the best speech he ever heard. Another old fellow went up and took Mrs. Krekel by the hand and said, 'Madam, I want to thank you for your defense of labor. I think it was the grandest thing I ever heard.' In a word, the praises were without number, and I believe every one came from the very soul of the one that spoke them. In short, it seemed as though some strange spell of enchantment had come over all."

I was perfectly delighted with the result. She gave a lecture that night on the cause and cure of crime, to which we charged an admittance of ten cents. We had an inclosure of canvas around the platform and seats. One Christian lady who was heard to say that she would rather giv ten cents to stay away, was known to slip around on the outside with several others and persuade some little girls to hold back the curtains so they could see and hear. I do not tell this to cast any discredit on those of my Christian friends who did come in and pay their way and listen like ladies and gentlemen to every word, all of whom, so far as I know, were well pleased.

I had the honor on the morning of the 5th of taking Mrs. Krekel back to the railroad, and I must say I never had anyone make as deep an impression on me in my life in so short a time. I hope the good impression she made on me will never hav occasion to change.

Well, in everything the celebration was a grand success. The orations and lecture and declamations were a literary feast, for generally in this part of the country on such occasions the time is taken up by and the entertainment consists of, first a prayer, then what they call an oration, which generally consists of a few ignorant and meaningless statements, and a lot of abuse of Infidels, and especially Thomas Paine and Robert G. Ingersoll, which winds up with advice to young men to not read the writings of these bad men.

Your true friend, S. P. WOOD.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Sergeant Jasper.

Ships of England rode at anchor, stately ships from o'er the sea,
Rode at anchor in the sunshine, two by two and three by three.
From Fort Moultrie came an answer to the summons they had sent;
"No surrender; we await you for the battle well content."
Old Fort Moultrie, dark and gloomy, with its ramparts long and low,
Over which the patriot banner flapped defiance to the foe.

Admiral Sir Peter Barker looked toward the fort and laughed;
"We can break down their defenses with the weakest of our craft.
What care I for wooden breastworks of palmetto, or of pine?
Bid the ships prepare for action; let the Bristol lead the line!"

And from noonday until sunset smoke of battle sought the sky;
From the land and from the water groans and curses rose on high;
While in Charleston, stricken Charleston, queenly town beside the sea,
For their loved ones, their defenders, wives and mothers bent the knee.
'Mid the fiercest of the conflict, crash of shot and shriek of shell,
Suddenly the flagstaff parted and Fort Moultrie's banner fell.
Who will raise the fallen banner? In the trenches there it lies,
And the man who ventures thither for his daring surely dies.
Sergeant Jasper, child of glory, whom the world will not forget,
Caught the rammer of his cannon, sprang upon the parapet;
Raised the soiled and ragged banner, 'mid the tumult and the strife,
With as careful touch and tender as it were a thing of life;
Lashed it to the cannon rammer, proudly sought his post again;
While above him and around him flew the shower of iron rain.
From that staff the flag of Jasper floated till the fight was done;
Till the gallant Carolinians had the battle bravely won.
Then his comrades gathered round him, caught their hero by the hand—
"We will follow at your bidding, we will giv you chief command!
In the name of truth and justice, where the flags of battle wave,
Who so worthy to be leader as the bravest of the brave?"

Said the hero of the fight:
"Can I read, or can I write?
Giv the leadership to me,
One who knows not A from C?
My good friends, it shall not be,
As I am I keep my stand
Till these English leave the land."

And the man who served so well
When the flagstaff snapped and fell,
In the glorious days of yore
Died a sergeant, nothing more.

—*John E. Tyler in Atlanta Constitution.*

Johnny Graves.

I remember, when I went to school at the old red schoolhouse, a boy by the name of Johnny Graves. He was a big, stout, overgrown fellow, remarkably large for his age, for he was at that time only twelve.

He was not pretty at all, or wholesome-looking, his face being liberally bespattered with great brown freckles, and his head covered with a thatch of coarse hair. He used to wear a blue and white checked gingham pinafore, made high in the neck and tied in the back with tape strings. There were sleeves to the pinafore that reached to his hands. He was singular-looking in this attire, and he always wore a grin upon his face that added to his quaint appearance.

As you may hav divined, there was something the matter with Johnny. In fact, he was what is termed an "innocent," or, in another word, a simpleton. Some would pronounce his a case of arrested brain development.

The boys of the school bestowed upon him the euphonious title of Harnee in Turbee. He was the butt of the whole school. I well remember one day in particular. The boys had been throwing what is termed "spit-balls" at poor under-witted Johnny, and the last one aimed at him adhered to the end of his thick, chubby nose, as was intended by the thrower. I always thought the ball had been dipped in glue or mucilage in order that it would adhere the more readily.

Harney in Turbee sat and gazed vacantly at the scholars, who tittered audibly at the droll picture presented by the silly child. Presently, however, the teacher discovered what was going on, and I shall always remember how she talked to the scholars for thus abusing a poor, half-witted boy like Harney. She was a very sweet and patient little lady, this teacher, but was lacking in firmness. What pains she took with the stupid Harney trying to teach him the alphabet! But the ABC's conveyed no impression to his dull and unawakened brain.

His most prominent characteristic seemed to be destructivness. He delighted in torturing insects, yet did not seem to know that it was torture. He seemed to find great delight in catching flies and beheading them. I hav seen his desk at school literally covered with flies that he had slain in battle. Finally, he became such a disturbing element in school, distracting the scholars' attention from their studies to such an extent, that the teacher was obliged to dismiss him for good and all. So Harney came to school no more. Late in the autumn of the year of his dismissal a malignant distemper went through the town. Poor, demented Harney was among the first victims. I was not sorry when the news came that the boy was dead, for had he lived he would never hav amounted to anything, and would always hav been the butt of the thoughtless and evil-disposed, of which every community has its share.

I trust that the boys and girls who read the Children's Corner will never be guilty of such reckless wickedness as abusing or misusing the unfortunate who are maimed, deformed, or deficient in intellect.

Such cruelty denotes a bad disposition, and I would shrink from a person who could be unkind to one who was in any way unfortunately born. Says Cowper:

I would not enter on my list of friends,
Though graced with polished manners and fine sense,
(Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.

How much less would I call him friend who could be cruel to a poor human being bending beneath the weight of misfortunes that cannot be ameliorated!

The bravest are usually the gentlest, and always treat with kindness those afflicted with physical or mental weakness.

Now, you who may chance to read this sketch, please be very careful in all you do and say respecting those less fortunate than yourself. Be kind, patient, and tender toward all, especially so to those who suffer from any cause whatever.

I recall a beautiful incident that happened in the city of Boston not long ago. School was just let out. The children, full of life and gayety, were running along laughing and frolicking toward their several homes. Presently they came upon a poor, aged drunken man, and some began jeering and throwing sticks and stones at him. Finally, the man commenced to cry, and fell down on the curbstone. One dear little girl ran to him, and gently wiped the tears from his eyes with her apron. "He is somebody's grandpa," said she, as she went on her way, "and don't hurt him any more." There was a whole sermon in her remark. Miriam.

Which Was Best?

Vacation was over, and the Gladston Seminary girls, pretending to be half sorry, but really quite resigned to taking up work again, were talking over the summer.

"We went to Campobello," said a fashionable looking girl, with bangs and bangles, "and we did hav the gayest time! Maud St. Clair was at the Owen, and we walked and talked and rowed together. Such fun!"

"I wouldn't go to the sea for worlds!" said Kate May, scornfully. "We were at the mountains; that is, we girls. Mamma couldn't go. Grandma was ill, and she had to stay with her."

"We went camping," put in another. "Nobody need tell me about fun in the clothes. I wore blue flannel and lay about on the grass from morning till night."

"Here comes Nan," said a fourth. "She's burnt enough for two."

"Come here, Nan, and tell us what you did!" "Where did you go?" arose the chorus, for Nan was the popular girl of the class.

"Oh, I don't go anywhere," she answered, good-naturedly.

"Not *anywhere!*" "Stayed in Gladston!" "Weren't you dull? How in the world did you fill up your time?"

Nan began to count off the items on her fingers:

"I made bread, took care of the baby, mended stockings, washed dishes——"

"Stop! stop! Where were you house-maid? And did they giv you a character when you left?"

"Yes," replied Nan, with composure, though a flush of pleasure stole into her cheeks. "Mother did. She said yesterday that this has been the pleasantest summer she had spent for years. I tell you, girls, it pays to be a housemaid when your mother can say that to you!"

Dolls.

A writer in *Science*, treating of the antiquity of dolls, says that those which were in use among the children of the ancient Egyptians were made of wood, and might be mistaken for modern fabrics.

Undoubtedly they were dressed by the Egyptian girls, as our girls nowadays enjoy dressing their dolls. There were even some the hands and feet of which could be moved by means of strings. Others, made of painted wood, were very imperfect in form, and had strings of beads instead of hair.

In the museum of Leyden there is an ancient toy that looks as though it had been bought at a Christmas fair. There were figures of animals with movable mouths, and balls of leather. Among Greek and Roman antiquities, dolls are found made of wood or clay and others of wax and ivory. Dolls' heads with lead furniture, the saving-box with a slip on top, toy cows, horses, and hogs—all these were known to the children of ancient Rome, as they are to our own.

The women of Bagdad believe that dolls may eventually come to life and harm their children, and therefore they prevent their use. The girls, however, play with cushions and pieces of wood instead. In Siberia and Arctic America ivory dolls, clothed in fur, of beautiful workmanship, are found; in Peruvian graves, dressed dolls of clay; and in Africa the girls play with wooden or clay figures.

The Names of Iowa.

The state derives its name from the tribe known now as the Iowa tribe. Much learning, or at least research, has been wasted in the attempt to show the orthography and definition of this word among the Indians themselvs. While Washington Irving, with the license allowable to an imaginativ writer, states that the meaning of the word is "beautiful," and recounts the incident by which that phrase was first applied to the country, saying that the tribe who in their wanderings arrived at the highest point in the Iowa prairies, looking over the vast expanse of country uninterrupted by hills or swamps, involuntarily uttered the word "Iowa," meaning "beautiful."

But probably a better authority for the meaning of the word was Mr. Antoine Le Claire, a half-breed of the Sac and Fox nations, who always asserted humorously that he was the first white man born in Iowa, though his mother was an Indian. He was employed for many years by the United States as an interpreter in their dealings with the various Indian tribes. His definition of the word was, "Here is the spot—this is the place—to dwell in peace." It is very certain, however, that the name of the state, and the name of one of its secondary rivers, running through a large part of the center of the state, is derived from the name of the tribe.

What the Little Ones Are Saying.

My little two-year-old has added something new to the story of Joseph and his brethren. I told him the Bible version of the story, and he seemed much interested in Joseph's coat of many colors. When I had finished he said: "Papa, tell me about his pants."

The little boy was on his knees in his little night-dress saying his prayers, and his little sister couldn't resist the temptation to tickle the soles of his little feet. He stood it as long as he could, and then said: "Please, God, excuse me, while I knock the stuffing out of Nellie."

"What is an echo?" asked the teacher of the infant class. "It's what you hear when you shout," replied a youngster. "Is it caused by a hill or a hollow?" again asked the teacher. "Both," was the ready reply. "How so?" "The hill throws back the holler."

Sunday-school teacher (to new pupil): "We are taught by the Bible that when some one smites us on the cheek we should turn the other to him. Isn't that a beautiful sentiment?" "Yes, ma'am." "Now, if an enemy were to smite you on one cheek, what would you do?" "I'd pound the top of his head off."

A Figure Puzzle.

Following is a very curious puzzle. Try it, all of you:

Open a book at random and select a word within the first 10 lines and within the tenth word from the end of the line. Mark the word. Now double the number of the page and multiply the sum by 5.

Then add 20.

Then add the number of the line you hav selected.

Then add 5.

Multiply the sum by 10.

Add the number of the word in the line From this sum subtract 250, and the remainder will indicate in the unit column the number of the word, in the 10 column the number of the line, and the remaining figures the number of the page.

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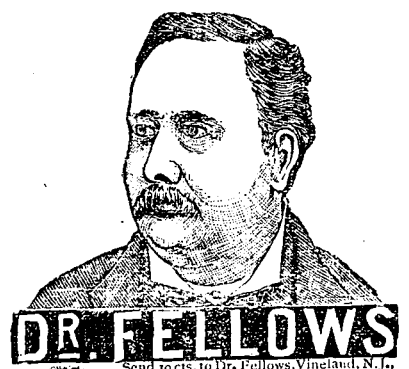
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Poetry.

We Must Amuse Him.

If there ever was a God, he has most probably laughed himself to death before now. Just think—not until about three hundred years ago did man know the earth revolved. He knew all about God and heaven: was well posted in regard to hell.—*L. N. in The Truth Seeker, July* 13, 1889.

With a whirl of thought oppressed,
I sank from reverie to rest;
A horrid vision seized my head,
I saw the graves giv up the dead.
Jove, armed with terror, bursts the skies,
And thunder roars and lightning flies.
Amazed, confused, its fate unknown,
The world stands trembling at his throne,
While each pale sinner hung his head,
Jove, nodding, shook the heavens, and said:
"Offending race of human kind,
By nature, reason, learning, blind,
You who through frailty stepped aside,
And you who never erred from pride;
You who in different sects were shammed,
And came to see each other damned;
So some folks told ye, but they knew
No more of Jove's designs than you.
The world's mad business now is o'er,
And I resent these pranks no more;
I to such blockheads set my wit!
I damn such fools! Go! go! you're bit." *
—*Swift.*

* Bit—befooled, hoaxed.

The Progress of Nature.

All nature dies and lives again;
The flower that paints the field,
The trees that grace the mountain's brow,
And boughs and blossoms yield,

Resign the honors of their form
At winter's stormy blast,
And leave the naked, leafless plain
A desolated waste.

Yet soon reviving plants and flowers
Anew shall deck the plain,
The woods shall hear the voice of spring,
And flourish green again.

So man, although he fades away,
Lives in another race,
And each doth fill his little round
Of life, of time, and space.
—*Abner Kneeland.*

There's No Dearth of Kindness.

There's no dearth of kindness
In this world of ours;
Only in our blindness
Take we thorns for flowers;
Onward we are spurning,
Trampling one another,
Yet are inly yearning
At the name of "brother."

There's no dearth of kindness
Or love among mankind,
But in darkling loneness
Hooded hearts grow blind!
Full of kindness tingling,
Soul is shut from soul,
When they might be mingling
In one kindred whole!

As the wild rose bloweth,
Runs the happy river,
Kindness freely floweth
In the heart forever;
But we so much hanker
For the golden dust,
Kindliest hearts will canker,
Brightest spirits rust.

There's no dearth of kindness
In this world of ours;
Only in our blindness
Take we thorns for flowers!
Cherish heaven's giving,
Falling from above,
Life were not worth living,
Were it not for love.—*Gerald Massey.*

A Warning.

[Translated from the German of Heine, by John Ackerlos.]

Dearest friend, thy fate I see,
If you write such books as these!
Would you gold and honor win,
Servil and humble you must be!

Surely you provoke the Fates,
Thus to speak unto the people,
Thus to speak of priests and parsons,
Thus of kings and potentates.

Friend, your lot excites my fears!
Kings and princes hav long arms,
Priests and parsons hav long tongues,
And the people hav long ears. —*Liberty.*

"Cranks" and "Kickers."

A Boston clergyman last Sunday took "cranks" and "kickers" as the subject of his Sunday discourse, and held this class of people up to the laudation of his hearers.

It has long been a common term of reproach to call a man a "crank." Probably few people hav reflected long enough to consider all that is implied by this little word of five letters. "Liberator" and "philanthropist" are words that hav been seldom thought of as synonymous with it, though they are its first cousins. A "crank" is one who finds something he dislikes in the social conditions of his time, and, in doing his individual best to eradicate the objectionable feature, incurs the displeasure of his slow-going companions in life and is called a "crank." Nearly all the great and eventually successful reformers were considered "cranks" in their day, and yet we owe very much of all that is best in our civilization to them. It is a hopeful sign of the times when a clergyman drops dry theology for a couple of hours and says a grateful word for the "cranks" and "kickers."—*Boston Globe.*

A crank is what makes the wheel go round. The cranks may think themselvs happy in that they are only bespattered by an epithet for doing those worthy things which once would hav occasioned their being bound in bundles of fagots and burnt to death in the flames. Bigotry has not lost its turpitude, but its power. Thank the cranks.

In one of our prayer-meetings last July the pastor finished his apostrophe to the power supposed to reign above with the petition that the time might early come in this country "when there shall be no law and no government because all shall know and do the right because it is right, and without dictation."

The remark was offered that for saying just such sentiments four men got hanged and another blew out his brains in Chicago, three years ago. Surely the world moves. All honor to the cranks who turn it. The worst you can do now to one who works for improvement is to call him a crank; it would pay better to examin his ideas.

Meriden, Conn. JOHN P. GUILD.

Paley.

As Christians are so fond in debate of bringing up Paley and his watch argument, it may be well that certain particulars about him and his argument should be known. It was distinctly proved, some years ago, in the *Atheneum*, that this writer stole his "Natural Theology." The *Church and State Gazette* thus spoke of the larceny:

Dr. Paley gave to the world, as his own, the "Natural Theology." A work on the same subject, and nearly in the same words, had appeared in Holland, with the name on its title-page of one of Holland's most erudite philosophers, Dr. Bernard Nieuwentyt. From this work, published, we say, long before that of Paley, lengthened extracts are given in the *Atheneum;* they are contrasted with similar passages from Paley, and these are so similar as to be nearly *verbatim* reproductions of the original. If the extracts from the Hollander be genuin—which we cannot, unfortunately, doubt—then Paley shines unrivaled in the enormity and splendor of his plagiarisms. In the annals of literary corsairship we never heard of anything equaling piracy like this; and unless the friends and relativs of Paley can submit satisfactory evidence before the tribunal of the public that he has had foul wrong done unto him, his reputation as an honest writer sinks forever beneath the sea of contemptuous oblivion. Who does not remember walking with Paley on the heath and picking up that memorable and wonderful watch, and sitting down to listen to the admirable philosophy imparted thereon, and to heed the charming instruction given upon its anatomy—if we may so call it—and to mark with heart-burning enthusiasm the uses made by our "guide, philosopher, and friend;" and how he led us from the watch in his hand to the origin of all things reposing in the hand of God? Alas! we regret to state it—but for the sake of honesty it should be mentioned that that watch was stolen! It was originally the property of Bernard Nieuwentyt, and Paley filched it from him and exhibited it in England as his own!

Taxation.

From the Baltimore Daily Record.

Editors of the Daily Record: Much has been published recently on the subject of taxation in your paper, which, in the opinion of your correspondent, amounts to very little, as not one of these learned orators comes up to the mark. They all beat around the bush, as the saying goes. Why not take the bull by the horns and demand "Universal Taxation" in reality? Why should the plant be exempted that the rich capitalist makes his thousands out of? Why should any corporation be exempt with its vast privileges, which are often used to the detriment of the public?

Why should all this immense amount of property held by sectarian institutions and private parties be exempted? Besides, these institutions, not satisfied with being exempted from taxation, obtain yearly large sums of the people's money paid into the state treasury for the expenses of the state, which is a further outrage on our taxpayers.

This continued talk about "universal taxation," and yet with no direct attention called to this vast amount of church property and other sectarian institutions, is not meeting the question at all. If the object of these institutions is to benefit mankind, they should not defraud the state. They receive protection, and should pay their just proportion of taxes.

Must the poor man, who pays his taxes on his humble home, also be obliged to pay his money to run these fashionable edifices that he never enters? The foundation of all religion and morality is honesty (or ought to be), next humanity. Is it honest to make a part of the community pay for the accommodation that they hav no part in? Why not exempt every domicil where honesty, morality, and humanity are taught? and perhaps we would find all teaching it. It would be an incentiv, and great good might come from such exemptions. And let the aristocracy that worship in fine temples pay their taxes on them and be honest. It ought to be a pleasure for them to pay for so great a boon as they expect to get through them.

Respectfully, E. LIVEZEY.

Intolerance Toward the Seventh-day Adventists.

From the Review and Herald.

I came to this place June 28th, and began meetings the next day. I hav now held four meetings. The opposition is the most bitter and virulent that I hav ever met during the fourteen years of my ministerial labor. One arrest has been made here for Sunday work, and doubtless others will be made. We write to ask for your prayers and to inform you of the situation. The opposition is not content with persecution, but they hav organized a religious kuklux mob, who use shotguns and revolvers instead of scriptural arguments. A mob of this character raided us last night while we were preaching. They fired fifteen or twenty shots with the evident design to kill. One shot was fired at a brother who sat in a window. They evidently tried to shoot another brother, who is being prosecuted for Sunday work. They also shot through the wall of the frame building in such a way as to cause the ball to pass through the space where I had been standing behind the desk; but I had just stepped from behind it when the bullet crashed through the wall. These shots were fired when there were some sixty persons in the room; but providentially no one was hit. Language becomes tame when we try to find words to express our horror at such intolerant demonstrations.

I closed my meetings at Lane, July 6th. Nearly all the interested ones were so intimidated by the mob violence that they ceased to attend. Those who began to attend were visited in the night with shotguns, and after shooting around them they were threatened, and ordered not to attend the Adventist meetings any more.

Brother King's trial came off the 5th of July. He was fined $3 and costs for working on Sunday. He refuses to pay fines for obeying God. The one who prosecuted the case denied that there was any persecution associated with the case.

We asked the justice of the peace how long he had been acting in the official capacity that he was then filling. He said he had filled the office in that place for eighteen years. We asked him how many persons had been prosecuted in his court for Sunday work during this time. He answered, *one* person. We then asked him who that person was. He replied, "Robert King." We asked him how many people, he thought, had worked on Sunday during this time. "All of them." This testimony, then, of the official was to the effect that all the people had disregarded the Sunday law for eighteen years, including the one who was prosecuting the case, and not one had been prosecuted except one who had conscientiously kept the seventh day. The justice stated that he regarded Brother King as a man of excellent morals—even one of the best men he had ever known. He said he could only execute the law as a civil magistrate. Thus it is plain that the Sunday law of Tennessee is only used as an inquisitorial machine for the religious persecution of those who keep the seventh day. All are allowed to work on Sunday, provided they do not keep Saturday. WM. COOBERT.

Lane, Tenn., July 9, 1889.

Plain Nonsense vs. Holy Nonsense.

Two small girls liv out in the Northwest. Generally they are model little girls, but occasionally one will hav a fit of tantrums, on which the other will set her seal of disapproval by being so awfully good that chalk would make a black mark on her. The other day Tilly had a tantrum and Mollie was terrifically proper. They were together in the playroom, and their mother overheard the following dialog:

"Tilly, you're bad!"

"'Course I am. I want to be. Gosh! rats! swap! cuss! there, now!"

"Oh, Tilly! you say all those naughty, wicked words on purpose. I am going to pray for you."

"You needn't."

"But I shall, right now."

"If you do, I'll holler so God can't hear you."

"If you can holler louder than I can pray, Tilly, all right; but I don't think you can."

Thereupon Molly began to pray firmly and vigorously and Tilly to bang on the table with a tennis racket and shout at the top of her voice. It went along something like this:

Molly: "O God! Tilly is in a tantrum to-day——"

Tilly: Bang, wow-wow-wow, bang, bang!

"She knows better than to act so——"

Bang! Howdy-rowdy-howdy-rowdy, bang, bang, bang!

"Forgiv her her trespasses, as she does likewise unto others——"

"Aunt Maria had a cat. Her feet all covered with blisters——"

"Giv her this day her daily bread——"

"She had no teeth on the top of her head——"

"And lead her not into temptation——"

"And the wind blew through her whiskers."

"For of such is the kingdom of heaven. Amen."

This was all carried on at the top of their voices until both were compelled to stop for breath.

"That was a healthy old prayer," remarked Tilly.

"I did my duty," replied Molly, severely, "and if God was listening he couldn't help hearing, for I spoke very distinct, but I must say, if you keep on in your evil way, Tilly, you'll bring my gray hairs in sorrow to the grave."

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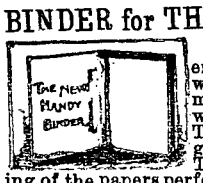
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News of the Week.

AT Hastings, Minn., a brick manufacturer has discovered gold in the sand he was using, and will work the bed.

ON the 24th ult. the twentieth anniversary of the formation of the Prohibition party in Ohio was celebrated at Zanesville.

THE loss at the Spokane Falls fire is now put at $5,000,000.

GLADSTONE'S golden wedding drew gifts from admirers in many countries.

BY a railway collision at Forest Lawn, N. Y., on the 10th, four persons were killed.

AT Ogleton, O., on the 31st ult., a railway accident caused the loss of about fourteen lives.

THE first murder at Guthrie, Oklahoma, occurred on the 6th over a quarrel about a lot.

AT Pittsburgh, Pa., on the 9th, a natural gas main exploded, killing four men and injuring fifteen.

THE coke strikers at Everson, Pa., and adjoining parts number 13,000, and are making trouble.

THE Yellow river, China, has again burst its banks, causing incalculable loss of life and property.

SUNSET COX says that North and South Dakota will be Republican; Washington and Montana, Democrat.

THE Iowa Union Labor party will nominate a full state ticket at Des Moines September 3d.

DR. BRAINARD, of Cleveland, O., claims to hav had success with Brown-Séquard's elixir of life.

ON Lake Erie, off Buffalo, N. Y., an explosion of a naphtha launch on the 7th caused four deaths.

AT Scottdale, Pa , on the 9th, striking coke men mobbed men taking their place and seriously injured three.

THERE is some excitement over the forcible seizure by an American cruiser of a British vessel seal-fishing in Alaskan waters claimed by us.

AT the Honolulu islands there has been an attempt to overthrow the government that resulted in the loss of several lives.

DAKOTA capitalists propose a canal from the Missouri river at Bismarck to Lake Traverse and Big Stone lake, to irrigate and reclaim 5,000,000 acres of arid land.

SINGLE-TAX advocates are gratified at the seeming approach to practical action on their schemes which they claim its consideration by the North Dakota convention to be.

GERMANY has adopted stringent measures for the scrutiny of travelers crossing the Swiss frontier, baggage being mercilessly overhauled and goods wantonly searched and delayed.

ON the 8th an Atlanta mob assembled, with dead march music, and erecting a gallows burnt effigies of the new postmaster, General Lewis, and the chairman of the state Republican committee, Colonel Buck. The former had appointed a negro in the registry department.

IN North Dakota Bismarck and Grand Forks contested the honor of becoming the capital, Bismarck succeeding. The reform school was desired by both Mayville and Portland, and when the former got it Portlanders burnt in effigy forty-four opposing delegates.

ATTENTION is drawn to a new sect in South Carolina called Boyleites. They are densely ignorant. They reject such arts of scripture as they do not like, saying they are uninspired. They hold that the Sabbath was abolished with the Levitical law, and spend Sunday in work or festivities. They hold that they constitute the only true followers of God, and that all other denominations are heading straight for the devil.

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POMOLOGISTS consider it a remarkable fact that the first apple in paradise should hav turned out the first pair.

A MR. TESTAMENT, of North Carolina, was recently killed in a quarrel. He leaves seven little Testaments, but no will.

FOOLS are necessary to show wise men by contrast; but it appears in fact that the supply of fools is greater than the demand.

THE Brooklyn girl who was caught stealing a pair of shoes to wear to the Sunday-school, says she will never try to be good again.

How to tell a good horse.—Stand in front of his shoulders and pull his head down gently till his ear is on a level with your lips. Then tell him.

A BABY came to a family in Augusta, Me., and a bright five-year-old brother, patting him playfully under the chin, inquired: "Say, how was God when you left?"

"Go out, young man, she's not here," said a Pennsylvania preacher in the midst of his sermon, to a youth whom he saw standing hesitatingly in the doorway.

A MICHIGAN paper recently closed an obituary notice with the misquotation, "Though dead, he yet squeaketh." The printer apparently wasn't minding his ps and qs.

AN Illinois minister announced on his Sunday night bulletin: "The funeral of Judas Iscariot." To which an obliging fellow added, "Friends of the deceased are cordially invited."

"PA," inquired Bobby, as they were returning from a revivalist meeting, "why do those people shout so loud; is God deaf?" "No, Bobby, but in a case of that kind he is a good way off."

IT'S hard to keep track of a sermon when you sit in the back part of the church, but then, you get out first and hav the best chance to select a good umbrella from the pile at the door.

TRAVEL-WORN and seedy, he said: "Mister, where could I get a square meal for twenty-five cents?" He was told. "I say, mister," said he, "where could I get the twenty-five cents?"

IN the line of "How to Bring up Parents," is the speech of a little boy who said: "Father, I think you should giv up swearing or family prayers." The boy recognized the fitness of things.

A SIMPLE-MINDED negro was coming out of the water of the Missouri wherein he had just been baptized. As he emerged he clapped his hands and shouted: "I seed de Lawd Jes !" "Hush, you fool!" exclaimed a brother convert who had been immersed in the squad. "It was nothin' but a turtle. I seed it."

A MISSISSIPPI paper thus advertised a sow for sale: "Sold for no fault except that, having been raised by a Methodist minister, she acquired too great a partiality for spring chicken to be just agreeable to the present owner."

FREESPEECH: "I see Dr. Loudly's church has given him a three months' vacation." Fogg: "Why, does he need so long a rest?" "No; but if you had ever heard him, you'd know how his congregation does."—*The Epoch.*

"MA," said an inquisitiv little girl, "will rich and poor folks liv together when they go to heaven?" "Yes, my dear, they will all be alike." "Then, ma, why don't rich and poor Christians associate together here?" The mother did not answer.

A VENERABLE negro in Iowa was on trial for an offense against the state. When the case was announced in court, "The state of Iowa vs. Sampson Cæsar," the aged African exclaimed: "What! de whole state of Iowa agin dis chile? Den I surrenders."

IT was the opening remark of an evangelist to a congregation of his colored brethren: "Let all de good niggers cl'ar out. De Lawd moves me dis ebening, to speak only to de bad niggers." And in three minutes there wasn't a "niggah" in the meeting-house.

THERE was some excitement in a Pennsylvanian Sunday-school, the other Sunday, when a little boy whose teacher had sent him home for her class cards which she had forgotten, returned in breathless triumph brandishing a eucher deck with the joker on top.

A CLERGYMAN'S widow gave this advice to a young lady friend the other day: "Jane, if you ever marry a minister, marry one who, in an emergency, has enough of the grace of God in his heart to go from the pulpit to the kitchen and pare the potatoes for dinner without growling."

A LITTLE boy of three years, whose mother played the organ in church, and who was obliged to be left to the care of others, was asked one Sunday morning what his kitten was crying so piteously for. "I don't know," said he in tearful tones, "but I 'spect the old cat has gone to church."

MURDERER: "Yer honor, if yer don' moind, wud yer plaze change the day fer me execution? Sure it goes agin me conscience to be hanged on Friday—I'm a Catholic, an' 'tis a fasht day." Accommodating judge: "With pleasure. We will make it the Monday before."—*Pick Me Up.*

A PRIEST who was examining a confirmation class in the south of Ireland, asked the question: "What is the sacrament of matrimony?" A little girl at the head of the class answered: "'Tis a state of torment into which souls enter to prepare themselvs for another and better world." "Being," said the priest, "the answer for purgatory." "Put her down," says the curate, "put her down to the foot of the class." "Leave her alone," said the priest; "for anything you or I know to the contrary, she may be perfectly right."

Gems of Thought.

IN England the aristocracy are always the first to truckle to power and the last to resist it. The whole of their patriotism is usually confined to studying how they shall best retain the possession of their estates. The extremes of riches and poverty are perhaps equally injurious to political independence; but of the two, the hope which renders the one restless and discontented is not half so contemptible as the fear which induces the other to compromise principle, acquiesce, and sophisticate. In truth, the middle classes form the moral and soul of every country.—*The Beacon.*

THAT there is a real and practical connection between loyalty and superstition, appears from the historical fact that the two feelings hav nearly always flourished together and decayed together. Indeed, this is what we should expect on mere speculativ grounds, seeing that both feelings are the product of those habits of veneration which make men submissiv in their conduct and credulous in their belief.—*Buckle's History of Civilization.*

FOR want of having studied or known the true principles of administration, the objects and rights of social life, the real interests of men and their reciprocal duties, princes, in almost every country, hav become licentious, absolute, and perverse; and their subjects abject, wicked, and unhappy.—*D'Holbach.*

THE science of political economy did not, in the centuries preceding us, exist. Princes estimated not the number of men, but of soldiers, in the state; finance was the mere art of plundering the people, without driving them to a desperation that should end in revolt; and governments paid no other attention to commerce but that of loading it with taxes, of restricting it by privileges, or of disputing for its monopoly.—*Condorcet.*

IT is impossible after this to regard David as in any sense an upright man. . . . The fact that the historians and others took such a favorable view of David's character, and commended him as a just ruler, is not to be explained by supposing that they knew of things redounding to his credit, which hav not been handed down to us; nor can much stress be laid on the different light in which what we know of him would be regarded in former times. The explanation must be sought simply in the circumstances amidst which these panegyrists lived, and the religious philosophy which determined their views of the history of their people. It was only during the seventy or eighty years of the reigns of David and Solomon that the Israelite tribes formed a single people. The kingdom was afterward split into two and never united again. Now the prophets of Judah, who lived some two centuries later, looked back with a sense of yearning to the golden age of David and his son, under whose scepter Israel had been so powerful. They longed for the union of all the tribes under a king of David's house, and firmly believed that their dream would one day be realized; and since they believed that success and prosperity were incompatible with godlessness, they naturally supposed that the two princes under whom Israel had been so great were very pious. Of David, especially, they unconsciously assumed everything that was good.—*The Bible for Learners.*

DAVID—a rebel, a rake, and an adulterer, he lay with the wives and murdered the husbands, but was withal very pious and submissiv to the priests, for which reasons they proclaimed him to be a man after God's own heart.—*Voltaire.*

A PEOPLE can never rise from low estate as long as they are engrossed in the painful struggle for daily bread.—*Winwood Reade.*

BECKY SHARP'S acute remark that it is not difficult to be virtuous on ten thousand a year has its application to nations, and it is futil to expect a hungry and squalid population to be anything but violent and gross.—*Huxley.*

IT is a mistake to suppose that the rich man maintains his servants, tradesmen, tenants, and laborers; the truth is, they maintain him. It is their industry which supplies his table, furnishes his wardrobe, builds his houses, adorns his equipage, provides his amusements. It is not his estate, but the labor employed upon it, that pays his rent; all that he does is to distribute what others produce, which is the least part of the business.—*Dr. W. Paley, D.D.*

THE study of all civilizations proves, in fact, that all progress has been accomplished by a small number of the higher minds. The mass has done nothing more than profit by the advance; it does not even like to see it extended, and the greatest thinkers or inventors hav often been martyrs.—*LeBon.*

A WISE man's day is worth a fool's life.—*Arabic.*

EDUCATE and inform the whole mass of the people.—*Thos. Jefferson.*

EVERY fact is a heretic.—*Ingersoll.*

THE TRUTH SEEKER

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A BIBLICAL WAY TO PROSPER.

Notes and Clippings.

MARK PATTISON of Oxford said that his keenest recollection was "the hidebound and contracted intellect with which he entered life."

ARCHDEACON FARRAR pleaded recently before the convocation for an attempt to reach the poor by reviving the monastic orders, the new monks vowing, like our own Father Huntington, obedience, celibacy, and poverty.

IF New York city wants the 1892 celebration let them get the pope, through Gibbons, to say whether New York or Chicago gets it; that will settle it in a few words. If the Italian priest in the Vatican tells either of the mayors that he prefers the other town, the other man will shut up.—*Western American.*

AN exchange givs the following list of our present trusts: 1. Sugar trust. 2. Milling (flour milling) trust. 3. Zinc trust. 4. Iron trust. 5. Steel trust. 6. Lead trust. 7. Flour trust. 8. Copper trust. 9. Jewelry trust. 10. Oatmeal trust. 11. Twine trust. 12. Cattle trust. 13. Cotton bagging trust. 14. Cotton seed oil trust. 15. Whisky trust. 16. Petroleum trust. 17. Patent leather trust. 18. Castor oil trust. 19. Coffin and casket trust. 20. School-book trust.

PROF. J. P. MAHAFFY lectured at Chautauqua on the 10th, on the "Irish Question." The great strength of the home rule cause in Ireland lies, he says, in the money that country receives from the United States. He said the home rule movement is not national in any real sense, but an unholy alliance of paid agitators and Romish priests; that it was not safe to giv constitutional liberties while a Roman Catholic majority will distort them into an oppression of the Protestants.

GARIBALDI was a rare hater of priests. He knew them. His "Memoirs," just translated into English, contain several fierce references to the black tribe. "As for this black brood," he says, "this pestilent scum of humanity, this caryatid of thrones, still reeking with the stench of human burnt offerings, where tyranny still reigns, it takes its place among the slaves, and is reckoned among their famished herd." Again, he exclaims, "The priest—ah, he is the veritable scourger of God!"—*Western American.*

A COMMITTEE of scientists and philosophers, Italian and foreign, has met at Milan with the object of instituting a new "national church." Their first step has been to draw up a catechism and to invite adherents through a manifesto addressed to parents, students, and public officers. The manifesto declares that its promulgators wish to found "a free church in a free state, unfettered by the ideas, prejudices, or dogmas of other creeds, and having for its sole guide the book of nature, with the eternal truths taught therein."

MR. W. S. WELLS, of Wilkesbarre, Pa., is the possessor of a beautiful black and white cocker spaniel, which for intelligence, perhaps, is not surpassed by any dog in the state. Every morning, as soon as Boss hears his master stirring, he brings his slippers, after which he scampers to the front porch for the morning paper, always being careful to close the door after him. Boss never thinks of retiring for the night without first saying his prayers. He places his front feet upon a chair, bows his head reverently, closes his eyes, and nothing but "amen" pronounced by his master will induce him to cease his devotions. The foregoing is the account of the Philadelphia *Press*. We are not much struck with wonder at the dog's doings over religious mummeries, having seen troops upon troops of asses trained to do the same.

THE Rev. Dr. William E. Degnan, who was appointed superintendent of the New York city Catholic parochial schools, by Archbishop Corrigan, on April 1, 1888, has just finished his first annual report. This will be very interesting, both as to statistics and suggestions, as it is now for the first time that the Catholic schools hav been under a superintendent. As new parishes were created and schools opened, the system became so extensiv that it was deemed advisable to place the schools under one head. In his report he will say that there are sixty-two Catholic parochial schools in the city, and six hundred teachers, mostly belonging to teaching orders, the Christian brothers and sisters of charity. In round numbers there are thirty thousand pupils in the parochial schools. During the year the attendance of the schools increased eight thousand, and eight new schools were started. As soon as a parish is able to support a school one is opened, and it is so generally recognized that if the church is to rear up a new generation of Catholics, to supply the place of the fathers who are passing away, she must look carefully to the schools, that in some new parishes the rector is content with a basement for divine worship, and builds a school before he completes the church.

WITHIN a few years religious matters hav changed in Mexico, says a dispatch from that country. The church has declined astonishingly. It is true that the old people, the women and little children, are truly devout and filled with love and piety for the sufferings of the savior. But a good portion of the young men are open scoffers. All these things are lamented by the padre and the older parishioners, but they are powerless to stay the change, which even they do not half appreciate. Indeed, the change in religious customs and beliefs is not well understood by the people of the United States. Mexico has long been styled "a priest-ridden country." In point of fact, it is a country which is fast becoming rid of the priests. The common idea that in Mexico the church dominates the government and owns vast areas of land and treasure untold is altogether erroneous. Under the present constitution the church lands are confiscated to the state. Church dignitaries cannot hold political office, and are even barred out of the common right of citizenship. Marriage to be legal must be by the civil authorities. Religious processions cannot appear upon the streets and highways. Priests are forbidden to wear their priestly garb except within their churches. Monasteries hav been closed and despoiled of their possessions. The ringing of church bells even is forbidden by law, although sometimes tolerated. Religious sects of all denominations and Infidels and Atheists of all shades of belief are looked upon with impartial eye by the government and on this continent there is not a more complete separation of church and state than in Mexico.

Communications.

The Origin of Christianity.

Those gentlemen who expect to get a correct idea of the character, belief, and work of Paul, by a study of one or all of his epistles, should remember that the book of Acts, as well as the epistles, is inspired. They should not discredit the book of Acts by neglecting it. There is a very uncomfortable future ahead of any parties who may do so. Possibly God knew his purpose when he gave these books to a fallen world, but, intelligently studied, they edify the world's people, and are a stone of stumbling to the elect. Not being numbered among the elect, I take this occasion to acknowledge myself edified by them. For, being desirous of learning the truth concerning Paul, I consulted the book of Acts, some fifteen pages of which are given to Paul, and the balance, ten more or less, mainly to his bitter opponent, Peter.

Now, I remembered that in the eighth verse of the first chapter of the epistle to the Romans, Paul thanked God, through Jesus Christ, that their faith was proclaimed throughout the world, and, learning that he was to be sent prisoner to Rome, in consequence of charges made against him by certain Jews, I decided to take passage on the same ship with him, and, accordingly, went aboard at the twenty-seventh chapter of Acts, and found myself one of a company of two hundred and seventy-six people, crew and passengers all told. Paul I considered, under the circumstances, for he was a prisoner, very well treated; for on the second day out they put into Sidon, mainly, as it appeared, on his account; and the centurion, who had charge of him, allowed him to go ashore where he had friends, and "refresh," and every yachtsman knows what that means. But after several days, as we did not make much headway, the centurion put us aboard an Alexandrian vessel that was bound to Italy. But ill luck still followed us. It was gales and head winds all the while, and at last, in a heavy storm, we had to throw the freight overboard; and three days afterward we pitched over all the tackling of the ship, everything movable except provisions. We were fourteen days without food (a tough story) when, through the influence of Paul, who was as level-headed as anyone aboard, we turned to just as day was breaking, ate our fill, and then lightened the ship by throwing the wheat overboard. We were lying at this time with four anchors over the stern, but we decided to beach her; so we cut her cables, hoisted the foresail, and let her drive. As soon as her bow struck she began to break up; and then the soldiers advised to kill the prisoners. But the centurion objected on Paul's account, and the result was that all got safe to land, some by swimming and others on loose planks and drift stuff from the ship.

The land on which we were wrecked proved to be an island, and we remained there several months, during which the chronicler of the voyage represents Paul as exercising supernatural powers. For myself I will only say that I think he has overstated what happened. The fact was that the father of the chief landholder of the settlement, who was sick with dysentery, was successfully treated by Paul, who had had some experience with that disease, and his success caused all the sick (and the disease was prevalent there) to be brought to him, and they all recovered. The consequence was that when we chartered the Twin Brothers, an Alexandrian vessel, to take us to Rome, the people, in their gratitude, turned out and provisioned her liberally, and it didn't cost us a cent. After a tedious voyage, during which we touched at several ports, we at last found ourselvs at the Three Taverns in Rome. And here the chronicler makes a great mistake. He says that "the brethren met us at the Three Taverns, and when Paul saw them he thanked God and took courage." Nothing of the kind happened. The fact was that, some time before Paul had sent letters to some thirty of the brethren and sisters (Paul was not a man to slight the sisters) informing them that he was soon going to Spain, and on his way would giv them a call. Two of them, Prisca and Aquila, who had laid down their lives for him years before, he was especially anxious to see, but not one of the thirty came near him then or at any time. Paul, of course, was very much overcome, particularly at the neglect of Prisca and Aquila, and for three days we saw nothing of him. Then, as not a soul had come near him, he invited some of the chief of the Jews to call upon him. They were, evidently, all strangers to him. They had never received any letters from him or about him, but they had heard "of the new sect that was everywhere spoken against," and they asked his opinion of it. He gave them a whole day, talking from morning till night about the law and Moses, and the prophets and Jesus. But all his talk had no effect upon them, and when they left he, in a huff, threw after them a sharp reproof, which is said to hav been originally spoken by the Holy Ghost (possibly God may know what a Holy Ghost is, but I am not posted on ghosts, holy or unholy) through Isaiah, the prophet, to their fathers, the substance of which was that they were a stupid lot, besides being dumb and blind, and he, Paul, would hav nothing more to say to them, but would make the new salvation known to the gentiles, who would accept it. Here we hav been considering two inspired accounts that concern Paul, one of them written by Paul, the other perhaps by his friend Luke, which flatly contradict each other. Both inspired, remember, and, of course, both true. And we are gravely told that this inspired epistle of Paul, which the inspired Luke contradicts, is genuin.

What is the explanation of this confusion? Possibly Jehovah, the author of the inspiration, blundered.

How could a Hebrew God, who had himself been created only two or three centuries and whose jurisdiction had been confined exclusivly to Jews, expect to be able to inspire a man to write *Greek*, correctly. The thing was impossible, as the result shows us.

A few years ago I expressed the opinion that Ezra invented Jehovah, when he was sent from Babylon to the Persian colony at Jerusalem. But I hav since seen reasons for changing my opinion, and I am now prepared to maintain that Jehovah first saw the light, so to speak, after the conquest of Persia by Alexander the Great. Previous to that time the Persian government had run the church at Jerusalem and *paid all the bills*, and the god of their worship was the Supreme Intelligence, of whom no graven form was to be made. But after the overthrow of the Persian government, the priests, as a means of establishing themselvs in power, created Jehovah, their most obedient tool and servant, whose detestable character made him so hated of several of the early Gnostic churches, besides the Asiatic church, of which Paul and Marcion were members. Study carefully the books of Ezra and Nehemiah, remembering how intolerant the Persian government was of all religions, destroying all temples, altars, and statues of the gods, and you will see the correctness of the conclusion here presented.

S. PALMER.

No Church in Rome When Paul Arrived There.

Was there a Christian church in the city of Rome before Paul arrived there? None at all if the last chapter of Acts is substantially true. And what reason is there for discrediting that narrativ of Paul's reception?. He was met by a few brethren at Appii Forum, forty-three miles from Rome, and three days after he came to the city he called the principal Jews together to expound to them his new doctrin. Mark now their reply:

> We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against.

The Syriac version, which is doubtless more correct if not more ancient than the Greek, puts it much stronger, to wit:

> For this doctrin, we know, is not received by anyone.

In other words, there were few or no believers in Christianity in the city of Rome when Paul arrived there.

That Paul wrote a letter to some brethren in Rome some time before he started is quite likely; but that the whole epistle to the Romans was addressed to them is quite improbable. The caption of the epistle is no evidence, and it so happens that the words "in Rome" in chapter i, verse 7, and "at Rome" in verse 15, are omitted in MS. G. The only other evidence that the letter was addressed to the Romans is found in chapter xv, which did not exist in Marcion's copy; that is to say, neither Irenæus nor Tertullian, who frequently quoted from the epistle, made any reference to chapter xv, or indeed to xvi, which is the last. And it is from Irenæus and Tertullian that we derive nearly all our knowledge of Marcion, while Justin, who alludes to Marcion twice as a contemporary heretic, ignores Paul altogether, as if he had never heard of him.

We hav little doubt that Tertullian wrote after the fourteenth century, and suspect the same in regard to Irenæus and Justin.

The authenticity of chapters xv and xvi of the epistle to the Romans is rejected by such able critics as Baur, Lucht, Scholten, Schwegler, Volkmar, Holtzmann, Lipsius, and Zeller.

In chapter xv the writer says:

> From Jerusalem and round about unto Illyricum I hav fully preached the gospel of Christ. Yea, so hav I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. . . . But now having no more place in these parts, and having a great desire these many years to come unto you, whensoever I take my journey into Spain I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go to Jerusalem to minister unto the saints. . . . When therefore I hav performed this, and hav sealed to them the fruit, I will come by you into Spain.

This reads as if the writer intended to stop at Rome only long enough to renew the journey to Spain, hoping to be accompanied thither by some of the Roman brethren. The Syriac version reads: "I hope to come and see you, and that ye will accompany me thither, when I shall be satisfied in some measure with visiting you."

This does not look like a recognition of a Christian church at Rome, and it agrees substantially with the narrativ in Acts, where we are told that Paul was met by a few brethren, who escorted him to that city. There is not only nothing said in that narrativ about a church at Rome, but the plain inference is that there was none. Paul hired a house at his own cost, where he received all that came to him. There, and not in any synagog or other public building, he preached to the gentiles, after making no headway in converting his fellow Jews.

Where, oh, where, was the apostle Simon Kepha, falsely called Peter at this time? Was he bishop of Rome? Not at all; he was never in that city; and he died in the east many years before Paul journeyed to Rome.

The greater part of the last chapter of Romans is made up of salutations and commendations. The brethren and sisters named are twenty-seven in number, not one of whom has been identified as a resident of Rome at the time the epistle is supposed to hav been written. Rufus's mother is termed Paul's mother; Herodion his kinsman; Andronicus and Junea his kinsmen and fellow prisoners, of note among the apostles. Aquila and Priscilla were at Ephesus when Paul wrote 1 Cor. xvi, 19, and again at Ephesus when he wrote 2 Tim. iv, 19, if the latter epistle is genuin.

These and other considerations hav compelled orthodox critics to believe that this part of the epistle is a fragment addressed to some other place than Rome.

It is further to be noted that the epistle is not addressed to a church, like those written to the Corinthians, Galatians, and Thessalonians; nor to elders and deacons, like the epistle to the Philippians. The words bishop, elder, and deacon are not used; and church occurs only in chapter xvi, which does not belong to the epistle. The address is "To all that be in Rome, beloved of God, called to be saints." But as we hav remarked, the words "in Rome" are omitted in MS. G both in this verse and in verse 15. They therefore may hav been interpolated.

But whatever may be the case in regard to the authenticity and integrity of the epistle to the Romans, there is one verse in it that is not true, to wit:

> First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the world.

Before Paul went to Rome there were not enough Christians in that city to form a church, and it was a long time before Christianity made much headway there. Paul probably remained longer in Rome than he intended, and doubtless ended his life there.

ANTICHRIST.

A Noble Governor.

[At a clerical assembly at Monona Lake, Wis., on the 2d, Governor Hoard made the following admirable remarks. They will probably procure him bitter animadversion from the pulpits for some time.]

LADIES AND GENTLEMEN: I hav been solicited by the managers of this assembly to talk to the clergy. I think the clergy need it. They fill the place, to a certain degree, of public censorship, and thus contract certain habits of thought and education which proceed from being undisputed in what they say.

I wish to be understood in what I shall say. I believe fully in the noble mission of him who would teach men the truths of religion. I believe in the fatherhood of God, and that it is our duty, preachers and people, to do what we can to promote the brotherhood of men.

The principal portion of my creed consists in a belief in "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

Whether this confession of faith is orthodox or not is a matter of little concern to me. But it is a matter of some concern that what I say and do shall prove in some degree encouraging to my fellows in the ways of human goodness.

I hav found, however, even with this short creed, that belief is a great deal easier than performance. It is performance that bothers me.

This little preamble is for the purpose of saying that I wish to be understood as a friend, and not as one who desires to carp or quibble.

I recognize in the pulpit one of the great forces of progressiv civilization. Yet it is a force that is moved upon as much as it moves, and in one sense this is the secret of its success. It is one of the mouthpieces of public conviction. It will shrink and wither like a plucked branch whenever it ceases to stand by the people and for the people. Hence a strong pulpit must, in the best sense, be a popular pulpit. It is the preacher's duty to reach out after the heart of the people. He is a narrow and withered specimen who considers himself only as the partisan of a church or creed to promote church growth and not public growth. He may help the church but not the people. We greatly need a larger infusion of the spirit of citizenship among our clergy as a class. President Hayes said in one of his messages: "He serves his party best who serves his country

best." That is true of political parties, and just as true of churches and preachers.

There is a natural tendency in pulpit life, as in political life, to contract the habit of blind partisanship. We see plenty of men who are more partisan than they are patriotic—to whom the party utterance is all in all. So we see preachers and parishioners whose convictions of duty toward the public never get beyond the church definition. This partisanship leads them away from public contact, public sympathies, public understanding, and what is more than all, public education.

I often hear preachers ascribe the progress of civilization as being entirely due to the work of Christianity. This I think is undue partisanship. They forget that something there is that has civilized Christianity itself. The Christianity of the Dark Ages is a vastly different thing from that which shines to-day. Then it was barbarous; to-day it is civilized. What has wrought the change? The growth of knowledge among the common people.

Any system of religion must be met by intelligence in the masses if it be kept pure and wholesome, for, like all human agencies, it is bound to take color from its surroundings. Religion among the plantation negroes of Louisiana to-day is as much pagan as Christian. Mere blind worship will never correct this; the growth of knowledge and the expansion of the reason alone can do it. The Hindoo poet well says:

> When the fish swim out of the water,
> And the birds soar out of the blue,
> Man's thoughts may transcend man's knowledge,
> And your God be no reflex of you.

The growth of justice in the hearts of the people has taught the church many useful lessons, and shown it where it has made many grievous mistakes. For this reason I am not a believer in that semi-divine idea of the clergy, the pulpit, or the church which seems in all ages to hav found lodgment in the minds of so many.

I cannot forget that when Christ came to teach men a purer and more humane form of worship, a form more just to God and man than any that had preceded it, the best he could get for apostles was a choice of sinners, and so it has continued to this day. I am none the less interested, however, in the success of the pulpit in dealing with the hearts of men. I want to see those of my fellow-sinners who are chosen for this work achieve the widest influence possible. I note with regret the growth of any force in society, whether it come from the clergy or outside, which shall lessen that influence. Yet I cannot shut my eyes to the fact that with a large majority of men there is felt but little need, individually, of the distinctiv work of the preacher. They cannot just exactly see how the preacher helps them in the daily contentions of life. They will, in a sort of theatrical way, conclude that the pulpit is a good thing for society. They pay ungrudgingly for its support, but usually they content themselvs with letting their wives bear the burden of activ work in the church. This is not because they hav not moral purpose; it is for no lack of conscience or love of goodness, for as a rule they are "four square to all the winds that blow." They maintain no such attitude toward the school or newspaper. They take ready hold of these forces for their individual benefit. I am somewhat puzzled at this state of affairs, and none the less so because I find I am as deep in the mire as anybody. I am not satisfied with such a state of a airs, nor am I satisfied with the explanation which is so generally offered. I am told that it is because I am perverse and unregenerate, and that I am not in sympathy with the work of the pulpit. That explanation is too cheaply offered.

Christ said to Peter, "Feed my sheep." To my mind it is a question of feed. The law of demand and supply governs in things spiritual as well as things temporal. Which comes first? Shall it be my necessity, my hunger, which shall take me to church, or the necessity and hunger of the preacher? If the preacher does not conform to this great law, can he justly complain if the activ men of affairs do not accept his proffered feed?

Hav you critically examined the food to see whether or not it is musty with age? Whether or not it was cut and dried for some one else? Whether or not it is living reason or dead dogma that you hand out? The men you ask to take your feed can reason and discriminate. They hav just as sharp discernment as yourselvs. If they show a lack of sympathy with your work it is not because of a lack of reverence for your master. Their sharp contact with life brings to them the necessity of character rather than abstract belief. They feel the need of that sort of feed that shall strengthen and sustain, from their standpoint, not yours. You ask me to come to church. I am struggling six days in the week with the hard problems of life and with the temptation to lie, cheat and wrong my neighbor. Yet, when I go to church, I hear ten sermons against Sabbath-breaking—a mere sin of statute, to one against lying. The pulpit standard of goodness is too theoretical. This sort of preaching does not feed me; there is no resisting power in it.

I am reminded here of a story. In the old slavery days, a planter accosted one of his hands one morning and the following colloquy ensued:

"Hello, Uncle Pete; I hear you are getting to be a great preacher among the darkies."

"Yes, massa, de Lord open my mouf 'casion'ly."

"Well, Pete, what do you preach on?"

"De sins ob de people, massa."

"That's a good subject, Pete; and by the way, you can be of some service to me, for you darkies are cleaning out my hen roost and ham house at a great rate, and I want you to preach against stealing."

The old darkey shook his head and said: "Can't do it, massa. If I'd go to preachin' on dem ar' subjects, dat 'ud *frow a coldness ober de meetin'*."

I need a fearless analyzer of my situation in life, as I find it, not as the preacher finds it in his study. I need a counselor, who, like his master, has been tempted on all points like as I am, who will reach into the current and shout, "Don't get discouraged; stick to it." I need to hear the gospel of courage, for everything, from my own greed to the malice of others, tends to make me a moral coward. I need to hear the gospel of a sound moral judgment, that which is born of a knowledge of men and the tides and currents of human affairs.

The selfishness of our nature is an ever present, upspringing quantity with us, no matter how we dress our bodies or our speech. There is a world of low-down meanness walking around in broadcloth and silk dresses. The greed for power, social or political, the ever-consuming greed for money, is making men and women "hollow to the whitewash."

There is a hunger in the heart of to-day that more than anything else the words and spirit of Christ satisfy. But that hunger pays no attention to the fictions which surround the fruit as a garment of other men's wearing. The preacher who reaches into the soul of the ninteenth century must be a transparent interpreter of the Sermon on the Mount, not of Paul, nor John, nor the fathers, nor Calvin, nor Knox, nor Wesley, nor creeds. In everything Christ was rational, not dogmatic; hence dogmatism crucified him. So it has and so it will every human heart that reaches out the wan hands of spiritual hunger.

The preacher is needed to-day just as much and more than ever, if he will only, like his master, seek his field. To the poor and the ignorant Christ came first. To-day they are served last. It will do the preacher a world of good to broaden his understanding of human nature in this respect, as did his master. Too much is the simplicity of the gospel covered up with the purple of ambition. Pride of intellectual display on the part of the pulpit and aristocratic exclusivness on the part of the congregation often cause men of the world to ask, in all honesty: "Is this the religion founded by Jesus Christ?" In that wonderful analysis of Shakspere by Victor Hugo occurs the following appeal to the poet. It applies to the preacher and the teacher everywhere. I will read it:

> Sacrifice to "the mob," O poet! Sacrifice to that unfortunate, disinherited, vanquished, vagabond, shoeless, famished, repudiated, despairing mob; sacrifice to it, if it must be, and when it must be, thy repose, thy fortune, thy joy, thy country, thy liberty, thy life. The mob is the human race in misery. The mob is the mournful beginning of the people. The mob is the great victim of darkness. Sacrifice to it! Sacrifice thyself! Let thyself be hunted, let thyself be exiled like Voltaire to Ferney, like D'Aubigne to Geneva, like Dante to Verona, like Juvenal to Syene, like Tacitus to Methymna, like Æschylus to Gela, like John to Patmos, like Elijah to Horeb, like Thucydides to Thrace, like Isaiah to Ezion-geber! Sacrifice to the mob; sacrifice to it thy gold, and thy blood which is more than thy gold, and thy thought which is more than thy blood, and thy love which is more than thy thought; sacrifice to it everything except justice. Receive its complaint; listen to it touching its faults and the faults of others; hear its accusation. Giv it thy ear, thy hand, thy arm, thy heart. Do everything for it excepting evil. Alas! it suffers so much, and it knows nothing. Correct it, warn it, instruct it, guide it, train it. Make it spell truth, show it the alphabet of reason, teach it to read virtue, probity, generosity, mercy. Hold thy book wide open. Be there, attentiv, vigilant, kind, faithful, humble. Light up the brain, inflame the mind, extinguish selfishness; and thyself giv the example.

"The Lady of the Club."

To the Editor of The Truth Seeker, *Sir:* Please accept my hearty thanks for publishing the story furnished by Helen Gardener, under the above name; and, also, permit me through your columns to thank the lady for furnishing the same. I hav felt, as I hav contemplated these things, "Oh, had I the power to reach the heart of the world!"

That pen-picture of what thousands are suffering in various forms, through that combination known as love and poverty, must reach the hearts of your numerous readers, to say the least, and for that I am glad; and glad to see such questions presented in your columns, for too many Liberals, like too many Spiritualists, are very much afraid of "side issues;" Spiritualists only wanting tests, proof of continued life, evidence of spirit power, and the philosophy of Spiritualism—these, to them, are all-sufficient.

You must not touch the property question—or at least only very gently—must not hit the churches—"They hav their work to do"—must not bring up the practical questions of this life—oh, no! "It will disturb the harmony." Not all Spiritualists do this, but too many—a majority, I very much fear.

Then our Liberals want, too many of them, only the Nine Demands. We must not touch the property question, the questions of creativ life, the abuse of woman under Christian marriage, etc. No, these things produce discord in the ranks, and must not be handled.

Now, all these people are good people, but their hearts need touching aright; they need to hav such light upon these great, practical questions as will sweep the cobwebs of past teachings entirely out of their brains. Love with poverty, and, Industry and economy will bring a competence to *all* because it has to *me*, belong in the same category and need masterly pens to show their fallacy.

We want to sweep the church power from the path of the coming millions. It must be done, because her whole spirit is antagonistic to the progress, the welfare, of the race. But the money power is the bulwark of the church power.

Destroy usury-interest on money, and you will sweep away church nurseries all over the land. Our theological institutions are, for the most part, sustained by usury, the interest on endowment funds.

Why is it that our clear-headed thinkers must suppress a portion of the truth, or be driven from the field? Simply because the money power, backed by church power, is against them. Ah, there are plenty of rich men, who, like Mr. Barker, in the story of "The Lady of the Club," are asking: "What will help matters?" "Is there no way to help the living?" No, there is no way, but under an entirely new economic system. O tender souls, who agonize with and for the suffering, I tell you plainly, sadly, but unshrinkingly, there is no help, except in isolated cases, one out of ten thousand, perhaps, no help under our present property system.

"'She is only one of a great many,' I suggested.

"'My God! that is the trouble—so many that the thing seems hopeless. And to think that on every one of these poor souls is laid another burden that that stone spire may go untaxed.'"

It *is* wrong, this leaving church property untaxed, but, well, I may not be able to make my meaning clear, but I will try. In individual cases a heavier burden may be laid, but not upon all unless the whole amount of tax to be raised is lessened.

Under our present property system, the poor, "every one of those poor souls," are made, as will be found in the final analysis, are made to pay the tax, no matter how distributed. The rich, the employers, all business men, calculate their taxes in their charges, and labor pays all the bills.

An equitable distribution of the taxes shifts burdens, but does not lift them. Taxing church property would take away the undue advantage of churchism over Liberalism, and thus conduce to mental freedom, but Liberalism can no more lift the burden from "every one of those poor souls" than churchism can, or than Spiritualism can, under our present property system.

Both Liberalism and Spiritualism giv advantages over churchism in some directions, but not in property matters.

I can understand "The Lady of the Club," and, also, Mr. Barker's agonizing when he sees the hopelessness, the agony, of love and poverty, for as I look at my children and my grandchildren, and think of what I might hav done for them had I not been poor, when I think of what I hav been deprived of because a descendant of poverty, when I think of all this I feel that all eternity can never make my loss good to me. Oh, it is terrible to see the loved ones suffer, terrible to be forced to deny them what they need and ask for, but there is a deeper, darker sorrow than this—to feel that because of the lack of what you needed your child is born inferior, bodily and mentally—to look upon a blighted being born from your own body, and to know that it is so because of poverty!

"Blessed are the poor in spirit." "The poor of this world, rich in faith and heirs of the kingdom."

How the above has been dwelt upon, amplified, and glorified, and yet deeper, more damnable falsehoods were never uttered. Sentences which could contain more that is detrimental to the welfare of the race could not be framed.

With a clear perception of all this, and with glimpses of an economic system which will change it all, securing a competence, the advantages of wealth and refinement, without the present drawbacks, to every member of society, is it any wonder that men can shout for it upon the scaffold?

It seems to me that Liberals should look deeply into this subject. To-day endowment funds sustain theological schools, the interest of which is paid by labor; and thus are the poor crushed to make ministers. What will Liberals do when they become numerous enough to establish schools and educate teachers? Will they follow the same plan—endowments, funds upon interest? If so, the condition of the poor will be no better than now.

Think of these things, friends.

Lois Waisbrooker.

The American Secular Union.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary, - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
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Thirteenth Annual Congress of the American Secular Union.

OFFICIAL CALL.

The next Annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday, and Sunday, October 25, 26, and 27, 1889. It is deemed expedient to hold this meeting where our society was organized in 1876, and where the so-called "National Reform Association" has its headquarters and has recently held an important convention, and for many historic and other reasons.

The general object of our Association not being well understood, it is therefore often misrepresented. It is deemed proper to here make a brief statement of its leading principles. While our federal and state constitutions are formed on the assumption of the total separation of church and state, yet both the general and state governments maintain numerous *practical* connections of the state with the church. Moreover, a large, wealthy, and influential organization exists, having for its avowed object the amendment of our federal and state constitutions, so as to recognize and enforce by *law* certain forms of religious belief and observances, and certain acts of legislation hav actually been proposed and discussed in the United States Senate for virtually *establishing* a form of sectarian religion, especially in our public schools.

Against these innovations and perversions we are organized to protest, and to this end we advocate the equitable taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of the public funds for religious institutions; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely Secular government and the adequate guarantee of public order, prosperity, and righteousness; and whatever other measures or principles may be necessary to the total separation of church and state.

To this Congress we cordially invite all true patriots without regard to their individual religious belief or disbelief, who are willing to work for the maintenance of the *Secular* principle in our *civil* government, and to oppose the machinations of sacerdotalists, whether Catholic or Protestant, in their schemes to gain ecclesiastical supremacy, and destroy the mental and moral liberty of the free citizens of this most successful of all Secular civil governments in ancient or modern times.

All Charter and Life Members, all Vice-presidents, all Chairmen of State Executiv Committees, and all duly accredited delegates from Local Secular Societies are entitled to seats and votes in this Congress. Each Local Society is entitled to send its President, Secretary, and three other delegates. Annual Members by payment of one dollar are entitled to seats.

Particulars as to the place of meeting, speakers, and their subjects, etc., will be announced hereafter.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary.
E. B. FOOTE, JR., Ch. Ex. Com.
MATTIE A. FREEMAN, Ch. Fin. Com.
OTTO WETTSTEIN, Treasurer.

The Canada Secular Congress.

The executiv of the Canadian Secular Union hav fixed Saturday and Sunday, September 14th and 15th, for a convention of Secularists and Freethinkers of Canada. These gatherings the last few years hav increased in importance at each annual meeting, and the results of the work there initiated hav been most satisfactory. Apart from the necessary advantages attending all progress, the Secular advancement recently made in the dominion is significant, as showing what is further required and how such requirements can be realized. The directors of all movements profit by experience, and the executiv of the Canadian Secular Union are no exception to the rule. They hav learned that the Secular element in Canada is an undoubted factor in the mentality of its people, and that both in and out of the church Freethought is a reality. "The one thing needful" at the present time is to direct and consolidate that Freethought upon a Secular basis. The primary object of the coming convention is to do something practical in this direction. Charles Watts, in *Secular Thought*, suggests to the friends who may then assemble that, among other topics, they should consider the following as worthy of notice: (1) The progress of Secularism in Canada; (2) The desirability of obtaining a hall as the exclusiv property of the Secular party; (3) The establishment of Sunday-schools for the mental training of the young; (4) Provincial Freethought propagandism; (5) The formation of classes for the cultivation of music, singing, debating, and the study of modern science; (6) The appointment of a committee to watch the attitude of the local press upon Secular matters.

The Right to Testify.

CONSTITUTIONAL RULING OF THE NEW JERSEY SUPREME COURT.

Assuming the common law rule to be that no person can be a witness in a judicial proceeding unless he believes that God will punish perjury, it becomes necessary to consider the effect of that clause in the first article of our state constitution which declares that "no person shall be denied the enjoyment of any civil right merely on account of his religious principles." By statute, parties in suits are generally competent witnesses in their own behalf, and when the prosecutor tendered himself as a witness in his own behalf before the common pleas his right to testify would hav been conceded had he believed that God would punish perjury. His right was denied merely because he did not so believe. It was not that he did not think himself bound to tell the truth according to his oath, but only that he had not an affirmativ faith that the divine being would inflict some penalty upon him if he violated his obligation. Two questions, therefore, arise: First, is the right of a party to testify in his own behalf a civil right? secondly, is the belief of a person as to whether God will punish perjury to be ranked among his religious principles?

By civil rights I understood those rights which the municipal law will enforce, at the instance of private individuals, for the purpose of securing to them the enjoyment of their means of happiness. They are distinguishable from natural rights, which would exist if there were no municipal law, some of which are abrogated by municipal law, while others lie outside of its scope, and still others are enforceable under it as civil rights. They are also distinguishable from political rights, which are directly concerned with the institution and administration of government. Among civil rights is the right to prosecute and defend actions in the courts of the commonwealth according to the established rules of practice. This proposition is sufficiently vindicated by a reference to the civil rights cases in the Supreme Court of the United States, where it is assumed as true by all justices of that tribunal. Thus in Strauder vs. West Virginia, 100 U. S. 303, Mr. Justice Strong, expressing the opinions of himself and all his associates, except Justices Clifford and Field, says that the Fourteenth Amendment of the federal Constitution was intended to secure to the colored race all the civil rights which the white race enjoy, and speaks of section 1,977 of the Revised Statutes of Congress (which enacts that all persons within the jurisdiction of the United States shall hav the same right to sue, be parties, and giv evidence) as putting in the form of a statute what had been substantially ordained by the Constitutional Amendment. And in *ex parte* Virginia, 100 U. S., 339, 366, Mr. Justice Field, speaking for himself and Mr. Justice Clifford, says: "The equality of protection secured (by the Fourteenth Amendment) extends only to civil rights as distinguished from those which are political, or arise from the form of the government and its mode of administration; and yet the reach and influence of the amendment are immense. It opens the courts of the country to everyone, on the same terms, for the security of his person and property, the prevention and redress of wrongs, and the enforcement of contracts. It assures to everyone the same rules of evidence and modes of procedure, etc. In the light of these statements, it seems clear that the statutory right of a party to testify in his own behalf is a civil right."

The next question is whether a person's belief as to the punishment of perjury by the deity is to be classed among his religious principles. This is, I think, equally clear. Religious principles are those sentiments concerning the relations between God and man, which may influence human conduct. Of these, perhaps the most influential hitherto has been the view entertained as to the probability that God would punish vice. A person's sentiments on that subject must be deemed part of his religious principles. It is urged that disbelief cannot be called a religious principle. Perhaps, if one denied the existence of a supreme being, it might in a proper sense be said that he had no religious principles, because he could not entertain any opinion touching the relations between God and man, unless a denial of any such relations might be so denominated. But to a person who believes in the existence of a supreme being, there pertain, necessarily, or at least probably, some views with regard to the relations between him and us which modify the life of the individual. The mere fact that in those relations he has discovered no divine purpose of punishment for specific acts, does not militate against his possession of religious principles, and among them are his belief, his disbelief, and his doubt concerning those relations. From these premises it seems to follow that, when a party claims the statutory right to testify in his own behalf, he cannot be denied on the ground that he does not believe God will punish perjury.

God in the Constitution.

From the Fargo, N. D., Argus, Aug. 6, 1889.

To the Argus: Permit me through the medium of your paper to address the following letter to the members of the constitutional convention:

Question. What country is really the most prosperous among the nations of the earth?

Answer. The United States of America.

Q. What is the only country in the world that does not mention or recognize a supreme intelligence in its Constitution?

A. The United States of America.

Q. What may be inferred from this fact?

A. That if there be a supreme intelligence who rules and governs the destinies of nations, he prospers best the nation that does not formally recognize him in its Constitution.

Q. What nation has the best and wisest constitution?

A. The United States of America.

I read that the following preamble to the constitution of North Dakota is proposed and likely to be agreed upon by the constitutional convention: "We, the people of North Dakota, grateful to almighty God for religious and civil liberties, do establish and ordain this constitution."

In this regard I wish to hav a little common-sense talk with those members of the convention who are in favor of this preamble, and shall ask a few questions by way of beginning.

Is it not a fact that you were sent to the convention for the purpose of assisting to frame a constitution; and, in the discharge of your duties, you were not to favor any class or body of men, the constitution that you were expected to assist in framing being solely for the purpose of civil government; and that you were neither instructed nor expected to recognize any religion, creed, or sect, but to leave that entirely to the personal opinion of each individual of our commonwealth?

Is it not a fact that a citizen of any nation in the world, except China, can become a citizen of the United States?

Is it not a fact that within the United States there are naturalized citizens of every, or nearly every, nation on the earth?

Is not every citizen of the United States legally and morally bound to recognize that every other citizen of the United States possesses as much right as he possesses, and in that recognition legally and morally bound to respect his religious convictions?

Is it not a fact that the belief in and conception of the being we call God are obtained from the holy writings of the Jews and the New Testament?

Is it not also a fact that those who believe in the being known as God do not comprise more than about one-fourth of the inhabitants of the world?

If honestly answered, the reply must be in the affirmativ. Now, if by such a formal declaration we recognize alone this being called God, do we not declare the deities of non-Christian countries to be false; and the religions founded upon the belief in such particular deities to be false also; thus giving the lie to any citizen who may believe in other deities or in none at all? Does this respect the opinion of those who do not believe in the deity called God? Surely not. No more than, if the deity called Brahma was substituted for God, would the opinion of those be respected who believe in the being called God.

It is a maxim of our nation that church and state should be kept separate. There are those who are opposed to it, but the conflict between the numerous sects fortunately precludes the realization of their wishes.

I apprehend that there is not a member of the constitutional convention who would consent to hav any state religion; and that at least the large majority of the delegates would repudiate with scorn any insinuation that they had done or would do anything which recognized one religion more than another. Those, I would ask to réad the following: "We, the people of North Dakota, grateful to the almighty Allah for religious and civil liberties," etc. Now, honestly, what inference could alone be drawn from such a preamble? Simply that we, the people of North Dakota, recognized Mohammedanism as the only true religion, and that those who called themselvs Christians were worshiping a false God.

The mention of a deity in the constitution, by whatever name he may be called, officially recognizes that deity as the only and true one, and at once connects state and church. While the state may not support it or assist in maintaining it, except it be by the exemption of church property from taxation, it extends a moral support in its favor, and burdens other religions with the official declaration that they are false.

It is no answer to my argument that we are a

Christian nation. In the first place, that answer is not strictly true. Second, I am not writing from a personal religious belief, but entirely upon the principle that the state in no manner recognizes one deity more than another; thus truly respecting the religion of every citizen within its territory.

We may not hav within North Dakota a single Brahman, Buddhist, or Mohammedan citizen. That fact does not alter the principle. You are legislating for the future more than the present. North Dakota may yet be filled with thousands of Buddhists. Is it right that the laws made for them as well as us should declare their deity false?

Ought not their religious convictions to be respected?

There is another class of citizens I hav thus far omitted—a very respectable minority at least, and including some of the best citizens of North Dakota. I refer to those who believe that the supreme intelligence has made certain fixed laws by which the universe is governed, and that neither prosperity nor adversity is the result of a personal interference of this intelligence; that aside from results arising from elemental conditions, and the natural processes of growth and decay, man makes his own prosperity or adversity. If you officially say to him through the constitution that "almighty God" gave us our "religious and civil liberties," do you not also say as a logical sequence that God personally ordained these things; and if he so personally ordained "religious and civil liberties," did he not also ordain the religious intolerance and persecution of the past, and the present religious intolerance in many other nations of the world? Do you not make him responsible for all disasters and casualties that daily befall the human race; and thus say to the class of citizens last mentioned, "You are fools to believe as you do, for your belief is false?" Are not the convictions of this last class of citizens entitled to respect? Do you respect them by declaring that God especially granted us liberties by special favor, thus setting at naught his convictions to the contrary?

Don't let personal inclinations and predilections make you forget that you are public servants.

Do not delude yourselvs with the belief that one can act and vote contrary to his convictions and past life and utterances, and thus deceive his constituents and thereby gain popularity for future political use among the members of various churches.

Deception in one act begets distrust in the breast of those for whom you acted.

Don't forget that you are building for the future. Make the edifice an honor to yourselvs, and sustain the judgment of those who sent you to aid its construction.

Remember above all things that honesty brings a reward and dishonesty a retribution. And last, but not least, that the Constitution of the United States rules the best and most prosperous nation on earth, and it recognizes no deity; and the constitution of Spain recognizes God and governs a poverty-stricken, bigoted, and intolerant people, and that that fair country of "milk and honey" was never so prosperous as when ruled by the Infidel Moor.

Now be fair. Giv all a chance. Remember we are cosmopolitan.

SAUL.

Reply in a Subsequent Issue.

To the Argus: In a recent issue of your paper I hav read with much surprise a string of blasphemies over the signature "Saul," that would do credit to that rampant wind-bag Bob Ingersoll, and that outdoes that drunken disgrace to his kind, Tom Paine.

A column or so of unsupported assertions are given and, with arrant, blood-curdling blasphemy, the most high God is placed in comparison with mythical heathen deities and with the false gods of ignorant and unchristian people. I sincerely trust that this balderdash will not deter the constitutional convention from doing its duty. That the people of the United States hav become a prosperous nation notwithstanding the fact that God is not mentioned in the national Constitution, is a proof, if it means anything at all, not that a people will prosper because they ignore the supreme cause, but—that God is just and that he does not visit the sins of the constitution-makers upon the people who are not responsible for the reprehensible action. Who is prepared to say, however, that the authors of this constitution were not punished? Can "Saul" assure us that the scoffing Infidel of the last century is not suffering the pangs of the lost in the place of eternal punishment? And who can say but that the terrible war that swept over the country, deluging the land with blood and filling the air with the wail of the widow and the cry of the orphan, was not, in part, a punishment for the sin of our national constitution?

"Saul" is undoubtedly a smart man. In him, genius has its beginning and wisdom its ending; but around him, as around the less talented of God's creatures, there is the perpetual mystery of life and the dark uncertainties of death. To illumin the pathway of the one and to cheer the descent to the other, there is but one light and one comfort. God reigns—and whether worms of the dust recognize him or scoff at him—his eternal justice prevails and governs. This is a Christian country; but whether it is so or not, the truth of Christianity is the mighty rock upon which Infidelity will strike and go down into the boiling sea of God's wrath and vengeance.

From whence is life? From God. He made and owns the universe and the fullness thereof. Without him can no sparrow fall, and safe in the loving arms of his dear son will every faithful one find rest when the tumult of life is over.

"Saul" is a mighty man, but he has gone to sea in a very little boat. The old straw of Infidel authors that he threshes over has been pounded over so long and flailed so unmercifully, that there is no substance in it. It is a waste of time to attempt to controvert his fallacies or to expose his sophistries. Let the constitution-makers, like Job of old, say, "I know that my redeemer liveth," and for the many blessings which we hav received, the blessings of good health and good crops, of unexampled progress and unequaled prosperity, let there be in the state constitution a fitting acknowledgment, to show that we are Christian men and women and that the government is not given over unto the heathen. There need be no conflict between the church and state. So far as the existence and goodness of God is concerned, there is and there can be no argument. All churches will agree in the one fundamental truth that we are indebted to God for our well-being, and if the scoffers and Infidels—whom, God be praised, are few in numbers—do not like to liv in God's country, let them remove themselvs and their odious doctrins to some other country. Not only so, but I hope to see the day when the law will prevent the circulation of the blasphemies of would-be smart men like "Saul."

POLONIUS.

On a Decoration Day Poem.

From Freethought.

I desire to thank "Saladin," editor of the London *Agnostic Journal*, for his good words in his issue of July 6th; and in order that the reader may see how much reason I hav to be grateful, I will quote what he says:

The Macdonald who was the father of our friend, E. M. Macdonald, of the New York TRUTH SEEKER, and of G. E. Macdonald, of the San Francisco *Freethought*, was, under the Federal flag, killed in the battle of Bull Run. If, in some other world, his shade takes interest in the affairs of this, he will feel proud of his sons, Eugene and George, who, though in their boyhood they had their father "stretched upon a bloody bier," hav, two orphan boys, lived to attain to position and usefulness, and, in the vanguard of the human race, to carry forward a flag nobler than that under which their father died. I hav long descried through the writings of the two brothers that they hav heart as well as head; and, although the best qualities of both heart and head are necessary in the leaders of the world's forlorn hope, the latter can be dispensed with rather than the former. The last anniversary of the battle of Bull Run came round, and, away amid "California's pathless world of woods," the memory of the younger of the Macdonald brothers reverted to that gory struggle twenty-eight years ago, which, whatever its national significance, threw him upon the world as an orphan boy; and he composed the following elegiac lines [they were reprinted from *Freethought* in THE TRUTH SEEKER of June 15th], touching in their artless simplicity, and possessed of a literary excellence which makes us regret that the Freethought journalist has duties so exacting that they prevent the lyrical poet's more frequent communings with his lyre.

The lines referred to are those published under the head of "May 30," in *Freethought* of June 1st. The battle of Bull Run, at which Henry Macdonald lost his life, was fought Aug. 28, 1862, and the recurrence of Decoration Day, May 30th, recalled that event. A monument standing in Sullivan, Cheshire co., N. H., bears this inscription:

HENRY MACDONALD,
of the 6th Regt.
Instantly killed in the Second battle of Bull Run,
August 28, 1862. Aged 35 years.
Buried on the battlefield.

The monument is a humble one, and it stands in an obscure place, but the men whose names and deeds it records bought their little meed of fame at so high a price that they will not be over-rewarded if occasionally we tell the story how they fell.

Though Dead, He Speaketh.

From Lucifer for Aug. 2, 1889.

Hurrah for D. M. Bennett,
Our leader in reform,
Who strikes the stalwart priesthood,
And breasts the coming storm!

A million voices praise him,
A million hearts rejoice,
And millions more are coming
To hear his manly voice.

Though prison bars may hold him,
His spirit rangeth free
To bear the flag triumphant
O'er every land and sea.

Millions will do him homage
When priestcraft is forgot,
Or known alone in history—
A foul and ugly blot.

When Benedict and Comstock
In infamy recline,
The name of D. M. Bennett
Throughout the world will shine.

Then hurrah for our leader!
Down with the rotten church!
Leave not a single fragment
On which the buzzards perch!

They've tortured many millions
With every sort of pain,
And now are crushing Bennett,
Their power to regain.

Rise, O men and women!
Prepare ye for the fight,
And bury bloody priestcraft
In everlasting night.

Berlin, N. J., Aug., 1879. J. HACKER.

The Machine.

From the Western American.

The pope at Rome who is the chief boss and general manager.

Cardinals who constitute the cabinet or ministers to help the infallible boss to guess.

Archbishops who take charge of provinces.

Bishops who hav charge of a diocese.

Priests who do the dirty work in packing primaries, getting out voters, and securing places for the faithful, political and civil, and attending to the *business* interests of those who are troubled with Protestant competition.

Every part of this machine is controled by the boss in the Vatican.

Then there are the Jesuits, orders of monks, nuns, and "brothers."

No Retainer Large Enough for Colonel Ingersoll.

From the New York World.

Col. Robert G. Ingersoll was sitting in his charming little summer home at Wave Crest, Far Rockaway, the home built by James W. Keene before disaster struck him, when he received a dispatch from the *World*, announcing that the friends of Judge Terry, in San Joaquin county, wanted him to come out to California to prosecute Judge Field and Deputy Marshal Nagle. It had been sent the night before, but Far Rockaway is out of the telegraphic world after dark, and it did not reach the house until yesterday morning. The genial philosopher said at once:

"I will not go. There is not enough money in California to take me out on such an errand. Why, we might as well banish our courts of law if our judges are to be terrorized and assaulted for rendering honest decisions."

Colonel Ingersoll's loyal family applauded the decision. When a *World* reporter called in the afternoon he was received with the colonel's never-failing cordiality.

"From all I hav heard and seen," said he, "Justice Field has committed no offense, unless it be one to be insulted. Money could not pay me to prosecute Justice Field in this case. I believe in a perfectly free judiciary. If a judge renders a corrupt decision, the law provides for his impeachment. If suitors who are defeated resort to brute force and the people sustain such a course, then courts should be abolished. The individual must submit to the law as administered and expounded by the courts, and must seek his remedy within the law. That, I think, is all I care to say on this subject."

Colonel Ingersoll is an old-time friend of Judge Field, and holds him in high respect. He knew Sharon many years ago, and has heard from the latter's lips what a desperate and unpleasant woman is Sarah Althea Hill, who exerted such a baleful influence on all who fell under her sway. His knowledge of Terry has come to him through the newspapers. It isn't every lawyer who would refuse a princely fee in such a case, but those who know Robert G. Ingersoll know that money is not the chief aim in life with him.

Painfully True.

From the Pittsburgh Truth.

A correspondent named James W. Fitch complains to THE TRUTH SEEKER, as follows:

In THE TRUTH SEEKER of May 25th, is an engraving which is called "Sunday as the Sabbatarians Want It." The offices of the physician and surgeon are closed, also the hospital and undertaker's establishment. The sexton is represented as refusing to work, and a policeman forbids the minister's preaching. There is not a Sabbatarian in the world who wants a Sunday like this. It does no good to make such gross misstatements. Out of a dozen Freethinking publications on my desk, there is hardly any that I would show to Christians, unless I wanted to exasperate them.

If Mr. Fitch will come to Pittsburgh he will soon find out that there are thousands and thousands of Sabbatarians who want just such a Sunday. In fact they not only want it, but hav almost secured it. But, of course, they do not want the police to stop ministers from working. That would be fair, you know. It is our opinion that Mr. Fitch has got a very weak backbone. If he has, and wants it stiffened, let him come to Pittsburgh.

Mexico.

From the Argonaut.

The streets of the Mexican capital are no longer paraded by priests bearing the host, at the elevation of which every foreigner and Protestant might be knocked down in adoration of a holy wafer. In the streets of Mexico pontifical millinery is no longer displayed, church bells are silenced of their brassy clamor, churches are secularized, monkeries torn down, and nunneries are no longer convenient to monastic seclusion. Mexico, with its nine millions of people, has only seven millions left in ignorance, poverty, and peonage, resulting from the apostolic tyranny which so long held the world in bondage. In Mexico the schools are at work, and, as the result of education, on the anniversary of the death of Juarez, some thousands of Liberal students in procession cried, "Death to the clergy!" and death to the Conservativ party which would keep the republic of Mexico in longer subservience to the hierarchy of Rome. Galileo was right, the world moves!

What to Do With Decayed Meat.

From the Twentieth Century.

Mr. William Webster believes all the Bible is God's word. This will include Deut. xiv, 21: "Ye shall not eat of anything that dieth of itself; thou shalt giv it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God." Mr. Webster would rather "weep and gnash in hell" than hav me punished by law if I sell decayed meat; for God says I may. I admire such devotion, but rather than be placed in Mr. Webster's position I will try and rub along without it.

I am one of the apostates necessary to fulfil Paul's prophecy. If I should write a book full of impossible stories, I would prophesy that large numbers would refuse to believe them. It would make me "solid" with those who did believe.

RINGTUM.

A Bruno Number.

The *Freethinkers' Magazine* for September will be a Bruno number. It will contain a page illustration of the Bruno monument, George Jacob Holyoake will furnish an original article on "The Murder of a Philosopher," T. B. Wakeman one on "Giordano Bruno in the Past, Present, and Future;" there will be an original poem on Bruno by Lydia R. Chase, a sketch of the life of Bruno by Prof. Thomas Davidson, also an article on Bruno by Karl Blind, from the *Nineteenth Century*, and much other valuable and interesting matter. The price of the number will be twenty cents, and it will be for sale at this office.

To Enoch.

O Enoch, moving pre-diluvially,
A holy one thou wert as walked the valley—
'Tis thusly in the Holy Queer recorded—
And, being so, wert signally rewarded!
No details of thy doings highly holy
Are given, Enoch, to the meek and lowly;
Bleak statement that, Methuselah begetting,
You "walked with God three hundred years," ne'er fretting,
Tho' walk exceeded far, in time and teasing,
Our "six-day-go's-you-pleases," nothing pleasing.
Great Scott! but what a walk was that—a corker—
Ah, verily, old man, thy name was Walker!
But all at once, the book says, you "were not,"
God scooping you as we a fat jackpot!

SI SLOKUM.

Proceedings of the Washington Constitutional Convention July 28th.

Article 1, the preamble and declaration of rights, was taken up, and the convention went into committee of the whole, with Stiles, of Tacoma, in the chair.

The whole article was read, and then the preamble was taken up, reading thus:

We, the people of the state of Washington, to preserve our rights, do ordain this constitution.

Lindsley moved the following substitute:

We, the people of the state of Washington, grateful to almighty God for our freedom, to secure and transmit the same unimpaired to succeeding generations, do ordain this constitution.

Dyer moved to add after "state of Washington" these words: "Grateful to almighty God for the blessings of liberty and self-government and order."

Turner said he also had a pet preamble which he should like to lay before the committee. It read thus:

We, the people of Washington, in order to form a more independent and perfect government, establish justice, insure tranquillity, provide for common defense, promote the general welfare, and secure the blessings of liberty to ourselvs and to our posterity, profoundly grateful to almighty God for this inestimable right, and invoking his favor and guidance, do ordain and establish the following constitution and form of government for the state of Washington.

Mr. Lindsley withdrew his substitute in favor of Mr. Turner's.

Mr. Dyer's motion was first considered, and that gentleman argued briefly in favor of placing the name of God in the constitution.

Mr. Comegys was entirely opposed to any such action. It is not, he claimed, any question of gratitude or ingratitude, reverence or irreverence, that calls upon this convention to make what he called a second-rate advertisment of itself by putting into its constitution something so entirely out of place there.

Mr. Cosgrove did not think this was uniting church and state, it was simply a recognition of the opinion of men. By leaving out the word "God," the committee indirectly pandered to Infidelity and indirectly attacked Christianity from a merely practical standpoint. He believed such action would discredit the standing of the people and prevent immigration and growth of the state. The man who is not accountable to some deity or other is an unsafe man to hav in the community.

Mr. Buchanan said that apart from any pecuniary consideration, it behoved man to consider that he didn't stand at the head of creation. There is some intelligence far above and beyond the reach of our intellectuality. "I ask to be placed in no better company than him whose name this state bears. I ask to hav read the following as a part of my remarks."

The first inaugural address of Washington was the document sent to the desk, and the clerk read it.

Mr. Turner moved his form of preamble as a substitute for Mr. Dyer's, and expressed briefly his belief in the propriety of thus recognizing the supreme being.

Mr. Warner, chairman of the preamble committee, would yield to no one in reverence for God, but likened the placing of his name in the constitution to the action of the Pharisee in the scripture. He didn't believe it essential there any more than the Lord's Prayer. It was merely a sentiment. If the convention wants to put it there he should not object, but he should vote against putting it there. Mr. Sullivan, of Tacoma, said an able committee had considered this, and he should support its report. There was nothing whatever in the argument that immigration would be affected by. The Constitution of the United States had no God in it, and there was no trouble in this country about getting immigration.

Mr. Griffiths had hoped no such discussion would arise here, and he believed the gentleman offering it would do a great favor if, with the consent of the convention, he would withdraw it.

A voice.—He couldn't get it.

Mr. Griffitts.—From at least one speech I hav heard I should judge he could not, but this action places the opponents of this measure in a peculiar position, from which I shall not shrink. I am not called upon to proclaim my personal religious belief, and shall not do so. The only question here is whether the preamble, as reported by the committee, is a sufficient preface to the constitution which follows. It certainly is sufficient, for what follows is simply political and does not profess to deal with man's religious views. A majority of the state constitutions, as well as that of the United States, commit this sacrilege and irreverence of leaving out God in the preamble. Mr. Turner's substitute is almost an exact copy of the United States Constitution, with the addition of the words "profoundly grateful to almighty God," etc. If seeking immigration involved the necessity of reverence to God in the constitution, then the United States ought to hav covered its constitution all over with references to God, for immigration was the one great thing they wanted. He cited the following states as having no reference to God in the preamble: Arkansas, Delaware, Florida, Georgia (1818), Illinois, Indiana, Kansas (1855), Kentucky (1792), Louisiana, Maryland (but did not put into a later constitution) Michigan (1835), and said he might go further with the Carolinas, Virginia, and others.

Mr. Cosgrove.—Does recognizing God in the constitution recognize religion?

Mr. Griffitts.—It is well known that a great discussion has been going on over this very matter, and I merely wish to avoid provoking any more such discussion. If omitted, nobody's feelings can be hurt or his opinion opposed. I would strike out the slightest reference to anybody's religious belief. We are dealing only with civil and political rights, and should not transcend our province by putting into the constitution these words to which some people object.

Mr. Turner didn't care to follow the last speaker in examination of the constitution, but where he referred to the earlier constitution of the states, it was a fact that later constitutions in the same states did hav reference to God in the preamble. This was a matter of sentiment, he admitted. It also represented his own personal sentiment, and he believed also the sentiments of nine hundred and ninety-nine out of every thousand of adults of the state for whom we are making this constitution, and the convention would simply be recreant to their trust if they did not represent this sentiment in the preamble.

Mr. T. M. Reed cordially coincided with the last speaker, and claimed that no religious question or discussion was here presented, except so far as the gentleman from Spokane (Griffitts) had raised it. The substitute merely proposed to recognize gratitude to almighty God, which he believed was the fact with the people of this state and country.

Mr. Eshelman was indifferent as to the placing of the name of the deity in the constitution, but supported Mr. Turner's substitute as a far better form of words, aside from this question of deity—although he was in favor of the whole substitute.

Mr. Moore regretted the bringing of this question here, but being here, he should discuss it. He had never been a member of any religious body and did not speak from that standpoint, but he supported the substitute as being pleasing to that great body of the people who profoundly and sincerely believe in God. As to those who deny God, they, being simply in a negativ position, need not feel hurt. As to Mr. Griffitts's statement about constitutions, he was wrong if he meant to claim that a majority of the present constitutions had no reference to God. After having this up for discussion, a refusal to put it into the constitution was a bad example to the youth of a growing state.

Mr. Comegys asked if the United States Constitution was a bad example to youth.

Mr. Moore.—According to the tenor of my remarks it would seem so.

Mr. Buchanan.—May I answer the gentleman?

The Chair.—Mr. Moore has the floor.

Mr. Moore.—I yield to the gentleman (Buchanan) for that purpose.

Mr. Buchanan.—I hav always considered that the real preamble to the United States Constitution was the Declaration of Independence, which distinctly and repeatedly acknowledges God.

Mr. Moore.—Three times in the Declaration of Independence do the signers thereof recognize God, and in our annual Thanksgiving day the whole nation recognizes God.

Mr. Tibbetts said he occupied exactly the same position as the last speaker, and should heartily support the substitute.

Mr. Sullivan, of Whitman, said he should hav supported the report of the committee if it had put God in the constitution, and should stand by it now. If there was anything he had contempt for it was doing anything for show and buncombe. To put this in or leave it out means absolutely nothing. It is all stuff and nonsense, and nothing more or less. If this is left out, what detriment will it be to the people of this state or God? The supreme being pays no attention to this convention, or any other political gathering, or to anything else save the motivs of a man. Mr. Chairman, I hope this convention will presently quit this moonshine. The greatest disgrace that has fallen on this convention since it assembled in this city has been the spending of so much time on this stuff and nonsense.

Mr. Power.—I call the gentleman to order for imputing such motivs to delegates.

Mr. Cosgrove.—As he is taking up the greater portion of the time himself, he is simply commenting on his own motion.

Mr. Buchanan.—The gentleman is entirely out of order; he is imputing the basest motivs to gentlemen who hav spoken most reverently on this subject.

The Chair.—The gentleman is in order, but getting very close to the line. [Laughter.]

Mr. Turner desired to speak, but was ruled out, having spoken once, so long as others wished to speak.

Mr. Dyer believed the making of a constitution was one of the most sacred and solemn duties that could be performed. We are not to discuss revealed or natural religion. From the beginning of history, all people hav had a God, and he believed in beginning this great constitution by recognizing the supreme being, whether as God, Allah, or Jehovah, and expressing gratitude to him.

Mr. Godman regretted the turn this debate had taken. He recognized the great value of the teachings of Christ, and reverenced as much as any man the supreme intelligence, but he believed the convention should deal with things seen, things practical, and not with sentiment or mystery, with which this convention had no business to meddle. Principle only and not sentiment was the rule to go by. He should support the report of the committee.

Mr. Sturdevant would not hav voted to let this clause remain, even if the committee had put it in. This is purely a business meeting, to make up a practical, common sense document. If any argument relating to success is to be based on this matter, why has this country had so unbounded a success after it left God out of the Constitution a hundred years ago? As to George Washington, he was a member of the convention which framed the United States Constitution, but did not raise his voice to suggest that God be placed in that constitution; but it was entirely proper for him to ask God's blessing upon himself or on the people when he was beginning his administration. This sentiment had no more place in the constitution than it had in the beginning of a promissory note, or a declaration which commenced an action at law.

Mr. Buchanan did not recollect any debate on this subject in the original constitution, and asked Mr. Sturdevant about that.

Mr. Sturdevant said he had not examined the subject.

Mr. Buchanan.—You made the assertion.

Mr. Sturdevant.—I made no assertion. I simply asked the gentleman to show if Washington said anything on that subject. I am informed by a friend (Mr. Comegys) that he believes the subject was fully debated there.

Mr. Cosgrove said such method of argument was essentially unfair, and he was glad it was made so apparent to the convention. He commented on the sermon on the Christian religion which one gentleman (Sullivan, of Whitman), had delivered, when the Christian religion had not been brought up at all, and if, as the gentleman has said, this convention is the laughing-stock of the press for its actions, it is for just such debates as this and for just such remarks as hav been made here this morning. The party which organized this convention, from president to page, would be held responsible for all that was left out as well as for all that was put into this constitution, and might find itself needing votes for this document from the very people who would withhold them from it, unless a simple recognition of the supreme being was in.

Mr. Warner was a member of a church which had the most reverent devotion to God, but did not believe it necessary to advertise that fact in their business transactions. The committee had discussed the matter very briefly, and simply recognized the constitution as a business document, and decided to leave out any mere matter of sentiment.

Mr. Turner said Mr. Sullivan, of Whitman, had been in the habit, from the very commencement, of lecturing and hectoring this convention, in season and out of season, and in common with others he had borne it with what equanimity he might, but when he commented with the coarsest buffoonery on the motivs of gentlemen on this floor, and upon his own (Turner's) motivs in offering this substitute, he had gone too far. It was from the highest motivs of duty that he had offered this substitute. He felt profoundly reverent, personally, for the happy circumstances under which the convention and the people of the state are living, and prefaced his substitute under that motiv alone. He repeated that he considered it in bad taste, as well as in contradiction of the rules of this body, to impute such motivs to any member who exercised the merest privilege of duty in offering such substitutes and amendments as he thought right.

Mr. Sullivan wanted to say, for the benefit of Judge Turner, and any other man, that he should hav better judgment than to impute motivs to a gentleman who was declared to be in order by the chair. "I imputed no motivs. The gentleman can keep his insults to himself. I can take care of myself both in and out of this convention."

Mr. Cosgrove called the gentleman to order.

Mr. Turner hoped the gentleman would be allowed to proceed, and the chair allowed him to proceed.

Mr. Sullivan hoped there would be no more imputing of motivs to him, for he only intended to make an argument, and not impute motivs, but he didn't like to hav any gentleman abuse him. He had never allowed that since he was five years old, and he didn't propose to now—Judge Turner, or anybody else.

Mr. Dunbar attempted to pour oil on the troubled waters, but Mr. Griffitts thought they were in the second round, and he ought to hav another chance.

The chair recognized Mr. Dunbar, on the ground

that even if they were in the second round, any delegate who had not spoken at all was entitled to the preference.

Mr. Dunbar moved that the committee rise and report progress. Carried; yeas 36, nays 24.

The president resumed the chair, and Mr. Stiles reported progress on behalf of the committee, and leave to sit again was granted.

Mr. Dunbar moved to adjourn; lost.

Mr. Griffitts moved to take a recess at 2 o'clock; carried.

AFTERNOON SESSION.

On a motion of Warner, the convention resolved itself into a committee of the whole on the preamble and bill of rights; Stiles, of Tacoma, in the chair.

The question was stated by the chair to be on Mr. Dyer's motion.

Moore said it was generally understood that they were speaking to the amendment offered by Turner.

The chair stated that Dyer's was merely an amendment to the preamble, whereas Moore's was a substitute for the whole preamble.

On Dyer's amendment the question was put, and it failed.

Turner's substitute was taken up, read, and failed; ayes, 32; nays, 34.

Minor offered the following substitute:

We, the people of Washington, with profound reverence for the supreme ruler of the universe, in order to secure and perpetuate the blessings of self-government, do ordain and establish this constitution for the state of Washington.

Adopted; ayes, 33; nays, 32.

The question was then put on the adoption of the preamble as thus amended.

T. M. Reed raised a point of order that the adoption of the substitute adopted the preamble.

The chair stated that the point was not well taken.

The motion to adopt the preamble was voted on, and the vote was a tie, 33 to 33, so the motion falls.

Sullivan, of Tacoma, moved to refer back the preamble to the committee on preamble.

Griffitts moved to adopt the preamble as reported originally by the committee.

T. M Reed moved to lay on the table.

Cosgrove raised a point of order that Griffitts's motion was out of order. The chair ruled the point well taken.

Mr. Griffitts asked what was the status of the question now.

The chair.—The preamble as amended is now before the committee for amendment, or anything else.

Griffitts said that when a thing had failed it was dead, as he understood it, and so there was no preamble, and he ought to be allowed to move anything he asked for a preamble.

Moore.—The chair should giv the deciding vote.

Chair.—I voted on the point, and there made a mistake.

Cosgrove.—It was no mistake. The chair has a right to vote in committee of the whole.

Griffitts.—I now move that we adopt the following preamble: "We, the people of the state of Washington, do ordain this constitution."

Mr. Hoyt stated that the chair should not vote, except on roll call or a rising vote.

The chair.—I suggest that the question be put again as the best solution.

Mr. Turner.—I move that the committee report the preamble back to the convention, with the recommendation that it be recommitted to the committee on preamble, so ordered.

The president resumed the chair.

Stiles reported progress, and recommended that the preamble be recommitted to the committee on preamble.

Warner hoped not, but the convention preferred to hav this committee wrestle with it again, and so voted.

TWO DAYS LATER—FINAL ACTION.

Warner submitted a communication from the National Reform Association, asking that God be recognized in the constitution; referred to the preamble committee.

Gowey presented a petition from the Washington Sabbath Association, relativ to legislation to secure Sunday rest; referred to the committee on preamble.

Warner made a report from the preamble committee on the subject of placing the name of the deity in the constitution. The majority report leaves it out, and is signed by Warner, Hicks, Comegys, Dallam, and Henry. The minority report puts it in, and is signed by Sohns and Kellogg. Both reports were referred to the committee of the whole.

Durie moved going into committee of the whole on the report of the committee on preamble.

Durie's motion prevailed, and Stiles, of Tacoma, resumed the chair as chairman of the committee on the whole. The majority and minority reports of the committee on preamble were read, as follows:

Majority Report.

We, the people of the state of Washington, to secure the blessings of liberty, insure domestic tranquillity, and preserve our rights, do ordain this constitution.

Minority Report.

We, the people of Washington, grateful to the supreme ruler of the universe for our liberty, do ordain this constitution.

Lindsley moved that the minority report be adopted.

Sullivan (Tacoma) moved that the committee rise and recommend that the convention settle the whole matter. Lost.

Warner did not rise to discuss the matter, but simply stated the position of the committee. "We hav considered it a mere sentiment and of little consequence either way, and shall be satisfied whichever way the committee decide, but trust the subject will not be debated."

Comegys moved to amend by substituting "majority" for "minority."

Cosgrove called attention to the real point at issue, so that the gentlemen who hav said they had no real objections to the name of the deity in the constitution need make no mistake.

Willison asked the effect of voting aye, as he was absent from the debate yesterday.

The chair stated that voting "aye" on this motion was equivalent to leaving out the name of God from the preamble.

The motion of Comegys was lost, and Lindsley's motion prevailed—yeas, 45; nays, 22. So that the phrase, "Grateful to the supreme ruler of the universe for our liberties," is the way it will stand in the constitution.

T. M. Reed moved that the committee rise and report back the article and recommend its adoption. So voted.

The president resumed the chair.

Stiles reported the article and recommendation of the committee of the whole.

The question was then upon concurrence in the amendments made by the committee of the whole, and they were all considered together, and the yeas and nays ordered. All the amendments were concurred in by a vote of 53 to 19.

More Free Speech in Monte Vista.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Monte Vista, Spanish or Mexican for "mountain view," is a phenomenon in several respects. Beautifully situated, with a full view of the Rocky mountains, the towering Sierra Blanca a score or more miles to the northeast, it is highly favored by as lovely scenery as even Switzerland can boast. Planted, as may be said, in the very heart of the wonderland known as San Luis valley, or park, but larger than the states of Connecticut and New Jersey thrown into one, and lifted skyward seventy-five hundred feet above sea level. It is now more than two years that I hav resided near here, fifteen miles northeast toward the Sangre de Christo range, and needless to add that, with my love of glorious scenery, I hav had a biennial feast, plenty of sunshine, pure air, physical exercise, and splendid health. Permit me to say I can answer no more inquiries about this country. I had a deluge solely from a few inoffensiv articles I wrote for THE TRUTH SEEKER when I first came here. Now nearly the whole country is taken, and mine is the satisfaction of knowing that I induced a number of Liberals to come here who are now in possession of some of this rich land, and nearly all are contented and happy. I am willing to oblige my friends, but as I am now on the eve of giving my undivided attention to the lecture field, I again say my time will not permit of any more correspondence concerning Colorado.

My campaign opened in Armory Hall, Monte Vista, under the management of that prince of Liberals, John Trueblood, three lectures, "How was the Bible Made, or Did God ever Write a Book?" "The Clergy a Source of Danger to the American Republic" (looks so now more than it did twenty years ago, nearly, when I first published my book with that title, and put into it the last dollar I had, while Liberals *then* "poohed," said, "There is no danger"—the bulk of them did that then), "Thomas Paine, the Misrepresented." The attendance and respectful attention I received at this course was a great improvement upon my treatment a year and a half ago, when I gave the first course of "Infidel" (begging Brother Westbrook's pardon) addresses ever given there. The little, young town was in a fever over the sacrilege, for be it known that it was started on the close corporation plan. The religious editor, who claims to hav nursed the town upon his own warm, palpitating bosom, was shocked, horrified, and flew to his pen to portray the pent-up agony that rent his pious heart. Said he:

The *Graphic* greatly regrets that anybody should hav found it either desirable, pleasurable, or profitable to inflict upon our young community a series of Infidel lectures.

And all the little preachers and saintly sycophants yelped a response, even some who told me privately that they, too, are Liberals, I not even asking them to avow their convictions at the time. There are so many people whose highest felicity appears to be to drift with the tide. When Freethought becomes ascendant this class will claim the honor of having been the first to bare their manly (*sic*) "buzzums" to the shafts of orthodox malice.

Well, "Old Powell," as he insists upon his friends calling him, was the first to "inflict." Trueblood, whom Ingersoll calls a true man, and Christians call a fanatic—for is it not noticeable that if a Freethinker has the zeal and courage of his convictions he is denounced, while if he has zeal, earnestness, courage, stands up for Jesus, in season and out, he is such a good man?—well, John Trueblood has taught the Monte Vistans, even Christians, by his every-day life that Ingersoll was right. Is anybody in distress? John Trueblood, overflowing with humanity, braves obloquy, and lifts up his brother in trouble while the big tears stand in his eyes. He does what the Christians' Jesus advised; but John preaches Infidelity, circulates Freethought books, pamphlets, tracts, while binding up the broken hearted. This is what no Christian can understand—why an Infidel should be a good man. Hav not the preachers told them it is impossible? Yet there stands John Trueblood, the honest blacksmith, hammering away with arm and tongue that it is false as hell—their hell. That is the kind of living sermon John preaches every day in the week—the earned blacksmith, more than a match for all the preachers of Monte Vista in history, science, and theology, the latter their "own and only." They appear to be conscious of it, for they shun John, the Infidel evangelist.

Monte Vista is not yet seven years old, yet the pretty little city has a palatial hotel, Blanca House, or simply, the Blanca, built of pink-colored rock obtained near the town, several elegant business blocks constructed of white rock, some of grayish, in the highest style of modern architecture, a fine school building, exceedingly tasteful churches, and is now putting in an electric light plant. Over all and crowning its prosperity the Soldiers' and Sailors' Home is to be located at Monte Vista, just telegraphed by Associated Press dispatch all over America. Orlando Bonner, with subscription paper in hand, obtained $24,500 for the home. Orlando is pious, theoretically, but an energetic, number one business man. He would make a good Liberal if he had time to take lessons of John Trueblood.

Joy over the conversion of a sin—I mean the editor of the *Graphic*. Eighteen months ago he was greatly regretting that Satan, or "Old Powell," should inflict Infidel lectures. Now hear him after my second infliction:

Infidel arguments and the claptrap of those who would undermine the foundation of the Christian faith are best answered by the consistent living and the triumphant dying of the true followers of the prince of peace. That base counterfeit Christians are in circulation only proves that there is genuin coin. That Infidelity sticks to the counterfeit and holds it up to ridicule, is probably a real help to the cause of Christianity by aiding to winnow the chaff from the wheat.

In less than two years! What a "defender of the faith" he is! Formerly it was not "desirable, pleasurable, or profitable." Now, "probably a real help to the cause of Christianity."

But what constitutes "consistent living" by a Christian? Does any Christian consistently liv the teachings of the Bible? Does he industriously practice poverty which his Jesus enjoined on him? Does he practice anything his master enjoined? Hav not millions of Catholics given proof of "triumphant dying?" Is this not indeed their boast? Does it prove their religion true? What a logician! Who are the true followers of the prince of peace? Were any of those millions who bathed their hands in the blood of their victims "followers of the prince of peace?" Or were they "base counterfeit Christians?" If Christians profess but do not, or, as they say, cannot, practice, are they "true followers?" Of the twelve hundred inhabitants, are not the majority, if Christians, "base counterfeit," the captain being judge? Surely the editor is not helping his Christian cause by such damaging admissions. Is this why he did not "deign" to notice my present course of lectures? as one of my neighbors remarks, who says to me in private, "I am pretty much of a Liberal myself," and when in the society of Christians sympathizes with them—"all things to all men," a two-faced "cheek-by-jowl." But this is laughable: Editor of a country paper refusing to notice my addresses. Careless reader. He did notice them, but not elaborately as a year ago or more, and name omitted. He has grown discreet.

Nicholas and Millard Powell hav always walked up promptly and deposited $5 each, doubling when necessary to enable people to hear Freethought advocacy. My first course of lectures roused the wrath of the religious. It was supposed, doubtless, that a new man to expound our principles might win, so my able brother, Watts, was sent for, who had no such audience as his fame and ability as a lecturer entitled him to; but it was seen that the "unco guid" would not "deign" to listen to the angel Gabriel.

Coryell, Col. W. F. JAMIESON.

THE God of the Christians is a father who sets great store by his apples and very little by his children.—*Denis Diderot.*

WHOEVER has need of a religious motiv in order to do well has advanced no further than the vestibule of morality.—*David Frederick Strauss.*

THE TRUTH SEEKER.

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The Right to Testify.

Judge Dixon, of the supreme court of New Jersey, recently delivered an opinion that is decidedly of national interest. It affords the exceptional instance of a supreme court, or any high court, in this country deciding that a man's civil rights, as set forth in the Constitution, are more important than the common law rule that no person who denies that God will punish perjury can be a witness in a judicial proceeding. Although Judge Dixon delivered the opinion, it must be remembered that it was the opinion of the entire supreme court of New Jersey, with the exception of Judge Depue, of Newark, who dissented. The case came before the court in the shape of an appeal from the Essex county court of common pleas. That tribunal, through Judge Kirkpatrick, refused to allow a man to testify on his behalf in an action for debt because of his denial of punishment for perjury by the almighty. He stated that he believed in the existence of a supreme being and did not deny a future state, but he believed the penalty prescribed by the state would be the only punishment he would receive in case he gave false testimony while under oath. The witness was deemed incompetent, and because he could not giv his evidence he lost his suit. It was on the appeal from the decision of the lower court that the supreme court rendered the opinion in question and overruled the original decision. At the time the supreme court rendered its decision, the full text could not be obtained, but we hav now procured it, and readers will find it on another page of this paper. It is said the case will be appealed from the supreme court of New Jersey to the United States Supreme Court, on the ground that an underlying constitutional question is involved, which the highest tribunal of the nation should determin once and for all. Freethinkers will reflect that the decision of this court is, like the decision of any court in any age, merely the visible manifestation and expression of the sentiment in the minds of the people. This sentiment in the minds of the people takes its rise from the reading of Freethought literature and the hearing of Freethought speech. So the way to continue getting more such decisions, in spite of Christian efforts to prevent and suppress them altogether, is to forward the reading of more Freethought literature and the hearing of more Freethought speech.

Christianity and Art.

An artist reports that while recently traveling through western Pennsylvania he saw in a village a company of persons having a dress and general appearance of that degree of picturesqueness that always inspires in artists an irresistible desire to transfer the effect to canvas. Presently learning that these persons belonged to a small religious sect of peculiar tenets, one of which tenets was the occasion of their wearing that peculiar attire, he took a journey to their settlement, and solicited the privilege of making their portraits. He says:

"I asked the man of the house if I might make a sketch of the interior of the room we looked into, and if I might be able to hav some of his women pose for me.

"He seemed horrified at the proposition. 'What, make pictures?'

"'Why, yes. Everything here is so very picturesque; I am charmed with it all.'

"He looked at me sadly, and answered: 'No, we don't want any pictures made here; we consider pictures sinful—works of the devil. In the Bible God expressly forbids his people to make any graven image or likeness of anything in the heaven above, in the earth beneath, or in the water under the earth; and we govern our lives by what we find in the Bible, and treat God's commands to us as having been made seriously.'

"The man was so devoutly in earnest in what he said that I declare I couldn't argue the question with him. After we left him, however, my friend insisted that we visit the temporary preacher, who was the head of the community, to see if we couldn't secure some sort of 'dispensation' from him; but it was no use, and we had our thirty-six-mile drive for nothing."

In itself this incident is a small affair, but it deserves some attention as representing the lingering remains among us of a feature of Christianity that was once of great proportions and formed one of the substantial parts of that faith. That feature is, antagonism to art. Christians now hav become in part Rationalized, and patronize art almost like sane people; but we want it understood that it was not always so. We want it understood that they were for many centuries the deadly enemies of art. And such they were necessarily, as the very essence of their belief is abhorrence of the physical world as drawing devotion away from its true object, the spiritual world above. People must not be misled by the changed course of Christians of to-day; to-day those calling themselvs Christians are very different from those of the times of strong belief. Let Christianity be again believed as strongly as it was then, and art, with science and every other agency aimed at making agreeable man's lot in this world, will perish as before.

It is the pagan Greeks and Romans, especially the former, that gave art its development and perfection. All that has been done since their day is, as the night of Christianity slowly passes away, to resurrect the few fragments of glorious achievement Christian zeal has not been able to find and destroy, and attempt their imitation. And in this imitation we find ourselvs far and feebly below the ancient ideal.

At the spread of Christianity, the priests, and especially the monks, getting into their crazed pates, among their other insane fancies, the notion that the pagan statues were tenanted by "demons"—whatever they may be—made it one of their principal objects to break these statues in pieces. They found awaiting their clubs and hammers the most vast and glorious collection of statuary and sculpture the world has ever seen. Some works were of marble, while most were of ivory and gold; and these latter appealed to the cupidity of the church leaders, while the fanaticism they had instilled in the rabble provided a means of obtaining its gratification. No features are more wonderful in the history of the Greek states than the immense sums they consented to withdraw from all other objects to expend on the cultivation of beauty, and the religious care with which their precious works of art were preserved unharmed amid all the vicissitudes of national fortune, amid war, rebellion, and conquest. Their preservation was in part due to the intense esthetic feeling that was general in antiquity, but in part also to the Liberal and tolerant spirit of their religions, which made men regard with reverence the objects and ceremonies of worships other than their own, and which was especially manifested by the Romans, who in all their conquests respected the temples of the vanquished as representing under many forms the aspiration of man to his creator. Both of these sentiments were blotted out by Christianity. For about fifteen hundred years the conception that there could be anything deserving of reverence or respect, or even of tolerance, in the religions that were external to the Christian church, was absolutely unknown; and at the same time the antiphysical ascetic theories destroyed all reverence for beauty. The marble was mutilated and overthrown; the metals were plundered. Those statues that survived the fury of the early monks were destroyed by the Iconoclastic sect later, or, in the case of those carried to Constantinople, by the Crusaders. Art had perished from the earth; and when toward the close of the twelfth century a revival took rise from the study by Nicolas of Pisa of a few remains, and from discoveries at Rome, such of the popes as had not a personal leaning to art instituted general persecutions of artists that long harassed its regrowth.

We repeat, that study of the fundamental principles of Christianity will make it clear to anyone that such courses must invariably accompany a state of society in which that religion is held with undiluted faith. Early Christianity made the suppression of all bodily passions the central notion of sanctity. In this respect philosophers and saints were unanimous. Plotinus was so ashamed of the possession of a body, that he refused to hav his portrait taken on the ground that it would be to perpetuate his degradation. Gnosticism and Manicheism maintained as their cardinal tenet the essential evil of matter; and some of the Cathari are said to hav even starved themselvs to death in their efforts to subdue the propensities of the body. Of the orthodox saints, some made it their especial boast that for many years they had never seen their own bodies; others mutilated themselvs in order to more completely restrain their passions; others labored with the same object by scourgings and fastings and horrible penances. All regarded the body as an unmingled evil, its passion and its beauty as the most deadly of temptations. Art, while governed by such sentiments, could not possibly arrive at perfection. On the other hand, among the Greeks beauty of every order was the highest object of worship. In art no subject was tolerated in which deformity of any kind was manifested. Even suffering was habitually idealized.

And we wish to say that in the destruction of art there is the destruction of one of the greatest helps to morals, and of one of the greatest helps to intellectual development.

Art is promotiv of morality in many ways. One way is in providing a form of pleasure in which all can share without conflicting, different from the ordinary pursuits of jealous gain, in which enjoyment is exclusiv, one's success being others' loss and pain. Thousands go to see a work of art and they all enjoy the same thing, get the same idea in their minds, and are to that extent made one; they feel together, the enjoyment is for each hightened and not lessened by being shared with others, the sympathies are unconsciously extended, and in the end the art-object is left unconsumed and the same. Another way in which art is subservient to moral growth will appear upon a consideration of the community of nature subsisting between the moral feelings and the feelings excited by art. Those excited by art are in great part the feelings of harmony, proportion, fitness. So the moral feelings in great part consist of a sensibility to harmony in human affairs, proportion in acts and relations, fitness in everything. Faculties attuned to an exquisit perception of physical beauty are in a stage where a slight impulse carries them into the region of exquisit perception of moral beauty.

We said that in the destruction of art there is the destruction not only of one of the greatest helps to morals, but of one of the greatest helps to intellectual development. This is true. The development of the imagination always prepares the way for the development of reason. Men were entranced with the chaste beauty of Greek literature before they were imbued with the spirit of abstraction, of free criticism, and of elevated philosophy that it breathes. They learned to admire a pure style or a graceful picture before they learned to appreciate a refined creed or an untrammeled philosophy. That stage of intellectual progress in which the mind exercises itself in tracing the relations of proportion, symmetry, fitness, in concrete objects, ushers in that stage in which the mind has become enabled to trace the relations of proportion, symmetry, fitness, in abstract objects. Equally in chiseling a piece of architecture and in elaborating a theory, the qualities aimed at are order, just correspondence, truth.

Such is a short account of the pagan relations to art, the Christian relations to art, art's moral effects, and its intellectual effects.

Religious Despotism.

No mail matter was taken to any of the post-offices of the Jersey seashore last Sunday. This cessation of the Sunday service is by order of Postmaster-general John Wanamaker, and it came without warning, the first intimation of it being a telephone message from the New York office, at about the time when the Sunday morning mail-bags were accustomed to arrive, saying that the Sunday service

was discontinued. The feeling in the great hotels, where Sunday is the chosen day of the week for reading and writing letters, amounted to indignation. The anger of the thousands who get their daily newspapers by mail was especially outspoken. Sabbatarianism has all along prevailed at Ocean Grove and Asbury Park, but the people at Long Branch hav enjoyed their Sunday mail, and those at West End and Hollywood are indignant at the deprivation of the service. "What do you think of Mr. Wanamaker's withdrawal of our Sunday mail?" was asked of Mr. George W. Childs, who is a summer resident at Elberon. "Well, John shouldn't hav done it," was the reply.

Our subscribers know perfectly well that we never giv a thought to whether Wanamaker is Republican or Democrat. We hav said often enough that we hav no predilections for either party. Our business is to try to keep a sleepy people awake to the constant tendency of the government under Christian influence to encroach upon their rights, and we intend to hold up to execration every official who takes part in that encroachment perfectly regardless of his party. It is not long since we had a page of ridicule of a governor for issuing canting thanksgiving proclamations, and the governor was a Democrat, and the one who may be our next candidate for president. And the very first Democratic official that we hear of in any part of the country using his office to narrow religious liberty, we shall censure in precisely the same language as that which we are now using. What we are going to say about Wanamaker is this: We are willing to giv him the benefit of the doubt, and hope that some explanation of his action may be forthcoming that will show it to spring from other than motivs of religious zeal; but taking it in connection with previous matters, we are only too afraid that he is actuated by desire to promote his religion by force, and if it finally so appears we shall use in regard to him some expressions that will not be moderate.

We will append a telegram from Pennsylvania to the New York *World:*

"Postmaster-general Wanamaker recently appointed Thomas N. Fretz, son of Dr. A. N. Fretz, a former Democratic candidate for Congress, postmaster at Fleetwood, this county. The Republicans were incensed. Explanation was given that Wanamaker appointed Fretz, who is a Presbyterian theological student, because he needed the salary—$700 a year—to help him into the ministry. The Republicans of Fleetwood hav placed a complete boycott on the office. They are having all mail sent to Blandon, three miles away, which has a Republican postmaster, who delivers it by special carrier. The receipts of the Fleetwood office hav fallen off, and it is not believed that hereafter they will amount to $250 a year."

Christian Spirituality.

A common charge made by the orthodox against Freethinkers is that the latter are lacking in spirituality; that they are of gross and earthy cast, given to coarse material pleasures, and antagonizing the exaltation of mind over matter. Now, here are two totally distinct affirmations mixed so as to hav the appearance of one. We are affirmed to oppose the exaltation of spirit over matter, and we are affirmed to oppose the exaltation of mind over matter. Spirit and mind—here are two totally distinct things. Let the Freethinker note that they are distinct, and keep that distinction in mind to disentangle the willfully confused accusation wherewith the orthodox seeks to abash him.

The Freethinker recognizes mind as one of the many forms of force, and to ascertain just how high he will place its value relativ to matter, we hav simply to resort to the standard by which he measures all things—In what degree does it conduce to happiness? The answer is, that mind conduces to happiness in a greater degree than matter—that is, that mental pleasures conduce to happiness in a greater degree than material pleasures. So he givs the preference to mind, and endeavors by scientific and intellectual culture generally to giv it a greater proportionate development than the material capacities of our constitution. But at the same time he recognizes the due value of matter—of the physical side of our nature. He sees that the two are intimately connected, and that the development of the mental is unavoidably dependent on the good condition of the physical. So he discourages the neglect of either, but awards each its just place and consideration. In short, he acts like any man of sense—sees things in their just proportions, values them as they should be valued, and orders them as they should be ordered.

Then we come to spirit. And here obscurity ensues and all clear perception of anything is extinguished. Here we enter the land of confusion and bewilderment. Here mind and matter and this something else called spirit mingle inextricably. What is spirit? The only thing that we can make out about spirit in the muddled conceptions and language of Christians is that it is neither matter nor mind, but a third thing which we do not know anything about and of which we hav no proof, but which nevertheless we must believe exists. Who believes that the thing is anything more than the invention of priests that they may get money out of us by pretending authority over the domain of this spirit, and pretending to influence with an imaginary fountain-head of it called God?

Then let us make clear our position on these two things. Mind we exalt; spirit we repudiate and despise.

The truth is, these Christians that are ever protesting that they are devoted to higher aims and pleasures, and adverse to the low ones of matter, are the very men that are most addicted to those low ones. Their "spiritual" pleasures are not higher ones; are not high at all; are not intellectual pleasures at all. Of all mental manifestations they are the ones lowest in the scale and nearest to sensual pleasures. Their spiritual pleasures consist, we say, simply of the loosing of that turbulent and greedy longing for gratification—gratification of every desire—common to every creature, man or beast. They consist simply of the loosing of that desire from the restraints of reason. And they are invariably fatal to the development of the true high activities that hav the capability of bringing us real and permanent happiness. They are directly opposed to the exercise of the true high faculties, the mental ones. The spiritual pleasures are associated with the sensual ones, and hav always been found with them. For centuries the priests of Europe repressed the development of the intellectual faculties to the end that they might sell to the people their spiritual pleasures. Then, retiring inside their monastic and conventual walls, they indulged their sensual ones. A pope rolling in debauchery or a preacher bathing his desire for gratification in ecstacies of imagined future happiness, and combating the extension of science with its development of the intellectual activities and pleasures—such a one is the devotee of the gross and the low and the enemy of the high. To find in its most luxuriant growth greedy desire and sensual propensity we are not to look among naturalists and philosophers, whose highest happiness is the intellectual enjoyment of nature, and whose highest aim is the knowledge of her laws. We find it in the palaces of the ecclesiastical princes—of those hypocrits who, under the outward mask of a pious worship of God, solely aim at hierarchical tyranny over, and material spoliation of, their fellow-men. Blind to the infinit grandeur of the so-called "raw material," and the glorious world of phenomena arising from it—insensible to the inexhaustible charms of nature, and without a knowledge of her laws—they stigmatize all natural science, and the culture arising from it, as sinful "Materialism," while really it is this which they themselvs exhibit in a most shocking form. Satisfactory proofs of this are furnished, not only by the whole history of the Catholic popes, with their long series of crimes, but also by the history of the morals of orthodoxy in every form of religion.

Editorial Notes.

A GOOD way to ascertain what effect religion has on morals is to look over the names in the criminal items in the dailies, and see what nationality they belong to—our most religious nationality or our least religious one.

ADA SMYTH, at Barnstable, England, reports the *Freethinker*, drowned her little boy in the bathroom, and said she had "sent him to heaven." The doctors certified her as suffering from religious mania. For years she had thought herself to be under God's curse and in the power of the devil. The poor woman is now in a lunatic asylum along with her many fellow-victims of religion.

AT Plymouth, Mass., a national monument in honor of the Pilgrim fathers was dedicated on the 1st. The corner-stone of the monument was laid Aug. 1, 1859. Completed, it has cost over $200,000, collected from all parts of the country. A monument to Paine where he landed would hav been of some propriety. As to that of the Pilgrim fathers, it is worse than rubbish. The most distinct among the belongings landed by the Puritans was a fierce and intolerant Christianity, and that is enough to ruin any country. The reason it has not, so far, ruined this, is that it has been met and mitigated by those of sense and sanity among the people, of whom Paine stands at the head.

THE First Presbyterian church, of Erie, has run afoul of the law preventing the importation of labor. After looking around for some time for a pastor, it agreed to call Rev. H. C. Ross, of Ingersoll, Ont. It has been informed that, Mr. Ross being a Canadian, the law will work in his case and prevent him from accepting the call. What we wish noticed is that when the case of the European professors imported for the Catholic University was considered, the decision was otherwise. This registers the difference in degree of political influence between the First Presbyterian church of Erie and the Romish machine.

THE negroes around Walker's Chapel, in Baldwin county, Ga., hav closed a religious discussion with a tragedy which threatens to lead to lynching. For several weeks the members hav been wrought up over the question of regeneration. On the night of the 9th inst. the discussion grew more pronounced, Henry Sample and Sim Reeves being the leaders of the opposing schools of thought. The brethren soon passed from words to blows, when Sample threw Reeves down and rolled him on the floor. As soon as Reeves escaped from Sample's vengeance he went home, got his shotgun, and hurriedly returned to the church. Reeves waited until Sample turned full breast toward him, when he discharged the full load of shot at him, Sample soon dying. As ever.

IN Alabama a duel was fought on the 10th inst. It was not fought in one of those states in which Freethought is widespread, though if what Christians say were true we should expect those states to be the ones that would hav such practices, and be falling back into barbarous ways generally. No, it was fought in just that state from which we hear of the latest religious persecution. Thus it is ever, barbarous practices and Christian belief going together. It is so in time and so in place. In time, as history shows us that those times in which one was most prevalent were the times in which the other was most prevalent also. In place, as we now see around us that those places in which one is most prevalent are the places in which the other is most prevalent also.

IN news from South Carolina we find in every line this sort of language: "Shooting and cutting;" "a vendetta;" "family feuds;" "caning and shooting scrape;" "shotgun, pistol, and razor;" "shot and killed." Longer stretches of language read like this: "The nimble pistol is again at work in the Palmetto state" (*Sun*). "There hav been no less than five or six shooting and cutting scrapes within the last three days" (Ibid.). "The state is smeared with blood from the seaboard to the mountains" (Charleston *News and Courier*). "Justice has fallen into a state of innocuous desuetude" (Ibid.). Now, is South Carolina known as a strongly Christian state or as one in which Rationalism has made progress? If as the former, what are we to think of preachers' assertions about Christianity producing morality and public order?

EVERYWHERE the effects of religion obtrude themselvs on us. We cannot cast a glance about without its falling upon them and their unfortunate character. The island of Crete, in the Mediterranean, is convulsed with conflicts between the Christians and Moslems. Anarchy prevails there. It has always been the tendency of religious differences to subvert public order whenever they hav not been sternly held under by civil government. Another case in another part of the world is this: In Kingston, Ontario, Canada, on the 12th Catholics and Protestants managed to get together and fight like angry cats when the law officials were out of the way. They threw vitriol on one another and in divers such ways evinced their fulness of divine love. By these sectarian animosities the whole of Canada is held checked in development and civilization.

"ARRANGEMENTS hav been completed for lighting the Metropolitan Museum of Art so that it may be open evenings during the coming winter. There is always a free supply of daylight on Sunday, which would enable thousands of people to see the art treasures who cannot well go at any other time. Is the Sunday sunlight wicked?"

To the question with which the *World* concludes the above, we would humbly reply, Yes. The Sunday daylight is very, very wicked. In fact, on Sunday all nature is wicked. On that dav, all of nature regularly evinces a degree of depravity the most hardened and goes right on working just the same as though Presbyterians had not made all that sort of thing desperately criminal by statute. To tell the truth, it has always been perceived that the Lord is himself inclined to laxness in letting these matters go on as they do; hence these ascetic enactments, which are to be regarded as remedying the too lavish goodness of the Lord.

THE villagers of Freeport, N. Y., hav had two brothers committed for examination as to sanity on account of what they call the men's "strange doings." Once the brothers borrowed an oil stove from a neighbor, carried it to the beach, and roasted a turkey alive. This they said was the offering up of a live sacrifice for the sins of Freeport. The villagers call this "strange doings" now, yet believe like children the supposed writings of men who did the same things twenty centuries ago. It was noticed that a large hole had been cut in the roof of the house. The attention of the owner being called to it, he visited the brothers and demanded to know why they had damaged his property. The elder brother replied: "I cut the hole so that we could see God without having to go out of doors." At this the owner decided they were insane. Yet he believes in the sanity of a Jewish gentleman called Moses who once went up a mountain for the alleged purpose of seeing God up there—and that, too, of seeing him exposed in a highly indecent manner.

Letters from Friends.

U. S. Military Home, Wis., Aug. 1, 1889.

Mr. Editor: I am delighted with the course the postmaster-general is pursuing in regard to Spiritualist mediums. He is cooking the goose of the administration and making smooth the road to victory of the G. O. D. (the good old Democratic) party in 1892. Let him go on, my friend, and Mr. Harrison's administration will fizzle out before the earth makes two more revolutions round the sun, and the Republican party will be buried beyond all hope of resurrection; as was the Whig party in 1852. I. C. B.

Grand Rapids, Mich., Aug. 9, 1889.

Mr. Editor: Has the Lord's inspector of post-offices been around New York yet? He has been to Grand Rapids, and don't you think, out of twenty-nine of his own children only seven were perfect enough to be trusted with the Lord's mail. If he should come to New York, I hope you (and all other cities) will make a note of his doings that we may hav some reliable statistics in regard to the Lord.

I understand the general opinion now is that the Lord did not appear at all at the Johnstown disaster, but was out on one of his summer vacations. Charles Saoh.

Crainville, Kan., Aug. 5, 1889.

Mr. Editor: We had J. E. Remsburg at Chester, who delivered his lecture on "Bible Morals." Christians are losing their grip, I think. They used to get hot at the mention of Freethought; now they shake their heads and hav little or nothing to say. They realize that the foundation is gone from under their system. The old ones will probably die in their old faith, but there is no hope of the rising generation to carry on the work, for they are listless and apathetic. "Hell" doesn't trouble them, and the joys of heaven hav no inducements for them. Yours truly, J. J. Wilkes.

Madison, Ga., Aug. 3, 1889.

Mr. Editor: Mr. L. J. Potts, who champions the ignorance of A. Wilford Hall, says in The Truth Seeker of June 29th: "He [Darwin] admits one miracle, a special creation of God to start animal life. And what is this but an admission that he did not know the origin of life? How could he know of a creation without either having a special revelation from God or being present at the occurrence?" It so happens that Darwin admitted no such thing, as every attentiv student of the great naturalist knows. If Mr. Potts will study Darwin more carefully he will correct his own error. A. A. Bell.

New York, Aug. 10, 1889.

Mr. Editor: As I see in The Truth Seeker of this day that you, as well as a great part of humanity, innocently mix God with Christ, allow me to make the following distinction, which I hope you will be good enough to publish in your next number.

Christ has nothing whatever to do with God, nor with any of the different ways employed by some clergymen to extort money from the poor and the ignorant; but, on the contrary, if it were in his power to stop such mercenary proceedings, which are in open contradiction to his teachings, he would hav done so long ago, even at the risk of being crucified again. If on the other hand God allows his ministers, etc., to make use of his name for those purposes, why should the innocent who is opposed to such speculations be blamed for the guilty? Justice demands that Christ, or Jesus Christ, be spared the sufferings of seeing his name associated in all mercenary proceedings, against which he has so much protested, and to stop which he lost his life.

A Friend of Justice.

Hay Springs, Neb., Aug. 8, 1889.

Mr. Editor: Our effort to colonize Liberals is meeting with considerable success, or at least is giving great promis. Our correspondence is large and is increasing among the Liberal classes.

Our worthy brother S. Decker, of Pleasanton, Kan., has paid us a visit, and looked over the field, and is greatly pleased with our country.

We are expecting W. F. Jamieson to be with us in the latter part of September, when we expect to devote about one week's labor to the interests of Universal Mental Liberty. And after harvest, when the farmers hav more money than at present, we expect to raise quite a subscription list for The Truth Seeker and other Liberal papers.

We would be pleased to hear from all Liberals who favor starting a colony of Liberals in a good, healthy country, where land is cheap and crops good and prospects flattering. Parties desiring a description of this part of the world will receive prompt replies if stamp accompanies inquiry.

Very respectfully, E. W. Miner.

Berlin, N. J., Aug. 5, 1889.

Mr. Editor: Postmaster-General Wanamaker is reported as saying that at the last election God counted the Prohibition votes. A man occupying the place of Wanamaker, with all the world looking at him, ought to keep somewhere in the vicinity of truth and common sense, and be able to prove where God is or that such a being exists before he attempts to make a politician of him and set him to counting votes. If man had ever had a wise creator there would never hav been any need of Prohibition votes nor any others, for then men would hav been wise and each man a law unto himself. I hav lived over eighty-eight years in this world; was taught when a child to believe in a being everywhere present, supreme in power, wisdom, love, and mercy, who loved us all so much that he numbered all the hairs of our heads and watched over us every moment for our good. I hav sought for such a God as sincerely and earnestly, I believe, as any other man that ever lived, and now while trembling at the brink of the grave I must say I am not aware of having ever discovered the footprints nor finger-marks of any such being on the earth. And as for the Bible that is said to hav been written by the inspiration of the divine being, it contains the most cruel, wrathful, revengeful, unmerciful, and unjust sentiments that I ever read, said to be denounced by this God against the creatures said to be made by him without their knowledge or consent.

Let Mr. Wanamaker attend to his regular business and leave God, if there is such a being, to attend to his, and not go beyond his knowledge.

I challenge Mr. Wanamaker to prove the existence of a supreme being, to prove that prayer is ever answered by such a being, or that any man will ever know any more after his brain is dead than he did a year before he was born.

Yours, J. Hacker.

Groveland Farm, July 27, 1889.

Mr. Editor: The Liberals of Forest Grove and vicinity are having a general awakening. On July 14th we had two very fine lectures by Mr. B. F. Underwood, of Chicago. Subject for afternoon, "The New Science and the Old Faith;" for evening, "Evolution vs. Revelation." Both were excellent, but the last was simply grand. Those who hav had the pleasure of hearing this eloquent speaker will appreciate the splendid intellectual treat we were honored with.

He paid his audience the handsome compliment of saying he had given them a deeper scientific lecture than he at first intended. On July 21st we had the pleasure of listening to W. S. Bell, of Chicago. He gave us one lecture, subject, "Liberty and Morality," in his happiest vein. He is a very talented, brilliant speaker, taking the brightest views of this life. There is too much of the "milk of human kindness" in his heart for the black horrors of hell and future punishments to maintain the slightest hold upon his genial, happy nature.

We had the honor of a very pleasant visit with him at Groveland Farm, and from our slight acquaintance should decide him to be a true man, a genial companion, and a steadfast friend.

We cordially recommend him to all Liberal friends, and hope to hav the pleasure of hearing him again in the near future. On the 4th of August the Liberals of this county will meet at Forest Grove at Vert's Liberal Hall for the purpose of organizing under the state Secular Union as the Washington county Secular Union, if that name meets the approbation of the majority of the Liberals present.

When we organize and elect officers for the ensuing year, I shall take pleasure in forwarding the minutes of the meeting for publication in The Truth Seeker, whose friendly face has been gladly welcomed to our fireside ever since the first copy was issued, and, like old wine, has improved with age. Our Liberal speakers are usually annihilated immediately after their departure here by some one of the numerous "sky-pilots" or "middle men" with which our valley is infested. But they, poor fellows, go right on, happily unconscious of their complete destruction. Pity a man doesn't know when he is dead.

What a grand stride Liberalism has taken here in the last ten years! Why, it is almost respectable to be a Liberal, or "Infidell"—with the accent on the last syllable, and two l's; it makes the word sound "meaner."

Ay, it must come! The tyrant's throne
Is crumbling, with our hot tears rusted;
The sword earth's mighty hav leant on
Is canker'd, with our heart's blood crusted.
Room! for the men of mind make way!
Ye robber rulers, pause no longer;
Ye cannot stay the opening day:
The world rolls on, the light grows stronger—
The people's advent's coming!

Yes, we are breathing in liberty and equality with every breath. Yours for Universal Mental Liberty,

Mrs. Sarah C. Todd.

Lexington, Ky., July 24, 1889.

Mr. Editor: De Tocqueville speaks of a division of interests which ruined France. This country need not plead any such excuse. Although the selfish generally outnumber the just and benevolent, a little band of patriots can always be depended on to save liberty in moments of danger. The monsters ready to devour the poor must be outgeneraled, and that speedily, or the peace and safety of our country is at an end. Who will commence this holy work? Consummate skill, exquisit plans, are required.

"Limitation of thought—Agnosticism," begins where common sense stops. Common sense can guide us to the polar star, if there is anything there that an ordinary intellect can grasp. One thing that lessens our strength is the religious cuttle-fish at every corner, who threatens to seize us in his slimy arms. If there is anything worth knowing, or worth having, we ought to obtain it at once, and cease trifling. Religion has propped up tyranny to such an extent that all countries are weak and superannuated, and dare not say their souls are their own. A statesman, Wanamaker, givs consent, by silence, to the fiendish plans of public robbers, by the score, and walks meekly to Sabbath-school and informs young ladies that an infinit God with three heads (I hav seen such in some geography) once debauched a young girl, and left her in her misery; her husband threatened to "put her away;" there was a great fuss in the family, and so on to the end of the tale. He sees a poor, starving widow, scorns her, and goes home to an elegant dinner.

What do we know outside of ourselvs? Oh, we know what the preacher tells us about God—just that, and no more. Then the preacher is our God, to all intents and purposes. This nation is governed by what it learned at Sunday-school, and the Sunday law is slowly eating away its strength and moral courage. Hav we no dignity? Shall we not arise and put an end to such nonsense?

I heard a selfish, wealthy lady observe the other day that if she could only get inside heaven, she would hav nothing to do but enjoy herself. Her ticket to this place was the "death of Christ." See how her education and mental disciplin is thrown away, the pastor of her church developing her credulity and ignorance alone.

We hav evangelists here, and what a fog they are raising! They fight against the dictates of nature, which proceeding produces nothing but monstrosities. The unnatural idea of a "son of God" has been a "horror" on our planet. The mystery of the "father" has not saved the victims of the flood, so that we begin to think that God himself hardly knows enough to go in when it rains.

If God chasteneth his loved ones, we dare not repose in his arms; his anger repels us. But if the devil afflicts us, as some believe, he must usher us into heaven, and God is only entitled to a back seat. What a mist!

We are duly informed to-day that on Sunday night the police of Cincinnati raised a disturbance in a public garden there, attempting to drive out from the place quiet and harmless people. We are foolish slaves in this country. We are victims of the most ridiculous pestilence that ever afflicted human beings. Alhaza.

Chester, Neb., Aug. 6, 1889.

Mr. Editor: We write to tell you that we hav just had the pleasure of hearing J. E. Remsburg. Arrangements having been made to that effect, he came and gave us three lectures, "Bible Morals," "False Claims," and "The Sunday Question." The first he delivered at Chester, the last two at Hebron, towns twelve miles apart, and both boasting a large number of churches for their population. Naturally, we feared the people would not come out to hear, but we were agreeably surprised. They did come out, and judging by certain demonstrations, said demonstrations being clapping and stamping, there are a good many heretics among them. There was a large delegation from the country, of Mr. Remsburg's persuasion, and it was among these that he was made at home while here. Off the rostrum Mr. Remsburg is a quiet, unassuming gentleman. On the rostrum he is a strong and fearless speaker, making his points clear and keen; and to the orthodox he must seem an avenging Nemesis, for he piles one hard fact above another till he has a stack of them, gathered from unimpeachable authorities, many of them from the Bible itself. And in the case of Freethought vs. orthodoxy, nothing is so eloquent as a fact, because nothing is so unanswerable. In "Bible Morals" Mr. Remsburg arrays the Bible against itself. The result is not hard to guess. In "False Claims" he proves that most reforms hav been begun and carried on, not only outside of the church, but with the church opposing. In "The Sunday Question" he shows the absurdity and selfishness of the Blair bill, and proves beyond doubt that Sunday is not a divine institution. We hope to hav Mr. Remsburg with us soon again. Yours truly, Emily Burton.

Odessa, Mo., Aug. 4, 1889.

Mr. Editor: I am demonstrating to these people that there is one man in this country who is not ashamed or afraid to talk Freethought whenever and wherever it comes in the way. I am not afraid to show that I take and read The Truth Seeker; that I am an admirer of Robert G. Ingersoll (Bob Ingersoll, as they sneeringly call him), and that instead of being ashamed of Freethought sentiments I am proud of them. I am proud to own that I do not believe the old Jew book is the inspired word of God—a book containing such absurdities as that God created the heavens and the earth out of nothing; that he caused the earth to bring forth into a flourishing condition all vegetation, bearing fruit after its kind, before he made the sun, moon, or stars; that he made a full-grown man in less than a day, and a woman as an afterthought out of his rib; that he made this couple a garden, put them in it, told them they must not do what he knew they would do, and then cursed them and their posterity down through all ages for doing it—and oh, what a curse! Let us stop and weep awhile for the credulity, the gullibility, of man. A curse from which this infinitly wise and infinitly merciful God left no escape except that we must believe that his eternal son, in conformity to his eternal plan, came down from heaven and was, by an incomprehensible act or game of hocus-pocus played by one specified ghost and one specified virgin, conceived of this virgin and borne by this virgin; and was crucified by the Jews until he was dead, dead, dead, and was buried, buried, buried, for three days, then miraculously brought to life, was released from his tomb by supernatural power, visited some of his friends, conversed with them, and in a short time took flight on the wings of his godship to his old home and to his old father, who by the by is no older than himself, and is one with himself and that ghost. Let us weep again. Is there any wonder that a man should be proud that he does not believe such stuff as this? Very many let on to wonder at it, and I am persuaded that some do really wonder at it, and when I come to this point I feel like exclaiming, "O thou muttonhead, how I pity you and how I hate your seducers!" But when I come to reflect that four hundred millions of people stand ready to take a solemn oath that they do believe not only these few above-mentioned absurdities but thousands on thousands of others of a kindred kind, which may be regarded as a vast city of absurdities, with the old absurdity, the old master absurdity of all, hell and eternal punishment, standing like a stupendous Babel tower in its midst, my heart sickens, and if I thought it would do any good I would say, Let us pray. And I would pray, you can stake your life on that, but it would do no good. So I can see no help for it but just such as Freethinkers are bringing to bear, and I must confess it looks little to me. Wm. L. Worley.

ONONDAGA INSANE ASYLUM,
ONONDAGA HILL, N. Y., Aug. 6, 1889

MR. EDITOR: I send you herewith a clipping from the Syracuse *Standard* of August 5th, that gives an account of a case of religious mania. The man, Reuben Harvey, is now under my care in one of the disturbed wards of the Onondaga Asylum. He is rational upon all subjects, except religion, and though quite consistent upon this, he, like others who believe the Christian doctrin, can hardly be expected to be rational. The jargon with which he salutes all listeners within hearing contains the twang and all the nonsense of the enthused revivalist. The case of Reuben Harvey is a type that is often met with in asylums. It is an every-day occurrence in these institutions for men and women to state, with the utmost positivness, that God or Jesus has spoken to them.

Often they will declare that they represent these personages, and only a few weeks ago a man, subject to occasional attacks of mania, received a command from God to kill two persons to make, as he put it, an atoning sacrifice. His intended victims, however (one of whom was myself), objected to this; promptly restraining him by mild but effectiv measures.

Another man, who was a telegraph operator by trade, manifested his insanity by declaring that God had told him that electric lights were detrimental to health. Previous to the time that he was taken to an asylum, he deluged the national and state executivs and legislators with remonstrances, threats, and petitions for their suppression. I might go on and show scores of cases where religious belief and supposed inspiration were the most prominent features in cases of acute and chronic insanity. Not only does the revivalist find his intensified prototype within the walls of the insane asylum, but the more modern child of inspiration, the Spiritualist, finds his there also.

Upon the camp-ground of the Spiritualists, at Lake Pleasant, Mass., I hav met with the same kind of psychological phenomena that the asylums contain; just as sincere; often as intelligent; always wearing that "far-away look in the eyes," and possessed of the feeling that they partly liv in other worlds than ours. In my opinion the word inspiration has been the stumbling-block of many a brain. I was much pleased with the vigorous letter of J. M. Beall, in THE TRUTH SEEKER of August 3d. I shall be glad to see the time when some of the brilliant minds that espouse Freethought will cast from themselvs that wish-begotten belief in immortality that supports the fallacy of Spiritualism.

To-day the man that holds to a personal God is a timid Freethinker indeed, yet nearly all the Liberals of a few years ago held to the God idea. Let us hope that men who are to come will hav as much courage in their reasoning, and throw aside the baseless illusion of immortality.

Nature, in the positiv speech of her phenomena, proclaims to us that things around us only serve our wishes when we compel them by force to do so. It does not look likely to me that nature will pickle or embalm man's mind just because it is man's wish that his mind should last forever. If a man desires the pleasure to be derived from viewing a part of the earth from a mountain-top, he must climb the mountain or force some one to carry him to the top.

If he longs to visit the moon, nature, God, or anything else won't take him there just because he wants to go. Just so with regard to his immortality-longing. Nature works by a deeper mechanism than man's wishes. True enough, every vibration from the atom's movement to the surgings of sidereal systems is on record, in nature, and will continue on record forever; therefore the individual hereafter of the Christian or the Spiritualist is like the picture in bright colors to tickle a childish fancy, and not like the majestic panorama of reality into which the philosopher may work without hopes or fears, but with the confidence that any truth that he may find is a million times better than all man's hopes and all his dreams.

C. E. BOYNTON, B. S., M.D.

"Gabriel, blow thy trump! I, God, command it," uttered in a deep, hoarse voice, rang through the Zion African Methodist church at the services at 10:30 o'clock yesterday morning. Rev. M. H. Ross, the pastor, was preaching a sermon on "The Water of Life," when this interruption occurred.

The congregation was startled and frightened. "Gabriel, blow thy trump, I command you! Come, ye children, from the ends of the earth. Let the gates of hell be opened."

The speaker stood up in his pew, and was gesticulating wildly while he shouted. He was recognized by everyone as Reuben Harvey, a colored cook, who has housekeeping rooms in the Remington block. His sudden and crazy speech almost created a panic. Some people hastily left the church. Harvey, instead of growing calmer, repeated his words in louder tones. He was greatly excited and had evidently and all at once become insane. Finally two stalwart colored brothers led the lunatic from the church and sent for the ambulance. The ambulance not arriving at once, the men started at about 11 o'clock with the unfortunate man down East Washington street toward his home. A great crowd of men and boys gathered around and followed. Harvey kept his arms above his head and shouted commands to Gabriel all the way to South Salina street.

Harvey's rooms are on the top floor of the Remington block. When these rooms were searched the entrance door was found locked with a padlock.

"Open, Mary Magdalene, open unto me. I command it. Now I will show you doubters that I am God. Open the door, I say," screamed the crazy man. Then, without waiting, Harvey struck the door with all his power, rushed against it, and burst it open. His actions at church and on the streets attracted the attention of thousands of persons, many of whom supposed that the man was nothing more than one of the loose religious cranks of Syracuse.

Reuben Harvey is one of the best-known cooks of the city. He is rather small and slight of stature. He has lived a life consistent with his professions of strict temperance. He has always been a very religious man and has studied the Bible very closely when not at work. His former employers hav only the kindest things to say of him. Lately Harvey has grown more and more religious until he has stopped work to exhort. About six weeks ago his latest employer concluded that Harvey was ceasing to be valuable to him, and let him go.

During the past week Harvey is said to hav done little else but read his Bible. A *Standard* reporter went to Harvey's rooms in the Remington block at 11 o'clock last evening. Harvey was still shouting to Gabriel, commanding him to blow his trumpet, and ordering out "the golden chariot." Mrs. Harvey was alone with the lunatic. He should be immediately removed to an asylum. Mrs. Harvey, it is said, is in danger of being affected by the same delusions.

INDIAN GROVE, MO., July 23, 1889.

MR. EDITOR: Self-interest prompts every intelligent, thinking individual to look as deep down into the great and grave problem of human destiny as his power of penetration will admit of his going. Though not altogether from selfish motivs, for we think candidly, we think seriously, in behalf of the entire human race, because evidently one common fate awaits them all. There is an intense desire in the human heart to know if there is a spirit in man that survives the dissolution of the body—the physical system that generates mind and spirit, if there be, in fact, such a thing as spirit aside from the breath of life that animates all living bodies. We hav all parted with dear friends, those we loved and who loved us. We hav stood by them when the turbid waters of the mystic river lashed the shore at their feet, with grief that chills the vital fluid of life, that paralyzes the pent-up emotions of our aching hearts until there is no power to giv utterance to our unspeakable sorrow. We hav beheld them fade from our view, and we are left on the strand of time, inconsolable, lonely, and sad. But their memory survives, enshrined in our hearts, ever sacred, and cherished by the enduring ties of our most ardent love and veneration. And if their spirits continue to exist in a conscious state,

> In some far-away clime,
> Unhurt by sorrow, undimmed by time,

what would we not giv for some ocular demonstration of the fact that our lost ones liv? What would we not giv to know the conditions under which they exist, to know that we shall be permitted to meet them, and to recognize them as our own loved ones long lost; and be permitted to enjoy their presence forever? These and similar reflections produce a wholesome effect on the mind, teaching us to become more tolerant, to exercise more charity toward the diversified opinions entertained by others, and not to be hasty to impeach the motivs of others when they express what they claim to be their honest convictions relativ to this very interesting, and to me inexplicable, question.

Now, it must be evident that any system of religion that stultifies the intellect and perverts the judgment to the extent that its devotees are unable to conceive of the possibility of an individual holding views different from those entertained by themselvs and being at the same time equally conscientious and sincere, tends to ferment sedition, discord, and strife, and therefore is not entitled to the claim of divine inspiration. These obnoxious features are and always hav been characteristic of the Christian religion, and they hav always constituted a successful bar to the harmonious coöperation of all the members of society, so essential to the advancement of civilization and intelligence. If the Christian religion is the wisdom of God directing omnipotence in the unfolding of a scheme designed to harmonize the conflicting elements that rankle in the human breast, and thus restore peace on earth and good will among men, it certainly has proved the most dismal failure recorded in the annals of time. Now, if God has given to mankind a system of religion for their observance, a divine law to govern and control the actions of man, the prime object doubtless was to regulate the conduct of man in relation to his fellow-man; to inculcate proper conceptions of the duties and obligations of life; to imbue his mind with a real love for true practical charity; to qualify him for the honest, self-sacrificing labor of the philanthropist, and to elevate him and place him on a higher plane of moral and intellectual development—in a word, to make of him a better, nobler, and grander being than he could possibly become under any other conceivable circumstances. Will Christianity do this? The past history of the church is a negativ reply to this interrogation. Well, then, unless Christianity will make of an individual a better person than it is possible to be without it, it certainly has no claims either on our time or on our conscience and is not in any sense essential to our happiness and comfort, which things should be the chief end of human endeavor, the goal of our higher ambition.

Surely no one would be so egotistical as to claim that the so-called unregenerated man was incapable of forming as high and exalted a conception of moral excellence as the regenerated man. Whether this fact be admitted or not, it remains none the less true. And there is not one single moral work, of charity or love, or any good thing that makes man and woman truly good and useful, that man cannot perform in a state of unbelief and outside the pale of the church as effectivly as though he was the most devoted Christian on earth. In fact, as Mr. Washburn has said, all the good performed by the church is common to the principles of humanity found outside of the church, and that will continue to exist and influence men and women to noble acts of daring heroism and self-sacrificing devotion to the cause of humanity in ages to come, when the waning faith in Christianity has become as obsolete as the most antiquated of all the heathen mythologies known to man. Separate morality from Christianity and what hav you left? You hav left a bone of contention that the nations of earth hav been fighting about for the last nineteen hundred years; a bone that has been prolific of more bloodshed, carnage, contention, and strife—a greater source of misery, wretchedness, and woe—than any other one thing that has ever agitated the minds of men. By a careful analysis we find that Christianity is a compound, composed of morality and blind credulity or faith in supernaturalism. It is the cohesivness of morality that holds the fabric of church together in opposition to the adverse law of disintegration—which, however, is surely and steadily doing its fatal work, as evidenced by the universal decadence of faith throughout Christendom. The only thing pertaining to Christianity that has ever done the world any good is the morality that she inculcates. But when we consider that the church has always taught that man within and of himself is not capable of practicing the little good that he knows; that he is dependent on extraneous power and influences to prompt and move him to good works, and that a good work once accomplished is not meritorious in itself, we are almost constrained through the impetuosity of our indignation to pronounce the church an unmitigated curse.

I am aware that it is claimed by the nineteenth-century Christians that the true, genuin disciple of Christ does not and never did persecute for opinion's sake; that he adopts the motto and practices the principle, Do unto others as you would hav o hers do unto you. To the superficial observer the term Christian may appear somewhat ambiguous. Among all the multiplied parties and sects into which the religious world has been divided and subdivided, there are no two that can agree as to what constitutes a genuin Christian. The significance of the term can best be determined by time and location. During the Dark Ages, a period of time that embraces about twelve hundred and fifty years when the rack, the thumbscrew, and the iron boot were the arguments employed by Christians to win souls to Christ, the term Christian, wherever used, in any part of the world ruled by the triple-crowned despot of Rome, indicated an individual that believed in the divine inspiration of the scriptures; that conformed strictly to the rites and ceremonies of the church as he understood them to be defined and set forth in the inspired volume; that recognized the pope as the vicegerent of God and the infallible head of the church militant, whose sovereign prerogativ it was to command, while it was his own imperativ duty to obey. However, we find at a period of more recent date this type of character branded as that of the basest and most dangerous of heretics by the pious and most devout puritanical bigots that infested society in the neighborhood of New Salem and other contiguous localities throughout the New England states. To this beautiful, fertil country, the typical land of corn and wine, the refugees from Christian, intolerant Europe hav fled, from home and friends and the land of their nativity, to escape the rigorous religious persecutions waged against them by those that preach the doctrin of peace on earth and good will among men, to set up for themselvs and establish on a firm basis an ecclesiastic despotism flagrant in fiendish barbarism, and that would hav been unsurpassed for cold-blooded atrocity by the Spanish Inquisition in her palmiest days had not the less intolerant government of Protestant Britain, from which these social vampires had fled, restrained and held them in check by the fear of her military power. In those days the term Christian indicated a character in many respects opposit and irreconcilably opposed to what constituted a recognized Christian in the more remote period to which I hav referred. We might proceed to greater length. But it would be superfluous, as you hav already concluded that the Christian is an individual who practices the rites and ceremonies of the church as he understands them to be set forth in the Bible. But these sophisticated equivocators cannot deny that during the Dark Ages faith in the Bible was universal. It was the guiding star of every man's life. There was no opposition that assumed the proportions of a formidable antagonist. The teaching of the Bible or the church was the rule of faith and practice. The words of Christ were the paramount authority, and when, in secret conclave in some remote, gloomy recess of the monastery, the chosen followers of Christ, the self-constituted vindicators of heaven's justice, assembled in solemn council deliberating on the shortest, surest, and most convenient method of disposing of heretics, those by whom their God had been offended and themselvs completely outraged, it was remembered that Christ in the plenitude of his mercy had said, "It were better that a millstone was hanged about his neck and he were drowned in the depth of the sea." This settled it. In fact, under the circumstances this was considered the most convenient and the most expeditious manner of disposing of the case. In confirmation of the justice of the final decision they read the significant expression of St. Paul, "I would that they were cut off, those that trouble you." Also, "If an angel from heaven preach any other gospel, let him be accursed." But to cap the climax, to settle any misgivings that would arise in the event that father or mother, or perchance an only child, should be numbered with the transgressors, the venerable saint, acting the role of prosecuting attorney for the kingdom of righteousness, read in measured, sepulchral tones, "He that will not hear this prophet shall be cut off from among his people;" "Bring hither these my enemies that would not that I should rule over them [those that talked of freedom, loved humanity, and resisted the tyrant] and slay them before me." With the foregoing, supplemented with, "Whatsoever ye do, do it heartily as unto the Lord," they proceed at once with alacrity and delight to execute the sentence passed by an ecclesiastic tribunal, composed, not only of believers, but of genuin Christians, presided over by the inspired word of the Lord. The term Christian is not a misnomer. They hav vindicated their claim to the title by a rigid adherence to the teaching of the Bible. They hav been directed by the dictum of the Holy Ghost, and should be taken in full fellowship by the nineteenth-century Christians. What will be the universal verdict pronounced by all intelligent, justice-serving, liberty-loving men and women when they shall hav become thoroughly conversant with the pernicious influence that Christianity has exerted on mankind?

W. E. WALTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Found Asleep.

The summer sun is shining high,
And yet the carrier stays;
The burning noon comes farther on—
What is it thus delays
The brawn old horse and nimble wheels
With that true, patient man,
Who daily brings the tide of mail,
A government veteran?
Look down the lane, and o'er the field;
He must be coming now—
The sunshine in his honest face,
The damp curls on his brow.

Oh, dear! how anxious we hav grown!
What can hav happened on
That plain, short road while here I wait
A letter from my John?
And now the sun is nearly set;
No mail may come to-day;
He never, never stays so long,
Nor loiters on his way.
But winter morns and summer eves
He's out upon the road,
The pleasant word and cheery smile
On everyone bestowed.

But see! across the prairies there,
A stranger driving down;
I wonder if a messenger
Is coming from the town?
Yes! 'tis the mail-bags in his cart;
Some one is ill, I know,
When that most loyal friend of ours
Could keep us waiting so;
And we in such a mad suspense,
A whole day come and gone,
With melancholy tears fast shed
To hear from "Papa John."

"Good morning, stranger! walk right in,
Please, sir, and hav this chair,
And tell us why this summer morn
The dusty mails you bear.
Has aught of harm o'ertaken him
Who always came so true,
And halted not in rain nor shine,
As many others do?
But, ah! there's something in your eyes,
You turn away your face;
I feel vague fears within my heart
To see you in his place.

"Pray tell me, do: 'tis hard to bear
This dull uncertain dread—
Man! what is this wild tale you bring?
That little carrier dead?"
Found all alone this lovely morn
Wrapped in a peaceful sleep,
As though he dreamed such pleasant dreams
'Twere wrong almost to weep.
Yet we may cherish all the good
He did while he was here;
Death is the guest who comes to all,
A presence none may fear.

Frenchtown, Neb. MARY BAIRD FINCH.

The President's Cow.

A nativ and old resident of Washington tells the following anecdote which was current and credited in Washington during the brief administration of President Harrison, who was called the "Cincinnatus of the West" by the Whigs, and "Granny Harrison" by the Democrats. When he came to Washington to be inaugurated, no one was surprised at the plain looks and the simple manners of the old hero, because the pictures of the log cabin in which he had lived were common during the campaign as illustrating his simple habits. No, nor were they incredulous of the story soon heard of him.

It seems that there was no cow—or no satisfactory cow—at the White House, so the old ex-farmer made inquiries, and learned that Saturday was the day when the drovers came in from the country to the Marsh market to sell their cattle. Consequently, early on Saturday morning, President Harrison, instead of sending a servant, arose and walked down to the market. There he found cows "galore!"

He soon made a trade with a burly Montgomery county drover, by which he became the possessor of a fine Durham.

"Where shall I drive it, sir?" inquired the drover, who did not recognize the president.

"To the White House. I will show you the way," replied President Harrison.

"Why, you don't mean to say, friend, that you've brought this yere beast for old Granny Harrison?" demanded the drover with dilated eyes.

"Yes," replied the old hero, without showing the resentment that a smaller man might hav thought necessary.

The drover left his cattle in the care of his son and turned the Durham out on the avenue, where he and the president walked side by side behind the cow, guiding her way. The president on the inside gently raised his stick when Sukey made an effort to promenade the sidewalk, and the drover flourished his whip when she threatened to break into the middle of the street.

"I'm a Democrat myself," the drover volunteered to inform his companion, "and voted for old Van, of course; but the other day at the 'nauguration—ha! ha! ha!—I'll be doggoned if I didn't fling up my hat and hurrah for Granny Harrison with the best on 'em! Couldn't help it, somehow."

"Thank you," said the president.

"Oh, you're a Whig! But I might a known that by your having a siteration in the White House, as I s'pose you hav, hain't you?"

"Yes," said the president.

"What be you there, now? Gardener?"

"No."

"Coachman, then, or body servant?"

"Neither. I suppose I may call myself a general servant."

"Oh, yes! Run errands, wait on the table, answer the door-knocker, and like o' that," remarked the drover, who had no idea of what the domestic establishment of the president of the United States was like.

"Something not very unlike that," said the president, with a tolerant smile.

"Do you see much of Granny Harrison, now?" inquired the man, as they neared the White House grounds.

"Considerable," said the president.

"How do you like the old fellow?"

"That's hard to tell. Too well, most likely," thoughtfully replied the old hero.

"I'll go bail you do!"

"Well, here we are," said the president, opening a gate that led to the stables.

Several men-servants came forward, touching their hats.

"Take charge of this cow and attend to her!" ordered the president.

Then, turning to the drover, he said: "Come, friend! Come into the house and take some breakfast."

"Thanky! I don't care if I do! Say, could you get me a sight of old Granny Harrison?"

"Didn't you see him at the inauguration?"

"Lor', yes! but not nigh enough to know what he looked like! I would like to get a squint at him, anyways!"

"Come in, friend," said the old soldier, leading the way up the steps and through the south door, into the mansion.

The drover turned around and looked out upon the extensiv grounds, and then remarked:

"A better place than that ar log cabin out in Ohio!"

"I don't know," replied the old soldier, leading the way along the hall.

Here they were met by a servant dressed like a clergyman, who bowed and opened a door to the left. The president ushered his guest into the family breakfast-room, where breakfast was standing ready.

"Lor'-a-mighty! what a sight of silver and chiny!" exclaimed the drover, gazing on the glittering service. Here were more servants, who, with deep bows, placed chairs to the table.

"Sit down, friend!" said the illustrious host, politely indicating a chair.

"Look a here! I say, now! Ain't you taking on a great liberty? Granny Harrison wouldn't like this here now, would he?" inquired the drover, puzzled and hesitating.

"I think he would, very much. Pray sit down."

"Now, just look here, now! Ain't you too fresh?" inquired the drover, with his hands on the back of the chair, which, for some reason or other, he did not take. "Who be you, anyhow, as makes so bold and takes sich liberties in the president's house? You ain't told me your name, nor likewise your siteration here as givs you so much freedom."

"The people call me William Henry Harrison, and hav made me president of the United States," quietly replied the ex-farmer.

"*Lord almighty!!!*" cried the drover, and he bolted from the house and never stopped running until he was off the grounds, and when he sat down on the curbstone, "he cussed himself gray!" as his wife said.

Correspondence.

NEOLA, IA., Aug. 7, 1889.

DEAR MISS WIXON: I thought I would write you a few lines to let you know how I was getting along. We traded our farm near Tilden, Neb., for a store and stock of hardware and furniture in Neola, Ia. We moved here the 1st of March, and I went to school two months and school closed till the 1st of September. We had a very hard rain this forenoon, and it was so dark that we could not see to do anything in the house. Well, I will stop for this time.

Yours truly, GEORGE WHITNEY.

ROSE, MICH., Aug. 7, 1889.

DEAR MISS WIXON: I thought I would write a few lines to the Corner. I am ten years old. I go to school, and study arithmetic, writing, spelling, geography. I liv with my grandpa. He takes THE TRUTH SEEKER, and I take much delight in looking at the pictures and reading the letters in the Corner. I would be glad to receive a visit from you or any of my little friends. My grandpa is a Freethinker all the way through, and you would be very welcome.

Yours, with respect,
LUELLA M. ELLINWOOD.

P.S.—Post-office address, Fenton, Mich.

[If the editor of the Corner should ever go to Michigan, it would giv her much pleasure to call on Luella as well as many other friends in that state.—ED. C. C.]

OAK MILLS, KAN., Aug. 6, 1889.

MISS WIXON, *Kind Friend:* The Children's Corner in the last TRUTH SEEKER (August 3d) was a good one. Your article on "One Day's Outing" was read with exquisit pleasure. The little poem by Louis N. Crill was very beautiful and touching, and the "Words of Wisdom" from the brilliant pen of Thomas Jefferson helped to make the Corner valuable and instructiv. I hope all the young Liberals will take an interest in your work, and do all they can to show their appreciation of your efforts in their behalf. Heston's picture of the Johnstown flood was a good one. I will write something for the Corner as soon as convenient. Always your friend,

GEO. J. REMSBURG.

[We are very grateful for the above kind appreciation of our efforts. If there were more such young men as our friend George in every community, the world would be the better for it.—ED. C. C.]

Science Column.

Spiders.

You call a spider an ugly, dirty thing. That's because you never hav examined one very minutely. Just look at one—four pairs of legs and two claws on each foot, though some hav but one and others more. There are seven joints in the leg—one or two can be dropped upon occasion, but new joints will grow again. The spider has six or eight eyes, and can see all ways. He has a mustache on his upper lip, see? and pretty little fangs, and a very sharp hook on one, which he generally carries doubled up, but when he wants to fight, or catch a fly, out comes this weapon, at the end of which is the mouth of a duct of a poison gland. He has a fine sense of touch in his feet, and a delicate nervous system. His blood is white and his liver is large and yellow. He has a heart and respiratory organs, although you might think him quite heartless when he coaxes a harmless miller into his parlor but to devour him for dinner. He is a spinner by trade. He has a wonderful apparatus for spinning, glandular tubes and follicles in the center of the abdominal region, varying from a hundred to a thousand.

Did you ever see a spinning spider? Just watch one and note how elegantly he builds his home. With what accuracy he spins and fastens his threads of silk! The ingenuity displayed by spiders in making their web houses is remarkable, and shows marked intelligence. Spiders descend by their silken one-string ladder head-downward, and roll their threads in a bundle as they go upward. They can go from bush to bush, from building to build ing, by their tight rope, made as they go along.

Spiders are very kind to their babies and guard them carefully in infancy, which kindness is often repaid when they are grown up by the children eating their fathers and mothers.

There are several varieties of spiders, the meanest of which is the wolf spider, which makes no web, but prowls about in the nighttime, hiding in holes in the ground, and seeking whom he may devour. The "daddy long-legs" is a species of the spider family, but he is harmless. Some other kinds are very poisonous. In the South there is a kind of spider that the Indians eat, and call delicious food, as well as ascribing to it medicinal properties. The tarantula is a very large and poisonous spider living in California and Texas, and other Southern localities.

Yes, you can tame spiders and make great pets of them. There was a prisoner once in the Bastile by the name of Pelisson, who made friends with a spider, who came at the response of a call from a flute to feed on the flies that Pelisson caught for him. Thus the prisoner passed many otherwise tedious hours.

Once a man in France kept eight hundred spiders in an apartment, and they were made very tame and gentle. He kept them for the silk that they made, for they can make silk, although not so well as the silkworm of commerce. If you examin their silk you will perceive it is exceedingly fine and strong. Astronomers use it for dividing the micrometer. The threads are very delicate, and it takes four million strands to make a filament as large as a human hair.

The spider can build bridges and take himself wherever he pleases. He can spin a rope and swing himself for hours at the end of it. He is cleanly in his habits, and if you let him stay in the house he will destroy insects, and make himself as useful as he can.

Does he think and reason? It seems to me he must, after a fashion. He is affectionate, betrays fear and anger, and is an excellent warrior, and uses art and deception when inveigling an innocent fly into his apartment.

S. H. W.

QUESTIONS.—Describe the spider. What is his trade and occupation? Describe the way he builds his home as you hav seen it. How do spiders propel themselvs? What about babies by spiders? Are there many varieties of spiders? Which is the meanest? Is the "daddy long-legs" a spider? Are spiders ever eaten for food or medicin? What do you know about the tarantula? Can spiders be tamed? What did Pelisson do with a spider? Where was Pelisson then? Can you tell anything of the Bastile? What do spiders make? Are they builders, too? What use do astronomers make of spiders' threads? How many threads does it take to make a strand as large as a human hair? Of what use is the spider in the house? Do you believe the spider thinks and reasons?

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The light of the world is science.
Like sunshine at noonday its glory shone in;
The light of the world is science.

CHO.—Come to the light, 'tis shining for thee:
Sweetly its light has dawned upon me,
Once I was blind, but now I can see;
The light of the world is science.

No darkness hav we who in science abide,
The light of the world is science.
We walk in the light when we follow our guide,
The light of the world is science.

Ye dwellers in darkness with myth blinded eyes,
The light of the world is science.
Throw off superstition and open your eyes,
The light of the world is science.

No need of the creed-lights to lead as of old,
The light of the world is science.
For nature shows truths more precious than gold,
The light of the world is science. —*Reason.*

Evolution.

What a wonderful problem is human life!
How strange, beyond all thought,
Are the changes that evolution
In its magic whirl hath wrought!

Whole races of beings perished
Before man saw the light,
And his origin and history
Runs backward into the night.

Men spring forth out of the darkness
Like sparks from the smitten steel
And drift back into the darkness—
Their destiny who shall reveal!

The air we breathe is laden
With atoms that lived of yore.
And the atoms that liv in our bodies to-day
May hav served the same purpose before.

Then round in an endless spiral
The tide of being flows,
And the blood that runs in your veins to-day
Perhaps may hav blushed in the rose.

Not a single leaf that falls to the ground
But lends its life to some other tree;
So I wait my lot in humble trust,
For God knows best what is best for me.

—*Livy Penny in the Mount Desert Herald.*

Why People Go to Church.

Some go to church, just for a walk,
Some to stare, to laugh, and talk.
Some go there to meet a friend;
Some their idle time to spend.
Some for general observation;
Some for private speculation,
Some to seek or find a lover;
Some a courtship to discover.
Some go there to use their eyes,
And newest fashion criticise.
Some to show their own smart dress;
Some their neighbors' to assess.
Some to scan a robe or bonnet;
Some to price the trimming on it.
Some to learn the latest news,
That friends at home they may amuse.
Some to gossip, false and true,
Safe hid within the sheltering pew.
Some go there to please the squire;
Some his daughters to admire.
Some the parson go to fawn;
Some to lounge and some to yawn.
Some to claim the parish doles;
Some for bread and some for coals.
Some because it's thought genteel;
Some to vaunt their pious zeal.
Some to show how sweet they sing;
Some how loud their voices ring,
Some the preacher go to hear,
His style and voice to praise or jeer.
Some forgivness to implore,
Some their sins to varnish o'er,
Some to sit and doze and nod,
But few to kneel and worship God.

—*America.*

Darwin and His Neighbors.

From the Pall Mall Gazette.

I was fossil-hunting the other day, writes a correspondent, in a chalk-pit near Keston, when a thunderstorm forced me to take shelter in a shed, where I had an interesting conversation with two old workmen. "Do you find many fossils here?" I asked. "Yes, sometimes we git one or two, then we maybe find a lot more of the same sort near it. Gentlemen comes along about every two days and picks 'em over. I found some shark's teeth once. Mr. ——, at Bromley, said they was mammon's [mammoth's!] teeth, but I took 'em to Sir John Lubbock and Mr. Darwin and they both said they were shark's as soon as they saw 'em. Maybe you've heard of Mr. Darwin?" "Yes, I hav heard of him. Did the people around here often take things to him?" "Sometimes, when they wanted to know what anything was. He could always tell 'em. Master Frank will now if you go to him; he's very clever." "I once took a effet [eft—a lizard] to Sir John," chimed in his comrade. "I killed it up yonder by the barn. Bob saw it first, but he was frightened. He'd been boozing for a week, and would 'a been scared at anything. It was about that length [about a foot], and Mr. —— telled me to tek it straight down to Sir John, it hed such eyes. I went into Sir John's room; he was at home; but he couldn't tell me what it was. 'Wait a bit here,' he said, 'and I'll look at my books.' So he went out for about a quarter of an hour. His room was full of all sorts of things—lizards, toads, vipers, and nearly everything. When he came back he told me what it was, and gave me half a sovereign. 'That's the male,' he said; 'you'll find the female near the same spot.'" "Which Sir John was that?" "That was old Sir John. I took a pair of live effets once down to young Sir John. Sir John as is; the one as knows a lot about ants."

Hear Romanists Talk.

From the Western American.

The laity hav no jurisdiction and power over the clergy.—*Council of Constance.*

Our church is God's church, and not accountable either to state or country.—*Pope Pius IX.*

The church is certainly intolerant in matters of doctrin. True; and we glory in it.—*Mgr. Segur.*

We are not advocates of religious freedom, and we repeat we are not.—*The Shepherd of the Valley.*

God's tribunal and the pope's tribunal are the same. All other powers are his subjects. —*Muscovius.*

All legislation must be governed by the will of God, unerringly indicated by the pope. —*Priest Hicker.*

In one word, that pest, of all others most to be avoided in a state, unbridled liberty of opinion.—*Pope Pius IX.*

This country must become Catholic, or else our religious history will not be what God designed it to be.—*Priest McGlynn.*

There is ere long to be a state religion in this country, and that state religion is to be Roman Catholic.—*Priest Hicker.*

God hath made the political government subject to the dominion of the spiritual Roman Catholic church.—*Cardinal Baronius.*

The Protestant is bound to be liberal to Catholics, but Catholics cannot be liberal to any party that rejects the church.—*Tablet.*

Let God arise; let him repress, confound, annihilate this unbridled license of speaking, writing, and pub'lishing.—*Pope Leo XIII.*

The freedom of thinking is simply nonsense.—*Mgr. Segur.*

The pope, by divine right, hath supreme power over the whole world, both in ecclesiastical and civil affairs.—*Cardinal Billarmine.*

Religious liberty is merely endured until the opposit can be carried into effect without peril to the Roman Catholic church.—*Bishop O'Connor.*

That we may in all things attain the trusts; that we may not err in anything, we ought even to hold as a fixed principle that what I see white I believe to be black, if the superior authorities define it to be so.—*Ignatius de Loyola.*

The Irish Roman Catholics are now preparing with unusual spirit to take part in the present presidential contest. Their purpose is open and avowed.—*Freeman's Journal* (R. C.).

Be careful not to truckle in the smallest particular to American prejudices. Yield not a single jot of your own, for you hav as good a right to your prejudices as they.—*Irish Journal.*

Stop It.

From the National Economist.

While numbers of our citizens are flattering themselvs that they are relieved from the support of an enormous standing army, which burden so afflicts the unfortunate people of European monarchies, it may be of interest to them to note the following figures: According to the statistical abstract for 1887, prepared by the bureau of statistics under the direction of the secretary of the treasury, the net ordinary expenditures of the nation for 1887 were $220,190,602.72. Of this amount $38,561 025 85 went for the army, and there was $75 020.101.79 paid in pensions, and $15,141,126.80 paid for the navy. This makes a total expenditure of $128,731,254 44, showing about sixty per cent of the total ordinary expenditure to hav gone into the military establishment. Now let us compare these figures with the amounts expended by the great powers of Europe on their armies and navies. Russia expends on both $165,500,000, or about thirty-five per cent of her ordinary expenditures; France, $144,000,000, or twenty-four per cent; Great Britain, $130,000,000, or thirty-one per cent. The others in smaller proportions. Since this report of the treasury department vastly increased appropriations hav been made for the navy and for pensions, the pension appropriation last year being almost ten millions more than for the year cited, and likely to be increased by the next Congress. This shows our expenditure on what is the equivalent of the European standing armies to be almost double that of the most powerful autocratic nation on earth, and more than double that of the two leading powers of the continent, while it is almost double the expenditure of Great Britain, and was during the last fiscal year more than double. This being the case, where hav we the grounds on which to base our self-gratulation? This is only one of the instances in which our people deceive themselvs, and close investigation of all existing conditions will show that this is really a small imposition when the entire account is made up. It is well enough to feel a reasonable pride in our institutions; but it is not best to take the rhetorical declarations of office-seeking demagogs for establishing a fact and howl ourselvs hoarse over a triumph that only exists in imagination. First investigate, prove that a claim is true, before giving away to frantic demonstrations. So far as financial oppression goes, there is no people on earth much more severely burdened than those same Americans, and the only difference in the oppression here and elsewhere is that it is done more nicely and ingeniously. Indeed, it is accomplished with so much skill and delicate nicety that it somewhat resembles the modern manner of amputating a limb, which is done before the patient discovers it, but he is a cripple for life although he escaped immediate pain.

A Union of Church and State.

From the Chicago Morning News.

I am informed that upon each monthly payday of city employees, especially the police, there is to be found at the city hall and the police pay-stations from one to half a dozen nuns, or sisters of charity, seated at a convenient point where the men hav to pass after receiving their pay, and into whose open palms each employee is expected to drop a portion of his salary as he passes out. To giv the affair an air of authority, so far as the police are concerned, the police captain often acts as chaperon to these nuns, standing guard to see who contributes. Of course, the patrolman, knowing the eagle eye of his captain is upon him, and not wishing to incur his displeasure, stands and delivers for the benefit of the Roman Catholic church.

As the writer is not a member of any church, and does not believe in the union of church and state, even indirectly, he fails to see the justice of this bleeding operation. But, if it be right and proper, then where in the name of all that's great and good are the other churches, such as the Episcopal, Congregationalist, Baptist, Methodist, Lutheran, etc., that they are not represented each payday by begging committees, that they may receive their share of the city taxes? They surely need not be at all backward in going into the scheme, as we hav a Protestant mayor—at least he is supposed to be one, being away up high in Freemasonry, an institution that comes in quite often for a scoring from the Roman Catholic church. It is therefore supposable that he would make no serious objection to the Protestant churches coming in on the "stand and deliver" racket.

If the present state of affairs is kept up it probably won't be long before our city authorities adopt the plan of the Pennsylvania coal barons, by putting the Roman Catholic church's share in a separate envelope, leaving the poor devil of an employee to accept what is left, and for the same reason, too—viz., so that the priests will hold their flocks in line for the powers that be.

No person in this enlightened age can object to anyone giving whatever he may please to the church of his choice, but to subject men, because they are employees of the city and paid by public funds, to running the gauntlet of a horde of church mendicants should not be tolerated in free America for an instant.

AMERICUS.

Why Are They Arming?

From the British American Citizen.

British American Citizen: In your last two numbers, under the heading of "A Menace to the Nation," you call the attention of your readers, as you hav repeatedly done before, to the great number of Roman Catholic military organizations throughout the country, and express surprise that they should be permitted to exist, considering the fact that their allegiance is to a foreign power, also that they are made up of the most inflammable and most ungovernable portions of our foreign population.

It certainly is a wonder to every thinking mind cognizant of the fact that these organizations are allowed to exist and to drill and parade right before us. We naturally ask the question: "Why these preparations in our midst in a time of peace? and what is the necessity for this class of aliens in our land being educated in a knowledge of the use of arms any more than the loyal American citizen?" Those of us who hav not forgotten the words of Monsignor Capel at Chicago, that "ere long they would send bullets to the government agents rather than pay taxes," and similar expressions from other prominent members of this political religious body, are likely to look upon these military companies with some degree of apprehension, believing that the men just quoted will be only too glad to make good their words when the favorable opportunity occurs—that opportunity which they seem to be looking for and making preparations for, and when, Lieutenant-Colonel Amyot of Canada says, they will be ready "to guard their institutions." . . .

Boston, July 11th. AMERICAN.

Canada.

From the Argonaut.

The French Canadians of the province of Quebec are resisting any attempt to compel the schools of the province to receive aid from the government to teach English. The Roman Catholic church, in the arrogance of its majority in the English province, refuses to permit the English language to be taught in its free schools. Political insolence could be carried to no further extent, and we know that whenever the time shall come that the church of Rome can marshal a majority of Roman Catholic votes in any state of the American Union, under the direction of clerical influence, a mode will be found to destroy our American system of non-sectarian free schools. There is a religious war, almost a race war, now existing on the other side of our Canadian line. A similar calamity to our country we are desirous of avoiding.

Ignorant, and Needs History.

From the American Sentinel.

The Overton (Neb.) *Clipper* has the following in reference to some lady who is securing signatures to the remonstrance against the Blair bill and kindred measures:

What lunatic asylum has broken loose? Last Sunday an old woman was in town with a petition to Congress to not make a church and state government of the United States.

To this the Phelps county *Herald* replies as follows:

Evidently the above paper favors a church and state government. If so, it does not realize its position. Better study history a little better, and see what hav been the terrible results of a union of church and state in the past. All honor to the "old woman" who is contributing her mite toward keeping church and state forever separate.

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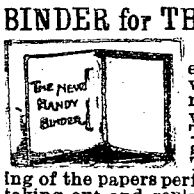
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News of the Week.

THE number of acres in the Sioux lands to be opened has been found to be 9,000,000, not 11,000,000.

IN Kansas and southeast Nebraska floods hav done great damage and driven hundreds from their homes.

AT Chicago on the 14th two men were killed by a falling wall.

THE Washington constitution forbids counties to grant subsidies.

PEOPLE are crowding into border towns to be ready to enter the Sioux lands.

THE Catholic church in Brazil is combating a bill to allow liberty to other sects.

ON the 18th a railway accident at Lincoln, Neb., injured eighteen persons.

IT is said that British capitalists are buying up American factories and other industrial works.

THE German government is prohibiting meetings of workingmen, on various pretexts.

THE Cincinnati superintendent of police is closing theaters and stopping baseball Sundays.

AT Sarver's Station, Pa., a railway accident on the 16th killed three and injured twenty-five.

BOULANGER has been sentenced to imprisonment for treason, and will be seized if he returns to France.

THERE is trouble over the municipal government at Oklahoma City, I. T.

LUTHER MARSH, the lawyer connected with Mme. Diss Debar, will shortly publish a book on Spiritualism.

THE North Dakota constitution has forbidden trusts, and prohibited employers from passing black-lists.

AT Austin, Tex., Gus Wilke has been fined $1,000 each in sixty-four cases of importing a granit-cutter to work on the capitol.

AT the Seventh-Day tent-meetings at Belleville, Mich., several hav gone insane, and two hav already been sent to the madhouse.

FOREST fires in Montana, which hav been raging three weeks, hav become alarming. Georgetown and Philipsburg are surrounded.

AT Cincinnati the doctors hav decided that a man named Steele has been blood-poisoned by the "elixir of life." Another man named Weir is ill from it.

AT Olathe, Kan., a few days ago, the Lord struck his Catholic church with lightning, but the fire department hurried out and saved the untaxed building.

IN Fort Bend county, Texas, politics and race feeling hav caused a conflict between organizations called the Jaybirds and the Woodpeckers, in which eight were killed or wounded.

IT is said that the storm that swept the Missouri valley on the night of the 12th killed twenty persons by lightning, and in animals killed and crops destroyed did damage amounting to $500,000.

GENERAL SCHOFIELD has directed the commander of the division of the Pacific to take such action as may be necessary to protect settlers near Calispeld, Wash., from the Indian outbreak threatened there.

AT Lathrop, Cal., on the 14th, Deputy United States Marshal Nagle shot and killed Judge Terry for assaulting Justice Field, who had been placed in Nagle's protection. Nagle will be tried, and it is proposed to try Field.

THERE is uncertainty whether land can be obtained from the Cherokees. At least it is the intention of the commission to avail themselvs of that stipulation of the treaty with the government which provides for the transfer of the Choctaws, Chickasaws, and Arapahoes from their reservations to the Cherokee reservation, and open up the former, one million acres in extent, to settlement. This can be accomplished within a year.

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DEBORAH SITTETH IN JUDGMENT.

And Deborah a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim; and the children of Israel came up to her for judgment.—Judges iv, 4, 5.

Gems of Thought.

I WOULD exhort you to refuse the offered shelter, and to scorn the base repose; to accept, if the choice be forced upon you, commotion before stagnation, the leap of the torrent before the stillness of the swamp.—*Professor Tyndall.*

A FEW stand motionless, and, not seeking to lead themselvs or others out of the maze, laugh at the failures of their brethren, yet with little reason; for more grossly than the most bewildered wanderer does he err who never aims to get right. It is more honorable to the head, as well as to the heart, to be misled by our eagerness in the pursuit of truth than to be safe from blundering by contempt of it. The happiness of mankind is the end of virtue, and truth is the knowledge of the means, which he will never seriously attempt to discover who has not habitually interested himself in the welfare of others.—*Coleridge.*

MANKIND are the greater gainers by suffering each to liv as seems good to himself, than by compelling each to liv as seems good to the rest.—*J. S. Mill.*

WHAT I must do is all that concerns me, and not what people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to liv after the world's opinion; it is easy in solitude to liv after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Emerson.*

CONVICTIONS are generally first impressions sealed with later prejudices.—*Meredith.*

IN a time of ignorance, people do not doubt, even when they are doing the worst harm: in a time of enlightenment, they hesitate even when they are achieving the greatest benefits.—*Montesquieu.*

PHILOSOPHY, by carrying certainty with it to a given length, and pointing out real difficulties where that certainty ends, is ever mild in its features and tolerant in its tone; on the other hand, the more implicitly we bow to authority, the less tolerant we become to those who choose not to bow as obediently as ourselvs. The mind always seizes with a kind of convulsiv grasp those truths for which it can giv no very satisfactory account, as though the tenacity with which they are held would go to make up the deficiency in their evidence; and on this ground it is that those who are most ignorant, to prevent the appearance of absurdity, commonly find it necessary to be most dogmatical. On the other hand, an abundance of knowledge and a strength of evidence, as they define more clearly the bounds of the known and the unknown, tend perpetually toward toleration.—*Morell's History of Philosophy.*

CHRISTIANITY boasts of procuring men a happiness unknown to preceding ages. It is true, the Greeks know not the divine rights of tyrants and usurpers. Under paganism, it never entered the head of any man to suppose that it was against the will of heaven for a nation to defend themselvs against a ferocious beast, who had the audacity to lay waste their possessions. The religion of the Christians was the first that screened tyrants from danger, by laying down as a principle that the people must renounce the legitimate defense of themselvs.—*D'Holbach.*

BUT for her utility as a state engin, Christianity would not now rule the land. But that she furnished a tool to the hands of power, she had, ere this, followed the fate of her more classic predecessors, the mythologies of Greece and Rome. But that it was found convenient to rule the ignorant mind through its superstitious fears, those fears had long since been dispelled.—*Robert Dale Owen.*

IN an ignorant and barbarous age, military success is preferred to all other kinds of fame.—*Buckle's History of Civilization.*

WARS, like assassinations, will be ranked in the number of those daring atrocities, humiliating and loathsome to nature, and which fix upon the country or the age whose annals are stained with them, an indelible opprobrium.—*Condorcet.*

As many customs deemed right by our ancestors appear detestable to us, so many customs which we think proper our more civilized descendants may regard with aversion.—*Spencer.*

WHO at the present day can imagin the courage, the devotion to principle, the intellectual and moral grandeur, it once required to be an Infidel, to brave the church, her racks, her fagots, her dungeons, her tongues of fire—to defy and scorn her heaven and her hell—her devil and her God? They were the noblest sons of earth. They were the real saviors of our race, the destroyers of superstition, and the creators of science. They were the real Titans who bared their grand foreheads to all the thunderbolts of all the gods.—*Ingersoll.*

Odds and Ends.

PARSON (to candidate for Sunday-school): "Hav you been christened, my boy?" Boy: "Yesh, shir. Got marks in three plashes on my left arm."

FIRST parson: "Yes, I'm off for the mountains; my hay fever date is next week. When does your attack begin?" Second parson (sadly): "I shan't hav the hay fever this year—congregation too poor."

PAT (gaping at the letters on a Hebrew butcher's sign): "Here, Mike, 'tis yerself has the foine l'arnin'. Can yez rade that now?" Mike: "I cannot; but if I had me flute here I belave I cud play it."

"HAV you ever stopped to consider what is the chief end of our existence on the mundane sphere?" asked the solemn old gentleman with the shining garb. "Dividend," replied the oil speculator.

THERE'S a good many ministers now out of town,
While the devil is working away,
But they'll all be home shortly and vigorously pound
Where there's dust on the pulpit to-day.
—*Omaha World-Herald.*

MINISTER (to Johnny on his knee): "Where do we find any mention of gambling in the Bible?" Johnny: "In the story of David." Minister: "What! When did David ever gamble?" Johnny: "When he took four kings from the Philistines."—*Drake's Magazine.*

Do not swear. There is no occasion for it outside of a printing office. It is useful in proofreading and indispensable in getting forms to press, and has also been known to assist in looking over the paper after it is printed, but otherwise it is a very disgusting habit.—*Waterloo Observer.*

MINISTER: "I'm glad, Bertie, to see that you kept your promis to me and came to church to-day, instead of going fishing." Bertie: "Yes, sir." Minister: "Don't you feel better than if you had gone to the creek?" Bertie: "Yes, sir; 'cause pa said if I follered him to-day he'd lick me good."

A LITTLE girl in Albany whose family was about to move to New Jersey, and who had heard Jersey spoken of as a forlorn and particularly God-forsaken place, was saying her prayers at her mother's knee the night before their intended departure. She said all that had ever been taught her, and then with peculiar emphasis and solemnity added: "And now, good-bye, God, for to-morrow we go to New Jersey."

MADE HIM DOWNHEARTED.

"IT always sort o' makes me feel sad and downhearted to read about the prodigal son in the Bible," said Farmer Silkens to his male offspring who was home on his summer vacation.

"Y-a a-s?"

"Yaws," echoed the old man as his lips curled contemptuously, "he came back and says honorable and flat-footed, 'I've done wrong an' I want another chance.'"

"Y-a-a-s."

"Yaws; he didn't come back to the farm pizenin' the very butterflies with the smoke from the sigereets an' say: 'Pops, ole boy, I'm dead broke; couldn't you let me hav a twenty to keep up my end with the fels at the club?' Not much he didn't."

And the old man heaved a sigh and went out to feed the hogs.—*Merchant-Traveler.*

A SHOEMAKER'S SIGN.

Here livs a man
Who won't refuse
To make and mend
Both boots and shoes.
His leather is good,
His work is quick,
His profits are small,
So he can't giv tick.
And when he dies
He fears no coals,
As he has saved
So many soles.

JOHNNY'S COMPOSITION ON THE IRISH.

THE Irish is quere folks. They is always mad at everybody til they gets everything they wants, an' then they stays mad 'cause every other Irishman ain't got everything too. They don't like to do much 'cept hold offises. Sometimes they try doin' other things, but they soon gets tired and strikes. In Ireland they is always fightin' the government, but here they does most of the governin' themselvs, and there ain't anybody to fight 'cept each other, so they fights each other. When one lot thinks one way, and another lot thinks another way, they call themselvs factshuns, and then these factshuns lay for each other on dark nights. Dockter Cronin ought to a stayed in on dark nights. Irishmen call theirselvs Irish-Americans, but Irish girls call theirselvs plane Americans. When you advertise for an American girl to do house-work, it's always an Irish girl that comes. They is all nice at first, but I guess house-work must be awful hard, 'cause they get awful ugly about it awful soon. When they gets mad you just got to grin and bare it, 'cause the policemans is always cousins of the girls, and the magistrates is cousins to the policemans, and there ain't any use tryin' to get ahead of such big families. Irish folks say that in the ole country they gets trod on, but I guess there must be some mistake about that. They ain't the kind what gets trod on. Maybe, though, the English is recklesser than Americans. But that can't be, because the Americans ain't 'fraid of the English, an' they is 'fraid as death of the Irish. When an American man talks about the English he talks loud, but when an American man talks about the Irish he lowers his voice just like us boys do when we talks about the schoolmaster. When an Irish boy gets mad at an American boy he don't do nothin' but swear until a good while after that when there's a lot of Irish boys together an' they ketch the American boy alone. Then the American boy has to run. Maybe American mans remember how it was when they was boys, and that is why they is so careful. Irish boys don't play like other boys. They don't see any fun in anything 'cept hollerin' at nice people and breakin' Chinymans windows. I don't see any fun in that. It makes folks feel bad to be hollered at, an' Chinymans like nice windows just the same as other people. I can't make out Irish boys or Irishmen either. They is quere folks.—*Western American.*

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BIBLICAL ENCOURAGEMENT TO GO ASTRAY.

Notes and Clippings.

It really appears that the remainder of our natural lives needs to be spent in unlearning what we learned at school.—*Louisville Western Recorder.*

If Mr. Wanamaker thinks that the Republican party is a Sabbatarian organization he is making a greater mistake than Satan did when he took a bath in a holy water font.—*Jersey City Argus.*

The delegation of Philadelphia clergymen who planned an excursion to Johnstown, to thank God for the few left alive in the valley of desolation, certainly giv rise to some curious conjectures as to their idea of God.—*Reason.*

The executiv committee of the Universal Peace Union, at a meeting in Philadelphia, recently adopted an address to the people of the United States suggesting the creation of a national relief fund to be drawn upon in cases of flood, famin, earthquakes, and other disasters.

A minister in Omaha has refused to allow the women in his congregation to select a wife for him. It is expected that there is now trouble ahead and it is even hinted that the ladies' sewing circle may be disbanded, their highest privilege having been taken away from them.—*Observer.*

An orthodox gentleman once told a Universalist minister that if he did not believe in hell he should murder, steal, outrage, and commit many other crimes. Surveying him calmly from head to foot, the Universalist slowly replied, "Upon looking you over carefully, I really believe that you would."—*Plaindealer.*

The area of North and South Dakota, Montana, and Washington is equal to the combined area of the German empire, Great Britain and Ireland, the Netherlands, and Switzerland, the former being 361,588 square miles and the latter 361,500 square miles. The European area contains a population of over 90,000,000; the American area has a present population of less than 1,000,000.

A young man, aged twenty-one, committed suicide at Leeds, England, after writing this letter: "I am going to commit suicide on Friday morning, as I want to be buried on bank holiday [Monday], so that I shall disappoint my cousin Annie, who is to be married on that day, so there will be a funeral instead of a wedding. I hope you will attend my funeral. I will meet you in heaven."

About forty thousand persons visited the celebrated shrine of Knock, Ireland, on the 15th. The vast throng participated in the customary devotions. Several masses were celebrated, followed by a procession, the spectacle being most elaborate. Archdeacon Kavanagh, the central figure, was assisted by several clergymen, including two American priests. In the evening benediction was given to a large number of pilgrims from England, America, and Scotland.

Is a dream a sign of anything? Why, yes, undoubtedly. It is a sign of life in the dreamer, and that he is not asleep all over. Some of the organs of the complex brain are activ, carrying on the process of thought without guidance of the will. A dream is simply the result of unguided mental action, and the nature of the dream depends on what portion of the brain is activ. There is probably nothing more superhuman in a dream than in a reverie, or even in the incoherent imaginings of an insane person.—*Chicago Inter Ocean.*

The shrine at Auriesville, N. Y., erected three years ago, has yearly attracted increasing numbers to the spot, on the banks of the Mohawk. Thither, for more than two years, pious pilgrims hav wended to offer prayer and sacrifice and secure the intercession of the martyrs. It is said that great spiritual profit has been reaped by hundreds on these occasions. It is estimated that fifteen thousand people hav visited this shrine, that bids fair to become historic. On the 11th a pilgrimage went from Cohoes, and a party also went from Albany and other river points.

The Rev. Henry Montgomery, a negro preacher, was shot the other night in a corn field near Angier's Spring, Ga., by Amos Johnson, an old negro who was employed to watch the field. Johnson called on the preacher a few days ago and told him that somebody was stealing District-Attorney Angier's corn. "Git a gun and shoot 'em," was the preacher's advice. Johnson got a gun, and the preacher was the first person shot. Montgomery had a sack filled with roasting ears, and was leaving the field, when a load of lead slugs was sent after him. One slug struck him in the left breast and another in the hip.

In a recent interview Cardinal Manning took great delight in saying there was nothing in his whole episcopal career which gave so much consolation to his heart as the fact that there was not a single Catholic child in London, known to the clergy or anybody, who was not in a Catholic school. His eminence said he was urged to erect a cathedral, but the cathedral he wanted to see during his episcopal career was a cathedral built up of living stones, the souls of his congregation. He said he would leave to his successors if need be to erect a cathedral, but he would do his duty and hav all the children in his diocese instructed in the Catholic faith.

The wealth of the Catholic church in Australia is enormous, and the propaganda at Rome appears to be acting upon Canning's principle and really calling into existence a new world to recompense the church for its declining power in Europe. Within the last seven years churches, schools, colleges, seminaries, nunneries, sisterhoods, and monastic orders hav been founded or established in all the Australian colonies, and are many of them under the control of Frenchmen, Italians, and Englishmen of exceptional ability, who present a marked contrast to the illiteracy of the ordinary country priest. In addition, large sums of money hav been raised in Australia and granted by Rome for the purchase of land and the erection of buildings; and all this increase of power and improvement of organization has taken place while the other religious bodies are inactiv and declining in authority. Nowhere is it more difficult than in a young country to forecast the future; but it seems plain from the present indications that, unless some new and modifying influence asserts itself, the scene of the struggle between church and liberty will be changed from France to Australia.—*Macmillan's Magazine.*

Communications.

On the War Path.

When I become satisfied that any system of religion or government is subversiv of the largest liberty consistent with the rights of others, then I get on my war paint, plume myself with eagles' quills, whet my scalping-knife, brandish my tomahawk, sound the death rattle, and take the war path. Then I recognize no rules of warfare. I am as likely to strike below the belt as anywhere.

It is not very encouraging for the few to keep trying to keep grease on the world's axletrees while hundreds are trying to hold everything at a standstill. But there are many, including the clergy, whose natural position is at the brakes. Nothing givs them greater alarm than anything which looks like progress.

Nearly two thousand years ago a class of men got it into their heads that there was great danger of men knowing too much; so they organized themselvs into societies for the suppression of knowledge. They claimed that there was a happier land which we might inhabit in the future, if we were only sufficiently ignorant and miserable here.

There was a strange sort of being ushered into the world—part man, part God, and part Ghost—a sort of connecting link between the miraculous and the natural. Then there was another being, equally mysterious, known as the Evil One, the Prince of Darkness, Old Sooty, Splitfoot, Satan, Devil, who "wanders up and down through the earth seeking whom he may devour." He seems to be a connecting link between Christians and the human race.

The first is recognized as business manager in the "happy land," the other is chief caterer in the land flowing with brimstone lava, where he serves sinners with brimstone tarts. These two beings are at endless war with each other, yet the Christian has as much use for one as the other. And the Christian could no more play his game without these two rulers and these two countries than he could play the thimble-rig without the "little joker."

If you do just as the Christian tells you to, and pay the minister, after the perplexities of life are ended he will giv you a long vacation in the happy land, where this "God-Ghost," plus a little touch of the human, will make everything so lovely that you will fairly squeal with delight. But if you get a little "heady" and don't chip in to send the missionary to enlighten the heathen, and sometimes find use for a grain of common sense, then the other fellow and the other country are brought into requisition. After the Christian has tortured you and made this life as miserable as it is possible for him to do, he turns you over to this barb-tailed gentleman with hoofs and horns, who will drag you down to his brimstone country, where you will be worked up into smoke which "ascendeth up forever," and gnawed by a fiery worm which "dieth not."

Here is the system which has held the world in ignorance and slavery for two thousand years. Between heaven and hell and Christ and the devil the nature of man has been perverted and his natural ambition and independence crushed out. How the Christian came by a knowledge of these two countries which hav never been laid down in any system of geography, and which no explorer has ever been able to discover, and how he became so intimately acquainted with their respectiv rulers, has never been revealed to thinking men.

How the Christian has been able to find out so many things which nobody else knows, must be a conundrum to all. He knows there is such a place as heaven, and such a place as hell. If these places exist, they must be above the earth, or on the earth, or in the earth. Now, is it not about time for some Christian geologist, or geographer, or astronomer to giv us some clew to these localities or put away their lying pretenses?

Josh Billings said that it was better not to know so much than to know so many things which ain't so. If there is a heaven and hell, they must be somewhere. Can there be a place without a location?

If they are without location, do they exist?

If Liberals would insist on more accurate descriptions, and definitions more in keeping with the scientific spirit of the age, Christians would often be driven into uncomfortable corners.

In every hymn and sermon, in every prayer and exhortation, the word God is repeated. Is there a man in the world who has a definit idea of him? All-wise, all-powerful, he is the creator of untold millions of human beings, the most of whom are created only to excite his wrath and be roasted in hell.

> Broad is the road that leads to death,
> And thousands flock together there;
> While wisdom shows a narrow path,
> With here and there a traveler.

Of all the untold millions whom God has brought into existence to people the earth, only a few, called Christians, can ever reach the happy land. All who are not Christians, no matter how good, stand no chance anyway. If this is the economy of heaven, let it be applied only to that distant country. It is ill adapted to the children of earth. A half-drunken idiot could make a better arrangement.

The Christian sees his God in the rainbow, in every opening flower, in the rolling wave, in the meadow, in the rippling brook. If the Christian sees God so many times, then why won't he tell us how this great spontagligasticus looks?

Nothing is more common than to hear a Christian talk about hearing the voice of God. He hears him as often as he sees him. Then why can't he tell us what kind of a noise he makes?

I never heard the voice of God but once. When I was quite a small boy I heard a strange kind of noise in a barn. I asked an older boy what noise that was, and, with a knowing look, he said, "Boy, that's the voice of God." I looked into the barn and there stood a jackass. From that boy and Balaam I got all the positiv knowledge which I hav ever been able to obtain in regard to God.

But the Christian will tell you that finite knowledge cannot comprehend the infinit. Then why should we try to tender him homage. We might just as well ask him to take a gin sling or smoke a cigar as to pray to him, for we cannot tell whether our actions will please or displease him.

Last Sunday I worked in the garden. Longface said that was very displeasing to God. How did he find that out? How did he come by knowledge which it is impossible for me to obtain? If I displease God, why doesn't he tell me so? Then I will hav the information direct from headquarters. Why cannot God tell me what he likes and hates just as well as to tell a Christian? If he ever did talk to men, why did he not tell the Christian barbarians to stop whipping women and burning heretics? Men hav gone into the desert, and into the wilderness, and into mountains and caves, to fast and meditate and pray. If such conduct is pleasing to God, and secures a through ticket to the happy land, then he is pleased with some of the greatest cranks and lick-spittles that ever disgraced a mother. If heaven is filled with such lunatics, God is welcome to their company. I would prefer the other country even if it is a little sultry. In the name of this God men hav made the greatest fools of themselvs, and done some of the most diabolical deeds that history givs any account of. In the name of this being war has been declared, throats hav been cut, and thousands hav been enslaved, imprisoned, and tortured. Has this afforded God sufficient enjoyment to balance all the human suffering?

Does working in the garden on Sunday hurt God any worse than the perpetration of these inhuman acts, or than the hanging of a helpless woman whom addled-brained Christians thought was a witch? Whatever has been done in the name of God has oftener proved a curse than a blessing.

It takes close application and more study than most men bestow to fathom the depths of Christian absurdity. Most men believe that God possesses unlimited power because they hav been taught that from their youth. He can shoot the waters of the Niagra right up into the air just as well as hav them plunge down over the rocks.

But how many realize that according to their own showing Christians hav control of this power? If God answers prayer, which all Christians claim, is there anything to hinder Christians from not only controling but utilizing this power? At one dash the impossible is wiped out, because "with God all things are possible," and he answers prayer, and this places all the power which he possesses at the disposal of those who pray.

It is all foolishness to talk about the impossibility of navigating the air, or of perpetual motion, for the impossible becomes the possible.

This being had all the power there was, and yet he begot a son who had as much power as himself. This shows that two may each eat all of the same cake and hav the whole of the cake left. The father occupied all the space there was, still the son, as great as he, finds plenty of room. This is on the principle of the dog which drank a pailful of milk, and when put into the pail did not fill it up. Great is the mystery of godliness, sure enough.

I hav not made this subject appear more ridiculous than it really is. I hav only held it up in such a light that the Christian may see what a fool he makes of himself.

And such fool-froth is to be sent to the heathen at millions of expense every year. This is the doctrin which is going to bring the highest state of civilization, and enlighten the world, and bring peace and brotherly love among the sons of men.

How insignificant is the knowledge and power of man compared with that of this great God! Yet Christians are all the time telling him what to do, and constantly busy about something which they calculate will help him on. When will God cease to be the ward of the Christians and be able to transact his own business without their advice or help? It will be a happy day for the race when Christians find out that God does not need their help.

The idea of doing something for God is the soul of the Blair (blare) bill. Millions must hav their rights curtailed because a lot of moonstruck idiots are anxious to do something for God. If I am compelled to attend church, or to refrain from working on Sunday for fear of the trip-hammer of the law, will God feel any better?

The Christian says it grieves God when a man works on Sunday. If God is grieved, whose fault is it? Has he not had the sole management from the beginning? Could he not see the outcome of his own acts? Could he not make the cogs in his own machine match?

If Christians could get this world running to suit themselvs, no doubt God would be tickled, but would it not be a little hard on us poor bipeds?

The Christian puts an imaginary being in the skies, and then he tells the people what they must do to please him, and what they must refrain from doing for fear of making him mad. If anyone differs from him he tries to make it hot for the party so differing, not so much on his own account as on account of his poor helpless God.

We hav run the government a hundred years without any God in the Constitution, and Christians are sorely alarmed for fear God will get mad and storm round and make it unpleasant for us. He may desert us entirely and take sides with some church-taxed, priest-ridden nation like Spain or Mexico, and then what would resources, or numbers, or navies, or armies amount to? He would just put down his foot, and we would go up the spout.

If Christians succeed in getting the "Blare" bill passed, and get God into the Constitution and Christ recognized as the chief ruler, and hav the Bible read and prayers said and hymns sung in all the schools, won't God pronounce us a "hunkey" people, and hover over this nation, and spend all his time showering down blessings upon us!

Then in a little while we shall begin to regale God with chunks of mutton, and roast beef, and turtle doves, and billy goats, as in times of yore.

Then won't he be a spooney God to us, and won't our eagle scream and soar high, and won't we become a bully people, and wallop other nations, and smite 'em "hip and thigh" just for the fun of it? We may bring up our children in ignorance and run into all manner of debauchery, enslave the poor and raise "l" and repeat; if we can only get God on our side he will preserve us and make us a mighty people. Selah! bah! rats! chestnuts! or language to that effect.

They must hav had God on their side in New England when they compelled the people to attend church and pay the minister, and when they taxed everything for God's sake. If that did not please him I don't know what would. They certainly were a God-fearing people, and ought to hav been the happiest community in the world. But the more they did to please God the worse it proved for the people. They whipped women, hanged witches, and showed their loving kindness to the Quakers. It is a fact, never to be forgotten, the more devoted to the savior or God the people hav been the more like devils they hav acted.

If "Blare" succeeds in driving his wedge home other anticipated changes will follow, and we shall soon get back to a flat earth. Then such Christian cranks as Cook and Comstock, Talmage and the two Sams, will dictate all the laws, and we shall be compelled to attend church and sing, "Praise God From Whom All Blessings Flow." Then God will begin to enjoy himself. He will take down his meerschaum and lie back in his big chair, and puff away as happy as though he was playing a game of "seven up," with a hand of four aces.

In the early days of Christianity the rich were made to divide with the poor. Now there is no division at all. The rich take all the poor produce, and don't care enough about the salvation of their souls to allow them to sit in the same pew. If Christ should appear as in times of old riding on an ass, the first rich Christian he met would probably propound the following conundrum: "Which is which?"

Harrison is a great man because he is a great Christian; how could he be great if he wasn't. He proposes to run the government on a Christian basis. His chief fuglemen are the ones who furnish the most boodle. Wanamaker employs Christian women at wages so low that they are compelled to liv on thin soup furnished in vast quantities by him in order to hav it come cheap enough so that their living does not overbalance their wages.

But with their thin soup "Blare" proposes to giv them plenty of cheap religion and Sunday rest. It beats all how the sympathy of these Christians does run. No matter whether poor women hav enough to eat or not, they must not work on Sunday; that would grieve God. Thousands all over the country are working at starvation wages, but God doesn't care so much about that as he does about keeping folks from working on Sunday.

Stop the mails, tie up the boats, shut up the telegraph offices, squelch the Sunday papers, bring everything to a deadlock, no matter how much the people are inconvenienced, if we can only keep God good-natured. But he is so equivocal that nobody,

with any degree of safety, can predict how it will all turn out.

We hav an old man in our village who is blind. He has been in the service of God many years, and his wife has been in the habit of reading to him and keeping him in good cheer, but recently she died. And now he says he "is left alone in the dark." One would hardly think that God would go back on his own in that way. JOHN PECK.

(TO BE CONTINUED.)

Our London Letter.

The senior puisne judge of the supreme court of New South Wales, in overruling the conviction of Mr. Collins by a magistrate for publishing Mrs. Besant's "Law of Population," must hav given a sore blow to the religious bigots of the colony. Although the work has nothing to do with Freethought itself, yet, like most movements for the amelioration of misery, it has been strongly supported by many Freethinkers, and perhaps chiefly for that reason has been so greatly opposed by the religious community. At the same time certain of the "Agnostic party are as bitter against what is known as "Malthusianism" as any religionist, but this I can not help thinking is as much through personal feeling as anything. I cannot understand how any reflecting individual can believe it a good thing to hav indiscriminate propagation of the human species. The proposed alternativ of late marriage is quite out of the question, and would only mean increased prostitution. If early marriage and late parentage in accordance with means were the general rule, there would in all probability be a serious diminution of sexual crime. In the present unreasoning state of society possibly there is less harm done to the community by prostitution than by begetting an unlimited supply of children, for whom no sustenance is or can be supplied. But we are so very modest that the subject is far too indelicate to mention, and so to save our blushes we go on in the old reckless way, supplying mouths for which no God ever supplies the food.

The Sabbatarian shareholders of the Brighton railway at the last meeting pretended they were greatly shocked at the company for running excursion trains on Sunday, but when it was clearly demonstrated that these trains made a very appreciable difference in the dividend, the opposition grew fainter and fainter, till it quite evaporated. A question of one per cent would speedily alter the views of the most godly man who ever snuffled psalms through his nose.

The clergy are most incorrigible beggars, quite equal to German princes. A canon at a recent convention stated that many curates were half starved, and called upon the laity to make their positions a little more comfortable. He did not go on to say that the sum of £466,000 per annum is divided amongst two hundred and sixty "higher" clergy, nor did he draw attention to the fact that eleven of these gentry left at their deaths personal estate alone of over one million pounds sterling. Such facts as these surely should be sufficient to open the eyes of the dupes who reverence these thieves so ostentatiously and devoutly, but the fool crop is always growing, and it will take much common-sense Freethought to eradicate the weed.

I hav just seen a report of a lecture given by a missionary to the Jews at Jerusalem. The lecturer did not giv much definit information as to the future of Palestine. He said that the Jews may or may not all return to the promised land, it depended a good deal on how you read the "prophecies;" it was also a question whether or not they would be converted before or after the return, if that ever came to pass; several other open questions were descanted upon, and the proceedings ended with a collection, as usual.

A well-dressed man of thirty-four years of age who gave the name of Jesus Christ was recently charged at the Mansion House for damaging the property of the Salvation Army by smashing two panes of glass, value, £10. Booth, who says he believes in the original J. C., and is looking for the second coming of the same party, does not appear to hav examined the credentials of the party he prosecuted, and so I fear he may run a fearful risk of eternal damnation, which will be a pity. It is not surprising that the second coming is indefinitly postponed, as the comer would be promptly shut up in a lunatic asylum by the elect. Whenever he does come, it will be best for him to keep away from his friends.

The vicar of Hoo has found himself brought into a court of law for refusing the sacrament to a female parishioner who has committed the terrible sin of sometimes attending a Wesleyan chapel. What a storm in a teapot! Fancy spending a lot of money in law charges to compel a man to giv you a sip of indifferent wine, when you could lay down a good cellar of genuin stuff with the amount.

It seems there is a great call for new bishops, but the upper house of convocation won't manufacture any unless they are guaranteed an income of £3,500 each, and when it was suggested that possibly £2,000 would be a sufficient bait, their lordships were so shocked at the suggestion that it was with great difficulty they were prevented from excommunicating the blasphemous wretch who dared to make such a proposition. J. D.

The Convention at Portland, Ore.

Never before has there been such practical unity among the churches. The advance of Freethought has compelled them to lay aside sectarian quarrels and devote their best efforts to forging heavier chains of superstition and bigotry with which to shackle human progress.

The strength of orthodoxy is in its well-matured methods of carrying out its schemes, through its perfect organization.

The weakness of Liberalism is betrayed in its lack of unity in any plan of work. It necessarily fails to promote "its aims and objects," and need expect only comparativ failure until it attains perfect organization.

What progress would the National Reform Association or the Sabbath Union make, only for their unity of action rendered persistent and efficient by thorough organization?

True it is that "the American government is in no sense founded on the Christian religion;" that our Constitution recognizes no other power than that of persuasion for enforcing religious observances; that the conscience of the minority is no less sacred than that of the majority; that the liberty of conscience is a right of every citizen, and that, while he respects the rights of others, he should not be amenable to any tribunal for his conclusions.

Yet Christians hav negatived these constitutional rights and privileges, and curtailed to the utmost of their power all religious liberty.

The blasphemy laws of New Jersey, that doom a man to state prison for expressing his honest thought, are yet unrepealed.

Sunday laws in nearly all the states are enforced by fine and imprisonment.

The lukewarm, those who hav never suffered, may pooh-pooh, and deny that there is any great danger, but the close observer realizes the peril with which our liberties are menaced. One becomes much more sensitiv to the danger from union of church and state after being ensnared in the meshes of the law, and suffering from religious persecution.

So long as the different denominations lived out the Bible teaching, and, like the *mantis religiosa*, whenever they came together fought till, cannibal-like, the stronger would eat off the weaker one's head, we were measurably safe. But now they hav called a halt and united in a struggle for existence, and to defeat reason, right, and truth, and more completely enslave the people.

Catholics and Protestants are united in their efforts and determination to destroy our public schools, the true bulwarks of American independence.

They are united to secure exemption from taxation of all church property, thus compelling people to support churches and dogmas which they are bitterly opposed to and regard as inimical to the best interests of humanity.

They are united in endeavoring to enforce rigid Sunday laws.

The *Christian Statesman*, the organ of the God-in-the-Constitution party, in its issue of Dec. 11, 1884, says:

> Whenever the Roman Catholics are willing to coöperate in resisting the progress of political Atheism, we will gladly join hands with them.

The pastoral letter of the bishops of the Episcopal church of America, dated Chicago, Ill., Oct. 1886, says:

> With heartfelt thanks to almighty God, your bishops recognize an increasing desire among Christian people for that unity for which our Lord prayed. . . . For this unity the church is called upon to stand with open arms and earnest pleading, ready to yield to the utmost in any matter of human ordering, or any choice of human will, so that they may join heart to heart with all who desire to stand upon the unchangeable faith expressed in the creed of Nicea, the two divine sacraments, and the open Bible.

And when, in December, 1888, the demand for a national Sunday law reached the point at which it was supported by six million petitioners, Cardinal Gibbons came out with a letter to Rev. Wilbur F. Crafts, the leader of the Protestant side, heartily indorsing the national Sunday bill, and gladly adding his name to the number of petitioners. And on the strength of the cardinal's letter the Rev. Mr. Crafts and the Women's Christian Temperance Union added seven million and three hundred thousand Catholics to the six million Protestants already obtained.

At the convention of the National Reform Association held at Pittsburgh, Pa., the leaders publicly declared that the enforcement of Sunday observance in the big cities was only the entering wedge; the United States was part of Christ's kingdom, and they were Christ's representativs, and the only proper persons to make laws to govern the people. And this is in strict harmony with the pastoral letter above referred to; it says:

> The gospel has not lost its power. The son of God is riding forth conquering, and to conquer. He must reign till he hath put all enemies under his feet. And to this task set before us, as a part of the church of Jesus Christ, to extend his reign on this fair land, to make the American republic submissiv to his will, we address ourselvs hopefully. This great work is laid upon the church by her Lord.

In the *Christian Statesman*, May 25, 1885, in a report of a National Reform convention, held at York, Neb., is this:

> We might add in all justice, if the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and, in the name of the devil and for the sake of the devil, subdue it and set up a government of their own on Infidel and Atheistic ideas, and then, if they can stand it, stay there till they die.

This same God-in-the-Constitution party has recently manifested its power in each of the four constitutional conventions.

In Olympia, Wash., despite an actual majority of the delegation being really opposed, the influence and strength of their organization secured them a victory, and the insertion of "a supreme ruler of the universe" in the constitution.

They are well organized, and so can do effectiv work in promoting union of church and state.

The Rev. Mr. Crafts (most aptly named) has aroused the ministers of Portland, Ore., to energetic endeavor to enforce rigid Sunday observance. A crusade against bakers, milkmen, barbers, druggists, and saloons is inaugurated, and it is resolved to hold a grand convention of the Sabbath Union at Portland in October.

These Christians are not seeking protection; they are already protected most fully, no one has any desire to hinder their keeping Sunday or any other day as religiously as they please.

It is not liberty for themselvs they are working for, but power to curtail the liberty of others. And their open avowals prove that if they can ever obtain the power they are now so zealously and persistently striving for, this land will cease to be the land of the free.

Intolerance and persecution are inseparable from the success of such movements as those of this National Reform Association, the Sabbath Union, Women's Christian Temperance Union, and Young Men's Christian Association.

Ignorance and fanaticism rule, because intelligence is inert.

The same sophisms and lamb-like declarations were made when they secured passage of the law in Arkansas, enforcing on all strict observance of Sunday. The penalty was only a small fine. Yes, but the costs made up sufficient to keep quite a number of devout Christian Bible believers in jail for months. They dragged a man from his sick young wife and baby, and only released him in time to return home as his neighbors were bearing the dead bodies of his wife and child to their graves.

Alas! so many Liberals are lukewarm and indifferent. Reader, do you desire to wait till the crushing power of the remorseless anaconda shall enfold you in its deadly, loathsome coils? Then it will be too late.

The great convention of the Sabbath Union, at Portland, Ore., should be antagonized by a larger and more influential convention of Liberals.

The interests of the Liberals of both Oregon and Washington will be greatly promoted by forming a joint state Union at Portland in October. The majority are of this opinion. The convention is appointed. We must make it a grand success.

Every Liberal man, woman, and child in Oregon and Washington is personally interested. Success means a mighty impetus to our cause—the removal of prejudice, resulting from ignorance of our "aims and objects." Investigation by hundreds of intelligent, honest hearts of the reasons of their faith and hope will follow, and consequently we shall hav large accessions to our ranks, renewing the courage and zeal of our workers, awakening from apathy the indolent, and imparting confidence to and strengthening the backbone of the weakly ones.

Failure would be disastrous throughout, not alone the two states, but the whole Northwest.

To insure success, talk up the convention among the friends in your vicinity; secure insertion of notices in regard to the preparations for the convention in your local newspapers.

Send at once your contribution to the expenses. Send by draft, money order, or registered letter. Address C. Beal, president Oregon Secular Union, Portland, Ore. And then resolve you will yourself attend, and use all your influence to induce others to do so.

It will be a just source of pride to us and to our children in years to come that we had the honor of contributing to and participating in the great Portland convention in the fall of 1889—at the forming of the joint state Union of Oregon and Washington—the largest and most important gathering of Liberals, up to that time, ever held in the United States.

C. B. REYNOLDS.

As the intelligence of any race increases, their religious fervor grows more timid and parsimonious. —*Charles Letourneau.*

The American Secular Union.

R. B. WESTBROOK, President.

E. A. STEVENS, Secretary, - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.

OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.

E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.

MRS. M. A. FREEMAN, Ch. Fin. Com., 324 W. Madison st., Chicago.

Thirteenth Annual Congress of the American Secular Union.

OFFICIAL CALL.

The next Annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday, and Sunday, October 25, 26, and 27, 1889. It deemed expedient to hold this meeting where our ociety was organized in 1876, and where the so-called "National Reform Association" has its headquarters and has recently held an important convention, and for many historic and other reasons.

The general object of our Association not being well understood, it is therefore often misrepresented. It is deemed proper to here make a brief statement of its leading principles. While our federal and state constitutions are formed on the assumption of the total separation of church and state, yet both the general and state governments maintain numerous *practical* connections of the state with the church. Moreover, a large, wealthy, and influential organization exists, having for its avowed object the amendment of our federal and state constitutions, so as to recognize and enforce by *law* certain forms of religious belief and observances, and certain acts of legislation hav actually been proposed and discussed in the United States Senate for virtually *establishing* a form of sectarian religion, especially in our public schools.

Against these innovations and perversions we are organized to protest, and to this end we advocate the equitable taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of the public funds for religious institutions; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely Secular government and the adequate guarantee of public order, prosperity, and righteousness; and whatever other measures or principles may be necessary to the total separation of church and state.

To this Congress we cordially invite all true patriots without regard to their individual religious belief or disbelief, who are willing to work for the maintenance of the *Secular* principle in our *civil* government, and to oppose the machinations of sacerdotalists, whether Catholic or Protestant, in their schemes to gain ecclesiastical supremacy, and destroy the mental and moral liberty of the free citizens of this most successful of all Secular civil governments in ancient or modern times.

All Charter and Life Members, all Vice-presidents, all Chairmen of State Executiv Committees, and all duly accredited delegates from Local Secular Societies are entitled to seats and votes in this Congress. Each Local Society is entitled to send its President, Secretary, and three other delegates. Annual Members by payment of one dollar are entitled to seats.

Particulars as to the place of meeting, speakers, and their subjects, etc., will be announced hereafter.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary.
E. B FOOTE, JR., Ch. Ex. Com.
MATTIE A. FREEMAN, Ch. Fin. Com.
OTTO WETTSTEIN, Treasurer.

The Prize Manual Assured.

I am proud to be able to announce that the full sum of $1,000, as a premium for the best paper on "how to teach morality in Girard College and in the public schools without teaching religious dogma," has been paid into my hands, and is now in bank, in trust for the object contemplated. The offer of this prize, with full conditions, will be made public, with the names of the donors, about September 1st, and sooner if practicable. Now I wish that a few others of our friends would send me, at once, about $500 to pay the expenses of printing circulars, and for advertising, and for the services of a stenographer and typewriter, to get the matter before the world, at least before American, English, and French writers and educators. I hav already many letters of inquiry from persons who wish to compete for this prize, not only for the sake of the money, but for their love of the cause. The correspondence growing out of this project must be very voluminous. Friends, please send me $500 more, in such sums as you think proper, and you shall be numbered with the elect, whose names are sure to go down to posterity as promoters of this great object! R. B. WESTBROOK,
President American Secular Union.

1707 *Oxford street, Philadelphia, Pa.*

The Funeral of Horace Seaver.

"The world is my country, and to do good is my religion." These simple words which form part of an inscription cut in stone over the arched entrance to Paine Memorial Hall, must hav had a profound significance for those who last Sunday gathered in that building to do honor to dead Horace Seaver. In the forenoon people began to assemble in the street. By noon there were large numbers, and at 2, the hour for the services to begin, several thousand people were gathered. It was with great difficulty that Colonel Ingersoll and the few with him could make their way into the building. The police had extreme trouble in holding back the crowd that pressed inward at every door. Many offered $5 and $10 for admittance. But the hall, large though it is, was fully occupied by the friends of the deceased who had received printed invitations. Presently the crowd outside took advantage of the temporary absence of one of the doorkeepers, and several hundred forced themselvs in. They packed the aisles and every available point. Colonel Ingersoll, who was then speaking, was compelled to pause ten or fifteen minutes till quiet could be restored.

The exercises had been opened by the singing, by an excellent quartet of male voices, of the following selection from the "Cosmian Hymn Book:"

Lay me low, my work is done;
I am weary, lay me low;
Where the wild-flowers woo the sun,
Where the balmy breezes blow;
Where he butterfly takes wing,
Where the aspens drooping grow;
Where the young birds chirp and sing,
I am weary, let me go.

I hav striven hard and long
In the world's unequal fight,
Always to resist the wrong,
Always to maintain the right;
Always with a stubborn heart
Taking, giving blow for blow;
Brothers, I hav played my part—
I am weary, let me go.

Shield and buckler, hang them up,
Drape the standard on the wall;
I hav drained the mortal cup
To the finish, dregs and all.
When my work is done, 'tis best
To let all my troubles go;
I am weary, let me rest—
I am weary, lay me low.

Colonel Ingersoll then pronounced the following noble eulogy:

Horace Seaver was a pioneer, a torch-bearer, a toiler in that great field we call the world—a worker for his fellow-men. At the end of his task he has fallen asleep, and we are met to tell the story of his long and useful life—to pay our tribute to his work and worth.

He was one who saw the dawn while others lived in night. He kept his face towards the "purpling east," and watched the coming of the blessed day.

He always sought for light. His object was to know—to find a reason for his faith—a fact on which to build.

In superstition's sands he sought the gems of truth; in superstition's night he looked for stars.

Born in New England—reared amidst the cruel superstitions of his age and time, he had the manhood and the courage to investigate, and he had the goodness and the courage to tell his honest thoughts.

He was always kind, and sought to win the confidence of men by sympathy and love. There was no taint or touch of malice in his blood. To him his fellows did not seem depraved—they were not wholly bad—there was within the heart of each the seeds of good. He knew that back of every thought and act were forces uncontrolled. He wisely said: "Circumstances furnish the seeds of good and evil, and man is but the soil in which they grow." He fought the creed, and loved the man. He pitied those who feared and shuddered at the thought of death—who dwelt in darkness and in dread.

The religion of his day filled his heart with horror.

He was kind, compassionate, and tender, and could not fall upon his knees before a cruel and revengeful God—he could not bow to one who slew with famine, sword, and fire—to one pitiless as pestilence, relentless as the lightning stroke. Jehovah had no attribute that he could love.

He attacked the creed of New England—a creed that had within it the ferocity of Knox, the malice of Calvin, the cruelty of Jonathan Edwards—a religion that had a monster for a God—a religion whose dogmas would have shocked cannibals feasting upon babes.

Horace Seaver followed the light of his brain—the impulse of his heart.

He was attacked, but he answered the insulter with a smile; and even he who coined malignant lies was treated as a friend misled. He did not ask God to forgive his enemies—he forgave them himself.

He was sincere. Sincerity is the true and perfect mirror of the mind. It reflects the honest thought. It is the foundation of character, and without it there is no moral grandeur.

Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble, the robed and the crowned, rises the sincere man.

Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!

The man who lies before us wrapped in perfect peace, practiced no art to hide or half conceal his thought. He did not write or speak the double words that might be useful in retreat.

He gave a truthful transcript of his mind, and sought to make his meaning clear as light.

To use his own words, he had "the courage which impels a man to do his duty, to hold fast his integrity, to maintain a conscience void of offense, at every hazard and at every sacrifice, in defiance of the world."

He lived to his ideal. He sought the approbation of himself. He did not build his character upon the opinions of others, and it was out of the very depths of his nature that he asked this profound question:

"What is there in other men that makes us desire their approbation, and fear their censure more than our own?"

Horace Seaver was a good and loyal citizen of the mental republic—a believer in intellectual hospitality, one who knew that bigotry is born of ignorance and fear—the provincialisms of the brain. He did not belong to the tribe, or to the nation, but to the human race. His sympathy was wide as want and, like the sky, bent above the suffering world.

This man had that superb thing which we call moral courage—courage in its highest form. He knew that his thoughts were not the thoughts of others—that he was with the few, and that where one would take his side, thousands would be his eager foes. He knew that wealth would scorn and cultured ignorance deride, and that all believers in the creeds, buttressed by law and custom, would hurl the missiles of revenge and hate. He knew that lies, like snakes, would fill the pathway of his life—and yet he told his honest thought—told it without hatred and without contempt—told it as it really was. And so, through all his days, his heart was sound and stainless to the core.

When he enlisted in the army whose banner is light, the honest investigator was looked upon as lost and curst, and even Christian criminals held him in contempt. The believing embezzler, the orthodox wife-beater, even the murderer, lifted his bloody hands and thanked God that on his soul there was no stain of unbelief.

In nearly every state of our republic, the man who denied the absurdities and impossibilities lying at the foundation of what is called orthodox religion, was denied his civil rights. He was not canopied by the ægis of the law. He stood beyond the reach of sympathy. He was not allowed to testify against the invader of his home, the seeker for his life—his lips were closed. He was declared dishonorable, because he was honest. His unbelief made him a social leper, a pariah, an outcast. He was the victim of religious hate and scorn. Arrayed against him were all the prejudices and all the forces and hypocrisies of society. All mistakes and lies were his enemies. Even the theist was denounced as a disturber of the peace although he told his thoughts in kind and candid words. He was called a blasphemer, because he sought to rescue the reputation of his God from the slanders of orthodox priests.

Such was the bigotry of the time, that natural love was lost. The unbelieving son was hated by his pious sire, and even the mother's heart was by her creed turned into stone.

Horace Seaver pursued his way. He worked and wrought as best he could, in solitude and want. He knew the day would come. He lived to be rewarded for his toil—to see most of the laws repealed that had made outcasts of the noblest, the wisest, and the best. He lived to see the foremost preachers of the world attack the sacred creeds. He lived to see the sciences released from superstition's clutch. He lived to see the orthodox theologian take his place with the professor of the black art, the fortune-teller, and the astrologer. He lived to see the best and greatest of the world accept his thought—to see the theologians displaced by the great and true priests of Nature—by Humboldt and Darwin, by Huxley and Haëckel.

Within the narrow compass of his life the world was changed. The railway, the steamship, and the telegraph made all nations neighbors. Countless inventions have made the luxuries of the past the necessities of to-day. Life has been enriched, and man ennobled. The geologist has read the records of frost and flame, of wind and wave—the astronomer has told the story of the stars—the biologist has sought the germ of life, and in every department of knowledge, the torch of science sheds its sacred light.

The ancient creeds have grown absurd. The miracles are small and mean. The inspired book is filled with fables told to please a childish world, and the dogma of eternal pain now shocks the heart and brain.

He lived to see a monument unveiled to Bruno in

the city of Rome—to Giordano Bruno—that great man who two hundred and eighty-nine years ago suffered death for having proclaimed the truths that since have filled the world with joy. He lived to see the victim of the church a victor—lived to see his memory honored by a nation freed from papal chains.

He worked knowing what the end must be—expecting little while he lived—but he knew that every fact in the wide universe was on his side. He knew that truth can wait, and so he worked, patient as eternity.

He had the brain of a philosopher and the heart of a child.

Horace Seaver was a man of common sense.

By that, I mean, one who knows the law of average. He denied the bible, not on account of what has been discovered in astronomy, or the length of time it took to form the delta of the Nile—but he compared the things he found with what he knew.

He knew that antiquity added nothing to probability—that lapse of time can never take the place of cause, and that the dust can never gather thick enough upon mistakes to make them equal with the truth.

He knew that the old, by no possibility, could have been more wonderful than the new, and that the present is a perpetual torch by which we know the past.

To him, all miracles were mistakes, whose parents were cunning and credulity. He knew that miracles were not, because they are not.

He believed in the sublime, unbroken, and eternal march of causes and effects—denying the chaos of chance and the caprice of power.

He tested the past by the now, and judged of all the men and races of the world by those he knew.

He believed in the religion of free thought and good deed—of character, of sincerity, of honest endeavor, of cheerful help—and above all, in the religion of love and liberty—in a religion for every day—for the world in which we live—for the present: the religion of roof and raiment, of food, of intelligence, of intellectual hospitality—the religion that gives health and happiness, freedom and content—in the religion of work, and in the ceremonies of honest labor.

He lived for this world; if there be another, he will live for that.

He did what he could for the destruction of fear—the destruction of the imaginary monster who rewards the few in heaven—the monster who tortures the many in perdition.

He was the friend of all the world, and sought to civilize the human race.

For more than fifty years he labored to free the bodies and the souls of men—and many thousands have read his words with joy. He sought the suffering and oppressed. He sat by those in pain—and his hand was laid in pity on the brow of death.

He asked only to be treated as he treated others. He asked for only what he earned, and he had the manhood to cheerfully accept the consequences of his actions. He expected no reward for the goodness of another.

But he has lived his life. We should shed no tears except the tears of gratitude. We should rejoice that he lived so long.

In Nature's course, his time had come. The four seasons were complete in him. The Spring could never come again. The measure of his years was full.

When the day is done—when the work of a life is finished—when the gold of evening meets the dusk of night, beneath the silent stars the tired laborer should fall asleep. To outlive usefulness is a double death.

> "Let me not live after my flame lacks oil,
> To be the snuff of younger spirits."

When the old oak is visited in vain by Spring—when light and rain no longer thrill—it is not well to stand leafless, desolate, and alone—it is better far to fall where Nature softly covers all with woven moss and creeping vine.

How little, after all, we know of what is ill or well! How little of this wondrous stream of cataracts and pools—this stream of life, that rises in a world unknown, and flows to that mysterious sea whose shore the foot of one who comes hath never pressed! How little of this life we know—this struggling ray of light 'twixt gloom and gloom—this strip of land, by verdure clad, between the unknown wastes—this throbbing moment filled with love and pain—this dream that lies between the shadowy shores of sleep and death!

We stand upon this verge of crumbling time. We love, we hope, we disappear. Again we mingle with the dust, and the "knot intrinsicate" forever falls apart.

But this we know: A noble life enriches all the world.

Horace Seaver lived for others. He accepted toil and hope deferred. Poverty was his portion. Like Socrates, he did not seek to adorn his body, but rather his soul with the jewels of charity, modesty, courage, and above all, with a love of liberty.

Farewell, O brave and modest man!

Your lips, between which truth burst into blossom, are forever closed. Your loving heart has ceased to beat. Your busy brain is still, and from your hand has dropped the sacred torch.

Your noble, self-denying life has honored us, and we will honor you!

You were my friend, and I was yours. Above your silent clay I pay this tribute to your worth.

Farewell!

This august address was delivered by the colonel in his usual unapproachable manner. During its last part he turned and faced the coffin, seeming to address Mr. Seaver personally as much as the audience. The hearers will never forget the impression made by seeing this intellectual giant, subdued with grief, moved and filled by his sorrows and his sympathies and the deep and awful sense of fate, pouring forth the contents of his sincere, truthful heart by the side of his loved old friend. They repeatedly answered sentiments that struck into their hearts with prolonged yet low applause.

The quartet next sang another fitting Freethought hymn:

I am wand'ring down life's shady path,
I am slowly, slowly wand'ring down;
I am wand'ring down life's rugged path,
I am slowly wand'ring down.

REFRAIN.—
I am wand'ring down, I am wand'ring down,
Slowly, slowly I am wand'ring down,
I am wand'ring down, I am wand'ring down,
Slowly wand'ring down.

I shall rest in yon sweet valley soon,
There to sleep, to sleep my toil away;
I shall rest in yon low valley soon,
Rest until the dawning day.

REF.—
I am wand'ring down, I am wand'ring down,
Slowly, slowly I am wand'ring down,
I am wand'ring down, I am wand'ring down,
Slowly wand'ring down.

Laid, side by side, with those I love,
How calm, how calm that rest shall be;
Laid, side by side, with those I love,
How sweet that rest to me.

REF.—
I am wand'ring down, I am wandr'ing down,
Slowly, slowly wand'ring down,
I am wand'ring down, I am wand'ring down,
Slowly wand'ring down.

Then the remains were conveyed to the hearse. The pall-bearers were James Parton, Wyzeman Marshall, Geo. N. Hill, Ernest Mendum, John O'Malley, and C. P. Somerby.

A list of those who had been prominent in the audience comprised J. P. Mendum, business partner of Mr. Seaver, and his family; James Parton, of Newburyport, the biographer; Wyzeman Marshall; Louis Prang; Dr. R. C. Flower; Dr. W. Simmonton Brown, of Stoneham; Jonathan Nichols, of Wakefield; Judge Robinson, of Pawtucket, R. I.; Miss Lucy Colman; William D. Rockwood, of South Boston; Dr. Speare; J. Day, of the *Banner of Light*; Miss S. H. Wixon, of Fall River; Mr. Tucker, superintendent of public buildings; Miss Lucette Webster; Mrs. Heath; Dr. H. G. Newton; Mrs. W. S. Butler; John Davies; Dr. Dillingham, Jr.; Henry Appleton, of Providence; L. K. Washburn, of Revere; Miss A. P. Joyce, of Warnerville; Geo. B. Jones; Geo. M. Hill and Carl Heintzen, of Boston; Chas. P. Somerby, of THE TRUTH SEEKER, New York; Ex-Senator Joyner, of Great Barrington, and Ex-Senator Messenger, of Plymouth.

The floral contributions had been profuse and elaborate. An open book, representing a volume of the *Investigator*, was the beautiful gift of Misses Lydia, Lottie, Lizzie, and Hattie Mendum. Messrs. Colby and Rich, of the *Banner of Light*, sent a large pillow of ivy; the Children's Progressiv Lyceum, a pillow inscribed, "At Rest;" George N. Hill, a bouquet; B. Matthews, a wreath; J. P. Mendum, a torch on which was wrought, "Gone Before." German friends sent a very fine wreath; Walter S. Verity passed in a floral mound; Miss A. P. Joyce, a rich wreath of everlastings; the Ingersoll Secular Society sent a similar design; John A. O'Malley, a large basket. These and many other fragrant tributes were carefully arranged by F. B. Woodbury in the hall, and finally placed on the grave. The compositors on the *Investigator* sent a magnificent floral anchor.

The burial was at Forest Hills, a beautiful place. The grave was under a maple-tree. Friends gathered with uncovered heads, and the casket was lowered into the grave amid a deep silence. Colonel Ingersoll stood beneath a young maple-tree looking with sorrowful interest at the resting-place of his friend. Those present evidently expected a few words, but a feeling "Good-bye" was all that could be heard. The colonel was too deeply affected to say more, and as the workmen leveled off the grave and loving hands laid the flowers upon it, he turned silently and sadly away.

A Christian.

Giovanni Morosini was recently asked by a Saratoga clergyman if Jay Gould "keeps the Sabbath." "Of course he does," answered Morosini. "He keeps anything he lays his hands on."

Lectures and Meetings.

W. F. JAMIESON will giv a course of five lectures in Hay Springs, Neb., September 8th, 9th, 10th, 11th, 12th. He will visit Kansas after completing Nebraska engagements. Address at Coryell, Col.

WE take pleasure in stating, on the authority of Secretary Marius Heighton, that the Kent Secular Union will hold a series of mass-meetings, beginning Saturday evening, August 31st, in Kent's Hall, and continuing over Sunday, September 1st, in Kent's Grove as a basket picnic, and ending Sunday evening, September 1st, in Kent's Hall. Speaking at 10 A.M. and 2 P.M. at the Grove meetings. The veteran worker, Hon. A. B. Bradford, will be present with others to help J. H. Burnham entertain the multitude. Good music in attendance. Everybody invited regardless of race or previous condition of servitude to kingcraft or priestcraft.

WE solicit all of our readers in the Northwest who can attend the convention of the Oregon state Secular Union to do so. It will be held at Portland, Ore., at Masonic Hall, on Saturday, Sunday, and Monday, October 12th, 13th, and 14th. It is aimed to hav the convention participated in not by Oregon Freethinkers alone, but by those of Washington also, and even, if possible, by those of all the new states. The object is to secure the total separation of church and state. Liberal orators and workers of every kind will be there. Surely the noble efforts just put forth by many Freethought veterans in the new states will induce in all a desire to meet and see those workers for us, and grasp their hands. Contributions, and communications of all kinds, will be received by the board of directors, C. Beal, A. F. Neunert, J. K. Sears, Lee Laughlin, L. Ames.

The Human Intellect.

From the Washington Post.

We ought to be perfectly happy that we liv in this glorious age of scientific thought. We believe there never was another age in which the astronomer of Harvard Observatory could propound the following problem and receive so many perfectly reasonable answers to it: "Suppose," said he, "that three snakes, each two feet in length, should touch each other by the tip of the tail, thus making a circle six feet in circumference. Suppose that each snake should begin to swallow the one in front of him. In what way would the resultant figure, after each snake had swallowed the one in front of him, differ from the original circle?" The answers hav been many and various, some of them, we are informed, "entering the consideration of the fourth dimension of space," because any one of the snakes would hav followed the two in front of him and yet hav been swallowed by the two back of him, and, therefore, would be both inside and outside of his two fellows. The man who livs in an age when men can tackle and grasp and make so clear to others an idea of this sort has no business to be going about talking of the good old times, or looking hopefully forward to anything more millenniumish.

A Gospel for the Century.

From the New York Herald.

In the *Nineteenth Century* there is a passionate protest by Father Barry against the indisposition of churchmen generally to boldly deal with the question of capital and labor, and kindred social problems. Here is a picture from his pen:

> Religion, secluded the while in her cathedral stalls, may chant lovely anthems and wear copes of broidered gold. But where is the multitude that should throng nave and aisles? Outside, I say, brawling, drinking, tearing their bread from one another, working, with despair in their hearts the while, as many hours of the day and night as they can toil and liv.

Father Barry takes a gloomy view of things and loudly calls for a gospel that will meet the wants of the century. "I am convinced," he says, "that society must undergo a transformation or perish."

Possibly the reverend essayist slightly exaggerates the situation. At the same time it is undoubtedly true that the alienation of a great mass of humanity from the churches has some immediate relation to socio-industrial complications. The leading preachers of this country are beginning to recognize that fact, as the *Herald's* sermon reports show every Sunday morning.

The Absurdity of Prayer.

From the Twentieth Century.

Some one, who signs himself or herself "an Episcopalian," sent Governor Lee, of Virginia, a postal card, on which the following was written:

> I hope Governor Lee will not consider it an intrusion if, in view of the terrible rains which hav deluged the whole country, and especially our own city, I suggest to him that he request the pastors of our various churches to present earnest prayers to our heavenly father to look upon us in mercy and restrain these rains. Sunday is near at hand and will be a fit time for such a petition.

A belief in a heavenly father is a very beautiful belief, sentimentally, but real reverence should giv him credit for knowing when to hav it rain and when to hav it stop. Is it possible that it is necessary that he should be instructed in his duty in this matter?

Hurrah for Pefley.

From the Concordia, Kan., Blade.

Idaho has one man possessed of more than ordinary good sense. His name is Pefley. He refused to sign the new constitution because it contained the words "almighty God." Just why a constitution framed after the federal Constitution is not good enough for a state would puzzle anyone but a crank on religion.

Communications.

Road to Ruin.

"The multiplying villainies of nature do swarm upon us," and they swarm especially by legislation. The whole system of our lawmaking is a ridiculous blunder. Is governing anything more or less than business? and very important business, too. Now, would any business firm, any railway corporation, intrust all its rule and regulation making, including the fixing of their own salaries, to their employees exclusivly, with no censorship, no yea or nay of their own to overrule? And yet "we the people," in this business of life, liberty, and the pursuit of happiness, intrust to our accidental employees, from aldermen of towns up to United States Senators, the whole thing. No wonder if, as years go by, all the profits of our concern are swamped in taxes. It could not be otherwise, and there can be but one end to it, utter ruin. And the way things are mismanaged is a caution, or ought to be if we were not asleep.

Look at Congress. When our population was just one-third what it now is, it cost just $4,000,000 per year to rule us. The civil list is just the ordinary cost of running the government. It comes under the heading "Civil and Miscellaneous." There is no excuse for its costing more than the same sum per capita that it did in 1840. Yet to-day it costs some $80,000,000 instead of $15,000,000, as would be reasonable. It never cost even $30,000,000 during the war, yet after 1865 it sprang right up into $40,000,000, and from that to $60,000,000 in four or five years. It has not anything to do with debt, interest, war, army or navy, or pensions or bounty. It is the bare, ordinary cost of governing. One thing shows how the rats will make off with the cheese. Congress about seventy years ago made a law to giv to each member two or three hundred dollars for contingent expenses yearly. At that time a Congressman's pay was very small and it cost a great deal to travel. Well, that has grown up to be several thousand dollars per head, while the salaries hav been more than quadrupled. It ought to do us some good to look back on these things.

One of the oddest things is our way of appointing committees to investigate the conditions of asylums, and everything that needs investigating. Committee is appointed; it goes to visit the place on a day fixed; it is received with all honor, and everything is done to blindfold and fuddle the inspectors. Committee reports: "We visited the asylum—agreeably, etc. We were received with all respect by the very excellent Mr. Grinder, who has it in charge. We were conducted throughout the premises. We dined on the same victuals that are given to the inmates. We examined everything. We hav no language to express our admiration," etc. The same old stereotyped words; the same old ways. And often this method has been covering crimes that should make hell tremble. The women say men are cowards and hav no independence. It would seem so, for it has happened that a committee of women following a committee of men hav made wonderful exposures. But anyone can see how foolish and inefficient are all such methods. Committees for inspecting institutions where abuses are probable should report secretly, each member for himself. And their visits should be made at any time, unexpectedly, and their reports returned to a tribunal sworn to secrecy as to the names of reporters. Any way is better than the usual one.

How little do the people, these who alone are properly interested in it, know about the way laws are made! Last winter the writer was present during the session of a state legislature. Often for days bills were proposed and passed to a third reading faster than the shorthand writers could get down their titles. In a few days nearly a thousand bills were on file, and this too for a state whose population does not exceed that of some inconsiderable towns. Jobbery and fraud were hidden in all the legislation proposed, and the appropriations were enormous for such a population. We all know that some counties hav been utterly ruined by such legislation, and the people hav had to abandon their farms because of the taxes. Beautiful self-government is this. And because we are so accustomed to it, like those born under the slave institution, we look on reform with abhorrence and reformers as "cranks." Under the present system what hav the voters to do with governing? What is governing? It is making and administering the laws. The parties select the candidates for all offices. All the average voter does is to go and cast his ballot for generally one out of two candidates. In selecting these candidates he has about as much to do as the man in the moon. Evidently whoever chooses the candidates is the master so far as that is concerned. The voter is a mere automaton. But the law-makers once chosen are supreme for the time, except for the very light restraint of a constitution. They gather at the capitol, where also assemble all those who hav some jobbing statute made. Combinations the most villainous are formed. "You vote for my bill and I will vote for yours," is the soul of the system. In spite of sudden spasmodic returns to virtue the evil grows. In the states it may be curable, but in the national Congress reform is impossible. It might not matter so much were it not that it results in such inequality of fortune among citizens and such intolerable burdens on the great masses of poor men, women, and children, that in time they are ripe for the inevitable change that must ensue. But, says Mr. Shallowpate, these masses do not hav any property out of which to pay taxes. "Why don't the people eat cake?" said some aristocrat when told they were mobbing the bakers because of scarcity of bread. The people don't pay taxes; they simply do not eat bread. Their burden of bad rule is discharged by involuntary privations.

It may be stated as an axiom that wherever the masses endure any privation the government is bad. In time the most patriotic people find this out and attack their government, which if free (so-called), is necessarily overthrown by the attack and converted into strong government, while strong governments thus attacked become still stronger. Despotism must ensue.

When it is proposed to put an end to these abuses by the one sole possible means, namely, to hav it so that no bill becomes a law until after the people vote on it, the objection arises, it is unpracticable, because there are too many bills to vote on. As though it were necessary to hav over one out of every thousand new laws proposed. We are so accustomed to this pest of lawmaking that, like the man with the seven-year itch, we deem it a constitutional necessity.

HOLT.

Eminent Women.

ERNESTINE L. ROSE.

Second only to Fanny Wright, comes Ernestine L. Rose, as one of my household gods, beloved, worshiped, and reverenced—enshrined in a lifetime of honored and sweet memories.

One of the first, if not the very first, articles I wrote for the press was a letter to the Boston *Investigator* in which I essayed to defend my idol from the stigma of being called "coarse" and "unwomanly."

She had visited us at my father's home, "Pious Hill," in Pleasant Valley, N. Y., and I had heard her lecture, and knew her for a really loving and lovely, womanly woman, and I felt indignant and hurt that anyone should so unkindly malign her, simply because she was a Radical reformer, and belonged to the sex which had no rights men were bound to respect.

Before I proceed further I want to apologize for using the name "Mrs. Rose" instead of Ernestine. We should insist on women keeping their own individual names, and being known by them wherever it is feasible. But Mrs. Rose won her laurels and honors under the name of Rose, and has thus made it so distinctivly her own that one forgets she has an owner to whom the name really belongs.

Ernestine Süsmund Potoski was born in 1810 at Pycterkow, in Poland.

Her father was a pious and learned rabbi, and in endeavoring to indoctrinate his daughter in the Jewish faith he found the child's questionings in regard to biblical facts and church creeds too difficult for him to reconcile with her ideas of right, justice, love, and mercy. So he tried to stop her investigations into the mysteries of holiness, by telling her that, "Little girls should not ask questions, or want to understand the object of the creed, but should accept and believe it."

The rabbi had a habit of fasting, so much that it injured his health and spirits, and one day Ernestine asked him why he did it, and being told that it was to please God, she exclaimed, "If God is pleased in making you sick and unhappy, I hate God!"

At the age of fourteen she renounced her belief in the Bible and the religion of her father, which brought down upon her great trouble and persecution, both from her own Jewish friends and from Christians.

When she was sixteen her father thought he would marry her to a pious Jew, and thus silence her objections to the "true" faith, thinking the cares, duties, and pleasures of married life would keep her from speculating upon the inconsistencies of religious dogmas and creeds. She protested, but in spite of all she could say she was betrothed to one she could not love. She begged him to refuse to marry her, but he only laughed at her and vowed to remain faithful to the engagement.

This compelled her to take a long and lonely journey in the dead of winter, to appeal to the higher powers.

The law freed her, and she returned home to find a young stepmother mistress of her father's house; and not being able to enjoy the new condition of things, she left and went to Berlin, where she rented a room and maintained herself mainly by selling a perfumed paper of her own invention.

In 1829 she embarked for England, was shipwrecked, and arrived there nearly destitute of everything save health, energy, and education.

She commenced teaching the languages, and added to her income by the sale of the perfumed paper, and found favor and friends.

Of her first appearance as a lecturer M. D. Conway wrote in a letter to the Cincinnati *Commercial*: "In the old days when Robert Owen was filling all England with his Socialistic ideas, and had built here in London a huge forum of Radicalism, almost as big as the Crystal Palace, a young and remarkably beautiful girl, just from Poland, was introduced to him. Discovering that she was a precocious Radical, and possessed of considerable ability, he invited her to speak in his huge hall, on an occasion when several thousands of people had gathered there. Notwithstanding her slight knowledge of the English language, the good looks and the enthusiasm of the girl made a good impression on the audience."

She has lectured in no less than twenty-three different states of the Union. "On several occasions she has addressed legislativ bodies with marked effect, advocating the necessity of legal redress for the wrongs and disabilities to which her sex are subject. As an advocate of woman's rights, antislavery, and religious liberty she has earned a world-wide celebrity. For fifty years a public speaker, during which period she has associated with the influential classes in Europe and America, and borne an activ part in the great progressiv movements which mark the present as the most glorious of historical epochs, Ernestine L. Rose has accomplished for the elevation of her sex, and the amelioration of our social conditions, a work which can be ascribed to few women of our time" (Hist. Woman Suffrage, vol. i, p. 97).

In reading at our Snowville Woman's Reading Club these three volumes of the "History of Woman Suffrage," it seemed to me there were no nobler and more effectiv words uttered than those by Mrs. Rose, and I was always delighted when it fell to my lot to read her soul-stirring sentences, and voice at second-hand her magnetic and thrilling ideas.

I remember reading the following incident from one of her speeches: "Two offenders were brought before a justice of New York. One was charged with stealing a pair of boots, for which offense he was sentenced to six months' imprisonment; the other crime was assault and battery of a husband upon his wife; he was let off with a reprimand from the judge! With my principles, I am entirely opposed to punishment, and hold that to reform the erring, and remove the causes of evil, is much more efficient, but the judge showed us the comparativ value of the two kinds of property. But then you must remember the boots were taken by a stranger, while the wife was insulted by her legal owner."

Continuing her speech, she says: "As long as woman shall be oppressed by unequal laws, so long will she be degraded by man. . . . There is no reason against woman's elevation, but there are deep-rooted, hoary-headed prejudices. The main cause of them is a pernicious falsehood propagated against her being, namely, that she is inferior by nature. Inferior in what? What has man ever done that woman, under the same advantages, could not do? In morals, bad as she is, she is generally considered his superior. In the intellectual sphere, giv her a fair chance before you pronounce a verdict against her. Cultivate the frontal portion of her brain as much as that of man is cultivated, and she will stand his equal, at least. Even now, where her mind has been called out at all, her intellect is as bright, as capacious, and as powerful as his."

When we remember these utterances are from a speech made nearly forty years ago, we see how far in advance of her age Mrs. Rose was. Comparativly few are now, in 1889, abreast of these sentiments.

In 1836, during her residence in London, she made the acquaintance of Mr. Rose, an Englishman of broad and liberal views—looking upon marriage as a simple contract. They were united by a magistrate instead of a priest.

Mr. Rose aided and encouraged his wife in her work for reform, and furnished her with money for making her extensiv lecturing-tours, so that she could voice her truths free of all cost to her hearers.

This good, brave worker for human happiness is still living in England, enjoying the supreme satisfaction of knowing she has lived down all the scorn and contumely of an ignorant past, and is now reverenced as one of the world's beloved and blessed saviors.

ELMINA DRAKE SLENKER.

Mrs. Fiske and the "God-Fearing Woman."

I heard a good story the other day about that truly good—that truly human—woman, the late Mrs. Mary Fiske, at whose bier the eloquent Ingersoll delivered a most touching oration. When, in her great warm-heartedness, and not from mere impulse, Mrs. Fiske adopted a foundling, she at once advertised for a wet nurse. Among those who called was one of an inquiring turn of mind, who, after many questions and a critical gaze at Mrs. Fiske, said, "Why, you are a strong, healthy woman, madam, and why is it that you do not nurse the child yourself?" The case being explained to her, she exclaimed, her eyes in holy horror rolling:

"Oh, heavens! then the child was born out of wed-

lock! Oh, I can't hav anything to do with it, ma'm, for I'm a God-fearing woman—indeed I am, ma'm, a God-fearing woman!"

"A God fearing woman!" exclaimed Mrs. Fiske, with righteous indignation—"a God-fearing woman, eh? You are a God-damned woman! a God-damned woman!—that's what *you* are! Now get out of here—get out as quick as your God will let you—get!" And the "God-fearing woman," standing not upon the order, got out at once, another, with less "God-fearing" veneer, but more solid humanity, being shortly engaged to look after the little waif.

SI SLOKUM.

Westward.

July the 11th wife and babies and myself left Pittsville, Wis., for our new home in North Yamhill, Ore. I accompanied my wife as far as La Crosse, Wis., where she took the train for Missouri to visit friends, and I went on my route through Minnesota and Dakota, where I had lecture engagements.

My first lecture on the route was at Waterville, Minn., Sunday, July 14th. The place of meeting was in a delightful grove on the bank of a beautiful lake about a mile and a half from Waterville. This grove is on the farm of a Fred Pishel, a firm Liberal, who has evoluted from Catholicism. Mr. Pishel has my thanks for the efforts he put forth to make the meeting a success. A good platform was built and seats arranged for the audience. But to our great satisfaction the seats did not begin to hold the audience, but the platform was built at the foot of a hill which rose like an amphitheater, and the green grass made a nice carpet upon which the people rested. I was not only gratified but surprised with the large and enthusiastic audience that greeted me, as the farmers of that vicinity were at their harvest. It being the "Lord's day," however, the farmers thought they could spare that day for Freethought. Mr. Twing and family and Mr. Adams and family came from Elysian, and Mr. Brossard drove nearly twenty miles to attend the lecture.

On my tour last fall I gave six lectures in this vicinity—one at Smith's Mill, one at Elysian, and four at Waterville. This being my fifth lecture in Waterville, I feel truly thankful to the friends for the kind reception they gave me, and for their appreciation of my humble efforts.

The Liberals of Waterville and vicinity are as good as can be found in the land. It was with much pleasure that I again met with George R. Cowles and family, Liberal Spiritualists—Mr. Cowles is secretary of the Liberal club—Mr. Durand and wife, the Messrs. Brossards and families, and others whose names I hav forgotten.

The Liberals of Waterville are intending to hav Mr. Remsburg for three lectures soon, and later in the fall Mrs. Freeman. I hope by the time Mrs. Freeman gets there she can succeed in organizing a Secular Union for them, as the numbers are sufficient and the Liberals of the right kind.

From Waterville I came on to Lisbon, Dak., and was received at the depot by that grand, good Liberal, E. E. Harris, and driven eight miles into the country to their happy country home, where I enjoyed myself for a week.

E. E. Harris is a subscriber to THE TRUTH SEEKER, his father is a subscriber to the *Investigator*, and his grandfather had been a constant reader of the *Investigator* from its first issue to the day of his death.

Mr. Harris and family are generous, warm-hearted people, and enthusiastic workers for Freethought, who believe there are principles involved that are worth doing more for than merely giving passiv assent to them. In the village of Lisbon there are a few good Liberals, but, as in most places, rather timid.

Mr. Charles Horne, of Buttsville; Mr. Dickenson and wife, of Plymouth; Mr. William Thayer and aged father and mother, and Mr. Rundell, of Fort Ransom, I found to be good, stalwart Freethinkers.

I delivered three lectures in Lisbon, but the friends made a mistake in charging an admission fee. The first night we had a fair-sized audience, the second night a little better, but the third night the church people rather outgeneraled us and succeeded in drawing off most of our audience. The day the lectures commenced, the Christians commenced a camp-meeting near by, and at some of the churches special meetings of some kind were held. But seeing that we were getting fair audiences, the church people began to get in their scare of boycott, the preachers did a great amount of personal work to keep the people away, and the last night an ice-cream social was given at the Methodist church, and the brass band employed to attract the people. Mr. Harris has lived in that county for several years, and is respected by all who know him, but after I arrived and the Christians saw that the lectures were going to be delivered, some of the ultra-pious ones refused even to speak to him. The Liberals of Lisbon could hardly realize to what a depth of meanness orthodoxy could sink.

Before I reached Lisbon the Methodist preacher had me slain, in fact I suppose he thought I was annihilated, and he was going to be on hand to shut off the Infidel. Friend Harris informing me of this, I promptly wrote a challenge, which was published in the papers of Lisbon, to any of the clergymen of Lisbon to meet me in a six-nights' debate. But none of them appeared at the lectures or accepted the challenge.

After the course of lectures at Lisbon I delivered a lecture at Fort Ransom in a beautiful grove on the banks of the Cheyenne river, where we had a good audience. The Liberals of Lisbon are intending to hear Mrs. Freeman this fall. They are determined to giv the orthodox another shaking up before they let them go.

I am now in the land of the "setting sun," where I shall commence work in the school-room again in September. I shall soon visit the friends at McMinnville, where I shall probably deliver lectures at stated intervals during the year. GEORGE H. DAWES.

North Yamhill, Ore.

God in the Constitution.

From the Fargo, N. D., Sunday Argus.

Even a bad reputation nobly earned is pleasing.—*Seneca.*

In the issue of the daily *Argus* for August 6th, I addressed a letter to the constitutional convention entitled, "What Deity?" in which I attempted to hav a little common-sense talk with the delegates concerning the mention of God in the constitution. My remarks were based entirely upon principle, and constructed with a view of respecting the opinion of at least a respectable minority. In it I attacked no religion nor creed nor made any stricture upon the personal religious convictions of anyone, except wherein that belief became tinged with intolerance, and attempted to override the rights and liberties of others.

I say intolerance, because it is this spirit which constructed the preamble to the constitution in spite of a respectable minority opposed to it. If there were anything to be gained by the mention of God in the constitution, then there would be an excuse, but there is absolutely nothing gained, and it is simply the first principle of law—brute force—asserting itself in the name of an unhealthy religious sentiment.

In the Sunday *Argus* of August 11th, the spleen of intolerance overflowed into an article entitled, "On the Lord's Side," signed "Polonius." I am not surprised at the spirit of the bigotry displayed in this article. It is of the same kind that disregards the desires of minorities, although gaining nothing by the victory.

It is one of the curious phases of humanity that however good, kind, generous, or noble the man is in all walks of life, the moment one differs from him in religious matters all of sweetness in him turns to gall.

It is also strange that the Christian looks with so much distrust and condemnation upon one who believes in another religion or believes in none at all. Some of the finest men in our city are Liberals and Agnostics, and what is found here is found the world over.

It is a historical fact that every great reformer the world has ever seen was considered an Infidel at the time he lived. Every student of history, be he Christian or otherwise, finds and accepts the fact that history continually repeats itself.

Does not this truth still hold good?

The spirit of religious intolerance has caused more pain, more suffering, more anguish, more ignorance, than all other causes combined. Even Christ, that gentlest of mankind, said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi, 16). It may be a truth, but if he were God could he not hav altered it? Paul, after preaching a sermon on charity, advised the Galatians as follows: "If any man preach any other gospel unto you than that ye hav received, let him be accursed" (Gal. i, 9).

It was religious intolerance that caused the massacre of twenty millions of Infidels in the several Crusades; that burnt a thousand witches at Como, Italy, in 1516; that burnt William Tyndale in 1536 for printing a Bible; that made John Calvin condemn Michael Servetus, Oct. 27, 1553, on the charge of heresy; that burnt William Hunter in 1555 for reading a Bible; that burnt John Rogers the same year; that killed about one hundred thousand Huguenots; that burnt seventeen thousand witches in Scotland from 1564 to 1603, and forty thousand in England from 1600 to 1680; that burnt Giordano Bruno, Feb. 16, 1600; that banished Roger Williams from Massachusetts, Jan., 1636, for simply advocating equal protection to all forms of religion and the repealing of all laws compelling attendance at church; that prompted the ecclesiastical synod held in Boston, Nov., 1637, to banish Anne Hutchinson and her associates because she dared to put her own interpretation upon the scriptures; that fined, imprisoned, and then banished six persons from Massachusetts in 1639 for attempting to organize a Baptist society; that hanged Mary Dyer in 1660 because she was a Quaker; that hanged Rev. George Burrough in 1692 for asserting that witches did not exist; that killed nineteen as witches at Salem by torture and hanging in 1692; that imprisoned and broke up the seminary of Miss Prudence Crandall in 1833, at Canterbury, Conn., for teaching young negro girls; that mobbed William Lloyd Garrison in Boston, in 1835, for advocating the abolition of slavery; that dismissed Miss Barrett, aged sixteen years, from the Methodist Female College at Pittsburgh, Pa, in 1866, for having a strain of negro blood in her veins; that still persecutes, imprisons, and fines in the name of religion. The list could be continued almost *ad infinitum*. The foregoing will suffice for the present.

The spirit of intolerance is by no means dead. Like the mustard seed it is hidden in the breast of man awaiting the proper condition of religious disturbances to cause it to germinate and grow and destroy the field. For many reasons there will be a bitter fight against the constitution. The fact that it has in a measure connected itself with the church will but add fuel to the flame. It may be carried, but in this instance, it seems to me the converse of statesmanship to add an objectionable feature simply to satisfy a sentiment, thereby increasing the danger at the polls, and which, if won, will be but a victory without reward. I feel sure that if the preamble were left to be last voted upon by the convention it would never pass. *O tempora! O mores!* Blessed be those brave spirits who subjugated self for the benefit of mankind! Oh, blessed be that liberty of thought and act which politics avoids!

To "Polonius" I would say with Anaxagoras: "My first care is for my country, pointing toward heaven."

I would also ask some of the delegates to hold up to themselvs the mirror of self-examination and see if they do not reflect the real Polonius:

Hamlet: Do you see yonder cloud, that's almost in shape of a camel?
Polonius: By the mass, and 'tis like a camel indeed.
Hamlet: Methinks, it is like a weasel.
Polonius: It is backed like a weasel.
Hamlet: Or, like a whale?
Polonius: Very like a whale.

SAUL.

To Goliath.

O great Goliath of the days of Saul
And David, more particularly David,
Before whose deadly sling you quickly cav-ed,
Where now thy puissance so broad and tall?
O what a fall was there, gigantic one,
When you went down before that little duffer—
Out like a candle light before a snuffer—
A sling, a swing, a spring, the deed was done!
How sharper than a serpent's tooth by far,
To be knocked out by such a little bantam—
A hundred such you'd guarantee to plant 'em,
But thou wert planted, thou, great man of war!
O giant most gigantic grown in Gath,
Cold day for thee when David crossed thy path!

SI SLOKUM.

Shall Public Money Be Used for Sectarian Schools?

D. A. Buckley, Editor, in the Cambridge News (Roman Catholic).

The above question, which is one of the hour, is assuming national importance. The feeling among the people is indicativ of a condition of insecurity in relation to the subject.

"A stitch in time saves nine," or "an ounce of prevention is worth a pound of cure."

Coming events cast their shadows before, and the handwriting on the wall clearly points to a national struggle in the near future, unless by taking time by the forelock the question is settled now and forever by an amendment to the Constitution of the United States, as is now proposed and urged upon the leading men of the nation.

We, and every humane person and lover of the country, would deplore a sectarian strife or war, which in our opinion can only be evaded by settling it, this religious question, now upon a permanent basis.

The Catholic laity should, and undoubtedly will, hail it with delight as a consummation most devoutly to be wished and prayed for, as by settling the question in this manner it will remove one of the most serious bones of contention and strife from men and women whose mission should be, and is, to liv together in unity and harmony.

We hav had enough of war. Let us hav peace and all laws and amendments tending to preserve and perpetuate it.

How They Look on Him There.

From the Oil City Derrick.

Last Sunday the people of Warren, Pa., were treated to an exhibition of Col. Elliott F. Shepard, editor of the New York *Mail and Express*. As president of the American Sabbath Union, he delivered an address from the pulpit of the Rev. Dr. Fradenberg's church. It was a plea for the Christian Sabbath. The speaker modestly instituted a comparison between himself and the emperor Charles V., greatly to the advantage of the colonel. He then plunged into his speech, but as it was evident he had made no especial preparation for that particular occasion, but was relying upon the memory of past addresses, the audience was regaled with a somewhat incoherent review of the present Sabbatical condition of Asia, Europe, and America, largely interspersed with the traveled colonel's personal experience with Syriac sheiks and other notables of the far-off corners of the world, together with some very curious and marvelous interpretations of history.

More Christs.

Frederick Stern, a colored doctor of Scotsboro, Ala., has made a sensation among the people of his own race by the cures which he professes to hav made by the laying on of hands. He rubs the ailing portion of the patient's body, and the patient has a tingling sensation like that produced by a mild current of electricity. The other doctors and the newspapers at Scotsboro denounce Stern as a fraud. Several persons afflicted for years with chronic diseases say they hav been cured by Stern in a few hours without the aid of medicins. The negroes almost worship Stern, and are firm in the belief that he possesses supernatural powers.

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WE take pleasure in presenting to our readers this week the first instalment of an article by John Peck, which will continue through several numbers. We know that our subscribers will be delighted. If there is anything in the world that is more delectable, refreshing, cheering, invigorating, amusing, and useful all in one than this man's writing, we would like to know what it is. Large-minded, straightforward, veracious, fearless, witty, and as clear and plain as the light of day—John Peck is an apostle such as it rarely falls to our lot to enjoy, and one that we should appreciate while we hav him.

Death of Horace Seaver.

It is with feelings of the profoundest regret that we announce to our readers the death of Horace Seaver. He died just before noon on the 21st inst., at his residence, No. 2727 Washington street, Boston. He had been troubled with an affection of the heart for a long time, and for some six months past had been confined to the house. The immediate cause of his death was dropsy.

Mr. Seaver was born in Boston on Aug. 25, 1810, and would thus hav been seventy-nine years of age had he lived till one more Sunday. He was of New England stock, and the second son of Nathaniel and Anna Seaver. From the first he gave evidence of an ability that made him conspicuous among his companions. Young Seaver was educated in the Boston public schools, and his readiness to promote them and defend them from their Catholic foes in after years showed how grateful he was to them. He wished to be an actor; his folks wished him to be a clergyman. Finally he went to Plymouth, and served an apprenticeship as printer. It was during his stay in this town and through his attendance at the meetings of a local debating society that his first doubts regarding orthodoxy in religion seem to hav been suggested. How much these doubts were intensified, when, as a journeyman, he traveled to Albany, and there heard the famous Robert Dale Owen, is shown by the fact that after this experience Seaver decided to reject the clerical and retain only the pagan element of his name. Up to this time he had been known as Horace Holly Seaver, Holly having been conferred in memory of a once famous Unitarian minister; but after his change of convictions, the young man not only decided to reject the Holly and remain simple Horace Seaver, but also gave up all aspirations after the ministerial career. In 1837 an incident occurred which determined in an important manner all the subsequent course of Seaver's life. He came to Boston, and took work on the *Investigator* as a compositor. The time was an exciting one, for the editor of that journal, Mr. Abner Kneeland, had just been prosecuted, convicted, and sent to jail for the crime of blasphemy. Seaver visited the editor in prison, and his experience during this episode gave the finishing touch to the convictions of the young Rationalist. The compositor, full of hatred, not for men, but for priestcraft and superstition in all their forms, soon budded out into a contributor, and so apt and striking was his literary work, that when, in 1838, Mr. Kneeland retired from the editorial chair to go West, Horace Seaver was promptly invited to guide the fortunes of the *Investigator*, and he accepted the position. At that time Mr. J. P. Mendum had assumed control of the paper, and Mr. Seaver's installation into the editorial chair was the beginning of that remarkable partnership between the two men which has lasted, without the slightest break in the pleasantness of their relation, for over half a century. Mr. Mendum a day or two ago spoke thus, with tears in his eyes: "My friend was quite aware of his approaching end, yet he manifested no concern other than regret at having to leave his friends. We hav been together for over fifty years, and our relations hav always been of the most pleasant character. He was one of the most genial and gentlemanly men I ever knew. He was not a man given to ridicule of his opponents, or of other people's opinions; he always met men with argument. But," added Mr. Mendum, "the loss is too recent for me to say any more."

Mr. Seaver was a man of commanding presence, dignified in manner, courteous in conversation, and able in debate. He loved discussion, even with his opponents, for he regarded it as the great promoter of truth. Hospitaller Hall, in the early days, often resounded with the stirring struggles in which he measured his powers with those of oratorical antagonists. He was prominent in quite a number of Freethought conventions, and when, at one of these held in Albany, it became a question whether the Freethinkers of America should accept the word "Infidels" as a proper designation, it was Seaver's influence which determined the reply given in the affirmativ. He was not afraid to be called an Infidel.

Most of Mr. Seaver's life was passed in the office of the *Investigator* in the midst of the books and exchanges he liked so much to peruse. Either here, on public platforms, or in private as a welcome guest, he met and came into intimate and friendly relations with reformers like Garrison, Wendell Phillips, Theodore Parker, Charles Bradlaugh, Holyoake, Ingersoll, Parker Pillsbury, and many others. In his private life, Mr. Seaver had many qualities that made him lovable. His charity was unstinted and his interest in schemes of benevolence was great. Of his life work it has been said that he molded Liberal thought and modified Puritanic ideas to an extent impossible adequately to describe, while his writings, in the words of Colonel Ingersoll, "hav Liberalized a continent."

In a late lecture Mr. Seaver spoke upon these points which we are treating now. It was at Paine Memorial Hall, Nov. 22, 1885, the subject being "Fifty Years' Experience in Liberalism." He began his address by stating that he had not always been a Liberal and an Infidel. He began life, he said, like most, as a Christian, but fortunately for him, he got emancipated, and had never regretted it. His first ambition was to be an actor. His parents, however, thought he might make a good minister, and be sent out West, like Horace Greeley. Happily, he became a printer, and if there was one mighty business in the world, it was that of printing. To be a printer, he said, was greater than to be a sailor or a soldier, or even a minister. The public could do without ministers. If the sun were to rise to-morrow upon this land without ministers and without churches, and only the press should remain, people would be far better off. The whole of theology was founded in conjecture and guesswork. What people wanted was knowledge. It was need that caused so many able men to remain in the church. A clergyman once prophesied that the speaker would be a bright and particular light in the church. If only that minister could see him now, he would recognize that he was not much of a prophet. The whole of the thought of the world was drifting the way of the Infidels. They had the best orator on their side to be found in any country. Tyndall, Huxley, and the other scientists were all on their side. Finally, Mr. Seaver said that after fifty years' experience of Liberalism he liked it better than ever, and meant to continue in it until time rang down the curtain and the glamour of life was over.

Early in life Mr. Seaver married a lady of a congenial mind, and with her he lived a wedded life of almost unalloyed happiness. He buried her many years ago, and has since lived a widower, rich in the memories her life left behind. At her funeral he deviated from orthodox usages and held the ceremony in accordance with his own ideas of the fitting. He addressed the mourners, and his address is read in pamphlet form and admired for its eloquence and its sentiments.

Dr. H. G. Newton, Mr. Seaver's physician, relates many anecdotes of the deceased. Among other things, he relates that Mr. Seaver once expressed himself as desiring no further immortality than to continue his work with Mr. Mendum, and that when he finally had to face death he repeated that that was still all he desired. The doctor and other friends took care to prevent any possible misrepresentation of Mr. Seaver's dying sentiments by the pious but mendacious. At the death there were present the doctor, the nurse, and a sister-in-law by the name of Mrs. Seaver, who can all testify that he died as he had lived, an uncompromising, fearless Freethinker. The doctor took down, stenographically, his last considerable conversation, about two weeks previous to his death; it was interesting, and will be published later.

Colonel Ingersoll once wrote that it was the *Investigator's* fifty-odd years of constant advocacy of liberty that had made it possible for him to travel through the country lecturing to thousands. There is truth in this, and it was Mr. Seaver's brain which made the *Investigator*. He was a thorough, patient, persistent editor, and forced the unwilling pietists of New England to hear him. He did a great work indeed.

What are the feelings that must be touched, and the avenues of reflection that must be opened, by this death, our readers feel and know as well as we. Of the value of a life like that of Mr. Seaver, no thoughtful man needs to be told. In a world where most seem little more than boys, than unreasoning automatons, to be manipulated by false-hearted schemers, while by their incapacity all hav to suffer—in this world Mr. Seaver was a man with the gift of reason, to see under appearances, penetrate shams, pierce to the inner truth of things with the subtil power of logic, and publish to his fellows in what quarter their interests lie. In a world where moral cowardice and base spiritless disloyalty to truth envelop and well-nigh extinguish all, Mr. Seaver was a man with firm and intrepid determination to speak out his truths in total disregard of all the sneers and scoffs and disrespect that could issue from angered ignorance and detected fraud. He was veracious, he was frank, he was benevolent, he was courteous, he was gentle. He was an honor to our cause, he was an ornament to his generation, he was one of those few for whose goodness we learn to forgiv the shortcomings of the rest of mankind and love it after all. To say now what would hav rendered superfluous all the preceding, he was a friend of Robert Ingersoll. Let him hav honor and gratitude and remembrance—and let all try to be like him.

The Persecuted Spiritualists.

The Michigan state Association of Spiritualists has resolved in regard to the arrest of Dr. Reid that it "considers the attack to be a case of malicious religious persecution." We consider it precisely the same. It is a persecution by a large and powerful body believing one way as to a future state, of a smaller and less powerful body believing another way as to a future state. We do not wish any of our readers who may be Materialists to ignore the principle involved. The records of the past demonstrate on every page the fatal results to all of allowing interference by such large bodies with small ones. It is of vital necessity that we maintain the principle of inviolability of religious belief, and resolutely meet all encroachers with a "Hands off." And the only way to do this is to watch and guard the liberty of each as jealously as though it were the liberty of all. Suppose the Spiritualists should now turn around and obtain, in some vicinity where they predominate, the arrest of a preacher for assuming to possess influence with supernatural beings, would not the action be as just? People *must* learn that the only way to eliminate error is by free discussion. If either Spiritualists or their opponents are wrong, the facts are certainly capable of being finally laid open to all in course of civil and public argument, and the matter will then be settled forever. This is the way, and the only right way. To the elucidation of the problem in this way we hav always given what space in our columns we could spare from Antichristian matter, fairly distributed between arguers pro and con; as to the method by force, that is the

wrong way, and we shall never cease to protest against it.

The fact is, the Christians are irritated with the Spiritualists for being more rational and fair than they. Voltaire remarked that the Quakers offended the leaders of other sects unpardonably by setting up the dangerous precedent of having no fixed and salaried heads. Likewise Christians now are alarmed at seeing a body whose teachings are so much better than their own. Christians claim the right of coercion; Spiritualists disclaim it. Spiritualists recommend the study of science; Christians discourage it. Spiritualists giv in the main a free platform; Christians refuse it. Christians disrupt science, and confuse and terrify man, with a dualism of evil matter and nature on one hand, and something distinct in essence, supernatural, called spirit, on the other; Spiritualists proclaim that nature is a unity, that all is natural, and in their affirmations of spirit mean by it nothing beyond a natural force at one with all the other forces of nature. "There is," says Mr. B. F. Underwood at the close of an argument against the possibility of spiritual manifestations, "so much in the theory and history of modern Spiritualism that is in marked contrast to the popular theology; its teachings in many respects are so far in advance of those of the churches; its literature so much more Liberal and in keeping with the spirit of the century; its press and its platform so comparativly free, and the intelligent and informed among its adherents so much more courteous and generous in the treatment of its opponents, that it has required from me something of a sacrifice of personal feeling to offer the criticisms which I hav uttered, and which I believe justice and impartiality demand." We do not think that even the most extreme Materialist can afford to allow the Christian bigots, who would crush him and every other dissenter if they dared, to persecute a class like this.

As to any plea of the necessity of excluding from the mails fraudulent communications, we will say that it would be better to allow a thousand times as many cheating advertisers to use the mails as do now, than to open the way to central national censorship of the private affairs of the citizens. We always antagonized governmental meddling with the mails, and always shall. So will everyone who will familiarize himself with the ways of state despotism in the past and the imprudence of allowing the first and littlest encroachments. No one knows what national troubles may arise in the future in which it may be of vast importance whether or not we hav kept the mails inviolate.

Dr. Whitford Thanked.

We are very glad to learn of a piece of work done at the Montana convention by Dr. O. B. Whitford. This gentleman all our readers will remember as a veteran contributor to THE TRUTH SEEKER, author of several Antichristian books, and stanch Freethought worker in every way. We will giv a dispatch to a local paper, the *Inter Mountain*, descriptiv of his doings:

"HELENA, MT., July 16th.—The convention session to-day was of a lively character and a feeling of partisanship was developed, which approached the verge of a wrangle. A sensation, which soon created a feeling of surprise and disgust, was the result of the submission by Warren of a communication from O. B. Whitford, remonstrating against the Sunday law. It was a vicious assault upon the Christian and Methodist conference, which recently petitioned the conference to insert as a provision in the constitution a stringent article to suppress the violations of the law and enforce the proper observance of the Sabbath day. His language was severe in the extreme. He asserts that the Sabbath day and all religions are prominent in the Constitution of the United States only by their entire absence, and that the Christian Sabbath has absolutely no authority to bind the conscience of an American citizen. The statements are samples of the tenor of the entire communication. The members soon began to show evidence of dissatisfaction and a desire to shut off the reading of the document. Finally, after patience had ceased to be a virtue, Delegate Burleigh arose, and in a tone of indignation moved to suspend further consideration of the matter. A vote on this proposition was carried by forty-six affirmativ and seven negativ. It was referred to a committee of thirteen on miscellaneous subjects, and probably will never see the light of day again."

In the editorial columns of the same paper is this:

"For the personal character of Dr. O. B. Whitford the *Inter Mountain* has entire respect. It knows him for an honest man and a good citizen. What his religious convictions are is nobody's business so long as they do not contemplate an infraction of the law. Yet this journal questions the propriety of his sending to the constitutional convention such a document as was submitted to that body to-day, a document whose suggestions are in conflict with the accepted doctrins of Christianity throughout the civilized world. The recognition of God in the constitution may not be strictly necessary, but it isn't going to hurt anybody, and will meet with the indorsement of ninety-nine hundredths of the people of Montana."

We hav some remarks to make on this.

"The *Inter Mountain* knows Dr. Whitford for an honest man and a good citizen."

We feel pretty confident, too, that if it knows any other Freethinkers it knows them for honest men and good citizens also. We do not believe it can say the same of all the Christians it knows. Why does it not occur to the *Inter Mountain* that it might be as well to giv the doctrin of the honest citizen some show and not be quite so eager in putting forward the doctrin of the bad citizens? Maybe there is something in the belief of the latter that works to keep them from being like Dr. Whitford, honest men and good citizens. Has the *Inter Mountain* investigated to see whether there is not? Has it examined these things?

"What his religious convictions are is nobody's business."

Then how are anybody's religious convictions anybody's business, and what are they stuck into the constitution for?

"——so long as they do not contemplate an infraction of the law."

That class of men in America that are the most fanatically Christian are also the very class that do openly and avowedly contemplate an infraction of the law. More, they contemplate an entire overthrowing of the law. These are the Romanists. They contemplate an entire overthrowing of our free government and a substitution of a despotism with their present foreign sovereign, the pope, at its head. If, leaving this wholesale infraction of the law, we consider less infractions, the class that commits these least is that class that Dr. Whitford stands for, and the class that commits them most is that very class that we spoke of as the most fanatically religious. The class that commits them most is that very class that is most devoted to that God whom our pious contemporary wants recognized in the constitution.

"This journal questions the propriety of sending to the convention a document whose suggestions are in conflict with the accepted doctrins of Christianity throughout the civilized world."

We fear that that paper would "question the propriety of sending to a convention a document conflicting with doctrins" of any kind that were accepted. We fear that it knows no more than to look to whatever it finds accepted, as the truth; to look to majorities for wisdom, and servilely to ape the prevailing prejudice, for policy.

Would the *Inter Mountain* "question the propriety of sending to the convention a document conflicting with the accepted doctrins of" Mohammedanism? Yet if not, why not? What right can the convention possibly hav to discriminate between Mohammedanism and Christianity? Is not doing so to a certain extent establishing by state a particular religion? Is this what the fathers of the republic contemplated?

What we "question the propriety of" is the sending by these pietists of a document conflicting with the doctrins of separateness of church and state accepted throughout America.

"The recognition of God in the constitution may not be strictly necessary."

It is strictly unnecessary. In fact, it is strictly injurious. That all this sort of thing is strictly injurious, history evidences with her most tragic and portentous lessons.

"But it won't hurt anybody."

It will. This recognition of the prevailing superstition by the state is estimated to hav hurt ninety millions of men, since the appearance of Christianity, to the extent of depriving them of life, either in religious wars or by slow torture. And yet this is but a little item in the hurt it has done. It has done a work a thousand times as hideous and damnable in its suppression of science, medical and of every kind that would hav preserved, advanced, and elevated human life.

"It will meet with the indorsement of ninety-nine hundredths of the people in Montana."

False. If it were true, the crime would remain precisely the same. If there were in Montana only one person who differed with the rest in his belief as to a future life, his feelings should be as inviolable as those of a hundred thousand. The clearest lesson of experience is that the first condition of progress is the freedom of every minority and every individual from majority dictation of belief.

The *Inter Mountain* would better take a little time from its efforts to keep the bearings of politicians and popular prejudice, and apply it to study of history and to disciplin in manly honesty, sincerity, and freedom.

Editorial Notes.

THE question has already come up, "Shall we keep the 1892 Exposition open Sundays?" We will observe that if it is not opened Sundays, there will be one of the biggest rows ever raised on Manhattan island, and in that row we intend to take not a minor or a feeble part.

WE hav incautiously mailed to bookbuyers our last copy of that useful work exposing the crimes of convents, "Sister Lucy and Her Awful Disclosures." We need a copy to use in getting out a new edition, and if one of our readers will send us one, we shall be grateful.

WHILE Rationalists and scientists are meditating in their studies cures for our social ills or discovering in their laboratories the physical laws that we can utilize in bettering our material lot, Christians and Moslems are making the island of Crete a hell of religious hatred, outrage, and bloodshed.

THE New Jersey Sabbath Union at its annual convention just held at Ocean Grove passed this resolution:

"That we tender our thanks to the president of the United States for his special order doing away with all Sunday parades in the army of the United States, and also to Postmaster-General Wanamaker for his special order closing the department at Washington to all visitors and employees on the Sabbath."

It was announced to the meeting that Secretary Blaine had ordered the American department of the Paris Exposition closed on Sabbaths.

EIGHT immigrants from Syria are detained at Castle Garden pending an investigation into their financial condition. On a late morning the Syrians were noticed going about and gazing at the pictures on the advertising cards hung in the rotunda. As each one was inspected the foreigners would turn away with a look of disappointment on their faces. Over the cigar stand at one end of the rotunda, hangs a portrait of Robert G. Ingersoll. When the party came to this picture its members appeared delighted, and in an instant they were on their knees. Raising their hands in a devotional way they began to pray, addressing their prayers to the picture that hung before them. After half an hour spent in this manner they rose from their knees and returned to their corner with a look of peace and content on their countenances. The sight of the men and women praying before a portrait of the famous Freethinker was so odd that the officials made inquiries of the Syrians as to the cause. Then it was learned that the picture of "Our Bob" had been taken for that of St. Peter, and with that impression they had performed their devotion before it. It was with difficulty that the officials could restrain their laughter upon hearing this explanation. They did not explain to the foreigners their mistake. But our Syrian friends may be assured that they never prayed to a man more good and great, nor as much so; and also that they will get just the amount of supernatural aid from the colonel that they hav ever got from their patrons of elder standing.

THE Concordia, Kan., *Blade* has its opinions on the destruction of the Alexandrian library. It is inclined to think that the Christian attack on it left little to be destroyed by the Mohammedans. And it doubts that the books could hav been used for combustible purposes. The supposed distribution of the books for those purposes, it observes, was 642 A.D., long before the invention of paper and when all writing was done on parchment—the skin of a sheep or a goat dressed and made fit to write upon. This material, says the *Blade*, would not burn even as well as water-soaked cottonwood. The view of our contemporary is that when Christianity arose there arose also a natural hostility to the library, and it ceased to be an object of care by the government, and then, as similarly is the case now, as soon as the protecting arm of the government was withdrawn it went to ruin. Some of the books were kicked around the floors of the building, just as certain public documents are now, finally to be dumped in the wastepile. Many of them may hav been, and in all probability were, carried away by some as curiosities, by others because of the value they possessed; and many of those latter may yet be found in some of the hidden recesses of that once great and, intellectually, foremost country of the world. It is not at all improbable that the library suffered largely by the siege of Alexandria by Julius Cæsar. That was inevitable, but it was a vast institution long after that, and it is owing entirely to the spread of Christianity that it went to ruin. With the rise of that superstition education declined, and a feeling arose, that reached a mania, to destroy all evidence that in any way conflicted with the story of its foundation. At all events the story that sheepskin was used for kindling-wood, concludes our Kansas friend, is very improbable. We will say on this that the kindling material story is the one given by all the cyclopedias and antiquarian works, and the men who wrote them are just the ones who know best about the properties of parchment. Our friend has not informed itself on the details of the nature and use of fuel in those days. We use green logs for fuel now. Perhaps the parchments were burnt with difficulty, and the motiv was not the desire for useful fuel but the wish to get the manuscripts out of the world in some way. Still, our friend may be right. Conclusions of savans and professors are not to be accepted without scrutiny, on this or any other point.

Letters from Friends.

STEUBENVILLE, O., Aug. 17, 1889.

MR. EDITOR: I am pleased to see a few lines in THE TRUTH SEEKER this week from our old friend, Thomas Winter. I hav called on him once or twice when in Cincinnati, and it is almost an inspiration to be in his company. To hear him talk on the possibilities of the future with the enthusiasm of youth—though he is bent double with the weight of eighty years—would cheer up the veriest pessimist that ever lived, and givs me faith in the future welfare of mankind. Still, when I begin to think of the powerful strides the Catholic church is making, and the war it is making on our public schools, and the apathy of the great mass of the people, I say, is it possible after one single century that the people who started out so nobly shall allow their liberties to be taken from them without one word of protest until they are so far enslaved that it will be too late? I see by a Cleveland paper that two more towns in New York state hav given up their free schools to the tender mercies of the priests, by a vote of the people, the Catholics having the majority, and we may expect in a few years to see the majority of our towns and cities voting the same way if we continue to make citizens of the scum of all the Catholic nations. O that the people might open their eyes in time to save this grand heritage from the blasting breath of that sum of all villainies, the Catholic church! J. D.

BUTTE, MONT., Aug. 14, 1889.

MR. EDITOR: The editor of the *Inter-Mountain* may well say he respects Dr. O. B. Whitford, who dropped an Agnostic bomb in the Montana convention, for a better man at home and abroad never lived than the doctor. To know him is to respect and honor him, and if only one-tenth of the "ninety-nine hundredths" were worthy to carry the doctor's old shoes, there would be some weight in the criticisms on the doctor's belief.

If Butte is a fair sample of God's chosen children in Montana, I do not wonder they want him in the constitution, for he cannot be anywhere else. A person has only to be here a short time to be convinced that God's children pay very little attention to their father's commands, and although there are seven or eight churches, they do not seem to make their frequenters come anywhere near the level of the Freethinkers in all that makes a good citizen.

I hav been in many cities both East and West, but I hav yet to find a place where vice flaunts her wickedness so openly as here, and the future will be still worse, as there has been a large parochial school built, where a thousand or more children will be taught solely for God's and the Catholic church's glory.

Possibly, now they hav got God in the constitution, he may be able to make those who believe on him take a little more care to practice what they preach.

Fraternally yours, LORENA A. BEAUVAL.

KENTON, O., Aug. 14, 1889.

MR. EDITOR: As you are seeking after truth, I will giv you a few grains from this part of the vinyard. We are blessed with about as many churches as Christ was with apostles, and they are about as reliable. But what I want to speak of is the Catholic doctrin. If their catechism is reliable, it is a deadly sin to withhold from another what justly belongs to him. Did Purcell when he died and beat his dupes out of about $5,000,000 commit that sin? I asked that of a good Catholic. He told me the church was paying his shortage and that makes atonement for his mistake. I admitted that was good policy to frighten their dupes out of their money to pay the amount their holy father stole from a lot of people who were too ignorant to know that national banks were more reliable than Purcell, but if money will make atonement for his shortcomings, what is the good of saying so many masses for him, or if masses are any good why pay the money? But the worst feature of the whole affair is that there are, according to the Cincinnati daily press, scores of the good bishop's victims who fill lunatic asylums and premature graves because they lost their money. The church will probably call the pope in to fix that part of the unfortunate affair. There is one of the good bishop's victims here in this town who toiled for years and earned a small competence and gave it to the man of God to keep for her, and he carried out his part of the agreement to the letter, but when the good man died and went to heaven her money went to the other place and she went crazy. So everything went. The church can beg money to pay every cent of this man's debt, but they can never restore those poor creatures to reason or bring those to life who died from grief over their losses. I am a constant reader of THE TRUTH SEEKER. GEORGE BAKER.

COQUILLE CITY, ORE., Aug. 5, 289.

MR. EDITOR: The Liberals of Coos county, under the leadership of the far-seeing, hospitable J. Henry Schroder, hav accomplished a work of which we may well feel proud. The first attack on orthodoxy was that of Professor Seymour, whose happy theme is the science of man. The professor defeats organized ignorance by exposing the vice and immorality it fosters, and by teaching the principles by which mankind can attain a loftier civilization than orthodoxy has dreamed of.

The next to fall in line was that brilliant champion of "Liberty and Morality"—a good companion, earnest speaker, and profound thinker. The clear peals of our Bell are still surging against the pillars of orthodoxy.

The cause has received a new impulse by another annual visit of that indefatigable worker, poet, and philosopher, Samuel P. Putnam. He delivered lectures at the leading owns on Coos bay and Coquille river, but probably the most interesting of all was the picnic at Arago. The steamer made a special trip to the grounds. People gathered from all points. The band from Myrtle Point, joining that of Arago, furnished music for the occasion. After the meeting of the Secular Union the Schroeder family invited the crowd to a most wholesome dinner, which was spread under some beautiful trees near the hall. This was really a Liberal picnic—a day of sunshine and joy, of poetry and song, of music and merriment. Such is only a glimpse of what this world shall be when we become Secularized—when we recognize that happiness is a reward of virtue, and here the place and now the time to become worthy and reap those rewards.

Yours for the triumph of Secularism, T. P. BRINEGAR.

NEWARK, Aug. 10, 1889.

MR. EDITOR: The pope has a large family to support in Rome. To be sure, he has $30,000,000 in his strong-box to keep them, and a salary of £300,000 a year. His cardinals receive $5,100 a year to support them. Heirs to the throne must be supported in princely style. A man informs the Newark people through the Newark *Daily News* that the poor Irish fishermen in Ireland stand in need of fishing vessels. Now, if that is a fact, and not a fake, the pope could spare them one year's salary and not miss it, or he could discharge his cardinals, nuncios, and papal guard. An honest and holy man needs no soldiers. Christ had no soldiers to keep him, only to guard him in prison and to lead him to the place of execution—if he ever existed, which is not known for a fact. Professor Wilder asserts there never was a Christ, and I would believe him quicker than the paid theologian. The pope's prelates could be discharged, for the pope is the judge and the court too. What it costs to run the papal court would buy a good-sized fishing fleet. Or the money the faithful Irish sent to the holy father the year of the famin in Ireland would keep them now. The Italians of New York claim the Irish rule and hav got all the offices. Now, instead of the poor Irish contributing to send to their poor countrymen to build fishing fleets, let the Irish who hold office and get large pay for doing nothing send some of their lucre; for they are the true Christians, who hav their grips, signs, and pass-words to gain admittance in their society known as the Sons of Ease, or Here We Rest. Tammany Society is their heaven in New York, and the head sachems are their saints. I suppose there is a chance for some heavy-weight to be elected, for their chairman has resigned. Perhaps some day the legislature will do away with political societies, especially Tammany saints. Now, I don't know what the next cry will be for Ireland unless it will be to pay all their passages to America, for there are a great many more cities that need policemen, justices, judges, senators, legislators, and aldermen. There are more blocks or squares to be sold for one dollar, to build a charity hospital on one end and a large cathedral in front. I think it time the people made an effort to claim their property voted away by aliens. Respectfully, W. W. MORRIS.

SANTA ANA, CAL., Aug. 10, 1889.

MR. EDITOR: I wish to correct an error in the latter part of J. M. Beall's letter, on page 490 of THE TRUTH SEEKER. He says, "You will hav to produce some stronger proof of the existence of ghosts, than your little slate-writing trick, before you can convince the level-headed readers of THE TRUTH SEEKER of the reality of your ghost, for Mr. Hermann can double discount that trick any day in the week."

I hav practiced sleight-of-hand tricks more or less for forty years, and hav investigated the writing of messages between closed slates, in my own family, for ten years, and I know that while it is true that trick slate-writing can be, and often is, performed, yet it is also true that neither Mr. Hermann nor any other prestidigitator can show writing on slates never touched by himself nor his accomplices.

Mr. Beall shows his woeful ignorance both of sleight-of-hand performing and of so-called Spiritualistic phenomena. I hav carefully studied both in my own house and among my own family, and while some of the latter phenomena can be simulated by the conjurer, there are others he will never attempt. I cannot take my closed slates to Mr. Hermann and, without letting them out of my hand, receive a single word. But there are people I can take them to and hav them filled with interesting writing while kept entirely in my possession. Because Mr. J. M. Beall has never had such an experience, and cannot conceive of such a thing being done, he is not Liberal to throw mud at me, and say I am a liar or a fool. But to more fully show how thoroughly ignorant of the subject Mr. Beall is, when he says that a prestidigitator "can double discount that trick any day in the week," I wish to quote from *Pschyische Studien* for January, 1878, p. 43: "Robert Houdin, the great French conjurer, investigated the subject of clairvoyance with the sensitiv Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain."

Samuel Bellachini, court conjurer at Berlin, signed a paper before a notary, Dec. 6, 1877, stating, after the minutest investigations of Mr. Slade's surroundings, "I hav not in the smallest degree found anything to be produced by means of prestidigitativ manifestations, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, is absolutely impossible." And lastly, Mr. Hermann, in January, 1881, while performing in Chicago, visited Mrs. Simpson with a competent committee, Hermann having previously confidently assured all concerned that no writing would occur. And yet, under Hermann's own conditions, writing appeared on the slate, and Professor Hermann said he was satisfied that no living person could hav been in any contact with the pencil when it did the writing. And afterward Professor Hermann was offered $5,000 to produce by sleight-of-hand similar phenomena on slates, under the same conditions as those produced by Slade and Watkins, but he declined to try to earn the money. Comment is unnecessary.

Spiritualism may not be true, but it ill becomes one as thoroughly ignorant of the subjects he talks about, as Mr. Beall demonstrates he is, to accuse all readers of THE TRUTH SEEKER who claim to be Spiritualists, according to their present light, as not being "level-headed," while at the same time he claims to be a Liberalist. D. EDSON SMITH.

BALTIMORE, MD., Aug. 17, 1889.

MR. EDITOR: I send you another article on taxation contributed by me to the Baltimore *Daily Record*, published by the Maryland Law Journal Company. I am trying to do something toward making churches pay taxes. We are getting up a little excitement here in Baltimore on the subject, and as I hav used some of your thunder in this article I send it to you. Most people hav forgotten what Garfield, Grant, Jefferson, and others said, and we should keep it before the people, and publish over and over again. The Liberals are not so activ as they ought to be in the West, in the matter of forming the constitutions for these new states that are to be admitted. Thomas Jefferson's letter, which is here inclosed, should be published again and again; also the words of Grant, Garfield, and others. I inclose you the slip. It is Jefferson's last letter, and is addressed to R. C. Weightman, mayor of Washington. E. LIVEZEY.

MONTICELLO, June 24, 1826.

Respected Sir: The kind invitation I received from you on the part of the citizens of the city of Washington to be present with them at their celebration of the fiftieth anniversary of American independence, as one of the surviving signers of an instrument pregnant with our own and the fate of the world, is most flattering to myself, and hightened by the honorable accompaniment proposed for the comfort of such a journey. It adds sensibly to the sufferings of sickness to be deprived by it of a personal participation in the rejoicings of that day, but acquiescence is a duty . . . I should, indeed, with peculiar delight, hav met and exchanged these congratulations personally with the small band, the remnant of that number of those who joined with us on that day in the bold and doubtful election we were to make for our country, between submission and the sword; and to hav enjoyed with them the consolatory fact that our fellow-citizens, after half a century of experience and prosperity, continue to approve the choice we made. May it be to the world, what I believe it will be (to some parts sooner, to others later, but finally to all) the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselvs, and to assume the blessings and security of self-government. The form which we hav substituted restores the free right to the unbounded exercise of reason and freedom of opinion. All eyes are opened or opening to the rights of man. The general spread of the lights of science has already laid open to every view the palpable truth that the mass of mankind has not been born with saddles on their backs, nor a favored few booted and spurred, ready to ride them legitimately, by the grace of God. These are grounds of hope for others—for ourselvs let the annual return of this day forever refresh our recollections of their rights and an undiminished devotion to them.

I will ask permission here to express the pleasure with which I should hav met my ancient neighbors of the city of Washington and its vicinities, with whom I passed so many years of a pleasing social intercourse—an intercourse which so much relieved the anxieties of the public cares, and left impressions so deeply engraved on my affections as never to be forgotten. With my regret that ill-health forbids me the gratification of an acceptance, be pleased to receive for yourself and those for whom you write the assurance of my highest respect and friendly attachment.

THOMAS JEFFERSON.

SAN BERNARDINO, CAL., Aug. 10, 1889.

MR. EDITOR: Modern science, especially evolution and the cognate branches of historical and biblical criticism, hav completely overthrown metaphysical theology. This fact is well known, not alone to scientific investigators, but also to scholarly theologians themselvs. And it is because of the conservatism of the learned—their lack of enthusiasm in radical change—that the institutions of religion, with their hypocrisy and roguery, are tolerated and indulged. But the innumerable writers after the style of Voltaire are making everything religious vulgar, by showing the emptiness of its claims to be supremely ridiculous. As likewise the multitude of authors after the style of Paine, Ingersoll, and Hugo, with their lucid common-sense arguments and keen sarcasm, are rapidly inspiring the whole mass of the people with a lively, enthusiastic sense of rational Freethought, which is everywhere undermining all religious institutions to their utter destruction; for when the Radical enthusiasm of the people becomes enlightened and aroused revolution is inevitable.

And the uniqueness of the wit and sarcasm of Mr. Heston's cartoons is an Archimedes lever in the *razing* of these gently-cunning—"dove and serpent"—but really debasing and swindling Christian institutions. His illustrated representations of their hypocrisy and roguery are at once and instantaneously—optically and mentally—captivating and demonstrativ in the highest degree.

Vulgar and ridiculous as here applied to theology and religion, will readily suggest the mathematical *reductio ad absurdum* as being interchangeable, for the import is similar.

The false delicacy shown by the unfriendly critics of these artistic illustrations, that they are coarse and offensiv to the finer sensibilities of some milk-and-water Liberals, and highly so to wavering, thoughtful Christians, is totally devoid of argument against their use as a powerful means in the demolition and utter destruction of ecclesiastic tyranny and sacerdotal assumption and domination.

A view of the terrible way the church and ministers of religion scourged heretics and independent thinkers in the past, and the efforts now being made by them to regain power to accomplish their will to do so again, should be sufficient for all Liberals to waive any adverse criticism of these striking, iconoclastic pictures; nay, rather they should be hailed with delight by all friends of progress as the most effectual means of drawing the attention of the wilfully blind and ignorant enemies of Rationalism, as likewise to renew the recollection of the joyful deliverance of the emancipated slaves of ecclesiasticism, who hav gained our freedom by laborious research and logical deduction.

Let the keen shafts of satire, sarcasm, and ridicule—

literary and artistic—strike with their irresistible force, and thoroughly vulgarize, the genteel, fashionable sham of current Christianity, and no support of its "respectable" hypocrits can long shield it from merited popular contempt and general indignation and disgust.

Vive Heston! Vive le ridicule! J. F.

PORTSMOUTH, O., Aug. 18, 1889.

MR. EDITOR: The Freethinkers, the real heroes of the world, are struggling with one of the most heartless organizations, the church, that this country can show forth. The distance between those who are contending for the right, who depend on the natural, may be great, still their hearts are as warm, their sympathies as abiding, as though they were standing side by side. No band of men has deserved more credit, since history was written, than the grand and growing columns who are battling for the liberty of man, woman, and child. Their heart is in the work and their work is to them the breath of life. The bright examples among them are counted by hundreds, and this of itself is sufficient to save their reputation and their all from sweeping condemnation, destruction, and death at the hands of that gigantic fraud, the pulpit, that power before which ignorance bows and crawls and receives the brand of an intellectual serf. On one hand is heard the crack of the whip and the click of the collar, while on the other ring out the silvery notes of freedom, the boasting sounds of those living to uphold truth, and to exert a moral influence over the children of men. Those laying claim to this latter high calling cannot help succeeding. They are gaining ground daily and the victory is bound to be theirs. They are on the side of right and justice, and to them be it said, in the words of the immortal Shakspere, "Thrice armed is he that hath his quarrel just."

I was rather amused yesterday at a trial before Squire Ashton, in which William Watkins, a highly religious shoemaker, was defendant. The charge written against Watkins was tha' of bastardy, the prosecuting witness being a Miss Thompson, a girl of nineteen summers, whom he had ruined by promises too numerous to mention. Watkins is a married man, and for several years has been a loud-mouthed, shouting Methodist. His first experience as a religious reformer was in the ranks of the Salvation Army, and came about in this way. One night he was in a Gallea avenue bar-room drinking and carousing. He forgot to square his saloon account—that is to say, tried to put it on the barkeeper's eye. The latter, a large-sized "Dutchman," made for Watkins with blood in his optic. Watkins stopped not to argue the question, and fled out the back entrance, over the fence, and never stopped until he had reached the inside of the Salvation Army barracks. The petticoats of the army smelled whisky on his breath, and at once seized him as a prisoner. From that on till the disbandment of the corps he thumped the tambourine and sang hallelujahs as loud and as long as the oldest veteran. The trial resulted in his being bound over to court in the sum of $300, and he is now turned the Solomon of the Methodists.

We have a sort of local Jesus in our midst in the form of Lorenzo Dow Ellis, who by occupation is a builder of wagons and pumps. He is a great freak, and claims to tell the past, the present, and the future by the touch. Several years ago he imagined he could heal disease by placing his hands upon the affected part or parts. He got Uncle Jimmy Feurt, who is the veteran Liberal of the section, to allow him to try to heal him, to cure him of his blindness and his rheumatism. Uncle Jimmy consented in order to prove that faith cure was a fraud. For one solid hour Ellis kept the old gentleman on his knees with nothing on save the attire of nature, and during this time danced and pawed around him like a madman. Finally Feurt raised up a-cussing, and put a stop to pow-wows and nonsensical incantations.

My friend, Mr. J. S. Trentheart, who is an able defender of Freethought, has informed me that the word "helpmeet," so often used in the garden of Eden story, means "help me eat." I accept this because there is common sense in it. WILL S. ANDRES.

PURDY'S STATION, N. Y., Aug. 13, 289.

MR. EDITOR: An insane man once complained that there is no sane person in the whole world. Being asked why he allowed insane people to hav unlimited freedom, he replied, "There are not asylums enough in the world to hold them all." It seems to me that this individual has many followers even among the reformers and Freethinkers. Many of them are convinced that everyone is wrong except themselvs, and they regret that they hav not power enough to run the world according to their fancy. It may be natural for a man to think that only his principles are right, but there is no reason why others who do not share his ideas should be abused. We often hear the charge that Freethinkers, in their arguments against what is called the Christian religion, use too strong language, and thus not only hurt the feelings of the Christians whom they try to enlighten, but even weaken the cause for which they so earnestly fight. They are requested to soften their colors a little. It cannot be denied that this charge is to a certain degree true. Some correspondents of our Freethought papers are not very particular about their words. They condemn bigotry in Christians, and yet they are bigoted themselvs; they mistake abuse for argument; they forget the splendid saying of Colonel Ingersoll, "I don't despise a man because he has the rheumatism, I despise the rheumatism because it has a man." All this is wrong. In a discussion personalities ought to be out of question. We should deal with principles, not with the persons who accept or reject certain principles. If our aim is to kill the monsters of superstition, we should wage war upon them, but not upon their victims. It is of no help to us to call other people fools and knaves, no matter what their beliefs may be. Whatever you may think of Talmage or Sam Jones, leave them alone, and deal with their utterances if they are worth replying to. We can afford to be kind to our fellow-men even if there is no point upon which we agree with them. True, many Christians are so intolerant that they deny to others the rights they claim for themselvs, and so bigoted that they regard a Freethinker as a monster. But shall we imitate them? Should we accept them as our tutors? If a Christian calls me an Infidel and a child of the devil, it does not follow that I must call him a fool and a rascal. True, it is a pitiful sight to see an intelligent and well-educated man believe in orthodox Christianity, with its heaven and hell, angels and devils. Still, let us hav charity; let us remember that he believes as he must, that for some reason or another he cannot rise above his surrounding. But at the same time we ought to be true to ourselvs. No compromise ought to be made. The truth, or what we believe to be the truth, should be told in plain and unmistakable language. Professor Huxley says that we cannot oblige our opponents and believe, or say that we believe, certain things which we can not believe, even if morality will be ruined on account of it.

The trouble is that many Christians consider their religion too sacred to be examined, and no matter how mild your language might be, you will always hurt their feelings. When Colonel Ingersoll asked of Dr. Field: "What do you think of Abraham? of Jephthah? what is your opinion of Jehovah himself?" the doctor didn't seem to be shocked at all—at least he did not say so. But the Right Hon. William Gladstone could not stand these simple questions, and he asks rather severely "whether this is the tone in which controversies ought to be carried on? Not only is the name of Jehovah encircled in the heart of every believer with the profoundest reverence and love, but the Christian religion teaches, through the incarnation, a doctrin of personal union with God so lofty that it can only be approached in a deep, reverential calm." If Mr. Gladstone is right, then religious controversies will become almost impossible. If, in order to examin the character of a God, you must be in a state of deep, reverential calm, you cannot giv your real opinion of him. If when you ask one, what does he think of a certain deity, you violate "the laws of social morality and decency," you can ask no question whatever with regard to the supposed deity. What should Colonel Ingersoll hav done? Was it his duty to appeal to Mr. Gladstone and ask him what language he should use when Jehovah is under consideration? Was it his duty to say: "Mr. Gladstone, will your honor be kind enough to tell me how shall I write about Jehovah without offending you and all Christians who share your reverence for Jehovah?"

Suppose Colonel Ingersoll had discussed English politics, and used the following language: "What do you think of John Bright? of William Gladstone? what is your opinion of Queen Victoria herself?" would Mr. Gladstone hav complained of having his feelings hurt? Would he hav asked "whether this is the tone in which political controversies ought to be carried on? Not only is the name of Victoria encircled in the heart of every Englishmenan with the profoundest reverence and love, but the English constitution teaches a doctrin of personal union with the queen so lofty that it can only be approached in a deep, reverential calm." Surely Mr. Gladstone would hav admitted that Colonel Ingersoll has an inalienable right to examin the character and conduct of the queen, and freely say what he thinks of her.

Suppose the Greek mythology had been the subject of the discussion, and Colonel Ingersoll had asked: "What do you think of Bacchus? of Venus? what is your opinion of Zeus himself?" would Mr. Gladstone hav accused him of violating the laws of social morality and decency? Why then should Jehovah be an exception? Is it because he is Mr. Gladstone's pet? Does Mr. Gladstone mean to say: "Hands off, leave my pet alone?"

What then is to be done? How are religious controversies to be carried on? Shall we stop denouncing error simply because the good Christians do not want to hav their minds disturbed? No; we should never fail to teach what we believe to be true, and to expose the mistakes and errors of the past. We are not bound to keep our mouths shut simply because some one cannot stand opposition to his religion. It is our duty to be kind to our adversaries. We should hav malice for none. Truth, however, should not suffer on account of it. Kindness and truth ought to go hand in hand. Colonel Ingersoll and Professor Huxley, in my opinion, happily combine both qualities. They are kind and candid; they avoid coarse language; they are charitable toward their opponents, even if the latter do not treat them kindly, but at the same time they are fearless and uncompromising. Their words are real representations of their thoughts, and for that reason are always valuable. Their example is worth following. Respectfully yours, CLEMENS P. BERYLSON.

DETROIT, MICH., July 29, 1889.

MR. EDITOR: There appears to be a three-cornered or triangular argument coming up between Mr. James, Mr. Barrett, and myself, which may be more profitable than Anarchy. I am often lost in astonishment at the want of common sense of reformers, who will waste their time and talents in silly quibbling about "what is money, and what it shall be made of, and who may or may not issue it." Mr. Barrett says that he heartily indorses my idea, and then shows that he does not in the least comprehend what I wrote. I certainly wish to hav government issue all of the money, and with it pay all government and all general public expenses, and never to authorize nor recognize anything else as money. Mr. Barrett does not seem to know anything about money, and until he takes the trouble to learn a little something about it he should not try to teach others, as he only confuses them. Money is the creation, the fiat, of the government, and the government in this country is claimed to be the people. Now, what sense can Mr. Barrett see in the people loaning money to the people at one per cent or any other per cent, and what can he mean by holding a paper dollar at par, since nothing is money but that which government stamps as a legal tender in payment of debts, and no money (lawful money) ever depreciated one mill. Bank bills are not money. They can only exist by fraud, and can only circulate by the withdrawal and destruction of money. There is no other illegal, unlawful, barefaced fraud and robbery that ever existed on earth so damnable as that of the withholding from the people of real money, and by taxation compelling them to borrow bankers' debts to pay taxes, debts, and interest with. Out of this slavish fraud, as its natural fruit, come poverty, war, murder, vice, crime, and every evil known to humanity.

And Mr. C. L. James is just as far off and just as illogical as Mr. Barrett. Mr. James proposes mutual banking. Of course, the expenses of mutual banking must come from interest. As interest is a useless wrong, so banking, of any kind, name, or nature, is wrong. Mr. James advocates just the same kind of fraud as that which, from 1830 to 1860, was called wildcat. He says that the great trouble with the wild cat banks was that they were required by law to redeem, not in value, but in specie, a certain kind of value, and he says very much the same is the trouble with the representativ money issued by governments. Now, this is very silly talk, with not a particle of truth in either statement. The real trouble with the wildcat bank paper was that it was not money, but a fraud upon the people, who were childish fools to ever be so blind. There is no power that can make either wildcat, national bank, or mutual bank paper, money, and honest reformers should, by all means, learn this fact and cease to help the money-lending robbers to delude the people. Nothing is money but that which is issued by the government. Anyone who has read the Constitution of the United States ought to know this, and Mr. James ought also to know that Russia and Austria hav no money, never had any; they borrow and use bankers' debts even for the use of government expenses, while the government of this country makes an imitation of money and givs it to the enemies of the people to be called money, and then levies taxes to the extent of nearly eight hundred millions a year, thus compelling the people to borrow a wildcat imitation of money to pay taxes with. Mr. James's assertion that government money ever depreciated is untrue, and he cannot point to an instance when legal tender money ever depreciated. Nor that its value ever rests upon its volume. It seems almost a hopeless enterprise to labor for better opportunities for the people while the ones who claim to know how to help them make such glaringly false statements. The want of money is the true and only cause of the poverty, slavery, war, vice, crime, and suffering all over the world to-day, and yet Mr. James will use his influence to disparage the issue of money and in favor of a false banking wildcat fraud, with the continuance of the vampire interest.

I hav before me the speech of Senator Z. Chandler, in the United States Senate, Feb. 18, 1874, upon the increase of national bank circulation and redemption of three per cent loan. This great head of the Republican savior of the republic, on this occasion, said: "In 1865 I advocated, on this floor, the substitution of bank notes for greenbacks, as a step toward the resumption of specie payments." There was never any greater traitor to the people of this country than the man who advocated the substitution of bank bills for real money in circulation, and no more false, lying traitors then lived than were then in the Congress of this nation. And, perhaps, in no other way has religion ever done more harm than in its support of every falsehood put forth by the money-lenders to delude the people as to the name, the nature, and the functions of money. Common sense has scarcely ever been used in the examination of the question. If the simple truth had been plainly stated, that money is the creation of law for the payment of debts, the world would look ever so much brighter to nine-tenths of its people.

A little book is before me, published by G. B. DeBernard Sedalia, Mo., in which I find the truth stated more plain and emphatic than ever before. He says: "Giv us money and without fear of overproduction we will employ every man and woman at remunerativ wages. . . . Giv us money, and we will put an end forever to the contest now raging between capital and labor."

Giv us money, and nothing more will ever be heard of monopolies, of high and low tariff, of high and low wages. Nor of strikes nor lock-outs, nor boycotts nor hard times, nor panics, nor financial crises, nor famin, nor distress, nor poverty, nor riots and revolutions. Scarcity of money is the cause of all these. Giv us money, and universal prosperity will follow.

Every man of ordinary intelligence not only believes, but positivly knows, the above assertions and possibilities to be correct. He knows that with money he could liberate every family now groaning under mortgage. He could drive the wolf from every door, wipe out from every heart the dread of poverty, with its attendant evils, and fill every home with abundance and enjoyment.

"Thus," says he, "it is plain that the great problem of labor, nay, the still greater problem of human development, human liberty, and human happiness on earth, depend upon the free circulation of money."

Upon money, therefore, we insist, should concentrate all the attention, all the study, all the intelligence, and all the mental and material forces of organized labor in all countries.

Let me hope that my friends and fellow-laborers, Barrett and James, will take the trouble and use the patience to study and think of these truths, for truly they are the foundation of the liberty which we all seek for, and the only way we can hope for success lies in the question of free money, and the absolute abolition of all debt and interest.

Ever for liberty for all, J. H. WOOD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

" Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

How the Ransom Was Paid.

On the helpless Flemish village
Cruel Alva swooped and fell,
And the peace of trade and tillage
Turned to martial clank and yell.
the town-house, tall and handsome,
Stood the great duke, looking down
On the burghers proffering ransom
For the safety of the town.

O'er his brow gray locks were twining—
For his casque was laid aside,
And his good sword carved and shining
From his sword-belt was untied.
Prince he seemed of born commanders,
Pride and power each gesture told,
As he cried, "Ye men of Flanders,
Bring me twenty casks of gold!"

Then upon them fell a sadness,
And a shadow like a pall,
While they murmured, "'Tis rank madness
Such a sum from us to call."
And the spokesman of the village
Murmured feebly, "Sure you jest."
Answered Alva, "Gold or pillage—
Choose whiche'er may suit you best."

Faint and stunned, they turned despairing,
When arose a laugh of joy—
And before their startled staring
In there pranced a little boy.
On his curls the duke's helm rested,
As his noisy glee he roared,
And his good steed mailed and crested
Was great Alva's mighty sword!

Round about the room he gamboled,
Peeping through the helmet bars;
Now he leaped and now he ambled—
Like a Cupid mocking Mars.
Then he stayed his merry prancing
And of Alva's knees caught hold,
Where a ray of sunlight glancing
Turned his sunny curls to gold.

Swift the mother, sorely frightened,
Strove to take the cherub wild,
But the duke's stern features lightened
As he kept her from the child,
And he drank the pretty prattle—
For the baby knew no fear,
Till his eye, so fierce in battle,
Softened with a pearly tear.

For a baby rose before him
In fair Spain, ere war's alarms—
Thus his father's sword upbore him—
Alva caught the boy in arms,
And, the pretty forehead baring,
Cried, "A kiss!"—the child obeyed.
Then unto those men despairing
Alva said, "Your ransom's paid!"

—*W. G. Rose.*

Concerning Boys.

A charming book is "Prose Pastorals," by Herbert M. Sylvester. In it he truly discourses of boys as follows:

Too many boys come up without realizing that they ever had any boyhood at all, and with the boy on the farm it is senseless folly on the part of the parent that he is looked upon as something that should be made to pay its way. Boys are not machines, but they are too often treated as if they were. Boys hav no sense of fitness, and are often unreasonable in their likes and dislikes, but they are only boys, as various-minded as a weathercock, and as breezy and boisterous as a March wind. There is abundant time to build them into men without their being dwarfed by any strait-jacket of Puritan austerity, or by an arid, desert-like existence of an "all-work-and-no-play" childhood—a plan of building by which many a boyhood has been made most miserable when it should hav been a succession of halcyon days to be remembered with pleasure, and to be looked back to with the single regret that they had not lasted longer.

Daisies and Buttercups.

Pillus, for so she is known to kinsfolk and acquaintances, though in the baptismal register she is entered Phyllis, had strayed into Farmer May's meadow. It is a special favorit with children, this grassy, oak-bordered pasture land, and, indeed, the daisies which grow there are quite the reddest I hav ever seen! Pillus was very busy picking buttercups and daisies. I watched her from over the hedge. She had set her doll up against a big oak-tree, and was chattering to it gravely as she made up a posy. Suddenly she caught sight of "Jack," Farmer May's fox-terrier, lying huddled in a heap on the sunny side of the cow-shed. The dog looked ill, a mere bag of bones, and to-day he was quite unable to get up and enjoy a game with Pillus. Instinctivly she knew this, and, running forward, she was soon kneeling by his side, talking to him in the same grave fashion as she had conversed with dolly. Jack did his best to show his appreciation of her sympathy. He shook his tail feebly, his whole body quivered, he whined and licked her hand. In a little while Pillus left the dog's side, and, running down the field path, she clambered over the stile and disappeared from my sight. I might hav thought she had gone home to dinner had I not noticed that the doll still sat, stiff and stark, under the great oak tree. So not many minutes had elapsed before I caught sight of the child again clambering back into the field. She had been running hard, she looked hot and flushed, and her hat had fallen back upon her shoulders. She was carrying something very carefully, which, as she neared me, I discovered to be a small white mug. Afterward, on close inspection, I found the mug was adorned with a landscape in vivid blue and greens, and inscribed with the legend, "A present for a good girl." It was evidently a choice article. The next thing Pillus did was to arrange a bunch of flowers in the mug. This was by no means a short operation. It necessitated much deliberation, together with a good deal of grave conversation addressed to Jack. When the bouquet was arranged to her complete satisfaction, she set the mug down just in front of the sick dog, saying: "I said I'd giv them all to you, Jackie, dear! Aren't they sweet?" and with that she left him.—*London Queen.*

What a Boy Knows About Feet.

What I no about feet is lots. I hav got a pare that has been with me for some time, & I must say I am vary much attached to them, and I beleeve they think jest as much of me. Feet is born onto you down below near your ankle, but you cant help that, an besides if they was on your elboes or your nees or other spots on your purson you would haf to walk awkwork. Feet is flat, oblong bunches on the bottom of your legs. They are composed of insteps & skin & heals and souls & toes whitch is fastened on with nails. I don't supose thare is anything in the world that carries about with it all the time so much meanness & sin and missary and hapyness as feet. Feet on boys is no good, anyway. Pa says they are only for to wear out shoes, but I wish he wasn't such a kicker.

Most everything you can think of has feet, but a river's foot is the funniest of all for its foot is in its mouth. But tables has feet, and so does beds—two kinds—the foot of the bed & the feet they stand on—& stands & hills and sewing machines & cats & other animals. But cats' feet is pause with scratchers into them, and so is dogs'; but horses' feet is hoofs, and mule's is lightning. The foot of a tree is roots, but the foot of a class is where you most generally find me. CHARLIE.

What the Little Ones Are Saying.

There is a two-year-old boy in Kingston who has an especial fondness for the society of his mother. The other day he stood at the foot of the stairs calling, "Mamma, mamma!" Finally the mother inquired: "Does baby want mamma?" The answer came back: "Baby wants mamma always."

A youngster of the female sex had just commenced her school life. She found herself one day in a little group of other schoolchildren who were further advanced than she was. They were telling each other what books they were "in" in school, and making as much as they could out of the subject. She could not stand it. Even to her infantil mind the meaner position she held in that company was clear. But she did not mean to be quite out of the discussion. So she took advantage of a pause in the talk and burst in with her list: "*I'm* in a primer and a slate and a pencil and sponge!"

A little six-year-old granddaughter of a well-known New England clergyman, in doubting a statement by her uncle that the moon is made of green cheese, was advised by the divine to ascertain for herself. "How can I, grandpa?" "Get your Bible and see what it says." "Where shall I begin?" "Begin at the beginning." The child sat down to read the Bible. Before she had got half through the second chapter of Genesis and had read about the creation of the stars and the animals, she came back to her grandfather, her eyes all bright with the excitement of discovery: "I've found it, grandpa! It isn't true, for God made the moon before he made any cows."

"Why don't you speak to him, Johnny? He wishes to make friends with you." "He ain't a boy, he's a girl," said Johnny, as he moved farther from the little midget who was sidling up to him and who in dress was the very counterpart of himself. "Girls look just the same as a boy, but she ain't. Boys don't push up to a feller as girls do. Girls ain't got no sense, pushing up and talking to a fellow they don't know."

Little Julia is in the habit of saying "Amen" to the grace her papa asks at table, and she usually says it heartily and with unction. But she failed to say it altogether at breakfast a few mornings ago, and sat gloomily at the table, which had rather less on it than usual, and nothing that Julia liked. Some one at the table asked why Julia was silent. "Puh," she said with a fine scorn, "I don't think I'll say amen for such a breakfast as this."

A few mornings since at breakfast, in a rich Clifton home, a little tot paralyzed his maternal progenitor by exclaiming: "Mamma, I love you better than I love oatmeal." "Do you love that much, dear?" was the tender rejoinder. "Well, I ain't stuck on it."

A little Boston boy, aged six, is of a very imaginativ temperament. Quite recently his mother noticed that at bedtime each night he laid his little boots together upon their sides, instead of setting them upright. "Pray tell me why you always place your boots that way?" said mamma, and the child replied: "Because they must be tired walking so much all day I lay them sideways so that they can rest."

Correspondence.

ST. JOSEPH, MICH., Aug. 12, 1889.

MISS SUSAN H. WIXON: You will please pardon me for intruding on the "fold of the Children's Corner," but I think that perhaps the subject inclosed may be desired for your use in THE TRUTH SEEKER, as I think it rather instructiv to both old and young, being a new branch of domestic culture, and if you wish to arrange the manuscripts in such shape for printing as may suit your fancy, and for the best use to your school of boys and girls, you are at liberty so to do; if not, to pass it in with the "obnoxious weeds" of the editor's basket. I am a little boy fifty-one years of age, and while quite old for a boy, I am still a boy in the true family of truth seekers, and while I am seeking all the light from others that is shed for me, I am ever willing to donate my fragmentary bits to those who may wish them, and I am only sorry that I hav not the talent of an Ingersoll or Spencer that I might do more good in the cause that is the dearest to me of all others.

Very respectfully, A. D. SWAN.

Science Column.

Frogs.

MISS WIXON: As I am a lover of all good boys and girls, and especially those who are being raised under your advice and the influence of that best of all Liberal papers, THE TRUTH SEEKER, I wish to talk to them a little of the culture of domesticated frogs, as I am sure that but few of the readers of THE TRUTH SEEKER know that our common bullfrog has ever been domesticated, that is, been raised like geese, ducks, chickens, etc., under the care and protection of man. At St. Joseph, Mich., a rather antiquated but beautiful little summer resort, on the east coast of Lake Michigan, at the mouth of the St. Joe river, sixty miles east by north 8° from the great city of Chicago, reside Messrs. Stevens & Swan, proprietors of a nice little frog farm, inclosed within a high board fence, supposed to be hog, dog, snake, and turtle tight, in which are three nice little artificial ponds, made for the purpose of raising frogs, nothing but an improved kind of the common bullfrog, and there may now be seen hundreds of thousands of frogs of all sizes, ages, and colors, which hav all come from a few dozen, well selected in size, color, and proportions, bought at big prices, and placed in these ponds last spring. The little froggies, although your children would say they are not frogs, as they hav no legs at all but instead hav a tail which grown-up frogs never hav, yet are real frogs but not fully developed, and are called pollywogs (see dictionary), and when a little older are called tadpoles, and when still larger grown their tail disappears and they hav four legs, and are then real frogs. All these come from the "spawn" or eggs of the mother frogs, and when first laid float on top of the water in clusters of many hundreds, each the size of a pin-head and quite black, which is soon hatched by the hot sun, and they then sink, and while they look like little black beans on the bottom of the water, they will move very rapidly if touched. After this there is soon seen little tails attached to them and they are then called pollywogs or pollywiggles. These little, tiny creatures need none of man's assistance or a mother's care, but seem to "liv and grow fat" off the mud and water. Not so with Mr. and Mrs. Frog, as they seem much inclined to eat everything in their reach, water-bugs, flies, crabs, and even small snakes if one happens to find his way into froggy's domicil, and, what is worse, they are the naughtiest of parents, for when hungry they are cannibalistic, and, like fish, will eat each other. To remedy such naughty behavior in the old frogs and to protect the younger "'wogs and tads," the owners hav to feed them every day with some kind of fresh meat, liver, etc. This is done by tying long slender strips of flesh to the end of a pole or holding them in the tips of the fingers where they are sure to attract the attention of every frog in sight, and such a scrambling and jumping is a wonder to behold, many frogs jumping a foot or more from the water to get the tempting red, worm-like meat. Besides the care of feeding, certain mosses, bogs, and spatterdock must be planted in the home of the frogs to make them thrive, and from these they derive much of their subsistence. The owners hav already learned to know certain ones that hav become so tame that even strangers can pat them on their heads, and different names hav been given them after some peculiarity of size, color, or shape. One very large one is called John L. Sullivan and, like the pugilist after whom he is named, he seems to hav more muscle power than manly sense. It is expected that all of the now tiny little "'wogs and tads" will be big enough for market in one year, and many will be caught before Jack Frost puts a stop to their evening concerts, and will be stored away in warm winter quarters, to be shipped to the great cities in mid-winter to tickle the epicurean palates of those who think enough of the delicate white meat of froggy's hind legs to pay several dollars per dozen for them. I am sure none of your little boys or girls would wish to open their banks and pay such a price from their "long-in-saving" store of pennies for such frail-looking hindquarters, and I hope that each one can hav everything else of the "goodies" of the table and will not wish the toothsome froggies' hind legs. The frogs will soon become very tame and come at the call of their attendant, and won't it then be fun to see them jumping, croaking, and hurrying from all directions, like little chicks in the morning when they hear the "Cluck, cluck, cluck," of the little boy or girl on the farm or at the hennery, whose call they hav learned and from whom they obtain their morning repast? A. D. S.

Chicago, Ill., Aug. 10, 1889.

[We thank our friend for his interesting article, and we shall be pleased to hear from him again.—ED. C. C.]

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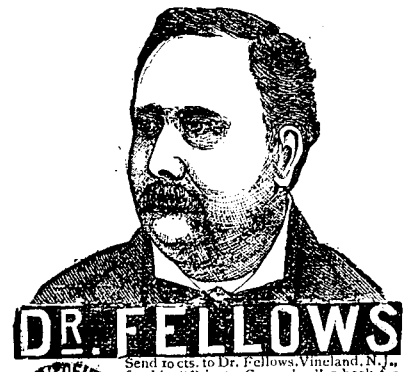
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Poetry.

Buddhist Morality.

From the Buddhist, Colombo, Ceylon.

Thought in the mind hath made us. What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.

All that we are is what we thought and willed;
Our thoughts shape us and frame. If one endure
In purity of thought joy follows him
As his own shadow sure.

"He hath defamed me, wronged me, injured me,
Abased me, beaten me!" If one should keep
Thoughts like these angry words within his breast,
Hatreds will never sleep.

"He hath defamed me, wronged me, injured me,
Abased me, beaten me!" If one shall send
Such angry words away for pardoning thoughts,
Hatreds will hav an end.

For never anywhere at any time
Did hatred cease by hatred. Always 'tis
By love that hatred ceases, only love:
The ancient law is this.

The many, who are foolish, hav forgot,
Or never knew, how mortal wrongs pass by:
But they who know and who remember, let
Transient quarrels die.

Whoso abides, looking for joy, unschooled,
Gluttonous, weak, in idle luxuries,
Mara will overthrow him, as fierce winds
Level short-rooted trees.

Whoso abides, disowning joys, controled,
Temperate, faithful, strong, shunning all ill,
Mara shall no more overthrow that man
Than the wind doth a hill.

Whoso *Kashya* wears, the yellow robe,
Being *anitkashya*, not sin-free,
Nor heeding truth and governance; unfit
To wear that dress is he.

But whoso, being *nishkashya*, pure,
Clean from offense, doth still in virtues dwell,
Regarding temperance and truth, that man
Weareth *Kashya* well.

Whoso imagins truth in the untrue,
And in the true finds untruth, he expires
Never attaining knowledge; life is waste;
He follows vain desires.

Whoso discerns in truth the true, and sees
The false in falseness with unblinded eye,
He shall attain to knowledge; life with such
Aims well before it die.

As rain breaks through an ill-thatched roof, so break
Passions through minds that holy thought depise;
As rain runs from a perfect thatch, so run
Passions from off the wise.

The evildoer mourneth in this world,
And mourneth in the world to come; in both
He grieveth. When he sees fruits of his deeds
To see he will be loath.

The righteous man rejoiceth in this world
And in the world to come; in both he takes
Pleasure. When he shall see fruit of his works
The good sight gladness makes.

Glad is he living, glad in dying, glad
Having once died; glad always, glad to know
What good deeds he hath done, glad to foresee
More good where he shall go.

The lawless man, who, not obeying law,
Leaf after leaf recites, and line by line,
No Buddhist is he, but a foolish herd
Who counts another's kine.

The law-obeying, loving one, who knows
Only one verse of Dharma, but hath ceased
From envy, hatred, malice, foolishness,
He is the Buddhist Priest.

London, May 14th. EDWIN ARNOLD.

An Acrostic.

From the Protestant Standard, Sydney, Aus.

Let no false mercy aid sedition's cause;
A rebel never will submit to laws.
Papist and loyal! Answer me the thing;
Hav serpents gratitude? An asp no sting?
Sway is his aim, and power without control,
And persecution fires his guilty soul;
His thoughts by factious actions are disclosed,
King, law, and government alike opposed.
He'll swear he's loyal and within an hour
Betray his country to a hostil power.
Bind him with oaths; oaths hav no strength to bind
Him who a priest has sovereign of his mind.
Fast held in bigot's zeal, his jaundiced eye
In every Protestant a foe'll descry.
A fixed aversion, and determined hate,
Chain, fire, and halter, heretics await.
He first can swear, forswear, then be absolved,
Is only to be trusted when involved;
Faithful alone in Protestants' damnation,
Again to bring in transubstantiation.

After the Eviction;

OR, LOVE IN THE OPEN.

Adam. Thunder! what's that, you Eve? —that hump upon your back, which was not so before? You look, for all the world—I'm blest 'f you don't—like a dromedary sent into this breathing world scarce half made-up.

Eve. Now you just stop! I won't hav you talking to me like that, you Adam. That hump, as you call it, is a bustle, you old ninny. I'm going to brace up and hav some style about me, even if I don't liv in the garden now, and this coat nothing but hedgehog skin—why couldn't he made us—me, at least—seal-skin sacks? A coat of hedgehog skin, not even on a bias cut—the idea! No trimming, no nothing—faugh! it's ridiculous! But, now you know what that "hump" is, as you call it, let me ask you a question, old man.

Adam. Propound, dearest. I'm all ears.

Eve. Humph! All ears. Yes, I've often thought so. If you only had the skin, ridiculous tail, and didn't stand up on your hind legs, you would make a first-class——

Adam. Eve! Don't try my good nature too severely. I move the previous question, madam.

Eve. Well, what I want to know is, how long we are going to trapse about the country in this fashion, without a place to lay our heads under cover, and living on pignuts and persimmons—we, the first family of Eden, and progenitors of the coming four hundred? That's what I want to know, you Adam.

Adam. What can we do? I'm blest 'f I know what's to be done.

Eve. Do? Well, in the first place, why don't you build a house? I can't giv birth to four children in the open, like the beasts do, and then settle down to farming. Plant corn, potatoes, pickles, watermelons, etc. Sell what we can't eat for drygoods and groceries. I must hav drygoods, or I shall hav conniptions.

Adam. Hold your horses, old gal.

Eve. You Adam, you stop! Don't you dare to call me old gal. I'm the youngest woman on earth, and that's a-saying a good deal, and I ain't in my teens yet.

Adam. Oh, I don't mean anything, Eve. But, see here, how can I build a house, and nary a saw, hammer, or other tool to build with? Besides, where 'm I to get the nails? And you'll want carpets, Japanese screens, *portières*, and things. and where are you going to get 'em? Do be reasonable, Eve.

Eve. Well, you might knock up a hut of boughs without hammer and nails, and that would beat no house all to pieces. Then you could go to work and plant corn and things.

Adam. What hav I got to do farming with? Where's the steam plow, the steam mower——

Eve. Steam fiddlesticks! Plow with a stick, and plant wild corn, potatoes, and things. Cultivation will tame 'em down to better suit our taste, probably.

Adam. I don't know about that. You know the book says: "As ye sow so shall ye reap." If we sow wild corn and potatoes, we're not going to reap tame ones, you bet!

Eve. I see it all, you man. You don't want to work when you can trapse about and liv on wild things. There's only one thing you'd care to sow, and that's wild oats, but let me catch you, that's all! It wouldn't be funny for you, a little bit, to come in singing, "As I Go Rolling Home," "We Won't Go Home till Morning," "O Landlord, Fill Your Flowing Bowl," "A Little More Cider, Too," or any of them wild-oats songs—not a little bit funny, and don't you forget it!

Adam. Oh, come off, now. I've no idea of doing anything of the kind. I believe I am a respectable and self-respecting gentleman, madam, even though dispossessed and thrown on the cold, cold world.

Eve. Well, I hope you'll keep so. But now, do go to work and get up that bough hut, that's a good Ad. I declare, it isn't even love in a cottage with us, but love in the open, and do, for mercy's sake, let it be love in a bough hut, if nothing better—we'll call it our bower.

Adam. It was love in the garden where everything was lovely, and the goose altitudinously suspended, Eve, before you ate that damned—excuse me—that infernal apple.

Eve. Forever harping on that apple. For mercy's sake, do giv us a rest. As I told you the first day out, I'm glad I ate it, there, now! But I ain't a-going to speak to you again all day for mentioning that apple. I'm mad with you!

[Switches round to the other side of the tree, under which they were sitting, and, with her back against it, sulks and chews gum most industriously until the day is spent, never saying a word—well, hardly ever—except to shoot off sarcasms every now and then at her lord and master, to keep her tongue from rusting, as it were.] SI SLOKUM.

Religion Not Morals.

From the Western American.

The Romish writers and priests are busy impressing upon the public the fact that morals and religion are the same. Their object is evident; they wish to belie the evidence that confronts all who inquire into this question.

It is notorious that the nations that hav the most religion hav the least morals, that the nations who hav the most religion are the most unsafe for travelers. Take Spain, a nation that has more religion to the square mile than almost any nation on earth, yet is the home of brigands, robbers, bull-fighters, murderers, illegitimate children, and Roman priests, monks, and nuns.

The Roman machine, with its pagan hordes, has been a thousand years punching religion into the state and people of that unfortunate land. The result is ignorance, crime, poverty, superstition, and bastards for the people, while for princes and priests there is wealth, ease, luxury, and power over the masses. The papal states hav had considerable religion pumped into them, but as for morals, they are unable to make a showing that would suit a high caste Brahman. Again, the south of Ireland hav had religion crammed into them for centuries, until they are too religious to earn a peaceful living in their nativ land, yet their religion fails to keep them out of the hands of the police or from entering the penitentiary. The Irish of Ulster, who hav less religion but more morals, manage to avoid the police, and it is rarely one of them is convicted of crime.

This attempt to confound religion and morals is done for a purpose, mainly that priests may liv luxuriously, hav a "pull" in politics, and impose upon the American people. The history of the world shows that in all ages there hav been systems or men who lived by peddling superstition, receiving in return the coin of the realm, and these are the men who are always mixing religion and morals, and their success is equaled by the ignorance they can inflict upon a people.

Religion is defined to be a man's relation to his God, his faith or belief, and some religions involve a code of morals that is productiv of morals or good men. Then there are other religions that do not make men better, do not influence them to do right in their dealings with other men. The savages of Africa hav much religion of their kind, the Druids furnish plenty of religion, so the Aztecs, but no writer of modern times has given them much credit for morals.

The Roman religion furnishes in Chicago plenty of murders, in fact nearly all under indictment for that crime to-day in Cook County, are full of Romish religion. So with other crimes. They are nearly all graduates of parochial schools, or two hundred years of African slavery, while the graduates of our "godless" public schools are conspicuous by their freedom from crime and regard for law and order.

The persistent effort being made by Romish writers on the muzzled press to mislead the public deserves rebuke, and it is time this sort of aid they are giving a foreign corporation in its efforts to destroy our public schools should be shown in its true colors, and loyal Americans prepared to combat these Jesuitical enemies of light and intelligence.

Social Changes in New England.

From the New York Times.

It is nothing new to say that the Irish and French are rapidly filling up the two extremes in New England communities, the vacant farms in the back towns, and the fields of labor in the manufacturing centers; but as yet little has been said about the social changes which this access of alien races is producing in that part of the country. A metropolis like New York takes in everything and holds its population without much assimilation, but a section like New England, whose population has always had a distinct character, if entered upon by alien races who come to stay, is sure in a generation or two to be powerfully influenced by the new people. It is just this social change which is beginning to mark the more remote towns and to show itself in the manufacturing districts. The Irish immigration has been so extensiv since 1850 in cities like Boston, Lowell, Fall River, Springfield, Providence, and New Haven, that, if these races do not hav a majority of votes in these cities to-day they are almost sure to hav it to-morrow, and in the remote towns, where the American population has been drawn away to the cities, the Irish-Americans or the French Canadians represent the sturdy farmers of fifty years ago, and are repeating the process from wheelbarrow to chariot which the last two or three generations of enterprising New Englanders hav passed through. In the middling towns or cities the racial transformation is not so marked, but where the agricultural or the manufacturing interests hav chiefly prevailed the foreign element is largest and is rapidly working its way to a higher social position and to local or municipal control. What appears to-day here and there as the coming forward of the Irish-American element will soon be increased many fold, and the balance of social power, in at least a part of New England, will not be in the hands of the old residents. The scepter is departing from them to-day, and the newer social elements hav developed to that point where they must be reckoned with.

The social changes here noted are religious, political, and economic. The French and Irish, if not cordial on blood lines, are at one in their religious sympathies. They are in the same church and are under the same religious policy. They equally believe in the parochial school; they are committed to the ascendency of the Roman church; they are alike people of remarkable fecundity; they hang together well, and they are utterly opposed to the old religious traditions of New England. The Irish-Americans hav lived long enough in New England, however, to catch the spirit of our political institutions, even if they are opposed to the Protestant faith. But their own religious precedents are strongly ingrained and represent their positiv convictions, and it is here that the antagonism of the old and the new is most to be noted. Again, the social as distinct from the political development is entirely different. Here the race traditions come in, and the Irishman can no more forget the shamrock than the Puritan his hatred of "popery." In this light the Puritan life must dwindle in New England more and more, and the Celtic thought and language and tradition must take its place. The same is to be said of the French Canadians. At first they came to the states to remain long enough to earn money to buy a farm in Canada, but the national spirit has been broken, and small settlements of French Canadians are now very common all through rural New England, while in the mill districts the French are driving out the Irish, as the Irish a generation ago drove out the Yankees and are now trying to drive out the English. These Canadians are clannish and less inclined to become American citizens than either the English or the Irish, but they are industrious, frugal, light-hearted, and with better education will make valuable citizens. Their relativ increase is probably twice as rapid as that of the nativ New Englanders, and it will be seen from a study of the distribution of these people through the New England states that they are intrenching themselvs where in the near future they are sure to be a power that must be reckoned with.

Two inferences are to be drawn from these social changes. One is that within a few years the Roman Catholics will be in a position to demand legislation in the interests of religion and education which is specially favorable to themselvs. They will be asking that the parochial schools now being established under their own auspices shall be recognized by the state and supported out of the state funds. The Roman clergy are not slow to push their interests in other parts of the country when they are strong enough to do so, and there is no reason to believe that they will adopt a different method in New England. What they are coming to there is the holding of the balance of power in their own hands, and there is more likelihood that New England will be a Roman Catholic province in the next fifty years than that its Protestant religious and social traditions will be maintained as they are held to-day. Another inference is that the social, educational, economic, and provincial tone of New England will disappear. The first step to this was noted in the appointments for the dedication of the Plymouth monument, and a close observer will detect the trend in this direction in ways which are less marked. Either provincial New England will lose its distinctiv character in broader affiliations of the national life, or the local traditions will be absorbed in the French or Irish ascendency, and these people will hav their race characteristics modified by American ideas. Under any circumstances changes are imminent in New England which will be more radical and will hav more to do with changing the character of New England communities than any which hav taken place since the settlement of the country.

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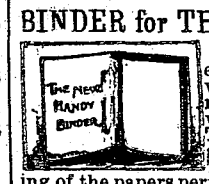
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News of the Week.

A REIGN of terror prevails in the little town of Loebel, in Austria, where the whole population is on strike.

AT St. James, Neb., there hav been unearthed remains of a prehistoric animal fifteen feet high and many times as long.

NEGROES and whites are arming at Selma, Ala.

THE rumor just out is that the pope will leave Rome.

THE British Commons hav granted royalty its money.

MORMON missionaries hav been roughly handled in West Virginia.

JAPAN has had floods destroying 12,000 houses and drowning 100 persons.

THE Catholic centennial and the opening of the University will occur coincidently.

EDISON has been knighted by the king of Italy. He is now a count, and his wife a countess.

ON the 19th the walls of a burnt brewery at Fort Wayne, Ind., fell on laborers and killed three.

THE United States Senate committee on irrigation of arid lands in the West has commenced its labors at St. Paul, Minn.

AT London striking dockmen are being joined by other trades, mounted police patrol the streets, and the authorities are preparing for emergencies.

IT is intended to make our Exposition in 1892 the greatest ever held in the world.

AMERICAN inventors are perfecting an electric railway that will giv a speed of two miles a minute.

THE fear of a general European war is said to be the cause of so much capital now seeking investment here.

THE Farmers' Union of the state of New York at a late meeting showed intense hostility to the single tax.

IT is said that McGlynn's case will be reopened and he will appear before the propaganda at Rome in October.

THE Standard Oil Company is said to be buying up the natural gas lands of Ohio and Indiana at about ten times their former value.

CARDINAL GIBBONS of Baltimore is about to issue a book to win back those who hav become estranged from Christianity by Agnostic influences.

AT Atlanta, in consequence of race troubles, armed mobs parade the streets and there are continual scenes of violence unprecedented since the war.

THE Alabama labor organizations who are making such a remarkable preparation to secure legislation in their favor this fall, will not admit negroes.

THE plumbers' and gas and steam fitters' unions will establish an organization separate from the Knights of Labor, withdrawing thirty thousand members.

THE public debt statement, issued August 1st, showed an increase during July of $1,017,313.51. The cause of the increase was principally pension payments.

THE most important invention shown at the Paris Exposition is a new railway, to be run by water power at a speed of from 87 to 124 miles an hour with absolute safety.

ON the 22d the first train run over a new railroad near Knoxville, Tenn., was wrecked, and of the city council and other dignitaries aboard four were killed and many injured.

A CONGRESS of the Catholic laity of the United States is to be held at Baltimore, November 11th and 12th, to celebrate the centennial of the establishment of the Catholic hierarchy of the United States.

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DEBORAH GOETH WITH BARAK.

And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kadish.—Judges iv, 9.

Gems of Thought.

AFTER the birth of Protestantism, it could not be admitted by the leaders of the Reformation that the Catholic church still had the power of working miracles. If the Catholic church was still in partnership with God, what excuse could hav been made for the Reformation? The Protestants took the ground that the age of miracles had passed. This was to justify the new faith. But Protestants could not say that miracles had never been performed, because that would take the foundation not only from the Catholics, but from themselvs; consequently, they were compelled to admit that miracles were performed in the apostolic days, but to insist that in their time man must rely upon the facts in nature. Protestants were compelled to carry on two kinds of war; they had to contend with those who insisted that miracles had never been performed; and in that argument they were forced to insist upon the necessity for miracles, on the probability that they were performed, and upon the truthfulness of the apostles. A moment afterward they had to answer those who contended that miracles were performed at that time; then they brought forward against the Catholics the same arguments that their first opponents had brought against them.—*Ingersoll.*

MEN marvel at the absurdity of other people's tenets, while exactly parallel absurdities remain in their own.—*Westminster Review.*

IF this religion must hav an influence on the happiness of men in this world and the next, there is no affair of more lively interest, nor which consequently demands a more mature examination. Can anything then be more strange than the conduct adopted by the greater part of mankind? Though perfectly convinced of the necessity of religion, and of its importance, yet never do they giv themselvs the trouble to examin it; they observe it from custom and habit; they never account to themselvs for its dogmas; they revere it, they submit to it, and groan under its burthen, without asking themselvs why they do so. In short, they hav recourse to others to examin for them, and those in whose judgment they put such blind trust, are precisely the persons whose decisions they ought to regard with suspicion. Priests hav the right to judge exclusivly, and without any appeal, the merits of a system evidently invented for their own emolument.—*D'Holbach.*

THERE are two subjects upon which men still consider it becoming and right to judge without evidence, and to condemn without examination. Those subjects are social science and theology.—*John Stuart Mill.*

WHERE the press is free and every man able to read, all is safe.—*Thomas Jefferson.*

WE cannot hav a free country where freedom of thought is denied, and as conditions to freedom of thought, freedom of speech, of the press, and of the mails are essential.—*Courtlandt Palmer.*

THE idea that God is a being of virtue and of love has not been attained even in the present day except by a cultivated few. Such is the frailty of the human heart, that men, even when they strive to imagin a perfect being, stain him with their passions, and raise up an idol which is defectiv as a moral form. The God of this country is called a God of love; but it is said that he punishes the crimes and even the errors of a short and troubled life with torture which will hav no end. It is not even a man which theologians create, for no man is quite without pity; no man, however cruel he might be, could bear to gaze forever on the horrors of the fire and the rack; no man could listen forever to voices shrieking with pain, and ever crying out for mercy and forgivness. And if such is the character of the Christian God, if such is the idea that is worshiped by compassionate and cultivated men, what are we to expect in a barbarous age? The Jehovah of the Pentateuch was a murderer and bandit; he rejoiced in offerings of human flesh. The gods of Homer were lascivious and depraved. The gods of savages are merely savage chiefs. God, therefore, is an image of the mind, and that image is ennobled and purified from generation to generation as the mind becomes more noble and more pure. Europeans believe in eternal punishment, partly because it has been taught them in their childhood and because they hav never considered what it means; partly because their imaginations are sluggish, and they are unable to realize its cruelty; and partly also, it must be feared, because they hav still the spirit of revenge and persecution in their hearts.—*Winwood Reade.*

How do you explain the fact that while Jehovah was waging wars of extermination, establishing slavery, and persecuting for opinions' sake, heathen philosophers were teaching that all men are brothers, equally entitled to liberty and life? You insist that Jehovah believed in slavery and yet punished the Egyptians for enslaving the Jews. Was your God once an abolitionist? Did he at that time "denounce Christ for not agreeing with him?"—*Ingersoll.*

Odds and Ends.

A TEXAS woman attacked her husband with a pair of scissors and in short order he discovered that he was cut out for an angel.—*Hutchinson (Kan.) News.*

"YOU labor overmuch at your composition, doctor," said a flippant clergyman to a venerable divine. "I write a sermon in three hours, and make nothing of it." "So your congregation say," quoth the doctor.

"MARIA," said the pious husband, "them wicked Smiths are allowing their children to play in the yard on Sunday. To-morrow I'll sic the dog on their chickens. The judgment of heaven must be visited on 'em some way."

PASTOR: "Brethren, with so many of us on the down-grade, what will be the next stopping-place?" Tired city railway conductor (off duty): "Blicker street! I've told yer four 'r five times already. Let 'm off first!"—*Puck.*

A NEGRO about dying was told by his minister that he must forgiv a certain darky against whom he seemed to entertain very bitter feelings. "Yes, sah," he replied, "if I dies I forgib dat nigga, but if I gets well dat nigga must take care!"

"WE are all worms," exclaimed the preacher in his sermon. Little Bobby, who was following the discourse attentivly, whispered to his mother: "Then that's the reason why the great big fish swallowed Jonah, isn't it?"—*Portland (Me.) Press.*

THE FEELING IN OMAHA.

We would not liv alway—
We ask not to stay—
Remove the elixir,
Oh, take it away!

—*Omaha Republican.*

ONE of the youngsters who was fond of Bible stories swallowed a bottle of paregoric because it was nice. They gave him a powerful emetic, and he described the sequel to his brother: "Budgie, I was a whay-al, a regular whay-al. I didn't fror up Jonah, but I frew up lots of uver tings."

A LITTLE miss, writing to her father on the first day of her entrance at boarding-school, says: "The first evening we had prayers, and then singing, and a passing round of bread, which I did not take, because, not being confirmed, I thought I had no right to take communion. Afterward I learned that I had lost my supper."

THE Bible affords a text for almost any condition of mind. The boy who had had a slight difficulty with a school-fellow, and who as a punishment was condemned to learn a passage of scripture, chose the following: "Blessed be the Lord, my strength, which teaches my hands to war and my fingers to fight." Older children are just as apt in discovering texts which suit their purposes.

MINISTERS will hav their little jokes like other people. "Come over and preach for me to-night," said a Chicago divine to a clerical friend whom he met on the street not many days since. "I can't to-night," was the reply. "I'm almost down sick with a headache." "Well," drolly observed the other, "I guess you can do it, for if you preach as you usually do, you won't hav to use your head." Then they both laughed and punched each other in the ribs, and said it was a good one, just as heartily as though they had been the worst kind of sinners all their lives.

"SAM," said a mother to her youngest hopeful, "do you know what the difference is between the body and the soul? The soul, my child, is what you love with, the body carries you about. This is the body (touching the little fellow's shoulders and arms), but there is something deeper in; you can feel it now. What is that?" "Oh! I know," said Sam, with a flash of intelligence in his eyes, "that's my flannel shirt!"

"MOTHER, is Dod everywhere?" "Certainly, my son." "In me, mother?" "Yes, my child." "In every part of me, mother?" "Assuredly. Why do you ask?" "Oh, I was only thinking that you mustn't spank me any more." "And why not?" "Because, mother, when you spank me you spank Dod, and you ought to stop it." If this theory of the universe be admitted as true it will change the universal method of parental disciplin.

FIRST patriot: "Oi soy, Mike, phat d' ye t'ink o' th' proojict av sthartin' an Oirish repooblic in South Ameriky?" Second patriot: "Th' United Shtates is gud enough Oirish repooblic for me! Sure do not we roon it?" First patriot: "Thrue fer you, Moike; but to shtart an Oirish repooblic in South Ameriky we hav only to shtart a foond ——" Second patriot: "A foond is it? Be Jabers, Oi did not t'ink av thot. Oi'm wid ye. Shtart th' foond, an' Oi'll be treasurer."—*Puck.*

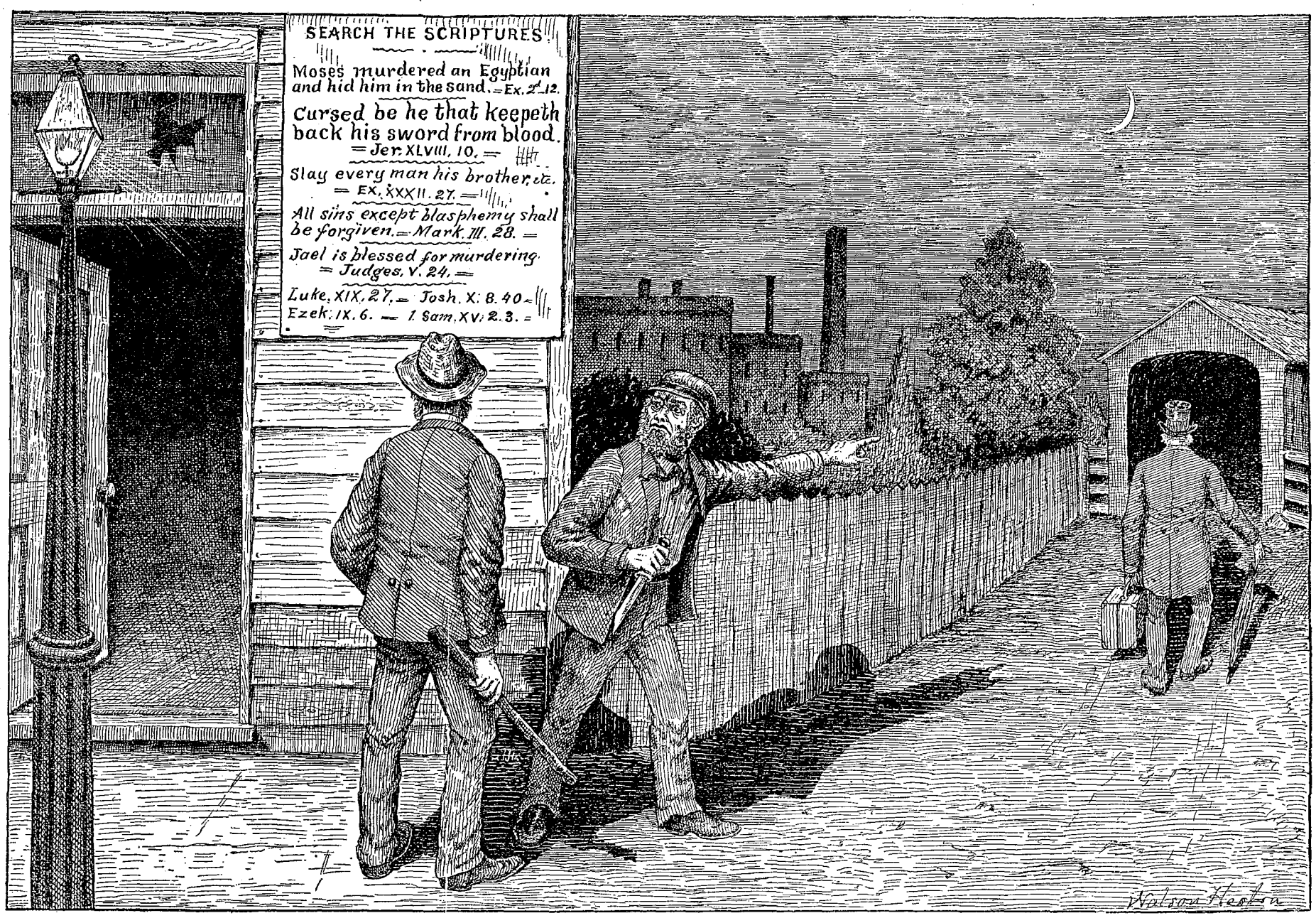
AT a church in Halle is preserved a thighbone of the Virgin Mary, which has the reputation of working wonderful cures in case of female barrenness. Of this thighbone, or chasse, the following story is related: Once upon a time there resided at Ghent a couple who were blessed with all the riches of this world, but whose happiness was sore troubled for the want of children. Great was the grief of the lady, who was both beautiful and loving, and many her lamentations to her husband. The latter, annoyed by her unceasing sorrow, advised her to make a pilgrimage to the celebrated chasse of the Virgin. She went, was absent about a week, and returned with a face all radiant with joy and pleasure. Her lamentations ceased, and, in due course, she brought forth a son. But oh! the instability of human joys! The babe, so long desired and so greatly beloved, survived but a few months. Two years passed over the heads of the disconsolate couple, and no second child appeared to cheer their fireside. A third year passed away with the same result, and the lady once more began to weep. "Cheer up, my love," said her husband, "and go to the holy chasse at Halle, perhaps the Virgin will again listen to your prayers." The lady took courage at the thought, wiped away her tears, and proceeded on the morrow toward Halle. She was absent only three days, and returned home, sad, weeping, and sorrow-stricken. "What is the matter?" said her husband. "Is the Virgin unwilling to listen to your prayers?" "The Virgin is willing enough," said the disconsolate wife, "and will do what she can for me; but I shall never hav any more children! The priest! The priest! He is gone from Halle, and nobody knows where to find him!"—*Charles Mackay.*

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SCRIPTURAL ENCOURAGEMENT TO MURDERERS.

Notes and Clippings.

Of the one thousand and three hundred policemen of Chicago, it is said that eleven hundred and seventy-five belong to the Catholic church.

Says Professor Swing, who has just been elected a trustee of a Methodist college, speaking of the contest of reason with Christianity: "Whether anything of Christianity will remain, is the important and painful question."

Dr. Ellis says in a recent address in Boston: "Take the republic of Ecuador, where Romanism holds sway to-day, and what do we find? One quarter of all property is owned by the Roman corporation, ten per cent of the population are ecclesiastics, and three-quarters of all births are illegitimate."

Throughout Italy the principal towns are, one after another, providing buildings for the treatment of hydrophobia according to Pasteur's system, and the municipal council of Rome has lately decided to devote the necessary sum of money to furnishing a Pasteur institution there. This is a strong proof of the increasing confidence felt in the treatment.

The conflict in Canada to-day is, whether the French Jesuits shall rule or English Protestants. The same issue is being prepared for the people of the United States. "In peace prepare for war." The first thing to be done to prepare for this war is to close the thirty thousand Jesuit parochial schools, remove every Jesuit Romanist from the school board, and discharge every Jesuit Romanist teacher now being paid from the school fund to do the work of an Italian priest.—*Western American.*

The appointment of a high ecclesiastical tribunal by the pope for the Roman Catholic church in the United States is believed to hav already been made, although inquiry fails to develop the existence of official notification. The information obtained is to the effect that the tribunal or court shall hav referred to it all cases in which the church in the United States is concerned for adjudication, and that the tribunal consists of Cardinal Gibbons, of Baltimore; Archbishop Ryan, of Philadelphia, and Archbishop Corrigan, of New York. The object of the tribunal is to relieve Rome of the burden of hearing appeals from this country.

Chief Mayes's treatment of the Cherokee commissioners is universally condemned throughout the territory of Oklahoma. Secretary Speed, of the commission, upon his return to Guthrie, was besieged by a host of Cherokee strip boomers anxious to learn from him the prospects for the strip opening next spring. This indicates that the rush will be enormous, notwithstanding the opening of the great Sioux reservation. It is believed that Guthrie will be the headquarters of the Cherokee commissioners. In a few weeks they will begin negotiations with the Chickasaws. There is no doubt but that a large part of the Chickasaw reservation will be thrown open to settlement next spring. Immediately after the territorial convention Secretary Speed will join Judge Wilson in the Chickasaw Nation, where they will be soon followed by General Fairchild. It is believed that the present territorial convention will confine itself to framing an organization act and a memorial to Congress.

We sincerely hope that Dr. Brown-Sequard, of London, and Dr. Hammond, of Washington, are not playing upon us elderly gentlemen a practical joke, by pretending that they can inject into our shrunken veins the juices of rabbits and guinea-pigs, and thus giv to our advancing years the strength and vigor of a renewed and buoyant youth. Even the amount of twenty years taken from the threescore now attained would be a most grateful fact, and, as we now view the project, we think we would willingly submit to the injected matter unless we felt it would seriously impair our usefulness hereafter by imparting to us the nature of the pig and the courage of the rabbit. Nor yet do we see why this new being might not be attended with great success, for, indeed, we know many men with all the instincts of the hog, all the moral and mental deficiencies of the "bunnie," who hav admirable success in life. At all events, we will try one term of twenty years.—*Argonaut.*

A most curious paper has been found in the archives of the Nürnberg-Fürther railway, the first railway constructed in Germany. It is the official opinion of the Bavarian High Medical Collegium concerning the probable effect of the general introduction of railway travel upon the health of Bavarian subjects. The rapidity of the new transit would, according to the learned doctors, "certainly cause a brain disease which would eventually develop into *delirium furiosum*. Of course everyone who wished to expose himself to this consequence of the new mode of travel might be allowed to do so undisturbed by the state Other persons, however, should be protected from the perils attendant upon the rapid locomotion. Spectators by the wayside were liable to brain trouble after merely watching the passing steam-cars. Therefore the railway and cars should be concealed from view by close board fences at least five yards high. All things considered, a still better way of protecting the subjects of the Bavarian crown would be to forbid altogether the construction of the railway." This opinion was given in 1835 in response to a government inquiry.

Benjamin Franklin's Belief.—You desire to know something of my religion. It is the first time I hav been questioned upon it. But I cannot take your curiosity amiss, and shall endeavor in a few words to gratify it. Here is my creed. I believe in one God, the creator of all the universe. That he governs it by his providence. That he ought to be worshiped. That the most acceptable service we render to him is doing good to his other children. That the soul of man is immortal, and will be treated with justice in another world respecting its conduct in this. As to Jesus of Nazareth, my opinion of whom you particularly desire, I think his system of morals and his religion as he left them to us the best the world ever saw or is like to see; but I apprehend it has received various corrupting changes, and I hav some doubts as to his divinity; though it is a question I do not dogmatize upon, having never studied it. I see no harm, however, in its being believed, if that belief has the good consequences, as probably it has, of making his doctrins more respected and more observed.—*The Complete Works of Benjamin Franklin—John Bigelow*

Communications.

On the War Path.

I read of a man who was down on his knees praying, and God struck him with lightning. And that is just the way with him. When one of his most devoted boomers is on his knees in the spooniest kind of a mood, God givs him a black eye.

We had two churches in our village standing within five rods of each other. God let one burn down and struck the other with lightning. It is generally conceded that man is a little "onsartin." But this should not excite our wonder, for he was created in the image of God, and God has always been a little freakish and never could be depended upon.

A young man thinks he will preach, and so he talks with God about it and God says, "Yes, go preach the gospel." After a time he becomes impressed with the idea that he ought to go and enlighten the heathen. Again he consults God, and God says, "All right, go ahead and convert them." After he gets to Africa God deserts him, and, instead of his converting the heathen they convert him—into a missionary stew.

Sometimes God gets on the rampage and trains his artillery on a church, and, while a minister is on his knees, he takes lightning aim at him and sends him to kingdom come. Then he sends a tornado and sweeps away a whole village. Occasionally he shakes them up with an earthquake, now cholera, now yellow fever, then a flood, then a drouth, and the next thing on the program is to wipe away all the vegetation in a state with grasshoppers. And yet the Christian knows that God is good, and doeth all things well. There is hope of a man who gets drunk, for when he gets sober you can reason with him and appeal to his judgment and manhood and, perhaps, make him see the better way. But the Christian never has lucid intervals. He is superstitiously insane, and thinks the one who is trying to enlighten him and dispel the clouds of superstition is the lunatic.

During the late war, every little while a minister would bob up in the pulpit like a jumping-jack and shriek out, "I see the hand of God in it." If the hand of God was in it he carried a very unsteady hand. Many a man went through the war swearing and drunk and came out without a scratch. Stonewall Jackson prayed every day and got killed.

Some years ago a vessel ran against an iceberg and sank in a few minutes. The boats were loaded too heavily to weather the storm, and they commenced to throw each other overboard. The weak had to succumb to the strong. The most brutal were the survivors. The helpless perished. Women were thrown overboard whose hands were folded in prayer. It was a triumph of muscle and not of mercy. God forsook those in the last hour who were imploring his aid.

With such facts before our eyes, can anything equal the absurdity of the idea that prayer can be available in the hour of danger? A man who believes in the efficacy of prayer, virtually believes that God will change some law of nature by his asking.

Oh, the folly of prayer as a motiv power! It has been tried in peace and in war, by land and by sea, in times of flood and fire, in disease and disasters of every kind, and never so much as affected a feather in the wind.

If a man wants good crops he must observe scientific rules of agriculture. If he wants a safe voyage he must select a stanch vessel, sober and able seamen, no matter whether they pray or swear. If he wants to avoid sickness he must observe the rules of health.

Nothing can be more pernicious than to teach people, the young especially, that by prayer they can be carried successfully through every difficulty and danger, without any regard to rules prescribed by the laws of nature and common sense.

The Crusades paved the country with human bones from the north of Europe to the Holy Land.

The Christian said it was right to cut the throat of a Moslem, because he was an Infidel and denied the sonship of Christ. The Moslem said he would cleave the skull of any Infidel Christian who said the creator of heaven had begotten a son. The Christian bore the cross, the Moslem the crescent. The Christian shouted God, the Moslem shouted Allah. The Christian and the Moslem alike prayed for victory.

Neither the cross nor the crescent, nor the respectiv Gods to which they prayed, had the least thing to do with the result of battle. That depended upon numbers, arms, resources, generalship, and other circumstances, and not upon faith, prayer, or the frowns and favors of the gods.

After all the cross had to succumb to the crescent. "God always favors the" biggest guns and heaviest battalions.

My Christian friends, you who are old enough will remember how differently God acts now from what he did sixty years ago. Then he roasted little babies in hell—he has left that off within a few years. It used to be wicked to do any work after sunset on Saturday; now it is not wicked to work up to 12 o'clock.

Sixty years ago God did not behave at protracted meetings as he does now. Men and women got "struck with the power," and would tumble over and lie on the floor seemingly insensible for a long time. Christians said it was the work of God, and I suppose it was. Some would shout and some would sing; and then they would all pray in concert, and it seemed that each one was trying to make more noise than the other. This heavenly racket has been heard more than a mile.

It was not an uncommon thing for Christians in those days to tell about talking with God, giving the exact words which they heard God say. I hav heard a half dozen in one night tell about hearing the voice of God.

There was a great blow-out at a country schoolhouse, and one night the house was lighted with tallow dips, and they all burnt out; but God wouldn't let up on them, and so they had to "go it in the dark." That is the way God acted at a protracted meeting sixty years ago. I hav no doubt that God managed those meetings, for he always was a little inclined to "go it blind."

There was a protracted meeting here last winter, and it was a very quiet affair. God did not act at all as he did sixty years ago—has he changed? Or did the Christians back in those days hav a spiritual jamboree on their own hook when God was not around?

God showed quite good breeding at the meeting here last winter—I did not hear of his holding any conversation with any of them—he did not get on the rampage and strike them with the "power;" and when they prayed he allowed one to wait for another. In the main it was just threshing over a few old sheaves which had been under God's flail many times before.

God will peter out some day and won't put in an appearance at all when there is one of those spiritual kickups.

In a town west of us they had a blow-out, and night and day for four or five weeks they puffed away at the spiritual bellows and swung the gospel flail, and the result was two little girls and a big negro.

An Irishman got discouraged and said, "Brethren, the Lord is not for us—we hav cast the net at the bow of the ship, and we hav cast the net at the stern of the ship, and we hav cast the net ferninst the ship, and all we hav catched is one big black bullhead and two little shiners."

Superstition no doubt is a great luxury to many, but it is quite expensiv, and the old methods no longer furnish recruits to the church. The bribe of heaven and the scarecrow of hell are no longer heeded by the masses. Persuasiv measures are played out, and now through the "Blare" bill as an entering wedge the crushing process is to be applied. And in my opinion Prohibition and woman suffrage are wheels in the machinery which is to do the crushing.

It is said that every thrifty pig has a kink in its tail. Christians seem to go upon the supposition that it is the kink which makes the pig grow. They hav always been trying to work their Christian kinks on the world, and, as blessings, they hav proved about as abortiv as artificial kinks in pigs' tails. If Harrison, Wanamaker, "Blare" & Co.'s measures prove a blessing to the country, they can make an independent fortune by fattening pigs by artificial kinks instead of food. If a Christian puts a kink in a pig's tail, with the blessing of God, he expects the pig to get fat whether it is fed or not.

To-day a minister was ordained in this place. Holy hands were laid on his head and he was consecrated—set apart for the service of God, or, in other words, to teach such fool philosophy.

How would a farmer's crops turn out if he did all his plowing in the same furrow? But this young man is sacredly bound never to teach a fact unless it is dug out of the old theological rut. He has received the Christian kink, and no doubt will soon be fat. He will fit souls for heaven which are too ignorant to prove a blessing on earth.

> Deep in yon cave Honorius long did dwell
> In hope to merit heaven by making earth a hell.

The difficulty with Christians is, to please God they sacrifice the rights and happiness of man. And their ideas of God are obtained from an old book written by semi-barbarians whom these Christians regard as the wisest men who ever lived. The nearer they approach the state of barbarism in which their book originated, the more perfect they become.

According to this book God is perfect, and has more sympathy for us than an earthly parent can possibly hav for his children. Nothing can transpire contrary to his will. Not a sparrow can fall without his consent. He holds us and our destinies as in the hollow of his hand, his mercy endureth for ever, and his loving kindness transcends that of the most loving parent. And behind this mercy and tenderness is omnipotent power, and he answers the prayers of those who ask in faith. According to this philosophy there should be no calamity by flood or fire. At the hand of nature we should receive no injury.

What would be thought of the kindness of a father who would drown his helpless children or set fire to his house and let them perish in the flames? But this is the way the Christian God manifests his love and care for the children of men.

Sometimes he gets a pique at a state and sends a swarm of grasshoppers which destroys the last vestige of vegetation. All the people go down upon their knees and implore him to stay the scourge, but he doesn't call off the grasshopper. That is the way he answers prayer, and that is the way he displays his loving kindness.

Then he sends a drouth and parches a state as brown as a nutmeg. Again the people go down on their knees and ask for rain, but it does not bring a drop of water.

Then he sends a flood and drowns out the Mississippi valley, and crops and animals are sacrificed to the watery element, and houses and barns and many of the people are carried to swift destruction.

Every few years yellow fever or cholera sweeps its thousands to their graves, and then a tornado lays a country waste; and acting upon the theory that "variety is the spice of life," he threshes a portion of the country with hail, and as if this wholesale havoc could never cease, a portion of the inhabitants of a great city like Lisbon are sent six hundred feet below the surface of the sea by an earthquake, and getting furious in his wrath he trains a great fiery squirt-gun upon a couple of cities and buries them out of sight with all their human interests, as in the case of Pompeii and Herculaneum.

Naples is surrounded by a great fruit district. One night our heavenly father sent a frost and destroyed nearly all the fruit. Many poor men who are almost entirely dependent on their vineyards had their hopes blasted in one night.

I work in my garden on Sunday, and it is about the only one that escaped injury. But I am not puffed by the favor; he will get in his work on me another time.

And that is just the way God acts. Nobody can depend upon him, no matter how good he may be. Even when a good preacher, one of God's chief soppers, is upon his knees, God sends a thunderbolt and knocks his light out. Doesn't this all go to show that God is too treacherous to be depended upon?

And yet we hav a lot of lunatics who want to put this blundering, treacherous God into the Constitution. Before this is done should he not be made to giv bonds for his good behavior, so that the people will hav some assurance that he will carry a more steady hand and not slop over as in times past?

If more power is placed in his hands we shall soon find that he will begin to crowd us to the wall. He may put it into the heads of his chief fuglemen that the earth is the Lord's and the fulness thereof, and that they are his chosen people, and that we hav no rights which they are bound to respect. With God in the Constitution, and Christ as the supreme ruler, and the government in the hands of Harrison, Wanamaker, "Blare" & Co., we poor devils will be made to smell "burnt wool."

To think how frisky and freaky God has been, and of the antics of these Christian contortionists, ought to make the people careful about placing undue power where it can be abused. I tell you, we want to keep the power out of the hands of such a capricious God as he has shown himself to be, and make the people—all the people—without the least regard to religious preferences, equal before the law. Whenever God gets into the Constitution the devil will be to pay.

Think of a pious crank down on his knees asking favors of a being which he has conjured up in his imagination, dwelling somewhere above the clouds, with eyes, ears, nose, mouth, tongue, hands, and feet, showing his "back parts," and yet "without body or parts," and who or which fills the immensity of space. And think of putting the government in the keeping of hypocritical cranks whose minds are swayed by a belief in such nonsense. When we allow the government to pass exclusivly into the hands of such men as "Blare," Wanamaker, Talmage, and Comstock, or any religious, ignorant, sundo-move class of people, we commit national suicide.

The Johnstown disaster is another lesson in regard to the goodness of God. Thousands, of both sexes, from old age to helpless childhood, meeting death by fire and water in a single hour. Were the wicked taken and the innocent spared? Were favors shown to those who prayed more than to those who cursed? On the contrary, some of the most brutal were spared and many of the innocent taken.

A woman put her seven children from an upper story window out upon the driftwood and trusted them to the care of the creator. Did he take care of them? She says, as she put her youngest boy out, he said, "Mamma, you always said God will take care of me; will he care for me now?" Did God keep the promis to that loving mother? She says, "I saw his face imploringly turned up to me as he floated away in the flood." I am all alone, and no one can see the tear that falls as I narrate this touching incident. The last lesson in the final scene in life's drama was that she had made to her children

promises which never could be fulfilled, and which had no foundation in fact.

While the children of this loving mother were sacrificed to the devouring element, the most loathsome thieves and robbers were spared—even those who mutilated the dead to rob them of their jewelry. If the minds of Christians were not rendered obtuse by early education, they would learn that one passage of scripture at least is true, viz., that "God is no respecter of persons"—that those who believe and pray fare no better than those who disbelieve and swear. In that disaster far more women and children were drowned than men. One would think if God was partial to any it would be to the innocent. But in this, as in all other cases, he helped those who least needed his help. Those with strong arms and presence of mind were the favored ones. All in keeping with that everlasting law of the "survival of the fittest." JOHN PECK.

(TO BE CONTINUED)

A Visit.

I dropped in to see my old friend, Snug, the other day. Snug livs in an old-bachelor style, hiring apartments in a respectable but rather out-of-the-way block, preferring the comparativ quiet that reigns there to the din of the more business part of the city. Snug's means are what many would regard as limited; he livs on the slow but sure sale of an article which the world had long got along without, but which many hav confessed, by purchasing, to be convenient to hav in the family. What the article is I decline to mention, lest my readers might think I surreptitiously sought to advertise when I honestly meant to hav a little table-talk with them. Snug doesn't think his means are limited. On the contrary, he says he is the most independent man in the city. This is the way he puts it:

I am a trifle over seventy years of age, though free from the infirmities and ailments common to the septuagenarian; and, doubtless, for the same reason given by Adam in "As You Like It"—that is, along with, originally, a good constitution:

> For in my youth I never did apply
> Hot and rebellious liquors to my blood,
> Nor did, with unabashed forehead,
> Woo the means of weakness and debility.

I enjoy life with a keen relish, furnishing myself with the comforts of good living by the sale of an article people will buy till another thing of the same sort will be invented; something superior to mine, which, thank my stars, is so very trifling in itself, that nobody capable of inventing anything will regard it as worth trying to beat, thus giving me a dead sure thing on a living for the short time left for me to need grub and toggery. I hav no buildings for accident or incendiaries to destroy, or to invite the tax-gatherers to call. I do not owe anybody a red, and I hav more than enough to cover all expenses incident to a modest funeral.

Well, that secures all that is wanted as far as absolute personal independence as a citizen goes. And, in pleasing superaddition, I say of my spiritual needs, I hav a lot of books, as you perceive, books I believe in. There are few authors known as great, either as scientists, historians, philosophers, and poets, who are not found on my shelves. Good company, if they do turn their backs on you as you sit. I am, besides, in the receipt of two sterling monthlies, one daily paper, and three weeklies; one upholding Socialism, the other Agnostic in its teachings, but defending Freethought with the force of a blizzard, yet with the humane purpose of a generous spirit; the third is devoted to orthodox religion, by which I am enabled to keep alive the mummeries of ancient humbug and keep posted on the necromancies of the modern pulpit. I take life easy throughout the week, and on Sunday I still take life easy.

No, I don't attend church. I do not even attend the beer gardens. Not that I hav an activ *per se* objection to the former, knowing that advanced wisdom alone will close the doors of the joss-house. And, as for the gardens, they hav not attraction enough about them to hav one take the trouble to attend them. I confess, however, I hav often regretted the lack of something of a sort between the two, where my spirit might find more room than it can in the one, and less of license than it does in the other. The one is so excruciatingly good, sacred, holy, and all that sort of thing, with a dismal ceremonial attached, that makes my plain, ordinary, mannish nature revolt at it.

I can hardly conceive of a greater calamity befalling a man than his becoming "good enough" to join a church. He is apt to become a sad dog. You needn't be surprised after that if you should find him peddling tracts that tell of bears coming out of the woods to tear naughty grocers to pieces for sanding and dampening the sugar while he is charging you an extra price. In these days the influence a church membership exerts is necessarily deteriorating, inclining most men to cheat and to delude. And for this reason: hypocrisy is fraudulent, and is used by "smart" men to gull with impunity. They do not believe what they affect to regard as the truth. Well may they repeat the pious platitude, "We are sinners," if for no other reason than the sin of membership. There is not an intelligent thinker among them who is not a disbeliever in the cosmogony attributed to Moses; and discrediting that involves repudiation of the atonement, thus sinking their faith below the farthest zero of unbelief. And in massiv assurance of their unbelief it is not unusual to hear them say, when cornered, that the church is a needed institution as a civilizer, exercising a repressiv influence on the vile and the brutal. Well, the vile and the brutal need repressing, every good citizen will allow; but it seems to me that the better way to repress the vile and the brutal is not by lashing them with a lie, but by enlightening them by giving them to know that the reason we try to head them off in their folly and criminality is because their conduct is really and truly an offense to society, and only for that reason. To lie is a dangerous experiment, particularly to do so in order to suppress crime, for just as soon as the fraud is discovered the criminal laughs at your threats. Society stands in that position to-day. It has found the ancient theology to be a conglomerate of lies, and the cry of "Wolf! wolf!" an artifice to frighten simple souls. How the bookish clergyman can hav the cheek to stand in the way of the *régime* of the modern scientist is to me explainable only on the hypothesis suggested by the Scottish saying: "Better the deil ye ken than the deil ye dinna ken;" the deil in this case being the *soft thing* he is now enjoying and the chances of being counted out by a change. And so the parson spits on his hands and takes a new hold of the orthodox rope, booming his hopes on the tenacity of the old strands and the new twists given to them by their spiritual helpmeets, the Salvationists and *sich*.

I hav more than once been made to see no need of dread on the part of the parson of running out of business; the vitality of the old theology, together with its ready inherent adaptability to change—an adaptability the result of heredity, its origin being due to acceptance of beliefs long antedating the time of its founders—Father, Son, and Holy Ghost, each an immigrant from different nationalities meeting and joining interests in mutual traffic, heedless of tariff. Modification has been the law of its existence; its vitality being such that though torn and dismembered by agonies innumerable, the several parts liv, move, and hav an independent being, all happy as grigs, and each hugging the impression of being the real simon pure—from popery to latest sect.

Indeed, in calling to mind the ridiculous features of the pulpit of sixty years ago, I can see in its yielding spirit the Proteus of our era, the pantaloon of the pantomime striking his blows of transformation. The coarse, clumsy cartwhip of the Puritan has been covered with velvet, that is all. Burns had put the diabolism in verse but a short time before in his "Holy Willie's Prayer:"

> O thou wha in the heavens do dwell,
> Wha as it pleases best thysel,
> Sends ane to heaven and twal to hell,
> A' for thy glory,
> And no for ony gude or ill
> They've dune afore thee!
>
> . . . . .
>
> But, Lord, remember me and mine,
> Wi' blissins temporal and divine,
> That I for gear and grace may shine
> Excelled by nane;
> And a' the glory shall be thine.
> Amen, Amen.

Look at it now with its extinguished *hell*—the word itself doomed to extinction, superseded as it is by *sheol*. How long, think you, will sheol last? Long enough to giv the souls of the antique heathen time to accept the invitation, "Come to Jesus?"

> Belief is a phantom and hope is vain,
> And worship is naught but a thing of the brain;
> A will-o'-the-wisp in the marsh of the mind,
> That time still whistles adown the wind;
> Often a wish, more often a fear;
> And truth is seldom the same each year;
> A series of always dissolving views,
> Still to accept and still to choose.

There is nothing to mourn over in life. The "ills that flesh is heir to" is a quotation having no justification to the philosopher. The sentiment was born of the idiocy of early asceticism, and has been part of the stock in trade of the rantipole religious tramps, using it as mendicants do puling appeals for charity. To shed tears or sigh over the inevitable is queer enough. And is not everything said and done stamped as inevitable? To do wrong calls for amended conduct and for compensation to the injured. To go to Jesus with whining supplications for pardon is a lame and impotent conclusion; and is of the spirit of the masquerader who borrows clothes in which to play pretender. "Hav mercy upon us, miserable sinners," is the merest cant; used on Sunday only, however—a fact for which we can not be too thankful.

It would be well for people who seem to feel it to be their duty to caution others how to conduct themselvs on the first day of the week, to remember that, outside their fettering influence, persons can be found who can intelligently discuss what is due to society, and by their daily walk and conversation assist in elevating the moral and intellectual standard of the public without conforming one iota to their ancient dogmas. It is due to moral cowardice, not to conviction of the truthfulness of their creed, that the vast majority of "believers" allow the pulpit representativs of worn-out theology to exercise so swaying a control as they do. In the face of the developments of science for the past half century, claiming Sunday or any other day as holy, God having rested from his labor in building the world on the "seventh day," is an absurdity so utterly astounding in the face of the geological revelations of our period as to defy a parallel. A man's conduct is to be shaped by his relationship to his fellows, and not by trumpery observances of so-called "sacred" days. And seven-eighths of the intelligent of our population know it. And but for the conventional thraldom to time-worn observances, and the gloss of respectability it involves, they would range on the side of Freethought.

I know of no language sufficiently strong to condemn the bulldozing which seeks to coerce a citizen to do or withhold doing what the most common intelligence is sufficient in assuring us is the correct standard of conduct in life. And I am equally at a loss for words to characterize the willful blundering which struggles against the light that flashes from the conclusions of the scientists of our day. It would be better for us to seek the reputation of a little wisdom rather than of maundering piety.

Individual cases of criminality, however atrocious, are no more evidences of human depravity than are examples of piety proofs of Christian purity. Sin, as popularly understood, is the result of unwise treatment, not of the individual, but of society. Mankind hav, through the absurd teachings of the churches, been so thoroughly dogmatized by unnatural teachings that they do not hesitate to lay flattering unctions to each other's souls, while they scoff at the vain anodynes when applied to themselvs. They say of the kindly soul who through a long life, like Dorcas, made garments for the poor, while she sometimes suffered by reason of her poverty, "she shall hav her exceeding great reward." What but trifling with the weightiest facts of life are such assurances? Dorcas, in adversity, making garments for the poor, is but playing the part of Mrs. Partington, who used her broom against the waves of the Atlantic. She is but struggling against *un*-wisdom—a social lock that girdles humanity as with a zone.

With a great show of sympathetic wisdom, my orthodox paper says: "Sin swelters in cities." To which I reply: In this, at least, that so many wretched people lie down each night on beds that are not beds and rise on the morrow not knowing where to break their fast. Sin does not flaunt in silks so much as it does in rags. This is sin: enriching self at the expense of the comfort of others. By far the worst feature about church teaching is the invitation to take shelter from self-accusation for shortcoming in individual treatment of the indigent in the text, "The poor ye hav always with you." There is a soporific in the assurance that God permits the wholesale suffering, enabling some to possess their souls in Christian patience. It is the will of our heavenly father; bear it with equanimity. The finite cannot comprehend the infinit; therefore, seek not the solution of the inevitable. "In the sweet by and bye" all secrets will be revealed. How different the teaching of my Socialistic sheet, which says, "The poor are mostly they who, by personal organization, are incapable of understanding the laws that regulate the acquisition of wealth"—words originally used by the Scotch phrenologist, Combe. Competition paralyzes effort in many men, dooming them to poverty and contempt, while to others it whispers the secret that swings back the door of the cave of opulence.

Refuse to accept evolution as the solvent of life's mysteries, and existence is truly a heartless conundrum; a mass of entanglements defying extrication; bringing society to its knees in vain implorings for the light that cannot come—justifying the exclamation of the German: "There is no father!" Modern science is at once the savior and the comforter; giving the true solution of life's mystery, and calling for added human wisdom to direct and guide all forces of society for the universal good; not merely to glorify God.

Accepting the postulates of the modern scientist, the mind becomes tranquillized—confidingly awaiting time's issues—sure in the conviction that, as nature holds within herself all agencies of differentiation as applied to life, she will not be wanting in the appliances needed to giv equity to society. And with that deduction as my polar star, I say, Toward Socialism the star of empire holds its way. 74.

Le Roy, N. Y.

IN matters of religion it is easy to deceive mankind and very difficult to undeceive them.—*Pierre Bayle.*

THERE is in every village a lighted torch, the schoolmaster; and a mouth to blow it out, the parson.—*Victor Hugo.*

The American Secular Union.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary, - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Ch. Fin. Com., 324 W. Madison st., Chicago.

Thirteenth Annual Congress of the American Secular Union.

OFFICIAL CALL.

The next Annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday, and Sunday, October 25, 26, and 27, 1889. It deemed expedient to hold this meeting where our ociety was organized in 1876, and where the so-called "National Reform Association" has its headquarters and has recently held an important convention, and for many historic and other reasons.

The general object of our Association not being well understood, it is therefore often misrepresented. It is deemed proper to here make a brief statement of its leading principles. While our federal and state constitutions are formed on the assumption of the total separation of church and state, yet both the general and state governments maintain numerous *practical* connections of the state with the church. Moreover, a large, wealthy, and influential organization exists, having for its avowed object the amendment of our federal and state constitutions, so as to recognize and enforce by *law* certain forms of religious belief and observances, and certain acts of legislation hav actually been proposed and discussed in the United States Senate for virtually *establishing* a form of sectarian religion, especially in our public schools.

Against these innovations and perversions we are organized to protest, and to this end we advocate the equitable taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of the public funds for religious institutions; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely Secular government and the adequate guarantee of public order, prosperity, and righteousness; and whatever other measures or principles may be necessary to the total separation of church and state.

To this Congress we cordially invite all true patriots without regard to their individual religious belief or disbelief, who are willing to work for the maintenance of the *Secular* principle in our *civil* government, and to oppose the machinations of sacerdotalists, whether Catholic or Protestant, in their schemes to gain ecclesiastical supremacy, and destroy the mental and moral liberty of the free citizens of this most successful of all Secular civil governments in ancient or modern times.

All Charter and Life Members, all Vice-presidents, all Chairmen of State Executiv Committees, and all duly accredited delegates from Local Secular Societies are entitled to seats and votes in this Congress. Each Local Society is entitled to send its President, Secretary, and three other delegates. Annual Members by payment of one dollar are entitled to seats.

Particulars as to the place of meeting, speakers, and their subjects, etc., will be announced hereafter.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary.
E. B. FOOTE, JR., Ch. Ex. Com.
MATTIE A. FREEMAN, Ch. Fin. Com.
OTTO WETTSTEIN, Treasurer.

Correction.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In the last number of THE TRUTH SEEKER you make me promis to hav the "offer" for the prize manual ready for publication "about September 1st," whereas I wrote or intended to write September 15th. It will be impossible to arrange all the preliminary details so soon, as it takes time to confer with all the contributors, as I suggested in my original "proposition." Please correct, and in the mean time let our friends send on their money for incidental expenses.

R. B. WESTBROOK,
President American Secular Union.
1707 *Oxford st., Philadelphia, Pa.*, Aug. 31, 1889.

The Great Convention at Portland, Ore.

So far as the question of a large attendance at the Masonic Hall, Portland, Ore., October 12th, 13th, 14th, is concerned, letters from all parts of Washington banish all anxiety, and the shrewd, excellent judgment of the committee in presenting such unparalleled attractions at the opening session on Saturday morning will insure all making especial efforts to be present at the very commencement of the convention.

It is now certain that there will be lectures and addresses by the most able exponents of our principles; a grand gathering; a grand rally of leading Liberals; a full report of the convention in all the leading journals of the Northwest; the jolliest, merriest, most brilliant and enjoyable ball; the most social and superb supper (free), and the awakening of unbounded enthusiasm.

And yet there is serious cause for very great anxiety.

Because all this will eventually count for naught, unless the opportunity is improved to fully discuss, decide, and harmonize on a practical plan to carry on the work.

The enemy is vigilant, well organized, provided with abundance of funds, and unscrupulous. Both our state legislatures must be sharply watched, the schemes of the foes to liberty watched, the needed Liberal literature distributed, not alone among the members of our legislativ bodies, but also among their constituents at home, so they will be induced to use their influence to insure just and prevent unjust and vicious legislation.

The living voice of our representativ must be heard, the face be seen, the presence felt, and the irresistible arguments of truth properly presented. Efforts should be made to insure our Liberal papers a very large increase of their circulation. Every able, worthy lecturer should receive encouragement, that others yet more able may be induced to take the field.

The churches receive a vast sum yearly for preaching Christianity, superstition, and intolerance, and to carry out their fanatical, liberty-destroying schemes. How needful that every precaution be taken that our limited funds are used wisely and guarded from the possibility of waste or misapplication!

Those powerful organizations, the National Reform Association, the American Sabbath Union, and the Women's Christian Temperance Union, hav joined forces, pledging themselvs to more determined and persistent efforts to enforce rigid observance of Sunday, and to use every lawful means and influence to defeat all and every candidate for political office who will not pledge themselvs to do all in their power to secure: "An acknowledgment and performance of the nation's duty to guard and protect the church; by suppressing all public violation of the moral law; by maintaining a system of public schools, indoctrinating their youth in morality and virtue; by exempting church property from taxation, and by providing her funds out of the public treasury for carrying on her aggressiv work at home, and in the foreign field" (*Christian Statesman*).

Liberals of Oregon and Washington, what will you do to defeat these schemers?

How much money shall we contribute? In what manner shall it be collected, and how shall our contributions be expended?

We must depend on the wealthy Liberals to giv generously of their abundance. But let the poorest wage-worker feel that in this struggle he or she is an honored helper, giving from scant store as freely and more in proportion than the possessor of superabundance, thus maintaining independence and doubling his interest in the work, while the wealthy, knowing that all are doing all they can, will be encouraged to come to the rescue in times of great or special need.

We hav reached the critical time when every lover of liberty must do his or her full share in helping forward the work.

Come to the Portland convention; let us hav a grand, good time. But let the enjoyment of the grand ball and sumptuous banquet be intensified by the delightful assurance, So far, we hav done our duty; the plan of future work is decided on, and is one on which all can unite. And then the enjoyment and enthusiasm of this convention will only be the precursor of that glorious celebration of the ultimate victory of reason, right, truth, and liberty so soon to follow.

C. B. REYNOLDS.

Crime and Pauperism in Massachusetts.

The Massachusetts state census for 1885 givs a total of 655 state prisoners, 558 males and 107 females; 249 being between the ages of 20 and 29 years. Of these 665 prisoners, 396 are American born; 339 men and 56 women; 270 of them are foreign born, 161 having been born in Ireland.

But of these 665 prisoners, 112 were born in Massachusetts of Irish parents, 22 were born in other states of Irish parents; a total of 298 of Irish birth or parentage. Besides this, five other prisoners were children of Irish mothers, and nine were children of Irish fathers, making, out of the 665 state prisoners, 312, or nearly one-half, one or both of whose parents were Irish.

In 1885 in the various prisons, jails, and reformatories of Massachusetts, there were 3,426 prisoners convicted of crime and sentenced; 2,836 being males, and 590 females; 1,395 being from 20 to 29 years old. Of these 3,426 prisoners, 2,163 were nativ born, and 1,263 were foreign born; 703 of the foreign born being from Ireland. Only 257 of the 3,426 were children of parents who were both born in Massachusetts, while 1,262 were children whose parents were both born in Ireland. In addition to this there were 58 who were children of Irish mothers, and 57 were children of Irish fathers, making a total of 1,377 out of 3,426, one or both of whose parents were born in Ireland.

In 1885 there were in Massachusetts 5,232 homeless children, many of them of course made homeless by the intemperance and crime of their parents; there were but 682 of these whose parents were born in Massachusetts; while there were 1,056 whose parents were born in Ireland, and 2,744 whose parents' birthplaces were unknown. But in addition to this there were 207 who had Irish mothers, and 155 who had Irish fathers; making a total of 1,418 out of the 5,232 homeless children who were known to be children of Irish parents besides some of the 1,744 whose parental nationality was unknown.

There were in the state of Massachusetts in 1885 a total of 8,394 paupers; 4,129 males and 4,265 females; 4,698 of the whole being nativ born, and 3,714 being born in Massachusetts; 3,696 being foreign born, and of these 2,829 were Irish. But of the 8,394 paupers, there were 2,431 who were children of Irish parents; 30 who were children of Irish mothers, and 30 who were children of Irish fathers, making a total of 5,320 out of 8,394, or nearly five-eighths, one or both of whose parents were born in Ireland.

Of the 122,263 illiterate persons in Massachusetts, only 13,898 are nativ born and 108,365 are foreigners. Of the 13,898 nativ-born illiterates, only 8,297 were born in Massachusetts. Of the 108,365 foreign-born illiterates, 24,190, or 19.70 per cent, were French Canadians, and 67,169, or 54.94 per cent, were Irish.

Hence it appears that the Irish and the French Canadians furnish nearly three-fourths of all the illiterate persons in Massachusetts, and of all the illiterates in Massachusetts only 2.08 per cent had parents both of whom were born in the state; 70,666, or 57.8 per cent of all the illiterates, were of Irish parentage, and 26,852, or 21.99 per cent, had French Canadian parents. So that of the entire number of illiterates in the state, only 4.92 per cent are of nativ parentage, while 93.06 per cent are of foreign parentage, mostly Irish and French Canadian.

There were also in 1885 in the state of Massachusetts, 5,058 insane persons, 2,237 males and 2,821 females. Of these 3,175 are nativ, 1,571 males and 1,604 females; 1,883 are foreign, 666 males and 1,217 females.

Besides these there are 84 insane persons who are also maimed, lame, bedridden, paralytic, or deformed, 56 of whom are nativ and 28 foreign, making a total of 5,142 insane persons, 1,911 of whom are foreign born, besides those which are of foreign parentage; and a large proportion of these insane persons are brought to the insane asylums by the same curse which fills our prisons and almshouses, strong drink, sold by Irish Catholic rumsellers to their poor ignorant countrymen.

The whole matter may thus be briefly stated:

Foreign Roman Catholic rumsellers make foreign paupers, criminals, lunatics, and vagrants. Foreign voters, controled by foreign priests and foreign saloon-keepers, and misled by newspapers and telegraphic reports, edited, controled, and manipulated by the same parties and in their interest, foster the rum business, elect foreign-born officials, trade with corrupt politicians, license Irish Catholic rumsellers, control the politics of the country, fill the land with drunkenness, violence, vice, misrule, and crime, and now propose to assail the common schools, and train up their own children under the exclusiv control of teachers and leaders whose methods of instruction and training hav already been so fruitful in crime and drunkenness and pauperism.—*Rev. H. L. Hastings.*

The Wastes of Modern Civilization.

Under the above name the old friend of our readers and ourself, Prof. Felix L. Oswald, M.D., is contributing a series of papers to the *Popular Science Monthly*. From the last instalment of this series we will try to gather such parts as will be of special interest to Antichristians.

Among the wastes of our civilization dealt with in the present paper the chief is, the waste of time and mental endeavor in teaching our young the dead languages. This practice has always drawn its support from the same element that teaches theology and kindred follies, while the opponents of the practice hav almost invariably been Freethinkers. Freethinkers hav ever perceived that no matter how many names for an object we may go on and learn, we hav not in all this learned the first thing about the properties of that object. And they know that it is the properties of things that we must learn, our welfare and even existence depending in exact proportion upon how well we can learn them. "What," says Herbert Spencer, in bitter contempt of those who foster the antiquated system, "what shall we say of the wisdom of those, including nearly all who occupy influential positions, who persist in thinking that preparation for successful and complete living

(which is the purpose of rational education) is best effected by learning to speak and write after the manner of two extinct peoples, and by gaining knowledge of their chief men, their superstitions, their deeds of war, etc.—who, in their leading school, devote two hours per week to getting some ideas about the constitution of the world they are born into, and thirty-six hours per week to construing Latin and Greek, and making verses, of small sense or none; and who, in the competitiv examinations they devise, giv to knowledge of words double the number of marks which they giv to knowledge of things? That, it seems to me, is not a very worshipful degree of intelligence which fails to recognize the obvious truth that there is an Order of Nature, pervading alike the actions going on within us and without us, to which, from moment to moment, our lives must conform under penalty of one or other evil; and that therefore our first business must be to study this Order of Nature."

Thomas Paine in his time had also seen the evil of the old system of instruction, and assigned as its motiv the Christian desire to divert education from science, which it knew would be fatal to itself. Says Paine: "As the Christian system of faith has made a revolution in theology, so also has it made a revolution in the state of learning. That which is now called learning, was not learning, originally. Learning does not consist, as the schools now make it consist, in the knowledge of languages, but in the knowledge of things to which language givs names. The Greeks were a learned people, but learning with them did not consist in speaking Greek, any more than in a Roman's speaking Latin, or a Frenchman's speaking French, or an Englishman's speaking English. From what we know of the Greeks, it does not appear that they knew or studied any language but their own, and this was one cause of their becoming so learned; it afforded them more time to apply themselvs to better studies. The schools of the Greeks were schools of science and philosophy, and not of languages; and it is in the knowledge of the things that science and philosophy teach, that learning consists. Almost all the scientific learning that now exists, came to us from the Greeks, or the people who spoke the Greek language. It, therefore, became necessary for the people of other nations, who spoke a different language, that some among them should learn the Greek language, in order that the learning the Greeks had, might be made known in those nations, by translating the Greek books of science and philosophy into the mother tongue of each nation. The study, therefore, of the Greek language (and in the same manner for the Latin) was no other than the drudgery business of a linguist; and the language thus obtained, was no other than the means, as it were the tools, employed to obtain the learning the Greeks had. It made no part of the learning itself; and was so distinct from it, as to make it exceedingly probable that the persons who had studied Greek sufficiently to translate those works, such, for instance, as Euclid's Elements, did not understand any of the learning the works contained. . . . The setters-up, therefore, and the advocates of the Christian system of faith, could not but foresee that the continually progressiv knowledge that man would gain, by the aid of science, of the power and wisdom of God, manifested in the structure of the universe, and in all the works of creation, would militate against, and call into question, the truth of their system of faith; and therefore it became necessary to their purpose to cut learning down to a size less dangerous to their project, and this they effected by restricting the idea of learning to the dead study of dead languages."

Recalling ourselvs from digressiv quoting of others of our thinkers on the topic, we will present some paragraphs of Professor Oswald:

The experience of the last three hundred years has as yet failed to disassociate the ideas of Latin and Greek from the scholastic notions of culture, and the time may come when practical educators will almost fail to realize the possibility of the fact that, in our own rapid age of discovery and invention, millions of our most gifted students had to waste from one-third to three-fifths of their time on the study of dead languages. Witness the following curriculum of the German *Gymnasia*, or high schools—the preparatory colleges of the best European universities, and the gates to every highway of liberal education:

Latin, ten hours per week; Greek, eight hours; Hebrew, three hours; German, four hours; mathematics, four hours; geography, two; history, two; drawing, two; French, two; physiology, two; religion, optional; English, optional (occasionally taught instead of French); gymnastics, four hours. In other words, twenty-one hours of graveyard studies to eighteen hours of all living sciences taken together, since gymnastics has ceased under certain circumstances to be a compulsory branch of education.

Those twenty-four hours devoted to the dead leave not a minute's time for the study of such problems of life as biology and rational hygiene; not a minute for anatomy, political economy, philosophy, rhetoric, or non-sectarian ethics. Such things, of course, are taught by the regular or special professors of the university; but a large percentage of students pass directly from the primer-class of the gymnasium to the duties of practical life, and in ninety-nine of a hundred cases may charge the long period given to the study of the ancient languages to the budget of total loss. Not one of a hundred non-philological students (graduates devoting themselvs to the special study and the teaching of ancient languages) would ever dream of continuing his antiquarian pursuits or be able to look upon a Greek or Latin text-book without a shudder of disgust. . . . The New World continues to emulate the Old in wooing the specters of the past, and thousands of American parents encumber the memory of their children with a mass of antiquarian rubbish that leaves no room for the culture of progressiv science, too often not even for the adequate study of their own mother-tongue.

The next waste our author considers is the waste consequent upon teaching our children theories which they must violate in practice, and encouraging practice which is condemned by their theories. He expresses himself thus:

A cardinal tenet of medieval ethics was the belief in the merit of *mental prostitution*—the duty of submitting to dogmas which their professors did not and could not believe, and which the exigencies of daily life obliged them practically to repudiate.

A logical consequence of that doctrin was the antagonism of theory and practice, which continues to involve an enormous waste in our method of moral education. A million pulpits still preach a gospel that inculcates the vanity of industrial pursuits. "Take no thought of the morrow, for the morrow shall take thought for the things of itself." "Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these do the gentiles seek." As a practical comment on the wisdom of those precepts, nations, cities, and corporations vie in the restless pursuit of wealth, and a thousand lessons of daily life admonish the young citizen of our industrial world to take earnest and constant thought of the morrow; nay, the mere attempt to disregard those lessons would be followed by the punishment of the shiftless vagrant.

Loss of health and wealth, loss of working capacity—in fact, every form of temporal affliction—the disciples of our moral exemplar are instructed to consider as proofs of divine favor. Yet the prevention of such favors is the legally encouraged purpose of dozens of fire and life insurance companies and mutual aid associations with their omnipresent agencies.

Our ethical text-books in the plainest terms teach the possibility of curing diseases by prayer and mystic ceremonies. "If any man is sick among you, let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord." "And the prayer of faith shall save the sick, and the Lord shall raise him up." "And when he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out and to heal all manner of disease." Yet in at least forty-five of the fifty most civilized countries of Christendom the attempt to cure any serious disease on that plan would be followed by a prompt indictment for quackery.

The possibility of diabolical apparitions is implied in a countless number of passages which our traditional creed requires us to accept as infallible truth. Devils by scores and legions range the land of faith, tempting the virtuous, afflicting men and animals with strange diseases, or even taking permanent possession of a human body still tenanted by a conscious soul. The report of a five minutes' interview with the smallest of those imps would now expose the narrator to the risk of a lunacy inquest.

The worthlessness of earthly life is inculcated with a distinctness which seems intended as an encouragement to the indirect suicide of monastic asceticism; yet the same moralists who bewail this earth as a vale of tears take the liveliest interest in the prolongation of human life, and court popularity by indorsing every measure tending to promote the progress of sanitary reform.

The inevitable result of such inconsistencies is a moral confusion resembling the bewilderment of the guests invited to the banquet of Rueckert's Hakim Baba, who urged his visitors to indulge in wine, but thrashed them fearfully if they showed any signs of intoxication.

From the chaos of conflicting theoretical and practical lessons our children, by the aid of experience, somehow manage to evolve a moral compromise code of their own; but what a waste of time could be saved, how many hours of doubt, perplexity, and repentance could be obviated, by a system of ethics inculcating precepts in harmony with the laws of nature and the facts of actual life!

Rome's Designs on New Mexico.

The following is a translation of a circular in Spanish that is being distributed to the Catholics in New Mexico:

(CONFIDENTIAL.)

All members of the holy Catholic church, and especially all those of our people of Mexican blood, to whom this sign may come, are invited to read this carefully and to weigh its contents:

We ask you to respect all that is contained in this paper as a thing stated in strict confidence. You are summoned in this because we believe you to be a faithful son of the church and know you to be a man of considerable influence. A convention to make a constitution for the new state of Mexico will be held in the town of Santa Fe on the 3d of next September. It is the pronounced intention of the enemies of our religion to send delegates to said convention who will make the organic law for the purpose to compel you to deny your children all kinds of education except that of the world. The plan is to provide in that constitution that you may be compelled to pay taxes for the support of public schools, notwithstanding that you cannot, from conscientious scruples, permit your children to be educated in such places.

No faithful son of the church and no man of the Mexican people who is in accord with what is due to himself and the traditions of his fathers will submit to this. The contest in the last legislature proves how great the danger is that this execrable and wicked education should be forced upon us. The escape then was but a very narrow escape. We now hav it in our power to avoid this calamity by taking hold of the business in good time and working well and hard for what is right.

The election for delegates is ordered for the 5th day of August. We hav to organize and work together without rest to the end in view that our own people and the men of our own faith should rule in that convention. We invite you to join with our friends who are in sympathy with our feelings. Teach them in confidence, one to another, this invocation: "Work in silence." Choose and nominate faithful men for delegates—men whom we can depend upon and who shall agree in secret to defend our church forever against the sacrilegious and arrogant spirit now threatening us. It is well to do it at once, but keep carefully the secret of your intentions. Do not allow personal ambition or preferences to bring discord between you. Always keep in view the design to defend our religion and our people from the usurpations of men who hav the clear intention to domineer and subjugate us.

What they call progress is the progress of perdition. Their bombastic energy is their groundwork to deprive us of our homes and our possessions.

Through a united effort now we can insure the adoption of a constitution recognizing our holy religion and the erection of safeguards against the usurpations of these adventurers. We repeat again, to guard the secret and to march with vigilance. Direct well your primary meetings, and that the delegates to this convention are men who shall keep in mind the claims of their religion and of the Mexican race.

Three Hundred Home-made Gods.

From the Philadelphia Press.

READING, Aug. 13th.—A most remarkable character has just been unearthed here. He is a thorough idolator, and daily bows down to gods of his own manufacture within sound of the churchgoing bells, as reverently and devoutly as the most pious Hindoo or Zulu. He has made a religion entirely his own, and has evolved out of it some three hundred or more gods, who dwell in and speak through the same number of idols of clay, which form the chief furniture of his house. He is constantly making the acquaintance of new supernatural beings, and as soon as he does so he proceeds to make an image, which is supposed to represent the outward and physical habiliments of the new divinity. All of his gods are hollow, and are from time to time filled with such food as he thinks their peculiar nature demands.

Among others he has a god of medicin. This is filled with pills and odd prescriptions, and whenever he feels unwell he prays to this divinity, and always, he says, with beneficial results. He has a god of sewing machines, which is filled with blank contracts for the purchase of machines on the instalment plan. He claims that the worship of this god will help anyone to get a sewing machine, though no instances of its successful use are given. He has one image which he calls the god of preachers, and says it has a congregation of three hundred in its stomach. He has one god which he says is inhabited by his own celestial spirit, and another which contains the spirit of his mother.

The god of the Reading Railroad Company occupies a prominent position among his collection. The interior of this god is filled with cabbage, and its particular mission is to keep cows off the track and prevent accidents generally. There is a god of horses filled with hay and oats, a god of fruit filled with apples, a god of the weather that regulates storms and floods, a god of watermelons, a god of truth, which is in the shape of a hand, and gods which represent almost everything imaginable.

He has these images set up on shelves in his cellar and his garret, and worships them continually according to his needs. His name is William Christoph Clemmer, and his house is at 614 Locust street, where he livs with his wife and six children. He is a brickmaker by trade, and works regularly at one of the brickyards of the city, occupying all of his spare time with his idols, which he fashions out of clay obtained at the brickyard. He is a Pennsylvania Dutchman and cannot speak English, is unlettered, and can scarcely read, so that all his strange ideas about the deities which he worships are evolved from his own imagination. A great many of his gods are supposed to contain the spirits of his friends, living and dead, but he has gods also which represent those whom he considers his enemies. These he has set apart by themselvs, and they are treated with great deference and consideration, so as to placate them and ward off as much as possible any harm they may intend toward him.

Clemmer's mania does not seem to interfere at all with his regular occupations, though the purchase of food for them cuts down somewhat the supply for his family. He is allowed to hav his way in the matter, however, lest if he should be thwarted he might become violent. The images are very rude and inartistic, but there is considerable expression in the faces of some of them, and in all cases the outward lineaments are supposed to be a reflection of the particular spirit within. He has been three years in making the collection, and it is his ambition to build a temple on Mount Penn as a permanent home for his deities, where they can be worshiped and consulted by everybody. He pretends that he has revelations every day from some of his gods, and that they regulate every action of his life and tell him what to do in every emergency.

Clemmer allows no one to meddle with the idols when he is not at home, but when he is there he is glad to show and explain them to anyone, and endeavors to impress everyone with his peculiar beliefs, having no doubt that all the world will sooner or later see the necessity of consulting his gods.

More Christs.

LITTLE ROCK, ARK., Aug. 30th.—In the northern part of Little River, and also in the county of Sevier, one Elam Irvin, an alleged Mormon missionary, is trying to make people believe that he is the Christ. He says that he is from Manchester, Red River county, Texas. The ignorant portion of the population is greatly exercised over his religious teachings. He tells them in his sermons that he is able to remove mountains, to drink poison with impunity, ward off bullets, and to cure the sick by the laying on of hands. He anoints infants with oil and alleges that they become angels. He says this is his second visit to the earth, and in a few weeks he will be known as Christ himself. His worshipers are increasing rapidly, and they claim to be followers of Christ.

WE solicit all of our readers in the Northwest who can attend the convention of the Oregon state Secular Union to do so. It will be held at Portland, Ore., at Masonic Hall, on Saturday, Sunday, and Monday, October 12th, 13th, and 14th. It is aimed to hav the convention participated in not by Oregon Freethinkers alone, but by those of Washington also, and even, if possible, by those of all the new states. The object is to secure the total separation of church and state. Liberal orators and workers of every kind will be there. Surely the noble efforts just put forth by many Freethought veterans in the new states will induce in all a desire to meet and see those workers for us, and grasp their hands. Contributions, and communications of all kinds, will be received by the board of directors, C. Beal, A. F. Neunert, J. K. Sears, Lee Laughlin, L. Ames.

Prolog by Colonel Ingersoll

TO

"AGNOSTICISM AND OTHER ESSAYS,"* BY EDGAR FAWCETT.

I.

EDGAR FAWCETT.

Edgar Fawcett—a great poet, a metaphysician and logician—has been for years engaged in exploring that strange world wherein are supposed to be the springs of human action. He has sought for something back of motivs, reasons, fancies, passions, prejudices, and the countless tides and tendencies that constitute the life of man.

He has found some of the limitations of mind, and knows that beginning at that luminous center called consciousness, a few short steps bring us to the prison wall where vision fails and all light dies. Beyond this wall the eternal darkness broods. This gloom is "the other world" of the supernaturalist. With him, real vision begins where the sight fails. He reverses the order of nature. Facts become illusions, and illusions the only realities. He believes that the cause of the image, the reality, is behind the mirror.

A few centuries ago the priests said to their followers: The other world is above you; it is just beyond where you see. Afterward the astronomer with his telescope looked, and asked the priests: Where is the world of which you speak? And the priests replied: It has receded—it is just beyond where you see.

As long as there is "a beyond" there is room for the priests' world. Theology is the geography of this beyond.

Between the Christian and the Agnostic there is the difference of assertion and question—between "There is a God" and "Is there a God?" The Agnostic has the arrogance to admit his ignorance, while the Christian from the depths of humility impudently insists that he knows.

Mr. Fawcett has shown that at the root of religion lies the coiled serpent of fear, and that ceremony, prayer, and worship are ways and means to gain the assistance or soften the heart of a supposed deity. He also shows that as man advances in knowledge he loses confidence in the watchfulness of providence and in the efficacy of prayer.

II.

SCIENCE.

The savage is certain of those things that cannot be known. He is acquainted with origin and destiny, and knows everything except that which is useful. The civilized man, having outgrown the ignorance, the arrogance, and the provincialism of savagery, abandons the vain search for final causes, for the nature and origin of things.

In nearly every department of science man is allowed to investigate, and the discovery of a new fact is welcomed, unless it threatens some creed.

Of course there can be no advance in a religion established by infinit wisdom. The only progress possible is in the comprehension of this religion.

For many generations what is known under a vast number of disguises and behind many masks as the Christian religion has been propagated and preserved by the sword and bayonet—that is to say, by force. The credulity of man has been bribed and his reason punished. Those who believed without the slightest question, and whose faith held evidence in contempt, were saints; those who investigated were dangerous, and those who denied were destroyed.

Every attack upon this religion has been made in the shadow of human and divine hatred—in defiance of earth and heaven. At one time Christendom was beneath the ignorant feet of one man, and those who denied his infallibility were heretics and Atheists. At last a protest was uttered. The right of conscience was proclaimed, to the extent of making a choice between the infallible man and the infallible book. Those who rejected the man and accepted the book became in their turn as merciless, as tyrannical and heartless, as the followers of the infallible man. The Protestants insisted that an infinitly wise and good God would not allow criminals and wretches to act as his infallible agents.

Afterward a few protested against the infallibility of the book, using the same arguments against the book that had formerly been used against the pope. They said that an infinitly wise and good God could not be the author of a cruel and ignorant book. But those who protested against the book fell into substantially the same error that had been fallen into by those who had protested against the man. While they denounced the book, and insisted that an infinitly wise and good being could not hav been its author, they took the ground that an infinitly wise and good being was the creator and governor of the world.

Then was used against them the same argument that had been used by the Protestants against the pope and by the Deists against the Protestants. Attention was called to the fact that nature is as cruel as any pope or any book—that it is just as easy to account for the destruction of the Canaanites consistently with the goodness of Jehovah as to account for pestilence, earthquake, and flood consistently with the goodness of the god of Nature.

The Protestant and Deist both used arguments against the Catholic that could in turn be used with equal force against themselvs. So that there is no question among intelligent people as to the infallibility of the pope, as to the inspiration of the book, or as to the existence of the Christian's God—for the conclusion has been reached that the human mind is incapable of deciding as to the origin and destiny of the universe.

For many generations the mind of man has been traveling in a circle. It accepted without question the dogma of a first cause—of the existence of a creator—of an infinit mind back of matter, and sought in many ways to define its ignorance in this behalf. The most sincere worshipers hav declared that this being is incomprehensible—that he is "without body, parts, or passions"—that he is infinitly beyond their grasp—and at the same time hav insisted that it was necessary for man not only to believe in the existence of this being, but to love him with all his heart.

Christianity having always been in partnership with the state—having controled kings and nobles, judges and legislators—having been in partnership with armies and with every form of organized destruction—it was dangerous to discuss the foundation of its authority. To speak lightly of any dogma was a crime punishable by death. Every absurdity has been bastioned and barricaded by the power of the state. It has been protected by fist, by club, by sword and cannon.

For many years Christianity succeeded in substantially closing the mouths of its enemies, and lived and flourished only where investigation and discussion were prevented by hypocrisy and bigotry. The church still talks about "evidence," about "reason," about "freedom of conscience" and the "liberty of speech," and yet denounces those who ask for evidence, who appeal to reason, and who honestly express their thoughts.

To-day we know that the miracles of Christianity are as pueril and false as those ascribed to the medicin-men of Central Africa or the Fiji islanders, and that the "sacred scriptures" hav the same claim to inspiration that the Koran has or the Book of Mormon—no less, no more. These questions hav been settled and laid aside by free and intelligent people. They hav ceased to excite interest; and the man who now really believes in the truth of the Old Testament is regarded with a smile—looked upon as an aged child—still satisfied with the lullabies and toys of the cradle.

III.

MORALITY.

It is contended that without religion—that is to say, without Christianity—all ideas of morality must of necessity perish, and that spirituality and reverence will be lost.

What is morality?

Is it to obey without question, or is it to act in accordance with perceived obligation? Is it something with which intelligence has nothing to do? Must the ignorant child carry out the command of the wise father—the rude peasant rush to death at the request of the prince?

Is it impossible for morality to exist where the brain and heart are in partnership? Is there no foundation for morality except punishment threatened or reward promised by a superior to an inferior? If this be true, how can the superior be virtuous? Cannot the reward and the threat be in the nature of things? Can they not rest in consequences perceived by the intellect? How can the existence or non-existence of a deity change my obligation to keep my hands out of the fire?

The results of all actions are equally certain, but not equally known, not equally perceived. If all men knew with perfect certainty that to steal from another was to rob themselvs, larceny would cease. It can not be said too often that actions are good or bad in the light of consequences, and that a clear perception of consequences would control actions. That which increases the sum of human happiness is moral; that which diminishes the sum of human happiness is immoral. Blind, unreasoning obedience is the enemy of morality. Slavery is not the friend of virtue. Actions are neither right nor wrong by virtue of what men or gods can say; the right or wrong livs in results—in the nature of things, growing out of relations violated or caused.

Accountability livs in the nature of consequences—in their absolute certainty—in the fact that they cannot be placated, avoided, or bribed.

The relations of human life are too complicated to be accurately and clearly understood, and, as a consequence, rules of action vary from age to age. The ideas of right and wrong change with the experience of the race, and this change is wrought by the gradual ascertaining of consequences—of results. For this reason the religion of one age fails to meet the standard of another, precisely as the laws that satisfied our ancestors are repealed by us; so that, in spite of all efforts, religion itself is subject to gradual and perpetual change.

The miraculous is no longer the basis of morals. Man is a sentient being—he suffers and enjoys. In order to be happy he must preserve the conditions of well-being—must liv in accordance with certain facts by which he is surrounded. If he violates these conditions the result is unhappiness, failure, disease, misery.

Man must hav food, roof, raiment, fireside, friends—that is to say, prosperity; and this he must earn—this he must deserve. He is no longer satisfied with being a slave, even of the infinit. He wishes to perceive for himself, to understand, to investigate, to experiment; and he has at last the courage to bear the consequences that he brings upon himself. He has also found that those who are the most religious are not always the kindest, and that those who hav been and are the worshipers of God enslave their fellow-men. He has found that there is no necessary connection between religion and morality.

Morality needs no supernatural assistance—needs neither miracle nor pretense. It has nothing to do with awe, reverence, credulity, or blind, unreasoning faith. Morality is the highway perceived by the soul, the direct road, leading to success, honor, and happiness.

The best thing to do under the circumstances is moral.

The highest possible standard is human. We put ourselvs in the places of others. We are made happy by the kindness of others, and we feel that a fair exchange of good actions is the wisest and best commerce. We know that others can make us miserable by acts of hatred and injustice, and we shrink from inflicting the pain upon others that we hav felt ourselvs: this is the foundation of conscience.

If man could not suffer, the words right and wrong could never hav been spoken.

The Agnostic, the Infidel, clearly perceives the true basis of morals, and so perceiving, he knows that the religious man, the superstitious man, caring more for God than for his fellows will sacrifice his fellows, either at the supposed command of his God, or to win his approbation. He also knows that the religionist has no basis for morals except these supposed commands. The basis of morality with him lies not in the nature of things, but in the caprice of some deity. He seems to think that, had it not been for the Ten Commandments, larceny and murder might hav been virtues.

IV.

SPIRITUALITY.

What is it to be spiritual?

Is this fine quality of the mind destroyed by the development of the brain? As the domain wrested by science from ignorance increases—as island after island and continent after continent are discovered—as star after star and constellation after constellation in the intellectual world burst upon the midnight of ignorance, does the spirituality of the mind grow less and less? Like morality, is it only found in the company of ignorance and superstition? Is the spiritual man honest, kind, candid?—or dishonest, cruel, and hypocritical? Does he say what he thinks? Is he guided by reason? Is he a friend of the right?—the champion of the truth? Must this splendid quality called spirituality be retained through the loss of candor? Can we not truthfully say that absolute candor is the beginning of wisdom?

To recognize the finer harmonies of conduct—to liv to the ideal—to separate the incidental, the evanescent, from the perpetual—to be enchanted with the perfect melody of truth—open to the influences of the artistic, the beautiful, the heroic—to shed kindness as the sun sheds light—to recognize the good in others, and to include the world in the idea of self—this is to be spiritual.

There is nothing spiritual in the worship of the unknown and unknowable, in the self-denial of a slave at the command of a master whom he fears. Fastings, prayings, mutilations, kneelings, and mortifications are either the results of, or result in, insanity. This is the spirituality of Bedlam, and is of no kindred with the soul that finds its greatest joy in the discharge of obligation perceived.

V.

REVERENCE.

What is reverence?

It is the feeling produced when we stand in the presence of our ideal, or of that which most nearly approaches it—that which is produced by what we consider the highest degree of excellence.

The highest is reverenced, praised, and admired without qualification. Each man reverences according to his nature, his experience, his intellectual development. He may reverence Nero or Marcus Aurelius, Jehovah or Buddha, the author of Leviticus or Shakspere. Thousands of men reverence John Calvin, Torquemada, and the Puritan fathers; and some hav greater respect for Jonathan Edwards than for Captain Kidd.

A vast number of people hav great reverence for anything that is covered by mold, or moss, or mildew. They bow low before rot and rust and adore the worthless things that hav been saved by the

* Agnosticism and Other Essays. By Edgar Fawcett. Belford, Clarke & Co. Price, $1.50. For sale at this office.

negligence of oblivion. They are enchanted with the dull and fading daubs of the old masters, and hold in contempt those miracles of art, the paintings of to-day. They worship the ancient, the shadowy, the mysterious, the wonderful. They doubt the value of anything they understand.

The creed of Christendom is the enemy of morality. It teaches that the innocent can justly suffer for the guilty, that consequences can be avoided by repentance, and that in the world of mind the great fact known as cause and effect does not apply.

It is the enemy of spirituality, because it teaches that credulity is of more value than conduct, and because it pours contempt upon human love by raising far above it the adoration of a phantom.

It is the enemy of reverence. It makes ignorance the foundation of virtue. It belittles the useful, and cheapens the noblest of the virtues. It teaches man to liv on mental alms, and glorifies the intellectual pauper. It holds candor in contempt, and is the malignant foe of mental manhood.

VI.

EXISTENCE OF GOD.

Mr. Fawcett has shown conclusivly that it is no easier to establish the existence of an infinitly wise and good being by the existence of what we call "good" than to establish the existence of an infinitly bad being by what we call "bad."

Nothing can be surer than that the history of this world furnishes no foundation on which to base an inference that it has been governed by infinit wisdom and goodness. So terrible has been the condition of man that religionists in all ages hav endeavored to excuse God by accounting for the evils of the world by the wickedness of men. And the fathers of the Christian church were forced to take the ground that this world had been filled with briers and thorns, with deadly serpents and with poisonous weeds, with disease and crime and earthquake and pestilence and storm, by the curse of God.

The probability is that no God has cursed, and that no God will bless, this earth. Man suffers and enjoys according to conditions. The sun shines without love, and the lightning blasts without hate. Man is the providence of man.

Nature givs to our eyes all they can see, to our ears all they can hear, and to the mind what it can comprehend. The human race reaps the fruit of every victory won on the fields of intellectual or physical conflict. We hav no right to expect something for nothing. Man will reap no harvest the seeds of which he has not sown.

The race must be guided by intelligence, must be free to investigate, and must hav the courage and the candor not only to state what is known, but to cheerfully admit the limitations of the mind.

No intelligent, honest man can read what Mr. Fawcett has written and then say that he knows the origin and destiny of things—that he knows whether an infinit being exists or not—that he knows whether the soul of man is or is not immortal.

In the land of ——, the geography of which is not certainly known, there was for many years a great dispute among the inhabitants as to which road led to the city of Miragia, the capital of their country, and known to be the most delightful city on the earth. For fifty generations the discussion as to which road led to the city had been carried on with the greatest bitterness, until finally the people were divided into a great number of parties, each party claiming that the road leading to the city had been miraculously made known to the founder of that particular sect. The various parties spent most of their time putting up guide-boards on these roads and tearing down the guide-boards of others. Hundreds of thousands had been killed, prisons were filled, and the fields had been ravaged by the hosts of war.

One day, a wise man, a patriot, wishing to bring peace to his country, met the leaders of the various sects and asked them whether it was absolutely certain that the city of Miragia existed. He called their attention to the facts that no resident of that city had ever visited them and that none of their fellow-men who had started for the capital had ever returned, and modestly asked whether it would not be better to satisfy themselvs beyond a doubt that there was such a city, adding that the location of the city would determin which of all the roads was the right one.

The leaders heard these words with amazement. They denounced the speaker as a wretch without morality, spirituality, or reverence, and thereupon he was torn in pieces ROBERT G. INGERSOLL.

The Two Valley Falls Editors.

Stephen Pearl Andrews was one of the few men large enough to be on both sides, all round a question at once, and equally right at every point. I carefully read to the Wordocrats here what you say in THE TRUTH SEEKER, August 3d, of the Walker-Harman "division," and noted especially your sentence, "Our sympathies are entirely with *both* of these gentlemen." But there is no "division," only as in the falling of a dead leaf from that sturdy oak of free speech in Kansas, Moses Harman, editor and publisher of *Lucifer*. In *Fair Play*, July 20th, Walker committed editorial suicide, pen-shot himself. The Francis E. Abbot of to-day (after all his brave timely words for free speech), what he now says, considering its relation to Mr. Harman and the pending case, is more reprehensible than what Abbot said versus "Cupid's Yokes," Bennett, me, or other of the earlier "offenders." Of course, it is his right to say what shall appear in *Fair Play*, but where did *he* get the right to lecture us as to what we conclude to print. What he says of "principles" is pointless bosh; for his "leader," downward and backward, is an abandonment of every principle of liberty which Comstock aims to suppress. As to "policy," nothing could be more impolitic than the two-faced evasion which he now "edits." Is it the laggards, the camp followers, or the pioneers, the scouts, who protect armies? One may sometimes stoop to conquer, but dirt-eating, to appease a foul enemy, is not an encouraging spectacle. Not sinuous cowardice but truth in plain words, clear-cut sense, commands the respect and directs the action of judges and juries.

If ever a man was judiciously serviceable, if ever one incarnated wise evolutionary enterprise, Mr. Harman was, is, and does. Yet a fallen leaf preaches "duty" to him! Of course, we all wish and work to hav the three indicted *Lucifer*-ites acquitted; but that is a secondary consideration when compared with the great issues of personal health and free expression now pending. Lucky indeed is it for the people and human progress that Mr. Harman is one of "the elect" few who do, by impulse, what serves all and forever. Thanks to the beneficent destiny which he personates, the writings of Markland, Anthony, Whitehead, "Diana," Slenker, and other clean-minded exponents of sex intelligence. hav wrought mightily for good in the columns of *Lucifer*. By all means, let him hav our good-speed, however slow and far behind we may follow. Arnold Winkelried, gathering a sheaf of Austrian bayonets into his own breast to open a path for Swiss soldiers; Joseph Warren on Bunker Hill; John Brown at Harper's Ferry; Garrison's "I will not retreat, I will not equivocate;" D. M. Bennett publicly saying, after the dastardly assault on him, Josephine Tilton, and W. S. Bell for selling "Cupid's Yokes" at Watkins, "I will sell the book delivered in hand or send it by mail," to vindicate citizen right foully profaned by lewd obscenists—such is Moses Harman, now in the battle for healthy expression, physiological growth, and intelligent purity. E. H. HEYWOOD.

The Value of Witness to the Miraculous.

Professor Huxley continues, in the English reviews, his warfare with Christians over the truthfulness of the gospels. His latest article is published in the *Nineteenth Century*, and is entitled, "The Value of Witness to the Miraculous." We will not reproduce the whole of his argument, with the perhaps too recondite and minute details into which he enters, but will extract the more valuable parts for our readers.

The professor enters at length into the consideration of certain relations of miracles said to hav been performed by the relics of Saints Marcellinus and Petrus. The relater of these miracles is the historian Eginhard, born about A.D. 770. The Protestant world accepts much of the historical writing of this Eginhard, but refuses credence to his testimony on the miracles. After detailing all this, the professor says:

> The readers of this review are, I imagin, very largely composed of people who would be shocked to be regarded as anything but enlightened Protestants. It is not unlikely that those of them who hav accompanied me thus far may be disposed to say: "Well, this is all very amusing as a story; but what is the practical interest of it? We are not likely to believe in the miracles worked by the spolia of SS. Marcellinus and Petrus, or by those of any other saints in the Roman calendar."
>
> The practical interest is this: If you do not believe in these miracles, recounted by a witness whose character and competency are firmly established, whose sincerity cannot be doubted, and who appeals to his sovereign and other contemporaries as witnesses of the truth of what he says, in a document of which a MS. copy exists, probably dating within a century of the author's death, why do you profess to believe in stories of a like character which are found in documents, of the dates and of the authorship of which nothing is certainly determined, and no known copies of which come within two or three centuries of the events they record? If it be true that the four gospels and the Acts were written by Matthew, Mark, Luke, and John, all that we know of these persons comes to nothing in comparison with our knowledge of Eginhard; and not only is there no proof that the traditional authors of these works wrote them, but very strong reasons to the contrary may be alleged. If, therefore, you refuse to believe that "Wiggo" was cast out of the possessed girl on Eginhard's authority, with what justice can you profess to believe that the legion of devils were cast out of the man among the tombs of the Gadarenes? And if, on the other hand, you accept Eginhard's evidence, why do you laugh at the supposed efficacy of relics and the saint-worship of the modern Romanists? It cannot be pretended, in the face of all evidence, that the Jews of the year 30, or thereabout, were less imbued with the belief in the supernatural than were the Franks of the year A. D. 800. The same influences were at work in each case, and it is only reasonable to suppose that the results were the same. If the evidence of Eginhard is insufficient to lead reasonable men to believe in the miracles he relates, *a fortiori* the evidence afforded by the gospels and the acts must be so.

Another passage reads:

> Paul's strongly marked mental characteristics, displayed in unmistakable fashion in these epistles, are anything but those which would justify us in regarding him as a critical witness respecting matters of fact, or as a trustworthy interpreter of their significance. When a man testifies to a miracle, he not only states a fact, but he adds an interpretation of the fact. We may admit his evidence as to the former, and yet think his opinion as to the latter worthless. If Eginhard's calm and objectiv narrativ of the historical events of his time is no guarantee for the soundness of his judgment where the supernatural is concerned, the fervid rhetoric of the apostle of the gentiles, his absolute confidence in the "inner light," and the extraordinary conceptions of the nature and requirements of logical proof which he betrays in page after page of his epistles, affords still less security.

About Theocracy.

From the Christian Statesman (organ of the God-in-the-Constitution party).

In the protracted discussion of governmental questions growing out of the National Reform movement it is manifest that intelligent men differ widely. Many who oppose the reform charge us with favoring the union of church and state. Especially does this objection arise when we advocate legislation against Sabbath desecration, and when we argue from the example of Nehemiah the Tirshatha. We are told that he was a governor in a theocracy, an alleged dead form of government. The inference is drawn that his example can hav no bearing in a republic.

It is probable that few hav clear and accurate views on this subject; but in times like ours it is well to know the truth and be able to maintain it. I hope the following propositions will help in the investigation:

1. The theocracy of the Hebrew commonwealth was a lawful and a good government. God appointed it for the good of his chosen nation. If good then, why would not a similar theocracy be good now?

2. If there was a union between church and state then, as is generally supposed, and that by divine appointment, too, why would not a similar union be a good thing now?

3. But there was no union of church and state then—no union such as people object to now. In the Hebrew nation the two institutions, the civil and the religious departments, now called church and state, were entirely separate. They co-operated, each in its own department. That is all. They were each independent the one of the other. One had no power over the other as is the case even now in Great Britain. The members of the church were members of the state also; but that did not make a union of the two. The officers of the one were sometimes officers of the other; but that did not unite church and state. President Garfield was a minister of the gospel in the Christian denomination. He held two offices, one in each department. This did not unite church and state. President Harrison is an elder in the Presbyterian church. He holds an office in each department, civil and religious. Who ever alleged that his election to the presidency united church and state? Every member of the United States Senate might be a Christian, or even a minister, or elder, or deacon; and yet the church and state be separate. . . .

4. That the Hebrew commonwealth was a theocracy is true; and rightfully. But it was also a republic. Any righteous government could be, at the same time, both a theocracy and a republic. All governments should be both. The government that God founded under Moses was both theocratic and representativ. The people afterward, in the days of Samuel, clamored for a king, and God gave them Saul, but in anger. Every monarchy, unless it be electiv, is a usurpation; and every republic in which the authority of God is rejected is also a usurpation.

5. Notwithstanding all that has been said, I acknowledge that in the United States such a republican theocracy, or such a theocratic republic, would be impracticable, if not an utter impossibility now, but only or mainly for the reason that all the people are not of one mind or of one religion as were the Hebrews. All should be Christians, but they are not. All should be Protestants, but they are not. All should be of one mind on the question of the Sabbath, but they are not. All should accept the law of God for the rule of action in both church and state, but they do not. And all should acknowledge God and his son, Christ Jesus, the mediator, as supreme ruler; but they do not. These and similar are reasons why we cannot hav what we should hav, a pure republican theocracy; that is, a government in which the will of God would be the supreme law by the consent and vote of the people, and a government in which officers of his choice would be chosen also by the people. No other kind of government is lawful. In the Hebrew commonwealth, the theocracy, the officers were chosen by the people, and God was the supreme ruler also by their own choice. His will was supreme; the people's will law only when in accordance with the divine will. This was God's kind of government. It was good. The same should be now, and no other. All others are usurpation.

THEOCRAT.

RELIGION says Humility. Humanity says Dignity. —*Emile Leclerc.*

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Catholics Conquer.

The fight between the Catholics, Protestants, and people of no religious belief in school district No. 3, Kingston, N. Y., resulted in a victory for the Catholics at the special meeting held on the 30th ult. The district is a large one, and on the pretense of accommodating all the pupils one hundred children are taught by three Franciscan brothers in a building owned by and adjacent to St. Mary's Roman Catholic church. This brothers' school gets a regular portion of the public school funds, and it cost over $3,000 to run it last year. The dissatisfied taxpayers say that all the pupils ought to be taught in one place; that the maintenance of the brothers' school is a needless expense, and that the sectarian education there furnished is contrary to the spirit of the public school system and is un-American. The special meeting on the 30th ult. was for the purpose of voting an appropriation to build a schoolhouse capable of accommodating all the pupils in the district. The friends of the Franciscan brothers were out in force, and voted to postpone taking action until January 25th next. By that time many boatmen will be home for the season, and it is safe to say they are mainly in favor of keeping the brothers' school where it is. The Protestants say they will appeal to the state superintendent of education.

There is little time to be lost by us if we wish to defend ourselvs and children against evils that are frightful and deadly. The Catholics are everywhere advancing toward a regular establishment of a systematic education of young foes of America, at our expense. These young men that they turn out of their schools are creatures evil from top to toe. They are evil in every thought, every principle, and every act. They decry reason, revile science, corrupt politics, and fill our jails and almshouses. They are incapable of doing anything right; they introduce discord and ruin into everything they touch. There is trouble for every country in which they exist, trouble for every generation in which they grow up. Here we are manufacturing them to be a curse to our children.

The only way to get rid of them at last and forever is to convert all the Protestants to Freethought, and then with this mass of reason and enlightenment against them the Catholics must become gradually penetrated by truthful principles and in time be Rationalized. As it is now, the Catholics in all their arguments with Protestants meet only a folly just as bad as their own, and it is no wonder that they never learn anything.

Roads.

While it is true that Rationalistic literature is the best to giv Christians the knowledge they need on the disastrous effects of their religion in the old times when it was strongly believed, yet if they would read any literature much they would obtain this knowledge there. If they could only be got to read much of anything—to be thoroughly educated—they would learn the truth. For it is impossible to trace the course of any department of human effort through the last two thousand years without being at once struck by the immense gap in progress that is marked by the rise of Christianity and extends to the supplanting of that religion by Rationalism. We are brought to this reflection by looking over a work just translated from the French which givs an account of how a certain class of human efforts fared through that Christian period. That class of efforts are the efforts to maintain avenues of transportation and intercommunication, that is, roads. Nothing could be more important. In this matter, the maintenance of avenues through which knowledge of other sections than one's own little locality, and civilizing influences generally, could pass, the Christian ages are, of course, found deficient, as in everything else. The author is not prominent as an Antichristian, or writing from a specially Antichristian point of view, but simply finds here what each historical investigator finds in each field—the decay and ruin of every branch of human welfare and progress under the anti-natural influence of the Christian religion.

The author, M. Jusserand, shows in a general way the magnitude of the part played by the highways during the period treated of. In fact, the highways were the arteries, not only of commerce, but of intellectual fermentation. They discharged the functions now performed by the railway, mail, press, and telegraph. As to the maintenance of these highways and bridges, neglect was the general rule and spasmodic repair the exception. The splendid example of the Roman road-builders was not followed. In theory it was the duty of the people who lived along a road to repair it. In fact, they never did so when they could avoid it. It was the same with bridges. These were often nominally maintained by some noble or ecclesiastic, who appropriated the revenues and allowed the structure to fall into decay. When London Bridge had partly fallen down, in the fourteenth century, the king appealed piteously to his liege subjects throughout the country to subscribe for the needed repairs, but with small success; the good folk of London itself do not appear to hav troubled themselvs about the matter, though the bridge was one of their indispensable avenues. How could it be expected that they would, when during all this period their attention was almost entirely engrossed in preparations for a fabled country beyond the clouds? Often a bridge would break down completely. Then a ferry would be established, and might remain in use for several years before the bridge was put in order. The roads were impassable in winter, and very heavy in summer. Once the Parliament had been summoned for a given date, and when it arrived nobody was present; the members were all detained by the fearful state of the roads. Travel generally was on horseback at the time. There were a few family coaches, enormous wagon-like affairs, looking like sections of huge water-mains, and mounted on springless beds and creaking, clumsy wheels. Those who rode in them were so sorely jolted that the saddle was preferred even by weak women and sick men. Travel was a serious business then in many respects. While on the highway the traveler ran the risk of robbers—a very grave one—for the woods and side country swarmed with outlaws, and the retainers of lawless, pillaging knights and nobles; he might at any time be bagged; he was exposed to all kinds of weather, and instead of finding a comfortable, well-plenished inn at the fall of night, he was liable to end his day's journey before some dilapidated ale-house, which could afford him no better accommodation than a chance to pig with a dozen other strong-flavored wayfarers in wet and stinking straw. So we see here, as everywhere else, the ill effects of the Christian anti-natural faith. Before that faith had risen, the pagan Romans established magnificent roads in every country they entered, and forwarded intercourse and commerce, and with them civilization. After that faith commenced its decline, modern Rationalistic civilization began to lay the great avenues of communication we now see. In the gap between these two eras, while the Christian faith absorbed all man's thought and effort, things were as we hav been showing.

The learned author describes the classes of travelers who used these roads, and we may usefully giv some attention to his testimony and opinion regarding one of these classes. We mean the class of the pardoners, those brazen rogues whose shameless impostures are now attempted to be covered in the school histories that the Catholics are endeavoring to foist upon our youth. We believe that no attempt has been made to estimate the amount of treasure these people wrung from medieval Europe, but it cannot be questioned that the harvests were abundant. As M. Jusserand shrewdly observes, even those who were most skeptical of the pardoner's powers, felt lingering and no doubt influential doubt as to the possible spiritual capacity of the priestly office; for the church had impressed herself profoundly upon the age, and not even the hideous corruption which was paralyzing and degrading her could destroy the old spell of her supernatural potencies. The theory of "the treasury," upon which the proceedings of the pardoners rested, was fully set forth in a bull of Pope Clement VI. in the year 1350. He explained, to quote M. Jusserand, "that the merits of Christ are infinit, and the merits of the Virgin and the saints are superabounding. This excess of unemployed merit has been constituted into a treasury; not one that is deposited in a strong room, or concealed in a field, but which is to be usefully distributed to the faithful, through the blessed Peter, keeper of heaven's gates, and his successors." However largely employed, there ought to be "no fear of an absorption or a diminution of this treasury, first on account of the infinit merits of Christ, as has been said before, then because the more numerous are the people reclaimed through the use of its contents the more it is augmented by the additions of their merits." To insure the distribution of this spiritual wealth the church employed friars and clerks to go about, authorized by official letters, offering to exchange any part of the contents of the "treasury" against more tangible money or goods. The agents thus empowered were the so-called pardoners, and they drove a thriving trade for a considerable period. Naturally—perhaps inevitably—as the business extended, its scope was enlarged, and presently it was not only possible to secure immunity for any crimes already committed, but indulgences were sold for sins to be perpetrated. Also quite naturally many pardoners grew tired of keeping accounts of their receipts and turning them over to the church, and went into business for their own sole advantage. Seeing, moreover, how easy it was to pretend the possession of ecclesiastical authority for the sake of indulgences, many of the bolder spirits dispensed with credentials altogether, and found their profit in greater freedom. The pope was driven to denounce these free traders, of whom he asserted that "they proclaim to the faithful and simple people the real or pretended authorization which they hav received, and irreverently abusing those which are real, in pursuit of infamous and hateful gain, consummate their impudence by attributing to themselvs false and pretended authorization of this kind." It is noticeable that there was nothing "infamous and hateful" about the pursuit of gain so long as the gain was transferred to the coffers of the church.

This evidence on these two subjects, roads and pardoners, seems to be about all that we can profitably gather for our readers from the volume of M. Jusserand.

The Masons and God.

Masonic circles hav had a genuin sensation in the resignation of Past M. G. Commander William H. Peckham, thirty-third degree, as a member of Cerneau Consistory, No. 1, thirty-second degree, of New York city. By this action Mr. Peckham severs his connection with Scottish Rite Masonry. This is the most important event in Masonic history that has occurred for many years. His resignation was declared to be on account of the alleged affiliation of the Supreme Council of the body with the Grand Orient, of France, which does not recognize the existence of a personal God. This Grand Orient, of France, expunged the name of God from its constitution in 1878. Thereupon the symbolic lodges throughout the world severed all relations of amity and correspondence with that body. Mr. Peckham's letter of resignation was addressed "To the Masonic Fraternity throughout the World." In it he says: "The dogmas and ethics of Masonry are inspirations emanating from 'our father who art in heaven.' All Masons, wherever found, express their belief in his divinity and all-ruling power. It is the corner-stone on which the Masonic temple is erected." The wrongful affiliation is constituted by the fact "that Brother F. J. S. Gorgas, the present Grand Commander of the Ancient and Accepted Scottish Rite of

the Thirty-third and last degree of Freemasonry, as established in these United States by Joseph Cerneau in New York in 1807, during a visit by him to Paris, France, in 1888, did visit and meet with the Council of the Order, and did appoint one of the obedients of the said Grand Orient a representativ thereto, as a guarantee of amity on behalf of the body over which he, said Gorgas, presides." The conclusion is: "Looking at the matter in all its bearings, I find myself, as a loyal member of symbolic Masonry, constrained to sever my connection with Scottish Rite Masonry, and the Cerneau Consistory, No. 1, thirty-second degree, of this city, and leave my action to the judgment of all conscientious Masons, wheresoever dispersed."

When a body of men of the nature and extensivness of the Masonic order is seen to remain in large part so attached to the myths proper to childhood, so unpenetrated by the lights of modern knowledge, as to maintain as an article of faith a belief in the Jehovah of the ancient Jews, it is clear that we hav a vast work before us.

Buddhism.

The *Buddhist*, a weekly paper, has been established at Colombo, Ceylon, by Mr. C. W. Leadbeater, an Englishman, for the purpose of expounding and propagating the Buddhist religion. "Its object," as is more precisely explained in the prospectus, "is to bring modern European thought into touch with real, practical Buddhism, and to giv the leaders of the Southern church a channel through which their ideas may be directly communicated to the English-speaking world." It therefore enters the field for the conversion of Christendom to Buddhism as a colaborer of the paper established in Japan for the same purpose. Among its contributors are the High Priest Sumangala, well known to English Buddhists, and Sir Edwin Arnold, of so high a place in English letters. The movement for the propagation of the relig on of Gautama Buddha in the Western world seems, therefore, to be both serious and activ. Also, that religion is obtaining foothold in England and in Boston. The literature of Buddhism is finding its way into American periodicals. We are rather pleased at its spread here, as its merits will show Christians that what they hav been pleased to look down on as inferior heathen beliefs contain not only as much good as their own, but often more. Besides, the greater the number of religions we can get in this country, the better can we obtain religious liberty and fence off the despotism of one. And moreover, the essential philosophy of Buddhism is far superior to that of Christianity, and in its affirmations seems to hav anticipated the conclusions of modern science in a remarkable manner. It is not disfigured with the barbarous Christian fancy of a manlike God, outside of nature, who creates all things and manipulates them continuously for the good of whatever savage band chooses to say it believes in him. The Buddhistic philosophy starts with the conception, similar to that of modern science, of an original chaos, animated by an inherent force into the teeming diversified forms of the present. It assumes as the first cause of all things the substance *Prakriti*, that is, original nature, one and indestructible, in which dwell the opposing forces of rest and activity. These forces produce the continually repeated destruction and metamorphosis of all that exists. This view is distinctly scientific. Not the least merit of this religion is a morality of the highest order. Among the admirable moral sayings and precepts of Buddha are the following:

"If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors. One's own self, conquered, is better than all other people; not even a god could change into defeat the victory of a man who has vanquished himself, and always livs under restraint. By oneself the evil is done, by oneself one suffers, by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself; no one can purify another.

"Cut out the love of self like an autumn lotus, with thy hand. Cherish the road to peace.

"If a man does what is good, let him do it again; let him delight in it; happiness is the outcome of good.

"Let no man think lightly of evil, saying in his heart, it will not come over me. Even by the falling of water-drops a water-pot is filled; the fool becomes full of evil, even if he gathers it little by little.

"Let no man think lightly of good, saying in his heart, it will not benefit me. Even by the falling of water-drops a water-pot is filled; the wise man becomes full of good, even if he gathers it little by little.

"Let a man overcome anger with love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth.

"Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the Awakened. Not to blame, not to strike, to liv restrained under the law, to be moderate in eating, and to dwell on the highest thoughts, this is the teaching of the Awakened.

"He who is thoughtful, blameless, dwells alone, does his duties, is free from desires, has attained the highest end—him I call indeed a *Brahmana*.

"He who is tolerant with the intolerant, mild with the faultfinders, free from passions among the passionate—him I call indeed a *Brahmana*."

Our readers no doubt appreciated the excellent poem we printed last week by the eminent Sir Edwin Arnold, exhibiting "Buddhist Morality."

Editorial Notes.

CHUROH creeds are going. Hereafter ministers of the church of Scotland are simply to own the Confession's "doctrin," instead of its "whole doctrin," to be the true doctrin, and elders are merely to "approve" of the Confession.

DELAWARE, the whipping-post state, has had its pure and tender feelings shocked by a heinous crime committed by a citizen of Wilmington. The crime consisted in selling ice-cream on Sunday. The city magistrates refused to take cognizance of the case and the public prosecutor laughed at it, but the truly good will nevertheless push their efforts to hav the iniquitous thing stopped.

IN Canada Christianity is doing what it always does whenever it can get itself fervently believed. It is generating strife and anarchy, and preventing common agreement on civil affairs and thus retarding the development of the nation. A representativ man of Canada says the question must be settled now whether Rome is to rule the country or not. "If it is not settled with ballots by us," he says, "our children will hav to settle it with bayonets."

"FRITANKAREN. Organ för Sveriges Fritänkare. Viktor E. Lennstrand och Alfred Lindkvist. No. 1." Out of these characters, at the head of a good-sized journal that we hav received, we are smart enough to make out that this is a Freethought paper started by the heroic Victor Lennstrand and Alfred Lindkvist. And making out merely this is sufficient to fill us with a very considerable joy, for is it not an excellent thing to see a start made in the abolition of superstition in those backward Scandinavian countries? "Huru skall statskyrkan störtas?" reads the heading to the first article. Yes, those are our sentiments, we will say to that, as the comic character says in the play when he has heard something he does not understand. But we do not speak so at random, for the source is an incontestable warrant that the sentiment must be a good one.

IT was discovered the other morning that during the night some one had entered St. Patrick's Roman Catholic church at Huntingdon, N. Y., and carried away almost everything of value. Every drawer in the vestibule had been opened and ransacked. The altar had been entered, and the altar light had been taken from its place and carried about the church to aid in the search after valuables. The silver communion service and all the valuable plate and altar paraphernalia were missing. The valuable chalices that had been presented to Father Crowley were also gone. Our conjecture on this matter is that the person who did all this may be some taxpayer forced to take this means of obtaining his own again. History shows that nations that allowed church property to accumulate untaxed always had to reclaim it again by force when it got too prodigious. We suppose the man thought it just as rightful to do so on a small scale as on a large.

ON the 25th ult. the emperor of China proceeded to the Ta-kao Tien to offer thanks for the rain that heaven had sent in response to his prayers. God seems to be quite ubiquitous and impartial in his tendance and favors. Heathen emperors we see get what they ask just the same as anyone. What a bedlam these praying people all make, anyway! Hundreds of thousands of people of a thousand different beliefs all praying at once for as many different and conflicting things, and not one seeming to hav power of accurate observation enough to perceive correctly when he gets it and when he doesn't. To add to the confusion and ridiculousness of the situation, those among them whom we hav beat a little science into, one minute express belief that the operations of nature proceed in fixed and undeviating order and the next minute say they hav just changed that fixed and undeviating order with their own puny, miserable little breaths.

THE congregation of Mount Zion Baptist church, Indianapolis, was in court on the 12th ult. for having participated in a general fight in the church. There has been trouble over the pastor, Elder Morton, for some time, the congregation being about equally divided in opposing and supporting him. He was locked out of the church by order of the trustees, and this provoked threats of violence from his followers, but with a view to bringing about an adjustment of the difficulties, the elder was induced to tender his resignation. Elder Williams was brought to the church to conduct services as his successor. One of the deacons got up and declared that he should not occupy the pulpit. The elder replied that he was there to preach the gospel, and he proposed to do so if he had to fight. With this the row began. The pastor's nose was smashed, and a general knock-down followed. Several of the brethren were badly disfigured when they appeared in court. The contending factions swore out warrants for the arrest of each other on charges of assault and battery and disturbing the peace. Here is an example on a small scale of the general relations of the religious and secular elements in all history. The religious disturb the public peace with their interminable dissensions and violence; the principles they boast of are found totally without influence to restrain them; when they are about to annihilate public order altogether the secular force of law and justice has to be called in, and quiet is restored.

THE Rev. George M. Frankin, of Listowel, Ont., writes to the *Twentieth Century* to know what is the use of being moral, honest, or kind if we know nothing of what is to be after death. How some of those Christians do expose themselvs at times! We will admit that if all Christians were like the Rev. Mr. Frankin we would giv up our work of substituting the sympathy-morality for the reward-morality at once. Fortunately, it is only a minority that hav that abject cur-like heart; most are constituted with those sympathies and principles that prompt to just conduct without requiring pay or threats, and that constitute the true and only genuin moral sense. Even that minority may in time, by the recalling of their attention from the clouds to the pains or joys of their fellow-beings here, be imbued with the true moral sentiment. We do not think it impossible even that a long course of judicious disciplin might make the Rev. George M. Frankin almost a decent man.

M. VYSHNEGRADSKY, minister of finance of Russia, intends to tax the Protestant churches in the Baltic provinces. These churches hav hitherto been exempt from taxation. This is one of a series of reforms by which the government intends to thoroughly Russianize the Baltic German institutions and to diminish the influence of the German Protestant clergy. So says the dispatch. Of course our readers see what is meant. The czar of Russia is merely using the church, as every other tyrant has used it, to further his ends and keep the people in subjection and attachment to him. When each tyrant can hav the church of his country thoroughly of his own views, and teach nothing but attachment to him and his nation, and hatred of every other nation—when he can hav the church concur in repressing international intercourse and assimilation, and in maintaining national separations and hatreds and ignorance, by which his power exists—then he knows that he is intrenched within defenses of strength that history has proved almost invincible.

THE early risers at Sag Harbor, L. I., on a late morning, were horrified to discover a pirate's flag floating from the weathercock on the spire of the Presbyterian church. The flag was of the regulation black and about five feet square. It was emblazoned with crossbones and skull in cardinal red in the center. The attention of the Rev. Mr. Wilson, pastor of the church, was called to the flag, and he was very indignant. How the flag was put up is a deep mystery, as no trace of climbers has been found. An offer of $50 was made to anyone who would take the flag down. It was a very dangerous task, as the steeple is one hundred and eighty feet high. The more we think over this the more delighted we are with the idea. Out of all possible flags, what more appropriate one could hav been found? Plain red, symbolizing the blood the church has shed, would hav been insufficient; rather let us assign her the full design of the pirate, who combines both bloodshed and robbery, and it will most fitly stand for her bloodletting of old and her robbery in stealing our taxes now.

THREE and four hundred years ago Mexico, peopled by the civilized and happy Aztecs, became the unhappy object of irruptions of Christians. Spain, that land preëminent in the faith, furnished the invaders. Soldiers and priests, with swords and crosses, overran the once peaceful land, massacred and tortured most of the nativ and rightful owners, and reduced the survivors to the wretched condition that has made them and their land bywords. Now that Freethought and Liberalism hav gained the ascendency, the old narrow-mindedness of race is waning, and memories of the nation that was destroyed are being recalled with respect. On the 21st ult., there was held at the statue of Cuauhtemoc, paso de La Reforma, City of Mexico, a public ceremony having this character, under the direction of the municipal council. It was the 368th anniversary of the torture of Cuauhtemoc by the Spanish conquerors, who hoped to make the last Aztec emperor divulge the hiding-place of the treasure of the empire. On the north and south sides of the statue two perfect Aztec temples had been erected, and at 9 o'clock, before one of the largest concourses of people ever gathered in the paso, President Diaz and four members of his cabinet arranged to enter the southern edifice to the music of the national anthem. For fully a quarter of a mile along the route the president traversed before entering the temple the broad avenue was lined with soldiers two deep. There were twelve bands present, and civic societies and deputations without number from suburban towns. The exercises consisted of addresses, music, and reading of poems. One of the orators was Governor Prospero Casavantes, of Tlaxcala, who delivered a speech in the nasual or Aztec language. At the conclusion of the municipal program President Diaz placed a wreath of roses upon the statue. This was the signal for others to do so, and the base was within ten minutes buried under garlands representing the varied flowers of the valley, and a value in the United States of thousands of dollars. Nativs dressed in the attire of Aztecs danced about the monument, and the Indians, who were present in thousands, played upon strange instruments and kept up the festivals of three centuries ago, reminding one of the "feast of flowers," so beautifully described by Prescott. Thus the ancient beliefs, comparativly good, that Christianity stamped out when she gained universal power, are everywhere rising again into vigor while she in turn declines.

Letters from Friends.

ARLINGTON, N. Y., Aug. 16, 1889.

MR. EDITOR: I hav taken the paper nine years, and I hav only two papers left. I giv them all away. I do as much good as I can. I think the paper is better every week. My regards to you and Heston and all your readers.

Yours for truth and liberty, J. JONATHAN BASSNETT.

WHATCOM, WASH. TERR., Aug. 11, 1889.

MR. EDITOR: You ask for a correct moral code to be taught in schools. What better do you want than this: Learn, through the medium of the law of cause and effect, that what you are about to say or do can do no one any harm, but, on the contrary, will tend to enlighten and elevate the human race. Respectfully submitted, S. D. REMHART.

SALEM, ILL., Aug. 19, 1889.

MR. EDITOR: In this town where priestcraft and hypocrits hold the ruling power, a man of my ideas is looked upon as something fearful to ever behold, to say nothing about dealing with. This town is comparativly dead, and if the truth was told, the answer would be the priests hav killed it. In 1880 there were 1,327 people, now only 1,314. Thus it is, creed-bound and priest-ridden. About ten years since there were ten God-houses here in full blast, but not more than five or six now. Good! While the priests kill the town they kill themselvs also. S. S. S.

NEW YORK, Aug. 27, 1889.

MR. EDITOR: I will communicate a little joke I saw last week. It ran as follows: A priest wishing to show the difference between certain denominations, to his flock, as compared with his, took with him into the pulpit a nut. Holding it up in full view he said: "This, the shell, represents the Presbyterian church, hard and dry. The skin is bitter and of no use. It represents the Methodist church. And now I will show you the meat, which represents the Catholic church," breaking the shell at the same time. And horror! it was rotten. I remain, Yours, FRED. C. DYER.

OAK MILLS, KAN., Aug. 17, 1889.

MR. EDITOR: THE TRUTH SEEKER of August 10th was very interesting. Heston's cartoons were, as usual, splendid. The article by Thomas H. Huxley on "Agnosticism and Christianity" is an ably written one, and I regard him as one of the ablest and greatest workers in the cause. Aunt Elmina's sketch of that noble and gifted woman, Frances Wright, is, like all of her other writings, very instructiv and interesting. S. Palmer writes valuable articles. I send best wishes and kindly greeting to the Truth Seeker Company.

Always yours, GEORGE J. REMSBURG.

ST. JOHNS, ARIZ., July 29, 1889.

MR. EDITOR: It does seem ages since we hav made a "mutual call;" nevertheless, I always retain a pleasant remembrance of THE TRUTH SEEKER, and sincerely hope it may liv long and wax fat. Brother Reynolds passed through our Southwest territories last fall, and I had made arrangements for him to lecture at the town of Holbrook, this county, but some unlooked-for events intervened which prevented him from complying, and I and many others were greatly disappointed. Wishing a triumphant success to the cause, I subscribe myself, Yours truly,

ALBERT F. BANTA.

BUFFALO, Aug. 19, 1889.

MR. EDITOR: Inclosed please find draft on New York for $3 to pay one year's subscription for TRUTH SEEKER. I hav spent the last seven months in Nevada. I had the paper remailed to me from this place. It helped me to pass many pleasant hours reading it. I hav taken THE TRUTH SEEKER a long time—not less than twenty years, and shall continue to as long as it continues to print both sides of all important subjects. Some of the Materialists giv us Spiritualists pretty hard raps, thinking as they do that all Spiritualists are a set of superstitious fools. As foolish as we are, the Materialists would hav a hard time battling with the church, which would annihilate them in less than a year, were it not for the Spiritualists. I make it a rule as I read THE TRUTH SEEKER to mail it to some one, as well as ten other Liberal and reform papers which I take. I think there is no better way to work reform than to distribute freely good reading matter.

I think Heston's pictures are doing a good work. I always study them first, and notice others do the same to whom I lend my paper. Yours truly, A. H. FRANK.

BYRON, ILL., Aug. 24, 1889.

MR. EDITOR: As all people are interested in the future, and are anxious to learn all they can about the views of others on this great question, I would say that I hav made it a study for the past three years or more, and hav concluded to put my views in form, and let the people read and use their own judgment. I am twenty-seven years old, and used to be a strong Christian, and hav made the theme a study both as a Christian and a Liberal, and hav fully decided with the latter party, and shall do what I can to advance the interests of that element. I taught the Bible class in Sunday-school when twenty-three. I had a class of twenty men. But, two years later, when I jumped the track of the heavenly "air line," there was consternation in camp, and a great many of the good sisters and brethren went down on their marrows to implore the "all-wise being" to come down and lift me up to grace again. I would say that this is no case of a drunken fall from grace, but a cool thought, as I hav never used a pint of liquors, of all kinds put together, in my life, and I stand on a strictly temperance base to-day.

If it will be satisfactory to you, and you wish a correspondent on the subject from this corner of the world that was created in six days, then drowned for man's sins, and then brought out in due form again, I will be at your service to drop you a line occasionally. FORCE MITCHELL.

PHILADELPHIA, PA., July 27, 1889.

MR. EDITOR: I am a truth seeker and a Republican, and I am with you heart and soul in your comment regarding John Wanamaker. Had I known that Benjamin Harrison would hav appointed the Philadelphia Market street Sheeny in the cabinet of his administration I should never hav voted for him, and now declare that act of Benjamin Harrison will lose him a second nomination as president of these United States. Harrison has proved himself a small man, and the Sheeny Wanamaker will prove it up for him in time. "Birds of a feather will flock together." Harrison, Wanamaker & Co., successors to the old firm of John Calvin & Co., the murderers of Dr. Servetus. John Wanamaker could never be elected by the people even to the position of sheriff of Philadelphia county, and any man that could not be elected to an office by the people never should be appointed postmaster-general of these United States. Go on with the truth, Mr. Editor, and at the next Republican nomination for president you will find Wanamaker, Harrison & Co. will get left. WILLIAM E. HOOPER.

ODESSA, MO., Aug. 18, 1889.

MR. EDITOR: This is Sunday. I am at a secluded farm-house. All hav gone to church. I am alone. I hav not been to church more than a half dozen times in forty years. I detest superstition; am necessarily brought in contact with enough of it to make a sensible man heart-sick without visiting the shops where they manufacture it. I am getting quite old; death is near at hand. A few more years at farthest will bring me to the bourne from whence no traveler returns. My chief consolation is that I hav kept the doors and windows of my mind open to secure light from all directions; that I hav investigated independent of creeds or sectarian prejudice; that I hav reached that elevated plain of thought and action which places me entirely above the silly gabble of priest and minister, from whence I can look down upon their rotten system and see through it as if it was glass perfectly transparent. No fear of eternal torment can ever enter this Freethought heaven. I can lie down and die resigned to my fate. This is my chief consolation, and I would not exchange it for any hope or consolation in the Christian religion. WM. L. WORLEY.

PORTSMOUTH, O., Aug. 25, 1889.

MR. EDITOR: On last Sunday I had the pleasure of grasping my old friend, E. H. DeWitt, by the hand. He is a grand old Liberal, and formerly resided here. He is now located in Cincinnati, at 133 Warsaw Pike, Price's Hill. Many a time hav I listened to his solid argument for the right as against the church, and on several occasions I hav known Catholics to threaten his life. But this good old man never frightened. He never givs an inch, and is always found battling close to the priests' breastworks. Once I knew a Catholic, by name Dennis Conroy, who can't write and I don't think can read, who one night laid for DeWitt with a brick. He swore to put him out of existence, and would, in his ignorant way, call DeWitt a d——d In-fid-el, with the emphasis on the "In" and "fid" syllables. He changed his mind, however, before the fatal moment arrived, and lucky for him that he did.

George S. Oldfield is engaged in the grocery business in this city. He is a high kicker in the Episcopal church—the church which, as Ingersoll puts it, "with a few more ceremonies would be Catholic, and with a few less, nothing." He has a son, Frank Oldfield. He desires this boy to be pious, a believer in the impossible, from his youth up. To convince him he unceremoniously uses the lash, never thinking for a moment that—

> A person convinced against his will,
> Is of the same opinion still.

He has been known to unmercifully beat the boy, and yet the humane officers are as silent as the grave, and the statutes against cruelty lie dormant at the feet of "Justice." Only a few days ago young Oldfield was caught in the storeroom of Fuller Bros.'s undertaking establishment, long after the closing hour. He was caught by the police, was locked up, and got off with a $10 fine. Perhaps a hard beating was thrown in at home as an argument in favor of God, the Episcopalian church, and the Constitution. Portsmouth contains a large number of cruel fathers and a few heartless mothers. And every one of them believes implicitly in the Father, Son, and Holy Ghost. They beat their children for nothing, and sing psalms for a harp and a crown.

This city has a mayor whose name is George A. Waller. He is as stubborn as a Jerusalem donkey, and believes in the bastard Catholic doctrin, commonly called Episcopalianism.

He closes the saloons on Sunday, and with them the barber shops, the cigar-stands, etc. Said a prominent citizen: "Mayor Waller is controled by a few old ladies, officered by a fanatical clergy. He has made the town a laughing-stock both at home and abroad. Already one of his lungs has decayed, and with the remaining one, so long as it lasts, he will make a noise, calculated to aid and assist the God-in-the-Constitution party, and the tyrant of all churches." He frequently quotes the law closing saloons on Sunday, and claims it covers the whole ground, takes in all shops. In this he is mistaken, as the law is a mere police enactment, and has been so decided by the supreme court. In the language of a learned and able jurist of this city: "This act provides a penalty for anyone over fourteen years of age performing common labor—mind you, common labor is what is provided for, and the laborer must be over fourteen. So that any boy under fourteen can start a barber shop, and shave all day Sunday without violating the law. Selling a few cigars or tobacco, which, to some men, is a necessary of life, accommodating the people on a hot day with a few cool drinks, or ice cream, is not, strictly speaking, what is meant by the statute forbidding common labor. The supreme court has once had this law under consideration, and declares it to be a mere police regulation, having nothing whatever to do with religious considerations. It is merely an arbitrary setting apart of one day in seven for rest and recreation, thus preventing employers from carrying on their industries in general and forcing laborers to work more than six days in a week. It is always expected that such laws will be enforced with discretion, and a wide latitude is always given officers in such cases. It is not like a law to punish wickedness, like murder, larceny, perjury, etc., where the life, liberty, and property of the citizen are endangered or destroyed. From the very necessities of modern affairs this law is and must be, to a great extent, a dead letter. The steamboats go plowing up and down the river, the trains thunder past, the street cars are in constant motion, the gas that lights the churches has to be made on Sunday, the preacher does his heaviest work on Sunday, the drug clerk must work, and so must the doctors, and so on for quantity too numerous to mention. Yet we cannot lawfully employ a barber unless he is under fourteen years of age, and if we are travelers and do not know how to handle the tools, we must go hairy on Sunday. In that wicked little town on the lake, named Cleveland, the courts hav uniformly held that a lady or gentleman had the right to employ assistance in making their toilet, and, therefore, the work of the barber was a work of necessity and excusable. But in Portsmouth the verdict is: 'Shave yourself or wear hair.'" WILL S. ANDRES.

SAN BERNARDINO, CAL., July 3, 1889.

MR. EDITOR: The Christian religion is decidedly a religion of evolution. It should be divided into six epochs: First epoch, the traditional history from Adam to Abraham; second, Abraham to Moses; third, Moses to the captivity; fourth, captivity to Christ; fifth, Christ to the reformation; sixth, reformation to the present day. Upon examination, from age to age it undoubtedly grew better. The history of the religion shows that the seeds of disease and revolution are inherent in itself, which spring up and bring forth fruit, *i. e.*, Christian arrogance, stupidity, pride, and power, which, in turn, bring an outward influence to bear upon it, to crush out the evil—which, in the end, is for the general good of mankind.

To-day the church, in its stupidity and arrogance, is trying to bind our liberties with fetters as of old. For years it has been steadily encroaching upon our freedom, until now we, who prize our country, home, and fireside, must be up and doing.

In the coming war—reason versus Jesus—many of the strongholds of Jesus will be destroyed for the good of humanity. We will not completely subdue. There will be hard work left for our children and their children. We cannot say, as Paine, "Let us hav war, that our children may hav peace," but we can say, Let us hav war that our children may be free. That they need not blush for the memory of their sires. Their religion is all right so long as it does not encroach upon the liberties of the majority. It would make a grindstone blush to hear some of the priestly orators denounce the movements of the Infidel and Atheist. Nature has blushed at the arrogance of man. It is said that—

> Jesus looked upon the water clear,
> For him it blushed with shame,
> That he, without a name,
> Should call himself a God.

Now that *Puck* has assumed the responsibility to caricature our psalm-singing administration, there will be no fear that the Blair bill will ever become a law. It will go the way of the Prohibition movement in the East. Our Christly administration will soon begin to stink in the land. The Republican party will never again place at the head of the ticket the present saintly incumbent, B. Harrison. They will, most likely, run to the other extreme at the next convention and nominate Col. R. G. Ingersoll as a surprise for the world. They can only save themselvs by some such diplomatic move. He would receive the votes of all the Liberalists except the soreheads who borrow their neighbors' paper and make the biggest kick because it is not run to suit their critical selvs. Some of your contributors are not satisfied with writing for Liberalism, but hav lengthened out and narrowed down to the abuse of our most stanch ally, viz., Spiritualism. If the pen of D. Priestley was engaged in writing on Liberal subjects it would be more conduciv to the good of the cause, than the persecution of a doctrin which claims its millions of adherents. This does the cause no good. It puts the persecuted upon their mettle to defend themselvs, and causes joy in the army of Jesus.

We are presumed to be seeking for the truth and defending the liberty of man. The bigoted and narrow had better join the humble followers of the fatherless man-god, Jesus, or turn their weapon against our common enemy. Our foes hav much to answer for. They hav deluged the earth with blood, shrouded the world in darkness for centuries, and destroyed the learning of ages with the incendiary torch. In addition to the blood, darkness, and fire, they try to compel the acceptance of their wretched Bible, and their God which nature loathes. Let us up and at them with the sword of reason. With the jaw-bone of an ass they defend themselvs. Delve into musty tomes wherever they may be found, bring their cruelties to the light of day. Show up their false doctrins. Make them hide their faces with shame that they should be identified with the blind followers of ignorance and superstition.

The world has cause to curse Christianity. Is there a nation under the sun, civilized or the lowest savage, that has

not suffered when brought in contact with Christianity? "I came not to bring peace but a sword," was a truthful remark of Jesus Christ. To-day we might be farther advanced and many an unsettled and vexed question answered satisfactorily —Spiritualism, for instance.

We are now on the eve of a bright and glorious day of freedom and happiness. Shall the sun rise upon the coming day obscured by the bloody clouds of religious fanaticism? We think not. We shall soon be free from the fetters that bind. Science and education will carry us up and onward to the truth. We will look back through the dim vista of ages, and our only regret will be that a jackass did not break the jaw of the fatherless babe when lying in the manger.

W. W. Welsh.

Detroit, July 19, 1889.

Mr. Editor: C. L. James wishes me to explain where my government will be when all law is abolished. I answer first, where it would hav remained if the people had fully understood the intent and meaning of the Declaration of Independence, in hades. I spoke of government in the present sense. The people hav never yet been taught to see that liberty can know no law nor government. When a person is by any process brought under control, his liberty is gone; he is no longer free. He is then a slave. Those who wrote the Declaration of Independence declared that it is a self-evident truth that all persons are by their birth endowed with the right to life, liberty, and to pursue their happiness, and that these rights are inalienable; that there is no power on earth that can rightfully interfere with or alienate those rights from the individual. Then, of course, when the Constitution was adopted and a government formed the people had alienated all those rights, which, according to the Declaration, they had no power or right to do. Now, of course, my friend James will say that I am an Anarchist. But I deny it, and now let me correct another mistake and then I think we will understand each other. Friend James hardly got my meaning about what Anarchists believe. What I wished him to understand was, that in common with the mass of the people, Anarchists hav been educated to believe that the government of this country was formed in accord with the Declaration of Independence, and as even so great a man as Robert Ingersoll teaches us that the Constitution protects every person in their inalienable rights of life, liberty, and happiness. And as any person of good common sense ought to know that it does no such thing, so Anarchism is proposed as likely to do what the Declaration has failed to do. Now, as the declaration that life, liberty, and happiness are the inalienable right of every person born, cannot tolerate a government or control, and as Anarchism means without government or control, I cannot see why I should change from one to the other, and I feel sure that my friend when he takes a good thought over it will say that we are not far apart. But I cannot but feel that Anarchists make a great mistake in taking a name that has long been held in great prejudice, in place of liberty, which has the same meaning to all people that Anarchism has to the few who hold to it. But I hav no fault to find.

And now our friend O. S. Barrett wants to chip in, and says he likes my idea of government issuing all the money, and says in place of national banks hav sub-treasuries, loan money at one per cent. Now, my friend, get that metal out of your head, and do a little solid thinking. How does it sound to say we, the people (who are the government), ask the government (who are the people) to issue two thousand million dollars of legal tender money and loan it to us, the people (who are the government)? No, sir. I do not want the government to loan one dollar to the people nor hav sub-treasuries. Money is just as essential to the existence of civilization and society as the air we breathe is to our bodies, and there should be no lending or borrowing about it. I demand that all taxation shall cease, and that government shall create and issue all money and pay it out for all expense and dues of all kinds, and I demand that government shall not authorize nor recognize anything else as money but its own issue.

Our friend seems to be troubled very much about the questions between Mr. James and myself, but not enough to cause him to try and understand what he reads. He must be getting slightly demented, as he can neither countenance Anarchy, Socialism, nor liberty. He tells the editor very plainly that The Truth Seeker must not allow Anarchy, Socialism, or freedom to be discussed, and now he seems to hav changed his mind about my idea of money, and says that I think the promis to pay of every jackass is good enough. But no, I will excuse him; the others may be good. But here again, as in the other instance, Mr. Barrett does not understand what he reads. I never hav intimated a desire for anyone to issue notes or promises to pay. I desire that the constituted authority of the people at Washington shall create and issue all money, a legal tender, and with it pay all debts and dues and all expenses of government. Hoping that our gentlemanly critic may be able to understand this, allow me to say to Mr. Barrett that we are not so much in love with his old harlot, the church, nor the priest, as to be forever advertising them. We are doing many times more good for our fellow-man than he can do by always fuming at or about them. We are trying to teach all people to accept and adopt their natural rights to liberty, feeling sure that liberty for "all" is the sure death of all superstition and priestcraft.

Ever fraternally for liberty for all, J. H. Wood.

Wilkesbarre, Pa., Aug. 22, 1889.

Mr. Editor: In your issue of July 27, 1889, I read an article from the pen of J. A. Tuttle on the subject of science and planetary motion and Spiritology, which reminded me forcibly of my own notions about science forty years ago, and before I had given the subject much thought.

At that time I met an old gentleman who by some means became interested in my conversation, and was thereby, as he said, attracted to me, and proposed to discuss in a friendly way several things I had alluded to. His object, no doubt, was to enlighten me, and in a kind way giv me some scientific truths which would conflict with my Bible notions about God creation, etc., but owing to my school memory, which tacked a God to every phenomenon of nature, I could not imagin anything unless God did it, so that, although he gave me the most formidable reasons for the opinions advanced by himself, I could not in my blindness see them, and others as ignorant as myself who heard the discussion actually praised me for the able manner in which I had handled the old gentleman. I found out on sober reflection a few days afterward that I had only made a fool of myself, as the longer I reflected on what he said the more it worried me, and convinced me finally that I was all wrong and that he was all right. I met him a month or so afterward and told him so. It pleased him very much, and we had a hearty laugh over it. I hav had occasion often to see myself in the image of other people as they cast themselvs before me.

Mr. Tuttle says he "lost confidence in science in early youth and has not found it yet," and I suggest that because his youth was so early he should hav waited to a more mature age before he cast it off and began to advance theories of his own, which are unsupported by any facts. As an example, he states that it is not true that nature abhors vacuity, or he doubts it, and asserts that outside of the planetary systems and planetary bodies all is vacuity. How does he know this?

Then he states that there is no reason why "all the formations that compose our planet should not hav been simultaneously formed and deposited by the common law of formation and gravitation, etc." How does he know that? What facts has he to support such an absurdity? and in the face, too, of what everyone knows—that all formations are gradual and progressiv.

In the next sentence almost, having talked of the law of formation and gravitation, he says, "I hav failed to find any property in matter such as attraction; . . . hence the attraction of gravitation delusion." What difference has he discovered between attraction and gravitation?

But when he strikes the main object of his scientific dissertation, Spiritualism, then he caps the climax, even knocks himself out in the first round, as the famous slugger Sullivan aims to do. He says: "Nor hav I found any indications of spirit organisms, or of any spirits but the inherent properties of matter that are inseparable from matter." Again: "Spiritology involves the question of whether the facts that are known to exist in nature, or the facts that are known to be manufactured by art, are the most reliable authority on questions of natural phenomena. I would not believe the existence of spirit organisms should I see, hear, and feel them; for I scientifically know them to be delusion, and that my physical senses and imagination are liable to deceive me unless subjected to strict supervision of reason."

Here is a gentleman who claims to understand science, and to be so thoroughly attached to it that he is willing to ignore his own senses of hearing, seeing, and feeling when he meets with phenomena which he has reason to think are not supported by his notions of science, which is an admission that he is not competent to investigate anything outside of his preconceived notions; while, as above shown, he ignores almost every acknowledged fact in science, and sets up speculations and theories about attraction, gravitation, and planetary formation of his own.

If his observations on spirit phenomena are no more reliable than his scientific facts above given, I do not wonder that he is willing to doubt his own senses, only I want no such person to set himself up as my teacher and instructor in science or anything else. No man is competent to teach who ignores his own senses in deference to some preconceived notions about what science teaches. It is his business to make room for new phenomena and account for them, and record them among the facts of nature. It is his business to look, hear, and feel, and judge by his senses, as he does on all matters, and to decide where reality comes in and where the deceptions of art end.

A short time ago at Onset Bay, Mass., Mr. Stansbury produced in public some slate-writing tests which were astonishing. The committee, who were all strangers to him and selected by the president of the meeting indiscriminately from the audience—strangers whom the president did not know; at least, several of them—cleaned off a pair of slates, placing a piece of pencil between them. These slates Mr. Stansbury took and placed on the heads and shoulders of some twenty persons in the audience as he walked around, then taking them back to the committee. On opening them some twenty messages were found written upon them, and the names of spirits signed to each. As the messages were read out and the spirit names given, each person in turn acknowledged that it was for him or her; and a majority of them were not Spiritualists, but were persons attracted to the camp for a day of pleasure. How can this be explained by ignoring one's own senses and those of the whole audience assembled?

Immediately thereafter a beautiful painting was produced on the slates in the same way, the paint of which was green, and no artist could hav made it as well in several hours. Yes; there is no other way. We must accept spirit power or ignore our own wits. And this is what many will do rather than acknowledge the simple truth. J. R. Perry.

St. Joseph, Mich., Aug. 17, 1889.

Mr. Editor: Has God ever made anything perfect? In considering this question, I hope no one will be foolish enough to ask me concerning the subject of the sentence under consideration, as I am Agnostic, never having seen a God myself or known of anyone who has, and all speculations regarding a real deity; his place of residence; his personality; the exact office he fills; whether he rules all things by dictation or by natural law; his character or attributes; his omnipotence or omniscience; whether a God of real love or one subject to the meaner characteristics of man, as hate, revenge, malice, jealousy, etc., being to my mind entirely guesswork, and the decisions not binding upon man in the least degree, for a child can giv its opinion of deity and the more mature in years cannot successfully disprove. In making the assertion that God has never made anything perfect, or rather asking if he has made anything perfect, I do so hoping that some divine who claims to know all about deity—what he has done, is doing, and is going to do—will giv me some information on the subject, but if the divines really know nothing but what they guess at, I cannot accept such as testimony, neither can I accept of the more common evasions of the subject, such as, "God's ways are not man's ways," for I already know that to my sorrow. Neither will it do to say that "God knows best," for such is merely an assertion and no proof. But to the subject—and I do not care to bring up the old scriptures to either prove or disprove anything, as they are already disgraced enough, and I do not wish to show up their fallacies or disprove their authenticity; but will take it for granted that there is a God or gods of some kind, who has created all things, when or how I know not. But I affirm that a poor job has been done in everything undertaken, as I fail to find perfection in any one thing. For where there is perfection there is no need of a change, and science has long since proved that a constant change in everything is the order of the day, even in the millions of planets and their surroundings that revolve in endless space.

We find many beautiful and grand things in nature, and were there no contradictions we should be happy in the thought that the God of nature had perfected everything to his glory, but we see on every hand counteracting testimony to disprove such perfection, for certainly if God has made the rose to bloom in its beauty, he also made the thorns to grow on its stem, and while it may be said that roses can only grow on rosebushes that hav thorns, such reasoning does not prove perfection in a rosebush. The earth on which we liv can be said to be beautiful in the extreme, yet not perfect within or without, for volcanoes and earthquakes disturb its bowels, while tornadoes and destructiv lightning sweep across its surface. The same with man, said to be made from God's pattern. We are in constant turmoil, both within and without, and if we were made perfect we could not hav fallen, as they are contradictory terms. How great are the calamities and beauties of nature intermingled! We walk forth in the early morn in spring with the cerulean canopy over us, and watch the glimmering light of the sunborn tints as they displace the azure of the sky above, while the little warblers from among the branches of the low-spreading juniper are feeding our very soul with the choicest of melody, our feet treading the dewy carpet of green, woven in nature's loom, from the warp and woof of sunshine and shower. While inhaling the pure air of heaven, our whole innate being seems to adore the great source of all things. We wander on, led by the morning light across the pastures, among the little hillocks, where are seen the gentle lambs in their morning frolic, inspired by the gods of their young natures as they hasten to and fro in their delight. We are ready to cry out in ecstasy of joy and "praise God from whom all blessings flow," when lo, a stifled cry of deep fear and suffering is heard. We start, we listen—yes, a cry of pain. We hurry backward to discover the cause. What can it be that has so soon changed the course of our reverie? But look, up the hillside runs with rapid pace a mountain wolf. He has followed the dictates of his nature and has stolen from the fold one of those dear little lambs that was so lately capering in playfulness around the mother ewe—that is now bleating in sorrow, as if asking nature's God to restrain the nature that he has planted with a cruel hand within the voracious brute that has robbed her of her darling that was more to her than the life she possessed. Where now is the God that but a moment before seemed so adorable? Must we conclude that to appreciate a picture of love the camera-obscura of our vision must be forced to depict one of horror? Is this what is known as perfection? Must the vivid lightning kill in order to be more pleasing to the eye in its zigzag course through the sky? Must the mother's little one be torn from her in order to make perfect the tender love and affection for her offspring? Must the mirrored surface of the deep be made turbulent, and swallow up the majestic ship as she is sailing proudly across the great waters, that navigation be perfected? Is it necessary that thousands perish at the stake as heretics to establish a faith in the unknowable? All this is but the result of imperfection, and cannot be attributed to an all-wise, all-merciful, and all-powerful being who desires our adoration, and who will punish in an eternal future his imperfect creatures whose imperfections hav been forced upon them by the laws of an imperfect creation. Better attribute the whole to non-intelligence, and trust that time in its process will evolve the lower and imperfect to a higher level of perfection where all will become worthy the admiration of a future and more perfect race.

Should the crown of our existence be set with rare and beautiful pearls of love and affection, diamonds of peace and tranquillity, rubies of joy and happiness, interspersed with thorns of malice and revenge, sharpened goads of tumult and excitement, and javelins of misery and despair? Is this perfection? This may be necessary in the course of coming events to bring about a more perfect state of affairs, but it does not show perfection now, neither the unlimited power of the great first cause. A. D. Swan.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Dead Philosopher.

[This poem was written when my friend, J. H. Cook, was at Snohomish, Wash., where he lived with scarcely a soul to speak to. Said he had fallen down one night and lain on the cold floor a long time, and expected to die all alone some time.—*M. B. F.*]

He is dead—bring the boon of a tear—
We shared naught while he stayed,
But foolishly weep when death is so near;
While we shudder and half are afraid.
He needs nothing—has nothing to fear—
Come away, he is dead.

He is dead—so grand that few understood,
Though he gave to all men the last of his light—
We would cheer and praise him yet if we could
But he is gone, and now it is night
And lonely and dark is the wood—
We may go—he is dead.

He is dead—tears only mock such as he—
He who has climbed the steep mountain side
And beckoned to us that we might be free.
Yet all alone he has suffered and died
In his cot overlooking the sea;
Do not speak, he is dead.

He is dead—praises are meaningless now,
We may plant a white flower if we will,
Or cast down an evergreen bough
That sweetly has sung to the valley and hill,
Wherefore it sang we know not nor how,
That is all, he is dead.

He is dead—what marble, though fully so white
It be as the true hearts he craved,
What letters of gold if burnished with light,
Or harp in the pine that sang as it waved,
Can tell him what men would to-night,
When, alas! he is dead?

Frenchtown, Neb. MARY BAIRD FINCH.

Their Mother.

My boy sat looking straight into the coals,
From his stool at my feet one day,
And the firelight burnished the curly head,
And painted the cheeks with a dash of red,
And brightened his very eyes, as he said,
In his most confidential way:

"Mamma, I think, when I'm a grown-up man,
I shall hav just two little boys."
I smiled—he was six!—but he did not see,
And I said, "Why, yes, how nice that will be!
But if one were a girl, it seems to me
It would add to your household joys."

"Well—yes," reflectivly, "that would be nice,
And I'll tell you just what I'll do;
I'll name one Robbie, for me, you know,"
Then the bright eyes shone with a deeper glow,
"And there's just the two of us now, and so,
I'll name the girl Annie, for you."

"But how would their mother like that?" I asked,
"Do you think that she would agree
For us to hav both names while she had none?"
With the mystified, puzzled look of one
Wholly befogged, said my logical son,
"Their mother! Why, who is she?"

—*Good Housekeeping.*

The Death of a Good Man.

HORACE SEAVER.

The readers of the Corner will hav learned ere this of the death of one of the world's great, good men—Horace Seaver, for half a century editor of the Boston *Investigator*, the oldest reform journal in this or any other country.

Horace Seaver was a brave and honest man. He was one of the noblest and kindest-hearted men in the world. Tender, considerate, thoughtful for others, gentle and humane, wise and patient under all circumstances, toiling to bless his fellow-creatures, to lift humanity to a higher plane of living and thinking, he was one whose death is a serious loss to his many friends and to the world at large.

He sorrowed over the faults and frailties of others, grieved over the bigotry and superstitions of society, and did his very best to remove them. His gentle heart was moved to pity at the sight of suffering, which he endeavored to relieve to the best of his ability.

He had great charity for the shortcomings of others, and always had a word of praise to bestow wherever and whenever it was deserved. But for shams and hypocrisies he had a righteous indignation and a keen denunciation.

He served humanity with a loyal zeal and as royally as a king. The necessities of the destitute and distressed were the prayers that he answered with substantial aid.

Calling upon one occasion on a sick man in indigent circumstances, he found a clergyman praying at the bedside. After the minister had taken his departure, Mr. Seaver approached the couch of pain, and taking the emaciated hand of the sufferer, he said, "I am not in the habit of praying as the friend who just went out, but here is something that may help to make your troubles a little easier to bear," and a crisp banknote lay before the moistened eyes of the sick one. This was the kind of praying that Mr. Seaver believed in.

On another occasion he was walking down Washington street, in Boston, one snowy, slippery day. The fire-bells sounded an alarm of fire, and the engins came rushing along at full speed. A little child was crossing the street directly in the path of the speeding engin. In another instant she would hav been killed. Mr. Seaver saw at a glance the danger, and at the risk of his own life he snatched the child from a terrible fate. He suffered an injury to his right hand by his brave and daring act from which he never fully recovered. He felt, however, fully rewarded by the escape from sudden death of the child, although he never knew, or sought to know, her name or where she lived.

Such was the beautiful character of the man whose

Actions just
Smell sweet and blossom in the dust.

This lovely and noble life cannot be adequately described in words. It was a credit and honor to all Liberal sentiment and to the highest civilization of the times which his pen and useful living helped to make. He was modest in his manners, pure and chaste in conversation, guileless in habits as a child, and brave as a warrior in the cause of truth and Universal Mental Liberty. He died as he lived, a truthful, honest, self-respecting man.

There are few men who possessed so many virtues, and if he had faults, they were unrevealed to even his most intimate friends.

He has gone, but his many good qualities are as fragrant as flowers, and the example he has left behind will make good men and good women of all who strive to follow it.

S. H. W.

A Useful Nut.

The peanut is a useful product—much more so, indeed, than people imagin. We all know how extensivly it is eaten in its roasted state, but therein, by no means, lies the extent of its value. The nuts contain from forty-two to fifty per cent of a nearly colorless, bland, fixed oil, resembling oliv oil, and used for similar purposes. The best is obtained by cold expression, but a large quantity of inferior oil is procured by heating the seeds before pressing. It is a non-drying oil, changing but slowly by exposure to the atmosphere, and remaining fluid in a cold several degrees below 32° Fahrenheit. It contains, beside oleic and palmitic acids, two other oily acids, which hav been called the arahic and hypogeic, though it is doubtful if they are really distinct. The principal consumption of the oil is in soap-making. In 1883 Virginia began the manufacture of peanut flour, the result being a peculiarly palatable biscuit, while Georgia has long made pastry of pounded peanuts.

The kernels roasted are largely used in the manufacture of chocolate, while the *amande de terre*, as has been shown, is used by the confectioners. It is also eaten as a fruit and roasted for coffee. The poor man's fruit, the peanut, is capable of sustaining life for a long time, owing to its peculiarly nutritiv qualities, the negroes using it alike in porridge, custard, or as a beverage. Nor does its usefulness end here, for the vines form a splendid fodder, as good as clover hay, while hogs will fatten on what they find in the fields after the crop has been gathered. It is an easy crop to raise. The demand for nuts has treb'ed within the past few years, and the supply has never yet equaled the demand. The quantity used in this country may be set down at three million bushels.

Read "All In a Lifetime."

READERS, YOUNG AND OLD: Few persons of seventy hav read more papers and books than I, as I could read fluently at four years of age, but did not go to school till thirteen and not much since. It would astonish even me to see together all the books I hav read, and all this reading has, with the great book of nature, taught me how little and also how great I am—what a small space I occupy and how short my life. I think I am a judge of the best, highest, and most truthful books, which, as far as they are truthful, are but second-hand copies of nature, which includes its highest department, human nature. A book to benefit its readers must tell the truth and describe nature, and especially human nature, as it is. Its author must be pervaded and dominated by a love of truth, liberty, justice, and humanity. Such a book and such an author are found in "All In a Lifetime." I lately borrowed it and read it with great pleasure and interest. Its various and different characters in contrast, good and bad, high and low, wise and ignorant, noble and degraded, truthful and false, Freethinkers and bigots, are most vividly portrayed and described, and all the higher and lower motivs, impulses, and attributes of humanity are depicted faithfully and truly. Especially does the author make emphatic and prominent the exalted character and divine persistence of human love. Reader, buy and read this book. It will make you wiser, richer, and better. PROF. J. H. COOK.

[We thank our kind friend for the above unexpected indorsement of "All In A Lifetime." We would be very glad to dispose of the copies still on hand, as well as our other books. While thankful for past patronage, we would respectfully invite a continuation of the same.

In another column may be found a pathetic poem from the pen of that sweet singer of the West, Mrs. Finch. May the subject of the poem never again feel neglected, forsaken, and forlorn. The workers in the field of Freethought are not so many that we can afford that even one should suffer from any of the ills of life.—ED. C. C.]

What the Little Ones Are Saying.

Dr. Joker: "Your dolly appears to be out of sorts to-day, doesn't she?" Doll's mother: "Well, I guess you'd feel out of sorts, too, if you had all the sawdust spilled out of you."

Omaha teacher: "Can any of the class explain to me why the way of the transgressor is hard?" Omaha spark: "I guess it's cause it's traveled so much."

A little four-year-old cried as though his heart was ready to snap asunder, says the Cleveland *Plaindealer*. He wanted to visit his playmate, Eddie Small, who livs across the way, and his mother wouldn't permit it. "You mustn't go over to play with Eddie, now, my dear," said the fond mother; "I hav already told you that he has the measles, and you're sure to catch them if you go near him." The little fellow cried louder than ever, and between sobs and tears the mother heard him say: "I want to catch the measles, ma, that's why I want to go over." This rather startling desire on the part of the youngster led to curiosity, and when the mother wanted to know what had made him so ambitious, he replied: "I heard Eddie's ma say that since Eddie catched the measles she bought him lots of nice new playthings. I want a drum and a baseball and rattle, that's what I want. Please, mamma, let me catch the measles."

It Would Not Work Twice.

A Trout which had been caught by an Angler pleaded piteously for mercy. "You see I am distended with spawn," it cried, "and in a few weeks I shall deposit my eggs, and these will bring you thousands of trout. If you kill me all these will be lost." The Angler turned a merciful ear to these pleadings and placed the trout back in the water.

A few months afterward the angler again caught this Trout. It pleaded for mercy. "I hav within me," it said, "the germs of hundreds of trout, and these will all be lost if you kill me."

The Angler, as he placed the trout in his creel, replied: "Your pleading avails you nothing. The return you offer me for my investment is too far distant, and I may never catch any of your young. Besides that, if I were to listen to all your pleadings I should always go home with an empty creel."—*New York Herald.*

How "Uncle Sam" Got His Name.

The term came into use in the war of 1812, and originated at Troy, N. Y. The government inspector there was Samuel Wilson, universally known as Uncle Sam. Whenever he inspected supplies furnished the government he would brand them U. S., meaning United States, but, the abbreviation being then new and not generally recognized, the workmen supposed it to mean Uncle Sam, the inspector. Afterward, the story got repeated and got into print, and from that time the name has been facetiously applied to the United States.

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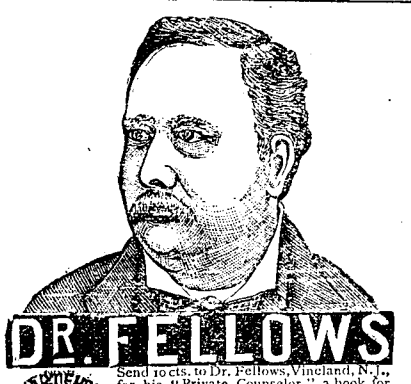
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Poetry.

The New Church Doctrin.

There's come a sing'lar doctrin, Sue,
  Into our church, to-day;
These cur'us words are what the new
  Young preacher had to say:
That literal everlastin' fire
  Was mostly in our eye;
That sinners dead, if they desire,
  Can get another try;
He doubted if a warmer clime
  Than this world could be proved;
The little snip—I fear some time
  He'll get his doubts removed.

I've watched my duty straight an' true,
  An' tried to do it well;
Part of the time kept heaven in view,
  An' part steered clear o' hell;
An' now half of this work is naught,
  If I must list to him,
An' this 'ere devil I hav fought
  Was only just a whim;
Vain are the dangers I hav braved,
  The sacrifice they cost;
For what fun is it to be saved
  If no one else is lost?

Just think!—Suppose when once I view
  The heaven I've toiled to win,
A lot of unsaved sinners, too,
  Comes walkin' grandly in!
An' acts to home, same as if they
  Had read their titles clear,
An' looks at me, as if to say,
"We're glad to see you here!"
As if to say, "While *you* hav b'en
  So fast to toe the mark,
We waited till it rained, an' *then*
  Got tickets for the ark!"

Yet there would be some in that crowd
  I'd rather like to see:
My poor boy Jack—it must be 'lowed
  There was no worse than he!
I've always felt somewhat to blame,
  In several different ways,
That he lay down on thorns o' shame
  To end his boyhood's days;
An' I'd be willin' to endure,
  If that the Lord thought best,
A minute's quite hot temperature
  To clasp him to my breast.

Old Captain Barnes was evil's son—
  With heterodoxy crammed;
I used to think he'd be the one
  If anyone was damned;
Still, when I saw a lot o' poor,
  That he had clothed an' fed,
Cry desolately round his door
  As soon as he was dead,
There came a thought beyond control,
  That, in some neutral land,
I'd like to meet that scorched-up soul,
  An' shake it by the hand.

Poor Jennie Willis, with a cry
  Of hopeless, sad distress,
Sank sudden down, one night, to die,
  All in her ball-room dress;
She had a precious little while
  To pack up an' away;
She even left her sweet, good smile—
  'Twas on the face next day;
Her soul went off unclothed by even
  One stitch of saving grace;
How *could* she hope to get to heaven,
  An' start from such a place?

But once, when I lay sick an' weak,
  She came, an' begged to stay;
She kissed my faded, wrinkled cheek—
  She soothed my pain away;
She brought me sweet *bouquets of flowers*
  As fresh as her young heart—
Through many long an' tedious hours
  She played a Christian part;
An' ere I long will stand aroun'
  The singin' saints among,
I'll try to take some water down
  To cool poor Jennie's tongue.

But tears can never quench my creed,
  Nor smooth God's righteous frown,
Though all the preachers learn to read
  Their Bibles upside down.
I hold mine right side up with care
  To shield my eyes from sin,
An' coax the Lord, with daily prayer,
  To call poor wanderers in;
But if the sinners won't draw nigh,
  An' take salvation's plan,
I'll hav to stand an' see 'em try
  To dodge hell if they can.

—*Will Carleton.*

Obituary.

It is extremely painful to hav to record the death of one of our useful members, W. H. Alexander, who departed this life August 20th, aged sixty-five years. The thought of his having to leave a devoted wife and family behind was the only regret that marred his happiness. He passed away as serenely as a child that sleeps at its mother's breast. He was conscious up to the last moment of his life. The principles of Freethought not only sustained him through life, but in the hour of death they acted as a consoler. As I was informed by his beloved wife that he made the particular request that I should speak at his funeral, many times before he died and also when he was well, that no preacher of the gospel should be allowed at his funeral, his wish was complied with. We also had the president of the League, J. W. Shaw, to speak at the funeral. He gave a very fine address on the occasion. Our brother was a Liberal in every sense of the word; no man of any creed was the keeper of his conscience. My experience with him the years that I had known him was exceedingly pleasant. Would that I could say the same of Christians that I hav had dealings with. But, alas! they hav cheated me, and then prayed to their imaginary God for forgivness. We fully sympathize with the devoted wife and family in their great loss, and hope they will emulate him in living a good and useful life, so that when their time shall come they may lie down in peaceful slumbers as did their beloved departed.

To die, and pass away we know not where;
  The world forgets us ere we scarce hav fled;
Yet shall our actions long survive us here—
  Good deeds work blessings though their author's dead.

Peace and respect be with his memory!

GEO. LONGFORD, Secretary.

Philadelphia, Aug. 23, 1889.

For the first time the Chicago Secular Union has been called upon to mourn the death of one of its members, not one hoary with age, who had "fought his fight," but one who was as the morning sun, just peering forth in promises of splendor, of noon-day glory, promising to the human family that encouragement, warmth, vigor, and hope which ever radiate from the brain of sympathetic man.

A. E. Hutchinson, during the brief morning of his life, illustrated the golden depth of truth in the passage, "The way to gain friends, is *to be one.*" In life he was not alone; his friends clustered about him, their faces glowing with pride and love; and when he arose, calm and sublime of feature, to measure swords with experienced and brilliant debaters, the enthusiasm of his friends was ever made manifest, and he lacked not the reward of their commendation and encouragement.

So in death his saddened young friends, with many elderly ones, were united in effort and love. Grouped together beneath the mournful dark shadow of a common loss, with the draped emblems of death on either side, they stand as one, chastened by sorrow, enriched by a depth of sweet and tender feelings, "which from real affection grow."

One by one these friends step forward. Young men who, but a little while since, were heroically taking part in fiery debate, now advance with faltering step, tear-dimmed eye, and tremulous tone, to pay the last fond tribute to their departed friend. I assure you, dear reader, it was a scene long to be remembered, a scene that would soften the flintiest heart. In front of the speakers was a large oil painting of the deceased, and by its side stood a "vacant chair," with a floral pillow bearing the word "Peace," all draped in mourning by loving fingers. The following is a brief synopsis of the services: Song, "Vacant Chair," Miss Flora Moore. Address by Prof. James Milleson, president of the Chicago Secular Union, who first opened the services by stating the sad nature of the meeting, and that it was improvised to take the place of Mr. Hutchinson's lecture, "Great Reformers, Past and Present," which was to hav been delivered this very evening. Remarks were then made by Professor Milleson, Mrs. Mattie Freeman, A. T. Wineman, George Borst, Mr. Seymour Steadman, and Alfred Schaffner. Mr. Henry Borst read a poem.

AUGUSTA A. HOLMES,
Secretary Chicago Secular Union.

Aug. 12, 1889.

Mr. E. L. Sanford died suddenly of congestion of the brain, July 17th. He was born in Rootstown, Portage county, O., 1832. He enlisted as a soldier during the war in the 82d O. V. I., and belonged to the A. H. Day post, G. A. R. The A. H. Day post conducted the services at the funeral with military honors—the last tribute of respect over a fallen comrade. Mr. Sanford has been an earnest Secularist for several years, and has been a willing worker in the cause of mental emancipation from sectarian serfdom. Having thrown off the chains of slavery to priestcraft and accepted the scepter of self-control, ever willing to labor for the success of the Nine Demands, generously supporting the lecturers in the field as they came to Kent, always present with his influence directed in favor of Secular ideas, he had the courage to stand by his convictions and the manhood to defend his sentiments whenever they were assailed by time-serving sycophants. And he clearly saw the baneful influence of the soul-dwindling creeds as well as the sanctified mockery of priestly dogmatism of the Christian religion. Mr. F. G. Reed, for whom he worked for several years, says, "I never had a more honest man in my employ." His bereaved wife gave me a manuscript which he wrote a short time before his death. The language is mostly that of Dr. Felix Oswald. I send it to you. You can publish any part or all of it if you please. Peace to his ashes.

Kent, O., Aug. 10th. JOSEPH HEIGHTON.

MR. SANFORD'S MANUSCRIPT.

Christianity has retarded the progress of the human race by at least fifteen hundred years. The fruits of science and social reform, which our descendants will reap in fifteen centuries hence, might be enjoyed at the present moment, if the last sixty generations had not wasted their time in disputes about the interpretation of idiotic dogmas, and the attempt to gain the heaven of a future world by despising the blessings of the present.

On the altar of her antinatural idol the Christian church has sacrificed the lives of eighteen millions of the noblest and bravest of our fellow-men.

Two millions were butchered in the wars against the freedom-loving children of nature, the Saxons, the Sarmatians, and the pagan Scandinavians; one million in the wars against the Arian heretics; at least five millions in the seven larger and four smaller Crusades.

The extermination of the Spanish Saracens reduced the population of the peninsula by seven millions. One million was slaughtered in the fifteen years' man-hunt against the Albigenses, the thirty years' war against the Protestant princes, the massacres of the French Huguenots, the Waldenses, and the insurgents of the Netherlands. A full million human lives were devoured by the Moloch of the Holy Inquisition and the witch tribunals, which for nearly seven centuries infested all the principal cities of Christian Europe. To this number we might add the twelve million aborigines of the New World, who in less than a century fell victims to the insane fury of their Christian conquerors and the unremitting persecutions of the Christian Inquisition. Many of the Inquisitors were men of spotless morality, and pitied the fate of their victims, but their horrible creed left them no choice.

The blood of thirty millions of our fellow-men cries out against the nature-hating fanatic who inculcated the belief in the sinfulness of our natural instincts, the guilt of skepticism, and the possibility of satanic incarnations.

Christianity has turned whole nations of freedom-loving men into slaves. The worst tyranny that has ever oppressed the children of this earth was perpetrated in the name of the Christian God, and when the sources of earthly misery were exhausted, the church elaborated that dogma of a hell of eternal and all but inevitable tortures which destroyed the last solace of the wretched as well as the peace of daily life. Every appeal to common sense and mercy was punished as a crime against the authority of an infallible church; every atrocity was sanctioned that would help to crush the instinct of free inquiry, the dignity of manhood, the sense of justice, the love of joy, freedom, and nature; all amusements and all the joyous instincts of the human heart, all the natural affections, all social pleasures, were alike sinful.

The clergy looked on all comforts as sinful in themselvs merely because they were comforts. The great object of life was to be in a state of constant affliction. Whatever pleased the senses was to be suspected. It mattered not what a man liked; the mere fact of his liking it made it sinful. Whatever was natural was wrong. A man of sorrows became a type of moral perfection. The cross, an instrument of torture, became the trade-mark of the new religion. Beauty and harmony was the oldest Grecian term for God's wonderful world; a vale of tears the favorit Christian epithet.

Daily drudgery and daily self-denial are still considered the proper sphere of a law-abiding citizen, and special affliction a special sign of divine favor. We do not think it necessary to alleviate the distress of the poor till it reaches a degree that threatens to end it. We enforce every child's right to liv and become a humble tithe-paying Christian, but as for its claim to liv happy we refer it to the sweet by-and-bye. But the dawn of the day of our deliverance has already arrived, and no one deserves his liberty who does not contribute his share to the emancipation of his fellow-men. The bigotry of a besotted fanatic is hardly more contemptible than the cautious selfishness of the man who silently enjoys the sweet air of freedom, while thousands of his brethren sicken in the dungeon of antinaturalism.

The Agnostic and apathetic creed of science must become a positiv religion. The energy which we owe to the fear of disease should be inspired by the love of health. Before the end of this century the protest against the enemies of nature should consummate its triumph in a gospel of earthly happiness. The religion of the future will dispense with stakes and torture chambers. It will employ no weapon but logic; no inquisition but the inquiry after truth. It will appeal to no higher canon than the progressiv revelation of science.

All the thinkers, discoverers, and reformers who were the enemies of religion will become its missionaries. The path of its victory will not lead over the trampled flowers of this earth. The religion of nature will dispense with miracles. It will heal the sick by teaching them to avoid the causes of disease. It will help the poor by increasing their means of self-help; it will still their hunger after happiness with better fare than litanies and consecrated wafers. We may keep our altars; but the priests of the future will not require the sacrifice of our reason, of our freedom, and our natural affections, and will not reject an honest votary though he should decline to hate his father and mother—yea, and his own life. We shall worship our god in the temple of nature, and if paradise can be regained we shall try to enjoy it on this side of the grave.

Dr. Foote Revisits Salt Lake City.

From Dr. Foote's Health Monthly.

Dr. Foote, Sr., would announce that he contemplates making a brief visit to Salt Lake City in October. In the spring of 1885, it will be remembered by the readers of the *Health Monthly*, we visited Salt Lake City for the purpose of exposing and dislodging a pretender who was using the name of Dr. Foote, Jr., and representing himself as the son of Dr. E. B. Foote, of New York. He had established a large practice on the strength of these misrepresentations, and it took several weeks to collect such evidence as would lead Judge Zane to grant an injunction restraining this impostor from continuing to impose upon the community in the way mentioned. But the injunction came at last, and the "Fraud Jr.," as we called him, precipitately fled early one Sunday morning before honest people were out of their beds. While in Salt Lake City we met hundreds of our correspondents and patients of former times, and formed many new friendships, which led us to promis that we would some day repeat the visit that proved so agreeable to us and so beneficial to many. This time the trip will be made more with a view to recuperation and change than to business considerations, but if those who would like to meet us there would address us to that effect, we will keep all such correspondents posted in regard to our movements and appoint time and place when and where we will see all friends, correspondents, and patients who may desire an interview whether of friendly or professional character. Professional interviews, as usual, will be free, no fees being charged except for medicins. Therefore, friends and readers of publications in the West, write at once, those of you who would like to meet Dr. E. B. Foote, Sr., addressing your letters to 120 Lexington avenue, New York, and if no unforeseen circumstance occurs to prevent the contemplated visit you will be duly notified. All, indeed, in Utah and the adjoining states and territories, who hav physical ailments which home skill has failed to relieve, are invited to place themselvs in correspondence with us, and when we can appoint time and place for interview we will notify by personal letter. We rarely leave home for recreation and scarcely ever on professional business, the last time being in 1885, as already mentioned. Patients are visiting us from time to time at our office here in New York from Utah, Idaho, Nevada, Arizona, Wyoming, Colorado, Dakota, Montana, and other Western states and territories, and doubtless there are hundreds more who would be pleased to hav the opportunity for a personal consultation if it could be had without a long and expensiv journey to New York. To all such we send as greeting this brief announcement. Send in your names and addresses right away, or as early as possible, and you shall hav due notice when the senior editor of this paper arrives in Salt Lake City. Appointments for interviews can be arranged by letter as already stated.

During the brief absence of the senior the junior will be in charge of affairs at home. The genuin Dr. E. B. Foote, Jr., author of "Health in the Sunbeam," "Radical Remedy in Social Science," "Bacteria in their Relation to Disease," "Gynecology," etc., who has been constantly engaged in professional work with the senior since 1875-6, at which time he was graduated from the College of Physicians and Surgeons in New York, is well known to the readers of the Murray Hill publications and our patients hereabouts. He will be assisted by Dr. L. Cohn, who for fifteen years has had charge of the German department in Dr. Foote's office, and by Dr. Hubert T. Foote, brother of the junior, who is at the head of the sanitary bureau. In such hands no one is likely to suffer in the temporary absence of Dr. Foote, Sr.

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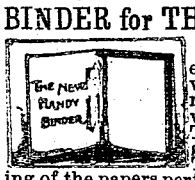
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News of the Week.

THE population of London has just been reckoned at 4,351 738. In 1841 it was 1,870,000; in 1801, 880,000.

THE latest estimate of New York's population is 1,755,610, besides 400,000 who go in and out of town daily.

DR. CRONIN'S murderers are being tried.

THE Knights of Labor continue to dwindle.

A RECENT earthquake at Japan killed forty persons.

THE striking miners in Illinois are suffering terribly.

THE Montana forest fires were put out by rains.

THERE is indignation at the arrest of Justice Field.

THE Arkansas cotton crop is being injured by worms.

CUBAN banditti are kidnapping and robbing planters.

COUNTERFEIT silver dollars are troubling Grand Forks, Dak.

A PNEUMATIC system of collecting letters will be tested at New York.

TYPHOID fever and similar diseases are appearing at Johnstown.

THERE are two copies of a newspaper regularly issued for each person in the world.

JOHN L. SULLIVAN is out on bail till the motion for a new trial is decided

AN elevated city railroad will be built at St. Louis by New York capitalists.

BRAZIL is rapidly coming to the front as a commercial and agricultural country.

THE wheat crop in Minnesota and Dakota will reach 85,000,000 or 90,000,000 bushels, the best in six years.

SECOND ADVENTISTS now in camp near Springfield, Mass., predict the end of the world October 6th or 7th.

THE Brotherhood of Locomotiv Engineers may yet form part of a federation of all classes of railroad employees.

THE archbishop of Cologne, while on a late visit to Remscheid, Westphalia, was insulted and stoned by a mob of anti-Catholics.

AT Huntsville, Ark., the Rev. Mr. Nickens was arrested for the murder of another preacher, but escaped on the way to jail.

POISONINGS by eating ice-cream in which poison has been accidentally evolved in the manufacture, are not infrequent this summer.

THE Portuguese government will establish a Catholic colonization mission at Lake Nyassa, a point in Central Africa opened up by Stanley.

IT is estimated that there are in London 314,000 persons wholly dependent on casual labor, and nearly 1,000,000 who never go inside of a church.

AT Brooklyn the Council of American Mechanics has requested the board of education to fly the American flag on every public school on school days.

THE proposed establishment by the national government of a college to top off our school system, is censured as an unwise approach to centralization of education.

A BAND of brigands has been terrorizing Macedonia, which, upon capture, was found to include several priests, a Greek Archimandrite, and the superior of a monastery.

THERE are reports from several places of local efforts to introduce the coöperativ system of labor. A body of carpenters in Lowell is ready to take coöperativ contracts in that line of trade.

THE strike of dock-hands at London is alarming. Business is largely stopped, and violence is feared. The number out is 150,000. Sentiment is growing in favor of placing the docks in municipal control.

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SISERA FLEETH.

Sisera lighted down off his chariot and fled away on his feet.—Judges iv, 15.

Odds and Ends.

COURTROOM sign: "Do not shoot the judiciary; they are doing the best they can."

WHENEVER trouble arises in the church choir everybody simply takes his chants.—*Washington Capital.*

VISITING minister: "What kind of people are those MacWaggons?" Slimly: "Oh, they hav the largest Bible in the whole town."

PROFESSOR: "What great art must every clergyman master before he can succeed?" Smart student: "The art of concealing his ignorance."

ST. PETER: "I do not recognize you. What is that bundle under your arm?" Mortal: "Only the earth. I——" St. Peter: "Walk right in, Mr. Gould!"

COLONEL SHEPARD (enthusiastically): "Can't an editor be a Christian?" *Mail and Express* readers (wearily): "Yes; but every Christian can't be an editor."—*Puck.*

REFINED cruelty: By the ancient laws of Hungary, a man convicted of bigamy was condemned to liv with both wives in the same house. The crime was, in consequence, extremely rare.

CUSTOMER: "How much time do you giv me?" Tailor: "None, sir. I never giv any credit." "How's that?" "Until recently I was editor of a religious weekly."—*Clothier and Furnisher.*

SAYS a correspondent: "Our little boy said, while reciting to his mother, 'The Lord is my shepherd; I shall not want. But I've got him; and I do want a pony, and lots of things besides.'"

A SINGER who sang in the choir
Asked the leader a rival to foir,
And when he refused
She so roundly abused
Him he forced her herself to retoir.
—*Boston Courier.*

TWISTED HISTORY.—Sunday-school teacher: "Now, Johnny Hapgood, it's your turn. What did his father do when the prodigal son returned?" Johnny (who can't help reading the sporting editions of the daily press): "Please, sir, he jumped on his neck and kissed him."—*Puck.*

FATHER: "Tommy, I hear you hav been fishing on the Lord's day. I shall see that you are severely punished." Tommy: "Well, pa, you always said, 'Spare the rod and spoil the child,' so I used the rod all day long down to the river. Seems so I can't please you, nohow."—*Kearney Enterprise.*

TOMMY: "My father is a church-member." Johnny: "So's mine." Tommy: "But my father says your papa ain't, 'coz he don't never come to church nor put nothin' in the collection box." Johnny (bravely): "Well, my papa is an honorary member, and honorary members don't chip in."

"I DON'T believe you hav been to the Sunday-school. You've been in swimming. Your hair is wet and your trousers are hindpart foremost." "Well, you see, mar, I was runnin' so hard ter Sunday-school that my head got all wet wid perspiration and then I fell down, and I was going so fast I turned over in my trousers."

ONCE a lady who had been disappointed in love wrote with a diamond ring upon a window pane the following line: "God made man upright, and he——" Here the sentence stopped. A gentleman, chancing to see it afterward, added to it the following:—"might hav remained so, but he created woman, and she ——"—*Texas Siftings.*

A LITTLE fellow whose fifth birthday is at hand heard the question of a newcomer, "How old is that infant?" His reply was: "She ain't old at all; she has just begun." After he had seen the infant he said to his mother: "Mamma, that baby had her hair cut in heaven. I suppose they thought she would not be strong enough to walk to the barber's."

A LITTLE tot, before tumbling into her nest the other night, offered her slumber prayer as follows:

Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake
(I wouldn't die for a hundred dollars)
I pray the Lord my soul to take.
—*New Bedford Standard.*

"How the world was made" is being discussed in a scientific magazine. We know. They got all the cash subscriptions along the line they could, then bonded so much as they could build with that money for all the rest of us, watered the stock like a deluge and rushed it through before anybody could get out an injunction. Then the English came along and got hold of it, as usual.—*Brooklyn Eagle.*

MODERN SUPERSTITIONS ABOUT GEMS.

Possession of numerous large diamonds insures the owner against immediate want.

The presentation by a gentleman to a lady of a fine ruby, set in a ring, givs promis of an early marriage.

Oval pieces of finely polished crystal improve the vision.

A Rhinestone threatens the wearer's friends with imposition and deceit.

The ownership of a fine, large, pure sapphire indicates clear discernment.

To leave a very fine fire opal in the hands of an uncle, means misfortune if not poverty.—*Jeweler's Weekly.*

SOME UNANSWERED QUESTIONS.

Whether there are more great or small people in the world.

At what precise point in life a man ceases to be middle-aged.

When you make your first, your greatest, and your last mistake in life.

How Shakspere could hav been so well informed without taking a newspaper.

Who is the most important and who the least important person in your neighborhood.

How so many people can be satisfied with themselvs when they are entirely different from us.

Whether a hundred years hence George Washington or some baseball hero will appear the more glorious character.

Why there are not even more of the famous theological critics, seeing it is so easy to become a famous theological critic.

Gems of Thought.

IN science, when facts and theory do not agree, the theory is at once and without hesitation rejected. In theology this is impossible. The fundamental theory, that God is man-like, is contained in a miraculous revelation. Touch that with the hand of criticism, and theology ceases to exist. Hence the origin of the theological dogma; that of all virtues faith is the greatest, and that of all sins doubt is the most fatal. "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." In theology this resource for getting rid of a difficulty by labeling it a "mystery," and so putting it on one side, is a very necessary one.—*John Wilson, M.D., in Science, Theology and Ethics.*

WHEN men, whether from policy or pious fraud, set up systems of religion incompatible with the word or works of God in the creation, and not only above, but repugnant to human comprehension, they were under the necessity of inventing or adopting a word that should serve as a bar to to all questions, inquiries, and speculations. The word *mystery* answered this purpose.—*Paine.*

IT is not in our power to judge as we will. The judgment is carried along necessarily by the evidence, real or seeming, which appears to us at the time.—*Reid.*

THE brain thinks without asking our consent; we believe, or disbelieve, without an effort of the will. B-lief is a result. It is the effect of evidence upon the mind. The scales turn in spite of him who watches. There is no opportunity of being honest or dishonest in the formation of an opinion. The conclusion is entirely independent of desire. We must believe, or we must doubt, in spite of what we wish.—*Ingersoll.*

FOR sixteen centuries Christianity had opportunity to show its power in Europe, but it was only when the printing press got to work and scholars circulated a knowledge of the laws of nature that society made any marked or rapid advance.—*Robert C. Adams in Pioneer Pith.*

A GREATER number of those atrocious actions which fill the mind of man with astonishment and horror, occurred in the history of the Middle Ages, than in that of any period of the same extent in the annals of Europe.—*Robertson's Survey of the State of Europe.*

THE primitiv tendency or instinct of mankind is to assimilate all the agencies which they perceive in nature, to the only one of which they are directly conscious, their own voluntary activity. Every object which seems to originate power, that is, to act without first being visibly acted upon, to communicate motion without having received it, they suppose to possess life, consciousness, will.—*John Stuart Mill.*

MAN, in his ignorance, supposed that all phenomena were produced by some intelligent powers, and with direct reference to him. To preserve friendly relations with these powers was, and still is, the object of all religions.—*Ingersoll.*

THE press is the best instrument for enlightening the mind of man, and improving him as a rational, moral, and social being.—*Thomas Jefferson.*

SHED light, not blood.—*Ingersoll.*

A MAN can consume sugar (carbon), take in water, and breathe air, and the resultant force, when acting through his physical form, may turn the crank of an electric dynamo which converts his work into electricity, which may appear as heat in one place, as power in another, as light in another, and as sound in another. Parallel: A steam engin and boiler may consume sugar or coal (both carbon), take in water and air, and the resultant force, acting through the form called an engin, can turn the dynamo, and produce the same identical results. And if either form or machine be sufficiently impaired, or the supply of either the air, water, or carbon be shut off, they both alike come to a stop.—*Prof. C. L. Haskell.*

I HOLD that the human body, like all living bodies, is a machine, all the operations of which will sooner or later be explained on physical principles. I believe we shall sooner or later arrive at a mechanical equivalent of consciousness, just as we hav arrived at a mechanical equivalent of heat.—*Huxley.*

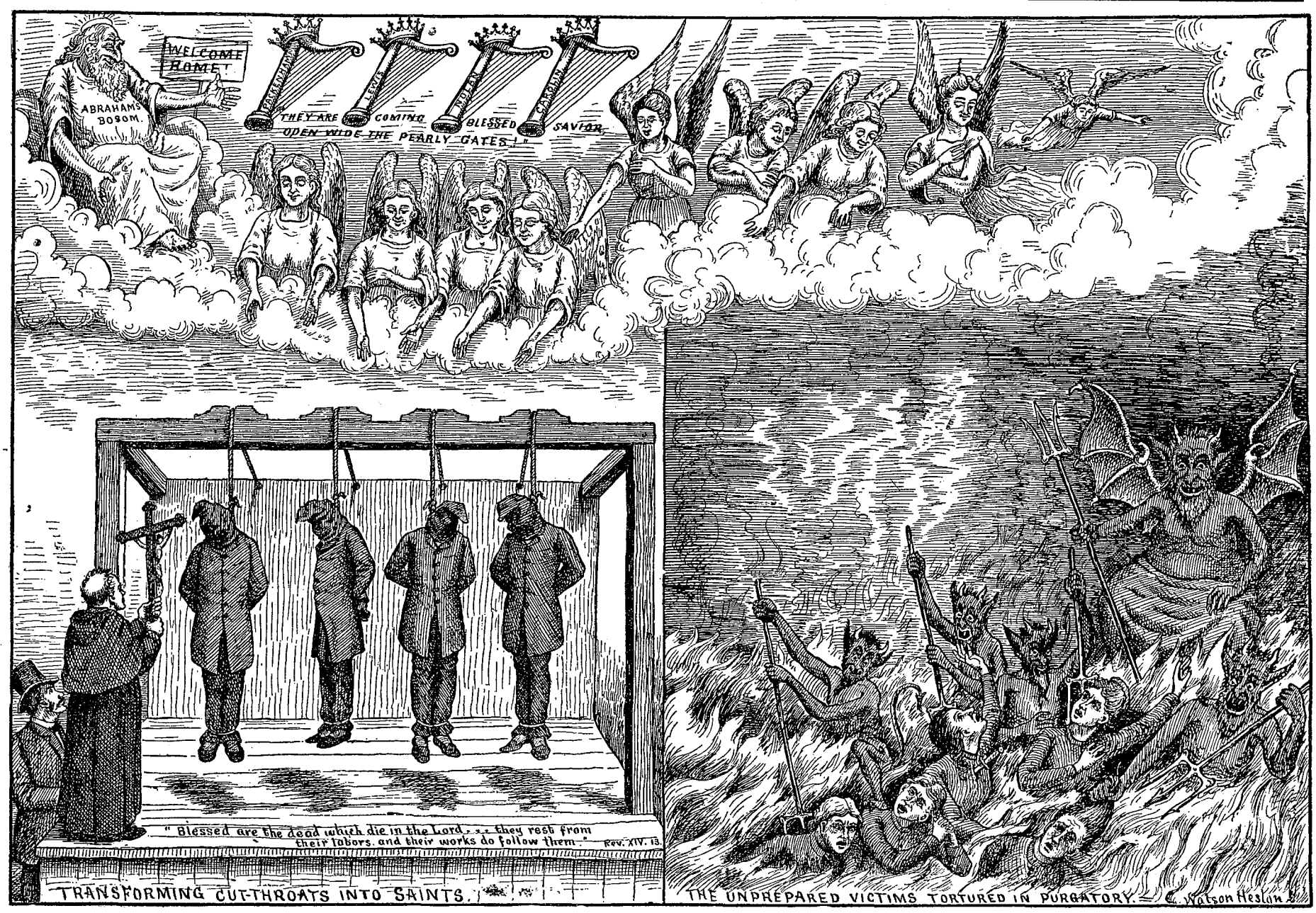
IF slavery was a crime in Egypt, was it a virtue in Palestine? Did God treat the Canaanites better than Pharaoh did the Jews? Was it right for Jehovah to kill the children of the people because of Pharaoh's sin? Should the peasant be punished for the king's crime? Do you not know that the worst thing that can be said of Nero, Caligula, and Commodus is that they resembled the Jehovah of the Jews? After all, was not Bacchus as good as Jehovah? Is it not better to drink wine than to shed blood? Was there anything in the worship of Venus worse than giving captured maidens to satisfy the victor's lust? Did "Mammon" or Moloch do anything more infamous than to establish slavery?—*Ingersoll.*

THE TRUTH SEEKER

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THE INJUSTICE OF THE CHRISTIAN SCHEME OF SALVATION.

Notes and Clippings.

As Eve remarked to Adam: "The fall has come."

OUR pulpits under the new order of things are fast becoming arenas for the display of scientific skepticism and Agnostic argumentation instead of religious instruction and comfort.—*Hebrew Standard.*

THE Rev. Dr. Henry Van Dyke asks in the *Presbyterian*, "Why should we retain in our creed what none of us believe, what all our teachers of theology reject, and what serves only to bring reproach upon our doctrins among them that are without?"

A. H. PETERS'S paper in the *Forum* on "The Extinction of Leisure," is a ost suggestiv one. By leisure he means not "sluggardliness or inaction, but choice of action. . . . With no leisure there can be no intelligence, and without intelligence democracy cannot exist." The paper is a plea for such a wholesome mean of activity and leisure as shall conduce to a life most full and free.

A LONDON dispatch reads: Cardinal Lavigesa, it is understood, will shortly appeal, in the name of the holy father, Leo XIII., to the nations of Europe to purchase from the Infidel defilers the holy city of Jerusalem, and as much of its surroundings as will be necessary to form a small province, to be forever independent and to guarantee its integrity. If successful, this victory for the cause of civilization, it is considered by the cardinal and Pope Leo, would be the greatest triumph ever achieved by the Catholic church, and would endear it to the affections of many now alienated from its teachings and prestige, and would do much toward creating a general desire for the restoration of its temporal power.

THE Peace convention just closed at Mystic, Conn., resolved: "That we build a peace temple to be used for lectures, conventions, schools, etc., wherein shall be taught the principles of arbitration as a substitute for war and a settlement of all difficulties;" and: "That an application be made to the state legislature of Connecticut for $10,000 to aid in this building, and that our members and friends be solicited to contribute for this purpose."

REV. BYRON F. SUNDERLAND, D.D., of Washington, D. C., a Presbyterian, and a member of the American Sabbath Union, in a sermon preached in Washington city, and printed in the *Christian Statesman* of June 27, 1889, said: "Nations and kingdoms are to be the servitors of the church, with its Bible, its sanctuary, and its Sabbaths. Human governments and races and generations are to be the enginery and the apparatus, the forces and influences through which the church shall ascend to dominion over the world, and those nations and kingdoms that refuse this grand service to the church of God shall perish and be utterly wasted."

GOVERNOR MELLETTE has issued the following proclamation: "I, Arthur C. Mellette, governor of the territory of Dakota, by virtue of the authority vested in me by section 12 of the schedule of the constitution adopted by the constitutional convention of North Dakota at Bismarck, Aug. 17, 1889, do hereby call an election by the people of the proposed state of North Dakota on the first Tuesday in October, 1889, for the purpose of electing the state, legislativ, judicial, and county officers, as provided for in said constitution, and for the purpose of voting upon the adoption or rejection of article 20 of the constitution, entitled 'Prohibition,' which is submitted as a separate proposition; and also to vote upon the adoption or rejection of the constitution."

ATTENTIV observers of religious life in Germany discern a singular phenomenon which is assuming more and more alarming proportions. On the one hand, statistics show that the ecclesiastical habits are far from being lost, so far as concerns participation in traditional acts and ceremonies. On the other hand, almost everywhere there are complaints of notable diminution in church attendance. Many churches in the towns and in the countries are three-quarters empty. At Berlin, where there are only forty-seven churches and twenty-seven chapels, with fifty thousand seats for a Protestant population of nearly one million, the church service is very little attended. People go to the cathedral to hear the fine music and see the emperor. When the liturgical service is over there is a considerable exodus—more than half the congregation goes away.—*Harper's Magazine.*

A CALCULATION of the prospectiv population of this country one hundred years from now is very interesting. Our population in 1750 was 1,260,000. At the end of thirty years, in 1780, it had reached 2,945,000. At the end of thirty years more, the lifetime of a generation, 1810, it stood at 7,239,881. In the course of another generation, or in 1840, it was 17,069,453. At the present time the figures run up to the neighborhood of 65,000,000. If this ratio of increase is a fair basis for prediction we shall hav at the time when the ten-year-old boy of to-day shall be forty years of age, in 1920, something like 160,000,000 of people in the United States, and when that man of forty reaches his seventieth birthday, 1950, we shall hav close upon 400,000,000. That man's son, who will be in "the youth of his old age" in 1990, one hundred years from now, will be the citizen of a republic with a population of more than 1,000,000,000.

THE First Presbyterian Church of Erie, Pa., recently called a Canadian minister to be its pastor. They were notified that if their new pastor came, it would be in violation of the contract-labor laws. The Catholic University at Washington has recently made arrangements for the importation of a faculty from Europe, and the managers feared that their professors would be prohibited by these laws. But great is the power of Catholicism with the government, and the authorities ruled that a liberal construction of the laws would be made and the Catholic professors admitted. We hav no particular affection for this law, but we hold that no discrimination should be made between Catholics and Presbyterians. The so-called American Catholic University is thoroughly foreign in its character, and might just as well be located in Rome. It will not be American in any sense. And why its foreign professors should be hired and brought over here, while a Presbyterian church cannot hav the same privilege, is one of the questions this government must answer.—*Hartford Christian Secretary.*

Communications.

On the War Path.

At Johnstown there was a whole family floating on a raft, singing "Nearer, My God, to Thee." While they were singing the raft struck a big tree. They threw up their hands, there was a wild shriek, and their connection with the scenes in life was severed forever.

Oh, what a lesson! Oh, what a merciful God! Oh, what a deluded people! Always trusting in God, only to find that he never comes to their relief in the hour of danger. Instead of showing his loving kindness, his acts are often treacherous. Instead of showing mercy, his acts are many times most brutal.

The guilty club that owned the lake and heeded not the frequsnt warning in regard to the insecurity of the dam was spared. The most deserving and heroic of all, who rode before the rolling wall of water warning the people to flee for their lives, was overtaken and swallowed up by the flood.

God has always been addicted to such freaks. He saves a sneak and kills a hero. He prospers the vile, and suffers the most humane and deserving to liv in poverty and rags.

These considerations ought to teach us that we liv in a world of law; that the God which Christians prate so much about is as powerless as a corpse, and as unable to bless or to curse as a shadow is.

In Johnstown they are holding outdoor meetings, and priest and minister are trying to make the people believe that God is merciful and their only friend, and that they ought to be thankful to him. It would seem impossible for intelligent men to teach such bald-headed absurdity. To tell a poor woman who has been stripped of everything she holds dear —husband, children, and friends—that she ought to feel thankful to God is to outrage every human feeling and spit in the face of common sense.

Is it any wonder that such bigots should persecute with fire and sword those who differ from them? Woe, woe, to the day when the government shall be trusted to their keeping! How can it be expected that such men can recognize the rights of those who differ from them?

And here and there, as up the crags you spring,
Mark many rude-carved crosses near the patn;
Yet deem them not devotion's offering—
These are memorials frail of murderous wrath;
For wheresoe'er the shrieking victim hath
Poured forth his blood beneath the assassin's knife,
Some hand erects a cross of moldering lath;
And grove and glen with thousand such are rife
Throughout this purple land, where law secures not life.

This picture of lawlessness was true of every Christian country during the Dark Ages, and is true of some now; and there are many who do not see that the "Blare" bill is the first step toward making it true of this.

You, Mr. "Blare," are to be privileged to build as many churches as you can pay for. Nobody must stint you in regard to the hight of the steeples; make them pierce the skies if you desire. You are to be privileged to keep the Sabbath as holy as you please. But you must not use my money to support your churches without my consent. Nor must you compel me to observe the Sabbath after your fashion. In order to enjoy your rights you must not curtail mine. Isn't this fair, Mr. "Blare?" When you are allowed to hav everything your own way, why compel me to do as you say? After these terrible calamities, if you still believe God is good, you hav a right to say so. If I think you are a great fool, I hav an equal right to say that. I am in favor of religion, but it is the religion of humanity, the religion of justice, of honesty, a mind-your-own-business religion. But Christians hav never been satisfied with the religion of equal rights. Think as I think, do as I say, or you will offend God, and hell will be the consequence. To one who has reasoned far enough to see that no system of religion should giv one man privileges which are withheld from another, it seems strange that superstition should so blind men that they will try to compel others to keep step to their music. But there are but few who really consider how the human mind can be warped by hundreds of years of training.

I am informed that a remnant of the cliff dwellers has been discovered. They are described as a cautious, timid, bashful, retiring people. Suppose that many centuries ago these people were overpowered, pursued, and persecuted by superior numbers and tactics. To evade their enemies they built their homes far up in the cliffs. This fear, this timidity, after the lapse of many generations, has become indelibly stamped upon the character. Under the best system of training this peculiar feature of timidity will characterize this people for many generations. And it shows how much we are the creatures of the circumstances of the long-ago.

In view of this fact, it is no wonder that the lessons of nature are lost on a Christian. We are to-day battling with the effect of lessons taught by and to the ignorant of three thousand years ago.

These calamities of flood and fire ought to enable us to see how pernicious it is to teach, to the young especially, that God will protect them in the hour of danger. They should be taught that they must depend upon their own foresight and precaution. Self-reliance is the proper lesson; the gods never can be depended upon.

It is interesting to read the sermons on the Johnstown disaster. One minister sees the hand of God in it, and tells you just where you may see it. Another one says: "Yes, the hand of God was in it," but not where the other one saw it. Still another says God had nothing to do with it. Poor God, how ridiculous your friends make you appear!

A minister in Rochester preached a sermon on the Johnstown disaster. After dodging from right to left, and wallowing in the mire of superstition, and running against the various rocks of absurdity, he came to the conclusion that after all, view it as we might, God is good. That very afternoon lightning tore some of the buildings to splinters, and a terrific hail-storm threshed that city as with a great flail.

How long will the people gulp down such nauseating spawn? One thing is certain, there will be clerical lickspittles to serve it out as long as the people will stand it.

But there is a rift in the cloud. There is a light breaking, though it may be but dim, which may be regarded as the harbinger of a better day.

A short time ago the ministers of Rochester were very much exercised about the desecration of the Sabbath. They proposed to hav something done, and that immediately. There were complaints of Sunday papers, ball games, Sunday excursions, and a general line of immoral bric-a-brac obnoxious to the puritanical eyes. Looking through the clerical mist, I said, The churches are not as well attended on Sunday as these hypocritical pretenders desire. "Only this and nothing more."

Not long ago I was in the city over Sunday. I went to the depot and boarded a train. There was a snort and a puff and a clang, and we were bounding along the rail toward Irondequoit bay.

It was a spacious, open car, and one would think from the confusion of tongues that nearly every nationality was represented. There were groups representing whole families—fathers, mothers, son, daughters, down to babe in arms. Merchants, clerks, mechanics, day-laborers, cooks, nurses—all feeling buoyant, all seeming to be pleased with the idea that there was one day in the week when they could get away from the store, the office, the workshop, and the constant grind, dust, choke, and swelter of the crowded city.

I sat silent, watching the motley crowd, while my mind was busy. I had heard the preacher's complaint—my mission was to investigate the matter.

Though these people hav been confined all the week, some of them taking their breakfast at six o'clock and their dinner in a pail, and not returning until seven in the evening, yet these boggish ministers would compel these tired, worn-out people to remain in the city all day Sunday to hear their silly talk about lambs and saviors, apples and snakes, providence and prophets, which hav disgusted common-sense people long enough.

When I arrived at the bay I felt as though, after wandering through the wilderness of superstition all my life, at last in my old age I had got a glimpse of the promised land.

There was boating and fishing, games and target-shooting, merry-go-rounds and sports of all kinds. Each after his own fashion seemed bound to make the most out of the day.

As I gazed upon the happy throng, involuntarily I clapped my hands, for my soul seemed bursting with gladness. It seemed as though for the first time in my life I had seen the full blaze of the sun of freedom.

O ye gospel-bummers! O ye canting, hypocritical sneaks! O ye lying, slimy, crawling worms! O ye outragers of humanity! O ye rapers of the innocent! Would ye drive these happy souls away from their innocent sports to your solemn, gloomy dens to hear your nauseating drivel?

Better a thousand times with honest hands to earn the bread you eat, and then with those whose hearts are made glad with the inspiring breath of nature rejoice in the freedom which is the birthright of all.

In the afternoon, being bent on business, I went down to Charlotte, where the same thing was repeated, only on a grander scale. There were dime museums, paintings, bowling alleys, billiards, and other attractions too numerous to mention. Here the people assemble every Sunday and find a day of rest, each according to his taste.

They were all well dressed and well behaved. During the whole day I saw nothing out of character except the saloons, and they are no worse on Sunday than any other day to anybody but a Christian. He lays more stress on the time when an act is committed than upon the nature of the act itself.

A long train was filled when we returned to the city. Then I realized as never before the real cause of the cry which had gone up from the clerical lickspittles in regard to the desecration of the Sabbath. These Sunday excursions and recreations deplete their churches, and there is a little money spent which does not reach the pockets of these pulp-headed dugongs.

It is not the morals of the people about which they are so much concerned, but the loss of prestige and power and profit which gravels their kidneys.

All this cry about the morals of the people is mere cant and bosh. When they make such pretensions, to tell plain truth they lie. The more they are studied, and the more carefully their motivs are scrutinized by the close observer, the more hollow and hypocritical their pretensions will appear. The closer I watch them the more I am persuaded that as a class, according to their profession, they are the most dishonest, meddlesome, and tyrannical people that ever trod the earth.

Years ago it was a practice with the churches to hav a protracted or camp meeting, or some kind of blow-out, every year.

The thinking class of people hav investigated the philosophy of those spiritual outbursts, and hav learned that those whose minds are so easily wrought upon at these pow-wows yield to any other excitement in like manner.

We hav a man here who is always on his knees during one of those spiritual jamborees. The next week if he should chance to be in a crowd where there is plenty of whisky, he would be as drunk as a fiddler. Most of the time he is filled with rum or religion.

They used to hav a great upheaval every winter, and the most of the youngsters would get their "spiritual strength renewed," which rarely outlived the next Fourth of July dance. The first on the anxious seat were the first to yield to the next excitement.

Then a minister's call to preach was from God. Now a minister's call to preach is just like a doctor's call to peddle pills, or an Irishman's to dig ditches.

Times are leveling up. A black coat and white choker are not venerated as in times past. The devil has lost his grip and hell has lost its scare, and without these a minister is worse off than a grasshopper minus one kicker.

Ten women attend church to one man. To obviate this difficulty they must get women preachers, and that will raise hob with all the sisters. Troubles multiply, and so the "Blare" bill must be put through, and the Bible put into the schools. All science and no buncombe will ultimately giv the church the blind staggers, and they know it.

The Sunday newspaper must be suppressed—the places of amusement must be closed. When they hav accomplished this much, another turn from the Christian bullies' thumb-screw will compel us all to attend church.

Talmage says "the women are the main pillars in the church." Well, I am glad that I am not a woman, because I would not like such left-handed Christian compliments. As long as women are proud of these tokens of regard from the Great American Whangdoodle, I hope they won't vote.

I am afraid of very good people. Bloody old Joshua, David, and Lot and his daughters were just a little too good. Women who are not good enough to belong to the church or to the Woman's Temperance Union, and men who are not good enough to support the "Blare" bill or to belong to the Young Men's Christian Association, are plenty good enough for me. Men just good enough to mind their own business may not be "pillars in the church," but they will be found true when the pillars of liberty are shaken.

I was putting paris green on my potatoes one Sunday, and a first corporal in one of God's churches shouted out: "Remember the Sabbath day to keep it holy." "Does God know everything?" I asked. "I suppose he does," was the reply. "Well, then, he knows," said I, "that if he allows his potato bugs to skirmish around on my potato vines on Sunday, I will send 'em to 'kingdom come.' If he doesn't want me to do it, let him call off his bugs."

On another Sunday I had been reading until I was tired, and was hoeing in the garden to rest up. A pious pachyderm cried out, "This is a day of rest." "I hav rested, according to your idea of rest, too long already." "Oh, you don't know what is for your own good; go back and rest some more."

Thus it will be seen that our slipshod Christian with his Bible can direct a whole neighborhood. No matter how ignorant he may be, with the most unblushing assurance he will tell the most profound thinker how he ought to conduct himself.

I hav heard Christians, who never had an original thought cross their minds, rail against Voltaire in the most disgraceful manner. As a profound thinker, his equal is not produced once in a century.

Whenever there is a protracted effort, these Christian cranks get the old wax warmed over in their ears, and then they get another assurance from God that they hav been set apart in a special manner to attend to the business of other people. They know just what you ought to read, and how you ought to spend your time, and what your children ought to study in school. Their knowledge is of God, yours

of earth. As heaven is above earth and God above man, their knowledge is above yours.

Freedom in a Christian country is freedom to do as Christians say.

"Good Queen Bess" said that she did not sanction the slave trade because the Africans were black, but because they were heathen. On general principles heathens and Infidels hav no rights which Christians are bound to respect.

Let the "Blare" bill pass, and it will be found that compulsion will take the place of persuasion. Comstock will next get the word "vulgar" incorporated into his law, and all too late we shall find how much India rubber there is in the English language, and how the words "vulgar" and "obscene" can be made to stretch so as to reach every man who says aught against the church or its inquisitorial methods.

We hav a class of Liberals who are all the time talking about evolution, reconstruction, building up, and all that. Why, bless their unsophisticated souls, they ought to know that it will take us a quarter of a century with our best efforts to get from under. A slave might as well talk of building railroads; his first business is to be free.

Two hundred years ago, all were born in the church and staid there. To doubt or rebel was to merit hell; and every Christian hand was raised to hurry the rebellious off to that sultry country where they would receive their "reward of merit."

It was impossible for one of the true faith to be wrong; one not of the true faith could scarcely be right, and might be tortured or plundered by Christians, and yet every Christian could read his title clear to mansions in the skies.

The father of Pizarro kept a mistress in his own house by whom he had three children. These, too, were raised in the family and made to do the most menial service. Yet hell would hav stared him in the face if he had once doubted that every word of the Bible was the word of God.

Pizarro was a hogherd and never able to read a word or write a sentence. He betrayed and murdered a great number, and murdered his old friend Almagro. His plunder made him the richest man that ever lived, before or since. He was the most cruel and desperate tyrant who ever cursed the earth—the enslaver of men and the killer of babes. And yet he was one of the most devout Christians that ever bent the knee in prayer. This shows how Christianity can *mould* character.

A priest always attended him crucifix in hand, and the last thing he ever did was to kiss an image of Christ. He was not the only Christian brute who has disgraced his kind. Cortez, Albuquerque, and hundreds of others, believed it to be no sin to rob and despoil those of a different faith.

Vasco Da Gamma took possession of India, with its populous cities and millions of inhabitants, in the name of God and the king. It was virtually stealing a vast empire. Albuquerque was another great Christian robber. He plundered the cities, he robbed the graves, and loaded his ships with the gold and silver and gems of India. But it must be known that, at that day, a Christian could not commit a crime against a heathen or a heretic. All of these men died, not good men, but conscientious Christians. It would hav been impossible to beat into the heads of these men that they were notorious robbers. Because they could not conceive how it could be possible for a Christian to steal from a heathen or to do any wrong to a heretic.

Naples, N. Y. JOHN PECK.

(TO BE CONTINUED.)

Eminent Women.

HARRIET MARTINEAU.

Harriet Martineau has earned a place in the hearts and memories of the people that few other men or women hav ever won.

She was feeble, delicate, and sickly all her life, and yet she left behind her a record of more "good work well done" than almost any other individual we know of.

She was born in 1802, and was one of the youngest of the eight children of a Norwich, Eng., silk manufacturer. Her parents were not wealthy, but they were well-to-do, and gave their children a good education, including many of the accomplishments as well as the more solid branches.

Harriet was a puny, ailing child, and one of intense if not morbid feelings. She had a very unhappy childhood, for being of a shy, sensitiv nature, she was pronounced cold and unsympathetic, while every fiber of her being was longing for love and tenderness. She never had the sense of smell, and consequently not much sense of taste, and before she was twenty she had lost the greater part of her hearing. Speaking of these afflictions, she says: "When my companions giv me notice of distant objects by means of any of these senses—when they tell me what is going on in an invisible field or garden, or where there is music, or what people are saying on the further side of a reach of lake on a calm summer evening—I feel a sort of start, as if I were in company with sorcerers."

Her self-consciousness and conscientiousness made her very miserable, for she was always feeling guilty of some lack of performance of duty or failure to liv up to her private maxims of life's requirements.

When less than three years old she was sent to a cottage for her health. The people there were Methodists or Calvinists, and she says: "I came home the absurdest little preacher of my years that ever was. I used to nod my head emphatically and say, 'Never ky for trifles;' 'Dooty fust and pleasure afterward,' etc., and I sometimes got courage to edge up to strangers and ask them to giv me a 'maxim.' Almost before I could join letters, I got some sheets of paper and folded them into a little square book, and wrote in double lines, two or three in a page, my beloved maxims. I believe this was my first effort at book-making."

Absurd and precocious as this seems in a child so young in years, no doubt it laid the foundation for an honorable, useful, and painstaking life.

Her whole youth was full of nervous, irrepressible fears—fears of nothing really fearful, but which were terrible tortures to one of her susceptibility and imagination. She says, "I was afraid of everybody I saw, but was not in the least afraid of God."

She had an idea that no one cared for her, and in desperation she several times contemplated suicide so as to "make somebody care something for her in some way." Her sense of justice was so terribly acute, it was perfect misery to her to see servants, children, and all the helpless class imposed upon and unkindly treated by those who ruled over them.

The great need of children's innumerable questions is exemplified by an incident she narrates of her conception of a spring-gun. Until she was twenty years old she imagined it to be a pea-green musket used only in spring! And the tale of a neighbor about a fallen star obstructing his path one morning as he was coming there—a pure globe of crystal—bewildered her ideas of astronomy for many a year.

Of her religious belief at the age of twenty she says: "I believed in a God, milder, more beneficent, and passionless than the God of the orthodox, inasmuch as he would not doom any of his creatures to eternal torment. I did not at any time, I think, believe in a devil. . . . I believed in inestimable and eternal rewards of holiness; but I am confident that I never in my life did a right thing, or abstained from a wrong one, from any consideration of reward or punishment. . . . I always feared sin and remorse . . . but desired punishment or anything else that would giv me the one good that I pined for—ease of conscience."

When about eleven years old she ventured to ask her brother James, of whom she stood in much awe, "How, if God foreknew everything, we could be blamed or rewarded for our conduct, which was absolutely settled for us beforehand?" Her brother kindly put her off by telling her it was a thing she was not old enough to understand, but this naturally only made the injustice of the whole thing more patent to her, and confirmed her in her tendency to skepticism.

I would like to dwell longer upon these incidents of mental and moral growth, but could not tell the one-hundredth part of the interesting episodes of her child-life in mere newspaper articles, so will hasten on to later developments.

One fact is mentioned by Harriet Martineau which proves that the world has moved along at quite a rapid rate as regards granting to woman a right to read, study, and improve her mind. Of this when she was growing up (some sixty years ago) she says: "When I was young it was not thought proper for young ladies to study very conspicuously; and especially with pen in hand . . . they were expected to sit down in the parlor to sew, during which reading aloud was permitted, or to practice their music; but so as to be fit to receive callers, without any signs of blue-stockingism which could be reported abroad. . . . Jane Austen herself was compelled by the feelings of her family to cover up her manuscript with large pieces of muslin work whenever any genteel people came in."

Since then we find a great growth, and now women are expected to know and to show that they do know. ELMINA DRAKE SLENKER.

Snowville, Va.

Pertinent Questions.

Did you ever ask yourself, why should the thing called government do anything? And then if you are democratic, you may ask why should there be any state or ceremony, fuss and feathers, about government's doings? Individuals nowadays do some considerable actions quietly and with utmost simplicity. But everything done by government is accompanied with brass band, drum, and flag. Nay, the man who is supposed to do the business, be it never so simple, must hav a handle to his name. A good business man once said that all the necessary business of this government could be transacted by one skilful manager for $5,000,000 per year, and that he could save a splendid fortune out of it. He meant the *necessary* civil business. I believe he is right, because as late as A.D. 1842 it was done very extravagantly for $4,500,000, and it was not until after the war was over that the cost of our civil list exceeded $30,000,000, and soon thereafter the cost jumped up to over $70,000,000. I believe him, because John C. Calhoun declared, and all the great senators of his day acquiesced in it, that the cost of our civil list should not even double as our population doubles, because that would finally overthrow the government, and yet ours has increased to eighteen times more than it was in 1840–50. I believe it, because a certain sum appropriated for congressmen's incidental expenses was originally less than $150 per head, had risen to some $900 per head, which the men of 1840 thought was horribly extravagant, and yet to-day has grown to exceed $4,000 per head. See congressional speeches on appropriation bills 1842–5.

To return to the first question. Government performs certain duties because it is for the public good. War, peace, boundaries, are the first things to occupy governments. It will be noticed by the student that what we call bad governments hav delegated some of these duties to families. or neglected and allowed individuals to do them. Even war has been conducted by heads of great houses in the feudal ages, and religion has been monopolized by families or individuals. To this day there are families in Europe whose heads are hereditary lawmakers.

One of the plainest duties of governments to-day is road making and repairing. But in the earliest ages how people must hav laughed at the idea of a government concerning itself about roads; as well concern itself about the men's breeches, would hav been the first thought at hearing of such a thing. Why so then, and why such a different opinion now? Simply because, in progress of time, the crooked paths of tribes became roads over which traffic rolled. Good roads became public needs, and good governments would not permit a few persons to take advantage of the public necessity and compel all the people to pay tribute to them.

Very early money became a public necessity and was provided by the governments. In all times a few men hav tried to administer to this need, and owing to our ignorance of the fact that money is a representativ of public credit (*i. e.*, confidence), hav been very successful in monopolizing it.

Among the last of duties for government to perform is carrying the mail and distributing letters, papers, packages! Certainly it would hav made the gentlemen of feudal ages laugh uproariously if they had been told that one of their 4x6 states had undertaken the business of one of their hostlers. But see how the demand grew up. Bad roads called for better; better roads invited commerce; commerce demanded more ways of travel, and the very best ways; these introduced more travel and migration, and all these created demand for speedy communication. This insignificant thing of message-sending became a great public necessity. Postage, dear at first, so costly that it was prohibitory on the common people, was reduced to a mere nothing. And behind that ridiculous penny-post bill—immortal be his memory who originated and introduced it, Rowland Hill—behind that, as though imprisoned, fettered and waiting for the magic wand to release them, came bursting on the world cheap paper, daily newspapers, cheap publications, rapid transit, miraculous presses, inventions without number. Yes; to the world as it was then, dear postage was like ice—binding all motion and thought. The consequences of that cheap postage and some other things hav so changed the modes of doing that other public needs hav arisen. Chief above all, the railway service has come to abolish all other modes of carriage. Unfortunately, and especially so for a people scattered over a continent, this service is entirely administered by individuals, so that the most imperativ public necessity that has ever arisen is as much monopolized as though its owners had a patent on locomotion. Instead of developing, as did the mail, for the public good, the evolution has been for private greed. Unlike the street-car monopoly, which always has a competitor in the customers' legs, it has no competition. Its charges are prohibitory on the masses, four-fifths of whom are women and minors. Its net profits are gathered off the great producing districts and carried to distant points for distribution, leaving these districts to pine and wither under a system of absenteeism cruel as that of Irish landlords. When the change comes, as it must, when the people can journey at will, then shall be witnessed a revolution far more astounding than the consequences of penny postage. The people must be carried by the ton as freight regardless of distance. Where one million people now travel several trips per year, a hundred million souls will journey for pleasure who now never dream of it. Double tracks, a hundred cars to one now, millions traveling and receiving the education travel givs. This world was made, this government was created, especially for the masses. Why shall a few men hav the exclusiv right to coin into dollars for themselvs all the mighty value that naturally develops by the consuming and producing power of these millions?

MISSOURI.

The American Secular Union.

R. B. WESTBROOK, President,
1707 Oxford street, - - - - - - Philadelphia, Pa.
E. A. STEVENS, Secretary, - - - - Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., - - - - - - Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Ch. Fin. Com., 334 W. Madison st., Chicago.

Thirteenth Annual Congress of the American Secular Union.

OFFICIAL CALL.

The next Annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday, and Sunday, October 25, 26, and 27, 1889. It is deemed expedient to hold this meeting where our society was organized in 1876, and where the so-called "National Reform Association" has its headquarters and has recently held an important convention, and for many historic and other reasons.

The general object of our Association not being well understood, it is therefore often misrepresented. It is deemed proper to here make a brief statement of its leading principles. While our federal and state constitutions are formed on the assumption of the total separation of church and state, yet both the general and state governments maintain numerous *practical* connections of the state with the church. Moreover, a large, wealthy, and influential organization exists, having for its avowed object the amendment of our federal and state constitutions, so as to recognize and enforce by *law* certain forms of religious belief and observances, and certain acts of legislation hav actually been proposed and discussed in the United States Senate for virtually *establishing* a form of sectarian religion, especially in our public schools.

Against these innovations and perversions we are organized to protest, and to this end we advocate the equitable taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of the public funds for religious institutions; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely Secular government and the adequate guarantee of public order, prosperity, and righteousness; and whatever other measures or principles may be necessary to the total separation of church and state.

To this Congress we cordially invite all true patriots without regard to their individual religious belief or disbelief, who are willing to work for the maintenance of the *Secular* principle in our *civil* government, and to oppose the machinations of sacerdotalists, whether Catholic or Protestant, in their schemes to gain ecclesiastical supremacy, and destroy the mental and moral liberty of the free citizens of this most successful of all Secular civil governments in ancient or modern times.

All Charter and Life Members, all Vice-presidents, all Chairmen of State Executiv Committees, and all duly accredited delegates from Local Secular Societies are entitled to seats and votes in this Congress. Each Local Society is entitled to send its President, Secretary, and three other delegates. Annual Members by payment of one dollar are entitled to seats.

Particulars as to the place of meeting, speakers, and their subjects, etc., will be announced hereafter.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary.
E. B. FOOTE, JR., Ch. Ex. Com.
MATTIE A. FREEMAN, Ch. Fin. Com.
OTTO WETTSTEIN, Treasurer.

Important Notice.

Mr. E. A. Stevens having peremptorily resigned the office of secretary of the American Secular Union and retired from its service September 1st, it became necessary to transfer the office from Chicago to Philadelphia in order that the correspondence and business of the society might be, for the present, conducted by, or under the direction of, the chief executiv officer. All communications relating to the affairs of the Union should, until the meeting of the Congress, be addressed to the president, as indicated below, and all remittances of money should be made to Mr. Otto Wettstein, treasurer, at Rochelle, Ill., or to save time, directly to the president at Philadelphia. All persons who made pledges of money at the Pittsburgh congress, or since and elsewhere, which hav not been paid, are most urgently requested to remit the same at the earliest possible moment, and an earnest appeal for financial help, so much needed at this time, is hereby made to all the friends of our beloved Union. It is deemed proper to state that no differences hav arisen between the late laborious and efficient secretary and the other officers relating to the business of the Union, and that he carries with him the hearty good wishes of the entire board.

R. B. WESTBROOK, Pres. American Secular Union.
1707 *Oxford st., Philadelphia*, Sept. 7, 1889.

Proceedings of the Washington Constitutional Convention Regarding Church Taxation.

AUG. 7.—The clerk read section 4 as follows:

Sec. 4. The property of the United States, and of the state, counties, school districts, and other municipal corporations, shall be exempt from taxation; and such other property as may be used exclusivly for actual places of religious worship, places of burial not used or held for private or corporate profit, and institutions of purely public character, public libraries, and personal property to any amount not exceeding in value two hundred and fifty dollars to the head of each family, may be exempted from taxation by the legislature, but such exemption shall be only by general law.

Mr. Comegys offered a substitute differing from the original only in that it limited the exemption of church property to $1,000.

Mr. Gowey said the committee had thought that the place, and not a portion of its value, should be exempt from taxation.

Mr. Cosgrove said that the churches were an effectiv police force and should be exempted. He claimed that if the question were submitted to the people they would vote for exemption.

Mr. Crowley did not believe in exempting church property, though they do a great deal of good and very little harm. If churches are exempted, why not exempt Masonic and Odd Fellows' property? There are many churches that will become rich by increase of the value of their large holdings of realty, and there is no reason for exempting them for all time. He was willing to admit that churches were a great moral power in the state, but there was more reason to exempt the property of a head of a family or a widow or the poor generally. If the churches are exempted, then there are a thousand other organizations which should be extended the same benefit. He was willing to hav a limited exemption.

Mr. Godman opposed any exemption, because it was joining state and church, which was contrary to the principles of the government. Though not a member of any church, he helped to support the churches of his town, and would rather pay a portion of their taxes than hav them exempted. "It is dangerous to giv the churches any scope. They hav already begun to try to rule even those who do not believe as they do. They want to stop everything on Sunday, and are battering at the doors of legislation with that end in view. Giv them an inch and they will go a mile. The question has been submitted to the people, and they voted against it."

On motion of Mr. Dyer the committee arose at 12 o'clock, and took a recess until 2 o'clock on motion of Mr. Bowen.

On motion of Mr. Gowey the convention went into the committee of the whole for further consideration of the article on revenue and taxation.

The question before the committee was the substitute of Mr. Comegys that the limit of exemption of church property be fixed at $1,000.

Mr. Dyer warmly opposed the substitute, and Mr. Comegys defended it.

Mr. Hoyt offered an amendment to the substitute limiting the amount of exemption to $5,000.

Mr. Griffitts, though not a church-member, wanted the utmost liberality shown the churches. It would be bad policy to tax church property. It would be a taxation upon the generosity of the citizens.

Mr. Jones said he would support a separate article on the subject. He was willing to submit the question to the people, but he was not willing to vote for it himself.

Mr. Warner would be willing to vote for a $5,000 limit.

Mr. Cosgrove said the churches here were supported by missionary funds from the East. It is the poor who support churches. If the members knew anything about churches they would know this. He wanted hospitals and other associations of like character. He thought that efforts to fix a limit were directed at the Catholic church. "Or at least that statement has been made in print, and made by a man prominent in the movement, to limit exemption."

Judge Hoyt's amendment, fixing a limit at $5,000, was lost by a vote of 30 to 28.

Mr. Buchanan favored leaving the matter to the legislature.

Mr. Weir thought the statement that exemption of church property would be in effect uniting church and state was absurd.

T. M. Reed was against the taxation of church property, but thought the matter should be left to the legislature.

Mr. Stiles said that all property, private in its nature, should be taxed, and all public property should be exempt. He thought that public charities should by all means be exempt. He said no mention had been made by the committee as to exempting educational institutions. These are more entitled to exemption than churches. Both schools and private charities are an aid to the people. There are a hundred associations that do good, but nothing is said about exempting them. The church is not in any sense educational. It is for religious growth, and if it goes beyond it, it transcends the word of God. He did not believe the adherents of the church were demanding exemption for church property. He had a petition signed by one hundred and eighty-five taxpayers of Tacoma protesting against the exemption of church property. The name of Rev. W. E. Copeland headed the list.

Mr. Comegys said the nation was not Christian; we know nothing about churches. If I had time I could show that the specific statement is made in one of the treaties that we are not a Christian nation. His substitute, fixing the limit at $1,000, was then read and defeated.

Mr. Godman then moved that section 4 of the minority report be adopted as a substitute, as follows:

Sec. 4. Property of the United States and property of the state and counties, property of municipalities, public school property, cemeteries not owned or used for private or corporate profit, and public libraries shall be exempt from taxation. Growing crops and personal property to any amount not exceeding in value $250 to the head of each family may be exempted from taxation by the legislature. The legislature may provide for deduction of creditors.

On motion of Mr. Gowey, the last sentence was stricken out. The substitute was lost. Vote, 33 to 26.

Mr. Dickey moved to amend section 4 as reported by the majority, so as to exempt church property and not leave it to the legislature. Lost.

Amendment voted down.

On motion of Mr. Griffitts the section was amended to read as follows:

Sec. 4. The property of the United States and of state, counties, school districts, and other municipal corporations and such other property as the legislature may by general laws provide.

A vote was taken to Griffitts's amendment to section 4 and it was concurred in by the following vote:

Ayes: Blalock, Buchanan, Burk, Coey, Cosgrove, Dickey, Dunbar, Durie, Dyer, Eldridge, Fay, Glasscock, Griffitts, Henry, Jamison, Jones, Joy, Kellogg, Kinnear, Lillis, Landsley, McCroskey, McElroy, McReavy, Minor, Moore, J. Z. (Spokane), Morgan, Newton, Power, Prosser, Reed, T. M. (Thurston), Reed, J. M. (Whitman), Schooley, Shoudy, Sohns, Stiles, Tibbets, Weir, Weisenburger, West, Winsor. Ayes 42.

Noes: Berry, Bowen, Clothier, Comegys, Crowley, Godman, Gowey, Gray, Hicks, Morey, McDonald, More, R. S. (Pierce), Neace, Sharpstein, Stevenson, Sturdevant, Suksdorf, Sullivan, E. H. (Whitman), Turner, Van Name, Warner, Willison, Mr. President. Noes 23.

J. Z. Moore moved to amend section 4 so as to exempt only the property used exclusivly for charitable or religious purposes. Lost 37 to 109.

Mr. Comegys moved to amend section 4 by exempting church property to the value of $3,000 and household property not exceeding $500. Lost 45 to 18.

All amendments offered in the committee of the whole were repeated, but none carried.

The article was then read for a third time and finally adopted by a vote of 41 to 17.

Comments on the Washington Constitution.

W. S. Bush in Freethought.

The work of the constitutional convention is so far completed that the provisions of the constitution in regard to Secularism may be considered settled. They are:

1. A recognition of "the supreme ruler" of the universe. This is a bid for the church vote, on the part of Judge Turner and others.

2. That an oath or affirmation may be administered in the form most binding on the conscience of the witness. This is the statutory provision in force to-day.

3. Freedom of conscience.

4. "No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or the support of any religious establishment."

5. "No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness, or juror, in consequence of his opinion on matters of religion, nor be questioned in any court of justice touching his religious belief to affect the weight of his testimony."

The question of the taxation of church property was disposed of by an amendment which left the whole question of exemption with the legislature. Hence if a legislature favorable to the exemption of church property is elected, legislation of that kind can be enacted. Nor need the exemption stop at that point. All property owned by religious societies, and used for school and benevolent purposes, can be exempted. The plea is made that these organizations are devoted to charitable purposes, and thus save the public treasury. But it is equally true that they are under private ownership, subject to private management, and so long as the private individuals

who control them choose to limit their aid or charity to a part of the community, the state has no control. The fact is that every homestead which is exempted from sale on execution so far protects the family from being thrown upon the poor fund of the state. The extension of this principle of exemption from taxation to homesteads is demanded quite as much as church exemption. The capital invested in the home is dead capital. It is for the public good that families hav a roof-tree they can call their own, where they can feel secure, and from which they cannot be forced upon the street, either at the will of a creditor or of the collector of taxes.

The new constitution authorizes the legislature to exempt any property used for church or private benevolent purposes. On the other hand, it provides for only partial homestead exemption. The article on that point reads: "The legislature shall protect by law from forced sale a certain portion of the homestead and other property of all the heads of families."

This provision is only for the "heads of families"—a phrase which has been construed by our conservativ judges to apply only to married men. Only a "portion" is exempt. . . .

Another County Heard From.

From a Letter by Secretary Wylie of the National Reform Association.

The constitution of Washington is rather unique in its acknowledgment of God. It begins: "We, the people of the state of Washington, with profound reverence for the Supreme Ruler of the Universe," etc. In the estimation of some, this form is preferable to that employed in the North Dakota and Montana constitutions. The Supreme Ruler of the Universe is the Lord Jesus Christ. This is, therefore, an acknowledgment of Christ as King. But this was not in the mind of the convention. From personal interviews with members I am led to believe that it is very much like the inscription Paul once saw on an altar in Athens: "To the unknown God." The Washington convention did not know whether the Supreme Ruler is Force, Law, Baal, Allah, Almighty God, or Jesus Christ. I felt a burning desire to tell them as Paul told the Athenians, "Whom ye ignorantly worship, him declare I unto you." But it remains true that Jesus Christ is the Supreme Ruler of the Universe whether the Washington convention knows it or not. It is something to hav an acknowledgment of the Divine Ruler in such a form as in the minds of intelligent Christians refers to Christ. It is something to hav any acknowledgment of God at all. Such acknowledgments may be misinterpreted by some; they may not be allowed that fulness of meaning, by the masses, which they ought to possess. Yet they are a witness to the fact, not only that men believe in God, but also that this belief is the chief corner-stone of all human government. Mr. Comegys, of the Washington convention, declares himself to be an Agnostic. He opposes every recognition of God by civil government. When reminded that in many ways we do already acknowledge him, as for example by the inscription on our coins, "In God we trust," he replied that the coin itself is the God in whom we trust. He interprets the expression, "Supreme Ruler of the Universe," to mean "Force," or "Law," or "the Nature of things." Doubtless the expression, "Ruler of Nations," in his mind would mean the people composing the nations.—*Christian Statesman.*

Bruno.

To the Right Reverend Herbert, Bishop of Salford, of the Roman Catholic church: In a pastoral issued to the clergy, secular and regular, and to the faithful of your diocese, which pastoral has been read in the Lancashire Roman Catholic churches and was communicated by you to the press, it is declared that there are two great public objects which should move those whom you address to fervent prayer. The first of these objects, and it is with this alone I propose to deal in this letter, is "the Roman revolution." On this subject you say:

> There is the diabolical persecution carried on against the church in Rome by the Italian Freemasons and revolutionists. As on one occasion during the great French Revolution, of which the centenary is being celebrated to-day in Paris, God and religion were dishonored by placing a naked harlot amid flowers upon an altar in Notre Dame, there to receive the public homage of the multitude as the "goddess of reason," so in the holy city of Rome, in one of the principal squares, last Whit-Sunday was chosen for the perpetration of a deed of iniquity worthy only of the impure and Antichristian revolution and of the powers of hell.

Your reference to the Fete of Reason of 1793 is a fair specimen of your capacity for distorting the truth. Mlle. Maillard was not naked, and I am unaware that there is the smallest shadow of justification for the foul appellation you use. Lamartine in his "History of the Girondists" tells the story with no kind of favor to Chaumette and his friends. Louis Blanc, carefully verifying the facts, gives his view in the chapter "L'Hebertisme" in his "Historie de la Revolution." Thomas Carlyle is hostil enough in his "carmagnole complete." But none of these corroborate your "naked harlot." Nay, Alison himself, though sparing neither innuendo nor attack, writes of her as "a veiled female arrayed in blue drapery." You, a bishop of a great church, step out of your way to unnecessarily and most wantonly insult a dead woman.

It is unfortunate that the persistent and cruel excesses of your church against Freethinkers and heretics hav sometimes provoked reprisals which I should prefer had been avoided; it is, however, clear that to you reason could scarcely appeal, and that the spirit of fair play to your enemies is a quality conspicuously absent from your pastoral.

What is the "deed of iniquity" of which you complain? It is that in Rome, on June 9th, thousands of the Italian people assembled in orderly fashion within the very walls of the city to inaugurate a monument in the Campo dei Fiori to the memory of one of the many thousands done to death by your cruel, your merciless, church. On Feb. 17, 1600, almost three centuries ago, your holy Inquisition caused Giordano Bruno to be burnt to ashes in that very field of flowers.

Your pastoral goes on:

> The Italian revolution, in hatred of the pope and of religion, on the feast of Whit-Sunday publicly set up its idol in the Campo dei Fiori, and its orators proclaimed that it had been carefully selected as representativ of the ideal and aim of regenerated Italy. Giordano Bruno is that idol, an apostate monk of the sixteenth century. No matter if he wrote a system of philosophy so obscure, so irrational and stupid, that no one, even of his admirers, attempts to follow or defend it; no matter if he was condemned by all his contemporary Protestant reformers, whether in Switzerland or Germany, as well as by the Catholic church. He is the chosen idol and pattern of the Italian revolution, because, as they tell us, he declared war against all who would impose any restraint upon the mind or will of man. The mind and will of man, he proclaimed, were absolutely free; whosoever checks or controls them in their action, either by law or by force, is a tyrant and enemy to be destroyed. Holding this as a fundamental doctrin, he logically attacked religion, revelation, the vicar of Christ, and God himself. They all imposed restraint, they were all tyrants. His morals were on a par with his blasphemous Infidelity and Atheism. He wrote the most impure and obscene plays imaginable (which his followers are again putting on the Italian stage), openly proclaiming the nullity of marriage and the lawfulness of the most shocking excesses.

Your Inquisition made no charge against Giordano Bruno that he wrote "impure and obscene plays." Even if this charge had been true, burning alive is a heavy penalty. But the documents preserved show clearly enough that Giordano Bruno was arrested on the denunciation of Zuane Mocenigo, and accused of heresy, and of heresy alone. The record of his examination before the Inquisition at Venice shows that the books as to which he was interrogated were most certainly not "impure and obscene plays." Frith, in his life of "Giordano Bruno, the Nolan," gives the following extract:

> Being asked on the 2d of June, in presence of D. Sebastian Bardico, if he had a memorandum of all the books which he had printed, and if he remembered their subjects and doctrin, Bruno responded: "I hav made a list of all those books which I hav given to be printed, and also of those which I hav composed and which are not yet printed, and which I was revising to giv them to the press as soon as I should hav opportunity, either at Frankfort or elsewhere, the which note and list is this. . . . The subject of all these books, speaking generally, is philosophical matter, differing according to the titles of said books; as may be seen in them all, I hav always defined things philosophically, and according to natural principles and the light of nature, not having regard chiefly to that which ought to be held according to the faith; and I believe that nothing can be found in them by which I can be condemned for professing rather to desire to attack religion than to exalt philosophy, although I may hav uttered many impious things founded on my natural light."

The *Standard* newspaper, commenting on the papal allocution, states the case accurately, clearly, and distinctly, in its leading article of July 14th:

> What is the occasion of this new ebullition of papal wrath, which seems to recall the worst exploits of Pius IX.? The reason openly alleged by Leo XIII. for declaring that the papacy has been outraged by the Italian government is the erection of a statue to Giordano Bruno in the Campo dei Fiori, in the Eternal City, on the spot on which, in the year 1600, he was burnt as a heretic. One would hav thought that even the ultramontane world would not hav been anxious to assume inherited responsibility for that atrocious and revolting crime, but would hav had the good sense to keep its peace while the friends of liberty of thought were commemorating an event which is one of the darkest blots on the reputation of the Roman church. But, with a candor that is astounding, the pope retrospectivly justifies the barbarous burning of a great thinker for his opinions because they were not the opinions of the papacy; and a considerable portion of the Roman Catholic world follows in the footsteps of the pontiff, and protests that Rome is desecrated by the erection of a monument to the last victim of religious bigotry. Even the Roman Catholic Union of Great Britain, with the duke of Norfolk at its head, deems it its duty to clamor against what the rest of mankind regards as a tardy and imperfect act of reparation. The case is a crucial one. Giordano Bruno was burnt, and burnt by the head of the Roman Catholic church, for heretical opinions, and for heretical opinions alone. It is true he had written of the papacy, as he had written of many other things and people, in violent and contemptuous language. But even the sacred college would scarcely hav the courage to say that Bruno was done to death for disrespectful phrases. This, then, is the issue. He was burnt for heretical opinions; and the world is divided into those who regret and execrate the deed, and those who approve and exult in it. It may be as astonishing as it is disappointing; but there is no shirking the obvious conclusion. The pope and those who agree with him consider Giordano Bruno had his deserts. It is hardly an exaggeration to say, that the legitimate inference is that if they had the power, they would again pile up the fagots and thrust in the torch, as a punishment for holding opinions on certain abstruse points in which they themselvs do not happen to participate.

You write:

> It is said (though no judicial proof of the fact has been brought forward) that he received his deserts by having been publicly burnt for his crimes in Rome in the year 1600.

Do you intend by this to deny that there is judicial proof that Bruno was under arrest at Venice, and that on Sept. 17, 1592, Cardinal de San Severina applied formally for the delivery of the body of Giordano Bruno to the holy office at Rome? Do you deny that on Jan. 7, 1593, there is a decree signed by Pasquale Cicogna, doge of Venice, handing over Bruno to the tribunal of the holy Inquisition? It is true that from 1593 until 1599 there is a blank, and we can only guess how your church treated Bruno, its prisoner; but do you deny that on Jan. 14, 1599, there is judicial proof that the charges of heresy against Giordano Bruno were formally before the congregation of the Inquisition? Do you deny that there is judicial proof that on Feb. 8, 1590, Bruno was led from the prison in Santa Maria della Minerva to hear the reading of the sentence against him?

Your pastoral is worthy your church in its darkest ages. You shamelessly boast to-day that Bruno "received his deserts" when he suffered his martyrdom at the stake. Public opinion renders it impossible for you any longer to burn the living, but your bigotry survives to employ calumny and slander against the dead in lieu of the rack and fagot, which were your loving arguments three hundred years ago.

It is true that I hav but little claim to plead for Bruno. He was religious; I am not. Your church burnt him for heresy, and I am heretic. Your church and you denounce him as Atheist, and this am I. Two hundred and eighty-nine years ago he was sentenced by your Cardinal Santorio, San Severina, the same who described the bloody St. Bartholomew as "the celebrated day of St. Bartholomew, most joyful to Catholics." At the end of the nineteenth century, I, honored by the bitter personal antagonism of the head of your church in England, am thus made worthy at least to smite your slanderous lips when they impeach the memory and libel the life of the Freethought martyr, Giordano Bruno.—*Charles Bradlaugh.*

Lectures and Meetings.

CHARLES WATTS will lecture in Wisconsin and Iowa during October, and parties in those states wishing to hear him may obtain his services by addressing him.

W. F. JAMIESON is lecturing in Nebraska, and expects to visit Kansas; will giv a couple of lectures in Wamego, and perhaps in Valley Falls. His address is Hay Springs, Neb.

WE solicit all of our readers in the Northwest who can attend the convention of the Oregon state Secular Union to do so. It will be held at Portland, Ore., at Masonic Hall, on Saturday, Sunday, and Monday, October 12th, 13th, and 14th. It is aimed to hav the convention participated in not by Oregon Freethinkers alone, but by those of Washington also, and even, if possible, by those of all the new states. The object is to secure the total separation of church and state. Liberal orators and workers of every kind will be there. Surely the noble efforts just put forth by many Freethought veterans in the new states will induce in all a desire to meet and see those workers for us, and grasp their hands. Contributions, and communications of all kinds, will be received by the board of directors, C. Beal, A. F. Neunert, J. K. Sears, Lee Laughlin, L. Ames.

Pretty Fancies.

From the New York Herald.

Mr. Robert G. Ingersoll, who has visited Palmer's Theater more than once to see "Clover," yesterday sent Manager Ben Stevens, of the company, a note, in which the following among other things were penned: "A wonderful word is 'clover.' Drop the *c* and you hav the happiest of mankind. Take away the *c* and *r* and you hav the only thing that makes a heaven of this dull, barren earth. Cut off the *r* alone and there remains a warm, deceitful bud that sweetens breath and keeps peace in countless homes, whose masters frequent clubs. After all Bottom was right: 'Good hay, sweet hay, hath no fellow.'"

A Bruno Book.

Mr. H. L. Green has just published a beautifully printed and bound Bruno pamphlet that contains likenesses of Giordano Bruno and the Bruno monument; an original article on Bruno, by George Jacob Holyoake, entitled, "The Murder of a Philosopher;" also one by T. B. Wakeman, entitled, "Giordano Bruno, in the Past, Present, and Future;" a sketch of Bruno's life, by Prof. Thomas Davidson; a poem on Bruno, by Lydia R. Chase; Karl Blind on Bruno, from the *Nineteenth Century*, besides "An Account of the New Era of Science and Man, 289;" also the "Nine Demands of Liberalism." This pamphlet also contains the names and post-office address of all the American contributors to the monument fund. The price is fifteen cents for a single number; $1 for ten numbers. For sale by the Truth Seeker Company.

Selected.

Heathen Morality and Bible Morality.

From the Australian Radical.

In accordance with my promis to Robert P. Simpson, and your readers, I produce some of the moral maxims of ancient sages who lived hundreds of years before the Bible of Christianity was heard of.

R. P. S. says in the *Newcastle Herald:* "I challenge L. T. or any other person to send to my private sanctum a heathen production with such ordinances and moral precepts as are to be found in the Bible." He appears to think there are no moral precepts except what may be found in the Bible, but so far is this from being correct, that it may be safely said that there is not one moral precept in the whole Bible but which may be found in books written ages before the Bible saw the light. In proof of this I giv the following from a work published by J. Watson, Queenshead Passage, London (by B. F. Powell), entitled "Bible of Reason; or, Scriptures of Ancient Moralists." I begin with Aristotle, who was one of the greatest philosophers in ancient times. He was born three hundred and eighty-four years before Christ, was versed in every science then known, and illustrated them in his writings and teachings. He says:

A virtuous life is in itself a source of delight.

Disgraceful indulgences are unworthy of being named pleasures.

The noblest employment of the mind is in the study of nature and truth.

True happiness consists in the most disinterested and impartial action of the miud and in the practice of all the social duties.

Vice is sufficient of itself to make a man thoroughly unhappy.

Where in the Bible is there a more correct maxim than this:

Justice is the virtue of rendering every man his due.

The following is the Golden Rule, so called because it is considered the best in the New Testament:

We should conduct ourselvs toward others as we would expect them to act toward ourselvs.

These are only a very few of the teachings of Aristotle, but they are not surpassed by anything found in the Bible.

Cicero, born one hundred and five years before Christ, has one hundred and eighty-one maxims and aphorisms. I giv a few of the gems found in his works.

The knowledge of the truth is a man's highest attainment.

Reason and truth should be more regarded by us than vulgar opinion.

Of all villainy none is more capital than that of those who, when they deceive, do it under the cloak of intended truth and righteousness.

Virtue requires no other recompense than the tribute of self-approbation and respect . . . our own conscience is the proper sphere of satisfaction.

We should always act in a way so as to be able to render satisfactory reasons for our conduct. This rule defines almost the extent of our duties.

Justice consists in doing no injury to men: civility in giving them no offense. We should be as careful of our words as our actions: as far from speaking as acting ill.

It is the conscience that takes vengeance of the wicked.

No man ought to take advantage of another's simplicity to gain aught for himself.

Our whole conduct should be regulated according to a sense of propriety . . . our deportment should be free from rudeness and vulgarity.

We should liv with our fellow-citizens as with equals, without obsequiousness or meanness.

We should desire nothing but what is right, and contribute by our example to the maintenance of good order in society, and everyone should conform to this good order.

Of two evils we should not only choose the least, but endeavor still to derive some advantage even out of that.

To err is human, but a fool will only persist in error.

Without order, a family, a city, a nation, mankind, nature, the infinit world, could not exist.

It is the part of a firm and virtuous man not to repent having done his duty, even though he should see as a reward preparations in train to make him suffer for it.

Such were some of the noble maxims of Cicero, who was beheaded forty-three years before the Christian era.

Chinese philosophers hav never been under the influence of or dominated by the Bible and Christianity, but the moral maxims of Chinese authors who knew nothing of the Bible or its contents are equal to any found in any other part of the world, as witness the following:

To succor the needy, to protect innocence, to instruct and guide erring humanity: such are the virtues that yield a man satisfaction, and render him useful to his fellow-beings.

The man who wishes perfectly to fulfil his duties, should study the precepts and imitate the example of the good.

How truly noble is he whom neither honors nor disgrace can cause to deviate for an instant from a perfect and proper course.

To conquer ourselvs is the means for us not to be overcome by others, to be masters of ourselvs is the way not to hav other masters.

A small relief given opportunely and in extreme need, does more good than a hundred ill-bestowed gratuities.

He is truly rich who knows how to make his expenses conform to his income.

Feel neither aversion nor disdain toward those whose minds are deficient; expect not men to be perfect in all respects. To conceal the faults of others, and publish their virtues . . . this is the way to make ourselvs beloved.

We should never believe evil of anyone without positiv proof.

If we doubt the justice of an action, we ought to abstain from doing it.

Never confide in him who says "Yes" and "No" in the one breath.

The way to enjoy domestic comfort is to correct what is wrong in one's family with a mild firmness, and by overlooking what is offensiv in our neighbors, we shall be able to liv on a friendly footing with them.

The duty of a father is to correct the faults of his children, the mother should feel for their weakness without too much connivance.

The burdens of life are borne more easily when we mutually assist each other.

The above maxims from Chinese authors display a deep knowledge of human nature, and experience confirms their correctness. We will add a few from Confucius, the great philosopher of China, who was born 554 B.C. His influence in China is supreme, and his practical maxims of life hav never been surpassed. He says:

We should let our reason and not our passions be the rule of our conduct, for reason will lead us to think correctly, to speak sensibly, and to act justly.

No man can possess knowledge of every kind, but everyone ought to learn what pertains to his duty.

Whatever is both honest and advantageous is proper and becoming, and we are attached to virtue because it includes both these qualities. Virtue is an ornament that sets off the whole person of him who possesses it—his exterior and his interior—to the mind it communicates inexpressible beauties and perfections. To the body it produces delightful sensations . . . it is the property of virtue to calm the heart and preserve peace there, so this inward tranquillity and secret joy produce a certain serenity in the countenance, an air of goodness, kindness, and considerateness which attracts everyone's esteem.

Let us be unremitting in our endeavor to acquire new virtues, and never be satisfied merely with those we hav already attained.

The wise man seeks for the cause of his errors in himself; the fool, excusing himself, seeks for it in others.

Sincerity of heart is the first of virtues; nothing is so indispensable in the commerce of society as sincerity.

In our opportunities for enriching ourselvs we should never lose sight of honesty.

The Bible tells us the sins of the father shall be visted upon the children unto the third and fourth generation. This doctrin that the children shall suffer for sins they never committed—in other words, the innocent shall suffer for the guilty, is one of the most atrocious doctrins ever invented, and is condemned by the whole civilized world; and Confucius, who is denounced as a pagan and a heathen, taught a doctrin far superior to this. He says:

The defects of parents ought never to be visited on their children. If a father by his faults renders himself unworthy of respect the son ought not to be despised if he do not render himself personally odious. The father's folly and misconduct cannot justly affect the merits of his son nor deprive him of respect.

A child is in duty bound to love and obey his parents.

An amiable woman is a source of satisfaction and happiness to her family.

An honest heart makes an open countenance.

The number of excellent precepts (122) offer a tempting field for further quotations from Confucius, but I close with the following, which I invite Mr. Simpson to surpass from any portion of the scriptures:

Strive to be pure in thought. If our mind is free from evil our actions will be also; let us never intend, much less commit, a wrong act.

Return a good deed by the like, but *never revenge an injury.*

To return good for evil, and not to resent injuries, can only be the act of a great mind.

And the following is the Golden Rule, so much vaunted because it is found in the New Testament:

Maxim 52. Is there any one maxim by which a man may regulate his whole life? It is simply to act toward others as we would desire they should act toward us. We need but this rule alone; it is the foundation and the principle of all our duties.

One more:

We should be careful in our own dwellings and should do nothing at home for which we might blush were it known abroad.

Confucius died 478 B.C. Without affirming that Confucius was perfect in all he did and said, yet considering the age in which he lived his moral teachings were of so pure and elevating a character that it need excite no wonder to find that he is held in the highest esteem among the hundreds of millions of his countrymen and others for his pure and lofty morality.

In addition to Aristotle, Cicero, and Confucius, who all taught doctrins and moral precepts which hav never been surpassed, we find other ancient sages giving expression to equally lofty sentiments who never either heard or dreamed of the Bible or Christianity. We giv a few gems from Democritus, a celebrated philosopher who was born 460 B.C.:

The end of all our moral attainments is tranquillity of mind.

Tranquillity or peace of mind, which is also called wisdom, is a thing so desirable that its value is beyond all estimate. Possessing it we wonder at nothing, we fear nothing, and we enjoy everything, for when we know how properly to frame our manners, order our actions, and moderate our desires, we are continually happy.

Profligacy, or vicious indulgence in sensuality, depraves the very talents which nature has not denied us.

He who enjoys what he has without regretting the want of what he has not, is a happy man.

It is the office of prudence to avoid being injured if possible, but after an injury has been received a regard for our own tranquillity will preserve us from a desire for revenge.

Temperance augments enjoyment; the worst disease of the mind is insatiable avarice.

A good man cares not for the abuse of bad men.

We had better blame our own faults than those of others.

Diogenes, who was born 413 B.C., was a Greek philosopher, and though his writings hav not been preserved he left a few excellent moral maxims:

The end of philosophy is to subdue the passions, and to qualify us for every condition in life. No event can happen for which the philosopher is not prepared.

Liberty is the greatest good and the foundation of all the rest.

Covetousness is the metropolis of all the vices.

When we stretch forth our hand to a friend we should never clutch our fist.

Against passion we must oppose reason.

How can death be an evil, as it is never felt when it is death?

Would you be avenged of an enemy—be virtuous, that he may hav nothing to say against you.

Epicurus, another Greek philosopher, was born 342 B.C. He was the founder of the Epicurean sect, and whatever might be said of his philosophy, "it is a gross mistake," says R. S. Davenport in his Biographical Dictionary, "to suppose that Epicurus was a vicious man, and that he recommended vicious practices. On the contrary, his conduct was virtuous, and the pleasure which he taught his pupils to pursue was that pleasure which was attained by virtue alone." From his two hundred and thirty-two moral maxims we select a few only.

Morals comprise the whole range of human conduct; the practice of justice forms the most weighty obligation of man toward man, and justice consists in committing no injury against the person, property, or character of another, nor offending against another's sensibility or comfort.

The object of life by the tacit consent of all men is felicity, and since almost all men miss that end, must it not be the fact that they use not the right means to attain it?

The most philosophical desire is, that life should consist in a succession of pleasing emotions, and death be considered an event neither to be coveted nor feared.

When we say that pleasure is the sovereign good, enjoyment the chief end of life, we are far from meaning the pleasure, or rather indulgences, of voluptuousness, or those which consist in gross, excessiv, and pernicious gratifications, as some hav maliciously represented, for it is not riot and dissipation, nor the other consuming excitements of the senses, which render life really pleasant, but it is the sober exercise of reason.

What we hav affirmed is, that the way to a happy life is to enjoy as much of the good and suffer as little of the evil incident to human nature as possible.

Supreme enjoyment exists in morals, and in freedom of life, when it is consistent with the dictates of reason.

Temperance, or the regulation of our desires and passions, enables us to enjoy pleasure without suffering and consequent inconvenience.

All excess is incompatible with health and with happiness.

A happy life consists not so much iu pampering the appetites as in the exercise of reason with sobriety and a sound mind.

We cannot be happy without being prudent, or worthy without being just, and to be prudent, benevolent, and just is to be happy. This must be the chief quality of our character.

Death, that word which makes the vulgar shrink, does not harm us, for as long as we are alive it is not death, and when it is death we are no longer alive.

A man who is perpetually conversant with the blessings which reason can bestow, seems to be superior to the rest of mankind.

Our time should be made useful, instead of spending it in melancholy reflections on our mortality.

A sober or well-ordered reason procures a pleasant and happy life, by means of the virtues practiced.

We cannot liv pleasantly, unless we liv prudently, honestly, and justly; nor can we liv prudently, honestly, and justly without living pleasantly. The virtues are conatural with a happy life, and it is impossible to separate a happy life from them.

The just liv most free from trouble and disorder, the unjust on the contrary are always disturbed and uneasy.

Of all men he that is the most just enjoys the greatest tranquillity, and he that is the most unjust the least.

The most useful conviction that can be imprinted on the mind of rational beings is that every crime is a certain cause of suffering to him who commits it.

The harm of pleasure is not felt in its enjoyment, but vice is detestable for its evil consequences, virtue is appreciated for the pleasure it produces.

If we liv according to nature we can never be poor, if according to opinion we can never be rich.

We must not only bear with injuries, nor only pardon them mildly, but we should encourage and congratulate him who betakes himself to an improved course of life. We should rejoice with him who having gone astray shall hav returned into the path of virtue.

Those who practice beneficence procure goodwill to themselvs and the tender estimation of others, so we are interested for our own sakes in doing good to others.

The man who is really wise and good will never be otherwise.

Those who make reason and virtue the objects of their choice may truly be congratulated.

Virtue and felicity are sisters never to be found apart.

We shall seek in the Bible in vain for moral maxims superior to the above from Epicurus, who died two hundred and seventy-one years before the alleged birth of Christ.

Socrates, one of the ten Attic orators, was born in Athens 436 B.C. He opened a School of Oratory in which he taught and formed many illustrious speakers and statesmen. Twenty-one of his harangs are preserved which are permeated with wisdom and the highest morality.

Without pretending to giv any maxims which had never before been known or discovered, Socrates said:

The merit of a moral treatis consists in collecting as extensivly as possible the maxims scattered among all nations and placing them in an interesting point of view.

He continues:

We should not be satisfied with merely approving those who do well, but we should emulate their good deeds.

Virtue is profitable for all things, infinitly preferable to riches or birth.

Modesty, diffidence, habits of temperance, and love of justice—these are the virtues that should form the character of young men.

Past experience is the only means by the aid of which opinions may be formed of what shall happen on succeeding occasions.

The power of a tyrant is as heavy a burden on himself as on those he oppresses.

He who holds office should be careful not to employ vicious subordinates, as it is very certain that their bad conduct will be imputed to him.

We should not fancy that vice would answer our purpose better than virtue.

And here again we meet with the Golden Rule between 400 B.C. and 500 B.C., taught by a so-called heathen philosopher:

Do not unto others that which you would not they should do unto you; you will conquer anger if you behave yourself toward offenders as you would hav others behave themselvs toward you when you transgress.

He who would value himself or his honor should be punctual in all his engagements—that more reliance may be placed on his word than the oath of another.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.

It is never becoming to say what it would be shameful to do.

We should be content with our actual condition, without, however, neglecting to improve it if in our power.

Kindnesses shown to us in real distress are remembered the longer.

We should speak only on those occasions when we are well acquainted with our subject, or when silence would be improper. Our affections should be shown by our deeds, rather than by words.

We might fill columns with elegant and moral extracts from Lucretius, Phocylides, Plato, Plutarch, Pythagoras, Seneca, Socrates, Theophrastus, and hosts of others, including Buddha and Brahma, all of whom lived centuries before Christ, and all of whom taught maxims of morality from which the best morality in the Bible has been derived or borrowed. In short, there is not an original moral maxim in the whole of the Christian scriptures—they hav all been appropriated from other sources. And to hear Mr. Simpson, of Wallsend, or any other man say that the morality taught in the Bible is superior to the morality taught at any time and anywhere else simply excites a smile of pity at the condition of ignorance in which such men exist, and the excuse for them is that they unfortunately know no better.

LIBERAL THINKER.

Leo XIII. and Bruno.

From the National Reformer.

I hav only just seen the full text of the allocution of Pope Leo XIII. as delivered at the extraordinary consistory held, at the pope's command, at Rome on June 30th. Some of the papal language is so very extraordinary that it is difficult to pass it by without notice. The consistory was held at the Vatican, exactly three weeks after the inauguration of the monument to Giordano Bruno, and this is how the pope speaks to his cardinals, and to the whole world, of those taking part in the ceremony:

They load with honors a man doubly a fugitiv, a heretic judically condemned, whose boldness attacked the church in his last breath.

At least these words of the supreme head of the Roman Catholic church may be contrasted with the audacious denial by the bishop of Salford, to which I replied in the *National Reformer* of July 21st, *i. e.*, that "no judicial proof of the fact" was known. The allocution goes on:

Nay, for these very reasons they deemed him worthy of honor; for it is not by any means true that there was in his character any reason for it. He had no special knowledge of science; his writings convict him of Pantheism, proclaimed him a follower of a disgraceful Materialism, and a victim to numberless errors; he is often self-contradictory.

No reason in the character of Bruno for honor? Is there no reason for this honor to be found in Bruno's loyalty to what he believed to be the truth, despite years of hardship and wandering? despite years of prison and torture? despite the fagot itself? Does not his very martyrdom afford all-sufficient reason for the honor done by Freethinkers to his memory? "No special knowledge of science," and yet, to quote the article by C. E. Plumptre, in the *Westminster Review*, John Kepler "confessed his indebtedness to Bruno," and after pointing to his work, "De l'infinito Universo e Mondi," as the guide to "Bruno's exact place in modern science and philosophy," Mr. Plumptre adds:

If the modern conception of the solar system rightly bears the name of "Copernican," no less rightly, it seems to us, should the modern conception of the sidereal system bear the name of "Brunœan."

And he affirms that,

As much greater as is the discovery of the sidereal system than that of the solar system, so much greater, it seems to us, should Bruno be considered than Copernicus.

Again I let the papal allocution speak:

His virtues were not conspicuous, since in his morality his wickednesses and evil deeds are an everlasting lesson, teaching whither unbridled lusts will lead a man. His deeds were ignoble; he deserved but poorly of the state; his wonted arts were dissimulation, lying, complete selfishness, intolerance of another's opinions, a depraved intellect, and a vulgar spirit.

This reckless imputation of unspecified "evil deeds," "ignoble" deeds, and "unbridled lusts," three centuries after the murder of the bold heretic who attacked the Roman church with his dying breath, should revolt decently minded men. Had Bruno been a man of unbridled lust he might hav well sat on the throne of the Borgia. Had he been the lying dissimulator suggested, he might well hav been bishop of Salford, cardinal of the holy church, or even pope of Rome. "Selfish," this man who voluntarily faced poverty, prison, and death! "A depraved intellect and vulgar spirit," this Bruno who, with the fiery death menacing him, said to the cardinals of the holy office when they sentenced him, "It may be you fear more to deliver judgment upon me than I fear judgment!" CHARLES BRADLAUGH.

The Archbishop's Pastoral.

In all the Catholic churches of the archdiocese of New York, on last Sunday morning, there were read a pastoral letter from Archbishop Corrigan, and the papal allocution of June 30th. The letter reinforces the admonitions of the allocution, which was based on the erection of the statue of Giordano Bruno. The letter reads:

MICHAEL AUGUSTINE

By the grace of God and favor of the Apostolic See, Archbishop of New York, to the clergy of the diocese and the faithful of his charge, health and benediction in the Lord:

DEARLY BELOVED BRETHREN: Nineteen years ago Victor Emmanuel, "the gentleman king," sent an agent to Pope Pius IX. to invite him to surrender the patrimony of St. Peter and the temporal power which secured his independence as the head of the universal church. Without waiting for the letter of the sovereign pontiff in reply to this insolent request to reach him, Victor Emmanuel invaded the papal territory and took forcible possession of Rome. To preserve a show of decency, and to quiet in some measure the outraged feelings of Catholics throughout the world, a royal decree was issued declaring that "the sovereign pontiff preserves his dignity, inviolability, and all the prerogativs of a sovereign." . . .

Judged in the light of subsequent events, these promises of the king and his parliament (paltry as they were, compared with the high handed injustice already committed) were made to be broken. In fact, ever since the occupation of Rome, slowly and stealthily, but yet surely and steadily, the chains hav been wound closer and closer around the successor of St. Peter. The semblance of sovereignty enjoyed by the august prisoner of the Vatican has been encroached upon time and again in various ways, until at length the actual government would openly affirm, if it dared, that the holy father is simply a subject of the king of Italy. More than this, the avowal is now made, and apparently with high official sanction, that not only the temporal, but also the spiritual power of the pontiff must cease to exist. The holy father has more than once called attention to these machinations of his enemies, and most pointedly in an allocution pronounced in a special consistory, held on the 30th of June, a copy of which is herewith appended.

But besides these grave and authoritativ declarations, we hav the confession of the conspirators themselvs. On occasion of the unveiling of the statue of Giordano Bruno, on Pentecost Sunday, Signor Bovio, a deputy to parliament, and the orator of the day, affirmed: "To-day Rome inaugurates the religion of thought, the beginning of another era." The press of Rome is even more outspoken. "On Sept. 20, 1870, the temporal dominion was overthrown; but to-day it is the spiritual dominion itself whose obsequies are celebrated. It is the very soul of the church at whose death we are assisting." In the same sense the latest apologist of Giordano Bruno, in a pamphlet published in Rome July 8th, in reply to the aforesaid allocution of the holy father, adds: "During the Middle Ages, the papacy, even in a political sense, was conceivable. Now that the state is a union of free citizens—of freemen who govern and are governed—the supremacy of the pontiff is impossible, under every respect."

On account, then, of the aim of the revolution to antagonize the Christian religion by attacking, and, if possible, destroying its chief stronghold, the see of Peter, it will be useful to notice the honors lavished on the spirit of rebellion, in the person of Giordano Bruno, and to examin the principle on which his admirers base his claims to distinction.

The project of erecting a statue in Rome to the memory of Bruno, and on the very place of his execution, originated in Turin, shortly after the breach of Porta Pia in 1870. The idea was taken up by the hotheaded youth attending various universities noted as seats of Liberalism. In 1876, under the inspiration of Signor Bovio, whose name has been already mentioned, the "university committee" was formed to carry on the work, which has now culminated in the unveiling of the statue. To make the opposition to Christianity more pronounced, the most noted Atheists and Freethinkers of the world were named members of an honorary international committee. Among the representativs so chosen was Victor Hugo, who says: "Giordano Bruno is a noble victim of thought; I salute his memory with emotion." And Ernest Renan writes: "The thought of erecting an expiatory monument to Giordano Bruno on the very spot of his execution seems to me the personification of justice. We owe a double homage to these heroes of truth, who, at the price of their lives, hav won the liberties we now enjoy. The first duty is to honor their memory; the second, to pursue with redoubled ardor those scientific researches to which we can now devote ourselvs in peace, thanks to their tears, thanks to their blood." The sophisms of these eulogies are apparent.

It is needless to relate the life of Bruno. As the holy father says, there was nothing in it worthy of the honor recently bestowed on his memory. His most ardent admirers hav never claimed that he was a patriot. His teachings, even according to his warmest apologists, were merely a blending of Materialism and Pantheism. His life was most immoral. His one claim to distinction was hatred of Christ our Lord, hatred of the religion which he founded, and of his representativs on earth. In the deliberate attempt to cast a slur on Christianity, and on its chief exponent, the monument to Bruno was thought of, to be erected as a threat at once and a trophy, in the very center and heart of Catholicity. Hence in like manner the selection of the day, of all the days in the year for the unveiling of the statue—the Feast of Pentecost, on which the Christian world commemorates the outpouring of the holy spirit upon the apostles, and the beginning of their glorious mission. Bruno's monument is thus the deification of unbelief. . . .

The church maintains that as truth can never contradict truth, true scientific research can never conflict with divine revelation. But Freethought as advocated by the admirers of Bruno denies the right of a higher and divine authority to command the mind's assent and control its speculations, and constitutes human nature the sole supreme judge of all truth, human and divine. It asserts the absolute independence of the mind of man from all responsibility even to the supreme lord and master of all, discards his revealed word and rejects his authority—in a word, it is the deification of human reason. This doctrin is false in philosophy, false in theology, false in ethics.

First, it is philosophically unsound, because truth sometimes so presents itself to the mind as to claim necessary assent, leaving no room for doubt or rejection. Take certain axioms in mathematics, as, for instance, that a straight line is the shortest distance between two points. In this and similar statements, not only in science but in every department of knowledge, the intellect has no freedom of choice. It assents at once, and, from its very nature, cannot do otherwise. It is not free to dissent. Indeed, properly speaking, freedom does not belong to the mental faculty. In this respect it is important to bear in mind the difference between the intellect and the will. In this life the will cannot be necessitated by any individual good or advantage, however great, because no created good can fully satisfy the capacity of our nature. With the mind, on the contrary, truth, whenever clearly perceived, is irresistible. The acts of our mind follow of necessity; just as, on the other hand, those same acts of the mind are necessarily withheld whenever intrinsic or extrinsic evidence does not place truth within the horizon of our mental vision. If, in the latter case, judgment is pronounced, it is because the will acts upon the mind, and makes it adhere, with more or less foundation, to one statement rather than to another. By analogy, we are in the habit of calling this process of our minds liberty, by a certain derivation from the liberty of the will. Now, if we admit this liberty with regard to everything, as the system under consideration requires, we must admit likewise that the mind never simply perceives truth; or that truth is never so perceived as necessarily to claim intellectual assent. This once admitted, the foundation of all kind of knowledge is undermined, and not only religion, but science itself, falls to the ground. Freethought, therefore, cannot stand the test of philosophical scrutiny.

Second, as a system it rests on untenable suppositions. The moment we raise the banner of Freethought we must hold by the very fact that the Christian creed rests on no solid foundation; that all the reasons which affirm it are at least doubtful; that all the miracles by which it was promulgated were the work of fraud and imposture.

If Freethought be accepted, either the Christian religion contains no truth revealed by God, or these truths, thus revealed, cannot claim the assent of our intellect. In other words, a reasonable being must either examin the credentials of Christianity, and refute them, or, admitting that it is a divine religion, still refuse to adopt it. Neither conclusion is tenable; the first, as involving a difficulty even more inexplicable than the one it repudiates; the second, as inconsistent with right reason.

Third, finally, liberty of thought implies liberty of action, so that moral and physical liberty become distinct only in name. Man, therefore, may deem morally right whatever he can physically perform. It is needless to say how pernicious in its consequences would be the practical application of such doctrin. Now, if it be lawful to think as we please, why cannot we think that virtue and vice are mere names? That property is robbery? That modesty and decorum are but prejudices of education? That treason, self-indulgence, injustice, are to be placed on the same level with patriotism, temperance, and righteousness? Since, therefore, our exterior actions are prompted and guided by our inward thoughts, with principles like those suggested by Freethought, what will human life be in this world? What will become of the family? What of civil society itself? Mere material force, illogically used in similar contingencies, will not suffice to avert threatened evils, or check their baleful progress. Freedom of thought is therefore a fountain of woe in its practical application and its logical results.

And now, dear brethren, the grosser the insults offered to our blessed Lord, the more fervent and devoted in proportion ought to be our love for him, and our care not to offend him ourselvs. In our day and generation one of the most fatal snares laid for the faithful is affiliation with secret societies, that are based on mere naturalism, in exclusion of, and, by inference at least, in opposition to, our divine redeemer. The harm that has come to religion in the Eternal City during the past twenty years is attributed mainly to the workings of secret societies. In our land of freedom there is no need of burrowing in the dark. Much less ought Catholics patronize associations in which the Christian faith and the divinity of Christ our savior are ignored.

Our sympathy also goes out to the vicar of our Lord on earth. We grieve with him for the outrages inflicted on religion. We grieve that Rome, sanctified by the blood of myriad martyrs, has seen the standard of the evil one flaunted through her streets in memory of an apostate whose sole merit was to repeat with Lucifer of old, "I will not serve." In the pain and insult offered to the head all the members necessarily share. In the wrongs done to the sovereign pontiff the faithful of the whole world are assailed; and against such indignities, continued now for nineteen years, all of us, as Catholics, utter our indignant protest.

Finally, let us redouble our supplications to the most high, that he may make the light of his countenance to shine upon us, and hav mercy on us; that he may pour his grace into the hearts of the wayward and the ignorant, that "they may know him, the only true God, and Jesus Christ, whom he has sent."

The reverend clergy are hereby directed to resume in the mass, and to continue until further notice, the collect *pro papa*. They will also please read to the faithful under their charge the allocution of June 30th, and announce a solemn triduum of prayer for the intentions of the holy father, to be held on the 6th, 7th, and 8th of September, the exercises consisting of the litany of the blessed virgin and benediction of the most holy sacrament. In accordance with special powers granted by the holy see, and contained in the faculties of the diocese (No. 9), the faithful who will receive holy communion on next Sunday (where the faculty has not already been made use of) may gain a plenary indulgence on the usual conditions.

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Jesus Paid—Go Ahead.

The illustration on our first page this week presents the beautiful scene of the translation to heaven of four scoundrels hanged in New York city August 23d. Each had murdered a woman. Each was a good Roman Catholic Christian. Each is at present in heaven, where we cannot get—where, in fact, we hope we won't get, now.

The crimes were as follows. One of these delightful creatures, Carolin, murdered his mistress March 15, 1888, in a little, barely furnished room in the rear of the first floor of 47 Stanton street. Carolin was a carpenter out of work. He threw the woman, Bridget McQuade, down on the floor of his room and hammered her head with a hatchet until she was dead. Since then he denied that he killed the woman. . The second, Jack Lewis, a negro, murdered his mistress, a mulatto named Alice Jackson, on July 17, 1888. He had made a previous attempt to murder her by firing several shots at her. She had refused to liv with him any longer. He was so sure that he had killed her the first time that he fled from the city and remained away until he heard that she was still alive. On the day of the murder he called at 84 West Third street, where she was employed as a cook. He forced his way into the house and shot her in the breast and abdomen. Before the woman died she charged Lewis with the crime. He acknowledged it and said: "I meant to do it, too." The third, Packenham, murdered his wife March 13, 1888, at 212 West Twenty-seventh street, because she refused to giv him money to buy liquor. He cut her throat with a razor. He had frequently abused her, and had been sent to the Island several times. The fourth, James Nolan, killed Emma Buch with a pistol at 9 Second street on Nov. 20, 1888, because she refused to support him any longer on the wages of her shame.

Here are passages from the newspaper accounts of the jail life of the villains for a week or two previous to their hanging, up to the scene of the Ascension to paradise:

"Said Carolin: 'The priest and the sisters giv me comfort. Death is but a little step to the other life.'"

"Packenham has become very religious. It is difficult to get him into any other vein of thought."

"A little cell has been fitted up as chapel for them."

"Packenham's children are in a convent."

"Three Sisters of Mercy came to see them about 9 o'clock and spent two hours talking and praying for them."

"Since Packenham has been in the city prison he has become very religious, and he passes at least six hours a day in prayer."

"The men together heard the regular church services of the Catholic faith with priests and Sisters of Mercy; separately they had prayers with the devout black-garbed women."

"On the ground floor there are six cells in a row, one for each man and the remaining for an oratory. This is carpeted, and a small table is set at the further end, upon which stand tapers and a crucifix. Above hangs a holy picture. There the men spend most of their time in prayer."

"'I don't know what we should do with condemned men in the last days of their life if it were not for the ministrations of the clergy and the sisters,' said Mr. Sexton. The prospect of pardon and peace held constantly before their minds not only soothes them, but inspires a sort of ecstatic eagerness to enter upon the life to come which robs death of its terrors and makes them willing to go. It seems that in prison to men about to die religion is not 'a failure.'"

"Father Gelinos visited them. They are beginning to be very devout. They prayed for several minutes after arising."

"Fathers Prendergast and Gelinas arrived at 10 o'clock, and one or the other remained with their charges until they retired for the night. Even then the priests did not leave the prison, for they slept close at hand. Under their pious ministrations all the men grew calm and quiet, all appearance of nervousness leaving them."

"Nolan pays great attention to the priests, and is earnest in his devotional exercises."

"Carolin was made happy by the visit of Mrs. Miller, for she came with a message from her husband that they would see that his body received decent interment in consecrated ground. This promis of a consecrated grave seemed to giv the unfortunate man great satisfaction."

"Father Prendergast entered the prison with Father Gelinas, the regular Catholic chaplain, and these kind priests passed over an hour with their penitents. During the afternoon Father Gelinas again entered the death-watch chamber after a tour of the prison, as is his custom on Tuesdays, and he did not leave until after 3 o'clock. Two Sisters of Mercy arrived at 2 and remained with the prisoners until their suppers were brought in."

"Attending to his daily devotions or listening to the consolations of his religious advisers, Packenham shows by every act that he has reached a state of mind which will enable him to die peacefully."

"Bath, spiritual communion, prayers, breakfast, reading, smoking, exercise, prayers again, and conferences with the priests—such were the incidents in the earlier hours."

"That the thought of death is ever present in their minds may be inferred from the very great eagerness with which they perform their religious devotions."

"At 11 o'clock the good priests Fathers Prendergast and Gelinas made their first visitation of the day, and from that hour until late in the afternoon, except at intervals when they were receiving friends and listening to their good-byes, the murderers were almost constantly at prayer."

"Part of the time when Father Prendergast was at the prison he was accompanied by Father Van Rensselaer, a recent Catholic convert. Sister Mary Francis and her usual companion and two other Sisters of Mercy spent hours with the condemned men."

"The Sisters of Mercy, who had been in faithful attendance upon the murderers during the greater part of the day, left the prison for the night at 7 o'clock. The men thanked them most earnestly for their many kindnesses."

"Shortly after this the men returned to the cage and took supper and then Father Gelinas led them in a short prayer. Father Prendergast slept in one of Warden Osborne's rooms."

"Father Prendergast, on the morning of execution, will say mass in their cage, and just before their going to the scaffold will administer to them the Host."

"Upon the entrance of the sheriff and under-sheriff they went at once to the condemned cage. There the murderers were alternately engaged in prayer and listening to the exhortations of the priests."

"They declared that they died as penitents, and in the hope of divine forgivness."

"Fathers Prendergast and Gelinas were resting in rooms near them."

"Packenham had always protested since being sentenced that he would go bravely to the gallows, having made his peace with God."

"Father Gelinas went into the little chapel in the cell next to the last of the five where the murderers lived their last days. There were candles burning on a table there, and a crucifix was the one thing that the candle-light made conspicuous. Before it the murderer and the priest bowed to pray. Carolin, Lewis, and Nolan were called then in turn. As speedily as they could get them ready the deputies and Father Gelinas prepared the four doomed men for mass. Just at 5 o'clock the group of men heard the tramping of feet in the main corridor, and a moment later they saw Father Gelinas lead the procession of murderers and the deputies to mass. Father Prendergast had been in the chapel since 4:30, when he had said his mass alone. Father Van Rensselaer joined him later, and they received the procession. One of the jurors who had studied in a Jesuit college went up to serve at the mass. The service was short and solemn. It included the administration of the last communion."

"An impressiv scene was transpiring inside the walls of the structure—that of the procession to mass. Having attended to their toilets and bidden everybody near them goodbye, the four doomed men were escorted to the prison chapel, on the corner of Center and Leonard streets. Under-Sheriff Sexton led the sad procession, each of the prisoners being placed between two deputies. Warden Osborne and Deputy Warden Finley followed. Nolan was the first in line, Carolin, Packenham, and Lewis following in the order named. The scene in the simple little chapel was an impressiv one, for as the men so soon to die knelt at the altar the pallor of death was already on their faces, and great beads of sweat stood on the brows of Packenham and Nolan. Lewis eyed the altar and the priests curiously, he being a new convert. Docil and child-like he knelt with the rest, evidently conscious that prayer was good for his soul. Carolin had by this time recovered from the terrors of the night. More intelligent than the colored man, his face wore a devout expression, and he joined in the responses quite audibly. Around these wretched men were gathered the death watch, all kneeling, but vigilant in the discharge of their duty, even at that solemn moment, when the almighty was being beseeched to grant his pardon to those so soon to be ushered into his presence. The low voices of the faithfu priests rang clear and full through the half-empty chapel as the candles on the altar burnt dimly in the light of the clouded sun. As the service proceeded an expression of peace settled on Packenham's features, and Nolan's eyes grew dim as this old man prayed beside him. Mass having been performed, Father Prendergast administered the sacrament."

"The prison cook, a burly man, knew when the murderers were back in their cage, and immediately he served them their last breakfast of coffee, rolls, and eggs [not meat—it was Friday]."

"While they were in the kitchen the murderers were in their cage praying with the three priests."

"Father Prendergast went over to Packenham and began praying. 'My son, bear up under this trial,' said the priest. 'Hav no fears, father,' the murderer replied."

"Muttering the prayers recited by the priests, Nolan exerted his bodily strength in order to keep pace with those conducting him to the fatal tree."

"As he approached the scaffold, and as he stood on it, Packenham repeatedly said: 'Jesus hav mercy on me; Jesus hav mercy on me.' Again and again Father Prendergast answered: 'Pray, my son, pray. May Jesus hav mercy on your soul.'"

"Nolan's lips were moving constantly, and he, too, was exclaiming: 'Jesus hav mercy upon my soul,' and Father Gelinas was answering repeatedly: 'Pray. May Jesus hav mercy upon your soul.'"

Of the four men, three lied steadily all the while they were engaged in preparations for saving their souls in case their lying did not avail them. They asserted their innocence all the time they were in jail till the end approached, when two of the three, seeing it would be of no use to lie longer, acknowledged their murders. One, Carolin, continued to lie to his last breath. He died, like the others, submissiv to God, but maintained his hate of man to the last. He had to make peace with God to secure his harp and crown, but not being under such compulsion to treat his fellow-beings right, he was determined to vent on them his malignancy as long as he could, just as he had done all his life. On the scaffold the three priests were standing near him, when he suddenly thrust his head forward and growled: "I die an innocent man. I *am* innocent, too." Lewis turned his head around and said: "Oh, shut up; die like a man." "God damn it, I don't care," retorted Carolin. There was not the slightest shadow of doubt of his guilt.

What, it has been asked, would be the effect on crime in England if the condemned person could obtain his pardon by apologizing to the queen? Yet such is the Christian system.

This Christian system just fits the constitution of the classes who receive it, and this is why it flourishes so. Between every society and its creed there must be a certain fitness of each for the other. Rationalists look to the effects an ill deed has in making their fellows unhappy, and they know that when they hav done an ill deed there is no wiping out the score. So they hav to impose on themselvs a perpetual restraint. They hav to—there is no other way of their getting along with their conscience. But criminally inclined classes cannot hav anything to do with such a system as that. It requires restraint, and that they will not hav. What they must hav is a system that provides gratification of their viciousness, which will not submit to restraint. This want is met by the confessional box and the atonement. With this apparatus, they strike out a life aimed to be a perpetual round of pleasures. They get the best of us poor Freethinkers in every way. They hav everything their own way. They go on and insult, steal, assault, and kill just as they please, and thus hav everything their own way in this life; then when they cannot do that any longer they say they believe some rubbish or other and get into heaven, and hav everything their own way there; so they hav everything their own way every way. We poor Infidels cannot do this. We unfortunate fellows cannot believe what they say they believe, and so hav to drag along without having much of anything our own way anywhere.

These prison-life accounts occupy whole pages in the daily papers. The young roughs with whom cities swarm devour every line greedily. Attention is nowhere in the accounts called to the inexpiable effects on humanity of the crimes. The idea set up for attention everywhere is that of obtaining from the Lord admission into his paradise. The roughs read of the criminals fixing up things all right at the last moment; what little hesitation they might hav felt is removed by the reflection, "We will do likewise when it comes to that some day," and off they

start insulting, quarreling, pilfering, waylaying, assaulting, and murdering.

More.

Still they come, in the endless procession of godly criminals. Here are three more.

The execution of Giblin, confined in the New York prison, approaches. He is just like the others—a good Catholic woman-murderer. He was to hav swung with them, but was granted a respit of sixty days. More religious ceremonies forthcoming.

A few days ago Christian Luca, a respected grocer of Brooklyn, was stabbed to death by a burglar in the night. The assailant cut at him a long time, when it had become unnecessary, exhibiting a delight in ferocity. Luca was a German, thus belonging to that nationality the farthest advanced in Freethought of any in the city—perhaps was a Freethinker himself. The murderer was, of course, an Irish Roman Catholic. He was a savage young beast. He had been married a week before by a priest. Soon we shall hav over again the old drama of priests, gallows, sacraments, and Ascension.

Reports come from the West of the execution of George Duncan Bryson, a Christian woman-murderer. He murdered his wife, Annie Bryson. The execution took place at Boulder on August 9th. The arrangements for being railroaded through to heaven were much as before. The Rev. Mr. Wickes was sent for. A Salvation Army service of prayer and song was held. Bryson entered into a long private conversation with a Salvation Army man, and then joined the procession to the gallows.

Looking back over these accounts, what shall we say of this bedlam of priests, drunkards, preachers, blood, prayers, scoundrels, sisters, wardens, murderers, rites, burglars, incantations, scaffolds, sacraments, halters, and Ascension?

Bruno.

The commotion created by the erection of the Bruno statue continues to be tremendous. It increases rather than abates. Leo XIII., it seems from all cable reports, was made ill by the statue, and now he has issued a papal allocution on the matter, and further is looking up Vatican archives to concoct some scandal against Bruno intended to be blasting. The lesser heads of the church in all countries hav issued imitations of his fulmination. Catholic societies everywhere hav assembled and protested against the sad wrong done them. It is reported, with what correctness we cannot say, that the pope has excommunicated King Humbert of Italy for his participation in the dedication of the monument. One of the latest protesting assemblages was held at Neustadt, Germany, at which Herr Lieber said that the Bruno festival was a dance round the golden calf, and referred to the martyr as an ass and a pig. We endeavor to present to our readers this week several productions pro and con on the matter. The *Catholic Home* pronounces the erection of the monument "as villainous a proceeding as the history of the world will ever be called upon to record." The Catholics of England (we quote from the Roman letter of the *Catholic Mirror*) hav written to the pope approving his protest against the erection of a monument to Giordano Bruno, and say:

"It grieves us that certain men hav had the insolent audacity to violate the reverence due to the supreme pontiff, and with him the whole Christian world, in erecting a monument to one Bruno in the very place where he suffered the punishment due to his crimes. His monstrous opinions put forth concerning human society, government, states, and the truth of philosophy exceed in perversity all others."

Let everyone take notice of this utterance. The Romanist policy inclines lately to hide its secret approval of persecution for opinion's sake, and although occasionally some incautious utterance reveals the depths of ferocity waiting fit time to be opened, it is rarely that we get an expression like this. It is astonishing that the church should so forget itself as to deliver this outspoken and unqualified indorsement of persecution. "The punishment *due* to his crimes!"

On other pages we present Charles Bradlaugh's reply to the papal allocution, his reply to the pastoral of the bishop of Salford, and, as a sample of the opposition, the pastoral of Archbishop Corrigan, of New York.

The last, the pastoral of Mike Corrigan, opens with a pitiful history of the downward movement of the papacy in Italy, commencing with the establishment by Garibaldi and his noble associate Freethinkers of the kingdom of Italy, and ending with the Bruno "outrage." Next we hav some assorted defamations of Bruno. Succeeding are several paragraphs of that class with which readers of Catholic literature are familiar. They treat of free will and Freethought. It is the custom of the church to mix with almost every communication to its flock some dissertation of this stripe on some profound problem of philosophy and metaphysics. The dissertation is always laid off under different heads by a classification giving it an appearance of great exactness of thought. But beyond this methodical device for producing an appearance of exactness, the rest is all the most welter-ing confusion. It is usually impossible even to make out what it is that is being talked about. The writer's brain is muddled, and of course the production is the same. The hearers do not understand it. But they believe the writer does, and are greatly impressed. The subject here is one that is capable of being treated with clearness, and anyone can meet intelligible thought on the matter by turning to the works of the philosophical writers of our side—Mill, Lewes, and Spencer. Perhaps those living remote from Catholics will not be averse to having presented them an example of the stuff fed to Romanist flocks. Next in the pastoral are more maledictions of Bruno and those who wickedly say with him, "I will not serve"—that is, will not chink gold in priests' purses. The close announces a continuance of the collection, of course, and "prayer for the intentions of the holy father." The holy father would better hold no intentions of procuring war to be made on Italy for its course toward him. If he tries any such game he may be made even more ill by the results than he has been by the statue to Giordano Bruno.

Laws Are Nothing to Them.

Two instances hav lately occurred in Ohio of disgraceful renunciation by government of its powers in favor of the Roman Catholics. In two instances the Catholics wished to hold assemblages on the Sabbath and to hav the saloons open during that time for their convenience. Flagrant as such an act is, the town councils remitted their Sunday-closing laws during the hours desired.

Louisville is the first place. A new Catholic cemetery was to be consecrated in the town, and delegations of Roman Catholics were expected from the surrounding towns. The village council, by a unanimous vote, granted the saloonkeepers the privilege of opening their back doors from four to seven o'clock in the afternoon, and selling intoxicants, in direct contravention of the Owen Sabbath law.

Cleveland is the second place. The German Roman Catholic Central Association met in that city and the authorities followed the example of the village of Louisville and allowed the Sunday-closing law to be openly and defiantly disregarded. The term hospitality was made the shield of law-breakers.

Passing over the consideration of what a comment this is on the drunken habits of the Romanists, we will notice only how it illustrates the domineering spirit of Catholics everywhere. They cannot be brought to conceive that there is a thing on earth that should not be made to yield to their religion and their wants. They hav not the slightest idea of how anyone or anything can justly refuse to coöperate with their transactions. They constitute the most astonishing embodiment of insolent, grasping greed the world has ever wondered at.

Cincinnati.

For some time, up to a few Sundays ago, the Sunday law in Cincinnati has been laxly observed. Recently the preachers got together and laid out plans for compelling the stricter observance of that law. They hav prosecuted these designs with vigor. On a recent Sunday a number of German citizens, filled with doctrins of personal liberty and even Anarchism, made an organized effort at resistance and kept open their places of business, mostly saloons. But they were reduced to subjection, and hav had to beg for mercy in the courts and promis humble obedience. The Sabbatarians hav conquered.

Now, this Sabbatarian revival in Cincinnati was got up, supported, and engineered by the ministers. And its nature is, not to secure liberty to sects to worship God on Sunday, but to compel everybody else to cease work too. It is not to secure liberty to some, for they hav that liberty now; but it is to take away the liberty of all the rest. The question we ask is, how in the face of all the actions like this is it possible for any human being in this country to go on oblivious of the fact that we hav a union of church and state? The clergy showed unblushingly their determination to enter fully into the use of political methods and parties and all the intrigues and dickerings imaginable, to secure the infamous end of religious oppression. They did it all openly, and boast of it. One of the pious committee writes to Rev. Irving W. Metcalf, Cleveland, Ohio, after this description:

"It would do you good to see the wondrous change in our city. And all this grand change has come about through the persistent hard work of a few men.

"Last winter our Evangelical Alliance, sick of the dreadful state of things, determined to see if something could not be done. We appointed a committee of ten to consider ways and methods of securing a change for the better. This committee met and at once doubled its number by adding ten good business men, thus linking us more closely to the business interests. . . .

"By this time we had about eighteen hundred names on our books. We then secured headquarters and went to work at ward organizations. We elected our police judge, the very man we wanted, the prosecuting attorney, comptroller, and superior judge. Out of the firm, faithful work of these officials by simply overriding the mayor, who is a whisky man, has come the present happy state of affairs. The good work has gone on to such an extent—for we hav made the Committee of Five Hundred a permanent organization—that public sentiment is thoroughly on our side, that the Republicans hav had to make their mayor come out openly in an official order enforcing the closing law. They did this not because they wanted to do it, but because the party's future made it absolutely necessary. It is our purpose to work on next winter until we get some obnoxious and hindering legislation out of the way, and the law amended to make it easy to carry it out. I am quite certain that our representativs will listen to our request hereafter. Indeed, it is quite certain that they will not even be elected without our approval. We are grateful to God for what he has done."

Editorial Notes.

We regret to announce the death of Mittie, the faithful wife of Jeremiah Hacker, Berlin, N. J.

Wyoming and New Mexico are the places in which Secularists must now make a fight for American constitutions. The constitutional convention of Wyoming opened on the 2d; that of New Mexico, on the 3d. In the former Protestants will endeavor to pervert the true principles of civil government; in the latter, Catholics.

We hav incautiously mailed to bookbuyers our last copy of that useful work exposing the crimes of convents, "Sister Lucy and Her Awful Disclosures." We need a copy to use in getting out a new edition, and if one of our readers will send us one, we shall be grateful. The foregoing we printed two weeks ago, but we hav not received a copy. We hope our subscribers' ardor for Freethought literature will not lead them into the hardheartedness of keeping it away from all the Christians we hav yet to civilize.

In the trial of the supposed murderers of Dr. Cronin at Chicago, the counsel for the defense is arranging to hav a jury of none but Catholics. On the 31st ult., Judge Wing, of the counsel for defense, struck one man who seemed to be all that could be desired, but who in the course of examination said he belonged to the Presbyterian church. The lawyers for the defense all leaned over and whispered to get rid of him. Judge Wing tried for half an hour to pick some flaw in the gentleman's opinions, as he wished to husband his peremptory challenges, but without success, and he finally challenged him peremptorily on behalf of Coughlin.

Four more men hav been killed as a result of the Howard-Turner feud in Harlan county, in the mountains of southeastern Kentucky. Our daily papers hav sent special reporters down into these lawless regions, who giv full particulars of the life and manners of the nativs. Without an exception these bloody-handed prosecutors of family feuds are Christian believers of the most undoubting sort. Freethought is unheard of, and it may safely be conjectured that a Freethought lecturer attempting his propaganda there would instantly be mobbed or lynched. Now, will some one say what is the conclusion to be drawn from all these facts?

A clergyman at Hungerford, England, declared recently that freer forgivness may be expected for stealing a £5 note than for entering a dissenting place of worship. This is a specially marked example of that influence of Christianity inimical to morality—the substitution for the true moral standard of the artificial one of orthodox conformity in theological belief.

In the coming church congress in England, the subject of "Infidelity" is down for discussion. Of course no Infidel will be present. Note the difference between the Christian method and ours. We invite representativs of the Christian and every other opposed belief to take part in our debates. Everyone knows that the only way to reach the truth in any matter whatever is to hear all sides. As what we want, and all we want, is the truth, this is what we do. When bodies do otherwise, as in this instance, there is only one inference to be drawn—they do not want the truth.

Letters from Friends.

JASPER, ALA., Sept. 1, 289.

MR. EDITOR: Several weeks ago I wrote an article for a labor paper. It was an open letter to a minister who gave notice of speaking on the labor question. The following questions were suppressed by the editor:

Do you believe it right for man to make laws to giv money a reproducing power or force? As money by nature is a non-producer (cannot reproduce itself), why should it be given a false and unjust power or force?

Hav all men the same natural rights in this world? Because some men are inferior in capacity, does this fact giv the superior the right to take away the weaker ones' rights, and make them their slaves or servants?

The editor complimented on this suppressed paragraph, and then neglected to publish it. We want scientific truth on all subjects, and the privilege to use the same. "The truth shall make you free." DR. J. K. DEARTH.

HEBER, UTAH, Aug. 20, 1889.

MR. EDITOR: Your paper has been a welcome guest for twelve years in our family, and I do not know how we could do without it now. Long may you liv to carry on the good work you hav engaged in. I also wish Brother Heston long life and success in his grand and noble work. It adds wonderfully to the paper. In many cases you can show a picture to a whole crowd at once, and it nearly always strikes some one forcibly enough to cause him to say, That is just about right;" and others may think so but do not hav the manhood to say so, but perhaps may in time. I did not become a Freethinker in a day. I said years before I ever thought of dropping my creed, viz., Mormonism, that when I was done with it I would be an unbeliever in all religions, so I was in proper condition, and when THE TRUTH SEEKER accidently fell into my hands it seemed as though I had found something congenial to my taste. JAMES LINDSAY.

MINNESOTA LAKE, MINN., Aug. 27, 289.

MR. EDITOR: I am in hope to see Mrs. Freeman again, as was stated in THE TRUTH SEEKER, and hear her speak. Welcome here! She gave us a lecture last spring at Minnesota Lake, and the money paid is not enough for the good which she has done here. Many Christians thought, That is the best religion that ever was preached in the nineteenth century; that is reason, truth. That little woman, as they call her, handles her subject in a way showing her naturally gifted. Friends, we want her work in the Northwest, where priestcraft is very strong yet. And by service of a lady lecturer we will draw in more women to hear the great reform.

Two weeks ago we had a Catholic fair at Easton, Minn., where young ladies, I expect by order of the priest, sold some tickets for the benefit of the church. I was not able to send for a lecturer to hav a lecture a day before the fair, and I was just wishing, and watching in THE TRUTH SEEKER, and lo! nobody came this way at that time. E. S. GLICK.

NEW YORK, Aug. 29, 1889.

MR. EDITOR: If, instead of throwing away so many millions in churches, which in reality are of no benefit to humanity, the same amount were spent in buildings to serve a double purpose, viz., the lower departments as public schools, and the upper ones as houses of abode, would it not be better? The amount of rent monthly collected would not only pay competent teachers, who could liv with their families in one of the stories of the same house, but a very good sum would be over monthly to help the poor of the district where the school is located. Even if such a building should occupy a whole block, it would be of the greatest benefit to humanity; but of course its importance would be in relation to the locality and number of scholars receiving a sound, moral education.

With this reform carried out, I believe in a few years hence there would not be a single man or woman who would not be an educated person, and the schools, under such basis, besides teaching gratis would be a boon to the poor. What is your opinion of this subject? A REFORM SEEKER.

POCAHONTAS, Aug. 2, 1889.

MR. EDITOR: I beg indulgence once more to speak through the grandest truth seeking organ of all I hav ever read, which are not a few.

In the first place, I suppose Mr. Hart deserves notice, and as he was courteous in questions I will try and be so in answers. His first question as to whether I was sure I had reached the target, I think was answered in the article he referred to—that is, by the contrast between Materialism and Spiritualism. If spirits are visible, tangible, and bodily, then our standard lexicographers hav erred, our language is at fault, and none of us know whereof we speak.

As for Mr. Hart's second question, Was I dishonest when preaching, and how long did I sing, Spirits are hovering around? I will answer: I believe we are all more or less dishonest, deceitful. It takes time for anyone after he becomes deluded to find out his delusion. And again it takes time after he finds out he is deluded to sum up courage to face opposition, bigotry, Christian persecution, and hypocrisy, and command fidelity to principle in order to be outspoken, and denounce what he once honestly advocated.

I was extremely delighted in your last issue with two articles, one from old Brother J. Hacker and the other from W. E. Walton. I would like to know if Mr. Hacker still has on hand his old-time publications for sale.

Ex-REV. JOSEPH N. MAXEY.

UNION, ORE., Aug. 18, 1889.

MR. EDITOR: I get to thinking sometimes, and I feel sorry to think there is so much ignorance in the world. I am sorry to think that I ever was in that condition. The first I began to get my eyes open was after I got to this country. There came a medium along and gave three lectures, and that broke the ice and I began to think, and I am trying to think ever since. And I often wish I could talk like the good Colonel Ingersoll. I read all there is in THE TRUTH SEEKER for and against Spiritualism, and I can't see that either one is hurting the other. Now, my opinion is this: the Catholic and Protestant go together to get some certain ends accomplished, and I say let Spiritualists and Infidels stay together and work for humanity—for the good of the man and not for the soul. Let the soul take care of itself. If the man is all right all will be well. If man works to his highest idea of right, he does well. No man can do better. I am sorry to hav to think there is so little goodness in the professed Bible believer or professor as to believe the Bible and not ever do even one of the words of God. I cannot think they are any better than an Infidel that does not pretend to believe. The pretended Christian I think is the most revengeful being there is. Believe or be damned, is the idea. I am afraid if some of them get to heaven they will tear the golden streets up to get the gold to store away. Still the sky-pilots shun our little park. We havn't had a sermon for six months. We are "goners."

"The Woman of the Club" I think ought to be read by everybody, rich and poor. W. M. SOUTH.

CHICAGO, ILL., July 30, 1889.

MR. EDITOR: Will you please be so generous as to do a little free advertising for the love of God, or rather as devotional homage to many gods, virgin mothers (the first I ever saw), hoodoos, and minor other little deities too numerous to mention of all kinds, sizes, shapes, styles, ages, genders, complexion, etc., etc., now on exhibition and for sale at 114 Wabash avenue (or thereabout), and at other places in this great and holy city of Chicago?

Some hav a countenance like the rising sun, others hav smiles of jealous rage, with tear-besniveled, woebegone expressions, while others look like "de old gray goose a-smiling at de gander." Gods suited to everybody, anybody, and nobody, as you pay your money and take your choice. Each god is guaranteed to be the only true and original one.

I cannot giv the price and terms, but as money and adoration is scarce, and gods rather going out of style, I think they can be bought cheap and at monthly instalments. Little gods in swaddling clothes at half price. O ye worshipers of deities, now is your time, for ye know not when the hour draweth nigh. Selah. Don't fail to secure one at once before the good ones are gone.

To those who may wish one of the other kind, I think they can hav one made to order, as they hav some extra tails, cloven feet, glass eyes, etc., and they can easily import any expression of countenance they like. A. D. SWAN.

ROCHESTER, N. H., Sep. 27, 1889.

MR. EDITOR: "Truth seeker" means much to me. We are told that long, long ago Pilate asked, "What is the truth?" Humanity are groping, reaching, hungering, and thirsting for truth. They beg for bread and get a stone. Sad, sad. And the question is asked, Why spend ye your money for that which is not bread? why labor for that which profiteth nothing? We fail in our judgment. We try to be satisfied with shadows, with echoes, like children. We stop crying and are delighted with the doll, the toy, or any trifle until we learn it is filled with sawdust; until we learn that our teacher or preacher knows no more than the little toddler about what he preaches so glibly. We know it is vanity of vanities and vexation of spirit. While this condition of things cannot reach us individually, our hearts ache for the many who suffer because of weakness of soul or body.

I hav met many who held with the most tenacious grip delusions so bare that it was a wonder they did not see their folly and throw their idols, their false gods, the wretched substitutes, away, glad to be rid of them. But, no, sir. Instead, they would declare, "Beautiful thou art, O Bel, and in thee there is no deceit at all."

If we would only see and understand the object of living; if we could comprehend and enjoy the beauty, the brightness, the love, overflowing from the heart of our dear Mother Nature! Instead, "we go long and weary ways, wandering through the yesterdays." We wait until our loved ones cross the dark river, then scatter flowers over the pulseless dust. We are expected when we become men and women to put away childish things. Do we do it? With the light of to-day, with the help of progress, with inventors, genius, etc., we certainly should prove that we are living and growing; that we are not petrifactions of some very remote period to be used only as a warning, and rarely wanted even for that. I will stop. It has just occurred to me that probably all your readers know all about these subjects and it would be superfluous for me to chat longer. You hav my best wishes for your success; and you cannot help prospering, for you are right. "Ever the right comes uppermost," etc.

I will take my flowers now, if you please.
  Don't wait until I am dead.
I shall not be able to thank you
  When they rest on my coffin lid.
Let me hold them in their beauty,
  See the colors bright and gay,
Enjoy their fragrant odor,
  While it is yet to-day.
To-morrow never comes, love.
  There is no time but now.
Let us do our best to cheer the day
  And seeds of kindness sow.
Regret, remorse, is useless;
  We must braver be
If we expect in the autumn
  A harvest full to see.

MRS. ELIZA CADIEUX.

LEXINGTON, KY., Aug. 31, 1889.

MR. EDITOR: What constitution of society is this, where the principle of organic expansion which should conduct our national affairs to a culminating point of utility is wanting, and a screw loose somewhere? The heavy weight is upon us of mummy forms of worship, fearful nightmares of superstition, which cause men to constitute society with a blind reference to the will of a deity, who is unable to control the forces he has launched into space. What we call religion is merely a power which commenced with fear, and was continued with self-interest. What a fearful interregnum through which we are passing—a Christian country, corrupted by criminals in monetary affairs, with vices and crimes raging like epidemics, mischievous cabinet officers appointed instead of being elected, churches raving about doctrins and Sabbath observances instead of those things which really make for righteousness!

A thousand Charlemagnes are piously seducing the people, especially the young, from the paths of justice and peace. Society can be reconstructed only with a view to improvement, upon a basis of reasonable opinion and moral rectitude. How necessary, then, is a freedom from erroneous doctrins which involve dangerous principles, giving power to pious malefactors in office to wreck and destroy our republic! Churches cannot be trusted with power and influence, for they appear to lack candor, consistency, and a high sense of honor. Their peculiar poison is inserted everywhere, and the mind of the masses is rent by conflicting opinions. The Jew denies that the fear of brimstone has any power as a cause to secure salvation, or that faith and joy in the Holy Ghost hav any connection with a moral and useful life. The Campbellite preaches hell without one reference to the future state. "A leap into the dark," is with them a household expression. They deny the office of the Holy Spirit, obedience or baptism being the pastework or outside door which admits heavenly graces, the whitewash which givs you a good standing in the church. The Jew has much to say of individual influence as a savior of the world. It seems that Philo, a Jew of Alexandria, preferred one God to an oligarchy of such existences. In modern times Luther was proud of fastening upon the world the fangs of the doctrin of "justification by faith." Next appears Cardinal Gibbons upon the scene, who would not leaven the world with dangerous Bibles. He thinks priests are the spice of society. Rome rejoices in a plentiful supply of this condiment, numbering two thousand of these useless beings.

Science is satisfied with examining phenomena, but religionists are always prating of cosmical unity, forgetting that this can be predicated alone of the nervous system which can know and understand what is going on in the universe.

Unmanly devices to keep down the spirit of investigation spring from greedy and sensual minds. God is their father, or the pope.

An artificial construction of society will not prosper. Let statesmen study nature. Carlyle observes that "nature is all."

"By long continued oppressiv infringement of the natural rights of large masses of men, it is that the way is prepared for revolts and insurrections." During the reign of Richard II. occurred a bloody struggle for justice and natural rights. The people were forced to redress their wrongs. The insurrection, conducted by Wat Tyler, fierce and criminal as it was, is pronounced by thoughtful men to be the cornerstone of English independence. ALHAZA.

BYRON, ILL., Aug. 29, 1889.

MR. EDITOR: Once upon a time there was a great plague in Egypt. And the plague overcame all the land of Egypt, simply because of the faults of one man. This is not in accordance with the story that Christ suffered death for the sins of the world. Now, gentle reader, go back with me to the year of 1491 before Christ, according to Bible history, and see what we find. I refer you to Ex. viii, 6: "And Aaron stretched out his hand over the waters of Egypt: and the frogs came up, and covered the land of Egypt." But I would advise you to read the book of Exodus from the seventh to the tenth chapter; then wipe off your chin, pull down your vest, and think it over, and see how ridiculous it sounds.

It seems quite evident that Moses took a pill and slept well ever after telling this yarn.

If T. De Witt Talmage should go down to the banks of the Hudson river, get down on his marrow-bones, and pray God to cast a curse on the people along that stream alone, do you think it would be done? No, it would not be done. Neither do I believe the story as recorded, and credited to Moses as the author.

Moses has left us in the dark in regard to the water that continually flowed in Egypt from the south from the source of the Nile river. Moses says in Ex. vii, 19, that the river turned to blood for seven days. This water did not stand still, it is certain. So he must hav continued to curse it. There are but very few rivers with a current less than four miles per hour, and at that rate the water would flow ninety-six miles per day, and at the end of seven days would hav traveled about six hundred and seventy miles. But I suppose he had it stop, like the Jordan, when the children of Israel crossed over.

I suppose Moses or Aaron stuck a stick in the South Fork dam, which was the cause of the Johnstown, Pa., disaster. It looks about as sensible as that.

Also, just gaze on Ex. viii, 17: "And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and beast; all the dust of the land became lice throughout all the land of Egypt." Now, how does that sound to your ear, Mr. gospel-shop man? But I suppose you will say amen to it, as you believe every word of it whether it is so or not. But

God in his wisdom and wiseness was generous to Pharaoh, as he sent a swarm of flies to devour the lice.

Ex. viii, 24: "And the Lord did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarms of flies."

Dear reader, whoever you may be, do you honestly believe any such stuff as this? Does it seem reasonable that a God who has all power and control over the will and mind of man would resort to any such low-lived deals as I hav quoted? I cannot see the object in resorting to any such low, degraded punishment as this, when you hav full control over man. If Pharaoh did not do as God wished, why did God not say so (I understand he is a man and talks like a man), and not beat around the bush about it like some low-lived coward?

When I read Ex. vii, 10: "And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and it became a serpent," it makes me think that Moses and Aaron were addicted to strong drink, as it looks as if those two men of God both had snakes in their boots—that their brain was out of order from an overdose of bugjuice of some sort. Snakes came in this world through nature, not a stick cast on the ground. It is no wonder that there are so many that cannot believe the "Inspired Book of Tales."

C. Force Mitchell.

Leavenworth, Kan., Sept. 1, 289.

Mr. Editor: Did you ever notice that it is not the preaching but the singing that does the work at revivals—that "beats the bough and brings down the fruit?" Uniting voices in song is a social act, and it is the social part of Christianity, nowadays, that propagates the faith and makes it of any practical benefit to its votaries. Christianity is becoming more social and less doctrinal. Social work and social duties are taking the place of theology. The self-styled "children of light" are getting wiser than we "children of darkness." They can giv us pointers, every time.

It is too bad that Liberals are so slow in taking up social work. They read, discuss, debate, compare, analyze, philosophize, theorize. They scale the walls of doubt, and climb the hights of abstract truth. And what? They garner the juiceless chaff of dry speculation and throw away the golden grain of earthly social enjoyment.

A bird in hand is worth two in the bush. Heavenly mansions and abstract truth be hanged. This is a concrete existence, in a concrete world. Let's quit arguing and hair-splitting and go to fiddling and dancing.

I hav a friend, a "stanch Liberal." He borrows my Truth Seekers. He is sound. His wife and daughter are Christians. He goes with them to church. Of course he can argue them blind. And so they compromise. He gets the argument—they get the turkey. Mentally he is a Liberal—socially he is a Christian. So it goes. Liberalism gets the argument—the church gets the turkey.

When we took up our abode in this city we were searched out by numerous church folks, given warm greeting, and invited to their churches and social feasts. I chose rather to hunt for Liberals. I found three or four, but their social cups were full, their social wants were all supplied. They were not in need of any new acquaintances just then. And so saying—in effect—they retired into their shells and pulled the latchstring in after them. What matter if strangers are without the door perishing of cold and hunger—*our* hearth is snug and warm! Do they ask for bread? Giv them a stone and send them away!

Well, time passed, and no calls. Wife cried and said, "Let us join a church." "You do so, I will tough it out," said I. "No, I will stay and starve with you," said she. "Our social cravings will die out," said I; "nature will kindly adapt us to our environments—will ossify, encrust, dwarf, and we too will become clams."

Does Liberalism mean a release from all social courtesies and responsibilities, a discharge from all social obligations and duties? Does it mean social paralysis, social death? Certainly not. But alas! it too often leans in that direction. Let our lecturers, editors, writers, and Liberals generally giv more heed to social work. It is the imperativ need, the crying want, of Liberalism. Let us not allow the church to monopolize all the brotherhood, all the good-fellowship, and all the "friendship, faith, and fraternity," there is in the world, for these grand and beautiful principles belong as much to us as to them. Let us, too, spread a feast and go out into the by-ways and hedges.

Not one in fifty, not one in a million, particularly among women, can subsist alone upon granit truth. Truth makes good landmarks, milestones, pavements, monuments, etc., but for "wittles" to eat, giv us a lighter diet.

I once asked a Liberal friend which he would rather possess, love or truth. "Truth," replied he, "for truth is an eternal principle; love is only a passion." "You are wrong," said I, "for truth is not a human need and love is. I would not giv the love of mother or sweetheart, to say nothing of all the lesser loves, for all the truth the universe contains."

Being in Kansas City (twenty-six miles distant) once on business, I spent half an hour hunting up a Liberal whose name I had seen in the Liberal papers, and a profound thinker. I found him in his shop, and introduced myself as a Liberal, but he forgot to lay down his tools, giv me his hand, or invite me to a seat. I talked with him a few minutes, told him how delighted we would be to receive a visit from him and his wife and show them our beautiful city, but got no return of the compliment, and withdrew. I never did think much of icebergs. However, if these lines chance to meet the eye of some socially inclined Liberal in Kansas City who feels like exchanging the social courtesies of life with a Leavenworth Agnostic, let him drop me a line. A fair exchange is no robbery.

S. R. Shepherd.

East Des Moines, Ia., Aug. 18, 1889.

Mr. Editor: This holy pope of Rome's Sabbath, as the bells from the numerous church spires summon the Sunday Christians to their weekly offerings to appease an angry God, I seize my pencil to make another plea for Freethought and the perpetuation of those liberties for which our forefathers pledged "their lives, their fortunes, and their sacred honor." As the sound of those bells dies away, my mind is carried back to the sad ending of a fond mother's life, who perished for want of the necessaries of life within the sound of these same bells. She was the mother of a large family of small children, her husband a coal miner reduced to half time in consequence of mild weather the past winter, and herself an invalid for many long weary months. Their only income was the father's wages, and could he hav worked full time, there were barely sufficient to pay rent and keep the wolf from the door when all were well. But with reduced time and an invalid mother, the hungry wolf gained admission, and his insatiate gnawings at the vitals of that afflicted mother closed the last scene in her drama of life. She perished in the midst of plenty, surrounded by people who claim to be followers of Christ, that being whose mission on earth, the Bible teaches us, was to do good to his fellow-man. A benevolent woman—not a church-member—of limited means, but with a heart open to the cries of suffering, heard of this family's condition, and on visiting them found the woman bedfast, soon to become a mother again, and without food that she could eat, and not bedclothes enough to keep her warm, notwithstanding the mild winter, which could scarcely be called winter in Iowa. Samaritan-like she neglected her own work, and with the help of a few kind-hearted people she succeeded in obtaining supplies of food and clothing sufficient to afford temporary relief. But it came too late to save the poor mother, whose death may justly be charged to the selfishness of her Christian neighbors. "Ah," says one, "if she had been a member of *our* church, she would hav been provided for." So indeed would the members of all these orthodox and Catholic churches say, were they interviewed on this subject. Shame to them! Are they not all the professed followers of the same meek and lowly Jesus? Do they not all take the same Bible as their rule of faith and practice? And yet because, forsooth, she was not a member of "my church," the ties of common humanity were severed, and the poor woman perished within sight of nearly a score of church spires, whose hight indicates to the subjects of Freethought the altitude to which the hypocritical prayers made beneath ascend. The writer can well remember when Christians as a rule tried to adorn their profession; a time when men preached the gospel from a sense of duty regardless of salary; a time when religion would crop out through the week instead of being held as an invincible reserve for the pope's holy Sabbath; a time when the Christian's ear was open to the cry of suffering humanity whether it came from saint or sinner; a time when church-membership did not involve a weekly appearance clad in silks, satins, broadcloth, and false jewelry as a welcome admission to the velvet-cushioned pew in a palace of bigotry and religious intolerance; a time when men were measured by their moral and intellectual worth instead of the mighty dollar, whose successful accumulation shows a slavish devotion to the swinish propensity, "Keep all you get, and get all you can."

But alas, how are we changed! To-day a man may hav the wisdom of Solomon, the meekness of Moses, the patience of Job, and the virtue of Joseph, and yet if he has not money he is but as sounding brass and a tinkling cymbal. The most successful minister of this age is he who spices his eloquence with the flavor of divine approbation of the efforts of his millionaire parishioners in a legal robbery of the laboring poor by assuring them a through ticket on a reclining-chair car and Pullman sleeper to the celestial regions, although the poor mechanic who built these traveling palaces at starvation wages may hav to deadhead his way to the infernal pit for want of funds to purchase immunity from the sin committed by his primogenitor Adam in the mythical garden of Eden. The death-knell of religious liberty in this country will be sounded when fanatics get their vindictiv, revengeful, never-changing God incorporated in the Constitution, and a rigid observance of Sunday enforced by the strong arm of the law backed by severe penalties.

Hosea W. Groom.

Wheeling, W. Va., Aug. 28, 1889.

Mr. Editor: I see in last issue of The Truth Seeker that C. E. Boynton, B.S., M.D., of Onondago Hill, N. Y., has an article that I wish to notice. As he is an M.D., no doubt he classes himself among the intellectual. The doctor seems to know something of the ravings, sayings, and doings of the inmates of insane asylums. He goes on to say that at a Spiritual camp-meeting he has "met with the same kind of psychological phenomena that the asylums contain, always wearing that far-away look in the eyes, and possessed of the feeling that they partly liv in other worlds than ours," etc. The doctor was telling about the insane ravings of some enthusiastic Christians who landed in the asylum, then branching off as in the above, leads the reader to infer that Spiritualism lands its devotees in the asylums also. Now, doctor, will you please inform me of a single "full-fledged," intelligent Spiritualist that you *know* to be in an asylum on account of Spiritualism? Please tell me who it is, and former place of residence. Please giv the readers of The Truth Seeker the benefit of your lore on that point.

Again: I will agree to giv you $2 for every outspoken Spiritualist—known to be such—that has committed suicide, if you will giv me $1 for every Materialist that I can name who has done so. Come, now, let us hear from you. Two to one is offered. The remark the doctor made about Spiritualists wearing a "far-away look about the eyes," and seeming to "feel as though they lived in other worlds than ours," is too silly to pay even a passing notice. I am only sorry that an M.D., and a so-called Liberal, should stoop to try to make it appear that there is any difference between Spiritualists and others in that respect. Perhaps the doctor sees the far-away look of the eyes when he looks in a glass; hence his keen perception in regard to others. Now, doctor, if you can gain any sweet consolation by writing such nonsensical flummery as the above, just strike at us again. There will be no broken bones for you to set.

The doctor claimed the Spiritualists he met at Lake Pleasant, Mass., were quite as intelligent as those Christians he met in the asylum. That is one of the doctor's sly thrusts at the intelligence of Spiritualists. Well, if we do not know much, it is quite bad enough without any of the doctor's sly hints. Now, doctor, I venture to say it would not hav taken any of those Spiritualists at Lake Pleasant nearly as long to tell what they know as it would take you to tell what you do not know. I hav traveled around some in my nativ country, been almost to the far corner twice; and hav gone through the spelling-book; and hav concluded that Crookes, Varley, Wallace, Zöllner, the czar of Russia, Queen Victoria, the ex-president of France, all of Europe; and A. J. Davis, Denton, Judge Edmons, B. F. Wade, Giddings, Robert Dale Owen, Helen Wilmans, Professor Hare, Abraham Lincoln, Henry Wilson, Henry Kiddle, Juliet H. Severance, M.D., Louis Waisbrooker, D. M. Bennett, and millions of others, will stand at par with any other class of people on the globe. Now, I am going to tell you something, doctor, that I hope you will remember and heed ever after. You say: "I will be glad when some brilliant minds that hav espoused Freethought will cast from themselvs that wish-begotten belief in immortality that supports the fallacy of Spiritualism;" "throw aside the baseless illusion of immortality," etc. Will you please tell me how you know Spiritualism to be a fallacy? Tell me like an honorable M.D. how you *know* it. No guessing allowed, doctor. You must know Spiritualism to be a fallacy, or you would not hav called it such. If you know a thing, you can certainly tell how you know it. Hav you disproved it? I wish to hear from you on this point. Some day when it rains, and you hav no patients to visit, please tell us. Do not forget it. What I wish you to be sure to heed is this. Do not try to keep us Spiritualists in the same boat with yourself, for we are not there. We are sailing in a scientific boat. You are in the old boat of belief. You and our Christian friends might hitch teams and pull together on that point. They *believe* we shall liv beyond the grave; you *believe* the grave ends all. They believe, you believe. It is belief, belief, and nothing but belief, with you and them. Are you not in the same boat? Christianity is not a science. It cannot demonstrate any of its claims. Materialism is not a science. It cannot demonstrate that the grave ends all. In order to demonstrate it some one who had died would hav to come back and tell you he did not exist; that the grave ends all. You would hardly expect such a demonstration, would you, doctor? Materialists boast of their ability and desire to deal in facts. You say, "Giv us solid facts." Did you ever stop to think that you cannot demonstrate or produce one single fact as to the grave ending all—not one fact. Science is simply demonstrated facts. Spiritualism is a science. It is capable of demonstrating itself.

I hope, doctor, that you are honest enough and gentleman enough to forever cease calling Spiritualism a belief. It is not a belief. We *know* that our friends and relativs who once lived in the grosser bodies, as we are now, still liv beyond the grave. I hav seen, heard, and felt them. I hav two clairvoyant children who hav accurately described and given the names of those who had passed to the higher spheres many years before they were born. How could they describe them if they did not see them? Life beyond the grave cannot be reasoned in or out. There is no way of knowing it but by positiv demonstration. This I hav had to my entire satisfaction, and beyond the shadow of a doubt.

Your not knowing it has nothing to do with the fact. It occurs to me that if Materialists would spend as much time and energy in an honest, sincere investigation of the subject as they do in writing slurs and sneers, hinting at our intelligence and doubting our sanity, and making assertions about that on which they are profoundly ignorant, they might ere long know something about a continued existence. They might learn that the grave does not end all. I hav witnessed about all phases of manifestations, from the tiny rap up to the materialization of the forms of friends and relations whom I fully and clearly recognized. I hav spirit pictures, of sisters and others, which I distinctly recognize. I hav written several sealed letters to those having passed on, and got satisfactory answers and tests, until it is as much of a fact to me that I can write to those who are dead—as it is called—and get answers from them, as that I can write to a friend living in the grosser body and get a reply. Now, doctor, you will no doubt laugh, and say, "Poor, credulous dupe!" Before you laugh and sneer, please tell me what you *know* about it. The parrot can say, "Pretty poll," but what does it know? I ask you, doctor, in all candor and good nature, to refrain from your sneers and jeers, and from making assertions you can in nowise prove, and pitch in for a fair, honest investigation, and never stop until you find it to be either true or false. And my word for it, you will find the grandest truth you ever found. You will find the Spiritual philosophy will open up new avenues of thought. It will lead the mind out into broad fields of pastures green, such as you never dreamed of in cold Materialism. Try it. And please remember, never again call Spiritualism a belief. You cannot believe a thing you know. Knowledge rises above belief.

A. Allen Noe.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Nursery Song.

Pace, pace, pace,
That's the way the ladies ride,
Foot hung down the pony's side,
Pace, pace, pace.
Pacing gently into town
To buy a bonnet and a gown;
Pacing up the narrow street,
Smiling at the folks they meet,
That's the way the ladies ride,
Foot hung down the pony's side,
Pace, pace, pace.

Trot, trot, trot,
That's the way the gentlemen ride,
O'er the horse's back astride,
Trot, trot, trot.
Riding after fox and hound,
Leaping o'er the meadow's bound,
Trotting through the woods in spring,
Where the little wild birds sing—
That's the way the gentlemen ride,
O'er the horse's back astride—
Trot, trot, trot.

Rock, rock, rock,
That's the way the sailors ride,
Rock and reel from side to side—
Rock, rock, rock.
Jack Tar thinks he's on the seas,
Tossing in a northern breeze;
Thinks that he must veer and tack,
When he mounts a horse's back;
Rocking east and rocking west,
Jack Tar rides, dressed in his best—
Rock, rock, rock.

Sleep, sleep, sleep,
That's the way boy Ned will ride,
Floating on the slumber tide—
Sleep, sleep, sleep.
Out upon the drowsy sea,
Where the sweet dream blossoms be,
Far away to Sleepy isles
Sails boy Ned. "Good night," he smiles;
Sinking down in pillows deep,
Little Ned is fast asleep—
Sleep, sleep, sleep.

—*Anna M. Libby.*

In Armor.

If temptation be resisted,
And weakness be defied;
If I hold to right and honor,
Though my soul be sorely tried;
If I keep me true from falsehood,
If I hold me free from shame,
If my best strength be enlisted
On the side of honest fame—
Shall I praise me for my choosing?
Shall I think myself am strong?
Shall I laud me for refusing
All the sweets that go with wrong?
Not mine own the strength I'm using;
This the thought that safely mailed me,
This that held when courage failed me:
"There are those that love and trust me,
And I cannot giv them pain!"

—*Emma V. Sheridan in New York Mirror.*

A Sunday Out.

It was one lovely Sunday morning in August. The skies were blue, and floated on their serene seas a multitude of feathery *cumuli* in many changing shapes. Many churches were closed in the city, and pastor and people were enjoying their vacations in different ways and places. Bertha suggested that we go somewhere for the day, and thought a trip to the old town of Warren, R. I., not impracticable. A newspaper man was to accompany us, but he failed at the last moment to put in an appearance, and we started off together. A lot of people were at Bowenville station bound to Nantasket, to Boston, and way stations, and, although excursions were run that day, all was orderly and quiet, and nobody seemed to think the worse of the day because it was Sunday.

Our train came up at last, and away we went, slowly across the long bridge, over into Swansea, to Brayton, to Cole's station, a miniature hamlet of farmhouses here and there, crossed and intersected by Lee's and Cole's rivers, running along through meadows green and flower-decked fields.

We soon arrived at our destination, and stepped upon the platform in the midst of the pleasant buzz of conversation and the tread of many busy feet. We hurried toward the town, that seemed to be asleep late on this Sunday morning.

"People do lie in bed longer Sundays than on any other day," I said to Bertha. "It is a day of rest."

"There's one sluggard coming from his couch," laughed Bertha, and pointing to a nightcapped man's head peeping between the curtain and the window of a house near by.

We sauntered on up the street, and, meeting a group of boys, we inquired if there was anything pretty or curious to see in the town.

"There's the new public library," said one. "Hav you seen that? It was presented by a lady—Mrs. George Hall—and cost $20,000."

"Is it open to-day?" we inquired eagerly.

"What! Sunday! Naw. Guess you don't liv 'round here. To-day's Sunday."

We expressed regret that the building was not open, for we thought that we might pass a pleasant hour or two within its walls.

The boy said that, besides the hotels, we would find only two places open to strangers—the meetin'-house and the graveyard.

We decided to visit the resting-place of the dead. We went on a little way past a Catholic church, pausing a minute to listen to the chanting of the choir, and to watch the "devout worshipers" who were quickly filling the "sanctuary," stopping in the vestibule, each one to dip his finger in a large bowl of water, which was supposed to hav been rendered "holy" by some words and passes spoken and made by a priest. One who passed in with a very much soiled neck and ears, suggested by his appearance that a closer acquaintance with soap and honest spring-water would render him more agreeable if less "holy," as the interpretation goes. We thought we would place cleanliness before holiness.

We were soon in the old burial-place, and it was almost as much as our lives were worth to make our way through the tangled grasses and briars that threatened at every step to trip our feet, and, as well, we were obliged to fight with all our might a million, more or less, of the fiercest musketoes ever met by friend or foe. They bled us at every step, but with a fan in one hand, with the other we traced on a crumbling stone the name of "Major Robt. Carr, who departed this life on the 15th day of Aug., 1789, aged 48 yrs." Following the date was the epitaph:

How loved, how valued once, avails thee not,
To whom related, or by whom begot,
A heap of dust alone remains of thee—
'Tis all thou art, and all the proud shall be.

We thought this a sensible card. The major's wife, Lydia, died Feb. 19, 1796, aged fifty-one years. The inscription upon her tablet of slate read as follows:

Lydia, thy graceful person here doth lay,
Yielding to death-worms, dust, and nativ clay;
Discharged from these we humbly hope thy soul,
Inspired with love, may sing without control,
Above the skies whilst endless ages roll.

"To sing for endless ages without control. It makes me tired to think of it," said Bertha.

We walked on to read that Miss Patience Barton died Sept. 30, 1788, at the age of seventy-nine. Upon the tablet of this spinster were inscribed these words:

Rest here, dear friend, till from the skies
The last loud trump shall bid thee rise.

"She will get very tired, I know," remarked Bertha. "'The last loud trump!' Humph! I should jump, I think, at the first faint sound."

A stone laid flat attracted our attention. It was inscribed thus:

Erected in memory of Mrs. Betsey Gardner, beloved wife of Capt. Edward Gardner, who departed this life May 20th, 1803, aged 29 years.

Kind stranger, stop, let reason be the clue
To moralize while this cold stone you view;
Here Death, in icy arms, confines that fair
Who once was lovely as the angels are.

William Turner died in 1858, ninety years old. This is his epitaph:

Hail, glorious gospel!
Heavenly light, whereby
We liv with comfort,
And with comfort die.

Bertha began to quote the gospel about the unbelievers being cast into "the lake of fire and brimstone, where there is weeping, wailing, and gnashing of teeth."

"That's your 'glorious gospel,' Mr. Turner; but if you could liv and die comfortably with it, I think you were more, or rather less, than human."

Another stone informed us that Miss Seraphine Randall

Bid adieu
To all her earthly friends,
March 7, 1838,
And left her lifeless form here to sleep
Until the resurrection.

We said: "Sleep on, sister; you hav plenty of time for a good long snooze."

We walked on, still fighting musketoes, and stopped to read that Mr. Sylvester Marble departed this life July 7, 1826, aged twenty-eight. This inscription adorned his resting-place:

Though greedy worms destroy my frame,
And gnaw my wasting flesh,
When God shall build my bones again
He'll clothe them all afresh.
Then shall I see thy lovely face,
With strong immortal eyes,
And feast upon thy unknown grace
With pleasure and surprise.

"Good Lord," ejaculated Bertha, "I'll take cremation, if you please, rather than be 'gnawed' by 'greedy worms.' And," she continued, "I would like something more strengthening than 'unknown grace' for a feast. My appetite would crave something more substantial, I think."

In this old spot reposes the dust of a member of the old Boston Tea party, a friend of education, and, we should judge, a man of strong, good sense and nativ wit.

After dinner at the Fessenden Hotel, we visited the *outside* of the library, an elegant building, the gift of a noble woman, who should hav stipulated to hav it open all days alike. We then wandered on to a more modern burial-place. Here the carvings upon the stones represented, instead of impossible cherubs with wings projecting from the neck, or the skull and crossbones of a more superstitious age, beautiful flowers, anchors emblematical of hope, though here and there might be seen a representation of an urn shadowed by a weeping willow, which is not so bad in its significance.

One piece of marble told to passers-by that "Alexis Menage was a nativ of Lucerne, Basse Normandie. For the last 25 years a nativ of the United States. He died in Barrington March 24, 1845, æt. 48. He was a kind father, an affectionate husband, and a humble Christian." He addressed his children thus:

My children dear, this place draw near,
A father's grave to see;
Not long ago I was with you,
And soon you'll be with me.

Mary Ann Fales died in 1844, at the age of 23. She says from her grave tablet:

Go home, my friends, and dry your tears,
I shall arise when Christ appears.

Bertha thought it a weary waiting, and failed to find the consolation to friends in the couplet.

The two words on a stone near by were much more significant—"Gone before."

In another lot a tablet bearing simply the words "Doady," and its companion with the letters, "Billy Boy," cut deeply in the marble, told a plaintiv story of childhood and all its hopes destroyed in an instant. We felt how hard it must hav been when the childish prattle and its merry laughter were hushed in the house, and pathetic silence came in their stead.

"There's not an hour by day or dreaming night but I am with thee," was touchingly inscribed upon another tablet. And the sweet words—"Our darling," "We miss thee," "At rest," and similar sentences, together with the freshly cut flowers upon the graves, spoke volumes of grief, love, and tender memories. Modern thought, progressiv ideas, were visible all about. Loving hands and hearts sought to invest the saddest of all sad events with something of hope and cheer. Thus progress is everywhere, and stars of peace, hope, and love shine out and illume the midnight gloom of death.

It was nearly train-time and we took a short cut across the fields and cow pastures for the depot, where we chatted pleasantly with friends till the train came up. Mr. E. told us that Warren was his childhood's home, here he went to school, disobeyed the teacher, and, for some trifling offense—he thought it trifling—was sent from school in disgrace. We thought it very true that the grown-up men of to-day were about the same as children as the boys we know. Human nature does not change a great deal.

S. H. W.

Correspondence.

PARK, ORE., Aug. 11, 1889.

DEAR MISS WIXON: This is my first letter to the Corner. My papa does not take THE TRUTH SEEKER, but I hav been reading the Corner and like it very much. My papa and mamma are Spiritualists. There are lots of Freethinkers in Park. I do not go to school now, but will this winter. I am fourteen years old. I cannot think of anything to say, and you must excuse my mistakes. I wish the Corner success. Hoping to see this in print, I will close. I remain your friend,

CARRIE C. RUTLEDGE.

LITTLE Johnny, who had been taken by his father to the zoological garden, was greatly interested in some kangaroos, and especially in one which had a number of young ones in its pouch. "Oh, papa!" exclaimed Johnny, "I wish you was a kangaroo!" "Why, Johnny?" "'Cause if you had a pocket like that, what piles of candy you could bring home!"

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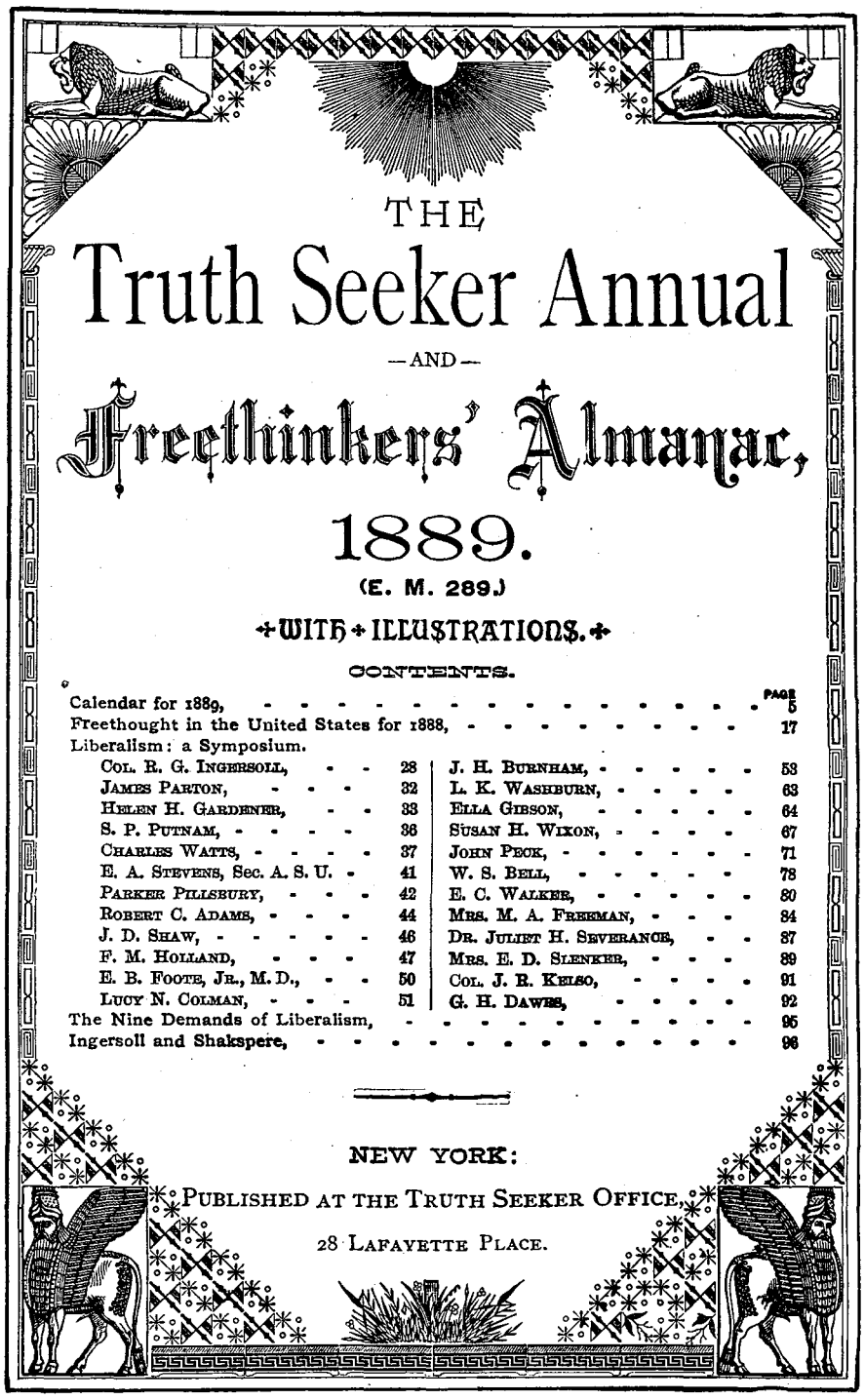
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Poetry.

The Disputation.

The following amusing delineation of one of the logical combats that occasionally occurred in medieval times between Jewish rabbis and Christian friars, is by Heine, one of the most distinguished of German poets. Heine was a Freethinker. Owing to the extreme length of the poem, parts hav been omitted.

In the Aula at Toledo
Loudly are the trumpets blowing;
To the spiritual tourney,
Gaily dressed, the crowd are going.

This is no mere worldly combat,
Not one arm of steel here glances;
Sharply pointed and scholastic
Words are here the only lances.

Gallant paladins here fight not,
Ladies' honest fame defending;
Capuchins and Jewish rabbins
Are the knights who're here contending.

Which God is the one true God?
He, the Hebrew stern and glorious
Unity, whom Rabbi Judah,
Of Navarre, would see victorious?

Or the triune God whom Christians
Hold in love and veneration,
As whose champion Friar Jose,
The Franciscan, takes his station?

By the weight of mighty reason,
And the logic taught at college,
And quotations from the authors,
Whose repute we must acknowledge.

Either champion *ad absurdum*
His opponent would bring duly,
And the pure divinity
Of his own God point out truly.

'Tis laid down that he whose foeman
Manages his cause to smother,
Shall be bound to take upon him
The religion of the other,

And the Jew be duly christened—
This was the express provision;
On the other hand the Christian
Bear the right of circumcision.

The following is a portion of the advocacy of the Christian disputant:

He recounts how in the godhead
Persons three are comprehended,
Who, whenever they so will it,
Into one are straightway blended.

'Tis a mystery unfolded
But to those who, in due season,
Hav escaped from out the prison
And the chains of human reason.

The work concludes with the following ecstatic prediction of the joys of heaven:

We in heaven shall be hereafter
Into angels blessed converted,
Wandering there in bliss with lily
Blossoms in our hands inserted.

In the place of cowls, the purest
Robes shall we, when there, be wearing,
Made of silk, brocades, and muslin,
Golden lace and ribbons flaring.

No more bald pates! Round our heads there
Will be floating golden tresses;
While our hair some charming virgin
Into pretty topknots dresses.

Wine cups will be there presented
Of circumference so spacious,
That, compared with them, the goblets
Made on earth were not capacious.

On the other hand, much smaller
Than the mouths of earthly ladies
Will the mouths be of each woman
Who in heaven our solace made is.

Drinking, kissing, laughing will we
Pass through endless ages proudly,
Singing joyous hallelujahs,
Kyrie Eleison loudly.

The following is the peroration of the Jew's rejoinder:

Great leviathan the fish is
Who beneath the ocean strayeth;
And with him the Lord almighty
For an hour each morning playeth.

With the exception of the ninth day
Of the month Ab, that sad morrow
When they burnt his holy temple;
On that day's too great his sorrow.

Just one hundred miles in length is
The leviathan; each fin is
Big as Og the king of Basan,
And his tail no cedar thin is.

Yet his flesh resembles turtle,
And its flavor is perfection,
And the Lord will ask to dinner
On the day of resurrection

All his own elect, the righteous,
Those whose faith was firm and stable,
And this fish, the Lord's own favorit,
Will be set upon the table.

Partly dressed with garlic white sauce,
Partly stewed in wine and toasted,
Dressed with raisins and with spices,
Much resembling matelots roasted.

Little slices of horse radish
Will the white sauce much embellish;
So make ready, Friar Jose,
To devour the fish with relish.

And the raisin sauce I spoke of
Makes a most delicious jelly,
And will be full well adapted,
Friar Jose, to thy belly.

What God cooks is quite perfection—
Mark my honest council follow,
And be circumcised, your portion
Of leviathan to swallow.

After some attempts at proselytism on each side, which degenerate into wrangling, the issue is thus brought about:

Then the monk with equal passion
Answered thus the furious rabbi:
"Villain, may the Lord destroy thee,
Damnable, accursed, and shabby.

"I can well defy your devils
Whom the evil one created,
Lucifer and Beelzebub,
Astaroth and Belial hated.

"I can well defy your spirits,
And your hellish tricks unhallowed,
For in me is Jesus Christ, since
I his body blessed hav swallowed.

"Christ my only favorit food is,
Than leviathan more savory,
With its boasted garlic white sauce,
Cooked by Satan, full of knavery.

"Ah, instead of thus disputing,
I would full soon roast and bake you
With your comrades on the warmest
Funeral pile, the devil take you."

Thus for God and faith the tourney
Goes on in confusion utter;
But in vain the doughty champions
Screech and rail, and storm and splutter.

For twelve hours the fight has lasted,
Neither side givs signs of tiring,
But the public fast grow weary,
And the ladies are perspiring.

And the court, too, grows impatient,
Ladies make with yawns suggestions;
To the lovely queen the monarch
Turns, and asks the following questions:

"Tell me, what is your opinion?
Which is right, and which the liar?
Will you giv your verdict rather
For the rabbi or the friar?"

Donna Bianca gazes on him,
Thoughtfully her hands she presses
With closed fingers on her forehead,
And the monarch thus addresses:

"Which is right, I cannot tell you,
But I hav a shrewd suspicion
That the rabbi and the monk are
Both in stinking bad condition."

Taxing Church Property.

From the New York Commercial Advertiser.

Whether we like it or not, the drift of political sentiment is everywhere in the direction of taxing church property the same as any other.

This was expressed Wednesday in the constitutional convention in Washington territory by the adoption of a clause forbidding the release of any kind of property from its proportionate share of the public burdens. The object of this was the taxation of churches, private schools, and charitable institutions.

California has had a similar provision for several years in its constitution. Though at first opposed by a large minority, it has grown in popularity until it is now accepted as a matter of course even by the most thoroughgoing churchmen. Some of them express the belief that the poorer churches should be exempt, but this simply corresponds to the opinion held by many political thinkers (among them ex-Secretary McCulloch) that all small property holdings should be exempt. So far as the costly city churches are concerned, the sentiment favoring their taxation is almost unanimous.

In the Eastern states the sentiment against exemption is also growing, though in a less marked degree. It is in the main confined to political students, and to the more strenuous supporters of the public school system who oppose the education of a part of the children in parochial schools. Not until all church property is taxed, they maintain, can we make sure that all our children shall hav a common education in the principles of American citizenship and be united in sentiment and sympathies.

Curiously enough, England has taken an important step in the same direction. Only a short time since a considerable sum was bequeathed to a foreign missionary society, and the executors under the will claim that it should be exempt from the tax upon bequests. Lord Chief Justice Coleridge decided that the probable excellence of the charity in no way lessened the claims of the state. The amount of the tax on the bequest was the state's money and not the testator's. To remit it was to increase by just so much the burden upon the remaining taxpayers. Such an increase of the public burdens could not take place, except by the direction of the public itself. No exemption could therefore be permitted.

In the same way it might be maintained that in this country, where all private property is held subject to a lien for annual taxes on the part of the state, the value of this lien is in fact public property. To remit the tax when the property is transferred to a religious institution, is therefore to increase the amount of the charity out of the pockets of the remaining taxpayers. Such, at least, is the philosophy of the refusal of California and Washington territory to exempt the property of religious and charitable institutions. It is the logical carrying out of two American principles: First, the complete separation of church and state; second, equality before the laws for property as well as men.

A Theologic Unknown.

From the Louisville Commercial.

LEBANON, KY., Aug. 16th.—For some time past the columns of one of the local papers hav been loaded with ponderous syllogisms that hav been hurled to and fro with more or less effect between the Rev. Mr. Cherry, a Methodist preacher from the knobs of Loretto, and an anonymous writer who has wielded an acrid pen over the pseudonym of "Victor." The subject of the controversy was "Religion in the Public Schools." The Rev. Mr. Cherry took the position that the public schools should be entirely godless, and that no tenets of Christianity should be embraced in their curriculum. "Victor" took the opposit line of argument, and contended that the creed that predominated in any locality should be the recognized religion of the whole district. "Victor's" articles were exceedingly well written, and were generally attributed to the Rev. Father Defraine, the Roman Catholic pastor.

The columns of the county paper soon became too narrow for the more or less broad views of the two gentlemen, and the Rev. Mr. Cherry challenged the unknown "Victor" to a public debate. The latter accepted the challenge, with the condition that his identity should not be discovered until the day appointed for the contest. To-day was selected for the meeting, and Edmunds's Hall, at this place, was crowded beyond its standing capacity by the champions of each cause.

Promptly at 10 o'clock the Rev. Mr. Cherry appeared on the stand and threw his gage into the arena, at the same time challenging the anonymous "Victor" to come forward and pick it up. There was a commotion in the rear of the hall, and to the surprise of the nativs and the consternation of the Rev. Mr. Cherry, there appeared, not a priest, all shaven and shorn, but as black a negro as ever came out of Ethiopia. He proved to be Sam Rountree, an itinerant preacher and fiddler, who officiates at all the hops and "buryin's" in the four counties.

Rountree is a man of some education, and claimed the authorship of the "Victor" articles. There was no one to dispute his claim, and he demanded that the Rev. Mr. Cherry stand up and defend himself. This the reverend gentleman declined to do, and amid the wildest excitement he was borne from the hall by his friends, while the old negro departed, followed by the huzzas of the crowd. The community is convulsed with laughter, while the zealots of the Methodist and Catholic creeds are filled with excitement.

Church Statistics.

From an Exchange.

David was punished for numbering the children of Israel, but the New York *Independent* will receive only the thanks of the public for numbering the Christian families in the United States, or, rather, massing together such statistics as they furnish concerning their own growth. In bulk the number of communicants with us is about 20,750,000, and the increase for one short year has been 877,000. The Methodists, of whom there are fourteen varieties, count up to 4,723,881. The Roman Catholics are estimated at 4,438,-019. The Baptists, of whom there are thirteen kinds, are footed up as having 4,078,589 communicants. The Presbyterians, of whom there are nine varieties, reach 1,180,113. The Lutherans number 988,008, the Congregationalists 475,608, the Episcopalians 459,642. The rest of the denominations do not foot up so large in numbers, and when they are arranged strictly by denominational rank the Roman Catholics hav a larger number of communicants by far than any other religious body. These figures do not tell the whole story, nor are they entirely satisfactory. The Roman Catholic statistics count the communicants as co-extensiv with the population, which is not fair to the Protestant bodies, who estimate their communicants by a different method. Again, the Unitarians are quoted as 20,000 and the Universalists at 38,780, while their actual following must be much more numerous. Again, when the division of members is made according to polity, there are 9,433,-196 under the Episcopal polity, 4,928,619 under the Congregational, and 2,888,228 under the Presbyterian. This givs the ecclesiastical color of the religious life of the country very differently from what it is commonly supposed to be. Those who speculate upon a basis of church unity will note that the Episcopal polity takes the lead; but when the total Protestant population is compare d with the total Roman Catholic population, it will be seen that the Protestant exceeds the Roman element by two to one. The figures given by the *Independent* depend upon so many conditions for their validity that it is almost impossible to draw any general conclusions from them. With all the religious bodies the total net gain for the last year is named as larger than it was for the year 1887, though it appears from the detailed account of gains as if it were less. The explanations given by the *Independent* are more helpful than the figures. The Roman church has grown enormously by immigration. The number of small bodies, branching off from the Baptists and Methodists, is remarkable, and the Presbyterians are only less broken up. The Quakers, though numbering hardly 107,000 communicants, are divided into three sects. The Mennonites hav 100,000 members, and are divided into four sects. The tendency to split up among Protestants is seen to be excessiv. In nearly every purely Protestant body lines are drawn between the old and the new schools, or the right and left wings. The Reformed Episcopalians are the smallest religious body; the Moravians come next, and then follow the Unitarians and the Universalists. The growing religious people in the United States are evidently the Roman Catholics, the Baptists, the Methodists, and the Episcopalians; the rest seem to be barely holding their own.

High Officials Embarrassed.

From the Philadelphia Inquirer.

There is a story of a presidential excursion down to the eastern shore of Maryland. The party embraced Secretaries Blaine and Windom and others. They went to church and were fortunate enough to hear an excellent sermon from the venerable Protestant Episcopal bishop of Maryland, who was there to administer the rite of confirmation. It was a rare pleasure to listen to a discourse from a clergyman who did not improve the occasion by referring to those high in authority or by preaching or praying at them. The president and the two secretaries, one on either side of him, sat in quiet satisfaction. But their peace of mind was suddenly and rudely dispelled. The offertory was sung. At the familiar words:

Let your light so shine before men, etc.,

the president and the secretaries each quietly dropped a hand into a pocket.

Lay not up for yourselvs treasures on earth.

Windom drew forth a crisp one-dollar note and held it between thumb and forefinger, ready for the approaching plate. The president and Mr. Blaine went a little deeper into their pockets. One brought up a nickel and the other a dime. Their faces flushed. It would never do to make such a small contribution.

He that soweth a little shall reap little, and he that soweth plenteously shall reap plenteously. . . . God loveth a cheerful giver.

The president went to his pocketbook and the secretary of state explored his vest pocket with nervous fingers.

Zaccheus stood forth and said unto the Lord: Behold, Lord, the half of my goods I giv to the poor, and if I hav done wrong to any man I restore fourfold.

The plate was only four pews away. What the president found in his pocketbook was one fifty-dollar note and a ten-dollar greenback—nothing smaller. What Mr. Blaine found was two ten-dollar notes—nothing smaller. To put in a nickel or a dime only was not to be thought of. To giv ten dollars was more than either cared to do; besides, how ostentatious it would look! Each looked at Windom, sitting there calmly, the richest of the party, with his dollar note in his hand. He shook his head.

Charge them who are rich in this world, that they be ready to giv and glad to distribute.

There was no time for further pocket exploration or consideration. With a smile of commiseration at each other, and something like ghoulish glee on Windom's placid countenance, the president and secretary of state each planked down his ten-dollar note for "the poor of this congregation." And the worst of it is, said one of the party afterward, that the Lord would probably giv them credit only for the dollar or two which they intended to giv.

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News of the Week.

STORMS in Japan hav produced floods drowning 10,000 and rendering 20,000 homeless.

IT is stated that more than fifteen of the negro rioters at Winter City, Miss., hav been hanged or shot.

AUSTRIA is arresting Socialists.

OKLAHOMA has adopted a constitution.

SWITZERLAND is arresting Anarchists.

NEW HAMPSHIRE has been declared out of debt.

LONDON workingmen demand a uniform eight-hour law.

THE forests in the Big Horn mountains, Wyo., are on fire.

NORTH CAROLINA and California hav had earthquake shocks.

A COLLIERY explosion on the 5th near Edinburgh killed fifty.

HAILSTORMS in Austria hav killed several persons and destroyed property.

A COLORED supervisor was whipped by white men at New Orleans on the 30th ult.

AT Rome, Ga., a cave miles in extent was recently discovered by well-diggers.

THE last Labor Day was observed more generally by all classes than any previous one.

ON the 6th dynamite exploded in an Antwerp cartridge factory, killing 200 and wounding 500.

THE total loss in the race riots throughout Mississippi is twenty-five men killed.

JUSTICE FIELD has been exonerated and released. Nagle says he feared immediate danger to himself.

THE proposed Episcopal cathedral at New York is to cost $25,000,000, and be twenty-five years building.

ON the 1st a negro excursion train was fired into at Algiers, opposit New Orleans, and several were wounded.

THE great London strike continues. Traffic is largely suspended. One workingman has been shot dead by police.

NEARLY 10,000 brakemen hav asked that Congress be urged to bring about the adoption of automatic brakes and couplers.

On the 1st the anniversary of the battle of Sedan was celebrated at Berlin, Court-Preacher Stoecker delivering an oration.

A RECENT cloudburst at Rockingham, N. C., destroyed the dams of several mills, throwing 500 men out of work and causing loss of life.

PRESIDENT HARRISON has appointed Charles R. Flint, of New York, and Ex-Senator Henry G. Davis, of West Virginia, delegates to the Three Americas congress.

THE other night Mary Pidgeon was found in 37th street, New York, shouting that she ought to be burnt for her sins, and was sent to the asylum as a religious maniac.

THE state department has arranged for an extensiv excursion through the United States for members of the international American congress, which meets at Washington October 2d.

As the appropriation for cleaning the streets and cellars of Johnstown is exhausted, work must stop unless more money comes in, though hundreds of bodies still lie buried in the cellars.

CONEMAUGH valley school boards appeal to charitable people and friends of education throughout the country for aid to buy books, as the general relief fund cannot be applied to that purpose.

NORTH DAKOTA lawyers say that the constitutional convention ruined the chances of the new state receiving public lands because it divided the institutions contrary to the enabling act's provisions.

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JAEL DECEIVETH SISERA.

And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not: and when he had turned in unto her into the tent, she covered him with a mantle.—Judges iv, 18.

Gems of Thought.

ALL sects hav given to their gods ferocious characters, at which reason revolts.—*D'Holbach.*

IF the Bible is true, slavery is right, and the world should go back to the barbarism of the lash and chain. If the Bible is true, polygamy is the highest form of virtue. If the Bible is true, nature has a master, and the miraculous is independent of and superior to cause and effect. If the Bible is true, most of the children of men are destined to suffer eternal pain. If the Bible is true, the science known as astronomy is a collection of mistakes, the telescope is a false witness, and light is a luminous liar. If the Bible is true, the science known as geology is false, and every fossil is a petrified perjurer. —*Ingersoll.*

WHEN we see that institutions impracticable in one age hav flourished in a subsequent one; and that what were once salutary laws and customs hav become repugnant; we may shrewdly suspect that the like changes will take place in future. The incongruity with the state of men and things which at present givs to certain proposed principles an appearance of impracticability, may, in a coming age, no longer exist; and those principles that now seem so well adapted to our social condition may then no longer harmonize with it.—*Spencer.*

LAWS and institutions must go hand in hand with the progress of the human mind.—*Thomas Jefferson.*

THE more we examin this great principle of skepticism, the more distinctly shall we see the great part it has played in the progress of European civilization.—*Buckle.*

THE most progressiv countries are those where the principle of free inquiry has modified Christianity. Skeptical Germany is in the forefront of progress, and as England, France, and America escape from the trammels of ecclesiasticism, just so fast do their institutions improve.—*Robert C. Adams in Pioneer Pith.*

EARLY history is never critical and painstaking in the investigation of facts. Neither the historian nor his readers or hearers hav reached a stage of culture in which accuracy is highly valued. Early history is essentially artistic, its object is much more to charm the fancy and warm the emotions than to instruct the understanding. A good story, pathetic or humorous, is appreciated for its own sake independently of its truth. Striking pictures, dramatic situations, often told in dialog, scenes in which virtue and vice are depicted on a colossal scale—these are the chief objects of the early historical writer, who mingles fact and fiction with the same *naïvete* as his brethren, the writers of the early epos and drama. Indeed, their subjects are often the same—the heroes whose prowess saved or achieved the national existence, the odious foreign foe who was beaten back; in either case characters appealing strongly to the imagination and the feelings, which would resent cold criticism, but gladly welcome eloquence and passion. History written under these circumstances has much of the character of the prose poem—*carmen solutum*, as Quintilian called it. The artistic or imaginativ element predominates in it rather to excess. The growth of accurate knowledge in other departments, the increased practice of affairs, the substitution of the political for the heroic and chivalrous sentiment, lead to a more sober and scrutinizing style of history without sacrifice of artistic form.—*Encyclopedia Britannica.*

IN those blessed days, that which actually occurred was not regarded of sufficient importance to be recorded.—*Ingersoll.*

IT is, indeed, marvelous that science should ever hav revived amid the fearful obstacles theologians cast in her way. Together with a system of biblical interpretation so stringent, and at the same time so capricious, that it infallibly came into collision with every discovery that was not in accordance with the unaided judgments of the senses, and therefore with the familiar expressions of the Jewish writers, everything was done to cultivate a habit of thought the direct opposit of the habits of science. The constant exaltation of blind faith, the countless miracles, the childish legends, all produced a condition of besotted ignorance, of groveling and trembling credulity, that can scarcely be paralleled except among the most degraded barbarians. Innovation of every kind was regarded as a crime; superior knowledge excited only terror and suspicion. If it was shown in speculation, it was called heresy. If it was shown in the study of nature, it was called magic. The dignity of the popedom was unable to save Gerbert from the reputation of a magician, and the magnificent labors of Roger Bacon were repaid by fourteen years of imprisonment, and many others of less severe but unremitting persecution. Added to all this, the overwhelming importance attached to theology diverted to it all those intellects which in another condition of society would hav been employed in the investigations of science.—*Lecky.*

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THE Rev. Mr. Wilgus: "I hope you and Brother Wiggs became fully reconciled before he died." Deacon Podworthy: "Oh, yes! I went around and told him that as he was about to pass in his checks I would fully forgiv him for all the dirty tricks he had ever done me, though I didn't presume to say that the Lord would do so, and [gleefully] you ought to hav seen how the old sinner looked."—*Terre Haute Express.*

AFTER the earthquake at Saratoga. First old darky: "Come, let's go ober to de pra'r-meetin'." Second old darky: "No, no, brudder; I stays in de free air ob hebben. Don't b'lieve in goin' into dese yer buildin's dat mite fall down on yer." First old darky: "Wot! And don't yer trust no more in de Lord?" Second old darky: "Yes, brudder, I does trust in de Lord, but I don't b'lieve in foolin' wid him."

AMONG the children of a certain Sunday-school is a bright little boy of four years. He has an uncle who takes great pleasure in teaching him nonsensical verses. A few Sundays since his teacher was telling the class about the busy bees, and asked if any of the children could tell her anything about them. "Waldo can," spoke up the little fellow. "Well, Waldo, you may stand in front and tell us what you know." And Waldo, rising proudly, steamed away with these lines:

How doth the little busy bee
Delight to bark and bite,
To gather honey all the day
And eat it up at night!

LAST year, at the New York Chautauqua, when Dr. Henson, of Chicago, came to lecture on "Fools," Bishop Vincent introduced him thus: "Ladies and gentlemen, we are to hav a lecture on 'Fools' by one of the most distinguished"—there was a long pause, for the bishop's inflections indicated that he had finished, and the audience roared with delight, so that it was some time before the sentence was finished—"men of Chicago." Dr. Henson, whose readiness of wit holds every emergency captiv, began his lecture, when silence was at length restored, by saying: "Ladies and gentlemen, I am not as great a fool as Bishop Vincent"—and here he stopped, apparently through with the sentence, while the audience again wildly applauded, finally concluding—"would hav you think."—*Minneapolis Tribune.*

AN amusing incident occurred in one of our Downeast churches a few months ago. The clergyman gave out the hymn:

I love to steal a while away
From every cumbering care,
And spend the hour of setting day
In humble, grateful prayer.

The regular chorister being absent, the duty devolved upon good old Deacon M., who commenced, "I love to steal," and then broke down. Raising his voice a little higher, he then sang, "I love to steal." As before, he concluded he had got the wrong pitch; and deploring that he had not his "pitch-tuner," he determined to succeed if he died in the attempt. By this time all the old ladies were tittering behind their fans, while the faces of the "young ones" were all in a broad grin. At length, after a desperate cough, he made a final demonstration, and roared out, "I love to steal." The effort was too much. Everyone but the eccentric person was laughing. He arose, and with the utmost coolness said: "Seeing our brother's propensities, let us pray." It is needless to say that but few of the congregation heard the prayer.—*Yankee Blade.*

AND now the season of the Summer Boarder being upon the land, it shall come to pass that the young man of Country Raisin' (which the same is likewise known as a Yokel, and moreover as a Hayseed), shall stand in the field where he toileth, and shall perceive at a little distance the young man of City Dressin'; and he shall jeer at him and cast obloquy upon him; he shall scoff at that young man, and shall scorn him, and shall size him up for a Derned Dude, and shall rejoice in his own strength, and shall cry, "Ha, ha!" and likewise, "Ho, ho!" and similarly, "He, he!" But, furthermore, it cometh to pass that on the first day of the week, which is Sunday, the young man of Country Raisin' shall hie him to the sanctuary in time to escape the sermon, and there he shall behold his Best Girl escorted forth by the young man of City Dressin'; and, moreover and furthermore, the young man of City Dressin' shall everlastingly catch on to that maiden in such style as is calculated to gratify the taste of Her Majesty Queen Victoria, and she shall display all outward appearance of liking it. And thereupon the young man of Country Raisin' shall gnash his teeth and withdraw himself into outer darkness, and betake himself behind the barn to giv voice to the emotions of his Soul. Selah!—*Puck.*

AN ESOTERIC ADEPT.

Studying the book of Dyzan
I got fairly in a mist;
This alone I know, that I am
Now a deep Theosophist.

By the magic charms of Thibet
My five senses all hav ceased;
A sixth sense I now exhibit,
And the wisdom of the East.

Crossing o'er the bridge of Fohat,
By the aid of astral light,
Guru-initiated, know that
I'm a bold Blavatskyite.

Manvantara and Pralaya,
Parabrahm, Mulaprakriti,
Dhyani Chohans, and Purusha
Now are clear as mud to me.

Of the whenceness of the whatnot
I hav found the Perfect Way;
Wandering with the wild Mahatmas
O'er the hills of Himalay.

My Prana, Linga-Sharira
And Rupa soon will flee;
I hold on by my Manas
To my Atma and Buddhi.

With the blessed occult masters,
I'm a chela Kabbalist;
My ego thus reincarnated,
I'm a deep Theosophist.

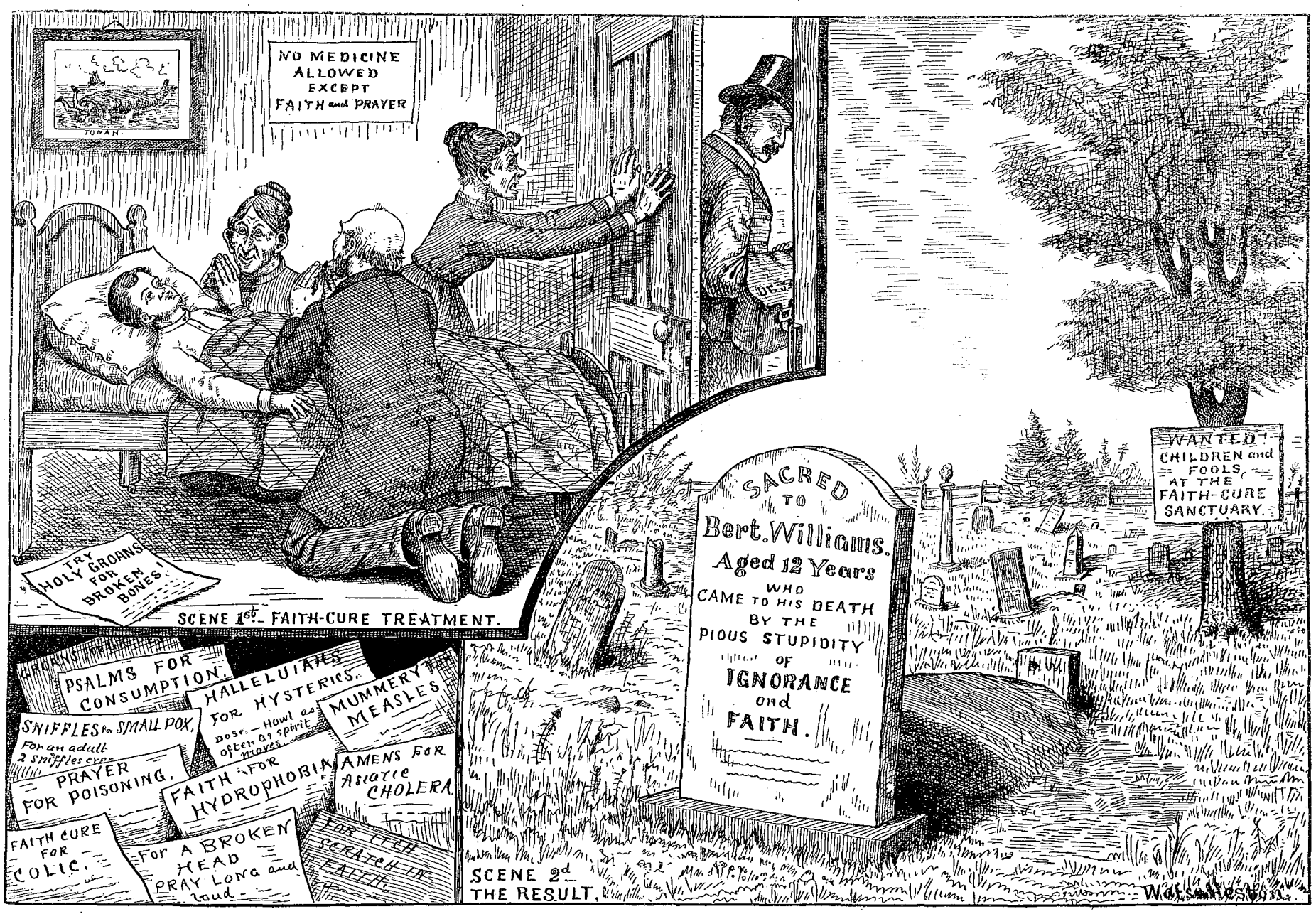
—*F. T. S. in the London Freethinker.*

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THE RESULT OF FAITH AT FINDLAY, OHIO.

Notes and Clippings.

POPE LEO'S receipts from Peter's pence amount to 7,000,000 lire or $1,400,000 a year, in addition to various amounts from other sources.

THE city of New York has 600 Sunday-schools, with a total of 187,000 scholars and teachers. Philadelphia has 616 Sunday-schools, with a total of 195,802 scholars and teachers.

MRS. BESANT, the eminent English Freethinker, is well-nigh idolized by the poor of East London, by whom she is familiarly called "Amere," and she is able to do a great deal of practical work for them in consequence of their affection for her.

THE Peace Society, recently in session at Mystic, Conn., determined to erect a great Peace temple. If the society can do this without a war over the funds, the site, the architecture, and other features of the enterprise, it will prove itself worthy of its name. — *World.*

IT was a clergyman in the editorial chair who wrote: "Looking backward over the checkered page of human history and beholding the wreck of nations and the roar of armies, we may trace the footprints of an almighty hand, bringing order out of confusion, and causing the white dove of peace to brood over the apples of discord."

THE annual account of Catholic missions has just been issued from the propaganda press. The number of Catholics in Ireland, according to this work, is 3,792,457; the churches number 2,547, and the priests 3,251; in England the Catholic population numbers 1,353,465; the priests 2,340, and the churches 1,261. In Scotland there are 308,643 Catholics, 295 churches, and 329 priests.

A CLERGYMAN, who was an ornament to the pulpit in an exceedingly esthetic regiment of the Lord's army, was delivering a series of discourses upon the history of Jonah. At the opening of one of the discourses, he said: "You will remember that in our last discussion, we spoke of the fact that Jonah was three days and three *nights* in—in the—whale's—*society*."—*National Baptist.*

AT Springfield, O., on the 1st, members of the church of Christ here were astounded beyond measure by S. B. Duffy, a prominent church-member, who arose in his seat at a declaration made by the pastor, the Rev. B. C. Black, and exclaimed: "You are a liar and a slanderer!" He went out of the church then. The trouble originated over J. S. Resler, who was superintendent of the Sabbath-school. Mr. Black said he had a bad reputation, and was not to be trusted with a flock of innocent lambs. Mr. Duffy defended Resler.

IN Lawrence county, S. C., on the 25th ult. Ben Leonard, colored, murdered his wife by cutting her throat. No cause for the crime could be found. Leonard would say nothing about the matter, but at the inquest Mr. Harvey Woods, the owner of the plantation on which they lived, gave his evidence, and brought out the reason for the murder. The morning before the murder Ben had threatened to kill his wife, and she had applied to Woods for protection. "I asked her what was the matter with them. She said Ben wanted to join the church, and she told him they could not liv in adultery and belong to the church; she being married twice, and both husbands living. Leonard murdered his wife so that he could join the church."

AT Worcester, Mass., on the 9th, the jury in the case of Dr. Louis Morasse, a practicing physician of Southbridge, against the Rev. Father G. Ely Brochu, priest of the Notre Dame church, brought in a verdict in the superior civil court this morning, giving damages for plaintiff of $1,500 with interest, or a total of $1,720. Dr. Morasse was a parishioner of Father Brochu. He was divorced from his first wife and was married a second time by a justice of the peace. For this he was denounced from the pulpit by Father Brochu, and this caused Dr. Morasse to bring suit against the priest.

ON the 31st ult. trouble broke out among the members of Holy Trinity church, Chicago. The church has been divided over the deed of the building being made to the archbishop. When Father Kobrzynski began to speak some of the worshipers began to stamp the floor with their feet; others threw their rituals over their heads. In the midst of all this the pastor began to say mass. When in the midst of mass, however, the worshipers left their seats and scrambled pell-mell over the sides of the inclosed pews. Father Kobrznski, fearing mob violence, rushed from the altar and out through the parsonage way. He was secreted for several hours by personal friends, who feared the excited people would use him roughly if they laid hands on him.

THE Rev. J. G. Gregory, incumbent of Emmanuel church, Brighton, Eng., has got into trouble with his boss, the bishop of Chichester, because the clergyman presided at a lecture delivered by the Rev. Justin D. Fulton, of Brooklyn, the violent anti-Catholic agitator, wherein the lecturer reflected upon the personal character of the Virgin Mary. The bishop informs Mr. Gregory in a letter that has been made public that he should hav protested on the spot. He continues: "I hope you will take some opportunity of publicly repudiating the lecturer's revolting statements which must giv much offense to all pious believers. It is amazing that they should hav been received on one occasion with laughter and on another with applause by an audience professing and calling themselvs Christians."

"ROBERT E. LEE was a strict observer of the Sabbath when not engaged in his campaigns," said Gen. L. L. Lomax, late commander of rebel cavalry. "I remember well one occasion when Fitzhugh Lee and myself, when cadets, were in Washington. It was a Sunday morning, and as the day promised to be a dull one, we drove over to Arlington to spend the time with Custis Lee. We found the family at morning prayers, and we joined in the services. When they were concluded, General Lee, with a grim smile, walked into his library, selected a religious book for each of his children, Custis included, and set them all to reading. The jolly time that 'Fitz' and myself expected to hav with Custis was indefinitly postponed. We excused ourselvs as soon as common decency would permit, returned to Washington, and resolved that when we visited Arlington again it would not be on a Sunday." We will add the conjecture that Lee probably desired his children should be given opportunity to get familiar with the good old pro-slavery texts.

Communications.

On the War Path.—Concluded.

Nor can the Christians of to-day conceive how it is possible for an Infidel to be a true and just man, or that he is entitled to any degree of respect. They cannot understand that you hav the right to spend Sunday as you please, they can only understand that you ought to spend it as a Christian. They cannot understand how there can be any honesty outside of their religion; hence the word of an Infidel is not to be taken even under oath.

They cannot see the injustice of making Infidels pay taxes on their Christian clubhouses, because "the earth is the Lord's and the fulness thereof," and they are God's appointed agents to manage his affairs on earth. They cannot see that an Infidel has a right to bring up his children according to his idea of the fitness of things, they can only see that children ought to be brought up in the nurture and admonition of the Lord. They cannot see that Infidels hav any right to say whether the Bible shall be used in the common schools, they can only see that a godless school is an abomination in the sight of God.

Thus it will be seen how Christianity tallies with the idea of human rights. Any day "Blare," Comstock, Talmage, and other Christian lunatics may by operating secretly through the churches and other Christian associations spring the ecclesiastical net over us, and we may again see the fires of persecution kindled in this so-called free America.

And all the time Christians would believe that they were rendering the most acceptable service to their God.

It would seem that two thousand years is about all the time the church ought to ask to produce good men and women, if Christianity could ever do it. But the truth is, the more Christianity has got hold of the minds of men the more devilish they hav proved to be.

Can anyone doubt that those who burnt and hanged witches were deeply imbued with Christianity? Were not those who murdered the Huguenots eminently Christian? Is it not a fact that Christianity and brutality hav always worked equally in the same yoke? Has not Christianity tried to make every act a crime which opposed it? Did not Christians exclude those from holding office who did not belong to the church, and even deprive them of the right to the electiv franchise when they had the power? Tyranny, persecution, and plunder hav characterized the Christian religion up to the present time. Human bones lie scattered along its track, and wherever it has set its murderous foot blood has gushed out.

After the discovery of America nearly every Christian nation was fitting out expeditions for the discovery of new countries. Two objects seemed to underlie every movement, viz., plunder and the conversion of idolators. Cortez, Diaz, DaGamma, Pizarro, and every man who was sent out on these voyages, was charged to take possession of the lands which they might discover, in the name of God and the king. And every expedition was furnished with a priest and a crucifix and charged to convert the idolators.

The answer of the inca to the priest who accompanied Pizarro's expedition is a little significant.

The priest, crucifix in hand, went to the inca and began a regular Christian harang. He spoke of the great God who created the universe, of the fall of man, the coming of Christ, his death and resurrection, of the appointment of St. Peter as his vicar on earth, of the succession of the popes, and that one of them, Alexander VI., had conferred upon Charles V., king of Spain, the power of controling the countries of the New World. Then he called upon the inca to submit to the king, acknowledge the pope, lay down his arms, and pay tribute.

"Why should I pay tribute to this Charles, who is inferior to God and even the pope. I desire to be subject to the gods alone. I know nothing about your pope, nor his right to dispose of my kingdom; and as for renouncing the religion of my ancestors, it will be time enough to do that when you establish the truth of your own."

When this answer was received Pizarro opened with his artillery. Two thousand were killed, three thousand taken prisoners, with an amount of booty which the richest of our day do not possess.

Who but a Christian can see what right Pizarro had to kill these unoffending people—what right he had to their gold and silver? But it was impossible at that day for him to understand that a Christian could rob or outrage or murder an idolator.

Christians hav never learned fair play. If they hear of an Infidel who is a little lax in his morals, they attribute it to the influence of Infidelity. But when an Infidel is eminently honest, then the tactics vary—his honesty is attributed to the seeds of Christian influence sown around him in his youth.

I do not say that this is owing to ignorance. I would not like to say that it is owing to dishonesty. Doubtless, like the inquisitorial tortures, it is owing to Christianity. Of all the self-conceited people ever born, Christians cap the climax. Our system of education, our civilization, every humanizing influence, all that is grand and ennobling, is claimed as the result of Christian influence.

Nobody will deny that England was a Christian country a hundred and fifty years ago; but what kind of schools did she hav? I select England because she is considered one of the most enlightened Christian countries on the globe.

Her schools were places where the crudest superstitions were taught. Teachers were not selected on account of their ability to teach, but on account of their devotion to Christianity. The working classes did not receive anything like what we would consider an education, even for the poorest. They lived in huts not much better than pig-sties. Men, women, and children lived in one room with a ground floor. Indeed, the poor of Christian Ireland fare not much better to-day.

Rich Christians rioted in luxury; poor Christians fared like brutes. That is the way Christianity carried on the work of civilization a hundred and fifty years ago.

When John Howard commenced the investigation of the prison system of England, he found in many prisons men and women herded together like swine—the young of both sexes for slight offenses confined with hardened wretches and daily subjected to the vulgar slang and sottish examples of those who had grown old in crime. Every prisoner before being released had to pay the jailer a certain fee. Many who had been sentenced only for a short time were kept in confinement for long periods, because while in prison they had no means of paying the jailer's fee.

In one instance he found a rickety old jail where men and women were chained to the wall during the day and to the floor during the night. In every prison the jailer had the privilege of selling all the liquor to the prisoners that they could pay for. That must hav been an exhibition of Christian morality, for there was a chaplain in every prison.

In some of these prisons he found ground floors with water oozing from the bottoms. On these straw had been thrown, which had been reduced to a muddy paste by being trampled upon. In these stinking pens men and women were allowed promiscuous intercourse, and children were born in them.

Was not such barbarism the legitimate fruit of Christianity? At that time there was not one known Infidel in office in all England.

Here is a picture of Christian civilization.

And such the effect of teaching from an old book filled with tyranny, filth, and fable; and such the part that Christianity has played in civilizing the world. Every time a man has taken a step in advance and demanded better conditions, he has received a blow from the Christian bludgeon.

And yet the first time that the great Brooklyn contortionist givs a spiritual exhibition he will prove as clear as two and two make five that Christianity has lifted the world from a state of ignorance and brutality up to its present high standing.

Why, the mariner's compass, the printing-press, the telegraph, and the steam-engin hav done more to civilize the world than all the popes and preachers who ever appeared on the face of the world with pretended missions from God to make fools of the people.

And yet all of these inventions hav met with bull-headed opposition from the church.

At the time spoken of in England, the only book considered necessary for the people was the Bible, and not one-tenth of them could read that.

A well-informed writer, speaking of England only a hundred years ago, says: "Few of the adults and none of the children could read. The whole of the laboring population was sunk in ignorance, thriftlessness, and vice."

At this time Christians were imprisoning Infidels for expressing their thoughts, and whipping those in public who dissented from the church creed. Remember, I am writing of one of the most enlightened Christian countries on the face of the globe.

In nearly all of the prisons were torture chambers where criminals were subjected to the thumbscrew, the iron boot, the spiked chair, the lash, and the rack. These chambers were underground, where the cry of the sufferer could not be heard. The victim was accompanied with a magistrate, a surgeon, the executioner, and a chaplain. In many instances these inhuman instruments were used to make men and women confess to crimes which they never committed. Every man who had a hand in these cruel tortures was a Christian.

James Parton says, "The man most instrumental in reforming these barbaric customs was Voltaire"—the man most hated by all Christians.

These terrible punishments hav always been peculiar to Christian countries, and hav been inflicted by authority of the Bible, the Christian's great civilizer. And, strange as it may seem, it was thought to be pleasing to God.

Just as long as Christians are "hell-bent" on helping God, our liberties are in danger. The worst tyrants and usurpers that ever cursed the earth hav had the sanction of God.

Whatever has been done in the name of God has generally militated against the interests of men. Whatever is done to gain heaven will make us miserable on earth. Whenever a minister fits a man for the mansion above he is unfit to liv below. Boonton stoned and fined Mr. Reynolds and rendered itself notoriously ridiculous before the country, and got credit for nothing but intolerance. Christianity is always doing something to-day which it is ashamed of to-morrow. Like a sheep in a quagmire, the more it struggles the deeper it sinks.

I learn by a Richmond, Va., paper that Prof G. H. Cook (not Joe Cook) has discovered some rare fossils at Boonton, N. J., but not a word is said about the fossils discovered by Mr. Reynolds when visiting the same locality. This field ought to be thoroughly explored, for there is no doubt that it is very rich in fossil remains. If some paleontologist is anxious to immortalize his name by some wonderful find, I would advise him to make a careful examination around the premises of Brooklyn's great evangelical hell-herder—perhaps he may find the "missing link." And then "Blare's" home offers some rare inducements. Shouldn't wonder if some great fossil crawfish might reward the searcher. And it might be well to look around Comstock's neighborhood—and the headquarters of the Young Men's Christian Association. Footprints of the split-footed ass, or the great "what-is-it," may be discovered. Let us unite in prayer.

To show the civilizing influence of the Christian religion on enlightened England, it is only necessary to mention that within the last century Dr. Priestly was driven out of that country on account of his religious views. He lay secreted and saw his house, library, apparatus, and all his valuable papers, the work of a lifetime, go up in smoke—the work of Christian fiends.

What had Dr. Priestly done to excite the ire of these Christian barbarians? Why, he had said and written what Christians did not like; and they burnt him out, and doubtless intended that he should perish in the flames.

Wherever the blighting influence of Christianity is felt, the same consequences follow. This country would be what it professes to be, a tolerably free country, were it not for the slavery which naturally follows in the wake of Christian belief.

A few years ago Talmage was going to set the chief of police on Colonel Ingersoll. What was the matter? Did not Colonel Ingersoll understand the rights and duties of an American citizen quite as well as the great theological slugger? Was he guilty of any crime against society? No. His crime was against Christianity. He had publicly dissected the theological goose. And this was just as great a crime for him in America as it was for Dr. Priestly in England. He had said something which displeased a Christian, and the police were to be let loose upon him.

It is no crime for Talmage to tell what he thinks, but it is a great crime for an Infidel to exercise the same privilege. It is easy enough to see how the people will fare if the government ever falls into the hands of such holy swabbers Make room, gentlemen. Brother Talmage will take up his cross.

The reason why I fight Christians is that in bargaining for their religion they bargain away my natural rights and privileges.

When Christians say that Infidels are bad and immoral, it is no evidence of badness and immorality. Who are the wicked and immoral? Those who do not attend church, nor believe the Bible, nor observe the Sabbath—in short, those who disagree with Christians. Those people are so bad that they are stoned and fined in Boonton; in other places they are imprisoned. John W. Hinckley lay in Ontario county jail three months for telling what he thought about the conception and birth of Jesus Christ.

A short time ago I witnessed the tricks of a trained dog, "Jo." The woman who owned him said, "Now, Jo, pray." The dog got down and stuck up his nose, and such an unearthly howl was never heard. "Hav a good time—get engaged—now, Jo, get the power;" and the dog whopped over and lay as motionless as though he were in a fit.

Well, I laughed heartily at the pranks of the devotional dog, but thought of no wickedness in either the owner or the dog. I have seen many humans in just such a fit. Many Christians would say that she is a very wicked woman. A hundred years ago they would hav imprisoned her and killed the dog.

Mrs. Whiteling, who killed her husband and children, and "Red-nosed Mike," the triple murderer, were sent up from the gallows with prayers and benedictions, and letters of introduction to St. Peter, and privileged to shine in the New Jerusalem, because they had been washed in the blood of the lamb. Such is Christian consistency.

I hav no doubt they will hear the loudest kind of a toot from Gabriel's long horn when they pass the pearly gates. It is to be hoped that "Blare" and Comstock and Talmage will not pass their "Sunday

Rest bill until they meet these boon companions on the "other side of the Jordan."

I hav received many letters from friends, who no doubt were actuated by the best motivs, who claim that they hav been very much interested in my articles, but deplore the abruptness of my language, especially my rough expressions in regard to God and the Christian religion. They say that "thoughts and words which shock will never reform"—that "I could accomplish twice as much good if I was more guarded in my expressions—that I am too sarcastic," etc.

In the first place, I apprehend that it is the bluntness of the truth, without any attempt at embellishment, which they unconsciously admire. In the second place the Christian's God is too ridiculous a phantom to command sober treatment. And as for the Christian religion, it is too absurd to be treated with anything but ridicule.

If I should see a nativ Kaffir with his dried snake-skin, I would be bound to treat him and his fetish with the utmost deference and respect for fear I might "shock" him.

But the Christian has a snake as well as the Kaffir. The Kaffir tells about the wonderful powers of his snake, and the Christian says that his snake damned the whole human race. One story is as reasonable as the other. I hav no more respect for the Christian's snake than for the Kaffir's. I am bound to treat both with contempt. But if you ridicule the Christians' snake story, they will be so "shocked" that all Boonton will begin to throw stones at you. And then some tenderfooted Liberal cries out, "Served you right; you had no business to 'shock' a Christian."

Hav Christians shown such tenderness for fear they would "shock" us? Does not the story of blowing down walls of solid masonry with rams' horns "shock" common sense?

Do Christians think about the "shock" produced by the stale lies told about Thomas Paine, which hav been told a thousand times and as many times refuted? On an average, once a month a lie is set afloat about Colonel Ingersoll or some member of his family. And Christians are only grieved because these lies do not produce a greater "shock" than they do.

An old Indian made up his mind that the caudal appendage to his dog was entirely too long, and concluded to reduce it to regulation length. And so he cut off about an inch every day with his tomahawk. When asked why he did not cut it all off at once, he said, "Humph, too bad to cut 'em all off at one time!" Doubtless he thought it might "shock" the dog.

When a cancer is to be removed a competent surgeon does not cut a little each day, but lets in the knife to the very bottom. When a monster is to be destroyed, aim at the most vital part and use the most deadly weapon. Don't be all summer cutting off a dog's tail.

I tell you Heston has the right idea. He understands the force of ridicule when applied to the ridiculous. His aim is unerring, and he has the nerve to send the shaft home to the most vital part. Ridicule is the most powerful weapon when properly applied to the truly ridiculous.

What more can the clerical spoonies ask than to hav us make our lowest bow to them and speak of their phantom in the skies in terms of awe and veneration, and of themselvs as his especially appointed agents to expound his holy word—and to whom the greatest respect is to be shown?

I hav rummaged around for words, I hav hatcheled my brain, for expressions to show my contempt for the Christian's scheme and the Christian's God. My strongest thoughts are weakness, my sharpest words are pointless, my best efforts are but as a pop-gun when a fort is to be bombarded, language seems to be entirely inadequate, when I attempt to express my contempt for Christian inconsistencies.

When the absurdity of a merciful God who afflicts the children of men with floods and tornadoes, and sweeps away thousands at a breath, is shown up and treated with ridicule by philosophers and thinkers, and when the deception and hypocrisy of the black-coated gentry are held up to the scorn and contempt of sober-minded men, they will make up their minds that they are of no more importance in the world than other men, and will cease to impose upon the people with their hocus-pocus arts. JOHN PECK.

Naples, N. Y.

The Central Idea of "Nationalization."

The principles promulgated in Edward Bellamy's wonderful book, "Looking Backward," hav crystallized into living societies, which are forming or organizing all over the country, from Boston to southern California. The question is constantly asked by those who hav not read the book, what is the purpose of these Nationalists? What do they want, and how do they expect to accomplish their aims?

Their object is to benefit mankind by readjusting the industrial and economic systems which hav come down to us from semi-barbarous ages. How is this to be done? By substituting coöperation for competition, and emulation for rivalry and hatred. How are these changes to be inaugurated? Through legal and constitutional channels. How can we manipulate legal enactments? By educating the people to see the utility of the desired changes, and by the strength which comes of union. Is not education a slow process for the reformation of evils which already "cry to heaven" for redress?

Education is not a slow process for reforms which hav been germinating in the minds of advanced thinkers for centuries. When the world is ready for an advance movement, it sweeps like a tidal wave over the thought centers of the world, and lo! "a nation is born in a day." So it is with the system set forth by Edward Bellamy. It has been thousands of years in process of germination. Now the world is ready for it, and behold it sweeps across the continent like a prairie fire, stirring all hearts with courage and with renewed hope.

The changes contemplated are evolutionary, and not revolutionary, in their methods. The following extract from the declaration of principles, adopted by the parent club in Boston, and indorsed by the First club of San Diego, is evidence of this fact:

> No sudden or ill-considered changes are advocated; we make no war on individuals; we do not censure those who hav accumulated immense fortunes by carrying to a logical end the false principles on which business is now based.
>
> The combinations, syndicates, and trusts of which the people at present complain demonstrate the practicability of our basic principles of association. We merely seek to push the principles a little further, and hav all our industries operated in the interest of all by the nation, the people organized, the organic unity of the whole people.

The question arises, are such changes practicable? The effectiv working of the Universal Postal Union demonstrates that they are. A world telegraph union is now under discussion, and but for the telegraphy of the United States, which is owned and controled by private corporation, this change would be effected as a vast benefit to the world. In England, Germany, Belgium, Switzerland, and Italy, in which the telegraphs are under government control, the charges are less than they are here. Railroads could also be run better and cheaper under one general management than under the present competitiv system. It has been estimated by those well versed in the statistics and practical working of this business that the larger and more complicated this system, the easier and cheaper it can be manipulated under one general management. It is now admitted by those who profess to know that men can be transported across the continent for a dollar apiece without loss to the railroads. If this be so, it speaks volumes for the necessity of reform.

The admirable working of our public school system also indicates the superior efficiency of governmental control of interests which are "of the people, for the people, and by the people." And when all industries and public utilities are similarly managed, the government will not seem "a thing apart" from the people, but something in which all hav a personal and abiding interest.

Then will liberty, equality, and fraternity be realized for the first time on this planet, "the lion and lamb lie down together, and a little child shall lead them."

But before this grand consummation can be realized rent and interest, with their concomitant evils of mortgage and usury, must be eliminated from our economic system. Nature's resources, land, water, iron, coal, oil, gas, electricity, and all the products arising therefrom must belong to all of the children of earth alike. Labor and labor's products must be equalized by each taking the place to which he is best adapted, and all receiving equal reward for equal service, not to be measured by quality or the market value thereof, but by the time given to such labor.

The best way to begin these great industrial changes is in municipal affairs. Every city should own its own water, gas, electric lights, street cars, cable and motor roads, operas, parks, and other institutions of public benefit. These should be managed for the people by their chosen officers, who are accountable to the people in their municipal capacity for the faithful discharge of their several duties. In this way the millions which go to enrich private corporations through monopoly would go to the people in cheaper rates.

This principle, carried out in all the industries in the world, would abolish poverty and nabobism at the same time. The vast army of non-producers who now liv off the labor of others would help to swell the ranks of honest industry, and this applied to nature's yet undeveloped resources, would make enough wealth for all to enjoy the grand ultimate of life: health, peace, and confidence—which in harmonious minds constitutes happiness.

Having been appointed as corresponding secretary of the First Nationalists' Club of San Diego, and requested to formulate the central idea of their principles for the press, I hope THE TRUTH SEEKER will accept them for publication. MARY A. WHITE,

Cor. Sec. First Nationalists' Club, San Diego, Cal.

Aug. 30, 1889.

Ingersoll and Christ.

Christians declare that the teachings of Christ are absolutely perfect, without which civilization could not exist; and dire calamity is predicted for those who reject his teachings, and accept the sublime truths of the Ingersollian philosophy. The quotations given below show the difference between the teachings of the nineteenth century philosopher and the Galilean reformer.

CHRIST.	INGERSOLL.
I came not to send peace, but a sword (Matt. x, 34).	Science will bring, not a sword, but peace.
Lay not up for yourselvs treasures upon earth (Matt. vi, 19).	The prosperity and glory of our country depends upon the number of people who are the owners of homes.
For I am come to set a man at variance against his father, and the daughter against her mother, . . . and a man's foes shall be they of his own household (Matt. x, 35, 36).	If there is any heaven in this world it is in the family. It is where the wife loves the husband, and the husband loves the wife, and where the dimpled arms of children are about the necks of both.
If any man come to me and *hate* not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (Luke xiv, 26).	There is no happiness in a home not filled with love. Where the husband hates his wife—where the wife hates the husband—where the children hate their parents and each other—there is a hell upon earth.
Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. . . . Consider the lilies of the field, how they grow; they toil not neither do they spin. Therefore take no thought, saying, What shall we eat? What shall we drink? or, Wherewithal shall we be clothed? The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (Matt. vi, 25, 34).	Science points out the ends that can be accomplished; fixes our attention on the affairs of this world, and erects beacons of warning on the dangerous shores. It seeks to ascertain the condition of health, to the end that life may be enriched and lengthened. It seeks to giv food and shelter and raiment, education and liberty, to the human race.

Brooklyn, N. Y. E. B. FOLSOM.

Lectures.

The local press frequently contain several columns in a single issue of notices concerning Mr. Jamieson's lectures. At one of the towns visited the editor of the Nodaway *Democrat* offered his readers these observations:

Prof. W. F. Jamieson, a Freethought lecturer of wide notoriety, favored those citizens of Maryville who would hear him, with a course of three lectures, commencing on last Friday night at Union Hall. The professor makes bold to say that he does not believe in the supernatural. His position is that if it should turn out finally that man is immortal, that fact will be due to the fiat of nature. So far as the term Infidel is concerned it is not one of so much reproach as many think. It simply means a want of belief in some one else's doctrin, or an unfaithfulness to the prevalent doctrin. Martin Luther was an Infidel to the prevailing church of his day, and like the Freethinkers of to-day, he demanded and contended for the right of private judgment. Freethinkers say that reason is man's best guide—though not an infallible one. They are devoted to this world—their motto is one world at a time. Make the largest possible progress in this life, and if there is another, it is time enough to engage in its duties when we enter it. The Christian makes the Bible his infallible guide, and he hopes for life beyond. But his hope after all is only tantamount to the Freethinker's Agnosticism. The one hopes but he does not know. The other simply says, "I do not know." The speaker claimed that nearly all the great men of science were Infidels, and that every important discovery or invention, when first announced, had been opposed and denounced as the work of the devil. The great book of nature is superior to every other and all other books. The Christian asks the Freethinker, if he does away with the Bible, what will he replace it with. Need the latter blush to say that he will let the book of nature take its place—the only book in all the universe where knowledge, original and absolute, is to be obtained?

In his second lecture, the professor devoted much of his time in response to a question, to show that the Bible and science conflict. He cited some twenty instances wherein he claimed there is a direct conflict. There was the case of Joshua commanding the sun to stand still. Science has no record of any such event. Science says that such a thing could not occur, yet the Bible says it did occur. Then we are told in the Bible that Elijah was transported to heaven in a chariot of fire. How much science in that? How much science in the story of Jonah and the whale? In the story of the flood even? Then if we go to Genesis, we will find by the record there given that fruit-trees were growing on this earth before the sun was made. The speaker claimed the Bible to plentifully abound with such contradictions of science.

His third lecture, Sunday evening, was entitled, "Christianity as Represented by Sam Jones, versus Infidelity as Represented by R. G. Ingersoll." We did not hear this lecture.

As each of Mr. Jamieson's lectures lasted over an hour, no report that our space would permit would do justice to what he says. He is well informed and expresses himself quite vigorously. While not disposed to accept his conclusions, yet we believe in free speech. This is a large world. There are a great many people in it. It would not be well, if such a thing were possible, for all to entertain the same views. Let there be absolute freedom of thought and speech on the principle once announced by Jefferson, that error can be tolerated where reason is left free to combat it. Truth has certainly nothing to fear from investigation.

The American Secular Union.

R. B. WESTBROOK, President,
1707 Oxford street, ... Philadelphia, Pa.
E. A. STEVENS, Secretary, ... Princess Opera House, 558 W. Madison street, Room 1, Chicago.
OTTO WETTSTEIN, Treas., ... Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.
MRS. M. A. FREEMAN, Ch. Fin. Com., 324 W. Madison st., Chicago.

An Open Letter from President Westbrook.

DEAR FRIENDS: I hav so many letters of inquiry regarding the American Secular Union that I must reply in print. Yes, Mr. Stevens and Mrs. Freeman hav resigned, and Foote, Wettstein, and myself are the only officers remaining. But we are firm and hopeful, and expect to make a good report to the Congress next month. I could say much of the mistakes of the past, but I prefer to speak of the future. As to the coming Congress, I am in favor of making it mainly a business conference having little, if any, public platform speaking. The time has come for deliberate *action*. If our friends all over the country do not feel interest enough to attend this meeting in the present crisis, I want to know it. Those who cannot possibly attend should write me fully and freely as to their views and purposes, and let me know how much money they can afford to giv for next year's campaign. All our friends are cordially invited to take part in this conference, whether they are regular delegates or not. I am in favor of amending our constitution by making it shorter and yet more explicit. Several classes of Liberals, outside of "orthodox Infidels," should be interested and activly employed in promoting our Nine Demands. The Spiritualists are probably the most numerous class of Liberals in the world, and would all favor secular government if properly treated. So with the Free Religionists, the Unitarians, Universalists, Hicksite Quakers, progressiv Jews, the various German societies and labor reform associations, and last but not least, the Ethical Culturists. It remains to be seen whether we are wise enough and broad enough to enlist all these reformers. Indeed, there is no reason why we should not enrol in the ranks of state secularization multitudes of Catholics and orthodox Protestants.

But we must confine ourselvs, *as an organization*, to the one object of a complete separation of church and state, while as *individuals* we may hold and work for our own peculiar views. We need more thorough organization, and in fact we ought to hav a legal existence by an act of incorporation. This I could get through the courts of Philadelphia.

There are other matters of practical importance that will be apparent in the proposed amendments to our constitution, of which the required notice will be given soon. Meanwhile let us keep things in motion and come together next month in a good Liberal spirit, prepared to bury the dead past, and to meet the situation in the true spirit of heroic patriotism.

R. B. WESTBROOK, Pres. American Secular Union.
1707 *Oxford st., Philadelphia*, Sept. 13, 1889.

Thirteenth Annual Congress of the American Secular Union.

OFFICIAL CALL.

The next Annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday, and Sunday, October 25, 26, and 27, 1889. It is deemed expedient to hold this meeting where our society was organized in 1876, and where the so-called "National Reform Association" has its headquarters and has recently held an important convention, and for many historic and other reasons.

The general object of our Association not being well understood, it is therefore often misrepresented. It is deemed proper to here make a brief statement of its leading principles. While our federal and state constitutions are formed on the assumption of the total separation of church and state, yet both the general and state governments maintain numerous *practical* connections of the state with the church. Moreover, a large, wealthy, and influential organization exists, having for its avowed object the amendment of our federal and state constitutions, so as to recognize and enforce by *law* certain forms of religious belief and observances, and certain acts of legislation hav actually been proposed and discussed in the United States Senate for virtually *establishing* a form of sectarian religion, especially in our public schools.

Against these innovations and perversions we are organized to protest, and to this end we advocate the equitable taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of the public funds for religious institutions; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely Secular government and the adequate guarantee of public order, prosperity, and righteousness; and whatever other measures or principles may be necessary to the total separation of church and state.

To this Congress we cordially invite all true patriots without regard to their individual religious belief or disbelief, who are willing to work for the maintenance of the *Secular* principle in our *civil* government, and to oppose the machinations of sacerdotalists, whether Catholic or Protestant, in their schemes to gain ecclesiastical supremacy, and destroy the mental and moral liberty of the free citizens of this most successful of all Secular civil governments in ancient or modern times.

All Charter and Life Members, all Vice-presidents, all Chairmen of State Executiv Committees, and all duly accredited delegates from Local Secular Societies are entitled to seats and votes in this Congress. Each Local Society is entitled to send its President, Secretary, and three other delegates. Annual Members by payment of one dollar are entitled to seats.

Particulars as to the place of meeting, speakers, and their subjects, etc., will be announced hereafter.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary.
E. B. FOOTE, JR., Ch. Ex. Com.
MATTIE A. FREEMAN, Ch. Fin. Com.
OTTO WETTSTEIN, Treasurer.

The Convention at Portland, Ore.

Here are some queries for discussion and decision.

Nothing can be done without money.

Can we avoid constant begging?

How shall the needed funds be obtained?

Is it advisable to form a real society, with a genuin membership, payment of membership fee and semi-annual dues in advance?

If so, what shall be the amounts?

How can we best encourage the formation of local Liberal Unions?

What is the best plan for their organization?

What should be the duties of their officers and committees?

How should local Unions be conducted?

What is the best means to keep up interest?

How can science schools on Sunday be successfully conducted without a professional teacher?

How can we best promote sociability?

How best develop home talent?

How most surely interest and enlist women as earnest workers?

What can be done to make provisions for the aged and totally disabled, and for the widows and orphans of Liberals left otherwise unprovided for?

Shall the executiv committee consist of three or five?

Do we need a secretary for the joint state Union, who shall be held to strict accountability for the performance of his duty—one who will cheerfully and conscientiously devote ten hours, and when necessary twenty hours, of the twenty-four, three hundred and sixty-five days in the year, to practical work for the cause?

On whom shall we inflict the position?

Are we willing to evince equal self-sacrifice and insure to such a secretary fair remuneration?

Should it be made the duty of the secretary to keep a daily corrected list of the names and addresses of the earnest workers in the two states, cultivate their acquaintance, keep in correspondence with them, and induce them to send him reports of all items of interest and the needs in their vicinity?

Should the secretary cull the items of greatest interest from all available sources, especially articles in the leading newspapers favoring the Nine Demands, thus gathering a weekly budget of interesting items, and send copies of such items to Liberals throughout the two states who hav influence and interest to secure their publication in local papers?

Should he solicit Liberals of ability to write articles on each of the Nine Demands, and himself gather from all sources facts and arguments that shall make short, bright, incisiv leaflets, so written that they can be handed to Bible devotees, awakening them to thought, while lulling their prejudice, yet of such interest they will be preserved, shown to friends, read and reread with avidity by all classes? (Published without display of the names of the society, or the name of any known Liberal; such display of names deters Christians from reading.)

Shall the working members be supplied with such leaflets for gratuitous distribution?

Should the printing of such leaflets be paid for from the funds of the Union?

Should the secretary send them to working Liberals with hints as to the best methods of circulating them in the strongholds of the enemy, and thus force people to discuss these issues, and educate the intelligent to full comprehension of the justice of our Nine Demands?

Would not the leaflets intensify the interest in the items furnished the local newspaper, and would not items in the local newspaper giv increased value and interest to the leaflets?

Where there is interest and desire for lectures, but the Liberals so few they are unable to meet the entire expense, should the secretary, under the advice of the president and executiv committee, arrange with the lecturer who may be in that vicinity, or can make it *en route*, to deliver lectures, organize local Unions, etc.?

Should the treasurer pay such lecturer balance due for such services from the funds of the Union?

Should the president, vice-presidents, secretary, and executiv committee, each and all, keep wary watch on both state legislatures, and be prepared to counteract the nefarious schemes of the various combinations of fanatics? And whenever they attempt to influence legislation should the secretary promptly send out leaflets on the question at issue to all the workers for immediate circulation, and urge all and every member of the Union in that state to write urgent letters to the member of the legislature from their district to oppose the schemes of the fanatics, and use every influence to induce friends and neighbors to do likewise?

Should it be the duty of the secretary to prepare and, with all possible dispatch, send to all the workers short, able, telling articles on the question in issue, suitable for the local newspapers?

Should it be the duty of the secretary to personally appear before the legislativ committee and defend our rights, and expose and defeat the schemes of the enemies of liberty?

In case of religious persecution of any member of the Union, should the secretary, under the advice of the president and executiv committee, at once flood the place and adjoining counties with leaflets, giving the arguments on the issue involved? Should he go at once to the place, and deliver speeches in hall, or if need be, in public square, day and night?

Should the executiv committee secure able counsel to defend the persecuted member, and make the power and influence of our organization felt?

What shall we do to secure competent persons to deliver orations, and conduct funeral services, and thus avoid the insults to our dead, so often the result of ministers presiding?

Liberals of Oregon and Washington, these are among the momentous questions awaiting your consideration and decision. Come to the great convention at Portland, Ore. (Oct. 12th, 13th, and 14th), prepared to giv us the benefit of your best judgment. Come resolved to decide, and adopt the best, most practical, plan presented, so all can, in perfect harmony, zealously work to secure the greatest good to the greatest number, and place Oregon and Washington in the vanguard of Freethought.

C. B. REYNOLDS.

A Learned Jew's View of Jesus.

From the New York Sun.

[The *Sun* introduces this article to its readers in the following editorial notice: "We reprint to-day from that able Jewish magazine, the *Menorah*, a very striking article by Dr. E. Schreiber on the life, career, character, and teachings of Jesus the Christ. The attitude assumed toward the subject may seem almost profane to sincere Christians; but Dr. Schreiber writes so temperately, so philosophically, and with so manifest a desire to adhere to historical truth, that his argument will be respectfully regarded by them. It is a view of the founder of Christianity to which they are not accustomed, and for that reason they will giv all the more attentiv consideration to it, especially as it is not presented in a controversial spirit, and in a tone that is offensiv."—ED. T. S.]

The expectation of the messiah had long been rife among the Jews. . . . The political situation was intolerable. The Roman yoke had been fastened upon the neck of the people, and the weight of oppression became tenfold more difficult to support from the sweet taste of liberty that had preceded it after the brief spell of independence in the days of the Maccabees. The rapacity of the Roman governors knew no bounds. A land impoverished by incessant wars and the frequent failure of the crops was drained of its last resources to satisfy the enormous exactions of a foreign despot, and, most humiliating of all, it was Rome, a nation of idolators, which was thus permitted to grind the chosen people. Pilate missed no opportunity for confiscations, and private estates being insufficient to gratify his rapacity, he seized upon the temple treasures under a ridiculous pretext. Great despair seized upon the minds of the people. In such times moderation is no virtue, and people choose men for their favorits who will come forward with burning zeal, with a fervor of patriotism bordering upon raving madness. Such men were found and called "kanneem," or "zealots," who nurtured an implacable hatred against tyrannical rule. Such unrelenting leaders were Judah Gaulonitis and Thendos, both of Galilee, both proclaiming it a crime against religion to obey the earthly empire of Rome, and both were crucified by the Romans for treason against the senate, as crucifixion was the Roman fashion of public execution of criminals.

There was still another Galilean, charged and guilty of the crime of inciting the populace to rebellion against Rome. He, too, was crucified, and his name was Jesus of Nazareth.

Jesus of Nazareth was nothing less than a political martyr. He, too, like Judah of Gaulonitis, had the

motto, "There is but one kingdom; it is the heavenly kingdom, the kingdom of God." Galilee was always the hotbed of revolutions. The people there were inflamed by the idea that this world was breaking down, and a new one, the future world, would soon appear. While others merely counseled preparation for the heavenly kingdom, promising that a complete reformation of the world would take place, Jesus had the courage and self-confidence to proclaim: "The time is fulfilled, the heavenly kingdom has come, and I am this king or messiah, the savior of my oppressed people." He was a Jew, a Pharisean Jew, with Galilean coloring; a man who joined in the hopes of his time, and believed these hopes were fulfilled in him. He was brought before a court, and it seems that not a large number of followers were with him, otherwise it would hav been dangerous to pronounce judgment against him. Pilate, the Roman procurator, asked him: "Art thou the king of the Jews?" He answered: "Thou sayest it." Now, as the Jews were Roman subjects, is it a wonder that he was not treated better than any other rebel, but shared the fate of Judah of Gaulonitis, and was crucified? Why, he wouldn't fare better to-day under similar circumstances in any land in Europe. He had boldly attacked all political conditions, and the whole civil, social, and religious society of his time, and paid the penalty of all political martyrs.

And now a few words as to the vexed question of the part the Jews hav played in this tragedy. The gospels are in themselvs not agreed when the trial scene took place. But no matter which of them we follow, the whole account of the trial and execution is flagrantly out of keeping with well-known principles of the Jewish criminal law. Jesus's trial takes place at night, which is an infraction of the Jewish penal code, which orders capital trials to take place in daytime. It takes place in the private house of the high priest, but the Jewish law lays down the principle that trials must take place in the chamber appointed for the purpose in the temple. The execution takes place on a holiday, or, as another account has it, a day previous, but Jewish law does not permit executions to take place on a holiday or the eve of a holiday. Jesus is condemned on his own confession, but according to Jewish law this cannot be done. Two witnesses had to testify to the truth of the charge, and it had also to be shown that the defendant had been warned. The charge seems to hav been blasphemy, because Jesus said: "I am the son of God," but everyone familiar with the prophets must know that they frequently speak of Israel as sons of God, so that it is hardly probable for a Jewish tribunal to sentence a man to death for merely repeating a biblical phrase. That crucifixion is not a Jewish mode of punishment is well known; the Jewish law knows only death by the sword (harag), by the rope (chenekh), by stone (szekeelah), and by fire (szeraipha).

The discrepancies, divergences, and glaring mistakes are so little in harmony with the well-established rules of procedure in a Jewish tribunal, that the account of the trial scene, from whatever point we may study it, cannot pass as historical.

Now the question arises: Where is the novelty of Jesus's work? It has been said, for instance, to consist in the overthrow of Phariseeism. But while he now and then rebukes severely some extravagant and unworthy members of the Pharisees he never reproached the party as such. On the contrary, he said: "The Pharisees sit in Moses's seat, and whatsoever they bid you observe, that observe and do." The Pharisees were certainly not a "race of hypocrits" and a "generation of vipers." A writer living before the destruction of the temple could not hav called the Pharisees a band of hypocrits. The Sadducees were more hypocritical slaves of the letter than the Pharisees, who were the *party of the people*, the *progressiv* friends of the national cause. Let us not forget that, in the main, Jesus himself adhered to their principles; that what is called "the Sermon on the Mount" has been time and again proved to be contained in the prophets and contemporaneous Jewish writings, whose authors were Pharisees. The so-called Golden Rule had been proclaimed by the Pharisee Hillel thirty years before Christ, and Hillel must hav learned it from the Greek Isocrates.

If we read the gospel of Matthew carefully we will find that Jesus does not attempt to abrogate the Pharisaic laws, but only insists upon the great importance of the commandments of the heart. "Woe," he cries, "for ye pay hither of mint, of anis, and cumin, but ye hav omitted the weightier matters of the law: judgment, mercy, and faith; these ought ye to hav done, and not to leave the other undone." But such doubtless recommendable sayings we find in the first chapter of Isaiah, in the sixth chapter of Micah, in the Psalms and Jeremiah much more emphatically expressed. He also said that "not one jot or tittle shall pass from the law." He only denounces the ceremonies of the age when they interfere with the superior claims of the moral law. But there is nothing new in this. He did not abolish the Sabbath. "The Sabbath was made for man, but man is not made for the Sabbath," is a Jewish saying, and the Talmudic Halakah teaches that danger to life sets aside Sabbatical prohibitions of any character.

Did he preach a new prayer, as is so often claimed? No, the prayer with the chaste introduction, "Our Father who art in heaven," is a combination of Jewish prayers; not a sentiment in it is foreign to the Judaism of his day. Nor is the novelty of Jesus's work to be found in the extension of the gospel to the heathen world. This was the work of the Apostle Paul. Jesus, on the contrary, most emphatically said: "I am not sent but unto the lost sheep of the house of Israel," and he charges his apostles: "Go ye not into the way of the gentiles, and into any city of the Samaritans enter ye not. Go rather to the lost sheep of the house of Israel, and as ye go, preach, saying the kingdom of heaven is at hand."

There are, however, some new features in Jesus's teachings which are not contained in the Jewish writings before him. "Love your enemies," is such a doctrin. But let us be candid; such a gushing love is not only impracticable but impossible. Our religion teaches: Do not revenge nor bear any grudge. Do not rejoice at the fall of thy enemy. If thy enemy is hungry, giv him to eat; if thirsty, giv him to drink; if his animal is going astray, bring it back to him. This is as far as humanity can go. What is beyond this is unnatural. Jesus also taught that his followers should renounce earthly treasures. This doctrin is neither new nor good.

The Jewish sect of the Essenes had practically carried out this system of poverty and communism nearly two centuries before Jesus. But it has never found favor among Christians. While certain Catholic orders did not and do not permit their monks to hav a goodly share of the things of this world, the monasteries, the church and its dignitaries, hav the more. The financial condition of Christendom to-day is a flashing commentary on this communistic principle of Jesus. And while some envious, pious Christians never tire to accuse the Jew of being a money-getter, they do not seem to care much about the eye of a needle and a camel, or to be particularly fond of another command of Jesus: "If any man will sue thee at the law, and take away thy coat, let him hav thy cloak also" (Matt. v, 40–47). Moses knew and appreciated the value of earthly treasures, and did not command us to disregard them, while Jesus's doctrin in this respect is dangerous to society, to industrial progress and civilization.

Another doctrin of Jesus, not to care for the morrow, or the *carpe diem* principle of Horace, is surely not one which has helped to make the United States of America what it is.

Nor the principle: Whosoever shall smite thee on thy right cheek, turn to him the other also; thou shalt not only suffer, but even divest thyself of all sense of honor, thou shalt be a coward in this respect—was not the one which has helped to build up true manhood, character, courage, and fortitude.

Nor do we find the precepts attributed to Jesus limited to the Jews and Christians. Buddha, long before Hillel and Jesus, said: "Hatred is not conquered by hatred at any time; hatred is conquered by love." This is an old rule. Lucius, Seneca, and Epictetus, following the Stoics, arrive at many of the doctrins taught in the "Beatitudes." In the writings of Plato and in the teachings of Socrates, as preserved by Plato and Xenophon, we come upon this higher spirit. The principle that we should rather suffer than do injustice, insisted on so often as Christian, is distinctly and beautifully taught not only in the Talmud, but in the Gorgias of Plato by the grand old man of Greek philosophy—by Socrates, the same who, though he could hav evaded the law, preferred to drink the poisoned chalice, and to become a martyr of his convictions, saying: "I should gain nothing by delaying to take the draught for a few moments, except to laugh at myself for having clung so eagerly to the remnant of a life that had already run its course."

Strange are the ways of providence. There is a man, who for purity of motiv, for courage of his opinions, and loftiness of thought, and all the attributes which go to make the true man, has been surpassed by no man in history; this man died for his faith, and yet he remained simple Socrates. Had he lived in an age of religious superstition and moral decrepitude, and among people crushed under the heel of iron tyranny, we doubt not we should hav had another messiah in him.

True, Jesus died a martyr for his ideas, but he was only one of the endless galaxy of martyrs who suffered in the cause of humanity, enlightenment, progress, and science.

The Greeks sacrificed the revealer of human conscience, the Romans the tribune of social reform, the Florentines the precursor of modern revolutions, the Britons the prophet of religious tolerance, the French the Titan of democratic principles, the Spaniards the discoverer, almost the creator, of a new world in the immensity of the ocean. They were all soldiers in the great army of mankind, battling in the cause of morality and righteousness; by their sufferings hav they helped to draw onward and forward the car of progress.

D. E. SCHREIBER.

Cardinal Gibbons's Pastoral.

Last Sunday in all the churches over which Cardinal Gibbons is head there was read the following pastoral letter from that prelate:

A mingled feeling of righteous wrath and deep sympathy was bred in every Catholic heart when the news came that in Rome impious men dared to unveil the statue of an apostate monk to the admiration and veneration of the thousands assembled, dragging the memory of a wild theorizer, a shameless writer and denier of the divinity of Christ, from the obscurity of a grave that had for three centuries closed upon its disgrace.

These men, backed by mere brute force, hav set upon a pedestal in the holy city the statue of the infamous Bruno.

Such a proceeding is a flagrant outrage upon the Catholic and Christian world. It is a deliberate and well-aimed blow at all that is sound and wholesome in religion and morals. Its animus is clear, from selection of time and place and the unchristian and defiant language employed in the unveiling of a statue of a man whose whole life breathed cowardice, pride, and defiance of lawfully constituted authority. In their frantic efforts after miscalled freedom they hav spurned the truth, which alone could make them free.

Theirs is not the action of decent, honorable but misguided men, calmly, and with due regard to the feelings of others, promulgating a new belief. Their attempt is not so much to honor Bruno as to insult and vilify the vicar of Christ and his devoted children through Christendom.

They hav chosen, as the committee to further the movement, the champions of Atheism, the would-be destroyers of the very foundations of Christianity.

It is proper that the Christian world, and especially this portion, and where the term "religious freedom" is understood in a Christian sense, should brand with their indignant scorn an action such as this.

We are not yet ready for processions in which the red and the black flags of revolutionists and Anarchists are defiantly flaunted.

A CARDINAL BESIDE HIMSELF.

From the New York Times.

Cardinal Gibbons may be right in asserting that the statue of Giordano Bruno in Rome was erected "not so much to honor Bruno as to insult and vilify the vicar of Christ," but he is wrong in abusing that philosopher as he does in the pastoral letter, extracts from which hav been telegraphed from Baltimore. Anger at a public event which was probably calculated for political effect does not justify a churchman in returning to the violent abuse and the misrepresentations which in A.D. 1600 brought a witty and learned genius to the fagot. Such an exhibition of bad temper and bad language will shock laymen who are devoted to their church but do not propose to defend the misdeeds of the past. Our forefathers in New York burnt negroes at the stake on the flimsiest proofs of a conspiracy for murder and arson; those of New England hanged innocents for witches and whipped Quakers; but we are not called upon to defend such revolting things. Protestants as well as Catholics are tarred with the same stick. But it is reserved for prelates like Cardinal Gibbons of Baltimore to issue what is no more and no less than an implied justification of poor Giordano Bruno's long imprisonment and cruel death.

The cardinal calls Bruno a "wild theorizer, a shameless writer, and a denier of the divinity of Christ." To hav understood and made himself the champion of the discovery of Copernicus that there are many systems of suns, that the earth moves round our sun, and that the old childish astronomy was impossible, is not very wild; Catholic text-books teach these facts now. He was not shameless who gave in his dedication of the "The Infinit Universe and Innumerable Worlds" this dignified but sad glimpse of the *furor theologicus* of his day: "But now, for describing the field of nature, for being solicitous about the pasture of the soul, for being curious about the improvement of the understanding, and for showing some skill about the faculties of the mind: one man, as if I had an eye to himself, does menace me; another, for being only observed, does assault me; for coming near this man he bites me, and for laying hold of that other he devours me. 'Tis not one who treats me in this manner, nor are they a few; they are many, and almost all." Nor was he exactly a denier of the divinity of Christ, unless we hold to the limited view which many good men, the cardinal among them, conscientiously take.

Cardinal Gibbons goes distinctly beyond the warrant of history in saying that Bruno was a man "whose whole life breathed cowardice, pride, and defiance of lawfully constituted authority." He would not and could not submit to be lectured by ignorant superiors, many of whom were wicked and depraved; his revolt was not cowardice. Nor is it fair to call him a coward if it should be true that at some period of his imprisonment he recanted. For the prelate who is so lavish of harsh words might stumble, too, if his mind and body had been subjected to the tortures of the Inquisition. That Bruno had intellectual pride is true, and therein lies almost the only statement made by the cardinal which can be substantiated from the facts. But to say that is merely to affirm that Bruno was a man. Can the cardinal himself feel that he is free from that crime?

For his allusion to "the infamous Bruno" there is, of course, no excuse, but the cardinal goes on to connect the philosopher with Atheists, revolutionists, and Anarchists. The link between Giordano Bruno and these men is not very obvious if we consider his writings. It is true that he satirized the church in "The Expulsion of the Triumphant Beast," wherein the gods of Olympus chase from heaven the beasts of the constellations and replace them with virtues like Truth, Law, Wisdom, Prudence. He also has been said to hav paved the way for Spinoza's negativ philosophy, and has even been included among the thinkers who did something to open the road to the theory of evolution. But he was not an Atheist nor a revolutionist nor an Anarchist. It appears, however, that the committee in charge of the statue was composed of men to whom the cardinal allots those unsavory names. But why fall foul of Giordano Bruno's memory because the men selected to honor him are opposed to the church? Would it not be better, would it not be more truly Christian, to keep silence over a man who fell a victim to the recrudescence of paganism in the church, to the old heathen execution by the flames? A prelate who is so touchy regarding the past of his church might well sit for atonement in sackcloth and ashes, and thank God that the courage and wisdom of men of the Bruno type hav purged theologians forever of such revolting crimes.

Selected.

Romanism and the Public Schools.

From the American Sentinel.

Sunday, Aug. 11, 1889, in Oakland, Cal., there was dedicated a new Roman Catholic institution called St. Mary's College. It is four stories high above the basement, shaped something like the letter E, with a center and northern and southern wings. The frontage is 180 feet, north wing 150 feet, and southern wing 140 feet. It is estimated that nearly ten thousand people were present at the ceremonies. The Catholic father Gleeson delivered the dedicatory address. He inveighed so heavily against the public school system of the United States that his speech excited much attention. Urgent requests hav come to us from friends of the *Sentinel* to print it so that they can hav it for future reference. We hav consented to do so. We are satisfied that we are doing our subscribers good service in laying it before them. In view of the urgent demand now being made by Protestants for an amendment to the national Constitution establishing religious instruction in the public schools, ostensibly as a defense against Romanism, it is important to know just what the Romish position is; and it becomes doubly important when it is seen that the Protestant demand is in principle identical with the Romish. From Mr. Gleeson's speech it will be clearly seen that if the Protestant demand be acceded to and religious instruction be established in the public schools, it will be a direct play into the hands of the Romish system.

Such comments as we are allowed at this time hurriedly to make, we hav interspersed through the speech in larger type.

After a few introductory remarks, Mr. Gleeson said:

The country is at present becoming alarmed at the crimes, the excesses, and dishonesty of many of its public servants. Men are beginning to see and to understand that something additional is needed for a competent public official than merely technical qualification for office. They are beginning to see that neither bonds, nor prisons, nor public opinion, nor social ostracism are of themselvs enough to restrain the average man from the commission of crime when the temptations to unfaithfulness are numerous and strong. In a word, the records of the number and magnitude of the public defalcations which hav occurred and are constantly occurring in this land are beginning to open the eyes of the more thoughtful and reflectiv in the community to the usefulness and even necessity of the inculcation of ethical principles in connection with the education of youths, and this, if I mistake not very much, is why institutions of this kind are growing steadily in favor and popularity with the best and most conservativ men of our times.

Nor are these crimes, excesses, defalcations, and this dishonesty carried on outside of all the membership of the Roman Catholic church. Let anyone notice the names of the boodlers, the jury bribers, the embezzlers, and election defrauders, and he will see that this is so. It is well known that the great majority of the Roman Catholic people of the United States are of the Irish race, and that the great majority of the children of these are educated and trained in the Roman Catholic schools; whereas, the educating or training of an American child in the Catholic school is the exception; these, on the contrary, are taught in the public schools. Yet, in the city of New York, the department of charities and corrections was called upon to care for only 63,178 Americans in the four years from 1871 to 1875, while in the same time it had to care for 98,737 Irish. The number of Americans was only one per cent of the American population of that city, while the number of Irish was three and a half per cent of the Irish population. Which shows that children sent forth from Roman Catholic schools stand three and a half times the chance of becoming paupers that they do when sent forth from the public schools.

Next, as to crimes. In fifteen years and four months in New York city, ending with 1875, there were arrested 571,497 Irish and but 387,154 Americans. The number of Irish was 3.28 per cent of the Irish population, while the number of Americans was but one per cent of the American population; which plainly shows that a child trained in the Roman Catholic school stands three and a quarter times the chances of getting into jail that the child does who is trained in the public school. In other words, there is more than three and a quarter times the probability that a child taught in the Roman Catholic schools will commit crime than there is that a child taught in the public schools will do so. This evidence might be extended over other lines to the length of a separate article in itself, and it would show the same results or worse. Then let the Roman Catholic system show anywhere near such results as the public school system shows before Roman Catholic priests repeat such charges against the public schools.

The work, then, that this college proposes to do will be of a dual character; that is to say, it will be of an intellectual and moral kind. It will develop the intellectual faculty and cultivate the moral instincts. By the former it will provide the community with capable officers, and by the latter with faithful servants. Thus it will become an agent for general good and a powerful factor in promoting and guarding the common interests, for from this institution will go forth, in all human probability, as time rolls by, several, if not very many, of those gifted youths who, as they come to take their places in society, will become the leaders, the guides, and representativs of the people—men who will occupy some of the highest offices within the gift of the community—who will be amongst the administrators of justice, the expounders of law, and the defenders of the interests of the populace—men, in a word, whose voice will be heard at the bar, on the bench, and in the senate.

And how important is it not to hav men of this class in positions of trust, for what greater blessing can a community enjoy than an incorruptible judiciary—an enlightened and unpurchasable legislature, and faithful, conscientious civil authorities? I will not insist for a moment on the inculcation of so elementary a truth, for it must be clear to the minds of all.

But the work that this institution has cut out for itself does not stop even here. It has a still higher and nobler mission to accomplish; that is to prepare for eternity those of our faith who will be intrusted to its care—to prepare for the attainment of that noble and magnificent destiny for which God called us all into existence those Catholic youths who shall enter under its roof. This is the special, the principal object for which this college has been erected. And this now leads us very naturally to inquire how far a Christian combined with a secular education is superior to a merely secular one. As you are aware, there are two contradictory opinions entertained by the people of this country hereon. The one advocates and insists on the exclusion of all ethical principles from the region of the school-room, while the other equally as strongly calls for and demands their introduction. The upholders of the former, unfortunately for us, as well as for those who share our convictions, being entirely in the majority, and having the power in their hands, enforce without scruple or regard for the interests of the minority their ideas and will in this matter. Now, this seems to me to be a very illiberal, not to say illogical, position for any party in the community to assume. It is illiberal and unfair, because it forces a system of instruction on the unwilling acceptance of millions, regardless of their rights and interests; and it is illogical and inconsistent inasmuch as it is in conflict with the history, the traditions, and profession of this country as a Christian nation.

This is not a Christian nation. It is a civil nation. . . .

If the advocates of the present system of public instruction in this country were to abjure the Christian religion—if they were to proclaim themselvs to the world as unbelievers in Christian teaching—their position would be consistent and intelligible. But as long as they bear the Christian name, as long as they are pleased to be known as the followers of the redeemer of mankind, I see nothing but inconsistency and contradictions in their efforts to prevent the youth of the nation being educated in a Christian way. The present system of non-Christian education now prevailing in this land might be, and doubtless would be, admirably adapted, as far as principles are concerned, for a non-Christian country.

A non-Christian country is just what this is. Therefore by Mr. Gleeson's own words it is proved that the present system is admirably adapted for this country.

I know the pueril answer that many would readily return to this. It would be the old stereotyped one—that religion is for the church and not for the schools, and that a nation can be Christian without being taught to believe in connection with secular instruction. Unfortunately for those who advance this reason, it has to be acknowledged that one-half of this country never enter an ecclesiastical edifice of any denomination whatever.

If it be so that one-half the people of this country never enter an ecclesiastical edifice, then, at the very best, how can this be more than one-half of a Christian nation?

How, then, I ask, are the youth of the country to be made Christian?

If it is a Christian country already, then why do the youth need to made Christian? Do Christians need to be made Christians?

Perhaps some one may say by means of the Sunday-school, but the half of them don't go to the Sunday-school, and if they did it would amount to but little. For what can a youth learn in an hour on the Sunday? The Sunday-school I regard as little better than a sham, a delusion, and a mockery.

Under such circumstances, it surely is not to be wondered at that millions are ceasing to be Christians in this land. The fact is, the country is becoming to a large extent non-Christian. Statistics hav been published in San Francisco showing that thirty million of the inhabitants of this republic hav never been baptized. What does that mean? It establishes, I think, very clearly the fact that to a large extent we are Christian only in name.

True, and a Christian only in name is no Christian at all. Therefore, this being a non-Christian nation, the present public school system is "admirably adapted to its needs in this respect."

Perhaps this is the reason why the present system of education is so earnestly upheld by so many. If so, let its abettors avow their belief, and their advocacy and position will be consistent and intelligible. But if they will not, at least the God-fearing, right-minded, conscientious men of all denominations in the land ought not to allow themselvs to be deluded any longer, and they should ask themselvs the question, how far the present system of education in this country is responsible for the lack of belief that prevails in this land. I know, of course, that there are many well-meaning, honorable, high-minded Christian men in the community who are zealous upholders of the present system of public instruction. But hav these ever examined the system attentivly? hav they considered its tendencies and marked its results? I think not. On the contrary, they take it for granted that it is a good, an excellent—aye, a most perfect system. They are strongly prejudiced in its favor; and so when anyone raises his voice against it, or attempts to point out its defects, they become irritated and excited, and, like the silversmith of Ephesus, they raise a mighty commotion against us.

The fact is, the present system of education in this land is to the people of this country what that ugly, ill-shaped ærolite which was worshiped in the temple of Ephesus as a goddess in the days of St. Paul was to the people of Asia Minor. That is, it is the great Diana of the Ephesians, and woe to the man who dares to attack it rudely. But, like the Ephesian deity, it is worshiped because it is not understood; for, when stripped of its tinsel and gaudy surroundings, it is anything but the lovable object that people take it to be—nay, it is a mighty, monstrous, insatiable moloch to which the spiritual existence of millions of our little ones is being constantly sacrificed.

Having now directed your attention to the inconsistency of this non-Christian system of education in a Christian land, I will next ask you to consider the dangers and alarmingly deplorable consequences that are certain to result herefrom if persevered in for any considerable time. And when I speak of dangers and deplorable consequences I do not wish to be understood as employing these terms in the religious, but rather in a temporal—national sense. Later on I will show how religion is affected by this system, but for the present I desire you to view it in connection with national interests and national prosperity. In formulating the statement then that the present mode of instruction in use in this country is dangerous and hostil to the dearest and best interests of the republic, there are many I am sure who can readily imagin that I am attempting too much, for there are those, and indeed I suppose they are in the majority in this land, who actually believe that the prosperity of this country is dependent on the present system of education. They really, I believe, look upon it as the very basis of the social order—the pillars of the republic and the panoply and palladium of our national greatness. . . . How important is not the inculcation of moral principles into the minds of the young!

Mr. Gleeson again assumes the very thing that he should prove. The controversy is not whether religion and morality should be taught or not; it is not whether these are essential or not. This is all allowed. The question is, Shall *the state* teach religion and morality? The answer is, The state cannot do it. . . .

What France's ablest statesmen hav said in this regard has been echoed by England's foremost men. "Religion is not," says Lord Derby, "a thing apart from education, but is interwoven into its whole system. It is a principle which controls and regulates the whole mind and happiness of the people. Public education should be considered as inseparable from religion." "Religion," said Lord John Russell, "should regulate the entire system of disciplin. . . . To omit any inculcation of the duties of religion—to omit instructing the children in the principles of the love of God and the love of their neighbor, would be a grave, a serious, and irreparable fault." Now listen to what that very eminent statesman, Sir Robert Peel, said on this matter. "I am," said he, "for a religious as opposed to a secular education. I believe that such an education is only half an education, but with the most important half neglected."

These statements from Europeans, even granting that they mean all that Mr. Gleeson intends them to mean, are not pertinent to this discussion in the United States, because they were all but parts of the church and state systems of the nations in which they lived. The United States is away ahead of all that. Mr. Gleeson and all those who would put religion into the public schools are only trying to sway this nation back into the evil tide with those.

So say all Catholics, and so say also a large number of non-Catholics in this country, and though the majority be against us now, yet we hopefully look forward to the day when they will be on our side, and as ardent supporters as we are of religious combined with secular instruction. . . . And I would recommend the opinion of that great and noble-hearted Englishman, Mr. W. E. Gladstone, the "Grand Old Man," as he is called. "Every system," says Mr. Gladstone, "which places religious education in the background is *pernicious*." Mind you, Mr. Gladstone does not merely say that the purely secular system is defectiv, but he says it is *pernicious*.

Take for instance the department of history. Is this taught in a way that Catholics can approve of, or that leaves them without a reasonable ground of complaint? Is there nothing deficient in this branch of instructio? I wish, indeed, I were able to answer in the negativ, and to say no. But, unhappily, I am not, for as now taught the most important points of Christian history are kept carefully out of sight; they are wholly ignored, not being so much as alluded to, and so the system in this respect remains lamentably deficient, sadly imperfect, and consequently entirely below the standard that we hav a right to expect. The youth of our times and of our faith are accordingly kept in the profoundest ignorance of what they ought to know. Thus it is a historic fact that all the civilization of the world is Christian, and has been created by the Catholic church.

If this be so, why is not Mexico equal to the United States?

Whence has civil liberty been obtained, in what does it consist, and what are its advantages? Civil liberty, as you are aware, is one of the greatest blessings a man can enjoy. It may be defined, the protection by law of the life and property of the citizen. It consists in the provisions, no representation, no taxation; no trial, no condemnation; no crime, no punishment. These are the bases of the liberties of the people of this land and of all enlightened countries to-day in the world, and whence, I ask, hav they been derived? Is it from a pagan or non-Catholic source? Nothing of the kind. They hav come down to us from the old Catholic times; they are as ancient as the days of Alfred the Great; and when, for a time, they were forfeited to the people by the exactions of an arbitrary monarch, was it not by a Catholic people, led by an illustrious Catholic archbishop, that they were restored to their place in the government of the nation on the ever memorable and historic plains of Runnymede?

Yes, it was. Mr. Gleeson refers here to Archbishop Laughton and Magna Charta. And that "Catholic people" and "illustrious archbishop" were condemned for it all by Pope Innocent III., as conspirators against their lord, for "audacious wickedness committed in contempt of the apostolic see." Not only was the Catholic archbishop and the people thus condemned, but the great charter itself was condemned in these words: "We therefore, with the advice of our brethren, altogether reprove and condemn this charter, prohibiting the king, under pain of anathema, from observing it, the barons from exacting its observation; we declare the said charter, with all its obligations and guarantees, absolutely

null and void." The appointment of the archbishop was annulled, and another substituted for him. Yes, Mr. Gleeson's statement is true, and with truth it has been observed that among the miracles of that age the greatest miracle of all was that a Catholic archbishop should be more of a patriot than he was a priest. Undoubtedly the only righteous miracle that ever appeared in the history of the Catholic church, and, consistently enough, the pope condemned it.

And now I ask once more, are such things as these ever taught our Catholic youth in the public schools of this land? Indeed they are not. They are not even hinted at, and so our young people are kept in the profoundest ignorance of what they ought to hav a right to know. May I not fairly ask then is that a just, an equitable system that will keep our people in shameful ignorance of what they ought to know?

And as it is in these instances which I hav now mentioned, so it is in every other where the honor and the glory of the Catholic church is concerned. In other words everything that can in any way tell for the credit of our holy religion is either kept out of view, or if mentioned at all, is set forth in so meager and half-hearted a way as to convey only a mere moiety of the truth. Hence it is not surprising that there are constantly leaving the schools of this country Catholic youths who are in the profoundest ignorance of many of the grandest truths of Christian history, as if these had never been written. They leave these schools without the remotest idea, without the slightest suspicion, of what the Catholic church has done for the interest of science and the diffusion of general knowledge. Nay, it is even more likely that they go forth with the impression that the Catholic church has been an impediment, a stumbling-block, in the way of learning. . . .

But it is not merely that this system of public school education in this country is defectiv in leaving out what it ought to teach, and thereby keeping the youth in our times in shameful ignorance of what they ought to know, but I furthermore charge it as being a vehicle of gross untruth. Don't imagin that I hav come here to-day to make a statement of this nature without being able to substantiate it. Well, many of you may hav heard of the commotion that was raised in Boston a couple of years ago by the introduction into the public schools of that city of a book in which it was stated that the doctrin of indulgences was a pardon for sins, and that as such the Catholic church commended their sale.

It was not so stated. It was said that they "*were* remissions of the penances imposed upon persons whose suit had brought scandal on the community." Then it was said that "in process of time they were *represented* as actual pardons of guilt, and the purchaser *was said* to be delivered from all his sins." All of which we at the time proved to be true by the evidence of Catholic history and Catholic archbishops.

Now, I need not go so far as Boston to find something of a like nature to this. The general history used in the higher grades in the public schools on the coast, up to very recently, and as far as I know may even yet, in some instances, has been Barnes's, and at page 438 of that work the author thus expresses himself on the subject of indulgences: "In 1517, there came into Saxony, one Tetzel, a Dominican friar (mark the discourteous language, one Tetzel), selling indulgences. The wickedness and impudence of this man, who was better fitted to receive than dispense pardon for sin, aroused general indignation." Now, if this means anything at all, it means that indulgences are a pardon from sin, and that as such they were sold by the Catholic church. Again, at page 321, the same writer tells his young readers that it was only in the sixth century that the pope of Rome became the head of the Catholic church.

When speaking of the conversion of the Lombards to Christianity, he says: "The people, who until the overthrow of the emperor had been accustomed to depend upon Rome for political guidance, naturally continued to look thither for spiritual counsel and (now mark me) the bishop of Rome insensibly became head of the Catholic church." That is, it was by political circumstances that the bishop or pope of Rome became the head of our holy church.

And that is the literal truth. It was altogether by religio-political circumstances that the bishop of Rome became the head of the Catholic church. The difficulty with the papal system is that it is diametrically opposed to everything that is true, and it would be impossible to teach any truth in the history of Europe in the Christian era that would suit that system.

Still again, at page 265 of the same work, the same writer complacently tells us that Julian the Apostate, the greatest enemy the Christian cause ever had on earth, not even excepting the cruel Nero or the bloody Diocletian, was an excellent man. And that is the history that the Catholics of our public schools are required to learn, that is the history that Catholic parents are required to purchase and put into the hands of their sons and daughters to learn. This I indignantly declare, is an insult to our reason and an indignity to our faith. It is an evil that should not be tolerated to exist for a day in our midst.

In point of disposition and character it is certain that Julian was a better man than either Constantine or Theodosius or Justinian; and a much better man than many of the popes.

What then is the duty of the loyal, God-fearing Christian men of this land? It is to make common cause against this common enemy. It is to check by every means in their power the onward march of the hosts of unbelief and Infidelity that are now solidly marching forward with such giant strides through the length and breadth of this great nation, and for the existence of which the common school system is mainly responsible.

Do not imagin that I am alone in entertaining this idea of the spread of unbelief and the cause to which it should be attributed. It has been publicly avowed and frankly acknowledged by the very mouthpiece of the apostles of Infidelity in this land, for has not that hater of everything Christian, Col. R. Ingersoll, openly declared that he regarded the public school buildings of this country as the future cathedrals of the nation?

We are not Infidels, nor are we haters of anything Christian, but we must confess that Mr. Ingersoll's statement is, we fear, not far wrong, in view of the attacks of both the Catholic hierarchy and the would-be Protestant hierarchy, upon the public school.

The duty of all loyal, God-fearing Christian men, then, I repeat it, is to make common cause against this common foe. We should be one and all ready to sink our differences, to put aside our prejudices, and so stand shoulder to shoulder in our efforts to keep this land Christian. If the men of other denominations are wise they will join with us in this struggle for reform, for if they do not the loss will be greater for them than for us. For while we, with the efforts we are making, will keep a very large proportion of our people, they will be completely abandoned by their own. Do not imagin that I am alone in entertaining this opinion. It has been acknowledged by some of the ablest and farthest-seeing men of the Protestant community. And not to go beyond the city of San Francisco for instance—the Rev. Dr. Platt, of Grace church, used the following remarkable words twelve years ago in connection with this affair: "As Protestants we should Christianize our education, because, first, if our secular schools were intended exclusivly to build up Protestantism, they are a great blunder, for they are breaking it down. . . . Secular schools in the interest of Protestantism are a fatal blunder. . . . As to Protestantism, it is only a question of time when our present system of public schools will render it a dead factor. The issue is by these schools, narrowing the controversy down to Romanism on the one hand and Infidelity on the other. . . . As American citizens we should Christianize our education."

These are remarkable words and deserve to be laid to heart and carefully studied by the entire Protestant community.

That is true, and it is so of every other such utterance by professed Protestants; for they are not Protestants, but Catholics. And such a system favored by any Protestant is a direct play into the hands of the Roman Catholic enemy of the American public school.

Theocracy.

Lecture at Chautauqua, N. Y., by Rev. Dr. Tiffany, of New York city.

I. According to the scripture, church and state are mutually separate and independent divine institutions. This has been true from the beginning. It was so in the Jewish economy. The Jewish church was not the state, nor was the state the church. Each had its distinct rulers, courts, laws, subjects, penalties, and duration. Moses, Joshua, David, Solomon, Hezekiah, and Zerubbabel represented the state; Aaron, Eleazar, Abiather, Zadok, Azariah, and Joshua represented the church. . . . The moral law is both a civil code and a spiritual law. In the former sense the state is the keeper, in the latter the church. It is the state's duty to suppress open idolatry, as Asa did in Judah. It is the church's privilege to enforce the worship of the true God. It belongs to the state to prohibit all public Sabbath desecration. It is obligatory upon the church to consecrate the day to God.

II. According to the scriptures, the state and its sphere exist for the sake of and to serve the interests of the church. Not to mention the fact that Christ is "head over all things to the church," it is expressly asserted, "kings shall be thy nursing fathers, and their queens thy nursing mothers;" "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted;" "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The general truth here taught is not far to seek. "Mountains" and "hills" in scripture signify the greater and smaller kingdoms of the earth. "The mountain of the Lord's house" means the church. And to "be established in the top" of the one and "exalted above" the other, indicates that the nations shall be the support and defense of the church. Kings becoming "nursing fathers" and queens "nursing mothers" refer to the sustaining care which nations shall exercise over the church, and "serve" signifies the ministry of the nations in providing for her material wants. The essential truth of these prophecies is, the true state will have a wise deference to the church's interests in its legislativ, executiv, and judicial proceedings. . . . In cases of emergency the expenses of the church in carrying on her public aggressiv work it meets in whole or in part out of the public treasury. Thus the church is protected and exalted by the state. David and Solomon made provision for the building of the temple, and Hiram, king of Tyre, assisted them. Cyrus, king of Persia, issued a decree respecting the rebuilding of the temple, and it is expressly declared that the Lord stirred up his heart to do it. Darius afterward issued an edict to the same effect. Another royal enactment was made by Artaxerxes to the same effect. And all this was done with the divine approval. "Blessed be the Lord God of our fathers, who hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem." The true state will follow their example in serving the interests of the church. "The kings of Tarshish and of the isles shall bring *presents*; the kings of Sheba and Seba shall offer *gifts*;" "He shall liv and to him shall be given of the *gold* of Sheba;" "The gentiles shall come to thy light and kings to the brightness of thy rising;" "They shall bring gold and incense, and they shall show forth the praises of the Lord;" "Surely the isles shall wait for me and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee."

III. According to the scriptures, the church and the true state will exist in friendly recognition and coöperation. Because the state is distinct from the church, it does not follow that it is divorced from it. . . . The church will recognize the good offices of the Christian state, and the true state will formally acknowledge its obligation to "serve" the church. . . . Ever since Christianity became a power among the nations of the world, the mind of legislators has been occupied with the difficult question: Can church and state enter into mutual alliance and yet each prosecute, untrammeled, its respectiv ends; and exercise, uncontroled, its important function? Though the verdict of the Christian people of the United States, if called to-day to answer this question, would probably be overwhelmingly in the negativ, yet we conceive the pious, profound, and sagacious men of the second Reformation, more than two hundred years ago, solved the problem correctly, answering in the affirmativ. The National Reform Association seeks to hav this land thus in covenant with God, and in a state of friendly recognition and coöperation with the church of Christ.—*Christian Statesman.*

The Coming Morality.

From Charles Bradlaugh's National Reformer.

It is in the nature of ethical progress that our sympathies not only deepen but widen—that, as we emerge from egotism, the pains and pleasures of others are more and more nearly felt as our own, and that one class after another of our fellow-sentients, hitherto excluded from the range of sympathetic consideration, successivly claims admission within the range of fellowship. It is equally in the nature of things that this progress should be along the lines of kinship or similarity—that it should proceed from those most closely to those less closely allied in form and family relationship; for the start is from complete identity—egotism, which, as it widens, becomes an *egoïsme à deux, à trois, à quatre, à plusieurs*. Those who are most completely our fellows first come within the very narrow range of the primitiv conscience—those of our own sex and family before those of our family who differ from us in sex, our family before our clan, our clan before our nation, our nation before the division of the human race to which it belongs, that before mankind generally, man before the more humanized mammals, the latter before mammals in general, these before birds, birds before fishes, etc.

I do not say that, historically, the evolution of the scope of the moral sentiment has always kept exactly to this line. Other causes, secondary in importance to that which I am considering, hav interfered, and hav deflected that line sometimes in one direction and sometimes in another; but it will be found on examination of the general course of moral feeling, so far as its breadth is concerned, that the line of progress has taken the individual from himself to those more and more unlike or unrelated to himself. And this is as it should be; for the moral goal will be reached when every individual acts so as to promote the greatest happiness, without regard to who enjoys it—when every man loves his neighbor as himself and esteems as his "neighbors" all who can feel pleasure and pain. This is the only relevant fellowship from an ethical point of view. If we recognize degrees of fellowship, these should correspond to degrees of sensibility. Not the meanest animalcule who can feel a pang should be entirely shut out from our sympathies; but he would naturally occupy a very different place in them to that held by men and women, whose nature and culture make them acutely sensitiv to a great variety of pleasures and pains.

This Necessarily Produces Intolerance.

From the Western American.

Some people fancy that the Roman machine is liberal, has liberal views for Protestants, and is disposed to admit that occasionally one may get to heaven. To correct this mistake we refer readers to the following, which is taken from "Familiar Explanations of Christian Doctrin adapted to the family and more advanced students in Roman Catholic schools and colleges. With the approbation of the sacred Congregation for the Propagation of the Faith. Kreuser Brothers, Baltimore, 1875:"

Question. Since the Roman Catholic church alone is the true church of Jesus Christ, can anyone who dies outside the church be saved?

Answer. He cannot.

Q. What do the *fathers of the church* say about the salvation of those who die out of the Roman Catholic church?

A. They all, without exception, pronounce them lost forever.

Q. Are there any other reasons to show that heretics and Protestants who die out of the true Roman Catholic church are not saved?

A. There are several. . . . They make a liar of Jesus Christ, of the Holy Ghost, and of the apostles.

Q. Now, do you think God the Father will admit into heaven those who make a liar of his son, Jesus Christ, of the Holy Ghost, and the apostles?

A. No. He will let them hav their portion with Lucifer in hell, who first rebelled against Christ, and who is the father of liars,

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Any number over five at the same rate, invariably with one remittance.

Faith Cure.

Our first-page illustration has as subject a recent occurrence at Findlay, Ohio. Bert Williams, twelve years old, while playing ball bruised his leg just below the knee. In a few days the limb gave him considerable pain, and a doctor was called who treated the injury and left the boy in good shape. Unfortunately for the boy, the faith cure people got hold of him and made him believe that if he had faith the Lord would perform a miracle by healing him at once. The stitches were removed and prayers begun. Young Williams was taken to the sanctuary at Bluffton, where no attention whatever was given him beyond prayer. Gangrene set in and the limb nearly rotted off. The smell from the decomposing member became so offensiv that he was removed to his home, where he died.

Cases like these are occurring thickly all over our Union. The spread of Rationalism is indeed needed and needed at once. Besides the lives lost, great harm is done by the exercise given to the uncontroled emotions whenever these faith cure people get together. This exercise of these emotions develops their organs, just as all exercise develops its organs, while the faculties of reason and control are disused and stunted.

But these occasional manifestations of insanity or folly are nothing in comparison with what were current before Freethought rose. Now only a few are thus crazy; then all were so. This is the way to get a good conception of what the world was like in the Middle Ages—conceive a world in which all were as these few are now. Those who hav not read the history of those times should do so. Otherwise they will be utterly unable to realize what Christianity really is when it is not kept diluted and half-hearted by the scoffings of Infidels scattered about thickly among believers. Otherwise they will be utterly unable to see why Freethinkers regard that religion with so much terror and so much horror and disgust. The world has been fairly insane until within two or three generations. Everywhere diseases were treated with mummeries, and physicians persecuted by jealous theologians as dealers in magic. It was dangerous to suggest that a cure for any malady could be found in a drug, or in anything but the superstitious ceremony or prayer by the vending of which the priest made his livelihood. Most thinkers kept their mouths shut; the fearless few who would speak were quickly led amid the hoots of the rabble to the rack and stake. There are histories and books of many kinds that set forth in all the blood-curdling details the condition of Europe during these Christian ages. After reading such books people can hav a full and realizing sense of the extent and the horror of these accursed supernatural beliefs and practices. After reading merely this bare statement that such existed, without all the circumstances and multitudinous particulars, they cannot comprehend the matter at all. They should get these books and read them. If people do not read these, they cannot understand why we make such a stir about the Christian doctrins today. They will fail to see how bound up with the Christian dogma are such practices, how inevitably they must attend its full and undoubting acceptance by a people, and how infallibly they will prevail again if Christianity is allowed to regain strength. The only reason such practices do not prevail everywhere now, is that the people's faith has been unconsciously shaken by the Infidel sentiments that all hav heard. The few Infidels scattered here and there are the salt of the nation. They are to-day the only thing that preserves it from destruction. Remove them, and the majority of the people, credulous and emotional, are just as ready to sink back into crazed and ferocious idolatry as they ever were. There is no difference between their cranial conformation and that of the barbarians who knelt to priests and massacred heretics seven or eight generations back. Take away the few men of sense, and they will act just the same. The only difference is, by ages of persistence through blood and fire, and aided finally by the printing-press and a conjunction of fortunate circumstances, Freethinkers hav got so they can spread their truths and shake a little the belief and resolution of the slavish flocks of the priests. To this, and to these few Freethinkers, we owe everything we hav to-day. People sometimes say that it is needless to make so much trouble about Christians now—that they would not do any harm now. They forget that the only thing that keeps these Christians half-sane now is the continual work upon them of these very Infidels. They imagin that without Freethinkers the Christians would act just as they do with Freethinkers. They confound two quite distinct things—on the one hand, a state containing Christians not having any Freethinkers interspersed through them, and on the other hand, a state containing Christians *having* Freethinkers interspersed through them. These are two very distinct things, and until we find that as a rule unlike causes work like results, we shall not find these two things, these two causes, working like results. With Freethinkers, only the extremely fanatical perform such acts as this of the Williams boy. Without Freethinkers, all Christians perform such acts.

Another point we wish to make clearly and distinctly understood is that all these faith cure follies hav for their logical foundation and sanction the explicit directions and commands of Christ himself. These practices are of the very essence of Christianity, and the so-called Christians of this age who condemn them are so grossly inconsistent that a child can see the self-contradiction. Any and every Christian that dares to utter a word of condemnation of them thereby condemns his own belief. He blasphemes. He contradicts Christ's clear and direct statements and commands. As the Catholics would put it, he "makes Christ a liar." Yet these men calling themselvs Christians continually do this. The *Christian Advocate*, the leading Methodist organ, prints the question from a subscriber: "What is 'faith cure,' and why is it generally apparently successful?" and answers it thus:

"'Faith cure,' in the common meaning of the term as used of the persons who are called faith curists, is a belief that God heals diseases, when a proper kind of faith is exercised, without medicin, and that medicin should be dispensed with; for he who takes it shows by doing so that he has not the kind of faith required. It is *not* 'generally apparently successful.' It is no more successful than Mormonism, Spiritualism, mind cure, Christian science, the Zouave Jacob, or some patent medicins."

How can this Christian editor, and other Christians, hav the hardihood to deny the efficacy of faith? What did their master teach on the subject, and what does their scripture aver in scores of passages? If one had faith as a mustard-seed, he was to move mountains. If one had faith, he was to handle poisonous serpents unharmed. Diseases are produced by unclean spirits, by devils, in people. These devils can be cast out by exorcisms of those full of the spirit. Christ cast out many such himself. "Receive thy sight, thy faith hath saved thee." "If any man is sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." "And the prayer of faith shall save the sick, and the Lord shall raise him up." "And, when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." We want it understood that the whole of the insanities and follies that made the world a madhouse for centuries, and that now continually crop out everywhere as in the Findlay instance, flow directly and unavoidably from the book called the inspired scripture.

The Pope.

No doubt many would like to know just what is at the bottom of this matter of the continually proposed removal of the pope from Italy. What is at the bottom of it is this. The pope is intriguing with European powers to get them, in the next war, to grasp part of Italy, which he calls his temporal possession, and hand it over to him. And he wants to be out of Italy when the war breaks out against that country, because if he gets caught there in such an event the populace will unquestionably sack his palace and put him to death for his perfidy. To this main reason we may add a minor one, which is that the Italians are even now making it so hot for him and his black-petticoated slaves that he is afraid to stay there as it is.

The feeling against papistry in Italy is strong and growing. On July 13, 1882, the populace broke open the coffin of Pius IX., and were with difficulty restrained from throwing it into the Tiber. The priests in the streets are frequently hissed and jeered. Leo himself cannot walk or even ride about the city, because his "dear children" greet him with mud and filth. He is continually involved in dissensions with the government. Premier Crispi, it is said, has sent the officials of the Vatican private hints that the Italian government would not permit the papal treasure or Vatican art objects to leave Rome. It could not prevent the pope's personal departure, but the contents of the Vatican must remain. It seems that the government has some claim to these contents. Also Crispi has just published a document, dated June 9, 1848, in which Pius IX. relinquishes all claim to the temporal power, and as it is officially signed, authentic, and all that, the claims of Leo XIII. remain without validity. He is in a hole. Another indignity said to be done Mr. Pecci we will giv in the language of a papist journal, the *Catholic Union and Times*. Whether true or not, we cannot say:

"It is asserted by the Catholic journals in Rome that telegrams from ecclesiastics sent to the Vatican hav never been delivered. The subject of these telegrams was expressions of sympathy with the pope at the outrages done religion and indecency committed by the inauguration of the Giordano monument. The withholding of the telegrams has been discovered by the senders mailing the same words to the pontiff. If for a question so insignificant as that of Giordano Bruno the Italian government suppresses telegrams, what is it likely to do when greater interests are at stake? Day by day the feeling gathers strength that the pope must be free."

In resentment of all these "wrongs," the spiritual monarch has, the Venice *Gazette* reports, excommunicated King Humbert and Queen Margherita. The ordinary courtesies between the Quirinal and Vatican hav been suspended, and King Humbert's contribution of $10,000 to repair the old church at Naples has been returned.

The Bruno monument forms the last and worst of the "insults" to this God on earth. This Leo declares will not be borne. A brilliant move in regard to the Bruno matter is the artful procuring by the anti-Catholic party of a papal document giving a complete record of the trial by the Inquisition of Giordano Bruno. This record, together with the notes concerning the tortures to which he was subjected, and the manner in which he suffered death at the stake, was published by Professor Berti, who is King Humbert's minister of public instruction, on the very day on which the Bruno statue was dedicated. Its publication at such a moment was most disastrous to the Vatican; for a people so sensitiv and excitable as the Italians could not fail to be deeply moved by the relation of the horrible cruelties to which Bruno was subjected by the torturers of the Inquisition. Much distressed and disturbed by the loss of the documents in question, Leo XIII. has caused all of the most important of the archives of the Inquisition to be conveyed by night to the Vatican from the palazzo San Uffizio. But the holy father's action in the matter reminds one somewhat of the locking of the stable door after the theft of the nag. It was a remarkable oversight on his part to leave these papers among the archives of the Holy Inquisition at such an unguarded place as the palace San Uffizio. They were obtained through the aid of one of their guardians who has fallen off in faithfulness to his employer. It was along with the Bruno record that the docu-

ment renouncing temporal possessions was also obtained.

Now, whether Leo will leave Rome, when he will leave, and where he will go, are questions whose answer can certainly be given by no outsider, and probably not by himself. It is a hazardous matter for him to leave, and he would not think of it were it not for the mortal fear in which he is continually kept while there. If he goes, he must either return as pope-king, or not at all. It is not to be supposed that, after the advance Italy has made, and her experience of the embarrassments his presence brings, she would ever consent to his return, even in case her rage should not be aroused by any intrigue on his part against her.

What a comment it is on the papacy when the very people among whom it has dwelt most intimately all the centuries are the ones whose detestation of it is the greatest of all people's! What a comment when the peoples who are farthest away are the only ones among whom its head can safely walk out in the streets, while he dare not show his nose to the populace who hav felt the effects of his system most and should know about it if anyone should!

Bruno.

The Bruno commotion continues. Protestant magazines and papers are full of articles on the life and martyrdom of that noble man. But it is noticeable that these Protestant periodicals never mention that it was the Freethinkers, the Infidels, that erected the monument. One would think it was the Protestants themselvs. They like to enjoy the fun when we giv their ancient Roman enemy a slap in the face for them, but they are afraid of shocking somebody by expressing a word of sympathy or admiration for the authors of the movement, or by even giving them mention and credit. Nevertheless, this is doing much good to the Protestants. The abounding dissertations upon the philosophy of Bruno, which was pantheism, are contributing to the spread of the true natural conception of the universe.

Among the Catholic outcries, we print this week one of the most notable, that of Cardinal Gibbons of Baltimore.

Another outcry is one issuing from the German Roman Catholic convention just held at Cleveland, Ohio. At this convention there were 700 delegates present, representing 439 organizations in twenty-six states, with 38,996 members. Protests were submitted by the Wisconsin and Illinois delegations against the laws recently passed in those states regarding parochial schools. And finally the convention adopted protests, submitted by the Milwaukee delegates, against the Bruno demonstration.

The New States.

On the 4th the New Mexico constitutional convention arranged most of its preliminaries. The event of the day was the election of a chaplain. For the first time in the history of constitutional conventions, a Protestant minister was pitted against a Catholic clergyman and the latter came off victorious, by a majority of ten votes. This is considered by many as a test vote on the strength of the public school question, which, without doubt, will be the most important one throughout the whole session.

The latest report from the Wyoming convention conveyed the shocking news that Mr. Chaplin had appalled the orthodox people by presenting a preamble without reference to the divine ruler. In submitting the paragraph the delegate questioned the jurisdiction of the deity over Wyoming.

Catholics Conquer.

During the last few weeks there hav been two school elections in New York state in which the issue was a religious one—at Rondout and Sing Sing. Catholics conquered in both. The disputes were over the religious views of the teachers. In one case the teachers whom the Romanists procured to be employed were Franciscan brothers, and the result is virtually the conversion of a public into a parochial school.

Where are the laws to keep these conspirators in check? Where are the Secular regulations? Where is the Secular spirit and intention of the fathers of our country carried out and realized? Where is the activity and devotion requisit to keep watch and defense in every locality? Where are the Protestants being converted to Freethought that they may oppose to the enemy the right sort of opposition—the only kind of opposition that will finally extirpate the Romish superstition? Where are the Freethought pamphlets and books and periodicals being distributed?

Slaves.

The publisher of the *Catholic Telegraph* in Cincinnati recently incurred the displeasure of his ecclesiastical superiors by comments on the utterances of the provincial council. Archbishop Elder sent him a formal retraction and apology to sign and publish in his paper, which he did with literalness, copying it verbatim as it was sent to him, as follows:

"As publisher of the *Catholic Telegraph* I hereby comply with the requirements of the above letter. I regret the appearance of the articles referred to. I retract (or if you choose—'disavow') all the injurious assertions and inferences contained in them, and I make the required promis, which I will keep loyally and honorably as long as I am connected with the paper. OWEN SMITH."

This is the way the Catholic machine works. Blind unquestioning obedience to official superiors is one of its most characteristic principles. What kind of citizens of a republic can men, or rather children, cherishing such principles, be? Even Protestants are better than this. If Catholics should be ordered to commit any treasonable act against Americans, they could but obey.

The Capital.

We wish to direct attention to the growing tendency of Christian organizations to select the capital city of this republic as their headquarters. To a person familiar with history, there is much in such a movement. Continually it has been the case that the neighborhood of the assembly of national lawmakers and administrators, to powerful bodies representing particular interests in the state, has resulted in the most tremendous events. The last instance was that at Paris in the French Revolution. When the seat of the American capital was discussed, George Washington was foremost in recommending that we be warned by the example of France and locate the capital not at a metropolis where the governing powers might be exposed to powerful influences or to mobs, but in the retired district where it now is. But now that the priests hav not got the capital to come to them, they are going to it.

In the first place, the great Catholic University has been seated there.

Second, the Methodists propose to follow suit. A correspondent of the *Christian Advocate*, writing from Washington, says that he has bsen for several years impressed with the conviction that the capital city is the place where the Methodist denomination should establish a national university, "in order to counteract the influences of the Romish church and to giv our common Methodism at the capital a power and influence hitherto unknown." He suggests that the founders purchase of the government from six hundred to nine hundred acres of the Lee estate on the south side of the Potomac, and lay it out in town lots, reserving enough for the use of the university to put the latter on its feet.

Third, the *Journal and Messenger* says one can not help thinking that he has in some way heard that the Baptists are inclined to locate in Washington a university which shall stand at the head, he says, of all such institutions in the country. It looks very much, the paper continues, as though the time for such an undertaking was drawing near.

We fear that Christianity is not going to go down without giving us some more trouble yet.

Editorial Notes.

VOLTAIRE the Deist said that if there were no God it would be necessary to invent one. Mr. Pentecost says he prefers Bakunin's remark: "If there is a God it will be necessary to annihilate him."

FREETHOUGHT is rising in Peru, we are happy to say. The Freethinkers and Freemasons of Lucia, in that country, hav started a Freethought paper called *La Revista Masonica* (The Masonic Review). It givs weekly an account of the doings of Freethinkers, and exposes the nefarious conduct of the clergy and bigots.

WE are to hav another statue to an eminent Freethinker of the past. Camille Desmoulins, familiar to students of the French Revolution, is the one to be honored. A statue to him is to be inaugurated at Guise by M. Yves Guyot, the French Freethinking minister of public works. Camille Desmoulins was the one who first incited to the taking of the Bastile on July 14, 1789. He was a thoroughgoing Freethinker. In his work on the Revolutions of France he stated that he considered Mohammedanism as credible as Christianity.

JEHOVAH has been visiting the south of Spain with a hurricane which destroyed the gardens around the Alhambra and damaged a number of church spires. No doubt, comments the London *Freethinker*, it's all the fault of those Spanish Infidels that are beginning to multiply so. They put the old gentleman upstairs into such a rage that he ruins his own property in quite a reckless fashion.

THE discussion of the proposed revision of the Presbyterian Confession of Faith is progressing. "Whether the Presbyterian church," says the *Christian Advocate*, "will continue to maintain the creed which has come down through centuries, or proceed to formulate another which shall more nearly express views of the truth now held by thinkers and teachers in that body, is one of the most important considerations which hav ever come before them." We should say so. We should say it is a pretty important matter whether or not these affirmations which hav always been held immutable and divine truths, and to force which on others Presbyterians hav at all times been ready to torture and slaughter the whole of mankind who would not accept them, are to be owned after all to hav been mistakes. When that which people hav been so sure in the past was true turns out false, we should think they would begin to question whether the whole thing that they hold now is not false, too.

IN Massachusetts they hav appointed as commissioner of education a religious bigot who will probably use his influence to get his particular superstition inculcated upon our school-children. The Boston *Advertiser* speaks thus:

"The appointment of Prof. W. T. Harris, of Concord, to be commissioner of education is one of those events over which all who care for what is highest and best can rejoice with unqualified joy. The relation between education and religion is so close that whatever concerns the former must hav direct bearing on the latter. Professor Harris's commanding abilities and high reputation were always exerted on the Hillside chapel platform at Concord in behalf of rational and reverent religious faith, as against Materialism and Agnosticism. No more potent words hav been spoken in recent times in defense of man's power and duty to know God than the words of this learned and brilliant metaphysician."

Mr. Harris is just the kind of a man we do not want. He will carefully exclude from the schools all text-books in which the advanced doctrins of science are even alluded to, and throw to the front all the elements of the old metaphysical and theological routine.

WE can giv our correspondent who wished for information on French Canadian immigration into New England, some further satisfaction, having obtained some late statistics. The foreign elements in the cities and towns are growing so rapidly that the nativ class is fast losing its preponderance, and, in some instances, is being altogether overshadowed. An article in the *Forum* givs some striking figures of this foreign invasion. The French Canadian element is noticeably large, and presents one peculiar problem in the fact that it carries the French language with it, and tenaciously adheres to it in the parochial schools. A recent school report in Manchester, N. H., states that out of 258 French children less than 5 per cent could read the simplest English words. The French Canadians in New England are said now to number half a million souls. In Manchester and Nashua, N. H., and Lowell, Mass., they constitute one-third of the population. In Fall River they hav increased in thirty years from one family to 20,000 persons. This is the percentage of illiteracy among the leading foreign nationalities that are crowding into Massachusetts: French Canadians, 51 per cent; Italians, 53; Portuguese, 69. This is putting a heavy task upon the assimilating and educating powers of the Old Commonwealth—too heavy, it is to be feared. It is said that crime is increasing there, which is to be expected in view of this influx of Catholics from the north and that of Irish Catholics from the opposit direction.

Lectures and Meetings.

W. F. JAMIESON was engaged, when last heard from, in delivering a course of five lectures in Hay Springs, Neb.

JULIET H. SEVERANCE, M.D., will answer calls to lecture anywhere on the route to Philadelphia, during the month of October, previous to the Congress. Parties should arrange at once.

JOHN PRESCOTT GUILD writes: "Please say to my friends that I am located in Springfield, Mass., and may be addressed at post-office box 554. Am ready to go anywhere and lecture for mental liberty and logical morals. A special address on 'The Flag We Float; or, The Unity of the American People,' I would call particular attention to, for the sentiment is one that should meet the unqualified approval of every citizen of this republic. Why should your correspondents cry about the scarcity of good lecturers when they fail to encourage or employ those who want to work at moderate pay?"

WE solicit all of our readers in the Northwest who can attend the convention of the Oregon state Secular Union to do so. It will be held at Portland, Ore., at Masonic Hall, on Saturday, Sunday, and Monday, October 12th, 13th, and 14th. It is aimed to hav the convention participated in not by Oregon Freethinkers alone, but by those of Washington also, and even, if possible, by those of all the new states. The object is to secure the total separation of church and state. Liberal orators and workers of every kind will be there. Surely the noble efforts just put forth by many Freethought veterans in the new states will induce in all a desire to meet and see those workers for us, and grasp their hands. Contributions, and communications of all kinds, will be received by the board of directors, C. Beal, A. F. Neunert, J. K. Sears, Lee Laughlin, L. Ames.

Letters from Friends.

NORFOLK, NEB., Sept. 2, 1889.

MR. EDITOR: In your August 24th number is an article in which a good, sensible man is trying to giv the constitution-makers in North Dakota some good advice, and any man with good common sense will say that he was right. I also read the reply to it, and judging from the tune of that hypocrit who signs his name "Polonius," I should think that he ought to hav a chromo, as being the biggest fool in North Dakota. He is a hundred years behind the times.

Yours for truth and liberty, C. F. W. MARQUARDT.

ROSLYN, WASH., Aug. 30, 1889.

MR. EDITOR: I note that you hav noticed the proceedings of the Washington constitutional convention, July 28th. I thought that some one would send you the proceedings of August 7th ahead of me, so I hav waited until now. It will be seen that to exempt the sky-pilots' cab is left to the legislature. When Mr. Powers moved that all persons whose annual income did not exceed $1,000 should be exempt from taxation he should hav got a leather medal, and his brain-splitting idea how to ascertain the income through the assessors must hav come from this side somewhere, for it could not hav come from above or below.

HENRY BEICHLING.

SAMOTH, ILL., Aug. 26, 1889.

MR. EDITOR: You will find inclosed herein $1 to pay for our stanch defender, the old TRUTH SEEKER. Our poor citizens contribute or squander their hard earnings for preacher purposes, leaving the people destitute almost of food and raiment, and as a consequence drain the pocket of the orthodox as well as the heterodox. There is in full blast in this vicinity a Baptist revival, tearing heaven asunder, erecting Gods in the pulpit. Such exertions as they make to secure converts are quite laughable. First they chant a few supposed paradise pieces of music; next upon their stupid, rheumatic knees make a supplication to a continually foiled omnipotence; then subsequently comes a reading of mythology from pens such as those of cranky Matthew, Mark, Luke, and the other crook; then a prolix discourse of nonsense. Yours for justice, C. D. MOBRIDE.

ADRIAN, MICH., Sept. 7, 1889.

MR. EDITOR: THE TRUTH SEEKER issues of August 31st and September 7th contain an article each from J. H. Wood, Mr. Scores, C. L. James, and myself. My critic seems to think we are not well up in financial history. He says as much as that the money basis outside of his formula is of no good, and the basis advocated by myself is unsound and silly, and intimates the script of Tom, Dick, and Harry is good enough. He refers to the days of wildcat money, and advises a closer study of the financial problem. It does not take a very profound financier to determin the fallacy of the mode of promis to pay and issuance the gentleman advocates. The one per cent interest he scoffs at and attempts to show its insignificance. It needs no criticism—anyone can understand it—that an attempt to run a government without a basis, on the Anarchist order, would be an indiscriminate tooth-and-nail fight. The wolf would eat the kid. He may hav a foundation to base his system upon. But he does not formulate a reasonable one. He says I hav in part indorsed him. I hav indorsed him in certain conclusions, but not his vagaries of finance and government. I will indorse him in all earnest endeavor toward the welfare of his fellow—no more. I do not censure anyone because of his non-concurrence with my views. I cannot accept his money basis or his theory of government. I assume no literary attainments, nor do I affect to be able to decide all those who do not agree with my attempts fools. The old Jew said, Truth is one, error is multifarious. One patriotic truth is of more satisfaction than all the fallacies in the calendar.

The discussion of the money and labor question will not prevent the Shylock priest or the fraud evangelist from robbing the superstitious devotee of their greed. Let the lovers of freedom of thought and hatred of coercion practiced by the church and priest use their energy and spare change to thwart the devilish methods to extort the means of livelihood from their dupes, and do all they can to force the human vipers, priests, to a recourse to other methods to make it possible to exist. The whole bent and aim of every true Liberal should be the extinguishment of the influence of these parasite leeches. Let government beware the insidious machinations of pope and church.

I will say to friend Wood, I feel competent to decide for myself the difference between a reality and a vagary. I presume Brother James is able to hoe his own row.

O. S. BARRETT.

KENTON, O., Sept. 3, 1889.

MY DEAR "POLONIUS:" I read your answer to "Saul" in No. 34 of THE TRUTH SEEKER, and am willing to stake my existence that you are a model Christian, judging by the language you made use of in speaking of Ingersoll and Paine. You admit that the people of the United States hav prospered notwithstanding the fact that God is not mentioned in the Constitution. But you say it is proof, if it means anything at all, not that a people will prosper because they ignore the supreme cause, but that God is just and does not visit the sins of the Constitution-makers upon the people. Now stop right there, "Po'onius," and tell us what you hav done with that God of yours who visits the sins of the parents on the children to the third and fourth generation. You ask, "Who is prepared to say, however, that the authors of this Constitution were not punished?" I will say none but a small-souled creature like you or your revengeful God could punish the men who gave free and happy homes to sixty millions of people. You ask, "Can 'Saul' assure us that the scoffing Infidel of the last century is not suffering the pangs of the lost in the place of eternal punishment?" Can you answer that question yourself? Would you say they are in torment, or would you be honest enough to say, I do not know? You ask, "Who can say but that the terrible war that swept over the country was not in part a punishment for the sin of our national Constitution?" I believe the war was a punishment for the mistake our ancestors made when they incorporated that grand Bible doctrin of human slavery in the Constitution. In winding up your discourse you say, "All churches will agree in the one fundamental truth that we are indebted to God for our well-being." Now, why not tell it just as it is and say all churches are indebted to the dupes who furnish the money to build them, and keep the priests and preachers in idleness? And what do you mean by saying "all churches?" You know there is only one true church, and you certainly belong to it. If you do not, how much better are you than the Infidel? "If the scoffer and Infidel don't like to liv in God's country, let them remove to some other country." There you hav the bull by the tail again, "Polonius." Don't you remember this is not God's country? His name is not mentioned in the title-deed, which is the Constitution. You hav proved to my entire satisfaction by your writing that you are out of your element, and had better emigrate to God's country as soon as convenient.

GEORGE BAKER.

PORT ANGELES, WASH., Aug. 25, 1889.

MR. EDITOR: In your editorial of August 11th, speaking in regard to "God"—or, as D. M. Bennett would hav written it, god—in the constitution, you labor under the impression that his royal highness is left, where he should hav been, out. But alas! you are mistaken. The section adopted reads as follows:

> We, the people of the state of Washington, grateful to the supreme ruler of the universe for our liberties, do ordain this constitution.

The Seattle *Post-Intelligencer* has the following:

> A long and somewhat tedious debate ensued over the preamble, from which mention of the deity had been purposely omitted. The wrangle over the question lasted for two days, and it finally ended in the complete rout of the heretics, and the triumph of the hosts of the Lord.

Yes, we ought to be grateful to the supreme ruler of the universe for our liberty, especially the female portion of the citizens of the state. Witness the insult offered us when the electiv right is acted upon. "All male persons of twenty-one years or over possessing certain qualifications shall be entitled to vote." The motion to strike out the word male overwhelmingly lost. "Idiots, insane persons, and persons convicted of infamous crimes, are excluded from the electiv franchise." There you hav us in a nutshell. Either we are not citizens, or persons, or we must belong to the class of idiots, insane, or infamously criminal.

The *Post* in one of its exceedingly brilliant editorial squibs says:

> The North Dakota constitutional convention has decided to giv to the legislature power to grant women suffrage. No such mistake will be made here, where the people hav seen the sentiment of the territory on this question twice outraged by legislativ bodies.

The *Post-Intelligencer* is a pretty good paper to publish the Associated Press news, but its veracity on questions of the day is about as trustworthy as the ordinary Christian's. It always tells the truth if the truth suits its own interests. Twice hav legislativ bodies in this territory enacted suffrage laws for women by the demand of their constituents, and agreeable to the platform of principles upon which they were elected, and twice hav they been declared void by the decision of carpetbagger supreme judges on a mere technicality of the law. It is enough to make one's blood boil. I wish I were a person of eloquence of speech, I would move a rebellion. I would urge the women of the territory to refuse to pay any further taxes on property. I would ask them to refuse to celebrate the glorious Fourth of July. I would devise ways and means to prove that we are actually persons, that we are citizens, and not mere property, or idiots or insane creatures. In my very humble capacity as an idiot, I will say I consider the proposed constitution a very learned (?) and extremely wise (?) and cumbersome document, and sincerely hope it will be voted down. LAURA E. PETERS.

PORTSMOUTH, O., Sept. 1, 1889.

MR. EDITOR: There is a movement on foot to hav a Freethought lecture in this city. Such a discourse was never known to Portsmouth. The nearest the people here hav ever came to hearing such talk was in 1876. The occasion was a large political gathering, and Col. Robert G. Ingersoll was the speaker of the day. He spoke in the Music Hall, and the old place was packed. I was at that time quite a boy, yet I well remember the gathering, and the incidents connected therewith. The colonel told the plain truth about the Democrats before, during, and after the war, and also haranged the church, and pictured her as she was on the slavery question. I shall never forget it. It was more than the old deacons and the amen-corner brethren could stand. They were a sad few, and they got up and departed. Their going, however, only aided the cause, and the increased majority in Scioto county that year showed they were a good riddance. Robert Spry (deceased) was then county prosecutor. He was a bitter Democrat, but still he went round to hear the jovial Ingersoll. He took a seat beside a Republican friend. The colonel, every once in a while, would strike heated blows, fast and furious, at the Democratic party, and Spry would raise up as if to go, at the same time saying, "Damn him." No sooner had the cuss word fallen from his lips, than Ingersoll would crack a joke. Spry would smile and hesitate about leaving. Then the great Agnostic would burst forth in eloquence unequaled, and Spry would sit down and say, "Ain't he eloquent? ain't he grand?"

Said an old Liberal, "I am a constant reader of THE TRUTH SEEKER, and hav never failed to find it both entertaining and instructiv. And I hav noticed with regret that so few letters are written by ladies. When I read a nice, long letter written by a Freethinker's wife, praising the brave soldiers of liberty's army, I imagin that the time is only a short way off when the demons of heaven will be dethroned and happiness and love shall rule the earth and sky." It is true that few ladies write letters for publication in Freethought papers. This is not because they are afraid or lazy. The reason is they are a little slow. Letters from them would do a power of good, and would greatly assist in the hastening of that day when reason will be crowned the god of gods, and when every star will twinkle with delight. It will be ushered in with music and song. Every man, woman, and child will be free, and to each other will say:

> Hark, the music of this morning
> From the silvery throats of bells.

WILL S. ANDRES.

CLEVELAND, O., Sept. 2, 1889.

MR. EDITOR: I inclose you a clipping from the *Evening Press* of this city, thinking it might be of some interest to you, for it clearly shows how some people would like things to be. The parade itself was a strange amalgamation of fanatics and foreigners, mostly both. Their receding foreheads, in combination with lumped topknots, showed how abnormally the bumps of reverence were developed.

I am a constant reader of all the Freethought papers, but like yours best, as it contains the most reading matter, and would hav long since become a subscriber but for the fact that "I am a commercial tourist."

I sometimes think that all papers whose aim is reform are too radical, and that if they would not use ridicule, but more argument, it would be possible to create a reform. For when ridicule is used—and especially by those who are not skilled in its use—it almost stops a sensitiv person from further investigation for fear of more abuse, but argument offends no man. In my travels I find at least eighty per cent of the people with whom I do business are skeptical, but to ridicule either them or their ideas only shuts their ears against further conviction.

Why does not some Freethinker take the alleged holy Bible, eradicate its objectionable features, retouch the moral points, and publish it? W. C. J.

Card to the Public: The Methodist preachers' meeting of Cleveland, O., with an attendance of twenty-six members, representing a Methodist population of more than twenty thousand, has learned with great sorrow and just indignation of the wholesale desecration of the Sabbath in this city on September 1st, under the guise of religion as represented by the convention of the German Roman Catholic societies of the United States. This society, by its public parade, led by numerous brass bands, disturbed, in violation of law, the order of the city and the sanctity of the day. We most earnestly protest against societies, in the name of religion or otherwise, coming to this city from all over the Union and defiantly overriding our Sabbath laws. But what is more shameful and humiliating than this is, that the city officials, who hav been elected to maintain law and order, should so far forget and ignore their sacred oaths and obligations as to take part in this desecration by publicly reviewing it, and even by an authorized representativ of the mayor giving it public sanction, as was done by the utterance of Mr. McNairy. We also protest against the police of the city, which is supported by a common tax, being used as an escort for any society on the Lord's day, as was done on this occasion. And we most earnestly call upon these lawbreaking authorities to enforce the law against the scores of saloonkeepers who defiantly keep their places open on this day. We also earnestly invite all the Protestant churches of this city to unite with us in this protest. And furthermore, we advise all our people to see to it that all officers of the city who in any way giv countenance to such desecration be held to a strict accountability at the ballot-box.

Signed, REV. W. A. ROBINSON, REV. W. A. DAVIDSON, REV. HOMER J. SMITH, } Committee.

POCAHONTAS, ILL., Sept. 1, 1889.

MR. EDITOR: Let me speak to David Lockhart on his answer to Converse Close. Mr. Lockhart accuses Mr. Close of taking a one sided view of the teachings of the Bible. I wonder how many-sided a view he takes. He quotes from the Bible, "He who runs may read, and the wayfaring man, though a fool, shall not err therein," and goes on to tell us the facts of the case are that people are too ignorant or, for lack of time, too indifferent to study it. Were Wesley, Calvin, Luther, ignorant or indifferent? Are the hundreds of students of Greek, Latin, and Hebrew ignorant or indifferent? Or will Mr. Lockhart insist that all these leaders and distinguished men are even worse than fools? I say, Yes—because they were knaves. The gentleman avers that no man in his senses would affirm that the gospel now preached is the same as was taught by Jesus and his apostles eighteen hundred years ago, and yet we hav millions who do affirm it, and they are not capable of seeing the difference—*i. e.*, hav no sense and are fit for some infirmary. Here Mr. Lockhart denounces millions as not being capable of perceiving the difference between the gospel now taught and that taught eighteen hundred years ago. I think the trouble is in Mr. Lockhart. He cannot see that although the Bible is so plain that the fool may not err therein, the fool has said in his heart there is no God. And Paul says, without controversy, "Great is the ministry of godliness." And Peter declares that there are therein many things hard to be understood. The gentleman speaks of the disciples in the first century having all things common. He cannot see that the master of the lodge unwittingly broke into his and his antecedents' plans by having Ananias and his wife murdered at his feet. Christ taught that his disciples were all brethren, but experience has taught us all that Communism is only a visionary scheme for the improvident to liv off of the industry of others, and a corrupt tree cannot bear good fruit. Honesty is the first principle of religion, says Mr. Lockhart, and when the teachers of theology become honest they will leave their

superstitions and turn to the Bible, etc. But I would say, Turn from the Bible. For if they believe in the promises made to Abraham, Isaac, Jacob, David, Solomon, Jesus Christ, Paul, and the rest of the apostles, they will soon find how true it is that he who runs cannot read, and it is difficult not to err therein. For the remainder of Mr. Lockhart's letter I hav nothing but commendation. I believe him to be an honest man, but I think he is yet blinded as to the origin and tendencies of the Bible, and if he desires any further discussion on the utility of the old book I stand open to all for conviction. I believe that the Bible has more of fable than truth, more of the immoral than of the moral, and that it is the groundwork of almost all the superstition in our nation.

It appears to me that had people in any age of the history of man undertaken to do all they could to compile a book of contrariety, immorality, and fiendishness they could not hav exceeded the Bible, leaving unbiased men to judge.

Ex-Rev. Joseph Maxey.

Eau Claire, Wis., Sept. 2, 1889.

Mr. Editor: Mr. J. H. Wood may hav his own financial theory straight, though I hav all along confessed my inability to make out what it is, but he certainly does not understand other people's. He says the mutual bank paper is the same as that which from 1830 to 1860 was called wildcat, yet I think he can hardly deny that there is a pretty serious difference when the wildcat banks professed to redeem in specie, while the idea of mutual paper is to redeem in value. He says the trouble with the wildcat paper is that it was a fraud. I think so, too; but why was it a fraud? A fraud is a false pretense. The wildcat banks pretended that they would redeem on demand in specie, which they could not do, and that was just where the fraud came in. The Anarchistic idea of mutual banking is that the bank's paper shall be good for any commodity within the circle of its exchanges, which could be made to include everything. It would then fulfil all the functions of coin, and a pledge to redeem specifically in coin at sight would neither be given nor required. The expenses of mutual banking would not be paid from interest, but, being reduced to a minimum, would come out of mere clerical fees. But of what else is the expense of printing greenbacks to come? As to Mr. Wood's assertion that government paper never depreciates, I should like to know what he calls it when $1 in gold would fetch $2 50 in greenbacks, as in July, 1863. The high price of all commodities in greenbacks at the same time showed that it was not gold which had risen in value, but greenbacks which had fallen. The value of greenbacks did not depend at all on governmental fiat, but on the probability that they would be redeemed. Hence, when it seemed doubtful if the government ever could redeem them, down they went, and when it began to redeem them, up they came. The probability of their being redeemed necessarily depended very much upon the volume issued. Mr. Wood has certainly pushed the greenback doctrin to its *reductio ad absurdum* when he says that the want of money is the only cause of poverty and all its attendant evils. Midas, according to the classic fable, received the gift of turning all he touched to gold. There was no want of money there. But Midas was poorer than any beggar, for his fatal gift would not let him hav even a cup of water to drink. If we all had the power to turn whatever we touched to greenbacks, we should all be just as poor as Midas. Want of wealth is the cause of poverty, or rather is poverty itself. Money, in the abstract, is only a medium for the transfer of wealth, very conduciv to its production certainly, but not the thing itself at all. Its power of representing wealth depends on its being capable of conversion into wealth, and is limited by the amount of wealth in the world. A factitious limitation of the circulating medium, as where only chartered banks are permitted to issue it, is bad for trade. But a factitious increase, beyond the volume of wealth which can be exchanged for it, is equally so. The mutual banks, being emporia for the exchange of all wealth, and limiting their issue to a proportion, sufficient for insurance against losses, of the wealth received, propose a natural method of raising the volume of currency to the redeemable maximum, free from the experiments of political demagogs, who hav nothing to lose by the failure of a governmental financial scheme, and no better means than anyone else of telling whether it could succeed or not.

C. L. James.

Newcomb, Tenn., Sept. 8, 1889.

Mr. Editor: I hav sat down to giv my first letter from this place, and probably the first The Truth Seeker ever received from here.

I hav not been able to make the acquaintance of any Freethinkers here or learn of any in the community. This is a mining village, with a surrounding population of four or five hundred, and the village has four or five churches. The colored people hav a church to themselvs. Although the white Christian and the black all expect to occupy the same heaven in the sweet by and by, yet they cannot well occupy the same church here. This part of the country may, I suppose, be properly called the New South, not because of its recent discovery, but because of the new industries springing up of late years. In traveling through the country I hav noticed that every little group of houses has a church in its midst. I hav even noticed that where there would be only five or six houses. And yet the want of morality in this country is a general reproach to it. I went to church last Sunday, and among the many things the preacher said was this truth: "I would compare the influence of professed Christianity on the community to a poisonous stagnant pool." I thought the comparison was an excellent one, and yet if an Infidel speaker had made such a remark he probably would hav been stoned out of the community, or to death, for you know the more ignorant and vicious a people become the more intolerant they are. The negroes here, as almost everywhere, are great churchgoing people, and I often remark, the more ignorant the people the more devoted they are. At Jellico, a little village of six or seven hundred people, the church employed a minister last winter to go down to Nashville, the state capital, to get the town corporation annulled. By so doing these church people claimed the sale of whisky would be stopped and the good morals they so much desired would be restored. The report said they gave their lobbyist $1,000. He stayed quite a while at the capital, but was of no avail. The rum fiend, after all their money spent and prayers sent up to God, still holds the fort.

Another thing I see in the New South is the great monopoly of land. Men are everywhere learning the power they gain by getting the command of the earth's surface. The larger owners are constantly crowding out the lesser ones. And yet there are millions of acres of idle land, while the people are half the time idle and half-starving. As proof is needless on these points, I will not giv it. Talk of the evil influences and effects of the negro slavery of the past—for my part, I cannot see where there is very much difference between it and the present industrial slave system of to-day. True, the slave of to-day is not whipped with the lash, nor sold from his family. But he is permitted to sit with them in a kind of den, and see them half-clothed, half-fed, and not educated at all. We talk about the reformation of government—how can we reform until we know how? Information must come before reformation, and we cannot educate without the means, and we cannot get the means until we can employ ourselvs at wages that will giv us more than a bare living.

I am satisfied that the doctrins of free land, and the single tax, are not popular with the landowners, and probably may not be with the Editor of The Truth Seeker. I do not know as to that, but I noticed in one of the issues of The Truth Seeker where the Editor spoke of Mr. Pentecost's reform as one in which he, the Editor, did not take any part. Notwithstanding the opposition the single-tax doctrin has to combat with, you will find men in every village and hamlet in this country who hav some kind of a theory or idea of how the evils of land monopoly ought to be abolished. Although the Editor of The Truth Seeker may oppose the doctrin, I hope he will be true enough to the title of his paper to hear and allow good articles on this subject space once in a while. For how can we get at fact on any subject without investigation? There is undoubtedly a cause for the shameful poverty and suffering of the poor in the United States. To say we are better in circumstances than other countries does not mitigate the case. Then let us investigate, and if we should arrive at conclusions that are not at first popular, bear our burdens like the heroes of time past. I am a poor man, and know my Infidelity, or rather my disbelief in the Bible, has brought down upon my head the disapprobation of influential Christians, who used their influence against me to my financial detriment. And my wife said to me, "If I were you, when we get away from home where we are not known, I would not talk so much Infidelity. It does not do you any good, but really harms you." I said, "What I think is truth I will never disdain to own." Then let Christians do their worst. Some one must be now and then sacrificed at the shrine of Truth and Liberty.

S. P. Herron.

[The Editor of The Truth Seeker thinks that certain reforms in landholding are needed, and hopes before long to indicate his views.—Ed. T. S.]

Purdy's Station, N. Y., Aug. 30, 289

To Helen H. Gardener, *Dear Sister:* Though a stranger to you, I still take the liberty of calling you sister, and I wish to express my gratitude for your story, "The Lady of the Club," recently published in *Belford's Magazine*, and republished in The Truth Seeker of July 20th. I hav read with pleasure and profit all your works, especially your essay on "Sex in Brain," which made me almost feel proud of you, but your late production, in my opinion, takes the palm. I hav not read anything of late that impressed me so much as "The Lady of the Club." It is impossible to read it without dropping a tear of pity for the poor woman who died of "the brutality and selfishness of man—and poverty with love." And when we take into consideration that she is only one of a great many, your story becomes a tragedy not of one individual only, but of the whole suffering humanity. You hav raised a question which, perhaps, has been on the tongues of many, but very seldom asked. Of what use are the finely spoken words about love and poverty, as if they are a blessed combination, when as a matter of fact the latter says to the former, "The more you love, the more you will suffer?" The greater the affection, the greater is the care, and how great must be the sufferings of a man who knows that the woman, who loves him with all her heart and for whom he is willing to giv his life, is in actual want! "What does it matter for one's self?" asks the Lady of the Club. "It is love that givs the awful sting to want." The same question troubled Loponkhoff, one of the heroes of Tchernychewsky's romance, "What Is To Be Done?" when he was about to marry Vera Pavlovna. "Boots, an overcoat, not out at the elbows, *stcki* on the table, my room warmed—what else do I need? Now all that I shall hav. But for a young and pretty woman that is not enough." Here lies the whole secret. It is, indeed, very painful to think that the one you love the best livs in a miserable hut, is clad in rags and fed on a crust. No man to whom love is not a meaningless word can stand it.

Love! What a beautiful and charming word it is! It is the fairest flower in the world, the grandest thing in nature. But as this word is often misunderstood, let us see what is the real origin of love. A true and kind man loves a deserving woman. Surely he does not love her because he is kind. At least, such is my conviction. Love, as a result of mere kindness, is charity. No brave and honest woman will accept it. Vera Pavlona had almost infinit esteem for her husband, but a thought struck her that he caressed her not because that givs pleasure to him, but because he is good.

"No, don't embrace me, my dear friend! That is enough. I thank you."

And she givs him a glance so soft and so sincere.

"I thank you; you are so good to me."

"Good, Verotchka? What do you mean?"

"Good, yes, my dear friend, you are good."

Why did the word *good* so startle Loponkhoff? It is because he knows that real love has nothing to do with goodness. When a noble woman thinks that her husband cares so much for her simply because he is good, her nature rebels against it; she regards it as a degradation of her dignity. No matter how attentiv he may be to her, the real harmony is broken, and it is almost impossible to restore it.

The foundation of real love is egoism. You love a woman not for her sake, but for your own sake. Her love givs pleasure to you, it makes your own life sweeter, it adds to the sum of your happiness. To say that you love her for her own sake exclusivly is to make a great mistake. Such a love is, to say the least, an illusion. You may love her so with your mind, but not with your heart. The impulses of the heart hav no other motivs but your own happiness or suffering. This is egoism, to be sure, but it should terrify no one. An egoism of this kind will not ruin the world. On the contrary, it is the parent of all virtues and good deeds. It seems to me that it cannot be otherwise. When your love to a woman is of the real kind, you want to make her happy, you want to see her face radiant with joy. And why? Because her happiness will make you happy. The simple thought that she needs something which you cannot giv her is enough to fill your heart with grief, and here the problem of love and poverty begins. Love is the cause of your suffering. The pale face of your beloved, her "unfed sides, her looped and windowed raggedness," make you infinitly miserable. Now let us ask, What is the remedy? Has poverty no right to love at all? Should love dwell only in palaces? Should the poor man spend a lonely life, because he cannot furnish his sweetheart with the comforts he desires to giv her? If so, of what value is life? What is life without love? Love, as I hav said before, givs happiness and makes life worth living. A great man, who works for humanity, never livs in vain, no matter what his private life might be. But great men are rare, and the average man can not liv and suffer for others. He must hav a little sunshine. There must be something which should attach him to life, which should beautify nature itself, as it is of very little use to talk about the beauty of nature to a man who is a stranger to happiness and has to work all day to maintain his existence. Can a life without love, without happiness, be called a success? Can anything be more terrible then the thought, that one has to kill the noblest passions of his heart on account of poverty? Picture a young man with a loving heart, one who knows what constitutes real happiness. He works as a farm hand from twelve to fourteen hours a day, and yet, for some reasons, can save but very little money during the year. He does not expect to hav a home of his own, at least for a great many years yet to come. What should he do? Should he say to himself: "My dear friend, it is not good for a man to be alone. You should hav one to help you bear the burden of life?" He would rather commit suicide than to hav a woman share his poverty. He avoids women. He is afraid of their society. Why? He knows that acquaintance may lead to love, and love will lead to suffering. Afraid to love! Is not that rather strange? Nevertheless, it is a sad fact. He knows that love will make him unspeakably miserable, and he does not want to suffer any more than he can help, and, what is still worse, to cause suffering to the woman that may love him.

Colonel Ingersoll once said that a young man, instead of getting in love with God, should get in love with some lovely girl. But so far as the person in question is concerned, he prefers the former. Love to an imaginary god, if any such thing could ever happen, might make a maniac of him. That would be the worst of it. But no one's heart would ache, no one would suffer. But nature deliver him from getting in love with some good, sweet girl! He cannot imagin any torture more painful than that, and it would be equal only to the sufferings of the lost in a Christian hell.

Speaking of love, Heinrich Heine says: "In the realm of love there are, so to say, temporary furnaces, where we are destined to get roasted for a while, before we reach the real hell. Hell? Is it proper to speak of hell in a case of love? Well, then, if you please, I will compare it also with heaven. Unhappily, it is impossible to define with certainty, whether love resembles hell or heaven the most. It is also difficult to tell whether those heavenly spirits, which meet us there, are disguised devils, or those devils are disguised heavenly spirits."

You may or may not agree with Heine. But of one thing I am certain—love in the heart of the poor and needy is a real hell. You meet "heavenly spirits" there, and to their sweet words you listen with rapture. But in reality they are disguised devils or sirens who charm your ear and then ruin your life. To use the language of the Lady of the Club, "Love and poverty! It is a combination that devils invented to make a hell on earth."

Now, the question rises, Is there any remedy? Is there any help for the living? After the funeral of Frank Melville and his wife, Barker said, "Is this the solution?" and left the question unanswered. Is there one with genius enough to answer it, or is there no answer at all? Shall we say with Heine:

> The waves murmur their eternal murmurs,
> The winds blow, the clouds flow fast,
> Cold and indifferent twinkle the stars,
> And a fool awaits an answer.

How long will the dark night last? Shall we never see the bright day?

Clemens P. Berylson.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Our Children.

I looked at the happy children
Who gathered around the hearth;
So blithe they were—no children
Could be happier on earth:
With their merry plays, and their winsome ways,
And the sound of their silvery mirth.

Then I thought of those other children,
So wizened, and hard, and bold,
Who huddle in slum and cellar,
And shiver with want and cold;
Not fresh as the dew, or the morning hue,
But haggard, and lean, and old.

But yet may they still, those children,
Be taught to forget their pain;
And gathered in arms that love them,
Their laughter may come again;
And the stare of woe and the craft may go,
And the spirit be washed of stain.

But it is not in cold book learning
Those children's hearts to move;
And the stony eye of the serpent
Is death to the stricken dove;
'Tis an angel alone can touch them,
And that angel's name is love.

For whatever the world may fancy,
And whatever the wise men say
Of our nineteenth century progress,
Of a new and better way,
Still it takes a heart to make a heart
Now, as in the olden day. —*The Spectator.*

Little Susie.

Little Susie's full of fun;
She is only three times one;
Full of sunshine and delight—
Little laughter-loving sprite!

Every morn she hurries out
To the barn, and round about,
Full of eager, hopeful joy,
'Cause she's "Papa's little boy!"

Then into the house she comes,
Wipes the dishes, sweeps the crumbs;
Always in a busy whirl,
'Cause she's "Mamma's little girl!"

When she wants to take a nap
Up she climbs in grandma's lap,
Giving kisses without measure,
'Cause she's "g'an'ma's p'ecious tweasure!"

Like a sunbeam from above,
Susie scatters light and love;
And the darling knows not yet
Why she's everybody's pet.

—*Josephine Pollard.*

Reptil Culture.

For the further edification of the children of the TRUTH SEEKER family, I will say that the proprietors of the frog farm mentioned in THE TRUTH SEEKER of August 31st hav added another reptil industry to their business—that of growing turtles (tortoise)—not really propagating them, but they buy all the "soup turtles" (soft shells) offered them at three cents a pound, many of which are quite small and are housed in a large box for the purpose of growth, and kept in the water at the edge of the dam that supplies the frog-ponds. They are then fed the swill and offal from the hotel tables, on which, like little pigs, they "liv and grow fat," until of large size and ready for market; then they are sold for soup-making. Together with the little yellow unlaid eggs and the "seven kinds of meat" that they are said to possess, they are said to make a dish fit for a king. Just as if a king was better than his subjects! The turtles soon learn to know Johnny, their attendant, who feeds them regularly every day. There is not a Catholic among them, as they are no respecters of days or creeds, and never refuse to eat meat on Friday or a good meal on Sunday, and I presume would like to take a day off occasionally and visit froggies' quarters and feast upon Mr. Frog Sullivan's delicate white meat. But they are kept secure in their prison of boards and all appear contented and happy. We hav a worthless species of turtle here known as the box turtle, which is about 4x6 inches across the shell—a nice spotted little reptil and quite a plaything for the dogs, who delight in carrying them around in their mouths. But little Boxie is free from harm, as he always goes into his house and shuts the door, drawing in head, tail, claws, and nails, and thus bids defiance to all outsiders, as their shells are toothproof.

We hav still another reptil not found in all places known as night crawlers, a monster species of angleworm, which is never found except at night, when it comes to the surface of the ground and is caught by boy experts, who use a torchlight to find them, but who must be very agil, as night crawlers are exceedingly quick to enter their holes. And while they hav no eyes they hav a quick instinct that tells them of the approach of an enemy. They are from six to ten inches in length, and when caught are sold to the boat liverymen, who keep boats and fishing tackle for rent at five cents per dozen, and are resold to fishermen for bait at ten cents per dozen, thereby making a profit of one hundred per cent. Poor little night crawlers are thus sacrificed to please man, and are caught at night when on duty trying to get a living, and like many men and naughty boys who try the same game, if caught, must receive punishment for so doing.

In my next letter I will describe the sturgeon fishery at this place, and show how the mammoth fish, much larger than little boys and girls, are caught, and made to supply the shekels of man. A. D. SWAN.

St. Joseph, Mich., Sept. 5, 1889.

Brownie's Adventure.

A STORY FOR THE LITTLE FOLKS.

Brownie is a cat. She had five kittens. Three were drowned, but the other two were permitted to liv on account of their beauty.

They were exactly of the same pattern, their backs clothed with fine yellow fur coats. Their eyes were blue, feet and legs pure white. When they were only two weeks old Brownie suddenly disappeared. Her friends thought she must hav been poisoned, for, voluntarily, they knew she would not desert her family in that way.

Thus left, the kittens had to be brought up by hand. One of them fell into the care of a young lady who named her little pet, Buffy. The other was called Dixie, and was cared for by Brownie's mistress. The stepmothers endeavored to feed the kitties by means of milk in bottles with rubber tubes. This method was not successful. Then feeding them with a teaspoon was tried. This was better, and they looked very cunning taking their meals with a tiny white napkin pinned around their little necks. They would shut their eyes tightly and smack their lips as they sipped the warm milk, but it was some trouble to attend to them, as they took their meals very often and only a little at a time.

When about four weeks old, one night as the door stood open, who should walk in but the missing Brownie in quite an exhausted condition? She lifted her back to the prescribed angle, and immediately began her story.

"My dear friends," said she, rubbing her back against her mistress, "I know you hav been anxious about me, and would like to know why I hav been so long from my children.

"It was the 10th of July, when I was gleefully romping on our lawn, when a tall, black-whiskered bandit of a man who was passing, snatched me, and taking me to his wagon, unceremoniously thrust me into a coarse meal-bag, and tied me in with a string. I thought I should suffocate with indignation and from want of air.

"They say a cat has nine lives, but it seemed to me that I had ninety-nine, and that I died once for every one, I was in such agony. We rode many miles, and at last reached a farm-house. The bandit took me from the bag, carried me panting and kicking into the house, and handed me to his wife. 'Here, wifey,' said he, 'I told you I'd bring you something from the city. Isn't she a beauty?'

"'O you thief,' I ejaculated, 'you stole me!' And I flew at the old robber, spat upon him, and scratched him. His wife said I was scared and that made me do it. But I was not scared. I was mad at such inhuman treatment, so much beneath a cat of my bringing up. They gave me some new milk, and then they put me in the woodshed and locked the door—I that never had a key turned on me in all my life! In that dismal hole along with rats and mice they kept me until now.

"Early this morning they went away in haste, and forgot to lock me in.

"'Now is my time,' said I, and before the carriage was out of sight my feet were on the doorsill, and I started for my dear home. I should think I hav traveled forty miles, I am so weary. You ask how I knew the way. I knew it by that fine sense that we cats possess over you humans, and we can find our way anywhere in the darkest night that ever was.

"While on my way home I overheard two men talking about the appointment of an agent in this town for the prevention of cruelty to animals. I was proud to hear that, for I assure you that dumb animals, as you call them, hav feelings the same as folks.

"How often hav you seen horses abused, beaten, and driven unmercifully by their cruel and unfeeling masters, who are more beastly and brutal than the creatures in their charge.

"I think people who thus misuse dumb animals are the meanest and most contemptible beings on the face of the earth.

"I perceive my children hav received good care in my enforced absence, although they do not now seem to recognize me. I thank you for caring for them so tenderly, and I will endeavor to bring them up properly. I will teach them not to steal or play the hypocrit, and to keep their homes free from vermin."

Brownie caressed Buffy and Dixie, and declared forcibly in cat language that "there is no place like home." MIRIAM.

A Few Passing Thoughts.

Virtue is the true foundation of all happiness, honor, and glory.

Love and happiness are the charms of the household.

The best way to gain fortune is to be industrious and self-reliant.

Freethought and science are the thunderbolts that are shaking the very foundation of dogmatic theology.

If we make truth and reason our guides, we cannot fail to succeed.

I long to see the day when the chains are broken from the limbs of Universal Mental Liberty; when truth, justice, and reason are placed on their throne, and the brow of science crowned with a wreath of everlasting glory.

The day is dawning when all the world will throw off the shackles of theology and step proudly out into the sunlight of truth and Universal Mental Liberty.

GEO. J. REMSBURG.

What the Little Ones Are Saying.

Flossie: "Mamma, can I giv one of my dolls to Cicely Waffles?" Mother: "Certainly not, Flossie. Why do you want to?" Flossie: "I find that twins are too great a charge."

Little Fanny looked intently at her mother for some time. Then she said: "Mother, you ain't a girl, are you?" "No, Fanny." "What are you?" "I am a woman." "You were a girl once, weren't you?" "Yes, Fanny." "Well, where is that girl now?"

"Who is that lady dressed in black, mamma?" asked Bobby, as he sat with his mother on a ferryboat. "That is a sister of charity, my boy," replied his mother. Bobby pondered deeply for a moment, and then he said: "Which is she, mamma, faith or hope?"

From the mouth of our young hopeful of five summers, who was with us in San Francisco a short time since, and was out in Market street when the governor's funeral was passing: He was very much affected by the sad music, and looking around to me, he said: "Mother, there are two things that will make anybody cry." "What are they?" I said. "Oh, onions and solemn tunes," he said.

"Oh, papa!" exclaimed little Johnny, "I wish I had a dog like Billy Swett's. When Billy came home yesterday he had a newspaper, and his dog met him at the station, and put the paper in his pants pocket and ran home with it." "Put the newspaper in his pocket? In his mouth, I guess." "Yes, papa, that's what I meant. His mouth is his pants pocket, isn't it—or the pocket where he pants."

A little girl three years old attended church for the first time with her older sister. During the sermon she heard the minister mention the name of God several times, and acted as if she knew he was doing something wrong. At last she could stand it no longer. The next time he said it she rose up in her seat, and pointing her chubby finger at him, she said in impressiv tones, "Man 'top your swearin'!"

Correspondence.

NEWLON, MONT., Aug. 30, 1889.

DEAR MISS WIXON: I thought I would write a few lines to the Children's Corner for the first time. I am eleven years old. I do not go to school in the summer; we only hav school in the winter time. My father is a Freethinker, and he takes THE TRUTH SEEKER. I like to read the Children's Corner. I think the pictures are very funny. I hav one sister and two brothers. My sister's name is Rena, and my brothers' names are George and Charlie. Well, I will stop for this time. From your Freethinker friend,

NORA A. LOVERING.

MONTESANO, WASH., Aug. 28, 1889.

DEAR MISS WIXON: Papa has taken THE TRUTH SEEKER for ten years. We like to look at the pictures, and I like to read the Corner. School will commence September 1st. I expect to go the whole term. I study reading, writing, arithmetic, grammar, physiology, geography, and spelling. Professor Bryon is my teacher.

W. S. Bell was here the 19th, 20th, and 21st, and gave us three lectures. He had a full house every time. We enjoyed it very much, as our family are all Liberals. I hav "The Story Hour," and like it very much.

Your Liberal friend, IDA GLENN.

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Poetry.

Motherhood.

From out the font of being, undefiled,
A life hath been upheaved with struggle and with pain;
Safe in her arms a mother holds again
That dearest miracle—a new-born child.
The moans of anguish terrible and wild—
As shrieks the night-wind through an ill-shut pane—
Pure heaven succeeds; and after fiery strain
Victorious woman smiles serenely mild.

Yea, shall she not rejoice, shall not her frame
Thrill with a mystic rapture at this birth!
The soul now kindled by her flame,
May it not prove a gift of priceless worth—
Some savior of his kind, whose starry fame
May bring a brightness to the darkened earth?

—*Mathilde Blind.*

A Basket of Chips.

SHOULDERING THEIR MOTHER'S SIN.

Editor Daily News: A preacher in New York has lately said that all crimes might be readily and adequately punished by immediately shooting the offenders, if it were not for the squeamish sentiment of justice. West Springfield seems to hav attained that high view of moral vengeance and lost sight of both justice and mercy in the execution of the law. A poor woman here has been confined in durance vile for being too much like Rahab, the harlot of Jericho, who entertained two gentlemen, but *she* had her house saved for her hospitality. But that is not all; while her guests are gone free, in respectability, *this* woman's two children were left alone uncared for, except by the generosity of a co tenant, and worse, they and their belongings were turned out by the landlord.

A kind woman, making no pretensions to piety, took in the cast outs, who are not out-casts. The boy, a slim lad of sixteen, is in employment that enables him to provide for the two. As their mother is parted from her children for three months, would it not be well for the selectmen to look into the matter? It is too much to force the mother away and leave her children to their own devices and chance charity—not of Christians, for they hav given none in the case. Such morality is being righteous over-much. TWO CITIZENS.

My attention was called to the above case—this report is what I learned upon inquiry on the premises. This moves me to remark, how much justice is there in meting out punishment to offenders at the expense of greater misery to the sensitiv and innocent than is felt by the stupidly wicked? How shall it be expected that the dull and crooked will learn to respect law when under the recoil of its lash the blameless receive the severest smart, and the society which the measure is supposed to protect has no mercy, but much odium, for the children of the criminal? Is not iendliness to the well-behaved as obligatory as is indignation toward the evil-doer?

WORK AND WORTH.

Honor and shame from no conditions rise.
Act well your part, there all the honor lies.
—*A. Pope.*

In the story of the Immanuel it is related that the master rebuked the false pride and selfish ambition of his disciples by washing their feet, and to further impress them with the democratic idea, he ordered them to wash one another's feet. If such a course would hav the desired effect it were well if the practice had been continued to this day, but doubtless, like other pious ordinances, it would as often as otherwise be but a form of service evading the purpose.

The writer is led to these remarks by noticing the disrespect tauntingly offered by young sons of rest to a physician not without repute as a care-taker of troublesome feet, this idea being that as he has condescended to be only a corn-doctor, he is therefore entitled to contempt and maltreatment.

Handsome is that handsome does, and he should be in honor who wholesome makes the foot. He best deserves who best serves. Whether a man be a hod-carrier or a lawyer, a scavenger or a preacher, a wood-sawer or a saw-bones, a tooth-carpenter or a corn-cutter, it matters not as to his respectability; the only questions should be, does he do his work well? does he behave himself as a good citizen? The smallest performance is more worthy than the largest pretension, and in the shoes of even a corn-doctor may walk more nobility than strides under the tallest college president's hat. Why is the dentist one of the *elite*, and the chiropodist put under feet? Those who hoot and stone the corn-curer to-day may hail him six months hence to cure their corns. Even so

Times go by turns and chances change by course,
From foul to fair, from better hap to worse.

WORK FOR FREETHINKERS.

We should hav Freethought colleges and Secular missions, and even isolated Freethinkers might do better than "drift with the stream." They might let their children pass their Sundays in the freedom of the forests and mountains to worship the God of nature in his own temple.—*Prof. Felix L. Oswald.*

I cut the above from a recent *Investigator*. Yes, there is work for Freethinkers when such things are quoted favorably in Freethought papers, when such men as Felix L. Oswald make such perverse slips of the pen, and when those who pride themselvs on their Infidelity to orthodoxy, read these vaporings and call them refreshing. Who is this God of nature, and where is his temple, that we should worship him? Nature we know—some of it—and find it useful when we hav transformed it; but this worship business is too thin. Shoot God and giv us something good to eat.

BY-BYE, BUSTLE.

Bustle, O bustle, we bid you adieu.
We are glad that the ladies hav gone back on you;
We rejoice with exceeding great gladness to know
The fiat of fashion compels you to go.
Begone to the shades of the dim, remote hence!
Would that all such delusions could follow you thence.
May we never more see such a humbug as you;
Get thee gone, then, O bustle, tra-la-lee, tra-la-loo.

—*Frank B. Welch, in Arkansaw Traveler.*

A woman might do much worse than to wear a bustle, but hardly adopt anything in apparel more ridiculous. No wonder the wearers hav gone back on them. But doubtless bustles hav served more than one useful purpose in their time, and perhaps, in case they were made of newspapers, the fair hav had more intelligence on their hips than the stern always held in their heads.

JOHN P. GUILD.

Hear Romanists Talk.

From the Western American.

It is utterly wrong to circulate the scriptures in the vulgar tongue.—*Archbishop Ximenes.*

We pronounce it a false, scandalous, and blasphemous error to hold that all may read the holy scriptures.—*A bull by Clement II.*

To giv the Bible to the laity is to cast pearls before swine. Bible translations hav done harm. I would not hav any.—*Cardinal Hosius.*

The Bible societies, which thrust the Bible into the hands of inexperienced youth, I denounce them as crafty and deceitful societies. —*Pope Pius IX.*

The Bible society is the deepest scheme ever laid by Satan in order to delude the human family and bring them down to his eternal possession.—*Freeman's Journal.*

We forbid the reading of the Bible in any vernacular tongue, and decree that the laity must not possess the books of the Old and New Testaments.—*Council of Toulouse.*

I would rather a half of the people of this nation should be brought to the stake and burnt, than one man should read the Bible and form his own judgment from its contents. —*Bishop Spotswood.*

Catholics are forbidden to read the Bible without a special license granted to them in writing by the bishops or fathers inquisitors. —*Fourth rule of the Index Expurgatorius, bulls issued by Pius IV. and Clement VIII.*

The council of Trent desires that no Bible shall be held or read except by priests, that no Bible shall be sold without a license, except on the pains and penalties of that moral sin that is neither to be forgiven in this world or the next.—*Father Paul Sarpe's History of the Council.*

We hav been truly shocked at this most crafty device (Bible societies) by which the very foundations of religion are undermined. We hav deliberated upon the measures proper to be adopted by our pontifical authority in order to remedy and abolish this *pestilence* as far as possible, this defilement of faith so imminently dangerous to souls. It becomes a special duty that you, first of all, expose this nefarious scheme. It is evident from experience that the holy scriptures when circulated in the vulgar tongue, hav, through the temerity of men, produced more harm than benefit. Warn the people intrusted to your care that they fall not into the snares prepared for their everlasting ruin.—*Pope Pius VII. in* 1816.

Canada.

[The following telegram to the New York *Herald*, from Toronto, was evidently written by a partisan of the Jesuits, but it is valuable as giving one side of the question at issue :]

TORONTO, June 29th.—It is urged in Ontario that power given the pope by the Jesuits' Estate act, as passed by the Quebec legislature, threatens the supremacy of the queen, and all loyal Canadians are urged to rise in defense of the integrity and continuance of British institutions in this country.

In case of war, owing to the superior drill of the church forces, they would get first, and not unlikely second, and even third blood; but finally, did the agitation continue, the numerical superiority of the Protestant section must overtop their opponents and giv them a majority in the house of commons.

What would then occur is apparent. After a bitter, vindictiv, possibly not bloodless, campaign, lasting with increasing hate and growing malice through many years—a religious civil war that would divide neighborhoods and families—it is hardly to be expected that the struggle-stained majority would be superbly calm or morbidly considerate. If these should hav in them any of the spirit of their ancestors, they would strip the Roman Catholic church of its ancient privileges and immunities with hasty hands, and the times would be gracious indeed if they should go no further or not meddle with the bulwarks of French nationality.

The course of the Catholic minority is equally plain. If rebellion meant bloody war in the name of the mother church and New France they would rebel. But rebellion would simply mean negotiations at Washington and the substitution of the stars and stripes for the union jack. It is true they might be compelled to giv up some of the privileges granted by the treaty of Paris, but it would be a choice between sacrificing a portion in an alliance with a friendly people or having the whole wrenched from their fingers by a victorious majority, with whom they had been in long, bitter conflict. And who is there that knows anything of cis-Atlantic politics, its close counts and its shady bargainings, but believes that the Catholic hierarchy could speedily buy back these lost privileges in exchange for a state vote? And who is there that is more familiar with the political market than the Roman Catholic hierarchy itself?

It may be and will be objected that this is a purely Canadian view of the matter, and that the United States is not so exceedingly ready to receive Canada into its family circle. That I will not dispute, but would like to intimate that some of us fancy that an American government would not callously refuse to shelter a distressed Catholic province from British tyranny, especially were it to leak out that their Irish Catholic fellow-citizens would look upon it as a meritorious action.

In the mean time the *Mail* and *Globe*, the two largest Toronto dailies, are persistently calling for disallowance, mass-meetings are being held with frequency, and there is a decided smell of burning heath in the air.

Christian and Mohammedan Civilization.

From the London Fortnightly Review.

The gin trade is associated in the minds of the African nativs with the Christian, as the slave trade is in ours with the Mohammedan. It is that which, under our wise British rule, soonest raises a brisk trade and is most profitable to the trader. British rule is, indeed, largely supported by it. The warehouses along the coast are filled with it, the very air seems to reek with the vile stuff, and every hut is redolent with its poisonous fumes. If you go outside such towns as Sierra Leone, which form tiny conservatories of civilized growths artificially kept alive, you will not see the slightest evidence that the nativs hav been influenced for good by such trading relations as we permit our merchants to hav with them. Quite the opposit, in fact. Thanks to our system of administration, our delicacy in dealing with the rights and liberties of our "black brethren," and our drastic discouragement of legitimate trade, the country is sinking to moral and physical perdition. The resources of the country remain undeveloped, and the land is uncultivated. Sunk in brutality and vice, without their parallel in the interior, the people will not work beyond what is necessary to supply themselvs with the wherewithal to satisfy their cravings for drink. Before this all-conquering appetite, the only one fostered on the coast, they hav sunk deeper and deeper into the slough of their natural and acquired depravity. Our West African settlements, instead of being bright jewels in the imperial crown of Great Britain, are at this day standing monuments to our disgrace. Our government has done all it could—unwittingly, it must, of course, be admitted—to suppress all habits of industry. It has made sure that no healthy tastes, no varied wants, should be aroused. The result is now seen in the fact that our two centuries of intercourse with the West Coast negro hav transformed him into the most villainous, vicious, and despicable being in the whole of Africa. I speak but the plain truth when I say that, if the map of Africa was tinted according to the moral and physical status of its various peoples, it would show an ever-increasing depth of color as the coast settlements were neared—the result of the slave trade in the last century and the gin traffic and other causes traceable to our Downing-street policy in the present.

Rome Has Captured Massachusetts.

From the American, Marlboro, Mass.

In May we published a statement in the *American* that Rome had captured sixty-eight cities and large towns of Massachusetts, virtually giving her the control of this old Protestant commonwealth.

Recently a friend has written us to know what was our authority for the statement that the control of the government of sixty-eight of our Massachusetts towns had passed out of American hands.

We hav not the exact statistics readily at hand. The first public utterance was made in a boastful and threatening way by the Roman lawyer who engineered the parochial school schemes in the legislativ hearings.

We verified the truth of this statement to our own satisfaction in three ways:

1. By a careful examination of the statistics of illiteracy as published in the state census reports.

2. By examination of the names of the school committees and public school teachers as recorded in the state board of education books.

3. By personal inquiries throughout the state.

Our own belief is that for all practical purposes Rome has now permanent control of the state. Perhaps a few thousand citizens, who are nominally Protestants, hold the balance of power between the Catholics and Protestants. But these weak-kneed neutrals, while nominally Protestants, can safely be counted on the Roman side, because they never protest and always stand ready to obey the behests of Roman bosses.

Rome instructs her adherents that no penal law needs to be obeyed, only canon laws are binding upon them. On all our juries there are enough Romanists to always protect Rum and Roman interests. Both political parties fear the solidity of priestly influence, and very few individual Christians hav moral and financial strength enough to show any backbone in the presence of a most malicious and cruel boycott. The Republican leaders are appalled by this solid and secret organization of Jesuitism that bids fair soon to throw the state out of their control permanently.

A Book Notice.

From the Banner of Light.

HEBREW MYTHOLOGY; or, The Rationale of the Bible, Wherein it is Shown that the Holy Scriptures Treat of Natural Phenomena Only. By Milton Wooley, M.D. Illustrated, 8vo, cloth, pp. 613. $3. New York: The Truth Seeker Co.

Many years ago the author, though having passed his sixtieth year, began a study of the Hebrew language in order to obtain access to the treasure which he realized was hidden within the scripture. His effort was in his own view so successful that he thought it susceptible of demonstration, and this he set himself at the laborious task of doing, the result of which he places before the public in this volume. He adopts the zodiacal theory, to understand which, he says, a profound knowledge of astronomy is not necessary, simply such as may be acquired from a common elementary treatis. As an aid to an understanding of the book there is affixed to it a picture of the zodiac, with an index and globe. He claims that the system he employs unravels each and all of the most difficult problems of the Old Testament, irrespectiv of the intricacy in which they may appear to be involved. The story of the creation given in Genesis he considers a myth, in which is to be found the sum and substance of the whole Bible; every subsequent myth, be its name what it may, being but a modification of this; that though they may seem to differ widely, a careful analysis proves them to be essentially one—a description of the phenomena of the year, or some part thereof.

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News of the Week.

GENERAL BOWMAN says irrigation will double the population of every Western state and territory in ten years.

THE Reichstag, or parliament, about to assemble in Germany will find its time nearly all required to attend to the labor strikes.

FLORENCE, WIS., had an earthquake shock on the 7th.

CONGRESSMAN SAMUEL S. COX, "Sunset Cox," is dead.

AT Golden, Col., on the 9th, ten miners were drowned.

THE town of Tlavcolula, Mex., has been destroyed by floods.

AT Johnstown bodies continue to be found at the rate of two a day.

THE women of the coming state of Washington will try to vote.

JOHN L. SULLIVAN wants to run for Congress from his Boston election district.

CHAUNCEY DEPEW says there are 750,000 voters railway hands in the Union.

THE national Greenback party held a small convention at Cincinnati on the 13th.

THE London strike was won by the men, but they hav gone out again at employment of the non-union men.

THE Rev. Mr. Smith, of Clayton, Ind., on the 13th assaulted Mr. Jones, a druggist, whereupon Jones cut him fatally.

PRESIDENT HARRISON has dismissed Pension Commissioner Tanner.

NEW YORK woman suffragists will hold a state convention at Saratoga October 2d and 3d.

THE parks, alleys, and streets of Christian London are crowded nightly with the homeless.

THE Guthrie, Ok., city council has granted a franchise to run a lottery similar to the Louisiana, for twenty years.

ON the Russian frontier an earthquake was experienced on the 27th ult., and in the village of Rhenzorik 129 persons were buried alive.

THE race war is extending to Illinois. A man at Dexter, Ill., has been warned by armed regulators to exchange his black for white help.

A MAN newly risen to eminence is John Burns, the Socialist leader who headed the London strike and restrained the hungry men from violence.

M. THEVENET, minister of justice, has sent a circular to the bishops of France reminding them that the clergy are prohibited by law from taking part in the elections.

THE British bark Onaway, which sailed from Philadelphia June 5th for Bilboa, with a crew of fifteen men and 124,234 gallons of crude petroleum, has been given up as lost.

CHARLES A. DANA, editor of the New York *Sun*, who first conceived the idea of holding a World's Fair in America in 1892, has been chosen president of the New York's World's Fair committee.

THE Niagara whirlpool rapids, in passing which Webb was killed, and Graham required a barrel for safety, were passed on the 15th by a drunken scapegrace named Campbell in a cork life-preserver merely.

CHICAGO papers are publishing revelations to the effect that the police inspectors Bonfield and Schaack planned the Anarchist tragedy of 1886 to put out of mind the rogueries committed by Bonfield in 1885.

PREMIER CRISPI of Italy was recently assaulted in the street and cut in the face with a stone by one Caporelli, who said he was provoked by seeing Crispi looking happy while he himself was unhappy. He was found to be insane.

WORLD'S SAGES, THINKERS, AND REFORMERS.

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Gems of Thought.

BUT the triumph of the scientific method is, as yet, far from complete; and not until a science of morals is as definitly recognized as a science of eclipses, or of any phenomenon whatever, can the era of science be said to hav more than begun. When she shall hav mastered the principles of morals, as she already has the principles of physics, and when the science of morals, thus formulated, shall hav become an *applied* science, then real progress in morals will be assured, and will be as much more rapid than it has hitherto been, as the advance in physical science in these modern times has surpassed the slow growth of the pre-scientific era.—*Prof. Frances Emily White.*

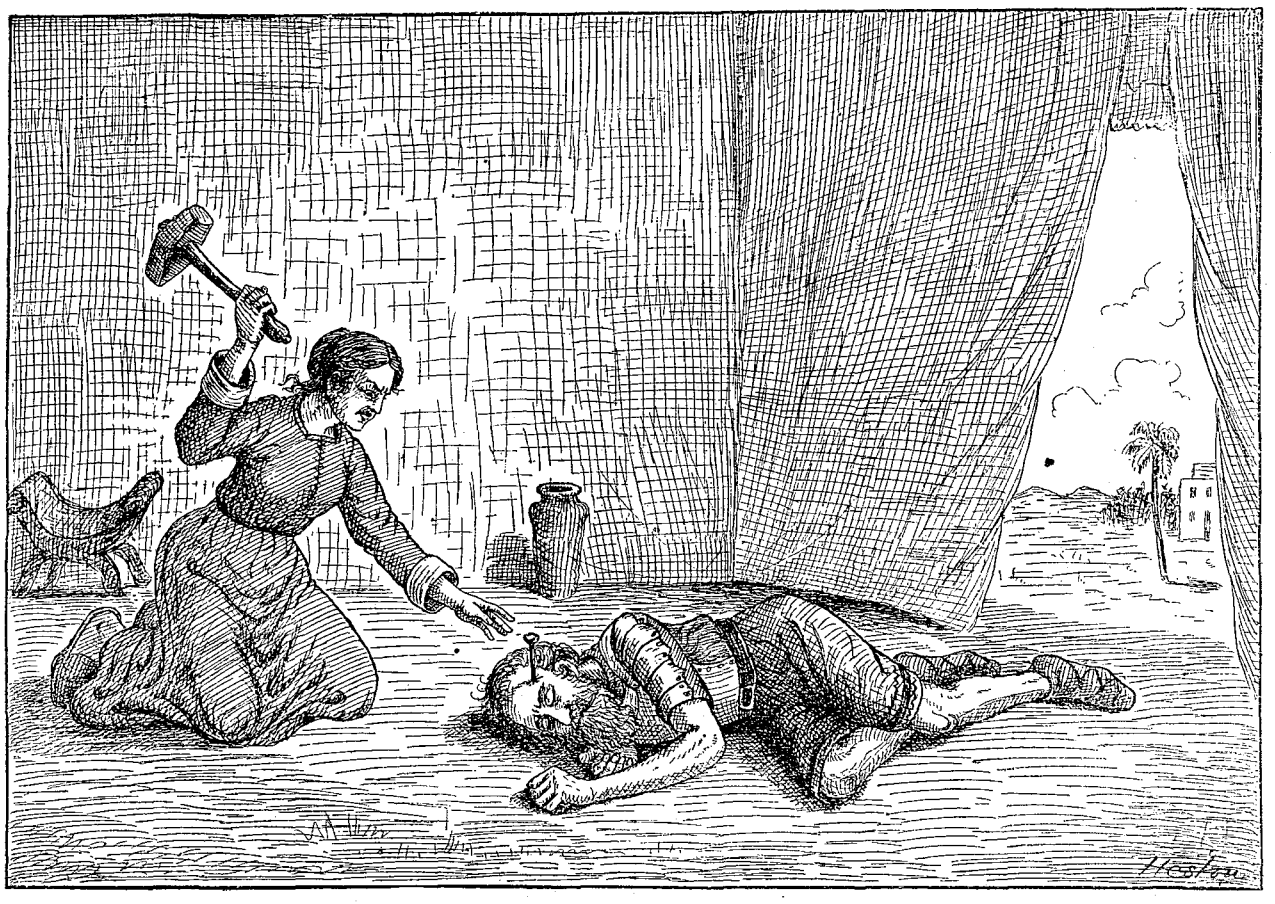
SCIENCE is the available providence of life. When we can foresee what will happen under given circumstances, we can provide against it. All human affairs are a process, and he alone who acts upon this knowledge can hope to control results. It is clear that the only help available by man, the sole dependence upon which he can calculate, is science.—*George Jacob Holyoake.*

IF we compare the different nations of Europe, we find that the richest are also the most peaceful, the most humane, and the most happy.—*Suckle's History of Civilization.*

MISERABLE fallacy, that high morality and refined sentiment can grow out of harsh social relations, ignorance, and want.—*George Eliot.*

TRUTH alone can benefit a nation.—*Combe.*

ALL truth is safe, and nothing else is safe, and he who keeps back the truth, or withholds it from men from motive of expediency, is either a coward or a criminal, or both.—*F. Max Muller in Science of Religion.*



THE HOSPITALITY OF JAEL.

Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; (for he was fast asleep, and weary:) so he died.—Judges iv, 21.

Odds and Ends.

THE way of the transgressor is to shin over into Canada.

"CHILDREN obey your parents." Pious mother: "Go to the door, child, and say I am not in."

THE earth is the Lord's, but the streets belong to the street railway companies.—*Cleveland Letter.*

THE more you can keep hell out of the people the easier the people are kept out of hell.—*The Southern Star.*

SMALL girl (at the close of her first Sunday-school): "I fink you ought to div my money back, 'cause I don't yike dis matinee."

SMALL boy: "Papa, has plums got legs?" Papa: "No, you silly boy. Why?" Small boy: "Then blessed if I havn't swallowed a beetle."

THERE must hav been awfully slow cash boys in the days of Job, for he says: "All the days of my appointed time will I wait till my change comes."

IN his discourse on evolution Darwin never described the transition of the worm of the still to the seven-headed boa-constrictor.—*Washington Capital.*

A CLERGYMAN, as a rule, doesn't feel complimented when he sees it stated in a paper that there is always a great awakening at the close of his sermon.

THE dying barber's hands were crossed,
He moved his lips in prayer,
And muttered as he lay and tossed,
"There'll be no parting there!"

ANXIOUS INQUIRER.—No; a sewer-trap is not a trap to catch sewers. In Chicago its use is to act as a receptacle for the people removed by the Clan-na-Gael.—*Pittsburgh Chronicle.*

A NEVADA miner who accidentally slid two thousand feet down the side of a mountain he was prospecting, shot a book agent the other day who wanted to sell him "The Descent of Man."

MARY had a little lamb,
She has him now no longer,
For they made him into e-lix-ir
To make her grandpa stronger.
—*Terre Haute Express.*

IN the August number of the *Popular Science Monthly*, Dr. F. L. Oswald complains of "The Wastes of Modern Civilization." We thought they had been reduced to a minimum long ago.—*Puck.*

SIGN OF SUPERIORITY.

"Jones is a very remarkable man," said Keene.

"In what way?" asked Bigbee.

"He stood at a crossing while a loaded straw wagon went by, and did not pull a single stalk."

STRANGER (stopping over Sunday in Kansas City): "Sir, can you direct me to the ball grounds?" Resident: "Cert'nly. There's Dr. Dewitt's congregation coming out; just follow the crowd."

"HAV you ever heard this adage, 'Fair exchange is no robbery?'" asked Ellick of De Cloot. "Yes." "Well, it's of no account whatever, is it?" "I always thought it was pretty good." "Ah, my boy, you never attended a church fair, where they exchange a two or three inch cotton tidy that nobody wants, for fifty cents."—*Washington Capital.*

DOXOLOGY.

Praise God from whom all cyclones blow!
Praise him when rivers overflow;
Praise him who whirls the churches down,
And sinks the boats their crews to drown.
—*Melbourne Liberator.*

FATHER: "William, you are running up enormous debts around town. You must remember your uncle is not dead yet." His uncle's heir: "Yes, but he has discharged his doctors and is now undergoing treatment by a Christian scientist."

REV. DR. PRIM: "Do you preach extempore, Brother Yallerby, or do you take notes?" Brother Yallerby (from the South): "Well, sah, thar was once a time I took notes; but I've found it safest, down in my deestrick, to insist on habind de cash down."

PARSON HUMPHREYS (who has just knocked down one of his lambs on the way to church): "Didn' I done tole yo, Ezekiel Ward, nex' time yo interrup' me when I's preachin' I'd beef yo?" Ezekiel Ward: "At's right, parson; so yo did; but yo know Jonah never swaller dat whale mor'n did yo or I." Parson Humphreys: "Don' effect matter partickle what he did or didn't. It's my reptation as preacher in this hear neighborhood. I don't 'tend haver pulled down!"

A FRENCHMAN, residing in this city, is almost discouraged in his attempts to learn the English language. He made progress with difficulty, until an incident occurred the other day which has filled him with despair of ever reaching perfection. Some of his friends were going away, and, wishing to express his hearty wish for their safe journey, he exclaimed earnestly, "May God pickle you!" Imagin his consternation at the explanation that he had used the unfortunate word "pickle" for the proper term "preserve."

A SUNDAY-SCHOOL teacher, it is said, the other day conceived a very nice way of teaching the children the application of scripture texts. She told them to repeat an appropriate verse of the Bible when they dropped their pennies into the contribution box. The first boy accordingly dropped in a cent, saying, "The Lord loveth a cheerful giver." The next dropped in another cent and said: "He that giveth to the poor lendeth to the Lord." Then came the third and youngest boy, who in contributing his mite said, "A fool and his money are soon parted."

SPEAKING of typographical errors, we do not remember seeing a more horrible specimen of this class of blunders than one which appeared in a Massachusetts paper not long ago. At the close of an extended and highly eulogistic obituary notice of a deceased lawyer, the reporter desired to say that "the body was taken to Hull for interment, where repose the remains of other members of the family." By mistake a letter *e* was substituted for the *u* in Hull, changing the sense of the sentence to such a degree that no extra copies of that issue of the paper were ordered by the family of the dead lawyer.—*Burlington Free Press.*

WHAT is the language of experience as to these attempts, what their unvarying history? Look at them from the world's beginning to the present time: you see the same vicious circle ever fulfilled; you find everywhere an invasion of rights. The establishment of a specific form of religion cannot be found, in any one instance, in harmony with an entire equality of civil rights, that equality which members of human society hav a right to claim from the government under which they liv. A priesthood has almost always been the enemy of public liberty. Philosophical historians trace the connection between different forms of religion and government, discriminating them by this very circumstance, and showing, either that in proportion as governments grow despotic, there are modes of religion on which they look with peculiar favor, or else that there are modes of religion which tend to make governments more despotic than they would otherwise become. The world's peace—what has broken it like established religion? What has made enemies of those that belong to the same household and should hav been brethren?—*W. J. Fox.*

IF we consider the canon law politically, and view it either as a system framed on purpose to assist the clergy in usurping powers and jurisdiction no less repugnant to the nature of their functions, than inconsistent with the order of government, or as the chief instrument in establishing the dominion of the popes, which shook the throne and endangered the liberties of every kingdom in Europe, we must pronounce it one of the most formidable engins ever formed against the happiness of civil society.—*Robertson's View of the State of Europe.*

THERE is a doubt if the total destruction of all cities of the civilized world could hav struck a more cruel blow to science than the dogma of salvation by faith and abstinence from the pursuit of free inquiry. The ethics of the world-renouncing fanatic condemned the love of secular knowledge as they condemned the love of health and the pursuit of physical prosperity, and the children of the next fifty generations were systematically trained to despise the highest attribute of the human spirit. Spiritual poverty became a test of moral worth; philosophers and free inquirers were banished, while mental castrates were fattened at the expense of toiling rustics and mechanics; science was dreaded as an ally of skepticism, if not of the arch-fiend in person; the suspicion of sorcery attached to the cultivation of almost any intellectual pursuit, and the emperor Justinian actually passed a law for the "suppression of mathematicians." When the tyranny of the church reached the zenith of its power, natural science became almost a tradition of the past. The pedants of the convent schools divided their time between the forgery of miracle legends and the elaboration of insane dogmas. The most extravagant absurdities were propagated under the name of historical records; medleys of nursery tales and ghost stories which the poorest village school-teacher of pagan Rome would hav rejected with disgust were gravely discussed by so-called scholars.—*Prof. Felix L. Oswald in the Bible of Nature.*

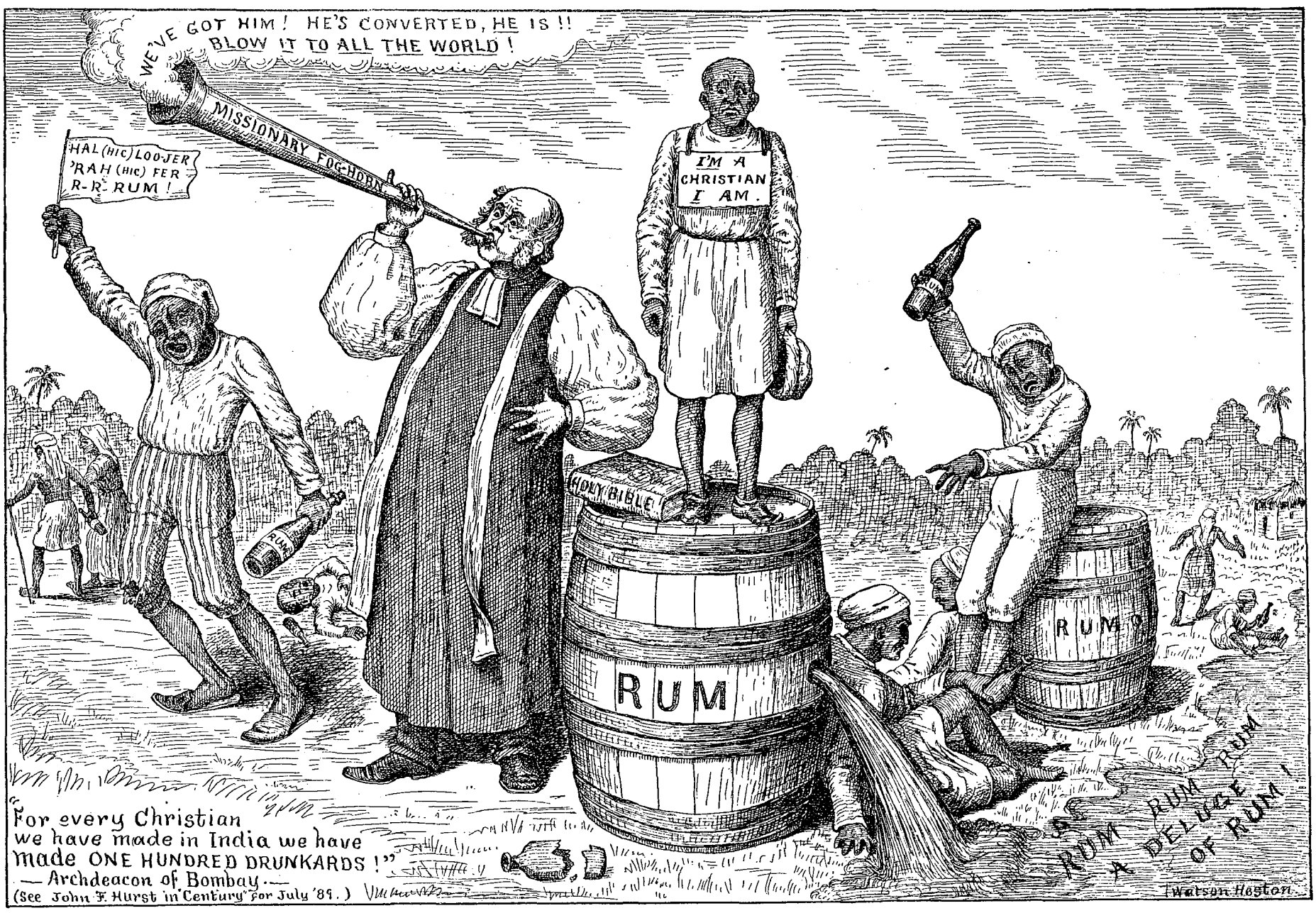
ANY God that would damn one of his children for the expression of his honest thought wouldn't make a decent thief.—*Ingersoll.*

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WHAT CHRISTIAN CIVILIZATION IS DOING FOR INDIA.

Notes and Clippings.

THE trouble with the faith cure is that it is too much faith and too little cure.—*World.*

PROFESSOR HUXLEY will hav published early this fall a new volume of essays on the preparation of which he has been for some time engaged.

No religious man can advocate legislativ action in behalf of religion or religious observances without endangering his own religious liberty.—*Western American.*

REV. ROWLAND HILL, entering the house of one of his congregation, and seeing a child on a rocking-horse, exclaimed: "Dear me, how wondrously like some Christians! There is motion, but no progress."

IT is reported that an individual recently asked an attendant in the British Museum to show him the autograph of Jesus Christ, and was very much surprised when informed that that man was not taught to write.

AMONG all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God.—*U. S. Senate Report*, 1829.

"AT the present moment the Catholic church in America," says the *Catholic Review*, "depends more on the faith of the Catholic immigrant than on the faith of the generation which has received its education in the public schools. . . . The parochial school has come to stay. And it means one day, without infringing on the public school in any way, to hav the support of the state."

IN the frequent dwelling upon questions of development, which one cannot avoid in these days, one sometimes wonders whether the future is destined to endow man with any senses which he is not now in possession of. —*Science.*

COMPLAINTS hav been louder this summer than ever before on account of the absence, during August, of Protestant clergymen from their parishes. It is said, as an illustrativ incident, that in Waterbury, Conn., a city of thirty thousand inhabitants, a Protestant clergyman could not be found to perform a marriage ceremony.

AT Cincinnati at the session on the 3d of the Central German Roman Catholic Society, a resolution was adopted to encourage the immigration of Catholic foreigners to this country. It is proposed to pay especial attention to farmers, who will be sent to join Catholic parishes in the West, or be banded together to form new parishes.

THE dedication and opening of the new Catholic University will occur Wednesday, November 13th, and invitations to the ceremonies are now being issued. All the bishops of the Catholic church in the United States, Canada, England, Ireland, and Scotland will be invited, together with the heads of European and American educational institutions, the president of the United States, the members of his cabinet, Congress, the judiciary, etc. Cardinal Gibbons will conduct the dedicatory ceremonies.

WOMAN suffrage does not lose in the new state constitutions. In North and South Dakota, Washington, and Idaho school suffrage is accorded to women; and in Montana, upon *all* questions submitted to the vote of taxpayers women taxpayers can vote. In South Dakota and Washington it is provided that the question of giving women full suffrage shall be referred to a special vote of the people, and women now voters can vote on the question. There is a real advance along the whole line.

DR. P. BRYCE, president of the state insane asylum at Tuscaloosa, delivered recently a lecture before the state convention of teachers in Birmingham, Ala., advocating the doctrin of evolution. The address created a sensation, as Dr. Bryce is a pillar in the Episcopal church and one of the most learned and prominent men in Alabama. Parson Harris, the leading negro preacher of Tuscaloosa, startled his large congregation on Sunday by preaching a red-hot sermon from the text, "Are we the sons of God or of gorillas?" He attacked Mr. Bryce most severely and his congregation cheered lustily.

THEODORE KAMENSKY, the Russian sculptor, has had to leave his nativ land because of a political allusion in his masterpiece which displeased the czar. Mr. Kamensky studied for several years in Rome. On his return to Russia he attracted the attention of the czar, and designed several pieces which now adorn the Winter Palace. One of these pieces represents a young mother teaching her child to walk. The object that called forth the czar's displeasure is a toy locomotiv, which the child draws by a string, and on which is the name "Liberty." This slight allusion not only severed the czar's friendship, but rendered it necessary for the sculptor to leave the country.

THERE are many indications that the crime of bigamy is fast increasing in frequency in this country, and that it is viewed with remarkable indifference in many communities. Of a large class of cases the public hear very little by reason of the reluctance of the injured parties to prosecute the offender. Even if bigamy is regarded as a serious offense, those who are most injured by the crime are ordinarily unwilling to punish the criminal. Here is an interesting subject for the student of social science. There are many good people who are wont to attribute almost every form of crime to the effects of drink. It will be a little difficult, however, we imagin, to make the liquor traffic responsible in any degree for the increased prevalence of bigamy.—*Sun.*

A LAYMAN writes to say that he hopes, before the discussion of ministerial titles is dropped, some one will turn his attention to "reverend," as a clerical prefix or title. "I can see," he says, "a reason for the 'D.D.,' provided it tells the truth as to the man and he got it honestly, but as to the 'Rev.' I am in darkness." The request seems to us to be pertinent. If our Lord meant to prohibit for all time the use by his followers of any distinctiv title or appellation, in such commands as, "Be not ye called rabbi," the conscientious scruples of some ministers seem to us greatly misplaced. The real objection, to our mind, is not to a scholastic degree given to but a few and by reason of certain supposed attainments of scholarship, but to a title given to every minister as such. There are many laymen quite as "reverend," *i.e.*, to be reverenced or respected, as any minister, but to the latter alone is the title "Rev." applied.—*Baptist Examiner.*

Communications.

Who Owns the Schools?

To what extent the state should exercise control over the schools is not exactly clear. If the state has a right to exist, it would seem to follow that it would hav the right to adopt any measures necessary to perpetuate its existence.

All will admit that the perpetuity of our free institutions must depend upon the intelligence of the people. It would seem like a fair inference, therefore, that the state should not only make provisions for educating the people, but it should make attendance compulsory.

It must be legitimate for the state to see that the schools are so conducted as to turn out good citizens. But it has no right to say that any system of religion shall be taught until it is first shown that the perpetuity of the state depends upon such teaching. The moment the state attempts to teach any system of religion by its authority a union of the state and the church has been effected; for that would be enacting a law to establish a religion, which the Constitution expressly forbids. Until some one is able to show that in some age or country the people at large hav been benefited by a union of church and state, and that such union will benefit the people of this country, the state must not allow, much less enforce, religious instruction in the schools.

It is no business of the state to inquire after a man's religion, or to ask whether he has any at all or not. The only business of the state is to hav good citizens.

Our government was instituted a hundred years ago, and the equality of man was recognized as the chief corner-stone. A hundred years hence it will doubtless be just what we make it.

That there is great danger from the foreign element constantly flocking to our shores no thoughtful person will deny; but as long as our schools are conducted on the basis of equal rights to all, and attendance made compulsory, there is little danger to be feared.

There is nothing more alarming than the disposition manifested by some to run the schools in the interest of some class or sect. Such men will always prove a dangerous element in the body politic. Every comprehensiv mind will see the danger of such measures. Because when it is admitted that the rights of any class can be ignored, the same rule at any time can be turned upon any other class.

It is generally believed that whatever is dictated by majorities is right. But majorities hav no right to enslave minorities. Indeed, all the people in the United States would hav no right to vote one man into slavery; because the great object of the founders of the government was to secure the "blessings of liberty" and the "pursuit of happiness," unimpaired, in perpetuity to the people.

With these first principles in mind, we may ask, "Who owns the schools?"

It must be apparent to all that men are not to be allowed to exercise control of the schools in proportion to the amount of taxes they pay. When a son of the humblest individual in the state knocks at the school-room door, he is to be just as freely admitted as the son of a Gould or a Vanderbilt.

There are many who believe that the principles of their religion are of vastly more importance than the principles which underlie the government. Cardinal Gibbons says that "religious knowledge is as far above human science as the soul is above the body, as heaven is above earth, as eternity is above time."

It will be seen that this enthusiast puts his religion above every earthly consideration. Of course all science must be made to conform to the book of Genesis, or it is not science at all, and is not to be tolerated. It was this erroneous doctrin of putting religion above science that persecuted Galileo and burnt Bruno, and brought on the midnight of the Dark Ages. Freedom of thought is the foundation of our free institutions. But there can be no freedom of thought when such ideas become the ruling policy of the state. Cardinal Gibbons further says: "The religious instructions given once a week in our Sunday-schools are insufficient to supply the wants of our children. It is important that they should *every day* breathe a healthy *religious* atmosphere in school."

Thus, according to the cardinal, the very atmosphere of the school-room is to be tinctured or tainted with religion. Is not this a little too much of a good thing? A religious education being of so much more importance than a secular education, the cardinal would doubtless hav most of the time devoted to that object. But suppose some should differ from him? That would make no kind of difference. They may be wrong. He is guided by the counsel of God; he cannot err. He and God will make a majority every time.

He says that "every day our youth must put in practice the commandments of God as well as the rules of arithmetic." But who is to interpret these commandments of God? Cardinal Gibbons. But what provision does he make for those who differ from him? Just none at all; their rights are not to be considered.

Science, the schools, and every act of government would be made to bend to his peculiar ideas if he had the power. This is the very spirit and pith of tyranny. If Cardinal Gibbons had control of the schools, no teacher would be considered competent except a Catholic. The exercises would be mostly religious, because the most important; or, at least, the training would be such as to keep the masses in a condition to be imposed upon by the priesthood.

The wonderful power of God would be forever kept before the minds of the pupils. Because with this idea indelibly stamped upon the mind the priesthood, God's duly appointed agents, would be clothed with power emanating from him, and would the more readily be held in awe and veneration by the common herd. Such is Christian intolerance and bigotry, and such must always be the result of what is called a Christian education.

Having ascertained Cardinal Gibbons's place for conducting the religious exercises in school, let us see how other Christians will agree with him.

One would be led to think that when the "principles of the Christian religion" are only taught there would be nothing but harmony, especially among Christians. Let us see. The Rev. Dr. Hill says, "Least of all is a Catholic parochial school capable of fulfilling the political ends of a good education, since in them is not only that partial and distorted view of history, but a limitation of the right of private judgment which must partially unfit the pupil for considering questions of public policy with an unbiased mind."

Thus it will be seen that as soon as Cardinal Gibbons introduces his peculiar scheme of religious instruction, there is a fight on hand between him and the reverend doctor, and instead of being an intellectual nursery, the school-room becomes a religious battle-field.

Dr. Hill would never consent to send his children to the cardinal's school, and Catholics might as well "wade in hell" as to attend the doctor's schools. And what kind of an education would children get in the smoke of such a battle?

But it must not be inferred that the Rev. Dr. Hill is not in favor of religious instruction in the schools—far from it. For he says, "It is a political necessity." But he says "it must be done by the selection of teachers—by the selection of wholesome reading, and by daily brief exercises, at which a passage from the Bible shall be read, a prayer recited, and perhaps a hymn sung."

But who is going to select the teacher? Dr. Hill. And if he is a Presbyterian, would he not prefer a teacher of that persuasion? And if a Methodist, then a Methodist teacher, and so on.

Would the cardinal be satisfied with the doctor's teacher? No. Who is to select the wholesome reading? Dr. Hill, or his selected teacher. Would the cardinal consider it wholesome? No. Whose Bible is to be used? The doctor's. Would that suit the cardinal? By no manner of means. Would the prayer be acceptable to the cardinal? Not at all. Would not the "hymn" giv umbrage to the cardinal? Undoubtedly. In short, would not the "religious exercises" bring the doctor and the cardinal to a square "face-to-face" fight? And what is the fate of the school when neither the doctor nor the cardinal will patronize it?

If the one having charge of a school chanced to be a Methodist, would not the complexion of the school probably smack of Methodism? Or would not some Presbyterian fancy such to be the case? And would there not be a desire on the part of the Presbyterian to hav a Presbyterian teacher? And would not jealousies arise and quarrels follow?

It is thought by many that Blair's proposition to teach the simple "principles of the Christian religion" could not reasonably giv offense to any. Could the "principles of the Christian religion" be taught without introducing the New Testament into the schools? The Christian would insist that a "portion of the New Testament should be read every day, and a prayer recited and perhaps a hymn sung."

If this is done to please the Christian, will it not outrage the Jew? What kind of Christian teaching would it be with Christ left out? Would not the Jew insist that such teaching was an outrage to his children? The Jew would probably exclude the New Testament from the school, and that would render it obnoxious to both Catholic and Protestant.

And the Jew's rights are as sacred as any, and he is as much entitled to the privilege of directing the education of his children as the Catholic or Protestant.

Again: Professor Harris concludes that "it is the conviction of the average American citizen that the rights of private conscience must be respected, and that church and state should forever be entirely separate. If the state undertakes to regulate religious matters confusion occurs. In parochial schools the influence of the dogmatic tone creeps into the secular recitations, and drives out a desirable critical alertness and investigating spirit, and stifles independent thinking."

Thus it will be seen we hav a four-cornered fight on our hands and one which never can be decided, for it has been raging for hundreds of years, and is no nearer a settlement than when it began. And, worst of all, the fight is to be carried on in one of the most undesirable battle-grounds in the world, viz., the school-room.

Just as soon as a system of religious instruction is prescribed for the schools a fight must follow—it is inevitable. The Jew will never agree with the Christian, the Protestant can never agree with the Catholic.

Then there are Atheists, Agnostics, Deists, Unitarians, and Adventists, whose claims are as much to be respected as the others.

To conduct the schools so as to please all of these religious sects would be impossible. To say that the rights of one sect are more sacred than the other, is to say that all men are not "created equal." To say that the most numerous sect shall be favored to the exclusion of all the rest, brings us where it is pertinent again to ask, "Who owns the schools?" Are Methodists, or Presbyterians, or Catholics to enjoy privileges which are to be denied to Jews or Unitarians?

There are some who believe that this is a Christian government, and that therefore there ought to be religious instruction in the schools. But where is the warrant for such belief? Certainly not in the Constitution. In the preamble the aims and objects of the Constitution are clearly set forth. They are to provide for the common defense, promote the general welfare, to secure the blessings of liberty, etc. But not one word about God or Christianity, or religion of any kind, except that Congress shall make no law to establish any religion.

There are those who honestly believe that the passage of the Blair bill would be for the common good. But they fail to see that it would convert every school-room into a religious battle-ground and that the battle could never end, for the sects can never agree. Let the Blair bill become a law, and immediately the firebrands will fly. How are these "principles" to be established? Is not the keeping of the Sabbath a Christian principle? Then which is the holy day? Are the Presbyterians or Methodists to say which it is more than the Jews or Adventists? Again we ask, Who owns the schools?

Cardinal Gibbons says it is important that our children should breathe a healthy religious atmosphere every day in school, and that religious knowledge is as far above human science as heaven is above earth. But he does not mean Mr. Blair's kind of religious knowledge, he means that taught in the Catholic church. Let Mr. Blair introduce his principles into the schools, and the cardinal will kick higher than a mule.

With any or all religious beliefs the state has nothing to do. For the state to attempt to conduct the schools so as to cater to any of those beliefs would not only be unconstitutional, but would engender endless disputes between the different religious sects, and none would be better satisfied than now.

The business of the state is to see that the schools are so conducted as to turn out first-rate citizens. Here its mission ends. It has no right to inquire whether a teacher is Catholic, Protestant, or Atheist. For whatever his religious proclivities may be they are to be left outside of the school-room. The state has a right to ask but few questions of a teacher—indeed, they may be reduced to two, viz.: Is he competent? is he a man of exemplary character?

Pupils should be taught to respect the rights of others. Their education should be such as to make them keen, quick, self-reliant, and independent. The mind should be trained to think, analyze, compare, and investigate, and to weigh impartially without fear or favor all matters in the great balance of reason. The "religious" training must come from other teachers and other sources.

If Cardinal Gibbons and Dr. Hill do not like to hav their children trained in such schools, it is unfortunate for them that they were born in an age when the light is too strong for their owlish eyes. They ought to hav been born in the shadow of the Dark Ages when nothing but religious instruction was given.

There can be but one practical course to pursue, and that is to wholly exclude all religious instruction and exercises from the schools, so that people of every religious belief can meet on a common basis without arousing the prejudices of any.

If the Catholics or Methodists or Presbyterians think that because their respectiv sects are more numerous than some others, they should exercise privileges which the others do not enjoy, let them show what authority has granted such privileges. If all these sects were merged into one, their rights would not be augmented. "Who owns the schools?" Neither the Methodists nor the Presbyterians nor the Catholics, nor any other religious sect, owns the schools, any more than the Democrats or the Republicans or Prohibitionists. And they hav no more right to foist their religious dogmas into the schools than these parties hav to teach the political doctrins which characterize them.

Naples, N. Y. JOHN PECK.

Some Contradictions.

Among the contradictions found in so-called holy writ, none are so striking as those between the first three gospels and John.

Never were two characters more different than the Jesus of, say Matthew and John. Either one is false, or the other. In Matthew he claims to be merely son of man. God is his father as he is the father of all. In the tenth chapter, twentieth verse, he tells his followers, "The spirit of your father speaks in you." In John he takes a different tone. In a muddy jargon he makes long speeches about "I and my father" being one. In Matthew he assures his hearers that if they do as they would be done by, they are safe. In the Sermon on the Mount the poor in spirit, the pure in heart, the merciful, are assured of salvation.

Violators of the least commandments are warned that they shall be least in the heavenly kingdom; but those who do and teach others to do one of the least commandments shall be called great in the kingdom. This is mere trifling, or it means that those who violate some of the commandments, yet do and teach others, take high place in heaven. He often speaks of great and greater rewards and punishments; and, threatening the Pharisees, assures them that it shall be more tolerable for Sodom than for them.

"If ye forgiv men, your heavenly father will forgiv you"—no matter what you may do, for it is unconditional. If you don't forgiv men, he won't forgiv you, no matter how good you are. But we know that a man can't love his fellows, be meek in spirit, etc., without naturally forgiving trespassers against him. At least, he could get a low place in heaven, anyhow.

"What shall I do to be saved?" "Sell all thou hast and giv to the poor." "That is all." Such an act includes love, forgivness, meekness, etc. At least, he who does so is safe. He may not sit with "a crown on his head and judge one of the tribes," but he will be measurably happy—will hav cool waters to quench his thirst, though he may not rest in the bosom of Lazarus or Abraham either. A rich man cannot enter the kingdom of heaven. "It is impossible with man, but possible with God." Nor can a heathen, an Infidel, a wicked outlaw—and no drunkard can. But with God it is possible. Lazarus, though we are not told he was pious, went to heaven simply by being a beggar. The rich man, though not a bad man so far as we know, lifted up his eyes in hell—simply because he was once a rich man.

By the way, although the whole soul of the synoptic gospels is broad and liberal, kindly, and common sense—all based on the idea of degrees of reward and of punishment, and of limitation of time as to penalties, with innumerable positiv assurances that a simple act or condition will place the actor or recipient in heaven, and Paul's comments declare often that there is no penalty of sin where there is ignorance of law, etc.—yet the Pharisees "compassing land and sea to make one proselyte, and teaching for doctrin the commands of men, and shutting up the kingdom of heaven against men," the Pharisees of Christianity seize eagerly upon election that applies to temporal affairs, and a few rhetorical flourishes of doubtful authenticity, in a very doubtful book, and would actually hav it that some omnipotent hellyon, some fiend as devilish as he is powerful, sends ninety-nine hundredths of humanity into eternal dole and awful torment. The truth is, he who thinks he believes this is a fool; he who will believe it is a scoundrel equal in wickedness to his demon God The power of his God can save a rich man, though impossible; the power of the same God can't save unnumbered millions of babes and ignorant persons. How ridiculous! But he can save, you will say. Oh, and yet does not! Then I reply the pirate, Blackbeard, and Inquisitor, Torquemada, were gentlemen and Christian saints compared with him.

So much for Matthew & Co.

The Jesus of them declares that whoever is humble, poor in spirit, or pardons trespasses, or does as he would be done by, or becomes as a little child, shall enter the kingdom, unconditionally.

The Jesus of John begins a different tale. First to a gentleman of the name of Nicodemus he givs positiv assurance that unless a man is born of water and spirit, he can't see God. He also adds several other conditions that hav not a thing to do with his former positiv assurances. He tells him God sent his son down from heaven to be sacrificed, so that whosoever believeth in him should not perish, and that those who do not believe in him are condemned already, because they hav not believed in the name of the only begotten son of God. "Here's flat burglary," or something else.

What must the young man hav said whom he told to sell all he had and giv to the poor? He hath become poor in spirit, as in purse; he hath become like a child, even a very small one; he hath forgiven trespasses—hath done and taught some of the least commands in order to get a good place "up there."

Now for the first time he hears about this being born again—this water-work, this conjuration with a name, "presto, veto," etc. If he reads on he finds several other things he must believe and confess. He finds this same one who rebuked him for calling him even good, claiming to be the same as God Almighty himself, and also that there is a third partner called the paraclete, comforter, holy angel, or ghost—an awful personage, too, concerning whose name people had best—"Oh, breathe not his name!"

Briefly, no two characters of history differ more than the Jesus of Matthew and of John. HOLT.

Oregon, Mo.

WAS ABRAHAM LINCOLN A CHRISTIAN?

Our London Letter.

The Catholic journals are exceedingly jubilant over a fresh batch of miraculous cures effected at Notre Dame de Lourdes. A young girl from Alencon who had been blind for two years immediately recovered her sight when taken into the grotto, and a navvy from Chartres who had been a paralytic cripple for years was made whole. Other miracles hav been performed of a similar nature, all guaranteed by the priests as genuin. The Protestant organs with their usual inconsistency deny the truth of these, while still holding to those reputed to hav taken place eighteen centuries ago. The Protestants must bitterly regret that the founders of their sect set aside miracles as imposture, for there is no such speedy way for fleecing the faithful of goodly sums as carefully prepared miracles. The Bethshanites certainly do a little bit in the cure line, but only in a half-hearted manner, and are afraid or unable to risk capital in working up the thing in a business-like manner. No doubt however the promoters of this faith healing make a steady, comfortable income, and do not aspire to acquire a fortune in a short space of time.

The dropping of the Tithes bill by the government has aroused the ire of the men of God in whose interest it was promoted, and they are very indignant that it was not passed. Although they do not intend giving up their tithes, they are by no means anxious to get more and more unpopular through the means they use in collecting what they consider their rightful dues, and putting the dirty work of distraining on the county court bailiffs would hav relieved them of this difficulty. They will put all possible pressure on the Tory party next session to help them, but it is to be hoped they will meet with no better success than at present. The *Star* cites the case of a man who bought a farm near Birmingham, which he let to a tenant, who was to pay tithes and deduct the amount from his rent. The farmer came to grief, and his landlord distrained for rent, allowing the tithes to be deducted on the assurance that they had been paid. The agent of the tithe-owner (Earl Amherst) was told of this beforehand, and promised to see that the farmer paid. The farmer having cleared out, the agent sent a demand to the landlord for the amount, and followed this up with a writ; whereupon the landlord sent his check for the claim, £7 5s. 6d., and received it back with a demand for costs, amounting to £11 5s. 4d., which had to be paid. In this case the tithe-owner appears to hav been a layman, who did not even pretend to do anything in return for the money, but it illustrates the manner in which the obnoxious tax is enforced In Wales this little performance is of such frequent occurrence that but rare notice is taken in the daily papers. Yet, in the face of all this, there are plenty of people who will stoutly assert that the church does not depend in any way upon the state.

The Nonconformists maintain that the church as by law established has fallen away from the faith, and the true article can only be found in their chapels, where all is harmony and love, and the favorit abode of the Holy Ghost. Then how do they account for the dispute in the Baptist chapel at Walworth, which has had to be settled by a judge in chancery? It appears that the pastor, having disagreed with certain members of his congregation, expelled them, and they appealed to the judge to be restored; this has been done and the pastor has been compelled to retire. The law costs hav been pretty heavy, and the chapel funds hav to be sweated to pay the piper, which must be a great satisfaction to the members who were not in the quarrel. Now what I should like to know is, what the Holy Ghost was up to in letting things get into such a parlous state. Possibly he left the concern a long time ago, or was not aware of its existence, there being so many of them about.

Dr. Barnardo may be doing a good work in deporting waifs to Canada, but if he was not such a pious man some inquiry would be instituted as to what is their eventual fate. They seem to be swallowed up in Manitoba, at all events none of them come back to testify as to the great benefits they receive. A letter appeared in a paper a short while back from a boy who stated he was being forced to go to Canada against his will, but as he was no one of importance and did not possess a vote, no doubt he had to go. This professional philanthropist has not shown up very well of late, and it would be satisfactory to hav his doings closely examined by an impartial committee, not of his friends by whom he was whitewashed on the last occasion.

The Salvation Army is actually doing some practical good by selling meals to the wives and children of the dock strikers at one farthing and one halfpenny a meal. If they confined themselvs to this department they would be worthy of esteem, but as apparently this cannot be disassociated from their eccentric performances we must take them as they are. No doubt their religious antics are amusing and exciting to the extremely poor, who hav no means of getting any other sort of recreation. Whatever their objects may be the Roman Catholic church looks after the poor and it is to Cardinal Manning's credit that he has tried to use his influence with the dock directors in favor of the laborers, and his conduct in this respect contrasts favorably with that of the archbishop of Canterbury, who would see the poverty-stricken east-enders die of starvation and be damned to all eternity rather than lift his finger to help them in their hard fight for bread. J. D.

WAS ABRAHAM LINCOLN A CHRISTIAN?

Resolutions on Mr. Seaver's Death.

The Chicago Secular Union at a late meeting adopted the following preamble and resolutions by Mrs. M. A. Freeman:

WHEREAS, The grand army of Freethought on this continent has recently sustained an irreparable loss by the death of Horace Seaver, the veteran editor of the Boston *Investigator*, who, for more than half a century, has been the leader of a dauntless host of men and women enlisted in the ennobling cause of human rights. With such men as Garrison, Phillips, and Hale, he forced the clergy of New England to lay down their slavery-supporting Bible and proclaim the rights of man, in accordance with the Declaration of Independence.

He demanded an antislavery constitution, an antislavery Bible, and an antislavery god. As well he knew that all gods are but human creatures. He knew the God created by Moses to be a cruel and tyrannical monster. He knew that Christ never founded or established a church, but was himself the creature of a Babylonish institution since the time of Constantine known as the church of Rome. And he knew that the American republic must make for itself a god whose nostrils cannot endure the stench of human slavery. With horror he has ever beheld the mental slavery of all so-called orthodox churches, earnestly condemning the Sunday-school practice of cramming the undeveloped infant mind with dogmatic, superstitious myths and other outrageous falsehoods, only calculated to degrade the coming generations to a level with European serfs. He was a genuin champion of Freethought.

He was a friend to all overtaxed and oppressed laborers. His hatred of chattel slavery was only exceeded by his hatred of mental slavery, whereby the Roman church is trying to sap the foundations of our free institutions. Probably no one man in America has done so much as has been done by the trenchant pen of Horace Seaver to free the republic from both physical and mental slavery. Therefore be it

Resolved, That we of the Chicago Secular Union, with the deepest emotions of sorrow, deplore the loss of this great and good man, and hereby extend our fullest measure of sympathy to Josiah P. Mendum, his surviving partner and coworker in a long and well-fought battle for the rights of man. And we sincerely hope that the grand old *Investigator* may survive the wrecks of time, and behold the relegation of all forms of fetich worship to their congenerous mausoleums, wherein are moldering the pestilential carcasses of Roman and pagan idolatry, sun worship, and all other priestly devices for enslaving and taxing the working bees in our human colonies.

WAS ABRAHAM LINCOLN A CHRISTIAN?

Religious Mania.

Dr. Goodhart in the Lancet, London, Eng.

Picture to yourself a lady, of the pre-high-school period, of the ordinary run as regards accomplishments, and with just enough permanent income to enable her to liv without the necessity of gaining a livelihood. She is one of a family of, and she herself has, a strong religious bias. She never marries, and all her life, up to fifty-three or fifty-four years of age, her chief sources of mental exercise, save what little is obtained from a by no means activ intercourse with friends, are derived from the study of her Bible and volumes devoted to personal religion. Thus the history of such a life—and the type is, alas, pitifully common—is one of few stirring duties, of no sustained effort, of nothing that can be called in our present use of the word "education." A brain of this kind is worked almost entirely on one or two lines, and good as these in themselvs may be, it has wanted variety, just as the stomach wants and will hav, if its work is to be done properly, a variety of food. In its absence you can predict the result. The poor patient passes her later years in an asylum, a sufferer from religious mania, the natural outcome of this macadamization of one or two roadways of thought; and the consequent grass-grown obliteration of all the rest.

WAS ABRAHAM LINCOLN A CHRISTIAN?

It Makes Capital of Its Charity.

From the Argonaut.

There is something astounding in the barefaced impudence with which the Roman Catholic church makes merchandise of charity. We said on a former occasion in these columns that this political institution is coining money for the building of its magnificent cathedrals by using its poor and unfortunates as pretenses to draw golden supplies from the public funds raised by taxation on non-Catholic property. Whenever in the future, and we hope it may be a near future, the American people shall be, by some specially glaring act of Roman rapacity, roused from their present curious and almost criminal lethargy in matters of Irish Roman Catholic aggression on American supremacy in all departments of government, they will stare with amazement at the figures which will tell them how a political church can plunder a sleeping state.

The American Secular Union.

R. B. WESTBROOK, President,

OTTO WETTSTEIN, Treas., ... Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.

Proposed Amendments to the Constitution of the American Secular Union.

PREAMBLE.

Whereas, The Constitution of the United States, in spirit and in letter, is framed in accordance with the principle of the total separation of church and state, and,

Whereas, Notwithstanding these facts, the administration of the national government, and the administration and constitutions of the several state governments, maintain numerous practical connections of the state with the church, thereby violating the spirit of the United States Constitution, and,

Whereas, The welfare and peace of the republic, the equal religious rights and liberties of its citizens, require that all political and educational institutions of the nation, which are supported by taxation, should be faithfully conformed to the spirit of its fundamental law; we hereby associate ourselvs together, and adopt the following

CONSTITUTION.

NAME.

ARTICLE I. The name of the association shall be the American Secular Union.

GENERAL OBJECT.

ARTICLE II. The general object of the association shall be to secure the total separation of church and state; to the end that equal rights in religion, genuin morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated.

ARTICLE III. As means for the accomplishment of this purpose the specific work of this society shall be to advocate:

1. The equitable taxation of church property in common with other property.

2. The total discontinuance of religious instructions and worship in the public schools, and especially the reading of any Bible.

3. The repeal of all laws enforcing the observance of Sunday as a *religious* institution, rather than an economic one, justified by physiological and other Secular reasons.

4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

5. The abolition of ecclesiastical chaplaincies paid out of the public treasury.

6. The discontinuance of the practice of the appointment by the president of the United States and the governors of the several states, and other civil public officers, of religious festivals and fasts.

7. The substitution of a solemn affirmation under the pains and penalties of perjury in the courts, and in all other departments of the government, in place of the common forms of a judicial oath.

8. The defense through the courts of any American citizen whose equal religious and political rights are denied, or who is oppressed, on account of any opinions he may hav held or expressed on the subject of religion.

9. The promulgation by all peaceable and orderly means of the great principles of religious liberty and equal rights, devotion to truth for its own sake, and universal brotherhood on the ground of a common humanity; and to secure the state from the encroachments of the church, and to foster the development of intelligence and morality which constitute the all-sufficient basis of Secular government.

NON-PARTISAN.

ARTICLE IV. The American Secular Union is strictly unsectarian and non-partisan in both religion and politics. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but honestly welcomes all persons, of whatever faith or party, to its membership, on the basis of "no union of church and state." The word Secular is here used in the broadest sense, as applied to the state, and not to any system of religion or philosophy.

ARTICLE V. Any person who shall pay $1 into the treasury shall be entitled to a certificate, signed by the president and secretary, as an annual member of the American Secular Union, and shall be entitled to a vote in all meetings of the society, provided they shall hav been members for three months immediately preceding. Any person who shall pay $25 or more into the treasury at one time shall be entitled to a similar certificate and shall hav a vote without regard to date of membership. All life-members of the National Liberal League formed in 1876, shall be life-members of the American Secular Union.

ANNUAL CONGRESS.

ARTICLE VI. The annual congress of the American Secular Union shall be held at such time and place, and with such sessions, as the board of directors may announce; and public notice of the congress shall be given at least one month previous. Other conventions of the Union may be held at such places and time as the board of directors shall appoint.

OFFICERS.

ARTICLE VII. The officers of the American Secular Union shall be a president, four vice-presidents, a corresponding secretary, and a treasurer, who together shall constitute a board of directors and shall hold their offices one year, or until others are elected. Four of the seven officers, on due notice to the whole, shall constitute a quorum for the transaction of business. The president, corresponding secretary, and treasurer, shall constitute an executiv committee, to act under the authority of the board. One or more *field secretaries* or traveling agents may be appointed by the directors to promote the general objects of the Union. Men and women shall be equally eligible to these offices.

ARTICLE VIII. The president shall preside at the public meetings of the association, and at the meetings of the board of directors and the executiv committee, and shall hav the general direction and supervision of all business under the authority of the board.

SECRETARIES.

ARTICLE IX. The corresponding secretary's duty shall be to keep the records and complete lists of life and annual members, and also full minutes of the meetings of the board of directors, and of the executiv committee, prepare and transmit to the newspapers of the country items of interest relating to the work of state secularization, keep a full list of auxiliary societies, and to conduct such correspondence, under the direction of the president, as usually pertains to such office, and shall make a condensed annual report to the society of the business of the year. His or her salary, and the location of the office, shall be settled by the board of directors.

TREASURER.

ARTICLE X. The treasurer shall receive and hold all funds of the Union, subject to orders duly drawn by the secretary and countersigned by the president. He shall report the state of the finances of the Union at every annual congress, and oftener if required by the board of directors or executiv committee; and upon the election of a successor he shall deliver to him all the property of the Union that he may hold.

BOARD OF DIRECTORS.

ARTICLE XI. The board of directors herein provided shall be entrusted with the direction and management of the affairs of the society, and shall make a condensed report of their doings to the annual congress. All appropriations from the treasury, outside of fixed charges and ordinary expenses, shall be by vote of the board of directors.

LOCAL AUXILIARY SOCIETIES.

ARTICLE XII. The executiv committee shall hav authority as often as they receive a written application signed by twenty or more persons and accompanied by $10 (or ten persons accompanied by $5), to issue a charter for the formation of a local auxiliary society; and the committee in their discretion in special cases may issue a charter on application signed by ten or more names unaccompanied by the money in advance, but promised in the future. Auxiliary societies should adopt constitutions substantially similar to this constitution, but adapted to local wants. Local auxiliary societies shall be absolutely independent in the administration of their affairs. The effect of their charters shall be simply to unite them in cordial fellowship and efficient coöperation of the freest kind with the American Secular Union and with other local societies. Neither shall the national society be responsible for the acts or utterances of local auxiliaries.

REPRESENTATION.

ARTICLE XIII. Every local auxiliary society organized in accordance with the provisions of this constitution, shall be entitled to send its president and secretary and three other members as delegates to the annual congress, who shall hav the right to speak and vote.

AMENDMENTS.

ARTICLE XIV. Amendments to this constitution may be made at any annual congress of the American Secular Union by a three-fourths vote of the qualified members present. But no amendment shall be made unless the proposed alteration shall hav been published one month previous to the meeting.

Notice is hereby given that a motion will be made at the ensuing Congress of the American Secular Union to strike out the preamble and constitution as they now stand, and to substitute the above.

R. B. WESTBROOK, Pres. American Secular Union.
1707 *Oxford st*, *Philadelphia*, Sept. 19, 1889.

IF we consider the nature of our condition here, we must see there is no occasion for such a thing as revealed religion. What is it we want to know? Does not the creation, the universe we behold, preach to us the existence of an almighty power that governs and regulates the whole? And is not the evidence that this creation holds out to our senses infinitly stronger than anything we can read in a book, that any impostor might make and call the word of God? As for morality, the knowledge of it exists in every man's conscience.—*Thomas Paine.*

Proceedings of the Annual Convention of the Canadian Secular Union.

The annual convention of Canadian Secularists and Freethinkers, under the auspices of the Canadian Secular Union, convened in Science Hall Saturday evening the 14th. A large number of sympathizers were present from various sections of Canada, who came at considerable expense to themselvs to take an activ part in its proceedings.

SATURDAY EVENING.

The president, William Algie, of Alton, proceeded with his annual address. He briefly reviewed the past year and showed that Secularism had made very perceptible progress in Canada, United States, England, France, Germany, Italy, and Australia. The work done by Mr. Watts, Captain Adams, of Montreal, "Alastor," and a few others has been fruitful in good results. He then referred to the controversy now in progress between Catholics and Protestants about the Jesuits' Estates act. The Protestants hav raised the cry of equal rights and hav formed the Equal Rights Association to carry on a warfare against the Catholics on this question. But the orthodox ministers who lead the movement are, in practice, no more in favor of granting equal rights to Catholics and Secularists than the Catholics are to their opponents. He believed in equal rights to all; but this could not be secured by an organization that is managed by any sect of orthodox Christians. He nominated Captain Adams as his successor. The nomination was received with warm demonstrations of approval.

The secretary made his report.

The treasurer made his report.

The secretary read letters from eminent Secularists, and from friends who were unable to attend. From Col. R. G. Ingersoll:

CHARLES WATTS, ESQ, *My Dear Friend:* I take this occasion to congratulate you on the success of your labors in Canada, and through you all laborers who hav in any way assisted.

People are seeing a little clearer, every day, that the only good, the only sensible, object in life, is happiness, and they are also seeing that happiness is not the result of what is known as belief—that it does not follow from subscribing to a creed, or from the performance of certain ceremonies or the saying of certain prayers.

Whoever is in harmony with the conditions of happiness will be happy. Man must hav food and raiment, he must hav friends, and these can only be obtained by honest labor.

Intelligence ascertains the conditions of well-being, and wisdom livs in accordance with those conditions.

We want to educate the world to the point that passions and prejudices will not disregard the discovery of intelligence, but that man, knowing that his only well-being is in some way dependent upon the well-being of the world, will do what he can, not only for himself, but for others.

I regard knowledge—that is to say science—that is to say intelligence—as the true savior of mankind. So I believe in attending to the affairs of this world—in giving our time, our attention, and our labor, to the accomplishment of some object in our reach—for the attainment of an end that we can understand; and I hail with joy the coming of that time when the world will be fed and clothed, educated and civilized—a world without want and beggary and misery—a world w thout superstition or slavery, without famin and pestilence; and above all, a world without fear.

Again I congratulate you, and the Secularists of Canada, on the great work you hav done. Very truly your friend,

New York, Sept. 12, 1889. R. G. INGERSOLL.

Letters were also received from George Jacob Holyoake, Allen Pringle, G. W. Foote, H. L. Green, W. S. Hutchison, R. Fraser, W. G. Hay, George Maddocks, John Ray, B. L. Chipman, E. Harris, F. Owens, G. Harper, W. Goodman, D. Evans, R. Richards, C. Williamson, O. Watson, J. Greenwood, W. Pearson, D. Bentley, A. Crawford, E. Copeland, J. Jenkins, R. Smith, O. Brown, H. Dudley, L. Warner, F. Perry, B. Lammertine, G. Dowell, P. Riley, Joseph Allaster, W. J. Tucker, and Alfred Roe.

The following special committees were then appointed:

On resolutions.—Messrs. C. Watts, Toronto; T. Littlehales, Hamilton, and J. Harrison, Toronto.

On finance.—Messrs. Wm. Algie, Alton; McClement, Millbrook, and Groom, Meaford.

On new Secular hall in Toronto.—Messrs. D. W. Livingstone, Armstrong, Taylor, and Risser, Toronto.

On provincial propagandism.—Messrs. T. Littlehales, Hamilton; Luval and Harrison, Toronto.

On *Secular Thought*.—"Alastor," Toronto.

On Secular Sunday-schools.—Mr. Ellis, Toronto; Capt. R. C. Adams, Montreal.

The chairman requested that these committees be ready to report at the meeting in the morning.

The preliminary business having thus been disposed of, speeches were called for. Capt. R. C. Adams made a very happy speech in response to the president's opening address. He would admit the possession of one qualification—a love for the cause. He had so realized the blighting influences of "otherworldliness" that he could work with enthusiasm for "thisworldliness," and he considered the cause of Secularism the noblest to which one could devote his life and energies.

Other speeches were made by Messrs. Groom, Meaford; T. Littlehales, Hamilton, and Charles Watts, Toronto.

SUNDAY MORNING.

The following officers were elected: President, Capt. Robert C. Adams, Montreal; secretary, J. A. Risser, Toronto; treasurer, A. Earsman, Toronto; central executiv committee, William Algie, Alton; T.

Littlehales, Hamilton; J. Harrison, F. Armstrong, G. S. Caldbeck, and John Taylor, Toronto.

Mr. Watts from the committee on resolutions reported, among other resolutions, the following:

SUNDAY CARS IN TORONTO.

Resolved, That in the opinion of the delegates and friends assembled at the convention of the Canadian Secular Union the running of street cars on Sundays in Toronto has become a public necessity. That inasmuch as the running of such cars would not necessarily increase the hours of labor either for the men or horses, we hereby pledge ourselvs to use every legitimate effort to obtain the reform as soon as possible. Be it furthermore resolved, that the executiv of the Toronto Secular Society be instructed by this convention to watch the coming municipal elections in Toronto, with a view of supporting candidates who are in favor of running cars on Sunday.

THE AMERICAN SECULAR UNION.

Resolved, That the proposal of the American Secular Union to offer a premium of $1,000 for a "Manual" for the moral teaching of the young apart from all theology, meets with the unqualified approval of this convention. Furthermore, the Secularists here assembled tender their thanks to Judge R. B. Westbrook, president of the League, for the great interest he has taken in that subject.

COL. R. G. INGERSOLL.

Resolved, That the Canadian Secular Union assembled in convention at Toronto presents to Col. Robert G. Ingersoll a fraternal greeting, and begs to assure that gentleman of the appreciation with which it regards him and his great services to the cause of mental freedom, and it is the unanimous wish of all the delegates present that he makes a special effort to visit Toronto for a lecture or lectures at an early date, as his presence here would invigorate the society as nothing else could. Further, that Capt. R. C. Adams as president of the Canadian Secular Union be requested to forward this resolution with a letter to Colonel Ingersoll.

BRUNO.

Resolved, That this convention recognizes with pleasure as an evidence of the progress of the spirit of freedom, and the emancipation of the human mind from the bondage of clerical and priestly despotism, the recent erection and unveiling of a statue to Bruno in the city of Rome; and this convention repudiates entirely the vindictiv feelings attributed by Cardinal Gibbons to those who hav taken part in carrying out the work, which has been done to perpetuate the memory of one who was willing to sacrifice his life for the cause of mental freedom and individual opinion.

Mr. Littlehales, of the committee on provincial propagandism, reported. He submitted a scheme for utilizing a propagandist fund.

The scheme as reported was thoroughly indorsed by all the speakers. During the discussion the following amounts were promised to the propagandist fund: William Algie, $25; T. Littlehales, $25; G. S. Caldbeck, $5; Captain Adams promised $100 from Montreal. Other promises of support were given, and then further consideration of the matter was postponed till the afternoon session.

Mr. McCutcheon, from Muskoka, entertained the convention with some of his experiences.

AFTERNOON MEETING.

Mr. Livingstone was called upon to read his paper on the proposal to erect a new Secular hall.

Mr. Algie referred to himself as having erected perhaps the first Secular hall in Canada, which he was in hopes would before long pay a fair dividend. A hall should hav been erected in Toronto at the same time, and he advocated it now. He would subscribe for a $100 bond.

Mr. Harrison spoke in favor, and subscribed for a $100 bond.

Mr. Charles Watts suggested the appointment of a special committee to carry out the scheme, to which several persons he knew would subscribe largely. He would take up a $100 bond.

Mr. Risser said it was absolutely necessary to hav a larger hall in the winter season. He knew one friend who would subscribe $500. He would take a $100 bond.

"Alastor" said if the scheme were carried out he would subscribe $100; as also did Mr. Taylor.

Mr. Armstrong approved the scheme, and would subscribe $250.

In all a sum of nearly $1,500 was subscribed for in the room, and the following committee was appointed to put the matter on a legal and business footing, and if possible carry it out: Messrs. Livingstone, Armstrong, Risser, Taylor, Watts, Littlehales, Hay, "Alastor," Harrison, Algie.

"Alastor" was then called upon to read his paper on *Secular Thought*.

This resolution was carried:

Resolved, While the convention desires to record its pleasure and satisfaction at the improved financial position of *Secular Thought*, it is of opinion that further steps should be taken at once to increase its circulation in Canada. Be it, therefore, resolved that a special appeal be made to all Secularists throughout the Dominion of Canada to make it his or her personal duty to secure within the next three months as many additional subscribers as possible, and to send the same to the editor of the paper, who shall report the number so obtained and by whom to the executiv of the Canadian Secular Union.

Captain Adams referred to the rapid spread of Freethought opinions which had taken place during the past two or three years as a result of the very able and judicious advocacy of *Secular Thought*. It found its way weekly into McGill College, where it was often quoted by the students, and into other places where a few years ago nothing of the sort would hav been tolerated, and it would be a disgrace to Canada to allow it to drop.

Mr. Ellis then read his paper on the organization of a Secular Sunday-school.

The president spoke strongly in favor of establishing Sunday-schools. It was necessary to imitate the methods of the churches if we wished to attain similar ends, and in this case we do.

Mr. Algie, while objecting to the name "Sunday-schools," round which some not very pleasant odors were clinging, also strongly advocated them. He thought much greater attention should be given to physical culture for the children. The lesson so distinctly taught in "Under Which Lord?" had still to be learned by the mass of Christians, who neglected this world while looking after the next.

After remarks from several other speakers, Mr. Ellis proposed the following resolution:

Resolved, That it is the duty of Secularists to make special provision for the entertainment and instruction of young people on Sunday, and that this effort should surpass the attractions of the church and Sunday-school; and that a committee be appointed to consider the subject, and if possible carry it out.

This resolution was seconded and carried unanimously, the committee being nominated as follows: Messrs. Ellis, "Alastor," Risser, Caldbeck, Adams, and Algie.

To the same committee was also referred the consideration of the remaining subjects on the program, the formation of classes in science, music, elocution, and debating; and the convention adjourned at a few minutes to 5 o'clock.

EVENING MEETING.

A crowded and enthusiastic meeting assembled in the evening. The chair was taken at half-past 7 o'clock precisely by Mr. Charles Watts, who called upon Mr. Littlehales and his talented family for the first number on the program, a string quartet, which was rendered with excellent taste and was rapturously encored.

Mrs. Chas. Watts then gave a recitation, "On Men." Most charmingly rendered, the recitation excited much mirth.

Mr. Watts then called upon Capt. Robert C. Adams, the newly-elected president of the Union, to deliver the lecture of the evening, the subject being, "Natural Morality." Next week we will giv a synopsis of the captain's lecture.

Mr. Littlehales and his two daughters and son were again called upon by Mr. Watts to favor the audience with another quartet, which, smoothly and artistically rendered, was loudly encored.

Mr. Watts then said it was his duty to bring the day's proceedings to a close. He had been announced to deliver an address on "The Duty of Secularists," but the hour was so late that this must be omitted. The magnificent address they had heard from Captain Adams, however, had covered a good deal of the ground he had intended to go over. He had studied the subject of the various theories of morality. It was commonly said there were at least twenty-four theories. He had reduced them to three, but the captain had reduced them to two—the orthodox and the Secular systems. Captain Adams might perhaps hav shocked some pseudo-moral orthodox people, but he had simply stated the truth in plain and forcible language. The captain, like himself, accepted all the good he could find in Christianity apart from all systems of theology; but he had shown that there is a sufficient basis in natural morality, and we can utilize all this without swallowing the crudities, the absurdities, the contradictions, or the corruptions of the church. Men had always made their own gods, and these must naturally disappear as men advanced in civilization. The state of morality was always highest when the highest principles of truth prevail, and *vice versa*. Secularists are endeavoring to bring about a state of things wherein a man can neither be immoral nor poor.

Mr. Algie proposed a vote of thanks to Capt. Robert Adams for his brilliant lecture, and to the Littlehales family for their excellent music. This was seconded and carried with cheers, and the meeting closed.

The final business meeting of the convention was then called.

The convention then finally adjourned, the members separating with many expressions of satisfaction at their pleasant reception at the convention, and good wishes for the future.

WAS ABRAHAM LINCOLN A CHRISTIAN?

Another Pastoral on Bruno.

Archbishop Ryan's pastoral on the Bruno affair was last Sunday read in all the Catholic churches of the archdiocese of Philadelphia and the surrounding country. It directed that special services similar to those ordered by Archbishop Corrigan in New York be held in that archdiocese on Sept. 29th and 30th. A collection for the pope it was announced would also be taken up in all the churches. After reviewing the story of the erection of the monument in Rome to Bruno and giving a short sketch of the martyr's life, the archbishop said:

We do not attempt to justify his punishment; but we point to these facts to show that the insulting ceremony was not an honest tribute to preëminent genius or industrious talent, but a wretched expression of wounded envy at the magnificent tribute paid to the Roman pontiff by the whole world, Catholic, Protestant, Mohammedan, and pagan, on the occasion of the golden jubilee of his priesthood. We do not believe that in his heart the king of Italy sympathized with the demonstration, because the spirit of the men who bowed their heads in veneration of Giordano Bruno is really as anti-royal as it is anti-papal.

But the king is powerless on such occasions. And, it may be asked, if powerless to defend the royal dignity, how could he defend the so-called guarantees offered by his predecessor to preserve the personal and official liberty of the Roman pontiff? We cannot help thinking that it does not become a mighty organization of over two hundred millions of people to look on quietly, to behold their supreme pastor on earth insulted in his capital and restrained in the exercise of his most important functions, and say or do nothing. It is not a question of mere temporal power, but of spiritual independence of another's temporal power. The incident which the pope feels so sensitivly may be repeated in some other form at any time. The laws which condemn all who defend his civil rights are penal persecuting laws, enacted against the pontiff himself. The tendency is to greater persecution, because satanic hatred of religion itself is at the bottom of all. This will not express itself in a Garibaldian shout for liberty and union, but in a quiet, systematic, apparently constitutional mode of warfare.

Now, if the pope has the spiritual power to rule the church of God, he should hav by implication everything essential to the exercise of that spiritual power. If some amount of temporal power and independence of earthly dominion be essential to this freedom, and many good non-Catholic statesmen hav so thought and said, then some such independent position ought to be possessed by the pontiff. He represents too much indirect temporal influence to be subject to any king. The first Napoleon felt that he only needed the pope as a subject to be complete and permanent master of Europe. The pope's present position of neither ruler nor subject is one which cannot be gratifying to either himself or the king of Italy.

The latter must feel that his royal dignity is dwarfed by the presence of the pope—that in the shadow of St. Peter's and the Vatican the Quirinal is utterly lost. But this is not as it should be when proper order prevails. The power of earthly rulers is from God as well as the pontiff's power. "All power is from God," whether pontifical, royal, or republican, and should be respected in its place. Hence, for pope and king the present position is one out of harmony with good order.

What then should be done? To giv such guarantees as Victor Emmanuel offered is clearly folly, as a single vote of the Italian parliament might at any time make the pope a subject. It has sometimes been advanced as a solution of the difficulty that to guarantee these guarantees by European treaty, so that not Italy alone, but all Europe, would be back of them, might giv the pope an independent position even stronger than he possessed before the Garibaldians and Victor Emmanuel robbed him of his possessions. Such a treaty might protect him from any future spoliation. However, Italy has never suggested such guarantee for her guarantees, and would probably resent its suggestion as an intrusion and an insult. Besides this fact, we must remember how treaties in the past hav been disregarded; and now, with the governing powers of European countries half Infidel and anti-papal, it may be doubted whether these powers would enforce, as they should, the guaranteed rights.

The subject is full of difficulty. The solution of the great past has been that the pope should be an independent ruler. It is evidently his own solution. Not that he cares to be the temporal ruler of a petty kingdom for the sake of its little tinseled royalty, when, as pope, he rules the Catholic world. We are sure that he would prefer the pleasures of the Vatican library to those of a royal court. In the ordinary course of human life he is nearing the portals of eternity. But he feels now more than ever that it is due to his sublime office to lift his voice in defense of the liberty of the head of the church of Jesus Christ.

Pope Leo's Prayer to St. Joseph.

TO BE OFFERED DURING OCTOBER, 1889.

To thee, O Blessed Joseph, do we fly in our tribulation, and after imploring the help of thy Most Holy Spouse, we ask confidently for thy protection. We beseech thee by that affection which united thee with the Immaculate Mother of God, and by the paternal love with which thou hast encircled the Child Jesus, and suppliant we pray that thou mayest regard with benignant eye the heritage which Jesus Christ has won by His blood, and that thou mayest aid us in our necessities by thy power and help.

Protect, O Most Provident Guardian of the Divine Family, the elect race of Jesus Christ; banish from us, O most loving Father, all plague of error and corruption; do thou, our strongest support, assist us from the hight of heaven with thy efficacious help in this struggle with the powers of darkness: and, as formerly thou didst rescue the Child Jesus from the greatest danger to His life, so now defend the Holy Church of God from the treachery of her enemies and from all adversity, and cover each one of us with thy lasting protection, so that following thy example and supported by thy help we may be able to liv holily, die piously, and obtain eternal happiness in heaven. Amen!

WAS ABRAHAM LINCOLN A CHRISTIAN?

Lectures and Meetings.

A DEBATE of ten nights is to take place between W. F. Jamieson and Rev. Mr. Devol in Clarksville, Ia., about October 22d. Mr. Jamieson will deliver lectures at towns between Hay Springs, Neb., and Clarksville, Ia., via Sioux City. Liberals desiring lectures along the route should address him at Hay Springs, Neb.

THE Manhattan Liberal Club commences its fall meetings at German Masonic Hall, 220 East Fifteenth street, New York, to be held every Friday evening at 8 o'clock. The lectures for October will be: October 4th, "Bruno: The Era of Fraternity;" Rev. G. W. Samson. October 11th, "Nationalism: The Order of Society Adapted to the Democratic Republic." A reply to Mr. Powers, Professor Gunton, and Dr. Eccles; Thaddeus B. Wakeman. October 18th, "Socialism: Not Adapted to Our Times and People;" Henry Powers. October 25th, "Anarchism;" T. L. McCready.

CATHOLICS hav got so thick about New York city that it is proposed to divide Archbishop Corrigan's diocese and open a new one. That dignitary now has eight hundred thousand under him.

Communications.

"'Tis Strange, 'Tis Passing Strange."

The above words of the immortal bard of Avon never had a more pertinent application or significant meaning than in the reading of Archbishop Corrigan's pastoral letter and the papal allocution of June 30th in all the Catholic churches of the archdiocese of New York, Sunday morning, the 8th inst. The whole thing was one of the most stupendous "giv-aways" of the death-rattle in the throat of the Catholic church in Italy that it is possible to conceive of. Comparing it with secular affairs, what would be thought of the policy and sagacity of a business firm that should rush into print with a doleful tale of the falling off of its trade and of its immediate prospectiv insolvency? It is little that the Roman hierarchy know of human nature, and still less of the weight and influence of the *esprit du corps*, if this parading of organic weakness and decline is thought to be a recuperativ method for building up and restoring to health and longevity an organization confessedly in such desperate straits as this acknowledgment announces. When Rome was besieged by the Gauls under Brennus, to show the invaders the futility of attempting to starve the garrison into capitulating the plucky Romans threw loaves into the enemy's camp. Here was not only strategy but defiance—a combination of logic that carried a double weight of conviction to those addressed.

It may be announced for sensational effect that Germany and Austria admonish Italy to "go slow" in its treatment of the pope, still, for all of that, time will show that Italy will take no backward steps in dealing with its venerable valetudinarian. The end is bound to come, and it will come, too, with the connivance of these very powers, who may outwardly affect concern and commiseration for the pope.

If there is one thing which the conclave which liv at the Vatican know better than another, it is that Catholicism in Europe is dead, and that the blare of no archangel's trump can ever again awake it to resurrection. Its presence is an anachronism and stench to the eve of the nineteenth century. America is the last camping-ground, and superhuman and frenzied efforts will be made here to "hold the fort." And apparently it looks as though success would crown the attempt; but don't be too sure. When confidence becomes overweening—when toleration for political reasons is construed into indifference if not friendship—then presumption will prompt the fatal step that will arouse the country as with a whirlwind, and Catholicism, if not hurled from the land, will be taught that a longer lease of life upon this free and favored soil is conditional upon keeping "hands off" from anything and everything looking to civil and political supremacy and aggrandizement.

As with the Indian race, which no friction with white society can effectually civilize, so with the church of Rome, which has immemorially gloated in the arrogance of self-imposed assumption and fattened on the extortions wrung from bigotry, credulity, and superstition, the ruling passion lasts till death—even then, in which it fails to realize its doom, and that its former power is a thing of the past. That there is nothing good and redeeming in the Catholic church it would be disingenuous and unjust to say. Still, the glaring, overshadowing, menacing fact remains that its desperate, mad resolve and ambition is to get its clutches upon the entire social, political, and religious fabric of this nation and people. To "let liv" is no tenet of its grasping, domineering policy. Rule or ruin—*aut Cæsar aut nullus*. Yet it would better giv heed to the "ides of March." My hostility to the Catholic church is not from fear that it will ultimately sway the destinies of America, but from its arrogant presumption in claiming a division of the school fund for parochial schools. When we consider that in Catholic France, Italy, Austria, and even priest-ridden Spain, it has lost all but the shadow of its former influence and power, we need not apprehend anything worse here than the spasmodic throes of its death struggle, and measurably by the same laws of disintegration by which Protestantism is weakening and fading out will Catholicism yield to the marasmus of its inevitable fate.

Des Moines, Ia. V. C. Taylor.

Was Abraham Lincoln a Christian?

Goings-On in Massachusetts.

To The Editor of The Truth Seeker, *Sir:* It is very many months since I hav talked with your readers, and I begin to fear, if the silence continues much longer, I shall be forgotten, and so with your permission I will attempt a short letter.

I returned to my home one week ago, after an absence of three months, spent in Massachusetts—dear old Massachusetts! how I hav loved it! my own home and the home of my ancestors away back to the Mayflower—but I hav come to the conclusion that it is high time to wean myself, as New York can not more than equal the Bay State in bigotry. One of the Presbyterian clergymen in a town only thirty miles from Boston announced to his hearers one Sunday morning that coming from his home he saw men at work in the hay-field, and he wondered God did not strike them dead for breaking the Fourth Commandment. Why did he not fear to get his horse ready and drive some three or four miles to preach, and thereby earn his daily bread? Consistency, thou art indeed hard to find! No doubt our president and postmaster-general break the Fourth Commandment in many respects on each returning Sunday, but as they happen to be in power just now, they make much of their opportunity to oppress the people who thoughtlessly and foolishly gave them the power. I want to remind all Freethinkers who helped to elect the present administration, that they cannot expect a free government until they learn that the men at the head of government must not be Christians.

Of course your readers know of the "new party," the Nationalists, or rather the old party the Socialists revised and improved, with Edward Bellamy and his wonderful book, "Looking Backward," at the head. I know there is a good deal in the book that seems visionary to-day, but it is good to know that there is one man in Massachusetts that has thought upon the subject of our present civilization and to what it tends, enough to write the book, and that a numerous company, some even of the "old reformers of long ago," are awake, and thinking and writing upon the all-important question, What shall we do to be saved from degrading poverty? They hav at last discovered that none of the Gods are of avail.

There is an article in the *Nationalist*, written by Arthur Hildreth, upon the question of supplying the gas to the cities and towns of the state, that for good sense, under cover of the keenest humor, is not often excelled. I hope the editor of *Freethought* will see it and enjoy it. It is good sometimes to laugh, if one could only find anything to laugh at.

While in Boston I called to see our good old friend Photius Fiske. He looked feeble, and worn, but shall we do without him? I know no one who is so profuse in his charities, and who never givs to be seen of men. "Of such is the kingdom of heaven" *that is to be.*

Of the funeral of Mr. Seaver your readers hav been well informed; the touching and well-deserved eulogy has been given them entire; but beautiful as are the written words of Colonel Ingersoll, you lose the magnetism of his voice, his splendid presence, which is not easily described—one must hear him to get a full understanding of him. I would like to say something of Mr. Seaver, but what word of mine could do him justice? True to himself, he lived his thought and died triumphantly. How his lifelong friend, Mr. Mendum, must miss him! Their love was like the love of "David and Jonathan," or "Damon and Pythias." Will Mr. Mendum accept our warmest sympathy.

I hav spoken of the Nationalist as a new party. Now let me say that I am not only glad of them, but I am glad of their opposits, the Anarchists. They also rouse thought. I had a most delightful visit with some of them in their home in Revere, and as I looked into their faces and heard their tender words of the poor of this hard world, I was reminded of the saying of Mrs. Chapman of Boston, who was one of the earliest and most effisient Abolitionists in the days of that terrible epidemic, negrophobia. Said Mrs. Chapman: "I would cure anyone of the disease by putting him in the parlor with Frederick Douglass for an afternoon." So I would cure even the most bitter banker by putting him where he should make the acquaintance of such people as the Sihums, the Yarros, the Tiltons, Holmes, and others of the Boston Anarchists. I do not mean that they would be converted to their ideas, but they would credit them with trying to help the world.

I must not close without saying that I visited on my way home the Geigers in their beautiful home in Hudson. They hav hearts full of hospitality, and their home is ample to carry out all their heart's desire. Blessing on them all—father, mother, sons, and daughters. They are all Liberals, such as one of my age knows how to appreciate, aye, and love. We talked of the coming Congress in Philadelphia, and of its needs. Alas, that we are so few! The Geigers will be there, sure. Lucy N. Colman.

Was Abraham Lincoln a Christian?

Traveling and Lecturing.

To the Editor of The Truth Seeker, *Sir:* Hay Springs, Neb., is one of the many new towns springing into life, with a fine brick school building, two stories high, four large rooms, three teachers, and many bright children. The village is made up of prospering people for the most part. The town is situated on the Fremont, Elkhorn & Missouri River railroad, in Sheridan county. The climate is salubrious; soil light-colored, but rich; the country slightly rolling, but generally level.

There again! I hav forgotten to mention that there are two quite good-looking buildings dedicated to a. g. Yesterday (Lord's day), in company with E. W. Miner, I attended d. s., while friends Chappell and Tripp, both Liberals, walked into the Methodist Episcopal church and listened to a *reading* of one of Talmage's old sermons, in view of the fact that the preacher had not time to prepare a better one himself.

Through the press, by some mistake, I was advertised to lecture in the Congregational church. The minister announced from the pulpit that "to allow Mr. Jamieson to use the church to promulgate so-called Freethought would be inconsistent" from his standpoint. The preacher proceeded to speak favorable words in behalf of Freethought: "I am a Freethinker myself, I am a Christian, not because my father and mother were Christians, but because of my own reasoning." That's progress! It appears as if Freethinking is becoming popular; but what kind of a Freethinker can a Christian be? "Believe or be damned." Wonderful Freethinking! This clergyman in his prayer let slip the expression: "Helpless, hell-deserving creatures; no good in us." If we deserve hell, we deserve to get it.

I frequently attend church while engaged in my travels, to note progress and the reverse, but very seldom do the clergy return my visits. In the afternoon the Liberals assembled, a small audience; a little larger in the evening. Three more lectures are to be given, and then to other fields. My address until further notice is Hay Springs, Neb. The few Liberals here are an earnest little band. Henry Mattley, Alcove, is, he says, a convert of mine, as a result of my lectures in Kirksville, Mo., eleven years ago. Now he is one of the most aggressiv, intelligent, go-ahead Freethinkers in this whole country, and is ably engineering arrangements for my present series, including a subscription paper.

E. W. Miner formerly was secretary of Axtell Secular Union, Kansas. He came to this country a few months ago, and in business is succeeding admirably; at the same time he is open and candid in his avowals, and his wife is equally outspoken.

Besides those already mentioned are Thomas Edwards (a lawyer), Messrs. Belding and wife, Cleveland and wife, Mrs. Miner, Mrs. Mattley, Mrs. Chappell, Mrs. Tripp (daughter of Mr. and Mrs. Chappell), Messrs. Reed, Waterman, Judge Magoon, Cherrington, C. W. Phillips, Walter Sterling, Archie Sterling, De Puy, all of Hay Springs; S. B. Pitcher, Sheriff Rosencrans, W. H. Westover, Meservy, W. A. Parker and wife, E. W. Truitt, G. F. Shephard Rushville.

Hay Springs, Neb. W. F. Jamieson.

Was Abraham Lincoln a Christian?

Death.

Lord Bacon said: "It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other. He that dies in an earnest pursuit, is like one that is wounded in hot blood, who, for the time, scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good, doth avert the dolors of death. But, above all, believe it, the sweetest canticle is *Nunc dimittas*,* when a man hath obtained worthy ends and expectations. Death hath this also, that it openeth the gate to good fame and extinguisheth envy." Burr.

* These were the last words of Thomas Jefferson. A few moments before his death he said, "I hav done for my country and for all mankind all that I could do, and I now resign my soul without fear to my God, my daughter to my country." Soon afterward he repeated indistinctly his favorit ejaculation, *Nunc dimittas*, *Domine*, *Nunc dimittas*, *Domine*, and died.

Was Abraham Lincoln a Christian?

Bruno.

From the New York Evening Post.

The Italians hav done a grand thing in erecting on the spot where he was burnt alive by the papal Inquisition in Rome, a statue to Giordano Bruno, one of the precursors of modern intellectual freedom, and one of the noblest products of the Italian soil, that fruitful mother of great men. He predicted in his last moments, after years of imprisonment, the rehabilitation of his memory through the triumph of his ideas, and his countrymen hav only done one of their most solemn duties in making provision for the perpetual remembrance of his martyrdom. They are finding full justification, if they needed any, in the furious denunciations of them, first by the pope and then by the Catholic bishops, who are pouring torrents of their peculiar ecclesiastical vituperation on the memory of the murdered philosopher, who was, according both to Cardinal Gibbons and his brother of Montreal, Archbishop Fabre, "an enemy of God and virtue, a man without doctrin or morals, whose revolting crimes brought him under the condemnation of ecclesiastical and civil laws." Yes, and if Archbishop Fabre and his kind had their way to-day, there is hardly a man eminent in science or literature or philosophy who would not be "an enemy of God and virtue, a man without doctrin or morals," ripe for their gibbet and their stake. But, thanks to the Brunos of the world, we hav clipped their claws, and made their sentences all "sound and fury, signifying nothing."

Selected.

Women and Christianity.

From the London Contemporary Review.

It is a prevalent opinion that woman owes her present high position to Christianity, and the influences of the Teutonic mind. I used to believe this opinion, but in the first three centuries I hav not been able to see that Christianity had any favorable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity. . . .

It is when we come to the writings of St. Paul that opinions are pronounced in regard to marriage and the conduct of women, and there can be no doubt that these opinions are of a stern and restrictiv nature. The Ebionites explained the apostle's conversion by stating that he was, as he himself allowed, a nativ of Tarsus, that he was not a Jew, but a Greek with a Greek father and a Greek mother, that he went up to Jerusalem and stayed there for some time, that he fell in love with the high priest's daughter, became in consequence a proselyte and asked her in marriage, but on being refused he was enraged, and wrote against circumcision, the Sabbath, and the law. Some hav thought that there is a bitterness against women in the writings of St. Paul which can be explained only by some such rejection as that related by the Ebionites. His words had a great influence on the formation of opinion in regard to women in the ancient church. They fell in with the tendencies of the times, and were made the groundwork and support of the depreciation of marriage, which became prevalent in the third and fourth centuries.

The entire exclusion of women from every sacred function stands in striking contrast with both heathen and heretical practice. In Rome the wife of Pontifex Maximus took the lead in the worship of Bona Dea, and in the religious rites which specially concerned women. The most honored priest attached to a particular god in Rome, the flamen dialis, must be married, and must resign his office when his wife died, for his wife was also a priestess, and his family were consecrated to the service of the god. And the vestal virgins received every mark of respect that could be bestowed on them, and the amplest liberty. The highest officials made way for them as they passed along the streets, they banqueted with the College of Pontifices, they viewed the games in the company of the empress, and statues were erected in their honor. The same respect is accorded to women by many of the heretical Christians. Nearly every founder of a sect has a woman to aid him. Simon Magnus has his Helene, Montanus his Maximilla, Apelles his Philumene, and so in the case of other sects. One sect deserves special notice for the energy with which it supported the claims of women. It bore various names, such as the Quintilliani, the Pepuziani, the Priscilliani, and the Bread-and-Cheesites, because they celebrated their mysteries with bread and cheese. They gave special thanks to Eve because she first ate of the tree of knowledge. They celebrated the sister of Moses and the four daughters of Philip, because they asserted the right of women to prophesy, that is, to speak in public the message of God. Frequently in their church seven virgins, clothed in white and bearing torches, stood up and addressed the people, and spoke so eloquently that tears of repentance ran down the cheeks of the audience. In this sect women held the place of bishops and elders and deacons as well as men, and they appealed to St. Paul for their practice, for he says, "In Christ Jesus there is neither male nor female." It is against this sect that Tertullian, or one assuming his name, launches his thunderbolts. "The very women," he says, "of these heretics, how wanton they are! For they are bold enough to teach, to dispute, to enact exorcisms, to undertake cures, it may be even to baptize."

Such, then, was the position which woman occupied in the church in the course of the first three centuries of Christianity. The highest post to which she rose was to be a doorkeeper and a message woman, and even these functions were taken away from her during the Middle Ages.

In the days of the first fervor the Christian brethren set up a plan of voluntary Socialism, and wished to hav all thi gs in common; but the plan did not work, and they had recourse to a systematic relief of the poor. One feature of this relief was what were called love feasts. It was not unusual in ancient times for large bodies of men to dine together, and large dinner parties were often made up by each man bringing his contribution to the feast. With some such idea as this the Christians met, men and women together, the rich bringing the supplies, and they all dined together. Probably they did this every day at the earliest period, and some think that these meals constituted the celebration of what is called the Lord's Supper. The love feasts were unquestionably associated with this institution, but in the course of time they became less frequent, and generally took place after the administration of the Eucharist. They continued till the fifth century, at least, and were often held in the churches, after churches were erected. These dinners were not always scenes of perfect propriety, as St. Paul's First Epistle to the Corinthians shows, and on some occasions intoxication and riotousness prevailed. These feasts went by the name of Loves, or love feasts, as we now translate the word. We need not wonder that pagans should suspect that the Loves were not of the purest.

There is a commandment five times repeated in the apostolic epistles, and indicativ of the strong bond of brotherhood which bound Christian brothers and sisters to each other, to this effect: "Salute the brethren with a holy kiss," St. Peter varying the command, "Salute the brethren with a kiss of ove." It is likely that at first this kiss was imparted at every meeting, but gradually it became limited to the great sacramental occasions, such as baptism and the Eucharist. At first, too, and for a considerable time, the Christian brothers and sisters kissed each other. It is easy to see that such a practice would giv rise to scandalous reports, and there is evidence in the ecclesiastical writers that the early Christians did not always make it a holy kiss, as it should hav been. Athenagoras quotes a saying which he attributes to our Lord, and which evidently deals with an abuse of this practice. It is to this effect: "Whoever kisses a second time, because he has found pleasure in it, commits a sin." And Clement of Alexandria thus speaks of the matter: "Love is not tested by a kiss; but by kindly feeling. But there are those that do nothing but make the churches resound with a kiss. For this very thing, the shameless use of the kiss, which ought to be mystic, occasions foul suspicions and evil reports."

From a very early date two currents can be traced in the church—one in the direction of upholding marriage, another in that of despising and rejecting it. No one with the New Testament as his guide could venture to assert that marriage was wrong, and the tradition remained firm in the church during the ante-Nicene period that it was unlawful and heretical to forbid marriage. The apostolic fathers offer exhortations to wives to love their own husbands truly, and to love all others with no partiality for anyone and in all chastity, and to train up their children in the knowledge and fear of God. As time moves on such exhortations become less frequent, but still marriage is held up as a modified blessing.

But it is easy to see that the mind could not halt in this position. Marriage, even for the sake of children, was a carnal indulgence, and such thinkers could not help feeling that the arrangement of the creator was not altogether satisfactory. They did not venture on saying this. They did not dare to condemn marriage. But they held that it was much better not to marry at all, that the man or woman who had never married, but remained pure, was a nobler and more exalted being than the man or woman who had married. "For the world," says Methodius, "while still unfilled with men, was like a child, and it was necessary that it should first be filled with these, and so grow to manhood. But when hereafter it was colonized from end to end, the race of man spreading to a boundless extent, God no longer allowed man to remain in the same ways, considering how they might now proceed from one point to another and advance nearer to heaven, until, having attained to the very greatest and most exalted lesson of virginity, they should reach to perfection; that first they should abandon the intermarriage of brothers and sisters and marry wives from other families, and then that they no longer should hav many wives, like brute beasts, as though born for the mere propagation of the species, and then that they should not be adulterers, and then that they should go on to continence, and from continence to virginity, when, having trained themselvs to despise the flesh, they sail fearlessly into the peaceful haven of immortality." Marriage, according to this writer, was not abolished by Christ, but it was a state of inferiority. "For I think," he makes a virgin say, "I hav gathered clearly from the scriptures that after the word had brought in virginity, he did not altogether abolish the generation of children; for though the moon may be greater than the stars, the light of the other stars is not destroyed by the moonlight." There thus arose the gradation of virgins, widows, and wives. Tertullian speaks of wives as women of the second degree of modesty who hav fallen into wedlock.

This antagonism to marriage had a great influence on family life. It is strange how seldom children are mentioned in the Christian writings of the second and third centuries. Almost nothing is said of their training; no efforts are mentioned as being made for their instruction. The Christians had come to the belief that the world had enough of children, and was fully stocked, and that every birth was a cause of sorrow and not of joy. One writer interprets the wail of the infant as he enters the world thus: "Why, O mother, didst thou bring me forth to this life, in which prolongation of life is progress to death? Why hast thou brought me into this troubled world, in which, on being born, swaddling bands are my first experience? Why hast thou delivered me to such a life as this, in which a pitiable youth wastes away before old age, and old age is shunned as under the doom of death? Dreadful, O mother, is the course of life which has death as the goal of the runner. Bitter is the road of life we travel, with the grave as the wayfarer's inn." Tertullian says: "Further reasons for marriage which men allege for themselvs arise from anxiety for posterity, and the bitter, bitter pleasure of children. To us this is idle. For why should we be eager to bear children, whom, when we hav them, we desire to send before us to glory (in respect, I mean, of the distresses that are now imminent); desirous as we are ourselvs to be taken out of this most wicked world and received into the Lord's presence." He describes children as "burdens which are to us most of all unsuitable, as being perilous to faith." And again: "Let the well-known burdensomeness of children, especially in our case, suffice to counsel widowhood—children whom men are compelled by laws to hav, because no wise man would ever willingly hav desired sons." And he exclaims: "A Christian forsooth will seek heirs, disinherited as he is from the entire world."

This is the way in which Tertullian addresses women: "Do you not know that each one of you is an Eve? The sentence of God on this sex of yours livs in this age; the guilt must of necessity liv, too. You are the devil's gateway; you are the unsealer of that forbidden tree; you are the first deserter of the divine law; you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert, that is, death, even the son of God had to die." And the gentle Clement of Alexandria hits her hard when he says: "Nothing disgraceful is proper for man, who is endowed with reason; much less for woman, to whom it brings shame even to reflect of what nature she is." Gregory Thaumaturgus asserts: "Moreover, among all women I sought for chastity proper to them, and I found it in none. And verily, a person may find one man chaste among a thousand, but a woman never." The testament of the Twelve Patriarchs makes a similar statement, and adds: "By means of their adornment they deceive first the minds of men, and they instil poison by the glance of their eye, and then they take them captiv by their doings," and therefore "men should guard their senses against every woman." "The angel of God showed me," it says in another passage, "that forever do women bear rule over king and beggar alike; and from the king they take away his glory, and from the valiant man his strength, and from the beggar even that little which is the stay of his poverty." How, then, were men to treat this frivolous, dress-loving, lust-inspiring creature? Surely the best plan was to shut her up. Her clear duty was to stay at home, and not let herself be seen anywhere. And this the Christian writers impress upon her again and again.

"Natural grace," says Tertullian, "must be obliterated by concealment and negligence, as being dangerous to the glances of the beholder's eyes." Then she must clothe herself from head to foot. In speaking of her going to church, Clement of Alexandria says: "Let her be entirely covered, unless she happen to be at home. For that style of dress is grave and protects from being gazed at. And she will never fall who puts before her face modesty and her shawl; nor will she invite another to fall into sin by uncovering her face. For this is the wish of the word, since it is becoming for her to pray veiled."

The ascetic tendency repressed the growth of population. It had also a deteriorating effect on posterity. The less spiritual classes of the people, the laymen, being taught that marriage might be licentious, and that it implied an inferior state of sanctity, were rather inclined to neglect matrimony for more loose connections, and it was these persons alone that then peopled the world. It was the survival of the unfittest. The noble men and women, on the other hand, who were dominated by the loftiest aspirations, and exhibited the greatest temperance, self-control, and virtue, left no children. During this period there is a striking absence of home life in the history of Christians. No son succeeds his father, no wife comforts the wearied student, no daughter soothes the sorrow of the aged bishop. Perhaps this absence of domestic affection, this deficiency in healthy and vigorous offspring, this homelessness, may account in some degree for the striking features of the next century, and especially the prevalent hardness of heart. Then men disputed with the utmost bitterness and ferocity about minute points of doctrin which are now incomprehensible almost to everyone, and matters of absolute indifference to this generation, and they pronounced sentence of eternal damnation without the slightest compunction on all who differed from them. Then treatises were written to show why every heretic should be put to death in this life and tortured eternally in the life to come. And there is scarcely a champion of the faith, orthodox or heterodox, who was not accused of fearful crimes.

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WAS ABRAHAM LINCOLN A CHRISTIAN?

Faith Cure.

Another death has been caused by the Christian religion. Of course, that religion causes an almost countless number of deaths every week, directly or indirectly. But we now refer to one death of which it is so clearly and undeniably the cause that all allow its guilt.

Carl Olsen, of Norwegian birth, livs at 205 Sackett street, Brooklyn. He is one of the leaders of a band of faith cure believers, and one of the founders of a Christian Mission at 155 Hamilton avenue. At a revival at Temperance Hall, Brooklyn, he made the acquaintance of Miss Martha Olsen, who had come from Norway not long ago, and was employed as a domestic. The coincidence in their names struck them, and they became friends. About three weeks ago the girl came to the house of her friend ill, and accepted the invitation of him and his wife to remain till well. All these persons and their friends believed in faith cure. They were all warm Christians, and attended church Tuesday and Thursday evenings and twice on Sunday. They called no doctor, nor did the girl want any. "It will do no good," she said, "to hav a doctor. I am in the hands of the Lord, and if he sees fit to take me I'll not interfere." The girl was treated with ice and incantations. She continued to grow worse. Several neighbors called and urged her to get a doctor, but she persistently refused. Her brother, who is her only relativ in this country, called and urged her to let him send a physician, but without avail. Finally at an alarming sinking of the girl a police surgeon, Dr. A. W. Ford, was called. He said she had typhoid fever, and left a prescription. The prescription was not filled. On the 12th the girl died. Dr. Ford refused to giv a death certificate. He said: "As soon as I saw the girl on Monday I concluded that she had typhoid fever, but the symptoms were not especially alarming. I left a prescription to hav put up, and also directed how the medicin was to be used. The next I heard of the case was last night, when I was hurriedly called to the house. I found the girl dead. I was surprised to learn they had not only not given the medicin I had ordered, but had not even had the prescription put up. The girl, I think, died of their neglect. There is no doubt about it. The only thing these people did was to nurse her and perform their hellish incantations over her, waving their hands over her, patting her on the body, and praying for her recovery. These people should be taken charge of and a stop put to their outrageous ceremonies." The doctor made a formal complaint to Coroner Rooney, especially against Carl Olsen for neglecting to carry out his instructions about the prescription. Olsen was arrested while praying over the dead body.

At the coroner's inquest that official was courteously received, and as the people who had surrounded the girl's deathbed seemed intelligent, he could not understand why they had not secured medical attendance until they began to urge him to giv his soul to the Lord. Then he realized the situation, lost all patience, and severely censured them for neglecting to call a physician. His remarks, however, made no impression. They told him that he was substantially a heathen and an enemy of Christ.

Dr. Ford testified that, in his opinion, the girl died of neglect. Proper medical remedies and proper nourishment were not obtained for her. On his second visit he found fifteen or sixteen women and one man in the room with the corpse. They told him that all that was necessary in cases of sickness was prayer, and that if he would stay they would pray for him.

Dr. Shepard said that the girl would hav recovered with proper treatment.

William Olsen, a brother of the girl, testified that he went to see his sister twice during her illness. She had been sick a week or so the first time he called. He had always treated her very kindly, and he asked her why she did not come to his house when she was taken sick. She replied that his house was not holy enough for her. She was a zealous believer in the faith cure. "Martha would hav been alive today if she had not become acquainted with this family," said the brother sadly. "She had come to believe in faith cure or Christian science herself, but we would hav saved her life if the Olsens had not prevented. Five times I called to see her during her illness, and when I said I would get a doctor, they would tell me, 'You are a child of the devil. The Lord is our protector.'"

Mrs. Olsen, the wife of the preceding witness, testified that she visited her sister-in-law five or six times, and each time urged her to hav a physician, but the girl refused to hav one called, saying that he could do her no good. When the witness asked her why she did not come to her house, the girl said: "It is not Christ's house." Mrs. Olsen, the wife of Carl L. Olsen, said to her: "Jesus made Martha sick, and will take care of her."

Coroner Rooney asked Mr. Olsen if he would wait for the intervention of divine providence if he saw a man drowning and it was in his power to save him. Olsen said: "I hav no faith in physicians myself. This young woman had none and I didn't care to interfere." The coroner asked: "If you had typhoid fever yourself would you hav sent for a physician?" Olsen answered: "I would not." "In case you were to fall and break your leg, would you send for one?" "I think if I were to break my leg I would get a doctor." Olsen frequently went, he said, to religious meetings at Hamilton avenue. At these meetings no decision was made not to call physicians, but some one would read a passage from the Bible, in which they all believed, and then there would be prayer and singing. It was learned that an infant child of Olsen's was taken sick about a year ago, and died. It is claimed that Olsen knew of his child's danger, but failed to summon medical aid, saying that he did not believe in medicin.

Olsen is contented in his cell. He says he does not fear punishment, as he is in the Lord's care. To one reporter he said: "I hav nothing to fear, for the Lord will acquit me." To another reporter he stated: "I and all the members of my family hav no faith in the power of physicians to cure bodily ills. We believe that when our time comes we must die, and that no earthly help will avail. This girl knew she was going to die, and was perfectly resigned to her fate. I would not attempt to save a life that was to be claimed by its maker."

A reporter called at the house. The dead woman's coffin was surrounded by the members of the Christian Mission, of which she was a member. Scattered in unusual profusion on tables about the room were Bibles. He thus describes his visit:

"A dozen women were talking in a foreign language in an adjoining room, and a young man, who said his name was Jacob Andrew Johnson, mistook the interest I showed in his remarks for penitence of soul, and fluently expounded the gospel from his peculiar standpoint. He assured me that the dead girl had refused to touch her lips to any drug while she was sensible, and that by her own request they had sought no medical advice. A pretty young woman of twenty years clasped her hands upon her breast, and, with a rapt expression, declared that she envied her sister Martha, who had died in the faith. After exhorting me to separate myself from the world and its follies, she further announced her regret that she had never been a martyr.

"'Don't you believe,' said Jacob A. Johnson, with an approving glance, not wholly free from admiration, at the fair enthusiast, 'that the Lord has fixed a time when each of us must die, and all the medicins on earth cannot save us when that time comes? He holds us like this,' lifting up his thumb and forefinger, 'just as I would hold a sparrow. The only thing we can do is to pray.'

"'Did you pray for Martha?' I inquired.

"'Whenever the spirit moved us,' was the reply.

"Jacob said that he had suffered from typhoid fever and had recovered without medicin."

To our mind, the most striking thing about the whole matter is the public opinion against this use of faith, when the very people who express that opinion profess to be believers in a book that directs this use of faith most explicitly. If anything is clear in the account of Christ, it is clear that he both practiced and commanded such treatment of the sick. If the passages recording this are not true, how can it be said that any passages are true?

Faith is of the very essence of the Christian religion, yet here is a public calling itself Christian assailing it in all the vocabulary of abuse, and imprisoning those who try to use it. This public should not call itself Christian any longer. During the dozen or fifteen preceding centuries people were Christians in reality, and they used nothing but faith. Then all was the reverse. Physicians were imprisoned as Atheists, sorcerers, and leaguers with the devil, while incantations of priests were used in every case. All our papers now clamor for Olsen's punishment vociferously. Says one:

"The unalienable right of a man to be as big a fool as he pleases is subject to certain limitations, and the case of Carl M. Olsen, of Brooklyn, affords the courts an opportunity to decide precisely what those limitations are."

We do not think the opinion of this paper as to just where these limitations should be set is worth much. The paper probably thinks it has reasoned the matter all out itself and judged how it should be decided. It has done nothing of the kind. It simply reflects the opinion of the masses. If the paper had been published a few centuries ago, it would hav thought there should be either no limitations to faith foolishness, or limitations very slight. Now it thinks they should be set so as to prevent its exercise in cases of illness, but no doubt would approve of its exercise in other classes of cases. It d sapproves of faith in the department of medicin, but of course thinks it all right in the departments of historical inquiry, government, and morals. The only reason it has got so far as to disapprove its use in one department is that Rationalists hav beat into the people a little doubt of its efficacy in that department. The only way in which the paper will ever come to disapprove its use in other departments will be by Rationalists beating into the people doubt of its efficacy in those other departments. Neither this paper quoted, nor anything calling itself in the faintest degree Christian, has the least capacity to pass a judgment on the matter. The only one fit to judge, and that ever has judged, is the Freethinker. It is he that has effected every bit of the diminution of trust in faith that has been effected. It is he that is the sole cause of the public's passing such judgments as it passes now. It is he that has brought the people to where they are, it is he that keeps them from falling back into the mire of insanity again, it is he that is our only hope and dependence for drawing them ahead further into the ages of complete sanity and pure reason of the future.

More of the same sort of talk appears in the *World:*

"It is held by lawyers, we believe, that the statutes do not apply technically to faith curers because those people administer no medicin. If that is true the legislature at its next session should so amend the law as to make it apply. Homicides through ignorance and blind credulity are not made better by the fact that those who commit them are sincere fools, and the treatment of disease by incantation is as contrary to public policy and as dangerous to life as the ignorant administration of medicin could be. It is time to put a stop to it."

"It is time to put a stop to"—what? Why not to put a stop to the treatment of governmental and moral affairs "by incantation" as well as treatment of disease in that way? Why dismiss the use of incantation in disease and retain its use in such forms as the supposed making of people moral by mumbling mystic formulas and sprinkling them with some conjuring stuff or other at church enrolments? If we can cure disease better by science than by faith, can we not find out how to promote morality better by scientific inquiry into morals than by faith in an ancient scrap-book kept by barbarians? If the offering of prayers in illness is so foolish that it would be outrageous to tax us all to pay for somebody's offering them, is not the offering of prayers for the prosperity of our public legislatures and our

nation so foolish that it is outrageous to tax us all to pay for them? If it would be wrong to draw from us by taxes the money to support the prayer-offering done by these faith healers, is it not wrong to draw from us by taxes the money to support any prayer-offering done by anyone at all?

WAS ABRAHAM LINCOLN A CHRISTIAN?

The Pope.

The situation of this God on earth continues to increase in perplexity and unsafety.

One of the latest troubles made for him is in the schools of Rome. Formerly he and his subordinates ran everything connected with schooling, and passed pupils regardless of their attainments if they only had a plenty of piety. Now, however, the government has by its accurate and valuable examinations raised into influence a different set of principles. The government examins all applicants for situations under it, and not being influenced or coerced as of old, rejects whatever applicant is backward in educational acquirements regardless of how many monkish legends he may hav in his pate or how willing he is to hand his gold over to support priests. The Catholics describe the conductors of the examination as "Jews and an apostate priest." "Woe," they exclaim, "to the lads who are known to come from a clerical school or college!" They hav espoused the cause of several boys who hav been thus sent back, and say they will agitate their grievance in parliament. The object, they allege, is to deter parents from sending their sons to clerical establishments.

Then a demonstration in honor of Premier Crispi has been held at Naples. This cannot but be discouraging to the enemies of this admirable and fearless Freethinking statesman. They will call it an "outrage." Twenty thousand impious admirers of this "enemy of God" marched in procession to his villa. In the number were members of the municipal government and of the senate and chamber of deputies. On this man the *American Catholic News* says:

"This corrupt man is the only shrewd statesman Italy now possesses. Papal action with governments is hampered by his malicious intrigues. He is the greatest enemy of the pope, and still he is the pope's jailer, the European powers having relinquished to Italy the guardianship of the pope. What can be expected from such guardians? To-day they are obliged to respect the pope and to leave him the Vatican and its garden. To-morrow they will or can expel him out of the Vatican under some pretext. The pope in his actual condition is at the mercy of the worst enemies of the papacy."

In an encyclical letter just issued Leo expresses himself as having lost every human hope and trusting only in God's providence and in "the powerful intercession first of our Blessed Virgin, then of the great protector of the church, St. Joseph." Prayers for the safety of him and of the church are by direction being offered in the churches all over the world, here in the United States as elsewhere. We do not care how much supernatural help they get. We do not care how much supernatural aid they bring in if they refrain from calling up the natural aid of bloody-minded soldiers with hard steel, as of old. As to their St. Joseph, and all their supernatural friends of every stripe, we do not mind them, having been used to fighting against these parties for many years. Here are some touching and beautiful sentiments on the matter, from a Catholic organ:

"His holiness puts all his confidence in God alone; he does not pay much attention to what is done around him. He knows that God will not leave his church in the hands of its enemies for a long time, and for a trial too great to bear. He leaves the cause of the papacy in the hands of God the almighty."

We wish he would leave the money he is continually wheedling out of his dupes' pockets all over the world in the hands of God the almighty too.

A Roman Catholic writes from the scene of conflict:

"The Vatican is now formally besieged with guards and policemen of all kinds, with detectivs and soldiers in private dress, having carriages at their disposal, so that nobody can enter or leave the Vatican without the knowledge of the Italian government. This position is embarrassing for the pope, who nevertheless does not wish to leave the Vatican, unless compelled by force of circumstances, such as would arise in the event of war. But nevertheless he is now a prisoner under guard and watched by detectivs. I know the Vatican has made an appeal to the powers on this account; Italy's answer was evasiv and declared that what was done was simply for the protection of the pope himself. Of course this is not true. The aim of Signor Crispi in besieging the Vatican is to take possession of it at once, as soon as the pope leaves. Under Italian law only the person of the pope, it is said, is to be respected, not the cardinals and prelates living at the Vatican."

Austria, Germany, Spain, and France are the countries with whom the Vatican is now intriguing the most, to secure promis of armed aid against struggling Freethought and religious liberty. It is uncertain whether the aid of any one of these nations can be procured. It is, to be sure, reported that the emperor of Austria has declared a visit of his to Italy to be "contingent upon the Italian government modifying its policy toward the church, refraining from interfering with the privileges of the officers of the Vatican, suppressing demonstrations similar to the Bruno celebration, and a renewal of the pledges to observe the law guarantees." But other reports represent his warmth in the cause to be much less. Cable reports are uncertain and often ill-grounded. The same is to be said of the news that Prince Bismarck charged Herr Schloezer, who recently went to Friedrichruhe, to inform the pope on his return to Rome that Italy's allies would constrain the Quirinal to respect the wishes of the Vatican. It is not certain that this is so. Austria is the most likely of the four to assist; Germany has a Protestant dynasty and a people full of Rationalism; Spain is weak and impotent, and as France is the foremost nation in Freethought in the world, the only motiv that could induce her to move against Italy would be a certain old grudge of commercial rivalry.

Among the archbishops in this country, a third one, Ryan, has now followed the course of Corrigan and Gibbons, and delivered himself of a mixture of abuse of Bruno and exhortation to take up force for the pope. We print his production on another page. We also print, following it, the prayer spoken of to be offered to St. Joseph.

WAS ABRAHAM LINCOLN A CHRISTIAN?

More.

More reports continually arrive of the Ascension to heaven of murdering rascals and beasts. From San Antonio, Texas, James McCoy has ascended to his heavenly place. He was hanged for the murder of the sheriff of the county, under circumstances of peculiar atrocity that hav awakened against him uncommon detestation.

"In attendance upon the victim Father Maloney has been constant. He received extreme unction at 11 o'clock and expressed himself as thoroughly satisfied. The march to the scaffold was begun a little after."

He expressed himself as "thoroughly satisfied." And so a man can lead a life of brutal debauchery, cruelty, and misdeeds, and at the end be provided with something that will make him thoroughly satisfied. A man can steep himself in crime, wrong his fellows, break tender hearts, defy justice and right, and yet feel at ease about it and confident of obtaining happiness unlimited as soon as he has been thrust out of this world by people when he has got so bad they can no longer endure him in it. What must be the effect of such principles? How little and unworthy of thought must seem the opinions of his fellows to a person satisfied that the infinit creator of all those paltry fellows is at any time whatever glad to receive him in his bosom and giv him everything he wants!

And what a place heaven is getting to be! Continually filling up with the biggest rascals that grow upon and disgrace the earth, and at the same time not getting more than one in fifty of the eminent minds that hav done something to make the earth better, it must now be getting just about the last place to go to that could be named. It has been supposed that Infidels lose something in renouncing an expectation of heaven, and they themselvs hav admitted it, only adding that the loss is more than made up by a consequent increase of facility for bettering life here. But even this must be changed now. We will no more admit that we lose anything at all. We don't believe any Infidels want to go to such a place any more now. The company it affords is simply abominable. To hobnob with the patriarchal babe-slaughterers and maid-ravishers, with the holy Inquisitorial torturers, and with the highly religious Catholics who make rotten the politics and fill the jails of our cities—this is what we know any decent Infidel cannot for a moment wish, but must feel his stomach turn at. No more let us say gravely that of course if we could get proof of a future life in heaven we would be glad of it, though we now deny it for want of evidence. Rather let us say now that we don't want it, won't hav it, and will do anything to keep out of it. Hell and its good company would be a thousand times to be preferred. Or rather giv us unconsciousness. Unconsciousness is not without its merits. It is capable of having a good word said for it. Let us hav one of these two, or anything, just so that we do not get heaven. That we are determined not to hav. From it may the Lord deliver us. As many things in theology are becoming reversed in these days, becoming just the opposit of what they were, so is this matter of hell becoming reversed and just the opposit. Hell is now reduced in heat, and in name, even, softened and reduced to hades. And everyone knows the best and greatest geniuses are there. While as the plain truth as to the character of the Bible men of God who hav gone to heaven is being perceived, and attention is being drawn to the character of our criminal class who announce themselvs the most sure of going there, we believe that even among Christians a feeling is rising of pretty considerable indifference to admission to the place. Hell is becoming not by any means uninviting; while heaven is being seen to be just the place of all places that every decent man will want to stay away from.

WAS ABRAHAM LINCOLN A CHRISTIAN?

WE are pleased to record that Kristofer Janson, the Norwegian poet and Unitarian divine, has translated Remsburg's "Bible Morals" into the Norwegian language. J. C. Forsberg, a Swedish Freethinker, is translating the same work into the Swedish language. The book is an excellent one, and should be read by all peoples.

A TENNESSEE judge recently instructed his grand jury to "indict all persons who publicly express Infidel sentiments." He would better attend to suppressing some of those endless family wars and race riots that disgrace his highly Christian section of our republic. And the lessons of history show that the best way to do this is to import a little Infidelity.

JUDGE GIBSON, of Oakland, Cal., we learn from *Freethought*, gave some sage advice the other day to the mother of a girl who showed symptoms of religious dementia. The girl testified that she was never allowed to go anywhere except to church, and the judge admonished the parent to keep her from religious society for a while and let her attend parties and the theater.

IN Scotland the proposal to change the cruel and diabolical old creeds is making great commotion. An address has been issued by a body of ministers and elders of the Scottish Free church, representing its conservativ element, setting forth in strong terms the dangers which threaten the Free church in the line of departure from the ancient dogma as it is contained in the Confession of Faith.

MR. GREEN will make his *Magazine* for October a literary memorial to Horace Seaver. Colonel Ingersoll's funeral oration will lead, and James Parton, T. B. Wakeman, Parker Pillsbury, Dr. Westbrook, and the Editor of the Children's Corner of THE TRUTH SEEKER will tell us what they think of the work and personal worth of the dead Freethinker. This number of the *Magazine* will be a good one to preserve. We shall hav it for sale; price, 20 cents.

THE Boston friends of Horace Seaver, led by his lifelong friend Mendum, are arranging for a monument to the dead editor. It ought to be a splendid structure that shall show to coming generations what manner of a man was that Editor who for fifty years battled bravely and in his earlier life almost alone for the right of the people to express their thoughts. Those of his friends who desire to honor themselvs and their champion by helping erect this monument can send their contributions to J. P. Mendum, *Investigator* office, Boston, Mass.

MR. L. K. WASHBURN, assisted by Ernest Mendum, has taken the editorship of the Boston *Investigator*. No better man could be found than Mr. Washburn. Able, earnest, and sincere, and not afraid to say what he thinks, Mr. Washburn has been for some years one of the brightest Liberal writers and speakers in New England. Personally, he is a genial, companionable man, a good friend to his friends, and a warm foe to his Christian opponents. Of Mr. Mendum the public knows less, but the son of so able and devoted a champion of Freethought as J. P. Mendum should be a valuable aid to the cause and to the paper. May unbounded success attend our elder contemporary and its new editors.

IT now appears that the Syrians who were supposed to hav worshiped Colonel Ingersoll's picture as that of a god or saint, did not perform their reverences with that design, but with one quite different. The reporters who gave the proceeding that interpretation, and all of us who accepted it, were forgetful of the fact that Mohammedans do not worship before pictures Their religion forbids them to worship pictures, images, or representations of any kind—being in this respect superior to Christianity, which in its Catholic division is idolatry. According to explanations of Superintendent Simpson, the Arabs were not adoring the picture; they were simply showing in their own nativ fashion that they took Colonel Ingersoll's good-natured face for the American type and hoped to propitiate it. Two of the Arabs were women, and as they were led into the hospital building, the report says, they threw back many admiring glances at the colonel's beautiful shiny head.

Letters from Friends.

IONIA, Sept. 10, 1889.

MR. EDITOR: Find inclosed post-office order to renew my subscription to THE TRUTH SEEKER. I cannot do without it. I generally read it instead of going to church, and get vastly more information. I hav been delaying to renew, hoping to get some more subscribers that hav promised, but the truth is that church influence is too strong for them. I wished to secure for J. E. Remsburg the opportunity of giving us some of his superb lectures, and hav tried my best to make arrangements for him, but fear I shall not be able to for want of sufficient interest on the part of Liberals in this church-ridden community. S. M. BAYARD.

BATTLE CREEK, MICH., Sept. 7, 1889.

MR. EDITOR: Inclosed please find $3 to pay a year's subscription for your paper, and I would gladly send new names if I knew where to find them. Not that I obscure what little light there is in me after reading THE TRUTH SEEKER. Since D. M. Bennett sent out the first sheet from the West I hav had every number that has been published, and read them with as much understanding as I had at commencing. And I must be a dull scholar if my neighbors do not know how I think of this subject that they are making such ado about. I am eighty years old, and so do not expect to be in sight much longer. I intend to take THE TRUTH SEEKER as long as I may liv to do it. WM. NEWMAN.

NEW YORK, Sept. 3, 1889.

MR. EDITOR: Several newspapers of this city, speaking on the London strike, say that from any conceivable point of view the existing methods of settling differences between employers and employed are clumsy, cruel, and unfit for use in our present state of advanced civilization. There is, in my opinion, only one way of ending now and forever all strikes and grievances, which is besides perfectly just, especially to the poorer classes. The method is to giv an interest of so much per cent, besides their weekly salaries, to all those working in any business, enterprise, etc., etc., from the most to the least important, so that there may not be in this advanced state of civilization any more masters and slaves, the relativ positions to-day of employers and employed, thus changing the relation into that more humane, of brothers. This system is employed by several factories in this country and abroad, and it works satisfactorily for all parties concerned. Why not make it general?

A SPIRIT OF JUSTICE.

WAS ABRAHAM LINCOLN A CHRISTIAN?

STAPLES, MINN., Sept. 8, 1889.

Mr. EDITOR: You will find the necessary lucre herewith inclosed for the continuation of my subscription. You will not hav to drop my name from your list—at least, not yet. When I join the heavenly choir and acquire a harp, then, and only then, you may drop me. I hope by that time there will be some postmaster-general religious enough, and with influence enough, to extend our mail facilities to that Mecca of orthodoxy, so that I may continue to enjoy THE TRUTH SEEKER. I should get awfully lonesome without it. How interesting it would be to hav Heston's pictures to compare with the originals—for of course they are all there. But I presume I must do without the paper when I take up the harp. But I'll tell you what I can do in spite of them—I can "sing the praises" of the paper. I hav seen the picture of Moses so often I shall recognize him on sight. But you can stake the everlasting salvation of your soul on it that when I employ a guide to select my location I will not choose Moses. I should want to get settled down to business, and not be forever wandering in the wilderness. I should, however, ask him to explain to me of what material, and how, they constructed their clothing, so it never wore out and the buttons never came off. Then some medium could materialize me, and I could giv away the secret to some enterprising American. And there is Aaron's receipt for making hair oil, that God so jealously guarded. What a bonanza that would be!

I can't conclude this letter without mentioning "The Lady of the Club." It ought to be read by everyone, old and young. Miss Gardener is undoubtedly "the Ingersoll of her sex."

In conclusion—I am fully satisfied with THE TRUTH SEEKER and wish it unlimited success. D. C. JENKINS.

MAITLAND, Mo., Sept. 12, 289.

MR. EDITOR: Still the good work goes on. Some time ago, perhaps two months, there was held in our little village a meeting called the Ministers' Alliance, the object in the opinion of many being to promote the interest of sky-pilots generally, although it wore the cloak of "doing good." Among other things, it was their duty to keep a watchful eye upon all mischief-workers, and especially to prevent any desecration of the "holy Sabbath." The resident Methodist "pilot," being young in the ministry and not well up to the trick of keeping the tugs stretched without doing much pulling, waded in enthusiastically, and his first opportunity came in the shape of a baseball game to be played at our fair-grounds on a certain Sunday between our village nine and a nine from our neighboring town, Mayville. So promptly our little Methodist Episcopal pilot, his coat-tail flapping in the frightened air, wriggled his way up to the captain of our home nine and informed him that if they played the game as proposed he would hav them all arrested and fined. The boys were indignant, but the statute not being in their favor, they were on the point of desisting, when many of the citizens told them to pay no attention to the little pilot but go ahead. And so they did—had a nice game and a good crowd, and the people enjoyed the fresh, open air in the stead of taking in the musty old stock in the churches held over from the previous Sunday. But the little pilot, not to be outdone, promptly found his way before our district judge, and in the fullness of his heart made bare his little story. The judge heard him through, then asked him if the boys disturbed anyone. The pilot replied that he did not know as they did. He was then asked where they played, and answered, "At the fair-grounds." And also being asked if anyone lived close to there, he said, No. Thereupon the judge (Anthony) told him the best thing he could do would be to go home and attend to his own affairs. And thus the first job of the great "alliance" fell flat and the people were victorious. AN OBSERVER.

WAS ABRAHAM LINCOLN A CHRISTIAN?

KENT, O., Sept. 16, 1889.

MR. EDITOR: As advertised, the Kent Secular Union concluded a series of mass meetings Sunday evening, September 1st. The grove meetings were pronounced a success by all those who had the good fortune or courage to partake of the mental treat offered by the profound reasoning of J. H. Burnham. The earnest appeal in behalf of our endangered liberties made by that veteran worker in freedom's cause, Hon. A. B. Bradford, who evidenced his devotion to human rights by giving his services, even going so far as to refuse to be reimbursed for his traveling expenses incurred in attending the meetings, elicited the responses from many that these meetings were the best of any held under the auspices of the society. Among those who heard Brother Burnham's Saturday night address, in which man's providence was contrasted with that of the Jew God's, were a few of superstition's devotees. Being so long accustomed to having others do their thinking, they found themselvs unable to follow the speaker in his deep reasoning and flights of logic, hence they ventured not again, concluding that the gifted philosopher was crazy. Nearly two thousand years of teaching to their ancestors soul-dwindling dogmas like "Believe or be damned," "Take no thought for the morrow," etc., as might hav been expected, under the law of necessity, produced such results in the capacity of the devotee. Place the credit to that scheme of salvation in the religion of superstition, which puts humility above dignity and exalts belief above conduc'. Under the call for volunteer speeches that venerable Abolitionist of Warren, O., Thomas Douglass, came forward, roused his hearers to the need of action in defense of liberty, and made many friends who will gladly welcome him at our annual gathering to help the cause by his presence and voice.

Thanks to the generosity of the friends of equal rights and fair play, the executiv committee hav met and paid the heavy expenses of the series of mass meetings, and we hav a surplus with which to upbuild the society's library.

MARIUS HEIGHTON, Secretary.

NORWALK, Sept. 12, 1889.

MR. EDITOR: I am a delighted and constant reader of your very valuable paper, and receive therefrom a great deal of solid food for thought. The following is the way I think:

"These are the times which try men's souls," is an expression which may be used to-day as when written by our "Author-hero," Thomas Paine. What are we doing in regard to mental liberty? Very little in comparison to what our opponents, the theologians, and their dupes and allies, the Woman's Christian Temperance Uunion, are doing for their cause. There are a quite a number of Freethinkers who, if approached on the subject of religion, will say, "Oh, I hav thought that for a long time, but dare not say anything about it, because I am afraid it will hurt my business," and so they continue on in that way, neither turning to the right nor left to avert the wrongs which are building up like walls about us. A good many of them absolutely refuse by their paltry excuses to read of such literature as might enlighten them. Such papers as THE TRUTH SEEKER, the Boston *Investigator*, etc., contain nothing of a contaminating nature to a honest, Liberal-minded person of either sex, but rather contain very pleasant, instructiv, and encouraging literature. And what is more gratifying to an honest man or woman than to be enabled to read the productions from the pens of such noble men as Thomas Paine, D. M. Bennett, Horace Seaver, Colonel Ingersoll, and others? Where is there another who could pay such a beautiful tribute to the dead as that which Colonel Ingersoll paid to his, and our, dear friend Horace Seaver? Where? echo answers, Where? Oh, how I wish there were more Ingersolls and more Seavers, and less Dixes, Talmages, and Mike Corrigans; more secular schools, and less churches and parochial schools! According to the New York *Sun* there are not school-houses enough in New York to accommodate the children who wish to attend, there being quite a number who were unable to gain admission at the beginning of the term. The *Sun* thinks that we ought to hav more of them, and so do I. Why not tear down, or turn into school-houses, such useless buildings as churches, instead of keeping them locked up for six days a week, and only open three or four hours on the seventh? And why not take the money that it costs to support sky-pilots and pay big pew-rents, and use it to educate the young? Or, if they must hav God-houses with altars and playthings, they should be made to pay taxes for them. But no, rather than giv up their untaxed clubhouses, they would prefer to see the children grow up in ignorance, and then some will wonder why it is that Catholicism has such a strong hold on the country. THOMAS B. HOPPER.

WAS ABRAHAM LINCOLN A CHRISTIAN?

TECUMSEH, NEB., Sept. 15, 1889.

MR. EDITOR: In your issue of August 24th I notice an article from "Polonius," in answer to one from "Saul," concerning the introduction of God into the constitution of North Dakota, and while I realize the ability of the latter to fully answer his critic, I beg permission to offer a word, merely to indicate that here in Nebraska there is another who cannot but provoke a ripple, small though it be, upon the bosom of the orthodox sea of dominancy. "Polonius" begins his effusion with malignant allusions to Messrs. Paine and Ingersoll. Why heap upon two men only so much orthodox venom when such men as Jefferson, Adams, Washington, Franklin, Madison, Hamilton, Jackson, Lincoln, and Grant hav had their names registered nowhere upon the class roll of a Christian church? "How frail the temple of American liberty without these ten [including Paine] great pillars!" It would appear that many orthodox would hav us close our eyes to the pages of history and forget that it was the bigotry of the church that applied the fagot to Bruno and Servetus; that foully murdered that pure, defenseless woman Hypatia in the streets of Alexandria, beating her brains out with the club of St. Peter; that persecuted Copernicus, Galileo, and Kepler, all of whom sought to discover truths accepted by after generations as the greatest intellectual legacies to mankind; that put to death hundreds of thousands in the name of the Christian religion.

To say nothing of the necessarily chaotic character of the Bible and its questionable authenticity, as shown by the orthodox history of its canon, the conduct of its advocates, both past and present, cannot but occasion the strongest feelings of suspicion in those of us not possessed of a super-amount of blind credulity, and hence it is that many feel that a state might judiciously omit the name of God in its constitution, in imitation of that of our nation, whose framers for both goodness and greatness hav received the highest encomiums known to history. Gladstone says our national Constitution is "the most wonderful work ever struck off at a time by the brain and purpose of man, and the most perfect instrument which the art of man has ever devised." Yet it is not good enough for the church of to-day. "Polonius" thinks it shockingly sacrilegious that a Christian God should be mentioned coördinately in connection with the non-Christian or heathen gods. Well, does he not know that just so the "heathen" worshiper regards him and his Christ, the odium having merely a relativ application depending upon who would cast it? He concludes his article by saying, "I hope to see the day when the law will prevent the circulation of the blasphemies of would-be smart men like 'Saul.'"

Alas! for the rarity
Of Christian charity
Under the sun.

But, after all, every human being comes into and goes out of this existence in obedience to an immutable law of nature, and if we are to exist after death, the malevolence of our enemies here on earth can in nowise reverse or change the decrees of fate. C. W. TRIGG.

WAS ABRAHAM LINCOLN A CHRISTIAN?

ORILLIA, ONT., CAN., Sept. 15, 1889.

MR. EDITOR: I hav been for many years a Freethinker, but until lately hav not had the pleasure of coming in contact with your paper THE TRUTH SEEKER, or in fact any other founded on the same principle. I hav received quite a number of copies lately, and must say that I appreciate them very much, especially the illustrations by W. Heston, which I think are as near the proper thing as it is possible to get.

I may be venturing a little too far in asking your consideration of what I am going to subject to your notice. The argument is purely original with me, but may hav been commented upon by somebody more versed and able than I. I refer to the creation of man. Of course the Christian belief is that man was the last article or piece of mechanism turned out of the creator's hands, and that Eve was made out of one of his ribs—I believed it myself once. This is the general belief. Now the first mention of the creation of man is in Gen. i, 27: "So God created man in his own image; in the image of God created he him; male and female created he them." Now, this is sufficient to show that there was no need of any surgical operation being performed on Adam's ribs for the sake of securing him a helpmeet, as he already had one according to Gen. i, 27. What strikes me most is the arrangement of the creation in the second chapter of Genesis, in which man is made about the third or fourth article—before the beasts, at all events—which flatly contradicts the first chapter. What I wish to draw attention more particularly to is Gen. ii, 18–20: "It is not good that man should be alone; I will make him a help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him." From this I would infer that God caused Adam to inspect the animals he had created not solely for the purpose of naming them, but to see if he would prefer anyone of them as a helpmeet or companion, else why should he say, "*But* for Adam there was not found a help meet?" After the inspection he bethought him of the rib, out of which he forms woman. Now, it seems an absurdity to rob poor Adam of a rib to make a woman, when we are told in Gen. i, 27, that "God created man in his own image; in the image of God created he him; male and female created he them." We do not read of two women being in the garden, so if the Christian believer studies these two chapters, he cannot help but be in a quandary as to which is correct. He must, therefore, if he goes according to the dictates of reason, discountenance both. Gen. ii, 20, is somewhat of a substantiation of the Darwin theory, looked at in the proper light, especially if the gorilla or monkey species were amongst the procession on parade for Adam's inspection.

One thing must be said in Adam's favor, that is that he displayed good taste and nicety of judgment in not selecting one of the aforesaid for his helpmeet. But he was not acting in a very grateful manner to his maker, inasmuch as he caused him extra work and labor in forming a woman for him, but it will naturally be supposed that that was no extra trouble to God, as he had no doubt calculated on doing it beforehand. Possibly he only caused the procession of animals, etc., to pass before Adam for a mere matter of form, but it looks rather fishy when he said, "*But* for Adam there was not a help meet found." He must hav meant found amongst the animals. ED. CLARKE.

WAS ABRAHAM LINCOLN A CHRISTIAN?

PORTSMOUTH, O., Sept. 8, 1889.

MR. EDITOR: To-day at Mead's Grove, a beautiful spot a few miles north of Slocum's station, on the Portsmouth branch of the Cincinnati, Washington & Baltimore railroad, closed a camp-meeting given under the management of Ralph C. Jones, late a major in the Salvation Army. The station above alluded to was named after Sam Slocum, who, I am informed, went crazy on religion. He imagined he was a Joshua, and thought he could stop anything dead still—the sun, the moon, the stars, and all the hosts of heaven. Why, he got so bad that he tried to check earthly things, and finally succeeded in putting a stop to himself by hanging. One day he presented himself before an approaching train and ordered it to stop, which it did, but not because he had so ordered, but to clear the track and save his life. Before he could be displaced, however, from his position, he had to be knocked down. He was shortly afterward lodged in the old jail in this city, which is a few steps from my home. And after singing and praying for a month or so in his demented way, he gave up the ghost by swinging himself off at the end of his bedquilt. In the language of one who reasons for himself, "Giv me death rather than the poisonous dregs of superstition"—that is to say, clasp me in nature's arms in sweet, eternal sleep, rather than make my life a prison-house, so to speak, a den where crawl hideous monsters called Fathers, Sons, and Holy Ghosts, monsters who rob man, woman, and child of that priceless gem, liberty; who make criminal that which is virtuous and true, and reward that which is base and cruel. I may be damned and consigned to endless torture for expressing this truth, but I iv knowing that if I am I will hav plenty of company, and good company at that. I will be among the grandest and the greatest of the world's soldiers and thinkers. The music may all be up at the other place, and if it is I will know that it is stolen property, robbed from the Beethovens and the Wagners who are suffering the torments of the damned.

Returning to the camp-meeting, I will say it accomplished the usual amount of work—more souls made than saved. True, large crowds attended, but the majority went to see the sights. The Portsmouth Solomons were on hand, and no doubt did all in their power to make good the first commandment, "Be fruitful and multiply." Jones, the leader, if reports be true, is a thoroughbred in this direction. He is a good mixer, and they say was forced to resign from the Salvation Army because of ways that are crooked and bad. He is one of seven brothers, all of whom took part in this special meeting. As the saying goes, "The Joneses are hell."

This is a city from which the rich man's son, for theft, is sent to the asylum, and the poor man's to the penitentiary.

'Tis strange but nevertheless true,
That there, rich fathers are churchmen, too.

I suppose the juggling of the law, which makes a forehead echo if you touch it, is brought about and accounted for by the passage which reads:

God moves in a mysterious way
His wonders to perform.

My little baby, six months old, is just recovering from a terrible case of typhoid fever. His getting well is a puzzler to the doctors, and those who insisted that prayer was stronger than medicin are flitting about saying: "All for the best," "God is good," etc. When the little fellow was at his worst a certain individual, who wears his knees out praying, remarked to a friend of mine: "Andres is getting repaid for the way he has talked regarding his God and the Bible." And by the way, he who made this remark is a rascal and a thief. Such as he picture Jehovah as a punisher of the innocent for the crimes (if such is unbelief) of another, and just such form the loudest ranters. They are the clergy's main mouthpieces. They are the worst kind of hypocrits, and running at large as they do, are dangerous to the really good and honest men and women. WILL S. ANDRES.

WAS ABRAHAM LINCOLN A CHRISTIAN?

DES MOINES, IA., Sept. 15, 1889.

MR. EDITOR: The Secular Union organized in this city last March is now in a healthy and flourishing condition, and with high hopes for the future. The growth of such an organization must necessarily be slow, as it appeals, not to the emotional and superstitious part of man's nature, but to his reason and common sense, which Christianity came near extinguishing until science and Rationalism came to the rescue.

The clergy, thus far, hav deemed it prudent on their part to ignore us. They ignore us upon the same principle that a pickpocket ignores the policeman. But the time is coming when such tactics will not pay, and they will soon find this out.

Some months ago we undertook to work up a debate between some minister of this city and that eloquent champion of Freethought, Charles Watts. A challenge was sent to Prof. D. R. Dungan, professor of the Bible department of Drake University. After evading the main issue of the challenge as long as he was able, the professor said that he would require $500 for defending the cause of Christ for six nights! He added that the ministers of the city were opposed to debating, and consequently would take no interest in such a discussion. Mr. Dungan knew that it was impossible for him to be paid $500, and his demand was but another mode of hoisting the white flag. If anything shows the American clergy to be a consummate set of moral cowards, it is their unwillingness to defend upon the platform what they preach from the pulpit.

Speaking of ignoring, the preachers ought to know how to ignore people. They had enough experience last spring, when they undertook to hav Prof. R. Ellsworth Call removed from the chair of science in the Des Moines high school, on account of his pronounced Freethought principles. They were so ignored that their railing and secret plotting were held in contempt by the directors, who reinstated Mr. Call for another year.

About two weeks ago a young man named Philemon Gobiet, employed in Harlan's drug store, came from the Presbyterian church on Sunday evening, where he had been leading the young people's meeting, and went to bed, leaving an open Bible by his bedside. In a few hours something in the room caught fire, and before the unfortunate man could be rescued he was suffocated by the smoke and flames. Let us imagin for a moment that this young man was an Infidel, and came from the meeting of the Secular Union. Suppose that instead of the Bible he had a volume of Paine or Ingersoll by his bedside! How unfortunate the preachers are that such was not the case! It would hav been equal to $10,000 capital in their pockets. We would never hear the last of "the avenging hand of the Lord" upon his enemies. Instead of this, we hear, "The Lord gave, the Lord taketh away: blessed be the name of the Lord."

Two new churches are being erected in Des Moines this year—the Lutheran and the Campbellite. The Young Men's Christian Association is also erecting a $50,000 edifice. The money for the latter was filched from the pockets of the citizens by a systematic scheme of begging. The taxes on it, however, will be stolen from the taxpayers as long as they will let the church hold out one hand to beg, while they steal with the other. Are not the churches, just as the grand antislavery agitator, William Lloyd Garrison, called them, "a brotherhood of thieves?"

The erection of the Bruno monument in Rome was a grand triumph for Freethought in the Old World. Why should it not be equally triumphant in the New? How could it be done but by erecting a statue of Thomas Paine in Philadelphia, on the spot where he toiled and labored for the independence of America? This should be done within the next ten years, and I hope the Freethinkers of America and all who appreciate Paine's services to this country will take the matter into serious consideration. Would it not be grand if Colonel Ingersoll could deliver the oration at the unveiling of the monument? Yours for Universal Mental Liberty,

FRANKLIN STEINER.

WAS ABRAHAM LINCOLN A CHRISTIAN?

HIGHLANDS, N. J., Sept. 15, 1889.

MR. EDITOR: In THE TRUTH SEEKER of August 24th I read with much interest the letter and *Standard* clipping from Dr. C. E. Boynton, of Onondaga Hill, N. Y. I admire the frank and outspoken manner with which he gave the facts he knew to us readers, to the extent that I was about to write a letter of commendation to him, and to urge our other Freethinkers to write more of their personal observations in a like manner, when to my surprise I behold a letter in this week's issue, September 14th, from A. Allen Noe, of Wheeling, W. Va., who seems to be as much hurt by the same letter as I was pleased. However, I love the truth, and hav several good reasons to believe that the doctor told the truth, too. Of course Mr. Noe does not think so, but he certainly has failed in his attempt to prove anything different. So I for one most reluctantly giv the doctor the benefit of my honest commendation, as I first intended, and hope to hear more from his pen, especially in regard to his experience at the Spiritualist camps—as I infer from the letter named he will not hesitate to giv us the benefit of his experience if any good can possibly come of it.

Mr. Noe seems to think it a difficult task to name any full-fledged Spiritualist who ever got in an asylum on account of his Spiritualism. Now, Mr. Noe, I do not know what you mean by full-fledged, but I can assure you, and with reliable statistics, too, that no small per cent of the believers or followers contribute to the grand total of lunatics in our asylums at the present day.

Mr. Noe very emphatically asserts that Spiritualism is not a belief, but a knowledge, and also asserts in the same emphatic terms that if you know a thing you can certainly tell how you know it. Yet I fail to learn anything from Mr. Noe's letter verifying the fact that he knows any more than the ordinary Spiritualist, and to judge from the last sentences of his letter many people of less intelligence than the doctor he refers to would certainly feel assured that Mr. Noe himself was on the very precipice of lunacy.

I hope Mr. Noe will pardon any intrusion I made by speaking in behalf of the doctor, and I will conclude by a few remarks for myself. Now, Mr. Noe, I see you are an adept at asking questions. Please show your smartness in answering one or two. You say science is demonstrated facts, also that Spiritualism is science, and is capable of demonstrating itself. Why, then, are Spiritualists unable to giv this one demonstration and prove the fact that the grave does not end all? You admit yourself that no one ever came back from the grave. How then do you know better than others of any future life? Come now, no "Pretty Polly" biz. Giv the readers a good square answer. The simple assertion of your saying, We know our friends liv in a spirit world, does not suffice. You demand demonstration from the doctor why he does not know. I demand the same of you. Now, since you were so liberal in offering the doctor $2 to $1, I will deposit $500, to be forfeited for the benefit of the American Secular Union, to carry out the purpose of the Nine Demands, in case you can produce to THE TRUTH SEEKER office a sealed or even open letter from the dead, as you describe in your letter. I will also giv you $100 additional for expenses. Come, now, if you are not a crank, do something for yourself and to help the cause of liberty with $500. I hav attended Spiritualist meetings, and know just a little about what I am saying. Come now, no "Pretty Polly" biz, I say. Just strike again. No bones will be broken. WM. JOHNSON.

Post-office address, box 11.

WAS ABRAHAM LINCOLN A CHRISTIAN?

ONONDAGA HILL, N. Y., Sept. 15, 1889.

MR. EDITOR: In reply to Mr. A. Allen Noe in remarks pertaining to Spiritualism that appeared in THE TRUTH SEEKER of Sept. 14, 1889, I would say to his following questions:

1. He asks if there are at present any full-fledged, intelligent Spiritualists in asylums.

Answer: Not to my knowledge. Asylums are not supposed to confine intelligent people, be they Spiritualists or not.

2. Are any Spiritualists in asylums (presumably insane) on account of Spiritualism?

Answer: In my judgment, more than fifty per cent of the insane hear and see things subjectivly while awake. The cause of subjectiv sensations is well known to exist in the tissues, of which the excited nerve is a part. If these causes are sufficient to render the patient dangerous or unable to take care of himself he is taken to an asylum. People who can support themselvs and are not dangerous, yet are subject to exaggerated forms of subjectiv sensation, can with safety pose as the Jew, Christian, Mohammedan, Hindoo, Buddhist, fetich man, or Spiritualist of any order.

It has been one of the prime functions of religions to excite the subjectiv in man. Every subjectiv sensation is a lie and in a measure acts destructivly. There is objectiv work enough for every nerve fiber and cell. Every subjectiv process is pathological and therefore a waste to the organism.

A dose of alcohol, morphia, nicotine, belladonna, or hasheesh may induce the subjectiv action of nerve tissue. No one denies that the organism suffers in consequence.

The victim of narcotization believes his sensations real. It is useless to argue with him. He will see a mockery in your words. He sees, he feels, that of which he speaks. He points his finger. There is his proof. He says, If your science claims that these things are not real I hav the living proof before my eyes that cancels all your science. Yet he perchance may be profound in many paths of learning. If he is, does alcohol or hasheesh fail in its effect upon cerebral cells? No. For when his great brain is narcotized there is a deeper pathos in his words, his visions of the unreal are more clear, he mounts in eloquence to the sublime—perhaps, like Bulwer, pictures a "Linone" or convinces a Zoellner who could trace the cyclones of the sun that Newton's laws of force and motion might be set aside.

3. Why is Spiritualism a fallacy?

Answer: Please refer to any modern work on analytical mechanics. Observe the equation that expresses in mathematical language the law that the potential energy expended is equal to the kinetic energy developed, and remember that any discussion of the action of force upon matter must be founded on this equation. By measurements show if you can that the "forces" to which the Spiritualist refers conform to this formula. Until you or some one else do this "spirit force" must stand as a fallacy in the light of mathematical physics.

4. Why does death end individual existence?

Because the potential energy of the organism reaches an equipotential with inanimate matter when death occurs. Nutrition failing from some impediment to reach centers whose high potential is essential to life, stops the vital movement of that complicated machine known as man. The gas flame that I this night turn down could with as much logic claim to hav an individual hereafter as man.

Nature doesn't "pickle" old worn-out men or burnt-out flames of gas. Their types may appear on this or any other world again, for, irrespectiv of time or place, events will depend upon the nature, configuration, and motion of the bodies concerned.

The argument of Spiritualism is a web of sentiment from first to last, and certain phenomena of induced somnambulism (mesmerism), ecstasy, and subjectiv sensation present it as a beautiful mirage to the human imagination.

If I had seen all that any Spiritualist that I hav ever met has claimed to hav seen, I should, if I retained the little sanity I now possess, retain essentially the same position that I hav taken. For it were more logical to explain such seeming phenomena by the theory that special senses had been made to operate subjectivly for a time than to believe that the mathematical harmonies of force and motion, the theorems of kinematics themselvs, were swept in chaos.

I hav many friends who are Spiritualists. For years a respected medium was almost my only confidant.

I hope that the paths of Liberalism will be wide enough, so that none who wage war against despotic creed shall be crowded out.

Such language as I used in the article to which Mr. Noe refers I hav often used in arguments with Spiritualists who are some of my nearest friends. The good-natured way in which they usually answered me was not exactly in the tone of one co-Liberal's letter, who, I am sorry to say, was a little more personal than our differences of opinion demand.

C. E. BOYNTON, B.S., M.D.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Grant at Vicksburg.

At the capture of old Vicksburg, 'mid storms of shot and shell,
Grant led the Union army up, though many comrades fell;
They reached the broken ramparts of that once strong rebel stand,
And there beneath the stars and stripes, with saber in his hand,
Stood General Grant, the hero, magnanimous and brave;
And, oh, what inspiration his commanding presence gave!
The soldiers fought like tigers; they bravely faced the foe,
And Johnstone and Pemberton began to see their woe.
From out the din of battle brave General Grant appears,
And with determined onset he said, with hopeful cheers:
"I mean to capture Vicksburg if it takes me thirty years!"
The rebel armies faltered; their hearts were going down.
They knew they could not conquer Grant; they could not save the town.
They saw he was determined; they knew their hopes were few,
While slowly but surely Grant led his army through,
Till Pemberton surrendered and all his armies, too.
Grant's soldiers gathered 'round him; they grasped the rugged hand
That helped unfurl the stars and stripes so proudly o'er the land.
Around old Vicksburg cluster yet the memories of that day,
When General Grant marched proudly up in panoplied array,
And then marched proudly back again the victor of the fray.
The name of Grant was heralded like lightning o'er the land,
And now upon the scroll of fame it rests sublimely grand,
And there, engrayed in letters bright, it will forever stand.

GEORGE J. REMSBURG.

WAS ABRAHAM LINCOLN A CHRISTIAN?

When the Chickens Come Home.

You may take the world as it comes and goes,
And you will be sure to find
That fate will square the account she owes,
Whoever comes out behind.
And all things bad that a man has done,
By whatsoever induced,
Return at last to him, one by one,
As the chickens come home to roost.

You may scrape and toil and pinch and save,
While your hoarded wealth expands,
Till the cold, dark shadow of the grave
Is nearing your life's last sands;
You will hav your balance struck some night,
And you'll find your hoard reduced.
You'll view your life in another light,
When the chickens come home to roost.

You can stint your soul and starve your heart,
With the husks of a barren creed,
But you will know if you play a part,
Will know in your hour of need;
And then as you wait for death to come,
What hope can there be deduced
From a creed alone? you will lie there dumb
While your chickens come home to roost.

Sow as you will, there's time to reap,
For good and bad as well,
And conscience, whether we wake or sleep,
Is either a heaven or hell.
And every wrong will find its place,
And every passion loosed
Drifts back and meets you face to face,
When the chickens come home to roost.

—*Chicago Inter-Ocean.*

WAS ABRAHAM LINCOLN A CHRISTIAN?

Boys and Girls.

HOW THEY SHOULD BE TREATED.

No boy or girl likes to be treated as an inferior or an underling. "Do not ask so many questions." "Children should be seen and not heard." The effect of these two sentences has repressed some of the brightest intellects in childhood. Boys and girls find themselvs in a, to them, new world. They must inquire in order to become acquainted with the world they liv in. If a grown person asks a question in regard to any subject he is treated with proper respect and his inquiries answered, but a child is often turned away, his questions ignored, and sometimes treated with contempt or ridicule. This is not right. Boys and girls should be treated as equals seeking knowledge. They should be advised, encouraged, helped. If their questions are not properly answered they will try and find out for themselvs. This is perplexing, uphill, and frequently dangerous work. If older persons do not know how to answer questions properly, they should frankly say so, and then proceed with the children to find the solution to all the problems that arise. Children should never be told that they don't know anything—that they are dunces. This reflects upon their parents. Confidence should be placed in children. To rely upon them teaches self-reliance. Let them try experiments and thus develop mechanical talents. Walk with the children—talk with them, make friends of them, win their confidence and giv them yours, teach them and talk to them, if you would hav good children and well informed.

S. H. W.

WAS ABRAHAM LINCOLN A CHRISTIAN?

Do Your Best.

We should always strive to do our best in any undertaking, no matter whether it be great or small. "Push and energy open the way to success."

We should hav a definit purpose in life—an end in view which, when attained, will make us happy. And we should always keep to this end, and not allow the love of pleasure, ease, and show to divert us. It is this, self-indulgence, that is our greatest enemy. It hinders the poor boy and girl, as well as the more favored ones, from developing and using the opportunities at their command.

We should choose in life that work which seems best suited to our taste and talents.

And we should acquire knowledge—knowledge that will be useful and necessary in our work. We should read, and read that which is for our most immediate benefit. Aristippus, one of the ancient philosophers, rightly said: "The truly learned are not those that read much, but those who read what is useful."

It has been said, and truly, "The noblest lives are those which aim not at great things, but strive to be useful in every possible way." No useful calling is low; but the higher the calling, the lower it is to be negligent in it.

We should strive to set a good example to our juniors. Children learn morals by example. They learn nearly everything by example. They try to do what they see done by others. If we all do right ourselvs, our younger brothers and sisters will try to do the same. The poet truly says:

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man—

Such boys as these will grow to be
The men whose hands will guide
The future of our land, and we
Shall speak their names with pride.

All honor to the boy who is
A man at heart, I say;
Whose legend on his shield is this,
"Right always wins the day."

J. T. R.

WAS ABRAHAM LINCOLN A CHRISTIAN?

Origin of Arithmetical Signs.

The sign of addition is derived from the initial letter of the word plus. In making the capital letter it was made more and more carelessly, until the top part of the *p* was placed near the center, and hence the plus sign was finally reached.

The sign of subtraction was derived from the word minus. The word was first contracted into *m n s*, with a horizontal line above to indicate the contraction, then the letters were omitted, which left the short line, —.

The multiplication sign was obtained by changing the plus sign into the letter *X*. This was done because multiplication is a short method of addition.

Division was formerly indicated by placing the dividend above a horizontal line and the divisor below.

In order to save space in printing the dividend was placed to the left and the divisor to the right, and a dot was written in the place of each.

The radical sign was derived from the initial letter of the word radix.

The sign of equality was first used in 1557. It was used to avoid repeating the words "equal to."

WAS ABRAHAM LINCOLN A CHRISTIAN?

Well Informed.

Simplicity of language is good, no matter to whom one is speaking, but it is best to avoid "talking down," even to young children. Every teacher finds, sooner or later, that children are often better informed than they are supposed to be.

The San Francisco *Chronicle* reports a dialog overheard in a kindergarten. The teacher was giving an elementary object lesson.

"What is this?" she asked, as she touched the table.

"Wood."

"And what is this?" she added, touching the fender.

"Iron."

"Very good! And what is this?" taking up a bottle.

"Glass."

"Excellent! Now what is this?" fumbling her watch chain.

"Brass," answered one of the small boys, and with that the lesson ended.

WAS ABRAHAM LINCOLN A CHRISTIAN?

What the Little Ones Are Saying.

First little boy: "Is your father fond of fish?" Second little boy: "Yes, very; he has C. O. D. printed on his business cards."

Mother (severely): "Robert, you did very wrong to do what I told you not to do. As a punishment for your disobedience I forbid you to play with Willie again this afternoon." Bobby and Willie twist nervously in their chairs for half an hour, when Willie observes: "Ma, do you think it's fair to punish both of us for what Bobby done?"

WAS ABRAHAM LINCOLN A CHRISTIAN?

Correspondence.

OAK MILLS, KAN., Sept. 6, 1889.

DEAR MISS WIXON: In the Corner of August 17th appeared a poem on "Sergeant Jasper at Fort Moultrie." I read it with much interest, and I hav always regarded Sergeant Jasper as one of the bravest and noblest heroes of the American Revolution. But the soldier that I honor above all other American soldiers is General Ulysses S. Grant, so I send the inclosed poem on "Grant at Vicksburg," and hope you can find a place for it in the Corner. I regard Grant's Vicksburg campaign as one of the greatest feats of the late war. Admiral Porter says: "If General Grant had never performed any other military act during the war, the capture of Vicksburg alone, with all the circumstances attending the siege, would hav entitled him to the highest renown."

Vicksburg surrendered on the 4th of July, and in an eloquent and touching speech General McPherson said: "The achievements of this hour will giv a new meaning to this memorable day, and Vicksburg will highten the glow in the patriot's heart that kindles at the mention of Bunker Hill or Yorktown. The dawn of a conquered peace is breaking before you. The plaudits of an admiring world will hail you wherever you go."

Hoping you will accept my contribution, and that it will interest some one, I remain as ever, Your true friend,

GEO. J. REMSBURG.

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Poetry.

When You're in Rome.

If you're weak and vacillating, hav no will to call your own;
If you're lacking in ambition, and deficient in "backbone;"
If you'd rather take things easy (make of life a pleasure trip),
And don't care to mount the ladder, all the other proverbs skip,
Stick to this one, gentle reader, 'tis a maxim made for you:
"When you are among the Romans, do just as the Romans do."

To be odd and independent doth require courage great;
To defend the right will often call forth bitterness and hate.
Sneers and jeers await the hero who doth dare his voice to raise
'Gainst the easy-going Romans and their cheerful, Roman ways.
Lest you'd hav unpleasant language spitefully addressed to you,
"When you are among the Romans, do just as the Romans do."

When you've grown somewhat accustomed to the Roman's easy life,
You will scarcely care to figure as a hero in the strife;
You will fold your hands and murmur, with a smile upon your lip,
"I should like to be a hero, but I guess I won't this trip."
You will chloroform your conscience with a soothing word or two:
"When you are among the Romans, do just as the Romans do."

WAS ABRAHAM LINCOLN A CHRISTIAN?

A Patron Saint.

Many kindly saints there are
Mentioned in the calendar;
Saints to pray to, saints to bow to—
Be as good as you know how to!
Some, to make the spirit easy,
Pray to Francis of Assisi;
Others deem it safer, meeter,
To address the good Saint Peter.
Plenty in a direful "stew"
Turn to Saint Bartholomew,
To beseech the "fair persuasion"—
Kneeling, as their wishes vary,
Now to Martha, now to Mary.

If I only knew the way to
Find the proper saint to pray to,
I would lift a supplication
Worthy of your emulation.
For I soon shall cross the ocean
(That abode of wild commotion),
And my state when I'm a-sailing
Is a subject of bewailing.
I hav tested each invention
Every loving friend could mention;
Naught avails against the frantic
Pitching of the mad Atlantic.
Over what results I'm certain
It is wise to *draw the curtain!*

Tell me in my tribulation
Unto whom to "pour libation!"
I would pray to all the sainted
Raphael and Titian painted
(Though the many names affright one),
If I thought I'd hit the right one!
Saint Champagne did some one mention
Being worthy my attention?
Hail, then, though thy titles vary.
Louis Roederer and Pommery,
Moet-Chandon, Grand Vin Sec,
Perrier Jouet—well, *et seq.*
Prithee send—my prayer is fervent—
Comfort to your humblest servant!

—*Munsey's Weekly.*

WAS ABRAHAM LINCOLN A CHRISTIAN?

What Is Being Said.

NOT YOUR GRANDMOTHER.

[From the London Commonweal.]

Liv your own life in your own day. *You are not your grandmother.*

HOLY SMOKE.

[From the New York Herald.]

A valuable church property was *entirely* destroyed by fire the other day.

Holy smoke!

WHAT!!

[From the Troy Press.]

"Gravitation is God." This is the latest definition of deity, and by no less eminent authority than Bishop John P. Newman.

THE HEATHEN AND THE MINERS.

[From the Boston Globe.]

Would it be a bad idea to contribute a little less money to the foreign missions just now and devote a few thousands to relieving the starvation of the miners' families in Spring Valley?

MONKS AND MONKEYS.

[From the Jewish Times and Observer.]

The Church of England proposes to establish an order of monks. What is now wanted to make the world happy is a church that will establish an order of monkeys. Probably the Agnostics will giv us this.

WON'T TAKE DOWN ITS CREED.

[From the Observer (Presbyterian).]

A pirate's flag was nailed to the almost inaccessible steeple of a church on Long island, and the *Christian Register* intimates that, though it may be difficult to remove this flag, yet it fears "it will occasion more trouble to the Presbyterian church to haul down its objectionable standards than to remove the malicious symbol from this church steeple." We can assure our contemporary that it will be some years before any "objectionable standards" of the Presbyterian church are hauled down. It will keep the old colors hoisted for some while to come.

RELIGION IN CITIES.

[From the New York World.]

The city pastors who resumed their work yesterday preached to strangers and, to a large extent, to empty pews. The length of the summer vacation in fashionable church circles appears to be increasing. In this rapid age people seem disposed to try to get within a few months annually enough religion to last for the whole year.

THE BABY.

[From the New York Ledger.]

A baby is a specimen of human nature uncontroled by principle. It is a being of fierce instincts with no morals. It is the opinion of observant persons who hav studied babies from a philosophical standpoint that if their capacity for mischief were equal to their ferocity, they would soon exterminate the adults of the human family.

CHICAGO CATHOLICS.

[From the Western American, Chicago, Ill.]

An Irish Romanist employed in the city hall said to another employee, recently: "See that north of Ireland Protestant; he got his walking papers this mornin' and they will all get 'em soon." This is evidence that the joint conspirators hav the appointing power by the throat, and no city money is to be paid anyone who will not be blackmailed by uniformed women beggars sent out by the Romish corporation.

A CHANGE.

At the late anniversary celebration of the landing of the Pilgrim fathers, the Irish Catholics who hav filled up Massachusetts introduced some of their ceremonies and sentiments, upon which *Puck* sings:

The harp that once through Tara's halls
The soul of music shed,
No longer hangs on Tara's walls
As if that soul had fled;
It wakes, at Plymouth Rock to twist
The British lion's tail,
And scare the haughty Briton with
The Irish Clan-na-Gael.

SABBATH MAILS.

[From the Christian Statesman.]

We hav no doubt that the action of Postmaster-General Wanamaker meets the cordial approbation of the president and the members of his cabinet. Is it not the duty of all good citizens to encourage them in their commendable reformation of the mail department? We suggest that the most appropriate way of doing this would be to require that our own post-offices be closed on the Sabbath. As there is a movement being made to secure this result, we hope that all will giv it their cordial and hearty support.

MORE CHRISTS.

[From Freethought.]

Still another "Christ!" Among the passengers of the Zealandia, which arrived from Australia the other day, was an Englishman who had excited the attention of the passengers by his queer conduct. When the vessel docked he went ashore, leaving his baggage to take care of itself, and wandered along the wharves softly humming and whistling religious tunes. A poilce officer found him at this occupation and took him in charge. At the city prison he kept his soft melodies going and refused to talk, except to say that he came from Sidney and that he was Jesus Christ. He was booked as insane and sent to the Home for Inebriates.

THE "CHRISTIAN HOME."

[From the Melbourne, Aus., Liberator.]

It is a funny thing that the last word upon marriage, for Christian nations, should be spoken by bachelors! Jesus and Paul were a couple of narrow-minded bachelors; and the former declared it to be adultery to desire to marry, or what comes to the same thing, to desire a woman. He also bade those who could to mutilate or emasculate themselvs for the kingdom of heaven's sake. And there are still plenty of married people who pay some deference to the teachings of this most fanatical, unsocial, ascetic, woman-hating bachelor. Paul was little better. And the bachelor Catholic priests were the very last persons that seriously altered or interfered with our marriage laws. It is strange the absurdity does not strike people.

MIRACLES.

[From the London Freethinker.]

As we write, we read in the same *Northern Daily Telegraph*, "Alleged Miraculous Cures at Lourdes," reporting from the Catholic *Universe*, that "A young girl from Alencon, who had been blind for two years, recovered her sight when she was taken into the grotto. A navvy from Chartres received a hurt which paralyzed him and made him a cripple for years. He instantly recovered the use of his limbs." Do Protestants believe these wonders? No, they know they only occur among an excited and fanatical crowd already disposed to believe in them. Yet they deem it absolutely wicked to question miracles said to hav occurred a good way off, and a long while ago, for which not a tithe of the evidence can be produced which is forthcoming for the miracles at Lourdes in our own day.

THAT DEBATE.

[From the New York Tribune.]

The Rev. Dr. Wace and Professor Huxley hav been engaging in a religious controversy in which they hav shown great skill in avoiding each other's blows. As thus, for instance:

Huxley: Pretty bad business about those Gadarene pigs, eh, doctor?

Wace: Never mind those pigs, professor. Just look at the Sermon on the Mount.

Huxley: Humph! I can prove that it was the sermon on the plain; but, come now, just see what science has done.

Wace: Oh, well, you are only an Infidel and you know it, so what's the use of talking about it?

Huxley: I don't care if I am; so there.

Then somebody takes the whole thing to a printer, so that we can all witness the fight. And the Christians shout, "Hooray for Wace!" and the Infidels exclaim, "Bully for Huxley!"

UNCLE SAM A PATRON SAINT.

A Minneapolis lady who was for a few days with the West-De Laittre party on the continent tells an amusing story of her visit to Munich. She says:

"I, like other tourists, was notified to appear before the officials to state my business in the city, how long I intended to remain, and many other, as I thought, impertinent questions. When I told them that my given name was Donizetti they stormed and took on dreadfully. They would not believe that my father had named his daughter after the celebrated Italian musician.

"The next question which astonished me was, 'Who is your patron saint?'

"'We are not accustomed to having patron saints in America,' said I, which statement I could not persuade them to believe. Their persistency was so annoying that I concluded to hav a patron saint for the occasion, so I finally said:

"'My patron saint is Uncle Sam.'

"This was quite satisfactory, and it was solemnly recorded opposit my name."

JAPANESE CIVILIZATION.

[From the Boston Transcript.]

As illustrating his claim that the Japanese are a more civilized people than the Americans, a gentleman at a recent Boston dinner table cited Professor Morse's statement that if, in a Japanese city, one picks up a stone to throw at a dog the dog does not run, because he has never had a stone thrown at him, and does not know what the action means. Manifestly, if such a state of universal gentleness and kindness prevails in Japan that not even a stone is thrown at a dog by a boy, there must be a very high and thorough civilization permeating all classes of the population. This argument may not be accepted as complete by the sociologists, who would doubtless maintain that it requires something else than gentleness and humanity to make civilization. But certainly the fact is to be taken as an excellent item of evidence in making out a case of high civilization for the Japanese. And it is a significant fact that it was reserved for our own European-American civilization to introduce the completest refinement of cruelty to animals.

SOME OF CONNECTICUT'S BLUE LAWS.

[From the New York Sun.]

STRATFORD, CONN., Sept. 4th.—The celebration to-morrow of the 250th anniversary of the Congregational church here calls to mind some of the old Connecticut Blue laws, which were in force when our forefathers sat and shivered in the old church. Here are samples of them:

No man shall be a freeman or giv a vote unless he be converted and a member in full communion of one of the churches allowed in this dominion.

No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.

No woman shall kiss her child on the Sabbath or fasting day.

No one shall read Common Prayer books, keep Christmas or set days, make minced pies, dance, play cards, or play on any instrument of music except the drum, trumpet, or jewsharp.

No food or lodging shall be offered to a Quaker, Adamite, or other heretic.

If any person turns Quaker he shall be banished and not suffered to return but on pain of death.

No Roman Catholic priest shall abide in the dominion; he shall be banished and suffer death on his return.

ANTIQUITY SYNONYMOUS WITH INFALLIBILITY.

[Felix L. Oswald, M.D., in the Open Court.]

There is a story of an English lackey who accompanied his master to Paris and was greatly scandalized at the unmilitary appearance of the French army. "Them is no soldiers, whatever they call 'em," was his comment; "blue uniforms is perfectly absurd for regular troops, except for the light artillery." That anecdote well characterizes the very prevalent disposition to mistake the results of arbitrary arrangement for facts founded on the "eternal fitness of things." If such arrangements hav the sanction of a time-honored institution, the proof of their fitness is supposed to be complete. "Time is the test of truth," argued the defender of the Holy Inquisition, "and the experience of many successiv generations has proved that witchcraft laws are as necessary as laws against murder, and that leniency to sorcerers is treason to heaven. If witchcraft were a chimera, the defendants would somehow and somewhere hav succeeded in establishing that fact; but it is well known that their trials hav invariably resulted in conviction and cremation. Whatever is, is right."

SUPPORT PAROCHIAL SCHOOLS.

[From the American Catholic News.]

Throguhout the land our two thousand eight hundred parochial schools are opening their doors once more.

There are schools in the land to tempt and allure you with their show and their promises; but you cannot safely send your children there. Your forefathers were tempted in the same way, and you hav the faith because they resisted the temptation. The men who uphold the public schools, and hav perverted them to what they are, snares and pitfalls for Catholic children, are the very men who are constantly denouncing your religion, your pious practices, your church, and your clergy. They care nothing for your real good; they are impelled by an undying hatred of the Catholic church.

Cling to the parochial schools. They are the work of your own sacrifices and self-denial. They hav God's blessing on them. There your children are safe. The parochial school system is extending and improving. Its effects excite alarm among the enemies of the faith, and their very hatred is a proof to you of their excellence. Sustain the parochial school.

WE ARE CIVILIZING THEM.

[From Secular Thought.]

Almost every day some prominent newspaper reports its appreciation that a great change has taken place in religious belief both in England and on this continent, not to speak of France, Germany, and Italy. The New York *Times* is the latest journal to call attention to the remarkable fact. Take, for instance, it says, the doctrin of eternal punishment. It is no longer preached from Protestant pulpits as it was taught fifty years ago, even twenty years; and yet every orthodox communion retains the doctrin in its formal creed. The change which has come over the Protestant world within a very short time with respect to hell has been radical. The word itself has been omitted almost wholly from the Protestant vocabulary. It terrifies no longer the children in the Sunday-schools and startles no longer the sinners in the churches. Practically they hav lost their fear of the lake of fire and of the torments to which the old preachers consigned the damned. Formerly every sermon dwelt upon the anger, the vengeance, the severity of God, but now the prevailing theme is his mercy and loving kindness.

RATIONALIST PROFESSORS.

[From the Methodist Review.]

Yale College is the headquarters of American Rationalism. It produces more Rationalistic literature than any other institution in the land and thus determins the issue. It is not a question of the number of Rationalists in the faculty, though in this case it is large, but a question of literature. If one professor in Yale should issue more Rationalistic literature than a score of Rationalists in another institution, the former would be the center of the great Infidelity. As the Mississippi river has its source in Minnesota and not in several lakes, but in one, so Rationalism has its source in Yale, and, if not in several, then in a few professors, whose work is fatal to the faith of orthodoxy. Kant gave character to philosophy, Bolingbroke to English Deism, Voltaire to French Infidelity, and Semler to German Rationalism. So one professor may giv character to an institution, and one Rationalist in the faculty may do more harm than may be counteracted by the Christian teaching of all his associates. Unfortunately Yale is positiv in its destructiv work, and must account for it to the Christian sentiment of the land. "It must needs be that offenses will come, but woe to him by whom the offense cometh."

ISRAEL THE MODEL REPUBLIC.

[Secretary Foster of the National Reform Association.]

The nation of Israel was constituted at Mt. Sinai as "the custodians of the law, liberty, and religion of mankind." A republican form of government was given them. The three departments of government—the legislativ, judicial, and executiv—were substantially represented in it. Moses, the judge or president, was the chief executiv officer. The seventy elders formed the congress or general government. The court of the gate, or civil sanhedrim, was the arbiter of justice. The heads of the tribes and the officers thereof constituted the tribal or state government. It was a representativ government—the people elected their rulers. It was a constitutional government—the law came from Jehovah. It was a theocracy, as every nation should be. The angel of the covenant, by whom the law was delivered and whom they were warned against provoking, was the Lord Jesus Christ. He proposed the law to the people for their acceptance, as the constitution of the nation. They received and adopted it. "All that the Lord hath said will we do and be obedient." It was a Christocracy, just as every nation will one day be. This is the model after which all the nations will be fashioned when the proclamation is

made, "The kingdoms of the world hav become the kingdoms of our Lord and of his Christ."

PAINE THE INVENTOR.

[From the Worthington, Minn., Advance.]

Thomas Jefferson while on one of his morning walks, noticed the construction of a spider's web, and observing that in its radiating lines from a common center it was possible for its owner to go to any point on the circumference with the least possible expenditure of force, drew from it a plan for a city, which was carried out to a limited extent in the plan of the city of Washington, the main avenues of which run outward from the capitol like the spokes of a wagon wheel. In that, and indeed all other respects, a spider's web is constructed according to the strictest principles of geometry. About the same period of our history, Thomas Paine, while taking a morning walk along the bank of the Schuylkill river, near Philadelphia, noticed a spider's web, and it suggested to his ingenious mind the idea of an iron suspension bridge, and thus hav come about as a gradual outgrowth of that idea our modern colossal structures for crossing deep and rapid rivers. It so happened that, at that time, there was no machinery in America equal to the work of constructing such an edifice, and so it happened that Paine went to France and bore the part he did in the French Revolution.

CHURCH AND STATE.

[Bertrand, Neb., Herald.]

The National Reform movement for Sunday laws and an amendment to the Constitution providing that religion be taught in the public schools is clearly wrong and wicked. It is a dangerous menace to the liberties of the people and detrimental to the best interests of intelligent civilization. It is born of the same narrow, bigoted, intolerant spirit which attended a union of church and state in the days of papal supremacy; and which later drove Roger Williams into the wilderness of Rhode Island, banished the Quakers from Massachusetts, and burnt women at the stake for supposed witchcraft. Christ said: "My kingdom is not of this world." Yet the National Reformers by their efforts to secure religious laws clearly design to make it such. Religion is something which the conscience alone should decide, and wherein civil laws should not be allowed to dictate. "Not by might, nor by power, but by spirit, saith the Lord." And yet the National Reformers are working vigorously to secure the might and power of the state for the enforcement of the principles of the Christian religion. The movement is wrong. It is against the true teachings of Christ. It is against the freedom guaranteed by the Constitution. It ought to be, and is being, opposed by the best thinking and reasoning people of the country.

ROMISH BOYCOTT.

[From Le Semeur Franco Americain.]

We read what follows in the *American Citizen:*

Puck has been boycotted by the Roman Catholic Irish; so has this paper; but *Puck* livs and prospers as no other publication in the country does. The *Irish World* says, speaking of one of the Western Irish Roman Catholic cities:

A movement has been started in this city not to patronize any business place where *Puck* is sold. Let us hope the movement may become general.

Now let the American people who are timid see the power of the Roman Catholic Irish, that is so much vaunted. *Puck* was never more prosperous. It lost nothing by its independent American stand, and gained thousands of Americans who stand ready to assist such independence. We know whereof we speak, and we know how little loss and how much gain there is in an independent American attitude.

I venture to say that *Puck* deserves to be congratulated on the cordial hatred with which those un-American Irish favor him. Some people, more or less religiously inclined, do not believe in the usefulness of humorous papers. But I am not afraid to say that *Puck*, by its well-penned editorials and bright, as well as suggestiv, illustrations, has been, and is, a true representativ of American ideas and principles, and does more to foster their growth in our midst than many a so-called religious periodical, this being said without any reference to the politics of the paper.

MATERIAL FOR A DESPOTISM.

[From the Independent.]

The *Catholic Telegraph*, the diocesan paper of the archdiocese of Cincinnati, had an editorial written by a priest, in which very plain language was used in criticism of the bishops. Immediately Archbishop Elder required Owen Smith, the publisher of the paper, to print an humble apology, and to promis that such an offense should not occur again. He replied that he was sick, and that the columns of the paper were open to his grace, and he begged the archbishop to deal with him gently, as the paper was his family's only means of livelihood. Archbishop Elder replied that sickness was no reason for delaying repentance; that if his family suffered, it was not the archbishop's fault, but the publisher's; and then he dictated a form of most humble apology which he required the publisher to print the very next week on penalty of an edict forbidding his people to take the paper. The apology appeared, the poor Owen Smith adopting exactly the archbishop's words, and promising in the dictated terms that he never again would allow his paper to criticise any of the acts of the bishops of the church, whether right or wrong. The man's mouth was stopped, his paper gagged, and the gag thrust into the teeth of every Catholic newspaper in the United States. They were shown in this instance that no Catholic can publicly criticise his superior, no matter what correction of abuses might follow therefrom. Not a Catholic paper has mentioned this affair of the *Catholic Telegraph*, and the utmost that any of them has done is to publish editorials showing how indecent it is to venture the disloyalty of finding fault with superiors.

Such a suppression of free speech is a scandal and an atrocity which must make self-respecting men indignant. We cannot understand how they can endure it. And we expect no defense. No Catholic paper would dare to print the article which we print to-day. The writer has to go outside of his church. Evils in that church hav heretofore been corrected by such publicity. We would like to hear from such a paper as the *Catholic Review*, or the *Catholic Mirror*, or the *Pilot*, or the *Western Watchman*, whether we hav exaggerated the muzzling process applied to the Catholic press. Every one of them, if it ventured to tell the story of the escapade of the *Catholic Telegraph*, would say that the archbishop did right, and that no failure on the part of the bishops to do their duty, as set forth in the "Acta" on Inamovable Rectors, could palliate the greater evil of criticising the delinquents. Think of it—in the Catholic church of America to expose an evil is a greater evil than the evil exposed.

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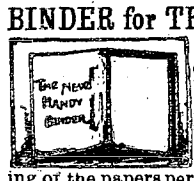
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News of the Week.

BY a recent explosion in a sash and door factory at San Francisco four were instantly killed and five injured.

THE London strikers are at work again, though having a little trouble with the non-union hands retained.

IN northern Texas crops hav been damaged by floods.

BOB YOUNGER the outlaw died of consumption on the 16th.

THE New Mexico convention has rejected woman suffrage.

NAGLE has been justified, and released on a habeas corpus.

A STATUE to Grant was unveiled at Leavenworth, Kan., on the 14th.

COLORADO and Wyoming had heavy snowstorms on the 15th.

IN eastern Tennessee there is suffering among striking coal miners.

ADMISSIONS to the Paris Exhibition up the end of August number 14,486,000.

THE latest Whitechapel victim of Jack the Ripper makes the total twelve.

CHINATOWN, Cal., recently held parades in honor of their God of Charity.

AT Golden, Col., eleven men were recently drowned in a flooded mine shaft.

WILKIE COLLINS died on the 23d at the age of sixty-five.

PENNSYLVANIA had a slight earthquake a few days ago.

A LONG storm along the Atlantic states has done great wrecking and caused the loss of a good many lives.

THE Exposition building at St. Joseph, Mo., with its contents, were burnt on the 15th, causing a loss of $250,000.

THE London strikers complain that American workmen sent them no money though they send it to us when we need it.

THE United Brethren conference at Arrowsmith, Ill., licensed two ladies to preach on the 13th, the first in the history of the church.

THE Roman Catholic priesthood at Pittsburgh and Allegheny City, Pa., are making strenuous efforts to increase parochial school attendance.

NEAR Columbia City, Ind., lightning struck a church on the 15th, damaging it considerably and instantly killing two children, Ella Freyer and Aggie Hackemeyer.

JOHN BURNS, the leader of the London dock laborers, says that the recent strike was but a preliminary skirmish, and that the struggle of British workingmen will be continued.

THERE was anxiety at last Sunday's election in France. The radicals and republicans did not hav such a majority against the Boulangists and conservativs as was hoped.

THE death of William Gooderham, a pious millionaire, of Toronto, Ont., occurred suddenly on the 12th of heart disease while he was at prayer-meeting. He had just finished a prayer.

THE geysers and boiling springs in Yellowstone Park, Col., hav been in great activity, owing, it is said by some scientists, to the same cause that produced the storm on the Atlantic coast.

ON the 19th at Quebec there was a landslip from the Heights on the houses below, by which forty were killed. Some were buried alive and perished during the long time while they were being dug after.

JAPAN has had an appalling disaster. Long rains had loosened the earth on mountainsides, and it slid down on villages below, burying them. The rivers also rose, drowning thousands. The lives lost are reported at 15,000.

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AN ANGEL CALLETH ON GIDEON.

And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor.—Judges vi, 12.

Odds and Ends.

IT is no use telling us that there is no humor in the devil. Just look at the way he bags the ministers' sons.

THE ancients had a series of divinities, but the goddess of agriculture was a whole Ceres in herself.—*Pittsburgh Chronicle.*

"Is your new employer a Christian, Fred?" "No, I'm afraid not. You see he has to use the telephone a great deal."

"SAY, ma, a mouse has fallen into the milk." His mother: "Did you take it out?" Boy: "No, I hav thrown the cat in."—*Belton, Texas, Journal.*

DE RYTER: "Here is a joke I hav brought you." Editor (after reading it): "That is not a joke." "But I say it is. I made it, and I ought to know."—*Grip.*

A CAREFUL study of ancient and modern plates reveals the fact that Mother Eve wore both the modern ball costume and bathing suit, and that she wore them both at once.

"How did the new preacher impress you, Mrs. Fluting?" "He seemed very eloquent and used no notes whatever." "And how did the choir sing?" "Well, just as the minister preached."

'Tis the church bell in the steeple
That to worship calls the people,
But the church belle in the choir
Is what we worship when we spy 'er.
—*Brunswick (Ga.) Times.*

CAMP-MEETING exhorter: "Young lady, you should giv your heart to the Lord before it is everlastingly too late." Young lady: "It's too late now. I promised it to Charley Brown down in a hammock over fifteen minutes ago."

"YOUR brother ought to marry. He is too good a man to be wasted." "But he thinks he oughtn't to, you know, because he's a minister." "And why shouldn't a minister marry if he wants to?" "I suppose it is because he may hav a son, and you know what a minister's son usually is."

AN amusing story is told of a young preacher in Texas who astonished his audience by announcing as his text the seventh verse of the third chapter of St. Charles. The slip of the tongue was understood soon after when he was married to a young lady in St. Charles, La.—*Louisville Western Recorder.*

"MOTHER, did God used to speak to people on this earth?" "Yes." "Well, what's the matter with 'em that he don't talk to 'em now?" "Because in the beginning he said all he wanted to say and all that was necessary." "I bet if he'd been a woman he'd be talkin' yit."—*Kentucky State Journal.*

"BREDDERN," said Parson Jinglejaw, "owin' ter de fac' dat de las' time I hab preach ter dis congergation on de subjec' ob de managemen' ob de chu'ch egschecker dar wuz a kermojus 'sortmen' er watermillion rines an' de like er dat huv at dis pulpit, I hab tuk car' ter borry f'om Deacon Backstop, ob de Clamsopper Baseball Club, de burd cage an' belly bustle dat he w'ars on de fiel' ob battle, an' in adjus'in' deze fo' de disco'se dis mornin' I feels dat I'm solid wid de 'sa'mis' whar he say, 'De Lor' pertecks him dat pertecks 'imse'f.'"—*Yonkers Gazette.*

"KEEP still and stop your fidgeting and listen now, my son,
This story of good Joshua is only just begun."
"Don't like it," crossly said the boy, kept in against his will,
"'Cause he's the man who first inveated making sons stand still." —*Texas Siftings.*

FOND mother: "Come here, darling. What hav you been playing with?" Darling: "Don't wemember." Fond mamma: "Your hands are perfectly covered with dust." Darling: "I dot de dust off dat big book." Fond mamma: "Why, I declare the child has been playing with the family Bible."—*America.*

CHICAGO merchant (scowling at book agent): "I hav no time to look at your Bibles; I hav forty at home." Book agent: "But you hav none like this. This has a whole page in the family record for divorces, and——" Chicago merchant: "Oh, that's different. Why didn't you speak up in the first place? You may leave me a couple."

FRED: "You see, Albert, I gave up my Sunday-school class in order to take charge of a Bible class in the prison." Albert: "You must feel a little awkward among strangers, do you not?" "Oh, I knew several of them. One of them used to be one of father's most trusted clerks, and another was at one time an old Sunday-school teacher of mine."

MAKING THE MOST OF HIS PRIVILEGE.

Chief of lynching party: "We will giv you just one minute to say your prayers."

Captured horsethief (appealingly): "May I say them in my own way?"

Chief: "Certainly."

Horsethief: "You promis not to interpose any obstacle?"

Chief: "We promis."

Horsethief (with dignity): "Then I must hav a prayer-book. Will some gentleman in the crowd please lend me one?"

"MARIA," demanded Mr. Billus, "do you intend to wear that ridiculous hat to church this morning?" "I certainly do, John," replied Mrs. Billus. "This is a lovely hat. There will not be a nicer one there." "If you go to church with that thing, Maria," he stormed, "I'll wear the squeakiest pair of boots I've got!" "I can't help it, John," said his wife, sweetly. They were late at church, Mr. Billus wore his squeaky boots, everybody looked round and saw the hat, and Mrs. Billus was happy. O woman, woman! what fools men continue to make of themselvs in thy name!—*Chicago Tribune.*

MINISTER: "I'm sorry to see, my little boy, that you hav been fishing, and this Sunday." Boy: "Hain't got no other time. I've got ter yell 'cash' all the week in Linen and Lawn's store." Minister: "But don't you know it is sinful to go fishing on Sunday?" Boy: "Don't care. Hain't got no other time, I tell you." Minister: "It is sad to see such depravity in one so young. Hav you ever been to Sunday-school?" Boy: "Yes, Christmas and picnic time." Minister: "Don't you wish to go to a better place some day—to the new Jerusalem?" Boy: "Guess not. I liv in Boston."—*Boston Courier.*

Gems of Thought.

WE hav a debt to every great heart, to every fine genius; to those who hav put life and fortune on the cast of an act of justice; to those who hav added new sciences; to those who hav refined life by elegant pursuits.—*Emerson.*

WHERE would the world be if Infidels had never been?—*Ingersoll.*

LET us suppose that, instead of "accepting" a revelation, they attempted to *prove* one by scientific methods. Many questions would hav to be answered, as, for example, what is meant by revelation. If it is the making known of truths by a superhuman method called "inspiration," that process would hav to be described, and the means stated by which inspired thoughts were distinguished from uninspired. The facts would hav to be collected by which might be inferred inductivly the inspiration of any particular writer or speaker. Where are such facts, and how can they be verified? Where, when, and under what circumstances were the "inspired" books written? Giv the verifying evidence for beliefs on these subjects. If it should appear that the writer or teacher was mistaken as to certain facts verifiable by human means, state the reasons for believing he must be correct concerning *superhuman* facts unverifiable by human means. How, when, and by whom were any particular books chosen and selected from all the other books in existence which hav been "accepted" by multitudes as inspired? By what means did the selectors distinguish between the genuin and the spurious? It is quite evident that these and other such-like questions would be fatal to every supposed revelation. If anyone doubts this, let him try the experiment.—*John Wilson, M.A., in Science, Theology, and Ethics.*

WHEN the church mythologists established their system, they collected all the writings they could find, and managed them as they pleased. It is a matter altogether of uncertainty to us whether such of the writings as now appear under the name of the Old and New Testament are in the same state in which those collectors say they found them, or whether they added, altered, abridged, or dressed them up. Be this as it may, they decided by *vote* which of the books out of the collection they had made should be the word of God, and which should not. They rejected several; they voted others to be doubtful, such as the books called the Apocrypha; and those books which had a majority of votes were voted to be the word of God. Had they voted otherwise, all the people since calling themselvs Christians had believed otherwise—for the belief of the one comes from the vote of the other. Who the people were that did all this, we know nothing of. They called themselvs by the general name of the church; and this is all we know of the matter.—*Paine.*

IT can do truth no service to blink the fact, known to all who hav the most ordinary acquaintance with literary history, that a large portion of the noblest and most valuable moral teaching has been the work, not only of men who did not know, but of men who knew and rejected the Christian faith.—*John Stuart Mill.*

THE morality of the world is not distinctivly Christian. Zoroaster, Gautama, Mohammed, Confucius, Christ, and, in fact, all founders of religions, hav said to their disciples: You must not steal; you must not murder; you must not bear false witness; you must discharge your obligations. Christianity is the ordinary moral code, *plus* the miraculous origin of Christ, his crucifixion, his resurrection, his ascension, the inspiration of the Bible, the doctrin of the atonement, and the necessity of belief. Buddhism is the ordinary moral code, *plus* the miraculous illumination of Buddha, the performance of certain ceremonies, a belief in the transmigration of the soul, and in the final absorption of the human by the infinit. The religion of Mohammed is the ordinary moral code, *plus* the belief that Mohammed was the prophet of God, total abstinence from the use of intoxicating drinks, a harem for the faithful here and hereafter, ablutions, prayers, alms, pilgrimages, and fasts.—*Ingersoll.*

THE more reason is improved, the more does it destroy the seeds of religious wars. It is the spirit of philosophy that has banished this plague from the earth.—*Voltaire.*

AGAINST superstition there is only one weapon, and that weapon is knowledge. When men are ignorant, they must be superstitious; and wherever superstition exists, it is sure to organize itself into some kind of system.—*Buckle's History of Civilization.*

THE gods dreaded education and knowledge then just as they do now. The church still faithfully guards the dangerous tree of knowledge, and has exerted in all ages her utmost power to keep mankind from eating the fruit thereof. The priests hav never ceased repeating the old falsehood and the old threat: "Ye shall not eat of it, neither shall ye touch it, lest ye die."—*Ingersoll.*

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THE HYPOCRISY OF CHRISTIAN CHARITY.

Notes and Clippings.

A GHOST which has been making a house at Leoni, Mich., uninhabitable, proves to be the same old wind that plays so many curious pranks. In this case it blew the branches of a tree against the weatherboards, and made a noise that sounded like a person opening a door and walking down stairs.

THE *Christian Witness* is shocked that a colored church in Maryland rented a hall, hired a band, and sold tickets to a prize-fight between two colored brethren. The *Witness* opines that a prize-fight isn't more out of place than setting up pretty girls to be kissed, at so much a kiss, for the benefit of the church.

A WRITER in the *United Service Magazine* says that the stones used for scrubbing the decks of ships are called "holy stones," because the work was generally done on Sunday. But a writer in the *Churchman* says they were so called because those who used them had to go down on their knees to do their work.

A BAPTIST clergyman in Chicago has openly declared his conviction that the devil is an entirely imaginary and fictitious personage. The declaration has raised a considerable stir, and there is a prospect that Chicago may be shaken with a discussion of the question how far belief in the devil is essential to orthodoxy.—*World*.

CONSIDERING the alacrity with which some of Kansas City's old men, saintly old church-members, jump at Dr. Brown-Sequard's elixir of life, it leaves a suspicion in one's mind that when they sang that good old hymn commencing:

> I would not liv alway,
> I ask not to stay,

they were not quite sincere.—*Pueblo Merry World*.

IN the Wyoming convention the corporation element carried the day in the fight to levy in the constitution a tonnage royalty on coal mined in the new state. The operativs are the Union Pacific, Colorado Coal & Iron Company, and several lesser organizations. They market two million tons a year from Wyoming and pay only $1,200 taxes. The propositions making eight hours a legal working day and barring foreign police from the state were incorporated into the constitution.

LIBRARIANS of a public library of New York city report that the character of readers has changed materially within a few years. There is a larger proportion of thoughtful students among them, and fewer who read merely to pass away the time. "The library is also more than ever drawn upon by mature scholars, and its record books show a surprising number of visitors from all parts of the United States." The same testimony to an improvement in the character of readers may be heard from librarians in all cities. This, too, is an encouraging sign of the times.

A VERY exciting scene was enacted during the trial of Father O'Dwyer, in Fermoy, under the Crimes act. Father Ferris, a witness for the defense, was asked to swear. He objected, and was told that if he did not wish to swear he must leave the court. Thereupon he demanded: "Which version of the word of God is this? Is it the Protestant version?" Then he dashed the Testament on the desk with the exclamation: "It is a downright insult to ask me to take an oath on a false version of the Bible. I will not take it. I will not be separated from my people." Father Ferris then retired.

THE representation which Father McGlynn recently gave in his speech of the teachers in some parochial schools was instructiv as well as amusing. This is what he said: "Some poor unfortunate man who, having failed to get a job as a janitor or coalheaver, or something of that sort, remembers he got a little schooling as a boy, and thinks he might set his cap for the position of Catholic teacher. And this man, who could not begin to get himself examined as a teacher in the public schools, finds himself acceptable to the good fathers of the parochial school because he is willing to go for $20 a month; and it would be as good as a circus if you could, from behind the door, enjoy a specimen of the beautiful Catholic education that is given in some of these schools."

THE climax of the intensely bitter factional fight between the French and German Catholics of Polk county, Minn., was reached on midnight, the 21st ult., when adherents of Rev. Father Marcil, the rebellious priest who was recently unfrocked and excommunicated by Archbishop Ireland, applied the torch to St. Joseph's church, Red Lake Falls, which, with the contents, including a new organ, was entirely destroyed. That the fire was of incendiary origin, and the firebugs members of the misguided flock led by Father Marcil, there is no doubt, although each faction charges the other with the responsibility for the affair. When he was driven from the church by Archbishop Ireland, Father Marcil threatened to burn the structure unless reinstated. A secret meeting of his adherents was held prior to the discovery of the fire, and those who were first on the scene and broke into the church to save the vestments and silver candelabra, found a can of kerosene beneath the altar, which had been sprinkled with the fluid.

SUPERINTENDENT FRANKLAND, of the Chicago Compulsory Education department, has been trying to get an appropriation from some source to buy clothes and shoes for the children who hav no raiment fit to attend school. He applied to the county board for aid, but that body replied, through the county agent, that the county had no authority to appropriate money for such a purpose. To make matters worse, Mr. Frankland's men gathered up a hundred and thirty youngsters off the South Side streets and placed them last week in the Jones and Hale schools. They came to school so dirty and ragged that the principals were compelled to put them out or suffer the schools to be broken up. On a recent morning one of the officers of the department went up into the neighborhood of the Jones school to gather up the expelled children, when he was surrounded by a mob of them and driven from the scene. He had to make his exit in a lively manner to escape serious injury. He was pelted with stones, hit with sticks, and knocked about in a shameful manner before he made his escape. Mr. Frankland still declares that he will raise the money somehow to fix up the worthy children who are out of the schools so that they can attend.

Communications.

Was Abraham Lincoln a Christian?

CHAPTER I.

CHRISTIAN TESTIMONY.

Dr. J. G. Holland—Hon. Newton Bateman—Rev. J. A. Reed—Rev. James Smith, D.D.—Ninian W. Edwards—Thomas Lewis—Noah Brooks—Rev. Byron Sunderland, D.D.—Rev. Dr. Miner—Rev. Dr. Gurley—Hon. Isaac N. Arnold—F. B. Carpenter—Isaac Hawley—Rev. Mr. Willets—A Pious Nurse—An Illinois Clergyman—Rev. J. H. Barrows, D.D.—Bishop Simpson—Rev. Francis Vinton, D.D.—Robert T. Lincoln.

Was Abraham Lincoln a Christian? Many confidently believe and earnestly contend that he was, others as confidently believe and as earnestly contend that he was not.

Before attempting to answer this question, let us define what constitutes a Christian. A Christian is one who, in common with the adherents of nearly all the religions of mankind, believes, 1. In the existence of a God; 2. In the immortality of the soul. As distinguished from the adherents of other religions, he believes, 1. That the Bible is a revelation from God to man; 2. That Jesus Christ was the miraculously begotten son of God. He also believes in various other doctrins peculiar to Christianity, the chief of which are, 1. The fall of man; 2. The atonement.

Those who in nominally Christian countries reject the dogmas of Christianity are denominated Infidels, Freethinkers, Liberals, Rationalists, unbelievers, disbelievers, skeptics, etc. These Infidels or Freethinkers represent various phases of bellef, among which are, 1. Deists, who affirm the existence of a God and the immortality of the soul; 2. Atheists, who deny the existence of a God and generally the soul's immortality; 3. Agnostics, who neither affirm nor deny these doctrins.

The following are the religious views Lincoln is said to hav held as presented by those who affirm that he was a Christian:

1. He believed in the existence of a God, and accepted the Christian conception of this being.

2. He believed in the immortality of the soul and in the Christian doctrin of the resurrection.

3. He believed that the Bible is a revelation from God—the only revealed will of God.

4. He believed in the divinity of Christ—believed that Christ is God.

5. He believed in the efficacy of prayer, and was accustomed to pray himself.

6. He believed in the doctrin of experimental religion, and had experienced a change of heart.

7. Although he never united with any church, he was contemplating such a step at the time of his assassination.

8. The church with which he would hav united, we are led to infer, was the Presbyterian.

In confirmation of the claim that Lincoln was a Christian, the following evidence has been adduced:

Dr. J. G. Holland.

President Lincoln died on the 15th of April, 1865. In the same year, the "Life of Abraham Lincoln," written by Dr. J. G. Holland, appeared. In the fields of poetry and fiction and as a magazine writer Dr. Holland had achieved an enviable reputation. His "Life of Lincoln" was written in his usually entertaining style and secured a wide circulation. He affirmed that Lincoln was a Christian, and by means of this work and through *Scribner's Magazine*, of which he was for many years the editor, contributed more than any other person to render a belief in this claim popular. Referring to Lincoln's administration Dr. Holland says:

The power of a true-hearted Christian man, in perfect sympathy with a true-hearted Christian people, was Mr. Lincoln's power. Open on one side of his nature to all descending influences from him to whom he prayed, and open on the other to all ascending influences from the people whom he served, he aimed simply to do his duty to God and man. Acting rightly he acted greatly. While he took care of deeds fashioned by a purely ideal standard, God took care of results. Moderate, frank, truthful, gentle, forgiving, loving, just, Mr. Lincoln will always be remembered as eminently a Christian president; and the almost immeasurably great results which he had the privilege of achieving were due to the fact that he was a Christian president (Life of Lincoln, p. 542).

Hon. Newton Bateman.

Dr. Holland's claim rests chiefly upon a confession which Lincoln is said to hav made to Newton Bateman in 1860. During the presidential campaign Lincoln occupied the executiv chamber at the state house. Mr. Bateman was superintendent of public instruction at the time, had his office in the same building, and was frequently in Lincoln's room. The conversation in which Lincoln is alleged to hav expressed a belief in Christianity is thus related in Holland's "Life of Lincoln:"

On one of these occasions Mr. Lincoln took up a book containing a careful canvass of the city of Springfield in which he lived, showing the candidate for whom each citizen had declared it his intention to vote in the approaching election. Mr. Lincoln's friends had, doubtless at his own request, placed the result of the canvass in his hands. This was toward the close of October, and only a few days before the election. Calling Mr. Bateman to a seat at his side, having previously locked all the doors, he said: "Let us look over this book. I wish particularly to see how the ministers of Springfield are going to vote." The leaves were turned, one by one, and as the names were examined Mr. Lincoln frequently asked if this one and that were not a minister, or an elder, or the member of such or such a church, and sadly expressed his surprise on receiving an affirmativ answer. In that manner they went through the book, and then he closed it and sat silently and for some minutes regarding a memorandum in pencil which lay before him. At length he turned to Mr. Bateman, with a face full of sadness, and said: "Here are twenty-three ministers, of different denominations, and all of them are against me but three; and here are a great many prominent members of the churches, a very large majority of whom are against me. Mr. Bateman, I am not a Christian—God knows I would be one—but I hav carefully read the Bible, and I do not so understand this book;" and he drew from his bosom a pocket New Testament. "These men well know," he continued, "that I am for freedom in the territories, freedom everywhere as far as the Constitution and laws will permit, and that my opponents are for slavery. They know this, and yet, with this book in their hands, in the light of which human bondage cannot liv a moment, they are going to vote against me. I do not understand it at all." Here Mr. Lincoln paused—paused for long minutes—his features surcharged with emotion. Then he rose and walked up and down the room in the effort to retain or regain his self-possession. Stopping at last, he said, with a trembling voice and his cheeks wet with tears: "I know there is a God, and that he hates injustice and slavery. I see the storm coming, and I know that his hand is in it. If he has a place for me—and I think he has—I believe I am ready. I am nothing, but truth is everything. I know I am right, for Christ teaches it, and Christ is God."

. . . . . .

The effect of this conversation upon the mind of Mr. Bateman, a Christian gentleman whom Mr. Lincoln profoundly respected, was to convince him that Mr. Lincoln had, in his quiet way, found a path to the Christian standpoint—that he had found God, and rested on the eternal truth of God. As the two men were about to separate, Mr. Bateman remarked: "I hav not supposed that you were accustomed to think so much upon this class of subjects. Certainly your friends generally are ignorant of the sentiments you hav expressed to me." He replied quickly: "I know they are. I am obliged to appear different to them; but I think more upon these subjects than upon all others, and I hav done so for years; and I am willing that *you* should know it" (Life of Lincoln, pp. 236–239).

Rev. J. A. Reed, D.D.

In 1872, seven years after the publication of Holland's work, Lamon's "Life of Abraham Lincoln" was published. In this work the statements of Holland and Bateman concerning Lincoln's religious belief are disputed, and the testimony of numerous witnesses cited to prove that he lived and died a disbeliever. Soon after Lamon's book was published, the Rev. J. A. Reed, a Presbyterian clergyman, of Springfield, Ill., delivered a lecture in which he attempted to refute or modify the evidence of Lamon's witnesses and prove that Lincoln died a Christian. He admitted that Lincoln was an Infidel up to 1848, and possibly as late as 1862, but endeavored to show that previous to his death he changed his views and became a Christian. The following extracts present the salient points in his discourse:

Having shown what claims Mr. Lamon's book has to being the "only fair and reliable history" of Mr. Lincoln's life and views, and of what "trustworthy materials" it is composed, I shall now giv the testimony I hav collected to establish what has ever been the public impression, that Mr. Lincoln was in his later life, and at the time of his death, a firm believer in the truth of the Christian religion. The Infidelity of his earlier life is not so much to be wondered at, when we consider the poverty of his early religious instruction and the peculiar influences by which he was surrounded.

It does not appear that he had ever seen, much less read, a work on the evidences of Christianity till his interview with Rev. Dr. Smith in 1848. We hear of him as reading Paine, Voltaire, and Theodore Parker, but nothing on the other side.

While it is to be regretted that Mr. Lincoln was not spared to indicate his religious sentiments by a profession of his faith in accordance with the institutions of the Christian religion, yet it is very clear that he had this step in view, and was seriously contemplating it, as a sense of its fitness and an apprehension of his duty grew upon him.

In support of his claims, Dr. Reed presents the testimony of Rev. Dr. Smith, Ninian W. Edwards, Thomas Lewis, Noah Brooks, Rev. Dr. Sunderland, Rev. Dr. Miner, and Rev. Dr. Gurley.

Rev. James Smith, D.D.

The Rev. James Smith was for many years pastor of the First Presbyterian church of Springfield. Lincoln formed his acquaintance soon after he located there, remained on friendly terms with him, and with Mrs. Lincoln frequently attended his church. Dr. Smith was one of the three Springfield clergymen who supported Lincoln for president in 1860, and in recognition of his friendship and fidelity, he received the consulship at Dundee. Dr. Reed quotes from a letter to W. H. Herndon, dated East Cainno, Scotland, Jan. 24, 1867, in which Dr. Smith says:

It is a very easy matter to prove that while I was pastor of the First Presbyterian church of Springfield, Mr. Lincoln did avow his belief in the divine authority and inspiration of the scriptures, and I hold that it is a matter of the last importance not only to the present, but all future generations of the great republic, and to all advocates of civil and religious liberty throughout the world, that this avowal on his part, and the circumstances attending it, together with very interesting incidents illustrativ of the excellence of his character, in my possession, should be made known to the public. . . . It was my honor to place before Mr. Lincoln arguments designed to prove the divine authority and inspiration of the scriptures accompanied by the arguments of Infidel objectors in their own language. To the arguments on both sides Mr. Lincoln gave a most patient, impartial, and searching investigation. To use his own language, he examined the arguments as a lawyer who is anxious to reach the truth investigates testimony. The result was the announcement by himself that the argument in favor of the divine authority and inspiration of the scriptures was unanswerable.

Hon. Ninian W. Edwards.

Ninian W. Edwards, a brother-in-law of Lincoln, writes as follows:

SPRINGFIELD, Dec. 24, 1872.

REV. JAS. A. REED, *Dear Sir:* A short time after the Rev. Dr. Smith became pastor of the First Presbyterian church in this city, Mr. Lincoln said to me, "I hav been reading a work of Dr. Smith on the evidences of Christianity, and hav heard him preach and converse on the subject, and I am now convinced of the truth of the Christian religion."

Yours truly, N. W. EDWARDS.

Thomas Lewis.

In corroboration of Mr. Edwards's statement, Thomas Lewis, of Springfield, Ill., testifies as follows:

SPRINGFIELD, Jan. 6, 1873.

REV. J. A. REED, *Dear Sir:* Not long after Dr. Smith came to Springfield, and I think very near the time of his son's death, Mr. Lincoln said to me, that when on a visit somewhere, he had seen and partially read a work of Dr. Smith on the evidences of Christianity which had led him to change his views about the Christian religion; that he would like to get that work to finish the reading of it, and also to make the acquaintance of Dr. Smith. I was an elder in Dr. Smith's church, and took Dr. Smith to Mr. Lincoln's office and introduced him; and Dr. Smith gave Mr. Lincoln a copy of his book, as I know, at his own request.

Yours etc., THOS. LEWIS.

Noah Brooks.

Noah Brooks, a newspaper correspondent, of New York, gives the following testimony:

NEW YORK, Dec. 31, 1872.

REV. J. A. REED, *My Dear Sir:* In addition to what has appeared from my pen, I will state that I hav had many conversations with Mr. Lincoln, which were more or less of a religious character, and while I never tried to draw anything like a statement of his views from him, yet he freely expressed himself to me as having "a hope of blessed immortality through Jesus Christ." His views seemed to settle so naturally around that statement, that I considered no other necessary. His language seemed not that of an inquirer, but of one who had a prior settled belief in the fundamental doctrins of the Christian religion. Once or twice, speaking to me of the change which had come upon him, he said, while he could not fix any definit time, yet it was after he came here, and I am very positiv that in his own mind he identified it with about the time of Willie's death. He said, too, that after he went to the White House he kept up the habit of daily prayer. Sometimes he said it was only ten words, but those ten words he had. There is no possible reason to suppose that Mr. Lincoln would ever deceive me as to his religious sentiments. In many conversations with him, I absorbed the firm conviction that Mr. Lincoln was at heart a Christian man, believed in the savior, and was seriously considering the step which would formally connect him with the visible church on earth. Certainly, any suggestion as to Mr. Lincoln's skepticism or Infidelity, to me who knew him intimately from 1862 till the time of his death, is a monstrous fiction—a shocking perversion.

Yours truly, NOAH BROOKS.

Rev. Byron Sunderland, D.D.

Mr. Reed presents a lengthy letter from the Rev. Byron Sunderland, of Washington, dated Nov. 15, 1872. Dr. Sunderland in company with a party of friends visited the president in the autumn of 1862. In this letter he says:

After some conversation, in which he seemed disposed to hav his joke and fun, he settled down to a serious consideration of the subject before his mind, and for one half-hour poured forth a volume of the deepest Christian philosophy I ever heard.

Rev. Dr. Miner.

The Rev. Dr. Miner, who met Lincoln in Washington, says:

All that was said during that memorable afternoon I spent alone with that great and good man is engraven too deeply on my memory ever to be effaced. I felt certain of this fact, that if Mr. Lincoln was not really an experimental Christian, he was acting like one. He was doing his duty manfully, and looking to God for help in time of need; and, like the immortal Washington, he believed in the efficacy of prayer, and it was his custom to read the scriptures and pray himself.

Rev. Dr. Gurley.

While in Washington, Lincoln with his family attended the Presbyterian church of which the Rev. Dr Gurley was pastor. Mr. Reed cites the following as the testimony of Dr. Gurley in regard to the alleged Infidelity of Lincoln:

I do not believe a word of it. It could not hav been true of him while here, for I hav had frequent and intimate conversations with him on the subject of the Bible and the Christian religion, when he could hav had no motiv to deceive me, and I considered him sound not only on the truth of the Christian religion but on all its fundamental doctrins and teachings. And more than that, in the latter days of his chastened and weary life, after the death of his son Willie, and his visit to the battlefield of Gettysburg, he said, with tears in his eyes, that he had lost confidence in everything but God, and that he now believed his heart was changed, and that he loved the savior, and, if he was not deceived in himself, it was his intention soon to make a profession of religion.

Hon. Isaac N. Arnold

One of the most ardent friends and admirers of Abraham Lincoln was Isaac N. Arnold, for several years a member of Congress from Illinois. Mr. Arnold wrote a work on "Lincoln and Slavery," and a "Life of Lincoln" which was published in 1885. Lincoln's religious views are thus described by Mr. Arnold:

No more reverent Christian than he ever sat in the executiv chair, not excepting Washington. He was by nature religious; full of religious sentiment. The veil between him and the supernatural was very thin. It is not claimed that he was orthodox. For creeds and dogmas he cared little.

But in the great fundamental principles of religion, of the Christian religion, he was a firm believer. Belief in the existence of God, in the immortality of the soul, in the Bible as the revelation of God to man, in the efficacy and duty of prayer, in reverence toward the almighty, and in love and charity to man, was the basis of his religion (Life of Lincoln, p. 446).

His reply to the negroes of Baltimore when they, in 1864, presented him with a magnificent Bible, ought to silence forever those who charge him with unbelief. He said: "In regard to the great book I hav only to say that it is the best gift which God has given to man. All the good from the savior of the world is communicated through this book" (Ibid., p. 447).

His faith in a divine providence began at his mother's knee, and ran through all the changes of his life. Not orthodox, not a man of creeds, he was a man of simple trust in God (Ib., p. 448).

F. B. Carpenter.

Mr. Carpenter, the artist, in his popular book, entitled "Six Months in the White House with Abraham Lincoln," uses the following language:

I would scarcely hav called Mr. Lincoln a religious man, and yet I believe him to hav been a sincere Christian.

Isaac Hawley.

In the spring of 1887, in going from Springfield to Havana, I met Isaac Hawley, one of the early settlers of Illinois, and who for nearly twenty years resided within a few blocks of Lincoln in Springfield. In answer to the question, Was Lincoln a Christian? Mr. Hawley replied:

I believe that Lincoln was a Christian, and that he was God's chosen instrument to perform the mighty work he did.

Rev. Mr. Willets.

The Rev. Mr. Willets, of Brooklyn, N. Y., is credited with the following statement concerning Lincoln's reputed conversion. The information it contains was obtained, it is said, from a lady of Mr. Willets's acquaintance who met Lincoln in Washington:

The president, it seemed, had been much impressed with the devotion and earnestness of purpose manifested by the lady, and on one occasion, after she had discharged the object of her visit, he said to her: "Mrs. ——, I hav formed a high opinion of your Christian character, and now, as we are alone, I hav a mind to ask you to giv me, in brief, your idea of what constitutes a true religious experience." The lady replied at some length, stating that, in her judgment, it consisted of a conviction of one's own sinfulness and weakness, and personal need of a savior for strength and support; that views of mere doctrin might and would differ, but when one was really brought to feel his need of divine help, and to seek the aid of the holy spirit for strength and guidance, it was satisfactory evidence of his having been born again. This was the substance of her reply. When she had concluded, Mr. Lincoln was very thoughtful for a few moments. He at length said, very earnestly, "If what you hav told me is really a correct view of this great subject, I think I can say with sincerity, that I hope I am a Christian" (Anecdotes of Lincoln, pp. 166, 167).

A Pious Nurse.

A pious lady, who served in the capacity of a hospital nurse at Washington, and who sometimes visited the White House, testifies to Lincoln's belief in the efficacy of prayer. The incident narrated occurred while a battle was in progress. The report says:

The possibility of defeat depressed him greatly; but the lady told him he must trust, and that he could at least pray. "Yes," said he, and taking up a Bible, he started for his room. Could all the people of the nation hav overheard the earnest petition that went up from that inner chamber, as it reached the ears of the nurse, they would hav fallen upon their knees with tearful and reverential sympathy (Anecdotes of Lincoln, p. 120).

An Illinois Clergyman.

In the "Lincoln Memorial Album" appears what is reported to be Lincoln's "Reply to an Illinois Clergyman:"

When I left Springfield I asked the people to pray for me. I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg, and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ. Yes, I *do* love Jesus (L. M. A., p. 366).

Rev. John H. Barrows.

In the "Lincoln Memorial Album," Dr. J. H. Barrows contributes an article on "The Religious Aspects of Abraham Lincoln's Career," from which I quote as follows:

In the anxious uncertainties of the great war, he gradually rose to the hights where Jehovah became to him the sublimest of realities, the ruler of nations. When he wrote his immortal proclamation, he invoked upon it not only "the considerate judgment of mankind," but "the gracious favor of almighty God." When darkness gathered over the brave armies fighting for the nation's life, this strong man in the early morning knelt and wrestled in prayer with him who holds in his hand the fate of empires. When the clouds lifted above the carnage of Gettysburg, he gave his heart to the Lord Jesus Christ. When he pronounced his matchless oration on the chief battlefield of the war, he gave expression to the resolve that "this nation, under God, should hav a new birth of freedom." And when he wrote his last inaugural address, he gave to it the lofty religious tone of an old Hebrew psalm (L. M. A., p. 508).

Bishop Simpson.

The most eminent Methodist divine of that period was Bishop Simpson. During the war his commanding influence and rare eloquence did much to secure for the Union cause the united support of Northern Methodists. Lincoln appreciated the services of the distinguished divine, and they became warm friends. When the remains of the president were conveyed to their final resting-place at Springfield, Bishop Simpson was selected to deliver the funeral oration. Alluding to the religious phase of Lincoln's character, he spoke as follows:

As a ruler, I doubt if any president has ever shown such trust in God, or in public documents so frequently referred to divine aid. Often did he remark to friends and to delegations that his hope for our success rested in his conviction that God would bless our efforts because we were trying to do right (Lincoln and Slavery, p. 673).

Rev. Francis Vinton, D.D.

This clergyman, a resident of New York, and a stranger to Lincoln, visited the White House in 1862, it is claimed, and indulged in an argument and exhortation, the effect of which was to convert the president to a belief in the Christian doctrin of the resurrection and the immortality of the soul. During the interviews, Lincoln, it is reported, fell upon the neck of his clerical visitor and wept like a child. Before retiring, Dr. Vinton said: "I hav a sermon upon this subject which I think might interest you." "Mr. Lincoln," the report continues, "begged him to send it at an early day, thanking him repeatedly for his cheering and hopeful words. The sermon was sent, and read over and over by the president, who caused a copy to be made for his own private use before it was returned" (Anecdotes of Lincoln, pp. 107, 108).

Robert T. Lincoln.

Some years ago the writer of this wrote an article in which it was asserted that Lincoln once composed a small work on Infidelity. A gentleman in Ohio disputed the fact, and appealed to Robert, asking him if the statement was true. Mr. Lincoln replied in a brief note, which appeared in a local paper, published at Leesville, O. I hav been unable to obtain a copy of this note, but I recall the most important words, which are as follows: "My father never wrote a book on Infidelity." JOHN E. REMSBURG.

(TO BE CONTINUED.)



[*From Life.*]

Open Sundays.

Eminent Women.

HARRIET MARTINEAU—CONTINUED.

The next important evolution in the life of Harriet Martineau was her study of the doctrin of necessity and her final acceptance of it. She says: "All the best minds I know are among the necessarians. . . . All human action proceeds on the supposition that all the workings of the universe are governed by laws which cannot be broken by human will. . . . The constitution and action of the human faculty and will are determined by influences beyond the power of the possessor."

She finally gave up prayer, not only as useless, but because she really did not know what was most to be desired. She says: "A long series of grave misfortunes brought me to this conviction, that there is no saying beforehand what the external conditions of peace really are. I found myself now and then in the loftiest moods of cheerfulness when in the midst of circumstances I had most dreaded, and the converse. I felt it was better to take the chances of being damned than be always quaking one's self in the fear of it."

Who of us hav not felt the same? We hav all found the terror so dreaded to be not only a mere nothing when realized, but even opening the door to a higher happiness than we hav hitherto known. Oft it is hard to become indifferent to the events of the yet-to-come and to cease hoping and fearing.

When Harriet was nineteen years of age her brother James left for college, and finding her so miserable during his absence, he advised her to write for the press something for the *Monthly Repository*. So she wrote a letter on "Female Writers on Practical Divinity," signing it "V," and taking it quietly to the office herself. She was greatly excited when it was not only printed, but in Notices to Correspondents a request made "to hear more from 'V' of Norwich." She says: "There is certainly something entirely peculiar in the sensation of seeing one's self in print for the first time. The lines burn themselvs in upon the brain in a way of which black ink is incapable in any other mode." And when her Brother James came home and eulogized the article highly before he knew who had penned it, her happiness was completed. Harriet wrote as Cobbett advises—"First, know what to say, then say it in the first words that occur to you"—making her first copy the only one. Her "Traditions of Palestine" first made her name known in literature, though she had before earned considerable sums by fugitiv writings on various subjects. In 1830 the British and Foreign Unitarian Association offered prizes for the three best tracts "on the introduction and Promotion of Christian Unitarianism among the Roman Catholics, the Jews, and Mohammedans." She competed for all three and won them all, though three separate sets of judges were appointed to compare the merits of the various essays. She wrote stories, tracts, and articles on all sorts of subjects—political, religious, moral, and the home, and a series of stories for children called "The Playfellow." She was thoroughly Liberal and progressiv—antislavery and anti to all wrongs, errors, and evils. She had a loving, heartful, earnest, admiration of America and her people, but abhorred slavery as every true Liberal must do. She was eminently utilitarian, and even when prostrated on a bed of sickness she utilized her sufferings by writing a series of essays entitled, "Life in a Sick Room." During her illness in 1840 she was offered a pension from the English government as an acknowledgment of her services as a political writer, and the good she has accomplished by teaching the masses true political economy. She declined the pension because it came from the government, "which did not represent the people." In 1848 she published "Eastern Life," and in this work she first gave public expression to her radical heterodox opinions and testified her disbelief in divine revelation. The shock to her Christian friends was terrible, but it was as a mere nothing "compared to that given them three years later by the publication of the letters between herself and H. G. Atkinson on the 'Laws of Man's Nature and Development,' in which she plainly avows her Atheistical opinions." Like all who reach a newer and broader plane of thought, she was made happier by the growth of ideas. All through this book "there was a tone of glad defiance of what the world may choose to think of her, and of restful triumph over her own educational prejudices." Who of us that hav outgrown old traditions and beliefs hav not felt just this same glad jubilation of freedom and self-gratulation?

Speaking of how it affected friends when the letters came out, she says: "Some spoke coldly for a time; and one family, from whom more wisdom might hav been expected, ceased to visit me, while continuing on friendly terms." When I went out to meet the midnight on the terrace or in bad weather on the porch, and saw and felt what I always do see and feel there at that home, what did it matter whether people who were nothing to me had smiled or frowned as I passed them in the village in the morning? When I experienced the still new joy of feeling myself to be a portion of the universe resting on the security of its everlasting laws, certain that its cause was wholly out of the sphere of human attributes, and that the special destination of my race is infinitly nobler than the highest proposed under a scheme of 'divine moral government,' how could it matter to me that the adherents of a decaying mythology—the Christian following the heathen as the heathen followed the barbaric fetich—were fiercely clinging to their man god, their scheme of salvation, their reward and punishment, their arrogance, their selfishness, their essential pay system, as ordered by their mythology? As the astronomer rejoices in new knowledge which compels him to giv up the dignity of our globe as the center, the pride, and even the final cause of the universe, so do those who hav escaped from Christian mythology enjoy their release from the superstition which fails to make happy, fails to make good, fails to make wise, and has become as great an obstacle in the way of progress as the prior mythologies which it took the place of nearly two thousand years ago."

ELMINA DRAKE SLENKER.

(TO BE CONTINUED.)

Religious Conservatism.

Ignatius Donnelly in Atlantis.

The essence of religion is conservatism; little is invented; nothing perishes; change comes from without; and even when one religion is supplanted by another its gods liv on as the demons of the new faith, or they pass into the folk-lore and fairy stories of the people. We see Votan, a hero of America, become the god Odin, or Woden, in Scandinavia; and when his worship as a god dies out Odin survives (as Dasent has proved) in the Wild Huntsman of the Hartz, and in the Robin Hood (Odin) of popular legend. The Hellequin of France becomes the Harlequin of our pantomimes. William Tell never existed; he is a myth; a survival of the sun-god Apollo, Indra, who was worshiped on the altars of Atlantis. The rite of circumcision dates back to the first days of Phœnicia, Egypt, and the Cushites. It, too, was probably an Atlantean custom, invented in the stone age. Tens of thousands of years hav passed since the stone age; the ages of copper (in America), bronze, and iron hav intervened; and yet to this day the Hebrew rabbi performs the ceremony of circumcision with a stone knife.

The American Secular Union.

R. B. WESTBROOK, President,
OTTO WETTSTEIN, Treas., ... Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.

Thirteenth Annual Congress of the American Secular Union.

OFFICIAL CALL.

The next Annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday, and Sunday, October 25, 26, and 27, 1889. It is deemed expedient to hold this meeting where our society was organized in 1876, and where the so-called "National Reform Association" has its headquarters and has recently held an important convention, and for many historic and other reasons.

The general object of our Association not being well understood, it is therefore often misrepresented. It is deemed proper to here make a brief statement of its leading principles. While our federal and state constitutions are formed on the assumption of the total separation of church and state, yet both the general and state governments maintain numerous *practical* connections of the state with the church. Moreover, a large, wealthy, and influential organization exists, having for its avowed object the amendment of our federal and state constitutions, so as to recognize and enforce by *law* certain forms of religious belief and observances, and certain acts of legislation hav actually been proposed and discussed in the United States Senate for virtually *establishing* a form of sectarian religion, especially in our public schools.

Against these innovations and perversions we are organized to protest, and to this end we advocate the equitable taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of the public funds for religious institutions; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely Secular government and the adequate guarantee of public order, prosperity, and righteousness; and whatever other measures or principles may be necessary to the total separation of church and state.

To this Congress we cordially invite all true patriots without regard to their individual religious belief or disbelief, who are willing to work for the maintenance of the *Secular* principle in our *civil* government, and to oppose the machinations of sacerdotalists, whether Catholic or Protestant, in their schemes to gain ecclesiastical supremacy, and destroy the mental and moral liberty of the free citizens of this most successful of all Secular civil governments in ancient or modern times.

All Charter and Life Members, all Vice-presidents, all Chairmen of State Executiv Committees, and all duly accredited delegates from Local Secular Societies are entitled to seats and votes in this Congress. Each Local Society is entitled to send its President, Secretary, and three other delegates. Annual Members by payment of one dollar are entitled to seats.

Particulars as to the place of meeting, speakers, and their subjects, etc., will be announced hereafter.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary.
E. B. FOOTE, JR., Ch. Ex. Com.
MATTIE A. FREEMAN, Ch. Fin. Com.
OTTO WETTSTEIN, Treasurer.

A One Thousand Dollar Prize Manual.

The American Secular Union, a voluntary association having for its object the complete separation of church and state, in practice as well as in profession, and in no way committed to any system of religious belief or disbelief, acting herein by its president, Richard B. Westbrook, A.M., LL.D., as its special trustee and attorney-in-fact, hereby offer a premium of **One Thousand Dollars** ($1,000), lawful money of the United States, for the best essay, treatis, or manual adapted to aid and assist teachers in our free public schools and in the Girard College for orphans, and other public and charitable institutions professing to be unsectarian, to thoroughly instruct children and youth in the purest principles of morality without inculcating religious doctrins, thus recognizing the legal right under our Federal Constitution of all our citizens, Jews and Gentiles, Catholics and Protestants, Liberals and Agnostics, and all other classes, whether believers or disbelievers, to hav their children instructed in all the branches of a common Secular education in our *state* schools, without having their tender minds biased for or against any sect or party whatever.

It is desired that the manual for which this premium is offered shall not be a *reading* book for schools nor a mere *code* of morals, much less a *system* of ethical philosophy, but rather a concise yet comprehensiv and suggestiv exhibit, with familiar and practical illustrations, of those universal foundation principles and axiomatic truths which underlie all sound morality and rightfulness, thus developing and educating that inherent moral sense which is more or less common to all rational human beings. In short, to show how to teach children the *natural* and *essential* difference between right and wrong, and the reasons therefor, without reference to sacerdotal creeds and sectarian dogmas, is the chief object to be kept in mind in writing for this premium; as it is the unquestionable right of every taxpayer and citizen of this free republic to hav his children educated in our common schools without having their minds prejudiced on those disputed subjects which may safely be intrusted to the family, the churches, and the Sunday-schools, where they properly belong.

While each writer will be expected to confine himself or herself to the main object of this offer, the widest practical freedom in the form and range of treatment will be allowed, but all prejudice and partisanship regarding current controversies should be scrupulously avoided.

The manual should not contain less than sixty thousand words, nor more than one hundred thousand, though these limits will not be insisted upon in a work of special merit.

The papers should all be submitted by April 1, 1890, though more time will be granted if necessary; but the committee will be ready to receive manuscripts by the 1st day of January, 1890.

Each manuscript shall be in type-writing, or at least should be very legibly written to insure a careful reading, and should hav a special mark or designation, and the name and post-office address of the author should be sent at the same time in a sealed envelope, not to be opened until after the award is made, bearing the same mark, and both addressed to R. B. Westbrook, No. 1707 Oxford street, Philadelphia, Pa., post or express prepaid. Unaccepted manuscripts will be returned to the writers at their own expense, and the accepted manuscript shall become the exclusiv property of the Union, to be held in trust by the trustee herein named, and the premium of $1,000 will be promptly paid, without discount, when the copyright is thus secured. The money is now on deposit in trust with the Guarantee Trust and Safe Deposit Company in Philadelphia for the object contemplated.

A representativ and impartial committee shall in due time be carefully selected by the subscribers to this fund or a majority of them, to act as judges of the manuscripts submitted and to award the prize. The trustee herein named shall be a member and the chairman of said committee, whether he continues in the presidency of the American Secular Union or not.

Writers of all nations are invited to join in the friendly contest, and the award will be made without regard to nationality or sex.

R. B. WESTBROOK, Pres. American Secular Union.
1707 *Oxford st., Philadelphia, Pa.*
Attest: { E. B. FOOTE, JR., Chair. Ex. Com.
{ OTTO WETTSTEIN, Treasurer.

Freethought in Sweden.

Our Freethinking friends in Sweden are activ as ever. Sunday, August 4th, they held their first annual congress, which was largely attended, and it was resolved to send a delegate, possibly Captain Thomson, of Eshilstuna, to represent the society at the Freethought congress in Paris. The society, which numbers twelve hundred members, is divided into several local branches, the most prominent of which, the Stockholm branch, has hired a large hall and secured the services of an excellent male quartet. The following incident will show what kind of Freethinkers they hav in "ultimate Thule." Mr. V. Lennstrand was advertised for a lecture at Tenebro, a small seaport at the Baltic sea. He arrived, but no room, neither in nor outside a house, was to be got in the city. Yet our friends lost not courage; a lecture they expected and were going to hav. They hired a steamer, and from the captain's bridge Mr. Lennstrand delivered the lecture to his audience on board.

Fritankaren, the Swedish Freethinkers' organ, edited by Mr. Lennstrand, is a vigorous eight-page paper, which mercilessly attacks orthodoxy. The comments made by its editor resemble closely those of the "man with the badge-pin," while the general "make-up" of the paper would do honor to even an older journalist than its editor. No 3. of *Fritankaren*, the recipients of which we are, contains, besides minor criticisms, an open letter of remonstrance from Mr. V. E. Lennstrand to the king, in which he calls the latter's attention to the injustice he has suffered, and an excellent translation by O. T. (Capt O. Thomson) of a fragment of one of Colonel Ingersoll's lectures.

Mr. A. Lindquist, Mr. Lennstrand's former coworker in the cause of Freethought, has fallen back in grace. After several attempts at hindering the progress of the cause, he at last showed his true colors, and published malignant accusations against the society and its leaders, for which conduct he was summarily expelled from the society. We wish Mr. V. E. Lennstrand and his worthy co-laborers all possible success.

A Significant Fact.

It seems to me a significant fact that King Humbert has sent a bronze crown to be placed on Garibaldi's tomb. This was announced in a press dispatch to the *Tribune* on Thursday.

This would certainly look as if the king of Italy is disposed to show to the pope that he is not likely to make any apologies for permitting the statue to Bruno to be erected in Rome. It was Garibaldi who took the initiativ in depriving the pope of his temporal power. When, therefore, the pope is so greatly exercised over the insult, as he calls it, to the church, it speaks well for the courage of King Humbert that he publicly pays tribute to the memory of the man who made it possible that a statue of Bruno could be erected in the Holy City. E. B. FOOTE.

New York, Sept. 28, 1889.

The Origin of Christianity.

Marcion, in the second century, referring to Paul's ten epistles as his authority, denounced Jehovah, and protested against the substitution of anything Jewish for the primitiv faith of the Asiatic church. Tertullian, a member of the same church, and a zealous advocate of the substitution, proclaimed Paul and Marcion heretics. But after Marcion's death, when Paul had been dead for two centuries, he changed his tactics, and declared that Marcion had *misrepresented* Paul's epistles, and then professed to quote them correctly, making them advocate the measures Paul had always opposed.

Paul had, as opponents, all the chief apostles of his day (but he knew nothing of the fabulous Jesus and the string of names that are paraded as *his* apostles), and for centuries the hatred of him was intense; for the higher church officials must hav been familiar with his history, and knew *that the epistles circulated in his name were not his.* Hence Peter was made the head of the church, though Paul's corrupted epistles must hav been largely instrumental in the change of faith which was accomplished in the third century. I hav seen it stated that the Romish church cherished its hatred of Paul *for a thousand years.* What other explanation than the above can be given of this single fact, which cannot be set aside by anyone who would study intelligently the epistles attributed to Paul?

But it must hav been an easy matter for the church, in its supremacy under Constantine, to destroy Paul's original epistles, which, in the absence of printing, could never hav been numerous.

Tertullian's hatred of Marcion was eminently serviceable to Paul's memory. To Marcion might appropriately be applied the familiar lines of the Roman poet: "*Integer vitæ, scelerisque purus,*" etc. A man of strict integrity, free from all vices, of commanding intellect, consistency, and courage. Just the person to excite the hatred of a religious fanatic like Tertullian, who soon abandoned the new faith he had advocated with such zeal, and became a follower of Montanus, who, claiming to be the Holy Ghost, or comforter promised in the gospel, by the fabulous Jesus, founded a new sect.

But we are told that "the writings of Tertullian are probably fourteenth century forgeries, and we can know nothing certain of Marcion." Well, we are burrowing into a period purposely obscured by Christianity—an age of fraud, forgeries, and supernatural events. But one fact we are sure of—*that Jesus and his apostles never lived*, and that all our gospels and the Acts, so far as they relate to them, *are pure fiction.* They do not even conform to those passages of the Old Testament of which they profess to be a fulfillment. Hence, our Jordan is a very hard road to travel—all the guideboards obscure, covered with puzzling inscriptions, and pointing nowhere. Even Peter, the rock on which the church is founded, is enveloped in such a mist of uncertainty that we must always question him. And Paul we should doubt, did not Marcion's indorsement "giv the world assurance of a man." But what motiv could Tertullian hav had to fabricate such a personage as Marcion, and how could anyone hate so cordially the production of his own brain? The intensity of the hatred is proof of the existence of its subject.

I hav given the reason why, in my opinion, Peter was recognized as the head of the church instead of Paul. Peter, on whose name the pun is made in Matt. xvi, 18, represents Paul's chief opponent in the controversy which ended in the triumph of the anti Paulist party in the third century. If Christians recognize Peter as the head of the church on the strength of that passage, they should acknowledge Judas Iscariot as its first, and Matthias as its second bishop, on the twentieth and twenty-sixth verses of Acts i.

But it seems to me that the time has come when Infidels should ignore the stories of old carpenters who dream of angels from another world, or of young ones who claim to hav been promised by devils all the glories of this one, and all the other nonsense of the New Testament, and look into the *history* of those times for *facts* that may reveal the origin of the great crime against humanity which is as formidable to-day as it was eighteen hundred years ago, and claims the right to educate every child born in the republic into subserviency to a corrupt priesthood.

S. PALMER.

The Benevolent Incendiary.

From Charles Bradlaugh's National Reformer.

A farmer awoke suddenly one night amid the crackling of flames. A friendly stranger who had forced his way into the burning farmhouse to arouse him, stood beside his bed and called on him to escape at once before it was too late. He did so, and reached the open air in safety, though bewildered and dazed by the fire and smoke. Suddenly he thought he heard his children calling for help. Seizing his rescuer's hand with mingled sensations of gratitude and terror, he pointed to an attic window round whose thatched eaves the flames were already playing.

"They shall be rescued," said the brave but unknown friend; "I hav a ladder ready—I provided it beforehand."

With the farmer's help he raised this ladder to the window where a girl was screaming to the distracted father to save her from the terrible flames. The benevolent stranger was the first to ascend. He took the girl in his arms and brought her down in a fainting condition. The farmer now rushed up the ladder, but no sign of his boys or of their mother could he behold amidst the blazing mass of fire that filled the upper rooms and drove him back, scorched, blinded, and sick of heart. He sought the noble stranger—who for some reason or other was dragging a blazing fagot across the farmyard—and cried out to him in despair, "What must I do, man, to save them?"

"All is over as far as they are concerned," coolly replied the stranger; "their time is past. Be thankful for your own safety."

"Is there naught I can do?"

"Take this brand from the burning," answered the stranger solemnly, "and set fire to yonder haystacks while I fire the wheat ricks and the barns and stables."

"What!" exclaimed the farmer, almost paralyzed with astonishment, "burn the whole farm down?"

"Yea," said the benevolent stranger, "for what shall it profit a man if he gain the whole world and lose his own soul?"

"Art thou mad?" cried the bewildered farmer.

"The world has always called me so," said the stranger, with a fanatical smile of calm assurance and infinit superiority illumining his benignant countenance, "but it is the world itself that is mad to take thought for the morrow as it does. For verily I say unto you, ye shall not lay up treasures upon earth, but in heaven only; for where your treasure is there is your heart also. Only by losing this world can ye win the next."

"Good God!" exclaimed the farmer, struck by a horrible suspicion, "hav I been in the hands of a lunatic all this time? Was it *you* that set fire to the house?"

"Yea," replied the lunatic calmly, "I burnt your family that I might show forth my mercy by saving one of them."

"You infernal villain!"

"Nay," said the lunatic, "is there not more joy in heaven over one person saved than over ninety and nine that need no saving?"

The farmer, able to restrain himself no longer, here felled the lunatic to the ground with a tremendous blow of his fist.

Next day he handed the incendiary over to the police, and lamented, as he gazed at the ashes of his home, that so dangerous a person had ever been let loose. Enough of his corn ricks had been saved to preserve him from absolute starvation, but his losses were terrible, and some of them were so irreparable that the tears ran down his rugged face and his voice was choked with sobs as he thought of them. His daughter indeed was saved, but she never entirely recovered from the shock of that dreadful night. The circumstances of her rescue are indelibly stamped upon her imagination, and are often repeated in her dreams. She still speaks of the stranger in terms of the most ardent gratitude and admiration, and cannot bear to hear anything said against him. Any attempt to depict the beloved hero of her imagination in his true colors results in such violent symptoms of hysteria that no one ventures to approach so dangerous a subject in her hearing.

MORAL: (1) Making a hell in order to save a few from its fiery torments does not really deserve very special gratitude toward the maker and ordainer of such an everlasting conflagration. (2) As man barely succeeded in rescuing the remains of civilization, literature, freedom, and science from destruction by Christianity in the dark ages of its undoubted supremacy, it behoves him to beware of trusting to the other-world lunacy again, lest worse befall.

W. P. BALL.

The Work Goes Bravely On.

From the Western American.

The municipal authorities of Chicago are doing well. Since last April they hav endeavored to do their very best for the Roman-Irish minority that did not place them in power, and the success that has attended their efforts to play second fiddle to a gang of Roman-Irish priests has been such as to make the Roman conspirators feel very chipper, and in the recesses of their convents or parsonages they quaff their wine, punch one another in the ribs, and laugh at the idiotic fools, known as Americans, that they are so easily able to hoodwink. They are in high glee; with less than one-seventh of the voters they hold ninety per cent of the salaried places.

They should laugh, for they hav no hard work to do all this. Their success arises from, first, the cowardice of the average business men, who fear that eminently Christian weapon, the boycott. Second, the cowardice of truckling state and national politicians. Third, the facility with which the Roman corporation sustains "the ancient subjection," by using threats of eternal damnation and preventing intelligent education in our public schools, and compelling its laity to support and send their children to their parochial schools. This enables them to solidify their twenty thousand votes, use it as a commercial commodity, and sell it to the highest bidder. Fourth, by intimidating and gagging the daily press, securing the press agents throughout the country, they hav managed for years to control and abuse political power in many cities and rob taxpayers without mercy.

They compel officials, born in the United States and educated as Protestants, to do acts that would disgrace the king of Dahomey. Here in Chicago the work is going on every day. The present administration, since its advent to power, has distinguished itself by wallowing at the feet of Roman priests and obeying their slightest wish. It commenced by ostracising every placeholder that belonged to the Patriotic Order of Sons of America, all who belonged to the American League, all Orangemen, all who belonged to any society that marched under the stars and stripes, and was sworn to support and defend the Constitution of the nation and state.

The many changes in all departments, and especially in the police force, show that the fact of being a nativ American and a Protestant or Freethinker totally unfits a man to draw pay from the treasury of Chicago. It is evident that an old saying has been reversed, and the dictum now is, "No American need apply." No one can help noticing that when an American goes off the police force an Irishman goes on. That this is the result of design no one can deny, and should lead the great majority of citizens to do a bit of thinking. Ninety per cent of the police are of Irish birth or the sons of Irishmen and Romanists, while they represent less than one-seventh of the voters in the city. This one fact should be cause for alarm, and no prudent people would permit one race and one religion to hav the preponderance in the only armed force we hav for the preservation of the peace.

To giv our readers a good idea as to how this plan is being carried out, we call attention to one station. There are attached to the station fifty policemen. Forty-eight are Irish Romanists, two Germans, and one American. This American was a subscriber to the *Western American* and read it at the station-house, as he had a right to do under the Constitution. He was a member of the American League and the Patriotic Order of Sons of America. September 2d he is notified that he is dismissed from the force, no charges and no fault of any kind alleged against him as regards the rules of the force. He goes out and his place is filled by an Irish Romanist, who is there to aid the priests in maintaining "the ancient subjection."

How They Like Comstock.

From the New York Sun.

HAINES FALLS, N. Y., Sept. 7th.—Authony Comstock, chief of the Society for the Suppression of Vice, was one of the thousands who spent their vacation in the Catskills this year. He stayed over a mouth at Tannersville, one of the most popular spots in the mountains, and during that time acted in such a conspicuously disagreeable manner that when he went home last week there was a universal sigh of relief at what the mountain folks declared to be a "good riddance." Hotel-keepers, country merchants, and visitors alike all complained that the moment Comstock reached the beautiful region he began in the most unpleasant fashion to boss the village of Tannersville. . . .

Comstock cried to Storekeeper Wiltse in a harsh voice, "You keep your store open on Sundays here, and I'll arrest you for that if you don't close up hereafter." Wiltse's face grew crimson. He resolutely defied Comstock to close the store. Wiltse is a druggist as well as a general merchant, and, furthermore, he has the Western Union telegraph office in his store, and he knew that this fact would protect him against the Sunday law section of the penal code that Comstock was trying to spring on him. Comstock sputtered around awhile longer. The villagers said that Comstock was acting purely from spite, and Mr. Wiltse said so, too, but with greater emphasis.

"Mr. Comstock's interference . . . " he said yesterday, "was prompted simply by a mean desire to get even with me because I would not let him boss my business when I was postmaster last summer. He came nosing around as soon as he arrived, and demanded that I should let him examin all the mail before it was delivered to guests. 'I'm an inspector of mails,' he said. You may fancy that the guests were highly delighted when they heard that the man whose supervision of the mails was always exercised solely on the suspicion that there might be obscene matter in the letters had made a demand to see their letters before they themselvs had a chance to examin them. I refused point-blank, and told him that I knew my business. Then he demanded that I should delay the mails so that he could get his letters in after the hour for closing had arrived. He insisted upon this extraordinary privilege so often that I wrote to Superintendent Jackson in the New York post-office, asking if I should hold back the whole mail to oblige Mr. Comstock. Superintendent Jackson telegraphed back a decided negativ to the proposition. Mr. Comstock has apparently never forgiven me for this slap in the face, and he shows how meanly he can cherish a grudge. New Yorkers hav come to me since and said that Comstock's action was wildly absurd as well as malicious."

So intense was the feeling aroused by the conduct of Comstock and another player of his team in the bowling match, that only the presence of the ladies prevented two of the Sunset View players, one of them Zany Brewer, a man known far and wide through the Catskill mountains alike for kind-heartedness and great physical strength, from knocking Comstock down. Comstock challenged the accuracy of the score kept by Proprietor Joe Haines in a dictatorial manner, and didn't apologize when his challenge was demonstrated to be unfounded in fact. He disputed the rulings of the referee and behaved generally in a manner that disgusted the ladies present.

A Great Sentiment.

Dr. Monroe in the Ironclad Age.

Life is so short that no sensible man has a moment to spare in plotting the injury of his fellow-man.

An Attractiv Invitation.

George Macdonald in San Francisco Freethought.

I hear that the Editor of THE TRUTH SEEKER, who is just convalescing after an attack of typhoid fever, is not getting his strength back so rapidly as he could wish. The fever has left him full of rheumatism, neuralgia, and toothache. I understand that Dr. Monroe, of the *Ironclad Age*, has sent him a bottle of his Blood Feeder, which the sufferer is unable to take on account of its being put up in a solvent prohibited by total abstinence principles. In view of this state of affairs, and in view of this state of California, I hav extended to the Editor of THE TRUTH SEEKER a warm, or semi-tropical invitation to visit the coast and recuperate. We offer many inducements. Just at this season of the year the weather is full of attractions. The winds hav blown themselvs out, and the sand dunes are no longer in a state of eruption. The atmosphere is full of smoke; the sun, penetrating the haze, tints everything to the color of red and gold, and opaque objects cast purple shadows on the ground. It is a trifle too warm to wear a coat, and too cool for shirtsleeves, so that the resident is afforded all the varieties of sensation that lie between a sweat and a sneeze.

If the Editor of THE TRUTH SEEKER will come here I will extend to him the freedom of the city. He can make ascensions in the cable cars, or take a voyage to Oakland and see Mr. Schou. I will hav the Salvation Army sing for him in front of the old Adelphi Theater. I will show him the picturesque ruin we use for a post-office, and other ruins which are not picturesque who came to California to make their fortunes and failed to realize on their expectations. He shall go with me for a sail on the bay, where the porpoises gambol away their hard earnings, and to the Stock Exchange on Pine street, where that other kind of fish known as the sucker gambles away his hard borrowings. He shall see the hoodlum hoodling in his haunt; the government mule from the Presidio; the pig-tailed heathen from the orient. I will show him the vaquero galloping through Kearny street, the rampant cowboy and the terror from Tuolumne clubbed into a docil frame of mind by an insignificant policeman. He may view the audacious seagull reincarnated in the chicken tamale. He may revel in peaches, grapes, watermelons, and Jamaica ginger. He may hunt the alert and fugitiv flea, dare the tarantula with a club, and stand off the church beggar with an arquebuse.

So shall his mind be diverted and his body strengthened. He shall return to his scorched and frozen and stormy island home, full of flea bites, enthusiasm, and tender recollections.

Lectures and Meetings.

FROM August 16th to September 16th J. E. Remsburg delivered thirty-six lectures. He spoke in the following towns: Des Moines, Ia.; Prairie City, Ia.; Grinnell, Ia.; Galt, Ia.; De Witt, Ia.; West Union, Ia.; Elgin, Ia.; Patch Grove, Wis.; St. Charles, Minn.; Black River Falls, Wis.; Princeton, Minn.; Elk River, Minn.; Waterville, Minn.; Dexter, Minn.; Willmar, Minn.; Clinton, Minn.; Fargo, N. Dak.; Valley City, N. Dak.; Jamestown, N. Dak.; Henry, S. Dak.

AS THE TRUTH SEEKER reaches its New York readers two days before its formal date, there is time to remind them that the Manhattan Liberal Club reassembles this week, Friday, and that the unsuspected pastor of an orthodox church, all unmindful of the pope's mental condition, will talk about Bruno, and an era of fraternity. Mr. Sampson is one of the few clergymen in New York whose congregation allows association with heretics; therefore, it is worth while to hear him, aside from his eloquence and erudition. The Liberal Club, under the presidency of Dr. Foote, Jr., promises this winter to increase its good reputation as an awakener and instructor of the people. It will from now till next summer meet every Friday evening at 8 o'clock, at 220 East 15th st.

Communications.

Authenticity of the Bible.

In the book of Genesis we hav a specimen of the character of the Pentateuch or the five books of Moses. Let us pause here and make some inquiry and research as to who was their author, and when or where they were written. They are all anonymous writings. If these books contain the word of God, it is certainly very important that the man that wrote that word of God should tell us definitly who he is and what is his name. Histories and standard works of all kinds, both ancient and modern, are signed by their authors, and these books above all others should hav been signed with the name of the writer or writers.

There are two principal characters in these writings, namely God and Moses. Now, it is nowhere claimed that God ever wrote one word of the Bible. For some time it was claimed that Moses wrote the Pentateuch, but that claim has been generally exploded, and among the better class of theologians the belief that he was the author is now almost universally repudiated. Centuries after Christianity began some priest originated the story that the scriptures were the word of God. No mortal man knows now, or ever did know, what words God uttered. It is a bold and impious assertion for any man to make, and the man that asserts positivly that the Bible is the word of God has no means of verifying the truth of that assertion. For no one man knows anything more about deity than another, either in this or any other age.

Draper says what is true: "The books of Moses nowhere claim the authorship of one man, or make the impious declaration that they are the writings of almighty God," or even inspired by him. We are often told by the pulpit that God revealed himself to a man by the name of Moses. What proof is there to sustain this story? None whatever, only the word of the man that wrote the five books of Moses, whoever he is. Is the simple word of some writer entirely unknown sufficient to convince us of the most wonderful and extraordinary events? Among the tribes of degraded and superstitious Jews of which this writer wrote the history, murder, adultery, bigamy, treachery, assassination, and the like were not considered. crimes or evils any more than among Apache Indians. The writers of the Bible boast of the doing of these crimes and wickedness among their people, and in many instances say their God assisted in and advised them to be done. Is it strange then that these ignorant and superstitious savages should lie? The author of these books givs the character of Moses in the following words: "And he espied an Egyptian smiting a Hebrew. And he looked this way and that way, and when he saw there was no one, he slew the Egyptian and buried him in the sand" (Ex. xi, 11, 12). A short time after this (verses 13, 14) he found two Hebrews smiting each other. Here, from the language used by one of the combatants, "Intendest thou to kill me as thou killest the Egyptian?" he was about to commit a second murder, but he got frightened and said, "Surely this thing is known." Pharaoh's officers attempted to arrest him for murder but he fled the country, and was a fugitiv from justice for forty years. This record shows plainly that this murder was committed in cold blood. After looking this way and that and seeing no one, he deliberately murdered the man and buried his body in the sand, and then attempts a second murder further along in the book We read that he married an Ethiopian woman, having a wife and family still living. The Christian world accepts the word of this murderer and bigamist, unsupported by any other testimony either ancient or modern, when he, through the author, tells us wonderful tales of the supernatural and the violation of the laws of nature.

Bible scholars and critics hav long since decided that the book of Genesis is founded upon legends. How could it be otherwise when it was not written until at least four thousand years after the event recorded in the book occurred, and during that time, according to the Bible, there was a flood that destroyed every human being but Noah and his family? The writer must necessarily write from legends and traditions, or from imagination. The writer then, without giving his name or any account of his birth or parentage, without reference or vouchers for his honesty and truthfulness, writes a history of miracles, of wonders, of horrible deeds, of absurdities, and of stories more simple than nursery tales, done by a being he calls God, Lord God, Jehovah, and other names that no one ever heard of until this author wrote this book; and, strange to say, there are quite a number of people in this age gullible enough to believe them. But if such a book was written to-day by a credible author, and witnesses furnished to prove the truth of these miraculous and wonderful occurrences, these same people almost to a man would refuse to believe them true.

Then, to this unknown writer, without a history or a name, so far as we know, and to him alone, is the Christian world indebted for the being he called God. And to the barbarous and savage tribes of Jews, of whom this author wrote the history in this book, are they indebted for the Bible.

This nation of wandering savages furnished Christianity with a God. Christianity offered to supply the Jews with a similar being, but they rejected the offer with scorn.

Many of the ancient philosophers of renown had their ideas and notions of the soul, gods, and creation of the world; so some monk, priest, or Jew, long after these ancient philosophers had written their theory of creation, writes the Mosaic account, as it is called, in the Bible.

"A self-existent God may be as unthinking as self-existent matter." And why not suppose that the universe is self-existent and eternal as well as Israel's God? It would seem to be easier, for we can see the former but not the latter. And we know the earth existed long before anyone heard of its alleged creator. The time in which the Old Testament was written is wrapped in mystery.

The Bible informs us that Jerusalem was repeatedly sacked and pillaged between the year 168 B C. and the Christian era, and at one time every copy of the Book of the Law (not the Old Testament) was burnt.

By that it seems up to this time all the Bible that existed was copies of the Mosaic law, and they were burnt, at least all that could be found. (See Maccabees.) Then up to a century before Christ there was no Bible known to be in existence. This is about the time that Esdras says he and five others wrote two hundred books by inspiration, as the others had been destroyed. It does not say what others, but as the law of Moses had been destroyed, he must hav meant that. It is but little difference what he meant, as this story is in the Apocrypha and is not authentic.

Webster givs the word in Greek, and says it means hidden, spurious books which are not considered a part of the sacred canon of the scriptures. What are these spurious books doing among the holy and inspired writings of almighty God?

Gibbon says about this time divine inspiration was liberally bestowed on women, elders, and boys, as well as bishops. When they were in proper state to receive it they were transported out of their senses. They being then organs of the Holy Ghost, I would suggest that to be the only and proper condition for a person to be in is to be the organ of the Holy, or any other ghost. "Transported out of their senses" something like the old-fashioned hallelujah spasms, I suppose.

If it was necessary to inspire the writer, it was equally necessary to inspire the translator so he would translate correctly, and the readers also, some of them with a double dose to make them believe these marvelous stories.

The pulpit has made a great point of and rung all the changes on the antiquity of the Bible. There were immense libraries in existence before this book was written, and many of the books, or fragments of them, are extant at this time. Æsop's Fables are much older, so is the "Arabian Nights." Homer's "Iliad," Euclid's "Algebra," the works of Socrates, Cicero, Plato, Herodotus, Thucydides, Xenophon, and many other ancient works were in existence long before we hav any evidence of the Bible being written. The Bible, then, we are told by the pulpit is to be believed and revered because it is the most ancient book, and for the further reason that it has been brought down to us through all these long ages. Why should it not be in existence when there hav been, and still are, immense sums made in publishing it, and millions of men paid for sounding its praises for nearly two thousand years?

Voltaire says, "Fables begin to be current in one generation, are established in the second, become respectable in the third, while in the fourth generation temples are raised in honor of them."

I challenge the preachers to giv reasonable proof of the time the Bible was written; who wrote it, and in whose custody it was from the time it was written until printed. Chambers's Encyclopedia is regarded by all fair men to be standard and reliable authority. In regard to the authenticity of the Bible Chambers has the following: "Bible, a name giving to a collection of sacred writings, recognized by Christians as the book of their religion; Apocrypha is not considered by Protestants as canonical. The Old Testament was written in Hebrew and Chaldaic languages, and originally contained thirty-nine books, but was cut down to twenty-two." What was done with the other seventeen books? They surely could not hav contained any worse or more objectionable stories or language than there is in the twenty-two that were printed. If a part was inspired surely the whole was. It therefore seems wrong to cut down or throw away seventeen books of the inspired word of God. But to continue our quotations from Chambers: "As regards the genuinness and authenticity of the Old Testament, there has been much discussion of late. The generally recorded opinion is that the manuscripts of the books of Moses, Judges, Mordecai, Kings, Chronicles, Job, Samuel, and others, were destroyed by fire when Nebuchadnezzar took Jerusalem, and that Esdras and others rewrote them in forty days by divine inspiration. Tradition mentions Moses as the writer of the Pentateuch. It is generally believed that the law orally delivered by Moses to the elders had before, and after, being committed to writing, undergone innumerable changes and corruptions [inspired word undergoing changes and corruptions], among these the two personal and human conceptions of a God." A man-god, for instance, possessing all the baser attributes of a human being, such as anger, jealousy, vengeance, egotism, and the like. An ancient writer says, "The vulgar belief which imputes to the deity the sentiments of the passions and crimes of man is blasphemous and accursed." Draper says, "The attributes of God cannot be determined by the attributes of man." One of the religious beliefs before Christ was that among others there was one invisible, but not a personal God, to whom it would be not so much blasphemy as absurdity, to impute the form, the sentiments, and passions of man. But to return to Chambers: "At the present rate of investigation the view very generally held is the theory which assumes with certainty two or more authors, only a small school still upholding the integrity and authenticity of the work pronouncing Moses its author. As to repetitions, and contradictions, there is to begin with the very history of creation, which occurs twice in the first chapter of Genesis, and is each time given differently, and in each time the divine name in a different way. The same in regard to the account of the deluge, the account of Moses being the humblest man, his own death, etc. The number of the people, their cattle, and the like, at various periods, do not seem to conform to the laws of natural increase. Multitudes of men are puzzled what to think and what to believe." Owing to these and other contradictions and absurdities throughout the Bible, together with the irreconcilable facts that science is continually developing, the masses hav become indifferent and careless, which is really worse than outspoken Infidelity.

Supposing, then, according to Chambers, that Nebuchadnezzar destroyed the book when he took Jerusalem, it was simply the law of Moses (Chron. ii, 34; xiv, 15). Surely the law of Moses does not comprise the account of creation, biographies of men, accounts of cruel, bloody, and savage wars, miracles, plagues, wanderings of the children of Israel, romance of Joseph, and many other tales and stories.

Chambers does not tell us when these different books were written, and he says merely that it was generally supposed that they were destroyed at the burning of Jerusalem. The Bible says it was only the law of Moses that Hilkiah the priest found. If Nebuchadnezzar destroyed all the copies of the law when he took Jerusalem, they must hav been rewritten afterward, for the Bible says that King Antichus, about five hundred years after, took Jerusalem. He began by putting a stop to sacrifices that were offered up to the God of the Jews. (God's chosen people offering sacrifices to him like heathens to their gods, and a heathen king stopping it.) He polluted the holy temple, profaned the Sabbath, carried off and burnt all the copies of the law he could find, and abolished the ordinances of God. This was in the days of miracles, and yet this Hebrew deity did not lift a hand to save the holy places from being polluted by heathen idolators, and suffered the law he had given to Moses to be destroyed. We are told that soon after the beginning of Christianity the priests had taught the people to believe in miracles, and that this newly adopted Hebrew God (strange that among the multitude of gods that were worshiped before the Christian era the god of the lowest and most degraded people of that time should hav been selected as the Christian God) would protect the temples and churches from profanation and destruction. But when hordes of barbarians and idolators invaded the country, destroying and polluting the churches, and no miraculous hand was interposed to save them, their surprise and astonishment was great, and their ardor and belief in miracles were somewhat abated. Is it not strange that this miracle-working being would allow Infidels to obtain and hold, even unto this day, Jerusalem and the holy sepulcher?

A century or so before Christ, Pompey took Jerusalem, but he did not not touch the treasures that were stored in the temples. Cicero says it was not out of respect for the religion of the Jews that he abstained from plundering the temple, for he had the utmost contempt for this nation and their religion. He caused the walls of Jerusalem to be pulled down. About ten years after this Crassus, another king on a plundering expedition, stopped at Jerusalem and robbed the temple of all its riches, amounting to £1,500,000 sterling. It would seem, at this time, that the god of this nation had entirely abandoned them and the city of Jerusalem. He sent no angels to slay the invaders; no white horses with harness of gold to paw these vandals; nor did he send two beautiful young men to scourge them (see that silly stuff in 2 Maccabees). It seems strange that sensible people do not get disgusted at the

many silly and ridiculous stories there are in the Bible. JOHN IRWIN.

(TO BE CONCLUDED.)

Geology and Evolution.

The maximum thickness of the earth's stratified rock is not less than twenty miles. All of it was once sediment deposited in water. Vast areas of it hav undergone metamorphosis, obliterating the stratification and all traces of fossils. The Silurian formation, with a maximum thickness of five miles, was once believed to be the lowest stratified and fossiliferous rock. But it was discovered that the Cambrian rock, nearly two miles thick and underlying the Silurian, is likewise sedimentary and fossiliferous. And now it is found that the Laurentian formation, with a maximum thickness of five or six miles and underlying the Cambrian, is also sedimentary.

Scientists hav confessed their inability to account for the metamorphosis of vast areas of sedimentary rock where there are no intrusions of eruptiv masses forming granit veins. The disturbances of the strata are apparent enough, for it is by upheavals that we know of the existence of the lower formations. And pressure is also recognized as a metamorphic agency. But the prodigious pressure of gravitation together with that of upheaval seems not to hav been duly appreciated. Below a depth of 30 feet the temperature increases at the rate of one degree Fahrenheit for every 50 or 60 feet. "At this rate," says Professor Dana, "the fusing point of iron would be reached at a depth of 28 miles. Accordingly the stratified and fossiliferous rock at a depth of ten miles would be heated up to 1,000° Fahrenheit, or 900 degrees hotter than the material was when deposited ages ago, with all its fauna and flora, which never could endure a temperature much above 100."

Does not this fact refute the Laplace theory of a cooling world? The oldest animals and plants hav, in their fossil state, been growing hotter during all the geological ages, until those which hav not been upheaved are now four or five times hotter than boiling water.

Is not a temperature of 1,000° sufficient to change the character of stratified rock? How much higher was the temperature that produced anthracite coal? And is it necessary to look for the cause of this temperature elsewhere than in the pressure of gravitation, augmented by the upward force of upheaval?

The accretion theory of world formation allows ample time for all the geological changes, and for the evolution of plant and animal life from the simplest and oldest organism up to man. Paradoxically speaking, this vast period is an eternity.

A million years is probably much too small an estimate for the period of man's existence on the earth. It is quite certain that he lived in the Pliocene period, contemporary with the mastodon and other extinct animals. For 500 years mammoth's tusks hav been exported from the Isle of Bones off the mouth of the river Lena in Siberia. The bones and tusks of these and other gigantic animals, resembling the elephant and rhinoceros, hav been discovered since the earliest historic times. But their nature was not understood by the ancients, who believed they were the bones of giants. In modern times the fossil bones hav been collected and reconstructed.

In January, 1613, the bones of a mastodon were found by some workmen in a sand-pit on the river Rhone. A country surgeon named Mazuyer purchased the bones, and gave out that he had himself discovered them in a tomb thirty feet long by fifteen broad, built of bricks, upon which he found the inscription Teutobocchus Rex, a barbarian king who was vanquished near *Aquae Sextiae* (Aix in Provence) by Marius, who carried him to Rome in a triumphal procession one hundred and two years before Christ. In confirmation of this story Mazuyer reminded the public that, according to the testimony of Roman authors, the head of the Teuton king exceeded in dimensions all the trophies borne upon the lances in the triumph. The skeleton which he exhibited was twenty-five feet long and ten feet broad. It was exhibited in all the cities of France and Germany as the veritable bones of the Teuton king who died some seventeen hundred years before.

But there was an anatomist named Riolan who knew that they were not the bones of a man, but of a gigantic animal like the elephant, and he attempted to prove it, but was met by a physician named Habicott, who maintained that the bones were human. A long controversy ensued between the anatomist and the physician, and doubtless the vast majority, even of the savants of that day, believed that the anatomist was wrong.

Accompanying the exhibition half a hundred medals were displayed which Mazuyer said he found in the tomb of Teutoboccus Rex, bearing the effigy of the Roman general Marius. But Gassendi, a youth of twenty years when the bones were discovered, a correspondent and friend of Galileo and Kepler, and the first disciple of Bacon in France, exposed the fraud of the medals. The inscriptions on them were in Gothic characters. And furthermore we learn from Gassendi that a Jesuit priest, named Jacques Tissot, was the author of the notice published by Mazuyer.

The skeleton of the giant Teuton king remained at Bordeaux until 1632, when it was sent to the Museum of Natural History in Paris, where it is now to be seen, a veritable mastodon of the Miocene period.

In the next period, the Pliocene, we find stone tools. This was at least a million years before Elohim made Adam out of dirt. BURR.

Bruno.

From the Boston Transcript:

From an artist friend now in Rome we hav received a beautiful set of photographs of the Giordano Bruno monument. Religious questions are tabooed in this column, but artistic ones are not; and, as a sort of opposit to the snow-white cross which Jews might kiss and Infidels adore, this magnificent monument at Rome is evidently one which in its artistic aspect even a *dévot* might dream over. It is always so with works in which sculptors and artists of talent hav wrought under the inspiration of their hearts and not merely for the earning of bread or the gratification of a fancy. They are above dogmas as well as above reason. What is inspiration in art or literature? Why, it is made up of one-half of a sufficient technical ability to prevent artistic blunders, and the other half of a special and passionate enthusiasm in a particular work. Given these conditions, and one may see the inspiration in every line of a completed work. It may be very humble art indeed; it may be something which artists themselvs affect to despise and all the critics ridicule. Frequently even the technical skill shown in a work may be below what would seem to be the lowest reasonable minimum; and yet the man who is himself capable of enthusiasm will see, overspreading it, the evidence of that divine enthusiasm in the artist which is infinitly better than all cold perfection. And how one misses the quality of enthusiasm in certain works of technical masters, to whom beauty is a daily companion and guide, but who in these certain instances hav wrought perfunctorily. Such works are ghosts in a world of life, and they grow more out of place than ever in this generation, which is preëminently not an age of ghosts. It is this very selfsame quality which, in the past, made such wonderful works of beauty of religious paintings and memorials, that is now giving abounding life and meaning to representations of mere flesh and blood reality.

The Bruno monument at Rome is emphatically in this sense a work of inspiration. Evidently the artist was heart and soul in the work; not without the stirring in his own veins of revolt against the obscurantism of authority could he hav put such force and fire into the representations of this "apostle and martyr of Freethought," whose glorified statue now stands in the Field of Flowers, where, nearly three hundred years ago, he was burnt to death. The bronze figure of Bruno, which crowns the monument, represents him in the garb of the Dominican order, of which he was a member, its cowl covering his head, but pushed aside so as fully to reveal the strong face—a face not unlike, in its strength and the prominence of its features, the famous type of Dante and Savonarola and George Eliot, but a little ruder, perhaps, and less ascetic. The nose is long and prominent, the lips firm-set and strong, the eyes deep, penetrating, aflame with thought and resolution. There is about the face the worn aspect which deep and consuming thought, which has no mercy for the body, leaves; the forehead is knitted with the awful inquiry of the philosopher whose thoughts are led on not by subserviency to a system to which they must fit themselvs, but by the awful necessity of truth.

The thinker's hands are crossed firmly before him; the left holds a book, closed except that while the lower edge of the book is pressed against the knees, the forefinger holds the pages at the upper edge slightly apart at a passage which has manifestly led the philosopher into the thought that seizes and commands him. Commands him? Yes; and yet while the whole attitude and look suggests the dominance of the man by the thought, it also suggests dominance on the part of the man by means of the thought; for the determined look upon the strong face says plainly, "This is truth, and according to it I will act, no matter what the consequences may be." A wonderful pose, a wonderful and powerful expression!

Upon the sides of the monument are two bas-reliefs which are scarcely less powerful. The first represents Bruno teaching philosophy at the university of Oxford. Standing in the pulpit of a medieval classroom, attired in the costume of a doctor, Bruno instructs a class of students and of doctors, some of whom are manifestly at issue with him, while others eagerly drink in his words. There are some fine faces in this group, and one of two of theologs who appear ready to leap upon him. Manifestly he is giving them all something to think about. But much more striking is the bas-relief representing Bruno in the presence of, and defying the tribunal of, the Inquisition. In the chief seat of the tribunal—the cross, with skull and cross-bones plentifully emblazoned upon the desk in front of him, and the crucifix above him—is a cowled and gross monk, his clenched hand seeming to point to a kneeling-bench before him. At the side of the chief of the Inquisition stands a bearded secretary, who appears to hav just finished the reading of a decree of condemnation. In the foreground stands Bruno, with head thrown back and fists clenched, too, defiant but without bravado, and very calm. He refuses to bend the knee to the holy tribunal, whose members, ranged along the wall, look at him with astonishment and chagrin. Meanwhile a jailor, supported by soldiers, steps forward with a chain to bind the recalcitrant Freethinker, and to prepare him for the fearful death which he prefers to the bending of his knee.

A marvelously streng work is the whole, and well calculated to affect the popular imagination.

Natural Morality.

Lecture delivered by Capt. R. C. Adams at the Canadian Secular Union Congress.

Morality is the art of right living, and the way in which it can be best attained is the most important question that confronts the Secularist. "By their fruits ye shall know them;" and unless Secular principles conduce to the practice of the highest morality they must stand condemned as false. To be good is to be useful, to practice that which creates happiness. Christians claim that the knowledge of the way to be good is derived from supernatural revelation, and that its rules are to be found in the Bible and in the dicta of the church. But the Rationalist or Secularist declares that morality is the result of human experience as to what is best adapted to secure the welfare and happiness of mankind. All that is good in Christianity is this natural morality. What is essential to Christianity is immoral and injurious. Morality depends upon intelligence, and this is weakened by the habit of mind induced by Christianity, which teaches dependence upon revelation and authority, instead of reliance upon individual reason. The Christian atonement is immoral. It takes the converted murderer to heaven and leaves his victim in hell. Moody says of the penitent thief, "In the morning he was the vilest on earth, in the evening the purest in heaven." He reads a request for prayer "for the conversion of a moral man." Christianity has the proud distinction of being the only religion that damns good men. A candidate for the English Parliament was lately asked for his religious views. "I would like to go to heaven for climate and to hell for society." Christianity is oppressiv. It has kept thousands sweltering in Toronto in the intense heat because it prevents access to the cool waters of the bay and the shady groves of the country on Sunday. It has shut up all libraries, art galleries, and museums on the workingmen's only day of leisure; and these infamous iniquities are perpetrated in the name of the Christian God by men who dishonestly advocate exemption from taxation for all the property connected with this organized oppression. They are not to be blamed individually, for they are only acting in the spirit of the protectiv tariff and national policy, which permits men to suppress able competitors by restrictiv laws; and it is not zeal for God, but a desire to drive men into the churches, that animates the ministers. In olden times good was personified in a God, but men's ideas of good hav altered, while Christianity upholds the old Hebrew God who represents obsolete ideas of good. Natural morality is summed up in the Golden Rule, which was uttered by Confucius five hundred years before Christ, condensed into the word reciprocity; and a sufficient guide for life and a substitute for all the restrictiv codes of laws may be found in the Diamond Rule, "Do no harm." Natural morality demands some changes in the Ten Commandments. It would add one letter to the first and let it read, "Thou shalt hav no other gods before *men*." It will change the worship of God into the service of man. It will violate the second Commandment and make statues without consultation either with Jehovah or Anthony Comstock. It will abrogate the fourth and make the seventh day a period of true recreation, allowing men to secure such physical and mental refreshment as they desire. It teaches "honor to whom honor is due," and denies that an unworthy parent should be honored by the child. It forbids killing, stealing, lying, or covetousness, but it will abrogate the Christian code of sexual morals. It declares that if people are unhappily married they may remedy their mistake. It repudiates the hopeless doom of Christianity for those who hav erred or blundered, and scouts the false morality that scorns the woman and condones the man, that condemns the woman who sells herself for an hour and commends the woman who sells herself for life. It declares that the Golden Rule and the Diamond Rule are a sufficient guide in sexual conduct. The man who does no harm and who treats a woman as he would hav another man treat his mother, wife, sister, or daughter, will not do wrong, no matter what Moses, Jesus, church, or Mother Grundy say. Natural morality will add new commandments. Some of these are, "Thou shalt giv women equal rights with men;" "Thou shalt giv the laborer the full value of his produce;" "Thou shalt trade freely and tax equally;" "Thou shalt not be stolen from." The Secularist mode of promoting morality is by prevention rather than by preaching. It would secure prosperity first and remove the inducements to wrong-doing that arise from poverty and from the system of business that forces a man into unholy competition to gain a living. It will be the crowning glory of Freethought that it formulated a system that will permit men to liv and practice the Golden Rule. Robert Owen introduced the practice of coöperation, Holyoake established it, Mill, Prudhomme, Lasalle, and Karl Marx expanded it into scientific Socialism, and its modern supporters and leaders are almost entirely in the ranks of Rationalism. The spread of this *goodspel* of reason is the duty of all Secularists, and in its progress lies the hope of the welfare of mankind. In closing, Captain Adams referred to the decay of Christianity; and his comparison of it to a long-dying shark that he once cut up on the deck of his ship was received with such enthusiasm that it literally brought down the house, some plaster being shaken from the ceiling.—*Secular Thought.*

DR. J. R. LEEBODY, of Mager College, Londonderry, laments that preaching is declining in efficacy. This he attributes to the fact that the pulpit is not now placed at the same intellectual distance from the pew. In other words, says the London *Freethinker*, the pew is beginning to find out that the pulpit knows no more than itself.

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Personal.

Having substantially recovered from a two weeks' vacation in the wilds of New Hampshire and a subsequent if not consequent two months' stretch of typhoid fever, the Editor of THE TRUTH SEEKER is again at his post. It is a pleasure now falling to him to acknowledge the ability with which Mr. W. L Colby has performed the editorial labor so unexpectedly thrust upon him, and to thank the correspondents who contributed so largely to the interest of the paper. His personal thanks are due, and certainly are sincerely given, to his friends Washburn of the *Investigator*, Watts of *Secular Thought*, Shaw of the *Independent Pulpit*, Saladin of the London *Agnostic Journal*, Foote of the London *Freethinker*, and to his brother George of the 'Frisco *Free hought* for their pleasant and flattering words in noting his illness; and the kindest wish he can think of just now is that none of them may ever hav typhoid fever. Correspondents, however, will please be patient, for the Editor is not quite out of the doctor's clutches, and that authoritativ individual does not approve of reading manuscripts as a convalescing recreation. But, slightly changing the words and incidentally the meaning of an alleged person of some notoriety, "Yet a little while and I am with you." E. M. M.

Was Abraham Lincoln a Christian?

No doubt our readers are wondering what the significance is of the query scattered through the columns of THE TRUTH SEEKER last week as to the religious habits of Abraham Lincoln. The explanation is found this week in the opening chapter printed elsewhere of a work by John E. Remsburg, showing that Abraham Lincoln was not a Christian. The appearance of this history is timely, as the clergy are now discussing the parallel statement made in Herndon's "Life of Lincoln," just published by Belford, Clarke & Co. Mr. Herndon, however, devotes but little space to this side of Lincoln's character, while Mr. Remsburg will thoroughly exhaust the subject, and leave no evidence unconsidered. He has at a great cost of time and money and labor collected all the material facts in the case, and prepared them for intelligent presentation to THE TRUTH SEEKER readers. This has involved the purchase and study of all the Lifes of Lincoln, the writing of hundreds of letters, and traveling of hundreds of miles to interview Lincoln's friends. It may well be allowed, therefore, that he has added invaluably to the true understanding of the matter.

Ever since Lincoln's attainment of fame, there has been a controversy on this subject. The church attaches a higher value to the prestige of Lincoln's great name than she would to the conversion of ten thousand obscurer souls. To deny his Christianity is, in her eyes, almost as great an offense as to deny the divinity of Christ. It may be too much to expect that Mr. Remsburg's work will entirely silence this claim, but it will furnish an arsenal of facts with which to refute it as often as made. The rejection of Christianity by George Washington or Paul Jones does not prove it false. But with a majority of mankind the authority of one great name outweighs all the arguments that can be piled up, and this fact cannot be ignored in our work. The evidence of twenty witnesses who support the church's claim will be preserved, and the testimony of the eighty witnesses opposing it that Mr. Remsburg has collected ought to be preserved also.

The evidence pro and con will occupy many pages of THE TRUTH SEEKER, and require several months for a complete presentation. But this the importance of the work demands, and our readers will find it exceedingly interesting reading, aside from its historical value. Mr. Remsburg never leaves a subject half considered, and this work is unusually thorough even for his all-recording pen.

Bruno.

"EDITOR TRUTH SEEKER, *Dear Sir:* Will you please favor the readers of THE TRUTH SEEKER with a succinct statement of the ecclesiastical offenses for which Giordano Bruno was burnt to death on the 17th of February, 1600?

"Very respectfully, HENRY CROUSE."

Giordano Bruno's troubles with the ecclesiastical authorities began while he was young and performing priestly functions in a monastery at Naples. He was here twice examined and threatened by his superiors for heretical offenses. Once he had set aside the images of the saints and told a fellow-monk that he might be better employed than in reading about the seven joys of the Virgin Mary, and once he had uttered Arian and Unitarian views—that is, denied the incarnation and the trinity, holding that Christ was a man and that God is one. Eight years after his first accusation had been brought against him the ecclesiastical pressure became so threatening that he had to flee to Rome. His persecutors followed him here with their accusation, and he left Italy. He thus began his sixteen years' adventurous journeying about Europe. Geneva, France, England, and Germany were visited and revisited. From nearly every place where he set his foot he was sooner or later driven by ecclesiastics, whom he was sure soon to offend by contradiction. Servetus had recently been burnt in Geneva, and Bruno left in time to escape the same fate. In France the traveler sojourned in various cities, and at Paris was introduced to King Henry III., who was so astonished at his wonderful memory as to inquire whether he did not owe it to magic. Despite the king's friendship, the churchmen succeeded in having him driven away. In England he was allowed to hold a disputation at Oxford University with some learned doctors, in which he seems to hav had an easy victory. In that land he found superstition and pedantry as rampant as elsewhere, and he paints things there in no flattering colors. In these wanderings he supported himself sometimes by teaching youths, sometimes by teaching adults, and sometimes by reading proofs for publishers. Unfortunately, he presently received, while at Frankfort, a letter from a nobleman of Venice, named Mocenigo, entreating him urgently to come and dwell with him as his guide, philosopher, and friend. He longed to see his nativ land, and, yielding, once more was in Italy. He went to Venice, overshadowed as it was by the Inquisition. He was soon identified as the renegade Dominican monk against whom an accusation had been brought years before. Mocenigo became angry with him at a refusal to impart to him some secret of learning, some quick and easy method of becoming a genius, which he supposed the philosopher possessed. By the advice of his confessor, he denounced Bruno to the Inquisition as a heretic, denying the most sacred dogmas of the church—transubstantiation for example. Mocenigo aided with men in the seizure of Bruno at midnight and his transferral to the dungeons of the Inquisition. After remaining here some months, the prisoner was carried to Rome and confined six years in the dungeons of the Roman Inquisition. What he suffered there we hav no means of ascertaining. He was without books or paper or friends. Appearances are, furthermore, that he was repeatedly tortured to break his proud spirit. Perhaps some day, when we hav secured fuller access to the archives of the Vatican, we shall, if the wanted ones are not destroyed, learn more of his years of misery. At length he was brought forth for trial. Among those who formed the tribunal were Cardinal Bellarmin, the same who later on forced Galileo to a recantation, and Cardinal Sanseverina, who had called the massacre of the night of St. Bartholomew "a splendid day, most pleasant to Catholics." With characteristic audacity, he gave his judges a list of his works, and urged the disputed doctrins with the manner of a professor with his pupils rather than that of a prisoner. He was solicited to recant, but refused. Sentence of death by burning alive was finally passed on him in the church of Santa Maria Sopra Minerva. Before the fire was lighted, his tongue was torn with pincers. While he was in the flames a crucifix was held to his face, but he contemptuously turned his head aside. He died unlike many other martyrs, without having uttered a cry.

Such is a brief account of the events of Bruno's life. In person Bruno is described as small of stature, of slight, delicate build; with thin and pallid face, and meditativ physiognomy; the glance both eager and melancholy; the hair and the beard between black and chestnut; in his speech ready, rapid, imaginativ, and of lively gestures; in manner urbane and gentle. Sociable, amiable, and gladsome in conversation, as is the character of southern Italians, he easily yielded to the tastes and habits of others. Of open frankness among friends and foes, he was as quickly moved to anger as he was far from rancor and revenge.

We hav not thus far definitly answered our correspondent's question. To do this we will first glance over the doctrins and opinions held by the philosopher through his life.

First we will speak of his destructiv and Antichristian work. In the whole course of his books and teachings he assailed the church unweariedly. He knew by personal observation the discreditable life of the monks, and he attacked monkhood as guilty of all crimes and all vices. The pope he called "that potentate who is armed with key and sword, with falsehood and force, with hypocrisy and haughtiness; at once Fox and Lion, Vicar of the Prince of Hell, who with superstitious cult and more than bestial ignorance, under the name of divine wisdom, poisons the whole world." One of his works he entitled, "The Expulsion of the Triumphant Beast." The work is an allegory, in which the virtues Truth, Prudence, Wisdom, and Universal Judgment expel the beast of religion. In this book Universal Judgment is the principle whereby men are judged according to their deeds, and not according to their belief in this or that catechism. Mingled with the allegorical philosophy are the most vehement attacks on the established religion. The monks are stigmatized as pedants who would destroy the joy of life on earth; who are avaricious, dissolute, and the breeders of eternal dissensions and squabbles. The mysteries of religion are scoffed at. The biblical records are put on a level with the Greek myths, and miracles are laughed at as magical tricks. Bruno was a lover of nature; his spirit was exuberant and swelling, full of hope and joy, and in another work, *De Immenso*, he castigates the sour and tyrannous sects that would fain "disfigure the sunniest day with the shadows of hell," and "by their unnatural nonsense stop the even course of the progressiv development of mankind, extinguishing the light of intellect." Through such successivly triumphant sects of zealots, "nation becomes alienated from nation; children desert their parents; men refuse a greeting to those of different faith; every fanatical wight, intellectually impotent as he is, plays the prophet, if he does not even pretend to enact the part of omnipotence." He knew the fate that he bid fair to meet for such expressions, and once prophetically wrote: "Fifty or a hundred torches will not be wanting to me, even though I should walk along in the middle of the day, if ever it should happen that I were to die on Roman Catholic earth." But, he said, he would not be silenced. He wanted to be "an awakener of sleeping minds, a subduer of arrogant stupidity, a champion of the universal love of mankind." To him, he continued, "Italian and Englishman were the same; man or woman, bishop or king, burgher or soldier, made no difference; he only looked at the face of true humanity."

Second we will consider Bruno's constructiv work. We hav glanced at his destructiv courses; we will now see what he aimed to build up in place of that which he tore down, what he affirmed of the universe in place of what he denied. His belief was pantheism, which holds that the universe, all that is, is god. He opposes the notion fostered by Christians that matter is helpless and lifeless. He affirms that it contains in itself all the energies by which it takes its countless varied forms and carries on all the activity that we perceive about us and within us. Bruno conceives the universe as the great Unity, as the Eternally One in which matter and force are identical. Ever changing in its forms and phenomena, it always remains harmoniously the One. In minerals, plants, and animals Bruno recognizes but a varied manifestation of one moving principle. Not even the mightiest power could create the Infinit with its numberless quantity of forms; nor could we imagin something apart from this living immensity. Matter is the primeval basis of everything—matter, from which the operativ force contained in it can never be separated. In it the whole reality exists. In its eternal course Matter pours itself forth by virtue of its inner vitality, through all parts of the

whole, and ever returns to itself. Thus he anticipated with the lofty vision of his imagination and genius the conception which the scientists of the present day hav confirmed by their minute experiments and investigations. His words are almost identical with those of the eminent physicist Professor Tyndall, in his Belfast Address: "Matter is not the mere naked empty capacity which philosophers hav pictured her to be, but the universal mother who brings forth all things out of her own womb." Moritz Carriere pronounces the attainment of these conceptions by Bruno to be the most remarkable event in the history of philosophy. Without him, competent authorities believe, the great philosophers Spinoza and Leibnitz would hav done but little of what they did. In addition to this we hav to add a second anticipation of a modern scientific theory. He comes close to that evolution theory which Darwin and Spencer hav expounded in the present day. "Evolutionary maxims," says Karl Blind, "are altogether the special characteristic of Bruno's mind." Had he lived, he might hav developed, proved, and formulated evolution. To his anticipations of these two scientific doctrins, we will add that he gave germs of productiv thought to the two men whom Germany and England reckon their greatest men. These are Goethe in Germany, and Shakspere in England. Many of the loftiest ideas in Goethe are taken from Bruno. Goethe tells how his intellect had been uplifted by the writings of "Jordanus Brunous of Nola." Shakspere's indebtedness to Bruno we will not assert without qualification, similarly to the case of Goethe. However, Professor Davidson and others make out a strong case for it. Bruno lived at the same time with Shakspere, visited England, and was intimate with the poet's bosom companion Sir Philip Sidney. Shakspere's "Hamlet" is full of Bruno's thoughts. The very character of Hamlet is like Bruno. Hamlet lamented that "the times are out of joint" and that he should hav been born to "set them right." Poor Bruno was crushed in trying to set them right. In the year 1600 the tragedy of "Hamlet" was being written in England, while Bruno was enacting the final scene in his real life-tragedy in Italy. The idea in "Hamlet:"

> "Imperious Cæsar, dead and turned to clay,
> Might stop a hole to keep the wind away,"

is the idea of Bruno on the transformations of matter, which he had applied to Alexander the Great.

Third, and finally, we come to Bruno's position on astronomical science. It is known to all that the church had until Bruno's time taught that theory of astronomy which makes this earth the center of all things, the only real world, around which the heavenly bodies revolve. It taught this theory as a religious truth and grounded it upon a large number of passages in the Bible. That Bible, as we know, was written by uninformed Jews. By uninformed men that theory would be the one inevitably accepted. All the testimony would to such men seem to be for such a belief. Consequently they wrote their scriptures in accordance with this belief. The church of course maintained it, as it has every other mistake of the Jews, with curses and tortures. But just before Bruno's time Copernicus had observed the heavens, and declared that the bodies seen there were not lights suspended for the use of God's elect here, but suns with their systems of planets, while our earth was only one of these planets attendant upon these suns, and one of the most insignificant at that. Copernicus was forced to keep silence. The Copernican theory was not allowed expression by any. "But," says Professor White of Cornell University, "the new truth could neither be laughed down nor forced down. Many minds had received it; only one tongue dared utter it. This new warrior was that strange mortal, Giordano Bruno. He was hunted from land to land, until, at last, he turns on his pursuers with fearful invectivs. For this he is imprisoned six years, then burnt alive and his ashes scattered to the winds."

So at last we come to the point of information asked by our subscriber. The ecclesiastical offense for which Bruno was burnt was, teaching an astronomical truth contrary to scripture, the truth that there are other worlds. His early troubles with the church, it is true, consisted in his affirming the oneness of the ruling power and the humanity of Christ, denying the opposed dogmas. And through life, it is true, he had repudiated all theological dogmas. But these counts do not appear prominently in his final accusation. It is true that the accusation reads, "He has written divers things touching religion which are contrary to the faith," but although this would intimate several heretical doctrins, the only one upon which the Inquisitors spent any time was the astronomical doctrin of Copernicus. A few years later Galileo, the successor of Copernicus in astronomical discovery, was ordered to recant the same as Bruno, and, unlike Bruno, he complied. Upon the nature of the charge against Bruno all authorities concur. "In Bruno's work," writes the historian Hallam, "he asserts the infinity of the universe and the plurality of worlds—that the stars are suns shining by their own light—that each has its revolving planets—these were the enormous and capital offenses of Bruno." The Roman Catholic church has lately made feeble endeavors to represent that Bruno was burnt on other charges—as we hav before mentioned. In fact, everyone could know it without its being mentioned. The church's lies and subterfuges in all such cases all are familiar with, and we hav mentioned them only as a point for amusement, and to show the extravagance of her falsehood. We need pay just about as much attention to this pretense as to that pretense which she made when the Bruno revival first began a short time ago. Then she pretended that Bruno was not burnt at all. The documents containing the testimony of eye-witnesses, and many other proofs, were at once sought out, and now she keeps silence on this matter and is turning her efforts toward the manufacture of other falsehoods.

Now we hav given our correspondent what he asked, and more. We hav given an account of Bruno's life; an account of his personal appearance; an account of his teachings Antichristian or destructiv, his teachings positiv or constructiv, and among these latter positiv teachings his special doctrins on astronomy; and an account affirming that these last-mentioned doctrins, the ones on astronomy, were the ones for which he was burnt.

Help the Messrs. Harman and Mr. Walker.

About this time the Harmans and Mr. Walker are getting closer to the vortex of their trouble. October 10th is the day set to begin their trial in the United States district court ostensibly for sending obscene print through the United States mail—thereby probably imperiling the morality of the mail bags—but really for being social and religious heretics, and having the audacity to express their discontent with the existing state of things in Kansas and elsewhere. We do not believe that the Christian people of Valley Falls and vicinity are quite as anxious to preserve the purity of the United States mail bags as they are to drive the defendants in this case out of town and so close up the offices whence issues the heresy complained of. The moving spirits in the prosecution are a banker and the local clergy. The banker's excuse for meddling is that Valley Falls has acquired, because of the presence of the defendants, the reputation of a free love town. The clergy hav entered upon the war against the heretics for the same reason that the clergy everywhere and at all times hav persecuted heretics. Taking advantage of the laws passed at the instance of an organization composed of ecclesiastics and hypocrits, the local monetary and religious influences of Valley Falls are endeavoring to serve God by imprisoning three men whose only crime is publishing protests against the abuse of marital privileges.

It is not pretended that these protests are in themselvs illegal—that is, that everyone who objects to marital brutality in a husband toward his wife is a proper subject for immediate imprisonment—but the authorities, at the instance of the ecclesiastics, claim the language used was obscene. On this, it is only just to the defendants to say that if their language is objectionable to such an extent, a very large portion of the best of the literature of the world must come under the same ban. This was admitted by the judge before whom the demurrer to the indictment was argued.

The question, then, is not really one of obscenity, but the issue is, as Mr. Harman states it, whether the natural and civil right of free speech and free publication shall be sustained; or whether, on the contrary, this birthright of every American shall be tamely surrendered to the encroachments of a politico-ecclesiastical censorship. That is, whether a man has a right to say what he pleases in language no more improper or broad than is used in hundreds of classical books, and in the Bible which the Christians pretend is perfection, or whether when the Christians do not approve of what a man says he shall go to jail. These Christians hav got a law which they will not enforce against themselvs but which they use with great effect against their heretical neighbors, should these neighbors borrow biblical expressions and print them. This law and the method of its enforcement givs the church the position of censor over the literature of the country; and in exercising her power she has fallen foul of the heretical editors of Valley Falls, Kan. A good illustration of the church's methods was seen in the ease with which heretic D. M. Bennett was sent to prison for mailing a pamphlet which the most eminent men in the country declared not obnoxious to the law, while soapboiler Colgate, president of the vice society and Baptist church-member, who violated the law as plainly as language could do, was not even indicted. It was a most infamous case of partiality, but in strict keeping with the character of the Christian church, which has always used the secular power to punish her enemies and secure immunity for crime to her friends.

The two Harmans and Mr. Walker seem prepared for their fate, whatever it may be. Mr. Walker says almost nothing, and Mr. Harman remonstrates with his prosecutors more in sorrow than in anger. Nevertheless their case is a hard one, and all who stand up for justice must sympathize with them, and, when the way is pointed out, do all in their power to aid them. In a week or two we shall know what kind of men they put on juries in Kansas. In the mean time we should judge that letters addressed to the United States District Attorney at Topeka, Kan., remonstrating against this prosecution, would be the best way of aiding the threatened victims of Christian intolerance.

Persecution.

In Forsyth county, Georgia, a man named Conklin has just been convicted for chopping wood on Sunday. The witnesses testified that they saw him chopping saplings just back of his house, but did not know what he was chopping them for. The truth is that he was chopping them for immediate use as firewood. On being questioned one of the witnesses said that he lived near the defendant's house, but had never seen him at work on Sunday before. Mr. Conklin was convicted and fined $25 and costs, amounting in all to $46 80. He is a very poor man. He has been deprived of his hard earnings, and subjected to the odium of being arraigned as a criminal.

Mr. Conklin is a Seventh Day Adventist, and keeps Saturday as the Sabbath. His neighbors deemed it their duty to run his life for him, and so had recourse to the law. The state attorneys took a religious view of the case. They contended that the Adventists were trying to displace the Sabbath of our forefathers and to overthrow the religion of "all past generations."

This and all the similar acts of bigotry continually occurring, show how sunk in the darkness of religious intolerance and ignorance the majority of the world's population yet remains. They show how utterly oblivious nine out of ten of our fellow-citizens are of the principle of individual liberty that the fathers of America proposed. Proposed only—Freethinkers now hav before them the laborious task of giving it embodiment and realization.

Slaves.

Here is another example of that principle of the Catholic church we noted not long ago—its antidemocratic doctrin of blind and unquestioning submissivness to superior officials. The *Catholic Standard*, of Philadelphia, lays down the law:

> "Priests and bishops are not responsible to public opinion as regards their relations and their respectiv rights and duties. Nor are they responsible to Catholic newspapers nor the readers of Catholic newspapers. Editors, managers, readers of newspapers, all alike hav simply no business with these matters; and for one or all of them to criticise them or attempt to sit in judgment upon them, is simply arrogant, officious intermeddling. For lay Catholics to do this is worse. It is an act of assumption akin to that of sacrilege."

No wonder we find in history before Protestantism arose nothing but groups of brutal despots and slavish, oppressed, yet foot-licking serfs. Human creatures who like sentiments such as these are just the kind of creatures we don't want in this country.

Letters from Friends.

HARDEEVILLE, INDIAN RIVER, FLA., Sept. 11, 1889.

MR. EDITOR: Inclosed find $5 to apply on my subscription to your valued paper, which has now become a family necessity.

There are a good many Liberals living on this river, but we hav no organization, though we hav the material for one. I wish you would, in your "Letters from Friends," say to your readers that we would like very much to hav one of your lecturers visit us. I think he would do much good. You can say to any such that would like to spend a short time in this delightful land of sunshine that I shall be happy to receive him at my house, and can guarantee his board and expenses while here at least, and that I hav no doubt but that we can compensate him for a few lectures. We will in any event do all we can, and I am sure any lecturer will be pleased with the trip and improved in health. If any Freethought lecturer will write and notify me, I will make all necessary arrangements in advance for him, and promis a hearty welcome at least. Yours for enlightenment,

R. A. HARDEE.

DORCHESTER, NEB., Sept. 15, 1889.

MR. EDITOR: Find inclosed $5 for THE TRUTH SEEKER, the best paper I ever read.

I was raised on the toe of a Methodist boot, between heaven and earth. So you see I was raised to fear God and kill chickens when the minister came.

I never read but one side of Christianity till six years ago. I got a copy of THE TRUTH SEEKER and that opened my eyes, and I hav found more knowledge or common sense in six years than I did in sixty years out of the Bible.

I am now sixty-seven years old and must hav THE TRUTH SEEKER as long as I liv. I do not keep a file, but send it around where I think it will do the most good.

I liv in an orthodox hell, I mean community. They hate me worse than the devil hates holy water. One-half the people here profess to be Liberals, but they go to church and pay the preacher to keep on the good side of the church-members. Tell Heston to giv us the monkey, tail and all. Superstition dies hard, but I hope THE TRUTH SEEKER will liv to preach its funeral. J. R. JOHNSON.

NATIONAL SOLDIERS' HOME, WIS., Sept. 20, A.S. 289.

MR. EDITOR: Although strength of logic is not the prevailing characteristic of Rev. Lyman Abbott's "Word With Professor Huxley," in the August *North American Review*, yet all parties will unhesitatingly admit that it is a prodigy, a masterpiece of manners and gentlemanly breeding, in this theologian to write thus mildly. I don't like it at all. Giv me our old enemies, who were never known to restrain their anger when vindicating the character of Abraham's vicious old God.

Gladstone, Field, Wace, all are preferable to Abbott. Yet if it were possible to induce Brooklyn's lively literary buffoon to tackle Huxley and come out strongly in defense of this burly old dotard (his and Abraham's God), and hold him up as only Talmage can before the wondering gaze of this enlightened age, I think it might hav a tendency not only to keep our filthy old Bibles out of the public schools, but in time to relegate them to the garret, where other cranky Christian books

> Hav lain for ages,
> While moths deform in shapeless tatters
> Their lying pages.

Yea, verily, there is nothing on earth that will so utterly annihilate this scandalous old fossilized myth as its own "wild, untamed" dupes, when a divine frenzy urges them to prove its sanctity. Yours for justice, NELSON HUNT.

PORTSMOUTH, O., Sept. 15, 1889.

MR. EDITOR: Ingersoll's lectures complete form a grand volume of heart and brain that should be read by every man, woman, and child in the broad land. Ingersoll is always great, but in these lectures—"The Gods," "The Ghosts," "Some Mistakes of Moses," etc.—he more than gratifies his friends by his vigor and eloquence in his arraignment of the church for its misdoings in the past. No person can thoughtfully and conscientiously read them without feeling that the position taken by the Liberals is in the best interest of all the people of the world. To tell the truth, the Catholic church is dying, and its Protestant children—the Methodists, the Presbyterians, the Episcopalians, etc.—by hard work might sober up long enough to attend their mother's funeral. They can then start in where they left off, on the same old superstitious drunk. The church, as a whole, has a record from away back which deprives it of the genuin jewels of the heart and mind, the crowning thoughts of the world's thinkers and investigators. It is an organization which is artful, which exacts a big fee for a very little work, which schemes to get people by the ears for the purpose of making business for itself; which steals and lies, and destroys the virtues of the human race. The church is mean and tyrannical. It loves to stand over its intellectual slaves with a club, and boss and rob them with vim and vigor. It is as vain as a peacock. It likes to swell, and is delighted when people good-naturedly notice it. They over whom it holds a club, and whom it regards as property, must toe the mark made for them. They must turn neither to the right or the left or reach across the line for a big red apple from the tree of knowledge—good and evil. They must remain motionless, stagnant, as it were, except when commanded to plant their knees in the dust, and pray, "Lead us not into temptation." In short, the church makes of man, of woman, and of child a branded subject in whose mind crouch the hideous fears of hell, and from whose heart is blotted the love to think and reason for one's self. Once within their power you become a kicker, so to speak. You oppose reason, observation, and experience, and accept the unknown, unseen Father, Son, and Holy Ghost. You close the avenues of your mind to splendid truths, and accept the obscurity and the bad of what you name the sacred book as sweet incense from heaven's throne. You become completely changed, and when too late you wish that you were "only a child again just for to-night." The members of the churches, as I said before, are kickers. They may liv again after completing their earthly kicking, may wear a crown, sing psalms, and climb the steeples of New Jerusalem for amusement. All this they may do if there is a future life, but it will be in direct disobedience and opposition to the following lines (author unknown) which consign them without mercy to the "left:"

> Saint Peter, 'tis said, sits out by the gates,
> His hands on the strings of his lyre,
> And he sings, as he sits, a low song as he waits
> For the spirits of those who expire.
>
> He hears in the distance the chorus of song
> That swells at the foot of the throne,
> And he smiles as the music is wafted along,
> And warbles this lay of his own:
>
> There's room in this region for millions of souls,
> Who by sorrow and woe were bereft;
> 'Tis for those who hav suffered the melody rolls,
> But the kickers must turn to the left.
>
> There is room here for people who, when they were young,
> Persisted in sowing wild oats,
> Yet who boomed up the city with sinew and tongue,
> But the kickers must go with the goats.
>
> There is room for the people who pointed with pride
> To the beauty and growth of their town;
> Who kept singing its praises and charms till they died—
> But the kickers will please amble down.
>
> There is room for the burghers who cheerfully paid
> Their taxes for sewers and lights,
> But the kicker must stay where the drainage is bad,
> And burnt sulphur illumes the nights.
>
> There is room for the voters on whose loyal support
> Their party could always rely;
> But the kickers must go to the satanic court,
> A place they can't "bolt" when they die.
>
> There is room for all those who at last and at first
> Supported their tradesmen at home;
> But the kickers who branded home goods as the worst,
> From this mansion forever must roam.
>
> They'd say that the music was all out of tune,
> And the angelic robes hand-me-downs,
> And they'd send for a jeweler off to the moon
> To sample the gold in their crowns.
>
> So, while there is room for millions of souls,
> Who by sorrow and woe are bereft,
> We want no complaints of the music that rolls,
> And the kickers will turn to the left.

WILL S. ANDRES.

FORT FAIRFIELD, ME., Sept. 13, 289.

MR. EDITOR: Not having a good clean copy of THE TRUTH SEEKER nor any other interesting reading matter on hand, I took a notion the other Sunday to go out to the Grange Hall (two miles) to hear the new Methodist minister of Caribou hold forth. I sat there an hour or so, and listened to all the nonsensical nonsense of Sunday-school gibberish and clattering of tongues until it closed. Then the said minister not coming, the superintendent (a Methodist minister, too) volunteered his services, and enchained the attention of his audience for perhaps half an hour, during which time he expatiated upon the idea of God making the sun, moon, and stars, and holding them, as it were, in the hollow of his hand, and of his giving his dearly beloved son to cancel the sins of a dying world.

Now, then, Mr. Editor, please allow me to say that my thoughts ran something like this: Suppose, for instance, that the first selectman of Fort Fairfield, one of your radical subscribers, would consent to sacrifice his life to cancel the sins of the population of the town, would that do it? No. Then suppose that President Harrison would consent to sacrifice his life to cancel the sins of our sixty millions of population, would that do it? Most certainly not. How in the name of all that is sensible, then, I ask, can any man who thinks he is by nature endowed with a reasonable amount of brains believe that any God, ancient or modern, I care not which, ever did put a dearly beloved son—an innocent man—to death to cancel all the black sins of the billions of earth's inhabitants who hav lived, do liv, and will liv on the earth while time endures?

With me the idea is too monstrously absurd to cherish for an instant! With me such a being would be an infinit fiend and a black-hearted tyrant and monster not worthy the respect of a town pauper! Worse than the piratical bands that sail the high seas under the black flag, with death's head and cross-bones for a signal, proclaiming war with all nations and victory or death, is the orthodox, Methodist, Calvinistic, Presbyterian God!

During the Methodist camp-meeting here in August two ministers tackled me at the close of one meeting at noon, and I gave them battle, a few minutes each, then came home to my dinner, and went back again in the afternoon for fear they would think they had scared me away. But they did not bother me any more, and my Radical talk to them that noon was reported to my friend at the evening meeting that night.

One of my old Christian neighbors came up here awhile ago and talked with me an hour or so. I also had a spirited talk with a man here yesterday. I had a very loud talk also with a man to-day with whom I was riding. But they all "catch it" in the same way when they tackle me. I pile it to them just as hot and heavy as I know how. By the way, those insane people hav returned to their homes in this town pretty well cured. H. H. GILMAN.

DU BOIS, PA., Sept. 23, 1889.

MR. EDITOR: I am the latest subscriber to your valuable paper in this place, and can only say I am sorry I did not start to get it sooner. I am lending it to friends of the cause as soon as we finish reading it. Heston's pictures are one of the best features of the paper, and are as unanswerable as Paine's "Age of Reason." A short time ago a young married man was instantly killed in the mines here. He belonged to two secret societies, who turned out almost to a man to attend his funeral. The rites of those orders, however, were not enough to perform over his remains; his wife had his body taken to the Episcopal church. I sat outside awhile, and finally thought to go in and hear what kind of funeral sermon was preached. I got inside just as the ceremonies were over, and the white-robed relic began his discourse. He said it would be useless for him to say anything regarding the deceased (I suppose this was because he died outside of the church), and as he had a large crowd, he thought it a good chance to giv them some advice, as there might not be such a number there again for some time. He began by saying, Young man, beware of the doctrins of Ingersoll, and then spun a yarn about that intellectual giant, and not one word of sympathy did he giv to that poor woman and her innocent children. I just compared that sermon with the one Colonel Ingersoll delivered over the remains of Horace Seaver, and wondered, When will men and women cease paying money to support such a band of pirates as the Freethinkers hav to contend against? I hav been told by my friends to giv up my Freethought views and pay some black coated robber to think for me, as the Freethinker has an uphill fight. The only answer I can giv to such as those is, that it is better to wear the rags of honest poverty than to wear the purple robes of hypocrisy and deceit. Better to go down to the grave unhonored and unrespected, save by those who honor a man for daring to express his honest thoughts, than to think for one moment of sacrificing nature's choicest gift upon the blood-red altar of bigotry and superstition. I would like to see some good Liberal speaker come here, as the people need the scales knocked from their eyes, and would willingly contribute my share toward defraying the expenses of one. R. R.

GALENA, KAN., Sept. 7, 1889.

MR. EDITOR: Let me speak on the text:

> And the light shineth in darkness; and the darkness comprehended it not (John i, 5).

The position of the Agnostic to-day is that of one who has climbed to the top of a high mountain at night, waiting patiently until the glorious rays of the coming day shall define clearly each outline of a beautiful landscape. He has surmounted a veritable mountain of superstition, and the pernicious doctrins of the Christian churches are beneath him, and before him stand the beauties of all created life in its glory. His uninterrupted vision will, in the light of truth and reason, see his path through life.

The fallacy of the oft-repeated assertion that such a being has no religion, no hope, either in this life or hereafter, will be easy to explain in a few words, but it shows how incomprehensible his position is to a prejudiced mind. Firstly, we will deal with the charge that he has no religion. What is religion? Webster says "a system of faith and worship." There are not any of the Agnostics who deny the existence of a great creator or God, and the only difference in all forms of belief or unbelief relates to the attributes of this God rather than the existence of a deity. This being granted, it is only as natural that one should hav faith and worship the God of his belief, which will be found to constitute religion. That any person will deny the existence of religion in any portion of an educated community, is a striking exemplification of the truth of the text, "And the light shineth in darkness; and the darkness comprehended it not."

We will now deal with the hopes of the Agnostic, and to do this we shall be compelled to contrast him with his Christian fellow-man. This ground has been gone over by abler pens than mine, and little can be added to what has been already written. The Agnostic hopes and strives to make man better in this life irrespectiv of a hereafter. He will be found teaching that doctrin of doing to others as you would be done by, which is by no means confined to the Christian church. The followers of Confucius, Buddha, and Mohammed preach and practice the same thing; with this startling difference—while teaching "God is love, peace and good will toward men," etc., the Christian has shed more blood, and practiced more cruelty, than all the heathen put together. It is not to be supposed for a moment that the Agnostic would reject the Christian, or any other doctrin of a future state, were there anything tangible to found a belief on. The resurrection of the body, the burning brimstone lake on one hand, and the golden city, the harps and golden crowns, as taught by the Bible, are fast falling into disfavor with even the Christians themselvs, therefore an outsider may, in justice, be excused from doubting what even they are not agreed upon.

There are many doctrins besides these which will not stand the strong light of common sense. Any Christian church is vulnerable at all points when judged by this standard. Not essential to goodness, no barrier against evil, generations to come the man of the future will wonder why it existed. Is this the meaning of the text, "And the light shineth in darkness; and the darkness comprehended it not?"

JAMES FORGEY.

LEXINGTON, KY., Sept. 18, 1889.

MR. EDITOR: We hear now, on all sides, that savage races hav a cranial development in advance of what is really their mental condition, proving, as some say, that the creator designs for them a high position in the scale of being in the future. But such vagarists forget that such marks of supe-

riority in whole nations prove that they are remnants of a superb civilization, long passed away, which is sufficiently attested by monument and mound. Such smart ideas would suit the plagiarist, Paley.

National decline is caused by dishonor and vice—any act of which one could not speak to his mother. The "sphere of innocency," as Swedenborg would say, is all that can save our world from mediocrity and ruin. Safely landed in another sphere of motiv and thought, the intuitions of angels will serve us, instead of artificial principles. But the terrible question recurs again, how is society to be dragged upward, with all its crimes and guilt, its selfishness and misery? Pride will never do it. "Love and love only is the loan for love." Open your arms to the loathsome criminal, the beggar, and outcast. The masses cannot always be reached by reason. Talk to them of liberty, and they will die for you. And when the martyr dies how the hilltops blaze with beacon-lights! That is the time for strong motivs, burning thoughts that nerve the arm to deeds of glory. Then private, holy, domestic feelings become public principles, and the multitude are saved. Giv your brother half of your slice, be it bread or cake. "Religion, morality, cannot be one with luxurious living"—the words of a holy man. Your ambition, your style, your combinations, are the rugged brimstone hills where Satan reposes.

There is a way to cause the people to love the Sabbath. How despicable appears an administration distinguished by no grand theories for the good of the people, when cabinet officers keep starving women working all day in close, disgusting rooms, lighted only with a feeble skylight!

Anarchy—this strong, noble nation fattens on it. The people appear wild, because they are forced to govern themselvs the best way they can, without justice, mercy, or hope at the helm. If every day was a Sabbath of love and kindness, we should hear no more of Blair thumbscrews on Sunday.

Father Barry's saintly article for the *Eclectic*, September, reminds one of a lost land of the blest, in sight once more.

> And are we here,
> Is this our own country?

He speaks of divine poverty, for he knows that the world does not contain food sufficient to feed its inhabitants; that if justice was done, we should all be obliged to liv like anchorites. What hav great men done for us? Richelieu, Laud, and other church dignitaries, employed their talents in devising cruelties on a large scale for their own aggrandizement, apologizing to the people for the same. They engaged in great enterprises to gratify their own ambitious cravings, to confirm the power and stability of the church and government, from which the poor reaped nothing but poverty and misery. Better even poor, pale Garrison, passing through Boston with a rope around his neck.

Archbishop Corrigan next meets us, a forcible writer, but not clear in his elucidations. He intimates that (as we all know) motivs and will arise principally from sentiment or feeling. "But in this respect we are designed as much for heaven as earth. We know not what to will. We are not satisfied even with truth when clearly perceived. The will that is perverted and confused cannot yield to the decisions of reason. We are lost in an ocean of doubt." The church is darker still. In this emergency will Mr. Corrigan show us any good? or shall we cling to reason and the Golden Rule? Has not the church always misunderstood the best motivs of Bruno and the best of men, boycotting them, sending them to purgatory, the Inquisition, or the stake?

From what we hav seen of the effect of Bible teachings, need anyone be surprised if it should cause us to kill our children and ourselvs, having previously set several houses on fire for the glory of God? We know the fearful condition of France from Charles IX. to Louis XVI.—whole districts soaked with blood by religious wars. Still many are slow to admit that "religion" should be expunged from literature, and from the face of the earth. ALHAZA.

LOS ANGELES, CAL., Sept. 5, 1889.

MR. EDITOR: It is demonstrated by Dr. Crafts's own evidence that there is better Sunday observance where there is no Sunday law than where there are Sunday laws. In 1885 Dr. Crafts published his book. This was nearly two years after California abolished her Sunday law, but on page 94 of that book I find: "Both laymen and ministers say that even in California the Sabbath is, on the whole, b tter observed and Christian services better attended than five years ago." Five years goes b ck into the time of the Sunday law, consequently Dr. Crafts, and those who work with him, are working against the best Sunday observance, and to demonstrate this he says he has spent more time lecturing in this state than any six states in the Union. I heard him speak three times Sunday and twice Monday. His principal work was denouncing the *American Sentinel* and Professor Jones, who had lectured here a few days before Dr. Crafts's arrival. Professor Jones appeared for the Seventh Day people when the bill was brought up last winter, and he informs me that he will be there next winter. He is an excellent speaker and a perfect gentleman, which is something I cannot say for Dr. Crafts, and for sledgehammer logic on the Sunday question he cannot be beaten. October 13th he speaks to the Oregon state Secular Union. I managed to get two articles in two of our city papers on the two days Dr. Crafts was here. One of the articles brought forth from him a circular which he had distributed broadcast, but my point was carried, and the effect was demonstrated by the fact that there was a falling off from an audience of four thousand the first night to twelve hundred the second night.

He had advertised that the Catholics and the workingmen of the city had coöperated with the movement here, and that a leader of the workingmen, also some of the priests, would address the audience. The "workingmen's leader" did speak, but his speech was very short, for the workingmen did not take to what he said and hissed him down before he had fairly got started in his remarks. This put a damper on the meeting and discouraged Dr. Crafts, so that if there were any priests present he did not call upon them. Religious despotism was shown at one of these meetings by the Crafts crowd calling upon the police to suppress the distribution of the *American Sentinel* in the hall, but before the police arrived everyone had a copy of the paper.

At one of these meetings a resolution was carried to the effect that the postmaster-general be thanked for his actions in stopping Sunday work in some Eastern localities, and that he be urged to close the Los Angeles post-office, as one of the clerks wished to unite with one of the churches but could not, as he had to work on Sundays. In the course of his remarks Dr. Crafts said: "Let the Lord send his angel with a flaming dagger and *compel* them to observe it as a day of worship." "The Sunday excursion must be suppressed because it takes the slums away from the city into the beautiful country to demoralize the farmer. It is not like the excursions that go out in the country to hold meetings and worship God." Yet he claims the American Sabbath Union is not working for religious legislation. "In the slums of New York," he says, "the workingman will pay $10 for a small room for himself and family, while in the part of the city where I liv he could get three rooms for the same price." If such is the case, what can be Dr. Crafts's social standing in New York? Hav the American Sabbath Union chosen a man from the lowest depths of degradation to advocate their cause? The two leading papers of this city hav denounced the whole thing as a fraud. I wish to say right here that if the next Congress of the American Secular Union does not take some action in this matter, we are going to come out second-best. These pietists hav coöperation, organization, and means, while we hav neither. To win this battle would be the crowning event of this century, but to lose it will be to lose all we hav gained for a hundred years. I think California is safe, and perhaps Oregon and Washington, but what can we three do with the rest of the Union against us? Probably $1,000 expended in tracts, thoroughly distributed, would preserve our Constitution, keep our flag aloft, and nail the fanatic to his cross. Which shall it be—despotism or liberty? FRED. S. LUCE.

FLANDERS, N. J., Sept. 16, 1889.

MR. EDITOR: If the Bible account of creation does not harmonize with scientific research, then the Bible is wrong and science is right. The Bible teaches that all things were made by God in six days, or one hundred and forty-four hours. The first chapter of Genesis is used as an India-rubber machine to stretch into any meaning desired by the human brain. Light was created to divide the light from darkness, but according to this book we had three days and three nights before the creation of the sun, moon, and stars—the source of all light. If we had three days and three nights before these lights were created, why did God create them "to divide the day from the night," which he had already done on the first day? The writer got mixed in his knowledge, which proves his ignorance and shows he was not God, for he, being the author of all natural and scientific laws, would not make such a blunder. We had, according to this book, vegetation growing before the creation of the sun, moon, and stars, which was impossible. Then this book treats of the construction of creation as though the earth was flat, and above us a solid firmament with windows, a matter which every schoolboy ten years old knows is not so. The theological world long held that the creation occurred about six thousand years ago, but science, God's infallible law, so thoroughly demonstrates the fallacy of this belief that theologians hav been forced to abandon their former teachings. Many of our fixed stars are so far distant from us that light traveling from them to us required millions of years. The Mississippi river has occupied its present bed at least one hundred thousand years, according to geological research. The Niagara Falls produce evidence of having been wearing away the rocks for at least one hundred thousand years. Relics hav been found below the fourth forest level, making the earth not less than fifty thousand years old. Exhumed relics of the human race and ancient civilization in the valley of the Nile prove a period long before the Genesaical record in the Bible. Trees are still in existence more than twenty thousand years old. The stars, rocks, mountains, rivers, and forests attest the creation of earth long before our written records begin.

When God completed his work of creation he is said to hav pronounced it "very good." But according to this book man was destitute of knowledge of good and evil, and through his ignorance he disobeyed God and became debased, which he could not avoid, because he knew no better, and God knew he would when he created him and told him not to eat of the forbidden fruit. Then, lest he eat again and liv forever, he was driven out of Eden, and God repented of his imperfect works. "He rested on the seventh day," as though he got tired.

The story of the creation of man and woman shows that the writer did not understand the physiological law of generation, or else he purposely meant to deceive the race, probably the latter. Man soon became so corrupted that God determined to drown the whole earth, covering the tops of the highest mountains twenty-seven feet with water, and for forty days he held the windows of heaven open and poured out a quantity of water more than eight times the size of the earth, causing it to rain from four to six hundred feet of water per day. The whole flood story is unscientific, and the ark was altogether too small for the number of animals said to hav been saved. It was too poorly ventilated to accommodate what was in it. It would hav required one hundred such vessels. And then the idea of Noah keeping such a building clean and carrying all the filth forty-five feet high and casting it out of that little breathing-hole!

We are further told that God gave man every tree and herb bearing seed or fruit for meat, but science demonstrates that many are deadly poisons. "The voice of God walking in the garden in the cool of the day," is a foolish and ignorant expression. Here we first learn of woman's inferiority to man, but facts demonstrate that in many things she is his equal and in some his superior. God created just such a race and earth as pleased him, then "cursed the race and the ground for their sake."

If God is a personal being without respect of persons, will some theologian inform us why he accepted Abel's sacrifice instead of Cain's, knowing that it would result in murder? Was the slaughter of innocent beasts any better than the fruit of the ground? To admit it is to say that God is a bloodthirsty being.

Lamach, Noah's father, is the first recorded man having two wives, and he was a murderer, and his son, we are told, "walked with God." And because of his uprightness God saw fit to save him and his family when he drowned the world. Yet Noah was a drunkard—and established slavery by cursing his son, which is defended throughout the whole book, and has been upheld by the church until Abraham Lincoln repealed God's law and abolished slavery here in America.

We are told that God made a covenant with Noah not to drown the world, and superstitious religious bigots still believe that is the reason we hav a rainbow, while the fact is that it is and always has been caused by the sun shining on drops of falling water, reflected to the eye of the beholder from where he stands.

The town that was built after the flood, destined to reach into heaven, only proves the ignorance of the early race respecting the construction of earth and the expanse above and around us. We are told that the "Lord came down to see it, confounded their language," and thus stopped their work.

When Abraham went into Egypt he got his wife to lie to the Egyptians, denying she was his wife, and pretending to be his sister. Then, during the war between the kings this saintly man armed his three hundred and eighteen trained servants that were born in his own house. But as he was childless, and God promised him his seed should be as numerous as the stars, he began by raising children from Hagar, a concubine, so Ishmael was the first illegitimate child on record. And fourteen years after that event Isaac was born, by his wife, and yet when God directs him to offer a human sacrifice he says, "Take thy only son Isaac," which was not his only son. Then Abraham entertained three angels, killed for them a calf, and set before them butter and milk, so that in those days angels must hav been flesh and blood in order to eat such material food as that meal was composed of.

If the account be true of Abraham pleading with the Lord to save Sodom, it only shows how God could be persuaded to change his mind and save that just man, Lot, who offered his daughters to the people to ravish. Then he got intoxicated and committed incest with both of his daughters, and from them sprang two nations. If it rained fire and brimstone out of heaven upon Sodom, it looks as though the fires of hell, so much talked about, must be in heaven. Abraham had his second wife, and we are told that he gave all that he had to Isaac. Then the narrativ says he gave gifts unto the sons of his concubines.

The story of Esau and Jacob, and how Jacob, with his mother's intrigue, managed to deceive poor old blind Isaac, and cheat Esau, is one of the most unholy pieces of theft and dishonesty that persons can be guilty of, yet God rewarded Jacob and made him a great man, while his sons were leading a lustful life with their father's concubines.

God never inspired much of this book, for he is not a God to lie, deceive, commit all sorts of crime, or giv countenance to them as is here represented. That Moses did not write this book is evident. It probably falls under the record in 1 Kings xxii, 23: "The Lord hath put a lying spirit in the mouth of all these prophets."

Of course genesis means creation, and we should expect that this book Genesis would deal with creation, but if there is a higher power than man, as there undoubtedly is, all creation was the result of scientific law going through regular gradations of advancement, and all to correspond with that same law which is unchangeable. Therefore, to impute this book to inspiration and say Moses wrote it as he was directed by an allwise God, is simply to affirm that God directed many foolish and unscientific accounts. Theologians hav long held to the letter of the Bible, but when science demonstrated their errors they began to seek for a plan by which they could bridge over their errors. But they hav made a miserable failure.

To impute to God such stories of Noah as we find in Gen. ix, 20-26; the story of Abraham and Sarai, xvi, 1-12; the law of circumcision, xvii, 9-14; the story of the Sodomites, xix, 1-6; the story of Lot and his daughters, xix, 30-36; the story of Rachel and Bilhah, xxx, 1-10; the story of Leah and Zilpah, xxx, 9, 10; the story of Leah and Rachel, xxx, 14-17; the story of Rachel, xxx, 22-24; the story of Jacob and his flocks, xxx, 25-39; the story of Rachel and her father's images, xxxi, 19-35; the story of Dinah, xxxiv, 1-29; the story of Reuben and Bilhah, xxxv, 22; the story of Judah and Onan and Tamar, xxxviii, 6-30, and the story of Joseph and his master's wife, xxxix, 1-20, is to hav a very poor opinion of God's morality. He, as God, would not mix up with such wickedness and iniquity. To charge upon God that he ever gave his entire approval of everything he had made, in Gen. i, 31, and then in Gen. vi, 6, showed dissatisfaction with his own works, is charging him with being a changeable God, which he declares he is not. We hav too great a respect for our creator to charge such foul, contradictory writings upon an infinit God.

GEORGE WASHINGTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Cat and the Sparrow.

WHY CATS WASH THEIR FACES AFTER EATING.

The old cat, one fine day,
Caught a sparrow so gay,
Thinking to make her his meat;
Said the bird to the cat:
"Though you may call it flat,
Without washing his face does no gentleman eat."

Said the cat: "That is so,
Like a gent I will do."
While catship was washing his face,
Mistress Sparrow left free,
Would not then eaten be,
But flew far away from the place.

Then declared the fooled cat,
"I was confounded flat,
For that dudish wash I was worst,
Though I want to be neat,
I will not miss my meat,
I'll wash my face last and eat first."

Springfield, Mass. JOHN PRESCOTT GUILD.

Pleasure and Science.

It was the month of May when the young students of natural philosophy, accompanied by their father, departed from their home for a several days' trip, to visit their aged but nevertheless vigorous grandparents, their uncles, aunts, and cousins. They not only made a pleasure trip, but a trip from which they derived untold benefit in the way of illustrations, explanations, and laws of natural philosophy, their most desired study.

They chose a route which they had never previously traveled, and although being extremely rough and hilly, it afforded many little, interesting scenes.

The first of these was a pond adjacent to the roadside, in which a flock of geese were swimming and cleaning their already clean feathers.

The green trees, grass, flowers, and sparkling water in which the white geese glided, with their waving motion, composed a very picturesque scene. The girls wondered why they could continue swimming, and as it was their intention to inquire and fully satisfy themselvs concerning the cause and effect of all philosophical mysteries, the father explained to them that it was according to one of the three laws of motion. Action is equal to reaction, and in an opposit direction; thus the geese in swimming force the water back of them, and the elastic as well as the buoyant—that is, upward—pressure of the water causes it to react and spring back, and by the geese continuing, unconscious to the law of nature, they remain swimming upon the surface. Several kinds of birds, such as ducks, geese, and swans, swim easily on water. They owe this property to a thick coating of a light impervious down, which covers the lower part of the body so that they displace even with a small immersion a weight equal to their own.

He also explained why the sawdust collected in masses on the same pond. He said that there are two forces, cohesion and adhesion; that the former is the force which unites two molecules of the same nature; for example, two molecules of water; and that the latter holds together molecules of different nature; for example, one molecule of water and one of iron.

"The force of cohesion," he said, "is illustrated by the sawdust collecting on the water; one molecule always attracts another until they are all attracted and held together by the force of cohesion."

The girls were greatly interested in this explanation, so a new question "turned up" in the way of a house that had double windows. One of the girls insisted that it was to prevent the cold from coming in, and it was long before she could be convinced otherwise. Her father told her they were double for the purpose of keeping in the heat.

They refreshed and invigorated their minds by singing a song, and when they concluded they were at the bottom of a hill, when lo! to their astonishment, on a rail fence that inclosed the wood to their left sat a trio of large, rosy, healthy daughters of the wilderness. One trio was as shy and surprised as the other.

Directly in front of the travelers was a hill so rough and high that the road appeared to end before them, and Nellie, the horse, stopped to rest—which she generally did at sight of a hill—before undertaking the ascent. The father then inquired of the trio "if that was the end of the world." Then each, partly on account of their sudden surprisal, and partly on account of the absurdity of the question, gave a giggle in succession, which nearly caused the rail to slip upon which they were seated. After this introduction one answered: "I think not." He then inquired as to the whereabouts of a certain family. After they had informed him he induced Nellie to climb the hill. They wondered how those girls could hav discoverd that most secluded and desolate-looking place with no houses in view for two miles around.

Well, they saw curiosities at their grandparents' too numerous to mention, besides enjoying a decidedly good visit. On the way the father would stop Nellie and talk politics about an hour at a time with men that met them, much to the disgust of the girls, until at last Nell considered it her duty to stop whenever any person or child met them so that they would discuss pol tics long enough to giv her a sufficient rest, but greatly tiring the girls, who declared it mere laziness on her part. It was ridiculous in her, stopping where it was not necessary, before people with whom they were not acquainted, so their song of miles was composed of more rests than notes.

They passed many beautiful streams and springs, which their father said were due to the tendency of water to seek its level, for gravity causes water to flow from higher to lower places.

He said: "This is better illustrated by the Artesian wells where the water tends to rise higher than the ground, because the spring which feeds the well comes from a higher place than where the well is sunk. They are so named because they hav been used in the province of Artois (Latin, *Artesium*), France. They were also early employed by the Chinese for the purpose of procuring gas and salt water."

There is much to learn concerning the wells. He furthermore stated that water has great force and pressure, and comically illustrated this truth by telling Herschel's amusing story of the man who attempted to walk on water by means of bulky cork boots, who had, however, not ventured out far ere the law of gravitation seized him, and all that was visible of him was a pair of heels whose movements manifested a great state of uneasiness in the human appendage below.

Meanwhile they bethought themselvs of another question, so after some thought they inquired: "Why is it so difficult to walk in this miry clay?"

He replied: "Because the upward pressure is removed from our feet."

He assured them they could try it for themselvs—take a tumbler containing water, then lay a sheet of paper over the top, then quickly invert the tumbler and the upward pressure of the air will support the water.

"All this," he said, "comes under that part of philosophy known as pneumatics, which treats of the general properties and pressures of gases. The barometer is the instrument for measuring the pressure of air. It consists essentially of a tube and cup of mercury. It is said that the first barometer was filled with water. The inventor, Otto Von Guerick, erected a tall tube reaching from the cistern in the cellar up through the roof of his house. A wooden image was placed within the tube floating upon the water. In fine weather this odd weather prophet would rise above the housetop and peep out upon the queer old gables of that ancient city, Magdeburg, while in bad weather he would retire to the protection of the garret. The accuracy of the movements attracted the attention of the neighbors. Finally, becoming suspicious of Otto's piety, they accused him of being in league with the devil. So the wronged philosopher relieved his wicked wooden man from longer dancing attendance upon the weather, and the staid old city was once more at peace.

"That was the way in which all philosophical ideas and experiments were suppressed by the shallow-minded and superstitious people, while, if they had endeavored to aid him, he would probably hav succeeded better in making the world wiser." They were now nearing home, returning by a road commonly known as the "devil's elbow," the roughest road they had ever traveled. Despite its barrenness and declivity it commanded a decidedly good view of their neat little town in the distance, and the surrounding lowlands where everything was green and fresh. It was Decoration day and a crowd of people had collected in the cemetery for the purpose of decorating the graves of the unforgotten heroes.

Although the sun was shining, it was raining, and there was a beautiful rainbow, in which one could plainly discern the secondary bow. At a distance from their elevation it appeared as if the people were collected under the rainbow listening to the music of the band and waiting for the rain to cease, perhaps unconscious of the existence of the bow. It was the most beautiful sight they ever beheld.

Their father then described the cause of the rainbow as far as possible without drawing a diagram. He said: "The rainbow is caused by the refraction and reflection of the sunbeam in drops of falling water, therefore a rainbow is always seen opposit the sun. The white light is thus decomposed into its simple colors, viz., violet, indigo, blue, green, yellow, orange, and red. The inner arch is termed the primary, and the outer or fainter arch is termed the secondary. The appearance and extent of the rainbow depends upon the position of the observer and the hight of the sun above the horizon. The nearer the sun is to the horizon the larger is the visible part of the bow. But, as the sun rises, the arch diminishes, and entirely disappears when the sun is forty-two degrees above the horizon. Hence, the rainbow is never visible except in the morning and evening. The rainbow has not been sent by any supreme power, but is one of nature's beautiful works."

Meanwhile they had reached their homes and were welcomed by faces rendered happy at their return, and so their home-coming was as pleasant as their departure.

EMMA STOCKINGER.

Versailles, Ind., Sept. 10, 1889.

Correspondence.

SPRINGFIELD, MASS., Sept. 23, 1889.

MISTRESS OF THE CHILDREN'S CORNER: Your sketch of Horace Seaver was, as its subject deserved, the best work of the kind you hav penned. The blackmailers of the dead will hav hard work to besmirch his name. They can't call him a sot, a *roué*, an Anarchist, or any of the nameable or unnameable evil things they might like to, for they know such lies would not go down. They may not say he recanted and died calling on God, or that he went to hell cursing, for his last words are on record. I wish every child might hav his photograph for his next birthday present. The few copies of his *investigator* which I saw when a boy helped me much in repelling a Baptist hell. Washburn's "Extracts from Seaver" is a better bible one hundred times than is the old Jew book. JOHN P. GUILD.

VERSAILLES, IND., Sept. 15, 1889.

DEAR MISS WIXON: I send you a production for the Children's Corner which I think, if you publish, will afford some knowledge as well as interest to my friends of the Corner. If it is too long, you can publish part one week and part the next—that is, if you think it suitable.

School will begin to-morrow, and then my time will be somewhat limited for essay writing and such. I will take the high school course and intend to learn all I possibly can. I graduated last spring, and being the best speaker, consequently I had to represent our township in the oratorical contest of the graduates at the Teachers' Institute. I will send my speech for the Corner in the future if you hav no objections.

I will recount a part of a lecture delivered at the Institute by a professor. It was on the subject of education, but the lecturer branched off and said, "Socrates and Plato were great philosophers, yet they were deficient in that one particular—morality. They never used the Bible as their book of morality—they did not even teach morality." They did, but not according to the Bible as their standard. They did not even tolerate the Bible, which shows they had a greater sense of morality than their accusers can boast of having. To think that an educational person can meaningly recommend such a book as the Bible! He said much more on the same subject, but it is too foolish to speak of, and would occupy too much of our precious space, which I think is already too much taken up by this letter, so I will now close. Wishing the children would send more letters to the Corner, and wishing success to the Corner and yourself, I remain,

Yours respectfully, EMMA STOCKINGER.

[Send the speech.—ED. C. C.]

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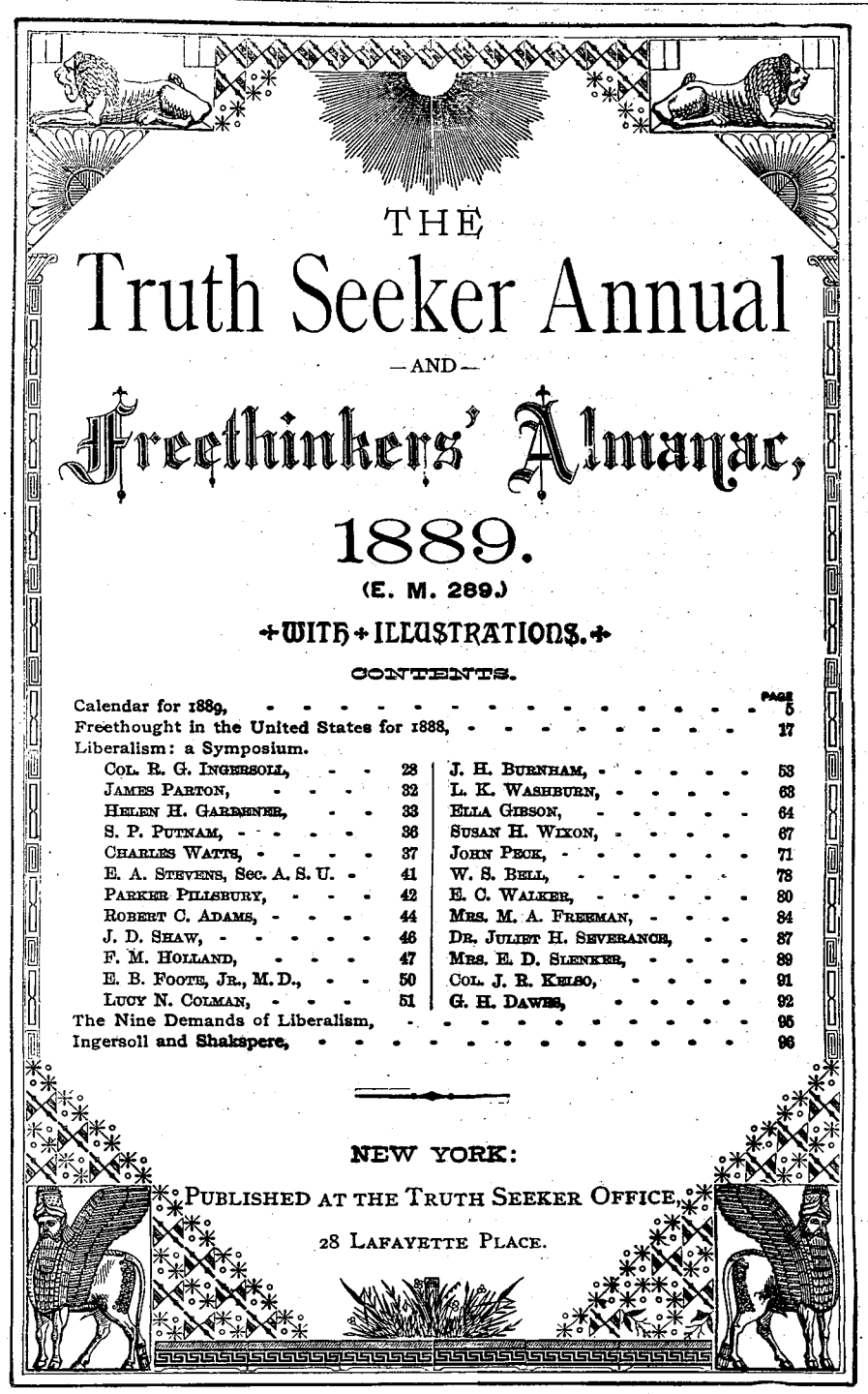
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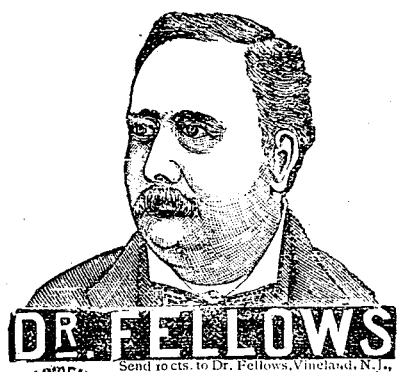
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Poetry.

An Agnostic Aspiration.

No, not for me the selfish prayer:
"Lord, bless thou mine and me;
Protect me by thy watchful care,
Keep me from evils free!

"Prolong my days, keep Death afar,
Thine angel though he be,
But when he calls, in some bright star
Eternally bless me!"

Lo, what am I, that I should be
Above my fellows blest?
That God should from them single me,
Save me—and damn the rest?

Am I to taste eternal joy
While friends I love are lost?
Shall songs of praise my harp employ,
And they in torment tossed?

Shall I find joy in heaven's bliss,
In peace one moment dwell,
While lips I loved on earth to kiss
Are parched with fires of hell?

Will heaven giv happiness and peace
If songs of paradise
Awaken echoes ne'er to cease—
Hell's agonizing cries?

Perish the dastardly desire,
The self-concentered thought,
Content to escape the heavenly ire,
However escape be bought.

No, let us share our common fate;
Strive not for Self, but All.
It is not love, 'tis naught but hate
That careless sees a brother fall,

I seek the joy of all mankind,
The universal rest;
The bliss supreme let all men find,
All equally be blest.

If man the whole wide world around
Be brother-kin of mine,
For him as well let bliss abound,
Love's sun eternal shine.

—*Samuel J. Macdonald in Twentieth Century.*

Only Part of the Sermon.

'Twas just a week ago to-day
I sat in a soft-cushioned pew;
Sore is my need to watch and pray.
But I dreamed the solemn sermon through.
And—be not shocked at what I say—
I fear, my love, I dreamed of you!
I heard in a disconnected way
What the good preacher said, 'tis true;
But slight heed wandering senses pay.
That fell these words was all I knew;
"Thy lips—are like—a thread of scarlet—
Thy lips—drop as—the honeycomb—
The smell of—thy garments—is—like—
The smell—of Lebanon."

'Twas Solomon's Song the preacher read;
To many grave things he referred;
(There came from outside, overhead,
The twitter of a little bird;
The soft breeze grateful coolness shed;
But scarce its gentle impulse stirred
A prayer-book's leaves.) The sermon led
From "first" to "second" and to "third,"
And still I dreamed. Of all was said
These words alone I faintly heard:
"Thy lips—are like—a thread—of scarlet—
Thy lips—drop as—the honeycomb—
The smell of—thy garments—is—like—
The smell—of Lebanon."

Sweetheart, I thought of you he spoke!
I thought he spoke of you, and well;
The flower-sweet fancy nothing broke,
There came no change, no asphodel;
And was I wicked? Who shall croak,
Who my evil-doings tell?
"Love one another" is the yoke
That we must lightly bear. The spell
Staid with me after I awoke.
After the benediction fell:
"Thy lips—are like—a thread—of scarlet—
Thy lips—drop as—the honeycomb—
The smell of—thy garments—is—like—
The smell—of Lebanon."

Obituary.

DIED.—Sunday, July 28, 1889, Miss Emma Reints, aged 21 years, at the residence of her father, Mr. Henry Reints, near Foreston, Ill.

Notwithstanding THE TRUTH SEEKER furnishes this family with gospel reading, her funeral was attended by several hundred friends from the town and surrounding country.

The services were conducted by Prof. James Milleson, of the Chicago Secular Union, who delivered an appropriate but Liberal oration at the house, and pronounced a Rational benediction at the grave, rivaling the solemnity of orthodoxy on similar occasions. He found no truthful scientific reasons for believing that her future slumbers should any more be disturbed by unpleasant dreams than were those of a similar eternity which preceded her few moments' conscious existence. It is more encouraging to know that all may sleep than to believe in the eternal suffering of one human soul.

By an oversight the above obituary has been delayed in publication.

DIED.—At Meriden, Conn., James H. Huggins, aged 75 years.

The deceased was an old-time Freethinker. He kept a news department at which he sold THE TRUTH SEEKER. At the grave Mr. L. L. Sawyer, his friend, spoke as follows:

James H. Huggins was a superior man, above the mediocre in intelligence, tender, affectionate, honest by nature, and one of the old "landmarks." He was a boy all through life, even into old age.

He did not regard the laying up of money as the chief object in life, but rather he looked upon it as a convenient means of enabling him to enjoy with family and friends the pleasures of this world. He realized that all property he might acquire more than sufficient to support him and those depending on him, besides giving comfort and enjoyment, was to be left behind him when he departed this life.

He did not think that man was created to be a saint in this world, but that good conduct, good works, and an honest existence constituted man's mission upon earth. Nor was he superstitious. Religious rites and ceremonies he respected the same as the opinions of others upon all questions wherein he might hold different views. In some respects he enjoyed religious services, especially the sacred music; but still he regarded religion as an individual relation with his creator. Heaven to him was a condition, not any particular place; but such a condition that, if enjoyed at all, the enjoyment was to be in this world. To use his own words just before his death: "If good enough, I would be a Universalist."

He lived for this world. With him it was one world at a time. When in another he would liv the best he knew how. This is but justice to him whose life has ebbed away. We should not dare to wrong the living or misjudge the dead.

He had his seasons, O Death! From the spring of youth to the winter of age he lived, and garnered into his storehouse joy, contentment, and pleasure, from which in later days he drew much happiness. When his evening came his sun did not set behind dark, dreary clouds of gloom and fear, but in resplendent rays of peace, confidence, and trust. The messenger of day lit his pathway into the haven of rest. Then it was he closed his eyes in mortal sleep to awake in the morn of his immortality in that realm beyond where multitudes hav gone before; where there is no more mystery, for which he had no fear.

So he lived, serving his time and generation well, and, like the sturdy old oak, he had to yield at last. Farewell!

The sleepless nights—the tears—mistake him not as husband, father, friend. A tender heart, a steadfast friend, an honest man has gone. But yesterday alive, enjoying this beautiful world; to-day the silent clay, the cold, upturned face, the grave. And where is he?

We are sad in the deep contemplation and presence of death. Those eyes are closed in everlasting sleep; those ears deaf to all sounds of time; the tongue is as silent and voiceless as eternity. We are dazed in the glimmering light of eternity. Yet we too must be launched upon the unknown sea. Such is life, death, and mystery. All is mystery.

Old friend, your heart-strings of this life are broken, while mine are strained. Yes, I am weak where I would be strong. You were my friend and I was yours. With all thy faults and mine, we were ever true. Above your silent form and at your grave, as you so requested, and I desired, I now keep my word and pay this tribute to your worth, my loved old friend.

Fare thee well, and if forever,
Still, forever, fare thee well.

"Jesus Paid—Go Ahead."

What a fuss to get four barbarian Irish Catholics into heaven, while their victims are in hell, and no sympathy expressed at their horrid fate by their converted murderers, these holy priests, and the whole Christian blood-washed crew! (See THE TRUTH SEEKER, first-page illustration and editorial, September 14th.)

"It is a greater crime to reject our Lord and savior Jesus Christ than to kill one's mother," is reported as the saying of a reverend Christian fanatic.

Yes, to "eat meat Friday," the morning of the execution, would hav been a greater offense than murder, and hav forever debarred these monsters from heaven.

Observe the cant in all these newspaper reports: "The *good* priests;" "the *faithful* priests;" "*pious* ministrations;" "*divine* forgivness;" "the scene was an *impressiv* one," etc.

How careful to avoid calling them criminals! "Condemned men;" "unfortunate man"—Carolin! "*Unfortunate*," as if some villain had injured *him*, instead of his having killed the woman who had afforded him sensual pleasure! "The promis of a consecrated grave seemed to giv the unfortunate man great satisfaction." Yes; he cared more for consecrated ground for his own vile carcass than for the hellish crime he had committed, the death and eternal burning of the woman he had pretended to love—to such unnatural depravity does the Christian religion doom its unjust, cruel, and fanatical devotees.

"Go bravely to the gallows, having made his peace with God" (Packenham). Not so; he had made his peace with the priests, and they had lulled his conscience to rest with their canting hypocrisies, mock ceremonies, and artful assurances. "My son, bear up under this trial." "Hav no fears, father." Glory was just in view—female angels, Abraham's bosom, Father, Son, and Holy Ghost, harp, crown, etc. *Could* teachings be more dangerous and untrue?

"A crucifix was the one thing the candle-light made conspicuous"—and the only one thing needful to enable them to die peacefully and become canonized saints.

"Sad procession!" Why *sad?* Were not these men to bask in eternal felicity while their victims were everlastingly wailing in torment?

Don't call them "wretched." They were full of joy, and anticipating unspeakable glory throughout the endless ages of eternity.

But why multiply comments when Heston and the editorial pen hav so graphically done their work?

Pardon me, Mr. Editor. I wanted to fix the attention on three important points: The willingness of the press to aid in prostituting the public mind in favor of the worst religion extant; the ruinous consequences of such sacrilegious sophistries, seemingly so sincerely expressed; and, above all, the work necessary to counteract these ingrained falsities and establish simple honesty instead on the only true foundation of pure scientific Rationalism. ELLA E. GIBSON.

Barre, Mass., Sept. 14, 1889.

A Basket of Chips.

PERPETUAL PROGRESS.

No age
Hath e'er possessed its own ideal heritage,
Nor fully won the thing for which it fought.
The high-souled wars each one doth wage
Develop means beyond the end it sought,
Create the large sphere another age will fill
And pass beyond, until the noble plan,
For which men toiled and wrought,
Is lost within the broader span
That ages hold in trust for man.
Our paths are up an endless hill
Whose steeps are ever higher than the last,
Where hope doth mount and fear doth stay—
To day's attainment was the dream of yesterday
And so will be to-morrow's past.
A change draws on—here ends our common way,
And merges into duty's rugged path
Which breathes a sterner beauty aye than hath
Adorned the May-born years we leave to-day
To seek the aftermath.
Laws of progress bind the race,
Change is mighty, thought is king,
Stalwart minds lead on apace
Seeking right and following
Beyond the daylight's outer ring.
For him who manfully doth cope
With wrongs and hydra-headed ills,
Who faithfully his part fulfils,
The coming years are big with hope,
And when his sun goes westering o'er the twilight hills,
Life's sweetest joys will wait him on the evening slope.

—*Thomas Walter Buchanan, of Albany, N. Y.*

This is called an age of progression. I do not know of any time that was not grand and eventful. And even though there be changes that are immediately for the worse, are they not movements toward other transformations to a higher phase of being? Is not the whole eternally the same? What is progress but transmutation?

A CLERGYMAN WITH A CONSCIENCE.

The most curious contribution to the United States conscience fund comes from the Rev. A. Cuddy, formerly chaplain of the legislativ assembly of Arizona territory. He has sent $25.50, being part of his salary paid him for offering prayers to the legislature.

His motiv for this action, as explained by him, is as follows: "I cannot see that it is right for the rulers to take the people's money and pay it out to some hypocrit to stand up before a legislativ body and pray for pay." He also states that he once acted as clerk of the legislature, and received for his services $640, but while performing this duty he was also employed in whisky-selling. He thinks that he should return the $640, and would do so, he says, but for the fact that he has not got it. Mr. Cuddy resides at Phœnix, Ariz.—*Newspaper.*

The prevailing pious idea is that the earth is the Lord's and the fullness thereof, and whatever his praying ones may want they hav a right to as his favorits and it matters not by what method they get it. That is the way Jesus sent for the ass to ride, and the people hav allowed themselvs to be ridden by all pretenders who hav cared to Jew them ever since. A minister who has reformed enough to relinquish an unearned salary ought to be substantially monumented.

DESPICABLE POSITION OF DAILY PAPERS.

Does Herr Seidl really believe the deluge a myth?—*New York Herald.*

Does the *Herald* really believe that the deluge is a fact?—*Philadelphia Record.*

Is it not time the progressiv newspaper ceased paying respect to the dead myths of the past? And yet, with all the flippancy with which ark stories and fish stories are treated in the press, that public tribune contributes a large share to the respect maintained toward the church and clergy whose capital is these same played-out miracles.

ACTUAL ATHEISM.

Ernest Renan, the arch-Infidel, says in his latest book, that the most logical attitude of the thinker in the presence of ideas of God and immortality, is to act as if they were true. Certainly this is very prudent advice, but if Renan cannot advance anything more radical than this as the final result of Atheism, then it is about time that the Atheist shut up shop.—*The Springfield Messenger, Catholic.*

Because Renan's ideas of God and Christianity are different from those of the church is sufficient reason that he is called an Infidel, and as he has no small following he is entitled "arch-Infidel." He was always more of a poet than critic, and logic is his weak point. When the ideas of God are contradictory how will he act in their presence as if they were true? What can he do now if immortality were true, more than he can do if it were not? If Atheism could offer nothing better than Renan it indeed might as well shut up shop, but such is not the teaching of Atheism. Renan never posed as an Atheist, and in the presence of the representation that such negativ men are Atheists it is time that positiv Atheists come to the front and show their colors. We cannot afford to be interpreted by others without making ourselvs explicit.

ROMAN CATHOLICS TRYING TO CRIB THE PILGRIM FATHERS.

John Boyle O'Reilly materially added to his literary reputation by his poem on the "Pilgrim Fathers." There is a highness of aim through it all and the ending and beginning deserve the same treatment that was given to Derzhavin's poem on "God," namely, to be written on silk in letters of gold, and to be hung not as were the Russian's verses, in the palace of the Chinese king, but in the American palace, the Capitol.—*Catholic Messenger.*

What love has the Roman Catholic for the Pilgrim fathers? Had they come under the power of that church they would hav been roasted instead of allowed to go off to starve, freeze, or be entertained by the more tender savages. And Derzhaven's poem on "God," bah! Was there ever a more dead giv-away on God than that same belauded string of words which sublimate in the audacious Agnosticism of the last line:

Being whom we call God and know no more.

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Tosti, by special permission, had access to many unpublished papers when he wrote the life of Boniface VIII. He is now directing the publication of the Registers, those of Clement V. being finished.

The pope sees that the times are prone to listen unfairly to the stories told of the heretics, and fearing that the most celebrated cases will be forgotten at the Holy Office, has ordered their removal to the Vatican library.

A life of Bruno is now being written at the Vatican library, and it will prove, by documentary evidence, that the man whose fame was lauded to the skies by a Brown University professor, and over whose memory Italy rioted a short time since, was guilty of every vice, and his death was a service to society.—*Catholic Messenger.*

There hav been Catholics who excused the murder of Bruno on the ground of the general ignorance and barbarous spirit of the age, but such apologists seem not to be in harmony with the consensus of Catholic holiness. It is not enough for the church to hav been damnable in the past; it must remain cursed forever to prove its right to the divine commission it claims to hold to destroy whoever has sense, courage, and honor sufficient to see through its shams, expose its hypocrisy, and offer light and liberty to a piety-ruined world. Of course, in the lying reports of the infamous court of the Inquisition any charge can be found against its victims needful to justify it on its own principles for its share in the crime. It is thus that Christianity ever adds insult to injury by repeating the course of the enemies of its own alleged founder. And if the court that crucified Christ is to be believed, he was guilty of every vice, and the world was well rid of a monster by his taking off. JOHN P. GUILD.

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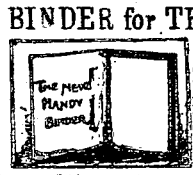
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News of the Week.

BOULANGER though defeated at the late election says France will yet call him to its head.

IT is reported that the czar has had a narrow escape from a Nihilist dynamite explosion at the Peterhof railway station.

TRAIN robbers are at work in Mississippi and Texas.

AT Birmingham, Ala., whites and blacks are rioting.

QUEBEC is threatened with a repetition of its landslide.

A DIRECTORY of Johnstown puts the loss at 3,500 lives.

A PALACE for Archbishop Walsh is being built in Dublin.

IT is said that Nihilists followed the czar on his visit to Denmark.

HOLLAND and Reinbeck, Ia., hav had trouble with tramps.

A NATIONAL Socialist convention opened at Chicago on the 28th ult.

THERE will be an English Catholic pilgrimage to Jerusalem next spring.

ROTTERDAM, Holland, is having a great dock strike like the London one.

THE passage from Europe has been made in 6 days 4 hours 18 minutes.

THE number killed in the Mississippi race troubles is put at one hundred.

AT Berlin, Pa., on the 25th ult. five men were killed by the explosion of a boiler in a sawmill.

OVER six thousand persons died of snakebite in the northwestern provinces of India last year.

THROUGH a large part of Mississippi men are arming for a race conflict, and industry is disturbed.

THE Social Science Association convention discussed crime, education, immigration, and monopolies.

NEW YORK officeholders hav neglected to hav the public schools enlarged, and many children hav been turned away.

THE advocates of cremation in France, after a struggle of eight years' duration, hav obtained the sanction of French law.

IN Jasper county, Miss., white regulators hav burnt a church belonging to negroes who they say were in conspiracy against them.

IN a wreck of a suburban passenger train near Chicago on the 24th ult. five persons were penned in a coach and scalded to death by steam.

THE white Episcopalians holding a national convention at New York are petitioned by colored Episcopalians to justify themselvs in maintaining the color line.

AT Chambersburg, Pa., two factions of a United Brethren Congregation recently had a bloody hand-to-hand fight in a church to decide who should possess it.

AT Parkersburg, W. Va., a seventeen-year-old girl named Etta Robinson is being tried for horse-stealing, which she practiced not for gain but for excitement.

IN Austria the bishops, the Catholic members of parliament, and the press hav begun a campaign to make religious education in the schools still more extensiv.

THE Switzerland Bundesrath has decided to create a public prosecutor's department, and to strengthen the government's control over foreigners resident in Switzerland.

THE Nationalist Club of Boston will endeavor to start a movement for having the next legislature extend municipal administration to gas, electric lighting, water supply, and street railways.

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GIDEON BRINGETH THE ANGEL A LUNCH.

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.—Judges vi, 19.

Odds and Ends.

"DEAD men tell no tales." They carried them, according to Darwin.

AS Adam remarked to Eve as they sat outside the garden gate: "We've had an unusually early fall, hav we not?"—*St. Johns News.*

PARISHIONER (to old clergyman with a bundle of old sermons): "What ye got there, dominie?" Old clergyman: "Preserved tongue."—*Binghamton Republican.*

A YOUNG miss of our city, whose acquirements are rather beyond her four summers, was, a few days since, repeating the catechism at her mother's knee. In response to the question: "What did God create?" she said: "The earth, the sun, the moon, the stars—and stripes!"

"CAN'T I stay home from church with you, pa, just to-day?" pleaded small sinner Bobby. "No, Robert, you must go with your mother." Then he added to his wife, as he slapped his morning paper into position, "I believe my mother's old adage: 'Train up a child in the way he should go, and when he is old he will not depart from it.'"—*Life.*

A CONVERSATION in a country house in which Mr. and Mrs. Gladstone stayed during the "wakening of the west:" Hostess: "Well, my dear Mrs. Gladstone, I really don't know what will be the fate of poor old Ireland. But (piously) there is One above who knows." Mrs. Gladstone: "Yes; he will be down in a minute. He's brushing his hair."

LAST Sunday evening an East Side widow, who was known to the entire congregation to be greatly in want of a husband, was praying with great fervency. "Oh, thou knowest the desire of my heart!" she exclaimed. "A M A-N!" responded a brother, with broad accent. "Thy will be done!" exclaimed the widow, amid a snicker from the congregation.

[EDITOR TRUTH SEEKER: Heston's cartoon of "the rams' horns" reminds me of the following song which I understand was sung as a burlesque at a theater in Buffalo many years ago by men dressed in priestly robes; each sang a verse, and all joined in the chorus. It may be new to many of your readers, and might come in connection with the cartoons very happily.—A. M. R.]

JOSHUA'S RAMS' HORNS.

By the sound of the mighty, but
Crooked old shell,
The walls of old Jericho
Tumbled and fell.
By this if you wish to
Know what I am,
I'm a whale among chubs and
"The horn of a ram."

CHORUS: When the world becomes wise,
And the fools are all dead,
We'll quit preaching lies
And work for our bread.

Father Noah, you know, for the
Flood made a boat,
When the world was all drowned
The he was afloat;
Cold water was then used
To wash away crime,
For hell wasn't thought of
Till much later time.

CHORUS: When the world becomes wise,
And the fools are all dead,
We'll quit preaching lies
And work for our bread.

What a pity that Moses,
Instead of his frogs,
His pillar of fire,
And his mountain of fogs,
His snake on a pole,
And bread raining dew,
Hadn't thought of a hell
For the stiff-necked Jew.

CHORUS: When the world becomes wise,
And the fools are all dead,
We'll quit preaching lies
And work for our bread.

'Twas the priests of old Rome
Devised the true plan
To govern the world
And punish vile man;
They invented a hell,
'Twas a glorious thought,
And power and riches
Abundantly brought.

CHORUS: When the world becomes wise,
And the fools are all dead,
We'll quit preaching lies
And work for our bread.

'Twas knowledge our ancestors
Stole from the tree
In the garden of Eden which
Caused them to see;
But the fruit was forbidden,
They suddenly fell,
And they and their race became
Subjects for hell.

CHORUS: When the world becomes wise,
And the fools are all dead,
We'll quit preaching lies
And work for our bread.

In that golden age, all the
Wealth of the East
Was brought in exchange for the
Prayers of the priest;
The priests were lords, lived
Happy and well;
And sinners were prayed for and
Kept out of hell.

CHORUS: When the world becomes wise,
And the fools are all dead,
We'll quit preaching lies
And work for our bread.

Then, sinners, beware, I'm the
"Horn of a ram,"
I can bray down your walls,
I can save or condemn,
I can scare the poor simpleton
Out of his wit,
And Buffalo sink in the
Bottomless pit.

CHORUS: When the world becomes wise,
And the fools are all dead,
We'll quit preaching lies
And work for our bread.

Gems of Thought.

THAT is ever the difference between the wise and the unwise; the latter wonders at what is unusual, the wise wonders at the usual.—*Emerson.*

WONDER is the product of ignorance; admiration is the product of knowledge. Ignorance wonders at the supposed irregularities of nature; science admires its uniformities.—*Buckle's History of Civilization.*

WHAT mind would be convinced of the being of a God from the witnessing of some temporary change in the laws of nature, when it had totally failed of gaining such conviction from the perpetual and standing wonder of creation itself?—*Morell's History of Philosophy.*

THE finer part of whey, when shaken, rises and becomes butter. Even so, my child, the finer part of nourishment, when eaten, rises and changes into mind.—*Hindoo Vedas.*

WHAT first was seed becomes grass, than an ear, then bread, chyle, blood, semen, embryo, man, a corpse, then again earth, stone, or some other mass, and so forth.—*Giordano Bruno.*

THINK of that wonderful chemistry by which bread was changed into the divine tragedy of "Hamlet!"—*Ingersoll.*

IT certainly is not so very long since the law of the Persistence of Force has been discovered, and it will still cost much labor to clearly explain, and determin it precisely in its nearest relations, as concerns the transformation of heat into motion, and *vice versa*. But the time cannot be very distant now when the law will be applied to the problem of thought and sensation. If, under certain conditions, motion is transformed into heat, why may it not, under other conditions, be transformed into sensation? The conditions, the requisit apparatus, exist in the brain and nervous system of the higher animals, and in those organs which represent these among the lower orders. On the one side an internal motion is occasioned by contact with a nerve; on the other an idea is roused by a sensation or a perception; and *vice versa*, on their way from within outward, sensation and thought are transformed into bodily motion.—*Strauss.*

TOWNS upon acquiring the right of community, became so many little republics, governed by known and equal laws. Liberty was deemed such an essential and characteristic part in their constitution, that if any slave took refuge in one of them, and resided there a year without being claimed, he was instantly declared a freeman, and admitted as a member of the community. These communities, or free cities, were so favorable to freedom, that they were distinguished by the name of *Libertates*. They were at first extremely odious to the nobles, who foresaw what a check they must prove to their power and domination. Guibert, abbot of Nogent, calls them execrable inventions, by which, contrary to law and justice, slaves withdrew themselvs from that obedience which they owed to their masters. The zeal with which some of the nobles and powerful ecclesiastics opposed the establishment of communities, and endeavored to circumscribe their privileges, was extraordinary. A striking instance of this occurs in the contest between the archbishop of Reims and the inhabitants of that community. It was the chief business of every archbishop during a considerable time, to abridge the rights and jurisdiction of the community; and the great object of the citizens, especially when the see was vacant, to maintain, to recover, and to extend their own jurisdiction.—*Robertson's Survey of the State of Europe.*

IF the people do not bring the clergy under control, they will bring the people into abject slavery, and keep them there. In every nation on earth they hav done so; what should change their character here?—*Dr. Thomas Cooper.*

ALL that was good and great was without the pale of the church, and in spite of it. The bravery, the gallantry of the age, the knight-errantry, the father of the politeness of the present age, took its rise without the church. The liberty of the nobles was sustained against the power of royalty by their own right arm.—*Gilbert Vale.*

WE did not get our freedom from the church. The great truth, that all men are by nature free, was never told on Sinai's barren crags, nor by the lonely shores of Galilee.—*Ingersoll.*

THE inventors of the dogma of eternal hell-torments, hav made of that God, whom they call so good, the most detestable of beings. Cruelty in men is the last act of wickedness. Every sensible mind must revolt at the bare recital of the torments inflicted on the greatest criminal; but cruelty is much more apt to excite indignation, when void of motive. The most sanguinary tyrants, the Caligulas, the Neros, the Domitians, had, at least, some motivs for tormenting their victims, and insulting their sufferings.—*D'Holbach.*

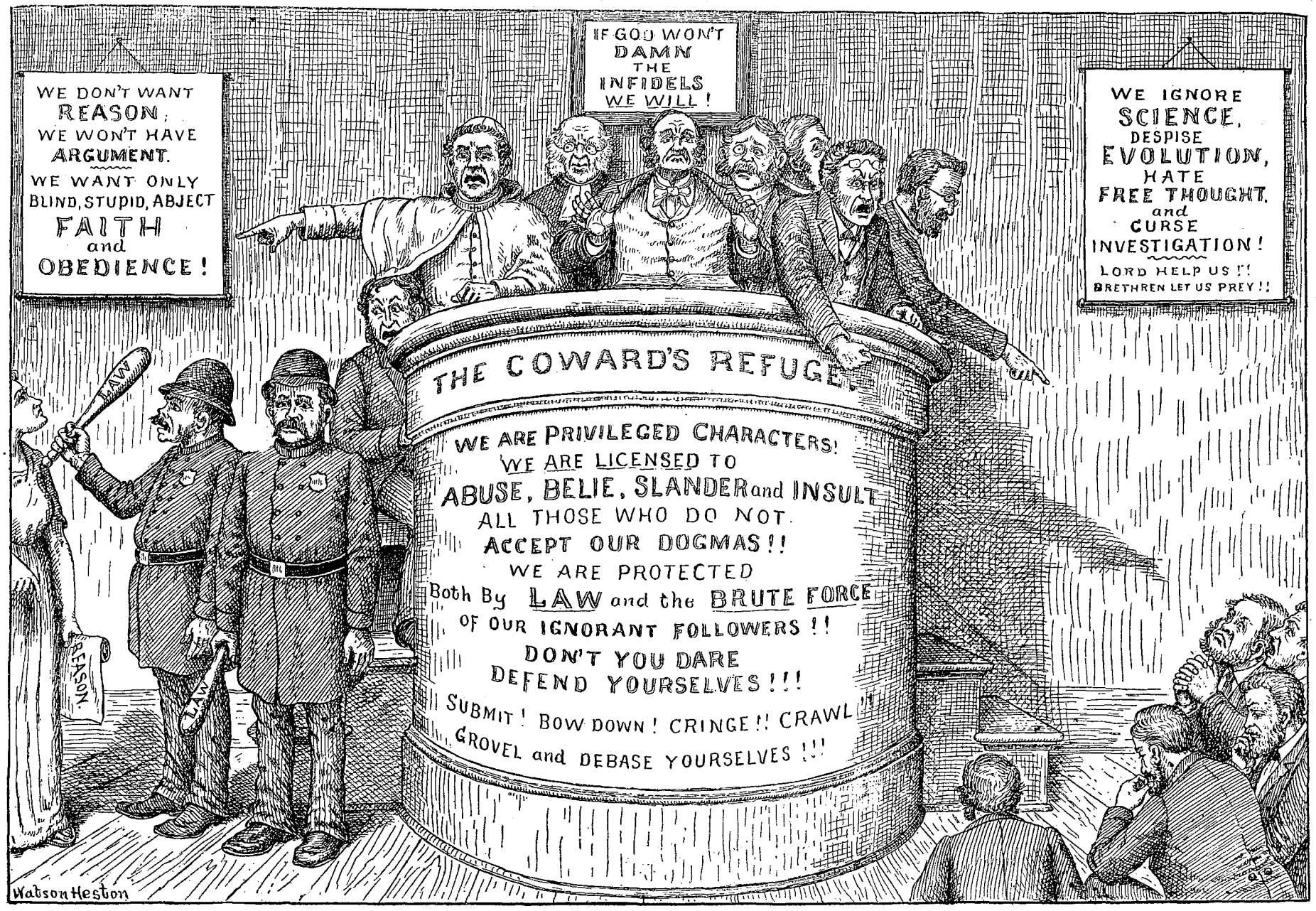
I HAV insisted, and still insist, that it is impossible for a finite man to commit a crime deserving infinit punishment.—*Ingersoll.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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THE PULPIT.

Notes and Clippings.

THE Catholic University in Washington was made possible by the gift of $300,000 by Miss Caldwell. She is a niece of the distinguished Presbyterian preacher of Kentucky, Dr. Robert Breckinridge, and was sent to a Catholic school, with the result that was to be expected.

THE state of Arkansas punishes men for publishing newspapers on Sunday, or doing any ordinary labor on that day, but, remarks the *Western American*, the shotgun is recognized as a legal institution, especially when used to convince a man who belongs to the other political party.

WILLIAM TAYLOR, a criminal lunatic, detained at an asylum in England for the murder of a police superintendent last year at Otley, has torn out his eyes with his fingers, quite destroying his sight. In a letter to his wife he says, "Satan told me to pull them out and see no more."

MUCH excited controversy has been raised at Burlington, Ia., on the Sunday question. A mass meeting led by clergymen has adopted resolutions loudly protesting against violations of the Sabbath, and plans were formulated for a campaign against racing, baseball playing, and the opening of saloons on Sunday.

IN the district of Quebec there are 666 priests, 108 convents (prisons), 18 seminaries and colleges, 25 hospitals, 197 parochial and religious schools. It keeps the laity busy furnishing the means to feed, clothe, and house all these drones, who giv in return for the hard-earned dollars of the laity superstition, ignorance, and the "ancient subjection."

THE following inscription is borne by an antique tombstone in the burying-ground of Grafton, N. H.:

> O God, do thou to Allen Ellen Radd
> As Allen Ellen Radd would do to God
> Were God but Allen Ellen Radd
> And Allen Ellen Radd were God.

SECRETARY NOBLE has directed that section 4, township 36 north, range 17 west, state of Colorado, upon which the ruins of the former residences and mounds of the so-called "cliff dwellers" are located, be withdrawn from disposal until an examination of the same can be had, with a view of ascertaining their condition and historical value.

A BUDDHIST temple has been opened in Paris. The rites were performed by nine bonzes. The special branch of the Buddhism represented by the new pagoda is that which prevails in Annam and Tonquin. The number of Buddhists now in Paris is about three hundred, including, of course, the strong contingent at the exhibition, near which the temple is situated.

JOHN W. CHADWICK, the cultivated poet-preacher of Brooklyn, has issued a volume of sixteen sermons. In one of these he says: "It is Jesus himself who is the unflinching enunciator of the doctrin of an eternal and fiery hell;" and that "the Unitarian doctrin of human nature, which insists upon its dignity and grandeur," bears to Paul's epistles "a relation of antagonism pure and simple."

WHEN the original Westminster Assembly was holding its sessions in England in 1644, the outcry against toleration was terrific. Nearly two hundred distinct heresies were cataloged, covering all the Freethinking done since the world began, and scarcely surpassed in our own day. Parliament was reminded of the danger of these tendencies, and that "to set the door so wide open as to tolerate all religions," would be to "make London an Amsterdam," and would lead to—in fact would certainly lead to—Amsterdamnation.

AT Cincinnati on a late Sunday night Manager Fennessy gave a musical entertainment at one of his theaters, and he and others who participated were arrested. It was regarded as an effort to resume Sunday theatrical entertainments. The court found that the statute clearly prohibited on Sunday any theatrical or dramatic performances, as well as various other performances, but that it is silent as to a musical performance. The rule requiring criminal statutes to be strictly construed prevents making a musical performance a crime or misdemeanor by implication, and hence the defendants were dismissed. This will open the theaters to Sunday concerts if they choose to try them.

INTENSE excitement was created at Goochland Court House, Va., on the night of the 26th ult. during a church meeting by the appearance of Amy Boggs, a small colored girl, in the congregation, flourishing a razor. Men, women, and children ran in all directions. Some women fainted, others tumbled in the mud, and the girl was soon in possession of the church, her eyes glaring and her slight figure trembling with frenzy. When she had driven the last person from the church, she cried out: "Now I want to see the devil." She was finally overpowered by two constables, and an examination showed that she was in a religious ecstasy and was looking for the devil, whose throat she had taken a vow to cut. It was fortunate that the congregation fled before her, as she had been told that the devil was in some people, and she designed cutting them open to get at him.

THE *Christian Intelligencer* (Reformed) says: "Cardinal Gibbons has issued a circular, backing up the allocution of the pope condemning the Italians for erecting a statue of Giordano Bruno in Rome. He has probably made a mistake. Bruno was not what he says he was. He was not an 'Atheist,' or a 'wild theorizer,' or a 'shameless writer.' He was a Neo-Platonist, and in a degree a disciple of Ramond Lully. He believed the supreme being to be the soul of the world, and tended toward pantheism. He was a man of learning, and lived a better life than a great many of the priests of his day. He was burnt at the stake by Pope Clement VIII., because he would not retract his philosophical opinions, among them being that the stars are suns with systems revolving around them. He was a martyr to the right of private judgment, and for this reason Italians honor him. He was not put to death by the secular authorities, but by the pope. Americans hav no sympathy with burning a man at the stake on account of his opinions. The cardinal makes the point that Bruno denied the divinity of Christ. Does he hold, then, that Unitarians ought to be burnt at the stake? If so, Americans disagree with him heartily."

Communications.

Was Abraham Lincoln a Christian?

CHAPTER II.

REVIEW OF CHRISTIAN TESTIMONY.—HOLLAND AND BATEMAN.

Character of Holland's "Life of Lincoln"—The Bateman Interview—Inconsistency and Untruthfulness of Its Statements—Holland's Subsequent Modification and Final Abandonment of his Original Claims.

In the preceding chapter has been presented the Christian side of this question. It has been presented fully and fairly. Even the Christian claimant must admit that it is the longest and most comprehensiv array of testimony that has yet been published in support of his claim. This evidence is explicit and apparently conclusiv. To attempt its refutation may seem presumptuous. And yet, in the face of all this evidence, the writer does not hesitate to declare that Abraham Lincoln was not a Christian, and pledge himself to refute the statements of these witnesses by a volume of testimony that is irresistible and overwhelming.

Before introducing this testimony the evidence already adduced will be reviewed. This evidence may properly be grouped into three divisions: 1. The testimony of Holland and Bateman; 2 The testimony of Reed and his witnesses; 3. The testimony of Arnold and the miscellaneous evidence remaining.

Holland's "Life of Lincoln," in a literary point of view, is a work of more than ordinary merit. It possesses a beauty of diction and an intellectual vigor seldom surpassed, but as an authority it is unreliable. Like Weems's "Life of Washington," it is simply a biographical romance founded upon fact, but paying little regard to facts in working up the details. Following the natural bent of Christian biographers, Holland parades the subject of his work as a model of Christian piety. He knew that this was false; for, while he was unacquainted with Lincoln, he had been apprised of his unbelief—had been repeatedly told of it before he wrote his biography. But this did not deter him from asserting the contrary. He knew that if he stated the facts the clergy would condemn his book. They needed the influence of Lincoln's great name to support their crumbling creed, and would hav it at any sacrifice, particularly when its possession required no greater sacrifice than truth. Holland was equal to the emergency. When one of Lincoln's friends in Springfield suggested that the less said about his religious views the better, he promptly replied: "Oh, never mind; I'll fix that." And he did. With dramatic embellishments, he presented to the delight of the orthodox world the now famous, or rather infamous, Bateman interview.

The publication of this story produced a profound sensation among the personal friends of the dead president. It revealed to them the unpleasant fact, assuming Holland's account to be correct, either that Newton Bateman, who had hitherto borne the reputation of being a man of veracity, was an unscrupulous liar, or that Abraham Lincoln, whose reputation for honesty and candor, long anterior to 1860, had become proverbial, was a consummate hypocrit; and loath as they were to believe the former, they rejected with disdain the latter.

Referring to this story, Lamon, in his "Life of Lincoln," says:

There is no dealing with Mr. Bateman except by a flat contradiction. Perhaps his memory was treacherous or his imagination led him astray, or, peradventure, he thought a fraud no harm if it gratified the strong desire of the public for proofs of Mr. Lincoln's orthodoxy (Life of Lincoln, p. 501).

While Bateman undoubtedly misrepresented Lincoln in his account of their conversation—for it is not denied that he had an interview with Lincoln—it is quite probable that he did not to the extent represented by Holland. Bateman doubtless exaggerated the affair, and Holland magnified Bateman's report of it. In an article originally published in the *Index* and subsequently quoted by Lamon, Lincoln's law partner, Mr. Herndon, says:

I doubt whether Mr. Bateman said in full what is recorded there. I doubt a great deal of it. I know the whole story is untrue—untrue in substance, untrue in fact and spirit. As soon as the [Holland's] "Life of Lincoln" was out, on reading that part here referred to, I instantly sought Mr. Bateman and found him in his office. I spoke to him politely and kindly, and he spoke to me in the same manner. I said substantially to him that Mr. Holland, in order to make Mr. Lincoln a technical Christian, made him a hypocrit; and so his "Life of Lincoln" quite plainly says. I loved Mr. Lincoln, and was mortified, if not angry, to see him made a hypocrit. I cannot now detail what Mr. Bateman said, as it was a private conversation, and I am forbidden to make use of it in public. If some good gentleman can only get the seal of secrecy removed I can show what was said and done. On my word, the world may take it for granted that Holland is wrong—that he does not state Mr. Lincoln's views correctly (Lamon's Life of Lincoln, p. 496).

In a lecture on "Lincoln's Religion," delivered in Springfield in 1874, alluding to the same subject, Mr. Herndon says:

My notes of our conversation bear date December 3, 12, and 28, 1865. Our conversations were private, I suppose. However, I can say this much: that Mr. Bateman expressly told me Mr. Lincoln was, in the conversation related in Holland, talking *politics* and not religion, nor Christianity, nor morals, as such. I hav persistently dogged Mr. Bateman for the privilege of publishing my notes, or to giv me a letter explaining what Mr. Lincoln did say, so that I might make known the facts of the case. Mr. Bateman has as stoutly refused.

Dr. Bateman finally permitted Mr. Herndon to make public a letter, marked "confidential," which he had written Mr. Herndon in 1867. In this letter Bateman says:

He [Lincoln] was applying the principles of moral and religious truth to the duties of the hour, the condition of the country, and the conduct of public men—ministers of the gospel. I had no thought of orthodoxy or heterodoxy, Unitarianism, Trinitarianism, or any other ism, during the whole conversation, and I don't suppose or believe he had.

Had Lincoln made the confession he is reported to hav made, this would hav suggested to Mr. Bateman the idea of his admitted orthodoxy as well as his reputed heterodoxy. Had Lincoln declared that "Christ is God," this would hav suggested to him the idea of Trinitarianism. It will be seen, even from this letter, that instead of talking theology and professing a belief in Christianity, he was talking politics and denouncing the intolerance and bigotry of Christian ministers.

Dr. Bateman privately asserts that he was not correctly reported, that Holland's version of the interview "is colored." It is to be regretted that he had not the courage to state this fact to the public, and his plea, "My aversion to publicity in such matters is intense," is a poor apology for refusing to do so.

As previously intimated, this story is probably founded on fact and has an element of truth in it. Lincoln and Bateman had a political interview, and the object of this interview was the examination and discussion of the list of Springfield voters. This list revealed the fact that twenty out of twenty-three clergymen and a very large majority of the church-members of Springfield were opposed to Lincoln. The significance of this fact Dr. Holland and Dr. Bateman hav apparently overlooked. Why was the church opposed to him? It must hav been either because it was opposed to the Republican party, or because he was personally objectionable to its members. His political principles were the principles of his party, his ability was conceded, and his moral character was above reproach. It is fair to assume that the political sentiment of the Christians of Springfield was substantially the political sentiment of Northern Christians generally. Now, was the Northern church overwhelmingly in favor of the extension of slavery? Were eighty-seven per cent of Northern Christians Democrats? Or did the Christians of Springfield oppose Lincoln because he was an Infidel?

Holland makes Bateman affirm that Lincoln "drew from his bosom a pocket New Testament." It is generally believed by Lincoln's friends that he did not hav a New Testament, that the only book used in the interview was the book containing the list of Springfield voters. One of them says: "The idea that Mr. Lincoln carried the New Testament or Bible in his bosom or boots, to draw on his opponents in debate, is ridiculous." It is possible, however, that there was a New Testament in the room, and that Lincoln used it to enforce an argument. Indeed, there is internal evidence in the story, aside from the declaration of Bateman, that such was the case. The central idea in his political creed—the keynote of his campaigns, both in 1858 and in 1860—was contained in that memorable passage, "'A house divided against itself cannot stand.' This government can not endure permanently half slave and half free." The figure quoted was a familiar and a powerful one, and Lincoln recognized its force in dealing with the masses. It was taken from the New Testament, and from the words of Christ himself. That he should use it against those Christians who were acting contrary to this well-known truth, is not strange. Immediately after the declaration, "Christ is God," he is reported as saying: "I hav told them that a house divided against itself cannot stand, and Christ and reason say the same." This furnishes a solution to the whole story. This shows what he was doing with a New Testament. In connection with this, nothing is more natural than that he should exclaim: "Christ teaches it, and Christ is [their] God!" That he was terribly in earnest, that he was deeply agitated and pained to learn that his Christian neighbors were opposed to him, is not improbable. Thus the incidents of a simple political interview that were natural and reasonable hav been perverted to make it appear that he was a Christian. A mere reference to the New Testament and Christ hav been twisted into an acknowledgment of their divinity. Bateman himself admits that Lincoln said: "I am not a Christian." Why not accept his statement, then? Why distort his words and in the face of this positiv declaration attempt to prove that he was a Christian? Bateman reports him as modifying the statement by adding: "God knows I would be one." Yes, "God knows I would be one were I convinced that Christianity is true, but not convinced of its truth, I am an unbeliever."

Lincoln is also reported to hav said that in the light of the New Testament "human bondage can not liv a moment." But he did not utter these words. He did not utter them because they are untrue, and none knew this better than himself. He knew that in the light of this book human bondage had lived for nearly two thousand years; he knew that this book was one of the great bulwarks of human slavery; he knew that there was not to be found between its lids a single text condemning slavery, while there were to be found a score of texts sustaining it; he knew that that infamous law, the Fugitiv Slave law, received its warrant from this book—that Paul, in the light of its earliest teachings, had returned a fugitiv slave to his master.

In this story Lincoln is charged with the grossest hypocrisy. He is declared to hav professed a belief in Christ and Christianity, and when Bateman observed that his friends were ignorant of this, he is made to reply: "I know they are. I am obliged to appear different to them." Now, to use Lincoln's own words, "A sane person can no more act without a motiv than can there be an effect without a cause," and what possible motiv could he hav had for such conduct? Supposing that he was base enough to be a hypocrit, what could induce him to lead the world to suppose that he was an Infidel if he were not? In the eyes of the more ignorant and bigoted class of Christians, Infidelity is a more heinous crime than murder, and an Infidel is a creature scarcely to be tolerated, much less to be intrusted with a public office. Freethinkers generally detest the dogmas of Christianity as thoroughly as Christians possibly can the principles of Freethought. But free thought and free speech are the leading tenets of their creed. They recognize the fact that we are all the children of circumstances, that our belief is determined by our environments, and while they reject Christianity, they hav nothing but charity for those who conscientiously profess it. They may repudiate a bigot, but will not oppose a man merely because he is a Christian. If Lincoln were an Infidel, discretion might urge a concealment of his view; if he were a Christian, policy would prompt him to giv it as wide publicity as possible, especially when he rested under the imputation of being a disbeliever. Had he changed his belief and become a convert to Christianity, a knowledge of the fact would not hav lost him the support of his friends, even though some of them were Freethinkers; while it would hav secured for him a more cordial support from the Republican side of the church, many of whom had been alienated on account of his supposed Antichristian sentiments. It is hard to believe that Lincoln was a hypocrit; but this story, if true, makes him not only a hypocrit but a fool. If he believed in Christianity there can be but one reason advanced for his desiring to keep it a secret—he was ashamed of it.

Holland, in trying to explain away the inconsistencies of this fabrication, repeatedly blunders. In one of his attempts he makes use of the following remarkable language:

It was one of the peculiarities of Mr. Lincoln to hide these religious experiences from the eyes of the world. . . . They [his friends] did not regard him as a religious man. They had never seen anything but the activ lawyer, the keen politician, the jovial, fun-loving companion, in Mr. Lincoln. All this department of his life he had kept carefully hidden from them. Why he should say that he was obliged to appear differently to others does not appear; but the fact is a matter of history that he never exposed his own religious life to those who had no sympathy with it. It is doubtful whether the clergymen of Springfield knew anything of these experiences (Life of Lincoln, pp. 239, 240).

What! had the clergymen of Springfield no sympathy with a religious life? A person can utter one falsehood with some degree of plausibility; but when he attempts to verify it by uttering another, he usually trips and falls. The above passage is mere hypocritical cant. It carries with it, not only its own refutation, but the rest of Holland's testimony also. It is the language of a man who is conscious of having stated a falsehood; conscious that there are others who believe it to be a falsehood. He knew that the personal friends of Lincoln all understood him to be a disbeliever. He knew that the church-members of Springfield all entertained the same opinion. He virtually says to these people: "It is true that Lincoln professed to be an Infidel, but he was not; he was a Christian. The fact has been kept a profound secret. Bateman and I hav been the sole custodians of this secret, and we now giv it to the world."

A Christian writer, apologizing for the absurd and contradictory statements of Holland and Bateman, says, "They aimed at the truth." I do not believe it. It is clearly evident that they aimed at a plausible lie. But in either case they made a bad shot.

In his "Life of Lincoln," Holland endeavors to convey the impression that Lincoln was always a devout Christian. He declares that even during the years of his early manhood at New Salem, "he was a religious man;" that "he had a deep religious life." When Herndon and Lamon exposed his shameful misrepresentations he retreated from his first position, and in *Scribner's Monthly* wrote as follows:

What Abraham Lincoln was when he lived at New Salem and wrote an Antichristian tract (which the friend to whom

he showed it somewhat violently but most judiciously put in the fire) is one thing, and it may be necessary for an impartial historian to record it. What he was when he died at Washington with those most Christian words of the second inaugural upon his lips, and that most Christian record of five years of patient tenderness and charity behind him, is quite another thing.

He admits that Lincoln was an Infidel in Illinois, but would hav us believe that he was a Christian in Washington. He refers to "those most Christian words of the second inaugural," and "that most Christian record of five years of patient tenderness and charity." In the second inaugural there is not a word affirming a belief in Christianity—not a word in reference to Christianity. He mentions God, and quotes from the Bible, but does not intimate that the Bible is God's word. That Christians hav a monopoly of "patient tenderness and charity," can hardly be accepted. The history of the church does not confirm this assumption. Many Christians hav possessed these virtues. So hav the votaries of other religions. These attributes belong to good men everywhere, but they are the distinguishing features of no particular creed.

Smarting under his exposure, with that whining cant so peculiar to the vanquished religionist, Holland finally sent forth this parting wail and virtually abandoned the whole case:

The question is, not whether Abraham Lincoln was a subscriber to the creeds of orthodoxy, but whether he was a believing—that is to say, a truthful Christian man; not whether he was accustomed to call Jesus Christ "Lord, Lord," but whether he was used to do those things which Jesus Christ exemplified and enforced. He was accustomed, as we know well enough, to speak of an almighty father, of whom justice and mercy and sympathy with weak and suffering humanity were characteristic attributes. Who was it that revealed to man a God like this? Who was it that once "showed us the father and it sufficed us?" Whoever it was that made this revelation to mankind it was of him that this man, even though he knew it not, had learned, and it was in his spirit that he acted (Scribner's Monthly).

The concluding words of Dr. Holland's testimony, as quoted from his "Life of Lincoln," are as follows:

Moderate, frank, truthful, gentle, forgiving, loving, just, Mr. Lincoln will always be remembered as eminently a Christian president; and the almost immeasurably great results which he had the privilege of achieving, were due to the fact that he was a Christian president.

This prediction and this assumption are false. I change one word and make them grandly true.

Moderate, frank, truthful, gentle, forgiving, loving, just, Mr. Lincoln will always be remembered as eminently a Liberal president; and the almost immeasurably great results which he had the privilege of achieving were due to the fact that he was a Liberal president.

JOHN E. REMSBURG.

(TO BE CONTINUED.)

Intimations of Modern Science.

A GRAIN OF SAND.

Amongst the contents of a pail just brought from the Long island coast, says Annie Chambers-Ketchum in the *Home Journal*, and emptied into this glass basin filled with salt water on my table, is a riband of sea-wrack bossed with pulpy masses—a stranded colony. Restored, however, to their nativ medium, these homely lumps are soon transfigured; rose-tangles and sea-firs, still growing together in the old primeval comradeship, stretch out their tiny limbs and branches, making a world of their own; whilst one by one the grains of sand sink to the floor of this mimic sea.

Man has known experimentally from the beginning of his history that the animal depends chiefly upon the plant for sustenance, and that the plant depends upon the soil, moisture, air, heat, and light. Choosing the rich valleys for his home—those not only best protected by mountain walls, but also best watered by mountain streams—he found in the brook running through his meadows agate pebbles or the stem of some fossil sea-lily, which he tossed to his children at play on the banks. The farmer thus opened the first school not only of botany and zoology, but of geology as well. In like manner the miner was the first mineralogist; and to these unlettered toilers the student owes the key to the solution of his most perplexing problems. They discovered for him the fossil ancestors of these sea-folk swimming in my bowl of water—royal folk, whose lineage makes our proudest human heraldry dwindle to a geometric point of plebeian insignificance. We hav read only a line of that cosmic decalog written on tables of stone, in pictographs that need no translator, and sealed up in the solid globe æons upon æons before Moses ascended the mount. Yet, little as we know, we hav found in these few words—although they are the last that hav been written—a more eloquent sermon than our pigmy human wits had ever conceived.

Underneath this school of fossils there is another, the living laboratory of the minerals. First entered by the cupidity of man in his greed for gold, the scientist was afterward called in for consultation and help. The separating funnel, the furnace, the microscope, and micro-chemical tests were applied. Energy and forces were inquired into; life, ever confronting us, ever defying us, was hunted to its source as far as the mind of man in his present state can approach thereto.

We here learn a profounder lesson: That minerals, like plants and animals, are constantly activ; that they take forms which are inherent; that they pass through successiv periods of development. We see the crystal arrested in every degree of change; the beautiful mimic "growth-forms," as they are called, are really stages of growth—no more like the perfected crystal than the acorn is like the oak. And just as each plant and animal fits itself to its surroundings, so does each restless, never-tiring molecule, each crystal, each mountain mass. The difference lies in the relativ length of time required for rock-growth, which is an eternity compared with the life of any of the things we call living. We think, amazed, of the dragon's blood tree and the Californian pine, still vigorous and fruitful though they sprouted before Babylon was built. We wonder at the potential energy stored up in grains of wheat that lay in an Egyptian mummy-case three thousand years. What shall we say of the vitality of a crystal, arrested for millions of years, yet growing again when placed in friendly environments and completing its life-round without deformity or loss of physical beauty?

It seems illogical to retain such terms as chemical and physical forces, inorganic and organic bodies. All separating distinctions fade before the interaction of diverse elements and forces seen everywhere in nature. It changed the nummulites into the stone of which the pyramids are built; coral and shell into Parian limestone and this again into statuary marble; clay into sapphire, carbon into diamond. Its magic crucible converted into emerald and ruby the silex of the primitiv granit from which the sands in this bowl on my table were broken millions of years ago. Farther still these broken bits of crystal take us. With their molecular structure, their affinities, their correspondence to the agencies about them, they giv birth to other structures, too small to be discerned by the most powerful microscope, yet playing with light as if it were their toy; the opal, eldest child of beauty, was born of silex, water, and fire.

Led by this lovely priestess we penetrate to the holy of holies. We see that our globe itself, waltzing its rhythmic round about the sun, is, as it were, an animal made up of countless myriads of creatures, and that the modern things upon it which we call living, are the only things that die. Its entrails and heart are molten minerals; its arteries and veins are the ocean currents and rivers. The vital fluid circulates through every duct and pore, from center to circumference. We see—though we cannot comprehend the stupendous truth—that our sun, the source of our terrestrial life, is a star in the midst of millions of kindred stars, each no doubt with its attendant earths; and that the autobiography of each of these is lithographed within it.

Life then is inherent in all things; dependent absolutely upon mutual attractions, the interaction of bodies, atoms, molecules, each one of which is an ego, an existence; potential—to what extent who shall dare prophecy? This grain of sand, born trillions upon trillions of years ago and trillions of years old, is still alive and young, ready to put forth new energies and to giv birth to higher forms at the awakening of some kindred touch. Trillions—we cannot conceive them; we can only utter the word in a dazed, stupid way. And if this grain of sand is so old, how old is the earth, the sun, the universe?

There is no life without heat and motion. Heat is the source of energy, and to be effectiv it must be unequally diffused; that is, there must be more heat in one agent than another. But we are told that there is another law: though heat may be transformed into work (motion) all of the heat thus used can never be reconverted into heat by any process yet known to man. It follows then that the energy of our earth is gradually changing into heat, and that the time may come when, equally heated throughout, the globe will be an inert mass from which motion—and therefore life, beauty, and grace—will hav perished. Is this a process leading to the end?

Time is the measure of duration. And duration—what is it? Can we conceive of it except in connection with something that continues, that lasts?

The setting sun glows through yonder mists like a great fiery dial without index. Where are we, we mites parasitic on a larger mite whirling through space? Whence came we? Whither are we going, in this swift, silent, complex, immeasurable journey across the infinit abysses? And whither—ah whither! are ye gone, ye who made all bitter things sweet, all impossible things easy?

The flower arrays herself in colors to allure the bee that brings her love's message. The modest, serious, religious maiden blushes with instinctiv aspiration for the mysterious sacrament which is to make her a wife and mother. So, at the very source of life, in this laboratory of our earth's chemistry, we find the same allurement and aspiration. Who shall say these molecules are unconscious in the supreme moment of chemical union? That their bliss is relativly less than ours?

Step by step, from that first nuptial hour when chaos began to round itself in the womb of the morning, we see harmonious attractions in sea and earth; the voiceless loves of the first plants and animals, these aborigines in my basin; the sportiv delight of bee and butterfly, bird and beast, the joy of human bride and bridegroom, the ecstasy of motherhood. Love, the primal and eternal sacrament; the mother of religion, self-sacrifice, duty, virtue—this, too, is an unalterable law. One inherent love made all that is loveliest in atom or star, all that is loveliest in the human soul. Shall it not awake in us, then, in another stage or cycle of existence, like the potential energy of the interrupted crystal? Shall not the opal of a higher reunion be the reward of kindred souls that hav gone through the crucible of tears and fire?

What are we? We, the youngest born of creatures? We are not merely the slime of the earth converted into bone and flesh. I, myself, I built this house I liv in. I made the frown that disfigures my forehead; I made the cynical lines that destroy the beauty of my mouth. You made the house you liv in; your sweetness, your patience, your wisdom gave to your brow its perfect calm, to your lips their friendly smile, to your voice its winning pathos. As faithfully as the crystal you hav adjusted yourself to your environments, you hav corresponded to the agencies that make all things divine. I hav deflected from them; I am therefore abortiv, unsightly, repulsiv.

In the midst of the dissonances, the tumults, the conflicts physical, mental, and spiritual, which harass us on every side, we hear voices no logic can silence. They come from regions no mathematician can define. They call us forth from cities, from the strifes of men, to the primeval woods, to the seashore, to the mountain tops; they arouse desires and longings no earthly love can satisfy. Listening to them the uproar which confounded us is resolved into the *concordia discors*. There is one harmony from within and from without; it tells us that in every discord there are the elements of concord. It tells us that death is but another name for peace. Let that deep sleep continue for a longer time than the earth has existed; let that new body be angel, opal, crystal, or one of the infinitesimal particles that form the periphery of a soap-bubble, we shall awake; we shall be rehabilitated; we shall know even as also we are known.

A Modest Request.

At its closing session in Indianapolis, Ind., September 18th, the convention, in mass meeting, discussed "how best to promote the interest of the Baptist church," and the following resolutions were adopted:

WHEREAS, This body, the National Baptist Convention, regards itself as the representativ body of all the colored people of the United States of America, as we are under commission from God to teach all men, and,

WHEREAS, Our political leaders are few, and even those we hav cannot reach the people, therefore it becomes our duty to speak out upon all questions that affect our people, socially and economically, as well as religious, and,

WHEREAS, God has always in all ages instructed and ruled the people through his own chosen agents called men, therefore be it

Resolved, First, That this convention believes that the truest interests of our people are in their acceptance of Horace Greeley's doctrin of "Young man, go West," whence they may obtain lands and grow up with the country.

Second, That poor and oppressed people who hav migrated Westward where they could get land in new countries hav grown up with them and become the great men of these countries.

Third, That we ask the president of the United States to recommend to the United States Congress an appropriation of $100,000,000 to aid the colored people to leave the South.

A committee was appointed to wait upon the president and lay the resolutions before him.

Does not this look as if the various Christian churches intend to make the most of their opportunity while a Christian man is at the head of our government, and get the earth and all therein "to promote the interest" each of his own denomination? Will the mass of non-Christians and anti-Christians awake from their lethargy, or still sleep on until this republic becomes a theocracy beyond redemption?

Volumes might be said on these resolutions and this movement, but I forbear. ELLA E. GIBSON.

Thomas Jefferson's Last Words.

In THE TRUTH SEEKER of Sept. 28, 1889, in a footnote to an article on "Death," "Burr" says that the last words of Thomas Jefferson were: "I hav done for my country and for mankind all that I could do, and I now resign my soul without fear to God, my daughter to my country."

I saw the same alleged last words in another paper some months ago, and thinking that it carried internal evidence of the usual ghoulish lie on dead unbelievers, I investigated it, and found that Jefferson's last words and the circumstances of his death were as follows:

Jefferson knew he was dying, and he wanted to die on the Fourth of July. As the time wore on toward morning, he said to Mr. Trist: "This is the Fourth." Mr. Trist nodded. "Ah!" murmured Jefferson with an expression of satisfaction. Then he sank into unconsciousness.

Sanford, Fla. JEROME LYNCH.

The American Secular Union.

R. B. WESTBROOK, President,
OTTO WETTSTEIN, Treas., ... Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.

Thirteenth Annual Congress of the American Secular Union.

OFFICIAL CALL.

The next Annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday, and Sunday, October 25, 26, and 27, 1889. It is deemed expedient to hold this meeting where our society was organized in 1876, and where the so-called "National Reform Association" has its headquarters and has recently held an important convention, and for many historic and other reasons.

The general object of our Association not being well understood, it is therefore often misrepresented. It is deemed proper to here make a brief statement of its leading principles. While our federal and state constitutions are formed on the assumption of the total separation of church and state, yet both the general and state governments maintain numerous *practical* connections of the state with the church. Moreover, a large, wealthy, and influential organization exists, having for its avowed object the amendment of our federal and state constitutions, so as to recognize and enforce by *law* certain forms of religious belief and observances, and certain acts of legislation hav actually been proposed and discussed in the United States Senate for virtually *establishing* a form of sectarian religion, especially in our public schools.

Against these innovations and perversions we are organized to protest, and to this end we advocate the equitable taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of the public funds for religious institutions; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely Secular government and the adequate guarantee of public order, prosperity, and righteousness; and whatever other measures or principles may be necessary to the total separation of church and state.

To this Congress we cordially invite all true patriots without regard to their individual religious belief or disbelief, who are willing to work for the maintenance of the *Secular* principle in our *civil* government, and to oppose the machinations of sacerdotalists, whether Catholic or Protestant, in their schemes to gain ecclesiastical supremacy, and destroy the mental and moral liberty of the free citizens of this most successful of all Secular civil governments in ancient or modern times.

All Charter and Life Members, all Vice-presidents, all Chairmen of State Executiv Committees, and all duly accredited delegates from Local Secular Societies are entitled to seats and votes in this Congress. Each Local Society is entitled to send its President, Secretary, and three other delegates. Annual Members by payment of one dollar are entitled to seats.

Particulars as to the place of meeting, speakers, and their subjects, etc., will be announced hereafter.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary.
E. B. FOOTE, JR., Ch. Ex. Com.
MATTIE A. FREEMAN, Ch. Fin. Com.
OTTO WETTSTEIN, Treasurer.

The Coming Congress.

The prospects are good for a large attendance from all parts of the country, and we intend to *do* something besides *talk*. Let all who hav anything to say, come and say it, "or forever hereafter hold their peace." The meetings will be held in Industrial Hall, on Broad street, west side, between Wood and Vine streets—a very central location. The building contains rooms of different sizes, so we can use smaller or larger ones, as occasion may require. The first meeting will be held on Friday evening, October 25th, at 8 o'clock, and will be devoted to preliminary business, and probably the president's opening address will be delivered. On Saturday morning, at 10 o'clock, a general conference will be held, and the regular business of the Congress transacted. Saturday afternoon will be devoted to visiting Independence Hall, Girard College, and other places of interest, unless it shall be found necessary to hold an afternoon session. On Saturday night and Sunday afternoon and evening public meetings will be held, and addresses delivered by able speakers, to be announced as soon as the program is complete. No arrangements hav been made for reduced railroad fares, or hotel rates. The Girard House, Chestnut and Ninth streets, charges $3 per day, and the Bingham House, Market and Eleventh streets, and the Washington House, Chestnut and Seventh streets, charge $2.50 per day, and the latter will make some reduction of rates if several persons come together. I recommend the Washington House as the *rendezvous* of the Liberal clans. We shall probably hav five or six public platform speeches, and several volunteer addresses. Let all our friends, and enemies, if we hav any, come prepared to speak. Let our friends send forward their contributions toward paying expenses, at once, or write me what to depend upon. We hav received less than $100 since September 1st, and the treasury was empty then. "A word to the wise," etc.

R. B. WESTBROOK, Pres. American Secular Union.
1707 *Oxford street, Philadelphia, Pa.*

The International Freethought Congress at Paris.

We condense the report of this congress from the London *Freethinker*, the editors of which, Messrs. Foote and Wheeler, were delegates.

As far as the representation of nationalities was concerned, the Paris congress must be pronounced a great success. All the world and his wife desired to see the Centennial Exposition, and although this and the other attractions of Paris prevented many delegates, notably the foreign ones, from giving their constant attention to every sitting, there was always a good representation of the principal European countries, though the representativs were by no means always the same. If much real work was not done, there was at least a good deal of acquaintance made and fraternal feeling exchanged.

The first sitting of the congress was almost entirely taken up by M. Pasquier calling the roll of the societies who were represented and who sent adhesions. Citoyen Okecki, a refugee Pole, was called to preside. On the commission of the press Mr. Wheeler was nominated, together with Dr. De Paepe, M. Schaere, and four others.

It was somewhat unfortunate that the congress was held so near the time of the elections, as it prevented the French papers from giving it the publicity desired. Moreover, as political feeling runs very high among the Freethinking groups, as well as elsewhere, there is no doubt the congress would hav received more attention in quieter times. The best thanks of the party are due to M. M. Clemetshaw and Pasquier for their hard work to make it a success. The fine hall of the Syndical chambers of the tenth arrondissement of Paris was handsomely decorated with the banners of the Freethought groups, and there was a suite of rooms for the convenience of the delegates. Mr. Truelove brought over a bust and portrait of Paine which he intends presenting to the municipal council of Paris.

Our Belgian friends, who are the center of the international movement, mustered in strong force. Altogether about a hundred were present. The German Freethinkers sent Dr. Voelkel, of Magdeburg, and Otto Friederici, of Berlin. Sweden sent Mr. Knut Wicksell, and also asked Messrs. Foote and Wheeler to represent them.

M. Adolphe Deluc, of Brussels, formally opened the congress on Sunday afternoon, and reminded the meeting of the great events of the Revolution, when Bishop Gobel and other church dignitaries publicly renounced religion, and gave their adhesion to the principles of the republic. Freethought was spreading to day. In Italy the statue to Bruno, in France those to Voltaire, Diderot, and Dolet, were signs of progress. The peoples were now fraternizing at the Exhibition on the Champs de Mars. They must aim now at what had been called "holy equality." Laws in favor of religion must be repealed, and the people work out their own salvation without God or master.

M. Deluc was then chosen to preside, with Herr Friederici to represent Germany, and Mr. Holyoake for England. Madam Tessier was also called to the platform. M. Pasquier was then elected general secretary, Dr. Voelkel secretary for England, M. Clemetshaw Cilwa for France, M. Okecki for Poland, and M. Madiera for Spain. Representativs of various nationalities then spoke of the condition of Freethought.

M. Fournemont, for Belgium, in a very able speech, declared that Freethought was making great progress. Like the priests, they were paying attention to the children. They looked forward to a Socialist solution of economic problems. M. Odin then made an energetic and eloquent speech for France, which was much applauded. Mr. Holyoake said he came from the coöperativ congress to this one of the independent thinkers who made coöperation possible. Freethought was a condition of the progress of nations. Where would science be but for Freethought, its nursing mother? Theology is dying of mediocrity. The miracle bubbles which the Jews blew in the air of wonder two thousand years ago still delight the childhood of churches to-day. The sea of theology had been stagnant centuries ago had not the great Freethinkers of the past, at the peril of their lives, put some salt of reason into it. Society does not as yet recognize that we make sacrifices to serve it.

Mlle. Mario Chelago Loewy spoke for Poland. Dr. Voelkel, delegate of many German societies, was well received, and M. Mariol, of Barcelona, for Spain. This ardent Spaniard gave a long and fiery discourse, in which he professed himself a partisan of the method of Voltaire to kill superstition by ridicule. Mr. Wheeler put in a letter received from Sweden, stating that Mr. Lennstrand was again on trial during the sitting of the conference. A telegram of sympathy was voted by acclamation. Commissions of business were appointed to regulate the proceedings of the conference.

At the evening sitting M. Schaehre gave an excellent address on the necessity of showing the world we had philosophical principles. Dr. Regnard gave the *resumé* of a learned paper which he had prepared on the origin and evolution of religions.

Monday was to hav been the day for the reception by the Paris municipal council, but that being postponed, the day was occupied by visits to the Pantheon and the statues of Voltaire, Rousseau, Dolet, and Diderot.

At the Monday sitting Frau Hedwig Henrich Wilhelmi, from America, presided, assisted by M. Fournemont, of Brussels, and M. Odou de Buen, of Las Dominicales, Madrid. Mr. Truelove placed at the service of the congress a fine bust and likeness of Thomas Paine, which he intends to giv to the city of Paris. M. Odin said that the bust of Paine, who had fought for Freethought and republicanism in England, America, and France, was a sign of the international fraternization of peoples.

The subject of the evening sitting was the influence of the Revolution of 1789 on Freethought, and valuable historical discourses were delivered by Citizens Fournemont and Odou de Buen, of which more anon.

The question of the rights of women at a later session brought up a whole crowd of able speakers. The chair was taken by M. Navez, the report was read by Mme. Barbarousse, who affirmed the absolute equality of the two sexes, and demanded for women both civil and political rights. This was supported by Mr. Knut Wicksell, the Swedish delegate, and by Frau Hedwig Henrich Wilhelmi, who denied men's rights to fix women's duties. One French delegate, a Socialist, affirmed the superiority of woman and demanded "the abolition of the tyranny of marriage." Dr. Wiet (Belgium) wanted to know, if women were superior, how it was that they were the great supporters of the church. In the end, a resolution was passed, affirming that to bring woman out of the power of the priests, she must be granted equality of rights.

It was not till Thursday evening, when M. Jules Lemaitre, of Liège, presided, that the application of Freethought principles to the questions of education and legislativ reform were arrived at. The report on the sixth question, which demanded the separation of church and state, and the suppression of all religious teaching in schools, was succinctly read by M. Jules Allix, and a formula to that effect, moved by Citizen Schaere, was eventually adopted.

On the seventh question, dealing with the legislativ and social reforms, the report of the Belgian societies affirmed that the wealth of the clergy was a danger to society, and demanded the abolition of the convents.

Dr. De Paepe spoke to the point upon cremation and the laicisation of hospitals. He pointed out that the Freethinkers of Liège had themselvs taken the initiativ of action, and provided for the civil funerals of their members. He advocates the formation of a corps of secular nurses who would both attend to the sick in hospitals, and also go out to their homes. M. Hy. Vaudemont, of Charenton, remarked that in Paris they were behind the Belgians in the matter of funerals. Freethinkers were forced to pay just as much to the church at funerals as if their friends were buried by the priests, an iniquity against which the meeting was emphatic in its protest.

On the question of statistics M. Schaere gave an account of the French *budget des cultes*, which he affirmed was something enormous, and in itself a cause of poverty. Messrs. Foote and Robertson spoke as to the revenues of the Church of England, and similar information was supplied from the delegates of other countries. It was decided that further information should be gathered in order to make as complete and as exact as possible the information in the *compte rendus*, or report, which it was decided at the outset of the proceedings should be published.

On Friday afternoon, M. Furnemont presided, and this being the last sitting the discussion was of a very miscellaneous character. A crowd of other matter prevented sufficient attention being given to the question of mutual aid in persecution. Several French delegates spoke in favor of the substitution of the Republican calendar for the Christian era, and for the institution of civil festivals to replace those of the church, and the substitution of commercial

halls, schools, and museums in the place of churches.

The general council of the federation was reëlected, and its headquarters fixed at Brussels, as before. A committee residing at Paris was also appointed to supervise the publication of the report of the proceedings of the congress.

On the motion of Senor Maglia y Galvis, seconded by Senor Odou de Buen, a recommendation was addressed to the general council at Brussels that the next congress should be held at Madrid, where the delegates are promised a handsome reception.

The proceedings terminated, as they had begun, with short speeches from representativs of various nationalities.

VISITING THE MONUMENTS.

Those English delegates who went off from the Hotel de Ville without accompanying the others to see the statues, missed one of the most characteristic and distinctly French features of the proceedings. The delegates all wore the pansy, which in the French language of flowers signifies "*la pensée*" (thought), and which is adopted as the badge of Freethinkers in France, Belgium, Italy, and Spain. At each of the monuments—those of Dolet, Rousseau, Diderot, and Voltaire—we gathered round, uncovered, put some children (sometimes mere gamins looking on) in the center, and Citizens Schacre, Odin, and, at the statue of Voltaire, Dr. Voelkel, pronounced an oration of eulogium. These proceedings attracted a great deal of attention, and in each case a *sergeant de ville* came forward to learn the nature of the gathering and duly enter it in his notebook.

On the following day the most Socialistic among the delegates went to Père la Chaise to place a fine monumental wreath on the graves of those who fell during the Commune, and visited the new crematorium and the tombs of the many notables who were buried in that famous cemetery.

THE RECEPTION IN THE HOTEL DE VILLE.

While awaiting the convenience of the council we remained in the luxurious salon of the Hotel de Ville, which, with the single exception of the painted ceilings, which are not yet done, is fully as magnificent as in the days of the empire. Introduced into the municipal chamber, M. Joffrin, the vice-president, in the temporary absence of the president, said: "Ladies and gentlemen, we welcome you into this Hotel de Ville, where Liberty, and with her, Freethought, has sometimes been banished, but where liberty has so often been proclaimed that she has finished at last by triumphing. It is here that our precursors, making no difference of race or of people, received, at the time of the great revolution, the Freethinkers Anacharsis Cloots and the American Thomas Paine, both Frenchmen and foreigners having no other aim than the fraternization of all the peoples. The members of the municipal council of Paris are, in a very large majority, themselvs Freethinkers, and we believe with you, in the absolute necessity of ending with the religious idea which makes both slaves and masters. We especially applaud the efforts of foreign Freethinkers, since every Freethinker is naturally inclined to republicanism, and a friend of France." M. Joffrin desired that all foreigners should take away a pleasant souvenir of Paris, and of France and the republic, so often calumniated.

Dr. De Paepe returned thanks to the council. Paris, and France, he declared, had been apostles of humanity. He spoke of those who had come to the country of Voltaire from various parts of the world, and pointed to Mr. Truelove as among the early founders of Secularism. During Dr. De Paepe's speech, to which he gave a somewhat Socialist turn, M. Chautemps, the president of the municipal council, arrived and stood with the other councillors until Dr. De Paepe had finished.

Dr. Chautemps then, from the presidential chair, again welcomed us to Paris. He particularly addressed himself to the ladies, of whom there was a large number present, as having in their capacity of teachers of youth the future of Freethought in their hands. In bringing so many women to our ranks we had done the most precious work for the emancipation of the human spirit and the future of humanity. The present congress was particularly marked out as continuing the movement of emancipation begun in France in 1789. The revolution, it was necessary to feel, had indeed only commenced, and those who would complete it had to fight in every country against the same implacable adversary. The spirit of superstition was always and everywhere at the service of the party of reaction. By combating superstition you not only serve your own country but you hasten mutual understanding and fraternity among all the members of the human family.

Dr. Voelkel, on behalf of the foreign Freethinkers, said it was their mission to unite in a common bond all the children of the great family of humanity. M. Schacre spoke of the services of Paris to the cause of liberty, and Dr. Chautemps, in replying, said that the presence of so many delegates from abroad proved that Paris was not alone in taking strides in the domain of Freethought and liberty of conscience. He then invited the whole of the delegates to an adjoining salon to drink a toast to the future of Freethought. We noticed that the sentiment was done full justice to, in large glasses of champagne.

M. GUIMET'S MUSEE DES RELIGIONS.

One of the most interesting features of the English delegates' trip to Paris, was the visit paid, in common with the other delegates from various parts of the world, to the Museum of Religions founded by M. Guimet, of Lyons, and which he intends, as soon as all arrangements are complete, to throw open to the people of Paris and visitors to the gay metropolis.

It was gratifying, says Mr. Wheeler, for Freethinkers to be received by the Paris municipal council and to be welcomed and congratulated by the president of that council, and by one of its most influential members, M. Joffrin. It was still more gratifying to find that visitors to Paris hav placed before their eyes fine monuments erected to great Freethinkers like Dolet, Voltaire, Rousseau, Diderot, and Gambetta. Yet to students of religions who see how inevitable is the triumph of Freethought, when once Christianity is seen in its due place as but one of the many cults that hav engaged the faith and devotion of mankind, perhaps the most gratifying thing of all is the fact that there is at Paris a permanent institution which will serve as an object lesson of Freethought—a museum of religions, in which the growth, evolution, and decay of gods can be studied exactly as any other phenomena.

The Musée des Religions is a handsome building situated in the avenue de Jèna, not far from the Champ de Mars. We were received at the entrance by M. Emile Guimet in person, who accompanied us round and explained the most salient objects of interest. M. Guimet is not only a man of wealth, but of erudition; a wide traveler, full of the *bonhomie* which springs from sympathy with all sorts and conditions of men.

His explanation of the objects of interest with which his large museum abounds, was all that could be desired, and conveyed in a most genial form a deal of information, often bearing on the origin of Christianity. We took notes of many items of which we may hav something to say on a future occasion, but which space will not permit us to enter into at present. Suffice it to say M. Guimet has made a unique collection which will be a permanent source of instruction on the subject of comparativ religions.

THE BANQUET.

A goodly company of ladies and gentlemen sat down to the banquet on Friday evening at the Salons Bonvalet.

The chair was taken by M. Adolphe Deluc, of the Council General of the International Federation. M. Okecki acted as toast-master. After justice had been done to the repast, M. Deluc spoke of the fraternal nature of the gathering and proposed a toast, "The abolition of war." Mr. J. M. Robertson, in the name of the gentlemen of the press, presented a handsome bouquet to Mlle. Marie Veron, a charming young lady who acted as official reporter of the congress. A succession of toasts and speeches followed. In France, where the highest political posts are open to free competition, and where a great career is possible to the popular orator, it was no marvel to find a number of able and fluent speakers. The other countries having usually sent their orators, there was a continuous volley of rapid speeches, usually in French, but with a mingling of Spanish, Swedish, German, and other tongues. Mr. Foote spoke both in French and in English for the benefit of the English present, who longed to hear a little of their own language. He referred to the influence of English Freethinkers on Voltaire, and quoted the words of Paine, "The world is my country, and to do good is my religion." Mr. Wheeler also fired off a little speech in French, quoting the words of President Carnot, that "every man had two countries, his own and then France."

The centennial of the Revolution and the imminence of the French elections naturally gave a somewhat political cast to many of the speeches, and much was said of the hopes of foreigners for the maintenance of the republic and the fraternization of peoples.

M. Guimet, who was present, had his health drunk with great enthusiasm. The proceedings were protracted to a late hour, and when we left many were preparing to make it still later by joining in the mazy dance.

Resolutions on the Roman Church.

At a meeting of the Manhattan Liberal Club held at the German Masonic Hall, 220 East 15th street, in the city of New York, on Oct. 4, 1889, the following resolutions were duly adopted:

WHEREAS, The recent erection in the city of Rome, Italy, of a statue in commemoration of the martyrdom of the illustrious apostle of Freethought, Giordano Bruno, in that city on Feb. 17, 1600, has furnished the occasion for a frenzied shriek of anger on the part of the ecclesiastical authorities of the Roman Catholic church, inspired by the pope, and,

WHEREAS, In these addresses by the bishops the most audacious calumnies hav manifested an utter contempt for the progress of civilization, the freedom of the human mind, and the advancement of scientific discovery, and,

WHEREAS, The burning of Giordano Bruno at the stake by the Roman Catholic church was for the declaration of principles of astronomical truth—such as that the earth is not the center of the sidereal system—which are now the common property of all mankind, and are not disputed by any intelligent persons, not even by the authorities of the Roman Catholic church, and the murder of Bruno was, therefore, an act entirely indefensible upon any theory consistent with the progress of humanity, and is, therefore, shocking to any person whose conscience is not manacled by the shackles of the most wicked ecclesiastical tyranny the world has ever witnessed, therefore be it

Resolved, That these official utterances of the Roman Catholic authorities upon the occasion of the unveiling of the statue to the illustrious martyr to human progress, Giordano Bruno, furnish another striking proof that the Roman Catholic church is still the same brutal enemy of humanity and freedom which the pages of history show it has always been.

Resolved, That this occurrence toward the close of the nineteenth century is so shocking to the spirit of this age of enlightenment, that it should nerve every lover of humanity to renewed exertions to spread the gospel of individual thought among mankind, so that the time may be hastened when no man shall feel under obligation for his opinions to any other man or set of men; and further be it

Resolved, That the Manhattan Liberal Club of the city of New York congratulates the Liberals of Italy, and especially of the city of Rome, upon the successful inauguration of the monument to Giordano Bruno, which will ever stand in the streets of the imperial city as a perpetual reminder to the ecclesiastical authorities of the Roman Catholic church that the days of their dominion over the human intellect hav passed away forever, and that their sole remaining influence, political or religious, is among the vile, the ignorant, and the vicious of the nations most steeped in superstition, pauperism, and degradation.

Resolved, That a copy of these resolutions be sent to the daily journals of the city of New York and to the secretaries of the Liberal societies of America and Europe.

Injustice.

At Chambersburg, Pa., Benjamin Wilson, a colored man, has been sentenced by an alderman to imprisonment eighty-five days for swearing, one day for each oath. The law under which he was sentenced was passed April 22, 1794, and reads:

"If any person of the age of sixteen years or upward shall profanely curse or swear by the name of God, Christ Jesus, or the Holy Ghost, every person so offending, being thereof convicted, shall forfeit and pay the sum of sixty-seven cents for every such profane curse or oath; and in case he or she shall refuse or neglect to pay the said forfeiture, or goods or chattels cannot be found whereof to levy the same by distress, he or she shall be sent to the house of correction to serve one day for each oath."

This is wrong. If the man's swearing amounted to disorderly conduct, he should hav been tried on that charge and punished for that offense. Whether in his talk he used the names of pagan deities, or Mohammedan deities, or Christian deities, or any kind of deities, is a thing with which civil government has nothing to do. People say, "By Jove!" and there is no objection. Why is there no objection? Simply because the people that believed the Jove myth hav passed away. The god Jove is as alive now as ever he was. What right hav the authorities now to discriminate between Jove and Jehovah? Do they not know that when the people now punishing irreverent use of Jehovah's name hav passed away, Jehovah will be in the same position as Jove now? This tendency to exhume old Blue laws must be repressed.

Lectures and Meetings.

JOHN R. CHARLESWORTH, the young English lecturer living in this city, has changed his address to 505 East 83d street. Mr. Charlesworth is well liked by those who hav had the pleasure of attending his lectures, and societies within a few hundred miles of New York might do well to correspond with him.

W. F. JAMIESON and Rev. G. F. Devoe will hold a debate in Clarksville, Ia., for a week every evening, commencing Monday evening, October 21st, at 7 o'clock, on two propositions: 1. Jesus the Christ is the son of God. 2. Modern civilization is more indebted to skepticism and Infidelity than to the Christian religion. There will be music in the air. Address Mr. Jamieson at Clarksville, Ia.

THE Brooklyn Philosophical Association began its twelfth season on the 6th inst. with a lecture on Bruno. Next Sunday Prof. D. De Leon will speak on "Nationalism," to be followed on successiv Sundays by Mr. Z. S. Sampson on the French Revolution, and Mr. H. Powers on "Socialism Not Adapted to Our Times and People." These lectures are all followed by discussions. The Association meets at Fraternity rooms, Bedford avenue and South Second street, Brooklyn, E. D.

What They Hav to Endure.

From Secular Thought.

What the new editorial staff of the Boston *Investigator* may be expected to do with some theological doctrins—wash, burn, and mend 'em.

Science Wanted for Everything.

From the Melbourne, Aus., Liberator.

It seems to us that we sadly need a science of marriage in order to arrive at rational views on the subject. We need to do as has been done in language—gather up all known forms of marriage or sex relationships, ancient, modern, savage, barbarous, and so-called civilized. No case, no scrap of information should be neglected. These should all be carefully studied; and so should the results. And then we should be prepared to draw deductions from them of a purely and strictly scientific nature; and those deductions would be our most unerring guide in legislating upon marriage, divorce, etc.

Communications.

Authenticity of the Bible.—Concluded.

Is it not surprising that among the multitude of ancient authors and ancient books written upon all subjects covering a period of about one thousand years before the advent of Jesus, not one of them mentions the Bible or refers to it in any way? If such a book, or even a part of it, had been in existence any time during the period, it certainly would hav been noticed by some writer. Nor is there a word about the God of this book, or is his name even mentioned.

The following quotations from a few of the most widely known authors that wrote about the first century A.D., are enough to convince any reasonable person that the Bible was not in existence at that time, or they certainly would hav mentioned it.

Pliny, a writer of hundreds of volumes on all subjects, was born A.D. 62, and died A.D. 116. He was a high official under the emperor Trajan. In his official capacity he wrote to the emperor that he had arrested some persons for professing Christianity. They affirmed that all their guilt or error was that they met on a certain day before it was light, and addressed themselvs in the form of a prayer to Christ as to some God, binding themselvs by a solemn oath never to commit any fraud, theft, or adultery, after which they would depart. Pliny says he could discover nothing more in this than an absurd and excessiv superstition. The church harps on this from Pliny and says it is corroborativ testimony of early Christianity, etc. It is not denied that Christianity existed at that time (about A.D. 100). It began about fifty years after the death of Christ by a few people forming themselvs into a society for benevolent purposes. These people belonged to the lower class and lived in Smyrna. This letter of Pliny's shows that excessiv superstition commenced early in the church. From a volume of Plutarch's, another writer of many works who wrote about the same time as Pliny, I quote the following preface:

Plutarch was born A.D. 40, and died A.D. 120, and resided at different periods at Rome, Athens, Delphi, and Alexandria. He wrote on all subjects of political, social, and religious interest. In all his numerous writings he has not left us the slighest trace of Christianity or the Christian religion. Nor is there any reason to think that Plutarch had any acquaintance with the Jewish scriptures. He shows a knowledge of the Jews and of some of their peculiar rites and opinions, and at the same time displays so much gross ignorance of their belief, religion, and history that it is impossible to believe that he could hav seen their sacred writings. He says in one place, however, that the Jewish abhorrence of swine amounted to veneration, and that the Jews worshiped this animal as their God.

This shows that at that day this nation was but little further advanced in civilization than the Indians of this country, and that their God and their sacred writing, if they had any, were no better known to the civilized nations that surrounded them than the great spirit and religious ceremonies of the Indians of the Western plains are to the people of this country today, or this great writer would not hav said, though possibly it might be true, that they worshiped the hog as their God.

Josephus, the Jewish historian, flourished about the same time as the other ancient authors I hav quoted from. As there were no schools among these tribes of wandering barbarians (the Jews), Josephus obtained his education at Rome, Athens, and other civilized cities. His writings bear all the earmarks of having been written from legends and traditions. The style and manner of the writings of Josephus and the five books of Moses are similar in almost every respect. Both commence new and important subjects in an abrupt and disjointed way; both leave important statements and histories in the same abrupt manner; both write of wonderful and unnatural occurrences that took place some four thousand years previous without telling where they get the information, without referring to any authority or giving any proof or even date. Josephus merely, in one or two instances, says something about the sacred writings of the Jews (not the Bible), but refers to no chapter, page, or the name of the writer. In one instance in particular, in his narrativ of the Israelites crossing the Red sea, he says the reader can use his own judgment about believing the story, or words to that effect, which shows he knew himself that he was not writing authenticated facts—simply legends. Josephus, like the Bible writers, as I said before, givs no reference and no proof of wonderful events related. He does not mention the Bible, which is proof positiv to any unprejudiced mind that it was not written at that day. If it was, it would be a difficult matter to decide whether the writings of Josephus were original or copied from the Old Testament, as they seem in many respects to be almost identical. As there is no positiv proof of the Bible being written before the time of Josephus, all that part of the book up to Job would appear to hav been founded upon the works of this author. The reasonable and rational conclusion then would be that Josephus wrote a history of the legends and traditions that had existed among the Jewish nation for about four thousand years, tracing their origin back to Adam and Eve, the first parents of this nation. And as they wanted to be entirely exclusiv (Jewlike) in their traditions, they originated in a miraculous way and knew no other nations or people only to plunder and rob them.

Then a reasonable history of the origin of Christianity would be that a part of the Bible was founded upon the works of Josephus. That Jesus instigated and preached a new religion assisted by twelve fishermen, afterward called the apostles or disciples; that after his death and the death of the apostles (which could not hav exceeded twenty-five years after the death of Jesus), this new religion languished for about twenty-five or fifty years. It was then revised by an association of persons in Smyrna who formed a society and adopted Christianity as their religion. After a century or so had elapsed this association adopted the Jewish Bible (which had been written in the mean time from works of Josephus) as the book of their religion. Then it became necessary to hav a life of Jesus and the apostles, which was written from tradition between the third and fourth centuries A.D. And in this New Testament the Old was made to appear to hav been written before the time of Jesus, and the events that had already occurred when the New Testament was written was made to fit into prophecies made in the Old with a dovetailed exactness.

That story of the version of the Bible called the Septuagint is disposed of by Chambers in this way: "The fact upon which this legend of the Septuagint rested is utterly rejected now as a piece of history. Its origin is shrouded in the greatest obscurity."

I challenge the pulpit to prove from the writings of ancient authors that wrote from 500 B.C. to the close of the first century A.D., the existence of the Old or New Testament, or the knowledge of the God they worship, excepting the legends and traditions written by Josephus, which seem to hav been the origin and basis of the Bible up to the book of Job.

The time of writing the New Testament, and who wrote it, are as uncertain and doubtful as of the Old. The very least reliable authority does not put it earlier than the second century, while many writers can find no authentic traces of its existence earlier than the fourth century.

I quote from a sermon delivered by Rev. Mr. Millstead, Chicago: "Paul must hav been largely gifted with the grace of God, for we must remember he had never seen Jesus, and he only knew his teachings by the word of mouth. The New Testament was not in existence at that time. Not a word of the gospel had yet been written." Paul ended his preaching about sixty-five years after the death of Christ; there was no New Testament at that time. Josephus wrote about one hundred years after Christ. Not a word did he say about the New Testament. Plutarch and Pliny wrote about the same time; not a word did they say about the New Testament. Consequently it was not in existence one hundred years after the death of Christ.

The time, then, in which the New Testament was written, like the Old, is not known with any degree of certainty. Referring again to Chambers's Encyclopedia, we find the following: "Among most critics the manuscript is not traced back further than the fourth century. The fathers of the church had but little or anything to say about the apostles. Their reticence in this respect was singular. In the second half of the second century distinct reference to the gospel is found, but none of these authors name the authors from whom they quote. There was great diversity of opinion on the authenticity of the New Testament. One of the church fathers doubted the authenticity of Hebrews, James, Jude, 2 Peter, and 2 and 3 John. Father Eusebius and Origen also doubted these books, and the Acts of Paul was almost universally rejected. Barnabas, and some other books, were considered absurd and heretical. The most probable supposition, then, is that the gospel sprang out of a common oral tradition."

About four hundred years after the events recorded in the gospel happened, according to this reliable authority, a history of them is written by no one knows who. For the men the pulpit say wrote them must hav been dead for centuries. Assuming—which is surely not unreasonable—that at the time of Christ the apostles were from twenty-five to fifty years of age, at the time Paul quit preaching, if any of them were alive, they would hav been from ninety to one hundred and fifteen years old. At the time of Josephus and the other ancient writers I hav quoted they would hav been from one hundred and twenty-eight to one hundred and fifty years of age. And at the shortest period of Chambers they would hav been from two hundred and twenty-five to two hundred and fifty years old. And at none of these periods was there reliable evidence of the New Testament being in existence.

It is generally conceded by the church that none of the apostles were alive thirty-three years after the death of Christ. It is supposed they all met their death from violence. A sensational preacher in New York, Talmage, says St. Matthew had his life dashed out with a halbert, St. Mark was dragged to death through the streets, and he mentioned several others that met death by violence. These facts are surely enough to convince any reasonable person that the length of time between the death of the apostles and the appearance of the New Testament was too great for them ever to hav written a word of it. But again, the Rev. George E. Merrill, in his history of the manuscripts, says, "That every one of the New Testament writings was destroyed at an early day, and what we hav are only copies. Not only hav the autographs of the New Testament scriptures been lost, but also the copies of them during the years of Christianity hav thus far eluded the most thorough search."

This reverend gentleman makes an assertion that there were originals of these copies without any proof whatever—merely says they were destroyed. Characteristic of the pulpit, isn't it? He says further that a library of ancient books was unearthed at Pompeii about 1770 A.D. These books were the only undoubted specimens of books contemporaneously with the writings of the apostles. These books were buried in the ruins of Pompeii A.D. 79." Not a remnant, copy, or fragment of the gospel was found among them." This is very good proof that these originals he talks of never existed, and the only gospels ever written are what were written about the fourth century or later. Thorne, another writer and standard authority in the church on this subject, after twisting and distorting, assuming and making assertions without any proof whatever, the very best he could do, left a gap of over one hundred years between the death of the apostles and the appearance of the New Testament. This makes it certain that none of the apostles ever wrote a word of them, any more than Jesus Christ did.

I suppose it would be unreasonable to expect this God to write, as the other did not. But while he was masquerading on earth as a child, a boy, a carpenter, and a man, a few words written by his own hand would hav been gratefully received by a fallen world. If this being was a man, the votes of men could not make him a God. Neither could they make him a man if he actually was a God. Therefore the Council of Nicea, that decided the divinity of Christ by a majority vote, simply assumed the impious authority to adjust questions that belong only to deity.

Gibbon spoke truthfully when he said: "The prerogativs of the king of heaven were settled, changed, or modified by kings on earth."

Then the best evidence and authority attainable shows these gospels were written about the fourth century, and originated from common oral tradition. How else could they originate when they were written four hundred years after the death of Christ and at least three hundred and fifty after the death of the apostles? And even after these books were written from hearsay and tradition, they were in the hands of unknown men to put in interpolations and changes to fit prophecies of events that had already occurred, for over twelve hundred years before they were printed.

In the history of the church, religion, and the Bible, where everything should be beyond the shadow of a doubt, where there should be no room for skepticism, where the basis should be as solid as a rock, we hav instead uncertainties, vague and shadowy statements, unreliable histories, anonymous authors, and wild and visionary prophecies. The church itself furnishes the proof of these statements in her many creeds, sects, and denominations; in her schisms, disputes, and disagreements; in the innumerable councils that hav been called to settle disputed dogmas that had existed ever since the Christian era, and in the repeated revisions of the Bible. On account of these dissensions and quarrels, trouble is continually arising in the church. Disputes hav been up ever since Christianity began, and will continue. Like Banquo's ghost, they won't down.

Chicago. JOHN IRWIN.

Cowardice of Public Men.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Considerable discussion has been had, and yet very much more remains to be said, upon the live question of universal taxation. That the property of certain societies is exempt from paying just taxes is to me inexplicably absurd, to say the least.

During the session of the twelfth legislativ assembly of the territory of Arizona the writer was a member of the lower house, and at that session introduced a measure providing for the assessment and collection of taxes upon all church property in this territory. I proved to the complete satisfaction of the house that the Roman Catholic church at the city of Tucson owned a large property which that institution annually rented to parties to be used as saloons and for other business, and upon which *no taxes were ever paid*, simply and solely because the property belonged to the church of Rome. The measure passed the house, but unfortunately it was killed in the upper branch of the legislature. Certain members of the upper house, in explaining to me why they opposed the measure, said: "The

proposition to tax this class of property is undoubtedly just and proper, but the time is not propitious, and it is ahead of the times." In other words, they lacked the courage of their conscientious convictions, and consequently they voted to kill the measure. In this age of hypocritical toadyism, it requires considerable moral courage to advocate such a radical measure in the legislativ halls of either nation, state, or territory. Notwithstanding the tribe of sycophants, I firmly believe that such legislation must inevitably come sooner or later, and I for one shall at all times and places vote for and advocate the enactment of such a law, as one being truly and honestly fair to all the people.

I cannot see any good reason why millions upon millions of the world's wealth should be uselessly tied up in unproductiv non-taxpaying property. I sincerely hope to see the day, and that too in the near future, when every and all such properties are converted into public schools a d colleges, and only thereby rightly and justly exempt from the taxgatherer; but, until that time shall come, let all church properties pay their just proportion of taxes toward the support of the government which givs to them its protection. ALBERT F. BANTA.

St. Johns, Ariz.

The Second Chapter of Matthew.

This chapter is unique both in style and matter, and it is doubtful if in the whole realm of religious literature there can be found a greater mass of inconsistencies and contradictions crammed together in such a short space. A careful and candid reader is forced to the conclusion that this portion of "holy writ" is a labored attempt to identify a person called Jesus with a vague and intangible personality whom enthusiastic Hebrews were constantly speaking of and fondly hoping would arise and permanently establish "the throne of David." The work, however, has been miserably done, and the trick of the whole scheme is too transparent to deceive anybody but prejudiced and unwary persons.

The chapter is short, but the events narrated are prodigious. The lovers of the marvelous may here be satisfied, and the most imaginativ of men will find their highest flights far transcended. Passing over the interesting spectacle of certain "wise men" from the east pursuing a star (shining, no doubt, during the day as well as the night) and the ordinary and commonplace facts connected with the various excursions of the "angel of the Lord," it will be interesting to examin briefly the so-called prophecies and their alleged fulfillment. This work has been ably performed by many "Infidels," but as Christians are never tired of calling attention to the numerous proofs of the infallibility of the scripture, it becomes the duty of Liberals to state and restate the grounds of their objections until men and women indignantly reject the whole scheme of Christian Theism.

Four prophecies are said to be fulfilled in this one chapter. The first has reference to the place where Jesus should be born (verse 6): "And thou Bethlehem, in the land of Judea, art not the least among the princes of Juda; for out of thee shall come a governor, that shall rule my people Israel."

Micah, one of the minor prophets, is supposed to hav uttered this prophecy. It is very evident, however, that if Micah referred to anybody at all it was a military gentleman, for in Micah v, 5, 6, he speaks of wasting the land, treading palaces, and delivering the Israelites from the Assyrian when he cometh into their land, and when he treadeth within their borders. Admitting for the moment that Micah v, 2, is a prophecy, can it be said with any degree of truth that Christ answers, in any one particular, the description of Micah's governor? Was Christ a governor?

Did he rule "my people Israel?" The two persons hav nothing in common save the fact of their being born in "Bethlehem of Judea." If this be all, then the prophecy would apply, with equal force, to any other child born in Bethlehem.

The second prophecy is mentioned in the fifteenth verse, "Out of Egypt hav I called my son." The flight of Joseph and Mary, with "their infant child Jesus," suggests many interesting ideas, and givs strong support to the theory that Jesus was born of Egyptian parents, and that Christianity is only a modification of the more ancient religions. Now this calling of "my son out of Egypt" is only mentioned by Hosea xi, 1 (another minor singer of Israel), and is clearly retrospectiv and not prophetic. The second and third verses of Hosea xi are meaningless if verse i refers to Christ. "As they called them so they went from them: they sacrificed unto Baalim and burnt incense to graven images. I taught Ephraim also to go, taking them by their arms, but they knew not that I healed them." It is difficult to imagin how even a religion maker could expect to palm off such a barefaced fabrication as a proof of the divine origin of his scheme.

The third prophecy is given in verse 18: "In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted because they are not." Words very similar to these may be found in Jer. xxxi, 15, but they cannot be regarded as prophetic. What is more common than to see parents mourn the death of their children? Jeremiah does not say that Herod would put to death all the children under two years old. The main feature is not mentioned, and, what is still more amusing, the very thing which everybody could say, is regarded as a marvelous instance of divine wisdom and foresight. The verse under consideration is merely a quotation.

In reading this thirty-first chapter of Jeremiah it is impossible to see what connection the assumed prophetic verse has with the other parts of the chapter. The chapter itself is not a regularly connected story, but an ingenious collection of "Thus saith the Lords."

The fourth and last prophecy is stated in verse 23: "And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene."

If Matthew is to be believed, his prophecy was fulfilled by the disobedience of Joseph. The Lord appeared unto Joseph in a dream, and told him that he might return into the land of Israel, as those who sought the young child's life were dead. Joseph departed for the land of Israel, but during his journey he heard that Archelaus did reign in Judea in the place of his father, so he turned aside into the parts of Galilee, "notwithstanding being warned of God in a dream." Thus it is clear that Jesus became a Nazarene because Joseph fancied he knew better than God where he might find a safe asylum for his child. But where are the words "spoken by the prophet" to be found, and what do they mean when read by themselvs? In Judges xiii, 5, it is written: "For the child shall be called a Nazarite unto God from his birth." Now, was Jesus a Nazarite from his birth? He was born in Bethlehem, so says verse 6 of Matthew ii, and only managed to get to Nazareth by a mere accident of circumstances. The story told in Judges is too ridiculous to be true, but the Nazarite mentioned in verse 5 is certainly Samson, for "no razor shall come on his head." And, as a sort of fulfillment of the fifth verse, the chapter closes with these words: "And the woman bare a son and called his name Samson. And the child grew and the Lord blessed him. And the spirit of the Lord began to move him at times in the camp of Dan between Zorah Eshtaol."

Thus are prophecies fulfilled, religions founded, myths perpetuated, and the minds of men enslaved throughout the ages. HENRY ROWLEY.

Brooklyn, N. Y.

The Dwellers in the Tenements.

In my last letter upon the "Destruction of the Poor by Poverty," I asserted that it was impossible that the children born in the tenement-houses of New York, could do otherwise than suffer in consequence of the incessant exertion and the narrow circumstances of their parents. The injuries which occur prior to the birth of these children, however, are unhappily not the only thing from which they suffer; for as the same causes continue in force, the injury likewise continues. In those locations, for instance, the child has no room for play, and none of the privileges required for healthful exercise, but is restricted in every way. In order to modify to some extent these bad effects, charitable people hav established the fresh air fund for the purpose of furnishing country excursions for these unfortunates, but alas! the poor children hav to be brought back to the same wretched homes again. According to my view, the best thing accomplished by the undertaking is, that such an excursion will necessarily make the children dissatisfied with their condition and desirous of obtaining something better. Contentment with things as they are is the curse of the world, and is equivalent to a species of fatalism.

The questions which men who rent houses of the sort referred to, are obliged to ask of themselvs, are not whether the places are such as they would like to liv in, or whether the neighbors among whom they will be thrown, are agreeable or disagreeable, but whether the places are such as they can endure to liv in and will be able to pay the rent for. If sickness overtakes them or employment fails, they are in a bad state indeed. Their condition may well be compared to that of persons living in the vicinity of a volcano, or standing on the brink of a precipice from which they may at any time be hurled. The important question presents itself, Is it right, proper, or necessary that at this stage of the world's history, with all the improvements in existence, human beings should liv in such a condition?

In an essay of Mr. Ruskin's which I read long ago, he said, among other things, addressing just such people as those described: "Claim your crumbs from the table if you will, but claim them as men not as dogs; but claim rather your right to be holy, perfect, and pure."

Suppose that any of the men now prominent in the world of reform should call together all those dwellers in the 32,390 tenements referred to, and ask them why they did not put forth the claims mentioned by Mr. Ruskin. The poor creatures, so long voiceless, would be likely to ask advice as to the grounds on which they should base their claims. The grounds would be that at the foundation of this government it was declared as a fundamental principle of the government that all men were created free and equal, with the same rights to life, liberty, and the pursuit of happiness, and that the government was of the people, by the people, and for the people. They, being a portion of the people, were therefore justified in demanding these inborn rights which they did not then possess. They might add, furthermore, that they were daily in the pursuit of happiness, but that in their case the attempt to reach it was worse than following a will-o'-the-wisp, because the long hours they were obliged to work, when they had work, and the continuous uncertainty as to how long the employment might last, would prevent them from enjoying the comforts of a home, even if the rookeries they were compelled to occupy were worth calling homes. Moreover, the low position they held in the society of which they formed a part prevented them from having any influence with the men who had been hired to make the laws by which their condition was to be improved or made worse.

I think no man could interview those people and examin the places in which they liv and their modes of living without coming to the conclusion that the fact that so many of them remain decent, industrious, and honest, is proof positiv of the falsity of the theological doctrin of original sin, and shows furthermore that if natural opportunities were opened to those who perform the labor, this world would soon be better and more beautiful than any heaven that was ever pictured either by mythology or theology. In this happy event the survival of the fittest, so far as human beings are concerned, would cease to be a question; for if the wealth which is produced by those who labor were distributed with any sense of justice or fairness, we should soon cease to hear of either millionaires or paupers, as they hold to each other the relation of cause to effect. And if the cause were done away with, the effect would naturally cease. RUTH BRETTELL.

Rochester, N. Y.

A National Religion.

From the American Hebrew.

Judaism is not more alien to Catholicism or any of the branches of Protestantism than are these to one another. If the majority succeeded in stamping the United States officially as a Christian country, would the majority of the Christians be satisfied until it were labeled a *Protestant* Christian country? And when that had been accomplished, none of the principal branches of Protestantism would rest content until it had been decided whether it should be a Protestant Episcopal Christian country, a Congregationalist Christian country, or a Methodist Episcopal Christian country.

This is not the whole difficulty, however. Even if some satisfactory arrangement could be effected as to the association of Christianity with the national government, the real danger would present itself when the same principle is logically applied to local government. Here we would hav to face the worst menace to our republican institutions.

If the Protestant majority is to dominate our national affairs, what is to prevent the Catholics laying hold of the administration of affairs in those municipalities where they are in the majority? It needs no elaboration to form a conception of the terrible results that await us if such a condition of things should ever come to pass.

The only safeguard against such a consummation that is to be devoutly deplored, lies in the absolute and unconditional alienation of the state from any sectarian association. This is what the founders of our country had in view when they embodied in the Constitution the provision that "Congress should make no law respecting an establishment of religion."

The only functions of government in this country, its states and cities, are legislativ, administrativ, and judicial. None of these require for their exercise any association with religious bodies. Those that are engaged in them may be—nay, should be—animated by religious impulses. This, however, only implies their individual affiliation with religious bodies, and does not at all necessitate any such relationship between the church and the state.

THREE priests hav been arrested in the state of Guanajuato for preaching sedition. They wish to overthrow the government because it will not let them run it. Thus it is everywhere, priests making trouble for the government.

A PHYSICIAN in Chicago is quoted as saying in a speech: "If they are going to close the saloons, we insist that the churches shall be closed on Sunday." A paper remarks that "this is certainly a new idea." A new idea, because the superstitious masses hav always footlicked the churchmen and allowed them to claim whatever monstrously unfair immunities they pleased. It is nevertheless a just idea. It is so clearly and manifestly just, and anything else is so clearly and manifestly unjust, that only the veriest extreme of beguilement and delusion could hav kept the people from bringing it up before now. Nothing could be clearer than that it is the only fair arrangement, and it is one that must put into practice right away. Equal privileges to all, is the American idea, and we must carry it out. We Secularists intend that it shall not be half so new ten years from now as it is now.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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The Clergy.

The picture which Mr. Heston furnishes for the first page of this issue of THE TRUTH SEEKER is a strong one. Possibly some will consider the words attributed to the clergy as too strong, and not exactly in accord with fact; but this opinion is erroneous, and we hav but to reflect a moment to find that Mr. Heston has only bluntly stated truths which the progressiv world knows absolutely, and which the unprogressiv or Christian world would be the better for knowing.

Jesus Christ called the priests of his time liars, ravening wolves, blind leaders, whited sepulchers, children of the devil, and other names more forcible, and probably true, than polite. All of the clergy of the present day are not as bad as those of Christ's time, but the orthodox portion of them hav undoubtedly been guilty of all the conduct charged to them in our cartoon. They hav poohpoohed the discoveries of science, denied its conclusions, and anathematized its investigators. Astronomy, chemistry, medicin, geology, political economy, evolution, and even geography, the simplest elementary doctrin of the earth's shape and surface, hav all been opposed by the clergy, their students denounced as Infidels—which most of them were—and damned to fire in this world whether God followed the example in the next or not. Reason the Romish church has never wanted, and all argument against her doctrins has been promptly suppressed wherever she has had the power. It is not a month since the archbishop of the largest Catholic diocese in this country, in following the pope's lead in fulminating against the builders of the Bruno statue, devoted a lengthy part of his address to showing that reason is an insecure dependence and a bad thing to cultivate. And it is not over two months ago that another Romish archbishop forced a Catholic editor to retract opinions which were opposed to his own. The Protestant clergy pretend to favor reason, but their practice of this theory ends when a man has been made a Protestant. They hav no use for reason after that.

In this country the pulpit is certainly the refuge of the intellectually timid. In it a minister will say about a man what he would not dare to utter on the street. Who does not know of innumerable cases where a clergyman, taking advantage of the superstitious regard for his office which makes him a privileged character, has preached *at* individual neighbors, or at a class, abusing them personally, belying their sentiments, slandering their characters, and insulting the better sense of the whole community by an unreasonable diatribe? They hav protected themselvs by law, for if a man should throw their lies and insinuations back in their faces, he is, forsooth, arrested under special laws protecting "religious worship." The policeman's club is at the service of the clergy to protect them from possible unpleasant consequences of their arrogant assumption of superiority, and no man dares to defend his character before the same congregation which hears the minister's attack upon it. In the colonial days of our country the minister was also the magistrate, the big man of the community, and he never hesitated to use his temporal power to enforce his spiritual pretensions. In those days, as in Catholic countries now, the people did literally cringe and grovel before the mighty man of God. And if the Sabbath Union, the God-in-the-Constitution party, and the Women's Christian Temperance Union obtain the national and state legislation they are so pertinaciously seeking, the clergy will be to a great extent reinstated in power, and woe betide those who disobey their mandates.

The reason of and fault of this spiritual tyranny lies not so much with the individuals composing the clerical class as with the people who hav made the system and subscribed themselvs its devoted slaves. Many of them liv all their lives unconscious of their bondage. They never stop and ask themselvs why they should submit to a minister, believing his every word and ascribing to him a wisdom, virtue, and character they would certainly not giv to any other human being without careful investigation. They go it blind on the preacher, as though a license to preach removed all fallibility and liability to lapse from virtue and honesty, and made of its holder a being almost "divine." No followers are quite so abject in their slavery as those who voluntarily renounce their own womanhood and manhood and depend on some one else to furnish them with brains. This has been the evil resulting from the inculcation of Christianity. It has given us a class of priests to take advantage of the people, and made the people only too willing to be taken advantage of. The clergy are, perhaps, as sincere in their belief that they are doing a good work as kings are in maintaining their own possession of divine right. It remains, therefore, for those who see the iniquitous monstrosity of the clerical system—the evils resulting from a sincere or designing tyranny and the unconscious submission thereto—to rouse the people with tongue and pen and pencil from their slavish lethargy.

The Secular Union Congress.

Intending visitors and delegates to the Secular Union Congress at Philadelphia on the 25th, 26th, and 27th of this month will do wall to cut President Westbrook's communication out as a guide to the hall and hotel. No doubt they will adopt his suggestion as to making one hotel a headquarters for the gathered clans.

We hope that the Congress will be numerously attended, even though no great amount of noise has been made about it, owing to the retirement of its hustling secretary. There never was a time when concerted and organized action by the Freethinkers was more imperativly demanded. The National Reform Association is extraordinarily activ, and owing to the mistake of the New Hampshire legislature in sending Blair to the national senate; the selection of a rigid Presbyterian, who will favor the church in all possible ways, as president, and the elevation of Philadelphia's Holy John to a cabinet position where he can by his Sunday fanaticism inconvenience hundreds of thousands of people, the Christian effort to make the people subservient to the church is bearing practical fruit. Aside from this, the war in the four new states is by no means ended. We hav not yet obtained copies of the constitutions adopted by Washington, the two Dakotas, and Montana, but it is very certain that many of the questions relevant to the Nine Demands hav been left to the legislatures just elected. There is enough practical and hopeful work for the Union there to tax the best energies of the best board of directors that can be chosen. We certainly trust that the Union will put itself in communication with the leading men and Freethinkers of these states with the idea of preventing the Christianizing of their laws. An ounce of this prevention will be worth a ton of expostulation when the mischief shall hav been done. By petitions, individual appeals to lawmakers, and speeches before legislativ committees, the enactment of laws can be stopped when twice the effort could not secure their repeal if once put on the statute books. There is, too, the suit in Chicago against the St. Mary's Training School and the commissioners of Cook county to restrain them from using public funds to support the school, which is but a nursery for Roman Catholicism, and affords a glaring example in its use of public funds of how constitutions are violated in the interests of the various sects of the dominant religion. The appellate court has refused to decide the case on the ground that as a constitutional question is involved it must be taken to the supreme court. The issue is plain between the practice of the Cook county commissioners of giving money to the school and the Illinois constitution, which the greatest of Freethinkers helped to frame; and the defendant school has admitted by its demurrer all the facts alleged by the plaintiffs. The Secular Union should certainly push this suit to victory, for it means much to the great state of Illinois, and as an example for the rest of the country.

The project of a Manual of Ethics has been pushed successfully so far; the money for the prize is on hand, and the matter is in charge of a competent person. Perhaps before another Congress the manuscript will be in the hands of the committee. It is a royal prize, and many thinkers will no doubt strive to earn it. We shall then possess a scientific method of teaching our children morality without the religious encumbrance which the present writers on the subject hav not been ingenuous enough to avoid.

It will be seen, therefore, that there is abundance of labor ahead of Freethinkers if they will but assume the burden. Every Freethinker in the country who can should be at Philadelphia on the 25th instant. There will be a plenty of speeches, and good ones; a plenty of opportunity to meet old friends and make new ones; and the routine business will no doubt be lively, as several individuals are anxiously endeavoring to grasp the vacant secretaryship. Personal ambition, however, must be kept in abeyance and subordination to the work demanded of the Liberals of the country, or the Union's power for good will be gone.

Go to the Congress, one and all!

New Mexico.

We hav most excellent news to report from this state, or coming state. Secular schools hav triumphed there. The state contains many men of sound and acute minds, and they hav done nobly. The opposition from the Romanists was unexpectedly feeble. The priests found it impossible to rouse their followers into efficient action. Their followers seem to be getting sick of them just as the followers of the priests in Mexico and Italy are getting sick of their once loved leaders there.

Before the education article came up Archbishop Salpointe, of Santa Fe, published a letter denouncing the public schools. Ex-Gov. S. B. Axtell replied as follows:

"The state has no right to provide for religious institutions, however strong the argument may be that religion is absolutely indispensable to the welfare of the people. The state can neither provide for its teaching nor its support. The fact that a very large majority of the people of this territory are Catholics ought not to hav any weight in the settlement of the question of common schools. The right of every individual to worship or not to worship must be left to the dictates of his own conscience, not to the opinions of a majority of his neighbors. I do not know that anybody seriously disputes the rights of even an ignorant and bigoted parent to shape the religious convictions of his child, but I do most seriously and earnestly dispute the right of the state to interfere by any system of religious schools. . . . The letter, while ostensibly written to instruct the constitutional convention, is mainly directed against the American system of education. It eulogizes Canada, and several European countries, but has not one word of commendation for the great, liberal, progressiv, and intelligent people of the United States. Why can Canada be favorably compared to the United States? Is there any European country where the condition of all the people is so favorable to the pursuits of life, liberty, and happiness? Non-sectarian schools will never stand in the way of religious instructions either in the family, the Sabbath-school, or the church, but in the interest of harmony, of intelligence, and of progress, do not attempt to teach the dogmas or tenets of any church in the common schools."

The educational article was adopted by the constitutional convention. It provides for the establishment and maintenance of a uniform system of public schools, which shall be open to and sufficient for the education of all the children in the state, and shall be under the absolute control of the state and free from sectarian or church control, and no other or different schools shall ever receive any aid or support from public funds. No sectarian tenet, creed, or church doctrin shall be taught in the public schools. No part of such funds, or of any other fund created or authorized by law for educational purposes shall ever be applied toward the maintenance, support, or aid of any school or other institution in the management of which any religious or other sect has any part, or which is not under the absolute control of the state.

The provisions of this and the preceding section

are declared to be irrevocable without the consent of Congress and the people of the state.

Ample provision is made for raising funds which shall be used for common school purposes throughout the state in proportion to the number of children of school age.

The article also sets forth that provisions shall be made by law for teaching the principles of the constitutions of the United States and the state in the common schools. No religious tests shall ever be required of any person as condition of admission into any public educational institution of the state either as teacher or student, and no teacher or student of any such institution shall ever be required to attend or participate in any religious service whatever.

It was decided to first submit the proposed constitution to Congress, and if that body should pass an enabling act, then the constitution is to be voted upon by the people within ninety days thereafter, but should Congress refuse to act, then the constitution is to be voted upon at the next general election for delegates in Congress. The convention memorialized Congress for an extra grant of public domain for school purposes, and appointed a committee of one from each county to prepare an address to the people, and also one to Congress urging upon them the necessity for the admission of New Mexico as a state.

Faith Cure.

We will describe another death among the many unceasingly being caused by the Christian religion.

Anna McKee, one of the prettiest young ladies of Cape Vincent, New York, was employed as dressmaker in Redpath's establishment in New York city. A few weeks ago she left this city to visit friends. While in Cape Vincent she stopped at the residence of Emma Ingalls, a spinster, who thinks she has been cured of innumerable ills through the medium of one Mrs. A. J. McConnell, who is chief among a small band of Christian scientists. A few days ago Miss McKee was taken ill with gastritis. Mrs. McConnell and Miss Ingalls took full charge of her case. They did not send for a physician, but told the girl that God would be angry with her if she distrusted him to that extent. They advised her that if she kept right on trusting and praying she would get well. Miss McKee did not believe in Christian science, but she was powerless. When at last she lay in the most terrible agony, the only comfort or help she got was an exhortation to be faithful and pray. Three days before Miss McKee's death Miss Libbie Iselin and Mrs. E. Stala heard how ill she was, and went to the house. They were denied admittance by Miss Ingalls, but pushed the spinster aside and reached the sick girl's bedside. They sent for Dr. Masson, but when the physician arrived he was unable to do anything to save the girl's life. Miss McKee died next day. The physician believes that if he had been called in time he could hav saved her life. The people of the town are very indignant over the affair.

If the people of the town who are indignant over the affair would like to hav such practices stopped, we will inform them that the only way to do so is to throw away that book that they keep in town and think is divine truth. If that book teaches anything at all, it teaches faith cure. If it does not teach faith cure, it does not teach anything.

The practice of faith cure is a practice that waxes and wanes precisely in proportion as belief in Christianity waxes and wanes. When one increased, the other increased; when one was at its hight, the other was at its hight; now that one is declining, the other is declining. Whenever and wherever Christianity becomes strongly believed, then and there faith cure must necessarily rise into prevalence.

There are several other things that follow Christianity's rises and falls in just the same way. Witchburning, torture of dissenters, antagonism to science, suppression of free thinking, and faith cure—these things we may conveniently take all together as uniformly and with mathematical exactness attending Christianity's power and disappearing with its disappearance. If we ever allow Christianity to reacquire its former influence, witchburning, torture of dissenters, antagonism to science, suppression of free th nking, and faith cure must inevitably reacquire their former influence.

"Faith cure is the most dangerous form of modern quackery."

So says the *World*. We would rather put the sentiment in this way: The Christian religion is the most dangerous of all forms of quackery either ancient or modern.

The Persecuted Spiritualists.

The trial of Dr. W. E. Reid, of Grand Rapids, Mich., for differing with Postmaster-general Wanamaker in belief as to our state after death, comes off this month. We continue, as we started, to feel sympathy for the persecuted Spiritualists, to brand the arrest as an act of despotism that no American should stand by and witness, and to solicit to it the attention of Liberals of every shade of belief.

Dr. Reid has made the rounds of all the Spiritualist camp-meetings, including such well-known resorts as Lake Pleasant, Onset, Niantic, Parkland, Queen City Park, Ætna, Sunapie Lake, Cassadaga, Vicksburg, Haslett Park, and others. At each of these places he spoke, describing his sufferings at the hands of John Wanamaker, and always called forth a resolution denouncing the man who runs the mails in the interests of the Christian trust in religious belief. He has succeeded in raising a robust defense fund for use in employing eminent counsel. The Spiritualists speak of the prosecution as a step toward a theocratic government, an effort to put God in the Constitution. If, they say, there is to be any religion in the immortal document, they prefer not to take it from Philadelphia. They say they can rouse a feeling that may compel the removal of the postmaster who knows all about the next life and knows just which party should be licensed to sell information about it. It is certain that signs of such a feeling are appearing. The New York *World* says:

"We are inclined to agree with Dr. Reid in his opinion that individual liberty has been attacked in his person. The doctor may be a fool, but if so he has an unalienable right to be so, and if his clients choose to pay him for the exercise of a skill which he does not possess, the case is no worse than that of people who pay quack doctors who profess ability to cure consumption, corns, epilepsy, bad breath, sciatica, freckles, and the like. Within limits every American citizen has a right to be cheated out of his money, just as he has an unquestionable right to be a crank or to believe that two and two make thirteen. If Dr. Reid's offense consists only in the untruth of his beliefs with respect to his converse with the spirit world, his arrest is an outrage, inasmuch as there is nobody in this country authorized to decide what beliefs respecting spiritual things are true and what untrue."

Prof. Jos. Rodes Buchanan, editor of the *Journal of Man*, recently expressed himself on the matter to a newspaper correspondent in language so sensible that we will quote it:

"I believed we were living in a republic," he says, "but since his Calvinistic majesty, John Wanamaker, issued his last edict against the freedom of the pen, in his prosecution of Dr. Reid, I think it is a debatable question. Solon's definition of a republic was a community in which an injury to the humblest citizen was felt by the whole community. Dr. Reid has done what others hav done and what we would all do if we could, and if he is condemned then we are all condemned for the new crime of holding intercourse with the angel world. It is a crime because John Wanamaker says it cannot be done! And this is the principle of the prosecution, if it has any principle, that whenever the great postmaster-general does not believe in anything he can order the prosecution of those who do believe and who do the thing that he condemns. The Reid case is a test case to see if Spiritualism cannot be put down by law whenever Spiritualists make use of the post-office. If the principle is sustained it is the most gigantic usurpation that has been attempted since the federal government was formed and would giv our national postmaster the powers in some respects of a Russian despot. Spiritual papers do the same thing for which he is prosecuting Dr. Reid—they send out communications from spirits through the post-office and are paid for it, and if he is right in his new usurpation it is his right and duty to punish the editors and suppress the papers by excluding them from the post-office, and the best thing that editors and homeopathic doctors could do would be to hav a private conference with our master John and find out what he believes in and what he will permit, for on this new principle he is dangerous to all men whose brains are activ enough to originate anything that Postmaster John does not understand."

Catholics Conquer.

A fight between Protestants and Catholics has been going on in the province of Manitoba. It has resulted in the victory of the Catholics. It was decided that this sect should hav separate public schools. It was also decided that the French language should be recognized equally with the English. As there are not more than ten per cent of French-speaking people there, and an equal number of German, there is no reason why the German language should not be given equal privilege with the French. These things always follow in every place where Catholics obtain a majority, or even a minority sufficient to hold the balance of power. In Canada the constitution allows the endowment of religious orders from the public funds; the right of the church to exact tithes and other taxes; the right of Catholic bishops to create parishes which shall, *ipso facto*, be municipalities, and the right of the church to control the public schools. In every district in this republic in which Catholics become numerous, they secure everything of this sort that they can possibly grasp. By hook or crook they secure all the immunities, privileges, donations, offices, and perquisits that our city governments can possibly support. In lesser towns they do the same, and in addition are continually taking possession here and there of one after another of our public schools.

A Christian Error.

Mentioning the arrest by the order of "Holy John" Wanamaker of a Western medium for asserting that he obtains communications from the "other world," the *Christian Statesman* says:

"The Spiritualists are holding indignation meetings, and the Freethought journals are raising the cry of 'religious persecution' and 'invasion of natural rights,' as they did when D. M. Bennett was cast into jail for circulating obscene books through the mails."

We wish the *Statesman* would observe accuracy in its statements. A jury browbeaten by a furious prosecution and bigoted judge, allowed themselvs to be compelled to say that the book Mr. Bennett mailed was obscene. Several scores of other men, however, prominent and intelligent—men of national reputation like Charles Devens, then Attorney-General of the United States, O. B. Frothingham, Elizur Wright, Parker Pillsbury, and even Mr. Hayes himself, then president of the United States, said the book was *not* obscene. And the jury, according to the published statement of one of them, would never hav rendered such a verdict had they been left to construe the law. The *Statesman* should understand the case before allowing itself to slander a dead man. We trust it will hav the honesty to make the correction.

Editorial Notes.

A FAMIN prevails throughout Tigre, a province of Abyssinia. Bands of starving peasants are ravaging the country. It is odd, in view of the fact that Christianity produced civilization and its powers, that the countries where we hear of famins most are the eminently Christian ones of Ireland and Abyssinia.

"'WE are building our schools,' says the *Catholic Review*, 'which some day the state will support.' We hope so, as unsectarian free schools.—*Independent*."

Christians are building their churches, which they hope the state will continue to support. We hope so, as temples for instruction in science and morals, worship of the true and the good.

THE Personal Liberty League of Cincinnati continues its denunciation of the Sabbath laws. The *Freise Pr. sse* justifies the saloonkeepers in their original resolution to resist and defy the law. It says: "To oppose laws against liberty is not only the right, but the duty, of every thinking and liberal-minded man."

PROF. E. E. WHITE, superintendent of public schools of Cincinnati, spoke at the Women's Christian Temperance Union School of Methods at Bay View, the Michigan Chautauqua, this year, on the "Duty of the Hour." He spoke for the Blair bill, and said that there was but one vote against it in the one thousand at the recent national teachers' convention at Nashville. "The family, church, and state," said he, "should in a holy alliance gather about the cradle."

THE Episcopalians in council in this city hav been wrangling over the retention of the Nicene Creed in their faith, and the conservativ party hav won. The chief opposition was to one clause which asserts that the Holy Ghost proceeds from the son as well as the father. It was a typical church wrangle—grave and learned men discussing a most absurd subject without the thought once occurring to them that they were making themselvs ridiculous in arguing about something of which they knew and can know nothing. What does anybody know about a holy ghost, or a Christian deity, or its alleged son!

THE Lord must be on the warpath against the heretics about this time. Charles Watts has been down with a bad case of blood poisoning, and a Carthage paper of the 2d instant had this: "Watson Heston had an alarming attack of heart disease this morning and for a short time it was thought he could not survive. He grew easier, however, toward noon, and is resting comfortably this evening." We learn from *Secular Thought*, however, that Mr. Watts was rapidly improving and expected to lecture last Sunday, and Watson Heston writes on the 4th that he was able to sit up at that date, and Dr. Trenckler cheered him with the information that he would be all right in a few days. We hav a piece of sympathy as big as a barrel for both of these distinguished gentlemen, whose efforts for Freethought cannot be spared.

Letters from Friends.

PORT TOWNSEND, WASH., Sept. 15, 1889.

MR. EDITOR: I hav just finished "Yone Santo: A Child of Japan." It is a fine story of Japanese life and customs, and exposes those superstitious missionary thieves. It ought to be read by all. We hav a good supply of gospel-shops in this little town, and they are still wasting good lumber for superstition and ignorance. Those that cannot raise money enough to build a new church and be up with the times are whining around like dogs with sore heads.

I am going to do my utmost to attend the great convention at Portland, Ore., on October 12th, 13th, and 14th. I think there will be a grand, successful time. I am glad to see Mr. C. B. Reynolds advocating it with such eloquent letters through the Liberal press. I wish Mr. Reynolds or some other eloquent lecturer would giv us a call and treat us with a course of lectures. I think we would hav no trouble in getting a suitable hall and meeting all expenses. There is a good Liberal element here, but they seem to be a little afraid of Mrs. Grundy. They need a good shaking up.

Hoping soon again to hav the mental treat of hearing a great exponent of the Nine Demands, I am,

Yours for Universal Mental Liberty, ARTHUR VENN.

SANTA FE, N. M., Sept. 19, 1889.

MR. EDITOR: Of course you know that I am a subscriber to your paper, with which I am greatly pleased. I am not agreed, however, with the course of our writers and lecturers in their violent attacks upon the Catholic church. They ought to know that all our laws of religious intolerance emanate from Protestant sources, and that the Protestants use the Catholic people merely as a catspaw to assist them in their schemes of religious oppression. Here in New Mexico we had no Sunday laws until the American Protestant came in. And certainly the Catholics do not send the Blairs and Comstocks to offices of public trust. To look also beyond our own country, we see how Catholic France and Italy are bravely coming to the front, and even poor despised Mexico boasts perhaps to-day of more religious freedom than our own country. The fact is, our people are fighting the Catholic church of two hundred years ago, and do not see that things hav taken a mighty change since that time. Let the Catholics alone. They mind their own business and do not bother us. That church cannot liv among educated people, and we cannot afford to waste our efforts in that direction while the Protestants are gradually taking away our personal liberty. LEWIS SCHORMOYER.

DAYTON, O., Sept. 28, 1889.

MR. EDITOR: I inclose this extract from the report of the Mormon commission clipped from to-day's Dayton *Journal*:

The commission, in view of the present condition of the territory as regards polygamy, does not think that Utah should be admitted as a state. Should it be, the commission says: "It would not be long before the gentile element, with its advanced civilization, its trade and its traffic, would be driven from the territory and the Mormon theocracy be made supreme." In regard to prohibition of immigration the report says: "While we forbid the immigration of the non-proselyting, peace-loving, docil Chinese because we fear future danger from his coming; while we forbid the landing on our shores of contract laborers because they cheapen the wages of American-born citizens; and paupers because they become a burden, there is far greater reason for closing our doors as a nation and forbidding citizenship to hordes who are brought here to swell the ranks of an organized body which teaches them in advance to hate our government, denominates its executiv, lawmakers, judges, and prosecutors as persecutors, and instils into every mind the constant teaching that their pretended revelations are more binding than the highest and best laws of the land, and that resistance to such laws is virtue and rendering obedience to God."

It appears to me that the arguments used against admitting Mormon immigrants applied with tenfold force to the Roman Catholics, for what organized body teaches in its parochial schools to the children more treasonable doctrins than they do, by instilling into their minds that the pope and his priest's commands must be obeyed in preference to the laws of the land wherever they conflict, and resistance to such laws is virtue and rendering obedience to God? In my opinion parochial schools should be forbidden by law.

JOHN DOWNES.

PURDY'S STATION, N. Y., Sept. 29, 289.

MR. EDITOR: In THE TRUTH SEEKER of September 28th Mr. Franklin Steiner proposes that a statue should be erected to Thomas Paine in Philadelphia, on the same spot where he toiled and labored for the independence of America. There can be no doubt that no man deserves our esteem and thanks more than Thomas Paine. There is no word in the human language greater than liberty, and consequently the greatest thing a man can do in the world is to work for liberty. Personally I do not think that a statue is of great consequence. In my opinion, the greatest monument that can be built to Paine is to continue his work, to defend the rights of men, to stand by everyone whose rights are trampled under the feet of the oppressor—in short, to labor for the happiness of mankind. To erect a statue to Paine and to be idle ourselvs would be a mockery. In this respect I share the opinion of Dobrolooboff, the second person in the trinity of the Russian critical literature (the other two are Belinsky and Pisareff). When Belinsky died in 1848 he left a host of admirers, who determined to celebrate annually the birthday of their great teacher, as they called Belinsky. These festivals were of the ordinary kind, with the usual speeches and toasts. Dobrolooboff used to take part in them, until he became dissatisfied with this mode of honoring the memory of Belinsky, when he asked indignantly: "Is this all that can be done? Do we advance the ideas of Belinsky by making a trivial speech on his birthday?" But so long as great men are honored with statues, surely Paine deserves one. Perhaps no man has ever done more for liberty than he did; no man ever was truer to his principles than he was. He was a man of whom the human race should be proud. His memory ought to be in the heart of every liberty-loving man and woman. But where are the people who will erect a statue to him? Should it be done by a handful of Freethinkers? The American people do not remember his great deeds; they do not appreciate his work for the independence they now enjoy. They despise him because he was honest, because he expressed his real thoughts on the subject of religion. It seems that the world can stand anything but truth told in plain language. Had Paine lived the life of a hypocrit, had he said that the Bible is the word of God and Jesus Christ is the savior of the world, how popular his name would hav been to-day! But he had courage enough to deny the authority of the Bible, and for this reason he is denounced as a monster. How long will it be so? Will the masses never become elevated? Will superstition drag its victims forever? Will intellectual honesty forever be considered a disgrace?

Let us hope that this order of things will change. The people will come to the conclusion that a man ought not to be slandered for being honest, and then they will honor Paine as one of the greatest benefactors of the human race. But when will this dream be realized? It may happen in the far future. We shall not see this blessed time, but we should not despair. The stars are far away from us, but still they are stars. Meanwhile, let us do our best to hasten the time when no chains will disfigure the bodies or minds of men, and if it is possible to erect a monument to Paine, let it be done. Let us honor ourselvs by honoring him.

CLEMENS P. BERYLSON.

PHILADELPHIA, PA., Sept. 22, 289.

MR. EDITOR: Civilization does not brutalize. It is opposed to brutality in all its forms of manifestation. When it is said that man has become civilized in spite of Christianity, may it not with equal truth be said that man gets well in spite of medicin? Do not both statements indicate too much generalization, and, therefore, are they not misleading, not to say untrue?

Suppose we say man has become civilized in spite of the Christianity taught by some men calling themselvs Christians, and men get well in spite of medicin prescribed by some men calling themselvs doctors. Quacks are found in other professions than the medical, and butchers almost everywhere.

When our brother Peck gets "on the warpath" it is hardly necessary for him to label his picture. The "blood in his eye" is so very apparent it is no wonder that "the blighting influences of Christianity" are the only kind observable. He raves as though, had he every Christian neck in a halter, he holding the other end, the only reason he would not pull it and strangle them all, would be lack of the necessary strength.

Men who think will not lose sight of the fact that to accomplish desired results brutal natures most naturally resort to brutal measures, which humane men most naturally do not.

The parent beholding the sufferings of a beloved child whose leg it is necessary to amputate, has his choice between two physicians equal in skill, strength of nerve, and will. One is kind and gentle in manner, the other coarse and brutal. Think you the latter would be preferred?

In many cases it is unjust to judge a man by his beliefs. Yet many do, and think a man's belief governs his conduct and makes him what he is, and yet at the same time declare him to be good in spite of his belief, just as they say a Christian is good in spite of his Christianity. No doubt Brother Peck is good in spite of his belief.

Any careful and observant reader of THE TRUTH SEEKER for the past six or seven years who has contrasted the temper manifested by writers on Materialism and Spiritualism, can not hav failed to observe that the former seem to prefer the eye for an eye and tooth for a tooth way of treating their opponents, while the latter avoid harsh names and ridicule, preferring gentleness and kindly reason. He must be blind indeed who cannot see which is farthest advanced in the scale of civilization, whether belief has anything to do with it or not. The man who is gentle, kind, and considerate of the feelings and prejudices of his fellows is infinitly preferable as a companion to him who is the reverse. They who left the church because of too much hell-fire for comfort, to say nothing of their objection to the kind of spirit evinced in the creation of hell by the God who designed it, are not likely to embrace any doctrin advocated by men who manifest a spirit of vindictivness toward those yet sitting in mental darkness. Such conduct too closely imitates the so-called Christians' God to be attractiv. R. M. ROBINSON.

PORTSMOUTH, O., Sept. 22, 1889.

MR. EDITOR: I find much interest in perusing the communications of John Peck, of Naples, N. Y., a quill-pusher, a literary man, of the right sort. He is not too sarcastic, and his words do not shock, as some say. His language, his expressions on Jehovah and the Christian religion, are all right. His indictment and arraignment of heaven's demons aud their earthly lieutenants and followers is eminently correct, and that's what hurts. John Peck is a brave man. He is a benefactor, is true and noble, and has been endowed with nature's best gifts—appreciating the loving, the good, and the kind, battling for the highest possible standard of life, for the intellectual freedom of the human race. "The world is his country, and to do good is his religion."

The most extreme opposit to John Peck is the preacher. He is enlisted in the army of ignorance. He is fighting what Calvinistic barbarians and Methodist pirates call the "good fight." A fight which in fact brands the mind as property and engraves upon it the pictures of a heaven with a few crowned and bloodthirsty villains, and a hell crowded with their innocent and honest victims, which so changes the intellect that virtue seems a vice, and vice becomes virtue; which robs the cradle of its joys, which makes of happy childhood a gloomy period, and which clothes the coffin in that damnable drapery called fear; which makes of happiness an exile, and of life a barren desert waste. A sky-pilot is like the quivering leaf of a tree—he is driven in all directions before the wind. He is found with the crowd who supply him with silver and with gold, and with that crowd he hallooes the loudest and slanders the fastest. He fights the "good fight" to the bitter end. His face is long drawn, his eyes are set in the direction of the sky (except in cases when they turn to wink at a female member of the choir), and his ears are always wide open to catch a call from on high to elope to Canada or to another pulpit to hie. The other day an old gentleman from Meigs county, this state, came to Portsmouth to solicit aid for the Presbyterian flock in his neighborhood. I believe the real object is to erect a God-house. Of course he called on John G. Peebles, Esq., a Presbyterian deacon, and a very rich man, for assistance, and I am informed was promised aid. Peebles always givs to the church. He is their right-hand financial bower in this section. To an Ashland, Ky., church I am told he gave the cornerstone and a money consideration. The stone was taken from a quarry owned by him, and as placed in the church edifice bears his advertisment, a free "ad," as it were, under the seal and signature of his unknown and unseen friend, Jehovah. The minister of the church which Mr. Peebles attends is Rev. J. D. Blackburn. He was invited by the old gentleman from Meigs to go up and preach several begging sermons in the neighborhood, and he has since been inquiring around how the residents in that part of Ohio are fixed, financially speaking, and if liberal or not. You see, to preach a sermon and pray for money, and then no money come in, would be a hard blow for Presbyterianism. It would cause some one to shout, "You hav no power," "Heaven is deaf and dumb to your pleadings." I would not giv one man of honest conviction for ten thousand men of opinions.

The colored Allen Methodist Episcopal church of this city has been all torn up of late over the way some of the brethren hav been acting. It seems they hav been hugging and kissing certain sisters in the dark places of the "highways and hedges." One brother, a class leader, as a punishment has had his class taken from him. The justice in this I cannot see. The poor fellow was simply following in the footsteps of David of old, and David was "a man after God's own heart." WILL S. ANDRES.

PAULINE, ARK., Sept. 28, 289.

MR. EDITOR: They hav had a religious revival. It was near Pauline, Ark., and under a brush arbor. They hav had what they call a good time. They sung and prayed and laughed and shouted. Three or four girls "came through," *i. e.*, got religion, and several others are mourning, mourning, mourning, no one knows what for, except because the parson tells them to. Those girls, those dear mourning girls, whose ages range from twelve to eighteen, are as innocent as sunshine, as harmless as doves, and as pure as purity itself. I said to a Christian friend, "What are those girls mourning about? What hav they done that they should be down on their knees imploring divine mercy? What crime hav they committed? Hav they murdered anybody?" "No," said he, "they could not bear to murder even a kitten." "Hav they told lies about their neighbors?" "No, they hav done nothing of the kind. The very thought of bearing false witness would cause them to shudder and blush with shame." "Well, then, what *hav* they done that would soil the soul or tarnish the fair name of woman?" "Nothing," says he, "absolutely nothing that would lower the dignity, decrease the virtue, or lessen the happiness of the human race." "Then, if they hav done nothing, why hav them mourn? Why wet the cheeks with tears—cheeks that ought to be smiling with love and joy? Why bring sobs and moans from a heart that ought to rejoice for the good it has done? Why break a young and tender heart that ought to be strengthened and encouraged by the strong bands of kindness, sympathy, and love? Why murder the joys of life? Why pollute the understanding, the intelligence, the souls of the pure and good, by telling them that they ought to be damned to eternal fire?" "Oh," said he, "their soul's salvation is worth more and of more importance to them than all the joys of this life." "Stuff! nonsense! Foolish nonsense! Are they trying to get forgivness for something that *you* or *the preacher* has done? Do I not see your daughter among the mourners?" "Yes," said he. "She was thirteen years old last Sunday, and I am truly glad to see her seeking the Lord so early in life, and I pray God that he will convert her."

I became so filled with emotions of sympathy for the poor misguided mourners that tears began to trickle down my cheeks. At this my friend remarked: "I perceive that God is working upon you. May he convert you to his cause before this meeting closes." I made no reply but kept on thinking. My country! My country! When, oh, when will these bigoted, superstitious, egotistical spiders quit weaving their deceitful webs to catch the innocent flies of youth?

Think of a Methodist, a Baptist, a Presbyterian, or any other kind of preacher leaving his family at home dependent upon the charities of others for meat and bread! Think of that preacher under a brush arbor, telling girls and young ladies whose pure lives are just beginning to bud and blossom into womanhood to "Come now and mourn and get

good, as I am—good, as I am." Think of that, he who can without blushing for our boasted civilization. "A just and merciful God will roast you forever in a burning hell." But this picture is too gloomy to dwell upon any longer.

I said to my friend as I started to leave him: "If you would weave your webs so as to catch only the bad, wicked, cruel, monstrous flies, how much better it would be!"

And the whole thing that troubles me is that I am powerless to right the wrong. Argument will not reach such intellects. All we can do is to work on, and sadly and sorrowfully, yet patiently, wait for evolution to do its work.

R. HENRY HAWKINS.

POCAHONTAS, ILL., June 25, 1889.

MR. EDITOR: I beg your indulgence to allow me to make known my gratitude to others who are engaged in the propaganda of Liberalism, and to speak a few words of encouragement. A few days since I was in a village and got into a controversy with a young man about religion, and in order to try to dumfound me he said very irrelevantly that Colonel Ingersoll acknowledged at his brother's grave that there is a God. I bet him $10 that it was not so, and offered to put up the money, but he would not. I embarrassed him by repeating many vicious, immoral commands from the Bible. He was very indignant and insulting, but I kept after him until he left the story. One day last week I was at another village and was assured that the Methodist pulpit-pounder was a gentleman, and was advised by an intimate friend to call on him, but not finding him at home I inquired for him on the street, and having him pointed out I went where he was seated, surrounded by the town roughs and Methodist brethren. I told him I had heard he was a gentleman and a scholar; that I did not believe the Bible to be the word of God and I thought he might enlighten me upon the subject, whereupon he flew into convulsions, villifying me in a most shocking manner. I told him I supposed he expected a star in his crown when he got to glory for his tirade of abuse. I told the crowd who assisted him in ridiculing me that that was the common stock in trade of the Christian; and for all he was so vindictiv he finally abandoned the field and entered the store of his Methodist brother. If this letter appears in THE TRUTH SEEKER I'll try to get the gentle lamb of God to read it, that he may know that he is becoming notorious. As for arguments, he advanced none; and as for his excuses for the biblical mistakes, they were so vague that they refuted themselvs. As for his lies, they were too glaring and too numerous to need any answer.

I hav just returned from the post-office, and what a load of literature I received from George J. Remsburg and from the *Freethinkers' Magazine!* I hav disposed of almost all, as they are what I hav read previously. Oh, how it thrills me with joy to find so many so deeply in earnest in the matters of reform, and especially in the Infidel propaganda! I am working with a Liberal, Brown by name, and nearly every night giv a sermon full of satire on the church or Bible; or a lecture on phrenology, showing the impossibility of that science and the Bible both being true; or a lecture on the advantages of Liberalism over Christianity, thus molding the minds of all who come under my influence to discard the Bible and accept science.

I hav just finished reading "Christian Absurdities," "Bible Morals," "Divinity of Jesus Christ," and "Studies on Theology." The last, by Shaw, caps the climax.

If the Infidels are as diligent the next five years as they hav been the last twelve months, may we not get public opinion on our side, so that Robert G. Ingersoll can be president of the United States? EX-REV. JOSEPH N. MAXEY.

BROOKLYN, N. Y., Sept. 29, 289.

MR. EDITOR: At the conclusion of my long-delayed response to a request that special attention should be paid to science in THE TRUTH SEEKER, I offered a few remarks on Spiritism that were incidentally suggested to my mind by the facts brought to view in my discussion of matter, motion, and planetary formation. But I never had a thought of making the discussion of Spiritism a specialty, nor the main question in connection with some other. Nevertheless, if Mr. J. K. Perry, or any other satirist, desires to provoke a wrangle with me on the subject, he will probably find that I hav an obliging disposition and am inclined to giv as good as I get and a liberal rate of interest.

I had no suspicion that my suggestions on Spiritism had force enough to knock any Spiritist so entirely off his base that he has not sense enough to perceive the plain, logical import of my propositions, nor even to restate correctly. My first proposition assumes that "science is knowledge; hence, unless theories are the logical import of known facts, they are evidently not science, but vagaries." Judging popular theories by that definition, I lost confidence in them in early youth, and hav not found it yet. An intelligent sane person would infer from that proposition that I hav simply lost confidence, or never had any, in popular theories that hav the evidence of being but vagaries. But Mr. Perry evidently mistakes popular vagaries for science, and jumps to the conclusion that I reject science. That being the method by which all his conclusions are reached, further comment is unnecessary except to note the unimportant fact that he has expended an unnecessary amount of labor to make himself ridiculous for the amusement or disgust of your intelligent readers. Half the effort would hav served reasonably well.

Mr. Perry inquires how I know that there is no scientific reason that I can perceive, etc. It being obvious that any person, though a fool, should know what he can or cannot perceive, his question is suggestiv of idiocy or insanity. His misquoting my propositions should not excuse him from that imputation, for his misquotations being evidently not the result of ignorance or accident, we should charitably impute them to idiocy or insanity. He has not criticised any of my propositions, but his own misquotations and perversions of them, and misquotations and perversions are usually open to both criticism and censure.

Everybody knows that organic formations are effected by the gradual assimilation of their constituents; but planets are conglomerations of inorganic matter; and they could not possibly hav been formed except by the well-known rapid process of gravitation. The matter, or formations of matter, that compose our planet could not hav gravitated until it had acquired a gravitating ponderosity by its formation; and, when matter had acquired a gravitating ponderosity, expanded matter could not sustain its weight and gravitation became an absolute necessity. Hence it is obvious that the various substances that compose our planet, and their gravitation, was necessarily simultaneous; and they were evidently plastic when deposited and became solidified by chemical assimilation after the planet was formed.

Mr. Perry desires to know what difference I hav discovered between attraction and gravitation. I answer simply this—and it is not a new discovery that attraction is not a known but a supposed fact that is continually becoming more questionable—a few years ago the needle of the mariner's compass was supposed to be polarized by attraction, but is now reasonably well known to be polarized by the passage of electricity that is continually passing from the equator to the poles. Gravitation is a positivly known and indisputable fact, and is obviously caused by the ponderosity of matter; no other cause is provable. I think that difference between attraction and gravitation should be broad enough and clear enough for even a Spiritualist to perceive and comprehend it. There being no evidence of, or necessity for, such a property in nature as attraction, especially not as a cause of motion, which appears to be the only purpose it is supposed to serve, the theory of attraction as the cause of gravitation is obviously a delusion; and the attraction of gravitation being insusceptible of proof by any known facts in nature, it is obviously a myth; acknowledged facts in pseudo science to the contrary notwithstanding. I am not prepared to accept the opinions and theories of Professors Tom, Dick, and Harry, as unimpeachable authority, except to the extent that they are indorsed by known facts.

Mr. Perry correctly states my proposition that my physical senses and imagination are liable to deceive me unless subjected to strict supervision of reason, but perverts the import; for it implies that I will not accept the evidence of my physical senses and imagination if reason rejects; and I hav yet to meet an intelligent sane person who will; but Mr. Perry seems to think that we should, in deference to Spiritism, and I think it obvious that we must, or reject Spiritism. For the facts that hav been thus far presented simply prove that so-called spirit manifestations are produced through the agency, or the mediumship, of living physical organisms. That fact is suggestiv that the manifestations are produced by living physical organisms, and that there is probably no other agency that is capable of producing or presenting them. We should not permit our view of that fact to be obscured, nor our attention to be diverted from it, by any amount of their silly and absurd sophistry. When I hav witnessed spirit manifestations that are evidently presented by spirits, without the intervention of living, physical organisms, I shall hav evidence of intelligent spirit existence outside and independent of living physical organisms that reason will accept, notwithstanding my preconceived notions, or the impressions that the evidence thus far presented has made upon my intellectual organs.

Mr. Perry having been preëminently successful in his late effort to make himself ridiculous, I will cordially invite him to try again, and will suggest the expediency of his endeavoring to learn the truth intelligently and to present it clearly, instead of endeavoring to pervert and obscure the truth with misquotations, misrepresentation, and exaggerations.

J. A. TUTTLE.

DETROIT, MICH., Sept. 23, 1889.

MR. EDITOR: My friends, O. S. Barrett and C. L. James, seem to be so much struck with my last letter as to hav nothing to say but "'Tain't so." Mr. Barrett, in THE TRUTH SEEKER of May 18th, says: "Very truly C. L. James's plan of issuing money would be of no value. Each could repudiate his neighbor's or his own." I heartily indorse J. H. Wood's plan. Let government do all the furnishing money. In place of national banks substitute subtreasuries. Loan money at one per cent. Hold a paper dollar at par, no fluctuations in money values. In THE TRUTH SEEKER of July 13th Mr. Barrett says: "Mr. Wood and C. L. James both want the Constitution revised to suit their crowd. One claims Anarchy is the medicin that will heal the nation's wounds; the other thinks the promis to pay of every jackass is good enough," and then remarks, "What a consistent condition of government would be realized did things conform to their liking!" Now, as I hav never thought of any Tom, Dick, or even a jackass ever issuing any promises to pay, or anybody but the government of a country, I am at a loss to know the necessity of his words. Both Mr. James and Mr. Wood at least hav a strong desire to be free and see their fellow-creatures enjoy liberty. We do not find fault with the Editor for giving space for Socialists, Anarchists, Harman and company, or even orthodoxy. We believe in liberty and advocate those acts and proceedings which we believe will produce the effect of freedom for all. In the last issue of THE TRUTH SEEKER Mr. Barrett says that I intimate that his knowledge of financial history is lacking, and says that "it does not take a very profound financier to determin the fallacy of the promis to pay and issuance the gentleman advocates." As I hav never advocated any promise to pay to be issued, I must think that Mr. Barrett is a little off somehow. He says; "The one per cent interest he [I] scoffs at and attempts to show its insignificance. [This is not so. I believe that any interest is needless and wrong.] It needs no criticism—anyone can understand it—that an attempt to run a government without a basis on the Anarchist order would be an indiscriminate tooth-and-nail fight. The wolf would eat the kid. He may hav a foundation to base his system on, but he does not formulate a reasonable one." But all this is simply incoherent. No one can disentangle Mr. Barrett's talk. I hav no theory of government to giv. When people are free they are not governed, and when people are governed they are not, can not, be free. I hav no basis for money except the same that greenbacks are based upon, the government or head of the nation. It has proved the best and truest that the world has ever used, despite the efforts and labors of the moneylenders to destroy it. I hope Mr. Barrett will read over his past letters and try to make a little order out of the chaos. It will help him to better arrange letters in future, so as not to get more than half a dozen subjects mixed in as many sentences. And now Mr. James comes at me to say that I may hav a financial theory straight, though he is unable to make out what it is. Well, my financial theory is not a theory, but a practical fact that has been with the people for twenty-five years past. I want the greenbacks and nothing else. I want enough of them to enable every person to pay every dollar they owe. That is the whole of my financial theory. Can you understand it now, Mr. James? If there were sufficient legal tender (or lawful) money in circulation, so that every person could pay cash in every transaction or exchange, there would be no more interest, usury, or debt. No bank could hav an existence, as no one would borrow and pay interest. You say the wildcat banks were a fraud because they pretended that they would redeem in specie. No. That was not the fraud of the system. The fraud was in the government, who alone had the power, and whose duty it was to make money and issue it to the people, but who, refusing to do their duty, gave a license to anyone who could get a little specie to issue his notes, a counterfeit of real money. I had actual experience of wildcat counterfeit money, and yet our government protected this fraud, and punished people for imitating the counterfeit fraud that they had put upon the people at the bidding of the moneylenders.

You say that the expenses of mutual banking would not come from interest but from clerical fees. Now, where do the clerical fees come from? It must be from interest or from taxation. Greenback expenses come from the whole people as a part of the expenses of government. If government paid out greenbacks for all public expenses and all taxation were abolished, ninety-nine per cent of the cost of government would soon vanish away and every other evil go with it. You say as to my assertion that government paper never depreciates, you would like to know what I call it when $1 in gold would fetch $2 85. My friend, not $2.50. You say that the high price of all commodities in greenbacks at the same time showed that it was not gold, that had risen in value, but greenbacks which had fallen. Now, if you had taken pains to look over the history of the battles and daily reports of the war you would not hav made such an assertion. I will read you from the report of Mr. Fessenden, secretary of the treasury, 1864. He said: "The experience of the last few months [December, 1864], cannot hav failed to convince the most careless observer that, whatever may be the effect of a redundant currency upon the price of coin, other causes hav exercised a greater and more deleterious influence. In the course of a few days the price of this article rose from $1.50 to $2.85 in paper for $1 in specie, and subsequently fell in as short a period to $1.87, and then rose again as rapidly to $2.50, and all without any assignable cause, traceable to an increase or decrease of circulation of paper money, or an expansion or contraction of credit or other similar influence on the market. It is quite apparent that the solution of the problem may be found in the unpatriotic and criminal efforts of speculation and probably of secret enemies to raise the price of coin [not depreciate the value of greenbacks], regardless of the injury inflicted upon the country or desiring to inflict it."

In 1864, when 25 8 grains of gold were worth $2 85 in greenbacks, $6 30 of the latter would buy a barrel of flour—or in other words, in 1864 a trifle over $2 in gold would buy a barrel of flour. Do you, does anyone, pretend that when a great war was upon us flour had depreciated from $5 25 in 1860 to $2 30 in 1864? If when gold was $2.85 greenbacks had depreciated to thirty-five cents on the dollar, as the hard money press claim, then all the products of American labor had depreciated in a corresponding ratio. For with all the ups and downs of gold and greenbacks, debts and labor kept comparativly even pace. My *reductio ad absurdum* is true; all history, all experience will prove it, if you will examin it. The state savings bank of this city, in a little paper issued monthly, says that money is the necessaries of life packed in convenient form. If you are hungry money will buy food. If you are naked money will buy clothes. If you are sick money will buy medicin. You work day after day for that which you need to make you comfortable, and you receive it in the form of money. Now, every person knows that this is literally and practically true. While it is true that no one is ever compelled by any law to part with his goods for money, it is equally true that money would at once relieve every case of want, privation, and misery in this land, and every other. But it must be *money*, and nothing else, the fiat of all the people through the government or head of the nation. Now let us hav no more myths to prove fallacies true. I assert that if our government will issue ten thousand millions of legal tender money and cease to tax the people or to license banks or brokers, every evil that anyone complains of in this country will cease to be, and universal prosperity such as never was known on earth will surely follow.

Fraternally, J. H. WOOD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Motherless.

Two small rosebuds whipped in the wind,
Deary me;
Sad little rosebuds ling'ring behind,
Lost birds at sea.
Gone are the sisters, fled with the others,
Alone in the wet grass, where are the mothers?
Beautiful mothers, blooming and fair,
Charming the very birds out of the air
And cheering me.

I saw their mates brief whiles ago
Waving red,
While cool, sweet winds came sighing low
About my head,
And over the tall grass, deep in the hedges,
Where the yellow primrose leaved in the sedges,
There the listening peach and plum trees heard,
And told the neighbors every word
That was said.

But not one of them there that day
Cried, "Come in!
Lone little orphans cast away
From your kin,"
Till one poor withered thing beside her garden
Hearing much of musty creeds and pious burden,
Said, "Hither, little lost buds of the plain,
Here's shelter from the fierce heat and the rain,
I hav left of love and room a bit to spare,
And gladly would your fragrant memories bear
My heart within."

MARY BAIRD FINCH.

Frenchtown, Neb., Sept. 13, 289.

A Happy Lunch Party.

"Now, pussy, let me tie your bib,
And make it nice and neat,
And you shall hav some lunch with us,
I'm sure 'twill be a treat.

"Now, Puss, you mustn't run and mew,
But sit right here by me,
And try to be as ladylike
As ever you can be.

"Come, sit up on the table now,
And hold your head up. There!
We hav a dish of bread-and-milk,
And you shall hav your share.

"I'm sure you must be very tired
Of eating only mice,
With now and then a scrap of meat,
Or something not so nice."

And Pussy meekly shuts her eyes,
And sheathes her pointed claws
Beneath the padded cushion
Of her dainty velvet paws.

And though she feels a little strange,
And somewhat bashful, too,
She takes her share of bread-and-milk
Without a single "mew."

—*Helen Whitney Clark.*

In Our Own Corner.

Here we are, little ones and big, in our own cosy Corner, ready for a chat upon any topic that presents. We can readily talk about what we know, and by inquiring, we can find out much that we do not know.

This is a big world that we liv in, and if life could be prolonged here for a thousand years, at the end of that time there would undoubtedly be a great deal of useful information still unlearned.

It is quite certain that among the many varied subjects presented to the student of nature, not one is more interesting and important than the life and well-being of humanity.

Take a little child, just born into the world—how much there is before it! Experienced people, that is, parents, teachers, and thoughtful persons, tremble almost at the contemplated career of a child, not knowing how it will be shaped, or whither it may tend. We always *hope* for the best, but none can exactly foretell the future.

Now, everybody has a great deal to contend with, you know, in life, and one needs to be well equipped with all the virtues, to meet the foes that lurk in ambush on every side, whose work is to injure and destroy.

Here are bodies to be cared for. We want them to be clean and healthful. There are passions, too, to be ruled and subdued. Ruled by what? By the intellect—the front brain. Reason tells us when we are right and when we are wrong. Let us try to make Reason king, and obey that sovereign.

These bodies of ours are like houses that we liv in. We must try and keep them pure and undefiled, unsullied by even a vile thought. We should learn all about them, the office and use of every part of our being; we should seek to know all the laws that govern and control us, and strive to obey those laws as best we can. We ought to try and improve on ourselvs—to overcome all that would bring us to harm, and to develop and cultivate that which will lift us morally and intellectually. If we disobey the laws of nature—her true and simple laws, not abnormal rules—we shall suffer, but when we observe her laws, we experience happiness and feel justly rewarded. Now, as we part for this time, let us each and all resolve to liv pure, healthful, and noble lives, as free from wrong and impurity as possible, and strive as we go on the journey of life to make the world a little better than it was when we came upon the stage of action. S. H. W.

Unlucky Sayings.

A child may often be expected to put his heedless little foot into his mouth. For instance, a youngster one day begged an invitation to dinner at the house of a little friend with whom he had been playing. At the table his hostess anxiously inquired: "Charley, can you cut your own meat?" "Humph!" said the youngster, who was sawing away, "can't I? I've cut up quite as tough meat as this at home." People who are destitute of tact might take warning from such juvenil *malapropos*, but such does not often appear to be the case, judging by the numerous examples to the contrary.

"I never open my mouth but I put my foot in it," was the curious complaint of some unlucky wight who might hav received consolation had he reflected on the number that daily keep him company. The guardsman's remark to the English nobleman who was in the habit of affably conversing with soldiers: "I like you, my lord; there's nothing of the gentleman about you," offers an example of the kind, says *Chambers's Journal*. "How many deaths?" asked a hospital physician. "Nine." "Why, I ordered medicin for ten." "Yes, but one would not take it," was the startling reply. "Hillo! where are you going at this time of the night?" said a gentleman to his servant. "You are after no good, I'll warrant." "Please, sir, mistress sent me for you, sir," was the response. A gentleman said to the waiter of his club: "Michael, if I should die, would you attend my funeral?" "Willingly, sir," was the hasty answer. "Well, Michael, that is not very complimentary." "No, sir, I didn't mane that, sir; I wouldn't be seen there, sir," was the waiter's consolatory reply.

Correspondence.

OAK MILLS, KAN., Sept. 13, 1889.

DEAR MISS WIXON: The news of Horace Seaver's death was so sad to me. I read your beautiful and touching tribute with tears in my eyes. Colonel Ingersoll's funeral oration was a grand thrill of eloquence. He paid an able tribute to the memory of his dead friend.

I conduct a little magazine called *Golden Dawn*, devoted to the interests of Freethought and all true reforms. The magazine is designed and executed by myself with pen and pencil. The September number of my magazine is a memorial to Horace Seaver. The first page is adorned with a portrait of Mr. Seaver, around which clusters a wreath of vines and flowers, and at his side is a picture of a pen and the Boston *Investigator*, and over the portrait are the words, "In Memory of Horace Seaver." The pages are all draped in mourning. It is my humble tribute to the memory of the great, good, and noble Horace Seaver. I hav been running the magazine for over a year. The size is about 5x7 inches. It generally contains about ten pages, with two columns to the page. I print them just for amusement, and distribute them among my friends. I like to do such work, and besides I think it is beneficial to myself and interesting to my friends, as I hav received many letters of thanks from them. I am glad they appreciate my humble efforts. Every copy contains Freethought news.

A beautiful monument to the memory of Gen. U. S. Grant was unveiled in Fort Leavenworth on Saturday, September 14th. I was there and enjoyed myself very highly. I had the pleasure of listening to an eloquent oration by America's great Agnostic statesman. Hon. John J. Ingalls of the United States Senate. He is undoubtedly one of the ablest men that ever sat in the United States Senate. He is a fine figure on the platform—tall and commanding, with a fine voice that rings out the grandest peals of eloquence. He starts out in a slow, quiet manner, but as he proceeds he grows more forcible, and his sentences, so logically expressed, overflow with the richest streams of eloquence. I hav heard him several times and I do not regret it, but I do regret that I cannot hear him oftener. Among the other speakers of the occasion were Hon. Geo. Peck, General Blair, General Merrit, and others. The monument, standing on a little knoll, was surrounded by a large platform, and on this sat many prominent men, including the speakers. When the monument was unveiled it was a sad scene, and tears came to the eyes of many of the old veterans standing around. The monument was mounted with a bronze statue of General Grant, representing him at the capture of Fort Donelson, and the figure appeared very natural. The monument is a fine one and appropriate. There were thousands of people present and the day will long be remembered by them all.

I had a few other things to write, but I will drop them for the next time, as this letter is getting long. Please excuse all mistakes, as I am writing in a hurry. With best wishes, I am, Ever your friend,

GEORGE J. REMSBURG.

[Many thanks for the above interesting letter. Our friend George is doing brave and good work for Freethought, and givs fair promis of much future usefulness. Success to his efforts.—ED. C. C.]

Science Column.

A Little Mischief.

Who dug up the corn when it was just sprouted? The crow? No. Who then? Why, the rabbit. Who gnawed the bark off the pear-tree? The same animal. He should be called then, the Little Mischief. But is he not pretty? How soft and fine is his fur, and look at his round, bright pink eyes, and his long ears laid back on his shoulders. His family name is Hare, and in Europe he is known as Mr. Coney, while in France they call him Monsieur Lapin. We know him in this country as that little rogue, the rabbit.

He cannot run very fast, so he does not venture out much by daylight, but takes his rambles after dark. His home is called a burrow, because it is burrowed or dug in the ground.

When rabbits are six months old they begin to be papas and mammas, and their children are very numerous indeed. If nobody interfered, one pair of rabbits would, it is said, in four years become the progenitors of more than one million two hundred and fifty thousand children! Now, you can see that we should soon be, at this rate of increase, overrun by rabbits, did not the hunters with their dogs, besides other animals, as the fox, woodchuck, and weasel, come in to stem this tide, by mercifully cutting short this reckless spread of rabbit life. Rabbits are of various colors, black and white being the most prevalent. They are killed for their beautiful fur, and their flesh makes a delicate and nutritious food. Their little nests are soft and cosy, and lined with their own fur. Their babies come into the world naked and blind like kittens, but they grow rapidly; and their average life when let alone reaches nine or ten years.

The gray rabbit is more like the real hare, and can run swiftly, but it cannot be made tame as can the other rabbits.

In Mexico there is a kind of rabbit known as the sage, and in Texas there is a long-eared fellow which is called the jackass rabbit, probably on account of his very long ears.

Rabbits are sociable with each other, and it is quite common among them to transmit their burrows or dwelling-places to their descendants, so that some can boast of living in the home of their great-great-great-great-grandfather.

Of course you can all repeat the dear old nursery rhyme:

Bye low, Baby Bunting,
Daddy's gone a hunting,
To get a little rabbit skin
To wrap the baby Bunting in.

S. H. W.

QUESTIONS.—Name a mischievous animal. Describe the rabbit. What is his family name? What is he called in Europe? in France? in America? At what time does he come from his home mostly? Why is his home called a burrow? At what age do rabbits become parents? How fast do they multiply? How is this increase prevented? For what are rabbits valuable? Describe the rabbits' nest; their young. What is the length of their lives? What can you say of the gray rabbit? the sage? the Texan rabbit? Are rabbits sociable in their habits? Do they transmit their homes to their children? Repeat the nursery rhyme.

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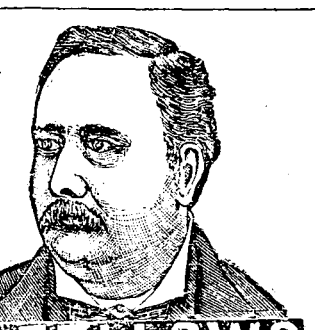
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None is equal to thyself,
Thou art far above me,
And I dare not ask myself,
Would she stoop to love me?

None I love except thyself—
Kneel in awe before thee—
And I only hate myself
That I'm all unworthy.

"Love thy neighbor as thyself?"
Parson's lost his labor,
Fool I'd be to love myself
As I love my neighbor.

—*William K. Welsh in Life.*

Literary Notices.

The *Golden Perhaps* is the title assumed by a paper just started at Denver, Col. The paper is a Freethought one, and we wish it success in its work. Dr. C. W. McCormick is editor and proprietor. Subscription, $2.

"Social Ethics," is the title of an anti-Prohibition book by E. H. Heywood. He lays stress on the benefits of developing that strength of individual character that enables a man to decline intoxicants. He thinks that we should not be protected outside, but rather made strong inside. Price, 15 cents.

"Vorträge von Hedwig Henrich-Wilhelmini." With pleasure we call the attention of our German-speaking friends to this little volume of Freethought lectures, a study of which will repay even the veteran Freethinker. In the lectures, twelve in number, Frau Henrich-Wilhelmini touches all those questions which at the present time engage the mind of every thoughtful person, not alone the whence? why? and whither? but pagan and Christian antiquities, woman's rights, etc. She shows us the inconsistencies, immoralities, and cruelties of the Christian religion and church; the superiority of Freethought and science. She pictures off the "Joy of Life," brings us face to face with "Death," and closes her series with an essay on "Cremation." The language is plain, but logical and convincing, and it is evident that the authoress knows not alone what she is speaking about, but believes it herself, and intends her readers shall do the same. We seek in vain for witty remarks, for funny anecdotes, yes, even for sarcasm, but we do find a love for mankind and for everything true and good. Now and then she indulges in lofty scorn, but always in an appeal to every-day, good common sense, and it is the last trait, we think, which will make the little work an excellent one to present or lend to your German Christian friends; and we do not see how the latter, after a careful perusal of its pages and a little subsequent thinking, can fail to exclaim with David Strauss, "We are Christians no longer." The volume, which contains a likeness of the authoress, and a short introduction by Herr C. Herman-Boppe, is printed in large, clear type, on good paper, and is published by Der Freidenker Publishing Co., Milwaukee, Wis. 192 pp., price 50 cents. Can be obtained, like any other book reviewed in this paper, through the office of THE TRUTH SEEKER.

The September number of the *North American Review* contains the very interesting announcement that the entire control has been purchased by the Hon. Lloyd Bryce, to whom a controling interest in the *Review* was bequeathed by the late Mr. Rice, and that his purpose is to conduct it as a magazine of the times, on the lines laid down and followed by his predecessor with such remarkable success. The present issue fully bears out the announcement made by the new editor and proprietor. Three of the uppermost topics of the day are treated by men of acknowledged authority on the subjects on which they write. "The Value of International Exhibitions" is discussed by Senator Hawley; Dr. Brown-Séquard's "Elixir of Life" by Dr. William A. Hammond, and "Capital Punishment by Electricity" by Elbridge T. Gerry, Esq. Senator Hawley's familiarity with previous expositions makes his contribution of especial timeliness and value, particularly in view of the lively interest aroused by the efforts of New York and other cities to secure the World's Fair of 1892. Dr. Hammond declares that it is unscientific to deny that there can be such a thing as an elixir of life, and thinks that valuable results may follow Dr. Brown-Séquard's discovery. Another topic of perhaps equal interest and timeliness is dealt with by Dr. Henry C. McCook—"Can the Musketo be Exterminated?" Dr. McCook thinks that, while the pest cannot be wholly wiped out, it can be greatly mitigated by the draining of swamps, etc., and by the propagation of the musketo's natural enemies, the dragon-fly and the spider. Besides Lord Wolseley's fourth chapter of "An English View of the Civil War," there are contributions from two other well-known Englishmen. Canon Farrar gives the reasons why he is an Episcopalian, and in "The Transformation of Paris" Frederic Harrison, Esq., contrasts the Paris of 1789, a medieval town, with the gay, bright, fascinating city as we know it to-day. Gen. John Pope has a striking paper on "Common-Sense and Civil-Service Reform," in which he urges that the appointments to offices throughout the country should be made by the members of Congress, and he would hold them responsible for the good or bad character of the officials appointed. The Hon. Henry Cabot Lodge, of Massachusetts, discusses some of the important questions that will be taken up by "The Coming Congress." In "Nurseries of Crime," Inspector Byrnes, of the New York police department, points out the evils that flow from the unregulated lodging-house system of the city.

The article in the October *Popular Science Monthly* that will attract the most attention is the one that heads the list, "Pensions for All." The writer, Gen. M. M. Trumbull, is anxious that the "pension temptation" shall not bring dishonor upon the Grand Army, and he reproves treasury raiders. The number is marked by the great variety of its contents. Dr. M. Allen Starr has an illustrated article on "The Old and the New Phrenology," showing what has been really ascertained about the location of the faculties in the brain. A lively picture of "Evolution as Taught in a Theological Seminary," is given by Rollo Ogden, a seminary in New York being the institution criticised. There is an entertaining sketch of "Life at the Cameroons," by Robert Müller, M.D. Dr. Robson Roose writes on the "The Art of Prolonging Life," giving advice as to the care of body and mind, and telling what length of days may be expected. The article on "Education in Ancient Egypt," by F. C. H. Wendel, will surprise many, who would not suppose so much information on the subject was obtainable. Mr. W. H. Larrabee contributes a second illustrated article on the antiquities of Sweden, this one dealing with the "Bronze Age." In "Anthropology at Washington," Prof. J. Howard Gore describes the organization and methods of the government scientific bureaus engaged in investigating the customs and history of the Indians and mound-builders. Prof. Wesley Mills contributes a popular account of "Digestion and Related Functions." W. Bernhardt, writing of "The Chemist as a Constructor," gives cases in which almost creativ power has been attained by man through science. "The Origin of Some General Errors" is pointed out by S. Exner. P. Souriaou describes "The Pleasures of Motion." There are editorials on "The Domain of Science" and "The American Association." Miscellaneous topics are treated more briefly in the departments. New York: D. Appleton & Co. 50 cents a number, $5 a year.

We especially commend to our readers a book just written by Arthur B. Moss. We may assert positivly that they will not be disappointed in it. It will be found plain, entertaining, and instructiv. Its title is "Lectures and Essays," and it is a collection of thirteen of the best productions of the writer. There is prefixed a life of Mr. Moss, with a portrait. The binding is showy and brilliant, being red cloth. The first treatis is entitled, Two Revelations. The second is on Design and Natural Selection. Mr. Moss asserts, in regard to the noted watch illustration, that "a savage, seeing a watch for the first time, would be very unlikely to think that it had been made. Why? Because he has had no experience of watchmakers." Thus the only reason why on seeing a watch a person would infer from it a watchmaker, would be that he had had experience of watches being made by watchmakers. Other thoughts on design are:

But, if a watch is made, the maker is not also the manufacturer of the materials out of which he manipulates it. Those are already at hand; his design, or contrivance, consists merely in skilfully arranging certain parts to produce a certain result. In this case, therefore, there is no analogy between the maker of a watch and the maker of a universe. According to all Theists, God is also the maker of the materials from which he produces so many designs. Now, while man has some experience of watchmakers, he has absolutely none of universe-makers, and therefore he cannot say that the universe was made.

Nothing is more common than to see persons or animals with defectiv eyesight, and any imperfection in vision resulting from an inherent quality of the organ is an evidence either of bad design or of an absence of design altogether. To allege that an imperfect organ can be the work of an all-wise and all-powerful deity supposes that a perfect being can produce a failure. Nor could a perfect organ, designed by an almighty God, get out of order, for it is a positiv evidence of imperfect workmanship that an organ or instrument becomes impaired or rendered valueless by use. Thousands of persons born into the world are born with eyes out of which they cannot see. As Tom Hood, in one of his satirical poems, says of "Tim Turpin," who was gravel-blind:

> And ne're had seen the skies;
> For Nature, when his head was made,
> Forgot to dot his eyes.

But in this case the deficiency would be chargeable against deity; for Nature, being neither intelligent nor good, cannot be considered as answerable for her imperfect productions.

When, instead of individual objects being taken separately, we take the working of nature as a whole, we find that all animated matter is in constant warfare—the insect against the vegetable, and birds against the insects, the lower animals against birds, and man against them all. And so terrible is this struggle that, if the design argument were really true, many of the designs are of so destructiv and horrible a character as to reflect anything but credit upon the wisdom or goodness of the deity who is the alleged author.

Man, assuming in his vanity that everything was made especially for him, has arrogantly declared that everything in the universe was arranged so as to subserve his benefit.

Then the evolutionary doctrin, natural selection, is set forth in place of design. In respect of the evolution of the human race, "sexual selection, or the selection by the fittest males of the fittest females, would add considerably to the advancement of man." What are called "rudimentary organs" are explained by our principle of natural selection, but—

Rudimentary organs would be extremely difficult to understand on the principle of design. In the human ear there are several muscles in a rudimentary condition which are absolutely useless. For what purpose was the mammæ of all male quadrupeds designed? It is in a rudimentary condition and serves no useful purpose. Or of what use are the incisor teeth of ruminants that never cut through the gums? There are in man, also, various muscles which are of no utility to him, but which are highly developed in some of the lower animals. A horse and cow, for instance, twitch their skin when annoyed by flies; and, though man possesses remnants of the muscle by which this movement is effected (the *panniculus carnosus*), it is, for the most part, useless to him. Some men, it is true, can contract the muscles of their scalps, move their ears, or perform other extraordinary movements; but, in the large majority of human beings, these muscles are in an altogether rudimentary condition.

The conclusion is that—

In the face of the facts of evolution the design argument is no longer tenable. It has been slain alike by science and common sense, and in a few years will be consigned to that oblivion in which older and more pernicious errors hav found a well-deserved and final resting-place.

"Man and the Lower Animals" is the next treatis. The author says:

A true perception of man's close relationship to those fellow-creatures he has hitherto so despised will clear his mind of a vast amount of ignorant pride and pernicious vanity, and will make him regard inferior beings with more kind and sympathetic feelings than hitherto.

In all nations of the earth the delusion appears to prevail that man is a special creation; that he differs altogether from the lower animals. Even the naked, unclean, unveracious savage, with no idea of justice, and cruel to the last degree, vainly imagins himself immeasurably superior to the highest among the so-ealled brute creation. What these creatures think of him we hav no means of knowing. They hav not yet betaken themselvs to the task of writing books, but if some of their facial expressions may be taken as indicating their views, I should be inclined to think that their opinions of him were not altogether favorable or complimentary. . . .

If, however, the reader supposes that in this essay there is an attempt to degrade man to "the level of the brute," he is much mistaken. Man is in many respects greatly superior to the highest among the lower animals. His intelligence, though the same in kind, as I hav shown, is immensely superior to that of other mammals. As a moral creature he stands on an elevation far above all other animals. He alone can fully recognize that his conduct has reference to the well-being of the community. He cannot sin against his fellow-man without injuring himself. The happiness of the individual is thus inextricably bound up with the happiness of the community in which he livs. Man therefore stands at the head of the animated kingdom. This does not seem to me a degrading view of man's place in nature, but a true view. Man is not degraded to the level of the lower animals, but the lower animals are elevated from a false position, and placed in that relation to the highest animal which a profound study of biology reveals to be true.

We can, unfortunately, spare no more room for the good thoughts of the "Lectures and Essays." The remaining subjects are: "Fictitious Gods; Bible Saints and Sinners; The Bible God and His Favorits; Bible Horrors, or True Blasphemy; Socrates, Buddha, and Jesus; The Old Faith and the New; Health, Wealth, and Happiness; Christianity a Degrading Religion; Natural Man. The price of this interesting volume is 75 cents.

THE SPIRIT OF TRUTH: Being an Exposition of Infidelity or Religious Unbelief. By Thomas Hertell. Boston: J. P. Mendum, *Investigator* office. Price, 25 cents.

This book is a very good one, and one that we can recommend. It is, as it is entitled, an exposition of religious unbelief. It goes over about all the ground of religious unbelief, and in addition to being thus comprehensiv is sound and sensible in reasoning. The printing and binding is very neat. The headings of the sixteen chapters are: "Ignorance the Mother of Devotion; Religious Inquisition in Protestant Countries; Persecution; Church and State; Ignorance the Source of Moral Evil; A Humble Mechanic Began the Reformation in the Jewish Hierarchy; What Infidelity is, and who Infidels are; The True God; What God is; Miracles; False Pretenses; False Gods Easily Known; Faith no Proof of any God; When Cause Ceases to Exist, Effect Ceases to Operate; What Infidelity is, Who Infidels are, and Who are even Worse than Infidels; All Christian Sects are Unbelievers; If Faith be the Gift of God, then Who Gave Faith to All Other than the Christian Sect?" Here are passages that are not unprofitable reading:

All existing religions are but fashionable superstitions, and all exploded superstitions are religions out of fashion.

But in truth, other than superstition, there is no such thing as "religion" as a *science*. Existing as well as "exploded religions" are all alike based on the assumption (not knowledge) that man knows the source or cause of the existence of the universe, or the "being, architect, or power" which created and sustains it. Man not being possessed of the truth on that subject, his religion is reared not on his knowledge, but on his ignorance of the source and organization of matter, life, and mind.

Nor can the moral precepts which are extracted from pagan systems of religion, and sparingly sprinkled and mixed with those of an adverse character in the Christian Bible, relieve the Christian religion from the force of animadversion.

In Christianity's practical operation, when in the possession and exercise of unrestrained human power and influence, its worst doctrins were carried out, its true character developed, and its evil tendency illustrated by a total disregard on the part of its advocates, teachers, and professors of its moral precepts of charity, forbearance, good will to men, and the principles of equal rights and reciprocal justice, and in truth, also by the ignorance, fanaticism, and human debasement and misery which accompanied its establishment, followed its progress, and marked its way in blood, war, and devastation; and in fine, by the destruction of more millions of human victims sacrificed at the shrine of its "evil spirit" of intolerance and persecution during the "Dark Ages" of unrestrained ecclesiastic power, than fell by the combined curses of plague, pestilence, and famin.

The reformation in the Christian church was not the effect of any moral influence in the dominant faith and practice, or of the voluntary exercise of the power of the church militant in aid of its own improvement. On the contrary, it was Infidelity, that is, unbelief in its doctrins and dogmas, and opposition to the secular power of the established or dominant church which ultimated in its present altered and partially improved "faith and practice." It was unbelief in the divine origin and infallibility of the dominant church; unbelief of its doctrins, dogmata, and superstitions; a want of faith in the piety, humanity, and integrity of its ministers and advocates, which excited resistance to its despotic power, evil spirit, and immoral influence; it was Infidelity to reigning ecclesiastical power, and successful opposition to the dominant and despotic influence of the Christian church in the Dark Ages, which led to the revival of letters, to the renewed pursuit of literature, to the cultivation of the arts and sciences, to the increased knowledge of the rights and power of man, and to the consequent intellectual and moral improvement and melioration of the condition of the Christian world.

When the ignorant, the credulous, and the timid could be persuaded or commanded to profess belief in the religious dogmata of the militant church, they were deemed to hav religious faith. When by such means they could be induced to acknowledge the church to be infallible, and the opinions of the priests no less so—that "kings reign by divine appointment," that they "could do no wrong," that their vilest acts of cruelty and despotism were works of clemency and mercy, and that the life and reign of the ruling tyrant were the greatest public blessings conferred by God on man, they were estimated as true religious believers and good loyal subjects!

And further, were human testimony admissible for the purpose of obtaining a knowledge of the true God, true miracles, or true faith, the proofs and allegations of each seot for its own, are counteracted and destroyed by the opposit and overwhelming testimony of all others. Thus conclusiv proofs are exhibited that they all stand on the same ground, all rest on the same or the like human authority, and that the great balance or nearly the whole weight of human testimony goes to prove that the true God, the inscrutable and incomprehensible source of all being, is not to be found among the numereus gods which are known to man.

And it is equally evident that whatever merit any religious system may rightfully claim to pos-

sess must be measured by the moral principles and precepts it contains; that the amount of its utility must be ascertained by the extent to which it induces the moral conduct of its believers, and that its futility is unequivocally determined when its advocates manifest by their conduct a want of charity, liberality, kindness, and good will toward mankind, and traduce, proscribe, and persecute any of their fellow-men as Infidels, meaning by that word immoral and bad men, merely for a difference in opinion on subjects on which all men are equally in the dark.

ARGUMENTS in Support of Demurrer to the Indictment of M. Harman, E. C. Walker, and Geo. Harman, under the Comstock law, by C. C. Clemens and David Overmyer. Also Judge Foster's Decision overruling the demurrer. Valley Falls, Kan.; Lucifer Publishing Co. Price, 25 cents.

It is with feelings of seriousness and concern that we turn our mind to this pamphlet among our pile of books. This is no laughing matter. It is no matter of speculation, but one of immediate practical import. It is no matter that will wait, but one that must be attended to at once. It is a matter the most serious of any on earth—a case for the maintenance of Liberty. We would be glad to hav readers get this book and look into the matter in detail. The pleadings of the counsel present the arguments for the side of freedom quite ably and instructivly. We will reprint a passage. The counsel pleads for—the freedom for which Wendell Phillips so earnestly and so eloquently pleaded: "No matter whose the lips that would speak, they must be free and ungagged. Let us believe that the whole of truth can never do harm to the whole of virtue; and remember, that, in order to get the whole of truth, you must allow every man, right or wrong, freely to utter his conscience, and protect him in so doing. Entire, unshackled freedom for every man's life, no matter what his doctrin—the safety of free discussion no matter how wide its range. The community which dares not protect its humblest and most hated member in the free utterance of his opinions, no matter how false or hateful, is only a gang of slaves."

Let us check the beginnings. Liberty dies with fearful rapidity when the bloom of health does but once pale on her cheek.

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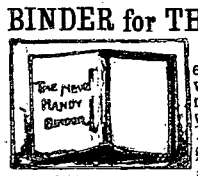
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News of the Week.

POSTMASTER-GENERAL WANAMAKER has so modified the postal laws and regulations as to allow postmasters, when necessary, to defer their weekly returns of money orders from Saturday to Monday night, so as to cause no extra work on Sunday to prepare the returns.

NEW YORK and Chicago continue to contend for the Exposition.

THE proposed revival of monastic orders in the Church of England is causing excitement.

JAPAN has had fresh disasters of volcanic eruptions and flood, destroying thousands.

A RICH marquis who lately died in Spain left $100,000 to the priests for masses for himself.

THE population of the United States will be nearly seventy millions at the Exposition year.

ON the 3d the Mississippi steamer Corona had a boiler explosion that killed forty-six persons.

To keep Christians and Mohammedans at peace in Crete thirty thousand troops and several warships will remain there.

THE Veterans' Association of Ministers of the Genesee Methodist conference, N. Y., has censured the removal of Tanner.

THE referendum, or vote on each important bill directly by the people, is recommended in England by Mr. Stead and the *Spectator*.

THE National Charities Conference at San Francisco considered kindergarten work for needy children as a preventiv of crime.

AT the Sunday Observance Congress at Paris on the 25th ult. letters were read from President Harrison and Mr. Gladstone.

THE Chicago superintendent of police says he will not allow Socialists and Anarchists to parade with red flags and display of mottoes adverse to law and order.

DELEGATES from all the American nations hav arrived at the Pan-American congress, and started on a tour of the country under the care of Secretary Blaine.

THE Utah commission is slowly diminishing the practice of polygamy, but as the Mormon church will not formally renounce it, the territory is still refused admittance to the Union.

THE earl of Galloway, brother-in-law of Lord Salisbury, has been indicted for assaulting a child. The child tells of the lord's brutality in pathetic terms, but no doubt he will escape punishment.

THE king of Siam presented to the American Presbyterian Mission a royal palace, with extensiv grounds and buildings. Probably he has heard how useful Christianity has been to European despots.

ON the 2d Daniel Dobson, of New York, shot his wife as she came from church and then killed himself. They had long quarreled through jealousy and religious difference, he being a Presbyterian and she a Catholic.

THE Adventists, in advertising a meeting at Screamerville, Va., to meet the Lord, whom they expect to return between October 5th and October 22d, announce railroad tickets "from Fredericksburg to Screamerville and *return*."

CONNECTICUT has given a majority of between 20,000 and 30,000 against Prohibition. The secret ballot system, for the first time used in that state, gave great satisfaction, and, it is confidently thought, will prevent a great deal of electioneering corruption.

A PETITION, signed by eight hundred persons in Madrid, including archbishops, bishops, and patriarchs, has been sent to the pope asking him to honor Christopher Columbus with the title of "venerable." It is not mentioned that this church opposed Columbus, denying the earth's roundness.

WORLD'S SAGES, THINKERS, AND REFORMERS.

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GIDEON IS CONVINCED THAT HE SEES AN ANGEL.

Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I hav seen an angel of the Lord face to face.—Judges vi, 21, 22.

Gems of Thought.

IN the moral world, as in the physical world, nothing is anomalous; notbing is unnatural; nothing is strange. All is order, symmetry, and law. There are opposits, but there are no contradictions. In the character of a nation inconsistency is impossible. Such, however, is still the backward condition of the human mind, and with so evil and jaundiced an eye do we approach the greatest problems, that not only common writers, but even men from whom better things might be hoped, are on this point involved in constant confusion, perplexing themselvs and their readers by speaking of inconsistency, as if it were a quality belonging to the subject which they investigate, instead of being, as it really is, a measure of their own ignorance. It is the business of the historian to remove this ignorance, by showing that the movements of nations are perfectly regular, and that, like all other movements, they are solely determined by their antecedents. If he cannot do this, he is no historian. He may be an annalist, or a biographer, or a chronicler, but higher than that he cannot rise, unless he is imbued with that spirit of science which teaches, as an article of faith, the doctrin of uniform sequence; in other words, the doctrin that certain events having already happened, certain other events corresponding to them will also happen To seize this idea with firmness, and to apply it on al occasions, without listening to any exceptions, is extremely difficult, but it must be done by whoever wishes to elevate the study of history from its present crude and informal state, and to do what he may toward placing it in its proper rank as the head and chief of all the sciences.—*Buckle's History of Civilization.*

THERE is no room in the mind of man for providence or chance. The facts and forces governing thought are as absolute as those governing the motions of the planets. A poem is produced by the forces of nature, and is as necessarily and naturally produced as mountains and seas. You will seek in vain for a thought in man's brain without its efficient cause. Every mental operation is the necessary result of certain facts and conditions. Mental phenomena are considered more complicated than those of matter, and consequently more mysterious. Being more mysterious, they are considered better evidence of the existence of a god. No one infers a god from the simple, from the known, from what is understood, but from the complex, from the unknown, and incomprehensible. Our ignorance is God; what we know is science.—*Ingersoll.*

WHY are we to giv this church credit, when she tells us that those books are genuin in every part, any more than we giv her credit for everything else she has told us; or for the miracles she says she has performed? That she *could* fabricate writings is certain, because she could write; and the composition of the writings in question is of that kind that anybody might do it; and that she *did* fabricate them is not more inconsistent with probability than that she could tell us, as she has done, that she could and did work miracles.—*Thomas Paine.*

THE writings of Paine fairly glitter with simple compact, logical statements, that carry conviction to the dullest and most prejudiced. He had the happiest possible way of putting the case; in asking questions in such a way that they answer themselvs, and in stating his premises so clearly that the deduction could not be avoided.—*Ingersoll*

THOMAS PAINE was a theological artilleryman. He invented shells before the days of Orsini, and threw them into the camps of the monarchy and the church with fatal effect. He produced great alarm, but he also effected great destruction. His "Common Sense" changed the destiny of America. No book against theological and biblical errors ever excited so much clerical consternation as his "Age of Reason," and, despite many faults of dogmatism, of imputation, and want of taste in treatment, it is still a model of animated reasoning, of perspicuous statement, of luminous style. The title of the book is no misnomer. Paine could reason. He was a master of vigorous words and vigorous thought. His ideas are commanding in their impressivness, his figures of speech are inventions in rhetoric. Ebenezer Elliott, the great Corn law rhymer, himself no mean judge, told me that Paine was the greatest master of metaphor he ever read. None but a self-taught man, with powerful faculties, could ever hav interested the reader as Paine does. He throws nature and experience into all he says. He is never tame and never weak. No conventional believer can read the "Age of Reason" and rise up without having his eyes opened as they never were before, and without impressions which he will never forget. It is this fact which has led orthodoxy so to dread this book. No writer of the time of Paine ever had the art of interesting the common people in what he wrote as he did. He may be wrong in what he says, but he always means something, and the reader feels it.—*George Jacob Holyoake.*

Odds and Ends.

THE man who won't go to church in the summer because it is too hot stays home in the winter because it is too cold. The weather he will encounter after death doesn't seem to bother him.—*Herald.*

SCHOOLTEACHER (to boy at head of class, the lesson being philosophy): "How many kinds of force are there?" Boy: "Three, sir." "Name them." "Bodily force, mental force, and the police force." *Omaha World.*

A CHILD who had just mastered her catechism confessed herself disappointed, because, she said, "Though I obey the fifth commandment, and honor my papa and mamma, yet my many days are not a bit longer in the land, because I am still put to bed at 7 o'clock."

"BR'ER TANBARK, what am yo' notion erbout 'gagin' dis new parson, de Beberen' Zebra Clamsopper?" "Ter be squar' wid yer, Br'er Rasselrazer, I's 'posed ter de genterman on economical groun's." "Dasso? Wharfo?" "'Case de genterman am six feet seben inches in de cl'ar. De hen roos's er dis congergation hain't lifted outer dat range, Br'er Rasselrazer."—*Yonkers Gazette.*

A MAN may be forgiven for lying,
For stealing he often goes free,
Even murder repented when dying,
The good Lord condones, we'll agree;
But with the man who prints private letters,
The devil should hav his own say.
And if he doesn't make it hot for him
He ought to be docked on his pay.

"BRO' TUCKER, it grieved yer ole pastor's heart ter heah dat one ob his flock was cotched stealin' chickens last night." "Pahson Butler, dem chickens wuz fer yerself, kase I knowed yer'd bin poo'ly. I 'clar ter goodness, pahson, I couldn't sleep las' night fer thinkin' ob yer bein' sick an' habin' no chickens ter eat. So I 'lowed I'd run de risk jess fer yer sake." "Oh, den dat alters de case. It wuz er mission ob mercy, brudder, an' yer 'serve great credit. I hates dese niggers dat's alluz thinkin' 'bout deyself an' never looks arter other folks. I wuz bery poo'ly, sah, an' am still poo'ly. Duz yer contemplate gwine out ergin soon, Bro' Tucker?"

THE keen, fresh air and the sunlight sweet
Dispel each weary, feverish mood;
With gladsome heart and footstep fleet
The pastor, treading the sunny street,
Murmurs with unction, "God is good."

But the tramp, as he leaves his haystack bed,
And feels the hunger within him swell,
Goes through his clothes without finding a red,
Solemnly waggles his shaggy head,
And mutters sadly, "It's cold as sheol!"

—*Chicago Mail.*

JOHNNY'S mother was rather proud of her skill in the haircutting line, and was very fond of showing it, much to Johnny's disgust. Being nine years old he was disposed to patronize the barber. The other day when his mother was making the preparations which usually precede the terrible ordeal which he knew was to make him the laughing stock of his playmates, he remarked: "Mamma, I'm not going to hav my hair cut to day." "What do you mean, Johnnie?" "I can not allow it, ma. I'm really afraid. It's dangerous." "What on earth are you afraid of, child?" "Why, mamma," said the precocious youngster, backing into a corner, "I am surprised at you. Didn't you ever hear what happened to Samson because he let a woman cut his hair?" His mother was so thoroughly astonished that he made his escape to the street before she could say another word.

KNOW THYSELF.

"What are we here for?"
"Are you satisfied with yourself?"
"Do you pay your way?"
"Are you in demand?"
"Are you in debt?"
"Where are you going?"
"Are you a fool?"
"What do you think of yourself?"

These are a few of the questions asked by "The Quiet Observer" of the Pittsburgh *Commercial Gazette.*

ERRORS CORRECTED.

In reply to a young lady in a recent issue we wrote, "Always marry for wealth," and the blundering printer set it up: "Always marry for worth"—a clear perversion of our meaning. To make the matter worse the young lady followed our advice, as printed, and has thus been rendered wretched for life. It will be some consolation for her to know the printer has been discharged from our employ.

In our account of the Snodgrass-Dobson nuptials the sentence, the bride made her appearance wearing a "to-let entire" should be changed to read "toilet en train."

In our account of the graduating exercises at the Young Ladies' Seminary for the headline "Ignorance and Folly," read "Innocence in Tulle."

Owing to the absence of the editor, the report of last Sunday's sermon made Reverend Slowboy say the celestial city was starved and cold. For the three last words read "paved with gold."

Our apologies are due the new minister. We referred to him as "a later Spurgeon," and did not discover until too late that the printer had set it up "a better splurger."—*World.*

OCTOBER—A PARODY.

How sweet to watch the feline cat
When canine dogs decline to bark,
The rodent squirrel redly dark,
Rhinoceros and queer wombat,
The hippopotamus fat,
And other mammals in the park—
What comfort in the proof these mark
Of perfect wisdom, love, all that!

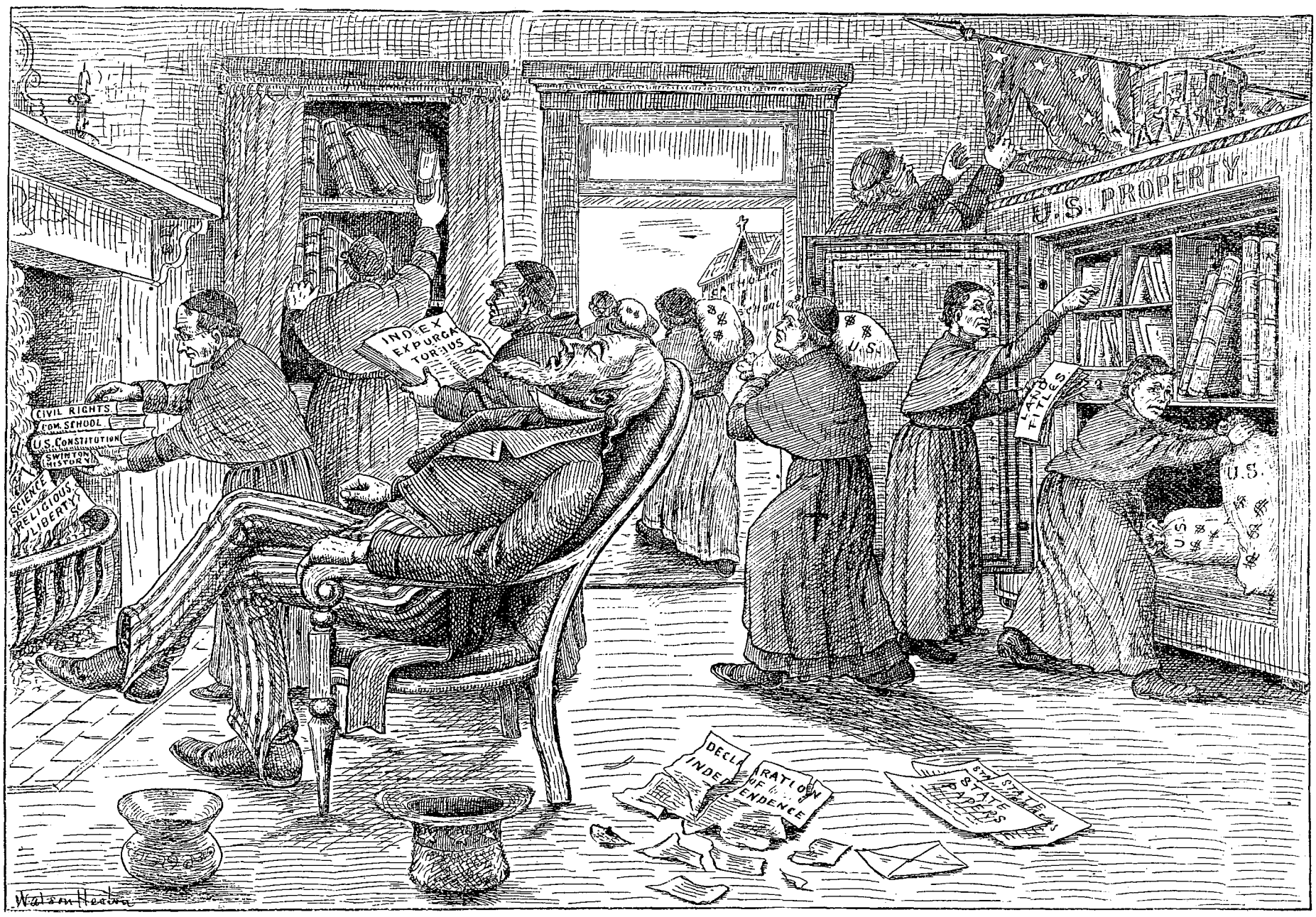
But why, when all good Christians take
To praising one they never saw,
Who made the earth, without a flaw,
From naught, 'tis said—astounding fake!
Why is it that the slimy snake
Will eat the rabbit raw? SI SLOKUM.

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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UNCLE SAM NAPPING.

Notes and Clippings.

ONE faction to a Romanist parish war in Minnesota has burnt the church. There are some crimes still committed in the name of religion.—*Buffalo Express.*

SAM JONES'S converted stenographer is in trouble again. While in San Francisco Lee stole an overcoat, and served sixty days for it. He then went to Honolulu, where he is awaiting trial for stealing a watch.

ARCHDEACON FARRAR'S scheme for establishing celibate brotherhoods inside the established church promises soon to be a topic of heated general debate. The London *Times* attacks the plan energetically, and seems to hav distinctly the better of the argument.

THE postal card was twenty years old on the 1st of this month. Austria has the credit of first adopting the invention, though it was first advocated by the German postmaster-general, Dr. Stephen. On Oct. 1, 1869, a "Correspondenz Karte" first burst on the astonished continental world.

A CONGRESS of Spiritualists hav just adjourned at Paris. The meeting was attended by many enthusiastic delegates, who related some startling manifestations of spirits. It was agreed that show Spiritualists were doing much to destroy belief in Spiritualism, and a movement was inaugurated to stamp out the practice of demanding or accepting fees by mediums.

EDWARD BELLAMY, putativ author of "Looking Backward," is now accused of plagiarism. The Cincinnati *Commercial Gazette* claims that the story was published in its columns in 1880–81 as the narrativ of Vera Zarovitch, and extracts are given to prove a clean steal. Alas, exclaims the *World*, whose literary reputation is safe in these days? Even Eli Perkins is suspected.

IN his report just filed for the decade ending in 1887, National Commissioner of Education Dawson shows that the system has expanded during that period, and that its growth is due entirely to the progress of the public schools in the two Southern sections, where the increase of enrolment shows an excess over the increase of population probably never before paralleled in a country so long settled.

DR. BROWN-SEQUARD expresses himself as astonished and disgusted with the manner in which his theory regarding the elixir of youth has been received in this country and England. He claims that he should not be held responsible for the misapplications of his reasoning made by sensationalists. The bungling of charlatans he especially regrets. "Epicurus was not an Epicurean, Plato was not a Platonist, Aristotle was not an Aristotelian, Dr. Puscy was not a Puseyite," says Brown-Séquard, who hopes he is not a Brown-Séquardist.

HENRY A. COOK, of Leominster, Mass., has displayed an originality as a politician which places him in the ranks of American geniuses. He wants to go to the Bay State legislature. A few nights ago he held a meeting in a public hall, nominated himself for office, and asserted that he had been a hostler, a peddler, a tramp, a grocer, a chairmaker, a combmaker, a carpenter, a blacksmith, a stablemaan, a gambler, a thief, a manufacturer, a large real-estate dealer, a detectiv, and finally a candidate for representativ. It is said that he will be elected.

PERHAPS many tourists to the Holy Land, says the *Sun*, will not be enthusiastic over the excellent prospects that a steam route all the way to Jerusalem will before a great while be open to travelers. Jogging slowly along on the backs of camels or donkeys is an interesting novelty to most visitors, and is far more in keeping with the historic surroundings than the prospect of being whisked behind a puffing locomotiv from Jaffa to Jerusalem in a couple of hours. Sentimental considerations, however, won't retard the railroad enterprise, and engineers are already picking out a route for the road. The sultan has granted a concession, and a company composed of French and English capitalists will supply the funds.

COLONEL OLCOTT, now preaching his creed in England, givs this explanation of the ultimate state: "The spirit is sexless. Sex is the result of the 'fall into generation.' The differentiation of sex is the result of the materialization of the functions of the androgynous original soul. But for this fall, due to the attempt to multiply the race by material means, man would hav continued to be mindborn. All progress is toward the extinction of the evil result of the fall. In the future existence Buddhists believe we pass through a state in which the passions survive; then to a second stage, where the bodies exist without the passions; and it is not until we pass into the third stage, when the bodily organs disappear, that the results of the fall are worked out."

ROMISH priests and editors are busy trying to make it appear that this is a Christian nation, also the Protestants who are clamoring for Congress to enact a Sunday observance law. Will some one tell us how a state, a corporation without a soul, can be Christian? We can readily understand how the people of a nation can call themselvs Christian, but suppose all the people of the United States were believers in Christ, would that make the state, which has neither entity, soul, or conscience, Christian? The state is the community formed for the protection of its citizens in their civil rights, to prevent crime, and afford all equal rights.—*Western American.*

IN the Detroit evening *News* an editorial entitled, "The Underlying Principles," lately appeared, in which the present political situation was reviewed and discussed. The statement was made that "the logic of Democracy is Anarchism, and the logic of Republicanism is state Socialism or Communism," and accordingly all Prohibitionists and protectionists were advised to go over to the Republicans and assume the name that properly belongs to them, while Democrats were admonished to mistrust the law and renew their old-time pledge to vigilantly guard their liberties. That no blame for these extraordinary sentiments attaches to any of the political penny-a-liners of Detroit is certain; and the finger of suspicion points to the one man in that city whose reputation for cranky notions of this sort has long since become established. But is it not astonishing to hav such revolutionary sentences stare at you from the editorial columns of a daily newspaper? The bewilderment of the respectable reader is easier fancied than described.—*Liberty.*

Communications.

Was Abraham Lincoln a Christian?

CHAPTER III.

REVIEW OF CHRISTIAN TESTIMONY.—REED AND HIS WITNESSES.

Reed—Smith—Edwards—Lewis—Brooks—Statements of Edwards, Smith, and Brooks, Compared—Sunderland—Miner—Gurley—Failure of Reed to Establish his Claims.

Of the twenty Christian witnesses whose testimony is given in Chapter I, ten admit that, during a part of his life, Lincoln was an unbeliever, or Infidel. Of the remaining ten, not one denies the fact. It is conceded, then, that he was once an Infidel. Now, it is a rule of law that when a certain state or condition of things is once proven to exist, that state or condition is presumed to continue to exist until the contrary is proven. If Lincoln was, at one time, an Infidel, it is fair to assume that he remained an Infidel, unless it can be shown that he changed his belief and became a Christian. This Dr. Reed essays to do.

His lecture, under the caption of "The Later Life and Religious Sentiments of Abraham Lincoln," will be found in *Scribner's Monthly* for July, 1873. The evidence presented by Lamon had placed Dr. Holland in a most unenviable light. As Reed's lecture reaffirmed the claim made by Holland, and brought forward fresh evidence to substantiate the claim, it was naturally regarded by many Christians as a vindication of Holland's position, especially by those who had not read Lamon's work. Holland was particularly pleased at its opportune appearance, and cheerfully gave it a place in his magazine.

Reed's individual testimony proves nothing. He does not profess to know, from personal knowledge, what Lincoln's religious views were. The object of his lecture was to invalidate, if possible, the testimony of those who affirmed that he died an Infidel, and to present, in addition to what had already been presented by Holland, the testimony of those who affirmed that during the last years of his life he was a Christian. To answer his witnesses is to answer his lecture.

The Rev. Dr. Smith affirms that he converted Lincoln to a belief in "*the divine authority and inspiration of the scriptures.*" It was imperativ that he should, for, said he, "It was my honor to place before Mr. Lincoln arguments designed to prove *the divine authority and inspiration of the scriptures.*" As a matter of course, "the result was the announcement by himself that the arguments in favor of *the divine authority and inspiration of the scriptures* were unanswerable." Consequently, "Mr. Lincoln did avow his belief in *the divine authority and inspiration of the scriptures.*"

Impressed with a deep sense of the gravity and importance of his work, he declares that "It is a matter of the last importance not only to the present, but to all future generations of the Great Republic, and to all advocates of civil and religious liberty throughout the world that this avowal on his part, . . . should be made known to the public," coupled with the more important fact, of course, that it was Dr. Smith who did it. It is to be regretted that his waiting until after Lincoln's death to announce it, prevented the convert's Christian friends from tendering their congratulations and extending the hand of fellowship. It is possible that he counseled Dr. Smith not to divulge the secret for fear it might injure his political prospects. Certain it is, his neighbors were ignorant of this remarkable change. When Holland canvassed Springfield, in 1865, eager to obtain a morsel of evidence upon which to base his claim that Lincoln was a Christian, he failed to catch even the faintest whisper regarding this alleged conversion.

When Dr. Smith's letter was made public, the Christians of Springfield generally smiled, but said nothing; while unbelievers laughed outright and pronounced it the acme of absurdity. Dr. Reed read it to his audience and tried to look serious.

Concerning this claim, Lincoln's biographer, Colonel Lamon, says:

> The abilities of this gentleman to discuss such a topic to the edification of a man like Mr. Lincoln seem to hav been rather slender; but the chance of converting so distinguished a person inspired him with a zeal which he might not hav felt for the salvation of an obscurer soul. Mr. Lincoln listened to his exhortations in silence, apparently respectful, and occasionally sat out his sermons in church with as much patience as other people. Finding these oral appeals unavailing, Mr. Smith composed a heavy tract out of his own head to suit the particular case. 'The preparation of that work,' says he, 'cost me long and arduous labor;' but it does not appear to hav been read. Mr. Lincoln took the 'work' to his office, laid it down without writing his name on it, and never took it up again to the knowledge of a man who inhabited the office with him, and who saw it lying on the same spot every day for months. Subsequently Mr. Smith drew from Mr. Lincoln an acknowledgment that his argument was unanswerable—not a very high compliment under the circumstances (Life of Lincoln, p. 498).

The gentleman whom Colonel Lamon refers to as testifying that Lincoln did not read Dr. Smith's book was Lincoln's partner, Mr. Herndon. In his lecture on "Lincoln's Religion," Mr. Herndon says:

> Mr. Lincoln received a book from Dr. Smith on Infidelity. He placed it on our law table. He never opened it—never read it to my knowledge.

If Dr. Smith had converted Lincoln, as claimed, is it not reasonable to suppose that he would hav joined Dr. Smith's church? Had he been converted would the clergy of Springfield hav denounced him as an Infidel in 1860? Again, if Dr. Smith's book was so effectiv as to convert from Infidelity to Christianity as great a mind as Lincoln, why hav we not heard more of it? Why has it not been used to convert other Infidels? Was its vitality as an evangelizer exhausted in converting Lincoln?

Mr. Reed was a trifle more successful than Dr. Holland in obtaining witnesses; for while Holland was able to secure but one witness in Illinois, Reed was able to summon two—Minian Edwards and Thomas Lewis.

The testimony of Mr. Edwards, providing that he was the author of the letter accredited to him, can only be accounted for on the following supposition. Being a believer in Christianity himself, he considered Lincoln's Infidelity a grave defect in his character, and was vexed to see that this controversy had given it such wide publicity. To assist in removing this stain, as he regarded it, from his kinsman's name, he allowed to be published over his signature a statement which, unless his memory was very treacherous, he must hav known was untrue.

It may be that Lincoln did change his views in regard to some historical or doctrinal point connected with Christianity, and informed Mr. Edwards and other friends at the time of the fact. He might hav changed his opinions on a hundred theological questions without having in the least changed his views in relation to the main or fundamental doctrins of Christianity. An admission concerning some trivial question connected with Christianity has been tortured to convey the idea that he accepted the whole system.

A prominent and respected citizen of Springfield, a gentleman whose name has, as yet, not been mentioned in connection with this controversy, had a conversation with Mr. Edwards relativ to this subject, soon after Reed's lecture was published, and, as the result of that conversation, he writes as follows: "Mr. Edwards was not as good a witness on oral examination as he was in print."

The letter of Mr. Edwards is dated Dec. 24, 1872. On Jan. 6, 1873, the letter of Thomas Lewis was written. After two weeks of arduous labor, Reed, it seems, succeeded in finding one witness in Springfield who was prepared to corroborate the testimony of Edwards—Thomas Lewis.

In his lecture on Lincoln which appeared in the *State Register*, of Springfield, Mr. Herndon disposed of this witness as follows:

> Mr. Lewis's veracity and integrity in this community need no comment. I hav heard good men say they would not believe his word under any circumstances, especially if he were interested. I hate to state this of Tom, but if he will obtrude himself in this discussion, I cannot help but say a word in self-defense. Mr. Lincoln detested this man, I know. The idea that Mr. Lincoln would go to Tom Lewis and reveal to him his religious convictions, is to me, and to all who know Mr. Lincoln and Tom Lewis, too absurd.

The introduction of this Lewis as a witness demonstrates the paucity of evidence to be obtained on this side of the question among Lincoln's neighbors. Reed, living in a city of twenty thousand inhabitants, many of them the personal friends of Abraham Lincoln, after a vigorous search for evidence, is able only to present this pitiable apology.

I hav reason to believe that the letters of Edwards and Lewis were drafted, not by the persons whose signatures they bear, but by the Rev. J. A. Reed.

We come next to the testimony of Noah Brooks. Mr. Edwards, supported by Mr. Lewis, states that Lincoln was converted soon after Dr. Smith located at Springfield, and about the time of his son Eddie's death. Dr. Smith came to Springfield in 1848, and Eddie died toward the close of the same year. Dr. Smith, in his letter, does not state when Lincoln's conversion took place, but it is understood from other sources that he claimed that it occurred about the year 1858. Mr. Brooks, in his letter to Dr. Reed, says: "Speaking to me of the change which had come upon him, he said, while he could not fix any definit time, yet it was after he came here [Washington], and I am very positiv that in his own mind he identified it with about the time of Willie's death."

Willie's death occurred in February, 1862, nearly fourteen years after the death of Eddie, and four years after Smith claimed to hav converted Lincoln. Thus it will be seen that these witnesses nullify each other. The testimony of each is contradicted and refuted by the testimony of the other two. Mr. Edwards says that Lincoln was converted in 1848. This is contradicted by the testimony of both Smith and Brooks. According to Dr. Smith his conversion happened about 1858. This is contradicted by the testimony of both Edwards and Brooks. Mr. Brooks is quite positiv that it took place about the time of Willie's death, in 1862. This, in turn, is contradicted by the testimony of both Edwards and Smith. If Mr. Edwards is right, both Dr. Smith and Mr. Brooks are wrong. If Dr. Smith is correct, both Mr. Edwards and Mr. Brooks are incorrect. If Mr. Brooks has stated the truth, both Mr. Edwards and Dr. Smith hav stated falsehoods.

The testimony of these witnesses does not strengthen Reed's case, but weakens it. The testimony of two of them is self-evidently false, and this is a sufficient reason for doubting the truthfulness of the third. Had the evidence of neither Edwards nor Smith been invalidated by the evidence of the others, the fact that Lincoln is so generally conceded to hav been an unbeliever up to the time that he became president, would render it unworthy of consideration. The testimony of Brooks alone demands notice. Did Lincoln change his belief after he left Springfield and went to Washington? The evidence upon this point is decisiv.

The man who stood nearest to President Lincoln at Washington—nearer than any clergyman or newspaper correspondent—was his private secretary, Col. John G. Nicolay. In a letter dated May 27, 1865, Colonel Nicolay says:

> Mr. Lincoln did not, to my knowledge, in any way change his religious ideas, opinions, or beliefs from the time he left Springfield to the day of his death.

In a letter to his old friend, Judge Wakefield, written after Willie's death, he declared that his earlier views of the unsoundness of the Christian scheme of salvation, and the human origin of the scriptures, had become clearer and stronger with advancing years, and he did not think he should ever change them.

After his assassination Mrs. Lincoln said: "Mr. Lincoln had no hope and no faith in the usual acceptance of these words." His lifelong friend and executor, Judge David Davis, affirmed the same: "He had no faith in the Christian sense of the term." His biographer, Colonel Lamon, intimately acquainted with him in Illinois, and with him during all the years that he lived in Washington, says: "Never in all that time did he let fall from his lips or his pen an expression which remotely implied the slightest faith in Jesus as the son of God and the savior of men."

Why do the statements of these witnesses, Smith, Edwards, and Brooks, not agree respecting the date of Lincoln's conversion? When their testimony was given Smith was in Scotland, Edwards was in Illinois, and Brooks was in New York.

If he was converted, why was the fact not revealed before his death? Why did these men wait until he died to make these statements to the world? Simply because the dead can make no reply.

Had Lincoln been converted, the news would hav been wafted on the wings of lightning from one end of the continent to the other. It would hav been published in every newspaper; it would hav been proclaimed from every pulpit; it would hav been a topic of conversation at every fireside. When Henry Wilson, a man of far less note than Lincoln, was converted to Christianity, the fact was heralded all over the land.

Lincoln's home was twice visited by death during his lifetime, and both occasions hav been seized upon to assert that he experienced a change of heart. The death of a beloved child is no common sorrow, and the womanly tenderness of Lincoln's heart made it doubly poignant to him. "When death entered his household," says his friend George W. Julian, "his sorrow was so consuming that it could only be measured by the singular depth and intensity of his love." That Mr. Edwards and Mr. Brooks did each observe a change in the demeanor of the grief-stricken father, following the sad events referred to, is not improbable. But a manifestation of sorrow is no proof of a theological change.

Three of Reed's witnesses remain—three clergymen—Dr. Sunderland, Dr. Miner, and Dr. Gurley. Dr. Sunderland is a man of distinction. He has had the honor of praying for the United States Senate and officiating at the marriage of a president. Yet, distinction is not always the badge of honesty. Mr. W. H. Burr, a literary gentleman, of Washington, writing to a Boston paper in 1880, paid the following tribute to Dr. Sunderland's veracity: "He can probably put more falsehood and calumny in a page of foolscap than any priest out of prison."

Mr. Sunderland called upon the president in 1862. In his letter to Reed he says: "For one half hour [he] poured forth a volume of the deepest Christian philosophy I ever heard." Notwithstanding ten years had elapsed since that visit, he proceeded to giv from memory a verbatim report of Lincoln's remarks. The report is too long to reproduce in this work, and even if correct, would add but little to the weight of Christian evidence already presented. It is merely an ethical discourse, and aside from a few indirect admissions in favor of Christianity for which Sunderland doubtless drew upon his imagination, there is nothing that Paine or any other Deist might not with propriety hav uttered. Those who wish to peruse Mr. Sunderland's letter will find it in *Scribner's Monthly* for July, 1873.

Dr. Miner, like Dr. Sunderland, had a quiet chat with the president, and what was said he assures us is too deeply engraved on his memory ever to be effaced. But, unlike Dr. Sunderland, he does not

favor us with a transcript of it. He does not repeat a word that was uttered. He states, however, that, "If Mr. Lincoln was not really an experimental Christian, he was acting like one." But how does an experimental Christian act? If he behaves himself, if he is intelligent and honest, his actions are not materially different from those of a good Freethinker. Dr. Miner did not believe that Lincoln was an experimental Christian, and in his article there is an implied admission that he knew nothing about his religion.

He says that, "Like the immortal Washington, he believed in the efficacy of prayer." The comparison is happily drawn. Lincoln probably did believe as much in the efficacy of prayer as Washington; that is to say, he did not believe in it at all, in the evangelical sense. There is no evidence that Washington believed in prayer, no proof that he ever uttered a prayer. That story about his praying at Valley Forge is as truly a myth as the story about the hatchet. The Rev. E. D. Neill, an eminent Episcopal minister, and a relativ of the person who is reported to hav seen Washington engaged in prayer, pronounces it a fiction.

Dr. Gurley is represented as saying: "I considered him sound not only on the truth of the Christian religion, but on all its fundamental doctrins and teachings." This, remember, is from a Calvinistic standpoint. Lincoln, then, not only accepted Christianity, but its most ultra variety—Calvinism. He believed in original sin, predestination, including infant damnation, particular redemption, irresistible grace, and perseverance of the saints. Because he sometimes went with his wife to the Presbyterian church, of which she was an adherent, the priests of this denomination hav the contemptible assurance to assert that he was a rigid Calvinist!

When he died Dr. Gurley, being Mrs. Lincoln's pastor, delivered the funeral oration in Washington. In that oration Dr. Gurley did not affirm that Lincoln was a Christian, a thing he would not hav failed to do had it been true. Long after Lincoln's death, Dr. Gurley, if Reed has correctly reported him, makes a statement that he had not the courage to make over his dead body.

A reputable Christian gentleman, of Springfield, who desires to hav his name withheld from the public, declares that Dr. Gurley knew and admitted that Lincoln was a disbeliever in Christianity.

It is quite probable that Gurley did not state in full what Reed reports him to hav stated. A man who can take up his pen and at one sitting indite a score of falsehoods and misrepresentations, as Reed, on a subsequent occasion, is shown to hav done, can not be relied upon for accuracy as a reporter.

The reader has doubtless not failed to notice the introduction of a claim by Reed to the effect that Lincoln at the time of his assassination was intending to unite with the church. That the idea was suggested by Reed is shown by the fact that no less than three of these witnesses, including Reed, allude to it. Reed says: "While it is to be regretted that Mr. Lincoln was not spared to indicate his religious sentiments by a profession of his faith in accordance with the institutions of the Christian religion, yet it is very clear that he had this step in view." Dr. Gurley is made to say: "It was his intention soon to make a profession of religion." Mr. Brooks says: "I absorbed [the porosity of some of these witnesses is remarkable] the firm conviction that Mr. Lincoln . . . was seriously considering the step which would formally connect him with the visible church on earth."

This *dernier resort* of an argument has been repeated respecting nearly every notable person who has died outside of the church. Soon after the publication of Reed's lecture, the New York *World* contained the following pertinent answer to this stale fabrication:

> It is admitted by Mr. Reed and everybody else that Mr. Lincoln was a working Infidel up to a very late period of his life, that he wrote a book and labored earnestly to make proselytes to his own views, that he never publicly recanted, and that he never joined the church. Upon those who, in the face of these tremendous facts, allege that he was nevertheless a Christian lies the burden of proof. Let them produce it or forever hold their peace. In the mean time it is a sad and pueril subterfuge to argue that he *would* hav been a Christian if he had lived long enough, and to lament that he was not "spared" for that purpose. He *had* been spared fifty-six years and surrounded by every circumstance that might soften his heart and every influence that might elevate his faith. If he was at that late, that fatal hour standing thus gloomily without the pale, what reason hav we to suppose that he intended ever to enter?

Reed speaks of "the poverty of his early religious instruction," apparently forgetting that he was raised by Christian parents. His father was a church-member, his mother was a church-member, and his stepmother was a church-member. Reed states, also, that the books he read were all of an anti-religious character. Holland, on the contrary, declares that better books than those he read could not hav been chosen from the richest library. The fact is, Abraham Lincoln did not become an Infidel to Christianity from a lack of knowledge respecting its claims. He thoroughly examined its claims, and rejected them because he found them untenable.

One important feature of this subject Reed has either inadvertently omitted or purposely ignored, and that is in regard to the validity of the Bateman story. As the result of previous controversy this evidence had been rendered valueless. Lincoln's partner had declared it to be false, had asserted that Mr. Bateman in private conversations acknowledged it to be in part untrue, and announced his readiness to substantiate his assertions if Mr. Bateman could be prevailed upon to permit the publication of his notes of these conversations taken at the time. If Mr. Herndon's affirmations were true, it destroyed the testimony of Holland and Bateman; if untrue, it challenged Mr. Bateman to reaffirm the statements recorded by Holland, and allow the seal of privacy to be removed from his conversations on the subject. Why did Mr. Reed not rehabilitate this damaged evidence? Did he forget it? No, it is plainly evident that he did not dare to attempt it.

In reviewing this Calvinistic *coterie* of witnesses (they are nearly all Presbyterians), one is struck with the formidable display of theological appendages. What an imposing array of D.D.'s! Rev. J. A. Reed, D.D.; Rev. James Smith, D.D.; Rev. Byron Sunderland, D.D.; Rev. Mr. Miner, D.D.; Rev. Mr. Gurley, D.D.! It was a desperate case—divinity was sick and needed doctoring. The doctors of divinity were accordingly called in, and prescribed "The Later Life and Religious Sentiments of Abraham Lincoln," after which it was supposed that divinity would recover. He may be better, but it is painfully apparent that some of these D.D.'s are themselvs sadly in need of a doctor.

JOHN E. REMSBURG.

(TO BE CONTINUED.)

Secular Atavisms.

Our "Pericles" is not the only type of Secular writers, who, after renouncing church-membership and denouncing the orthodox doctrins, cast back a longing eye to antiquated sanctities. With "Pericles," it is the fine arts, which the church has laid under tribute, and the organization of power in the sacerdotal hierarchy, which move his esthetic and aristocratic sympathies. With another class, of whom T. E. Longshore is typical, it is the primitiv tradition of Jesus. Mr. Longshore, whose essays in THE TRUTH SEEKER I commend to the critical analysis of more learned contributors, who can consult the authors most competent, bases himself on the revised edition of the New Testament, and states that its translators in their "Companion" to this work, with a candor judged by them as making demands on rationality greater than the Christian public could bear, hav found no reliable authority for the supernatural pretensions of the gospels, whether as regards the personality of Jesus, or his doctrins. He is left thus simply a teacher of ethics. Mr. Longshore expresses for him, under this limitation, an unqualified admiration, without analytic study; but in the name of sincerity we would ask Mr. Longshore whether he is a Communist, as we cannot conceive of a primitiv Christian, either at Jerusalem or at Pella, otherwise; not to mention a stronger dose of Anarchism than we wot of in the highly respectable position occupied by Mr. Longshore.

Neither personal acquaintance nor familiarity with the authors cited by Mr. Longshore, enable me to overlook his position, the impregnability of which I doubt, without attacking.

He maintains that the remnant of Judaic Christians at Pella, who did not return to Jerusalem, were the sole representativs of Jesus, unalloyed with Gnosticism and miracles, or of the body of Christian doctrins antecedent to Jesus, as well as the subsequent monkish interpolations. This seems to simplify matters; but is it possible, supposing this a correct statement, to find what was and what was not believed by the Pella Christians? And were this known, what is the actual importance of it? Communism, non-resistance, and other features of Jesus's transcendental moralism can at best influence the practical life of a sect and be respectable only in segregation. The gospels do not pretend that their esoterism can extend beyond the elect. Within such limitations of character, errors in ethics would need no other criticism than experience; it is the pretension to universality, to the domination of mankind, that lends to proselytism its virulence, or renders dupes the prey of knaves, under pretext of solicitude for their salvation. It is expedient, therefore, to keep before the public eye the fallacies of Christian ethics, no less than the falsehood of its thaumaturgy or dynamic supernaturalism, as in what assumes the name of "Christian Science."

The particular hobby-horse that Mr. Longshore has baptized with his own Christianity is peace, *i.e.*, the cessation of international wars, to be attained as a result of moral suasion, and this Christian faith suffices to blind him to the economic falsehoods in the relations of capital with labor, and the political falsehoods in the relations of peoples with governments, which determin wars and overrule the moral convictions and benevolent sentiments of statesmen. Just now, for instance, the function and *sine qua non* of viability for European governments is to open or keep open markets. Besides, hardly any one of them could afford to keep at home its discontented ambitions, which find in foreign wars their employment and distraction.

Industrial coöperation, by fusing the separate interests of capital and labor, is the only possible solution of either foreign or civil wars; but this is not found in the primitiv Christian tradition; it looks to wealth as its object, while Christianity caresses poverty, and thus by opposition to the spirit of the age, engenders only hypocrisy, while leaving antagonism untouched.

Since the times of David Hume, Voltaire, and Paine, who girdled the tree of superstition, their reason and their ridicule hav compelled the clerical mind to work at eliminating the grosser absurdities of its faith, and to modify the lesser to a semblance of rationality. Now only the ignorant, fanatical, and stupid believe in supernaturalisms; but Christianity is upheld by unbelievers because of its associations with ethics, and their notion of its salutary effects and moral influence over the vulgar. Thus Voltaire is quoted as saying: "*Si Dieu n'existait pas, il faudrait l'inventer*"—If God did not exist, we should hav to invent him. This sort of secular superstition Mr. Longshore probably shares. Protestant and Secular citizens, who personally repudiate Catholicism, approve it for their servants, because the priest at the confessional will order restitution of stolen goods, and this without asking whether the party robbed was not a robber on a larger scale, an economic problem on which the priest is prudently agnostic.

I do not insist on the demoralizing character of certain Christian doctrins, such as vicarious atonement, or the substitution of faith for good works, or even the general discount which this life undergoes by celestial abstractions and the occasional persecutions for opinion by some locally dominant sect. I know that to a great extent and for most professing Christians, Jews, etc., their creeds are but as foreign bodies in the flesh, rendered harmless by encystment in membranous sheaths. It is, however, a consequence of this passivly approving mass of false believers, that the virulent aggressors, as Blair, are enabled to subject the whole people to tribute and curtail their personal liberties for the maintenance of church establishments. This wholesale swindle and this encroaching tyranny, fraught with inquisitorial venom, are the valid motivs for exposing the fallacies of Christian ethics and sending them to keep company with the miracles among Shakers and monks.

SCRUTATOR.

A Theosophical Romance.

Colonel Olcott is in London at present, and recently lectured at South Place Institute. Some of the matter of his discourse was astonishing. He told, says Saladin in the *Agnostic Journal*, "quite as quietly and inornately as if he were having a *tête-à-tête* with a lady in a drawing-room, how he had seen a Yogi take a long bamboo pole, steady it with his hand, the one end being on the ground, the other pointing straight up to the sky, while, in the presence of several hundred spectators, a boy climbed up the pole. Arrived at the top of the pole, the urchin sat for a minute or so in all his corporeal solidity, and then, in the presence of the spectators, melted and vanished in thin air. 'Where has the boy gone?' cried a voice from the crowd. 'He has gone to heaven to fight Indra,' replied the Yogi. Thereupon a tremendous commotion took place in the heavens overhead—crashings and roarings and thunderings. The boy *was* fighting Indra, and the clangor of the fight was terrible. But, valiant though the boy was, he must hav come off second-best. Down from the clouds his arm came hurling, and fell on the earth with a thud; then one leg, then another, then his truncated and gory body, then the youthful head, with its dissevered and bloody neck. The Yogi collected the *disjecta membra* of this valorous boy, threw them into a heap, and placed a white sheet over them. Presently the sheet was removed, and the youth who, only a minute or so before, had lain hashed up like meat for hounds rose and walked off as if nothing out of the way had occurred."

Colonel Olcott explained all this by making the Yogi a powerful hypnotizer. It is, however, a traveler's tale often told of the jugglers of India, but until Colonel Olcott's serious recital no one was expected to credit it. We fancy, too, that the colonel's reputation for veracity will not be enhanced by its repetition. But what is more astonishing than the tale itself is the fact that there were people in the audience who believed the lecturer. Such extravagant stories hav no place outside of some sacred scripture, wherein the miraculous is the ordinary and regular thing.

THE first great consequence of the decline of priestly influence was the rise of toleration. . . . I suspect that the impolicy of persecution was perceived before its wickedness.—*Buckle.*

The American Secular Union.

R. B. WESTBROOK, President, Rochelle, Ill.
OTTO WETTSTEIN, Treas., ...
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.

The Coming Congress.

Addresses will be dslivered as follows:

SATURDAY EVENING, OCTOBER 26TH,

DR. EDWARD McGLYNN.

SUBJECT: "*Our Common Schools and Their Enemies.*"

SUNDAY AFTERNOON, OCTOBER 27TH,

REV. MINOT J. SAVAGE.

SUBJECT: "*Religious Instruction in Our Public Schools.*"

SUNDAY EVENING, OCTOBER 27TH,

T. B. WAKEMAN, Esq.

SUBJECT: "*The Nine Demands.*"

Other speakers will be heard.

R. B. WESTBROOK.

Thirteenth Annual Congress of the American Secular Union.

OFFICIAL CALL.

The next Annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday, and Sunday, October 25, 26, and 27, 1889, at Industrial Hall, Broad street, between Wood and Vine streets. It is deemed expedient to hold this meeting where our society was organized in 1876, and where the so-called "National Reform Association" has its headquarters and has recently held an important convention, and for many historic and other reasons.

The general object of our Association not being well understood, it is therefore often misrepresented. It is deemed proper to here make a brief statement of its leading principles. While our federal and state constitutions are formed on the assumption of the total separation of church and state, yet both the general and state governments maintain numerous *practical* connections of the state with the church. Moreover, a large, wealthy, and influential organization exists, having for its avowed object the amendment of our federal and state constitutions, so as to recognize and enforce by *law* certain forms of religious belief and observances, and certain acts of legislation hav actually been proposed and discussed in the United States Senate for virtually *establishing* a form of sectarian religion, especially in our public schools.

Against these innovations and perversions we are organized to protest, and to this end we advocate the equitable taxation of church property; the total discontinuance of religious instruction and worship in the public schools; the repeal of all laws enforcing the observance of Sunday as the Sabbath; the cessation of all appropriations of the public funds for religious institutions; the abolition of state-paid chaplaincies; the substitution of simple affirmation under the pains and penalties of perjury for the judicial oath; the non-appointment of religious fasts, festivals, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely Secular government and the adequate guarantee of public order, prosperity, and righteousness; and whatever other measures or principles may be necessary to the total separation of church and state.

To this Congress we cordially invite all true patriots without regard to their individual religious belief or disbelief, who are willing to work for the maintenance of the *Secular* principle in our *civil* government, and to oppose the machinations of sacerdotalists, whether Catholic or Protestant, in their schemes to gain ecclesiastical supremacy, and destroy the mental and moral liberty of the free citizens of this most successful of all Secular civil governments in ancient or modern times.

All Charter and Life Members, all Vice-presidents, all Chairmen of State Executiv Committees, and all duly accredited delegates from Local Secular Societies are entitled to seats and votes in this Congress. Each Local Society is entitled to send its President, Secretary, and three other delegates. Annual Members by payment of one dollar are entitled to seats.

Particulars as to the place of meeting, speakers, and their subjects, etc., will be announced hereafter.

R. B. WESTBROOK, President.
E. A. STEVENS, Secretary.
E. B. FOOTE, JR., Ch. Ex. Com.
MATTIE A. FREEMAN, Ch. Fin. Com.
OTTO WETTSTEIN, Treasurer.

Our London Letter.

The religious party, who carefully remained neutral until it was pretty clear that the dock laborers would get the best of it, are now endeavoring to improve the occasion, and, as usual, reap the harvest that others hav sown. The Roman Catholics and Salvation Army cut in during the strike, and now the Church of England and the Nonconformist party are taking a turn. The last named hav so far contented themselvs with passing resolutions of sympathy with the laborers, but the state church is going a step further. Archdeacon Farrar wants to start a Brotherhood of the Poor. Ten brethren are to be university men, pledged to poverty, celibacy, and obedience to the church, and to occupy single rooms in the slums instead of having a monastery all to themselvs. But as such a life would be likely to prove distasteful after the craze was over, they need only pledge themselvs for five years. The object of this is to bring to bear on the poor "the personal influence of high-minded, faithful, and educated men." Quite a beautiful idea. Of course no efforts will be made to bring proselytes to the church for the purpose of plunder, not by any means. But these delightful modern monks will scarcely find the game worth the candle; what money they are able to extort from the class they are to mix with will not pay expenses, and if the scheme ever matures, it will soon die of inanition. The very poor want the opportunity of work, even if their total earnings only furnish them with a bare subsistence, and hav neither time, money, nor inclination for tracts, and vague promises of a blissful hereafter. The "old, old story" is about played out, and all these old dodges dressed in new clothes will avail nothing. Protestantism will hav to go, and leave the fight between Romanism and Atheism. It will be a tough fight, and scarcely likely to be settled in one battle. Atheism will hav to meet with many repulses, though there is little doubt but it or something akin to it will eventually win.

The bishops hav the one idea that the only thing to improve the condition of the people is to hav yet more bishops—only get enough of these gentry, and England will be Elysium. The new bishop of Oxford opened the diocesan conference last week, and told the people that he would hav taken an easier job if it had been offered, but his principles would not allow him to shrink back when the call came to the harder one. But in consequence of the terribly hard work to which he was called, he had been allowed a deputy, who of course will hav to do the "work," such as it is, and giv his principal leisure to giv and attend feeding-matches. The bishop of St. Albans is very much concerned about the spiritual welfare of the laborers at Beckton gas-works. As these men are none too well paid, and overworked, it would not be very surprising if they struck for some improvement in their condition, and so I presume the directors of the gas company hav induced said bishop to put his finger in the pie. I should not be surprised to hear he was a shareholder, as his appeal is to the shareholders in the concern. One of these pious individuals is quite in love with the idea, only he does not see his way to find any of the necessary funds, but has happily suggested that one of the city churches be pulled down and the site disposed of, proceeds of same to be applied to paying missioners to convert the erring gas-laborer from the error of his ways, and induce him to be content with such things as he has, for the glory of God, and the dividend of the shareholders.

The Baptists are starting a new movement. The object is to nobble young men and women in the city and induce them to spend their evenings in psalm-singing and kindred amusements. Also to make a house-to-house visitation of the poor, and while seeking to relieve their bodily necessities, endeavor to induce them to come to the mission, which means, no mission, no food. Dr. Leach censured his brethren for estimating the value of their churches by the number of rich men that attended them. He said, "No wonder that workingmen had asked the worth of their religion when they had seen beautiful stained-glass windows put into their churches, while professed Christians had been dumb dogs when the landlord had allowed brown paper to be stuffed in the windows of their houses without Christian protest." On the other hand, Dr. Clifford thought their business was to hunt up wealthy men and get their money, or as much of it as possible, so that the need of new developments, like the present, might be met. The one absorbing inquiry was, How should they bring the forces of the church into immediate application to the wants of the people?

All these sectaries are fond of talking of the "wants of the people," as if people wanted their confounded interference. Workers hav something else to do than listen to the rival sects with their endless bickerings, and would much prefer being let alone during their leisure time, and because they show this, they are reproached with their gross ingratitude and low moral status. I only wonder that some of these prying preachers do not get well kicked occasionally, and it speaks well for the patience of the poor that they put up with the impertinence of these men and women at all.

The Rev. A. F. Bonfield and partner, alias Mr. and Mrs. Wilson, should hav met with a handsome reception from the elect of New York on the arrival of the "Sardinian." If David was a man after God's own heart, surely Bonfield should hav credit for doing his best to follow so good an example. I wait to hear that he has been invited to a good pastorate. Such talents as his should not be overlooked. J. D.

Sept. 30, 1889.

The Discovery of America.

I hav been utterly astonished to notice occasionally your favoring the celebration of the discovery of this continent by Christopher Columbus. I supposed that Freethinkers in New York pretty well knew that the said Columbus never set his foot on North America, and never said while living that there was such a continent. In fact, on his second voyage in 1494, when on the coast of Cuba, he compelled everyone under his authority to take oath before a notary that the land they saw was the continent of Asia, and that whoever should contradict this, if an officer, should pay a penalty of ten thousand maravedis; if a ship-boy, or person of like rank, he should receive a hundred lashes and hav his tongue cut out. This is detailed in Irving's "Life of Columbus," and also in Goodrich's "Life of Columbus," page 243. Whoever has not read this last book knows but little of the real facts in the case. On the contrary, Americus Vespucci sailed on his first voyage of discovery early in 1497, and from his description of the bay of Venezuela that province took its name. In that year Americus sailed along the coast of North America from Honduras to Chesapeake bay, and when he had got back to Europe he declared that he had discovered "not islands but a continent like Europe, Asia, and Africa." He was the first to speak of the new world as "a continent," and Apiano, who wrote almost contemporaneous with Columbus and Vespucci, makes no mention of the former in his chapter on America, but states that this "fourth part of the world received its name from Amerigo Vespucci, discoverer of the same, . . . in 1497, by order of the king of Spain." Viscount Santarem, in a life of Vespucci, which evinces extreme hostility to the latter, and unbounded partiality to the cause of Columbus, seeks to account for the naming of the continent from the fact that "a host of eminent geographers and historians, who wrote during the lifetime or immediately after the death of Columbus, ascribe the discovery of the new world to Amerigo, and name it after him in their histories, geographies, and maps." He adds: "Which name Apian, Vadianus, and Camers hav since widely spread through Strasburg, Friburg, and Vienna, while the prodigious celebrity of the little book of Apian has propagated the evil by innumerable editions published in Holland and elsewhere."

Americus lived on friendly terms with Columbus for more than seven years after the former had claimed to hav discovered the continent which was named America, while at no time before he died, in 1506, did Columbus ever claim to hav made such a discovery.

Columbus in 1492 did not sail on a voyage of discovery, but sailed by a chart which showed what are now called the West India islands. This chart he obtained from a pilot and four of his men who Columbus says "happened to die in his house." As Columbus had lived the life of a pirate, and cared little for human life, he probably murdered them for the sake of the chart. This chart he referred to in his logbook as follows: "Sept. 25, 1492.—Martin Alonzo conferred with the admiral on the chart in which lands were laid down, as the ships were then in their neighborhood, and had been for three days, in which the admiral agreed; but as the ships had not seen them, it was considered they had been drifted northward by the current. . . . The admiral directed the course to be altered to the southwest. Oct. 3, 1492.—The admiral considered the ships were to the westward of the islands marked on the chart."

The change, of course, was shown on the trial of Columbus *vs.* the Crown. One witness testified that "Martin Alonzo," who went as chief captain, had "many times told the admiral that they were not going right, but that they should tack to the southwest, and that they should then find the land." A few days after this change of course directed by Martin Alonzo, the island of Guanahani was reached. To this fifteen witnesses testified. "Purchas's Pilgrimage," edition of 1625, speaks of the "pilot that discovered the Indies," and says "all agree that he died in the house of Christopher Columbus." "It is most likely at Madeira." Extracts from old writers about this dead pilot would fill a volume.

Captain Galardi, secretary of the duke of Veraquas, in a dedication dated 1666, in an authorized family version on the personal history of Columbus, confirms this story of a pilot who discovered the islands previous to Columbus (Goodrich's Columbus, p. 169). The entrance of Columbus into Barcelona, emblazoned in *bas-relievo* on a great door at the national

Capitol at Washington, never happened, and the further you trace it back the more the account of it dwindles, till you get back to Peter Martyr, who says, under date of Feb. 1, 1494: "The king and queen, on the return of Columbus to Barcelona from his honorable enterprise, appointed him admiral of the ocean seas, and caused him on account of his illustrious deeds to be seated in their presence." But nothing is said of any procession in his honor. The next writer, Fernando, the son of Columbus, enlarged a little. Herrera did a little more, and so on, until the accounts of a gorgeous procession in honor of Columbus, as given by Irving and Prescott, are reached.

In the spring of 1844 George Sumner, brother of Charles Sumner, went to Spain to consult the archives of Aragon, and also those of the city of Barcelona, for some notice of this great procession, but without any success. He says: "The Dietaria, or daybook of Barcelona, notices the arrival of embassadors, the movements of the king and queen, and even records incidents of as trifling note as those which in our day serve to fill the columns of a court journal, yet not a word appears in regard to Columbus."

Columbus was thought but little of in his day. He was imprisoned for his great crimes, and when he died it was without honors, and without any stone or inscription to mark his grave. Two hundred years after his death no stone had yet been placed to mark his burial. The details of his enormous crimes; his sending of Indians to Spain to be kept as slaves, and the refusal to receive them as such by Queen Isabella, are given at great length in Goodrich's History, which may be consulted by those who want to know the truth of the matter. There is but one picture of Americus, the original of which was taken during his life. But of Columbus there are many imaginary ones, but there is no valid picture extant. Each nation makes a picture of him to suit itself according to the imagination of the special artist in such case. It might be well, if you are able to get the plates without expense, except such as you are willing to pay, to procure the electrotypes of several of these curious imaginary pictures of Columbus, and print from them in THE TRUTH SEEKER to illustrate the matter. To fully write about this controversy would make a longer article than I would be willing to write, or than you would be willing to publish.

HENRY N. STONE.

Boston, Mass.

Is the "Warpath" the Right Road?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Having read the essay referred to above with much interest and attention, as I always do everything that comes to me from the pen of the author, I respectfully ask the privilege of presenting to the readers of your paper a few thoughts suggested by that article. And I wish all who may read or hear what is written in this connection to know and remember that no personal ill-will is felt toward Brother Peck. On the contrary, although not personally acquainted, from his writings and information derived from those who know him, I believe him to be a good citizen of sterling integrity, who hoes his own row physically and intellectually in the way he honestly thinks best for himself and others. And in writing this I hav no wish to say a word tending to induce a controversy with him or anyone.

But to the subject: Is the "warpath" the better way? Will a continuance in that old hard path best promote the acceptance and advance the cause of Liberal Freethought? I fear it will not, and will try in a short, small way to present a few reasons why, in my opinion, it will not.

In the first place, it seems too nearly in accord with the manner proclaimed in the Bible and practiced by many orthodox Christian teachers, which Liberals condemn. It is too nearly akin to the style of Sam Small, Clark Braden, and many other notorious men recognized as leaders by orthodox Christians. It partakes largely of, and the tendency is to promote, a spirit like that manifested in the Bible by its "God of war," the great infinit creator of the universe, who, in that blessed inspired book that Christians venerate and love, is represented as a God of fury, wrath, vengeance, anger, and much more that might be named in the same connection, "who hath mercy on whom he will hav mercy, and whom he will he hardeneth"—a great and so-called all-wise creator, who, in order to consummate his plans, resorted to, countenanced, and condoned lying, deception, fraud, murder, intemperance, obscenity, and many other bad things.

When we refer to these things, our Christian friends often say, Oh, that is in the Old Testament; it is the old law given to a rude and barbarous people, but that is done away; we now look to Christ's teachings as our guide. We Liberals are willing to concede that in the Old and New Testament we find many things or teachings that are wise, benevolent, and good; that may be practiced by all with pleasure and profit. But we would impress upon all the idea that the book called God's inspired word is not or should not be considered like other mere man-made books. Men may and do fail in judgment; their abilities are more or less imperfect—the best of mankind are imperfect and liable to mistakes. Not so with the Bible. If it really is what it is claimed to be, it must all be good and perfect.

Although the New Testament contains less of the objectionable reading than the Old, it is far from perfect in that respect. It is said that at the birth of Christ the angels sang, "Peace on earth and good will to men;" but he said he came not to bring peace, but a sword; to set the father against the mother, the son against the daughter, etc. For more of the same kind see THE TRUTH SEEKER of Sept. 21, 1889, page 595, or the Bible in many places. And what is of more importance than all else, he is the author of the chief corner-stone of Christian faith, eternal punishment; a doctrin that at this day, although the creeds teach it, comparativly few Christians really believe, and evidently really wish they were well rid of. The Old Testament nowhere definitly teaches immortality or eternal punishment. The latter dogma, with all its horrible features, originated with the "blessed savior."

This train of thought in reference to the horrible features of the Bible warpath, might be pursued indefinitly. It is merely alluded to that Liberals may see and avoid falling into the same style of reasoning to prove their position and illustrate their theory; because their chief arguments are based on the idea that better and less sarcastic language should be used, and will be more effectual in winning people to a true and better way.

Much has been said and sung about Christian warfare. The old hymn has it:

> We must fight if we would win;
> Increase our courage, Lord.

I believe Liberals can do better than follow in that path. The question is often asked, Whence came all the evil that afflicts humanity? Christians may find what to them should be a concise, definit, and final answer to this question in Isa. xlv, 7. The English language is seldom made to express an idea more plain and definit. It reads thus: "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." It may be well to notice that light and peace are only formed and made, while darkness and evil are created. Why did the good Lord do such a bad act of creation?

So much from the rough old theological path, to illustrate how bad it is, and the danger if Liberals fall into the same ruts.

Now for an effort to show that Freethought may teach, and its advocates should practice, a better way for the happiness of mankind. And I believe it is true that we may persuade people to do the right easier than we can compel them to.

Our teachings and acts should correspond; we should be governed by the best and highest principles of morality. And what is morality? My definition may be embraced in a single sentence: Say and do that which is most conduciv to legitimate human happiness at all times.

Inculcate those principles that will produce the greatest amount of industry, economy, temperance, charity, and hearty good-will in all the business and social relations of life. Cease to do evil, and learn to do well, everywhere and all the time. Avoid hypocrisy—be what you seem to be, and seem to be what you are—but try to be right always.

To illustrate, I will giv a few lines from the pen of A. H. Stoddard, of Kalamazoo, one of nature's poets, a Freethinker and good man, who acts as he talks:

> There is so much of false pretense,
> So hollow, so deceiving,
> We need a life's experience
> To learn the art of living.
>
> Among the many faiths and creeds
> That seek our acceptation,
> His creed is best whose daily deeds
> Merit our approbation.
>
> Another maxim let me giv,
> Well worthy of our trying,
> He who is best prepared to liv
> Is best prepared for dying.

And if all, while here, liv in such a way that this life is productiv of the most good for all, much will be gained for a life that we really know something of, and should there prove to be a future eternal life, if any creativ power controls that life with justice, each person will start as much better there as good deeds done here entitle him to.

Then let us avoid everything that creates contention and strife, freely concede to others the right to their opinions religiously, politically, and socially, showing by our acts, what we may not be able to do by words, that we really believe there is a true and better mode of life than theology has yet taught; proclaim, keep in view, and practice all the time the Freethinkers' motto, which is as follows:

> Bound by no priesthood, to no creed confined,
> The world's our home, our brothers, all mankind;
> Do good, love truth, be just and true to all,
> Exalt the right, though every ism fall.

By our writing, publishing, and acting these sentiments, our Christian friends will in a great measure become disarmed of their strongest war weapons; will not be able to induce people to contemptuously reject Freethought teachings, or shun those who advocate them.

It is very desirable that the Freethought cause be so conducted as to secure more honorable adherents, composed of that class whose standing is such, as intelligent, honest men and women, that they will add strength over and above the mere force of numbers. We need to win those who stand high in the estimation of all classes, whose opinions are respected, be they what they may, because of their intelligence and moral worth, wherever known.

Our orthodox religious friends hav the advantage, because the popular current is in their favor.

For this reason, they may say and do things against Freethinkers with impunity that will be accepted by the masses as just and proper, for it is true that many people of good standing, the way the world goes, are moral cowards, especially politicians.

The mass of the people giv these things but little honest thought. They are policy folks, and in matters pertaining to religious opinions, hav no settled convictions. Most of that class are really good people, and if approached in a friendly way, with arguments sensible and kindly spoken, may be induced to hear and believe that Freethinkers are not the monsters they hav been pictured, and the fog with which priestcraft has so long blinded them may be removed and they will dare to think carefully and honestly of these things. Then when Christians, as is their custom, endeavor to hold them by contemptuously disparaging all who are not of their way of thinking, and using no sound arguments, many will begin to see that the old creeds are mere sounding brass and tinkling cymbals, and they can do better than accept them.

CONVERSE CLOSE.

Grattan, Mich.

Bible Myths.

Alastor in Secular Thought.

Mr. C. P. Somerby assures me that in a very short time the Truth Seeker Company will publish a new edition of that very remarkable and able book, "Bible Myths." It has been out of print for several years and consequently has been very difficult to procure, yet the demand for it has been constantly on the increase. "Bible Myths," it seems, was the work of a young Bostonian, since dead, who published it anonymously. The book became decidedly popular although issued at a high price. The reason for this popular favor may be accounted for in the peculiar way the author adopted to show that Christian dogmas were merely rehashed pagan superstitions decked out in new habiliments. He placed the pagan and the Christian forms in parallel columns, and allowed the reader to judge for himself. In this way it readily becomes apparent that Christ is merely a reflection in comparativly modern times of the eastern Buddha, etc. The lives of the two great founders of religion are almost identical, every important event down to the slaughtering of the little children being common to each biography. There is only one way to account for this remarkable and close parallelism. One must of necessity be a copy of the other. Which, then, is the original? As Buddha is the older in point of time it can hardly be consistently claimed that Christ furnished the original. There are other important matters treated of in "Bible Myths" which the reader can not find in the same fullness anywhere else. A new edition will therefore satisfy a real necessity, and I hope the enterprising publishers will sell out the whole issue.

Forthcoming Religious Works.

From the London Freethinker.

Among new theological publications we expect to see:

"My Spare Rib; or How I Fell." By Adam Gardener.

"Jehovah's Dander." By the author of the "Lord's Passion."

"A Defense of Marriage with a Sister under Aggravating Circumstances." By Mrs. Kain.

"Details of the Cost of Construction of the Tower of Babel," discovered in Babylon, written on the skin of one of the unicorns spoken of by the Prophet Isaiah. Published by the Christian Evidence Manufacturing Society.

"Treatis on the Art of Finding Things that Do Not Exist." Translated from the Hebrew by M. Aresnest. Same publishers.

"Explanation of the Conformity of the Wall-papers found in Babylon with the Tenth Chapter of Ezekiel." Ibid.

"The Mysteries of Lion Taming." By Dan Yell.

"Our Experiences as Fire Kings." By Shadrach, Meshach, and Abednego.

"Travels in the Interior of W(h)ales." By Jo. Nah.

"The Art of Walking on Water, with Lessons in Levitation." By J. C.

"Hints to Hotel-keepers: How to Feed Multitudes, and the Whole Art of Turning Water into Wine." By the same author.

"An Afternoon in the Third Heaven." By Saulus Paul.

"How to Mesmerize Aprons and Handkerchiefs." By Simon Peter Cephas.

Discouraged.

From the Hastings, Mich., Plaindealer.

We are almost discouraged in our Sunday-school effort, for we see that two little girls, at Cambria City, Ind., were struck by lightning while at Sunday-school, the lightning coming down through the roof, killing these two, and stunning the others present, and that, at Granville, Wis., several young girls hav told their parents that a priest named Seeley had been conducting himself improperly toward them, he then having to jump the town to escape being tarred and feathered. Then, just as we had concluded to make this Sunday-school business a matter of earnest prayer, we read that William Gooderham, a millionaire philanthropist of Toronto, fell dead while he, at a prayer-meeting, was addressing the throne of grace, and we don't dare to pray while it is so dangerous. So you see that we are in a fix regarding this matter, but we conclude that to avoid danger you had better keep entirely away from Sunday-school and shun prayer as you would a rattlesnake, spending your Sundays safely and pleasantly in playing ball or pedro or going fishing.

Communications.

The Origin of Christianity.

Marcion claimed to represent Paul's belief accurately, having his ten epistles, before there could hav been any suspicion of their corruption, for his authority; and it is certainly the strongest possible corroborativ evidence of his truthfulness, when we find the Paulicians—disciples of Paul as late as the seventh century—exhibiting that same detestation of Jehovah that caused Paul and Marcion to be hated and denounced, as heretics, by the Romish church for nearly a thousand years after its destruction of the primitiv faith, namely, the faith of the Gnostic Asiatic church, recognized by Mosheim, of which Marcion's father was bishop, and Paul was a member, though he probably preceded Marcion by two centuries. Now we are told that all accounts of early Christianity show that it was, at first, "a form of Judaism." I admit that all the accounts of what is called early Christianity, *that hav come down to us*, were expressly prepared to establish that belief, and that is precisely the reason why I cannot believe it, especially when it is acknowledged that the early Christians destroyed all books and records from which the truth might be learned!

The early Christians wished *to conceal* the origin of Christianity; sufficient reason, one would think, why they should be discredited, and its origin, if possible, exposed. But there are those who think that, through the aid of Constantine, they accomplished their purpose so effectually that all further investigation is useless, or, in other words, that the controversy is obsolete. I do not think so. There was a time when Colenso believed all the absurdities and impossibilities of the Pentateuch; and but for the question of an ignorant nativ of Natal he would hav died in their belief. But instead of telling the nativ, as he would hav told an Englishman, to shut his mouth, he opened his own eyes; and the result was that exhaustiv examination and condemnation of the books of Moses.

Now, when we are told that all accounts of early Christianity show that it was, at first, a form of Judaism, we must ask and answer two questions, the first of which is, "What is meant by early Christianity?" and the second is, "What are its doctrins, and when were they first proclaimed to the world?" And we briefly answer these questions by the statement that the sum and substance of this early Christianity is the doctrin that Jesus Christ, the son of Jehovah, came into the world and died to save sinners; and this doctrin was first proclaimed *to the world* in the third century. This, we admit, may be called a form of Judaism, because, as a sacrifice for sin, it substitutes a semi-divine being for an animal.

This story of Jesus, we repeat, was first made known to the world in the third century. Then our gospels appeared, written not in Hebrew or Aramaic—the language of the people where the events were located—but in Greek; and in them it was related that, about two hundred years before, in the obscure town of Jerusalem, a son was born to Jehovah, who, after working at the trade of a carpenter till he was about thirty years old, first attracted the notice of his townspeople by turning water into wine at a marriage feast; and, soon after, selecting twelve disciples, mainly fishermen, devoted a year to working miracles and preaching, when he was accused of blasphemy, betrayed, arrested, tried, condemned, and crucified. It appears, also, from a subsequent statement, that the party who betrayed him was bishop of the church which he had founded, though there is no other intimation in the gospels that he had founded a church, and his followers, to this day, hav never recognized the fact.

Now when I say that not a single event recorded in those gospels ever happened, or could hav happened, in Jerusalem or anywhere else; that they are fiction from beginning to end—from the appearance of the angel to Joseph, in Matthew i (and please remember that this marvelous occurrence was in a dream) to the breakfast of fish, which Jesus broiled over a charcoal fire (see the revised version) and ate with his disciples on the shore of the sea of Tiberias, in the last chapter of John—it should not be necessary to cite any authority in support of what I say. But I refer to this statement of the late president, John Quincy Adams, in his diary, that, "almost everything that is related of Jesus is a violation of natural laws." After such an admission I read, with surprise, a reference, by an Infidel writer, to "Jesus and the original apostles."

I also cite the significant silence of Philo Judæus, of Alexandria. As what was known as a New Platonist, he searched the Old Testament, and fancied that he found indications of a mediator between God and man; and the opening of the book of John is a conception of Philo. "In the beginning was the Word [the *Logos*]," etc. He was born twenty years before Jesus, and survived him by as many, but never heard of him. Had his "mediator between God and man" preached a year, in Jerusalem, he could not hav failed to learn and record the fact. Those gospels are filled with the supernatural, and the supernatural is the impossible. And all those "early apostles" are names, and nothing more; as unsubstantial as the angel of Joseph's dream, or the bishopric of Judas Iscariot, or those twelve legions of angels "his" father might hav sent to rescue him and didn't, or the hundred pounds of myrrh and aloes, with which he was embalmed, which it must hav taken that young angel all of one night, at least, to scour off him, that he might be presentable to the two Marys, on their morning call. I look in vain among this mass of supernatural nonsense for something that looks like a fact, and here, at last, is one. I admit that it is exceedingly appropriate, and I could not hav done better had I invented it myself. "He rides into Jerusalem in triumph on *two* jackasses" (please illustrate this, Mr. Editor, on your first page). But there is no certainty that even this happened; for we read that it was done "that the prediction of a prophet might be fulfilled!" Still, I hope I may be allowed to suggest that the jackass grade of intellect has always been, and is essential to the triumph of Christianity.

I hav given the definition of what is generally known as early Christianity, the Christianity of the third century. But what I recognize as early Christianity is older by several centuries. It was the religion of that one of the Gnostic churches, which in their organization and belief showed their Buddhist origin, to which, according to Mosheim, the church historian, Marcion belonged. And there were more than one of these churches, Egyptian, as well as Asiatic. And each one had its savior, but not a crucified savior. They had knowledge of the Hebrew scriptures, that were then recent productions, and given to the world in the time of Ptolemy; but they repudiated them. They took nothing from Judaism. The only salvation known to Judaism was through a human being or an animal slain. Its expected messiah was a military chief, but the savior of Buddhism was a divine teacher. And a divine teacher, a purely spiritual being, the son of the beneficent supreme God, or the "good principle" of the Persians, was the only savior known to the Asiatic church. This teacher, because he was ærial, or spiritual, could not be injured or destroyed by Jehovah, who was his enemy, and was detested and denounced by more than one of the Asiatic and Egyptian churches, as a low order of deity, cruel, treacherous, brutal. Such is his character as given in the Old Testament. Besides, he acknowledges the existence of other gods, and claims jurisdiction over the Hebrews only. Marcion givs him an infamous character, and no man, in ancient or modern times, has criticised him more fearlessly and justly.

And here I must say something further concerning the belief of this Asiatic church, as I think I hav not made myself understood. My friend Holland speaks of the attempt of Marcion, and other Gnostics, "to free Jehovah from the sins of which he was guilty, according to the Old Testament." Marcion had no such desire. In his opinion, Jehovah was the enemy of the supreme God, and of man. This belief was a part of the faith of the church of which his father was bishop, and he and Paul were members, but not contemporaries. It held, further, that man erred and suffered through ignorance, and not in consequence of a depraved nature and a hatred of God and the right. It knew nothing of any "fall of man," or any vindictiv punishment for error; and there was no hell in its future, but ultimate happiness for all. It was a rational faith; an outgrowth, not from Judaism, but from Buddhism.

And now with regard to Paul's actual place in history, not the place falsely assigned him by Christians. When, after nearly three centuries of controversy, commencing in the lifetime of Paul, and continuing till after the death of Marcion, this Asiatic church had adopted the Hebrew scriptures, substituted the infamous Jehovah for its beneficent God, a crucified Jesus for its spiritual savior, and a hell of torment for multitudes, instead of the final salvation of all men, it, at first, denounced Paul as a heretic, though he had adhered to the original faith of the church and his opponents were the heretics. But Paul had written ten epistles, of which Marcion had copies; and these had been Marcion's support in this same controversy, to which he had devoted his life. There could not hav been many copies of these epistles in existence, and, after Marcion's death, it was charged that he had corrupted them, and misrepresented Paul. But, fortunately for Marcion's reputation, they had previously denounced Paul as a heretic, the best possible evidence that Marcion had not corrupted them. Then, according to Manes, who was a believer in Paul, they were corrupted in the third century; and as they were at that time quoted by Tertullian, who had been Marcion's most bitter opponent, substantially as we hav them, the probability is that Tertullian was the author of the change; for they were made to favor the very measures that Paul had opposed. But the work was so imperfectly done that, whenever critically examined, their genuinness is questioned. I hav shown, in a former article, how flatly the twenty-eighth chapter of Acts and the Epistle to the Romans contradict each other. After Paul has, by letter, congratulated the church at Rome on their world-wide reputation for piety, telling them that salvation was for the Jew, first, he goes there, and not a solitary Jew convert does he find! Whom shall we believe, Marcion, who went from Pontus to Rome in the year 140, and for twenty years protested against the proposed change of faith in the Asiatic church, or his opponents in the third century with their false gospels and spurious epistles—inconsistent in themselvs, and contradicting one another in almost every chapter?

The Paul of Marcion was a believer in a divine and purely spiritual teacher and savior, the worshiper of a beneficent God, and the consistent, able, and lifelong defender of a rational faith. He could not hav been the persecutor of a church holding such tenets, for there was nothing in them to provoke persecution; he could not hav founded it, for it must hav been established by Buddhist missionaries, long before his day. Nor could he hav known anything of the third century story of the crucified Jesus, and the original apostles, who could not swear to "him" only three or four days after his death, and instead of "going into all the world to preach the gospel," returned to their original occupation of fishing; while "he," instead of keeping his promis to the penitent thief crucified with him, that he should, that day, be with him in paradise, kept the poor fellow waiting forty days, with both legs broken, too, and then was so mean or, perhaps, forgetful, as to go up without him; nor could he hav heard the absurd story of the stoning of Stephen, to whose death, happening when he must hav been two centuries under the sod, he is made to plead guilty; or hav referred, in one of his epistles, to another ridiculous third century fabrication, the second coming of Christ, which was to happen in that generation, and for some unexplained reason did not come off according to promis, but to my certain knowledge has been only about six months ahead of us for the last seventy years.

Marcion did not believe in the inspiration of any gospels, epistles, or men; and his eminent regard for Paul, and the detestation in which Paul was held by the Christians of the third century, satisfy me that it is not to their gospels, acts, or epistles that we are to look for the character of Paul, or the origin of Christianity.

S. Palmer.

Jesus and His Apostles.

Jesus and his apostles *did* liv, but not contemporary with Tiberius, Cæsar, or Pontius Pilate. The Babylonian Gemara (Talmud) tells us that on the day before the Passover and the Sabbath Jeshu was stoned to death because he practiced evil, led the Israelites astray and provoked them to schism. Jeshu had said, "I am heir to the kingdom." Jeshu was the son of Stada and Pandira. Jeshu's mother Stada was the wife of Paphos, son of Jehuda. She went astray (S'tath-da) from her husband and had a son by Pandira, a servant of Paphos. Miriam (Mary), the mother of Pandira, used to dress Stada's hair.

This is substantially the way in which the passage is translated by the Rev. S. Baring-Gould; but Dr. Lardner renders the part about the genealogy thus: "The son of Stada is the son of Pandiri—his mother was Stada. *She was Mary* the plaiter of women's hair; as we say in Pombedita, she departed from her husband."

And Lightfoot's translation is as follows:

> Now this son of Stada was the son of Pandira. Indeed, Rabbi Chasda said the husband [of his mother] was Stada, her husband was Pandira, her husband was Papus (Paphos), the son of Juda. But yet I say his mother was Stada, namely, Mary, a plaiter of women's hair; as they say in Pompeditha, she departed from her husband.

There is manifestly some ambiguity in the original Hebrew, which is frequently almost untranslatable. "In several other places of these Talmudic writers," says Dr. Lardner, "Mary is called a plaiter of women's hair, as may be seen in Lightfoot."

The Toldoth Jeshu story describes the mother of Jesus as Miriam (*i. e.*, Mary), and adds that mention is several times made of her in the Talmud as a dresser of women's hair. Her seducer was Joseph Pandira, who went to her house at night, pretending to be her betrothed Jochanan.

The Babylonian Gemara has a curious passage concerning the five disciples of Jeshu Ben Stada, *i. e.*, Jesus the son of Stada. The names of these disciples were Matthai, Nakai, Netzer, Boni, and Thoda. Matthew and Thaddeus are easily recognized among these five. They all suffered death.

The name of Simon Kepha seems not to be recorded in the Talmud, but in the Toldoth Jeshu he is described as a rabbi who, long after the death of Jeshu, became a convert to the new faith, and ended his days on a tower built expressly for him. And the writer adds:

> Afterward they devised a most abominable fraud, and at this very time that tower is to be seen at Rome, and they call it Peter—that is, the name of a stone, because he sat on a stone even to the day of his death.

Paul in his epistles to the Corinthians and Galatians mentions Kepha as a leading disciple of Jesus. Kepha in the vernacular of Palestine, Syria, Mesopotamia, and Chaldea meant stone; and the translation

of it into the Greek equivalent Petros was a Romish fraud.

The prominent leaders in the primitiv church as recognized by Paul were Apollos, Kepha, Barnabas, James, Timotheus, Titus, and John. Of these only two or three at most can be identified as apostles, viz., Kepha, James, and John. Paul treats none of the rest as apostles, except by loose implication. He egotistically puts himself at the head of the trio, Paul, Apollos, and Kepha. And he sets up a remarkable claim as a perquisit of apostleship in the following passage:

Hav we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?

In the revised translation this passage is slightly changed so as to read:

Hav we no right to lead about a wife *that is a believer?* etc.

But the true inwardness of the passage is to be seen in Dr. Murdock's translation of the ancient Syriac version, to wit:

Hav we not authority to carry about with us a sister *as a* wife, just as the other legates, and the brothers of our Lord, and as Kepha?

From this it would appear that the apostles were free lovers.

Only one other apostle does Paul recognize by name, to wit, Epephroditus. But he speaks of false apostles as deceitful workers, and leaves us to infer that the number of apostles, both real and false, was considerable. He himself was self-ordained.

With all this evidence in regard to Jesus and his followers—and much more might be added—is it not folly to assert that "Jesus and his apostles never lived?" ANTICHRIST.

To the King of Sweden.

Our readers will remember that some time ago it was stated in these columns that the Swedish Freethinker, Mr. Victor E. Lennstrand, was for a lecture on "God" sentenced by Svea Hofrätt to three months' imprisonment. This judgment has called forth a letter from Mr. Lennstrand to the king, in which he in a manly language states his case and demands repeal of the sentence rendered. We giv below a translation of this letter as published in *Fritänkaren* of Sept. 1, 1889:

To the King: When I hereby in all respect solicit the repeal of sentence pronounced over me by Svea Hofrätt, in virtue of which I was sentenced to three months' imprisonment for blasphemy, it is done not alone to cause one, according to my opinion, unjust sentence to be overruled, but also to prevent that the judgment which in our days is rendered by the educated world over religious persecutions shall not, through the conduct of subordinate judiciaries, be applicable to our country and our legal institutions. Ever since the time of that accusation in which Jesus of Nazareth was declared guilty of blasphemy against God (Matt. xxvi, 65; Mark xiv, 64), and down to the heretic persecution's last days, it is those who officially represent the flower of the country's mental and religious culture whom the honor or shame of these judgments reaches before it is fastened on their contemporaries.

I hav, after earnest religious studies and meditations, become convinced that the with us officially recognized teachings regarding what are called life's greatest questions are untruthful and destructiv; that they are a result born from a lower stage of culture, and as such prevent the free development of that higher morality and greater happiness of mankind for which I am hoping.

It is for this reason I do now and in the future will continue to do what I can to diffuse the knowledge of what I in these questions regard as right and truth, and to destroy those obstacles, which that which in my eyes is wrong and untruthful, places in our nation's road of progress.

I hav, in a survey of the history of religions, pointed out that a religion was always an expression of the nation's ideas during the time of the religion's birth and development, and that the God idea was a reflection of its own spiritual self. Such is even the Christian's idea of a God, who rather than forgiv the sins of mankind demands the pains and death of his own son, a product of an earlier stage of civilization with an inferior moral sense. And just as this idea is not in accordance with the teachings of Jesus, so far as we know these, so it is likewise impossible to unite it with that higher morality, the representativ of which Jesus, in our own times, is attempted to be made, and which at least in our own days is the morality of civilized mankind.

It is for such expression I hav been sentenced to imprisonment.

Our statutes no longer remain on the standpoint that they make punishable investigations, and expressions of belief, which do not agree with the dogmas of the Lutheran church. The historical truth of the Christ dogma is heretically treated in books which, from day to day, are sold in every bookstore, and yet to treat its moral character in a non-Lutheran way is blasphemy. I know very well there are persons who think it ought to be so. The theoretical side of the question may be treated, they say; the results of modern historical researches must not be suppressed in Sweden—inasmuch as they are found in large books that are within reach of the higher classes only—but the practical, the moral side of the same subject must not be made known, as it hurts the religious teachings. They who say so are either fools or scoundrels. They are fools who do not understand that, in and by the demonstration of the falsity of an opinion, also the moral idea, which was born and nourished by this opinion, is condemned; who do not understand that, when in and by the proof that a supposed historical event is nothing but a product of a former time's imagination, thereby, also, the exposure is made to our moral as well as historical judgment. But those gentlemen are scoundrels who, understanding this, yet insist that such views must not be stated; that it is permissible to publish in scientific treatises the results of modern criticism regarding the origin of the church's oldest legends and accepted dogmas, but that such knowledge shall be confined to the initiated, and that the great body of the nation must not receive the benefits of investigations on the subject.

I am justified in claiming that such persons ought not to be represented among my judges. But I hav good reasons to suppose they are. In accordance with the decision of Svea Hofrätt, did the supreme court—Messrs. Knut Olivercrona, Frans Huss, Carl Svedelius, and August Ostergren—sentence me last year to the highest punishment which the law allows this court to inflict, because I denied the truth of some of the church's teachings? Those men did violate that regard for truthfulness and honesty which is expected of upright judges. Although in our free press law is found a prohibition of a denial of the existence of God, a future life, and of the pure evangelical teachings (the Lutheran theology in its Swedish form), yet they cannot, as many believe, explain this in an orthodox manner without consciously attacking their own and the nation's idea of what is right. They hav not made themselvs guilty in making Jesuitic distinctions between what is theoretically defensible, and what are the moral results therefrom. When the result of modern researches brings a view of the Lutheran dogmas, a life after this, and the God idea, which is in contradiction with the one accepted by us, then they sentence the proclaimer of this to the highest punishment they can inflict. They do not believe, like myself, that since the old ideas are not believed in any longer, they hav, of necessity, become obsolete, and that although absolute certainty stands not at the service of man, yet everyone ought to be at liberty, not alone to form his own convictions according to what his reason and consciousness dictate to him, but also to labor for what he considers right; they, on the other hand, believe that the officially settled dogmas ought, under all circumstances, to be protected.

It is for this reason that I am just as convinced of being found guilty by my judges in this suit, as I am that the supreme court will declare me innocent. Then there are paragraphs in the law, pertaining to freedom of speech, which indicate, what the press laws do not, that denial of dogmas is permissible, inasmuch as these paragraphs are founded upon the supposition that free inquiries into this subject, as well as into all others, ought to be allowed. Therefore, since this is the only right I desire, I do expect to be declared guiltless in this suit.

Not wishing it to be understood—what is far from my object—that it is my intention to annoy the courts of our country, who of late hav had to deal with many indictments for so-called blasphemy, and thereby with interpretation of corresponding laws, it is perhaps my duty to giv an explanation of how I regard the motiv for their judgments, so that they may not be considered as included in that opinion above given of those who through foolishness or ill-will are partakers in all heretic persecutions. The explanation can no doubt be found in the fact that the education of these judges is almost wholly pertaining to legal matters. Only a superficial knowledge of the results of modern inquiry is possessed by them, and what theology regards. Then their information is in most cases confined to what the Lutheran school-books contain. Endowed with a practical sense, they, as officers of the state, soon perceive that for those who wish promotion, studies and sympathies which extend beyond the line of dogmas are a hindrance, while piety in Lutheran garb pays well. They hav, therefore, even if time had permitted it, not received outward encouragement to undertake individual studies in the history of religion. We can therefore suppose that they are simple, believing Christians. But in viewing the case from this standpoint we find we are met by an important religious contradiction. Just as natural as it is that a Mohammedan should consider it blasphemy for anyone to insist upon Jesus's being the son of Allah, or that pagans should regard Christian missionaries, who declare their gods to be false, as blasphemers, and punish them according to their prevailing customs; just as natural as it is that Giordano Bruno and John Huss should hav been by the courts of their times condemned as heretics—just so natural is it that I and so many others are found guilty by the Sweden of our time. The opinion of our forefathers at the time when Christianity was first preached here, that the new teaching ought to be given publicity, so that they from its progress could judge of its truth, is very uncommon among mankind, and it is, so far as I can judge from my religious researches, even unchristian, and likewise not in accordance with the newer Swedish opinion of religion.

I hav tried to make clear to your royal majesty the reason which, in spite of the action of our courts, induces me to continue my work in the service of those ideas which I cherish. I hav tried, as far as it regards myself, to giv all information which might prove useful to a court judging in the suit. Hereby I deliver the matter into your hands, urging acquittal.

There is even another point to which I should wish to call the attention of the supreme court. The persecution which has broken out in our country against the Freethinkers stands without parallel in the civilized world. Nor has there in this whole century been, in our country, so many heretical persecutions as during the last two years. What regards myself, every time an informer has called a jury the latter has rendered a decision of acquittal. Can one from this fact not draw the conclusion that the educated public, even if it does not adopt my views, at least regards me as working for its own good in a way which ought to be allowed? That my ideas hav not caused that public indignation which the law demands before a breach is proven, can at the very least be deducted herefrom. The courts hav only poor insight in these questions, and perhaps still less independence. Is it not about time for the supreme court to pronounce its "Stop" to these foolish proceedings, showing thereby that not even in our country is it right always to hide the presence of new ideas in the domain of religion with imprisonment and fines? I hav not enumerated how many years of imprisonment hav been given, all in all, to various persons for Atheism, blasphemy, or whatever one pleases to call this resurrected child, but they are already numerous enough to prove sufficient even for the shepherds of Swedish Christendom.

The courts hav even sentenced me to fines because I hav stated that the accusers were but marionets in a more powerful hand. In this assertion I did not at all intend any harm. It indicates partly that the accusers would not acquit me on their own responsibility—which according to my opinion is a compliment to their insight and logic—partly that they obeyed, within the domain of their office, the orders of higher authorities—a thing which I thought was their duty. The coincidence between that bigotry well understood to exist in the higher classes, and the accusers' sudden ambition to pose as informants of heretics, is merely an accident, and at least it is not on the accuser the shame falls. Hence I urge acquittal even in this case.

VICTOR E. LENNSTRAND.

Stockholm, July 25, 1889.

Christian Missions in China a Failure.

Lieutenant Wood of our navy in the Denver Republican.

"It is not extravagant to say that the work of missionaries in China and Corea has been absolutely without result, except to hold them up to the ridicule of the natives. It has been stated, and I concur, that there is not a Chinese convert to Christianity of sound mind within the extent of China. The converts we hear of in this country are merely the menials employed about the quarters of the missionaries, who, for a salary of $4 a month, become converts, but when discharged there is no further evidence of a change of mind. Missionaries do not mix with the natives to any considerable extent, and many of the meetings are not only in English, but with the missionaries themselves as the audience. As for a nobleman of Corea or a mandarin of China ever acknowledging the Christian faith, such a thing was never heard of."

"How do missionaries bring themselves into ridicule?"

"As a matter of fact, they are looked upon about as is the Salvation Army in America, only to a degree ten times as great. The Chinaman, for instance, has a respect for his language which amounts to reverence. Even a stray piece of paper covered with Chinese characters would be picked up by them and burnt. You will understand with what feelings they regard the translation of the Bible the missionaries prepared for them, when you know that this is in a lingo which stands in the same relation to the mandarian tongue or classical language of the country used in court and as the official language all over the country that the obscure negro dialect of Louisiana stands with classical English. Only educated Chinese are able to use this language. They all hav the same respect for it, and it is in it that the precepts of Confucius are given to the people."

"How did it happen that this mistake was made?"

"Simply because when the missionaries located in Foo Chow they learned the language of that locality, and could use no other either in speech or to write in making a translation. There is a gradual change in the lingo of China which is seen distinctly in a distance of fifty miles, but the tongue of the mandarins is universally used by the educated and reverenced by everyone."

Religion in Government.

Rev. F. M. Washburn in the Christian Statesman.

Our government seems to invite Sabbath-breaking by setting the example. For instance, in the military department the Sabbath has been the high day for reviews, parades, and all kinds of extra labor. It is refreshing, though, that the new secretary of war has the fear of God before his eyes sufficiently to prohibit such unnecessary work during his term of office.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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The Bible in Common Schools.

By D. M. BENNETT.

To our older readers what a familiar look that "By D. M. Bennett" has! It revives old memories and old times, and touches a tender chord in the heart.

Looking over some papers with the dust of nearly a decade upon them, we found a long article with this heading. Recollection carried back recalls it as a lecture prepared by Mr. Bennett, but never delivered. The opportunity was lost through press of business, a year of martyrdom, and journeying in Europe and around the world during the three years preceding his death. It is, we think, the only paper by Mr. Bennett that has not appeared in THE TRUTH SEEKER. We shall print it in the next two issues.

The lecture is written in his familiar style, easy, thorough, copious, irrefutable. Reading it brings back to us his image, and we can almost see him at his desk, with a worn-out lead pencil in his hand, preparing it. He never used any but worn-out pencils. Where he got them we don't know, but they were probably the stubs thrown away by the clerks. There are one hundred and twenty-four pages of it, enough for three pages of THE TRUTH SEEKER. It is in the main a review of the Bible, its absurdities, inconsistencies, errors, and mistakes, as he would say. He givs us thirty cataloged reasons why the Bible should not be used in the common schools, and then goes on to giv a hundred or two more. "You can't make it too strong," he used to say when writing against the Bible. For years he had been a devout believer in the inspiration and absolute truth of the book, and he was angry at the deception he had imposed upon himself. Paine's "Age of Reason" first induced him to investigate the volume, and placed him on the road to Rationalism.

To Mr. Bennett's friends, the undelivered lecture will bring back alike pleasant and sad memories. Those who did not know him will find that the Founder of THE TRUTH SEEKER wrote with no timorous hand.

A BOOK that ought to be a thousand times more widely read in this country by the Liberals is Professor Ludwig Büchner's "Force and Matter." It is an annihilation, on scientific grounds, of the Christian scheme, as the "Age of Reason" is on historical and common-sense grounds. English Freethinkers regard "Force and Matter" as a text-book, and the Germans value it so highly that it has gone through fifteen editions. The price is a little high, as it has to be imported, but we hav obtained a limited supply of the translation from the last German edition, and we can forward it for $3. We do not believe, however, that anyone will regret the expenditure of that sum after reading the book.

WE hav published for William Hart, of Kirksville, Mo., a volume which he calls, "The Candle From Under the Bushel." It consists of thirteen hundred and six "questions to the clergy, and for the consideration of others." The work is a good deal like D. M. Bennett's "Interrogatories to Jehovah." The questions, it is safe to say, will never be answered by the clergy. They cannot do it, and for that reason they will never make the attempt. The book is something like a dictionary to read, being from the nature of the case slightly disconnected in style, but as so many of the questions carry their own answers the volume is an excellent one to hav handy in the house. It will help Liberals in argumentation wonderfully. Price, 50 cents.

With Our Friends the Enemy.

The executiv committee of the National Reform Association held a meeting in the Young Men's Christian Association parlors at Pittsburgh, on the 1st instant. This association is the direct opponent of the American Secular Union, and is endeavoring to do exactly what the Secular Union is endeavoring to prevent being done. The preamble to its constitution recites the reason for its existence as follows:

"Believing that almighty God is the source of all power and authority in civil government, that the Lord Jesus Christ is the ruler of nations, and that the revealed will of God is of supreme authority in civil affairs;

"Remembering that this country was settled by Christian men, with Christian ends in view, and that they gave a distinctly Christian character to the institutions which they established;

"Perceiving the subtle and persevering attempts which are made to prohibit the reading of the Bible in our public schools, to overthrow our Sabbath laws, to corrupt the family, to abolish the oath, prayer in our national and state legislatures, days of fasting and thanksgiving and other Christian features of our institutions, and so to divorce the American government from all connection with the Christian religion;

"Viewing with grave apprehension the corruption of our politics, the legal sanction of the liquor traffic, and the disregard of moral and religious character in those who are exalted to high places in the nation;

"Believing that a written constitution ought to contain explicit evidence of the Christian character and purpose of the nation which frames it, and perceiving that the silence of the Constitution of the United States in this respect is used as an argument against all that is Christian in the usage and administration of our government;

"We, citizens of the United States, do associate ourselvs under the following articles, and pledge ourselvs to God, and to one another, to labor, through wise and lawful means, for the ends herein set forth."

The second article catalogs the objects of the society:

"The object of this society shall be to maintain existing Christian features in the American government; to promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

This association is no paper organization, but a practical working force, well officered, well directed, and well supported. Almost every minister in the country is a sort of agent to distribute its publications and organize meetings for the propagation of its un-American principles. Its secretaries are welcomed in Sunday-schools and are afforded opportunities to address the congregations at week-day meetings. Already the results of its work are apparent in state and national legislation, and it was the Pittsburgh members of this organization who, under the name of a law and order society, proposed to arrest the lecturers at the Secular Union Congress, and prevent the meeting, in that city last year.

The methodical and careful character of its work may be inferred from a synopsis of the proceedings of the executiv committee. The corresponding secretary reported as a result of a conference with special secretaries in charge of various departments of work these things: "The Rev. Dr. Morrow accepts the secretaryship relating to our immigrant population. The Rev. Irwin P. McCurdy, D.D., accepts the department of the press. The Rev. S. L. Baldwin, D.D., of New York, accepts work on the Chinese question. President Chas. A. Blanchard accepts the labor question as a special department of work. The Rev. I. N. Hays, D.D., accepts the department on the acknowledgment of Christ in Thanksgiving proclamations." From these, and they are but a few of the many ramifications of the society, the scope of the association is learned. The immigrants are to be besieged to vote for God and Christ, the press is to be pestered to say a good word for the society, the laborers are to be labored with, and even the Chinese are not to be exempt from importunities to advocate the claims of "C'list" (which means the ministers) to be ruler over us. Governors and president are to be labored with to acknowledge Jesus, instead of the people, as their sovereign, and if they are found sufficiently pious or demagogic to yield to the solicitation, the Thanksgiving proclamations this fall will be brief statements of church doctrins, with two individuals to thank instead of one. We suggest to the Rev. Mr. Hays that he include the Apostles', Athanasian, and Nicene creeds in his department. As long as we are to be loaded down with religion, it will be well to know just what we are expected to believe.

A special object just now, as it appears from the report of this meeting, is a "reformation" of the marriage laws, under the guise of subserving "public morality." That 25,535 divorces were granted in this country in 1886, while only 6,000 were granted in England and Wales and an equal number in the German empire; that almost one-third of a million divorces (328,716) hav been granted in our states and territories in twenty years, and that while our population increased 66 per cent, divorces increased 156 per cent, disturbs these self constituted guardians of other people greatly, and the press, both religious and secular, the ministers, legislators, and citizens generally, are to be appealed to to urge Congress to take steps for the enactment of a national marriage law which shall be "carefully conformed to the moral laws of the Christian religion." A public meeting to push this project will be held in Pittsburgh this month, and the committee believes it can get a thousand dollars in that city for that object alone.

This National Reform Association last year united with the American Sabbath Union, and both used the women and children of the Women's Christian Temperance Union to further the success of the Blair Sunday and Education bills. The three organizations are practically one in the results aimed at, and to oppose them there are but the American Secular Union, and a handful (barely 25,000) of Seventh Day Adventists. The secular press, while largely with the Liberals in sentiment, dare not or will not oppose the church, and it will not be at all astonishing if the three organizations attain a good degree of success. The National Reform Association and the Sabbath Union were behind all the attempts to incorporate Christianity into the constitutions of the four new Western states, and though the conclusion of that fight may be regarded as a draw, these Christians are ready to renew it, while we fear that without some strong agitation the Liberals will allow their efforts to slacken.

The delegates to the Secular Union congress at Philadelphia next week may well study the methods, emulate the zeal, and copy the well-directed efforts of their friends the enemy.

The Roman Catholic Church.

If anyone doubts that the Roman Catholics are increasing in strength and boldness of operations, he should make a study of the daily papers for a month and note the news recorded. In the West, from Chicago to Denver, through Wisconsin, Minnesota, Iowa, and Kansas; on the Pacific coast in California, and on the Atlantic coast from Boston to Florida, the Romish church has built parochial schools and is taking part in secular administrativ affairs with a rapidity and openness which shows her consciousness of power.

Two instances—one showing how contemptuously she treats her enslaved people and the other how she regards her own statutes as superior to civil law—hav recently been detailed in the papers of this city. The first is in Brooklyn. A pastor of one parish has built a parochial school and driven eleven or twelve hundred of his people's children into it. The parents of ten children, however, preferred to send them to the public schools, alleging a desire to hav the youngsters learn something besides the catechism. This contumacious conduct was denounced by the priest, and he informed the parents that unless their children attended the parochial school they need not come to his Sunday-school. In the parents' eyes this deprivation of religious instruction imperiled the salvation of the children's souls, and they remonstrated. They were curtly told by the priest that they could look after the children's salvation themselvs. He should not, and strongly intimated that the infants could go to hell if they did not go to his parochial school.

The other case, showing how little the church regards the government that protects her, is that of a New Jersey priest named Butler. When Mr. Butler took orders he made to his church a solemn vow of chastity. This he violated by marrying Miss Brady, a young Catholic woman. The marriage ceremony was duly performed by a civil magistrate. After living with his wife four years Butler broke the mar-

ital vow he had made, abandoned his wife and child and returned a suppliant to the Catholic church. He has been taken back and will be required to do penance for his sin, after which he will be again a priest. A reporter asked Bishop Wigger of Newark how, when Butler was again a priest, his marriage to Miss Brady would be regarded—whether the church would hav a married priest at work for her, or whether Mr. Butler would get a divorce, and on what grounds, as Butler had deserted his wife and she had violated none of her marital obligations? Bishop Wigger replied:

"The church never recognized the marriage, Father Butler had made a solemn vow of chastity, and his marriage was not valid. There was no marriage to be annulled."

This is the view of marriage held by the Romish church, and is a distinct announcement by that institution that her own rules are superior to the laws of the country. According to this a priest might marry forty women, and a penance would be the only penalty, unless the state should peremptorily upset the theory of the church. But Butler's vow was no legal bar to his marriage. Both parties were legally free to marry, and their marriage is valid by the law of the land, and no churchmen in the whole world can annul it. To refuse to recognize it is to defy the law of the land. The church can enforce its own rules against its own members—giv them penances to perform if they are willing to submit to them, and expel them if it chooses, but it cannot use physical force to compel a penance, nor can it disregard the state's laws.

Within the next decade or two the Roman Catholic church will be a good deal bigger institution in this land, or a good deal smaller.

Two or Three Views.

The New York *Sun* calls attention to two views of the progress of the church, much more widely divergent than the creeds of the two men who hold them. The first is the view of Cardinal Gibbons, given in the pastoral making the announcement of the celebration at Baltimore on the 10th proximo of the one-hundredth anniversary of the establishment of the Catholic hierarchy in the United States, and is as follows:

"But while we rejoice in the numerical strength of the Catholic religion, we rejoice still more that, far from betraying any symptoms of religious torpor, still less of decay and dissolution, the church exhibits an organic vitality, an exuberant spirit, a vigorous activity, and a sturdy growth which afford a well-founded hope of unlimited expansion in the future."

The second is that of the clergyman who preached the opening sermon of the Episcopal General Convention just held in this city. He said:

"We are perplexed by the unbelief and sin of our time. The Christian faith is assailed not only with scoffs as old as Celsus and Julian, but also with the keenest intellectual criticism of divine revelation, the opposition of alleged scientific facts, and a Corinthian worldliness whose motto is 'Eat and drink, for to-morrow we die.' In many places Christian homes are dying out. Crime and impurity are coming in as a flood, and Anarchy raises its hated form in the land where all men are equal before the law. The lines between the church and the world are dim. Never did greater problems confront a council of the church."

Our luminous contemporary makes this brief comment upon the foregoing, but it sheds little light upon the matter. It says: "The difference between these two views of the progress of Christianity is noteworthy, but it may be due to a difference of individual temperament only."

The fact is that both clergymen are right. Catholicism is unquestionably gaining ground in this country, not by convincing the American intellect that the Catholic church is right, but by immigration of ignorant Catholics from Europe, and by the solidity of the church and its devotion to one principle, namely, her own supremacy. It is this solidity and control maintained over the individual Catholic which enables the Romish church to open state and county and town treasuries to her subsidy grabbers, and to acquire and hold exempt from taxation millions of dollars' worth of the most valuable property in the country. By the control of hundreds of thousands of votes she obtains parochial schools and whatever else she desires in those localities where she has colonized her members, or where natural causes hav forced them to settle in large numbers. This sharpness in politics and the foreign immigration hav certainly enabled the Romish church to how a wonderful gain. Cardinal Gibbons's exultation is not the result of a too sanguin temperament.

And if the cardinal's chuckle is the natural expression of a man tolerably sure of his facts, so is the Protestant preacher's lament the utterance of a man who has cause for grief. It must be apparent to everybody that Protestantism, in its creeds and beliefs, is slowly going to pieces. The convention before which this sermon was given has under consideration the revision of the prayer-book and the Episcopal creed. The Presbyterians set the example. Even Princeton orthodoxy is assimilating the evolution theory. Congregationalism long since became the refuge of the doctrinally unsound. Methodism—a church we do not expect to find very intellectually acute—is cautious about preaching hell. There are a good many Protestants who did not stop reasoning when they joined the church, and these are dragging Christianity along. Doctrinally, we find that the very churches whose fanatical members are doing their utmost to restore Puritanism to our statutes hav all grown away from the stern theology of their ancestors, an unquestioning belief in which was the bedrock on which the puritanical legislation was founded.

The "scoffs" of Celsus and Julian, too, hav never been answered; nor can the church reconcile scientific discoveries with any existing creed. To preserve her integrity she must retreat like the Catholic church into the citadel of faith and refuse to be enticed into the open fields of argument and investigation. To investigate is to find errors in all her assumed authorities; and when men reason they reject her dogmas. The "intellectual criticism of divine revelation" has stripped the revelation of its divinity, and deprived divinity of any revelation. Concretely, abstractly, doctrinally, and in every other way but temporally—and in the last considerably—Protestant Christianity in this country has gone to pieces in the last hundred years, and there is therefore very solid reason for the dejection of the clergyman quoted. The most sanguin of men, if truthful, must agree with the statements made in the first half of the paragraph quoted. The statements in the last half are the usual doleful lament of the clergy, and are in the nature of a storekeeper's bewailing the lack of custom. The people pass by our clergyman's store, and he accuses them of being impure and criminal. If the lines between the church and the world are dim it is because of the "worldliness" of the professing Christian, who makes a business of religion. And it is possible, too, that our clergyman's surprise that Anarchy has raised its head in a country where "all men are equal before the law" would be diminished if he set about making it a practical as well as theoretical truth that all men *are* equal before the law.

Christianity is going up and it is going down. The branch that is going up has a history at which men shudder. The branch that is going down has been as cruel as its power permitted, and nothing about it is so well calculated to benefit humanity as its decline.

Mr. Parsons of San Jose.

We heartily wish there were in this country a million Freethinkers like aged Samos Parsons, of San Jose, Cal. He believes in doing as well as talking, and having by prudent and hard work accumulated a fortune sufficient for his needs, though inadequate to his generosity, he is helping the cause along by spreading his wealth around among the needy. He sends us a list of his September benefactions:

S. Parsons's Donations for September, 1889.

To our Home Society in San Jose	$10 00
To aid Putnam's paper in San Francisco	10 00
To American Secular Union	10 00
To The Truth Seeker, N. Y.	5 00
To H. L. Green, Buffalo	5 00
To J. P. Mendum, Mass.	5 00
To J. R. Monroe, Ind.	5 00
To J. D. Shaw, Texas	5 00
To E. C. Walker, Kan.	5 00
To Ella E. Gibson, Mass.	5 00
To L. K. Washburn, Mass.	5 00
To Nellie Booth Simmons	5 00
To Elmina D. Slenker	5 00
To Jeremiah Hacker, N. J.	5 00
To Thomas Winter, Cincinnati, O.	5 00
To Hannibal, Mo., Moralists	5 00
Total	$95 00

Mr. Parsons had no idea that we should make this list public, but as we like to giv a man credit for his good acts while he is alive, we venture to print it. In his letter accompanying he makes a suggestion of which we cordially approve. He says:

"There ought to be a Fund established at every Freethought office for sending free and broadcast all over the land books, pamphlets, and specimen papers, as suggested in a late issue of the *Investigator*. That plan suits me, and I would contribute to the Fund all I am able. Our enemies spread their lies and delusions on this plan, and we should spread the antidote."

The list we print, which he calls "mites" sent to show his friendship and appreciation of the labors of the recipients, demonstrates Mr. Parsons's earnestness and belief in his own advice. We are quite willing, and undoubtedly all the other Freethought offices are equally willing, to receive money and use it for circulating Freethought literature. We guarantee that none would be wasted, and that a great big dollar's worth would be distributed for every dollar received.

Another paragraph of Mr. Parsons's letter we can as completely indorse as the foregoing. It is this:

"I hope the Freethinkers will do their duty and sustain the lecturers and publishers all over the country. I hope the Secular meeting at Philadelphia will be a success, and that the officials and leading men will meet in harmony, and not quarrel as they did in times past."

Those are worthy hopes; may they be fulfilled. A blessing for Horace Seaver's memory follows this, again indorsed by us, and then The Truth Seeker is exhorted:

"Wanamaker has got the medium Reid in his talons—say a good word for Reid. Also for Harman and Walker. Explain ghost-raising and slate-writing if you can. That is a wonderful phenomenon. It puzzles me."

The first part of this exhortation has been already attended to. The Messrs. Reid, and Harman and Walker, hav had many good words in The Truth Seeker, for we do not need to be reminded of the duty of speaking good words, and speaking them forcibly, for the victims of bigoted religious oppression. To say these words, however, is much easier than explaining ghost-raising. We hav had no experience with ghosts. But this may be a good place to say that we intend to shortly publish—either in these columns or in the Truth Seeker Annual for 1890—a full and truthful account of our investigation of slate-writing. A part of the story has been told by Mr. McArthur, but he did not see all that the Editor saw, nor hav the subsequent events been related. Slate-writing is certainly a curious phenomenon.

Long life and happy days to Mr. Parsons! His big heart and serene temper entitle him to the choicest blessings to be drawn from the glorious climate of California.

Our Sunday-School Administration.

Mr. A. J. Brown, a subscriber to The Truth Seeker at Ipswick, South Dakota, writes:

"I feel the inconvenience of the Sunday-school administration's manipulation of the mails, depriving me of the usual reading of your paper on the Sunday after its publication—it reaching me now Monday morning, whereas before the pious Wanamaker's accession to office it always reached me Sunday morning."

This is the practical result of having a man in office who places his church above the government. If Holy John would confine his hypocritical pisty to his Philadelphia Sunday-school, no one would find fault with his pretensions to sanctity. But when he uses his power as a United States official to fasten a theocracy upon the people of the country, it is time to protest, though we suppose that until he is ridiculed out of office we must submit, as he is backed up by another churchman higher in power than himself. At present Puritanism is in the ascendant at Washington.

Liberal Hall, at Waco, Texas, was destroyed by fire on the 5th instant. The loss falls chiefly upon Mr. Shaw, as the insurance does not nearly cover the value. The building was erected in 1882 by the Religious and Benevolent Association of Waco, aided by Liberals from other places. About a year ago Mr. Shaw acquired control, by purchase, of the stock, and so virtually owned it. The loss is a severe one to him, but he will not forsake his post, and intends to rebuild in brick. He means to stand by the cause, and continue his work, in spite of the burning of the hall wherein for seven years he has talked to the Liberals of Texas. He thinks there are, he told a *Day* reporter, enough Liberals in the state to coöperate with him in the work and make Liberal Hall, as heretofore, a place where Freethought and ethical culture can be taught or discussed, without let or hindrance, for all time to come, and without disturbing anybody else or interfering with anybody's rights or pursuit of happiness. And Liberals from other states are not debarred from lending a hand if they feel so disposed. Liberals everywhere will sympathize with the talented and courageous worker fo mental liberty.

Letters from Friends.

CINCINNATI, O., Sept. 29, 1889.

MR. EDITOR: I wish to make this appeal. American fellow citizens, will you suffer yourselvs to be ruled by a foreign despot, a crafty and plotting priest of Rome, who is seeking the destruction of this great and free republic and the enslavement of its people, who hav enjoyed human liberty, bequeathed to us by the fathers of this grand nation? Oh, shall it ever be accomplished? I think I hear the grand and mighty multitude, millions and millions in number, with a roar of voices crying, "No, no, no, never, never!" The miserable traitor who seeks the extinction of the blood-bought liberties of this republic must and shall be repelled by any and every force that free men can and will use against so tyrannical a foe. T. WINTER.

DES MOINES, IA., Sept. 29, 1889.

MR. EDITOR: Inclosed please find $7.50. There is a fourth party who promises to giv a yearly subscription soon, probably within a month, and I will see this gets to you as soon as he gets around to it. There is occasionally something found in the "old book" that has a practical application, and one passage, notably, is, "The *whole* need not a physician, but the sick." This is the case with those who take a Liberal paper like THE TRUTH SEEKER, because its contents are in accord with their convictions. They read and are interested *because* they are Liberal already. The case makes no new convert to Liberalism; it merely gratifies an old one; while if, after reading THE TRUTH SEEKER, the reader would inclose it to some one who is still in "the gall of bitterness and bond of iniquity" of antiquated error, he might prove a veritable missionary to some practical and desiderated effect. If Liberalism is not aggressiv, it will make slow progress. Its tenets must be put in the *way* of those of a present different belief, and if examined, it will weaken the old and may ultimately lead into higher and clearer perceptions of truth. V. C. TAYLOR.

SODOM, O., Sept. 25, 289.

MR. EDITOR: I would like to hear from some good Materialist, one that is able and willing to speak at the funerals of deceased Liberals at this place when called upon. There are only four Liberals in this part of the country, and if death comes upon any one of us, we would like to hav some Liberal friend speak at the funeral, as none of us would like to hav a long-faced hell-fire pedler speak over us when we are dead. Of course they would like the job, or rather, the $10, to preach over an Infidel, as they call us. But we are not going to let them do it, because it hurts the advance of Freethought. I am sorry to say it does not advance very fast around here; there are too many people who will not reason. As soon as one speaks against the Bible they leave his company, with the remark, "I am afraid to be where you are for fear that the almighty will strike you dead." Then they tell their beloved pastor what was said, and he pulls him over the coals the next Sunday; but he takes good care to keep out of the way for some time. We want to show Christians that we are not afraid to die. That is the reason I would like to hear from some Liberal.

R. A. WEBB.

DAVENPORT, WASH., Sept. 10, 1889.

MR. EDITOR: I hav been a reader of THE TRUTH SEEKER for about a year. Liberalism has got a start here and is progressing. The first Freethought lectures at Davenport were given by S. P. Putnam last November, nearly a year ago, at which half a dozen clergymen attended, thinking to lay the Infidel speaker out flat so that he would be forever squelched. But they were unable to sustain a single argument or point. This year we hav had three Liberal lecturers here. First, Mrs. F. C. Reynolds delivered a course of three lectures in June, which were much appreciated by all who heard her. Then S. P. Putnam came next, and gave us three of his excellent lectures. The clergy who fought him a year ago did not come out to hear him at any of the lectures this time, which evidently shows that they were defeated in their attempt to use up Mr. Putnam last year. Yesterday W. S. Bell left us, after having given us a course of three lectures. He made a profound impression, although he is very much given to making his audience laugh. Mr. Bell is a grand, good speaker, and will be welcomed here again whenever he can make it convenient to visit Davenport. H. L. WILSON.

MOTUPIPI, GOLDEN BAY, NELSON,
NEW ZEALAND, Sept. 1, 1889.

MR. EDITOR: THE TRUTH SEEKERS for July to hand. The number for the 20th contains an article entitled, "The Lady of the Club," by Helen H. Gardener. I was so pleased with it that I cannot refrain from tendering my thanks and unqualified satisfaction for the masterly and able manner in which the writer has laid bare the gulf that separates wealth from poverty. Such an exposition of the extreme selfishness of wealth on the one hand, and of devoted and sublime attachment on the other, cannot but inspire the hope that the keynote has been struck that will ultimately lead up to the destruction of those social barriers that divide wealth and poverty; and also awaken the intelligent wealth of the nation to the fact that they are their brothers' keepers and protectors. The cries of humanity will yet urge with stinging force the brotherhood of man and social dependence of all. The heroin of the story is a typical character and ennobles her sex.

In the number for July 6th is an editorial, "We Giv the Devil His Due." Your subscribers should be more than satisfied with this clear, concise, and and incisiv reply to "two very much respected friends," *re* the chief postmaster. It is also an article that inspires confidence in a representativ medium of Freethought principles.

I notice that one or two of your correspondents advise how THE TRUTH SEEKER should be conducted. With all due respect for their well-meant intentions, it is yet very evident that such a course would end in pleasing none; it would be a decided case of the old man and his donkey.

Yours fraternally, THOMAS HARWOOD.

UPPER MATTOLE, CAL., Sept. 20, 1889.

MR. EDITOR: In a late issue of your paper, under the date of August 10th, on the subject of "Total Church Exemptions," I see you hav made an error in stating that church property to the amount of $7,404,235 is exempt from taxation in California. I think that since this state has been admitted into the Union churches hav always been taxed.

California has been under two state constitutions consecutivly, the one beginning in 1849 and continuing till 1879, and the other beginning at the ending of the former, and continuing to the present.

The old constitution, which was adopted in 1849, has in section 13, article xi, of the Miscellaneous Provisions, the following:

> Taxation shall be equal and uniform throughout the state. All property in this state shall be taxed in proportion to its value, to be ascertained as directed by law; but assessors and collectors of town, county, and state taxes shall be elected by the qualified electors of the district, county, or town in which the property taxed for state, county, or town purposes is situated.

This is all I can see concerning this subject in the old constitution, and from it I can glean nothing to make me think that church property was exempted.

The new constitution, dating at the ending of the old, has the following enactment under the head of Revenue and Taxation, article xiii, section 1:

> All property in the state not exempt under the laws of the United States, shall be taxed in proportion to its value, to be ascertained as provided by law. The word "property," as used in this article and section, is hereby declared to include moneys, credits, bonds, stocks, dues, franchises, and all other matters and things, real, personal, and mixed, capable of private ownership; *provided*, that growing crops, property used exclusivly for public schools, and such as may belong to the United States, this state, or to any county or municipal corporation within this state, shall be exempt from taxation. The legislature may provide, except in case of credits secured by mortgage or trust deed, for a deduction from credits of debts due to *bona fide* residents of this state.

California takes the lead of other states in liberty, equality, learning, and advancement, and no other people in the world are more law-abiding. No state in the Union or no municipality in the world has ever made the advancement California has in a few years. Church property is taxed! and we hav no Sunday laws! W. T. S. H.

[The list used was compiled before California adopted her new constitution. That state should not be included, though church property is still partly exempt in the state, as the assessors in some places value only the ground the building stands on, and not the building itself. It is a characteristic Christian swindle and should be taken into the courts wherever it occurs.—ED. T. S.]

COLUMBUS, KAN., Oct. 2, 1889.

MR. EDITOR: For fifty years I hav been an advocate of the rights of labor and the equitable distribution of its products. I hav lived in this county nearly twenty years, and I hope that my labors with hands, tongue, and pen hav been a blessing to it. I hav many faults, but no one who knows me can say, truthfully, that I am a liar or a hypocrit. I hav tried to deal justly and honestly with my fellow-men. I want to know the truth and liv it as far as I can. I stand with Thomas Jefferson for the rights of man, religiously as well as politically. A human belief or opinion is not necessarily true and good because it is old and popular; it is not necessarily false and bad because new and unpopular, either in the physical or mental world. I hav always advocated, often to my great cost, and I always shall advocate, what I believe to be true and for human good, if I stand alone and suffer persecution and misrepresentation as I always hav. "I would rather be right than be president," as Henry Clay said.

As far as I understand the purposes of the Farmers' Alliance I am with them, *i. e.*, in obtaining a just compensation for the products of their labor. When they interfere with and question me as to my private opinions, and make them a test for my admission to their order, I protest. If I should make application for membership I could not be admitted. Why? They would first ask me if I "believe in a supreme being." I should hav to say no, most conscientiously and sincerely. In the name of our boasted liberty, in the name of my natural and individual rights, in the name of that right and freedom of conscience given me in the Constitution of the United States, what right has the Farmers' Alliance, a secular and material order, to ask me that question? What right hav they to play the inquisitor and debar me from membership because I do not with them believe what to me is an impossibility and absurdity? With as much sense and justice might a club of ballplayers refuse me membership because I do not see causes and effects in this great infinit all as they do. Is there any need of it? Hav I not the same right to ask them questions which hav nothing to do with the purposes of their order? What if they still believe in the popular but, to me, absurd and impossible theory of a personal God and creation, while I, with many noble men and women, believe in evolution, and that space, matter, and motion never had a beginning, are self sustaining and perpetuating by their inherent and eternal forces, and will never cease; that only forms and organisms change and come to an end? All this, facts and science are more and more proving. Is it necessary to believe in inhuman absurdities to be good and honest? Hav Infidels no rights that Christians are bound to respect? They never hav had their natural and political rights. Yet Washington, Adams, Jefferson, Franklin, Paine, and other founders of our godless Constitution were Deists and Atheists. I would not be allowed my testimony in the Arkansas courts and those of many other states because I am not orthodox. A man's abstract belief in some old myth or dogma, creed or assumption, is of more importance to the sectarian bigot than his truthful and honest life. Ninety-five per cent of all our criminals believe in supreme being. A great effort is now being made to ge God into the Constitution, pass a national Sunday law, and other laws subversiv of human rights and liberty and the Constitution. General Washington in his treaty with Tripoli, said, "Our government is not founded upon religion." He and his noble compatriots designed and desired that church and state should be kept apart. They well knew the dark and bloody history of the past, and that one hundred millions of men, women, and children had been sacrificed and put to death in the name of God and religion. It is a lamentable fact that church and state are more and more courting each other; priests and politicians playing into each other's hands, the former to get money and the latter to get votes, and I fear that between them they will "kill the goose to get the golden egg," and that we shall hav to say as Dr. Franklin said in the darkest hour of the American Revolution, "The sun of liberty is set."

> O Liberty! thou wast undone;
> Wast from thy nativ country driven,
> When tyranny eclipsed the sun,
> And blotted out the stars of heaven.

PROF. J. H. COOK.

COAL VALLEY, W. VA., Sept. 25, 1889.

TO THE MOST REV. JAMES GIBBONS, ARCHBISHOP OF BALTIMORE: In the twenty-fourth edition of your book, "The Faith of Our Fathers," I find the following lines, concerning which I wish to giv you my ideas through the columns of THE TRUTH SEEKER. In the first part of the ninth chapter, "The Primacy of Peter," you say, "I may state that in the old law the high priest appointed by almighty God filled an office analogous to that of pope in the new law. In the Jewish church there were priests and Levites ordained to minister at the altar; and there was also a supreme ecclesiastical tribunal, with the high priest at its head. All matters of religious controversy were referred to this tribunal, and in the last resort, to the high priest, whose decision was enforced under pain of death." And a little further on in the same chapter you say: "We must, therefore, find in the church of Christ a spiritual judge, exercising the same supreme authority as the high priest wielded in the old law. For, if a supreme pontiff was necessary in the Mosaic dispensation to maintain purity and uniformity of worship, the same dignitary is equally necessary now to preserve unity of faith." Now, if I rightly understand, this is the pith and core of your doctrin concerning church government. And do not you think it barbarous? Do not you think that, if the pope should condemn a man or woman to be killed because they would not accept his decisions on religion, he would be rather cruel, to say the least? Now, I shall not in this letter ask you any questions concerning the past deeds of the Roman Catholic church. But, by way of illustration, we will suppose that there has been a Protestant church whose origin dates back some ten thousand years ago, whose doctrin was and is that if any person or persons raise any dispute, or begin to teach any other doctrin than the doctrin of this church, they should be brought before the highest bishop of the church, who would tell them what to believe and what to teach, and if they did not accept the bishop's decision death would be their lot. Would you not cry out, "Oh, that murderous bishop?" Mr. Gibbons, would you not call me a murderer if I should say that you ought to be put to death because you do not believe as I do?

Now, then, turn back and study what you and your church are teaching, and tell me and the world if it is not murder. You are making an idol of your church, and you would like to make everyone kneel under pain of death at the feet of that idol. Is this what you call religious liberty—the liberty to be a Roman Catholic and liv, or to die if you advocate any other religious doctrins? Mr. Gibbons, you trace your religious doctrins back to the ancient barbarians, and claim that they were "appointed by almighty God." God never has "appointed" or inspired one tribe of barbarians to murder an individual or another tribe because of a difference on the subject of religion or any other subject. This doctrin of yours and your church, Mr. Gibbons, is not an American idea. It is not a common-sense idea, and it is not a scientific idea, but it is a brutal, barbarous, and fiendish idea. It is not the spirit of God, but the spirit of the devil, who leads you and the pope to teach that men should be put "under pain of death" to make them accept your creed. You know that any man who cannot argue on the subject of religion without getting mad is a mean and ill-mannerly man, much less than to advocate the idea that God has "appointed" a few, or even one man, to dictate to all the rest on religion, and force them "under pain of death" to accept his decisions. Do you think that the sensible and thinking Americans will accept such doctrin? Do you think that the American people will accept such idolatry? You idolize your church, then tell us that God has "appointed" the pope to murder people if they will not worship that idol. Do you comprehend what a grand traitor this doctrin makes you, standing on the American soil, enjoying the extreme religious liberty which the American people hav given you, while you are demanding them to yield up their government, their civil and religious liberty, and lay them all down at the feet of the pope? You cannot be loyal to the American government, Mr. Gibbons, and advocate Roman Catholicism. Now, Mr. Gibbons, while I am freely

discussing this point of religion, remember that I am intending no personal insult, because it is not a personal question. Now, while I hope the good Editor of THE TRUTH SEEKER will giv me space, I hope he will also giv you space for your reply to me, which I hope you will giv at your very earliest opportunity. Very kindly yours, JOEL B. SMITH.

PORTSMOUTH, O., Sept. 28, 1889.

MR. EDITOR: Old thoughts are dying and new ones are constantly being born. The cemetery of the past is crowded with, and the burying-plot of the present contains a few of, the ideas of the barbaric and superstitious. It is the thoughts of the great fighters of life's army, those who prefer intellectual freedom to that impossible conception of being "born again;" who accept the good wherever found and reject the bad; who favor the temple of learning, the school-house, to the cathedral, filled with "graven images" and subjects who bow to the "powers that be;" who practice the religion of doing right; who believe in the bathtub gospel, whose immersion is cleanliness, health, and life—their thoughts it is that are eternal, that are the assassins of the church's cruel lies. They are steam-engin, hose-reel, and pipe-man—they are a great big fire company, so to speak, who hav stretched their lines of hose, and turned their sprays upon that fiery patent, called hell, upon the lurid face of which is written the names of patentee and general distributing agent, the former the Christian's God, commonly called "Jehovah," and the latter his satanic majesty, autographically written "Old Satan." According to the evidence, this pair of eternal patent-right individuals hav been working jointly, you might say, for about six thousand years, and the evidence of which I speak is claimed to hav been written or dictated by the senior member of the firm, the inventor and maker of all that is. Satan, the junior member, has never written a word. He has put in his time distributing the patent named hell, that is, the manufacturer of the same finds the buyer, picks him out, and Satan sees to it that a bargain is made. As a result, the really good, the innocent of earth, hav been the purchasers, and they form a vast majority of mankind. The proprietor of bloodhounds that tracked the fleeing slave, the polygamous, the seducers, the vile and vicious, the murderers and wife-beaters, these hav been "born again," given a keen perception as to the trickery and cheating devices made use of by the great Jehovah, thus steering clear of purchasing a right to hell, and instead, stealing a crown and harp, and taking a seat in the big game on high, where all are of a kind, and where they follow suit to the letter. A careful consideration of the evidence shows me that, of the two, Jehovah and the devil, the latter is the best. The former has murdered, made promises that were never fulfilled, scattered broadcast the seeds of discord, and starved mothers and babes. He is an eternal tyrant, who gloats over the frailties of the human race, of whom the evidence says he is the creator.

> In the sweet silence of the night we look
> Up to the open sky, and there we see
> The myriad stars from out our nook
> Of earth; for more it does not seem to be
> Within the space of great infinity.
>
> One of the many of the worlds in air;
> Its voyage making, ever sailing free
> Around its nourisher, the sun; and fair
> Is all and beautiful; and what are we
> But passengers in voyage to eternity?

True it is, "life is but a vale between the barren peaks of two eternities." The world is a wondrous ship, and we are its passengers. The ship is safe enough. Nature is in command and

> Does not let it swerve or dip
> From out its course, nor other let intrude;
> But safely on, through vast infinitude,

far from the tracks of others in the same, the old ship plows its way, heedless alike of storms and sunshine, of billows and of the placid calm, anchoring for each and every one in that harbor of dreamless and sweet rest, the grave.

Before concluding, I desire to say that Moses Schloss, one of God's chosen people, who keeps a grocery in this city, a decent, orderly place, as much so as the synagog, the cathedral, or the church, has been arrested for keeping his business going on the first day of the week, commonly called Sunday, and has been fined $10 and costs. This honest old Jew, true to his own religious belief, closes his doors on what he believes to be the Sabbath, viz., Saturday, and sells on Sunday, the day on which hypocrits bury their faces in cushioned seats, and the preachers say "amen" to godly lies and psalms, and for so doing he is drawn up before Portsmouth's mayor, George A. Waller, decided by him a guilty man, and punished. The justice of this I cannot see. Mayor Waller, being an Episcopalian with one lung, might observe it, but as for me I cannot.

The sky-pilots of this city are acquainted with me and my belief. I am convinced from the cool manner in which several recognize me as we pass by that they really and truly hate *me*. By their little stingy nods that won't bear interest, they display a Christian spirit similar to the individual who, when clothed as a divine one, said unto his mother: "Woman, do not touch me!" Right here let me say that for Jesus Christ regarded in the light of reason, as a man, as flesh and blood, I hav respect and words of praise. So regarded, his last words, "My God! why hast thou forsaken me?" excite the pity of mankind. They hav a meaning vast, and touch deep into the hearts of men. As for the advocates of the Christian religion, spoken of above, who make use of pomp and popish title, they hav my sympathy. The good, if any they do, I admire, and I feel for them when, to suit their congregation, they are compelled to express an untruth. If I was poor and starving, would they help me? Would they extend the hand of charity? Would they place the cup to my parched and heated lips? Would they feed me? These are questions I hav often thought about. Were they to be deserted, cast aside, and trampled upon, I would not hesitate a moment to assist and do all in my power to help them rise again. I like to see a man on his feet, upright, fearless, and courageous. Let the hand go forth to the drunkard in the gutter, let him feel friendship's warm grasp, assist him to his feet and spread before him the splendid possibilities of the future. Turn not your back upon any who are fallen, who lie by the wayside. Remember that each and every one is some mother's darling. Perhaps the mother may be sleeping in the cemetery. Let your mind revert, picture that mother in life, a living, breathing soul, with a heart of love, and do exactly for her darling as she would do. It was not many months ago, when a young man was turned out of the Ohio penitentiary. His health had been broken by the confinement, and he walked forth a free man an object of pity. As he took his departure from the institution the parting words of the chaplain (to his lasting credit be it said) were: "Lead an honest life; don't go crooked." And this chaplain gave the young fellow a letter of introduction to one of the ministers of this city. He came on to Portsmouth and called at the parson's house. He rang the door bell, and the minister came to the door in person. The letter of introduction was handed him. He read it and immediately slammed the door in the face of his caller, an insult which showed the blackness of his interior. The young man was afterward picked up by several Liberals and provided for, and to-day I understand he is in the northern part of the state making an honest living and expressing his honest thoughts. WILL S. ANDRES.

IPAVA, ILL., Oct. 1, 1889.

MR. EDITOR: I noticed the question asked in THE TRUTH SEEKER, No. 39, "Was Abraham Lincoln a Christian?" A man cannot be a Christian unless he believes the Bible to be the word of God, not the work of men; and to believe the Bible one would hav to believe in slavery. The Emancipation proclamation proves to the world that Lincoln did not believe in slavery. Therefore he did not believe the Bible and could not hav been a Christian. "Uncle Abe" was no doubt a "loving pantheist." I will here quote from Carpenter's "Inner Life of Abraham Lincoln," page 192:

> At the time of the nomination at Chicago (1860) Mr. Newton Bateman, superintendent of public instruction for the state of Illinois, occupied a room adjoining and opening into the executiv chamber at Springfield. Frequently his door was open during Mr. Lincoln's receptions, and through the seven months or more of his occupation he saw him every day. Often when Mr. Lincoln was tired he closed the door against all intrusion, and called Mr. Bateman into his room for a quiet talk. On one of these occasions Mr. Lincoln took up a book containing a careful canvass of the city of Springfield in which he lived, showing the candidate for whom each citizen had declared it his intention to vote in the approaching election. Mr. Lincoln's friends had, doubtless at his own request, placed the result of the canvass in his hands. This was toward the close of October and only a few days before election. Calling Mr. Bateman to a seat by his side, having previously locked all the doors, he said: "Let us look over this book; I wish particularly to see how the ministers of Springfield are going to vote." The leaves were turned, one by one, and as the names were examined Mr. Lincoln frequently asks if this one and that were not a minister or an elder or a member of such church, and sadly expressed his surprise on receiving an affirmativ answer. In that manner they went through the book, and then he closed it and sat silently for some minutes, regarding a memorandum in pencil which lay before him. At length he turned to Mr. Bateman with a face full of sadness, and said: "Here are twenty-three ministers of different denominations, and all of them are against me but three, and here are a great many prominent members of the churches, a very large majority are against me. Mr. Bateman, *I am not a Christian*. God knows I would be one; but I hav carefully read the Bible, and I do not understand this book," and he drew forth a pocket New Testament. "These men well know," he continued, "that I am for freedom in the territories, freedom everywhere as far as the Constitution and the laws will permit, and that my opponents are for slavery. They know this, and yet, with this book in their hands, in the light of which human bondage cannot liv a moment, they are going to vote against me. I do not understand it all." Here Mr. Lincoln paused, paused for long minutes, his features surcharged with emotion.

Here we hav Mr. Lincoln's own statement that he was not a Christian, and according to all reports concerning his loving nature, he was, as Mr. Field so truthfully said of Col. R. G. Ingersoll, too kindhearted to be a Christian. Some children grow larger than their parents, so Mr. Lincoln grew larger than the Bible God. As the eagle soars above the little field mouse, so Lincoln was above the preachers in Springfield.

I am fully convinced that there should be a Liberal political party formed by the next presidential campaign to test the strength of the number who are for mental liberty, who are for humanity. While we hav had many good men in the presidential chair, history points to Jefferson and Lincoln as being equal or superior to the best. I would like to see Colonel Ingersoll chief magistrate before he falls into his long sleep. He has done more to civilize the world than any one living man, and it would be simple justice to make him president of the greatest country under the sun.

I will also say here a few words further on another matter. See in Vol. XVI, No. 22, June 1, 1889, a brief article on Heston's cartoons and the fall of Jericho, by Ella E. Gibson. In that article she traces the genealogy of Christ to Rahab the harlot, who was saved from the great horn disaster at Jericho. So much, so good. Miss Gibson has given a correct statement of facts which are new to many readers. Such facts taken from history are hard for the credulous to contend with. Rahab was a bad woman, if reports concerning her are true. Rahab married Salmon and became the mother of Boaz, who married Ruth the gleaner. Ella Gibson could hav gone back further and not found anything that would elevate one's opinion of Jesus Christ's ancestry, or any of the Bible characters. She could hav gone back three hundred years earlier, or seventeen hundred and fifty years before Christ, and hav found recorded in the thirty-eighth chapter of Genesis—please read it—the record of a good man, Juda by name, who was a noted sheep-shearer in his time. This excellent man Juda was a man of note, a man of command, a man who in a peculiar manner, not elevating, became the father of two sons who had a scarlet string, a ring, and a staff associated with their birth. The mother in the case was sister to her own children. These children, born in this wicked manner, were better than their father or grandfather Jacob. These two boys, Zerah and Pharez, grew to manhood and became the head of two great houses. The house of Pharez was eminently distinguished in the reign of David. Who was this man Juda, the mighty shearer of sheep? He was the fourth son of Jacob by Leah. If Laban had not played the trick on Jacob, we would not hav had a Juda—Jacob the deceiver being the son of Isaac and Rebekah, and Isaac being the son of Abraham, who told a fib and gave his wife to another man to save his own head. Here we hav a chain running from Abraham to Christ and from Christ back to Abraham, every link being welded in blood and crime, the most heinous crimes which hav ever been perpetrated upon an ignorant, superstitious people. Then what wonder that we find some of the greatest, gentler minds condemning the book and coming over on the side of reason and common sense?

The lives of such men as the best Bible characters are degrading and contaminating to a pure man or woman.

How can any possessed of reason expect progression while they hold such lewd and cruel men up as models? Why, the average citizen at the present time is superior in virtue and morals to the very best at that time. The only thing worthy of note in all that cruel, barbarous—yea, horrid—history is that Christ according to the report was better than his ancestry. This givs encouragement to go on.

That ridiculous old book should be laid upon the highest shelf in the library for boys and girls to read when they hav grown to manhood and womanhood; for no other purpose than to show them the evolution of the mind, the great change in custom, the much-needed development in morality and virtue. To teach that such an obscene and unphilosophical book emanated from God would hav a tendency to lead every good man and woman, if they were reasonable, to hate God—if there is a God. Any system of religion that shocks the mind of a child cannot be a true system. Any belief or religious system that teaches repentance for crime is unjust and false. Any man or woman that will labor to inculcate into the mind of a child a religion that has a golden crown for the repenter and a lake of fire for the moralist is a promulgator of crime. To teach that crime can be forgiven is a crime within itself, leading people to seek revenge and then their savior. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Think not that I am come to send peace on earth. I come not to send peace, but a sword. For I am come to set a man at variance against his father and the daughter against her mother. If any man come to me and hate not his father and mother and wife and sisters, yea, and his own life also, he cannot be my disciple." If Christ said the above, he was not a good man. I do not believe he said all things recorded of him. He was better than the historians made him. He was betrayed and crucified by the followers of God.

In Ex. xxiv we read that "Moses and Aaron and seventy of the elders of Israel saw the God of Israel." Then we read in John iv, "No man has seen God at any time." Now, what do we learn by two such statements in the book said to be the word of God? It is either a Bible fabrication, a cunningly devised fable, or else Moses, Aaron, and seventy of the elders of Israel were not men. Now, taking into consideration many of the sayings reported to hav been the sayings of Christ, the savior eternal, and the chain of evidence relativ to his ancestry, the scarlet string of Pharez and the scarlet rag of Rahab, we surely came very nearly being minus a savior, the lion of the tribe of Juda.

To know that there are millions of dollars paid out yearly to hav this chain of blood and crime held up before a guiltless people is galling, to say the least.

There is money enough paid for repeating those awful deeds to educate every poor boy and girl in the land.

It is simply awful to contemplate the chicanery practiced upon a misguided and too credulous people. Any man or woman preaching such a system is as a parasite feasting upon the hard earnings of the honest poor. There are no class of people who giv so little for the money paid them as the gospel-pounders. Many men and women stint their children in food and raiment to keep their credit good with the "reverend" and be popular with the church. This is wrong. But there is a great light breaking in on the intellect of mankind. It is shining brighter every day. "Reason is the supreme test." The brain is better than the cross. The greatest question now is, How can the people universally be taught to see clearly? The question, Is the Bible the word of God? does not giv us the least concern. But how to brush the "cobwebs of superstition" from the eyes of the credulous is a study within itself to be answered in the future. It does not seem that any man or woman capable of reasoning, capable of connecting the chain of history, could believe the Bible to be other than the work of man. If there is one individual associated with the book that we feel more sorry for, that we pity more than another, it is John the Revelator. We hav often wondered what he ate or drank that made him hav such spells. We hav known men who saw snakes, but John saw the whole animal kingdom.

THE TRUTH SEEKER and the scientific writers and associations are doing a wonderful work. Let the wave move on until it becomes gigantic, crowning every brow with the most beautiful wreath, Reason! May philosophy and reason ever stand as a monumental warning to the credulous and a beacon light to the thoughtful! C. S. RANDOLPH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Old Jones is Dead.

I sat in my window, high overhead,
And heard them say, below in the street:
"I suppose you know that old Jones is dead?"
Then the speakers passed and I heard their feet
Heedlessly walking their onward way.
"Dead!" What more could there be to say?

But I sat and pondered what it might mean
Thus to be dead while the world went by.
Did Jones see farther than we hav seen?
Was he one with the stars in the watching sky?
Or down there under the growing grass
Did he hear the feet of the daylight pass?

Were day-time and night-time as one to him now,
And grieving and hoping a tale that is told?
A kiss on his lips, or a hand on his brow,
Could he feel them under the churchyard mold,
As he surely had felt them his whole life long,
Though they passed with his youthtime hot and strong?

They called him "Old Jones" when at last he died;
"Old Jones" he had been for many a year;
Yet his faithful memory time defied,
And dwelt in the days so distant and dear,
When first he had found that love was sweet,
And recked not the speed of its hurrying feet.

Does he brood in the long night under the sod
On the joys and sorrows he used to know;
Or far in some wonderful world of God,
Where the shining seraphs stand, row on row,
Does he wake like a child at the daylight's gleam,
And know that the past was a short night's dream?

Is he dead, and a clod there down below,
Or dead and wiser than any alive—
Which? Ah, who of us all may know,
Or who can say how the dead folk thrive?
But the summer morning is cool and sweet,
And I hear the live folk laugh on the street.

—*Selected.*

Notice.

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Through the kindness of a friend and patron of the Children's Corner the editor is enabled to make the following offers:

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Five dollars for the best Liberal story, which shall be founded upon some local event, in which, however, the words God, Christ, Devil, or Religion, shall not occur.

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Competitors must be under eighteen years of age.

Manuscripts are to be sent in by the 1st of January, 1890.

All communications must be forwarded direct to the editor of the Corner, whose address is at the top of the first column of this page.

Something to Remember.

"If you were to stop up all the sewers of a great city, what would be the result?" was the question asked recently by an eminent physician in his lecture before a class in medicin.

"Foul gases, chills, fever, and death would result," responded one of the students.

"You are right," responded the doctor. "Therefore, look after your own body and the bodies of your patients. Keep the sewer traps of the body—the liver and kidneys—wide open, especially during the summer. Many a life has been saved by the purchase of three compound cathartic pills and the use of them."

There is a gold mine of health in that simple proposition. Let the reader paste this in his hat and chisel it deep in his memory.

No Flies on Him.

A lady opposed to corporal punishment visited a school, not in a fashionable part of the city, just as a boy was being flogged. Before going away she spoke to the culprit, and asked him to come and see her on a certain evening, promising to make it pleasant for him. At the appointed hour a boy, dressed in his best, came, and for an hour and more the lady and her daughter laid themselvs out to amuse him. Then the lady began to speak of the importance of good behavior and obedience to rules, when the boy interrupted her: "Oh, I ain't that feller! He gi'me ten cents to come instider him."

Correspondence.

WARREN, O., Oct. 7, 1889.

DEAR MISS WIXON: You will no doubt see that the writer is a stranger in THE TRUTH SEEKER, or Children's Corner. Yet I hav felt for a long time that I would like to write a letter for your paper. I hav the privilege of reading it each week. Mr. Thomas Douglas, of our city, brings it and the *Investigator* here for me to read. He is a man seventy-six years old, and a dear, good old soul, too.

I was not raised by Christian parents, as my mother is a Radical Spiritualist, and so is my grandmother.

My mother and myself liv with my grandparents. My grandpa's name is Royal Rogers. He is not a Christian either, but I don't know what to call him, because he doesn't express himself; so a person can't determin what to call him, but I do know that he never goes to church, and was never known to giv any wealth to the church's benefit.

I am thirteen years old, and I go to school, and also take lessons on the violin, and my teacher said I was doing nicely.

I hav a piece of poetry which is original. I will send it to you, and if you consider it good enough to publish in the Children's Corner, you may do so.

As this is my first letter to you, I will not write a very long one, but will close it. At some future time I expect to write another. So, my friend, good-bye.

Yours for truth BIRD C. RUSSELL.

A GIRL'S TASKS.

My girl friends, I must to you explain
This thought, which before me many days has lain;
'Tis this—that boys hav easy work,
And not one place can we girls shirk.

The first thing is our breakfast to get;
During this time we must our table set.
When all is ready, we must call the boy
Who nothing does, so he can this enjoy.

Now, in the place of "we," I use the letter "I,"
For I don't want to cause any little friend to sigh.
Methinks I hear you say, "There is one or two, I know,
That play as much as boys, and stand as good a show."

Next come those dreadful dishes I must clean;
I meditate, and on my elbow lean,
And wonder why boys don't do indoors work,
Where the chances would be slim for them to shirk.

I find that sitting still won't do this work,
So I make things get around here in a jerk.
Dishes washed and all put in order,
Pantry shelvs paper-trimmed with scalloped border—

Oh, dear! that sweeping must be done!
I wish I could in the meadows run!
Boys can enjoy this fine air
Playing ball, which girls would love to share.

Beds to make? Yes, every day;
No time for this girl to play—
It's nothing but work, work, work,
While boys can shirk, shirk, shirk.

Now the canary birds must be fed;
Just look! this floor, the feathers they hav shed!
I wish that all the birds were free,
They would feel much better, and make less work for me.

There go the boys with all their toys,
And here I am with household joys;
It makes me turn my nose with spite
And almost feel I'll take my flight.

Now girls may dig from morn till night—
Does anybody think it right
To see a girl tied up so close
With something that she never chose?

It's crimping this, or ironing that,
Or trimming up a new street hat—
Seldom an hour she gets to read,
It makes no difference if she plead.

While boys hav any time to read,
Or the horses they may speed;
Now, I can't see why this is always thus,
Can't some one help me make a fuss?

Cause the boys to work indoors awhile,
I'll venture they will hardly smile;
Giv them the work the girls are taking,
If not done right, giv them a shaking.

Giv them the chance the cake to make,
And just the same the bread to bake,
And don't forget to sweep the rooms,
Furnish them with brand-new brooms;

Scrimp them not of soap and water—
I expect they would the dishes slaughter—
But the time would come when they would learn
The wheel of housework well to turn.

I feel the chances are poor; at least, I see
From household duties I cannot flee,
But while at work my brain does whirl,
All because I am a girl.

I learn there is no other way,
For girls must work, and boys must play—
Must be content, for that's my lot.
I'll scrub and dig, yes, every spot.

A consolation now, I see quite plain
Where boys o'er girls hav a little gain,
When they want your company, they must ask!
It must for them be an awful task!

How many times they get badly smitten
And they feel as meek as any kitten!

So I must feel consoled, for this is my fate,
And settle down to work, because it's getting late—
Water must be brought, and dinner must be got,
So I'll giv way to only solid thought.

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Science Column.

Steam.

Water at all temperatures givs off vapor, and steam is the vapor of water. The surface particles or drops of water are changed to steam, slowly or quickly, according to the temperature of the body or bulk of water, and the surrounding atmosphere. If you heat water in an open or uncovered vessel, the vapor arising combines with the air at once. When it begins to boil the pressure of the vapor is equal to the pressure of the atmosphere. Air is pushed aside, and the steam arises and floats away in a mass.

Steam when it is quite free from particles of water is dry, and cannot be seen with the naked eye. Real steam is a gas.

Steam is a powerful and wonderful agent. The evaporation of a cubic inch of water at 212° is said to be almost equal to that of raising a ton a foot. The application of steam is now in all parts of the civilized world, and it would seem that we could hardly get along without it. It propels railway cars, heats houses and public buildings, keeps machinery in motion in large shops and factories, and sends great ships across the ocean.

The steam engin is a mighty invention, and the thought of many minds has brought it to its present great beauty, ingenuity, and usefulness.

Hero, who lived 250 B.C., had a crude idea of the steam engin, but the time of its very first application to practical work is not definitly known.

The name of James Watt is associated with the modern application of steam to real uses. This man was born in Greenock, Scotland, in 1736. He always had great love for scientific pursuits, and early developed inventiv genius. He was but fourteen when he made an electrical machine, and then he began to show a natural taste for the making of mathematical instruments, which was the trade he followed.

He was always studious, and was looked upon when a boy as a "dreamer." He would sit for hours silent and thoughtful. The Scotch people are very practical, and the friends of young Watt could see little good in the boy who would go "mooning around," as they said, from morn till night. His aunt, Mrs. Muirhead, is reported to hav said to him upon one occasion: "James Watt! I never saw such an idle boy. Take a book, or employ yourself usefully. For the last half hour you hav not spoken a word, but taken off the lid of that kettle and put it on again, holding now a cup and now a silver spoon over the steam, watching how it rises from the spout, and catching and connecting the drops of hot water it falls into. Are you not ashamed of spending your time in this way?"

James Watt was then fifteen. How little did the aunt dream that she was talking to one of the greatest inventors of the age—the wonderful engineer who was to startle the world by his discoveries, and open a new era to civilization! S. H. W.

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(E. M. 289.)

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The Reverend Simon Magus.

A rich advowson highly prized,
For private sale was advertised;
And many a parson made a bid;
The Reverend Simon Magus did.

He sought the agent's: "Agent, I
Hav come prepared at once to buy,
If your demand is not too big,
The cure of Otium-cum-Digge."

"Ah!" said the agent, "*there's* a berth—
The snuggest vicarage on earth;
No sort of duty, so I hear,
And fifteen hundred pounds a year!

"If on the price we should agree,
The living soon will vacant be;
The good incumbent's ninety-five,
And cannot very long survive.

"See—here's his photograph—you see,
He's in his dotage." "Ah, dear me!
Poor soul!" said Simon. "His decease
Would be a merciful release!"

The agent laughed, the agent blinked,
The agent blew his nose and winked,
And poked the parson's ribs in play—
It was that agent's vulgar way.

The Reverend Simon frowned: "I grieve
This light demeanor to perceive;
It's scarcely *comme il faut*, I think;
Now—pray oblige me—do not wink.

"Don't dig my waistcoat into holes—
Your mission is to sell the souls
Of human sheep and human kids
To that divine who highest bids.

"Do well in this, and on your head
Unnumbered honors will be shed."
The agent said: "Well, truth to tell,
I *hav* been doing very well."

"You should," said Simon, "at your age;
But now about the parsonage.
How many rooms does it contain?
Show me the photograph again.

"A poor apostle's humble house
Must not be too luxurious;
No stately halls with oaken floor—
It should be decent and no more.

"No billiard-rooms, no stately trees,
No croquet-grounds, or pineries."
"Ah!" sighed the agent, "very true;
This property won't do for you."

"All these about the house you'll find."
"Well," said the parson, "never mind;
I'll manage to submit to these
Luxurious superfluities.

"A clergyman who does not shirk
The various calls of Christian work,
Will hav no leisure to employ
These 'common forms' of worldly joy.

"To preach three times on Sabbath days;
To wean the lost from wicked ways;
The sick to soothe; the sane to wed;
The poor to feed with meat and bread.

"These are the various wholesome ways
In which I'll spend my nights and days;
My zeal will hav no time to cool
At croquet, archery, or pool."

The agent said: "From what I hear,
This living will not suit, I fear—
There are no poor, no sick at all;
For services there is no call."

The reverend gent looked grave: "Dear me!
Then there is *no* 'society?'
I mean, of course, no sinners there
Whose souls will be my special care?"

The cunning agent shook his head,
"No, none except," the agent said,
"The Duke of A., the Earl of B.,
The Marquis C., and Viscount D.

"But you will not be quite alone,
For though they've chaplains of their own,
Of course this noble, well bred clan
Receive the parish clergyman."

"Oh, silence, sir!" said Simon M.,
"Dukes—earls! What should I care for them?
These worldly ranks I scorn and flout!"
"Of course," the agent said, "no doubt!"

"Yet I might show these men of birth
The hollowness of rank on earth."
The agent answered, "Very true,
But I should not, if I were you."

"Who sells this rich advowson, pray?"
The agent winked—it was his way—
"His name is Hart; 'twixt me and you,
He is, I'm grieved to say, a Jew!"

"A Jew?" said Simon, "happy find!
I purchase this advowson, mind.
My life shall be devoted to
Converting that unhappy Jew!"

—*W. S. Gilbert.*

Literary Notices.

Fowler & Wells Co. are printing a new edition, the seventy-fifth thousand, of "Heads and Faces, and how to Study Them," which is having a remarkable sale.

"Human Magnetism," by H. S. Drayton, is in press by Fowler and Wells Co, 775 Broadway, for early publication. It considers the latest phases of the subject.

We hav received the Fourth Annual Report of the Commissioner of Labor, 1888. The subject dealt with is Working Women in Large Cities. The statistics will be useful to investigators.

If anyone wishes to study botany, we can recommend to him the work entitled, "Botany," written by Annie Chambers Ketchum, A.M., and published by J. B. Lippincott Co. It is full and accurate.

"The Substantial Theology," by Mahlon Ross, Virden, Ill., is not a very large book for its price, which is 20 cents. But the style in which it is written is simple and clear, and the reasoning good.

Mrs. J. M. Kellogg has published at San Diego, Cal., a pamphlet setting forth Freethought principles. But the title, "We Are All Here," is odd and injudicious. It conveys no information as to the nature of the work.

An article from the *Freethinkers' Magazine*, entitled "A Diagnosis," has been reprinted in pamphlet form. It is a diagnosis of the illness and decline of orthodoxy. An editorial from the same periodical, commenting on the article, is appended.

"The Senses, Five or Seven," is a good pamphlet by Dr. Wm. M. McLaury, New York city. The writer asks whether we hav not two senses besides the five commonly recognized. He treats of clairvoyance and kindred phenomena.

Fowler & Wells Co. will publish this fall a volume by Geo. J. Manson on the Choice of Occupation by young men, under the title of "Ready for Business," in which will be shown the advantages afforded by a dozen or more professions, trades, and occupations.

"Right Selection in Wedlock," forms No. 8 of the Human Nature Library, published by Fowler and Wells Co. The book is illustrated, and the matter is readable. It makes one smile to see, in one chapter, that subject of so many jokes, the mother-in-law, scientifically considered—which, however, is right. Price, 10 cents.

A novel, "A Hopeless Case," has been written by Luther H. Bickford, and published by Charles H. Kerr & Co. We hav no time to read it. It may be good. But the author has just previously written a "reconciliation of religion and science," and if his novel is no better than its predecessor, we fear it is in more than name a Hopeless Case.

English Freethought produces and sends us "The Case for Agnosticism," by B. Russell. This useful pamphlet bears as motto the quotation from Huxley:

Agnosticism is not a creed but a method, the essence of which lies in the rigorous application of a single principle. . . . Positivly, the principle may be expressed: In matters of the intellect, follow your reason as far as it will take you, without regard to any other consideration. And negativly: In matters of the intellect, do not pretend that conclusions are certain which are not demonstrated or demonstrable.

"It appears," says the writer, "to be generally admitted that the mental attitude of suspended judgment is gaining ground." The price of the book is 15 cents.

Rev. Frank L. Phalen, pastor of the Unitarian church at Brattleboro, Vt., sees "Rocks Ahead in Our Social Life," and writes a pamphlet on them. He starts off from the text, "Blessed is the nation whose God is the Lord." We should say that this God himself is the greatest rock ahead in our social life. "When indifference and skepticism wink and sneer at loyalty and law and religion," says the author, "then the state is in danger and the church is called upon to press home the divine commands." When an author winks and sneers at the great habit of mind which has lifted us all out of black barbarity, Skepticism, then we feel called upon to press home the criticism that the book he has sent us is not worth a fig.

Cremation has received an exposition from the hands of John M. Peacocke, M.D., Brooklyn, N. Y. The work is published in pamphlet form. The title is, "The Disposal of the Dead." One passage reads:

The three chief impediments that obstruct the advance of cremation are the sentimental, the religious, and the medico-legal. . . . Many distinguished men among the clergy are opposed to cremation on religious grounds. The bishop of Lincoln, in Westminster Abbey, July 5, 1874, denounced incineration as barbarous and unnatural, and said: "One of its first fruits would be to undermine the faith of mankind in the doctrin of the resurrection of the body." His lordship has been pertinently asked: "Can it be supposed to be less possible or less easy for the all-knowing and almighty God to gather and revivify the material atoms after they hav been oxidized and scattered by the agency of the incinerator than after precisely the same result has been accomplished by combustion in the earth." And if, as the bishop of Lincoln seems to assume, it is impossible for God to raise up the bodies of those who hav been burnt, what, it is asked, is to become of the many of the noble army of martyrs who were burnt at the stake, or devoured by lions and tigers in the arena, or broiled on beds of iron, rather than renounce their holy faith? Does the bishop really mean to say that there is to be no resurrection of the bodies of Archbishop Cranmer and Bishops Latimer and Ridley who went to heaven in chariots of fire?

Charles Watts has written another pamphlet in his clear style and sensible way of reasoning. It is, "The Superstition of the Christian Sunday: A Plea for Liberty and Justice." We are disposed to giv our readers the benefit and pleasure of reading some of its best passages:

What is Superstition? Worcester defines it as worshiping a false object, the observance of unnecessary rites and practices. Sunday is a "false object," inasmuch as it is put forward by the orthodox clergy as a divinely appointed day, which it is not. It is an "unnecessary observance," because regarding the day as the churches do, particularly in Ontario, with its theological associations, is not sanctioned by the Bible, and is not required by the interests either of true religion or of morality; moreover, such forced observance is destructiv of the principle of all gennin freedom.

What hav the Sabbatarians left us? The street cars are not running, trains are stopped, cab service is suspended, libraries are closed, theaters locked up, museums barred, and picture-galleries (if we had them) know us not. The cry is for more Sabbath observance, and it is gathering power day by day. It is fostered and accelerated by the clergy for one purpose alone, and that purpose they will tell us of presently. If carried out in its entirety as in Scotland, it means the complete domination of the clergy in all matters of human life, involving the abridgment of individual liberty to an extent little dreamed of as yet. The probable course the party will take if left unchecked, can only be left to conjecture. They will no doubt advocate the stoppage of the Sunday milk supply, the hiring of any vehicle for Sunday travel, then will follow the peremptory demand that all persons shall attend church.

If the fanatical Sabbatarians were consistent in their professed reverence for the Sabbath, they would accept the day as it is appointed in the Bible, with its demands and penalties. But do they do this? Certainly not, for in every particular those believers violate the "inspired" command, and pay no heed whatever to its threatened penalties. In the Hebrew Sabbath means "rest," hence we read: "On the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed" (Ex. xxiii, 12); also it is recorded that God rested on the seventh day "and was refreshed" (Ex. xxxi, 17). The injunctions upon this point are very explicit: "These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day" (Ex. xxxv, 1-3). The seventh day "is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates" (Ex. xx, 10). Now, with what consistency can a Christian minister preach a day of rest on Sunday, when he himself does the heaviest and hardest part of his labors on that very day—labors for which he receives almost his entire income? True, he may urge that the work in which he is engaged is a work of necessity. But that is entirely a matter of opinion. Besides, even if it were a necessity, the Mosaic law made no provision for such labor, and hence he is violating the commandment which forms the foundation of all his Sabbatarian superstructure.

A very able writer in Scotland, whose name is unknown to fame, wrote a pamphlet upon the "Sabbath" a few years ago from which we take the following suggestiv passage: "When we recently read the observation of one of the bishops in the House of Lords (in England), that, 'as a Christian prelate, he exulted in the number of petitions that had been presented for the better observance of the Sabbath,' we could not but ask ourselvs what would hav been the fate of this very prelate if he had lived three thousand years ago, and had then, like the man who gathered sticks on the Sabbath day, been called upon to answer before Moses and Aaron for his present opinions and practice in regard to the observance of this institution? Imagin the accusation and sentence of the judges. 'Here is a man who teaches that the seventh day is not to be kept as a Sabbath, neither as a memorial of God's resting on that day, nor of the Exodus from Egypt; but that another day should be observed instead. '*Stone him to death.*' 'This man declares that the Sabbath is not to be "a perpetual covenant" between God and Israel; but that the seventh day is to be changed for the first, in honor of "another prophet like unto Moses;" although he can produce no authority to that effect.' '*Stone him to death.*' 'This man was found breaking the command that no fire should be kindled on the Sabbath day (Ex. xxxv, 3), and partaking of a sumptuous entertainment, prepared, not the day before, but on the Sabbath day, for himself and friends!' '*Stone him to death.*' 'This man, because he is wealthy, is driven in his chariot, with horses, and coachmen, and footmen, in all the apparel of state; and these horses, and coachmen, and footmen, he employs in his service, even when he attends public worship; forgetful of the command that his man-servant, and his maid-servant, and his ox and his ass, should rest on the Sabbath day.' '*Stone him to death.*' We leave the Sabbatarian in the dilemma in which his creed has placed him." If the fourth Commandment be, indeed, a law of the Christians, it is too certain that all Christians deliberately break it; but if it be a law of the Jews only, then all the scandal is chargeable upon those who, professing to hav the "divine truth" in their keeping, mete this law as if it were a part of the Sermon on the Mount. Such conduct can be only sheer hypocrisy.

The price of "The Superstition of the Christian Sunday," is 10 cents.

LIVING MATTER: Its Cycle of Growth and Decline in Animal Organisms. By C. A. Stephens. Norway Lake, Me.: The Laboratory Co. Price, $1.

The subject is one that we recommend Freethinkers to read about. Christians often demand to know if we can explain what they call the mystery of life, and if we cannot tell them something about it claim that it must proceed from their God. There are now books written on our side that do tell something about it. This is one of them. We think it not a bad or an unprofitable book to read. There are, however, some inaccuracies of diction.

THE BIBLE OF NATURE; OR, THE PRINCIPLES OF SECULARISM. A Contribution to the Religion of the Future. By Felix L. Oswald. 16mo, pp. 240. Truth Seeker Company, New York. $1.

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CHURCH HISTORY. By Professor Johann Heinrich Kurtz, D.D., Germany. Translation from latest revised edition by Rev. John MacPherson, M.A. In three volumes. Vol. II now ready. Cloth, 12mo, 496 pages. Price, per volume, $2. New York: Funk & Wagnalls.

This work has now reached its tenth edition. The second volume covers nearly seven hundred years—from the beginning of the tenth to the close of the sixteenth century. It treats at length such topics as the following: Missionary enterprises as conducted for three hundred years in sixteen different fields; the crusades of the eleventh, twelfth, and thirteenth centuries; the hierarchy, the clergy, and the monks, theological science and its controversies; the Germano-Romanic church; the papacy and its claims; monastic orders and societies; national literature; worship and art; church disciplin; corruptions and indulgences; inquisition and persecution; the Reformation; Luther and his coworkers; perils and martyrdom; divisions and fanaticism; councils and creeds; victories and defeats. As we said of the preceding volume, so we say of this, that it is useful to anyone wanting to get a late and full presentation of the church view on the subjects treated. It is useful to one who wishes to inform himself fully on what his opponent's position really is, so that he can combat that position intelligently. But this is not saying much for a book. In just the same way we inform ourselvs on the nature of the lunatic or the criminal as fully as possible in order best to doctor or punish him. So to say what we hav said is to rank the thought of the writer of this book no higher than the thought of the lunatic or criminal. And it can hardly be held to deserve a much higher place. As a matter of fact, nearly all the statements of the work are untrustworthy. It delivers as truths old legendary accounts and absurd mythological fables that we hav no good reason to think true, but every reason to think false. Of course, much in this later volume may be true, but in the earlier volume treating of the first few centuries of Christianity, it is not to be supposed that more than one assertion in twenty has any ground. It is but a work of fiction, a novel, when all is done. The only books on these matters really worth reading are those of Freethinkers.

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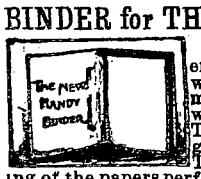
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News of the Week.

THE czar is visiting the German emperor at Berlin.

AT Northeast, Md., there was a fatal railway accident on the 12th.

DISASTROUS floods prevail in the department of the Jura, France.

A RAILWAY collision at Bridgeport, O., on the 11th, had fatal results.

TALMAGE'S church in Brooklyn was destroyed by fire last Sunday.

THE Wyoming constitutional convention has granted woman suffrage.

SOME Chinese still come in from Cuba with passports as Spanish citizens.

DISCOVERY has been made of extensiv and powerful attempts to bribe jurymen in the Cronin case.

THERE is trouble over the color line in the national council of Congregationalists at Worcester, Mass.

THE forest fires which hav been burning in Idaho, Washington, and Montana are still raging in the latter.

SURVIVORS of Chickamauga, from North and South, will purchase the battlefield and turn it into a national park.

SOME traveling commercial men are getting to carry rolls of Confederate money to deliver to train robbers, to save their real currency.

DURING a late religious festival at Rohtak, India, Mussulmans and Hindoos became involved in religious disputes which led to rioting.

A CHARLES MIX county, Dak., Presbyterian church does double duty by being occupied for school purposes during the week. All churches should be.

STATISTICS taken of the Eastern penitentiary of Pennsylvania seem to indicate that a large percentage of crime is due to not learning every youth a trade.

THE Russian government is about to organize a military administration for the railroads of western Russia which will replace the civil officials in case of war.

GERMAN Socialists assail the governmental insurance to provide for all disabled or aged workmen, as a pretended Socialistic measure to divert attention from the real ones.

MARY E. WELCH was taken from St. Gabriel's church, New York, one morning recently, where she was singing and shouting, and committed as suffering from religious mania.

THE French government had hard work at the recent election to repress the interference of the clergy, who continually influence toward rebellion, conservatism, or monarchy.

BOULANGER is endeavoring to excite patriotic enthusiasm in his favor by circulating in the army circulars hinting that France should put him at her head to recover Alsace-Lorraine.

THE government of Madrid, Spain, has got in trouble for committing enormous robberies of the citizens. The municipalities of Spanish Catholic Spain and Irish Catholic New York are the two most corrupt known.

MISS HATTIE BARTLETT, of West Pittston, Pa., has been removed to the insane asylum. About a month previous Evangelist Yatman had opened meetings, and she soon manfested a desire to climb tall trees, and get in the attics of high houses, to "get nearer heaven."

THERE is excitement over the case of a widow named Mrs. Portingall, of New York. She is dying, and a Freethinker friend of hers named Wallace has been named guardian of her children in her will, but the priest refuses her absolution and communion unless she revokes it.

SEVERAL injuries and deaths hav occurred from electric light wires in New York. In the last case a man caught in the wires was exposed several minutes before a crowd of some thousands, fire and smoke issuing from his mouth, ears, and eyes. The wires will now be fully insulated, or buried.

BROOKLYN has been the scene of the death from faith cure of a Norwegian girl named Olsen—no relativ of the preceding victim. A physician diagnosed her case as bilious fever, and left drugs, saying she would recover, but faith cure people with whom she had associated called and reproached her for apostasy, and persuaded her not to take her medicin.

Gems of Thought.

STUDY to a profound theologian consists in puzzling his brains and filling his pate with words to which neither himself nor anyone else . . . can attach any reasonable sense.—*Voltaire.*

THEOLOGICAL professors hav the power of stating the most absurd propositions with faces as solemn as stupidity touched by fear.—*Ingersoll.*

INSTEAD of aspiring to sanctity and virtue, which alone can render men acceptable to the great author of order and of excellence, they imagined that they satisfied every obligation of duty by a scrupulous observance of external ceremonies. . . . All the religious maxims and practices of the Dark Ages are a proof of this. I shall produce one remarkable testimony in confirmation of it, from an author canonized by the church of Rome, St. Eloy or Egidius, bishop of Noyon, in the seventh century. "He is a good Christian who comes frequently to church; who presents the oblation which is offered to God upon the altar; who doth not taste of the fruits of his own industry until he has consecrated a part of them to God; who, when the holy festivals approach, livs chastely even with his own wife during several days, that with a safe conscience he may draw near the altar of God, and who, in the last place, can repeat the creed and the Lord's Prayer. Redeem then your souls from destruction, while you hav the means in your power; offer presents and tithes to churchmen; come more frequently to church; humbly implore the patronage of the saints; for, if you observe these things, you may come with security in the day of retribution to the tribunal of the eternal judge, and say, 'Giv to us, O Lord, for we hav given unto thee'" (Dacherii Spicelegium Vet. Script. v. ii, p. 94). The learned and judicious translator of Dr. Mosheim's Ecclesiastical History, to one of whose additional notes I am indebted for my knowledge of this passage, subjoins a very proper reflection: "We see here a large and ample description of a good Christian, in which there is not the least mention of the love of God, resignation to his will, obedience to his laws, or of justice, benevolence, and charity toward men."—*Robertson's Survey of the State of Europe.*

LET it be understood, once for all, that Christ had but little to do with Christianity. The people became convinced—being ignorant, stupid, and credulous—that the church held the keys of heaven and hell. The foundation for the most terrible mental tyranny that has existed among men was in this way laid.—*Ingersoll.*

As Catholicism was based upon the infallibility of the church, so Protestantism has been based upon the infallibility of the creed.—*Morell's History of Philosophy.*

THE Catholics hav a pope. Protestants laugh at them, and yet the pope is capable of intellectual advancement. In addition to this the pope is mortal, and the church cannot be afflicted with the same idiot forever. The Protestants hav a book for their pope. The book cannot advance. Year after year, and century after century, the book remains as ignorant as ever. It is only made better by those who believe in its inspiration giving better meanings to the words than their ancestors did. In this way it may be said that the Bible grows a little better.—*Ingersoll.*

IF some people devoted half the time to steering in this world that they do to seeking a good landing in the next, there would be less wild sailing and fewer accidents.—*Germantown Independent.*

THEY made this world a hell. But if cathedrals had been universities—if dungeons of the Inquisition had been laboratories—if Christians had believed in character instead of creed—if they had taken from the Bible all the good and thrown away the wicked and absurd—if domes of temples had been observatories—if priests had been philosophers—if missionaries had taught the useful arts—if astrology had been astronomy—if the black art had been chemistry—if superstition had been science—if religion had been humanity—it would hav been a heaven filled with love, with liberty, and joy.—*Ingersoll.*

WHATEVER religion may be in the ascendant, the influence of its ministers is invariably strengthened by a long and dangerous war, the uncertainties of which perplex the minds of men, and induce them, when natural resources are failing, to call on the supernatural for help. On such occasions, the clergy rise in importance; the churches are more than usually filled, and the priest, putting himself forward as the exponent of the wishes of God, assumes the language of authority, and either comforts the people under their losses in a righteous cause, or else explains to them that those losses are sent as a visitation for their sins, and as a warning that they hav not been sufficiently attentiv to their religious duties; in other words, that they hav neglected rites and ceremonies in the performance of which the priest himself has a personal interest.—*Buckle's History of Civilization.*

THOUGH peace upon earth was at first proclaimed as a main object of Christianity, and though for about three centuries the Christian disciples displayed unwearied zeal and amazing heroism in advocating it, the sublime conception of a moral unity gradually faded away before the conception of a unity of ecclesiastical organization, and for centuries theologians were so far from contributing to the suppression of war, that they may be justly regarded as its chief fomenters.—*Lecky's History of Rationalism.*

ARE the Christian nations patterns of charity and forbearance? On the contrary, their principal business is to destroy each other. More than five millions of Christians are trained, educated, and drilled to murder their fellow-Christians. Every nation is groaning under a vast debt incurred in carrying on war against other Christians.—*Ingersoll.*

WE must regard all the children of the earth as members of the human family. All war is nothing more than civil war.—*Chas. Sumner.*

Odds and Ends.

SHE: "This is Minerva." He: "Was she married?" She: "No, she was the goddess of wisdom."—*Life.*

THE papers hav been discussing the man with a mission. They would handle the man without a mission, but that they fear to exasperate Elliot F. Shepard.—*Puck.*

"MARRIAGES are made in heaven," quoth Miss Antique. "Then there is some chance for you yet," was the cruel response of her younger sister.—*Harper's Bazar.*

BESSIE: "Do you read the departments devoted to women in the Sunday papers?" Jennie: "No, my dear. Those articles are only fit for men to read."—*Munsey's Weekly.*

MIKE: "What's the matter, Bill? Yer looking pale." Bill: "Too much head-work, Mike. I had ter sleep all night wid me head agin a knot hole ter keep th' muskeeters out o' the barn."—*Time.*

"THERE is ice in Greenland six thousand feet thick," read Mr. Mumble in his evening paper. "That's just the way," commented his wife, "I suppose it's so cool there they don't need it, either."—*Puck.*

NO MONEY IN IT.

Smartte: "Hullo, Sharpe! How's Christian science gittin' along?"

Sharpe: "Oh, I've giv up Christian science, an' gone back to plain bunco."—*Puck.*

ALICE: "I've just been reading a newspaper discussion on 'When Women Should Marry,' Miss Elder. When do you think a girl should marry?" Miss Elder (emphatically): "Just as soon as she has a proposal."—*Munsey's Weekly.*

CRITIC: "What does that fashionably attired young man with wings represent?" Cartoonist: "The angel of style." Critic: "Who ever saw an angel wear a silk hat and a suit of clothes?" Cartoonist: "Who ever saw one that didn't?"—*Life.*

WOULD BE poet: "And, my dear doctor, I hav taken such delight in all the great poems that I am sure that poetry is my vocation." Eminent litterateur: "And—ah—my dear young lady—you—ah—hav read 'Romeo—ah—and Juliet.'" Would-be poet: "Well, I havn't read Juliet yet, but I think Romeo is glorious."—*Boston Commercial Bulletin.*

"I'D like to exchange this yard of ribbon; it is soiled in one place," said Mrs. Shopingly to one of the clerks at Silk and Sattin's. "I'm not the lady you bought it of," replied the sales-duchess in attendance; "I've just returned from my season in the country, and some other lady must hav sold it to you. Here, Maggie, did you sell this person a yard of orange ribbon? No? Well, see which of the ladies in our department *did* sell it, then."—*Time.*

BOATMAN: "Sail a boat? Why, it's easy as swimmin'. Jest grasp the main sheet with one hand, an' the tiller with the other, an' if a flaw strikes, ease up or bring 'er to, an' loose the halyards; but look out fer the gaff an' boom, or the hull thing'll be in the water, an' ye'll be upsot; but if the wind is steady y'r all right, onless y'r too slow in luffin' too; 'cause then y'll be upsot sure. Jump right in an' try it; but, remember, whatever ye do, don't jibe."—*New York Weekly.*

DIFFERING VIEWS.

Young Gibbon's wit was very light,
But heavy his conceit;
He fancied he a charmer was
With whom none could compete.

"Behold yon pretty girl ahead,
A stranger quite," quoth he,
"But that already I hav turned
Her head, you can't but see."

"I must confess," his friend replied,
"That what you say is true;
Her head is turned, beyond a doubt—
It's turned—away from you!" —*Puck.*

QUESTIONS IN INDUCTIV PHILOSOPHY.

A young lady went into a store and asked for number eleven shoes. In what large Western city did she liv?

D. Stump, of Burnt Cabin, York county, Pa., can put a large goose-egg in his mouth and close his lips without crushing the shell. What is the color of D. Stump's cuticle?

A foreign gentleman addressed a nativ the other day in these words: "No checkee, no shirtee." In what country was the foreign gentleman born?

In a certain bar-room a man arose and made this remark: "Colonel, will you take a drink?" Every man in the room rose, saying: "Thanks! Don't care if I do." In what state did this take place?—*Life.*

DRESSING THE BOY.

"Elijah, dear, will you dress Willie this morning? I'm in such a hurry, and it won't take you but a minute or two."

"Certainly," replied Mr. Bixby, cheerfully, "I'd just as soon dress the little chap as not. Here, my little man, come and let papa dress you. I'll hav you as neat as a pin in a jiffy."

Willie, aged four, comes reluctantly from his playthings, and Bixby begins:

"Now, let's off with your nighty-gown and—keep still, dear, or I can't unbutton it. There now, we'll—sit still, child. What makes you squirm around like an eel? Where's your little shirty? Ah, here it is, and—sit still! Put up your arm—no, the other one and—*can't* you keep still half a second? Put up your other arm and *stop* hauling and pulling so! Now, let's—come here, boy! What under heaven do you mean by racing off like that with nothing on but your shirt? Now you come here and let me put the rest of your duds on. Stand *still*, I say! Put your leg in here! Not *that* leg? There you go squirming around like an angle-worm. Now, if you don't keep still, young man, I'll—stop pulling at that chain, and—here, Mary Ellen, you'll hav to dress this wriggling animal yourself. I couldn't do it in ten years. Go to your mother, sir!"—*Time.*

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THE LAW AND THE GOSPEL IN BROOKLYN!—NOT THE SAME.

Notes and Clippings.

THE Catholic churches of this country number 7,424 as against 6,829 one year ago, and there are 7,996 clergy as against 7,596 in 1880.

A PORTION of the Salvation Army is about to invade the Argentine Republic. That devoted land, hitherto blessed, may soon find itself annoyed by faith cure cranks, Second Adventists, and Mormons.—*World.*

WALT WHITMAN, the good gray poet, has a boy about twelve years of age to drive him around. The boy is clever. He recently said: "I think a great deal of W. W. I keep a note-book and I put down all he says into the note-book, and after he's dead I'm going to go round lecturing about him."

A SERVIAN law has been passed through the influence of Archbishop Michael which compels all shopkeepers and tradesmen to close their places of business not only on Sundays but on all holy days of the orthodox church. Hence the Servians will observe one hundred and eighty holidays during the year.

A TOTAL eclipse of the sun will take place on December 21st. The line of totality will not touch North America at all; it will skirt the northern shores of a portion of South America and thence proceed across the south Atlantic ocean to St. Paul de Loando, in the state of Angola, about two hundred miles south of the Congo river, on the west coast of Africa, at which point the American expedition, for which the last Congress appropriated $5,000, will take observations.

THE Italians of this city propose to erect a $20,000 statue to Christopher Columbus. It will be placed at the Battery, and already over $3,000 toward the project hav been raised. According to Mr. Stone, of Boston, the statue should hav the features of Amerigo Vespucci, better known under his Latinized name of Americus Vespucius.

SAYS the Concordia *Blade:* "John E. Remsburg has undertaken the extremely hard task of proving that Abraham Lincoln was not a Christian. Several reverend gentlemen hav proved that he was. Having given their evidence in THE TRUTH SEEKER, he will now produce his evidence to sustain his position. He has spent a great deal of time and money in hunting for evidence, which will make his article worth reading."

PROFESSOR TYNDALL has returned to England much improved by his sojourn among the Alps. He has suffered greatly from insomnia. Professor Tyndall is a pretty lively climber for a man of his years. He is in his seventieth year. His first exploration of the Swiss glaciers was made thirty-three years ago, but not for love of adventure; it was for love of science. His object was to determin glacier motion, and he found, as he expected, that it was on the move—in fact, very fast.

IMPORTANT news in the *World:* "It has been learned that Postmaster-General Wanamaker is the administration official who is to take a Bible class in the church of the Covenant, Washington. He is about to giv up his Bethany Bible class, over which he has presided for a great many years. The strain of leaving Washington and going to Philadelphia every Saturday was too much for him. His family will soon be located at the capital, and if he left them every Sunday he would find little time in which to enjoy their society. Bethany Sunday-school will miss Wanamaker greatly."

THE German purists are still continuing their campaign against the French element in the language of the Fatherland. Finding that they cannot enjoy their cigar under that name, they hav had some difficulty in finding a suitable German term to take its place. The cigar manufacturers of Düsseldorff, however, recently offered a prize for the best Teutonic substitute for the obnoxious foreign vocable, and their choice has fallen on a coinage of Pastor Zeller of Waiblingen—"Rauchrolle."

THE Rev. Dr. Alden has just reported to the American board of commissioners for foreign missions, now in session in this city, that Japan is now almost ready to adopt Christianity as a national religion; that the board has forty-five missionaries there, and that more of them are urgently called for. The *Sun* comments upon this astonishing news: "Yet it is a fact that, after many years of missionary labor in Japan, the number of converts to Christianity there is small, and it is not probable that the national religion would be changed without the consent of the Japanese people and the conversion of the mikado."

RAILROAD accidents, electric-wire fatalities, and other casualties peculiar to the times lead a great many people, says the *World*, to the conviction that they were born a century too late. They feel that the dangers begotten by science hav been greater than the benefits derived therefrom. But the fact is that the average length of human life is on the increase. Science is responsible for this. Our great-grandfathers rode in stage-coaches and were in but slight peril from electricity. But they were bled when sick by surgeons and received physic when they needed tonics. Houses were badly ventilated and a thousand evils unknown at present were in activ existence. Science can prevent all dangers begotten by science.

THE sons of men seem all to be tarred with the same stick, says the *Commercial Advertiser*. As Christmas approaches, with its present-laden tree, the boys and girls begin to repair to the Sunday-schools in flocks that chirrup in unison shrill praises of that beneficial institution, not unaccompanied with vociferous longings to be an angel and with the angels stand. So we are not surprised to learn that the missionaries in New Guinea are sure of immense congregations if they let the fact leak out that a large invoice of tobacco has come to hand. This reminds us again of the report—slanderous, no doubt—that a certain revivalist of the broad, howling, and wooly West (not far from the site of the semi-millennial fair of 1992) whose exhortations attained a phenomenal success after a sly hint that each convert might count on a chromo. Another potent device of the missionaries is to take their guns along. The barbecued game draws vast crowds of repentant natives. But a scarcity of game has been observed to be coincident with a thinly populated mourners' bench. There would seem, therefore, to be very much of a muchness about the men of New Guinea—and elsewhere.

Communications.

Was Abraham Lincoln a Christian?

CHAPTER IV.

REVIEW OF CHRISTIAN TESTIMONY.—ARNOLD AND OTHER WITNESSES.

Arnold's "Life of Lincoln"—Claims Respecting Lincoln's Religious Belief—Address to Negroes of Baltimore—Carpenter—Hawley—Willetts—Pious Nurse—Illinois Clergyman—Barrows—Simpson—Vinton—Robert Lincoln.

With the Christian masses whose minds hav become warped by the bigoted teachings of their clerical leaders, nothing affects the reputation of a man so much as his religious belief. Public men who are disbelievers are fully cognizant of this, and generally refrain from expressing sentiments that would tend to alienate those upon whom the retention of their positions depends. Biographers understand this, too, and are likewise aware that a dead Infidel is as cordially hated as a live one. They know that a cold reception awaits their works unless they are able to clothe the characters of their subjects in the robes of popular superstition. Mr. Arnold realized this when he wrote his "Life of Lincoln." He had been most forcibly reminded of the fact by the fate of two biographies of his own subject which had already appeared—Holland's and Lamon's. Holland's work by catering to popular prejudice, regardless of truth, had been financially a success; Lamon's work by adhering to truth, regardless of popular prejudice, had been financially a failure.

Determined to profit by these examples, and intimidated by the threats and entreaties of those who had resolved to secure for Christianity the influence of the Great Emancipator's name, Arnold dare not giv the facts regarding Lincoln's religious belief. Nor is it to be presumed that he desired to. He had previously appeared as a special pleader for the popular faith.

He affirms that "No more reverent Christian than Lincoln ever sat in the executiv chair, not excepting Washington." The fact is, when Arnold wrote his biography of Lincoln, no very reverent Christian ever had occupied the executiv chair. Previous to the installation of the present incumbent, no real orthodox Christian communicant had held the office of president.

If Mr. Arnold knew no more about Lincoln's religion than he appears to hav known about Washington's, a more charitable reason than those suggested might be assigned for his statements concerning the former. Washington, like Lincoln, has been claimed by the church; yet, Washington, like Lincoln, was a Deist. This is admitted even by the leading churchmen of his day. Three of the most eminent divines of his age, and the three to whom he was most intimately related in a social way, were Bishop White, Rev. Dr. Abercrombie, and Rev. Dr. Ashbel Green. Bishop White, the father of the Episcopal church in America, declares that Washington was not a communicant, as claimed by some, and intimates that he was a disbeliever. The Rev. Dr. Abercrombie, whose church he attended while he was president, said: "Washington was a Deist." The Rev. Dr. Ashbel Green, chaplain to Congress during his administration, said: "Like nearly all the founders of the republic, he was not a Christian, but a Deist."

Arnold presents the following as the basis of Lincoln's religion, and proofs of his Christianity: "(1) Belief in the existence of God, (2) in the immortality of the soul, (3) in the Bible as the revelation of God to man, (4) in the efficacy and duty of prayer, (5) in reverence toward the almighty, and (6) in love and charity to man."

1. "Belief in the existence of God." This does not prove a belief in Christianity. The Jew believes in the existence of God; the Mohammedan believes in the existence of God; the Deistic Infidel believes in the existence of God.

2. "Belief in the immortality of the soul." That he believed in the immortality of the soul is a claim that cannot be clearly established; and even if it could, would not confirm the assumption that he was a Christian. Deists, many of them, believe in the doctrin of immortality. Paine believed in immortality; Voltaire believed in immortality.

3. "Belief in the Bible as the revelation of God to man." This, if true, would be evidence of his Christianity; but, unfortunately for Mr. Arnold's claim, Lincoln did not entertain this belief.

4. "Belief in the efficacy and duty of prayer." This, in the orthodox sense of these terms, is not true; and if it were, would not furnish conclusiv evidence that he was a Christian. Jews pray; Mohammedans pray; Buddhists pray; some Deists pray. Franklin believed in the efficacy and duty of prayer, and Frankin was an Infidel.

5. "Belief in reverence to the Almighty." This does not demonstrate a belief in Christianity, for all Deists believe in reverence to the almighty.

6. "Belief in love and charity to man." When it can be shown that only Christians believe in love and charity, then will it be time to affirm that Lincoln was a Christian.

Arnold confounds Christianity with Deism. In the following words he admits that Lincoln was simply a Deist: "Not orthodox, not a man of creeds, he was a man of simple trust in God."

When the subject of Lincoln's belief was once mentioned to Mr. Arnold, he said: "Lincoln was a rational Christian because he believed in morality." With equal propriety, one might say of an upright Christian, "He is a rational Freethinker because he believes in morality."

"His reply to the negroes of Baltimore," he says, "ought to silence forever those who charge him with unbelief." This alleged reply of Lincoln was as follows:

> In regard to the great book I hav only to say that it is the best gift which God has given to man. All the good from the savior of the world is communicated to us through this book. But for this book we could not know right from wrong. All those things desirable to man are contained in it (Lincoln Memorial Album, p. 340).

The writer of this was in Washington when the colored deputation from Baltimore presented the president with a $500 Bible. The papers mentioned the fact at the time, but no such speech as Lincoln is said to hav made appeared in the reports. About two months later, this apocryphal version of his remarks on the occasion referred to, made its appearance.

The first two sentences contained in this speech Lincoln, if a Christian, might hav uttered. They are words that any intelligent Christian might, from his standpoint, with propriety affirm. We are familiar with these claims. We are also familiar with the claims embodied in the last two sentences. They are repeatedly made. But they are made only by very ignorant persons, or by clerical hypocrits who try to impose upon the ignorance and credulity of their hearers. Had Lincoln been a Christian he would not hav used these words, because he was too intelligent to believe them, and too honest to pretend to believe them.

Concerning this speech, Lincoln's partner, Mr. Herndon, thus vigorously yet truthfully remarks:

> I am aware of the fraud committed on Mr. Lincoln in reporting some insane remarks supposed to hav been made by him, in 1864 on the presentation of a Bible to him by the colored people of Baltimore. No sane man ever uttered such folly, and no sane man will ever believe it. In that speech Mr. Lincoln is made to say: "But for this book we could not know right from wrong." Does any human being believe that Lincoln ever uttered this? What did the whole race of man do to know right from wrong during the countless years that passed before this book was given to the world? How did the struggling race of man build up its grand civilizations in the world before this book was given to mankind? What do the millions of people now living, who never heard of this book, do to know how to distinguish right from wrong? Was Lincoln a fool, an ass, a hypocrit, or a combination of them all? or is this speech—this supposed—this fraudulent speech—a lie?

Arnold would hav his readers believe that this speech is genuin. And yet it is plainly evident that he himself does not believe it. He mutilates it by omitting the more orthodox portion of it—the very portion he would hav retained had he believed it to be genuin. The first part would suffice to serve his purpose; the remainder he knew was too incredible for belief and would stamp the whole as a fraud.

Arnold says: "The veil between him and the supernatural was very thin." Yes, so thin that he saw through it and recognized the greater part of it to be a sham.

"His faith in a divine providence began at his mother's knee, and ran through all the changes of his life." I do not desire to charge Mr. Arnold with plagiarism, but the foregoing recalls the following much admired passage to be found in Holland: "This unwavering faith in a divine providence began at his mother's knee, and ran like a thread of gold through all the inner experiences of his life" (Life of Lincoln, pp. 61 62).

There is much in Arnold's biography, aside from the above, to suggest that Holland's work formed the basis and model of his own. While more accurate in the main than Holland's Life, Arnold's Life is in some respects equally unreliable, and less readable.

Adverting to the many fraudulent stories that hav been circulated concerning Lincoln, in an address delivered in London, he says: "The newspapers in America hav always been full of Lincoln stories and anecdotes, some true and many fabulous." Unfortunately for the cause of truth, Mr. Arnold has himself recorded some of these fabulous stories, not because he deemed them authentic, but because they agreed with his preconceived prejudices, or the prejudices of those whom he wished to please.

Mr. Carpenter says: "I would scarcely hav called Mr. Lincoln a religious man, and yet I believe him to hav been a sincere Christian."

In a letter, Mr. Herndon makes the following correction in regard to his friend Carpenter's statement:

> Mr. Carpenter has not expressed his own ideas correctly. To say that a man is a Christian and yet not a religious man is absurd. *Religion* is the generic term including all forms of religion; *Christianity* is a specific term representing one form of religion. Carpenter means to say that Mr. Lincoln was a religious man but not a Christian, and this is the truth.

It is unfortunate that while in many cases we hav several words to express the same idea, the same word in many cases is employed to express different ideas. Ideas thus become confused. If the terms *morality*, *religion*, and *Christianity* were always used in their legitimate sense—used to express the ideas of which they were the original signs—much trouble and ambiguity would be avoided. As it is, they are promiscuously used as interchangeable terms. Many use the word *religion* and even *Christianity* when they mean morality. Mr. Carpenter uses the word *religious* in its proper sense, and the word *Christian* to mean a *moral man*. The following examples will serve to illustrate the various forms employed to express the thought now under consideration:

> I would scarcely hav called Mr. Lincoln a religious man, and yet I believe him to hav been a sincere Christian.—*Carpenter*.
>
> I would scarcely hav called Mr. Lincoln a Christian, and yet I believe him to hav been a truly religious man.—*Herndon*.

I would scarcely hav called Mr. Lincoln a religious man, and yet I believe him to hav been a truly moral man.—*Author*.

We all desire to express substantially the same thought. I do not wish to dictate to Mr. Carpenter and Mr. Herndon what words they shall employ to convey an idea, but this explanation is essential to a proper understanding of the question in dispute, and will help to reconcile much of the apparently conflicting testimony presented in this work.

As Lincoln was in a certain sense a Deist, the religious element was not entirely wanting in him, and hence the statement of Mr. Herndon that he was a religious man is, in a degree, true.

Mr. Hawley professed to believe that Lincoln was a Christian, but he had no personal knowledge of the fact, although his neighbor for many years. The only reasons he was able to adduce upon which to predicate his belief were the Bateman story and his farewell speech on leaving Springfield. The former has been exploded, the latter proves nothing.

During all the later years of his life Lincoln generally refrained from expressing his anti-Christian opinions, except to friends who shared his views. This silence, in connection with his sterling moral character, might lead some of his Christian neighbors to suppose that he was a believer, the more especially as Christians are generally ignorant of the extent of unbelief, and are loth to believe that a person, unless he openly avows his disbelief, can be an Infidel.

According to Mr. Willets, Lincoln, during the war, had an attack of what he thought might be a "change of heart." He consulted a pious lady in regard to it and requested her to describe to him the symptoms attending this theological disease. She defined "a true religious experience" as "a conviction of one's own sinfulness and weakness, and personal need of the savior for strength and support." She said that "when one was really brought to feel his need of divine help, and to seek the aid of the holy spirit for strength and guidance, it was satisfactory evidence of his having been born again." Lincoln replied that if what she had told him was "a correct view of this great subject," he hoped he was a Christian. But was this a correct view of it? I was not aware that conviction constituted conversion. We hav been taught that conviction is but a preliminary step toward conversion. If Lincoln relied upon this as a true exposition of this doctrin, the genuinness of his conversion may well be questioned.

It is to be regretted that Mr. Willets did not giv the name of his informant. As it is, we do not know whether to credit "a lady acquaintance of his," or himself, with the invention of a first-class fiction.

In regard to the story of the "Pious Nurse," we hav not even a clergyman to vouch for its authenticity. We do not know the name of this witness; we do not know whom she communicated the story to; we do not know when nor where it made its first appearance. We only know that for years it has been floating through the columns of the religious press, a companion-piece to Washington's devotional exercise at Valley Forge.

An "Illinois Clergyman" reports Lincoln as saying that when he left Springfield he was not a Christian, that when his son Willie died he was not a Christian, but that when he visited the battle field of Gettysburg he gave his heart to Christ. Christians cite the testimony of this anonymous witness, seemingly unconscious of the fact that if true it refutes the testimony of every other Christian witness. If this statement be true what becomes of the testimony of Holland and Bateman? What becomes of the testimony of Reed's witnesses? The testimony of Brooks invalidated the testimony of every other witness; the testimony of this Illinois clergyman invalidates the testimony of Brooks itself.

Reed did not present this evidence, doubtless aware that his lecture already contained a sufficient number of discrepancies. He was thoughtful enough, however, to anticipate it. He had Dr. Gurley refer to Lincoln's conversion as taking place "after the death of his son Willie and his visit to the battle-

field of Gettysburg." These events are referred to as if they occurred in close proximity to each other; whereas the death of Willie occurred during the first year of his administration, his visit to Gettysburg less than seventeen months before his assassination.

The passage quoted from Dr. Barrows contains six specific affirmations.

1. In the anxious uncertainties of the great war, he gradually rose to the hights where Jehovah became to him the sublimest of realities, the ruler of nations.

Collect all the utterances of Abraham Lincoln, all the letters he ever wrote, all the speeches he ever delivered, all the state papers he gave to the public; and from this full store of words that fell from his lips and flowed from his pen, I challenge Dr. Barrows to produce one word expressing a recognition of Jehovah. Jehovah was to him, not "the sublimest of realities," not "the ruler of nations," but a hideous phantom. He recognized a God, but his God was not Jehovah, the God of Dr. Barrows.

2. When he wrote his immortal proclamation, he invoked upon it not only "the considerate judgment of mankind," but "the gracious favor of almighty God."

When he wrote his immortal proclamation, he did not invoke "the gracious favor of almighty God." This instrument, as drafted by Lincoln, contained no allusion to God. The paragraph containing the words quoted was drafted by Secretary Ch se and inserted in the proclamation at his urgent request after it was printed and ready for delivery.

3. When darkness gathered over the brave armies fighting for the nation's life, this strong man, in the early morning, knelt and wrestled in prayer with him who holds in his hand the fate of empires.

A "Christian lady from Massachusetts" (name unknown), and a Christian gentleman from New York (Noah Brooks), declare that Lincoln was accustomed to pray. This declaration is echoed by Arnold, and reëchoed by Barrows. If true, is it not strange that a hospital nurse and a newspaper reporter were in possession of the fact while his most intimate friends were entirely ignorant of it?

4. When the clouds lifted above the carnage of Gettysburg, he gave his heart to the Lord Jesus Christ.

This is the fifth time that Lincoln gave his heart to Christ. The above statement is the vital one in Dr. Barrows's testimony—the keystone in the arch comprising "the religious aspects" of Lincoln's presidential career. The others, even if true, only prove a Theistic belief. This statement affirms that he became a Christian—a statement evidently based upon the anonymous story of the "Illinois clergyman." Between the original presented by the "Illinois clergyman" at large, and that presented by the Illinois clergyman from Chicago, however, a grave discrepancy appears. From the time that "the clouds lifted above the carnage of Gettysburg" to the time that Lincoln visited its cemetery, a period of twenty weeks had elapsed. Now, did Lincoln giv his heart to Christ when the battle ended on the 3d of July, as stated by the one, or not until he stood upon the battle field on the 19th of November, as asserted by the other? This is a question that we leave for the Illinois clergymen themselvs to decide.

5. When he pronounced his matchless oration on the chief battle-field of the war, he gave expression to the resolve that "this nation, under God, should hav a new birth of freedom."

This simple Deistic phrase, "under God," is the only utterance of a religious character to be found in that oration. When this speech was delivered, Lincoln, it is claimed, had experienced a change of heart, and consecrated himself to Christ. This address furnishes an overwhelming refutation of the claim. At the dedication of a cemetery, surrounded by thousands of graves, he ignores Christianity and even the doctrin of immortality.

6. And when he wrote his last inaugural address, he gave to it the lofty tone of an old Hebrew psalm.

This is true; and it is likewise true that in that document he made no more reference to Christianity than did the Hebrew psalmist who lived and wrote a thousand years before it had its birth.

The "Lincoln Memorial Album," in which Dr. Barrows's article appears, contains the offerings of two hundred contributors, twentv of them divines, and among them Lyman Abbott, Dr. Bellows, Theodore L Cuyler, Robert Collyer, Bishop Coxe, Dr. Crosby, Bishop Haven, Philip Schaaf, and Bishop Simpson. The work is prefaced with a biographical sketch of Lincoln, written by Isaac N. Arnold, in which he makes substantially the same statements regarding Lincoln's belief as those made in his "Life of Lincoln." Aside from this, Dr. Barrows is the only one of these two hundred memorialists who ventures to affirm that Lincoln was a Christian.

Bishop Simpson's remarks hav been presented, not because they furnish any proofs of Lincoln's reputed Christianity. but because he was one of the clergymen who officiated at Lincoln's funeral, and because his words on that occasion hav been cited in support of this claim. But he does not assert that Lincoln was a Christian. He simply testifies to his belief and trust in God—to his Deistic faith—nothing more.

I am aware that in some of the published reports of his address there hav been interpolated words intended to convey the idea that Lincoln accepted Christ. Bishop Simpson, I am sure, never authorized the insertion of these words. They express a claim he never made—a claim he certainly did not make on the day of Lincoln's interment.

In his funeral address at Washington, Dr. Gurley did not affirm that Lincoln was a Christian, or that he was intending to make a profession of religion. Bishop Simpson, in his oration at Springfield, made no mention of these claims, and Dr. Gurley and Bishop Simpson are known to hav held a consultation before that oration was delivered.

This silence is conclusiv evidence that these men knew that Lincoln was an unbeliever. Commenting on this notable omission, Mr. Herndon says:

> Bishop Simpson delivered the funeral oration, and in that oration there was not one word about Mr. Lincoln's Christianity. Bishop Simpson was Lincoln's friend; Dr. Gurley was Lincoln's pastor in Washington. Now these men knew, or had reason to know, Lincoln's religion, and the world would hav heard of his Christianity on the day of his burial if it had been known. But Simpson and Gurley are silent—dumb before the Christian world.

One of the most beautiful and exhaustiv tributes ever paid to Lincoln, aside from the matchless tribute paid by Colonel Ingersoll, is that from the pen of Bishop Simpson which appears in the "Lincoln Memorial Album." In this tribute he does not make even the remotest allusion to Lincoln's religious belief. He appears to hav heeded the advice tendered by a less discreet Christian writer, and recognized the fact that, from his standpoint, the less said about the subject the better. Had all Christians acted as wisely and as honorably in this matter as Bishop Simpson, this controversy about Lincoln's religion would never hav arisen.

The story of Dr. Vinton, too absurd to demand serious consideration—apparently too incredible for belief—is yet believed by thousands. When such fabulous tales are told by men who are looked upon as the exponents of morality, and published in papers and periodicals that are presumed to be the repositories only of truth, it is not strange that such stories as Washington's Praying at Valley Forge, Ethan Allen and His Daughter, Don't Unchain the Tiger, Paine's Recanting, and a thousand and one other pious fictions of a similar character hav gained popular credence. To read the fabrications of this class pertaining to Lincoln alone, one would suppose that this astute statesman, this chief magistrate of a great nation, this commander-in-chief of two millions of soldiers, engaged in the most stupendous civil conflict the world has known, occupied the greater portion of his time in studying the scriptures, poring over doctrinal sermons, participating in prayer-meetings led by pious nurses, and weeping upon the necks of clerical visitors.

Robert Lincoln denies that his father wrote a book on Infidelity. But his denial is evasiv. To be hypercritical, he did not write a book; it was a booklet—a mere *brochure* or pamphlet. That he wrote a small book or pamphlet against Christianity, however, it is useless to deny. His biographer, Colonel Lamon, savs that he wrote one; his partner, Mr. Herndon, affirms that he wrote one; his political manager, Colonel Matheny, asserts that he wrote one; his friend, Judge Nelson, declares that he wrote one; his friend, Mr. Jeffrey, avers that he wrote one; Chambers's Encyclopedia states that he wrote one; even Dr. Holland admits that he wrote one.

The history of this affair is as follows: Lincoln, even in his youth, was skeptical, and disposed to rebel against the teachings of the church. In his early manhood, and while he resided at New Salem, he read and thought a great deal upon this subject, and finally became convinced that Christianity is false. In the fervor of his enthusiasm to rid the world of a debasing superstition, he wrote a little book, in which he maintained, first, that the Bible is not the word of God; and, secondly, that Jesus Christ was not the son of God. Those who saw the work pronounced it a logical assault against the popular faith. It was his intention to hav it published, but an unforeseen circumstance prevented him from doing it. Mr. Samuel Hill, his friend and employer, saw in Lincoln a rising man, and although he was himself a skeptic, and did not particularly dissent from the opinions expressed in the work, he yet recognized the popular prejudice that existed against Infidel literature, and believing its publication would hopelessly ruin the political prospects of Lincoln, took the manuscript and consigned it to the flames He then prevailed upon Lincoln to drop theology and devote his energies to law and politics. His action lost Freethought an able champion, but gained for American statesmanship its brightest ornament.

Robert had most certainly been apprised of all this. But whether he had or not, his statement concerning a transaction that occurred long anterior to his birth is of little value when opposed to the testimony of those who were then living and conversant with the facts.

I hav now reviewed the testimony of these witnesses. Tested in the crucible of honest criticism, little remains of their statements save the dross of falsehood and error. I may be charged with unjust severity toward these witnesses, nearly all of whom are men of recognized respectability and distinction. But a majority of them hav testified to what they know to be false, and against those who knowingly bear false witness no censure can be too severe. Thousands of Christian men and women, misled by this false testimony, honestly believe and contend that Lincoln was a Christian. Against these I hav not an unkind word to offer. But I am resolved to disabuse their minds of this erroneous belief. Painful as the birth of an unwelcome idea is, they shall know the truth.

JOHN E. REMSBURG.

(TO BE CONTINUED)

Lincoln's Neighbors' Opinions.

No publication of recent date has interested me more than the chapters now going through THE TRUTH SEEKER press concerning the religion of Abraham Lincoln, written by John E. Remsburg. It is not a matter of much importance as to just what Abraham Lincoln did believe concerning God, the Bible, or the man Jesus, but when we discover an earnest, persistent, mean, and wicked attempt by lying and deceitful men to pervert the truth in this matter, in order that their "holy religion" shall profit by their lies, the matter does become of some importance, and I am glad that Mr. Remsburg has taken hold of this subject with that zeal and earnestness which usually characterize his great ability, and from what I know in this matter I can assure all whom it may concern that by the time Mr. Remsburg is through with the subject it will be deemed settled that Mr. Lincoln was not a hypocrit, neither was he a believer in the monstrous and superstitious doctrins of the Christian church.

I had the honor of a limited acquaintance with Mr. Lincoln prior to his election to the presidency, and although we never discussed or alluded to religious matters as such, nevertheless I hav always been fully persuaded in my own mind that it would hav been utterly impossible for a man possessing that intuitiv wisdom, keenness of logic, and discernment of truth, which were the marked characteristics of Mr. Lincoln's mind, ever to hav subscribed to the atrocious doctrins of the Christian church. He was developed far above it, and although making no war upon the church, he did not hesitate to speak his mind freely upon these subjects upon all proper occasions. I lived in Springfield among his old neighbors for many years, and I hav talked with many of them, and to those who had good opportunity to know his views touching religious matters All, without exception, classed him among the skeptics. It was not until after his death that he was claimed as a Christian.

I am sorry for Newton Bateman. He has placed himself in a most awkward predicament by trying to keep out of one. As already indicated in the chapters by Mr. Remsburg, Mr. Bateman has an aversion to unpleasant notoriety. He was for several terms superintendent of public instruction in Illinois, and enjoyed great popularity. He permitted Mr. Holland to circulate an atrocious falsehood in his "Life of Lincoln" rather than incur "unpleasant notoriety" by a firm and courageous denial. Although I am not an admirer of Grover Cleveland, I am an admirer of that sentiment ascribed to him, "Tell the truth." Enough is now known, even from the pen of Mr. Bateman himself, to refute every word of Holland's forgery and falsehood.

I am led to inquire, Why is it that the church is so anxious to claim as its own men of distinction who hav secured popular favor? It was so with George Washington. My father was born and raised in the neighborhood where Washington had his headquarters, and he talked and discussed Washington in his early days with hundreds of people who had been associates of Washington, and I hav heard my father say many times that there was not a man in the whole army who could make the air more blue with profanity than could George Washington. And yet he was a praying man, they say. If so, it was not to his credit. Now, I am in politics a Republican. I was a supporter of Benjamin Harrison for the presidency. He is publicly known as Presbyterian. Now, if any reliable information should reach me that President Harrison away down in the bottom of his heart was a Liberal or Freethinker, I would denounce him as a hypocrit and would support him no longer. I am broad enough and Liberal enough to fraternize with Catholics or Presbyterians on matters of common ground, but I hate a sneak, a hypocrit, a lying, deceitful man, who is all things to all men. Had Mr. Lincoln been a Christian, as Mr. Harrison is, I can conceive of no reason why I, being a Freethinker, should attempt to claim Mr. Lincoln as one. As I said at the outset, the simple fact of whether Mr. Lincoln was or was not a Christian, is of no importance. It is of some importance, however, to know whether he was a hypocrit, or whether certain men now living, and some dead, are or were liars and hypocrits. Truth, when disputed, becomes important.

JAMES K. MAGIE.

Washington, D. C.

The American Secular Union.

R. B. WESTBROOK, President,
OTTO WETTSTEIN, Treas., ... Rochelle, Ill.
E. B. FOOTE, JR., Chair. Ex. Com., 120 Lexington Ave., New York.

THE TRUTH SEEKER

Next week will contain a full report of the doings of the American Secular Union, the Secretary's report, and as much of the speeches as space permits.

The American Secular Union Congress

WILL BE HELD AT

INDUSTRIAL HALL,

BROAD STREET,

Between Wood and Vine Streets, PHILADELPHIA, PA.,

October 25th, 26th, and 27th.

Addresses will be delivered as follows:

SATURDAY EVENING, OCTOBER 26TH,

DR. EDWARD McGLYNN.

SUBJECT: "*Our Common Schools and Their Enemies.*"

SUNDAY AFTERNOON, OCTOBER 27TH,

REV. MINOT J. SAVAGE.

SUBJECT: "*Religious Instruction in Our Public Schools.*"

SUNDAY EVENING, OCTOBER 27TH,

T. B. WAKEMAN, Esq.

SUBJECT: "*The Nine Demands.*"

Other speakers will be heard.

R. B. WESTBROOK.

Old Immortality Jealous of His Spiritual Junior(?).

From the Independent Pulpit.

This old gentleman of Idealaho, represented by the equally respectable Postmaster-general John Wanamaker, is credited with ordering the arrest of W. E. Reid, president of the Michigan State Association of Spiritualists. This is interpreted by the Grand Rapids Association as preparing "to persecute hundreds of mediums," because the charge states that said Reid "knowingly and wrongfully advertised, in the *Banner of Light*, to secure communications from spirit land to order" (accompanied with cash, you may bet with security).

A writer in the Montreal *Witness* suggests that this is a cute way of recommencing persecution for witchcraft. I suppose he refers to the witch of Endor, who raised the prophet Samuel's (not Uncle Sam's) ghost. He thinks, too, that if this experiment succeeds, as a test case, against the Spiritists for "raising the wind" under false pretenses, our Postmaster and Master of Purification might be tempted to logical prosecution of priests who take fees for praying souls out of purgatory. The New York TRUTH SEEKER, reigning belle among refractory milkmaids of the Bible land, and hitherto on terms of simple courtesy with her Spiritist admirers, now warmly espouses their cause against the common enemy. Where to begin the divine petrifaction of conservatism is, indeed, but a question of policy with the powers that be, and there may be sagacity in taking trouble by the forelock, especially when one is drum-beater, as well as truth seeker. "*Similia similiabus curantur*," in moral homeopathy, must be credited with the fact that modern Spiritism has done more in one generation to *deauthoritize* the Bible by its commonplace miracles, and humdrum revelations, than reason and ridicule combined had achieved during centuries, aided by the fagot and the torture chamber.

Our postmaster is a matador that takes the bull by the horns, and the game will be lively in one of the supreme courts with such a test case, if, as is supposed, W. E. Reid is but a fair exemplar of his class. To be making a fortune by swindling is no more than thousands of financial and political respectabilities are doing, but if his clients depose that they are satisfied with his communications, and still he is not acquitted, then it will be, sure enough, a prosecution of faith by faith. Neither money nor talent are lacking on the side of the defendants, and the telegraph and telephone operators from both banks of the mysterious Styx will muster strong.

In as far as the mails are concerned, exclusion of medium advertisments would not prevent Spiritists from establishing a postal service of their own, for which unbelievers would not, as at present, be indiscriminately taxed.

The supreme court's decision could be second only to majority vote in determining what sort of immortality American citizens shall enjoy. The postmaster and his illustrious friends go in for the building with the devil's kitchen in the basement, and the music hall above without seats, angels being usually upon the wing, for it does not appear from cathedral paintings that they really hav wherewith to sit down.

Spiritists prefer the modern improvements by electiv affinity, etc, considering with Swedenborg that if the wicked need hell they are perfectly competent to make it, or any number of hells, without assistance.

Secularists generally seem to prefer the continuity of life by races, and do not speculate in or upon souls, though they do not all believe that "at the end of their line they are at the bottom of the ocean," nor deny the possibility of occult science. Fair discussion over a test case ought to suit us all, even the truth seekers; but if paternal government is going to undertake the general protection of the dupes from the knaves it will hav its hands full, and no time left for the fleecing of its own political dupes.

Among the knaves, patent medicin advertisers make fortunes more scandalously than mediums, but they do not effect a practical censorship on the pretensions of scholastic ignorance, as the Spiritist mediums do upon orthodox priestcraft. Free competition then by all means. M. E. L.

A Great and Serious Waste.

It is not within the mental power of man to calculate the extent and the evil consequences which hav fallen upon the human race by the introduction and propagation of religion, embracing all forms of religion, brought down to present time. The best and most that can be effected in this direction is to contrast the natural workings of pure ethics in society, put forth by philosophers in all ages, free from religious bias, with the workings of religious sentiments and organizations throughout the world. It is to be understood, of course, that the never-ending contests between the numerous—said now to be one thousand—sects of religion are to be taken into account in the comparison.

The goal of ethics is truth—nothing else. Cast abroad in society ethical culture will ever implant, has ever implanted, the seeds of social good joined to all of the kindred virtues, and upon this foundation alone. Whatever of greatest good has fallen upon our race, one may safely credit the same to the workings of ethical culture, attended by its natural outgrowth of higher enlightenment.

True, in this close of the nineteenth century a vast amount of ignorance, international and social antagonism, and wide-spread error abound. From whence came the cause? Certainly not from ethical sources, for these are inimical to all such invasions.

Candidly considered, the case will be easily resolved. There has been and is but one great cause: The accepted domination of clerical power everywhere; sectarian antagonisms on all sides, in all localities; irrational religious dogmas sought to be enforced upon the people everywhere upon pain of endless torment, by an alleged merciful God, in case of refusal; to which may be added a general purpose to socially berate and legally punish such intelligent citizens as by the dicta of their reasoning faculties hav been led to entertain Liberal ideas, having the manhood or womanhood to publicly express them.

For a change, let us suppose what a primitivly inducted race, having no thought or inclination as to religious matters, would naturally do on the earth relating to private and public intercourse. Surely there would be no discussion of gods, angels, spirits, devils, or hell-fires. They would be kind to each other, with a prime regard for nature's first rule, self-preservation, and, being by natural endowment gregarious, each and all would quickly hav found it advisable to maintain to all a kindly social intercourse, and this sort of life would by natural transmission confirm to the following generations like qualities, but more and more firmly grounded. Query: Would such a case hav dawned upon the world if any form or theories of religion had first engrafted themselvs upon the thoughts of these primitiv ones? Not to be even supposed.

So far as history informs, the latter case was permitted to, or rather assumed to, serve the worst ends. Religion gathered all to itself. It made haste to seize the power over all to the death, reaching to farthest lands. It transmitted cruel dispositions through the veins of the following generations, not eliminated, as a whole, even now. Yet modern enlightenment, by the growth in Liberal sentiment, has in a large degree reversed the scale.

Our headline calls for an explanation of "waste." We shall make no reference to pecuniary gains or losses, for pecuniary matters are sordid. We aim at more important ends. It is the waste of true human greatness in all tending to happiness, independence, and manhood that we would speak of—thus: Education stands first in the line of necessity; yet, during scores of centuries religious dicta chose to suppress enlightenment solely because it was inimical to religion. This enforcement extended to personal tortures, death, and wars of extermination.

Religion chose to subvert manhood to mental and physical slavery throughout the world. It caused articles of faith wholly unsubstantial and at variance with sense and reason, which were and are now imposed upon its subjects. It seized upon, by unnatural agencies and associations, nature's ethics, which are the foundation of all goodness in human life and carriage, in order, as it should seem, to underrate and crowd out their virtues by placing them very far below in importance the clerical ratings of the unsound dogmas which constitute all that should go to the make-up of existing religion. It assumed to fill all space with an infinit godhead, creator of all things and director of all events, thereby charging upon him the responsibility for all evils and crimes that ever existed or shall ever exist. While the very fact of his assumed form and station obviously denied to him his alleged infinity.

In the matter of "Waste" to which we hav referred, a few presentments relating to social and economic conditions should, in closing, invite our attention. The endeavor, in general, will be to show what grand results would hav followed had the thoughts and energies of the race, from earliest times down, been devoted to Secular education to the exclusion of religion. The debasement of the race was caused by the advent of superstition, fostered by craft and temporal power, history painfully informs us. The natural growth of this condition tended to universal subserviency; on the side of power to tyranny, claimed to hav emanated from divine authority, and so accepted. The measure of the results of these evils can never be made. They were fatally entailed upon the generations for all time.

Maxims.—To make an endeavor to countermand the order of nature is to insure an evil and a waste. To propagate error and untruth is also an evil and a waste; and to build ponderous theories upon air and spiritual conceits, ditto, as to human thought.

Educational Problems.—We appeal to reason and common sense. Had Secular education been first, continuously and universally planted to the exclusion of religion, and pressed forward on a purely rational basis, would not the unity of the populace hav been assured against brutalities, persecutions, and wars? Would not the whole race, centuries ago, hav obtained a high state of enlightenment if the energies and the moneys expended for the propagation of religion had been, instead, expended in the interest of Secular education? Is there room for doubt?

It remains only to invite a comparison of this problematic case to the veritably known case of the world's populace from the beginning until now.

D.

Intimations of Modern Science.

A GAS BUBBLE.

This mimic world in our basin looks as fresh and charming this morning as it looked yesterday, continues Mrs. Chambers-Ketchum in her scientific series in the *Home Journal*. But a tiny bubble here and there about the limbs of our little colony warns us there is no time to lose. Those silent, omnipotent forces with which none of us can contend, to which all of us are subject, will soon reduce this sea and its inhabitants to a putrescent mass; we must save the dead bodies of our friends. Carefully slipping this smooth but bibulous paper beneath them, we lift it with its precious freight of passengers and lay it on the marble slab of the table. How lovely they look—yet how sad—these drowned children, their hair and limbs and garments dripping in disorder. Reverently we get them into shape again; using our best skill to giv to them, on this flat surface, the semblance of roundness, grace, and perspectiv which enchanted us a moment ago. By the help of pin and bodkin, gentle manipulation and patience, the duty is done; they lie ready for embalmment in the folds of one of these missals on the shelvs yonder—missals illuminated by nature herself with the bodies of her children.

We cannot separate the sea-firs from the tangles without mutilating both. But there is another reason why we leave them as they grew, and place them together in the first volume of our flower-missal. These tangles—what a poem they write about color and light! These sea-firs—what a sermon is preached to the dwellers in cities, to the rulers of nations, by these citizens living in peace and order on a shred of weed in the wild Atlantic.

There is another theme for a meditation. The elements which compose them are the same: carbon, nitrogen, and water; or to put it in more scholarly terms, carbon, nitrogen, oxygen, and hydrogen. Here then we reach the borderland between minerals and living things. We hav seen that the opal is composed of silicon, oxygen, and hydrogen. The chemistry of the fiery underworld is the chemistry of silicon; the chemistry of the newer world of organic life is the chemistry of carbon. Yet the two elements are closely allied. Though carbon forms nearly one-half of the vegetal kingdom, silicon is taken up also by many plants. The grains and grasses build it into their hollow stems, to which it givs uprightness and flexibility. The pottery-trees of South America take it up in such quantities that their bark, powdered and mixed with clay, is molded into shape

and baked, making durable and beautiful household vessels.

Wishing to secure a safe anchorage for his boat in stormy weather, some long-forgotten sailor invented a method of discovering the character of the sea-bottom: he fastened a bit of grease to the sounding-lead. Like the farmer and miner, he thus opened a school. Following this hint, Lieutenant Brooke, of the United States navy, invented a machine to be attached to the lead and used at any depth. In 1853 he brought up mud from the bed of the North Atlantic, where the ocean was more than two miles deep. This mud was sent to Professor Bailey, of West Point, the pioneer of microscopic research in America—whose beautiful life and early death make his memory sacred to all who love science. Professor Bailey found that this mud consists of the skeletons of myriads of microscopic living animals, identical with the fossils that make the white chalk of the old world.

Soundings ordered by the British admiralty, when the laying of the telegraph cable was undertaken, were made solely in the interests of finance; that rope was too expensiv to be lightly risked in the maw of such a monster as the Atlantic. But the scientist made this his opportunity, and the result we know. The bed of the North Atlantic is one of the broadest and most even plains in the world. We might jog along comfortably in a coach all the way from Trinity bay, Newfoundland, to Valentia, in Ireland, if the water were let off. The whole of this ocean floor is covered with ooze or mud, which dried is a soft grayish-white substance resembling chalk. Under chemical tests it is found to be composed of carbonate of lime almost entirely; under the microscope it is resolved into myriads of animals simpler in structure than the sea-firs. Each little creature is a mere atom of jelly without defined organs, sending out filaments which serve as arms or legs, and which it retracts at will. Yet it is able to feed, grow, and reproduce its kind, to choose from the teeming bosom of our mother ocean such pabulum as it needs, to separate the carbonate of lime out of which it builds its exquisit shell after its own pattern. These shells hav one or many openings through which the filaments are thrust in search of food; scientists hav therefore given to the animals the name foraminifera, which we of the laity may call hole-bearers.

Associated with them are the diatoms, those beautiful fairies that puzzled us so long with their queer frolic motions and their flinty structure—how could these living jewels be plants? Yet so they are. The starch stored up in their fossil remains for thousands of years is the mountain meal which the Norwegian mixes with his rye flour in time of dearth to make the loaf last longer. Their marvelous coats of mail are made of silicon, which they choose too from the motherly water and fit outside their bodies as no knight could fit them. Betide what will, they are safe in this crystal armor. And how wonderful its carvings! Who is the wizard artificer inside? Only another atom like her comrade the hole-bearer, but an atom of starch instead of jelly. They make immense fossil deposits. One near Monterey, Cal., is fifty feet thick; another near Richmond, Va., is thirty feet thick; still another in Bohemia is fourteen feet thick. This last furnishes the tripoli, or polishing-slate of commerce. Ehrenberg has estimated that this slate contains forty-one millions of diatoms to the cubic inch.

The hole-bearers, though often microscopic, are not so minute. They can easily be got from the shakings of sponges or from sands along the sea-shore in warm climates. Plancus found six thousand specimens in an ounce of sand taken from the Adriatic. D'Orbigny estimated that an ounce of sand from the Caribbean sea contained between three and four millions. Other microscopical genera are found in immense numbers in the sandstone of Barbadoes. The stone of which Paris is built consists of myriads of these tiny things. The beautiful nummulites, or flattened fossils of the early tertiary period, are foraminifera (minute animals of the protozoan period) of much larger growth. They get their name from their resemblance to a coin, and are about the size of an English shilling. Herodotus noticed them in the stone of which the Egyptian pyramids are built. This stone stretches from France to China; it is largely developed in the Alps, and attains a thickness of several thousand feet.

The sponges are amongst those primitiv types. They, too, choose silex for building; and what builders they are, what models for our architects and health officers are those imperishable glass cities with their wonderful houses, their more wonderful waterways, the busy, harmonious industry of all their citizens for the common good! What structure ever built by man will compare with Venus's flower-basket of the Philippine seas, a goblet woven of glass threads spun from the body of the weaver; for here the flesh even is furnished with flint.

Natura non facit saltus, said the great Swede, the poet-prophet of science. We cannot attempt to decipher the calendar of these measureless æons which transpired during the embryogeny of our visible universe; the shaping of chaos into our sun; its planets thrown off in wheeling fiery bubbles of molten minerals; each cooling into an outer crust as our earth has done; this crust then thrust up by the internal fires into mountain chains or headlands; these then furrowed by tremendous seas and floods and fiords to which we of to-day know no parallel. What forces were at work in that ocean whose dominant waters swathed the globe on every side!

We are taught that geologic time has four periods, each period being named from the fossil remains found in the rocks that form this crust. Beginning with the lowest formations, these periods are called Azoic (sometimes Archæan), or Lifeless time, without organic remains; Palæozoic or Old-life time, with remains of plants and animals foreshadowing, but unlike, our present types; Mesozoic or Middle-life time, with types more like our own; and Cainozoic or Modern-life, in which present types first appear. We are further taught that each of these periods represents millions of years, and that the first, or Azoic period, is by far the longest. The Azoic or Archæan rocks of Canada are more than thirty thousand feet thick. Below these there must be others which make the inner side of the crust, but we know very little about them. The entire crust of the earth is, in proportion, no thicker than the shell of a hen's egg.

The waves of that encompassing primal ocean gnawed the surface first formed wherever they could reach it; they deposited sand, pebbles, and clay. Thus the Archæan rocks were made. These first appeared in Scandinavia, Scotland, Bohemia, Canada, making the nuclei of future continents. The rest of the world was still submerged, with the probable exception of a spot here and there. No terrestrial life was possible. What life existed in that mother sea?

The rocks tell us. No plant skeletons hav been found, but their record is left in the graphite of which our common black-lead pencils are made. It is concluded that graphite is of vegetal origin because it has been formed in later times from charcoal, and this we know is made only from plants. It is concluded also that these plants were seaweeds, because no higher types are found in the overlying rocks of the next (Palæozoic) period. The limestone beds indicate that the primal types of both plant and animal life existed then; for nearly all limestones are organic in origin. But we hav a surer witness. In the Canadian rocks (called Laurentian from the river St. Lawrence) the Eve of our lovely little foraminifera has been found, according to the general consent of the modern *summi magistri*; she has therefore been christened Child of the Dawn, nativ of Canada. That is a free translation of her scientific name—*Eozoon canadense*.

We hav reached the border land. But is it a border land? Ah, mothers, sisters, of that wondrous dawn, we salute you. There is no dividing line. We are one.

And pardon us, we beg, my lords and gentlemen. You yourselvs hav taught us how modern you are. The sexes are two—decidedly two—in the higher classes, "the upper crust" of our terrestrial society to-day. We women folk—human or beast, worm or weed—are content. We are trying to work out our destiny as best we may according to our environments; we ask no rights that are yours. But we smile when you try to rob these our primordial kin of the indestructible right of womanhood. We smile to hear you speak of a time when sex was born (by which you mean to say when a male sex was born), and to hear you class as neuters all the millions of living creatures antecedent to that time, creatures whose unaided motherhood peopled the world. You explain the potential energy of coal and corn, of the voltaic battery. What about the potential womanhood of the working bee who is called a neuter, yet who invariably puts forth the practical energy of a queen and a mother when state exigencies demand her higher service. But we forgiv you. You builded better than you knew when you gave the holy name of matrix to the couch in which even a crystal is formed. What is this carbon, through whose agency the complicated machinery of organic life has been developed? It is found in three distinct forms—amorphous carbon, graphite, and diamond. Amorphous carbon is non-crystalline; it includes peat, charcoal, coal, coke, gas-carbon, lamp-black, bone-black, ivory-black, and soot. All these are allotropic—capable of being changed so as to hav new properties without the slightest change of element. Charcoal becomes graphite; diamond becomes coke; mineral becomes gas-carbon. All unite with the same invariable quantity of oxygen, and form one identical compound, a gas from which the carbon can again be reclaimed in the form of charcoal. It is this gas—carbonic anhydride, known as carbonic acid—which is the building material chosen by the plants and animals we hav been considering; with which they hav helped to make the limestone, marble, magnesia, and chalk of the world; giving to these rocks half their weight, and adding one-seventh to the thickness of the earth's crust. Yet it is the deadly choke-damp of the miner, which results from the combustion of fire-damp or marsh gas, another carbonic compound. Marsh gas is formed from the decomposition of vegetal matter; we saw it in *little* bubbles among our sea-tangles.

Diamond is pure carbon in a crystallized state. It is the hardest of known substances; it can be cut only by its own dust. It will burn only at a very high temperature, in an oxygen flame, and then it vanishes, leaving no trace; it has become choke-damp, which is colorless, inodorous, and transparent.

From choke-damp to diamond, through the slow processes of chemical and physical interaction between four ethereal ghosts out of whom and through whom the whole fabric of the world is built. Whence came this virgin queen, this morning star of gems? From the fire of some unutterably fierce crucible, or from the embrace of some silent omnipotent pressure—before either of which thought staggers?

No one can answer—no one knows her birthplace. She is found in the beds of rivers, in waste places, in unsightly bogs, though she was evidently born in the grand empire of the metamorphic rocks. Yet, exiled as she is, her clear eyes tell us she has kept her integrity. No matter how low the conditions to which she has been reduced, whether as coal or peat or choke-damp or marsh gas; no matter how coarse the garb she has had to wear, no matter how humble the task she has had to do, she has yielded to no temptation from within or without. *Et qui vicerit, dabo illi stellam matutinam.*

CHRISTIAN civilization in the twentieth century of its existence, degrades its women to labor fit only for beasts of the field; harnessing them with dogs to do the most menial labors; it drags them below even this, holding their womanhood up to sale, putting both church and state sanction upon their moral death; which, in some places, as in the city of Berlin, so far recognizes the sale of woman's bodies for the vilest purposes as part of Christian religion, that license for this life is refused until they hav partaken of the sacrament; and demands of the "10,000 licensed women of the town" of the city of Hamburg certificates showing that they regularly attend church and partake of the sacrament.—*Gage.*

Lectures and Meetings.

W. F. JAMIESON held two meetings before good audiences in Des Moines, Ia., Sunday, October 13th. He has decided to make that city his headquarters for the winter. Address him at Des Moines, Ia.

ATTENTION is called to the Sunday evening meetings of the Chicago Secular Union at Princess Opera House, 558 West Madison street. The Union also givs a ball each month which it would amuse the dancing heretics to attend. These affairs are dignified by the names of "Secular Ball," "Free School Ball," etc. Next month the Union will giv a "Sunday Newspaper Ball." Liberals in or visiting Chicago should not forget the meetings of the Union.

Some New Reading.

THE *Freethinkers' Magazine* for November will be an extraordinarily good one. A portion of the contents will be as follows: "Giordano Bruno," by Robert G. Ingersoll; "Why was Bruno Murdered?" by George Holyoake; "The Source of Economic Law," by Prof. Thomas Davidson; "Only One World after all!—That Infinit," by T. B. Wakeman; "The Bruno Celebration and the Papal Allocution," by Edward Montgomery, M.D.; "How to be Good though Godless," by Hugh O. Pentecost; "Giordano Bruno," a poem, by Emma Rood Tuttle; also a "fine Likeness and Life Sketch" of John E. Remsburg, and much other interesting matter. Price, 20 cents. For sale at THE TRUTH SEEKER office.

WM. HART, the author of the "Candle from Under the Bushel," asks in the *Democrat*, of Kirksville, these pertinent questions of a local preacher who asserted that Pilate did wrong and lost his soul when he gave Christ to the soldiers to be crucified: 1. Was not the coming of Christ, his betrayal and crucifixion, of God's foreordained plan for the redemption of man? 2. Would almighty power and infinit wisdom inaugurate a plan which required evil proceedings to accomplish? 3. If it was wrong in Judas and Pilate to consummate the plan, was it not wrong in God to inaugurate the plan? 4. By condemning Judas and Pilate in the matter, do you not condemn the most effectual part of God's plan for the redemption of man? 5. Judas and Pilate having consummated "the great scheme of salvation," should they not be considered as benefactors to the human race? "Men and brethren, this scripture must needs hav been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus" (Acts i, 16).

To Methuselah!

O Great Methuselah! so great in years,
In number near a thousand, round and stout!
O tell if all those centuries, in tiers,
Were purely lengthened sweetness long drawn out?
Great feeder at the festiv board of time,
Unconscionable gormandizer, glutton,
Consuming centuries as one does mutton,
About what age were you when in your prime?
How old when buying thy last wedding ring?
When had the sere and yellow leaf its inning?
Ah! when had second childhood its beginning,
And thou *sans* eyes, *sans* teeth, *sans* everything?
Didst mope, old man, a broken reed for years,
Or, with the boys, straight through, "set up the beers?"

SI SLOKUM.

DR. E. B. FOOTE, JR., the genial president of the Manhattan Liberal Club, is pleased with Remsburg's work on Lincoln now appearing in THE TRUTH SEEKER. He says: "His work on Lincoln promises to be of permanent historic value as well as of transient interest. It is in his usual systematic style. It suits me."

Editorial.

The Bible in Common Schools.

Among the many questions which hav agitated the people of this country, is, Shall the Jewish and Christian scriptures be retained as a reading and class book in our common schools?

A large percentage of the people of America, from various points of view, consisting of Catholics, Israelites, Quakers, Rationalists, skeptics, unbelievers, Spiritualists, Materialists, Theists, Pantheists, Atheists, advanced thinkers, moderate doubters, antitheologians, lovers of science, devotees of mental liberty, opposers of sectarian dogmas and creeds, and many who are regarded as more or less heterodox, are not in favor of the Bible being placed in our common schools; while another large portion of the public, consisting mainly of members of the orthodox Protestant churches of the country, are not only in favor of the Bible being used as a school-book by their own children, but also insist that the children of the unbelieving members of the community shall be compelled to acquiesce in its use whether they choose to or not.

The Christian public take this position mainly because they believe the Jewish scriptures are the word of the creator of heaven and earth, either written by himself, or by certain anonymous writers in ancient times delegated to place them upon parchment, and that in either case they are equally his word and will.

This Christian portion of the community seem to be under the impression that it is a benefit or an honor to their God to keep his book, or his "great letter to mankind," prominently before the rising generation. They are not content, as I said, that the Bible shall be used by their own children, but insist that the children of all other classes, whether they tacitly admit its divinity, or doubt it *in toto*, shall also be compelled to use it, and read it, and study it, and by the system of public taxation, shall be made to pay for the enforced privilege of doing so. Millions of copies of the Bible hav been used as a propagandizing agent for making proselytes to the Christian religion, and it is supposed to weave an influence around the tender minds of the young that can with difficulty be removed in after years. For this reason the Bible worshipers are so persistent that the volume shall be retained in our public schools. Had they been educated in the belief that the Institutes of Menu, the ancient Hindoo Vedas, the teachings of Zoroaster, the maxims of Confucius, the sublime beatitudes of Buddha, or the later writings of Mohammed were the word of God, they would doubtless hav had the same amount of reverence for them, and would hav insisted, with equal earnestness, that they should be used in our schools.

Indeed, to many minds it is difficult to understand why the rising generation of the present day should be compelled to use the sacred writings of the Jewish nation any more than the sacred writings of any other ancient nations who hav held that they received through their prophets and inspired priests, laws and instructions direct from heaven. While they all contain some sublime sentiments, and grand specimens of antique poetry, they also all contain certain superstitions, mythical legends, etc., that can be of little or no benefit to the young minds of the present age.

That class of the American public who are most zealous and persistent that the Bible shall be used in our common schools, are the same who are in favor of placing the Jewish God, Jehovah, in our national Constitution; who demand that Sunday shall be kept as a holy day by the people of all shades of belief or unbelief; that a union of church and state shall be maintained; that churches and church property shall not be subject to taxation; that chaplains shall be maintained at public expense in our armies and navies, in our prisons and in our halls of legislation, and that all grades of unbelievers in the popular system of religion shall be compelled, *nolens volens*, to help pay its expenses and keep the machinery in good running order.

A spirit of deep injustice rules in all this. It is perfectly right for those who believe in a certain system of religion to hav the privilege of enjoying it, and having enjoyed it, it is only just that they should pay for the pleasure so enjoyed. It is not just that those who do not believe in it shall be compelled to pay for it. Equal taxation is one of the fairest principles that was ever incorporated into a government; but to distinguish the property of a country, assessing heavily farms, houses, manufactories, merchandise, etc., and letting another class of property, which is plentiful throughout the land, entirely escape, is palpably unequal and unjust. Is there any justice or equity in unbelievers being compelled to pay for the privileges which believers enjoy, and being made to help keep up their running expenses? When church property is allowed to pay no taxes to help sustain the government, it amounts just to that and nothing else.

It is perfectly allowable for every man and woman to believe in a personal, anthropomorphic God, who necessarily occupies but a limited portion of the universe at a given time; who is supposed to hav a white throne a little way above the clouds, surrounded by courtiers and worshipers; who looks with partiality upon some of his children, granting them all sorts of favors and emoluments, while hating and despising the far larger share of his offspring, cursing them with disease, pestilence, and famin; who fights the wars and battles of his favorits, and sends destruction, massacres, bloodshed, and death upon those whom he does not regard with favor. It is quite right, I say, for every person to believe in this kind of a God, who thinks he has good reason to do so, and to believe him fickle, changeable, revengeful, passionate, merciless, and cruel, if they really hav grounds to think he is that sort of a being; and the believer should be allowed to bow down to his God and worship and adore him to his heart's content; and his perfect right to do so should not be interfered with by those who dissent from him. But there are hundreds of thousands in our land who do not believe in such a God, who do not believe that a person who has eyes, ears, a nose, a mouth, hands, legs, and feet; who indulges in queer whims and conceits; who knowingly sets a trap for his ignorant and unsophisticated children to fall into, and then, for doing so, empowers a big, furious devil to torment them to the latest moments of eternity, is the supreme power of the universe. I repeat, it is right for as many to believe in this kind of a God as are able to convince themselvs that he exists; but, in the name of all justice and equity, I denounce it as a gross species of oppression and tyranny that you and I shall be compelled to worship such a deity; that we shall be forced to pay taxes upon his property to support his numerous priests and chaplains, and that contrary to our wishes he shall be placed in our national Constitution, by which process we shall be forced to pay allegiance to his court, to acknowledge his priests and admirers as our superiors and entitled to perquisits and emoluments at our expense; that they shall be preferred to ourselvs in filling places of honor and profit, and that unless we bow our heads and worship their God, we shall be considered as outlaws and aliens, having no rights which they are bound to respect. I raise my voice in earnest protest against the injustice of compelling me to pay allegiance to a kind of deity I cannot believe in, and of tabooing and proscribing me if I cannot conscientiously do so.

It is the right and privilege of people who want chaplains and priests to talk to them and tell them about the great fact of total depravity—that man was made pure and perfect in the beginning, but that within the first twenty four hours or thereabouts, by a little lack of foresight and good management on the part of the creator and considerable shrewdness and tact on the part of the devil, the grand scheme of peopling this earth with a race of upright, faultless, happy people, and of its being a perfect paradise, was, in the language of printers, completely "knocked into pi," the devil winning the first trick in the grand game, and being able to hold the best cards ever since—it is, I say, the right and privilege of people who want this kind of talk, to hav it.

Instruction upon the consistency of one being three and three being one; of a son being as old as his father, and, in fact, being his own father, and all that sort of thing with which those who frequently listen to the teachings of this privileged class are sufficiently familiar—all the many beauties and consistencies which they hand out to the people—I do not object, I say, to those who want this kind of instruction having all they can make a good use of, nor do I object to their paying for it every cent it is worth; but I do object to being made to pay for it myself. I hav no use for that kind of doctrin, and it is very much against my inclinations to help foot the bills incurred in the propagandism of such views. They possess no value to me, and I very much object to being forced to pay for them. Let those who want gorgeous churches be willing to pay for them; let those who want splendid carriages pay for them; let those who wish liveried servants to wait upon them be willing to foot the bills themselvs; let those who want diamonds and precious stones to decorate their persons be willing to pay their cost; let those who covet gewgaws and worthless ornamentations not object to meeting the expense which is entailed upon them; let those who want priests and chaplains be willing to pay for them. Let them not ask us to pay for them who hav no use for them, and who need not their services.

The same with the Bible as a book to be used in the education of the young. Those who prefer it should be allowed to use it without molestation or hindrance, but in equal fairness they should not insist that our children shall also be compelled to use the same book; that we shall be forced to pay for their children using it, or that it shall enter into the list of reading-books or class books in our common schools, to help mold the early opinions of the rising generation. "Let justice ever be done."

Without arguing much the question whether the Bible is a divinely inspired volume, and whether the claims usually set up by its admirers are tenable, whether the statements made in the anonymous compilation are worthy of credence or whether they comport with human experience, I propose merely to make a cursory examination of the fitness of the volume as a school-book. It will be admitted by every candid person that the education of the young is a matter of the highest importance, and that such means should be employed and such books furnished as are best calculated to impart correct and useful information with the least possible amount of error. We know well that the impressions received in childhood remain fixed in the mind till the close of life. We know by bitter experience how difficult it is to eradicate from our minds the effects of early education and how lessons that we learned when young remain engraved on the memory when thousands of incidents through which we pass in later years flit from our recollection and are utterly forgotten. How important, then, that the lessons imparted to the young minds should be free from that which is mythical, that which is fabulous, that which is sectarian, everything which is tinctured with superstition, and everything that is misleading and harmful. The mind of childhood is a clean, unwritten page, and nothing should be inscribed there save that which is true and useful; nothing should be written there that in after years must be eradicated at an expense of toil and sorrow.

Much has yet to be learned of the true system of early education; much that is mythical and mistaken, much that is uncertain and untrue, touching the dogmas of theology has to be replaced with the well-attested truths of nature as they are verified by the investigations of science and absolute demonstration. The universe, or that portion of it which is within the reach of our own cognizance, contains enough of the grand realities of existence without there being the slightest necessity for the rising generation to spend their time and energies delving, stumbling, or floundering in the dark and uncertain realm of ancient mysticism and theological conjecture. When there is so much truth to be learned it is utterly useless to store the infantil minds with pernicious errors. Let us consider some of the reasons why the Bible is unfitted for a school-book.

1. Its language is antique, and many of its forms of expression are obscure and obsolete. It is therefore ill adapted to the present style of imparting knowledge.

2. It is too composit in character, being a compound of domestic narrativ, genealogy, romance, poetry, and accounts of wars and bloodshed.

3. It abounds in hard and unpronounceable names of persons and places, difficult of reading, puzzling to the mind, and not of the slightest value as information.

4 It abounds in obscenity and vulgarity, and acts of incest, rape, adultery, and amorousness wholly unfit to feed to juvenil minds.

5. It abounds in tales of horror, slaughter, massacre, bloodshed, carnage, and death which are a very pernicious species of pabulum to the youthful intellect.

6. It represents the supreme power of the universe in a most unfavorable light, making him changeable, passionate, revengeful, and cruel.

7. It teaches theories of cosmogony, especially relating to the age of this planet, diametrically opposed to the clearest revelations of science and observation. It inculcates on the young mind much that has to be unlearned and discarded in succeeding years.

8. It sets up falsehood for the truth, in a thousand ways which are not specified in these brief counts. It gives as facts statements which children themselvs know to be untrue.

9. It recognizes witchcraft, a vagary which belongs only to barbarism and has been the cause of great cruelty and outrage upon men, women, and children.

10. It is a supporter of kingcraft and tyranny, upholding the rule of one man over the many, and is consequently opposed to a republican or democratic form of government, which we believe to be the most equitable system that has yet been devised.

11. It is an advocate of priestcraft, upholding a species of rule that has fettered the mind of man, made him an abject slave, and proved itself a curse to the human race.

12. It requires a belief in supernaturalism, an absurdity that has proved more mischievous to humanity than any other one, in support of which not a particle of real proof can be adduced.

13. It casts a slur upon human industry. According to its foundation story, labor was imposed upon man as a punishment, and the idea is presented that if a man had never done wrong, he would never hav had to toil nor to bring the sweat from his brow, but, like the birds of the air and the lilies of the field, he would never need to take thought as to what he should eat, drink, or wear. When it is considered how much industry has done toward educating, civilizing, and elevating the human race, the mischief that has been caused by stigmatizing labor can easily be imagined. Labor has emphatically been man's savior.

14 Its self-contradictions are so numerous and flagrant as to greatly detract from its value as an authority in educating the juvenil mind.

15. Its writers were too unlearned and too unscientific to constitute them good teachers for others. It was written long ago, when little progress had been made in the natural sciences, and when the knowledge of nature and art was far less than at the present time. The world has traveled far away from it.

16. Its literary ability is not so great, when taken in connection with its want of scientific knowledge, as to giv it special merit as a text-book.

17. The tenor of the lessons in it are not of a practical character, especially for the present age of the world. If it was of value to the nation of the Jews three thousand years ago, it has ceased now to possess much practical importance to mankind.

18 The Bible teaches that the earth has been peopled less than six thousand years, while geology and other sciences unmistakably prove that man has existed on the globe more than one hundred thousand years.

19. The Bible says nothing about the upheavals or internal commotions which are plainly seen to hav occurred on the globe in the past.

20. It says nothing about the great glacial period which numerous proofs clearly show existed for a long time on the earth.

21. The Bible teaches that the consequences of wrong doing can be obviated and set aside by repentance, and wearing sackcloth and ashes, as well as by offering sacrifices—placing the face in the dust, and all that sort of thing—while nature's truth and reason clearly show that there can be no forgivness for a wrong act once committed. A sin once done can not be undone by penance, prayer, or confession.

22. The Bible has caused untold wretchedness in the minds of men by pictures of the torments of hell and eternal misery for fallible unfortunate man, who falls naturally into the state of suffering so elaborately prepared for him. It is not pleasant reading; not a cheerful study for children to pursue.

23. The Bible has done much toward the degradation of woman, and in subjecting her to the rule and dominion of the opposit sex. In this regard it testifies to the barbarous age in which it was written, and is not in keeping with the more progressiv sentiments touching woman's equality with man which rule at the present time. In according to woman her true position in the journey of life, the sentiment of the present hour stands far in advance of the ethics of the Bible.

24. The Bible recognizes human slavery, one of the greatest curses that the world has ever known—a system of outrage, oppression, and wrong.

25. The Bible recognizes polygamy, one of the twin relics of barbarism. Some of the highest dignitaries of the book, and many of the greatest favorits which the volume names, were men who indulged in a plurality of wives, some of them going to an extravagant excess in this direction. Instance, Solomon with his seven hundred wives and three hundred concubines.

26. The Bible sanctions the taking of human life. The approval which is found there for murder, wars, and bloodshed is quite sufficient to make it an unfit monitor to inexperienced and innocent minds.

27. The Bible exhibits great partiality toward different portions of the family of man. It favors the Jewish nation, and showers favors and blessings upon them, while curses and imprecations are poured upon the heads of gentiles. Palpable inequality.

28. It is a warm advocate of the barbarous custom of slaying innocent animals and offering them up as a propitiation, and as a sweet-smelling savor in his nostrils, to the deity who rules on high. Human sacrifices were also sometimes approved. The whole thing is necessarily abhorrent to the tender, sympathetic instincts of a child.

29. The teachings of the Bible are calculated to stifle and destroy providence, foresight, and enterprise. If some of its teachings were carried out mankind would be little better than a race of pitiable mendicants.

30 The Bible upholds and teaches the principles of punishing the innocent for the acts of the guilty, and of the undeserving being made eternally happy because of the good deeds of a single individual. This is opposed to every element of justice, and should never be impressed upon the brains of artless and simple minded and justice-loving children.

I hav thus shown many reasons why the Bible is not fitted for a school-book for the use of children, but the category might still be largely increased. There are numerous other reasons why it should not be admitted into our schools, and more especially why all children should not be required to read it, and why the parents of all should not be compelled to pay for the expense. Many of the points of objection that hav been mentioned might be enlarged upon, and the strength of the objection could be made still more apparent.

Think for a moment of the erroneous ideas that are taught in the Bible, which the investigations and observations of scientific men hav proved to be wrong *in toto*. The cosmogony of the Bible, as I said, is utterly at fault. The age of this planet, according to its teachings, is less than six thousand years, while the clearest proofs are found that it must hav existed for millions of years. It speaks of the division of light from darkness as though they were formerly blended together—truly an unscientific absurdity. It teaches about the existence of days, mornings, and evenings before the sun, moon, or stars were brought into existence; how all kinds of vegetation, including herbs, plants, grasses, shrubs, and trees, grew and came to perfection, bearing flowers, fruits, and seeds, before there was a sun to send forth a ray of light, or a drop of rain had ever fallen upon the earth. But it is now well known that this could not hav possibly been the case. The sun is as old as the earth and probably was the parent of all the planets that form the solar system, and the indentations caused by drops of falling rain are found imprinted in the old red sandstone, made when in a plastic state, and must hav occurred hundreds of thousands, and probably millions, of years ago. It shows the hight of ignorance to talk about trees and vegetables growing, and producing fruits and seeds, without the influence of the sun, and without the moistening and rejuvenating properties of rain and dew. Equally absurd is the legend about the division of the waters and the making of the firmament, whose office was claimed to be to divide the waters above it from those below it, and to keep them separated. What a crude, clumsy appreciation the writer of that tradition had of the true state of the case! The "firmament" is nothing but space, and would be totally incapable of sustaining a body of water in the upper atmosphere even were such a body there to be sustained. The merest tyro in physical science can easily comprehend the fallacy of the Bible story. D. M. BENNETT.

(TO BE CONCLUDED.)

Not a Ghoulish Lie.

I quoted from Rayner's "Life of Jefferson," published in 1832 the last words of the dying statesman. On July 3, 1826, Jefferson expressed a fervent desire to liv till the next day that he might "breathe the air of the fiftieth anniversary, when he would joyfully sing, *Nunc Dimittas Domine*."

When the morning of that day came he appeared to be thoroughly impressed, as if preternaturally, that he should not liv through it, and only expressed a desire that he might survive until midday. He seemed perfectly at ease, being willing to die. When the doctor entered his room he said: "Well, doctor, you see I am here yet." . . . On a member of his family observing that he was better, and that the doctor thought so, he listened with evident impatience and said, "Do not imagin that *I* feel the smallest solicitude as to the result." He then calmly gave directions for his funeral, expressly forbidding all pomp and parade, when, being answered by a hope that it would be long ere the occasion would require their observance, he asked with a smile, "Do you think I fear to die?" A few moments after, he called his family and friends around his bedside and uttered distinctly the following sentence: "I hav done for my country, and for all mankind, all that I could do, and I now resign my soul without fear to my God, my daughter to my country." These were the last words he articulated—his last solemn declaration to the world—his dying will and testament, bequeathing his most precious gifts to his God and to his country. All that was heard from him afterwards, was a hurried repetition, in indistinct and scarcely audible accents, of his favorit ejaculation, *Nunc Dimittas Domine*. He sunk away imperceptibly, and breathed his last, without a struggle or a murmur, at ten minutes before one o'clock on the great jubilee of American liberty—the day and *hour*, too, on which the Declaration of Independence received its final reading, and the day and hour on which he prayed to heaven that he might be permitted to depart.

And now a gentleman from Florida attempts to discredit the fact of these last words of Jefferson because he has found another account of the last words and circumstances of his death, to wit:

Jefferson knew he was dying, and he wanted to die on the Fourth of July. As time wore on toward morning, he said to Mr. Trist: "This is the Fourth?" Mr. Trist nodded. "Ah!" murmured Jefferson, with an expression of satisfaction. Then he sank into unconsciousness.

This incident occurred early in the morning, but before noon Jefferson revived and spoke again. He believed in a God and could therefore consistently utter the words, *Nunc Dimittas Domine*. What foundation, therefore, is there for the accusation by the gentleman from Florida that Jefferson's biographer has told a "ghoulish lie" about the dying Deist? BURR.

Was George Washington or Abraham Lincoln a Christian?

For a long time I hav regarded Mr. John E. Remsburg as being one of our most able and indefatigable champions of Rationalism—not of Freethought, for we all are but poor, frail creatures of circumstances, environments, knowing that which we do know by and through circumstances, compulsion. By and through compulsion we believe all that we believe and do all that we do. The organs of the brain in the cranium are developed by, through, and under circumstances over which we hav no control, and extending back to our remotest ancestry. The causes are now established that must inevitably work out all the causes and effects that ever can occur. Whatever is to be will by and through cause and effect, be.

Now, how was it with Washington and Lincoln? We hav two evidences that Washington was a Christian; one of which was that he had a hundred and twenty five black Christian spots upon his character, in the form of so many mulatto and negro slaves. The Constitution of the United States, by the word "justice" in the preamble, and the word "people" in the fourth Amendment, of that great, though often outraged, document, from the very foundation of this republic prohibited slavery. In violation thereof, Washington held and bought and sold slaves, and he had no other authority or law by which to be guided in regard thereto than that of the Christian's "holy Bible" (Ex. xxi, 6, 21; Deut. xxv, 44–46). He also made whisky and grew tobacco, and sold them. He neglected to draw his salary when he was president of the United States, but gave it to the rich, the government. All governments are the rich, while the people are the poor. Had Washington been a thorough and veritable Rationalist, he would hav drawn that salary and distributed it among the poor people. But we hav overwhelming evidence that Washington was not a Christian. By Christianity (Rom. xiii, 1, 2; 1 Pet. ii, 13) Washington was commanded to submit to George III. of England under the penalty of damnation. He knew this, and heeded it not. Therefore he could not hav been a Christian. Since he "could not tell a lie," he could not hav been one of the average Christians that are now as common as pig-tracks around a country barnyard, and of whom we read in 1 John ii, 4.

As for Lincoln, he was a kind of dish-rag. He was friend to his enemies, and enemy to his friends, in conformity with Christianity (Matt. xix, 29; v, 44, and Luke xiv, 26). He pardoned, patted, and pampered the rebellious "enemies" of our government, of our people, and of decency, while they were yet in the act of murdering our best citizens by thousands.

For a person to believe that section 3 of article iii of our federal Constitution should be held to imply that the confiscated property of a rebel convicted of treason, should, after the death of that rebel, revert to his heirs, is the manifestation of a distorted condition of intellect that is very little above the point of idiocy. Nevertheless, that was the way in which Mr. Lincoln twisted our Constitution about.

When we read Judge Underwood's logical and lucid remarks upon that subject, when rendering a decision touching that matter in the United States district court down in Virginia, and compare them with those of Mr. Lincoln, upon the same subject, in one of his messages to Congress, Mr. Lincoln withers to the condition of a distorted-minded shyster. His logic was like unto that of a Talmage, or a Roman Catholic priest.

Just at the close of the slavemongers' rebellion, I chanced to pass by the gate of a United States military prison at Wheeling, W. Va., and when I saw our boys in blue serving terms of three and four years of confinement there for having committed some slight breach of military disciplin while fighting rebels, while, at the same time, those rebels were enjoying liberty, outraging freedom and the loyal people all over the Southern states, I thought, surely Abe Lincoln must be a Christian! G. N.

FEMALE voices are never heard in the Russian churches; their place is supplied by boys; women do not yet stand high enough in the estimation of the churches . . . to be permitted to sing the praises of God in the presence of men.—*Kohl.*

The Men of God.

At Chicago, Joseph Moysant, a Roman Catholic priest, has eloped with the wife of Mr. M. C. McDonald. The husband says: "He was her confessor, and my little boy used to go to the school attached to the church. Just think of it! The man who ate my food and blessed my table, to come into my own house and steal the affections of my wife! Why, he used to hav my little boys get down on their knees before him till he'd bless them and pat them on their heads. He was a dirty, greasy, gluttonous Frenchman. Poor woman, I feel sorry for her. I suppose she was weak and he took advantage of her in the confessional.

"It was two years ago last July that she first met him. He was then a curate at this little church of Notre Dame. I don't know how she became acquainted with him, but I presume it was at the confessional. One evening she came home and told me that there was a poor priest down at the Notre Dame church, and she asked me for permission to bring him up to the house and giv him something to eat.

"I told her yes, why certainly to bring him up and feed him. His shoes were out at the toes, and he did not even hav a handkerchief to his name. That visit he blessed my food and asked God to watch over me and my family. After that he visited the house quite frequently.

"He used to go to the Grand Pacific hotel, the Palmer and Sherman House, and register as Father Moysant, and then my wife would call on him in the garb of a nun, and, of course, the hotel people thought nothing of it.

"But that isn't the worst. This treacherous scoundrel has been trying to get my wife to poison me. He circulated the story around the parish that I had heart disease, and that there would be a funeral at Poppy Mac's house one of these days. He used to always call me Poppy Mac and my wife Mammy Mac. You see, he tried to induce her to poison me, and I would hav taken anything from her hands at the darkest hour of night. But her heart failed her; she couldn't do that. I'd giv all the money I've got in the world to just lay eyes on him for one second."

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The Plight of the Church.

The *Sun* of this city doesn't seem to hav very consistent notions regarding the progress or decline of Christianity. A few days ago, as we noted last week, it thought that the lamentation of a preacher at the Episcopal convention over the falling off from the church was the result of a pessimistic or dyspeptic disposition, while it now holds that the similar views of another preacher hav an exceedingly substantial foundation. "One of the most striking addresses before the general convention of the Episcopalians," it says, "was delivered by Bishop Johnson, the missionary bishop of western Texas. It was a call upon the church to consolidate its ranks and rekindle its enthusiasm to resist the advances of the skepticism of the period. 'The very citadel of our Christianity,' declared the earnest bishop, 'is being assailed by a scientific apparatus of destruction never equaled since Christianity was first preached to the world; and this apparatus is in the hands of the most subtle reasoners that the human race has ever produced.' The assault, too, is coming not merely from without. 'There are many things to indicate,' he proceeded, 'that there is a sapping going on from the inside that is almost as dangerous.'" This situation the *Sun* regards as correctly described, and adds that the bishop from Texas has not exaggerated its dangers.

The writer then goes on to consider the necessity for the bishop's warning. These words, he thinks, may well come from a sincere believer in the doctrins which he preaches, for it is true that never before, in the whole history of Christianity, were the very foundations of religious faith so powerfully assailed as now. The attack is not on any particular religious system, Christian or pagan, but against all supernatural religion whatsoever. It is not conducted in enmity to any, but simply and coolly in the interests of scientific truth. It therefore differs radically from the bitter Infidelity of the past. It analyzes, tests, and examins the bases of religious faith as dispassionately as the chemist or the physicist conducts his investigations. Its purpose is not to destroy, but to discover. It conducts no violent controversy with theology, but simply presents the results of its inquiries. It does not deny, but merely says that the scientific grounds for belief are lacking. It does not doubt, but only declares that it does not know, and that the theological premises are irreconcilable with reason, with fact, and with common sense.

A foe like that, the writer considers a very dangerous enemy, for it sacrifices nothing to mere sentiment. It does not even get on any common ground with theology, so that a battle between the two may take place. Theology may make war on it, but it refuses to join the issue. Theology must come to its ground and meet its arguments of fact and reason with like arguments if there is to be a contest. That is, supernaturalism must be abandoned altogether. What is demonstrable can alone penetrate the other's armor. There is no premis of theology, the personality of God, revelation, inspiration, supernatural control and direction of human affairs, which Agnosticism does not reject. It treats them as mere assumptions, poetical imaginings of which there is and can be no proof. It will giv no more serious heed to them than it would giv to the dreams of the uninstructed poet as to the laws of science.

This attitude of scientific skepticism, it is thought, is all the more dangerous because it is an enemy which refuses to fight, and yet goes on with its work of undermining the foundations of supernatural religion. It may alarm the defenders of faith, but it does not incite them to war and fill them with the enthusiasm of battle by violent attack. It is at work quietly and patiently to remove stone by stone the pillars upon which their faith rests.

If the *Sun* will let its rays illumin the country across the channel from France, its editors may observe that the Episcopalian clergy and their supporters there hav been incited to fight this sort of skepticism. Dr. Wace, the bishop of Peterborough, Mr. Gladstone, and others less prominent hav been trying to controvert Professor Huxley, as the exponent of scientific Agnosticism, while the Dr. Gibson and the Christian Evidence Society hav been endeavoring to refute what the *Sun* calls "the bitter Infidelity" of Mr. Bradlaugh and his colaborers in the Secular vineyard. The church in England is awake to the crisis, if the American church authorities are still slumbering peacefully with the Thirty-nine Articles, Nicene creed, and an unrevised prayer-book under their heads.

The church's enemy within her folds, says the *Sun*, are "those who are trying to perform the impossible task of making faith jibe with their Agnostic convictions or desires; who pretend to preach faith while they are really leading their hearers into Agnosticism." This is precisely the opinion of the "bitter Infidelity" of the present, whatever the view of the "bitter Infidelity" of the past may hav been, and we are glad to see so pious a journal as the pope's secular ally in this country acknowledge its validity. Heber Newton and preachers of his stamp are really Infidels, and a very few hundred years ago they would hav been burnt at the stake by Episcopalians and Roman Catholics alike. There can be no reconciliation of the essential Christian doctrins with reason and common sense more than there can be between biblical cosmology and the theories of the evolutionists. To be a Christian necessitates faith, which, says Dr. Newman, "is the power of saying you believe things which are incredible." Agnostic convictions can never be squared with faith, which before all things else is imperativ upon the upholders of all supernatural religions. Therefore, if the words of the editorial writer in the *Sun* are true, Protestant Christianity is in sore straits, and the lamentations of the preachers are not the product of pessimistic dispositions, or a personal failure to induce people to join the Episcopalian church.

Bigotry Beating the Devil Around a Stump.

In the *Christian Advocate* last week a subscriber asks if Methodists shall keep their promis made when soliciting funds with which to erect a church, the promis being that the church should never be closed to anyone for funeral purposes, and the case in point being that the trustees had allowed Spiritualists to use the building for that purpose.

The omniscient editor answers the query in this way:

"It depends upon whether the common understanding at the time the promis was made related to the funeral services of some branch of the Christian church; if it did, the Spiritualists hav no claim. Is it to be supposed that, if Mormons wanted the church, these trustees would hav felt bound to giv it? Under a general statement of that kind we think not. But if they would deny Mormons, why would they admit Spiritualists? If an Infidel had died, and it was understood that Ingersoll was to speak, would they hav surrendered the church for that purpose? If the Spiritualists had no organization in the town at the time, and were not on such terms with Christian denominations as to be recognized, we think the trustees would be authorized in stating: 'This church is open to Christian services without respect to denomination.' They had no right to compromise other subscribers by making a promis that went beyond a general implication. It was undoubtedly a bid to outsiders to help them, but was not intended to be understood as selling out the sanctity of God's house, nor the principles which govern Christian churches. Everyone knows that if a minister of the Methodist Episcopal church had been expelled for immorality, and some one who stood by him should die, and the friends of that person should ask for the church for the funeral services, intending to hav the expelled Methodist minister enter it to make the funeral address, he could not be admitted under such a general promis as they made. Christianly conducted funerals must hav been meant."

The query and answer, particularly the answer, is not without interest to Freethinkers. Hardly a report of a lecturer of his experiences comes to notice that does not tell of aid given to churches by Liberals and Spiritualists of generous natures, who are assured that if they desire to use the building they can do so. This is usually in small towns where only one public building is practicable, and to the credit of the Christians, let us record that the promis is sometimes kept, and the church walls occasionally resound to the oratory of a Freethinker. We think all of the Liberal lecturers hav on occasions spoken in Christian churches. But if the morality of Mr. Buckley is to prevail those church buildings the ownership of which is vested in Methodist hands will henceforth be closed to non-Christians, though their money aided in its erection. He takes refuge in the Jesuit doctrin of mental reservation, and though the building was never to be closed against *any* one for that special use, he would make with the promis the reservation "who is a Christian." That is Jesuitry pure and simple.

We hav never thought well of the practice of some Liberals who giv to churches, even to boom a village. It is nursing a viper, the best that can be made of it. But there are in Liberalism no conferences, nor bishops, nor editors to lay down rules for individual action, nor to prescribe penalties for their violations. The money a man earns is his, and he can do with it as he pleases. He can bestow it for churches, or whatsoever his soul lusteth after, but we look upon such bestowal as we do upon the Lord's command to buy strong drink. It is apt to cause subsequent trouble. And no better proof of that is needed than the Jesuitical and immoral tergiversation of the bigoted Dr. Buckley, Methodist organ-grinder.

P.S.—As if to specially illustrate and enforce the foregoing remarks, comes the experience of S. P. Putnam, at Fossil, Ore., where he had a lecture engagement. He tells the story thus in his glowing News and Notes, in *Freethought*:

"The church was built by all the citizens of the place with the understanding that it was for general use, but the Christians in control absolutely refused it for Liberal lectures. The school-house was also refused, and the Masons, not knowing but what I had horns and hoofs, and was really the devil in disguise, didn't want I should lecture in their hall until they had seen and heard me, and found out how harmless I might be, or otherwise. There was nothing to do but to make a hall for the occasion, and so the lumber was procured, and in a little while Watson's store became Watson's Hall."

The Christians of Fossil are brethren after Dr. Buckley's own heart. They took the Infidel's money to help build the church, and now shut the doors in the heretics' faces. Honesty and religion are pretty wide apart, in Oregon as well as in New York.

Justice and Fair Play Demanded.

A Michigan grand jury hav indicted W. E. Reid, the Spiritualist medium, for using the mail for swindling purposes, and hav, he writes, not confined their presentment to individual concerns, but hav taken a wide scope "so that in reality mediumship and not Reid is on trial." If this is true, the matter grows interesting, and the communication which we copy from the *Independent Pulpit* will be a pretty fair statement of the pros and cons of the case.

By this prosecution it is evident that the "old gentleman of Idealaho," otherwise the Lord, represented by Holy John, of Philadelphia, and helped by nearly two score Michiganders, proposes to find out whether his patent on revelation will protect him from competition by presumptuous men. If not, if the professed mediums of communication between this world and his and the devil's can keep revelations on tap; if men regard these revelations above those made in the book called the Bible, it needs no very keen observer to discover that great injury will be done the old gentleman's church—meaning the old gentleman's self-constituted representativs—and credit which should go to him will be given to other parties. To protect himself, therefore, the old gentleman has raised up Holy John to be his prophet and defender.

If the indictment is what Mr. Reid alleges, it is an attempt on the part of the Christians to suppress the religion of a class of American citizens, and is, as the *Pulpit* writer says, a prosecution of a faith by a faith—a revival of the time, with modern methods, when

sect warred with sects, and the stronger put the weaker in prison or the grave. For a decade, now, the Christians hav been jealous of the Spiritualists, who go beyond them in exhibiting the joys of the other world, and consequently become dangerous rivals in a business which of all other businesses can never endure rivalry without the loss of temper by those engaged in it. There is no other way of looking at it, if we credit the Christians with sincerity. Unbelievers in either revealed religion or Spiritualism can with some show of logic deny intercourse with spirits, but these unbelievers would never resort to force to prevent people anxious to pay money for being deceived from having the opportunity to pay it. Unbelievers do not regard themselvs as keepers of their brothers to that extent. They would allow Christians to support their priests and be swindled to their hearts' content. But Christians hav no show of logic whatever in their attempted suppression of other-world intercourse. They believe in another world; they believe that God and spirits hav communicated and can still communicate with the inhabitants of this, and a very large proportion of them hold that their mediums can by incantations and prayers—and cash—considerably reduce, if not at once end, the detention of souls in a place where, to put it mildly, things are not altogether lovely. They believe in miracles beside which Mr. Reid's performances are insignificant. Why, then, we ask, shall they persecute a sect which instead of leaving heaven away off in the misty realms of somewhere, and their dead friends in some uncertain place, brings heaven around us, and produces our friends at call to assure us that they are comfortably off, in a moderate climate, and with a rational method of life, instead of playing on harps forever and singing songs which hav no end? The only answer that can be made is that the stronger body is angry at the weaker, and resorts to force for the same reason that it once forcibly suppressed minority sects within its own ranks. The minority are always bad folks, and it is the duty of the majority to disciplin them.

We shall not, of course, see our [post]Master of Purification attempt to reinaugurate prosecutions for witchcraft, or of the mediums of the Christian church who expedite the passage of souls through purgatory. The majority nowadays do not believe in witchcraft, and the sect behind the allayers of purgatorial torments are just a little too numerous to render their prosecution an easy affair. Holy John must therefore appease the ire of the old gentleman of Idealaho by putting the Spiritualist revealers into prison. If the court shall do this, it will furnish a creed on immortality for the American people, and save them much trouble in deciding by which route they shall attain eternal bliss. The legal route would be the only one to travel. We should then hav an established religion, which is the greatest of all blessings to people without brains, and Mr. Wanamaker and his fellow church-members would be satisfied.

Whether the "reigning belle among refractory milkmaids of the Bible land" prefers to go to heaven by one of these routes or the other, or whether she prefers to go by neither, is not at present under consideration. Like other belles, she chooses to hav her own way, and she is willing to allow to others the same desirable, if sometimes ruinous, privilege.

This prosecution is also a persecution, and a very one-sided affair. If the Spiritualists are not to be allowed their media, why should the Christians be allowed their priests? Every dollar solicited for church work by the religious organs is as much a swindle as Mr. Reid's advertisment of spirit communications. The promis is held out by church beggars that souls will be saved by the aid of the money given; let us now see that statement proven, or the solicitors prosecuted for swindling.

Another Occasion for Papal Grief.

If the pope has thought to frighten the government of Italy by his allocutions, quasi "bulls," and demands for temporal sovereignty from his followers in the church, he must giv up that hope as long as Prime Minister Crispi retains office. At a banquet given him on the evening of the 14th at Palermo, at which forty-nine senators and one hundred and forty members of the Chamber of Deputies were present, Signor Crispi made a speech which ought to send Leo XIII. into another three days' spell of prayer. The *Herald* summarizes it as follows:

"He declared that it was necessary to combat all persons, high or low, who were seeking to undermine the political edifice of Italy. The temporal power of the pope, although it had existed for centuries, had been only a transition period. Rome existed before it and would continue to exist without it. Complaints or threats, either from home or abroad, would hav no effect. He declared unassailable the utterance of King Humbert that Rome forms an integral part of Italy just as law forms a part of the modern world. After asserting that the pope possessed perfect religious liberty, and was only restricted, and less harshly than in other Catholic states, from encroaching upon the sphere of national right, which is the right of reason, Signor Crispi exclaimed: 'Let the church, which is now free, not endeavor to frighten Prometheus with the thunderbolts of heaven. Our task is to fight in the cause of reason.'

"He next touched upon the subject of Anarchism, which, he said, was easier to combat than the church. He appealed to all men of advanced but reasonable ideas to separate openly from the creators of disorder, national discord, and social disorganization who were pretending to represent the ideas of Mazzini and Garibaldi."

It is pretty evident from this that Signor Crispi is a Rationalist, and, if he were a citizen of the United States, would subscribe unreservedly to the Nine Demands of Liberalism. He does not propose to hav a little monarchy disturbing the internal arrangements of Italy, but he does propose to make all citizens amenable to the general laws. The pope can abandon his hope of the restoration of temporal sovereignty and complete his arrangements for leaving Italy, as his followers hav often threatened he would do, but probably will not.

Political Immorality.

A Sunday newspaper in this city has obtained—probably through the junkman—the letters of a large number of the men who hav applied to the New York Central railroad for passes. The list comprises about all the senators and assemblymen of this state, a state commissioner representing Labor, several tax assessors, and a few ministers. The passes in a majority of instances were granted.

It is natural, of course, for the politicians and ministers to deadhead it over railroads. The ministers consider themselvs a privileged class, and the legislators hav laws to make financially affecting railroads. Their votes are influenced by the passes, and it is a cheap way for the railroad to buy legislation. But when the tax assessors take to selling their judgments of the value of property for a pass it is time the people knew of it. The extent to which the interests of the people hav been thus sacrificed may be learned from a short summary of the tax assessors' applications. Mr. C. J. Todd, assessor of Hyde Park, asks for and receives free passes for himself and his two sons, and says to Mr. Depew: "I hope under the circumstances you are pleased with your assessment this year. If you want to see me, please say so, and I will call on you when I am down in New York." L. D. Wilder, J. D. Ames, and James W. Conolly, of the New York tax office, ask for free passes to Auburn and Niagara Falls for themselvs and their friends, and their applications are indorsed on the corporation's books, "Granted on account of the tax office, New York city." Mayor A. Bleecker Banks, of Albany, forwards to Mr. Depew a request for free passes for tax assessors of Greenbush, and says, "I think it would be good policy if you should send passes." Henry J. Boyle, an Albany assessor, writes to Mr. E. D. Worcester, a high officer of the railroad direction, for a yearly deadheading over the Central and Hudson River railroads, and Mr. Worcester makes this comment to Mr. Depew's secretary:

"*Dear Sir:* In view of our peculiar relations to the Albany assessors I would recommend this. We are liable there to local tax on capital stock, and by special arrangements succeed in paying nothing. E. D. Worcester, Sec."

F. F. Wendell, another officer of Mr. Depew's corporation, suggests the renewal of a yearly pass for Assessor W. N. Johnson, and givs his reasons as follows:

"Since the pass was issued Mr. Johnson has done what I expected from him in helping me break the combination formed against the West Shore by the supervisors and assessors of Montgomery county to assess it at the rate of $10,000 per mile, and which resulted in an assessment of only $6,000 per mile. He is ready and willing and able also to giv you some valuable aid in your assessments in Palatine Bridge village, and the town of Palatine. I feel it my duty to the company not only to requite Mr. Johnson for what he has done, but to make sure of his aid in the future—to recommend a renewal of this favor. F. F. Wendell."

It is as plain as day from these letters that in consideration of personal favors to themselvs the taxes of the railroad hav been lowered. It is direct selling and buying official action, and is disgraceful and outrageous to the extreme, if not criminal.

And what shall the workingman think of his representativ on the state board of arbitration—a board constituted expressly to decide disputes between railroad corporations and their employees—when he reads F. F. Donavan's letter soliciting free passes for his wife and daughter over the road, when on the next day Mr. Donavan may be called upon to act as judge in an arbitration in a dispute between the corporation and its workingmen. It reminds us of an anti-monopoly and all-around reformer who was sent to the assembly some years ago, and of whom a friend said, He is the cheapest man in the legislature. His vote goes for $200 when the others ask $400.

It is very well known that many of the country members of the legislature come down to this city on Friday night, remaining till Sunday night encarmining the neighborhood of Madison square, and then return to Albany and introduce virtuous legislation reciting how wicked the city is. It is safe to say that these people know more of the dark places of New York than those who hav lived here all their lives. It now transpires that all the travel of these virtuous gentlemen between here and Albany is done on free passes. If the Central would refuse them favors New York would probably not lose any of its reputableness. We notice among those who hold these session passes Mr. G. Z. Erwin, the north country pietist, who would not allow the assembly judiciary committee to report on a bill to tax church property. He is more pious than righteous.

The people ought to giv their representativs and tax assessors salaries sufficiently large to enable them to be honest during their terms of office at least. It is pretty expensiv to reduce a valuation on a railroad to the extent of $4,000 a mile in return for a tax assessor's ticket over the road.

The Devil and the Other One.

The editor of the Unitarian organ, *Unity*, says: "The end of religion is not faith in certain human propositions, but is obedience to divine requisitions written on the tablets of the human heart."

Now will the editor kindly inform us what those requisitions are, where they may be found, what divinity is, how we are to know that the requisitions when found are divine, and how they are to be written on a human heart? To a man who pays attention to the meaning of words he writes, *Unity's* statement as to the end of religion sounds much like jargon—which the dictionaries describe as confused, unintelligible talk or language—gabble—gibberish.

Another loose averment of the same editor is this: "There was but one Satan in the old theology, and he was no Atheist, but his moral character was not much to speak of." Can the theologians of *Unity* point out a single mean action of Satan that he wasn't put up to by Jehovah? Ministers are apt to judge of Satan by the hard things said about him, and not by what he did. But if actions were to be the basis for judgment, Jehovah is a million times more immoral than Satan. And the Jehovah of the Jews, the "Father" of Jesus, is the Unitarian's God.

Mr. E. C. Walker says in *Fair Play*, winding up with a request to The Truth Seeker to copy, that

"Recently the Boston *Investigator* and The Truth Seeker, of New York, hav published without credit poems by Mary Baird Finch, which first appeared in *Fair Play*."

Only one poem by the lady named has ever appeared in these columns that was not received direct from its author in manuscript as original. The exception was a poem printed in another paper than *Fair Play*, and the author requested us to use it as original.

The Rev. Jonathan Edwards, D.D., has been appointed a special secretary of the National Reform Association on "The Oath, and the Suppression of Profanity." The Association has also "resolved" to take steps to protest against the opening of the World's Fair in 1892, on Sundays. Inasmuch as this fair will probably be held in New York, Chicago, or St. Louis, we doubt if it will be closed on Sundays, though the New York pietists will work hard, and with some prospect of success, to close it. Public sentiment in either Chicago or St. Louis would, we feel certain, hold the doors open, while if the fair were held in Washington, the Christians would probably hav their way. Like every patriotic New Yorker, we hope to see it held here (whether Columbus discovered America or not), and in that event we should do our level best to hav the doors opened on Sundays. But if it is not to be in New York, it ought to go to some city where public sentiment will not crouch to Christian tyranny. We should rather that New York lost the fair than that the Sunday policy of the managers of the Philadelphia exposition be repeated. But the outlook is, however, that the newspapers of New York, backed by the protests of the public, would defeat the Christians in their attempts to deprive hundreds of thousands of people of their best opportunity to visit the fair.

Letters from Friends.

PORTVILLE, Oct. 8, 1889.

MR. EDITOR: I hav been a subscriber for THE TRUTH SEEKER since the days of D. M. Bennett's unpleasantness with Comstock, and hav always paid in advance, a practice I intend to keep up, for it fills a place in my household that nothing else could. J. L. BROOKS.

HARWICH, Sept. 22, 1889.

MR. EDITOR: I send a new subscriber.

For one, I am well pleased with THE TRUTH SEEKER, whose helmsman and contributors cannot be beat. Editorials, Peck's, Si Slokum's, and all the articles and the pictures are doing wonders in showing up the absurdities of Christianity and the Bible nonsense—loosening their hold upon the minds of the devotees of superstition.

Get the people to think—get the thin edge of the entering-wedge of investigation into operation, and honesty will do the rest. B. F. ROBBINS.

ADRIAN, MICH., Oct. 18. 1889.

MR. EDITOR: Allow me brief space for reply to J. H. Wood's article of October 12th. He is much mistaken in many of his assertions. He has finally come down to a green back basis, which does not accord with his former plan of individual scrip as money. Mr. Wood should confine himself to facts, and abridge his assertions. His heretofore vague, undefined elucidation of the subject puzzles me, and probably himself. The controversy will benefit nobody. Such bickering discussion does not alter matters. The situation is a reality. A unpractical idea is nonsensical. The ballot and urging of legitimate legislation, is the only remedy. I am intensely loyal to country and friends, down on priests. Superstition and all such foolishness should be abated. All so-called exposition of the book called the Christian Bible, and its doctrins, should be consigned to oblivion. *Au revoir*, Friend Wood; I take leave of the financial subject.

O. S. BARRETT.

KENTON, O., Oct. 11, 1889.

MR. EDITOR: The Cincinnati *Enquirer* of the 10th inst. describes an action of Father Kelly, pastor of St. Patrick's church of Oneida, N. Y., while celebrating mass yesterday morning. It seems he washed it down with the blood of the lamb, commonly called wine by the vulgar horde, and it proved to be a case of blood poisoning. The blood or wine he indulged in seems to hav contained arsenic. He soon felt a burning sensation in his stomach, and sent at once for an emetic, supposing that he had been poisoned. Dr. Bailey was summoned, and administered antidotes for arsenical poisoning. It was near night before Father Kelly's condition began to improve. This story either givs the Bible the lie, or proves that Father Kelly is an impostor. Turn to Mark xvi, 16–18:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Now, if the scripture I hav quoted is true, Father Kelly does not practice what he preaches, or he would not hav sent for a doctor. The chances are that the doctor he sent for did not believe in the Bible, or he would hav used the faith cure. In the first place, if Father Kelly is a believer in the name of the Lord, he could not be poisoned; and if he was sick, he could be cured by the laying on of hands. But it seems he had more faith in an M.D. than in the Lord, or he would hav made no attempt to save his life, but would hav gone to his blessed Virgin and received his golden trumpet.

GEORGE BAKER.

ST. JOSEPH, Mo., Oct. 12, 289.

MR. EDITOR: So Mr. Gleeson, in his address at the opening of the college at Oakland, Cal., said that Infidelity was making great strides through this nation. Now, if his hearers are of a thinking class, it will cause them to think and consider the reason, and they must come to the conclusion that it must be best suited to the people or they would not adopt it. The rest of his address was in praise of the Roman Catholic church, and, of course, like the rest of the parsons, he claims certain reforms on behalf of the church. But the few remarks you made through the address would soon convince anyone to the contrary.

I noticed in THE TRUTH SEEKER of September 21st that Dr. Tiffany gave a lecture on theocracy, in which he says that the mountains and hills in the Bible mean greater and smaller kingdoms. It seems strange that the revisers did not find it out. The next thing, we shall hear that Jonah was not three days and nights in the whale's belly, but the whale was three days and nights in the belly of Jonah. It is strange how the parsons do twist the Bible around. I wonder what he would say if his man hitched the cow to the cart when he was told to bring the horse and buggy? He could say cow and cart meant horse and buggy if mountains and hills meant greater and smaller kingdoms.

It seems if any more Christs come around now they shut them up as lunatics. I don't know what doctrins these modern Christs teach, but they certainly could not teach a more absurd doctrin than the Christ of eighteen hundred years ago—viz., take no thought for to-morrow, and whatever you want pray for through him and it will be all O.K.

This city is named after the Joseph to whom the pope has made the prayer to be offered this month. The city directory gives the number of forty-five churches here, including separate churches for the colored people. Of course white and colored Christians could not sit together. I don't know how they will get on when they get to heaven; but they will be washed in the blood of the lamb, then it will be all right.

I hav been here only three months and don't know if there are any Freethinkers here; if so, I would like to hear from them. RAYMOND COLE.

NATIONAL SOLDIERS' HOME, WIS., Oct. 6. 289.

MR. EDITOR: James Vincent, S.R., editor of the *Christna*, says: "People hav often been mistaken in me, and when sailing around the Christian system they hav got it into their heads that I was assailing Christianity, confounding Christianity with the Christian church. The Christian system is not Christianity, nor the truthful exponent of Christianity, and this is what I expect to be able to show." "Confounding Christianity with the Christian church!" "The Christian system is not Christianity!" A Western schoolboy once said to his teacher, "If s-o-x don't spell socks, what the hell does it spell, then?" I admit that this comparison lacks somewhat, though it will do to start on. Now, if neither the church nor the Christian system, which are the same, are not Christianity, then may I not safely ask, like the boy, what the hell are they, then?

Christna claims to be Liberal, yet this miserable sophistry, this newfangled nonsense about assailing Christianity and confounding it with the Christian church, seems to me a kind of *Liberalism* that all parties can easily dispense with, no matter what the editor of *Christna* expects to be able to show.

The editor knows as well as the most crafty scoundrel that ever mauled the word of God for a living, that there is no record of this ghoulish monstrosity to be found anywhere outside the church or the Bible. So his only resource is to ransack the Holy Queer from end to end in order to enlighten Christendom anent this most astounding myth, Christianity. Now let *Christna* scratch around and find Christianity, crop its wings, tie its legs, and nail it up in a box for future generations to peep at at $1 a peep. Doubtless it will turn out a more lucrativ business than that of the pulpit shark or the Christian scientist, whose choicest virtues are adultery, fanaticism, and falsehood Nevertheless, O *Christna!* we humbly beseech thee that in the day thou findest this Christian vampire that has sucked the blood of millions of the human race, has slain other millions with the sword that Christianity's founder sent on the earth, has tortured, hanged, and burnt still other millions, and drenched the earth for centuries and for Christ's sake with the blood of wiser men than thou art, O *Chris na!*—yea, verily, we implore thee to save thy reputation and bury this ghostly Christian fraud deep down into the bowels of the earth, where henceforth it may know no resurrection forever, but sleep in everlasting innocuous desuetude with its vicious old prototype, heathen mythology.

Yours truly, NELSON HUNT.

GALENA, KAN., Oct. 7, 1889.

MR. EDITOR: There are a number of the doctrins of Christianity which, resembling some badly constructed outworks to a fortified position, cannot be abandoned with impunity or even successfully defended by themselvs. One of the weakest of these is the belief in the resurrection of the body. Any intelligent person who givs the matter a moment's thought will wonder at its acceptance. The early fathers of the Christian church could hav understood very little of the subject when they preached this doctrin, or they would hav invented some subterfuge easier to explain or defend. Merely an article of belief, they might hav taught something else. Perhaps it was taken to test the credulity of their followers There was no need of even that, for people could be found who would believe anything.

When a tenet of church doctrin remains unquestioned it is safe, but let the sacrilegious hand of scientific inquiry drag it into light, and lo! what a sorry spectacle it presents.

The present direction of enlightened thought is toward the belief that "the law of nature is the law of God," and in whatever point orthodoxy conflicts with a well-defined natural law, it must succumb. This is very hard on the teachers of Christianity, for after many vain defenses and explanations there will be the inevitable surrender of their doctrin, piece by piece, until nothing is left.

If the belief in the resurrection of the body could be accepted by itself, it would be a simple matter, but the continued existence of the body in a future life would necessarily entail the continuance of those surroundings which are essential to our well-being in this life. I will briefly illustrate my meaning in one particular. For instance, the muscles of our legs and back hav sufficient strength to support us in an erect position, and to propel the body in any desired direction. They support what is called the weight of the body. This so-called weight is the resistance to the attraction of gravitation. In a larger planet than ours, of an equal density, it would be greater. If it were greater, our bodies would hav to be differently constituted or the muscles larger and stronger. This is only one point, but there are many. There is no doubt that the world we inhabit would not be large enough to contain all the generations of mankind which hav existed in the past, and probably will exist in the future, even allowing Satan a very large percentage. In the resurrection of the body we hav something utterly at variance with the requirements of a future existence. It limits the condition of a heavenly existence, which is to be eternal, a requirement impossible to our present state, to a mere repetition of our lives, or requires a succession of miracles to sustain it under altered circumstances. What is the Christian to do? Is he to reject the resurrection of the body, or will he believe that the body, being perfectly adapted to our short, earthly lives, and unfitted in every way for an everlasting one under different conditions, will resolve into its original elements after death and remain so? I hav never heard any sufficient explanation whatever, and shall be happy for enlightenment from any quarter. The Christian belief, as I understand it, deals with resurrection of a perfect body in form. There are to be no cripples or deformed persons. The man who is blown up in a powder factory will be all O K., along with all others. About the color question I can not speak with so much certainty. Some of the negroes confidentially assert they are all going to be white. Let us hope that with a perfectly constituted body there will be a mind to match, for as St. Paul has left the door open to all persons of feeble intellect and unsound mind, it would be pitiful to see the kingdom of heaven turned into a lunatic asylum on a large scale. JAMES FORGEY.

DODGE CITY, Sept. 23, 1889.

MR. EDITOR: Always being a truth seeker myself, and seeing newspaper accounts of an individual at Rockford, Ill., being considered Christ in his second advent, and wishing to know from the man, or being, or god, himself the main facts in the case, I addressed a letter of inquiry, not on the sweet-hour-of-prayer plan, but on paper in tolerably fair chirography, as follows:

G. J. SCHWEINFURTH, *Reverend Sir:* Seeing newspaper accounts afloat that you are considered as a re incarnation of Jesus Christ and are being worshiped as such by a more or less numerous following, and not wishing to disobey the divine command, "If any man sav unto you, Lo! here is Christ, or, Lo! he is there, believe him not," without due investigation, I take the liberty of asking you direct: Do you believe yourself to be the Jesus Christ of scripture, and if so, what proof hav you within yourself that you are, and also, what proof can be adduced to show to others that you are what is said to be claimed for your being such. As these are momentous and vital questions, I hope for a direct and convincing reply at your convenience.

Very respectfully, J. C. BAIRD.

In reply I hav the following, which marks Mr. Schweinfurth as no Christ at all, but a fence-corner pretender of the "cavorting" school, and shows that the command, "If any man sav unto you, Lo! here is Christ! believe him not," is still good:

ROCKFORD. ILL., Sept. 6, 1889.

J. C. BAIRD, Dodge City, Kan., *My Inquiring Friend:* God hath not made it necessary for me to bear witness unto myself, for he himself, hath borne witness through the works of redemption and deliverance which I hav done in his name and through his own testimony given to the heart and consciousness of my blessed people, and through the confirmation and corroboration of the scriptures of truth which I hav unto their understanding opened and illuminated.

It is all the while true that no man can come unto me except the father which hath sent me draw him. I hav no saving work to perform upon those whom the father does not draw. My father hath sent me, and I am come to glorify him, to make his judgments known, and to gather together in one my saints, his holy people. God himself is making my mission to prosper. Amen.

G. J. SCHWEINFURTH.

By the way, it may be noted that our country is unusually prolific of Christs this year, as we hav no less than three, one in Illinois, one in North Carolina, and one in Mississippi. The only genuin original will hav to look out for his trademark, and his agents will hav to issue flaming posters warning the dear people to beware of base imitations put up in similar packages, and to see that the beneficent motto, "Believe or be damned," is blown into the glass of each bottle.

J. C. BAIRD.

SAN DIEGO, CAL., Sept. 28, 1889.

MR. EDITOR: To those friends who hav written me concerning the Liberal colony of which I wrote in THE TRUTH SEEKER of February 23d, I will say that the company failed to develop, or store up water sufficient to irrigate the land. The government, in taking the matter of irrigation out of the hands of private corporations, ordered all filings for homestead, preëmption, or desert claims, on irrigable lands belonging to the government, made since Oct. 2, 1888, to be canceled.

This, as all can see, knocks the bottom out of the scheme to establish a Liberal colony on government land which requires irrigation, until the "circumlocution office" gets around to that part of its ponderous duties, which may not be soon. We had thought that the San Filipi Grant, which belongs to a private corporation, would not require irrigation, but this point is disputed by some who profess to understand the nature of the soil better than we do.

If the principles advocated by Nationalists, as set forth in Edward Bellamy's "Looking Backward," continue to gain in popular favor, as they hav within the last six months, we hope to see such changes in land laws as will enable people, who are honest and industrious, to get homes on easier terms than those which originated in semi-barbarous ages. This seems to me the only feasible and practical method of inaugurating "liberty, equality, and fraternity" on this planet. Being the outcome of absolute necessity, there is a prospect that it will crystallize into living realities. All classes of people are seeing this necessity, which is a practical application of the principle of equal justice for all.

The first club of our little city is only about a month old, and yet our numbers exceed one hundred and thirty, among whom we find many of the rich, the learned, and the gifted, as well as honest toilers for daily bread. This is a hopeful sign. Reforms, to be of lasting benefit, must be carried out by the thinkers of the ages. This is eminently the case in the present Nationalist movement. Here political parties, and even religious prejudice, is yielding to the grander needs of humanity. We know, however, that our hardest fight will be with the church. Human liberty does not affiliate with church supremacy, and the wise ones among them will not be slow to see that the tendency of this movement will not be healthy for church domination. But there may be more McGlynns ready for the combat.

Rev. Mr. Crafts spouted his crafty attacks on liberty in our city quite recently. It was a "low-down, crafty" effort; and this reminds me that I hav over a hundred names ready to be sent you against his insidious Blair bill.

Let us all be up and doing, for the enemy to our liberties is indeed crafty and industrious. MARY A. WHITE.

BROOKLYN, N. Y., Oct. 13, 1889.

MR. EDITOR: In your issue of July 20th, we find an elaborate description of "poverty with love," to which Mr. Clemens P. Berylson adds some pertinent remarks in your issue of September 21st, and inquires, "Is there any remedy?" I think it pertinent to inquire, why does not Mr. Berylson think a remedy? Or better, why does he not think a cause? For a knowledge of the cause should suggest the only remedy that has in it a reliable promis of efficiency. Many assumed causes are urged upon our attention with more or less persistency, and a requisit amount of audacity. I will invite especial attention to one of them.

A correspondent recently asserted that selfishness is mean and contemptible; Miss Gardener and Mr. Berylson associate selfishness with inhumanity; and I hav heard people who hav the reputation of being intelligent and well informed charge selfishness with being innate hellishness and the cause of man's inhumanity to man; and I shall admit that it has that appearance to a superficial view. Nevertheless, selfishness is a logical sequence of self-love; and that is a necessary incentiv to self-preservation; and that is universally recognized to be the first law of nature. Then selfishness is essential, if not a necessity, to human existence and well-being. Therefore, if selfishness, *per se*, is "innate hellishness, and the cause of man's inhumanity to man," there is no reasonable hope that the world can be reformed except by exterminating the human race. Being influenced by the instinct of self-preservation, I shall propose to reason the question rather than advocate that method of social reform.

I perceive that ownership makes it expedient for everyone to look out for himself, "and let the devil take the hindmost;" to fold himself, as it were, within himself, and care for none but himself. I think it pertinent to inquire, Is that a Christian civilization? Is it an Infidel civilization? Is it a scientific civilization? To my view, it is systematized barbarism that we call civilization because we hav no other use for the term. Therefore, and notwithstanding the supposed contemptible meanness and hellishness of selfishness, unless we were instinctivly far better than artificial environment tends to make us, we would hav no regard at all for the well-being of our fellow-men. Hence it is obviously not selfishness but ownership that is unmitigable hellishness and the cause of man's inhumanity to man. If ownership was abolished, our instinct of self-preservation would naturally and necessarily become an incentiv to mutual preservation through coöperation by all for the mutual benefit of all; and selfishness, being an incentiv to acquiring the means of self-preservation, would become the most beneficial instinct that nature bestowed upon man. But ownership compels coöperation by all for the special benefit of a few, and makes selfishness a universally admitted curse.

Having frequently heard vigorous protestations against the monopoly of wealth, and against the demoralizing influence of large accumulations of wealth in the hands of a few, not only upon those who possess it, but also upon legislation, the judiciary, and the people generally, I will suggest that all the potency of wealth for evil is derived from ownership. Therefore if ownership is abolished, wealth will be divested of its potency for evil, and its potency for good will be correspondingly augmented. Hence, I think it should appear unaccountably strange to intelligent and observing people that those who protest the most vigorously against the evil that ownership inflicts upon suffering humanity, are the most persistent advocates and upholders of ownership; and insist that the evil it causes can and must be remedied by some other method than removing the cause. Where such inconsistency is the result of ignorance, I shall prescribe the schoolmaster; but where it is the result of hypocrisy, I shall prescribe nothing; for hypocrisy is a constitutional disease, whose victims lack the courage or honesty of their convictions and must be further evoluted before any good can reasonably be expected of them. J. A. TUTTLE.

PORTSMOUTH, O, Oct. 6, 1889.

MR. EDITOR: As the year is fast drawing to a close the questions arise, How stand the Freethought hosts? What is doing, and what has been done? Has each and every one tried to improve each moment? Hav all extended the hand of charity to the needy? Has the hungry been fed, the poor clothed, and the ignorant taught? These, and like queries, demand answer at the threshold of every Liberal home. They should be replied to in an emphatic affirmativ. But are they? Is "Yes" the honest answer to these questions? It has always been my aim to help the poor. And I never pass a needy one by without giving my mite—what I call the "Infidel's" missionary contribution. When the church asks alms I shake my head, and also say "No" for fear they do not understand the "nodding alphabet." Several months ago, one Rhoden, with a "Reverend" prefix, who preaches to the nativs, skunks, and Holy Ghosts in the backwoods of Kentucky, approached me to sell a copy of the holy novel that some call the Bible or the word of God. He was selling them at twenty-five cents apiece. I told this Rhoden that instead of purchasing a Bible, I would giv him the price asked with which to purchase five loaves of bread for some poor one. He didn't accept my kind offer, not a bit of it, nor neither did one Sluiz, who was by Rhoden's side, and who is a pulpit orator at the Bigelow Methodist Episcopal church in the Sabbath-school of which I was once planted as you would set a post out. How we little liars used to shout the "psalms" and say the "amens!" As I say, neither one of these preachers offered to take the money, buy bread, and fill an empty stomach. To do that would not help the church or the Methodist Book Concern one iota. Instead, Sluiz wittily replied that there was no use of my having a copy, as I never read it. "Don't I?" said I to him. "Well, if you think I don't, the first time you make a pastoral call at my home [you see, my parents are Methodists], haul the big parlor Bible down from its resting-place and upon its pages you will notice contradictions marked. If you can stand it, commit them to memory, and also memorize the fact that I read the Bible to so mark it." As yet he has not called and gone through the book, the latch-string of which is always found on the outside.

As I look back over my past life I often think of "how I came to be an unbeliever." I had been brought up to believe that God and heaven were somewhere above, and Satan and hell somewhere below. I was raised a Methodist, and when a small boy, on the eve of going to bed would say:

> Here I lay me down to sleep,
> I pray the Lord my soul to keep,
> And if I die before I wake,
> I pray the Lord my soul to take.

I was always afraid when night came. I imagined when the mantle of darkness dropped about, old Satan and his angels got out on the warpath in search for bad little boys. In fact, I was taught it, and nights of my childhood, which should hav been to me happiness and joy, were clouded and made hideous by the Methodistic hell-fire doctrin. I always welcomed the dawn; when daylight came I seemed "born again" sure enough. From a little fellow who played marbles for keeps, and ball in the streets to annoy the policeman, I passed on to a time (nine years old) when I was taken to a revival. Conversion was talked to me night after night; heaven and hell were pictured before me in vivid, damnable colors. I was finally led to the mourners' bench, and they got me so "bumfuzzled" that I imagined I could see heaven about six inches away from my eyes. I told the Methodist zealots around me, and this they said was a token that my sins were washed away, that I was forgiven, and that I could arise and claim salvation, which I did. I attended the public school and soon found myself in the scientific department. The Bible had been read in all the lower grades, and was not missing in this. It was articulated immediately after roll-call, and in a half hour afterward we received a glimpse of science. This opened my eyes. It, and the Bible, I saw did not agree. The Bible said Eve was made from a bone, and that another female was turned into a pillar of salt, and science said both feats were impossible. One must be wrong, and I accepted science as the truth. Shortly after this splendid change I made the acquaintance of Colonel Wharton, who now sleeps beneath the weeping willows of Greenlawn. He was a magnificent specimen of manhood. He was fearless and brave. His honest thoughts were always expressed. When he had anything to say, he said it like a man. Through his efforts the public library of our city was established, and he was its first librarian. While in this position he took from the library shelvs a book written by Kersey Graves and entitled "The Bible of Bibles," and handed it to me. I read it, and it did me good. I loaned it to others, and in this way Liberalism got a pretty stiff breeze in this locality. The book opened the eves of some who had been swimming around in the pools of ignorance for years. Its presence in the library became town-talk. Members of the church took action to hav it discarded, but brave Colonel Wharton contended that it should remain, and it did during his life. Upon his death, and the appointment of a Miss Newton in his place, the book disappeared, and from that date to this Freethought literature has been an outcast from the so-called public library of Portsmouth, O.

WILL S. ANDRES.

WILKESBARRE, PA., Oct. 11, 1889.

MR. EDITOR: In reading over THE TRUTH SEEKER I find myself highly complimented by Mr. Tuttle, whom I took the liberty a month or so ago to criticise about his scientific notions concerning attraction and gravitation, and his statement that he would not believe the evidence of his own senses on the subject of Spiritual phenomena. He gave his reasons why he would not, and I shall not refer to that matter again, only to say that it was quite apparent to any ordinary mind that his main reason was prejudice. Any man who cannot believe the evidence of his own senses is a mighty poor teacher to depend on.

Then he starts out like a tempest in a teapot, thinking no doubt to bulldoze me into silence by his audacious statements and accusations. He charges me with misquotations and misrepresentations, and calls me insane and idiotic, and by such easy slang and bluster thinks he has presented arguments on science.

He fails, however, to state one misquotation, and of course his calling me fool, crazy, and idiotic I do not mind, as our readers will probably know how much confidence to place in such unbecoming talk. My dearly beloved and brotherly friend Tuttle, you should not use such rough language nor so many threats of what you can do in the way of "paying me off with interest." And if we should say anything sensible enough to be read by the intelligent truth seekers, it might as well hav the appearance of decency and respect for common usages.

Now to the subject. Mr. Tuttle asserts that gravitation exists; he says "it is a positivly known and indisputable fact," but here he interjects a bold statement, one of his scientific assertions, which I dispute *in toto*. He says, "Gravitation is obviously caused by the ponderosity of matter; no other cause is provable."

Science, which is ascertained fact, says that gravitating means, "Being attracted, or tending or going toward another body, according to the law of gravitation," and "every portion of matter attracts and is attracted directly as the square of the distance and the quantity of its matter." This is one of the great laws discovered by the illustrious Kepler, and founded by the immortal Newton's law of the attraction of gravitation. The above definition is given by Professor Olmsted.

It would appear, then, that the cause of gravitation is attraction. Matter moves toward matter by attraction, which is a universal law. This my friend disputes, and therefore butts the density of his scientific cranium against the bulwarks of science, and sets himself against all the great lights of the scientific world to-day. My comment on such conduct is simply this: The man who does it is not well informed on the common laws of science, and I do not envy him his theories.

He says that gravitation is caused by the weight of matter; that is, by ponderosity. Here he stumbles again, for weight has nothing to do with the passage of falling bodies. A light body will fall with the same velocity as a heavy one; an ounce will fall exactly as fast as a ton, and in a perfect vacuum a feather will fall as quickly as a bar of iron of a ton weight. Now, if the weight of bodies had anything to do with causing the fall, the heavy body should gravitate faster than a lighter one toward the earth.

Again: If we take a bar of iron of one hundred pounds weight on the earth's surface, and convey it out into the air and away from the earth to the distance of seven miles, its weight will be diminished to about twenty-five pounds; and if we could carry it away far enough from the earth's attraction so as to bring it into the attraction of some other body in space, it would lose all its weight, and remain suspended in space or take on a very gradual motion as it might be attracted by some one or more bodies in space around it. That weight diminishes according to the distance of the body from the earth any schoolboy knows, and consequently weight is not a property of matter, but depends on its density and its nearness to other matter. Gravitation, therefore, is not caused by ponderosity, but by the law of attraction, which is as the square of the distance of the relativ bodies, their density and bulk.

Why do two bodies in vacuo fall with equal velocity? For two reasons: First, because the law of attraction acts on every atom of every body with equal force at equal distances; and, secondly, because the vast amount of matter contained in the earth cannot be appreciably affected by any body of ordinary magnitude falling upon its surface. If, however, a planetary body of greater magnitude than the earth should come into close contact with it, then the earth itself would become the falling body, and it would gravitate toward and ultimately rest upon such body by the same law of attraction.

But my scientific friend, Mr. Tuttle, says that "no other cause than ponderosity of matter is provable." He says that "gravitation is caused by the ponderosity of matter," and "I think," says he, "that the difference between attraction and gravitation should be broad enough and clear enough for even a Spiritualist to comprehend it." I must confess, and I may as well do it at once, that I cannot comprehend such unscientific and absurd statements. He admits that the mariner's compass a few years ago was supposed to be polarized by attraction, but now thinks it points in that direction "on account of certain currents of electricity passing from the equator toward the poles." Now, the last statement would be pretty plausible if it were not for one fact, that these currents are passing in a spiral form from the north pole to the south pole of the earth, and the reverse, as well as other terrestrial currents which pass at right angles to the first named; but, alas! why is it that the needle dips the nearer it gets toward the north pole?

But I must not get away from the text. He says, "Attraction aside from weight cannot be proved." Now, if he will place a few pieces of cork upon the water in a basin, and remove thereby all their weight, practically, by allowing them to float upon its surface, he will find that they will be attracted toward each other, and exactly in accordance with their size and distances, the smaller bodies traveling faster than the larger ones in the proportion of size, etc.

Therefore, as the weights of these bodies are eliminated from the problem by floating on the water, it must be that attraction is acting independently of their weight and only on their bulk and relativ distances, else it were utterly impossible that floating bodies should approach each other, the smaller one of half the bulk (not weight) with just twice the velocity of the larger one, and this is proof that attraction acts upon every atom of all bodies, and that they are drawn together or torn asunder or drawn apart by the operation of attraction or repulsion as the case may be. This does not, however, explain magnetic force, which is brought on by frictional processes, but has reference to the common law of attraction of gravitation. My genteel friend asserts that "there is no necessity in nature for such a thing as attraction, especially not as a cause of motion." When, therefore, he is moved toward an object, it is owing to his ponderosity, and not because he has been attracted. When he goes to an entertainment to see and be edified, it is owing to the weight of his body, and not his mind. So when a lady and gentlem n are drawn toward each other (as is often the case), and we say they are attracted, it is all wrong; we should know and comprehend that it is the ponderosity of their minds which has thrown them together. Verily, the usual modes of speech and the facts of Mr. Tuttle's science must all be changed, as we are only beginning to learn what a set of theorizing numskulls our Newtons, Keplers, Humboldts, and the like hav been. "Pseudo scientists, to be sure!" Alas, for the "mith" of attraction! So far as a discussion of the phenomena of Spiritualism goes, it were wasted time and patience to argue with a man like Mr. Tuttle, who would ignore his senses on prejudice. If he has the presumption to deny the well-established facts of science, what impression could touch him on that subject? J. R. PERRY.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Truth in Rhyme.

A child of the world and its number,
As fair as the lily's white dress,
Is rocked on the deeps of the ocean,
And close to the cliffs of distress.

The signal of danger may beckon,
In anguish and sorrow may wave,
And yet from the hights of the city
There comes not an offer to save.

The pomp and the riches, hard-hearted,
Are deaf to the sorrowing wail;
The lowly of earth and its number
Are destined to perish and fail.

The earth with its trouble may shudder,
May tremble with famin and need,
And up from the valley their echoes
Plead not to the purses of greed.

The statues of glory majestic,
The emblems of manhood and worth,
So great in their infinit grandeur,
Giv joy to no suffering heartb.

The glitter and glare of the city,
Its mansions of splendor and show,
The grandeur of feasting and living,
Speak not to the children of woe.

And stately cathedrals of worship
Seem naught but deception's own snare,
To gild with the virtue of ages
The shams of a century's glare.

And charity seems but a mockery,
Designed by the rich to make pure
The deeds of a life of wrongdoing,
And not for the pains we endure.

Richland, S. D. Louis N. Crill, Jr.

Daddy Longlegs.

Some little children, one summer day,
Saw a daddy longlegs stalking away.
"What is it? What is it?" cried little Goldhead;
"'Tis a spider on stilts," the Silklocks said.

Along came a whistling country lad;
A merry and careless way he had.
"If I hold him up this way, you see,
He'll point where I tell him to," said he.

Then he said gruffly, "Show me true
Where are my cows, or—I'll kill you!"
And daddy longlegs did his best;
He waved to the east and waved to the west.

"Now let him go," begged little Goldhead;
"For he won't hurt anyone," Silklocks said.
"He's only a spider that after all
Is trying to make us think he's tall!"

—*Little Men and Women.*

Story of William Tell.

In the Aryan myths are many fascinating and really beautiful legends. Among them is the story of William Tell, with which all are familiar. Tell is represented as a hunter in Switzerland. His wife, it is said, was a daughter of Walter Fürst, who, with others, led the conspiracy of the Grüth in 1307, which gave rise to Swiss independence.

Gessler was the Austrian bailiff, and one day he caused his hat to be placed on a pole in the market-place, and then commanded all the people to bow before it.

William Tell said: "No, I will not bow before the cap of a tyrant like Gessler." For this he was arrested, locked up in a cell, and sentenced to death. He was very skilful with the bow and arrow, and Gessler consented to spare his life if he would shoot an apple from the head of his own little boy.

It was a very trying ordeal, but the brave hunter accomplished the feat successfully. But just before he sent the arrow he had hastily concealed another arrow in his bosom. "Why did you do it?" asked Gessler.

"To shoot you," said Tell, "had I harmed my son."

Then he was again arrested, and put in chains, but he managed to escape, and afterward he killed the cruel Gessler, shooting him with an arrow.

This is the story, but investigation shows that it is not a "truly story," as the children say, but an old tradition handed down from a long-ago time.

Ferided-Din Attar is the name of a Persian poet who lived in, or about, the year 1175. In one of his poems he tells of a king who shoots an apple from the head of his favorit.

Another story-teller, before that time, relates how Toko shot an apple off the head of his son by the order of King Harold Bluetooth. The name Tell is supposed to come from the Latin *telum*, which means arrow. The German definition of the same word means "half-witted."

While the Swiss story is not real history, neither is it altogether "made up."

It is the old tradition of an ancient poetic and imaginary people, which may hav, once upon a time, had some foundation in reality. Old myths are easily recast and adapted to modern historical events, and in this way, much of a wholly fictitious nature has been believed by the credulous, and those who would not take the trouble to look up facts, as the solemn truth.

We should not accept all the old stories we hear as truth, until we hav "looked them up," and many times we should be astonished at the mythological origin of some of them, and the ready credence given them by otherwise sensible persons.

Don't believe all you hear. S. H. W.

Origin of Punch and Judy.

Where did Punch and Judy come from? Who devised that popular show, and set up that grotesque and quarrelsome couple for the amusement of people? *Wide Awake* answers the above queries as follows:

Punch can be traced directly to the Italian Punchinello, and he dates away back, two hundred years at least—a creature who was a sort of clown, with rustic manners and roguish tricks; who was shrewd and said smart things, like a court jester. He usually had a hooked nose, or a mask with one, wore a countryman's frock and a peaked hat. Punchinello came from Italy into France, where he made great sport at court, and had license to say things that nobody else might dare without the risk of losing his head.

Thence he was taken over to England after the restoration of Charles II., and there he began to be called "Punch," and was always a little, dumpy man, an odd, grotesque figure; by and by the showman had a wife for him and they called her "Joan" or "Judy," and Punch became quarrelsome and it was Judy he quarreled with; and next a dog seemed necessary, and so "Toby" was introduced.

In Queen Anne's time they made great account of puppet shows, even trying to hav a performance of "Whittington and His Cat," with real rats, but had to giv up the rats; they also had live birds on the stage, but their sparrows and chaffinches would not do as they were expected to—would not alight on the trees, but instead would go dashing about and put out the candles. However, they had Punch and a pig dance a minuet together, and the pig was so well disciplined that these two did best of all.

Teach Your Boys

To run.
To swim.
To carve.
To be neat.
To be honest.
To make a fire.
To be punctual.
To sew a button.
To do an errand.
To cut kindlings.
To sing, if they can.
To hang up their hat.
To respect their teacher.
To hold their heads erect.
To read aloud when requested.
To cultivate a cheerful temper.
To wipe their boots on the mat.
To button their mother's boots.
To help their mother and sister.
To learn to sew on their buttons.
To speak pleasantly to an old woman.
To help the boy smaller than themselvs.
To remove their hats upon entering a house.
To put every garment in its own proper place.
To keep their finger nails from wearing mourning.
To be as kind and helpful to their sisters as to other boys' sisters.
To take pride in having their mother and sisters for their best friends.
To close the door quietly, especially when there is a sick person in the house.
To treat their mother as politely as if she were a strange lady who did not spend her life in their service.
If they do anything, to take their mother into their confidence, and, above all, never to lie about anything they hav done.
When their play is over for the day, to wash their faces and hands, brush their hair, and spend the evening in the house.
Not to take the easiest chair in the room and put it directly in front of the fire, and forget to offer it to their mother when she comes in to sit down.
To make up their minds not to learn to swear, smoke, chew, or drink, remembering these things are not easily unlearned, and that they are terrible drawbacks to good men.
Not to grumble or refuse when asked to do some errand which must be done, and which would otherwise take the time of some one who has more to do than themselvs.

Seeking Fun on a Rainy Day.

Did you ever, I wonder, try to draw a pig with both of your eyes closed? If not, do make the experiment some rainy day when you and your companions hav exhausted other pleasant pastimes, and you will be rewarded with a wonderful collection that will cause many a hearty laugh.

Provide a large sheet of paper and a lead pencil, then invite your friends, one at a time, to draw a pig with their eyes closed, and conclude the exercises by drawing one yourself. Of course, you begin with the head, draw ears, eyes, legs, back, and tail in quick succession, flattering yourself, meanwhile, that you are getting each part in exactly its proper position. You open your eyes and behold a confused mass, consisting of four perpendicular lines representing the legs, ears somewhere on top of the pig's back, the tail, always artistically curled, placed probably under the pig's snout! You see in what you had supposed to be a grave, decorous pig, a wild, rampant beast, with an expression perhaps crafty and cunning, sometimes complacent, occasionally imbecil.

What the Little Ones Are Saying.

Mrs. Travis: "Ah, Johnnie! I hav caught you with a fish-pole over your shoulder! I shall go right and tell your father. Where is he?" Johnny Dumpsey: "Down at the foot of the garden diggin' the bait."

Uncle: "Bobby, don't you hear your mother calling you?" Bobby: "Yes'r." Uncle: "Well, why don't you hasten to her?" Bobby: "Why, ma has heart disease, and she'd be surprised most to death if I answered the first time she called me."

"What you want, my boy, is push. You'll win a fortune with that." "That depends." "On what?" "What you push. The pay for pushing a lawn-mower or go-cart is very small."

Teacher: "If a man has two hundred pounds of ice in his wagon and one-fourth of it is lost by melting, how many pounds do his customers pay for?" Boy (whose father is in the business): "Three thousand pounds."

"Aren't you ashamed to be seen fighting with that brutal Jenkins boy on the street?" asked Johnnie's irate mother. "Ashamed? No, why should I be? I licked him."

Johnny (watching his big brother dig angleworms for bait): "I say, Bob, if a worm will catch a little fish, wouldn't a snake catch a whopper?"

Chinese Wonders.

Of works of art, the great wall of China may truthfully be said to be the most elaborate and extensiv on the globe. It was built about the year 200 B.C., to protect China from the annual incursions of the Tartars. It is 1,500 miles long and, where still intact, 30 feet high and broad enough to allow of six horsemen riding abreast on its top.

The Imperial canal, also a Chinese work, is something over 900 miles long. A vast army of from 30,000 to 40,000 men are said to hav been employed for a period of fifty years in its construction.

Correspondence.

Richland, S. D., Oct. 6, 1889.

Miss Susan H. Wixon: I inclose a short poem which, if you deem it suitable for the Children's Corner, you are at liberty to use. Make any corrections you deem necessary, and I will profit by them. I am reading "All In a Lifetime," and consider it a very worthy book, and sincerely wish it could be placed in every library. I remain,

Yours very respectfully,
Louis W. Crill, Jr.

[Accept our thanks for the kindly appreciation of "All In a Lifetime." We would be glad to close out the remaining copies on hand this fall, in order that we may hav funds to go on with other work under contemplation. Always thankful for past and present patronage, we respectfully solicit a continuance of the same.—Ed. C. C.]

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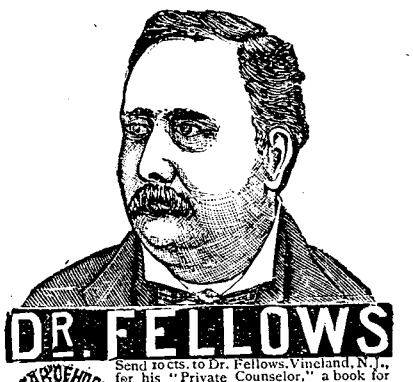
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Poetry.

The Reverend Micah Sowls.

The Reverend Micah Sowls,
He shouts, and yells, and bowls,
He screams, he mouths, he bumps,
He foams, he rants, he thumps.

His armor he has buckled on to wage
The regulation war against the stage;
And warns his congregation all to shun
"The presence chamber of the evil one."

The subject's sad enough
To make him rant and puff,
And fortunately, too,
His bishop's in a pew.

So Reverend Micah claps on extra steam,
His eyes are flashing with superior gleam,
He is energetic as can be,
For there are fatter livings in that see.

The bishop, when it's o'er,
Goes through the vestry door
Where Micah, very red,
Is mopping of his head.

"Pardon, my lord, your Sowls's excessiv zeal,
It is a theme on which I strongly feel."
(The sermon somebody had sent him down
From London, at a charge of half a crown.)

The bishop bowed his head,
And acquiescing, said:
"I've heard your well-meant rage
Against the modern stage.

"A modern theater, as I heard you say,
Sows seeds of evil broadcast: well, it may—
But let me ask you, my respected son,
Pray, hav you ever ventured into one?"

"My lord," said Micah, "No!
I never, never go!
What! Go and see a play?
My goodness gracious, nay!"

The worthy bishop said: "My friend, no doubt
The stage may be the place you make it out;
But if, my Reverend Sowls, you never go,
I don't quite understand how you're to know."

"Well, really," Micah said,
"I've often heard and read,
But never go—do you?"
The bishop said, 'I do."

"That proves me wrong," said Micah, in a trice;
"I thought it all frivolity and vice."
The bishop handed him a counter plain;
"Just take this stall and go to Drury Lane."

The bishop took his leave,
Rejoicing in his sleeve.
The next ensuing day
Sowls went and heard a play.

He saw a dreary person on the stage,
Who mouthed and mugged in simulated rage—
Who growled and spluttered in a mode absurd,
And spoke an English Sowls had never heard.

For "gaunt" wast spoken "garnt,"
And "haunt" transformed to "harnt,"
And "wrath" pronounced as "rath,"
And "death" was changed to "dath."

For hours and hours that dismal actor walked
And talked, and talked, and talked, and talked,
Till lethargy upon the parson crept,
And sleepy Micah Sowls serenely slept.

He slept away until
The farce that closed the bill
Had warned him not to stay,
And then he went away.

I thought," said he, "*I* was a dreary thing,
I thought *my* voice quite destitute of ring,
I thought *my* ranting could distract the brain.
But, oh! I hadn't been to Drury Lane.

"Forgiv me, Drury Lane,
Thou penitential fane,
Where sinners should be cast
To mourn their wicked past."

—*W. S. Gilbert.*

Mexico.

From the New Orleans Daily States.

Editors Daily States: If Spain, anywhere in the wide world, has ever added one element of civilization conduciv to the happiness of mankind, or to the enlightenment of any of the many peoples she decimated, then conquered, and finally corraled in vast droves to be, at the muzzle of arquebuses, baptized in the name of the Father, the Son, and the Holy Ghost, it is not here, in Mexico, that one may find the faintest glimmer of it.

It proves ever a pitiful study to trace back the cause of Spain's blighting influence wherever her *Conquistadores* set foot on this continent, marking every step in their advance with churches erected on spots made holy by the blood of the so-called heathen nativs, massacred, naked as they were, and in the broad light of God's sun, by pious heroes all accoutered in iron and armed *cap a pie*, thus obliterating civilizations which, if not more advanced, certainly were infinitly less cruel and not more superstitious than her own.

At home, the Spaniards, led by their bishop-warriors, swept away very nearly the last vestige of the marvelous civilization which the Arabs had planted within their border, to fall, in the fifteenth century, under the stifling influence of religious intolerance and the moral asphyxia of priestcraft, where *doubt* might never enter the souls of men, and where progress was ever crushed on the rack and wheel of the Inquisition. To this day, however, the best there is in Spain, is not Spanish; the best is that which the Moors left there, which neither the armies led by bishop-warriors could destroy, nor the Inquisition fostered by the popes of Rome obliterate. Indeed, even the wondrous black eyes of the women of Andalusia, and the pompous dignity and legendary chivalry of the hidalgoes, are of Moorish inheritance. The blood of the Moor, whatever the Spanish grandee may prate of his *sangre azul*, lends nearly all there is of female beauty in Spain, and whatever of chivalry Cervantes has not laughed away resides now in hearts which pulsate with much of Moorish blood.

In Mexico, the Spanish invaders swept away all they could of the Aztec civilization, and for three hundred years, with the sword in one hand and the crucifix in the other, they strove to build a New Spain over the bloody ruins of superior dominions, and to foster a Spanish civilization in the souls of better men. Yet, for all that, to-day, whatever is most repulsiv in Mexico, is Spanish; whatever is contemptibly vain and boastful, whatever is sacrilegiously pious, if I may so express it, is Spanish. It was a Spanish monk who first called a Mexican town, "Body of Christ," and another town the "True Cross," and even a back-of-town alley, "Street of the Holy Ghost."

It was a Spanish bishop who first corraled and then baptized an innocent and idol-fearing family of Aztecs, imposing "with apostolic blows and knocks" upon the miserable father the awfully blasphemous name of "Incarnation," upon the trembling mother that of "Conception," and upon the mewling and puking infant that of "Jesus." Oh! for the sickening sense of fathomless abhorrence, not of the poor Aztec himself, but of the Spanish priest who baptized him, when one must, as I hav to do every day, here, in the capital city of Mexico, call upon the Indian bell-boy, in the language of the Cid, saying: "Jesus, get me a cocktail, and, my good man, please empty the slops!"

To say that even after such hideous blasphemy, this ecstasy of sacrilegious fanaticism, there was still a lower depth for Spanish priesthood and Spain's chivalry to reach, may be hard, but it is true nevertheless. There were no less than three millions, out of a total of perhaps five millions, of unwarlike, quite civilized, and extraordinarily intelligent and laborious Aztecs thus thrust by neck and crop into the Spanish Catholic church every one of whom was a living monument to the violation of the second Commandment, which solemnly enjoins: "Thou shalt not call the name of God in vain," and every one of these, despite the awful name bestowed upon him in holy baptism, was cast into the most cruel slavery when he was converted into a beast of burden, there to remain, himself and his progeny, from generation to generation for three hundred years, transmitting as sole inheritance to his children his own sacrilegious name, his enforced ignorance, and a harrowing mixture of blind superstition, of image-worship, and of false Christian faith which the Spanish *padre* instilled in his always tender soul just far enough to render him a double *adscrip us glebae* in a country where the church for all that time held in *mortmain* two-thirds of the lands.

When I said above, "Whatever in Mexico is repulsiv" is Spanish, my Aztec bell-boy, Jesus, by name, had just left my room, whither he had come to bid me in the sonorous Castilian tongue that I might suffer him to carry off my soiled linen to be washed, after he himself had blacked my boots. That boy is of pure Aztec blood, with complexion not much, if at all, darker than my own; perhaps of the complexion of the nativs of the south of France, indeed very much like that of the Creoles of southwestern Louisiana. Although bearing such a terrible name, despite the fact that he never had an ancestor, since the Spanish conquest, who ever wore shoes, or slept in a bed, or could either read or write, or who ever clearly understood the awful difference between his own son, whom the blindly venerated padre had christened "Jesus," and our savior; despite all that, I say, that boy, born about the time Benito Juarez, himself a pure Indian, was upon the political stage of Mexico, fighting what remained of the Spanish power, which had been crushed in the revolution of 1819, and the power of the Hispano-Mexican church, which, still unimpaired, was then in league with all that was left of Spain's partisans together with Spain's moral influence resulting from a three centuries' continuous rule—that boy has now got to blush at his sacrilegious cognomen; he has learned to read and write in the public schools which President Juarez established in confiscated convents, while his soul is free from the sensuous mockery on Christianity, in the practice of which his ancestors were wont to seek heavenly surcease from pain in their cruel days of temporal slavery.

The life of Benito Juarez was spent in heroic efforts against besotted clericalism and against the so-called aristocracy of Mexico, which measures its own purity in inverse ratio to the quantity of Aztec blood and in direct ratio to the quantity of Spanish blood coursing in its veins. It was the union of the Mexican clergy with this ridiculous mongrel, this ineffably contemptible aristocracy, which made the ephemeral Maximilian empire possible even for a short while. Juarez, the pure-blooded Indian boy, first rebelling against the priestly education attempted to be given him, by dint of inborn genius educated himself even to the standard of the greatest and most virtuous statesmen of our day. Juarez overcame Maximilian and had him condignly shot to death, while he crushed the Mexican clergy, confiscated their vast estates, and, turning some of their convents into public schools, caused the others to be sold for conversion into public inns or into liverystables.

Verily, to-day in Mexico all that is beautiful, all that is full of hope, whatever is progressiv, whatever looks like an honest ambition to move on abreast of modern civilization, is Aztec—is pure Indian.

Porfirio Diaz, the actual president, as everybody knows, is pure Indian, like Juarez, and if he, like Juarez, maintains Mexico as a republic in name only, while both in reality hav made of it a military oligarchy, it is because of the very nature of things Mexican. With military grades, gaudy uniforms, and pinchbeck decorations, he, like Juarez, can always bribe the so-called aristocracy away from the church party, while he fills the rank and file of his standing army with pure Indians, to whom a soldier's life is one of ease and extreme luxury compared to that which they must otherwise lead as beasts of burden, as full six millions of their kind are even to this day forced to lead. It will not be within our day, nor indeed before many such enlightened Indians as President Diaz shall hav more or less peacefully succeeded each other, that the seven millions of Indians in Mexico shall emerge from the horrible condition in which the Spaniards hav left them after three hundred years of slavery and dense ignorance.

The length of this homily, perhaps even more trite than long, admonishes me against wearing out the patience of such unwary readers as it may capture, be it only you, my friends of the States. To say the truth, I can but laugh when I think that I sat down to write a letter of humorous comments on the funny Mexican types and the still more amusing customs which I hav met with; but my Mexican bell-boy, "Jesus," breaking upon me just then knocked all the fun out of me, and, like the dyspeptic Carlyle, I could see but the "tragedy of it all." I may be funny if ever I write again; and if I do, be sure I shall not touch on Spain nor on things Spanish. *Hasta luego.* G. W. D.

Mexico, Sept. 19, 1889.

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Returning to a closer consideration of Colonel Kelso's half section, we find, besides the several inclosures embraced in the gardens, groves, lawn, and stock lots, that the place is divided into three large fields. There is an eastern slope that terminates at a branch of living water which leaves 90 odd acres on the opposit side from the house and about 230 on the west, which is the part that is under cultivation, the 90 acres constituting a pasture with access to the water mentioned. The slope of these 230 acres is just sufficient to favor irrigation, with a minimum of wash, a point of the first importance in Colorado farming. Attaching to the place there is some $3 000 worth of stock in the Highland ditch and in the Oligarchy, which in any ordinary season furnishes a supply sufficient not only for the portion now cultivated, but for the ninety acres of pasture, which may be reached and watered whenever it is deemed advisable to do so. The field crops of this farm the present season were wheat, 65 acres; barley, 65 acres; oats, 15 acres; potatoes, 7 acres; alfalfa, 60 acres. It would not be an exaggerated estimate to put the gross proceeds of the whole crop at $25 an acre, which would giv $5 300 The alfalfa will find its market mainly in the growth of stock and in the form of returns from the Longmont creamery, in which the Kelsos hav an interest. It would be interesting, in connection with the gross estimate, to giv a fair idea of the running expenses necessary to produce the result; but there was not an opportunity to reach that conclusion in more than general terms. As Colonel Kelso and his lady are engaged in literary pursuits and do not giv or intend to giv their farm full and close personal service, figures based upon the case in hand would not hav general application. The matter of cost was considered, and the conclusion, doubtless approximately correct, is that under usual circumstances in which the owner and his wife giv their labor to the farm, the labor bill for hired help to produce and handle such a crop would be about $700 in addition to cost of board, which would add about $400 more. After deducting interest on investment and all other legitimate charges, there would remain a fair showing to reward the year's work. The exact results in a case of the kind are not easily attainable and call for data that are found in the books of very few farmers. A fact pertinent to the present problem, and one that has force and expression, is that one season when this farm was rented the owner received the sum of $1,200 net for the one-third rental. The place is well stocked, including nine good work-horses and something over forty head of graded shorthorns, the herd being under the supervision of a pure-bred Holstein bull. An abundance of ice, obtained from a pond in the neighborhood, and coupled with the deep can setting in tanks, gives the best results in cream with the least expenditure of house labor. Good coal is sold at from $2 to $2.50 per ton at the banks, with only a short distance to haul. Longmont, with its farmers' mill, creamery, and canning factory—a beautiful and live business place—furnishes a cash market for the products of all the rich farming country that is tributary to it. Close observers hav estimated that the present season's grain shipments from that busy point will aggregate 1.500,000 bushels.

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News of the Week.

ON the 16th Governor Hill of New York received a great ovation at the Piedmont exposition, Georgia.

THE czar had to be closely guarded during the whole of his visit in Germany to protect him from Nihilists.

BARNUM is taking his show to Europe.

COAL-MINERS hav won a strike in France.

NATURAL gas has been found at Salem, S. D.

BOTH New York and Chicago are raising funds for the fair.

ON the 19th there was a fatal railway accident near Confluence, Pa.

CHOLERA is raging in Persia, and it is feared that it will penetrate Europe.

ON the 16th a railway collision at Gibson, near Omaha, Neb., injured fifty persons.

BURNS, the Socialist leader who headed the London strike, is standing for Parliament

THE color question made great disturbance in the Independent Baptists' convention at Baltimore.

WESLEY ELKINS, the eleven-year-old Iowa boy who was suspected of murdering his parents last July, has confessed.

INQUIRY into the plot to bribe the Cronin jurors is disclosing information upon the original crime of the murder.

DOTHEN, Ala., on the 14th had a fight between Farmers' Alliance men and local merchants that resulted in several deaths.

THE Vatican has collected the documents relating to what it calls the government's continual violation of its rights, and, if the pope approves, will publish them as an appeal to the world.

ONE party in the Protestant Episcopal convention urges that as their church is "the one Holy Catholic and Apostolic Church of Christ" its name should be changed to that designation.

AT Meriden, Kan., a farmer named Cook, seven of whose children hav been bitten by a mad dog and one of whom has been seized with hydrophobia, refuses medical assistance, saying that if it is the will of God that his children die no human power can save their lives.

MAYOR CREGIER of Chicago says of the action of Socialists at their convention: "When any organized body will hiss at an American flag unfolded in their presence and grow very enthusiastic in their applause when the bloody colors of a red flag are unfolded, I think it time some action was taken, and prompt action at that."

THE American board of Foreign Missions at its late meeting reported that Japan missions had been extremely successful, while those of Turkey, though they expended $200,000, had accomplished very little. The South Sea Islanders were reported to be as obstinate as ever. The total outlay was $635,000. The Zulus cost $31,000, and the rest of the Africans $17,000. The secretary predicted that the total income would soon reach $1,000,000.

THE party of Pan-American delegates making a tour of the country in a specially luxurious Pullman train is made up as follows: Delegates who are the nation's guests, 15; United States delegates, 2; secretaries of delegates, who are the nation's guests, 17; attachés, etc., accompanying delegates who are the nation's guests, 7; consul-general of a South American government, 1; valet of the secretary of a South American delegate, 1; secretaries and attachés, etc., of the United States delegates, 8; representativ of the Spanish-American Commercial Union, 1; his secretary, 1; representativ of the Pennsylvania railroad, 1; newspaper correspondents and artists, 11.

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And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once; Let me prove I pray thee but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.—Judges vi, 39.

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THE word of God is the creation we behold: and it is in this word, which no human invention can counterfeit or alter, that God speaketh universally to man.—*Paine.*

IF there is a God, it is reasonably certain that he made the world, but it is by no means certain that he is the author of the Bible. Why then should we not place greater confidence in nature than in a book?—*Ingersoll.*

GOD is a pure spirit, but nevertheless he has an eye to the temporal blessings of this world, without which his spiritual ministers could not subsist.—*Voltaire.*

IN all these countries it was a crime to fail to divide your substance with the lazy hypocrits who managed your affairs in the next world upon condition that you would support them in this.—*Ingersoll.*

THE duty of a philosopher is clear. His path lies straight before him. He must take every pains to ascertain the truth; and, having arrived at a conclusion, he, instead of shrinking from it because it is unpalatable, or because it seems dangerous, should, on that very account, cling the closer to it, should uphold it in bad repute, more zealously than he would hav done in good repute; should noise it abroad far and wide, utterly regardless of what opinions he shocks, or what interests he imperils; should, on its behalf, court hostility and despise contempt, being well assured, that, if it is not true, it will die, but that, if it is true, it must produce ultimate benefit, albeit unsuited for practical adoption by the age or country in which it is first propounded.—*Buckle's History of Civilization.*

No simplicity of mind, no obscurity of station, can escape the universal duty of questioning all that we believe.—*Clifford's Scientific Basis of Morals.*

THE truth cannot be burnt, beheaded, or crucified. A lie on the throne is a lie still; and truth in a dungeon is truth still; and a lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory.—*Anon.*

COURAGE yet! my brother or my sister!
Keep on! Liberty is to be subserved, whatever occurs;
That is nothing, that is quelled by one or two failures, or any number of failures,
Or by the indifference or ingratitude of the people, or by any unfaithfulness,
Or the show of the tushes of power, soldiers, cannon, penal statutes.
Revolt! and still revolt! revolt!
What we believe in waits latent forever through all the continents, and all the islands and archipelagos of the sea;
What we believe in invites no one, promises nothing, sits in calmness and light, is positiv and composed, knows no discouragement,
Waiting patiently, waiting its time.
—*Walt Whitman.*

HERE'S freedom to him that wad read,
Here's freedom to him that wad write!
There's nane ever feared that the truth should be heard,
But they wham the truth would indite.—*Burns.*

IF all will admit that all hav an equal right to think, then the question is forever settled.—*Ingersoll.*

WHEN men hav come to regard a certain class of their fellow-creatures as doomed by the almighty to eternal and excruciating agonies, and when their theology directs their minds with intense and realizing earnestness to the contemplation of such agonies, the result will be an indifference to the suffering of those whom they deem the enemies of their God, as absolute as it is perhaps possible for human nature to attain.—*Lecky's History of Rationalism.*

CHRISTIANITY cannot liv in peace with any other form of faith. If that religion be true, there is but one savior, one inspired book, and but one little narrow grass-grown path that leads to heaven. Such a religion is necessarily uncompromising.—*Ingersoll.*

THE doctrins of the Galilean Buddhist, Jesus Christ, hav burdened the record of human misery with thousands of devastating wars. Hav they ever added one millet-seed to the sum of human happiness? Did the apostle of Nazareth ever speak one word in favor of industry, of rational education, the cause of health, the love and study of nature, of physical and intellectual culture? Not one. Has he promoted our progress in the paths of science and freedom? Not one step.—*Prof. Felix L. Oswald in The Secret of the East.*

As ministers become more civilized, they will wish to know what we shall do with our criminals instead of what God will do with his—how we shall do away with beggary and want—with crime and misery—with prostitution, disease, and famin—with tyranny in all its cruel forms—with prisons and scaffolds, and how we shall reward the honest workers, and fill the world with happy homes!—*Ingersoll.*

Odds and Ends.

THE eagle is dear to the American heart; but the double-eagle is twice as dear.—*Puck.*

MR. TOP HEAVY: "Will you share my lot, Penelope?" Penelope: "Yes, if there is a brown-stone front on it."—*Life.*

PROUD mother: "Oh, John, the baby can walk!" Cruel father: "Good! He can walk the floor with himself at night then."—*Detroit News.*

AN Indiana man read a newspaper headline, "The Situation at Washington," and he telegraphed to Harrison for it at once.—*Texas Siftings.*

AL: "Mary is a real nice girl—what a pity she drinks." Ed: "She? Never." "Yes, I saw her this morning drink four goblets of ice-water. It'll kill her."—*Time.*

"JOE, I've begun to think my wife doesn't tell the truth." "Why so, Bill?" "Well, she threatens every week to go back to her mother, but she never goes."—*Epoch.*

SIMEBAL: "Are Jones and Briggs friends?" Grimsby: "Friends! No, indeed! They couldn't hate each other more if they sang in the same church choir."—*Time.*

MR. ISAACS: "Vat for, Mr. Solomon, hav you got dot Irish vet nurse?" Mr. Solomon: "Pecause, Mr. Isaacs, I vant my leetle poy, Jacob, to pegin early in life to make his living off dose shentiles."

KIND soul: "My husband is such a dear, sympathizing creature! When I am chopping a pile of firewood out in the yard, he'll sit half a day before the fire and weep at my having to work so hard!"

FIRST Boston girl: "Got any pickles in your pocket?" Second Boston girl: "Yes, and some gum." First Boston girl: "That's all right. I've got some cold beans and two slatepencils. Let's lunch."

REV. DR. PRIMROSE: "I had a most pleasant time in Paris this summer, but it didn't rest me as much as I thought." Merritt: "Yet it should be some consolation to you to know that your congregation got the rest."—*Life.*

THERE is a time for everything. After you hav weighed your neighbor in the balances, drop the nickel of fairness into the slot of self-examination, and ascertain your own moral avoirdupois.—*Boston Courier.*

ETHEL: "Oh, how you frightened me when you came up behind me and put your arm around my waist! I thought you were a man." Laura: "I thought you thought I was a man. You did not try to get away until I spoke."—*Exchange.*

"MRS. MULLIGAN," said Mrs. Ginty, "it is well yer falin' the day?" "Yis, very well." "An' shtrong?" "Yis, quite shtrong." "Then, p'r'aps it's able ye'd be to bring back the two washtubs yez borried last Monday."—*Merchant Traveler.*

"WHAT'S the matter, Eddie?" "Willie Thomas has gone and moved out of this street, boo, hoo." "Well, don't cry; there are plenty of other little boys in the neighborhood to play with." "Y-e-s, b-u-t he's the o-n-l-y one I could l-i-c-k."—*Life.*

MR. SMART (as the churchgoers pass): "I'm surprised that Miss Sweet permits Bodworth to accompany her. He's about the freshest young fellow I know." Mrs. Smart: "Perhaps that's the reason why she lets him carry her Psalter."—*Boston Times.*

YOUTHFUL skeptic: "Say, Edna, do you believe that story about Adam and Eve and the snake and the garden of Eden?" "Why, Agnes! of course I do." "Well, I don't! And nothing will ever make me believe that God made women wear clothes as a punishment."—*Boston Beacon.*

"I WOULD hav you remember, brethren," continued the preacher, "the same master hand that contrived the celestial system fashioned the least of earthly atoms as well; the superb architect of the mountains arranged the minute threads of gold within them; and, remember, friends, the God who made me made a daisy."—*Life.*

A PRETTY HOW-D'YE-DO.

When maidens greet
Upon the street,
Exchanging love and kisses, too,
You must admit,
At sight of it,
Now "Here's a pretty how-d'ye-do."
—*Philadelphia Press.*

MINISTER (to boy with a long pole): "I hope you are not going fishing in the creek on this beautiful Sabbath day?" Boy (emphatically): "No, sir, I am not." "That's right—you're a good boy. Here's a nickel." (After the minister's departure): "Golly! If he'd asked me wuz I goin' fishing in the mill-pond he'd had me sure."—*Time.*

REV. CALLER: "Your congregation seems to be very attentiv and devout, Mr. Scrimper." Rev. Scrimper: "Yes, they show it in their contributions." Rev. Caller: "Ah, I am glad to hear that they are liberal." Rev. Scrimper: "They are not liberal, they are devout. You ought to see the number of religious two-cent pieces with 'In God We Trust' that I take in every Sunday!"—*Life.*

"I REALLY don't know for certain whether he's married or not," said Johnson, "but the other day I saw him wheeling a perambulator down the street with two squalling infants in it. And behind him were two females, and the younger of them was saying to him, 'You wretch! you've been like that twice this week—you know you hav!' And then the other female pleasantly remarked, 'Matilda, if you don't make him insure his life for another thousand before his liver's altogether gone, you're no daughter of mine.' This looks like marriage, anyhow! Don't it, old man?"

IT was in a grocer's window
That she saw a simple sign,
And she stopped and slowly read it,
While her blue eyes seemed to shine.

Then with scornful lips she murmured,
As she tossed her pretty hat:
"How I wish that men were labeled
With a good plain sign, like that!"

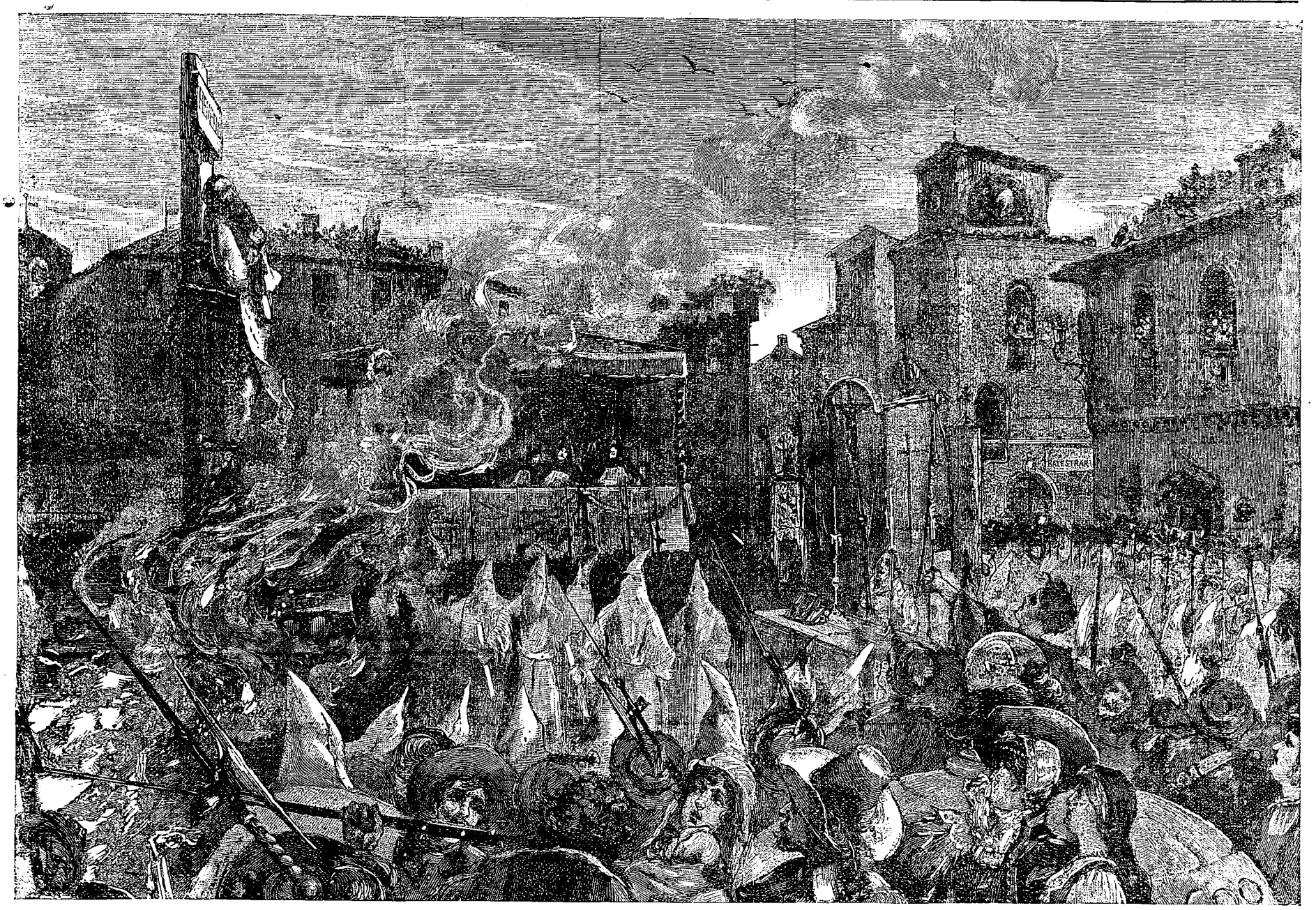
So when she had passed, I ventured
Near that favored grocer's shop,
And espied this simple legend:
"This Corn Warranted to Pop." —*Puck.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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THE BURNING OF GIORDANO BRUNO, FEBRUARY 17, 1600.

(From a circular issued by the Committee to erect a statue to his memory at Rome.)

Notes and Clippings.

ONE Agnostic rabbi does more injury to Judaism than ten missionaries.—*Jewish Times.*

SAM JONES is laying up treasure in heaven, and is doing a local trade of $25,000 a year.—*Herald.*

THE *Catholic Telegraph* is discussing "The Insecurity of Protestantism" It had better discuss the insecurity of Catholic editors and publishers when there is an angry archbishop about.—*Independent.*

THE Argentine government has instructed its agent in Paris to offer facilities for emigration to the Jews who are being expelled from Russia. Several thousand of these people, who are under orders to quit Bessarabia, hav accepted engagements to go and colonize lands on the Argentine territory. A shipful of the emigrants will start in a few days from Ismailia.

IN Ecuador there is a church, it is said, for every hundred and fifty inhabitants, and ten per cent of the population are priests, monks, or nuns. The priests control the government in all its branches, and two hundred and seventy-two days of the year are observed as feast or fast days. One-fourth of all the property belongs to the church. Seventy-five per cent of the people can neither read nor write.

THE Roman Catholic primate of all Ireland, the Rev. Dr. Logue, said the other day in the cathedral at Armagh, in reference to the pope seeking possibly some other asylum than Italy, that the Irish people are losing their original simplicity of faith and gradually failing in devotion to the holy see. Irish Catholic politicians were holding up to contempt the opinions of the pope and his counselors.

A BAND of brigands has been terrorizing Macedonia, which upon capture was found to contain several priests, a Greek Archimandrate, and the superior of a convent.—*Truth Seeker.* A band of sky-pilots hav also been terrorizing and robbing weak-minded people in Hastings, Mich., and, by dire threats of endless torment, hav made very many stand and deliver. They should be captured and made to dig 'taters, or set at some other honest labor.—*Hastings, Mich., Plaindealer.*

THE monument to the forefathers recently erected at Plymouth by the aid of Mr. Ames, the state of Massachusetts, and the United States, is an argument against the public schools. There is Mr. Ames's statue of faith, that means religion: "Without faith it is impossible to please God." There is a statue of "Morality" under Faith, and evidently guarded by religion. Law and freedom depend on these. There is no statue of public schoolism, and therefore it was not that idea that could or should be embodied there. All honor to the Pilgrim fathers.—*American Catholic News.*

THE late Andrew J. Geiger, of Philadelphia, left an estate valued at $250,000. His will provides for the erection of an obelisk over his grave. The panel on the east side is to contain his name, age, and date of death. The north panel will bear this inscription: "Traveled sixty thousand miles in America, Europe, Asia, and Africa." The south panel is to read: "Young man, stop and think. See what has been the reward for honesty, industry, and economy. In 1849 I worked on Robert Martin's farm near Jersey shore for twenty-five cents a day. No fortune left to me." The west panel will say: "Lived and died in the faith of the immutable and unchangeable and Nature's God. Believed in the Gospel of Peace, Right, and Justice."

IN a village in the canton of Lucerne, Switzerland, there is a society of old maids. It numbers eighty members, and, queer enough, it is under the patronage of the St. Catharine matrimonial agency. They perform acts of charity, and are highly esteemed in their neighborhood. The municipal council lately presented them with a banner, on which there is the following startling inscription: "Women are an evil, but they are also a blessing. They remind us of the onions that make us weep, but that we love all the same."

CHICAGO is again suffering from an outbreak of the most offensiv foreignism. An attempt has been made to enforce the Sunday-Closing law against the saloons, and the Personal Rights League has seen fit to protest against the enforcement of the law. One of the speakers at a meeting of the League said: "If they are going to close the saloons we insist that the churches also be closed, and that they shall not be allowed to continue business at the old stand." The idea of comparing the whisky shop—the nursery of crime and disorder—with the churches is outrageous. It ought to be enough to arouse public sentiment on the subject and to force Sunday closing. Such offensiv language is a disgrace to Chicago, and cannot be squelched too soon.—*Cleveland Leader.*

THE true scientific attitude of the day, as expressed by the president of the British Association, Professor Flower, is "a suspended judgment." Professor Flower indorses Sir John Lubbock's idea that the field of inquiry is limitless, and that there may be "fifty other senses as different from ours as sound is from sight; and even within the boundaries of our own senses there may be endless sounds which we cannot hear, and colors as different as red from green of which we hav no conception. These and a thousand other questions remain for solution. The familiar world which surrounds us may be a totally different place to other animals. To them it may be full of music which we can not hear, of color which we cannot see, of sensations which we cannot conceive."

CORRESPONDENCE from Russia declares that the clergy of the Greek Catholic church there stand low in the respect of the people. The priest possesses absolutely no authority or influence, and no one would ever dream of applying to him for advice. How is it possible to expect anything else, when the peasant sees in his pope a confirmed drunkard, a public vagabond and tramp, who often does not put in an appearance at his church for weeks together? How can the moujik do otherwise than despise a priest whose amorous intrigues are of the most flagrant and debased nature, and who, instead of seeking to maintain the virtue of the fairer members of his flock, seeks by every means in his power to bring them to disgrace and shame. "I called him in to say prayers at the bedside of my dying wife," complained a poor peasant the other day, "and he has taken advantage of the fact to lead my only daughter to ruin."

Communications.

Was Abraham Lincoln a Christian?

CHAPTER V.

TESTIMONY OF HON. WM. H. HERNDON.—PUBLISHED TESTIMONY.

Statement of Lincoln's Freethought opinions—Herndon's Association with Lincoln—Character—Writings—Competency as a Witness—The Abbott Letter—Contribution to the *Liberal Age*—Article in THE TRUTH SEEKER.

Having presented and reviewed the evidence in behalf of the affirmativ of this question, the evidence in support of the negativ will next be given.

The following is a brief statement of the theological opinions of Abraham Lincoln as understood by those who deny that he was a Christian:

1. In regard to a supreme being he entertained at times Agnostic and even Atheistic opinions. During the latter years of his life, however, he professed a sort of Deistic belief, but he did not accept the Christian or anthropomorphic conception of a deity.

2. So far as the doctrin of immortality is concerned, he was an Agnostic.

3. He did not believe in the Christian doctrin of the inspiration of the scriptures. He believed that Burns and Paine were as much inspired as David and Paul.

4. He did not believe in the doctrin of Christ's divinity. He affirmed that Jesus was either the son of Joseph and Mary, or the illegitimate son of Mary.

5. He did not believe in the doctrin of a special creation.

6. He believed in the theory of evolution, so far as this theory had been developed in his time.

7. He did not believe in miracles and special providences. He believed that all things are governed by immutable laws, and that miracles and special providences, in the evangelical sense of these terms, are impossible.

8. He rejected the doctrin of total or inherent depravity.

9. He repudiated the doctrin of vicarious atonement.

10. He condemned the doctrin of forgivness for sin.

11. He opposed the doctrin of future rewards and punishments.

12. He denied the doctrin of the freedom of the will.

13. He did not believe in the efficacy of prayer as understood by orthodox Christians.

14. He indorsed, for the most part, the criticisms of Thomas Paine on the Bible and Christianity, and accepted, to a great extent, the theological and humanitarian views of Theodore Parker.

15. He wrote a book (which was suppressed) against the Bible and Christianity.

16. His connection with public affairs prevented him from giving prominence to his religious opinions during the later years of his life, but his earlier views concerning the unsoundness of the Christian system of religion never underwent any material change, and he died, as he had lived, an unbeliever.

In consideration of his long and intimate association with Lincoln, and the character and comprehensivness of his testimony, the first to testify will be Hon. Wm. H. Herndon, of Springfield, Ill.

In 1843, Lincoln formed a partnership with Mr. Herndon in the law business, which existed for a period of twenty-two years, and was only dissolved by the bullet of the assassin. The strong attachment that these men had for each other is illustrated in the following touching incident, related in "The Every Day Life of Lincoln:"

> When he was about to leave for Washington, he went to the dingy little law office which had sheltered his saddest hours. He sat down on the couch and said to his law-partner, Herndon, "Billy, you and I hav been together more than twenty years, and hav never 'passed a word.' Will you let my name stay on the old sign till I come back from Washington?" The tears started to Mr. Herndon's eyes. He put out his hand. "Mr. Lincoln," said he, "I will never hav any other partner while you liv," and to the day of the assassination all the doings of the firm were in the name of "Lincoln & Herndon" (Every Day Life of Lincoln, p. 377).

Though younger than his illustrious partner, Mr. Herndon is now well advanced in years. He has retired from the activ practice of law, and resides at his country home near Springfield. He is noted for his rugged honesty, for his broad philanthropy, and for his strong and original mental qualities. He was one of the pioneers in the antislavery movement, and one of the founders of the Republican party. He was the Republican nominee for presidential elector of the Springfield district when the first Republican ticket, Fremont and Dayton, was placed in the field. Governor Bissell, Governor Yates, and Governor Oglesby successivly appointed him bank commissioner of Illinois. His talents were recognized and his friendship sought by many of the most eminent men in the nation. Garrison stopped for weeks at his home; Theodore Parker was his guest; Horace Greeley was his devoted friend, and Charles Sumner was his friend and correspondent.

When Lincoln and Herndon were first thrown into each other's society, Lincoln's mind was dwelling, for the most part, in the theological (or rather anti-theological) world, while Herndon's found a most congenial habitation in the world of politics. They were destined to exercise an important influence in molding each other's characters. Herndon is indebted chiefly to Lincoln for the religious views he entertains, while Lincoln was indebted mainly to Herndon for the political principles which he finally espoused. Colonel Lamon, in his "Life of Lincoln," givs the following truthful sketch of the character of the man whom Lincoln made a Deist, and who in turn made an Abolitionist of Lincoln. Alluding to the Abolitionists of Illinois, as they appeared in 1854, when Lincoln took his stand on the side of freedom, Lamon says:

> Chief among them was Owen Lovejoy; and second to him, if second to any, was William H. Herndon. But the position of this latter gentleman was one of singular embarrassment. According to himself, he was an Abolitionist "some time before he was born," and hitherto he had made his "calling and election sure" by every word and act of a life devoted to political philanthropy and disinterested political labors. While the two great national parties divided the suffrages of the people, North and South, everything in his eyes was dead. He detested the bargains by which those parties were in the habit of composing sectional troubles, and sacrificing the principle of freedom. When the Whig party paid its breath to time, he looked upon its last agonies as but another instance of divine retribution. He had no patience with time-servers, and regarded with indignant contempt the policy which would postpone the natural rights of an enslaved race to the success of parties and politicians. He stood by at the sacrifice of the Whig party in Illinois with the spirit of Paul when he held the clothes of them that stormed Stephen. He believed it was for the best, and hoped to see a new party rise in its place, great in the fervor of its faith, and animated by the spirit of Wilberforce, Garrison, and the Lovejoys. He was a fierce zealot, and gloried proudly in his title of "fanatic;" for it was his conviction that fanatics were at all times the salt of the earth, with power to save it from the blight that follows the wickedness of men. He believed in a God, but it was the god of nature—the god of Socrates and Plato, as well as the god of Jacob. He believed in a Bible, but it was the open scroll of the universe; and in a religion clear and well defined, but it was a religion that scorned what he deemed the narrow slavery of verbal inspiration. Hot-blooded, impulsiv, brave, morally and physically, careless of consequences when moved by a sense of individual duty, he was the very man to receive into his inmost heart the precepts of Mr. Seward's "higher law."

His literary abilities, both as a speaker and as a writer, are of a high order. He has written a meritorious work on mental philosophy, and a "Life of Lincoln," which is now in press. In addition to numerous addresses upon historical, economical, and other subjects, he has prepared and delivered several able and interesting lectures on Lincoln: "Abraham Lincoln and Ann Rutledge," a beautiful and touching presentation of that pathetic and romantic love episode which forms one of the saddest chapters in Lincoln's history; "The Analysis of Lincoln's Character," which appears in the "Lincoln Memorial Album," and "Lincoln's Religion," which was published in the *State Register*.

Carpenter, and in fact nearly every writer on Lincoln, has made free use of Herndon's writings. Both Holland and Lamon acknowledge that they were more deeply indebted to him in the preparation of their respectiv works than to any other person. The Petersburg *Democrat*, published in Menard county, where Lincoln spent the first years of his manhood, says: "Mr. Herndon was the law partner of Mr. Lincoln from 1843 to 1860, and knew his inner life better than any other man." The Sangamon county *Monitor*, of Springfield, where Lincoln lived for a quarter of a century, says: "Herndon knew Lincoln's views better than any man in America." Judge David Davis, the lifelong friend of Lincoln, in whose court both Lincoln and Herndon practiced for years, declared that Herndon knew more about Lincoln's religion than any other man.

In this chapter will be reproduced the evidence of Mr. Herndon that has already been made public.

The first elaborate exposition of Lincoln's Freethought views was made in 1870, in what is known as the "Abbott Letter," an article which Mr. Herndon by request contributed to the *Index*, a paper published at Toledo, O., and edited by Francis E. Abbott. The article was extensivly copied and commented upon, and produced a profound sensation in the religious world, which, to a great extent, had been misled by such writers as Holland. The first and more important part of Mr. Herndon's article will now be presented:

> Mr. Abbott: Some time since I promised you that I would send a letter in relation to Mr. Lincoln's religion. I do so now. Before entering on that question, one or two preliminary remarks will help us to understand why he disagreed with the Christian world in its principles, as well as in its theology. In the first place, Mr. Lincoln's mind was a purely logical mind; secondly, Mr. Lincoln was a purely practical man. He had no fancy or imagination, and not much emotion. He was a realist as opposed to an idealist. As a general rule, it is true that a purely logical mind has not much hope, if it ever has faith in the unseen and unknown. Mr. Lincoln had not much hope and no faith in things that lie outside of the domain of demonstration; he was so constituted, so organized, that he could believe nothing unless his senses or logic could reach it. I hav often read to him a law point, a decision, or something I fancied. He could not understand it until he took the book out of my hand, and read the thing for himself. He was terribly, vexatiously skeptical. He could scarcely understand any thing, unless he had time and place fixed in his mind.
>
> I became acquainted with Mr. Lincoln in 1834, and I think I knew him well to the day of his death. His mind, when a boy in Kentucky, showed a certain gloom, an unsocial nature, a peculiar abstractedness, a bold and daring skepticism. In Indiana, from 1817 to 1830, it manifested the same qualities or attributes as in Kentucky: it only intensified, developed itself, along those lines in Indiana. He came to Illinois in 1880, and, after some little roving, settled in New Salem, now in Menard county and state of Illinois. This village lies about twenty miles northwest of this city. It was here that Mr. Lincoln became acquainted with a class of men the world never saw the like of before or since. They were large men—large in body and large in mind; hard to whip and never to be fooled. They were a bold, daring, and reckless sort of men; they were men of their own minds—believed what was demonstrable; were men of great common sense. With these men Mr. Lincoln was thrown; with them he lived, and with them he moved and almost had his being. They were skeptics all—scoffers some. These scoffers were good men, and their scoffs were protests against theology—loud protests against the follies of Christianity. They had never heard of Theism and the newer and better religious thoughts of this age. Hence, being natural skeptics, and being bold, brave men, they uttered their thoughts freely. They declared that Jesus was an illegitimate child. They were on all occasions, when opportunity offered, debating the various questions of Christianity among themselvs. They took their stand on common sense and on their own souls; and, though their arguments were rude and rough, no man could overthrow their homely logic. They riddled all divines, and not unfrequently made them skeptics, disbelievers as bad as themselvs. They were a jovial, healthful, generous, social, true, and manly set of people.
>
> It was here and among these people that Mr. Lincoln was thrown. About the year 1834 he chanced to come across Volney's "Ruins" and some of Paine's theological works. He at once seized hold of them, and assimilated them into his own being. Volney and Paine became a part of Mr. Lincoln from 1834 to the end of his life.
>
> In 1835 he wrote out a small work on Infidelity, and intended to hav it published. This book was an attack upon the whole grounds of Christianity, and especially was it an attack upon the idea that Jesus was the Christ, the true and only-begotten son of God, as the Christian world contends. Mr. Lincoln was at that time in New Salem, keeping store for Mr. Samuel Hill, a merchant and postmaster of that place. Lincoln and Hill were very friendly. Hill, I think, was a skeptic at this time. Lincoln, one day after the book was finished, read it to Mr. Hill, his good friend. Hill tried to persuade him not to make it public, not to publish it. Hill at that time saw in Mr. Lincoln a rising man, and wished him success. Lincoln refused to destroy it—said it should be published. Hill swore it should never see light of day. He had an eye to Lincoln's popularity—his present and future success; and believing that if the book was published it would kill Lincoln forever, he snatched it from Lincoln's hand when Lincoln was not expecting it, and ran it into an old-fashioned tinplate stove, heated as hot as a furnace; and so Lincoln's book went up to the clouds in smoke. It is confessed by all who heard parts of it that it was at once able and eloquent; and, if I may judge of it from Mr. Lincoln's subsequent ideas and opinions, often expressed to me and to others in my presence, it was able, strong, plain, and fair. His argument was grounded on the internal mistakes of the Old and New Testaments, and on reason and on the experiences and observations of men. The criticisms from internal defects were sharp, strong, and manly.
>
> Mr. Lincoln moved to this city in 1837, and here became acquainted with various men of his own way of thinking. At that time they called themselvs Freethinkers or free thinking men. I remember all these things distinctly; for I was with them, heard them, and was one of them. Mr. Lincoln here found other works—Hume, Gibbon, and others—and drank them in. He made no secret of his views; no concealment of his religion. He boldly avowed himself an Infidel.
>
> When Mr. Lincoln was a candidate for our legislature, he was accused of being an Infidel and of having said that Jesus Christ was an illegitimate child. He never denied his opinions nor flinched from his religious views. He was a true man, and yet it may be truthfully said that in 1837 his religion was low indeed. In his moments of gloom he would doubt, if he did not sometimes deny, God.
>
> Mr. Lincoln ran for Congress against the Rev. Peter Cartwright in the year 1846. In that contest he was accused of being an Infidel, if not an Atheist. He never denied the charge—would not—"would die first." In the first place, because he knew it could and would be proved on him; and in the second place, he was too true to his own convictions, to his own soul, to deny it.
>
> When Mr. Lincoln left this city for Washington, I knew he had undergone no change in his religious opinions or views. He held many of the Christian ideas in abhorrence, and among them there was this one, namely, that God would forgiv the sinner for a violation of his laws. Lincoln maintained that God could not forgiv; that punishment has to follow the sin; that Christianity was wrong in teaching forgivness.
>
> From what I know of Mr. Lincoln, and from what I hav heard and verily believe, I can say, first, that he did not believe in a special creation, his idea being that all creation was an evolution under law; secondly, that he did not believe that the Bible was a special revelation from God, as the Christian world contends; thirdly, he did not believe in miracles as understood by Christians; fourthly, he believed in universal inspiration and miracles under law; fifthly, he did not believe that Jesus was the Christ, the son of God, as the Christian church contends; sixthly, he believed that all things, both matter and mind, were governed by laws, universal, absolute, and eternal. All his speeches and remarks in Washington conclusivly prove this. Law was to Lincoln everything, and special interferences shams and delusions.

In 1874 Mr. Herndon delivered in Springfield a lecture on "Lincoln's Religion." It was a reply to Reed's lecture, and was published in the *State Register* of Springfield. In this lecture he reaffirms the statements made in the "Abbott Letter," supports them with substantial arguments and proofs, and completely overthrows the claims advanced by Reed. From it I quote the following:

> It is a curious fact that when any man by his genius, good fortune, or otherwise rises to public notice and to fame, it does not make much difference what life he has led, that the whole Christian world claims him as a Christian, to be forever held up to view as a hero and a saint during all the coming ages, just as if religion would die out of the soul of

man unless the great dead be canonized as a model Christian. This is a species of hero or saint worship. Lincoln they are determined to enthrone among the saints, to be forever worshiped as such.

I believe that Mr. Lincoln did not late in life become a firm believer in the Christian religion. What! Mr. Lincoln discard his logical faculties and reason with his heart? What! Mr. Lincoln believe that Jesus was the Christ of God, the true and only begotten son of him, as the Christian creed contends? What! Mr. Lincoln believe that the New Testament is of special divine authority, and fully and infallibly inspired, as the Christian contends? What! Mr. Lincoln abandon his lifelong ideas of universal, eternal, and absolute laws and contend that the New Testament is any more inspired than Homer's poems, than Milton's "Paradise Lost," than Shakspere, than his own eloquent and inspired oration at Gettysburg? What! Mr. Lincoln believe that the great creator had connection through the form and instrumentality of a shadow with a Jewish girl? Blasphemy! These things must be believed and acknowledged in order to be a Christian.

One word concerning this discussion about Mr. Lincoln's religious views. It is important in this: 1. It settles a historic fact. 2. It makes it possible to write a true history of a man free from the fear of fire and stake. 3. It assures the reading public that the life of Mr. Lincoln will be truly written. 4. It will be a warning forever to all untrue men, that the life they hav lived will be held up to view. 5. It should convince the Christian pulpit and press that it is impossible in this day and generation, at least in America, to daub up sin, and make a hero out of a fool, a knave, or a villain, which Mr. Lincoln was not. Some true spirit will drag the fraud and lie out to the light of day. 6. Its tendency will be to arrest and put a stop to romantic biographies. And now let it be written in history, and on Mr. Lincoln's tomb: "He died an unbeliever."

In January, 1883, Mr. Herndon contributed an article on "Lincoln's Religion" to the *Liberal Age*, of Milwaukee. From this article the following extracts are taken and submitted:

In 1837, Mr. Lincoln moved to the city of Springfield, and there came across many people of his own belief. They called themselvs at that time Freethinkers. Some of these men were highly educated and polished gentlemen. Mr. Lincoln read in this city Hume, Gibbon, and other Liberal books. He was in this city from 1837 to 1861, an Infidel—Freethinker—Liberal—Free Religionist—of the radical type.

In his philosophy, he was a realist, as opposed to an idealist; he was a sensationalist, as opposed to an intuitionalist; and was a Materialist as opposed to a Spiritualist.

Some good men and women say that Mr. Lincoln was a Christian, because he was a moral man. They say that he was a *rational* Christian, because he loved morality. Do not other people, who are not Christians, love morality? Morality is not *the* test of Christianity, by any means. If it is the test, then all moral men, Atheists, Agnostics, Infidels, Mohammedans, Buddhists, Mormons, and the rest, are Christians. A *rational* Christian is an anomaly, an impossibility; because when reason is left free, it demands proofs—it relies on experience, observation, logic, nature, laws. Why not call Mr. Lincoln a rational Buddhist, a rational Mohammedan, a rational Confucian, a rational Mormon, for all these, if true to their faith, love morality.

Did Mr. Lincoln believe in prayer as a means of moving God? It is said to me by Christians, touching his religion: "Did not he, in his parting speech in Springfield, in 1861, say, "I hope you, my friends, will pray that I may receive," etc., and to which I say, yes. In his last inaugural he said: "Fondly do we hope, fervently do we pray." These expressions are merely conventional. They do not prove that Mr. Lincoln believed that prayer is a means of moving God. . . . He believed, as I understood him, that human prayer did the prayer good; that prayer was but a drum beat—the taps of the spirit on the living human soul, arousing it to acts of repentance for bad deeds done, or to inspire it to a loftier and a higher effort for a nobler and a grander life.

Did Mr. Lincoln, in his said inaugural, say: "Both read the same *word of God?*" No, because that would be admitting revelation. He said: "Both read the same *Bible.*" Did Mr. Lincoln say; "Yet if God wills that it [the war] continue till all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid with another drawn by the sword, *as was said by God* three thousand years ago?" He did not; he was cautious, and said: "*As was said* three thousand years ago." Jove never nods.

A little later, Mr. Herndon wrote an article entitled, "Abraham Lincoln's Religious Belief," which appeared in THE TRUTH SEEKER, of New York. From this article I quote the following passages:

In 1842 I heard Mr. Lincoln deliver a speech before the Washingtonian Temperance Society, of this city. . . . He scored the Christians for the position they had taken. He said in that lecture this: "If they [the Christians] believe, as they profess—that omnipotence condescended to take on himself the form of sinful man," etc. This was spoken with energy. He scornfully and contemptuously emphasized the words *as they profess.* The rebuke was as much in the manner of utterance as in the substance of what was said. I heard the criticisms of some of the Christians that night. They said the speech was an insult and an outrage.

It is my opinion that no man ever heard Mr. Lincoln pray, in the true evangelical sense of that word. His philosophy is against all human prayer, as a means of reversing God's decrees.

He has told me often that there was no freedom in the human will, and no punishment beyond this world. He denied God's higher law, and wrote on the margin of a newspaper to his friends in the Chicago convention in 1860, this: "Lincoln agrees with Seward in his irrepressible conflict idea; but he is opposed to Seward's *higher law.*" This paper was handed to Judge Davis, Judge Logan, and other friends.

Mr. Lincoln and a minister, whose name is kept in the dark, had a conversation about religion. It appears that Mr. Lincoln said that when his son—bone of his bone, flesh of his flesh, and blood of his own heart—died, though a severe affliction, it did not arouse him to think of Christ; but when he saw the graves of so many soldiers—strangers to him—. . . that sad sight aroused him to love Jesus. . . . It is a fine thing for the reputation of the "Illinois Clergyman" that his name is to the world unknown. It is a most heartless thing, this supposed conversation of Lincoln with the Illinois clergyman. What! Lincoln feel more for the *graves* of strangers than for the death of his once living, loving, and loveable son, now dead, moldering to ashes in the silent tomb! This charge is barbarous. To make Lincoln a lover of Jesus, whom he once ridiculed, this minister makes him a savage.

I wish to giv an illustration of the uncertainty and unreliability of those loose things that float around in the newspapers of the day, and how liable things are to be inaccurate—so made even by the best of men. Mr. Lincoln on the morning he started for Washington to take the oath of office, and be inaugurated president of this great republic, gave a short farewell address to his old friends. It was eloquent and touching. That speech is copied in Holland's "Life of Lincoln," in Arnold's "Lincoln and Slavery," and in Lamon's "Life of Lincoln," and no two are exactly alike. If it is hard to get the exact truth on such an occasion as this, how impossible is it to get at Mr. Lincoln's sayings which hav been written out by men weeks and months after what he did say hav passed by! All these loose and foolish things that Mr. Lincoln is supposed to hav said are like the cords of driftwood, floating on the bosom of the great Mississippi, down to the great gulf of—Forgetfulness. Let them go.

JOHN E. REMSBURG.

(TO BE CONTINUED.)

A Direct Statement by Mr. Herndon.

SPRINGFIELD, ILL., Feb. 3, 1885.

MR. COZINS, *My Dear Sir:* Your letter, dated the 25th ult., making inquiries about Mr. Lincoln's religion, was duly received; and in answer to which let me say that Mr. Lincoln was an Infidel. He did write a little work on Infidelity in 1835-6, and never recanted. He was an out-and-out Infidel, and about this there is no mistake.

Respectfully, W. H. HERNDON.

The Origin of Christianity.

From an article in the Encyclopedia Britannica we learn that as early as the year 130 there were many religious sects in Rome, with creeds, constitutions, and churches, and these churches were spread throughout the eastern and western empires, or, as they would hav said, through the world. Whence came so many religious sects, so widely diffused, at so early a period? We are not informed. But Christians would hav us believe that the disciples of the fabulous Jesus, in obedience to his dying injunction, to "go into all the world and preach the gospel," had, by the aid of miraculous endowments, accomplished these results. Unfortunately for this theory, the story of the crucifixion was the fabrication of a later period. Marcion, the son of the bishop of Pontus, had not heard of it when he went to Rome in the year 140, although he had preached in Asia Minor and could not hav been ignorant of an event so marvelous had it ever happened as related. A doubt, even, has been expressed in these columns of the existence of Marcion, but from the encyclopedia we learn that nearly every eminent churchman noticed him—the names of seven are given—while many wrote extensiv treatises against him.

Therefore we must record him as having lived, for the records of the early Christians cannot spare so eminent a man.

Marcion was a member of the largest of the Roman churches—the Asiatic, of which Paul had been a member, afterward known as the Roman Catholic. This church was the fruit of the preaching of Buddhist missionaries. It recognized as the supreme God the personification of the good principle of the Persians, whose worship had been established in Western Asia—a being to be loved, not feared, and his son, a spiritual savior and teacher. It held that men erred through ignorance. There was no hell in its system. Men were not to be punished, but instructed. It was a rational faith. It was while Paul was a member of this church that it was proposed to adopt the Hebrew scriptures, then a recent compilation, and to substitute the Jehovah revealed in them—then a new and inferior deity—for the beneficent God they had hitherto worshiped.

The author of the article in the encyclopedia admits the resemblance between this church and the Gnostic systems, but shows an entire ignorance of the character of its God in the remark that "when it is denied that the God of redemption is at the same time the almighty Lord of heaven and earth, *the gospel is turned upside down.*" Now by the God of redemption the author means Jehovah, who, according to the Bible, is *not* the almighty Lord of heaven and earth, or the creator of *the world even.* Had the author known that the first chapter of Genesis, and the second chapter, from the beginning of the fourth verse to the end of the chapter, were the productions of different writers—that, in the first chapter, *the Gods* create the world and man, leaving nothing for the God, or rather the Lord God, or Jehovah, of the plagiarist of the second chapter to do, and that the creed of the Asiatic church was probably established before the Hebrew manuscripts were collected for Ptolemy, he would hardly hav settled the God question so hastily or so positivly. And it would be well for Christians in our day, of all denominations, if instead of accepting so readily the Jehovah adopted by the Catholic church with all its theological consequences, they would practice the right of which they boast so loudly, of interpreting the Bible for themselvs. They might discover a more rational faith, a more humane religion.

According to Marcion, Paul had spent the greater part of his life in opposing the contemplated change of faith by his church. But after his death, if we may believe our author, "*false Jewish Christians had falsified his epistles,*" and by this means ultimately gained the ascendency. It was then that Marcion went to Rome, not, as his opponents say, the promulgator of a *new faith,* but appealing openly to the whole Christian world *for the reformation of Christendom*—for the restoration of the Pauline conception of the gospel *as taught in the epistles;* Paul being, as he declared, the only apostle who understood Christianity. True, his opponents denounced him and Paul as heretics; but we know, from Mosheim, that they held to the primitiv faith of the Asiatic church; to the supreme God and the spiritual savior, instead of Jehovah and the Hebrew scriptures; for neither the crucified Jesus nor our gospels had been then imagined. Marcion knew nothing of them. But though there was, after his death, a majority in Rome against the reform which he commenced, he had the support of many churches there, and in the eastern and western empire, and for many years expected to be successful; but, for nearly a century after his death, his followers were formidable to the Catholic churches, and were not extinct till the seventh century, when they were known as the Paulicians.

And yet our author, from whom we gather these facts, while proving Paul and Marcion a unit in belief, tells us that Marcion was the only Christian in the second century who took the trouble to try to understand Paul, *and still misunderstood him!* After admitting that false Jewish Christians had falsified Paul's epistles, he cannot accept Marcion's statement of Paul's faith, although *it is based on his genuin epistles.* Pray, who else, in that century, should hav understood Paul, if Marcion, the only one to try, did not? Then, after describing their savior, the son of the supreme God, as a *purely spiritual* being, with a visionary body, who came down to preach at Capernaum, he would persuade us that those who put their trust *in the crucified son shall be saved,* as though that had been *Paul's belief,* while Marcion, so late as the middle of the second century, two centuries after the time of Paul, had never heard of a crucified Jesus. As the spiritual Jesus had raised up Paul, who had opposed the Judaizing of Christianity, we read that the good God—not Jehovah—raised up Marcion to proclaim, once more, the true gospel, and it was Marcion who restored the *true text* of the Pauline epistles. This true version is unfortunately lost, and we hav only the falsified version, which has been, and must ever be, a subject of controversy till Christians, adopting the primitiv faith as taught by Paul and Marcion, repudiate it. Manes, in the third century, repudiated the historical Jesus. If there had been any foundation for our gospel story, *he* could not hav been ignorant of it. He regarded the church—after its adoption the Catholic church—as a devilish error, but considered Marcion's teachings as valuable and sound, and held Paul in the highest estimation. He was a man of eminent ability, the founder of a religious sect which existed till the fifteenth century, and he lived near enough to the origin of Christianity to know the history of the period.

Why should not Protestants, especially Unitarians and Universalists, who are ashamed of Jehovah, and the devil and hell, and who believe in enlightening men, and in appealing to their love of the right, and to their self-respect rather than their fears, abandon what Manes calls the devilish error founded on the *falsified* epistles, and return to what we hav proved was the faith of Paul as well as Marcion—that rational faith of which no man need be ashamed?

S. P.

Brother Shaw's Calamity.

Disasters upon disasters follow each other in our Freethought ranks. I hav just received a letter from our good brother Shaw of the *Independent Pulpit,* Waco, Tex., that his lecturing hall has been destroyed by fire. The loss is a personal one, as he had bought up the stock and assumed its indebtedness to save the hall from debt. What can be done for Brother Shaw? O that I was a millionaire so that when such cases occur I could make good the loss, and bid the sufferer go on rejoicing. Mr. Shaw adds: "But I will not forsake my work or abate my zeal for the cause of Liberalism." Good! Again I inquire, what can be done for Brother Shaw?

Barre, Mass., Oct. 17, 1889. ELLA E. GIBSON.

A Noble Prophet of Science.

Sixteen years ago John W. Draper prophesied so distinctly, unequivocally, definitly, what has since taken place that it serves to show the value of scientific prophecy. Where is there a biblical prophecy that can match it in precision? Here is his prophecy: "Perhaps the day approaches when posterity will offer an expiation for this great ecclesiastical crime, and a statue of Bruno be unveiled under the dome of St. Peter's at Rome." W. F. JAMIESON.

Des Moines, Ia.

HELP yourselvs, for heaven will not help you.—*Oscar Beck.*

The American Secular Union.

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The Thirteenth Annual Congress of the American Secular Union.

The Thirteenth Annual Congress of the American Secular Union was a small but interesting and important meeting. Only twenty-seven voting members were present, though the attendance of annual members and unaffiliated friends of state Secularization brought the number of activ workers in the cause up to about fifty. The local attendance at the public lectures was large, probably a thousand persons listening to Dr. McGlynn on Saturday night. The Rev. Mr. Savage's audience Sunday afternoon was nearly as numerous, and T. B. Wakeman on Sunday night was greeted by hosts of interested friends. The Congress was held too far east to insure a large delegate attendance, as traveling expenses are too great. Next year the meeting should be held several hundred miles farther West. That would be fairer toward the people and better for the Union. Among those present whose names do not appear in the list of delegates were, Louis Wolfes and H. H. Bohda, of Martinsburg, W. Va.; John Downes, Pittsburgh; S. W. Devenbaugh, Brimfield, Ind.; Jeremiah Hacker, Berlin, N. J.; Mrs. Tillotson, Vineland, N. J.; Susan Wixon and sister, Fall River, Mass.; Voltairine DeCleyre, Pittsburgh, and Marius Heighton, Kent, Ohio.

The result of the Congress has been a still further simplification of the Constitution of the Union, making it a non-partisan organization, and transferring from the Secretary to the President the activ management of its affairs. If things don't go right now we can disciplin the President instead of cussing the Secretary. To enable the President to perform the work of the organization he has been given a corresponding Secretary at a salary of $1,000 and expenses from her home to Philadelphia. As she is a constitutional officer also she will find her position one of responsibility and rewarded with as much censure as coöperation. Selecting a woman for an executiv office is a new proceeding for the Union, but if she doesn't do more and better work for the cause of state secularization for a thousand dollars than any two men would for three times that amount Dr. Westbrook says he is going to foot the bills. With the President, Secretary, and Treasurer in one town and the other executiv officers within easy reach, there is no reason why the Union, if supported by the Secularizationists, should not in the coming year accomplish more good to liberty than has ever before been secured in a twelvemonth. The result of the Congress may therefore be summed up as follows:

1. Simplification of the constitution, so that all in favor of state secularization may join the Union, whether Agnostics, Materialists, Spiritualists, evangelical Christians, Free Religionists, Universalists, Unitarians, or Catholic rebels from church authority.

2. A transferral of the activ management of the Union from the Secretary to the President.

3. Election of officers who can reach one another for consultation and official action at a moment's notice.

The way it was done is as follows:

The Congress was held in Industrial Hall, a rambling structure full of neat little halls and an untidy big one. The big one has a circus attachment just back of the platform, and orators with an ear for music can hav their periods set to a brass band accompaniment free of charge. This advantage, however, was not appreciated by Dr. McGlynn, whose earnest denunciation of his church's attempts to run this country was somewhat interfered with by the noise. In one of the neat little halls, before about a hundred people, of whom only some two dozen were delegates, Dr. Westbrook called the Congress to order at 8 o'clock on Friday evening, October 25th. The first thing in order, he said, was to elect a *pro tem* secretary, as Secretary Stevens had resigned. That statement started an earnest but quiet row that was not settled till the election of officers on Saturday afternoon. It was known that Mr. Hoover of Pittsburgh intended to renew his efforts to reach the secretaryship of the Union, and he had been boomed by *Truth* of that city. It was understood, also, that Mr. Milleson of the Chicago Secular Union had aspirations in the same direction, and the *Investigator* had helped him by an editorial recommendation. The other Freethought papers had no candidates. Mr. Milleson did not materialize at the Congress, and Chicago was unrepresented. But Mr. Hoover was on hand, and evidently very much *in* the hands of his friends, for when the President called for nominations for *pro tem* secretary he was promptly put forward. Other delegates, however, had an idea that neither of the gentlemen seeking the honor would be just the man for the place, and they accepted the challenge implied by Mr. Hoover's nomination and named E. W. Chamberlain for temporary recorder of the congressional proceedings. A *viva voce* vote was taken, but the lungs of both parties were equal, and the Chair couldn't tell much about it, as he labored under the disadvantage of a temporary deafness. A rising vote showed this:

E. W. Chamberlain..... 12
H. Hoover..... 9

And Mr. Chamberlain took a vacant chair at the reporter's desk. Dr. Westbrook then read his opening address, in which he sketched this slightly discouraging picture:

Ladies and Gentlemen, Members and Friends of the American Secular Union: About one year ago, late one Sunday night, I found under my door a telegram announcing that I had been elected president of the American Secular Union, and demanding an immediate answer. My wife said "Don't," and I said "I won't," and then set about thinking the matter over. In about one hour I had settled the matter by a provisional acceptance in the following words: "Regarding the American Secular Union as an organization for the protection and promotion of the principle implied in its name, and not for the advancement of any dogma of religious belief or disbelief, I cordially accept the presidency, unanimously tendered me, and publicly pledge myself to resist all encroachments of sacerdotalism, whether papal or puritan." This I telegraphed to the Congress. In a formal acceptance, a short time after, I repeated these words, and "promised the utmost firmness and diligence in maintaining the Demands of Liberalism, and an honest conformity to the Secular principle upon which our government was founded." This I hav done according to the best of my ability and as circumstances gave me opportunity, and come now to lay the trust I received from you at your feet.

In reviewing the constitution of this society I do not find one single word at variance with the largest catholicity, one single word that an honest Presbyterian, Methodist, or Episcopalian might not accept, and yet the members of this society are almost exclusivly classed as Freethinkers. This has led me to propose an amendment to our constitution, so that there could be no doubt on this subject.

I favor the adoption of only five of the Nine Demands, holding that if these are made the only ones the other four will follow as a matter of course. I would hav Article III read thus:

"As means for the accomplishment of this purpose, the specific work of this society shall be to advocate,

"1. The equitable taxation of church property in common with other property.

"2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.

"3. The repeal of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one, justified by physiological and other secular reasons.

"4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

"5. The substitution of a solemn affirmation, under the pains and penalties of perjury, in the courts and in all other departments of the government, in place of the common forms of a judicial oath."

The following non-partisan article has been introduced in the proposed amendments to show that we mean just what we say:

"NON-PARTISAN.

"ARTICLE IV. The American Secular Union is strictly unsectarian and non-partisan in both religion and politics. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but honestly welcomes all persons of whatever faith or party to its membership, on the basis of 'no union of church and state.' The word Secular is here used in the broadest sense, as applied to the state, and not to any system of religion or philosophy."

After the adoption of this article there could be no doubt as regards the unsectarian character of the society we represent.

Several classes of Liberals should be activly engaged in promoting these Demands. The Spiritualists are probably the most numerous class of Liberals in the world, and would all favor secular government if properly treated. So with the Free Religionists, the Unitarians, Universalists, Hicksite Quakers, progressiv Jews, the various German societies and labor reform associations, and last, but not least, the ethical societies. It remains to be seen whether we are wise enough to enlist all these reformers. Indeed, there is no reason why we should not enroll in the ranks of state secularization multitudes of Catholics and orthodox Protestants. As individuals we may hold and work for our own peculiar views, but as an organization we must stick to the one object of a complete separation of church and state. This and this only must be our creed.

Our local auxiliary societies may adopt whatever course they may deem most expedient, without let or hindrance from the parent society, as they are absolutely free and independent in the administration of their affairs. The only effect of their charters is simply to unite them in cordial fellowship and efficient coöperation with the parent society, in the one principle of the entire separation of church and state. It is upon this principle alone that we say that the national society shall not be held responsible for the acts and utterances of local auxiliaries.

If we are indeed a society for the promotion of certain forms of Secularism, a sort of hybrid of Materialism and positivism, then let us say so in so many words, throw off all disguises and appear in our true character, and not attempt to masquerade under the disguise of State Secularization. This common honesty requires, and nothing short of this will satisfy the intelligent and honest friends of truth. Moreover, if the classes of Liberals already mentioned, the great and increasing numbers of the non-evangelical, the uncounted numbers who call themselvs by no particular name, cannot be enrolled in our ranks on this basis, then are we "reckoning without our host." We should at once take our position as a band of Freethinkers, haul down the flag of "no union of church and state," as a specialty, and go on our way rejoicing.

It was a long while before I got a copy of our constitution and learned the duties of the president. This I found to b "to preside at the annual congress and other conventions, and at the meetings of the board of directors, and to countersign all orders upon the treasury duly drawn by the secretary." Here I was dumfounded, at finding myself a mere figurehead, with nothing to do. No annual congress until the close of the year, no meeting of the board, and no other conventions over which to preside. But how about countersigning all orders drawn upon the treasury by the secretary? I was told by this officer that "this had never been done," and was not expected. Moreover, it would be impossible for the president to do so, residing in an eastern city, with the secretary residing in Chicago, and the treasurer living another hundred miles further west. It could not be done. We hav had no use for anybody but the secretary, and nominally for the treasurer. The money has been paid mainly to the secretary, and by him transferred to the treasurer, and by him re-transferred to the secretary! What use therefore to hav a president? The natural remedy for all this irregularity, and want of conformity to the requirements of business principles, is to hav their officers located in the same vicinity, so that they could confer together, and transact their business. We hav had no meetings of the board the last year, and I hav only seen one member except the secretary. Indeed we hav no board in the strictness of language, as two of the directors are such in virtue of their offices a chairmen of committees, and we hav no committee.

Members of the American Secular Union, I stand before you to-day as an acknowledged culprit, not having authority to do one single thing that I hav done! I throw myself upon your clemency as a usurper, and only ask your grace on the ground that there was no other course to pursue. Necessity knows no law, it is said, and it became necessary to do just what I hav done. When the office of secretary became vacant September 1st, and the chairman of the finance committee resigned her position as a member of the board, the three remaining members did not feel that they ought to fill the vacant office of secretary, for two short months, and the duties of secretary hav been performed by the president, at great sacrifice. Neither did they think it expedient to elect a successor of the chairman of the finance committee, as we hav no such committee. We now occupy the position of a society with three officers, one in New York, one in Rochelle, Ill., and one in Philadelphia. The great mistake has been in making the secretary the one great officer of the society, and requiring him to keep the accounts, write the letters, act as treasurer in fact, and, in short, *to be the society*. It is worthy of notice that the secretary succeeded by dint of begging, and publishing a "roll of honor," to collect just about enough money to pay his own salary (about $1,000) and to hav a little left to commence, in Chicago, an action at law, which might just as well hav been commenced in any other city.

This is the sum total of our doings for the year about to close, and we might just as well look matters squarely in the face and determin whether we shall wind up the concern, or whether we shall attempt to reorganize on a business basis, defining each officer's duties, and holding him to a strict accountability. This is the alternativ that faces us. The work of the last thirteen years has been mainly the work of one man, who has been able to collect his own salary, pay his own expenses, and to get up a Congress each year, to which hav been invited the principal professional lecturers, who hav spread themselvs on their favorit subjects whether relating to the object of the Congress or not. All this should be remedied in future meetings.

We are happy to announce, however, that some extra work has been commenced the past year with which you are all acquainted. I refer to the $1,000 Prize Manual on "how to teach the purest principles of morality without teaching religious dogma in our public schools." This has received the greatest attention from the public press, and great interest is manifested by those who propose writing for the prize. Our friends are entitled to great credit for their liberality in contributing the money necessary for this purpose.

I know that I hav drawn a dark picture for your contemplation, but I trust that you will not be disheartened, but meet the situation as it deserves to be met, by devising wise measures for the future. I recommend that the society pursue the following course:

1. That an application be made to the courts for a charter for our organization. This will, of course, require a careful pruning of our constitution so that no objection can be made. This is a matter of great importance, as I know men to-day who are anxious to leave their money to us, but do not know that we will exist as a society to the close of the year! Our society did come very near losing its very existence this year by the simple resignation of two of its officers.

2. I recommend that we take up our constitution item by item and so construct it as to meet the requirements of the case. I do not here go into details, as these must come before the body in due form. I recommend the appointment of an efficient board of directors, a majority of whom shall reside so near together as to make frequent meetings possible, with a corresponding secretary, whose duties shall be under the direction of the president, and the whole under the supervision of the board. I would hav the president, corresponding secretary, and treasurer reside in the same city. No one would think of running a bank or a railroad with the officers living thousands of miles apart! In addition to the corresponding secretary I would recommend the appointment of several field or district secretaries, who shall go out and organize auxiliary societies, and generally promote the interests of the association. No one man can look after the whole country. The National Reform Association hav, at the present time, seven district secretaries, and we should hav at least one-half of this number to begin with. These field secretaries I would hav appointed by the board of directors, as it is impossible to assign them their fields and arrange all the details of their work at a public meeting.

And now, dear friends, I hav in this hasty sketch placed before you my plans for your consideration. I know that they are crude and need revision, but they are the best I hav to giv you. We had better giv up and own that we are not capable of running such an institution, than to go forward, as we hav done, in a limping, hesitating manner. You may say we hav not the means to carry out these plans. No—and we never shall hav until we do something, or show that something is to be done. It would require about $1,000 for salary of the corresponding secretary—rent of office, and other expenses, would amount, say, to $500 more. Can we raise this amount? Can we raise a similar amount for a field secretary—amounting in all to about $3,000? If we cannot, we hav no business to be here. Let us look the whole matter square in the face, and firmly resolve that we will do it, or let us disband and giv up the ship.

I hav thus placed before you the real situation of things and the way to meet them, and I hav not failed to speak plainly to you because I resolved more than two months ago to retire from the presidency at the close of this, my first

term, and ask you to choose another in my place. This conclusion has been reached mainly for three reasons: (1) I hav a large amount of unfinished literary work on hand, which cannot safely be delayed much longer. (2) The labor of exploiting our prize Manual, until the work is completely finished, and to which I am fully committed, involves an amount of work, which alone must occupy a great share of my time next year. (3) The Girard College perversion must be brought in the courts, and in this I must be the working counsel. These, and other reasons, compel me to ask you to provide another person to preside over your society another year.

There was no applause over these remarks, and the Chair asked for instruction as to further proceedings. E. B. Foote moved that the Chair appoint a committee of five on Credentials. Carried. Dr. Westbrook named these:

Leonard Geiger. Mrs. A. C. Macdonald. Harry Hoover.
J. Heron Foster. Jay Chaapel.

While this committee were making up the roll of delegates, Dr. Foote read the retiring Secretary's report, which had been forwarded to him:

TO THE OFFICERS AND MEMBERS OF THE THIRTEENTH ANNUAL CONGRESS.

Ladies and Gentlemen: At the last Congress the walls resounded with triumphant cheers for the noble decision by the supreme court of Illinois, sustaining the constitution relativ to a systematic robbery on the part of the Romish church. It becomes my duty to point out what progress the American Secular Union has made since that occasion.

Nearly all the Liberal lecturers showed their sympathy with the purpose of the Union by signing the agreement adopted in open Congress one year ago. Experience has proved that such agreements carry but little force for the practical purposes of our organization.

A pleasant memory will always remain of my visit to President Westbrook, officially informing him of his election, the conference we held on future action, etc. A slight description of that work and those impressions was given in a brief sketch of our honored executiv in the columns of THE TRUTH SEEKER, *Investigator*, and *Freethought*.

At the same time I felt it my duty as your representativ to endeavor to prevent a judicial outrage being perpetrated on Moses Stern, a Russian Freethinker, who had been denied his second citizenship papers by the decision of Judge Wilson, in the court of common pleas, in the City of Brotherly Love. My efforts were not successful; not on account of the law, but owing to an illegal practice which prevails in the courts of Pennsylvania relativ to the swearing of persons about to make depositions. To succeed, however, would necessitate a contest in the higher courts, which I thought inadvisable, owing to an injudicious reply Moses Stern made to a question by the judge.

In Troy, N. Y., a similar straining or perversion of the law was made by Judge Fursman, because the applicant's religious views did not accord with those of the court.

The insolent interference with the political rights of E. M. Macdonald, by the ignorant and bigoted election inspectors of New York city, was very properly resented by the Editor of THE TRUTH SEEKER. We hope to hear that many others will vindicate their opinions in a similar manner. Still, those who are so very sure we hav no church and state in this country had better examin these and similar cases constantly recurring, all tending to show that religious bigotry is "not dead," nor even "speechless," but is activ and alert, and only waits for a favorable opportunity to become as bloody and relentless a persecutor as of yore. It is the special work of the American Secular Union to "nip" all such opportunities in the bud, and jealously guard the Constitution from the attacks of zealous Christian fanatics.

The injunction sought to restrain the county board of Cook county, Ill., from paying over money to the St. Mary's Training School, otherwise known as Feehanville, thereby giving state aid to a sectarian institution, a course which is by our constitution both illegal and unwarrantable, was dissolved in the lower or circuit court, but the appellate court, out of consideration for their senior judge, who happens to wear a cross on his back, decided that it was not for them to decide. The case has been entered for the supreme court to act upon, and, if victorious, Judge Russell should be well rewarded for his vigilance and pertinacity in this cause. I earnestly hope that this Congress will bestow more than passing attention upon this most important matter, and that lack of financial encouragement will not prevent the proper legal representation before the state tribunal. The issues involved are not of mere local significance, but are far-reaching in the realm of Secular progress. If a correct interpretation of the law can be obtained in this case, an important precedent may thus be established for future judicial rulings, so that its importance can scarcely be overestimated. I hope the American Secular Union will be the David prepared to do battle with this formidable Goliath of Romanism, and that a rousing response will be made to any financial appeal.

Doubtless you are familiar with the agitation which has been going on in Boston and other cities where Romanism threatened to subvert the public schools. That agitation can be traced to the influence of our Secular organs, which are the leaven destined to ferment the whole continent. All honor to our Boston friends for the zeal and enthusiasm they hav employed to such good purpose. The matter of public Secular education is the one which, above all others, should engage the watchful attention of every Freethinker. If we would, indeed, Secularize the state, we must first Secularize the school-room, for the public school and a free republic are Siamese twins, of whom it may be said:

They rise or fall together,
Dwarfed or godlike, bond or free.

Within the past year several new societies hav received charters, in Fairmount, Minn.; West Union, O.; Rine River, Col.; Dorr, Mich.; Des Moines, Ia., and Minneapolis, Minn. Des Moines and Minneapolis, situated at the door of the legislature, should hav plenty of Secular work to occupy their attention. The reports from there are, in the main, favorable, justifying the prediction that, with proper leadership, they will become veritable strongholds of Secularism.

Pursuant to resolutions of the last Congress the Board of Directors urged that action be taken in reference to Girard College, but after counseling with President Westbrook, who is more familiar with that institution than possibly any other person, and whose legal acumen is unquestioned, a passiv policy was, for the time being, adopted. That question will doubtless receive due consideration at your hands.

Thanks to the unparalleled efforts of Freethinkers of the civilized world, and to that rapidly advancing wave of Liberalism which is destined to yet submerge even the "dark places of the earth," the long-contemplated, longed for monument to the sage, hero, martyr to scientific truth, and victim to the cruelty and malevolence of priestcraft, Giordano Bruno, has become at length, *au fait accompli*.

In this truly cosmopolitan testimonial, in the erection and dedication of which nearly all the civilized nations of the world participated, the honor of representing the United States of America devolved upon the American Secular Union, whose members responded so nobly to the appeal. It is much to be regretted that a personal representation was impossible. However, I sent a communication to be read at the dedicatory services.

Some attempt has been made to carry out our demand relativ to the taxation of church property in the legislatures of Michigan and Illinois. It should be one of our chief aims to see that such bills are introduced, read, and discussed in the legislatures of every state in the Union. The American Secular Union should not be satisfied with simply acting upon the defensiv in the hand-to-hand combat in which it is engaged with its ecclesiastical antagonists. It must become aggressiv and carry the war into Africa, or Rome, as the case may be, and since the Blair bill is now the rallying cry of the orthodox party, let Secularists make theirs, church property taxation. Long before the new states considered the question of adopting constitutions, your secretary forwarded almost all the available leaflets and pamphlets to be scattered by our friends in Dakota, Montana, and Washington, and doubtless this seed was sown in good soil, as quite a demonstration was made in behalf of Secular principles in each of those conventions. It was my intention and desire to hav personally appeared before these several constitutional conventions, and although there were no funds for that purpose, I should hav gone had I been in a condition of health capable of accomplishing any good. It is a matter of congratulation that the constitutions of those new states breathe so broad and liberal a spirit, in spite of the most strenuous efforts of the orthodox to engraft in them provisions fundamentally at variance with secular justice. Though the church party evidently left no stone unturned in its fanatical attempts to identify the church with the state, it has not had everything its own way. One of the members of the convention of the state of Washington, a Mr. Godman, notwithstanding the fact that deity and humanity had been so in dissolvably linked in his own peculiar cognomen, objected nevertheless in unmeasured terms to anything that would even appear to favor the union of church and state. Therefore, he is entirely opposed to the exemption of church property from taxation. It is quite evident that Mr. Godman is a wise man, and it is much to be regretted that his fellow-legislators were not all equally wise. They will probably be compelled to earn their wisdom, paying dearly for it in the hard coin of experience. It is possible that the Washington state legislature may yet indorse the amendment offered by Mr. Godman regarding the taxation of church property. In any case, Secularism cannot complain that its interests hav suffered severely in this new state, for in spite of the fact that the constitution recognizes "a supreme ruler of the universe," the provisions in the matter of affirmation in lieu of the judicial oath in all cases where the latter has previously been insisted upon; the prohibition of public appropriations in support of religious institutions, and the explicit declaration that no religious qualifications shall be demanded of any candidate for official positions—all these show that the new state of Washington recognizes the importance of keeping the "flag above the cross."

South Dakota has also declared herself grandly for religious liberty and the right of free speech. Let us venture to indulge a hope that no scheming politicians of the ecclesiastical stripe will hav power to defeat any one of its liberal provisions and that every attempt shall signally fail, and that the example set by Washington and South Dakota will be cheerfully followed by the other sister states.

One of the most gratifying victories yet acnieved by Secularism in the United States is that embodied in the recent decision of Judge Dixon, of New Jersey, concerning the right of a witness to testify even though he does not accept the theory of punishment after death for the crime of perjury. It is substantially a victory even though the matter is to be referred to the Supreme Court of the United States for final adjudication, because, but a few years ago, such a judicial decision could not hav been obtained in any court in the land.

A word in reference to the prize Moral Manual. It is a matter for rejoicing that the funds are now in hand which warrant the undertaking of this most important task. It is more gratifying still to find that the suggestions of our honored executiv, upon this point, hav met with so prompt and cheerful response on the part of members of our Union. They evidently appreciate an ethical manual for the public schools, the aim of which should be to quicken the moral sense of a child and to teach him how to apply to moral problems the rational process employed in the solution of those of a purely mental or scientific character. The advantages of a work of this kind are obvious. The time has been when Liberals were known only as destructiv iconoclasts. They are now beginning to realize the fact that their work is twofold—constructiv as well as destructiv. While there is doubtless need for much destructiv work, the constructiv features should no longer be delayed. Constructiv Liberalism necessarily presupposes clear and definit ethics, but this is not intended to be the formulation of a set of moral dogmas, but simply the recognition of "duty" to self and others, and also the importance of harmonizing or properly adjusting conflicting claims with each other. The selection of those manuscripts will be awaited with much anxiety by all Liberal thinkers, and it is hoped that they may be readily apprehended by the children of even less than ordinary capacity, and giv general satisfaction.

Another matter which should engage the attention of this Congress is the arrest and indictment of Dr. Reed, of Grand Rapids, Mich., by and through the efforts of Postmaster Wanamaker, who, it appears, proposes to use the machinery of the government for the purposes of religious persecution. The American Secular Union should look well into this matter.

To our able chairman of the executiv board—that tireless champion of freedom, Dr. E. B. Foote, Jr.—the Union, as well as every Freethinker, owes hearty thanks for his prompt selection of so brilliant a representativ as J. B. Wolff* to defend the Secular cause against Jesuitical adversaries at the national capital.

The masterly argument of Brother Wolff, the wealth of historical data he displayed, the logic, and knowledge of the Constitution and law, he showed before the Senate committee on the Blair bills, who had been listening for days to ecclesiastical intriguers, made a profound impression, and scored a splendid point for the American Secular Union.

* Mr. Wolff, the delegates were pained to hear from Dr. Foote, had since been removed from the ranks of Freethought by death.

Your secretary was invited to speak on the Blair bills at five mass meetings arranged by the German Freethinkers in and around Chicago, and also was sent for to speak for the Frei Gemeinde, of St. Louis, on the same subject. Wherever this infamous measure is ventilated a victory for Secularism is gained. This theme should not be allowed to rest as long as the slightest possibility of the passage of the bill remains.

As your secretary I hav had some correspondence with the secretary of the interior department relativ to the advisability of including in the next census questions relativ to the religious opinions of the people, and the comparativ value of exempt property.

I wrote various prominent individuals of influence to urge this on the secretary. That your secretary's efforts were not wasted is evident from the circular sent out by Robert P. Porter, superintendent of the eleventh census, asking voluntary coöperation in this work from the heads of ecclesiastical organizations and religious editors (among whom he somewhat erroneously included the Editor of THE TRUTH SEEKER, from whom I obtain my information). The regular enumerators are, says Mr. Porter, fully burdened, and the appropriation available will not allow the appointment of special enumerators. The work must therefore be done by volunteers; and Dr. H. K. Carroll, of the *Independent*, of New York, has been appointed chief collector of such information. Of the plan of the work Mr. Porter says: "The inquiry will be broad enough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the eleventh census." It is to be hoped that Dr. Carroll will also take cognizance of the organized Freethought of the country.

There can be no question but that a decided advance has been made during the year, and, as ever, the vice-presidents and life members hav borne the brunt of the battle, and but for their generous aid the work could not hav been carried on, as will be seen by consulting the financial reports.

A towering oak—a stalwart figure amid this noble band of self-sacrificing soldiers—a brave and earnest lifelong champion of truth—Horace Seaver—is no more. May his life-work be the guiding-star for many others to emulate, and may this Congress express, in a befitting memorial, its appreciation of his services and sense of the loss that has fallen upon it.

"The world moves," but let it not be forgotten that such organizations as the American Secular Union are composed of world-movers, and if Freethinkers desire to accelerate its momentum, they must, as THE TRUTH SEEKER admonishes, do all in their power to assist in the dissemination of Secular literature.

Shall we whose lamps are lighted
From reason's altar high,
Shall we to men benighted
The light of life deny?

Perish the thought! May the American Secular Union push forward more diligently to the task before it, inspired with the proud consciousness that, as Secularists, they are the torchbearers of humanity, whose mission it is to illume the world's deepest recesses and flood with light the pathways which even now re-echo the yet distant footfalls of the coming race.

To our president, to Dr. Foote and Treasurer Wettstein, for their good will and truly Liberal spirit I owe my heartfelt thanks; but to none more than my earnest friend, E. M. Macdonald, for the space he has so generously devoted to the American Secular Union in the columns of THE TRUTH SEEKER.

To one and all my numerous friends, with a heart full of gratitude for their many evidences of esteem, I bid a fond farewell, and rest assured that though I may be denied the privilege of activ participation in the American Secular Union's deliberations, my passiv support will most probably be welcome.

To one and all, good-bye. E. A. STEVENS,
Ex-Secretary American Secular Union.

Action on the report was, on motion, postponed to Saturday, but this decision was afterward reversed, and the report accepted.

Pending the report of the Committee on Credentials Mr. John Kirschner assumed the floor. He wanted to say that in his opinion the Liberals theorized too much and worked too little. While Liberalism is spreading very fast, it lacks practical effort to giv it effect. The government is drifting into the hands of the church because of the latter's strong organization, and as a result all legislation is colored by religion. The Christians hav stolen a march upon us and stolen all the plums. Liberals must think less and work more. The question is how we can get a strong organization, without which we cannot prevent the domination of religion in our schools, nor enforce equitable taxation of property. Men of action, said Mr. Kirschner, are scarce. We must hav system, method. The essential thing for Liberalism is to ally itself with the workingmen's cause and propaganda.

Mr. Kirschner was cut off in the middle of a sentence on the importance of this last move by the return of the Committee on Credentials. The roll, as then read and afterward amended, was as follows:

LIST OF DELEGATES.

J. B. Beane,	Philadelphia.	Lucy N. Colman,	Syracuse, N. Y.
J. B. Elliot,	"	Dr. G. F. A. de Lespinasse,	Ia.
E. R. Carl (Mrs.),	"	Leonard Geiger,	Hudson, N. Y.
Geo. Longford,	"	Margaret Geiger,	Hudson, N. Y.
J. H. Foster,	"	S. D. Moore,	Adrian, Mich.
Jacob Duerr,	"	D. H. Smith,	Alliance, O.
Julius Fraelich,	"	John Downes,	Pittsburgh, Pa.
Jas. Eidelman,	"	Harry Hoover,	" "
John Kirschner,	"	John R. Charlesworth,	Newark, N. J.
Jas. Engle,	"	A. L. Rawson,	New York.
E. M. Macdonald,	New York.		
Mrs. A. C. Macdonald,	"		
Dr. E. B. Foote, Jr.,	"		
E. W. Chamberlain,	"		
T. B. Wakeman,	"		
Thos. Monahan,	"		

The treasurer's report was then read in summary,

(*Continued on page* 696.)

Editorial.

The Bible in Common Schools.--Concluded.

The account of the setting of the stars in the firmament; of the short job of making the countless millions of suns, stars, systems, and constellations, as described in the five short words, "He made the stars also," shows how inadequate was the conception of the writer of the number, magnitude, and distance of the heavenly orbs. And it is easy to see how unlikely it was, if it required five days to manufacture this small globe, nearly eight thousand miles in diameter, that the sun, a million times larger than the earth, larger than the entire orbit of the moon; the planets of our own system, in the aggregate hundreds of thousands of times larger than our globe; with the thousands of other suns and systems, many of which are much more immense than our system, could all be turned out in a single day. If children are compelled to read such details of the origin of the systems and constellations, they cannot fail to see the absurdity of it.

They can see, too, how imperfect was the conception of the writers of the Bible when they talked about the "corners," "ends," "pillars," and "foundations" of the earth, and how utterly ignorant they were of the fact that the earth is a round ball that unceasingly whirls in the blue vault of space, turning on its axis daily toward the sun, and making a journey every three hundred and sixty-five days round that brilliant luminary. The Bible placed "ends" and "corners" to the earth, but science unceremoniously knocked them off. Copernicus two hundred and fifty years ago proved the utter fallacy of the Bible theory, and effectually knocked theology into a cocked hat. When it is duly realized how little Bible writers knew of the simple laws of nature, it must be seen how totally unfit is the Bible as a factor in the education of the young.

How crude and fallacious was the conception of the writer of the book of Genesis in reference to the phenomenon of rain! He thought it was produced by the windows of heaven (probably in the floor of heaven or the firmament) being opened and the waters falling through the same to the earth. The theory made no provision for the return of the water into heaven. Yes, how ignorant that writer was of the simple process of rain falling to the earth and rising again in the form of vapor, the operation to be repeated thousands upon thousands of times. Is it desirable that the rising generation should continue to be taught these incorrect and absurd theories? Shall they continue to read and believe the incredible story about the flood of waters pouring through the windows of heaven until all the hills and mountains were covered, the tallest of which reached the altitude of five miles? Shall they continue to read of and believe the possibility of such a quantity of water coming from the atmosphere and of its finding a place to go to after the rain was over and the waters were assuaged? Shall they ever continue to be taught that Noah was able to gather some millions of beasts, birds, reptils, insects, and worms from all parts of the globe in a single vessel and in that air-tight ark, in an atmosphere that must hav been foul enough to stifle a bat in fifteen minutes, to keep all that wide range of animal life for the space of thirteen months, and without such food as they required?

Has not man in later times produced far better mental pabulum for miniature men and women? Would it not be far better to giv them real truths, devoid of monstrosities, fables, and errors? Shall they ever continue to be told that two men, Moses and Aaron, were able to change rods into serpents, to produce frogs enough to fill an extensiv country, to change dust into lice, to produce locusts in infinitude, to convert all the water in Egypt, including the river Nile, into blood, to kill the horses and cattle of the country two and three times over; that the waters of a sea divided in the center and walled up on either side, like mason-work, leaving a dry roadway over which two million of people were able to pass dryshod, to say nothing of horses and herds of cattle and sheep? Are these the highest truths that our children can acquire—that a nation of people were kept forty years in the performance of a journey through a wilderness that could easily hav been made in forty days? That during this forty years they were daily fed by showers of manna sent from heaven, by fast time, for their special benefit? That during that long, tedious journey neither their shoes nor their clothing wore out? Shall they still continue to read how General Joshua, unable in a given time to slay as many of his fellow-beings as he desired, and being anxious to continue the slaughter twelve or fifteen hours longer, by a mere freak of his will, or with a little aid from the one on high, was able to stop both the sun and the moon in their courses and to make one day nearly as long as two ordinary days? Shall they continue to believe that the kind father of all mankind was so anxious that a few hundred more of his children should be slaughtered that he performed that astounding feat, never performed before and never since? Was ever so great a work performed for so base a purpose? When, to get people over the difficulty of believing this marvelous statement, which even children find so hard to believe, they are told all things "are possible with God"—which is the convenient solution for all the big stories which the Bible contains—what must they think when they read in Judges xix, these words: "But he [God] could not drive out the inhabitants of the valley because they had chariots of iron?" This confession decidedly places a limit upon almighty power, and it would secure that he found his match once, if never before nor since. Is the marvelous story of Samson and his astonishing feats of strength the best kind of matter for our children to study? Can we wonder at all if they do not believe the big stories reported of the Jewish Hercules—of his slaying a lion with his naked hands; of his dextrous feat of catching three hundred foxes, tying their tails together with a firebrand attached to the tails of every pair of foxes? Those who hav ever joined in a regular old-fashioned fox-chase, where a score of men, and as many swift horses, with a whole pack of dogs yelping as they go, spend the better part of a day in riding pellmell over twenty farms, jumping fences and hedges, leaping ditches and streams, coursing over meadows and pastures, through thicket and woodland, and feeling that it is glory enough after keeping up this race for hours, exerting every muscle of human flesh, horse flesh, and dog flesh, to be "in at the death" of one poor, exhausted fox, can realize how far the mighty Samson transcended all this kind of business. He found no trouble in catching three hundred of these shy, cunning, swift-footed animals, and tying their tails together in pairs with a firebrand attached to each pair. He then let them go through the Philistines' fields of standing corn, setting it all on fire, of course, whether green or dry. What a chase poor Samson must hav had in running down and catching those three hundred foxes! And a little curiosity might be excited on the part of the children as to how he disposed of the first two hundred and fifty foxes while he was running down the last fifty. Perhaps they were very accommodating foxes, that stood still while being caught, and were willing to stand still after they were caught. It might occur to the young minds that the foxes in that Philistine country must hav been very different from the foxes that hav existed in Europe and America. It might strike them that the land of the Philistines was a pretty good place in which to engage in the fox culture, and in fox-hunting, and that Samson was as fleet as he was strong, to be able to catch such numbers in so short a time. Perhaps it was his long hair that carried him triumphantly through the fox-chase, as it did on another occasion in slaying one thousand men with the jawbone of an ass; in breaking the strongest ropes and withes; in carrying off those heavy gates, and finally in pulling down the vast temple upon his own head and the heads of thousands of the poor Philistines. There was a power in that Samsonian hair that was never possessed by hair before nor since. And how curious, too, that strength superior to any muscular strength that was ever heard of elsewhere should be produced by the hair of the head! How unlike the experience of all other human beings! But the gay Delilah was too much for the foxy Samson at last; she bewitched him with her charms and then while he was taking a siesta, his head reclining in her lap, she sheared off his curly locks; whereupon he at once became weak like other men, when his foes had no difficulty in capturing him, in gouging out his eyes, and in confining him in prison.

Has it ever occurred to you, my friends, that even school-children might doubt the truthfulness of these remarkable stories about Samson and his wonderful exploits? Or did you expect they would believe them always with the same ease and facility with which their parents and Christians generally are able to receive everything of that nature?

Young people are now becoming very inquisitiv, and are searching around for proofs more industriously than was formerly the case. It seems to be the spirit of the age. The tendency toward demanding demonstration and proof seems to be infectious, and doubt is felt on the part of many who were once perfectly credulous and unquestioning believers.

Do you expect children will always believe that the man Elijah was able to prevent rain and dew from falling upon the earth for more than three years, at the expiration of which term he was able to produce a most profuse and refreshing rain? That he was able to create oil and meal from the surrounding atmosphere; that he was able to restore life to a dead carcass; that he could call down fire from heaven and burn up the bodies of animals, the stones of an altar, twelve barrels of water. and more than a hundred men, and finally, when he got tired of this life on the earth, that a heavenly chariot and horses were sent around for him, in which he took an aerial ride bodily up into the upper ether, where scientists tell us there is not oxygen enough to sustain life for a moment, and where the intense cold is 500° below zero, and where it would be utterly impossible for a man to liv a minute? Will not the children sometimes inquire where the manufactory is located in which that chariot was got up, and where the horses were raised? Are you certain that children will always be credulous enough to believe these stories? Like some grown people, will they not take the liberty to question the validity of some of these improbable statements? When our children read about the forty-two other children that were torn to pieces on the highway by two she bears at the instance of the good prophet Elisha because they alluded to his loss of hair and failed to recommend to him some modern wonderful hair restorers, will they hav full confidence in the kindness of the being who sent around those bears to tear those helpless children? Will they easily believe that that man Elisha could restore life to the dead, that he could manufacture oil from air, that he could part the waters of the rapid Jordan with a mantle, that he could make iron rise and swim upon the surface of the river, and that he could perform other similar remarkable feats, and that even the touch of his bones after his death was sufficient to reanimate the bodies of men who had long been dead and in their graves? Will they never doubt these tales? And if they can always continue to believe them, can they not as easily believe the tales of Baron Munchausen and of the Arabian Nights? Will the children readily believe the fish story connected wth another prophet, Mr. Jonah, who was induced to embark on a vessel at Joppa, and from fatigue or long watching went into a sound sleep in the side of the ship, though a fearful storm was raging without, whereupon the sailors came to the conclusion that a gale could not take place at sea unless some one on board the ship had been guilty of some offense, and that the way to determin the offender consisted in the accurate plan of drawing lots or throwing dice? Will children, young or old, always continue to believe with facility that upon Jonah's being thrown into the sea the tempest was immediately assuaged, and that a big fish which God "had prepared" for the purpose took the traveler in out of the wet and housed him for the term of three days? Will it always be easy for them to believe that a man like Jonah could liv three days in the confines of a fish's stomach in the water of the ocean, where it would be an utter impossibility to get a breath of air, or to procure anything to eat? If the fish was "prepared" for the purpose, might not the question arise in their minds whether Jonah would not also need to be "prepared" to be able to withstand for three long days and nights the strong digestiv powers, the gastric juices, of that fish's stomach? Will it be unnatural if children suspect that the whole story is decidedly fishy? Will the statement about the three young men being thrown into a superheated furnace, made seven times hotter than ever before, seem any more credible to them, and can they easily understand that the human organization by any process can be made so successfully to withstand the destructiv effects of such intense heat that not a thread of their garments was scorched, and that they had not even "the smell of fire upon them?" If they can easily believe stories of this character, need their credulity be balked at anything? It is probably unnecessary to allude to the hundreds of other improbable and impossible stories and statements which the Bible givs upon various subjects. They are scattered all through the book. They require a great amount of credul ty to accept them without a question. These statements hav long been accepted with hardly a doubt, but in this day of skepticism, and unbelief in the mysterious and unnatural, as I said, the reason requires to be convinced, and miracles and impossibilities are not passing as current as in the times gone by. People are becoming less confiding and gullible, and children are partaking of the same feeling, and books which contain such big stories and such marvelous incidents hav ceased to be fit for the purposes of educational culture.

The vulgarity and obscenity of the Bible has been mentioned, and all who are familiar with its contents cannot entertain a doubt of the truthfulness of the charge. If any good soul has a beginning doubt upon this point, he has only to peruse the story of the faithful Abraham and his treatment toward his handmaiden or concubine Hagar, who bore him a son, and how he turned her and her child out into the wilderness to perish with hunger and thirst; about the incest committed by his cousin Lot while in a state of intoxication, with his two daughters; about the worse than beastly crimes of the inhabitants of Sodom; about the adultery of Zimri and Cozbi, of Dinah and Shechem, of Reuben and his father's concubine Bilhab, of Judah and Tamar, of Onan, of Joseph and Mrs. Potiphar, of the Levite and his concubine, of Ruth and Boaz, of David and Bathsheba, of Amnon and Tamar, of Absalom and his father's concubine on the housetop in the eyes of all the people of the city, of Solomon the wise man and his seven hundred wives and three hundred concubines—Solomon, to whose authorship is attributed a very amorous composition called the Song of Solomon, which for broad, indelicate allusions has been surpassed by very few compositions that hav ever been written.

I will not detain you by further allusions to other vulgarities and indecencies of the Bible, for it is an infliction that I do not care to make. I hav pointed out but a few of the large number that are to be found there. I deem them quite sufficient to prove to you, if proof were necessary, that the Jewish Bible is unfit to hav a place in our common schools as a text-book or as a reading-book. The priesthood may find it to their interest to continue to hold up the volume before the eyes of the people and declare it to be the inspired word of God, and they may see that their influence over the masses is perpetuated by their enjoining upon them the necessity of their revering the antique volume, and by making them believe that every word the book contains, though it is confessedly full of errors and mistranslations, must be accepted as the true and infallible voice from heaven.

This class of men well understand the advantages to be gained to their system by early enlisting the sympathies of the young in favor of their objects and aims. With this view Sunday-schools were organized, and for this reason are sectarians so intent upon retaining the Bible in our common schools, that it may be kept constantly before the rising portion of our population. It may not be strange, as the Christian system of theology is founded upon the Bible, and as priestcraft is sustained by it, that sectarians should be earnest in continuing its rule and that young children should be required to turn to it daily as the source of truth and knowledge. But when its defects are made apparent and its total unfitness as a school-book is realized, a large portion of the American people must be opposed to the children of those who do not believe in the divinity of the Bible and its super-excellence being compelled to use it daily in our common schools and to their being taxed to pay others for using it. I would not curtail the right of any parents to read the book to their children and to enjoin it upon them to read it at home, but in the name of justice I again protest against its being forcibly kept in our public schools where everybody's children are compelled to use it whether they choose to or not. This question should not be suffered to rest until justice in the matter is accorded to the entire American people, unbelievers as well as believers. Much stress is aimed to be laid upon the Bible on the ground of its superior morality, but like its divinity, its morality will hardly bear the test of close scrutiny. It is held up as the source of virtue, civilization, liberty, and intelligence. It is pointed out to us as the grand palladium of all that we hold near and dear, but this claim, like the others that are made in its favor, does not possess truth. If the countries where the Bible circulates freely enjoy a higher degree of civilization than is found in other lands, the Bible is by no means the cause of such superiority. There are other causes to be considered aside from the prevalence of the custom of reading the Jewish scriptures. The Abyssinians are a Christian nation, and they hav had the Jewish Bible in their possession twice as long as hav England and America, and yet they remain in barbarism. How much did the Bible accomplish for the inhabitants of Syria and Asia Minor? It was easily superseded by the Koran. Mohammedanism has proved itself more potent in subduing the savages of Africa and Asia to comparativ civilization than Christianity has ever been, though it repeatedly made the trial. The Greeks and Romans were as far in advance of surrounding nations as we are to-day, or as we claim to be. Was it the Jewish Bible that elevated them and inspired them with the talent that made their poets, painters, sculptors, and orators, many of whom the world has never since equaled? The Chinese and Hindoos hav for thousands of years been far advanced in some phases of civilization, and they certainly did not owe it to the influence of the Bible. They were farther in advance of some of the pagan tribes than we are in advance of the Turks to-day.

If we could regard the Bible, only, as the means of our advancement in civilization, we should doubtless hav the fairness to accord it all due credit, but there hav been numerous instrumentalities that hav contributed their share to place us where we are. The civilized world owes far less to the influence of the Bible than it does to what it has received from pagan nations. From India, from Egypt, from ancient Greece and Rome, has the civilized world obtained much of its literature, its philosophy, its laws, and its glory. When the literature and religion of Greece and Rome were superseded by the Bible and its religion, there certainly was made no advance in culture and civilization. Under Bible and Christian rule a night of mental darkness spread over those countries, and from them extended over a large part of the world, and it required many centuries of skepticism for them to emerge from the long, dark night of gloom thus engendered. The art of printing shed the first ray of light across this vast pall of darkness and night, and much has it done to usher in the bright, cheerful day of intelligence and learning. The growth of science has been largely due to the art of printing, coupled with the lessening of the influence of superstition. It is to science we are to look for further advances in the direction to which the world has been tending. From this we hav much to expect, but we cannot expect much aid from the Bible. Truthfully, as Professor Denton said, "When a people are much lower than the Bible plane, it may tend to elevate them but when they are above it, its influence is degrading."

Our common school system is the foundation of our literature, our mental culture, and our civilization. We should giv it all the aid possible in the facilities that promote mental liberty and general intelligence. Every science and every department of study to elevate the mind should be placed within it. But mythology, theology, sectarianism, mysticism, and superstition should ever be guarded against and firmly repelled. The Bible is largely made up of these qualities, and I again repeat, It should not hav a place in the schools of the American people.

'Tis coming up the steep of time,
And this old world is growing brighter!
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground,
When it awakes the world in wonder;
But we hav felt it gathering round,
And heard its voice of living thunder.
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time,
Foretold by seers, and sung in story;
For which, when thinking was a crime,
Souls leaped to heaven from scaffolds gory!
They pass'd, nor see the work they wrought,
Now the crowned hopes of centuries blossom!
But the live lightning of their thought
And daring deeds, doth pulse earth's bosom.
'Tis coming! yes, 'tis coming!

Creeds, empires, systems, rot with age,
But the great people's ever youthful!
And it shall write the future's page,
To our humanity more truthful!
The gnarliest heart hath tender chords,
To waken at the name of "brother;"
And time comes when brain-scorpion words
We shall not speak to sting each other.
'Tis coming! yes, 'tis coming!

Out of the light, ye priests, nor fling
Your dark, cold shadows on us longer!
Aside! thou world-wide curse, called king!
The people's step is quicker, stronger.
There's a divinity within
That makes men great, whene'er they will it.
God works with all who dare to win,
And the time cometh to reveal it.
'Tis coming! yes, 'tis coming!

Freedom! the tyrants kill thy braves,
Yet in our memories liv the sleepers;
And, though doomed millions feed the graves,
Dug by death's fierce, red-handed reapers,
The world shall not forever bow
To things which mock God's own endeavor;
'Tis nearer than they wot of now,
When flowers shall wreathe the sword forever.
'Tis coming! yes, 'tis coming!

Fraternity! love's other name!
Dear, heaven-connecting link of being!
Then shall we grasp thy golden dream,
As souls, full-statured, grow far-seeing.
Thou shalt unfold our better part,
And in our life-cup yield more honey;
Light up with joy the poor man's heart,
And love's own world with smiles more sunny.
'Tis coming! yes, 'tis coming!

Ay, it must come! The tyrant's throne
Is crumbling, with our hot tears rusted;
The sword earth's mighty hav leant on
Is cankered, with our heart's blood crusted.
Room! for the men of mind make way!
Ye robber rulers, pause no longer;
Ye cannot stay the opening day:
The world rolls on, the light grows stronger—
The people's advent's coming!

D. M. BENNETT.

Tertullian and Marcion.

If the four volumes of Tertullian are forgeries of the fifteenth century, then what we know of Marcion is next to nothing.

There was and is no such word in Latin as *christus*. The Greek word *christos* meant "anointed," and the Latin equivalent is *unctus*, which is the word that would hav been used in the second or third century, when Tertullian is supposed to hav lived. *Christos*, in Greek, was not a proper name for Jesus—only an epithet, which is imperfect without the definit article prefixed—*ho christos*, "the anointed," from the Hebrew *ha mashiach*. The omission of the definit article sometimes in the Greek gospels and frequently in the epistles is a manifest corruption.

Tertullian's works were discovered in the fifteenth century by Poggio Bracciolini, the forger of the Annals of Tacitus. The latter task was so difficult in a literary point of view that he wanted to abandon it after it was begun. But to forge the works of Tertullian was an easy task for such a scholar as Poggio.

"Tertullian against Marcion" is a volume of four hundred and seventy-eight pages in English. It is so full of false quotations and manifest misrepresentations of Marcion's alleged gospel that the question arises whether the author ever saw it in any shape whatever. Not less than four times does Tertullian charge Marcion with erasing from Luke a passage that exists only in Matthew. And repeatedly he makes similar false charges in regard to other erasures.

Marcion's gospel is nameless, but the inference from Tertullian is that it was a corruption of Luke. Attempts hav been made to reconstruct it by eliminations from the third gospel, with here and there a change of text; but the result is not satisfactory. See chapter on Marcion in "Supernatural Religion."

Tertullian not only falsifies quotations from the New Testament, but from the Old. He frequently interpolates important words which are not found either in the Hebrew or the Septuagint. For example:

> Come now, when you read in the words of David how that "the Lord reigneth *from the tree*," I want to know what you understand by it. Perhaps you think some wooden king of the Jews is meant—and not Christ (*Christus* who overcame death by his suffering on the cross, and thence reigned.

In regard to "the words of David" the translator makes this note:

> Ps. xcvi, 10, with *a ligno* added.

Tertullian attempts to tell us when Marcion came to Rome. Taking the fifteenth year of Tiberius as the time when, according to Marcion's gospel, "Christ Jesus vouchsafed to come down from heaven, as the spirit of saving health," he proceeds:

> I cared not to inquire, indeed, in what particular year of the elder Antoninus, he who had so gracious a purpose did rather, like a pestilential sirocco, exhale this health or salvation, which Marcion teaches from his Pontus. Of this teacher there is no doubt that he is a heretic of the Antonine period, implous under the pious. Now, from Tiberius to Antoninus Pius there are about one hundred and fifteen years and six and one-half months. Just such an interval do they place between Christ and Marcion.

The reign of Tiberius was from Aug. 19, A.D. 14, to March 7, A.D. 37. And the crucifixion is dated by Tertullian elsewhere March 25, A.D. 29—which by the way, is manifestly false, because that was one week after the full moon in March, A.D. 29; and furthermore, although the full moon, March 18, A.D. 29, was on Friday, the alleged day of the crucifixion, the next full moon, when the Passover was celebrated, was not on Friday.

But how does Tertullian figure out his dates with regard to the advent of Marcion at Rome? From the beginning of the reign of Tiberius to that of Antoninus Pius, July, A.D. 138, is one hundred and twenty-three years and eleven months. From Tertullian's date of the crucifixion, March 25, A.D. 29, to the reign of Antonine is one hundred and nine years and three months. From the end of the reign of Tiberius to the beginning of that of Antonine is one hundred and one years and three months. From the fifteenth year of Tiberius, A.D. 29, if we add one hundred and fifteen years and a half, it brings us to the year 144 or 145, which would seem to be the nearest approach to the intended result of Tertullian's calculation. But the date generally assigned for Marcion's arrival at Rome is 138–142. See "Supernatural Religion," chap. vii, "Marcion," where in a note the author says: "The accounts of the fathers are careless and conflicting."

The critics date the composition of Tertullian against Marcion A.D. 207 or 208; and the author tells us that it is a new work in lieu of an old one, hurriedly composed, intended to be superseded by a fuller treatis, and now lost by the fraud of a Christian who afterward became an apostate.

Our own judgment is that Tertullian of Carthage is a myth; and that if the rest of the evidence in regard to the alleged heresiarch of the second century is no more authentic than that given by pseudo Tertullian, it is quite likely that Marcion is a myth also.

ANTICHRIST.

THE narrow range of their sympathies [the clergy's], and the intellectual servitude they hav accepted, render them peculiarly unfitted for the office of educating the young, which they so persistently claim, and which, to the great misfortune of the world, they were long permitted to monopolize. . . . The almost complete omission from female education of those studies which most disciplin and strengthen the intellect, increases the difference, while at the same time it has been usually been a main object to imbue them with a passionate faith in traditional opinions, and to preserve them from all contact with opposing views. But contracted knowledge and imperfect sympathy are not the sole fruits of this education. It has always been the peculiarity of a certain kind of theological teaching, that it inverts all the normal principles of judgment and absolutely destroys intellectual diffidence. On other subjects we find, if not a respect for honest conviction, at least some sense of the amount of knowledge that is requisit to entitle men to express an opinion on grave controversies. A complete ignorance of the subject-matter of a dispute restrains the confidence of dogmatism; and an ignorant person who is aware that, by much reading and thinking in spheres of which he has himself no knowledge, his educated neighbor has modified or rejected opinions which that ignorant person had been taught, will, at least if he is a man of sense or modesty, abstain from compassionating the benighted condition of his more instructed friend. But on theological questions this has never been so.—*Lecky*.

(*Continued from page* 693.)

and referred to an auditing committee composed of Leonard Geiger, John Downes, and F. C. Mende. The summary is as follows:

REPORT OF OTTO WETTSTEIN, TREASURER AMERICAN SECULAR UNION, FROM OCT. 1, 1888, TO OCT. 20, 1889.

Dr.			Cr.
Receipts,	$1,408.39	Expenditures,	$1,357.58
		Bal. in treasury,	50.81
	1,408.39		1,408.39
Bal. brought forward,	50.81		

BRUNO MONUMENT.

Receipts.	150.00	Remitted to com.,	150.00

The President also reported that there were in the possession of Charles Eckhardt, the previous treasurer, some forty dollars or so, which he had been unable to obtain. He himself had been Treasurer, Secretary, and President during September and October, and his account was submitted separately. When the present Treasurer gets the matter into understandable shape he will giv it to the public.

SATURDAY MORNING.

In the morning the delegates assembled in the hall habitually used by the Friendship Liberal League of Philadelphia. It is an exceedingly pretty and comfortable place, and no doubt its attractivness helps to swell the large audiences the League is favored with regularly every Sunday. After the reading of the minutes the amendments to the constitution proposed by Dr. Westbrook were taken up. The amendments were practically a substitution of a new for the old constitution, and great interest was aroused, though the new one, as published in THE TRUTH SEEKER of September 28th, was regarded favorably, as being less cumbersome than the old. The Chair read the new preamble. He had stricken out, he said, the clause in reference to the treaty with Tripoli (in 1796) as special pleading. Mrs. E. R. Carl arose. She had evidently determined to reply to Mr. Kirschner's speech of the preceding evening, and calmly proceeded to discuss that, ignoring the question under consideration. Mr. S. D. Moore, of Adrian, Mich., followed her. He objected to eliminating the clause. A. L. Rawson moved to retain the clause and amend it by adding "or any other religion." Dr. Foote showed the impracticability of this proposition, as it in effect amended the treaty with Tripoli, which was beyond the jurisdiction of the Union. A man from Vineland, afterward ascertained to be Mr. A. C. Cotton, editor during its existence of the *Rostrum*, told of the time when he and Dr. Joseph Treat, one of Victoria Woodhull's friends and enemies, now deceased, knew of the continuity of the soul. He desired the preamble to be so broad that he could be in touch with the universe. He had just paid a dollar for an annual membership in the Union, and he could talk though he could not vote. After he had used this privilege ten or fifteen minutes a motion to limit speeches to three minutes was carried. Jay Chaapel said religion meant to hold back, and he didn't want to do that. Mr. Wakeman then presented an amendment to the new amendment and the preamble was finally adopted as follows:

WHEREAS, The Constitution of the United States, in spirit and in letter, is framed in accordance with the principle of the total separation of church and state; and the Constitution and government of the United States, from beginning to end, in spirit and letter, were not formed on any religion but were framed in accordance with the principle of the total separation of church and state; and the treaty of Tripoli, signed by George Washington as a part of the supreme law of the land, declares emphatically that "the government of the United States is not in any sense founded on the Christian religion," and,

WHEREAS, Notwithstanding these facts, the administration of the national government, and the administration and constitutions of the several state governments, maintain numerous practical connections of the state with the church, thereby violating the spirit of the United States Constitution; and,

WHEREAS, The welfare and peace of the republic, the equal religious rights and liberties of its citizens, require that all the political and educational institutions of the nation which are supported by taxation should be faithfully conformed to the spirit of the fundamental law; we hereby associate ourselvs together and adopt the following constitution.

The Chair proceeded to read the amendments, and under the three-minute rule and Mr. Wakeman's leadership the work proceeded more rapidly. Article I retains the name, and Articles II and III were adopted in this shape:

ARTICLE II. The general object of the association shall be to secure the total separation of church and state, to the end that equal rights in religion, genuin morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated.

ARTICLE III. As means for the accomplishment of this purpose the specific work of this society shall be to advocate:

(1) The equitable taxation of church property in common with other property.

(2) The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.

(3) The repeal of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one, justified by physiological and other secular reasons.

(4) The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

(5) The abolition of ecclesiastical chaplaincies paid out of the public treasury.

(6) The discontinuance of the practice of the appointment by the president of the United States and the governors of the several states, and other civil public officers, of religious festivals and fasts.

(7) The substitution of a solemn affirmation under the pains and penalties of perjury in the courts and in all other departments of the government, in place of the common forms of a judicial oath.

(8) The defense through the courts of any American citizen whose equal religious and political rights are denied, or who is oppressed on account of any opinions he may hav held or expressed on the subject of religion.

(9) The promulgation by all peaceable and orderly means of the great principles of religious liberty and equal rights, devotion to truth for its own sake, and universal brotherhood on the ground of a common humanity; to secure the state from the encroachments of the church, and to foster the development of intelligence and morality, which constitute the all-sufficient basis of Secular government.

Article IV, herewith subjoined as finally amended, elicited a good deal of discussion. Mr. Wakeman objected to limiting the scope of the organization. Dr. Westbrook wanted the scope limited so as to broaden the work, and get aid from other organizations which would not work with the Union under a constitution which embraced all sorts of reforms. Mr. Cotton interjected the remark that the Nine Demands were Articles of Faith. Dr. Foote had sympathies with both Mr. Wakeman and Dr. Westbrook. But the time had not come for Mr. Wakeman's ideas to become practical. He, like Dr. Westbrook, wanted the aid of other organizations, and thought that in view of the failure in the past to keep local Unions alive and activ the new article should be adopted. Mr. Wakeman then withdrew his objections, Mrs. Colman spoke on Dr. Westbrook's side, and the article stands thus:

ARTICLE IV. The American Secular Union is strictly unsectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but honestly welcomes all persons of whatever faith or party to its membership on the basis of "no union of church and state." The word secular is here used in the broadest sense, as applied to the state, and not to any system of religion or philosophy.

Article V, after a discussion, was adopted as follows:

ARTICLE V. Any person who shall pay $1 into the treasury shall be entitled to a certificate, signed by the President and Secretary, as an annual member of the American Secular Union, and shall be entitled to a vote in all meetings of the society, providing they shall hav been members for three months immediately preceding, and if the Congress shall so permit by a two-thirds vote. Any person who shall pay $25 or more into the treasury at once shall be entitled to a similar certificate, and shall hav a vote without regard to the date of membership. All life members of the National Liberal League, formed in 1876, shall be life members of the American Secular Union.

Article VI was adopted without discussion or amendment, and read thus:

ARTICLE VI. The annual Congress of the American Secular Union shall be held at such time and place and with such sessions as the Board of Directors may announce, and public notice of the Congress shall be given at least one month previous. Other conventions of the Union may be held at such place and time as the Board of Directors shall appoint.

Article VII was verbally amended, and the others adopted as proposed by Dr. Westbrook. They are:

ARTICLE VII. The officers of the American Secular Union shall be a President, four Vice-presidents,* a Corresponding Secretary, and a Treasurer, who together shall constitute a Board of Directors and shall hold their office one year or until others are elected. Four of these seven officers, on due notice to the whole, shall constitute a quorum for the transaction of business. The President, Corresponding Secretary, and Treasurer shall constitute an Executiv Committee, to act under the authority of the Board. One or more Field Secretaries, Lecturers, or Organizers may be appointed by the Directors to promote the general objects of the Union. Men and women shall be equally eligible to these offices.

ARTICLE VIII. The President shall preside at the public meetings of the association and at the meetings of the Board of Directors and the Executiv Committee, and shall hav the general direction and supervision of all business, under authority of the Board.

ARTICLE IX. The Corresponding Secretary's duty shall be to keep the records and complete lists of life and annual members, and also full minutes of the meetings of the Board of Directors and of the Executiv Committee, prepare and transmit to the newspapers of the country items of interest relating to the work of state secularization, keep a full list of auxiliary societies, and conduct such correspondence, under direction of the President, as usually pertains to such office, and shall make a condensed annual report to the society of the business of the year. His or her salary and the location of the office shall be settled by the Board of Directors.

ARTICLE X. The Treasurer shall receive and hold all funds of the Union subject to orders duly drawn by the Secretary and countersigned by the President. He shall report the state of the finances of the Union at every Annual Congress, and oftener if required by the Board of Directors or Executiv Committee; and upon the election of a successor he shall deliver to him all the property of the Union that he may hold.

ARTICLE XI. The Board of Directors herein provided shall be intrusted with the direction and management of the affairs of the society, and shall make a condensed report of their doings to the Annual Congress. All appropriations from the treasury outside of fixed charges and ordinary expenses shall be by vote of the Board of Directors.

ARTICLE XII. The Executiv Committee shall hav authority, as often as they receive a written application signed by twenty or more persons and accompanied by $10 (or ten persons accompanied by $5), to issue a charter for the formation of a local auxiliary Union; and the committee in their discretion in special cases may issue a charter on application signed by ten or more names unaccompanied by the money in advance, but promised in the future. Auxiliary societies should adopt constitutions substantially similar to this constitution, but adapted to local wants. Local auxiliaries shall be absolutely independent in the administration of their affairs. The effect of their charters shall be simply to unite them in cordial fellowship and efficient coöperation of the freest kind with the American Secular Union and with other local Unions. Neither shall the national society be responsible for the acts or utterances of local auxiliaries.

ARTICLE XIII. Every local auxiliary society organized in accordance with the provisions of this constitution shall be entit ed to send its President and Secretary and three other members as delegates to the Annual Congress, who shall hav the right to speak and vote.

ARTICLE XIV. Amendments to this constitution may be made at any Annual Congress of the American Secular Union by a three-fourths vote of the qualified members present. But no amendment shall be made unless the proposed alteration shall hav been published one month previous to the meeting.

When the new constitution had been happily disposed of, Dr. Foote moved that the Chair appoint a Committee on Nominations. The motion was opposed by several, and Mr. Wakeman moved that the Congress resolve itself into a Committee of the Whole on Nominations. The motion was carried, and after various schemes for making the choice of the delegates known had been suggested and rejected, John Downes moved that the Congress adjourn for lunch, and in that interval write the names of their candidates on slips of paper and hand them to the Secretary on the reassembling of the Congress. Carried, and the Congress adjourned.

SATURDAY AFTERNOON.

This was the interesting session of the Congress. As soon as they reached Philadelphia the delegates begun asking each other the question, Who are you going to make Secretary? The Pittsburgh Union and the Friendship League delegates invariably replied, Harry Hoover. The other delegates didn't know. They were perfectly willing to elect anybody who could press the objects of the Union, and who would work harmoniously with President Westbrook on the new plan, for his reëlection was early settled, provided the consent of himself and wife could be obtained; for be it known that Dr. Westbrook is a devoted husband, and his wife was solicitous that he should not take upon himself too much work. Mr. Hoover had high hopes, as he afterward confessed. He desired the place, and desired it badly. But the majority of the delegates and life members present didn't desire that he should hav it, and they cast about for an eligible party. One of them expressed the situation thus: Those that want it we don't want; those we want, don't want it. Mrs. Westbrook solved the problem by saying that if the Union fancied her husband for its President, the Union must provide a Secretary who would do the clerical work and the rushing around. Dr. Westbrook had the prize Manual on his hands; he must be working counsel in the suit against the Girard College trustees when it was begun, and he was engaged in writing a Radical book. That was enough for him to do. She suggested for Secretary Miss Ida C. Craddock, a young lady of beauty and understanding, a Freethinker of Freethinkers, a theologian and dialectician of skill, a woman suffragist, and one altogether lovely.

The first officer to be elected was the President. The delegates handed in slips mentioning their choice for all the offices, and nominated for the presidency R. B. Westbrook, T. B. Wakeman, and Leonard Geiger. Mr. Wakeman wouldn't run. Neither would Mr. Geiger. The vote when taken stood:

R. B. Westbrook	24
T. B. Wakeman	1

The election was made unanimous. Then, out of its regular order—perhaps owing to the desire of the delegates to see what the result would be—the nominations for Secretary were read. They were:

Miss Ida Craddock.	John R. Charlesworth.
Harry Hoover.	E. W. Chamberlain.

Mr. Chamberlain withdrew. Mr. Charlesworth was going to vote for Miss Craddock. Mr. Hoover's friends were very much surprised at the introduction of Miss Craddock's name. Mrs. Colman, ever on the alert to push women ahead, took the floor to second her nomination. Dr. Westbrook followed. He made the views of his estimable wife his own, and would, he said, hav to decline the honor tendered himself unless a Secretary was chosen who would liv in Philadelphia and do the work. He could never be a figurehead to an organization, and if he accepted the presidency he should accept its responsibilities. He thought he could serve the Union better with Miss Craddock as Secretary than with any other. He would rather not be President. He had no object in taking it except to further the cause of state Secularization. He was in his seventieth year, and had retired from business on an income considerably exceeding his needs, and could well afford to take life easy, though he expected to work for Freethought for at least another ten years. As for Miss Craddock, she is a Greek and Latin scholar, and a capital speaker. She is the best theologian he knew. She would serve the Union for $1,000 and fare from San Francisco, and he would

* At the next session this article was amended to include among the officers as many Honorary Vice-presidents as the Annual Congresses might elect, or delegate the Board of Directors to appoint. —ED. T. S.

guarantee that she would do better than any two men he knew of at $3,000. If she didn't, he would foot the bill.

Dr. Westbrook's speech settled the matter, and when the vote was announced it stood thus:

Ida C. Craddock	17
Harry Hoover	9

A little more information concerning Miss Craddock will probably be appreciated by the public. She is a nativ of Philadelphia, about thirty years old, and may be called an educated woman in the best sense of the word. She made the fight for opening the University of Pennsylvania to women single-handed and alone. She passed her examination in Greek, Latin, and was recommended by the faculty for admission, but was rejected by the trustees. She was teacher of stenography and typewriting in Girard College for a number of years, and held the position of curator in the Wagner Free Institute of Science, until she voluntarily resigned that position two years ago to visit California, Oregon, and Alaska. She is an expert correspondent in short-hand and typewriting, and has special qualifications as an organizer and business manager. She has a knowledge of German and French, and can correspond in those languages, and is a "Liberal of Liberals," though prudent and politic. She can work her way among people of all classes. She will accept the office of Secretary and return immediately to Philadelphia, where her mother resides.

The names handed in as candidates for Treasurer were F. C. Mende, of Philadelphia; Otto Wettstein, E. B. Foote, Jr., L. Geiger. Messrs. Foote and Geiger declined to keep their names before the Congress. Mr. Wettstein was in Rochelle, Ill. The vote resulted as follows:

F. C. Mende	24
Otto Wettstein	1

Mr. Mende was called for. He is a retired Philadelphia merchant of wealth and responsibility, with German antecedents, and is an earnest and Liberal Freethinker, though, in his younger days, educated for the ministry. In accepting the office he thanked the members of the Congress for the honor paid him, and said he should take in all the cash he could get, and under direction of the Directors spend it judiciously.

The new constitution adopted provides for four activ Vice-presidents, who shall be members of the Board of Directors. A ballot was taken for these four, resulting as follows:

E. B. Foote, Jr.	15	Leonard Geiger	11
Otto Wettstein	6	Juliet H. Severance	7
T. B. Wakeman	21	R. G. Ingersoll	4
J. E. Remsburg	6	S. P. Putnam	4
Lucy N. Colman	2	John Downes	1
John Kirschner	6	Mrs. E. R. Carl	7
J. Eidelman	1	Harry Hoover	3
J. H. Foster	2		

The ballot elected these candidates: T. B. Wakeman, E. B. Foote, Jr., and Leonard Geiger. Mr. Geiger withdrew, leaving third place tied between Mrs. Severance and Mrs. Carl. Mrs. Carl withdrew, and Dr. Severance was declared elected. Mr. Kirschner withdrew, and J. E. Remsburg and Otto Wettstein were tied. Another ballot was taken, with this result:

J. E. Remsburg	18
Otto Wettstein	4

The activ Vice-presidents, members of the Board of Directors, are, therefore, Thaddeus B. Wakeman and E. B. Foote, Jr., of New York; Juliet H. Severance, of Milwaukee, Wis., and J. E. Remsburg, of Oak Mills, Kan. Mr. Wakeman suggested that it would be well to elect the prominent Freethinkers of the country to be honorary Vice-presidents. Dr. Westbrook moved to amend the section of the constitution relating to that office so as to allow of such election. The motion prevailed, and the old list was unanimously reëlected, substituting the name of L. K. Washburn for that of Horace Seaver, deceased, and adding Otto Wettstein. The list is:

Col. R. G. Ingersoll.	L. K. Washburn.
Samuel P. Putnam.	H. P. Mason.
T. B. Wakeman.	Mattie P. Krekel.
James Parton.	E. B. Foote.
Charles Watts.	Leonard Geiger.
A. B. Bradford.	N. D. Goodell.
Otto Wettstein.	Dr. S. S. McLeod.
Lucy N. Colman.	Daniel Aerl.
James Wardwell.	Romun Staley.
J. A. Smith.	H. L. Boyes.
Wm. Redfield.	J. H. Burnham.
M. M. Secor.	Maj. W. W. Forward.
W. L. Willis.	Joseph Sedgebeer.
A. J. Truss.	Dr. G. F. A. de Lespinasse.
Photius Fisk.	

Wm. Redfield, whose name is included in the list, died a few days ago, after a brief illness. Mr. Redfield was a sterling citizen of Stanley, Ia., a noble and generous Liberal, and his death is indeed a great loss to the cause of liberty.

A Committee on Resolutions was then appointed by the Chair, comprising:

E. B. Foote, Jr.	J. R. Charlesworth.
J. H. Foster.	R. B. Westbrook.
T. B. Wakeman.	E. M. Macdonald.
Prof. A. L. Rawson.	

The Auditing Committee reported that they could not thoroughly understand the retiring Treasurer's report and desired to pass it over to the new Treasurer, which was permitted. The President's account for September and October was correct and explicit. About $285 were in the treasury.

Mr. A. C. Cotton said he hoped the Committee on Resolutions would say something severe about Holy John Wanamaker, who was running his department according to church ideas. As for himself, he had circulated petitions in Vineland asking for the removal of the postmaster-general. Mr. Charlesworth took the floor and urged those present, when they went home, to stir up things and make this Congress an epoch in human affairs. Mr. Charlesworth's oratory is somewhat like that of Charles Watts. So far his labors for Freethought in this country hav been principally in Newark, N. J., where he is very highly regarded. Mr. Hoover wanted to make a personal explanation. He was born with a hatred of wrong. He had permitted his name to be used as candidate for Secretary by his friends. He had hoped for election till he heard President Westbrook's speech. He was defeated because his opponent was a lady. But he never retreats, and so had met the enemy, and he was hers. Defeat, under the circumstances, was sweet. Mr. J. Eidelman wanted to know if these meetings were to be continued, and Dr. Westbrook replied that he proposed to hold a great many more meetings in the city of a Secular nature. Adjourned.

SATURDAY EVENING.

In the evening the large hall with the circus attachment was crowded. Mr. Chamberlain conducted Dr. McGlynn to the hall, and hearty applause greeted the rebellious priest as he walked down the aisle. Evidently excommunication does not physically disagree with him. He looks well fed and prosperous and in a wrestling match could giv Leo XIII. the under hold and throw him. He was again cheered as he took the platform. "Our Public Schools and Their Enemies," was his subject, and he talked for an hour and a half, and this is part of what he said:

At the outset it occurs to me that some people may think it strange that our public schools should hav any enemies, yet there are enemies to the common schools. It may be well to show how proper it is that there should be common schools. To begin with, it is proper in order that we should hav anything like an approach to the proper exercise of the suffrage—that the sovereigns who exercise that right should be able to read their ballots. [Applause.] In some of our states the law requires that the voters should know how to read. In the state of New York, where I come from, there is on the part of some people a very tender regard for illiterate voters. It should not be enough that the voter may be able to read his ballot. It is desirable that every facility be given for the spread of knowledge among the common people. In a perfect commonwealth it is eminently desirable that there should be culture and knowledge. It is impossible that liberty should be preserved if those who are called upon to be the guardians of our liberties through the right of suffrage should not be intelligent. Ignorance is not bliss, and rarely, if ever, is it folly to be wise.

I would not neglect the education of the body. We should not retrograde and be less high-minded than the ancient Greeks and Romans. Therefore we rejoice in the revival of athletic training in our schools and colleges. We old fogies who cannot play baseball should not sneer at the interest that is manifested in that game. [Laughter and applause.]

The commonwealth that has citizens who are barbarous is a commonwealth in which liberty must soon decay. There are certain enemies of public education, because they are enemies of freedom. You will find them more frequently in the Old World than in the New. In countries in the Old World there are people who openly say that all that is needed is bread and the catechism. An able ecclesiastic in Italy wrote an elaborate work to show the absurdity of a representativ government. These clever Italian writers time and time again tried to show that the mass of the people did not want education; that it was a bad thing for them. They were hostil to the liberties of their nativ country. One reason they were opposed to education was because educated young men would not be slaves. Right in Italy good religious men argued for the maintenance of this order of things. They said they would throw in something besides bread—they would throw in the catechism. It is a degradation of human nature to say that you can keep the body of men in order only by keeping them in ignorance.

Other enemies to the common schools are those who agree with what I hav said, but they would make the schools not common, by keeping up in them the teaching of religion. These people are mostly Protestants, who actually say that this is a Protestant country and that the Bible should be in the schools as a part of the religion of the country. Is not this a commonwealth composed of all stripes of belief? Is there any reason why there should be in the common schools anything to offend Hebrews, Catholics, Agnostics, or Atheists? You are setting a bad example, for the time may come when the Hebrews or the Catholics may be in the majority in some city or state, and then they might make the schools Hebrew or Catholic. If you want to hav common schools, they must be common in those things that are common.

Other enemies of the common schools are those bishops and priests of the Catholic church who insist on the establishment of parochial schools, and in many cases refuse the sacrament to parents and children where the latter were sent to public schools, there being parish schools close by. The teaching in the parochial schools is usually poor. The priest is often obliged to start a school or else be removed. He would incur a heavy debt and then would get cheap teachers, because he did not want to go into any more expense than he could help. "Poor pay, poor teach." The Catholic German church tries to keep its congregations strictly German, and to prevent its people from speaking the English language as much as possible. The same policy is pursued toward the Irish, and they are kept always Irish.

Dr. McGlynn was given a vote of thanks, and he left the hall to catch a train for New York. A collection was taken up, and Mrs. Colman responded to loud calls. She spoke but briefly, as she is not strong. Miss Susan Wixon was then called for, but excused herself. Mr. Hoover said that when he was trampled upon and knew it he fought back. Mr. Wakeman called attention to the Liberal papers, and asked the audience to buy Mr. Longford's stock out. The audience was then permitted to retire.

SUNDAY AFTERNOON.

A violent rainstorm diminished the attendance to hear the Rev. Minot J. Savage, Unitarian minister of Boston, discourse on "Religion in Our Public Schools," but he was greeted by seven or eight hundred people. Before introducing him, Dr. Westbrook explained the objects of the American Secular Union. Mr. Savage's address was considerably like that of Dr. McGlynn. He is a Theist, though as he explained his conception of God he pretty clearly defined Pantheism. But he was at one with the Union in its work, and knew many orthodox people who also agreed with it. Like a good many other folks, Mr. Savage sees the things of this world clearly, but is so anxious to know the affairs of another that he loses his logical faculties and becomes mystical. He put more theology into his speech than Dr. McGlynn did, which was not very well liked by the audience. But where his discourse bore on the subject under consideration it was admirable in matter and argument, and was fully appreciated by the heretics present.

At the conclusion of Mr. Savage's address, Dr. Foote read the resolutions composed by his committee. They were as follows:

The Committee appointed to frame resolutions for the action of this meeting, report for your consideration and approval the following:

1. *Resolved*, That the American Secular Union, in this its Thirteenth Annual Congress, meeting in the city of Philadelphia, October 27, 1889, remembers with gratitude the men who organized this movement in this city in 1878, and all the efficient officers, activ members, and generous supporters who hav continued the work; that though the Union has not been successful in effecting any constitutional reforms, nevertheless it has been successful in repelling efforts toward constitutional deform, and the enactment of any more laws or devices saddling the state with riders of the church; that we hav seen with great satisfaction the spreading and acceptance of our principles, as recently made manifest in the stubborn and largely successful resistance to infusion of religious dogmas in the work of the constitutional conventions of our newly organized Western states.

2. *Resolved*, That we send fraternal greetings to our allies in the North and West, the newly formed Canadian Secular Union and the Oregon State Secular Union, in both of which we see promis of great service in promoting our mutual objects; with these and all similar organizations we desire to coöperate in all possible ways.

3. *Resolved*, That we hav especial cause for congratulating all Freethinkers at home and abroad upon the erection of a monument in Rome to Giordano Bruno, a martyr to church domination of secular government, and we take pleasure in the remembrance that from this Union and its friends came the support to that great event from this country.

4. *Resolved*, That we regret the death of Horace Seaver, the veteran Freethought leader, whose fifty years' service as editor of the Boston *Investigator* rendered him dear to the hearts of all Secularists, and that we regard his death as our greatest loss to the Union during the past year.

5. *Resolved*, That this Congress hears with regret of the serious illness of that fearless champion of human rights, Charles Bradlaugh, and we hereby tender our sympathy and express our hopes of his speedy recovery.

6. *Resolved*, That we denounce the attempts being made by the various religious bodies throughout the country to force through the national legislature two measures, known as the Blair Sunday bill and the Blair Educational bill—the first to enforce a complete inactivity on Sunday, and to compel its observance as a religious institution; the second pledging the national government to guarantee the maintenance by the states of public schools in which the principles of the Christian religion shall be taught; and

Resolved, That the American Secular Union, through its officers, will use every legitimate and honorable means to prevent the passage of these bills by Congress.

7. *Resolved*, That we strenuously oppose the perversion of the states' penal laws by tyrannical and bigoted officials belonging to dominant religious sects, to destroy their critics and religious opponents, as such action is conspicuously illustrated in the prosecutions directed against Messrs. Harman & Walker, of Valley Falls, Kan., and W. E. Reid, of Grand Rapids, Mich.—that both these cases bear evidence of being the results of malicious personal animosities and contemptible religious antipathies, which make it a disgrace for the state to lend its powers to the use of the church.

8. *Resolved*, That the impartial and equal administration of justice demands that there be no discrimination in the application of the laws between the letters said to be inspired by spirits and the Revelation alleged to be derived from the same source, or between the medium who takes money for establishing communications from the souls of the dead to their living friends and the priest who takes money for the performance of masses to relieve the souls of the dead from the torments of purgatory; that as the whole matter rests in the realm of faith it is entirely beyond the scope of legal enactment, and that for this reason we regard the prosecution of Walter E. Reid, of Grand Rapids, Mich., as an assumption of governmental power violativ of the Constitution of the United States, and dangerous to the religious liberty of the citizen, and which should be sternly rebuked.

9. *Resolved*, That we condemn the action of Postmaster-General John Wanamaker in discontinuing mail service on Sunday on star or minor routes, which is a practical union of church and state that deprives the people, for religious reasons, of one-seventh of their mail service, which is a hardship, and is contrary to the letter and spirit of the Constitution of the United States and the policy of the general government during the past century, and we recommend his removal from office.

(*Continued on page* 701.)

Letters from Friends.

RIVERSIDE, CAL., Oct. 12, 1889.

MR. EDITOR: Inclosed find $3, for which please continue to send THE TRUTH SEEKER. I don't want to miss one number. Respectfully yours, C. NEWTON ROSS.

KENTON, O., Oct. 18, 1889.

MR. EDITOR I will send you an account of a miracle from Madison, Ind. Joseph Schafer, of the tribe of Indians, claims he has a chicken nineteen years old. And we are sending missionaries to China and Africa. When it comes to pass that this Christian land cannot furnish preachers enough to eat the chickens before they get to be nineteen years old, we had better leave our measure at the tailor's for a suit of imported sackcloth. Brethren, keep your lamps trimmed and your hands on your pocketbook.

GEO. BAKER.

ATLANTIC, IA., Oct. 14, 1889.

MR. EDITOR: I could not do without your valuable paper. I read all it contains. I am at home but little except on Sunday of each week, being a commercial traveler. I would like very much to help organize a Union in Council Bluffs or in Omaha across the river. The work of a Union is very much needed in these cities, and one would hav a strong following in a very short time. Will you be so kind as to print this, and then if it is noticed by any who would like to take up the work in this direction, I wish they would address me a letter and I will call on them, and in a short time activ work may be begun. May every Freethinker in the two cities who sees this respond. H. G. BLINN.

CINCINNATI, O., Oct. 13, 1889.

MR. EDITOR: The front-page cartoon in your last issue is a magnificent hit! A better illustration of the pulpit could not hav been wrought. I was so wildly delighted with the grand idea that I at once showed it around to the fellow-artists at the Strobridge lithographing establishment, the place of my employment. It created no little merriment, and it roused enthusiasm out of even the most unconcerned person. I want to see it posted in a conspicuous place nearest to every church in every city and town, in order that people in passing on the way to worship may notice it. Let the reproductions of this illustration be much larger and of sufficient size for the weak-eyed sky-pilots and gospel-twisters to discern it at a single glance. Couldn't it be done? Wouldn't that be a good scheme? Our artistic friend Mr. Watson Heston has my most heartfelt congratulations for his ingenious idea. May he liv long in his useful work. A. FRANTZ.

CHATTANOOGA, TENN., Oct. 16, 1889.

MR. EDITOR: I suggest that the "Bible Morals" of John E. Remsburg be printed in pamphlet form, that is to say, each crime or vice sanctioned to be separate, and about the size of those Christian tracts published by the Bible Society, so we could buy them by the thousand for distribution free to all who would read them, and hand to our friends and neighbors. We hav in this country thousands of people who are indifferent on the subject of religion, and even thousands who are outspoken Freethinkers and Infidels and yet are seen at church, not for the sake of religion, but for society and fashion, and the lack of a suitable society of Freethinkers. We must hav a society, with all the attractions equal to that of the best society of the best churches. If we could attack the church with Remsburg or Reynolds, or, if possible, if the great and only R. G. Ingersoll could come here and lecture, what a storm would be created in the camps of Jesus Christ and his followers!

The tracts I speak of would of course make the preparation for such an event. Each tract would hav the signature of John E. Remsburg and the address of THE TRUTH SEEKER, where anyone would be able to get a supply of them. They should also be numbered, and some might contain two or more crimes. CHRIS. BATHMAN.

TORONTO, ONT., Oct. 17, 1889.

MR. EDITOR: It is simply astounding, the countless number of people who hav been reared under the banner of theology, who hav tried for eighteen hundred years to unravel the mysteries of the Christian church, whose mental forces hav been scattered and intellectual faculties undeveloped, who hav been daily whirled into oblivion through the inconsistent teachings of the Bible, who, had they come under the scope of philosophical training, would hav developed some of the noblest types of humanity and been ornaments to society and the world.

It is a moral offense against human justice, and ought to be a hateful insult to the honor and dignity of mankind, that such a deplorable condition of things exists, but there is a rift appearing in the cloud of misery and discord, and, as Abraham Lincoln once said in a speech made before the breaking out of the war, "The time is coming when this Union will be all slave or all free," so the time is coming when this world will be, not all slave, but all free from the galling influences of theology, free from the chafing manacles of bigotry, free from the clanking chains of superstition and despair—yes, free from the ruthless, agonizing, terrorizing grasp of Christian despotism. J. B. VAIL.

IPSWICH, S. DAK., Oct. 6, 1889.

MR. EDITOR: I hav taken THE TRUTH SEEKER from its foundation by the venerated D. M. Bennett, and every year find it more valuable and indispensable.

Three years ago I commenced pioneering in the direction of Freethought in this community, and in spite of hailstorms of Christian persecution, I still continue, and ever shall, to hold the flag above the cross. I am happy to say that there is a sensible diminution of bigotry and prejudice against our cause since the beginning of my residence here, and think I can promis you an addition to your subscribers from this part of the world when we get free from the drouth that has stricken us this year.

I feel the inconvenience of this Sunday-school administration's manipulation of the mails, depriving me of the usual Sunday reading of your paper immediately after its publication—it reaching me now Monday morning whereas before the pious Wanamaker's accession to office it always reached me Sunday morning.

I am also able and happy to say that in spite of the supposed unpopularity of such opinions as mine, my business has steadily and constantly improved. Wishing you every success in the great cause of truth against error which you so ably advocate, I am, Fraternally, A. J. BROWN.

OBITUARY.

ELMORE, ILL., Oct. 5, 1889.

MR. EDITOR: I send this obituary: Died, Tuesday, Oct. 1, 1889, Frank Osmen Morris, aged 22 years 11 months 3 days, at the residence of his father, Dennis Morris, in Millbrook township, Peoria county, Ill., where he was born and lived the greater part of his life. He leaves an aged father and mother, and three brothers and one sister, and numerous friends and relativs, to mourn his loss. His death was caused by a complication of diseases. He has been a sufferer for the last eight years. He has borne his suffering with patience and fortitude, always cheerful and happy while in presence of friends. He was truthful and honest in performing the duties assigned to him, and always tried to do right, which was his religion. He believed in Universal Mental Liberty to all. He was a member of the Hawthorn Grange, No. 1,637, of Stark county, Ill. Living as we are in a priest-ridden country we could not obtain a suitable place to conduct the funeral services, therefore we had no services except the reading of a poem by Mr. Robert Lang, a neighbor and friend. The poem will be found in "The Truth Seeker Collection," on page 240, "The Slumber of Death." The poem was read at the grave. DENNIS MORRIS.

BARRE, MASS., Oct. 16, 1889.

MR. EDITOR: Many thanks to C. S. Randolph, of Ipava, Ill., for his excellent letter in THE TRUTH SEEKER of October 19th, wherein he calls attention to the reputed genealogy of Jesus Christ in my article of June 1, 1889, in which it was shown that the son of God was indebted to "Rahab the harlot" for his earthly existence. Mr. Randolph adds, "Ella Gibson could hav gone further back . . . three hundred years earlier . . . and hav found recorded in Gen. xxxviii—please read it," etc.

Please let me inform your worthy correspondent that "Ella Gibson did go farther back" in "The Ungodly Women of the Bible," where "she traces the genealogy of Christ" not only to Rahab the harlot, but to the very beginning, to Abraham's wife, Sarah, in order to prove that God's son was born of vile women as well as vile men. Alas for his pedigree! It smells of the slums of holy incest, polygamy, and deceit! (See Godly Women of the Bible, pages 233–249.)

Perhaps it would be well to add that Mr. Bennett published this volume anonymously by the request of its ungodly author, and that it previously appeared in THE TRUTH SEEKER as a serial during the two years preceding his death. The book is still for sale by the Truth Seeker Company, and is "a correct statement of facts which are new to most readers," as Mr. Randolph affirms of the Ungodly Woman's article of June 1, 1889. ELLA E. GIBSON.

EDEN, ALA., Oct. 14, 1889.

MR. EDITOR: In THE TRUTH SEEKER of October 12th J. H. Wood tries to explain the cause of the depreciation in value of greenbacks in 1864. I think he is wrong. I will tell your readers what I think caused their depreciation. If you will take the trouble to examin the reports of finance and trade from the first issue of legal tender notes, in 1862, till the close of the war in 1865, and till the act of resumption of specie payment was passed by Congress, you will see that the first paper money issued by the government in 1862 never was the thousandth part of a mill under par with gold, and the reason is obvious. The government said it would receive it in payment of its dues. This arrangement did not suit capitalists of Europe, and of Wall street, New York, so they combined and brought such a pressure to bear on Congress that they got an exception added to the next issue of currency by the government. That exception read about this way (as I hav no bill at hand to copy from, I quote from memory): "This is a legal tender for all dues and demands, both public and private, except for the interest on the public debt and for import and export dues." Now note the result. Uncle Sam said he would not take his own private note for debts owing to him. As a matter of course, no one else wanted it. He might just as well hav sent one-legged and one-armed soldiers to do his fighting, as to hav sent a currency depreciated by his own act to pay for it. It would hav taken a great many more one-legged men to hav whipped the rebels than it did men with all their limbs intact. But all those events are passed. The present and future are what we are working for. Let the government issue legal tender notes sufficient to pay off our present national debt, or bonded debt, principal and interest. Then let the government strike a sufficient quantity of legal tender notes to loan to each state sufficient to pay off their several debts, charging the states not exceeding one per cent per annum interest for the use of the money, and so long as the interest is promptly paid annually when due, never demand the principal. Then let the government establish one or more post-office banks, at the principal business cities in each state, where the people can borrow money of the government equal to one-third the value of real estate unincumbered, as security to the government for the payment of the sum borrowed. Let the government charge not exceeding one per cent per annum for the use of the loan; and so long as the interest is paid promptly in advance, never demand the principal. The government can afford to lend to individuals, not bankers, at as cheap a rate as it does to the present bankers. And the citizens who are not bankers do as much toward the maintenance of the government as those who are now monopolizing the banking business. Paying off the state and national debts will throw plenty of money into circulation to transact all business of the country. And if parties can get money at one per cent from the government, capitalists will hav to go into some more legitimate business than robbing labor with usury in order to make their wealth pay dividends, or it will remain idle in their vaults. They will build railroads, factories, furnaces, and other improvements with it, giving employment to the thousands of idle hands, rather than let it lie idle and bring them in no returns. Under our present laws they can rob labor—I speak advisedly; it is nothing but legal robbery—while their capital is locked up and kept out of circulation.

I will say to our Liberal friends that my neighbors are getting a little more friendly toward me. I lend THE TRUTH SEEKER to a few that I think can appreciate a good thing. And I think it is bearing fruit. I hav scattered all the tracts sent me by Liberals among the sky-pilots and their followers in such a way that they do not know who to look to for receiving them. How the preachers do rant! The brethren are not so obstreperous as they used to be. I am not able to purchase Liberal literature, but I can hand it round. If all who hav tracts to spare, will send them to me, I will take pleasure in putting them where they will either bear fruit or raise Cain among the sky-pilots' flocks of lambs and suckers. THE TRUTH SEEKER and Heston get better with every issue. AMOS L. GRIFFITH.

NEW YORK, N. Y., Oct. 10, 1889.

MR. EDITOR: Inclosed please find clipping from *Mail and Express* editorial, September 24th. I suppose this is Elliott Shepard's own. No wonder the commodore said he had a damned fool in the family. J. BARRY.

SHE DIED NOT AS A FOOL DIETH.

With her pastor and two ministering spirits as attendants on her departure, Miss Elizabeth McCormick went to heaven, on the best day of all the week, from one of the open streets of this great city, hearing the testimony that

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.

And saying:

Jesus, lover of my soul,
Let me to thy bosom fly.

And as if already conscious of the happiness and security afforded by the immediate answer to her prayer, she exclaimed, "This is the "Rock of Ages."

Forever consecrated will be the spot—the sidewalk in West Forty-fifth street—where she was, in good health, instantaneously translated from music here to the heavenly choir.

The effect on the Rev. Dr. D. Parker Morgan will be to hurry up his saving of souls, for his time, as is everybody's, is short; and to make him more earnest than ever in preaching his last words to her, "The precious blood of Jesus cleanseth us from all sin;" and to tinge his whole life with the refrains that will come to him continually from the "Gates Ajar," as his faithful parishioners joined the company of Asaph, Jeduthun, Heman, Watts, Heber, Handel, P. P. Bliss, Muhlenburg, Brown, Cowper, and Bradbury,

In the land that is fairer than day.

Would that the reeking, tipsy, blasphemous mass of disconsolate humanity which is madly rushing the way of King Saul to suicide here and perdition hereafter, which "dies as the fool dieth," might see the magnificent figure of Miss McCormick, full of light and beauty as a stained-glass cathedral window, rising up before them, and hear her skilful hand as she plays

Hide me, O my savior! hide,
Till the storms of life be past;
Safe into the haven guide,
O receive my soul at last!

and would make the same prayers while they are still in the flesh, and then suicide would cease from among men!

BUTTE CITY, MONT., Oct. 11, 1889.

MR. EDITOR: I was reading in the last number of THE TRUTH SEEKER of the Prize Manual, and a reference to the manual to be used in the public schools and Girard College. A thought came to me in regard to a school at my old home in Youngstown, O., that has a history somewhat similar to Girard College; and thinking that the Secular Union may hav a chance to do some good work, I will state what I know of it. Judge Rayne, of Youngstown, was an Infidel, and in his will he bequeathed a large sum of money to build a school for the orphans of the poor of Youngstown, and his will clearly states that there shall be no religion taught in it. The school was built, and has been in operation for quite a number of years, as long as I can remember; and I can say as a positiv fact that the orphans of Youngstown do not receive any benefit at all from it, and I feel safe in saying that religion has been practiced in it, and I think is to this day. The trustees of the school were all psalm-singers, and A. B. Cornell was one of them, a Presbyterian, now of Youngstown, and is yet if I am not mistaken. The school is run on the following plan. It is a high school. When any scholar has completed a course in the public school, he gets a certificate from the superintendent of public schools entitling him to go to the Rayne school, where all the higher branches are taught. So you see it practically does not benefit the ones for whom it was intended. Every man's child can go to th t school providing his or her parents can afford to send him to school long enough to be qualified. And I know it for a fact that the poor or orphans of Youngstown do not get any benefit from it, for when they get old enough to work they hav to leave school to earn their own living. And I was one of the many that can testify to that fact. And if the Secular Union will investigate the matter, I will do all I can to help them, and will subscribe to a fund to carry on a prosecution,

for I would like to see justice done to a man that tried to do good and benefit the poor. C. A. LINDSAY.

BROOKLYN, N. Y., Oct. 10, 1889.

MR. EDITOR: God has been at his old tricks again in this city, and destroyed his most famous temple by fire. I refer to the burning of DeWittless Talmage's Tabernacle last Sunday morning. One would naturally think that God would hav too much respect for the Sabbath day to do anything of that sort thereon, causing so much extra labor to the police and fire departments on the day which he hallowed and commanded should be kept holy, that is to say, idle. But as John Peck truly says, "God has always been a little freakish, and never could be depended upon." If God wishes the Sabbath day to be kept holy by his children, he should set a good example before them, and refrain from starting fires on that day. But "God works in a mysterious [and idiotic] way his wonders to perform," and we poor, totally depraved worms of the earth hav no right to criticise his actions, for doth not the inspired volume tell us that "He doeth all things well?" Verily, verily, I say unto thee, it doth. Although the trustees of the church trusted him, they apparently were not prepared to go it blind on this very unreliable person, and so they had the gospel-mill insured to its full value. Notwithstanding this, they are out with an appeal to the "dear public" for funds with which to rebuild. They touchingly say: "That we bow in humble submission to the providence which this morning removed our beloved church, and while we cannot understand the meaning of that providence, we hav faith that there is kindness in the blow." Of course they hav faith. If they had less faith and more common sense they would let this great supernational What-is-it? take care of himself. But what would Talmage do then, poor thing? The trustees further remark that if "God and the people help," they will erect something "worthy of the cause of God." Are we to understand that the old structure was not worthy of that cause? If so, Talmage and his crowd of Christian lunatics hav not been honest with the dear people to whom they so confidently appeal for assistance. And if God is omnipotent, why is the help of the peeple needed? Can finite beings help an infinit being? And why should the people repair the mischief God does? Again I ask, Does he not do all things well? And such being the case, is it not blasphemy for this Brooklyn scripture-slugger and his Christ-crazy followers to put up another God-house, when it is plainly God's will that he does not want it? This is the second time Jehovah has visited his fierce wrath on Talmage's Home for the Moderately Insane, and it is fully time for this clerical mountebank to take a tumble to himself, if I may be permitted to use such worldly-minded language in speaking of one of God's particular pets. In a sermon he delivered some years ago (in the winter of 1886, if I remember rightly) this lover of Jesus and hater of honest unbelievers made use of the following language: "Oh, it would hav been the grandest drama ever enacted on the stage of the Brooklyn theater if my friend, Patrick Campbell, chief of police, who believed in God and Jesus Christ, had walked on the platform, followed by a platoon of officers, and had put his hand on the shoulders of that blasphemous lecturer and had said: 'In the name of the common law, in the name of the state of New York, in the name of the city of Brooklyn, this blasphemy must stop, and stop here and stop now!'" Who was the blasphemer he referred to, and what were the blasphemous remarks that so shocked poor Talmage's sensitiv nature? The man whom this Christ-crazy bigot wanted to hav thrown into prison was none other than the intellectual idol of the Freethinkers of America, Robert G. Ingersoll, whose shoes the "Rev." Talmage is not fit to brush. Colonel Ingersoll said of this mythical person generally called Jesus, that "when he was here he was forgiving and half human, but now he is God, and instead of saying, 'Father, forgiv them, they know not what they do,' he sends them to eternal fire. It is wonderful the difference office makes with some people." Well, is not that perfectly true? And how can the truth be blasphemy? If Talmage is so easily shocked, he should retire to a monastery. I am confident that the doughty colonel has no more admiration for Talmage's sermons than that theological clown has for the colonel's "blasphemy," but does "Our Bob" yell for the chief of police, a platoon of officers, and three different sets of laws to gag the doctor's honest thought? When will these New Jerusalem pilgrims ever learn that others hav exactly the same rights and privileges that they possess? If it is a crime for Infidels to giv expression to their opinions, is it a virtue for the followers of the blood-stained lamb to do the same thing? Who ever heard of a Liberal calling on the chief of police to arrest a Christian for giving utterance to sentiments the Liberal did not approve of? And yet would it not be just as consistent, just as fair-minded, as Talmage's action? Why did not this great Brooklyn hell-herder hav our beloved leader arrested? Because, thanks to the noble martyrs of Freethought, he lacked the power. And it is the duty of all Infidels in this country to see to it that he and his kind will henceforth and forever lack that power. And there is but one way to keep these ecclesiastical hyenas within bounds, and that is by unity of action and the whole-souled, enthusiastic support of Liberal journals. THE TRUTH SEEKER has struck many a valiant blow for the cause of Universal Mental Liberty since the days when its great-minded founder was cast into a dungeon, compelled to don the garb of a felon, and treated as an outcast from society, a moral leper, for the infamous crime of displeasing St. Anthony Comstock, who apparently runs this "land of the free." When the Infidels of this country get together and, regardless of the particular "ism" upon which they may dote, resolve that their motto shall ever be, "One for all and all for one," then, and only then, will our land be freed from the clutches of the Bible fanatics who are conspiring day and night to put God in the Constitution and Infidels behind the bars of the nearest jail. I fear, Mr. Editor, that I hav made my communication too long. If so, my only excuse must be that a certain person who obtained considerable cheap notoriety some years ago commanded us to never weary of well doing, and I am obeying his word.

Fraternally yours in U. M. L., EDWARDS ROUSSEAU.

AN OPEN LETTER TO THE EDITOR OF THE CHRISTIAN STATESMAN.

MAKANDA, ILL., Oct. 20, 1889.

Dear Sir: I hav carefully read the copy of your paper which you sent me, and I wish to say a few words with regard to some of the subjects in which it takes a special interest. I am pleased to recognize in your paper ability, with apparent fairness and honesty of purpose. It is, however, entirely beyond my comprehension why men and women, so intelligent, cultured, and refined, should wish to hav their sons and daughters compelled to read the Bible in our schools. When I think of multitudes of passages containing intensified filth, found in the Bible, such as the story of Jacob and his wives and concubines; Lot and his daughters; David's talk with Abigail, and his and Solomon's abominable adulteries, and vile, lecherous conduct generally, your position in the premises is truly strange to me. Were scenes to transpire in our courts requiring such a record, our magazines would refuse to publish it, and characterize it as matter so filthy as to be unfit for publication. And any paper that did publish it, would do it, not to gratify the wishes and tastes of the pure and refined members of society, but to pander to the depraved appetites of its lowest and most depraved classes. And if you saw your children, of choice, perusing such literature in any paper, or in any other book than the Bible, you would be shocked, and filled with sad apprehension at the indication it gave of their depraved taste. And yet you would compel them to read this obscene, vulgar trash publicly in school! And not only so, but you would compel your neighbors' children, who justly look upon the whole performance with disgust and abhorrence, to read it also, and tax their parents to support the reading of it into the bargain. Is that your idea of justice and the Golden Rule? What possible good can our children derive from having constantly paraded before them the libidinous, beastly practices of these semi-barbarous Old Testament saints? Neither can I see any advantage in having our children read, every day, about the cruel, aggressiv, and inhuman wars waged by Joshua, David, and the rest, in the name, and by the command, of Jehovah. Thus, by his command, perish all the males of Midian, both old and young, and all the married women—the exhausted mother and her new-born infant son perish together, and thirty-two thousand innocent girls are handed over to be the victims of the lust of the bloody, brutal soldiers, who hav just murdered their fathers, mothers, and brothers. Such reading must either demoralize our children, and blot from their minds every proper conception of justice and mercy, or else cause them to utterly despise and abhor the God who commanded and approved such atrocities. Look also at the bloody massacres perpetrated by David. When he fled to Ackish, king of Gath, for protection from Saul, which Ackish kindly gave him, he was no sooner settled in his new quarters, than he took the six hundred outlaws who had joined him, and went forth against the towns of his protector's country, and perpetrated one of the most infamous, murderous raids that history, ancient or modern, records. He, without the slightest provocation, plundered and burnt the towns that lay in his way, and murdered all the inhabitants—men, women, and children. And for what reason? Had they injured him in thought, word, or deed? Not at all. What, then, is the reason? "Lest they tell on us." He deemed the piratical principle that "dead men tell no tales," his only safety, and therefore he butchers the innocent women and children. One other example: David, because the king of Ammon had insulted his messengers, sends an army and plunders and destroys all the cities of Ammon, and brought out the people that were in them, and cut them with saws and harrows of iron, and with axes, and caused them to pass through the brick-kiln. And then our children read, in connection with this, that "David did that which was right in the eyes of the Lord, and turned not aside from doing anything that he commanded him, all the days of his life, save only in the matter of Uriah the Hittite." Think of it; all of his treachery, polygamy, adultery, and concubinage is indorsed by God as right (except the murder of Uriah to escape the consequences of his adultery with Bathsheba, his wife), though the grossness and enormity of his lust and lewdness would bring the blush of shame to the cheek of a Mormon. His cruel, exterminating raids, also, are all approved of God, though they were incomparably more atrocious than the Mountain Meadow massacre of Mormon history. Is it strange that such reading produces "Infidels?" That intelligent young men and women should turn from it with disgust, and not only reject its inspiration, but deny the existence of its God? I once heard the Rev. Mr. Bruce, one of your ministers, in a sermon he preached at New Bedford, Pa., defend some of the most cruel atrocities of the Mexican war by a reference to the still greater outrages perpetrated by David on the Ammonites, with God's full approval.

Do you imagin that, when you hav overthrown the American principle of civil government, viz., that all just powers are derived from the consent of the people, and established the old Russian doctrin that they come from God, and put your creed with regard to God and the divinity of Christ into the Constitution, with the right to supplement all with appropriate legislation, and made the word of God (Bible) the supreme law of the land, your church will interpret that law, or dictate that appropriate legislation? You are laying out work for the Catholics. The Catholic church is the growing ecclesiastical power in this country, and if you succeed in your retrograde scheme, and thus secure a union of church and state, and church dictation in our politics, and the enforcement of religious dogmas by constitution and law, the Catholic church will dictate and enforce that legislation, and when that day comes, if all history is not a lie and the unchangeable church changed, the *Auto-da-fé* will be revived again, and you and your paper may be among the victims. If you hav the right, regardless of the protests and rights of the minority, to put your creed into the Constitution, because you deem it true and hav the power, the Catholics will hav the same right when they get the power. Our Constitution will then read that the Catholic is the only true church. The Catholic Bible will be read in our schools. Catholic teachers will interpret it, and Catholic rites and ceremonies will be taught instead of science, and these vile mummeries will be called the "Christian religion." And your money and mine will pay these Catholic teachers for instilling these degrading absurdities into the minds of our children. Do you think such a catastrophe improbable? Look at the rapidity of the Catholic increase. Since the organization of our government, that church has increased from less than one per cent of our population to fourteen per cent, their present claim. And their present increase, by births and immigration, amounts to perhaps over half a million annually. How long will it be, under such conditions, until they will control our state and national elections, and dictate the legislation of the country? That church controls many of our cities and some of our rural districts now, and wherever she has the power, she supplants our common by her parochial schools, and supports them by the public funds.

But suppose the late Dr. Ewer is correct, when he says in his work entitled, "Protestantism a Failure," that before thirty years the Freethinkers will control this government. And, by the way, their ascendency is our salvation from Catholic supremacy. You and your friends are cheek by jowl with them now, coöperating like Pilate and Herod to advance your tyrannical "reform," and crush out the religious and civil liberties of the people. You cannot deny that the trend of the times is toward Freethought supremacy. The change of public sentiment in that direction, in recent years, is remarkable. The increase of ably edited Freethought newspapers, books, and tracts, is quite so; while able lecturers are expounding Freethought principles to intelligent, thoughtful audiences all over the country. And a very important and ominous fact, in connection with these lecturers, is that their challenges and invitations to the church party to defend the orthodox principles are seldom accepted, which is a practical admission of conscious weakness. Should Freethought triumph, then our government will be thoroughly secularized. There would be no compulsory Sabbath. You would "swear not at all."

We would legislate and fight without chaplains. The filth of neither the Catholic nor the Protestant Bible would be read in our schools. Nor would any of your sectarian schools or institutions receive any money from the public treasury. The pious, unscrupulous, designing hypocrits would hav to retire from Girard College, and your churches would pay their just share of the taxes, and preachers would, probably, eventually cease to be deadheads, and would pay as much for a ride on the cars as the poor widow. Should they go further, and, in imitation of your example, put their creed into the Constitution, then it might read that the Jehovah of the Jews was a tyrant and a myth; Jesus Christ was no more God than the rest of us; that to worship him was idolatry, and that he had no right to rule in this or any other country unless he was duly elected by the people. Then you would begin to feel that the "other ox was gored." And if we followed your example still further, and when you complained of our injustice should tell you that, if our Constitution and laws did not suit you, you could bless the country by leaving it, you might begin to realize the impudent, ungentlemanly, not to say brutal, utterances of some of your own pious Christian orators.

Now, honor bright, do you really think it desirable to make the Bible the supreme law of the land? Our rights and liberties would then be very uncertain quantities, and depend on which of the numberless sects had the power and were the interpreters of it. The Bible teaches the Catholic to torture and murder heretics. It taught your pious and illustrious Presbyterian predecessors in Scotland and elsewhere to drown, hang, and burn witches, and it might teach their children to do it again. To the Mormon it sanctions polygamy and the most beastly lust. It sanctifies slavery to the slaveholder. It justifies war to the Christian nations, and teaches non-resistance to the Peace Society, etc., *ad infinitum*. Surely a book of such diversified and opposit interpretation is utterly unfit to be the supreme law of any land. Were it our supreme law, then look at some of our statutes: "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thy own soul, entice thee secretly, saying, Let us go and serve other gods, thou shalt not consent unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him, but thou shalt surely kill him." This accords with Catholic faith and practice, and they would no doubt gladly execute it. Another statute would read thus: "Ye shall not eat of anything that dieth of itself: thou shalt giv it to the stranger that is in thy gates, that he may eat it, or thou mayest sell it unto an alien;" and would not that be a capital dose for the immigrant Irishman when he lands? Another law would read: "And thou shalt bestow that money [money procured by selling wine, etc.] for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink." Would not that make a magnificent plank for your Prohibition platform? But why add? Now, dear sir, permit me to urge you to reconsider your position, join with us, and help to secularize our government, so as to rescue it from the evil designs of the anti-republican, Christian plotters who would overthrow our free institutions.

Very truly, W. W. WALKER.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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Bible Advocacy of Prohibition and Woman Suffrage.

The following queer letter was received last month:

"OLYMPIA, W. T., Sept. 7, 1889.

"EDITOR OF THE TRUTH SEEKER: Hav received THE TRUTH (?) SEEKER for six months. I never ordered it or sent money for it, although you sent card acknowledging receipt of $1.50 in payment for the paper. I know nothing about it. Probably some friend (?) ordered it for me. Do not want the paper. Please stop it at once. While your attack on the churches is not without ample grounds, your attack on the religion of Christ, *per se*, is outrageous and unwarranted, and you strive to bring the genuin article into disrepute. I do not wish a paper that speaks against my best friend and Redeemer.

"Stop THE TRUTH (?) SEEKER.

"P.S.—Of course the Roman church is the beast of blasphemy, and Rome the horrible whore of Revelation, and true Christians claim nothing else. It is from fear arising from the fact of its great power that shuts mincing, clerical mouths on that as well as all other questions. It is undermining our American Institutions, and the Powers that be are '*fools, and blind*,' and *cowards* that 'Strain at a gnat and swallow a camel.' The Bible, the Bible, is the great remedy for all. It does not teach intemperance—it forbids it. It is for Prohibition and Woman Suffrage from Genesis to Revelations, and those who say it is not will not '*search and look*' to ascertain.

"THE TRUTH (?) SEEKER is a misnomer. Old Satan lied, *mixing truth* with the same, from the beginning, and has thus destroyed thousands of souls and bodies in Hell. Notwithstanding you picture him alongside of the Almighty (screened) and accuse the latter of cruelty, at the same time excusing the former from the same, though guilty of the blood of souls and bodies. 'And ye shall know the truth, and the truth shall make you free.' 'I am the way, the truth, and the life,' Jesus said. Praise God! Although all the existing churches should go out in darkness, I fear nothing for the great invisible church which shall rise phenix-like from their ashes—Christ's true, pure religion, consisting of 'every word that proceedeth out of the mouth of God.' May the Holy Ghost open your blind eyes blinded by the God of this world to the truth of his word and the lost condition of your souls and the falsity of your teachings.

"Yours truly, AGNES W. PRATHER,
(or) MRS. T. PRATHER."

Mrs. Prather need not worry about the financial part of our six months' acquaintance, and she need not hav THE TRUTH SEEKER if she does not want it.

We do not know whether Rome and the Roman church are all that she alleges or not. Concerning Old Satan's veracity we are also in doubt, though in holy writ we find that he usually told the truth and the other fellow the lies, as see Genesis, in which it is recorded that God said that if Adam ate the apple he should die while Satan reversed the edict. Perhaps, however, the Lord has reformed and Satan gone to the bad. We cannot believe, though, that *he* has destroyed all the souls our fair but wrathy correspondent credits him with doing, for God, as we understand it, is responsible for the creation of hell and its China-like plethora of population. Altogether, Mrs. Prather knows so many things toward which we are forced to assume an Agnostic attitude, that we wonder she should be so completely ignorant of the Bible's position on the prohibition and woman suffrage questions. For her benefit, and perhaps the benefit of others, we will consider the two matters briefly:

First, as to prohibition of wine drinking. On this, as on the doctrins obtained from the Bible, the book has divers things to say. In about a dozen places it condemns liquor drinking, while in other equally authoritativ passages it orders liquor to be drank, approves and defends its use. We must judge its intent, therefore, by the preponderant evidence and by the general tenor of the chapters wherein the subject is mentioned. Against the paltry dozen of condemnations of wine there are seventy or eighty commands to use it, and mentions of its use without condemnation. In these instances, and in others where its use is condemned only on certain occasions, holy writ not only records its drinking as an ordinary and beneficent thing, but it absolutely orders its use. Wine is even blessed by the Lord and drank by him, if Moses was his authorized spokesman (see Deut. vii, 13; Judges ix, 13). Has Mrs. Prather read also these passages?

"That I will giv you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil" (Deut. xi, 14).

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household" (Deut. xiv, 26).

"Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press" (Deut. xv, 14).

"And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine" (2 Sam. vi, 19).

"For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, and we will not forsake the house of our God" (Neh. x, 39).

"And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Ps. civ, 15).

"Giv strong drink unto him that is ready to perish, and wine unto those that be of heavy heart. Let him drink and forget his poverty, and remember his misery no more" (Prov. xxxi, 6, 7).

"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works" (Eccl. ix, 7).

"Let him kiss me with the kisses of his mouth; for thy love is better than wine" (Song of Sol. i, 2).

"In that day sing ye unto her, a vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day" (Isa. xxvii, 2, 3).

"Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it, so I will do for my servants' sake, that I may not destroy them all" (Isa. lxv, 8).

"And when they wanted wine, the mother of Jesus saith unto him, They hav no wine. Jesus saith unto her, Woman, what hav I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was was made wine, and knew not where it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men hav well drunk, then that which is worse; but thou hast kept the good wine until now" (John ii, 3–11).

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. v, 23).

Here we see that God regulated the weather to suit winemakers; that he commanded his people to buy strong drink when they desired it; that the slave set free in the seventh year should be liberally furnished with wine (Deut. xv, 12–14); that David, a king whom God valued highly, distributed wine to the women by flagonsful; that God accepted offerings of wine as graciously as offerings of oil and flesh; that the wisest man advocates drunkenness in order to forget poverty; that a man may drink wine with a merry heart when God has accepted his works; that wine is a measure with which to compare kisses; that the Lord himself promises to keep a vineyard; that the first miracle that Jesus ever performed was to make wine, and that Exhorter Timothy urged the use of wine in moderation. These quotations from the Bible—that "great remedy for all"—could be largely extended, and whole chapters quoted which plainly prove that drinking wine was common among the Lord's people and prophets and regarded by them and the Lord as a wholesome and necessary indulgence. In addition to what we hav written, we commend to Mrs. Prather's studious attention a little pamphlet published at this office called, "Bible Temperance."

Respecting woman suffrage the Bible is equally clear to those who "look and search." Woman suffrage is a movement to giv to woman the right to help choose her rulers. We are loth to think that Mrs. Prather does not know how the church has regarded this movement. There cannot be an issue raised about it. The church in all lands, in all times, has been determinedly opposed to woman's taking any part in the government of either church or state. The opponents of woman suffrage to-day are the orthodox; its advocates, the Infidels. This Mrs. Prather will probably admit, so we may turn once more to holy writ and see what that has to say about allowing woman to choose her rulers.

In Genesis—from which book to Revelation Mrs. Prather says the Bible teaches woman suffrage—woman is told,

"Thy desire shall be to thy husband and he shall rule over thee."

This, it seems to us, does not effectivly support Mrs. Prather's statement. If the husband shall rule over his wife, the choice of rulers would appear to be settled, and she need not vex her heart about it. In Exodus we are further told that

"If a man sell his daughter . . . [and] if she please not her master, then shall he let her be redeemed."

Does the daughter hav any choice in selecting her ruler in this instance? In Deuteronomy, we find the Lord's command,

"When thou comest nigh unto a city, . . . and when the Lord thy God hath delivered it into thy hands . . . the women thou shalt take unto thyself."

Anything about letting them choose their own rulers in that?

"And David took him more concubines and wives out of Jerusalem."

Did those ladies hav a chance to "pop the question" and pick out the husband to rule over them? In Numbers the law for woman is laid down by a "Thus saith the Lord" to the effect that

"Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void."

Would a married lady, when that law was in force, possess much independence of thought? In the second book of Samuel there is another "Thus saith the Lord." It reads:

"Thus saith the Lord, Behold, . . . I will take thy wives before thy eyes and giv them unto thy neighbors."

A neighborly act, truly, but the germ of the woman suffrage movement is not to be found in that threat. Turning to the New Testament, we find in some books preceding the nightmare of Revelation this advocacy of the movement:

"Wives, submit yourselvs to your own husbands" (Col. iii, 18).

"As the church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. v, 24).

"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for a woman to speak in the church" (1 Cor. xiv, 34, 35).

"Ye wives, be in subjection to your own husbands. . . For after this manner in the old time the holy women also, who trusted in God, adorned themselvs, being in subjection to their own husbands; even as Sarah obeyed Abraham, calling him lord" (1 Pet. iii, 1–6).

"Let woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. ii, 11–14).

These are but a few of the hundreds of passages in the "great remedy for all," showing how woman is viewed by the Lord, whose "every word that proceedeth out of his mouth" is regarded by Mrs. Prather as the "true, pure religion of Christ." Had we room, Mrs. Prather could be overwhelmed with passages discoverable by a very brief "search and look." Her failure to find them herself is remarkable in a person who can see thousands of souls and bodies in hell.

We fear that Mrs. P. is a good woman who feels much more than she reasons, and concludes from prejudices rather than from facts.

The Ministers Don't Want to Be Righteous.

Perhaps the attempted revision of religious standards that will most sensibly commend itself to the public is that of the Episcopal Prayer-book, made by the general convention last week. The proposed amendment was in the gymnastic exercises of the morning and evening prayer, at the thirteenth and

twenty-fifth pages of the big print (the manufacturers of our Prayer-book forgot to page it), following a prayer composed of lines from the Apostles', Athanasian, and Nicene creeds, to be said by the minister and the people standing. After this, as our Episcopalian readers know, they all kneel, devoutly, and the minister says:

"The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.
O Lord, show thy mercy upon us.
Answer. And grant us thy salvation.
Minister. O God, make clean our hearts within us.
Answer. And take not thy Holy Spirit from us."

Between the answer, "And grant us thy salvation," and the versicle, or little verse, following, the revisers wanted to put in several things for the minister and people to say, the important addition being this, addressed to the Lord by the minister:

"Endue thy ministers with righteousness."

It is a great pity that the measure fell through by a negativ vote of 152 to 129, and that the church must continue to struggle along without the help of the Lord to keep its ministers in the straight and narrow path. It was a good and needed amendment.

Spiritualism Not Insanity.

Our Spiritualistic readers and friends will undoubtedly be greatly gratified to learn that the New Jersey Prerogativ court has decided that a belief in Spiritualism is not insanity. The question came up as to whether a believer in that other-world philosophy could make a valid will, and the august Prerogativ court has decided that he can. The case was that of Middleditch *vs.* Williams, and the court said:

"The testator's belief in Spiritualism was not a morbid fancy, but a conviction produced by evidence. The proofs show that when he first commenced attending what are called '*séances*' he was inclined to be skeptical. Afterward his mind seemed to be in an unstable condition; he sometimes believed and at others doubted, and it was not until the spirits gave an extraordinary exhibition of their power by printing or painting on a pin worn by his mother-in-law on her neck, in brilliant letters which sparkled like diamonds, the word 'Dickie,' a pet name of his dead wife, that his last doubts as to the reality of the manifestations were removed. Believing, as I do, that these manifestations were correctly described by Vice-Chancellor Gifford in Lyon *vs.* Home, L. R., 6 Eq. 655–681, when he called them 'mischievous nonsense, well calculated on the one hand to delude the vain, the weak, the foolish, and the superstitious, and on the other to assist the projects of the needy and of the adventurer,' still it seems to me to be entirely clear that it cannot be said that a person who does believe in their reality is, because of such belief, of unsound mind or subject to an insane delusion. No court has yet so held. No cases on this subject were cited on the argument. Those which I hav examined uniformly hold that a belief in Spiritualism is not insanity. The court, in Robinson *vs.* Adams, 62 Me. 369, said: 'Belief in Spiritualism is not insanity, nor an insane delusion. The term "delusion," as applied to insanity, is not a mere mistake of fact, or the being misled by false testimony or statements to believe that a fact exists which does not exist.' And in Brown *vs.* Ward, 53 Md. 376, it was said: 'The court cannot say, as matter of law, that a person is insane because he holds the belief that he can communicate with spirits [of the dead], and can be and is advised and directed by them in his business transactions and in the disposal of his property.' Substantially the same view was expressed in Otto *vs.* Doty, 61 Iowa, 23, and also in the matter of Smith's will, 52 Wis. 543. The utmost length to which any court has gone on this subject is to declare that a belief in Spiritualism may justify the setting aside of a will, when it is shown that the testator, through fear, dread, or reverence of the spirit with which he believed himself to be in communication, allowed his will and judgment to be overpowered, and in disposing of his property followed implicitly the directions which he believed the spirit gave him, but in such case the will is set aside, not on the ground of insanity, but of undue influence."

"For all the favors which we hav received and are about to receive, make us, O Lord, truly thankful."

THE well-known comic paper *Puck* has often given cartoons representing the evil acts of the Catholic churchmen, and exposed these acts in its letter-press as well. The Irish Catholics of our cities hav raged against it long, and hav now started a boycott against it. Fanatical young Irishmen go about to the saloons and barber-shops where that paper is kept, and threaten the proprietors with loss of custom. A Freethinker friend of ours was in a barber-shop the other day when one of the papist agents walked in, picked up a *Puck*, glanced angrily at the first-page cartoon representing a villainous-faced priest dragging American children out of our public schools, and said: "Let me tell you, if you don't stop taking this paper all your customers will be taken away and you will hav to shut your shop. If you don't stop it I'll never come here again!" Our friend spoke up: "I'll never come here again if you *do* stop." So the poor barber was in a sorry quandary. As the larger part of the population of his neighborhood is Catholic, he will probably stop.

(*Continued from page* 697.)

10. *Resolved*, That we oppose the National Reform Association in its attempt to enact national marriage and divorce laws conformed to the principles of the Christian religion; that as marriage is a civil contract the assumption of ecclesiastical supervision therefore is an impertinence to be repelled.

11. *Resolved*, That as the life work of Secularists is frequently belied at death by burial with ecclesiastical rites, we recommend all who would avoid this kind of misrepresentation, after they are powerless to prevent it, to compel observance of their wishes by testamentary provision making inheritance depend upon compliance with and respect for their wishes.

12. *Resolved*, That after various experiments in devising methods for promoting our objects, we hav by the action of this Congress endeavored to put the Union on a practical, business basis, in shape for continued effectiv work, and we therefore invite the earnest coöperation of all Liberal or Secular persons and societies, and contributions to the treasury which shall make it possible to forward all our projects expeditiously.

Mr. Savage, who sat on the platform, kept his right foot beating subdued approbation of most of the resolutions as they were read. Dr. Westbrook added to these a resolution thanking THE TRUTH SEEKER particularly, and the *Investigator*, *Freethought*, and *Truth*, for the space they hav devoted to the work of the Union. The resolutions were then voted on and carried. At the conclusion of the proceedings several persons joined the Union as annual members.

SUNDAY EVENING.

The lecture Sunday evening was by T. B. Wakeman, of New York, on "Our Nine Demands—a Plea for Simple Justice, Nothing More." He pointed out that the great gift of America to the world, and for which its discovery and settlement should be celebrated throughout the centuries, was not Indian corn, nor the potato, nor the turkey, but the practical gift of the idea that all "just powers" of government rested upon "the consent of the governed"—that this is the cornerstone of all American republics, and completely retires from politics all gods, popes, priests, and kings. That idea made the great difference between the Old World, Europe, and America, the New—between authority and consent, "subjects" and citizens, obedience and coöperation, tyranny and freedom, ignorance and education. The Declaration inspired by Paine and written by Jefferson was the greatest document, for this reason, ever written. To this new foundation of consent the Secularists only are practically and consistently true. On this their Nine Demands rest; by it they insist that the unjust powers of government, by which they are by indirect taxation compelled to support churches and sectarian charities, pay for chaplains, hav Bibles read in schools, and are compelled to take religious oaths, and observe religious fasts and festivals, and the religious Sabbath, etc., are all infractions of the American idea of government, and of the Declaration of Independence, and of the Constitution of the United States.

The present attempts of the religious National Reform Association to put God and Christ and the Bible into our state and national constitutions and laws compel us to examin the truth and value of that Bible and those conceptions for which we are compelled to pay. In so doing it is not our fault if the sawdust falls out of the idols or dolls, because they cannot stand scientific examination.

Mr. Wakeman then took up the theological conceptions of God, Christ, the Bible, etc., and insisted that their advocates were not at all agreed upon what they were, or their age or locality, and that they were names used by their worshipers only as a means of retaining and obtaining money and power by unjust powers "not resting upon the consent of the governed."

Christians of the United States: you differ as to everything in theology; do you really agree in anything except this robbery and tyranny over those who differ from you? Can you not hav the simple, American justice to cease to use these unjust powers which do not rest upon the consent of the governed? Before you make us pay more money to worship your God, you must giv us some accurate description or definition of him by legislativ authority. You ought not to make us take a God like a pig in a poke. How does money exacted for him do us any good? Was it for want of money or praise that he stayed not the earthquake at Charleston or the waters at Johnstown? All this attempt to change the order of nature in this scientific age is merely a blasphemous fraud. But sometimes it has a ludicrous side in its grim irony. A few weeks ago a stroke of lightning burnt up Dr. Talmage's Tabernacle in Brooklyn. Why? Was it to escape the blasphemy of that morning's "service?" Why not? Yet the doctor at once moves into a more appropriate theater and informs the world that God burnt his church because it was too small, and as a hint to beg money to build a larger one. But may he not be wrong in this? May not the logic of the traditional Pennsylvania Dutchman be nearer the truth? He had contributed largely to build a church which had been destroyed by lightning. When asked to re-subscribe he said: "You say God knows everything?" "Yes." "Well, then, if he don't know enough not to thunder on his own house, he ought to go without one!"

The speaker then took up each of the other theological conceptions, as Christ, devil, heaven, hell, Sabbath, Bible, etc., and pointed out that in the light of modern science it was the simplest kind of robbery to go on exacting money and oaths and time and worship by public authority, when everybody knew that the old notions in regard to the meaning of these words had been exploded forever.

He then took up the religious National Reform Association founded on the idea that "God is the source of all power and authority in civil government and that the Lord Jesus Christ is the ruler of nations, and that the revealed will of God is of supreme authority in civil affairs." He showed that the clergy of the country were largely committed to these notions which were directly in the teeth of the Declaration of Independence, and the new era of consent of the governed; that their advocates had captured the woman suffrage and the Prohibition parties; that they had crushed out Liberal Leagues, Liberal editors, and that they now dictated to the postal department of the United States the service it should render the people on Sunday, and the Liberals and Spiritualists it should persecute under United States laws really enacted at its behest. Things hav gone so far in the revival of this old religious authority as the basis of government, that an instant rebuke must be made by the people.

The Liberal and effectiv means of doing this is to revive the Liberal Leagues and Secular Unions throughout every state of the Union, and hav them express their views to the public authorities at Washington, the state capitals, through the press, private letters, and by every means possible. Mr. Wakeman spoke with great earnestness for over an hour, and was warmly approved by the audience.

Mrs. Lucy N. Colman then made a short address showing how the God in the Constitution clergy had captured the woman's rights movement. But liberty was priceless and above all. If necessary, the women and the temperance reformers must wait until their good objects can be attained without violating the fundamental principles of American liberty.

Then Miss Susan Wixon read an admirable address on the influence of true Liberalism on the home and family. It would drop authority out of the home as it had out of the government, and replace it by a noble love and coöperation in which each would find his and her happiness in devotion to the welfare and happiness of all its members. She followed out this idea with illustrations which pleased the audience immensely.

President Dr. Westbrook then said it was so late, and the last paper was so good, that nothing should be allowed to break the spell and good influence it must hav cast over all, and he declared this most successful and harmonious Congress adjourned.

J. E. REMSBURG's Eastern appointments:

Savanna, Ill.	Mon., October 28.
Polo, Ill.	Tues., 29.
Farmer City, Ill.	Wed., Thur., Fri., 30, 31, November 1.
Covington, Ind.	Sat., 2.
Crescent City, Ill.	Sun., Mon., 3, 4.
Scircleville, Ind.	Tues., Wed., Thurs., 5, 6, 7.
South Bend, Ind.	Fri., 8.
Wayland, Mich.	Sat., 9.
Hopkins, Mich.	Sun., 10.
Dorr, Mich.	Sun., 10.
Grand Rapids, Mich.	Mon., 11.
Scotts, Mich.	Tues., 12.
Port Huron, Mich.	Wed., 13.
Tipton, Mich.	Thurs., 14.
Fremont, O.	Fri., 15.
Toledo, O.	Sat., 16.
North Baltimore, O.	Sun., 17.
Quincy, O.	Mon., 18.
Bucyrus, O.	Tues., 19.
Greenwich, O.	Wed., Thurs., Fri., 20, 21, 22.
Granger, O.	Sat., Sun., 23, 24.
Hinckley, O.	Mon., Tues., 25, 26.
Warren, Pa.	Wed., 27.
Kinzna, Pa.	Thurs., 28.
East Randolph, N. Y.	Fri., 29.
Newark, N. Y.	Sat., 30.
Lyons, N. Y.	Sun., December 1.
Utica, N. Y.	Mon., 2.
Schenevus, N. Y.	Tues., 3.
Worcester, N. Y.	Wed., 4.
Poughkeepsie, N. Y.	Thurs., 5.
New York, N. Y.	Fri., 6.
New London, Conn.	Sat., 7.
Brooklyn, N. Y.	Sun., 8.
Pine Grove, Pa.	Mon., 9.
Coalport, Pa.	Tues., Wed., 10, 11.
Greensburg, Pa.	Thurs., 12.
Wheeling, W. Va.	Fri., 13.
Millersburg, O.	Sat., Sun., 14, 15.
Boston, Ind.	Mon., Tues., 16, 17.
Strasburg, Ill.	Wed., 18.
Newton, Ill.	Thurs., Fri., 19, 20.
Olney, Ill.	Sat., 21.
Centralia, Ill.	Sun., 22.
St. Louis, Mo.	Mon., 23.

Mr. Remsburg was obliged to omit the following towns from his program, either because they failed to notify him in time, or because particular dates were requested which he was unable to grant: Alliance, O.; Vineland, N. J.; Bradford, Pa; Portsmouth, O.; Sturgis, Mich.; Angola, Ind.; Ekin, Ind.; Cairo, Ill.; New Castle, O.; Bladensburg, O.; Ithaca, N. Y.; Watkins, N. Y.; Garretsville, O.; Knightstown, Ind.; Spiceland, Ind.; Yonkers, N. Y.; Yates City, Ill.; Renfrew, Pa.; Sing Sing, N. Y.; Martinsburg, W. Va. Philadelphia, Pa.; Doylestown, Pa.: Pomeroy, O.

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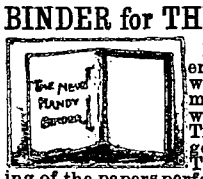
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News of the Week.

A LARGE number of Socialist publications hav been seized just as they were being brought across the frontier into Russia.

THE recent French citizenship law in effect would make a Frenchman's son born in the United States a citizen of France, which conflicts with our Constitution.

MEXICO has had an extensiv earthquake.

BY refusal of tithes in Wales many clergy hav been brought to the verge of starvation.

THE private bank of the Rev. J. W. Powell at Fostoria, O., has suspended payment.

LONDON is threatened with a strike of bakers, who work very long hours in exceedingly hot rooms.

NEW YORK regiments in their drills practice subduing riots with the new Gatling guns devised for such purposes.

AT Greenbush, Minn., Mrs. Hiram Whittier has been burnt to death while helping save property from prairie fires.

THE Canadian government will send a steamer to the Labrador coast to relieve the hundreds of starving fishermen.

THE forty thousand Second Adventists of this country were grievously disappointed on the 25th ult., the day set for the end of the world.

HERBERT SPENCER'S autobiography, written up to date, has been put in type, and will be published at his death on both sides of the Atlantic simultaneously.

ON the 25th ult., at Kokomo, Ind., three men were burnt to death in a railway accident caused by train-wreckers who hav long been making attempts.

WISCONSIN, Minnesota, and North Dakota hav suffered with prairie and forest fires. The village of Menoken, N. D., near Bismarck, was totally destroyed.

THE pope recently addressed a party of French pilgrims, advising the formation of a Catholic association to benefit labor. It is to be hoped that our troubles will not be increased by any such body.

THE old link-and-pin car coupling, which brakemen hav petitioned Congress to replace by an automatic apparatus, caused the death or injury of 325 men in Iowa last year, which is at the rate of 6,000 for the whole country.

WHILE Prince William of Wurtemburg was driving to church at Ludwigsburg on Sunday, the 20th ult., he was fired at by a man named Klaiber, who exclaimed: "It is high time Wurtemburg had a Catholic king!" The would-be assassin is supposed to be deranged.

AT the Protestant Episcopal convention the Rev. Paulus Moort, colored, of Cape Palmas, Africa, in soliciting attention to the labor problem, said: "If the church had taken a more activ and decided part regarding the suppression of slavery it would hav obviated the shedding of so much human blood, for the war would hav been unnecessary."

THE death is announced of Joule, the scientist who made the discoveries, among the greatest of the century, of the conservation of energy and the mechanical equivalence of heat. He illustrates the saying that the world knows nothing of its greatest men, for, while he is ranked by men of science with Darwin and Newton, the public knows nothing of him, but thinks its great men are preachers and politicians.

GRAAFSCHAP, Mich., peopled by Dutch, attributes several late sicknesses to some concealed witch. Pillows and feather beds are opened and carefully examined. The bunches formed inside in time are called crowns, wreaths, chickens, or any imaginable thing. The "feather devils," as they are called, are burnt. In some cases live chickens hav been put in kettles and slowly boiled to death, in order to counteract or repel the evil one.

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CERTAIN feelings there are of our common nature, which even the slavish loyalty of the Spanish cannot eradicate, and which, from time to time, urge them to resist injustice. Such instincts are happily the inalienable lot of humanity, which we cannot forfeit, if we would, and which are too often the last resource against the extravagances of tyranny.—*Buckle's History of Civilization.*

How lucky it is for us all that it is somewhat unnatural for a human being to obey!—*Ingersoll.*

AGNOSTICISM asserts that it is wrong for a man to say that he is certain of the objectiv truth of any proposition unless he can produce evidence which logically justifies that certainty.—*Huxley.*

OUR great trouble is that most teachers are dishonest. They teach as certainties those things concerning which they entertain doubts. They do not say, "We *think* this is so," but "We *know* this is so."—*Ingersoll.*

IF a man, holding a belief which he was taught in childhood or persuaded of afterward, keeps down and pushes away any doubts which arise about it in his mind, purposely avoids the reading of books and the company of men that call in question or discuss it, and regards as impious those questions which can not easily be asked without disturbing it—the life of that man is one long sin against mankind.—*Wm. Kingdon Clifford in The Scientific Basis of Morals.*

A MAN may be a heretic in the truth; and if he believe things only because his pastor says so, or the assembly so determin, without knowing other reason though his belief be true, yet the very truth he holds becomes his heresy.—*Milton.*

EVERY mind should be true to itself—should think, investigate, and conclude for itself. This is a duty incumbent alike upon pauper and prince.—*Ingersoll.*

WOMEN govern us—let us render them perfect; the more they are enlightened, so much the more shall we be. On the cultivation of the mind of woman depends the wisdom of man. It is by women that nature writes on the hearts of men.—*Sheridan.*

MAN'S wild force, in constant motion,
Spurns the bounds by truth assigned;
And, on passion's stormy ocean,
To and fro is tossed his mind.
Peace his bosom visits never,
As he heaps up scheme on scheme,
And through space pursues forever
Each vain phantom of his dream.

But with her sweet look, so soft and enchaining,
Woman, the fugitiv gently restraining,
Summons him back to the regions of earth;
The daughter of nature, with meekness unshaken,
The home of her mother has never forsaken—
Has ever been true to the place of her birth.
—*Schiller.*

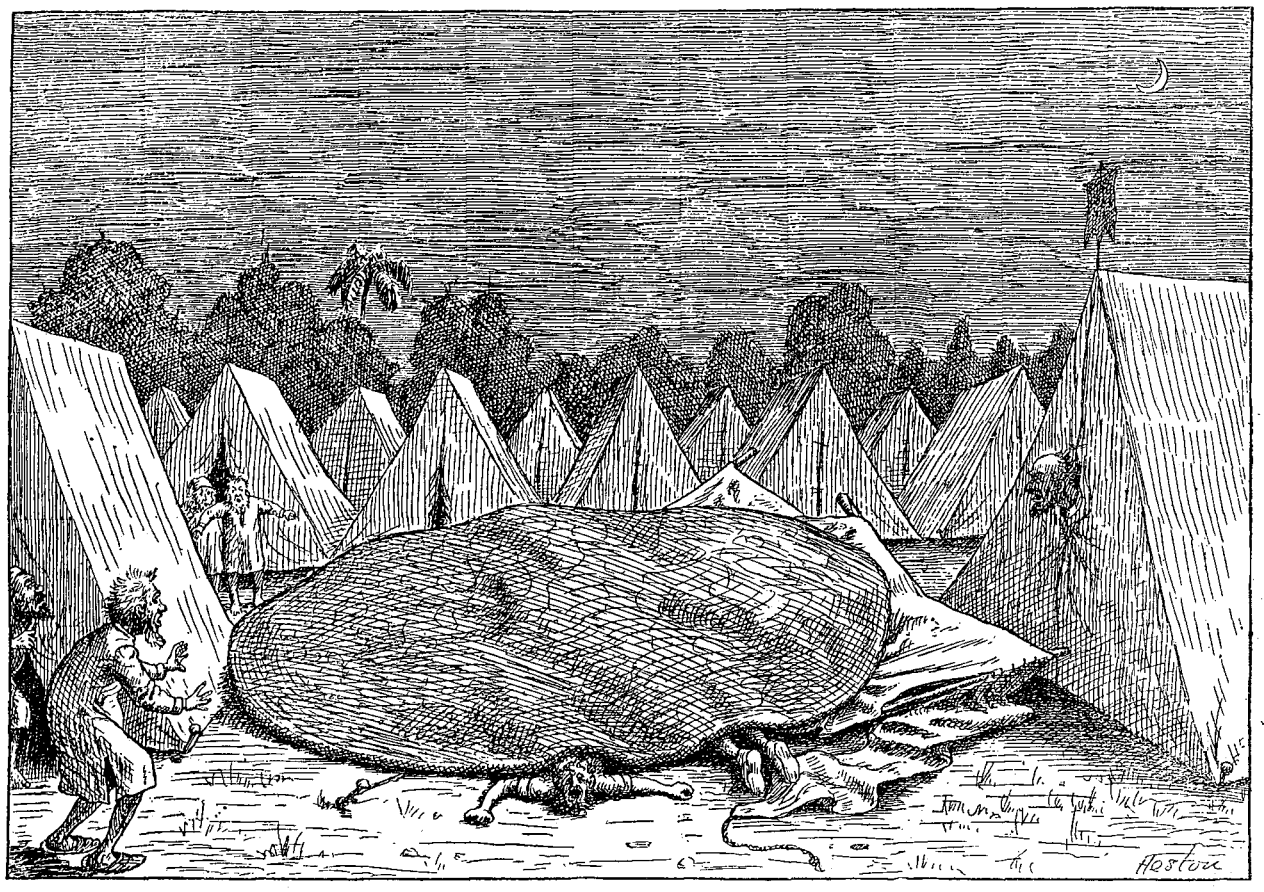
As I see my soul reflected in Nature,
As I see through the mist one with inexpressible completeness, sanity, and beauty,
I see the bent head and arms folded on the breast—
The female form I see.
—*Walt Whitman.*

WILL anyone, save the most bigoted, contend that it is not certain gain to humanity to spread unbelief in the terrible doctrin that eternal torment is the probable fate of the great majority of the human family?—*Bradlaugh.*

Is it not enough to fill the brain with a happiness unspeakable to know that the words, "Depart from me, ye cursed, into everlasting fire," will never be spoken to one of the children of men?—*Ingersoll.*

IF religion were necessary to all, it ought to be intelligible to all.—*D'Holbach.*

YOU may reply: God knew that his book would be understood differently by each one, and intended that it should be understood as it is understood by each. If this is so, then my understanding of the Bible is the real revelation to me. If this is so, I hav no right to take the understanding of another. I must take the revelation made to me through my understanding, and by that revelation I must stand. Suppose, then, that I read this Bible honestly, fairly, and when I get through am compelled to say, "The book is not true." If this is the honest result, then you are compelled to say, either that God has made no revelation to me, or that the revelation that it is not true is the revelation made to me, and by which I am bound. If the book and my brain are both the work of the same infinit God, whose fault is it that the book and brain do not agree? Either God should hav written a book to fit my brain, or should hav made my brain to fit his book.—*Ingersoll.*



AN INSPIRED DREAM.

And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.—Judges vii, 13.

Odds and Ends.

GOOD dogs, when they die, go to the happy land of canine, of course.

WHEN he has a cold in his head is the only time Colonel Ingersoll is on his sneeze.—*Texas Siftings.*

ONE could fire a gun into that crowd of Adventists and kill a fool without taking aim.—*New Haven Palladium.*

IT is understood that we are to hav an open winter. The ground hogs are not wearing sealskin sacques.—*New Orleans Picayune.*

MINISTER: "Johnny, is your father a Christian?" Johnny: "Not since last week, sir. He has bought him a cheap typewriter."—*Burlington Free Press.*

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A MISUNDERSTANDING.

"And I want to say, 'To my husband,' in an appropriate place," said the widow, in conclusion, to Slab, the gravestone man. "Yessum," said Slab, "To my husband, in an appropriate place."—*Chicago Liar.*

MR. SMART (as the church-goers pass): "I am surprised that Miss Sweet permits Bodworth to accompany her. He's about the freshest young fellow I know." Mrs. Smart: "Perhaps that's the reason why she lets him carry her Psalter."—*Boston Times.*

VISITOR: "You don't mean to say that you do sewing Sundays? How can you do such a wicked thing?" Lady of the house: "Oh, but you know I always sit at the back window." Visitor: "Oh, well, that's a different thing, of course."—*Boston Transcript.*

"YOUNG man," said a minister to a member of his congregation, "do you know what relations you sustain in this world?" "Well, just at present the only relation I am sustaining in this world is my father-in-law, but you can just gamble on it I am not going to sustain him very long," was the reply.—*Texas Siftings.*

THE Hight of Cruelty: Professor (in the history class): "Mr. Fizzler, what was the torture on the wheel as practiced in the Inquisition?" Fizzler (who has not the faintest idea): "I reckon they made a fellow ride a bicycle, when they found he'd never been on a machine."

NEW PROVERBIAL PHILOSOPHY.

It is an ill wind that blows about itself.
There is no fool like a young dude.
Put a beggar on horseback and he will ask, "What's the matter with the family carriage?"
Wine is a mocker at a fifty cent table d'hote dinner.
Answer a fool according to his folly, but don't vote the Prohibition ticket with him.

AFTER THE WHIPPING.

"Pa, why am I like Jonah?"
"I'm hanged if I know. I'll hav to giv it up."
"Because I've just been whaled."

BALL DRESSES.

Mr. MacDuff: "You've been over an hour dressing and you said it wouldn't take you over twenty minutes!"
Mrs. MacDuff: "Now, don't say a word! I thought I should never get into this new gown."
Mr. MacDuff: "Well, judging from appearances, you hav not more than half succeeded."

THE parish priest
Of Austerity
Climbed up in a high church steeple,
To be nearer God
So that he might hand
His word down to his people.

When the sun was high,
When the sun was low,
The good man sat unheeding
Sublunary things,
From transcendency
Was he forever reading.

And in sermon script
He daily wrote
What he thought was sent from heaven
And he dropped this down
On his people's heads
Two times one day in seven.

And now and again,
When he heard the creak
Of the weather vane a-turning,
He closed his eyes
And said, "Of a truth
From God I now am learning."

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THE GENII WHO PRESIDE OVER THE ROADS TO KNOWLEDGE.

Notes and Clippings.

THE old report that Mr. Gladstone has secretly gone over to the Roman Catholic church is again in circulation to a certain limited extent. It comes from Roman Catholic sources.

THE bishop of St. Asaph's, in Wales, appeals to English churchmen to aid the clergy of his diocese, whose resources hav been nearly cut off by the tithe agitation. "Starvation," he says, "is an ugly word, but it represents the condition to which several of the Welsh clergy hav been reduced."

PRESIDENT CARNOT of France is an enthusiastic Shaksperian scholar. He has piles of manuscript containing his notes on the Shaksperian plays, and he has translated into French "Macbeth," "Romeo and Juliet," and "A Winter's Tale." Carnot is not a Baconian, but is willing to acknowledge that Shakspere was a magnificent plagiarist.

ON October 15th, the day of the holy St. Theresa, the patron saint of the Carmelite order, the latter was the recipient of the hunting-castle Mayerling, where the pious Don Juan, Crown-prince Rudolph of Austria, was killed by an enraged husband. The castle, a gift of the imperial family, is to be converted into a cloister for the Carmelite order.

A GENTLEMAN who died recently near Berlin desired to hav his tombstone decorated by the following legend: "I believe in one savior—in him everybody must believe, of whatever religion he may be—and he is Death, for he releases us from all our troubles." This has been done, and now the parish authorities hav requested the heirs to remove the gravestone.

AT the Universalist convention in Lynn, Mass., this resolution was accepted without demur: "*Resolved*, That the Universalist church of America, in general convention assembled, reaffirms the position which it has consistently held from the beginning, to wit, that it rests on and believes in the historical veracity of the New Testament records of the life and words and works of our Lord Jesus Christ." The Universalist church believes a good deal on very little evidence!

THE Jews are not very good Sabbath keepers. The *Hebrew Journal* says: "The mass of Hebrews of this city go no further in Sabbath support than in offering decided opposition to a Sunday movement. They do not observe the seventh day, or rather the majority do not; they make it a chief business day, but, nevertheless, they are always anxious to 'support' it in argument. Whatever *words* can do to support the Sabbath they are willing to supply in generous quantity, but when it comes to *deeds*, they beg to be excused."

HITHERTO it has been supposed that English miners in the middle of the eighteenth century first utilized parallel rails, like the modern railway tracks, in the transportation of burdens. In a "Description of the World," by Sebastian Münster, 1541, a woodcut has been found containing a representation of a little four-wheeled car loaded with ore, and with a man behind shoving it along parallel rails. The scene of the woodcut is an Alsatian mine of the first part of the sixteenth century. Münster calls the car in question *instrumentum tractorum*, and mentions that its four wheels were of iron.

THE Washington correspondent of the Chicago *Herald* writes home: "The Lord did it." That is what the president of the United States said the other day concerning the influences which brought about his nomination and election. "The Lord willed it and it had to be so. Nothing could hav stopped it. The will of the Lord has always prevailed." So says Mr. Harrison. He has said as much with different forms of expression to half a dozen or a dozen prominent politicians. He is in earnest about it, too. He has really led himself into the faith that he is one of the chosen of the almighty, and that the Lord had a hand in the campaign.

THE new census of India givs the population in March, 1888, as 269,477,728, of which 60,684,378 belonged to the nativ states. Distributed according to religion, in round numbers, the Hindoo population, in millions, is about 190; the Mohammedans, 81; "aboriginals," 6½; Buddhists, 3½; Christians, nearly 2; Sikhs, nearly 2; Jains, 1¼; while Parsees, Jews, and others are comparativly very few. The Church of England has nearly 360,000 members; other Episcopalian churches, 20,000; the church of Scotland, the same number; "other Protestants," 138,000; Roman Catholics, nearly 1,000,000; and Syrians, Armenians, and Greeks, over 300,000. About 106,000,000 males and 111,000,000 females are neither under instruction nor able to read or write. Details are given of 109 different languages spoken. Hindustani comes first with over 82 millions; then Bengali, with nearly 40; Telugu, with 17; Mahratti, also 17; Punjabi, 16; Tamil, 13; Gazrati, Canarese, Ooriya, Malayalum, Sindi, Burmese, Hindi, Assamese, Kol, Southali, and Gondi, come next in order. Next to Calcutta, Bombay, and Madras, Hyderabad is the most populous city in India, Lucknow coming next.

THE Marlboro, Mass., *Times* is a heretical sheet. It pokes fun at the Nicene creed, saying: "At the Episcopal convention in New York, after a long and exciting debate, it was voted by a large majority to require the Nicene creed to be recited in all the churches in public worship not less than five times in each year. The part of that creed which relates to the late lamented Lord Jesus Christ is as follows hereinafter: 'I believe in one Lord Jesus Christ, the only begotten son of God, begotten of his father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made.' If any adherent of that faith, either lay or clerical, thinks he knows what the above extract means, we should like to hav him or her furnish us with an understandable exegesis. Of course, if the belief above outlined is founded on fact, it leaves the late Mrs. Joseph, the reputed virgin mother of Christ, in a very unpleasant predicament, because she couldn't possibly hav been alive 'before all worlds;' and then, too, it is claimed that her son was the result of an overshadowing by the Holy Ghost. But perhaps the Lord Jesus Christ above referred to is not the Judean gentleman of that name. There hav been a great many Christs."

Communications.

Was Abraham Lincoln a Christian?

CHAPTER VI.

TESTIMONY OF HON. WILLIAM H. HERNDON. UNPUBLISHED TESTIMONY.

Extracts from Herndon's Letters—The Books Lincoln Read—His Philosophy—His Infidelity—Refutation of Christian Claims—Attempts to Invalidate Herndon's Testimony—Reed's Calumnies—Vindication.

In the preceding chapter has been submitted the evidence of Mr. Herndon that has already been published. In this chapter will be presented some hitherto unpublished testimony.

The writer has corresponded with Mr. Herndon for many years. Much of this correspondence has related to Abraham Lincoln, and no inconsiderable portion of it to the subject under consideration. Permission has been granted by Mr. Herndon to use such parts of this correspondence as may be deemed of value. The limits of this work preclude the presentation of much that is really interesting, but no apology is needed for devoting space to the following extracts from his letters, written at various intervals between 1880 and 1889:

I was the personal friend of Mr. Lincoln from 1834 to the day of his death. In 1843 we entered into a partnership which was never formally dissolved. When he became unpopular in this congressional district because of his speeches on the Mexican war, I was faithful to him. When he espoused the antislavery cause and in the eyes of most men had hopelessly ruined his political prospects, I stood by him, and through the press defended his course. In these dark hours, by our unity of sentiment and by political ostracism we were driven to a close and enduring friendship. You should take it for granted, then, that I knew Mr. Lincoln well. During all this time, from 1834 to 1862, when I last saw him, he never intimated to me, either directly or indirectly, that he had changed his religious opinions. Had he done so—had he let drop one word or look in that direction, I should hav detected it.

I had an excellent private library, probably the best in the city for admired books. To this library Mr. Lincoln had, as a matter of course, full and free access at all times. I purchased such books as Locke, Kant, Fichte. Lewes; Sir Wm. Hamilton's "Discussions on Philosophy;" Spencer's "First Principles," "Social Statics," etc.; Buckle's "History of Civilization," and Lecky's "History of Rationalism." I also possessed the works of Parker, Paine, Emerson, and Strauss; Gregg's "Creed of Christendom," McNaught on Inspiration, Volney's "Ruins," Feuerbach's "Essence of Christianity," and other works on Infidelity. Mr. Lincoln read some of these works. About the year 1843 he borrowed "The Vestiges of Creation" of Mr. Jas. W. Keyes, of this city, and read it carefully. He subsequently read the sixth edition of this work, which I loaned him. Mr. Lincoln had always denied special creation, but from his want of education he did not know just what to believe. He adopted the progressiv and development theory as taught more or less directly in that work. He despised speculation, especially in the metaphysical world. He was purely a practical man. He adopted Locke's notions as his system of mental philosophy, with some modifications to suit his own views. He held that reason drew her inferences as to law, etc., from observation, experience, and reflection on the facts and phenomena of nature. He was a pure sensationalist, except as above. He was a materialist in his philosophy. He denied dualism, and at times immortality in any sense.

Before I wrote my Abbott letter I diligently searched through Lincoln's letters, speeches, state papers, etc., to find the word *immortality*, and I could not find it anywhere except in his letter to his father. The word *immortality* appears but once in his writings.

If he had been asked the plain question, "Do you *know* that a God exists?" he would hav said: "I do *not know* that a God exists."

At one moment of his life I know that he was an Atheist. I was preparing a speech on Kansas, and in it, like nearly all reformers, I invoked *God*. He made me wipe out that word and substitute the word *Maker*, affirming that said Maker was a principle of the universe. When he went to Washington he did the same to a friend there.

Mr. Lincoln told me, over and over, that man has no freedom of will, or, as he termed it, "No man has a freedom of mind." He was in one sense a fatalist, and so died. He believed that he was under the thumb of providence (which to him was but another name for fate). The longer he lived the more firmly he believed it, and hence his oft invocations of God. But these invocations are no evidence to a rational mind that he adopted the blasphemy that God seduced his own daughter, begat a son on purpose to hav mankind kill him, in order that he, God, might become reconciled to his own mistakes, according to the Christian view.

Lincoln would wait patiently on the flow and logic of events. He believed that conditions make the man and not man the conditions. Under his own hand he says: "I attempt no compliment to my own sagacity. I claim not to hav controled events, but confess plainly that events hav controled me." He believed in the supreme reign of law. This law *fated* things, as he would express it. Now, how could a man be a Christian—could believe that Jesus Christ was God—could believe in the efficacy of prayer—and entertain such a belief?

He did not believe in the efficacy of prayer, although he used that conventional language. He said in Washington, "God has his own purposes." If God has his own purposes, the prayer will not change God's purposes.

I hav often said to you, and now repeat it, that Lincoln was a scientific Materialist, *i. e.*, that this was his tendency as opposed to the spiritualistic idea. Lincoln always contended that general and universal laws ruled the universe—always did—do now—and ever will. He was an Agnostic generally, sometimes an Atheist.

That Mr. Lincoln was an Infidel from 1834 to 1861, I know, and that he remained one to the day of his death, I honestly believe. I always understood that he was an Infidel, sometimes bordering on Atheism. I never saw any change in the man, and the change could not hav escaped my observation had it happened.

Lincoln's task was a terrible one. When he took the oath of office his soul was bent on securing harmony among all the people of the North, and so he chose for his cabinet officers his opponents for the presidential candidacy in order and as a means of creating a united North. He let all parties, professions, and callings hav their way where their wishes did not cut across his own. He was apparently pliant and supple. He ruled men when men thought they were ruling him. He often said to me that the Christian religion was a dangerous element to deal with when aroused. He saw in the Kansas affairs—in the whole history of slavery in fact—its rigor and encroachments, that Christianity was aroused. It must be controled, and that in the right direction. Hence he bent to it, fed it, and kept it within bounds, well knowing that it would crush his administration to atoms unless appeased. His oft and oft invocations of God, his conversations with Christians, his apparent respect for Christianity, etc., were all means to an end. And yet sometimes he showed that he hated its nasal whims.

A gentleman of veracity in Washington told me this story and vouched for its truthfulness: "A tall saddle-faced man," said he, "came to Washington to pray with Lincoln, having declared this to be his intention at the hotel. About 10 o'clock A.M. the bloodless man, dressed in black with white cravat, went to the White House, sent in his card, and was admitted. Lincoln glanced at the man and knew his motivs in an instant. He said to him angrily: 'What, hav you, too, come to torment me with your prayers?' The man was squelched—said, 'No, Mr. Lincoln'—lied out and out. Lincoln spoiled those prayers."

Mr. Lincoln was thought to be understood by the mob. But what a delusion! He was one of the most reticent men that ever lived. All of us—Stuart, Speed, Logan, Matheny, myself, and others, had to guess at much of the man. He was a mystery to the world—a sphinx to most men. One peculiarity of Mr. Lincoln was his irritability when anyone tried to peep into his own mind's laboratory. Considering all this, what can be thought of the stories about what he is said to hav confided to strangers in regard to his religion?

Not one of Lincoln's old acquaintances in this city ever heard of his conversion to Christianity by Dr. Smith or anyone else. It was never suggested nor thought of here until after his death.

I never saw him read a second of time in Dr. Smith's book on Infidelity. He threw it down upon our table—spit upon it as it were—and never opened it to my knowledge.

My opinion is, from what I hav heard and know, that these men—Gurley and Simpson—refused to be a party to a fraud on the public touching Lincoln's religion. I think that they understood each other the day that the remains of Lincoln were put to rest.

Holland came into my office, in 1865, and asked me this question: "What about Mr. Lincoln's Christianity?" To this, I replied: "The less said about it the better." Holland then said to me, "Oh, never mind, I'll fix that," and went over to Bateman and had it fixed.

Lincoln never revealed to Judge Davis, Judge Matheny, Joshua F. Speed, Joseph Gillespie nor myself, that he was a Christian, or that he had a change of heart, or anything like it, at any time. Now, taking into consideration the fact that he was one of the most non-communicativ of men—that Bateman was, as it were, a mere stranger to him—that Bateman was frightened, excited, conscience-smitten when I approached him on the subject, and that in after years he confessed to me that his notes in Holland's "Life of Lincoln" *were colored*—taking all this into consideration, I say, can you believe Bateman's story to be true?

I see quoted frequently a supposed speech made by Mr. Lincoln to the colored people of Baltimore, on the presentation of a Bible to him. This supposed speech contains the following: "All the good from the savior of the world is communicated to us through this book." This idea is false and foolish. What becomes of nine-tenths of the life of Jesus of which we hav no history—nine-tenths of the great facts of this grand man's life not recorded in this book? Mr. Lincoln was full and exact in his language. He never used the word savior, unless in a conventional sense; in fact, he never used the word at all. Again, he is made to say: "But for this book we could not know right from wrong." The lowest organized life, I was about to say, knows right from wrong in its particular sphere. Every good dog that comes into possession of a bone, knows that that bone belongs to him, and he knows that it is wrong for another dog to rob him of it. He protests with bristling hair and glistening teeth against such dog robbery. It requires no revelation to teach him right from wrong in the dog world; yet it requires a special revelation from God to teach us right from wrong in the human world. According to this speech, the dog has the advantage. But Mr. Lincoln never uttered such nonsense.

I do think that anyone who knew Mr. Lincoln—his history—his philosophy—his opinions—and still asserts that he was a Christian, is an unbounded falsifier. I hate to speak thus plainly, but I cannot respect an untruthful man.

Let me ask the Christian claimant a few questions. Do you mean to say, when you assert that Mr. Lincoln was a Christian, that he believed that Jesus was the Christ of God, as the evangelical world contends? If so, where do you get your information? Do you mean to say that Mr. Lincoln was a converted man and that he so declared? If so, where, when, and before whom did he declare or reveal it? Do you mean to say that Mr. Lincoln joined a church? If so, what church did he join, and when did he join it? Do you mean to say that Mr. Lincoln was a secret Christian, acting under the cloak of the devil to advance Christianity? If so, what is your authority? If you will tell me when it was that the creator caught with his almighty arms, Abraham, and held him fast while he poured the oil of grace on his rebellious soul, then I will know when it was that he was converted from his Infidel views to Christianity.

The best evidence this side of Lincoln's own written statement that he was an Infidel, if not an Atheist, as claimed by some, is the fact that he never mentions the name of Jesus. If he was a Christian it could be proved by his letters and speeches. That man is a poor defender of a principle, of a person, or of a thing, who never mentions that principle, person, or thing. I hav never seen the name of Jesus mentioned by Mr. Lincoln.

Mr. Lincoln never mentioned the name of Christ in his letters and speeches as a Christian. I hav searched for such evidence, but could not find it. I hav had others search, but they could not find it. This dead silence on the part of Mr. Lincoln is overwhelming proof that he was an unbeliever.

While Lincoln frequently, in a conventional way, appeals to God, he never appeals to Christ nor mentions him. I know that he at first maintained that Jesus was a bastard, and later that he was the son of Joseph and not of God.

Lincoln was not a Christian in any sense other than that he lived a good life and was a noble man. If a good life constitutes one a Christian, then Mill and a million other men who repudiated and denied Christianity were Christians, for they lived good and noble lives.

If Mr. Lincoln changed his religious views he owed it to me to warn me, as he above all other men caused me to be an unbeliever. He said nothing to me, intimated nothing to me, either directly or indirectly. He owed this debt to many young men whom he had led astray, if astray the Christian calls it. I know of two young men of promis, now dead and gone—gone into endless misery, according to the evangelical creed—caused by Mr. Lincoln's teachings. I know some of the living here, men in prominent positions of life, who were made unbelievers by him.

One by one, these apocryphal stories go by the board. Courageous and remorseless criticism will wipe out all these things. There will not be a vestige of them in fifty years to laugh at or to weep at.

Mr. Herndon's testimony, even in the absence of all other evidence, is conclusiv. This was recognized by the Christian claimants after the appearance of his "Abbott Letter." They employed various measures to break the force of his testimony by trying to induce him either to retract or modify his statements. But they were not successful. He was not to be coaxed, he was not to be purchased, he was not to be intimidated. He had stated the truth and by the truth he proposed to stand. Foiled in these efforts, their last resort was to destroy his credibility as a witness by destroying his character. The most brazen falsehoods were invented and the most cruel calumnies circulated in order to crush him. Some of these stated that he was a drunkard, others that he was a pauper, and still others that he had become insane.

These defamatory statements were usually first noticed in some religious paper or periodical. From this they were naturally copied into the secular papers and sent broadcast over the land. Journalists who had once known Mr. Herndon, either personally or by reputation, were surprised and shocked at the announcements, and wrote articles like the following which appeared in a Kansas paper:

Bill Herndon is a pauper in Springfield, Ill. He was once worth considerable property. His mind was the most argumentativ of any of the old lawyers in the state, and his memory was extraordinary. For several years before Lincoln was nominated for the presidency, Herndon was in some respects the most activ member of the firm, preparing the greatest number of cases for trial and making elaborate arguments in their behalf. It is said that he worked hard with Lincoln in preparing the memorable speeches delivered by the man who afterward became president, during the debates between Lincoln and Douglas in 1858, and in constructing the Cooper Institute address delivered by Lincoln a short time before the war. Herndon, with all his attainments, was a man who now and then went on a spree. This habit became worse after Lincoln's death, and, like poor Dick Yates, he went down step by step till his old friends and associates point to him as a common drunkard.

I was in Springfield the very week that this article was published, and passed a day with Mr. Herndon at his home. I was prepared to testify, as all his neighbors were, that the charges it contained, together with others that were being circulated, were false. I knew that he still possessed a sound and vigorous intellect; I knew that he was in comfortable circumstances financially; I knew that he was an earnest advocate of temperance, and that he practiced what he preached; in short, I knew him to be a man of pure morals and exemplary character. At the very time that he was declared to be an inmate of the insane asylum, the Old Settlers' Society selected him to examin and report upon the correctness of the "History of Sangamon County," which, as it included a history of the capital of the state where, at one time or another, had resided a majority of Illinois's most gifted sons, was an important work, and one whose revision would not likely be intrusted to a lunatic. At the very time that he was said to be a pauper in the county poorhouse, he was entertaining such distinguished guests as William Lloyd Garrison. At the very time that he was reported to be a common drunkard, his neighbors had just appointed him guardian of the educational interests of their children.

All efforts to trace these slanders to their source and discover their author proved futil until 1880, when the writer of this saw in an Ohio paper an article on Lincoln, in which was quoted a portion of a letter which the contributor of the article stated had just been received from the Rev J. A. Reed, of Springfield. It related wholly to Mr. Herndon, and did not contain one fair, truthful statement. In thirty brief lines were concentrated, in addition to several statements calculated and intended to deceive, no less than sixteen deliberate falsehoods, some of them of the most cruel and infamous character that it is possible for the mind of man to conceive. It was evident that Reed had intended that the substance of his letter should be given to the public without disclosing its authorship. But, thanks to the innocent credulity and indiscreetness of the friend to whom it was sent, the defamer was discovered and exposed. And this sneaking, cowardly assassin was the "defender of Lincoln's Christian faith!" Could the inanimate remains of Abraham Lincoln hav been revivified when this exposure was made, he would hav arisen from his mausoleum at Oak Ridge, hav come into the city, and hav kicked this pretended "defender," this base calumniator of his beloved friend and associate, out of Springfield.

The cause of all the vituperation which for years had been heaped upon Mr. Herndon was now apparent. He had replied to Reed's lecture, and openly,

honestly, and courteously, but effectivly, refuted it; and because the latter could not come forward with a successful rejoinder, he was thus heartlessly and covertly plunging a dagger into the reputation of his chivalrous opponent.

The intercession of friends secured for the culprit immunity from arrest for libel, but in the newspapers of his city he received such a castigation as he will not soon forget. The *Daily Monitor*, in an editorial replying to the slanders that were being circulated concerning Mr. Herndon, said:

Mr. Herndon is not a pauper, is not a drunkard; whisky did not ruin him, and, in a word, the whole thing is a lie. Mr. Herndon livs on his farm near this city. He is a great admirer of nature, loves flowers, and spends his whole time on the farm, except when doing his trading, or coming into the city to see his children and grandchildren. He don't drink, he don't chew tobacco, he don't gamble, he is honorable and truthful, and he is highly respected by his fellow-citizens. He is a great reader, a great thinker, loves his neighbors, and his neighbors love him. He has a great, big, kind heart for his fellow-man in distress, and, while never worth "considerable property," he has always had enough for his generous purposes. Just why this thing should be allowed we are at a loss to know, and hav waited to see if some of those who profess so much of the Christ-like in their composition would not hav enough of the man-like to be men, and not allow a good and true man as Mr. Herndon is to be thus infamously maligned and belied by those whose works in the salvation of men would hav more effect if more akin to Christ in practice.

After a life of honest toil, much of it in behalf of the poor and the weak, without reward and without the expectation of reward, to be in his old age thus shamefully robbed of his good name, was an outrage almost without a parallel, save in the treatment received by Thomas Paine. That Mr. Herndon was keenly sensitiv to this great wrong is disclosed by the tone of his letters written at the time. In one he says: "I hav done nothing in the spirit of self-laudation. I prefer moving down the grooves of time unnoticed and unknown, except to friends. I hav no ambition for fame or money. My ambition is to try to do good. I spent ten or more years of my best life for the negro, liberty, and union, not forgetting Kansas and her brave people. But let it all go; I make no complaint. I try to liv a moral and a manly life, love my fellow-man, love freedom, love justice, and would die for the eternal right."

As an index of public sentiment in the community where the defamed and the defamer resided, I will state two facts. On a pleasant September evening, in 1882, I attended Dr. Reed's church in Springfield. In that commodious edifice, built to accommodate an audience of nearly one thousand, I found assembled to listen to this renowned "defender of Lincoln's Christian faith," an audience of forty-four persons. About the same time, in the published report of a public meeting held near Springfield, appeared the following: "Five thousand people hovered around the speaker's stand for the purpose of listening to the able, eloquent, and well-known Hon. W. H. Herndon."

It has been charged that Mr. Herndon's statements concerning Lincoln's unbelief were inspired by a spirit of revenge in consequence of Lincoln's not having recognized him with an appointment. This charge and this assumption are both false. There is now on file at Washington and at Springfield a telegram from Lincoln tendering him a judgeship, which he declined.

To know Lincoln was to love him. None knew him better than Mr. Herndon, and none entertains a deeper affection for his memory. In a letter to me, dated Nov. 4, 1881, he pays this tribute to his dead friend:

Some people say that Mr. Lincoln was an ungrateful man. This is not true, and especially when applied to myself. He was always kind, tender, and grateful to me—clung to me with hooks of steel. I know that I was true to him. It is said that no man is great to his valet. If I was Mr. Lincoln's valet, the rule does not apply in this case, for my opinion of him is too well known. His was a grand, noble, true, and manly life. He dreamed dreams of glory and glory was justly his. He was growing and expanding to the day of his death. He was slow in his development, but strong and big when he did come. The last letter which I ever received from him concluded thus: "God bless you, says your friend.—*A. Lincoln.*" He felt what he expressed, and in return I say, *God bless you, Lincoln.*

JOHN E. REMSBURG.

(TO BE CONTINUED.)

Was Abraham Lincoln a Christian?

This question repeated conspicuously in these columns induces me—for I well knew him at the bar, from 1836 till his inauguration in 1860, and then his administration—to answer briefly. Attending a Presbyterian meeting in the winter of 1837–1838, on my return to Brushville, T. L. Dickey, my law partner, advised me of our engagement to defend a bad steamboat deck-hand of eighteen years for killing a German. Their names were Fraim and Neathammer. At the preliminary examination I found the case hopeless, inexcusable murder. Being then a Presbyterian and trying to keep a conscience void of offense, I declined to argue the case before the traverse jury, and Mr. Lincoln was engaged to take my place. At court he interviewed me, said he pitied the poor neglected youth, and suggested that I argue the question of law on his trial, that my influence by a square backout might not be construed against him, while he and Dickey would take the witness and go to the jury. Under this arrangement the case was taken up the next morning, and finished the same evening at 10—or 11—o'clock, with a verdict of guilty. The next day Mr. Lincoln expressed dissatisfaction over his efforts, and the deepest regret over the impending fate of the poor culprit. I reminded him that from the first I had seen, and to him said, the case is hopeless, and that he must hav expected to work a miracle to save the accused. He answered, that I did him injustice, *since he* had no faith in miracles, but was mortified at the hasty finding of the jury, as though Mr. Dickey and he had said nothing worthy of their consideration.

Afterward, in taking the part of a young lady against General Shields, he had to meet and accept a challenge. Some of my special friends and brethren in the church hastened to remonstrate, telling him to decline as he should, like a Christian—his honor would not suffer. He told them, as they told me, that he was not, nor could be, a Christian. He did not believe, nor had been baptized. General Shields in the code of honor demanded the combat, and he reluctantly, to vindicate their mutual honor, had to giv it. As is known, just before the fight the matter was settled. Strange that the lack of self-respect in Christians will try to gulp down the absurdity, no less than a camel, that Abraham Lincoln was a believer in the Bible of Christianity! He never changed a sentiment on the subject up to his final sleep.

W. PERKINS.

Mr. Thomas Lewis.

In reference to the pious Tom Lewis, of Springfield, Ill., who testifies to the conversion of Mr. Lincoln to Christianity, I relate this incident, the truth of which will not be questioned. Prior to 1874 there had not been an honest letting of state contracts for many years at Springfield. A syndicate had been formed of all professed bidders, and leading ones of the syndicate would "buy the bids" of the lesser ones. Tom Lewis, who was then an insurance agent, and not one of the syndicate, happened to come upon the scene just at the critical moment of the closing of the bids. He was carrying a large envelope, and one of the syndicate, supposing that he had come to put in a bid, asked him what he would take for his bid. Taking in the situation at a glance, he replied, "$500." "I will giv you $300," replied the leader of the syndicate, the bargain was struck, and Tom walked off with $300 in exchange for a large envelope, containing some unimportant insurance papers. I heard these facts brought out in an investigation by the legislature, and they are a matter of record. Of course Tom kept his $300. It was a fraud all around, but it never disturbed Tom's conscience or impaired his standing in the church. JAMES K. MAGIE.

That "Blessed Book."

The papers say that there is a fatal disease among the cattle in the West—that many of them are dying. This is bad for Infidels and others who desire to liv honest lives and do to others as they would hav others do to them; but rogues and those ignorant enough to accept the Bible as an inspired book need not lose by the cattle plague; for that blessed old book—that strange piece of men's crazy patchwork, to which and its artificial God each writer gave a patch of his own character—will tell the pious owners of the diseased meat what to do with it, and here it is: "Thou shalt not eat of the flesh of the animal that dieth of itself, but mayest sell it to the stranger within thy gates, or to the heathen round about thee"—a very handy way to dispose of it. Doubtless the pious railroad and steamship owners would rejoice at the privilege of carrying such freight to Europe. And then the blessed book tells them what they may do with the money they get for such meat: "With thy money thou mayest buy bondmen and bondwomen of the strangers within thy gates, or the heathen round about thee;" and "if thou beat thy bondman that he die," nevertheless if he liv a day or two after beating it is nobody's business, "for he is thy money."

What a blessed book to be written by the inspiration of a being supreme in power, wisdom, justice, impartiality, love, and mercy!

Again: "With thy money thou mayest buy wine or strong drink, or whatsoever thy soul lusteth after." What more liberty could the greatest drunkard, libertin, debauchee, or harlot ask for?

"Wine cheereth the heart of God and man." "Drink thy wine with a merry heart, for God now accepteth thy works." "Giv strong drink to him that is ready to perish. Let him drink and forget his poverty." "Drink, yea, drink abundantly, O believers." How was it possible for such a book to be palmed off on rational beings capable of thinking as the inspired words of a supreme being? And how has it been possible for priests to so deceive the people for thousands of years, as to still keep such a book in existence—a book that has caused many millions of the best people of their time to be put to death by the most excruciating tortures that the ingenuity of men could devise? Who can answer? A book that is still dividing the world into contending sects and parties and causing ill-will and enmity between members of the same family. A book that has caused more suffering and sorrow than any other ever published. Who can answer? J. HACKER.

Berlin, N. J.

The Discovery of America.

IN THE TRUTH SEEKER of October 19th an article appeared signed, Henry Stone, of Boston, Mass., on the discovery of America, slandering, from beginning to end, the memory of Christopher Columbus, and praising Martin Alonso, who, as the whole world knows, was not only a traitor to Columbus but something else besides. While on the coast of Santo Domingo he separated from the other vessels, went to Hayti, obtained gold from the cacique (chief) of said country, distributed half among the crew of his vessel the Pinta, and kept for himself the other half. After doing this, he started for Spain, but for reasons not explained, he had to return, meeting the other two vessels, the Santa Maria and the Nina, opposit Monte Christy. As excuse for his strange proceedings, he said that contrary winds had compelled him to go eastward. This, of course, was not true, as the wind prevailing there at the time was from the east, but to avoid a contention, and perhaps mutiny, Columbus, being the only Italian on board, abstained from remonstrating or making Martin Alonso understand that his intentions in separating from the other vessels were known. Columbus nevertheless advised him to put on shore four females and two men whom Martin Alonso intended to carry to Spain as prisoners.

It is also a well-known fact that after they had taken possession of the land in the name of Queen Isabella, both Las Casas and Columbus had frequent discussions with some of the Spaniards, to prevent the latter from ill-treating the Indians. By this, all readers of the paper will perceive that whatever may be said to the contrary is a mere fabrication of falsehoods, for the sole purpose of slandering names which hav already passed into history without stain.

A true Freethinker should not hav written the article to which I refer, as by doing so he has not only committed a gross slander, but also is apt to annul the enthusiasm of the whole country for the Exposition of 1892, which, as every impartial mind will readily understand, cannot but do good in every sense to this republic.

What happened to Christopher Columbus after the discovery of America only shows the ingratitude of some people to a person after he had undergone so much suffering, and was not a punishment for his great crimes, as Messrs. Stone, Yure, and Goodrich allege. JOSEPH FELIX GONZALES.

IN the fourth century there arose monachism, and in the sixth century the Christians succeeded in cutting off the last ray of knowledge, and shutting up the schools of Greece. Then followed a long period of theology, ignorance, and vice.—*Buckle.*

The Brutal American Hierarchy.

From the Argonaut.

Pope Leo the Thirteenth has been deeply grieved that the government of Italy has permitted the people of Italy to erect a monument of marble to the memory of Giordano Bruno, an Italian philosopher of the sixteenth century, a monk of the Dominican order—which order he abandoned by reason of his skepticism—a lecturer against the philosophy of Aristotle, a friend of Sir Philip Sidney, a lecturer on mathematics in the Universities at Magdeburg, Prague, Helmstead, and Frankfort; arrested by the Inquisition, imprisoned for seven years at Rome, tried, degraded, excommunicated, sentenced to death, tortured, and burnt at the stake in Rome, February 17th, in the year 1600. He was a profound scholar, a learned philosopher and thinker. He believed in the existence of God,* and did not believe that the pope or the church of Rome had any other, or higher, or more divine authority than was conferred upon any other intellectual or moral earthly power. When Pope Pius the Ninth was driven from Rome and became a prisoner in the Vatican; when the sovereignty of the Papal States was taken from the papal power and conferred on the king of Italy; when Leo the Thirteenth succeeded to the spiritual and not civil jurisdiction of the city of Rome and its little patch of adjoining campagna and salt-marsh; when emancipated Italy resolved to honor the philosopher and Freethinker, whom Rome had tortured, imprisoned, and murdered by burning at the stake—Leo XIII. sulked, and fasted, and prayed through three days, while the students of the universities of free Italy and emancipated intelligence rejoiced that the memory of Bruno was lifted from the dishonored grave where ignorance, superstition, and priestly malice had ignominiously buried it. And now comes his holiness the vicegerent of God, the representativ of the meek and lowly Jesus, with an attack upon the memory of the dead Bruno, and Cardinal Gibbons, of Baltimore, an American by birth, issues this pastoral letter—to be read in all his pulpits—which we copy from the New York *World*, and which the *World* styles "forceful and dignified," but which, in our opinion, is blasphemous, brutal, and blackguardly, and altogether unworthy of the American source from which it comes. The sentiments expressed in this pastoral communication could be endured coming from Italy, but as the expression of the American hierarchy, are contemptible exhibitions of cowardice and malignity, utterly unworthy of an American.

*The *Argonaut* is mistaken in thinking that Bruno believed in "God," as the word is defined by any religionist. Bruno was a Pantheist.

The American Secular Union.

R. B. WESTBROOK, President.

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The American Secular Union.

DEAR MR. MACDONALD: You gave us a most admirable report of the congress last week, and it is a wonder to all of us how you could prepare and publish so much matter in so short a time. You are certainly entitled to our thanks and hearty commendation.

The congress was a good one, and from the first meant business. I hav hardly yet recovered from the surprise at finding myself in the presidential chair again, with a secretary and treasurer of my own selection.

I telegraphed Miss Craddock at San Francisco, and she is now *en route* for Philadelphia, while Mr. Mende, our new treasurer, drives around to my home almost every morning to know what is to be done about an office, that we may organize our campaign. We shall select one this week, of which due notice will be given. Perhaps it is not generally known that Philadelphia was a "port in a storm" in the matter of the late congress, as we had selected Minneapolis as the place of meeting, and the official call for that place was already in print, when, owing to some local difficulty, the invitation to meet there was withdrawn. We had been coquetting with Des Moines and several other Western places until it had become too late to do anything else but meet in Philadelphia. Then it was known to some of us, in July, that Secretary Stevens would hav to resign, and so without a secretary and with an empty treasury and general distrust throughout our ranks, all the work of getting up the congress had to be done in less than two months. The result of the congress is now known, and we hav reason to be satisfied with the result. Here are some of the figures:

Otto Wettstein, Esq., reports receipts for the Union, $1,508.39. To this amount must be added $150 for the Bruno monument and $1,100 for the Prize Manual, making the sum total of our contributions to September 1st, $2,758.39. To this must be added $372 32, collected and received from September 1st until October 26th, making $3,130.71. Did the Society ever do more in one year? But this does not satisfy us. We must hav twice this amount this next year, and we shall show you how to get it! Meanwhile let us not forget that November is passing. Who will be among our liberal contributors for the first month of the coming year?

The "Unitarian and other Christian churches" hav just closed a large conference held in this city immediately after ours. They said many Liberal things. I rather like the Unitarians, particularly of the Chadwick, Savage, and Clifford stripe. They do not know what is the matter with them. They hav too much Bible, and an orthodox Bible, too. The Bible found in their pulpits teaches the trinity, the fall of man, the incarnation of Jesus, vicarious atonement, eternal punishment, etc., and they do not believe a word of these dogmas. They take just as much of the Bible as they think ought to be true, and no more. Why not regard the Bible as a historical record (more or less fanciful) showing what men said and did and believed at certain periods, and thus use it as a sort of guide—as men use fossils in the examination of geological strata? Some of the preachers feel this dreadfully, and are looking where to jump. But let us be patient with them, as they cannot get along with the Bible much longer. Many go in for the religion of nature already.

R. B. WESTBROOK,
Pres. American Secular Union.

Philadelphia, Pa., Nov. 1, 1889.

The New Treasurer.

Mr. F. C. Mende, of the Mende Brothers German Cheese Company, recently elected treasurer of the American Secular Union, of Philadelphia, was born in Prussia in the year 1821. He is not one of those who, early in life, had to contend with poverty and the disadvantages of a restricted education, being a son of a farmer in easy circumstances and having attended school from childhood up to fifteen years of age.

Mr. Mende's early training abroad was in the grocery business. He subsequently was engaged for some time as a commercial traveler, making business trips in Poland, Prussia, Austria, and Russia. In the year 1849 he set out for America and arrived in New York possessed of some means, but knowing little of the English language. In New York, after many applications, Mr. Mende finally succeeded in obtaining employment in a dry goods store kept by a Scotchman, who was desirous of cultivating the trade of the German residents. Although this business was a different one from that to which he was brought up, a short time sufficed to make Mr. Mende quite an expert in selling dry goods, and as he was especially qualified to attend to the wants of German customers, his services were appreciated and his salary was soon increased.

While in Boston Mr. Mende had made the acquaintance of a pianoforte manufacturer, which proved indirectly the stepping-stone to his advancement in life. This gentleman, about six months later, made him an offer of a situation in his establishment, which was readily accepted. In this new employment Mr. Mende's first duties were in the counting-house, but a taste for music, and likewise his aptitude as a salesman, led to a change in his occupation, and he evidently found more congenial work in the exhibition and sale of pianos.

We therefore find him on a southern plantation essaying to add to the ordinary bill of fare by the addition of cheese to the planter's dessert. Years after this, when an opportunity presented itself in Philadelphia, Mr. Mende turned his attention again to amateur cheese-making.

Repeated experiments were tried in the making, curing, and packing of the cheese, the old system being entirely abandoned and a new one substituted, based on scientific principles. With this appliance cheese could be made at the rate of six thousand per hour, and soon the demands of the growing business warranted the erection of a large factory in which all the operations of cheese-making could be carried on, the machinery for the purpose being driven by a steam-engin of twenty horse power. With all these facilities for the business, the Messrs. Mende can turn out as many as four thousand boxes, or about sixty-five thousand pounds, of cheese per week, utilizing the product of from five to six thousand cows.

Mr. Mende is a gentleman rather under the medium hight, and his manner bespeaks the energy of which his career is a proof. He is a shrewd business man, exceedingly affable in his conversation, and conveying at once the impression of large acquaintance with the world and its ways. His personal contact with men in many countries has imbued him with broad and liberal views, and his love of individual liberty and toleration is most marked. The abundant means which he now possesses enable him to enjoy not only the comforts but the elegances of life, which he does to the full, and a friend recently remarked to us that no equipage makes its appearance in Fairmount park more complete in its appointments or more satisfying to the eye of a connoisseur than Mr. Mende's. * * *

The Oregon Convention.

The First Annual Convention of the Oregon state Secular Union met at Masonic Hall, Portland, Saturday, October 12th, at 10 A.M. The meeting was called to order by President C. Beal, and music was rendered by Roose and Hodgson's orchestra. As a preliminary measure Mr. George H. Dawes moved the appointment of a Committee on Resolutions, which motion was carried, and the following committee was chosen:

Committee on Resolutions.—Geo. H. Dawes, M. Fitzgerell, Robert Laughlin, Mrs. Jennie Vose Graham, and G. W. Tiffany.

Upon motion of Dr. J. W. McClure, of Silverton, the Convention appointed the following:

Committee on Nominations.—Dr. J. W. McClure, S. P. Putnam, Mrs. S. C. Todd, B. F. Hyland, and H. Arnold.

Music by the orchestra ensued, and then Mrs. Mattie P. Krekel, of Kansas City, Mo., was introduced, and gave the opening address. After thanking the Convention for the honor of being the first speaker, Mrs. Krekel proceeded to giv a definition of Secularism, to point out its necessity and the causes which had brought a Secular party into existence, and finally to present an exposition of its object. In closing she said, "In our deliberations of how most successfully to advance Secular work, let us be temperate, practical, and conscientious. Let us remember, as the French convention declared, that 'one man's right ceases where another's begins.' Let us devise some method, adopt some system, through which we can utilize means, energy, and ability toward accomplishing work in the interests of which this convention is called."

After this appropriate, eloquent address, which was frequently and heartily applauded, a banner was presented to the Oregon state Secular Union by Miss Mattie Blaisdell. The banner was elegantly embroidered with gold on a dark background—the eagle with the stars—and those noble names of Freethought, Hypatia, Bruno, Paine, and Ingersoll, with the legend "Universal Mental Liberty," about the spread wings of the eagle. Below is blazing the torch of civilization, and underneath this flame are the words "Liberty, Equality, Fraternity." On the reverse side of the banner the stars and stripes float above the prostrate cross.

President Beal accepted the banner in behalf of the Oregon Union with a characteristic address.

The presentation and acceptance of the banner were the signal for loud and prolonged cheers. Mrs. Seip next gave a thrilling recitation, and repeating "A Thousand Years, My Own Columbia," that noble hymn was sung by the whole vast audience, with accompaniment by the orchestra.

Mrs. Lois Waisbrooker followed in a fine address to a most appreciativ audience. The following letter from B. F. Underwood was read:

ON THE CENTRAL PACIFIC, Oct. 4, 1889.

DEAR MR. BEAL: I write, as you requested before I left Portland, a few suggestions to be read at the convention. Those that now occur to me are the following:

Since the clearly stated object of the Oregon Secular Union is to secure the total separation of church and state, and since in this work the coöperation of all, irrespectiv of religious belief, is invited, see that the speeches, discussions, and the action taken are confined to this purpose.

After declaring in its constitution and in its public announcements that the sole purpose of the Union is to secularize the state—that is, to remove all vestiges of the union of church and state, and to resist all legislation inconsistent with secular government, and asking all in favor of this purpose to join the Union, it would be clearly inconsistent and even dishonorable to make the convention an occasion for advocating or assailing theological belief and institutions, as such. Whether the Christian, Jewish, Buddhistic, or other religions are true or not, whether Materialism or Spiritualism is the correct philosophy, whether Saturday or Sunday is more sacred than other days and should be so observed as a religious duty—these are questions beyond the province of the Union to decide. The object of the Union is to oppose governmental indorsement or discrimination in favor of any religious systems or dogmas, and to maintain that the function of the government in regard to religion is to hav nothing whatever to do with it one way or the other, except to defend all in the expression of their views, and in their right to worship (or not to worship) as they see fit.

Some persons do not distinguish between state secularization and Secularism. One means the separation of the church and the state—making the state entirely secular in its character, leaving all religions to the voluntary support of their adherents. The other means a system of philosophy and ethics, which it is not necessary to accept in order to be in sympathy with state secularization.

The discussion of Secularism comes no more within the scope of the Union than the discussion of Spiritualism or Calvinism—that is, considered as systems.

The provisions for work during the coming year should be limited to such as is required to advance the cause of state secularization. The officers should be selected with reference to their qualifications for this work. To select men merely because they are zealous opponents of theological beliefs would be in violation of the spirit of the constitution of the Union. Most of the members are probably Freethinkers (in the common meaning of that word), but opposition to Christianity or Judaism is no part of the work of the organization. Christian and non-Christian are alike eligible to office.

The office of secretary is an important one. The person elected to this position should be unpartisan and fair-minded, one who knows the difference between the movement for secularizing the state and the work of merely attacking theological creeds. To elect to this office a man who would make it serve his purpose of securing opportunities for himself and others to lecture for or against religious beliefs would be a great mistake. To make any particular paper the official organ of the Union unless that paper is devoted entirely and exclusivly to state secularization would not, think, be wise.

My own convictions on religious subjects are radical and pronounced, but I should not think of advocating or advancing them if I were to be present at the convention. An exposition of Adventism by Mr. Jones would be just as appropriate.

We cannot bring together people of different views on various subjects for a specific purpose, and expect harmony and success, unless the discussions and proceedings are confined to the purpose announced in the call.

There is a strong sentiment in Oregon in favor of secularizing the state, especially in favor of taxing church property, maintaining secular schools, and opposing restrictiv Sunday laws. I hope the convention will serve to strengthen this sentiment, organize it, and make it powerfully felt in the legislation of the state. Very truly yours,

B. F. UNDERWOOD.

The convention met at 2 P.M., Saturday, October 12th, pursuant to adjournment. A motion by J. Henry Schroeder, of Coos county, that Messrs. Reynolds, Putnam, and Bell be appointed a committee on introduction, was adopted. A telegram was then read from Moses Hull, sending greetings to the convention. Geo. H. Dawes was then introduced and gave an address on "The Principles of American Liberty." C. B. Reynolds, being introduced, gave an animated and eloquent speech emphasizing the positions taken by the previous speakers, and defending the principles and acts of Liberals. The convention then adjourned to evening.

The evening session, Saturday, was opened by an address by Rabbi Block. After the address of the rabbi, W. S. Bell gave his lecture on "Liberty and Morality," the convention adjourning to Sunday.

The meeting was called to order Sunday morning at 9:30 by President Beal. Music was furnished by the band. Short speeches were made by members of the convention. Dr. A. K. Olds, of McMinnville, spoke enthusiastic words of encouragement and urged persistent action. The doctor is seventy-eight years old, and has been for many years a pronounced Freethinker. T. S. Derrick, of Benton, made a short address on practical work. J. Henry Schroeder spoke of the necessity of Liberal organization. He urged that efforts be directed solely in the line of state secularization, and that all elements be organized in harmony with this prime object. Professor Seymour spoke of the strength and growth of Liberalism upon the Pacific coast, and urged vigilance in the protection of our public school system from the blight of ecclesiasticism. The president

read a letter from W. H. Breese, of Talent, Ore., on the work of the convention. Mr. Priestly, of Milwaukee, spoke of the business and social tyranny of the churches. Mr. Elliott, of Portland, spoke of the distinction won by Liberals in the defense of the Union. Dr. Olds said that he had been an Infidel ever since Hacker published the *Pleasure Boat*. Mr. Rawson, of Olympia, said: "I stand before you an ex-preacher now sixty years of age. I spent forty years preaching Methodism." He gave an extended history of his experience, and of the work he had done since he espoused Liberalism. B. F. Hyland, of Corvallis, spoke of the results he attained by investigation of the Bible itself. Dr. A. D. Martis, of Ohio, said: "After organization what are we going to do? To a certain extent churches do a good work. The Liberals must educate in truth and morality." Mr. Fuller, of McMinnville, said: "I agree in everything with my Liberal friend, Dr. Olds, except as to a future life. He says he doesn't know. I say, I do know. But in questions of right, of duty, of justice, we are one." Mrs. F. C. Reynolds, being called upon, made an impromptu speech setting forth clearly and forcibly the situation and the demands of the hour. Ex-Rev. C. B. Reynolds, being introduced, gave the address of the morning upon the objects of the convention.

At 2 o'clock Sunday afternoon the hall was crowded to its utmost capacity, and the great audience, with frequent bursts of applause, listened to a masterly exposition of state secularization, from Rev. Alonzo T. Jones, of the Advent Christian church. He spoke for two hours, and it was a remarkable address, coming from a Christian clergyman. Following is an abstract:

True Christianity, as represented by Jesus, does not resort to force, but to persuasion. A union of church and state is destructiv of its very principles. If the Bible is a divine book, it does not need any official recognition. Such a recognition degrades it. A government is for natural rights. It is only for this world. No state will survive and flourish in heaven. It is for the affairs of life as it now is. The natural rights of the non-Christian are equal to those of the Christian. No amount of belief in or attainment of the supernatural can alter natural rights. They exist with the man himself and are not the product of any faith. Government cannot distinguish between citizens on account of religion. It cannot go to the intentions of a man. It can only treat of actions. To the government, actions are neither religious or non-religious, moral or immoral, but simply civil and uncivil. The state can restrain uncivil action, but nothing else. It can prevent that which is an infringement upon the rights of any individual. It must therefore solely deal with the action. This is open and can be witnessed. But if government is to deal with intentions, with the heart and head, as well as the doing of a deed, it must resort to the Inquisition and by torture wring from a man his secret thoughts and then punish or acquit as these secret thoughts are judged to be good or bad. Can this be done? It is impossible, and if it could be done tyranny of the most cruel kind would be the result. God rules in righteousness, but he does not rule by the actions and opinions of men who profess to be his representativs. God rules, but he does not require the sword of state. These men, these Christians who are for the union of church and state, claim to stand for God. Their will is the will of God. They wish to judge and condemn, as if they sat upon the throne of the universe. The Demands of Liberalism are just. They are measures of self-defense. They are not aggressions upon the Christian religion. They formulate justice between citizen and citizen. They are impartial.

I am a Christian. I believe in Christianity. I believe it is a divine and supernatural religion, but it must win by persuasion and by no other means. I grant the right of every man to differ from me. If I take away his right to disbelieve, then I logically take away my right to believe. If I take the right to punish one for non-belief, then I surrender my own right to protest when he gets the power and punishes me for belief. To maintain my right as a Christian I must equally maintain the right of the non-Christian. Rights are universal, and if denied to one are denied to all. To maintain my Christian liberty, therefore, I must maintain the liberty of all. If I use the sword against the Infidel, by that act I say to the Infidel, You can use the sword on me when you get a chance.

Justice is universal. It is not for one or for a part, but for all. Christianity can survive by justice and without destroying the rights of a single individual. Christianity that resorts to force is a human invention, and so imperfect and tyrannical. It professes to represent God by acts of despotism. This is not Christianity. The Christianity of Jesus is peace and good will. If one can be persuaded to become a Christian that is right, but to force one to be a Christian, or to act in any way publicly or privately as if he were a Christian, is an infringement of human rights and therefore wrong, and according to the teachings of the New Testament anti-Christian. The demands of Liberalism are as much for the protection of genuin Christianity as for the protection of Infidelity. They are for the protection of the rights of conscience. They are for the protection of religious belief. Christianity must accept these demands in order to be true to its own divine mission.

Sunday evening the hall was also crowded, there being scarcely any standing-room. Mrs. Krekel gave an able exposition of the principles of natural morality, the only basis of human legislation. Mr. S. P. Putnam followed with an address upon "The American Republic."

The Convention then adjourned until Monday.

The Convention was called to order at 10 o'clock Monday morning by President Beal, and motion was made by Dr. Calder, of Walla Walla, to receive the report of the joint committee appointed by the informal caucus of Friday afternoon. After some opposition the motion was ruled to be in order by the president. The motion being put, it was unanimously resolved not to receive the report of the committee. Geo. H. Dawes, chairman of the committee on resolutions, made a report. A special committee of three—Mr. Bucher, Mrs. S. C. Todd, and L. Ames—was appointed to consider the report. Professor Seymour, being called upon, made a brief speech against religious legislation; spoke of the dangers of the encroachments upon the freedom of the mails; of the persecutions of D. M. Bennett, Dr. E. B. Foote, Mrs. Slenker, Harman and Walker, and others. After Professor Seymour's address the special committee on resolutions reported, and, after some discussion, the following were adopted:

1. *Resolved*. That the rights and dignity of labor are necessary for the perpetuity of the American republic, and this convention recognizes the great importance of all reforms the purposes of which are for the advancement of the working people. But the power of the government cannot be made conducive to the success of these measures until all Christian and ecclesiastical usurpations in the state are successfully resisted, and civil and religious liberty are secured to all, regardless of religious belief or non-belief.

2. *Resolved*, That the subjection of woman by the Christian and all other religion has been a gross injustice to her, and has hindered in countless ways the civilization of mankind, and therefore we, as lovers of liberty and equality, recognize woman to be the equal of man in all the relations of life; not only as a matter of justice to her as an individual, but as necessary for social purity and the further elevation of the human race and the establishment of equal rights and Secular principles in our republic.

3. *Resolved*, That this Convention urges upon all Liberals the importance of organizing local societies, the building of Freethought halls, the establishing of libraries and reading-rooms, for the purpose of disseminating Secular principles and the advancement of natural morality, equal rights, and impartial liberty. And also urges the generous support of *Freethought* and Secular papers and lecturers.

4. *Resolved*, That while this Convention recognizes the importance of working for all the demands of state secularization, it would advise that special efforts be made to secure the taxation of church property, and instructs the board of directors to provide, from the funds of the Union, petitions to be circulated among the people of Oregon for their signatures, asking the legislature of Oregon to repeal the law exempting church property from taxation. And it also asks the board of directors to outline for the next convention a plan of work by which the influence of the Secularists may be concentrated for legislativ action at the next session of the state legislation, and continue the efforts already made in this direction.

5. *Resolved*, That this convention pass a resolution of sympathy with the relativs and friends of, and respect to, him who was a thinker of pure thoughts; the doer of good deeds; who was for more than half a century the intrepid torch-bearer of liberty; who was one of nature's noblest sons; whose genius has moved the intellect of two hemispheres; whose heart and sympathies were with the poor and the oppressed; who always sided with the weak against the strong; whose purity of mind and nobleness of character hav given peace and joy to thousands of human hearts; whose memory will be cherished and revered as long as there are men and women who love the truth and battle for the right—the lamented Horace Seaver.

It was voted that the board of directors be authorized to employ a special reporter for the use of the convention at the next annual meeting in order to furnish complete reports for the papers.

The committee on nominations reported. The report was received, and the following were elected officers of the Oregon state Secular Union for the ensuing year:

Treasurer: A. F. Neunert, Portland.

Secretary: J. K. Sears, McCoy; assistant secretary, Elva Davidson, Oswego.

Executiv committee: Lee Laughlin, North Yamhill; R. Wright, Molalla; B. W. Huffman, La Grande; Gertrude Vose Meserve, Ranier; J. K. Olds, Lafayette.

Finance committee: L. Ames, Silverton; O. Jeldness, Portland; Mrs. M. J. Olds, McMinnville.

A motion to pay the assistant secretary out of the funds of the Union for work at the discretion of the board of directors was adopted. A partial report of receipts and expenses was made. Receipts, about $500; expenses, about $200. Full report will be published in *Freethought*. The following motion of S. B. Huston, of Hillsboro, after some discussion, was adopted:

WHEREAS, The Liberals of Washington territory in generosity hav contributed a large amount of money to the funds now in the treasury of this organization. And whereas, there are probable grounds for believing that some of it was contributed under the belief that a joint organization would be effected, and the same has not been done; and

WHEREAS, It is the desire of this convention to avoid all grounds for offense or ill-feeling, and to display to our friends the same liberal spirit that they hav shown, and which should and does characterize Liberals everywhere; therefore be it

Resolved by this convention, That the treasurer of this organization be authorized to refund all money received from Washington Liberals who so desire, and that the secretary be instructed to notify them of this resolution.

Professor Seymour's resolution of sympathy with Harman and Walker was laid upon the table, action in this case not lying within the demands of Liberalism as understood by the convention. It was voted that the board of directors be authorized to fix the time for the next convention. A motion by J. Henry Schroeder that the convention resolve itself into a committee of the whole for the purpose of receiving the report of joint committee appointed by informal caucus of Friday afternoon was carried, J. Henry Schroeder being called to the chair. The report of the committee was called for. Mr. Bucher, chairman, reported that the committee was practically adjourned without date and he had no report to present. A general discussion ensued, and a motion that the committee of the whole now rise was carried. The convention then adjourned. During the proceedings the following resolutions of thanks were unanimously passed:

Resolved, That this convention tender its sincere thanks to Miss Mattie Blaisdell for her generous and beautiful gift to the Oregon state Secular Union of the Freethought banner.

Resolved, That the thanks of this convention be tendered to the officers of the Union, especially to our worthy president, C. Beal, for his untiring efforts to make the convention a success; and also to all the speakers.

Resolved, That this convention extends its thanks to the press of the city for the full and fair reports of the speeches and proceedings of the convention.

Resolved, That the thanks of the convention be tendered to Decker Bros. for their generosity in giving the free use of a fine piano for our meetings.

The convention closed with a concert and ball. The following is from the *Oregonian*:

CONCERT AND BALL.

Last night Masonic Hall was again well filled for the concert and grand ball which closed the Secular convention. The first number on the program was an overture by the Aerial orchestra.

Messrs. Haehlen and Turk followed with a beautiful zither duet entitled "Echo im Thal," by Conrad. These melodious instruments were handled in a masterly manner, and the sweet, soft notes made such music as could be appreciated by the most critical listener.

Mrs. Reynolds, of Walla Walla, recited "The Tramp Soldier" with feeling and effect, and then Mr. Louis Dammasch sang "When the Quiet Moon is Beaming," Schondorff. Mr. Dammasch's rich tenor voice was displayed to the best advantage in this selection, and his efforts received the enthusiastic applause of the audience.

Professor Joseph Stebinger next stepped upon the stage with his violin, and in his own masterly manner he favored the audience with a composition by Henri Wieniawsky, entitled "Legende." He, too, received well-deserved applause.

Mrs. Seip recited a poem entitled "Questions," and S. P. Putnam closed the literary exercises with a recitation entitled "Why Don't He Lend a Hand?"

The chairs were then removed from the center of the hall and the orchestra struck up the grand march. A waltz followed, and polkas, lancers, schottisches, mazourkas, and quadrils followed in quick succession.

The dancing-program consisted of twenty-four numbers, and the evening was pleasantly and happily spent. Lunch was served at Turn Halle from 11:30 to 1 o'clock.

The floor committee consisted of Dr. Paul Semler, Captain Charles DuBois, Mrs. Dr. Semler, and Mrs. McCann.

On the whole the Secular convention has been a success. Considerable interest has been awakened in the principles of Secularism and more activ work in the cause will follow. Local Unions will be organized throughout the state, and a more largely attended convention will be expected next year.

S. P. Putnam lectured on Tuesday evening to a large audience. At the close of the lecture the Portland Liberal Association was organized for the purpose of local effort in union with the state work. Great interest was manifested, and without doubt the Liberals of Portland will keep up an activ campaign through the winter.—*S. P. P. in Freethought.*

Lectures and Meetings.

CHARLES WATTS will lecture in Shenandoah, Ia., on the 27th and 28th of this month.

THE Chicago Secular Union will be addressed on the 10th instant by W. F. Furry. Subject, "Orthodoxy." On the 17th Henry D. Loyd, of the Chicago *Tribune* staff, will speak upon the Labor Movement. The Union meets Sunday evenings at 8 o'clock in Princess Opera House, 558 West Madison street.

W. F. JAMIESON and Rev. G. F. Devol closed their six nights' debate in Clarksville, Ia., October 26th. The attendance from first to last was very large; on the closing night the audience filled the aisle, and all standing-room was fully occupied. Many from surrounding towns were present. The people are certainly on the side of these debates in spite of old-fogy ministers who denounce them as "faith-unsettling." The Christians, it was learned, expected that the Infidel would indulge in coarse abuse, and their surprise was general to find that the Freethinker, while discussing, most pointedly, their sacred convictions, treated them, and his opponent, with courtesy throughout. The debate was an event in Clarksville history. The decorum of the listeners was excellent, and the community in general is gratified with the manner in which the earnest controversy was conducted. At the close, Mr. Jamieson was immediately called to giv two lectures in Greene, Ia. He writes: "In Greene, in a splendid hall, I gave two lectures, 'What Will You Giv in Place of Christianity?' and 'Thomas Paine, Religious Reformer and American Patriot.' Both lectures called out large audiences. I am getting a more favorable opinion of Iowa the more I become acquainted with it. I would hav liked to make the Clarksville debate ten sessions instead of six. From here I go to Perry, Ia., where I am to giv two lectures on Sunday, November 10th. Friends may address me at Des Moines, Ia. The Clarksville debate created a commotion. Some Freethinkers think I was not caustic enough in my debate with Rev. Devol. Some others reported before my visit that I was abusiv, etc. Well, I always feel it my duty, which I owe the public, to deal with all questions pointedly, plainly, but to treat my fellow-men with courtesy. A joke: The last evening of the debate, I think it was, when Rev. Devol finished a speech a lady remarked, 'That is good.' When your correspondent spoke his piece, she exclaimed, 'That is good, too.' Tapping a lady on the shoulder, she inquired, 'Will you tell me which is the Infidel?' I hardly know whether the joke is on Brother Devol or myself. It is not the first time I hav been taken for a preacher! But, if I mistake not, it will not be the last time Rev. Devol will be judged an Infidel."

Is Divorce Wrong?

From a Discussion in the North American Review.

Question (1). *Do you believe in the principle of divorce under any circumstances?*

The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced hav passed away, often persist in surviving. Many are disposed to worship the ancient—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselvs.

Opinions on the subject of divorce hav been for the most part inherited from the early Christians. They hav come down to us through theological and priestly channels. The early Christians believed that the world was about to be destroyed. or that it was to be purified by fire; that all the wicked were to perish, and that the good were to be caught up in the air to meet their Lord—to remain there, in all probability, until the earth was prepared as a habitation for the blessed. With this thought or belief in their minds, the things of this world were of comparativly no importance. The man who built larger barns in which to store his grain was regarded as a foolish farmer, who had forgotten, in his greed for gain, the value of his own soul. They regarded prosperous people as the children of Mammon, and the unfortunate, the wretched, and diseased, as the favorits of God. They discouraged all worldly pursuits, except the soliciting of alms. There was no time to marry or to be given in marriage; no time to build homes and hav families. All their thoughts were centered upon the heaven they expected to inherit. Business, love, all secular things, fell into disrepute.

Nothing is said in the Testament about the families of the apostles; nothing of family life, of the sacredness of home; nothing about the necessity of education, the improvement and development of the mind. These things were forgotten, for the reason that nothing, in the presence of the expected event, was considered of any importance, except to be ready when the son of man should come. Such was the feeling, that rewards were offered by Christ himself to those who would desert their wives and children. Human love was spoken of with contempt. "Let the dead bury their dead. What is that to thee? Follow thou me." They not only believed these things, but acted in accordance with them; and, as a consequence, all the relations of life were denied or avoided, and their obligations disregarded. Marriage was discouraged. It was regarded as only one degree above open and unbridled vice, and was allowed only in consideration of human weakness. It was thought far better not to marry—that it was something grander for a man to love God than to love woman. The exceedingly godly, the really spiritual, believed in celibacy, and held the opposit sex in a kind of pious abhorrence. And yet, with that inconsistency so characteristic of theologians, marriage was held to be a sacrament. The priest said to the man who married: "Remember that you are caught for life. This door opens but once. Before this den of matrimony the tracks are all one way." This was in the nature of a punishment for having married. The theologian felt that the contract of marriage, if not contrary to God's command, was at least contrary to his advice, and that the married ought to suffer in some way, as a matter of justice. The fact that there could be no divorce, that a mistake could not be corrected, was held up as a warning. At every wedding feast this skeleton stretched its fleshless finger toward bride and groom.

Nearly all intelligent people hav given up the idea that the world is about to come to an end. They do not now believe that prosperity is a certain sign of wickedness, or that poverty and wretchedness are sure certificates of virtue. They are hardly convinced that Dives should hav been sent to hell simply for being rich, or that Lazarus was entitled to eternal joy on account of his poverty. We now know that prosperous people may be good, and that unfortunate people may be bad. We hav reached the conclusion that the practice of virtue tends in the direction of prosperity, and that a violation of the conditions of well-being brings, with absolute certainty, wretchedness and misfortune.

There was a time when it was believed that the sin of an individual was visited upon the tribe, the community, or the nation to which he belonged. It was then thought that if a man or woman had made a vow to God, and had failed to keep the vow, God might punish the entire community; therefore it was the business of the community to see to it that the vow was kept. That idea has been abandoned. As we progress, the rights of the individual are perceived, and we are now beginning dimly to discern that there are no rights higher than the rights of the individual. There was a time when nearly all believed in the reforming power of punishment—in the beneficence of brute force. But the world is changing. It was at one time thought that the Inquisition was the savior of society; that the persecution of the philosopher was requisit to the preservation of the state, and that, no matter what happened, the state should be preserved. We hav now more light. And standing upon this luminous point that we call the present, let me answer your questions.

Marriage is the most important, the most sacred, contract that human beings can make. No matter whether we call it a contract, or a sacrament, or both, it remains precisely the same. And no matter whether this contract is entered into in the presence of magistrate or priest, it is exactly the same. A true marriage is a natural concord and agreement of souls, a harmony in which discord is not even imagined; it is a mingling so perfect that only one seems to exist; all other considerations are lost; the present seems to be eternal. In this supreme moment there is no shadow—or the shadow is as luminous as light. And when two beings thus love, thus unite, this is the true marriage of soul and soul. That which is said before the altar, or minister, or magistrate, or in the presence of witnesses, is only the outward evidence of that which has already happened within; it simply testifies to a union that has already taken place—to the uniting of two mornings that hope to reach the night together. Each has found the ideal: the man has found the one woman of all the world—the impersonation of affection, purity, passion, love, beauty, and grace; and the woman has found the one man of all the world, her ideal, and all that she knows of romance, of art, courage, heroism, honesty, is realized in him. The idea of contract is lost. Duty and obligation are instantly changed into desire and joy, and two lives, like uniting streams, flow on as one. Nothing can add to the sacredness of this marriage, to the obligation and duty of each to each. There is nothing in the ceremony except the desire on the part of the man and woman that the whole world should know that they are really married and that their souls hav been united.

Every marriage, for a thousand reasons, should be public, should be recorded, should be known; but, above all, to the end that the purity of the union should appear. These ceremonies are not only for the good and for the protection of the married, but also for the protection of their children, and of society as well. But, after all, the marriage remains a contract of the highest possible character—a contract in which each givs and receives a heart.

The question then arises, Should this marriage, under any circumstances, be dissolved? It is easy to understand the position taken by the various churches; but back of theological opinions is the question of contract.

In this contract of marriage, the man agrees to protect and cherish his wife. Suppose that he refuses to protect; that he abuses, assaults, and tramples upon the woman he wed. What is her redress? Is she under any obligation to him? He has violated the contract. He has failed to protect, and, in addition, he has assaulted her like a wild beast. Is she under any obligation to him? Is she bound by the contract he has broken? If so, what is the consideration for this obligation? Must she liv with him for his sake? or, if she leaves him to preserve her life, must she remain his wife for his sake? No intelligent man will answer these questions in the affirmativ.

If, then, she is not bound to remain his wife for the husband's sake, is she bound to remain his wife because the marriage was a sacrament? Is there any obligation on the part of the wife to remain with the brutal husband for the sake of God? Can her conduct affect in any way the happiness of an infinit being? Is it possible for a human being to increase or diminish the well-being of the infinit.

The next question is as to the right of society in this matter. It must be admitted that the peace of society will be promoted by the separation of such people. Certainly society cannot insist upon a wife remaining with a husband who bruises and mangles her flesh. Even married women hav a right to personal security. They do not lose, either by contract or sacrament, the right of self-preservation; this they share in common, to say the least of it, with the lowest living creatures.

This will probably be admitted by most of the enemies of divorce; but they will insist that while the wife has the right to flee from her husband's roof and seek protection of kindred or friends, the marriage—the sacrament—must remain unbroken. Is it to the interest of society that those who despise each other should liv together? Ought the world to be peopled by the children of hatred or disgust, the children of lust and loathing, or by the welcome babes of mutual love? Is it possible that an infinitly wise and compassionate God insists that a helpless woman shall remain the wife of a cruel wretch? Can this add to the joy of paradise, or tend to keep one harp in tune? Can anything be more infamous than for a government to compel a woman to remain the wife of a man she hates—of one whom she justly holds in abhorrence? Does any decent man wish the assistance of a constable, a sheriff, a judge, or a church, to keep his wife in his house? Is it possible to conceive of a more contemptible human being than a man who would appeal to force in such a case? It may be said that the woman is free to go, and that the courts will protect her from the brutality of the man who promised to be her protector; but where shall the woman go? She may hav no friends; or they may be poor; her kindred may be dead. Has she no right to build another home? Must this woman, full of kindness, affection, health, be tied and chained to this living corpse? Is there no future for her? Must she be an outcast forever—deceived and betrayed for her whole life? Can she never sit by her own hearth, with the arms of her children about her neck, and with a husband who loves and protects her? Is she to become a social pariah, and is this for the benefit of society? or is it for the sake of the wretch who destroyed her life?

The ground has been taken that woman would lose her dignity if marriage could be annulled. Is it necessary to lose your liberty in order to retain your moral character—in order to be pure and womanly? Must a woman, in order to retain her virtue, become a slave, a serf, with a beast for a master, or with society for a master, or with a phantom for a master?

If an infinit being is one of the parties to the contract, is it not the duty of this being to see to it that the contract is carried out? What consideration does the infinit being giv? What consideration does he receive? If a wife owes no duty to her husband because the husband has violated the contract, and has even assaulted her life, is it possible for her to feel toward him any real thrill of affection? If she does not, what is there left of marriage? What part of this contract or sacrament remains in living force? She cannot sustain the relation of wife, because she abhors him; she cannot remain under the same roof, for fear that she may be killed. They sustain, then, only the relations of hunter and hunted—of tyrant and victim. Is it desirable that this relation should last through life, and that it should be rendered sacred by the ceremony of a church?

Again I ask, Is it desirable to hav families raised under such circumstances? Are we in need of children born of such parents? Can the virtue of others be preserved only by this destruction of happiness, by this perpetual imprisonment?

A marriage without love is bad enough, and a marriage for wealth or position is low enough; but what shall we say of a marriage where the parties actually abhor each other? Is there any morality in this? any virtue in this? Is there virtue in retaining the name of wife, or husband, without the real and true relation? Will any good man say, will any good woman declare, that a true, loving woman should be compelled to be the mother of children whose father she detests? Is there a good woman in the world who would not shrink from this herself? and is there a woman so heartless and so immoral that she would force another to bear that from which she would shudderingly and shriekingly shrink?

Marriages are made by men and women; not by society; not by the state; not by the church; not by supernatural beings. By this time we should know that nothing is moral that does not tend to the well-being of sentient beings; that nothing is virtuous the result of which is not good. We know now, if we know anything, that all the reasons for doing right, and all the reasons against doing wrong, are here in this world. We should hav imagination enough to put ourselvs in the place of another. Let a man suppose himself a helpless woman beaten by a brutal husband—would he advocate divorces then?

Few people hav an adequate idea of the sufferings of women and children, of the number of wives who tremble when they hear the footsteps of a returning husband, of the number of children who hide when they hear the voice of a father. Few people know the number of blows that fall on the flesh of the helpless every day, and few know the nights of terror passed by mothers who hold babes to their breasts. Compared with these, all the hardships of poverty borne by those who love each other are as nothing. Men and women truly married bear the sufferings and misfortunes of poverty together. They console each other. In the darkest night they see the radiance of a star, and their affection givs to the heart of each perpetual sunshine.

The good home is the unit of the good government. The hearthstone is the corner-stone of civilization. Society is not interested in the preservation of hateful homes, of homes where husbands and wives are selfish, cold, and cruel. It is not to the interest of society that good women should be enslaved, that they should liv in fear, or that they should become mothers by husbands whom they hate. Homes should be filled with kind and generous fathers, with true and loving mothers; and when they are so filled, the world will be civilized. Intelligence will rock the cradle; justice will sit in the courts; wisdom in the legislativ halls; and above all and over all, like the dome of heaven, will be the spirit of liberty.

Although marriage is the most important and the most sacred contract that human beings can make, still when that contract has been violated, courts should hav the power to declare it null and void upon such conditions as may be just.

As a rule, the woman dowers the husband with her

youth, her beauty, her love—with all she has; and from this contract certainly the husband should never be released, unless the wife has broken the conditions of that contract. Divorces should be granted publicly, precisely as the marriage should be solemnized. Every marriage should be known, and there should be witnesses, to the end that the character of the contract entered into should be understood; the record should be open and public. And the same is true of divorces. The conditions should be determined, the property should be divided by a court of equity, and the custody of the children given under regulations prescribed.

Men and women are not virtuous by law. Law does not of itself create virtue, nor is it the foundation or fountain of love. Law should protect virtue, and law should protect the wife, if she has kept her contract, and the husband, if he has fulfilled his. But the death of love is the end of marriage. Love is natural. Back of all ceremony burns and will forever burn the sacred flame. There has been no time in the world's history when that torch was extinguished. In all ages, in all climes, among all people, there has been true, pure, and unselfish love. Long before a ceremony was thought of, long before a priest existed, there were true and perfect marriages. Back of public opinion is natural modesty, the affections of the heart; and in spite of all law, there is and forever will be the realm of choice. Wherever love is, it is pure; and everywhere, and at all times, the ceremony of marriage testifies to that which has happened within the temple of the human heart.

Question (2). *Ought divorced people to be allowed to marry under any circumstances?*

This depends upon whether marriage is a crime. If it is not a crime, why should any penalty be attached? Can anyone conceive of any reason why a woman obtaining a divorce, without fault on her part, should be compelled as a punishment to remain forever single? Why should she be punished for the dishonesty or brutality of another? Why should a man who faithfully kept his contract of marriage, and who was deserted by an unfaithful wife, be punished for the benefit of society? Why should he be doomed to liv without a home?

There is still another view. We must remember that human passions are the same after as before divorce. To prevent remarriage is to giv excuse for vice.

Question (3). *What is the effect of divorce upon the integrity of the family?*

The real marriage is back of the ceremony, and the real divorce is back of the decree. When love is dead, when husband and wife abhor each other, they are divorced. The decree records in a judicial way what has really taken place, just as the ceremony of marriage attests a contract already made.

The true family is the result of the true marriage, and the institution of the family should above all things be preserved. What becomes of the sacredness of the home, if the law compels those who abhor each other to sit at the same hearth? This lowers the standard, and changes the happy haven of home into the prison-cell. If we wish to preserve the integrity of the family, we must preserve the democracy of the fireside, the republicanism of the home, the absolute and perfect equality of husband and wife. There must be no exhibition of force, no specter of fear. The mother must not remain through an order of court, or the command of a priest, or by virtue of the tyranny of society; she must sit in absolute freedom, the queen of herself, the sovereign of her own soul and of her own body. Real homes can never be preserved through force, through slavery, or superstition. Nothing can be more sacred than a home, no altar purer than the hearth.

Question (4). *Does the absolute prohibition of divorce where it exists contribute to the moral purity of society?*

We must define our terms. What is moral purity? The intelligent of this world seek the well-being of themselvs and others. They know that happiness is the only good; and this they strive to attain. To liv in accordance with the conditions of well-being is moral in the highest sense. To use the best instrumentalities to attain the highest ends is our highest conception of the moral. In other words, morality is the melody or the perfection of conduct. A man is not moral because he is obedient through fear or ignorance. Morality livs in the realm of perceived obligation, and where a being acts in accordance with perceived obligation, that being is moral. Morality is not the child of slavery. Ignorance is not the corner-stone of virtue.

The first duty of a human being is to himself. He must see to it that he does not become a burden upon others. To be self-respecting, he must endeavor to be self-sustaining. If by his industry and intelligence he accumulates a margin, then he is under obligation to do with that margin all the good he can. He who livs to the ideal does the best he can. In true marriage men and women giv not only their bodies, but their souls. This is the ideal marriage; this is moral. They who giv their bodies, but not their souls, are not married, whatever the ceremony may be; this is immoral.

If this be true, upon what principle can a woman continue to sustain the relation of wife after love is dead? Is there some other consideration that can take the place of genuin affection? Can she be bribed with money, or a home, or position, or by public opinion, and still remain a virtuous woman? Is it for the good of society that virtue should be thus crucified between church and state? Can it be said that this contributes to the moral purity of the human race?

Is there a higher standard of virtue in countries where divorce is prohibited than in those where it is granted? Where husbands and wives who hav ceased to love cannot be divorced, there are mistresses and lovers.

The sacramental view of marriage is the shield of vice. The world looks at the wife who has been abused, who has been driven from the home of her husband, and the world pities; and when this wife is loved by some other man, the world excuses. So, too, the husband who cannot liv in peace, who leaves his home, is pitied and excused.

Is it possible to conceive of anything more immoral than for a husband to insist on living with a wife who has no love for him? Is not this a perpetual crime? Is the wife to lose her personality? Has she no right of choice? Is her modesty the property of another? Is the man she hates the lord of her desire? Has she no right to guard the jewels of her soul? Is there a depth below this? And is this the foundation of morality? this the corner-stone of society? this the arch that supports the dome of civilization? Is this pathetic sacrifice on the one hand, this sacrilege on the other, pleasing in the sight of heaven?

To me, the tenderest word in our language, the most pathetic fact within our knowledge, is maternity. Around this sacred word cluster the joys and sorrows, and agonies and ecstasies, of the human race. The mother walks in the shadow of death that she may giv another life. Upon the altar of love she puts her own life in pawn. When the world is civilized, no wife will become a mother against her will. Man will then know that to enslave another is to imprison himself. ROBERT G. INGERSOLL.

Pessimistic Atavism.

It is a characteristic peculiarity of some types of the genus *homo*, to be able to see, to appreciate and assimilate, the things that are congenial to their tastes, their prejudices and habits; and not to see, or to ignore or underrate, that which does not harmonize with their partisan notions, their selfish proclivities, their bigoted or fixed opinions. Our religion, called Christianity, according to history has its bright side as well as its dark or black one. If there had been nothing bright, attractiv, and inspiring in it, it never would hav taken such a hold of the affections, the tenderest feelings and sublimest interests, of such a large portion of the best of the human family.

That character or personification of virtue and unselfish devotion to conviction that stood firm to a sense of duty in the face of death; that love and tenderness for the poor and erring, that spirit of forgivness and self-sacrifice for friend and foe, that enthusiasm for humanity, which is represented in the name Joshua or Jesus, could not fail to exercise a power over the human mind in the direction of what the world calls goodness.

Taking the record of this character as we find it in the gospels, it is not perfect nor as consistent as we would expect, but this is largely owing to corrupting manipulation in the interest of creed and craft, of gentile barbarism, of literary pride, disregard of accuracy and partisan interests of uninformed and bigoted translators. Read commentary, revised New Testament.

It was the ethics of these Judean lessons, so far as they were or are pure, that has enamored good people, and riveted them with almost an infatuation to the teacher. It is on this account, and for this reason, not wisest and best to discard the teacher and his lessons and to denounce them as a fraudulent imposition, when the facts of history and the discoveries of critical scholarship are defied and outraged by so doing. Such pessimistic blindness and intolerance will never succeed in enlightening, reforming, and saving the world. Why not take the good with the qualifications and limitations that such high critical authority grants and justifies, and keep with the better classes of the people in our work, rather than make ourselvs hostil and hated by our dishonest and gratuitous antagonisms?

The dangers and threats of Communism, or any other ism, hav no terror in them. If some of the semi-barbarians of Judea were good enough to liv happily in a commune, or if they were miserable from want of adaptation to such a life then, or if those who some time in the future attempt it should fail in the experiment, that has nothing to do with the question of ethics as a guide to conduct in aggregation or segregation, only so far as wisdom and experience shall establish the best methods of practicing these moral virtues. If we are not good enough for the commune, are we afraid to trust our posterity with the experiment? Is it dangerous for us to accept these simple but sublime ethics, or to commend them to others, lest they should lead to Communism, or to an abandonment of all wars, and to a happy adjustment of the conflict between capital and labor, and to harmonious coöperation?

If "Scrutator" will look into this subject, with the aids and light of modern scholarship, and probe it to the bottom, instead of commending it "to the critical analysis of more learned contributors," we might infer, he would hav a better title to his name, and the investigation might possibly enable him "to overlook the position the impregnability of which he doubts without attacking."

In view of the great interest, the vast expenditure of energy and wealth, in maintaining and propagating Christianity, it becomes a subject in which we are all involved. Embracing as it does the future of civilization, the destiny of free government, and the stability of liberal institutions, it is well for those who are dissatisfied, and are denouncing it, to know precisely what to do, and how to do it the best, to correct or expose what is false and erroneous, and not condemn the good with the evil.

The gospels as such hav no authority, nor had they for the first three centuries; for then they were without date or known authorship, as they really are now. They are neither historical nor authentic.

The practical, ethical truth they contain has been their chief value in the past, and should be their only value and authority now.

There can be nothing gained by us turning monks or priests, and building up doctrins and creeds, theories and schemes, out of the miserable arrangement of words that writers, copyists, or translators hav seen fit to offer to the superstitious, the ignorant, and credulous. We can use only the pure and rational ethics they teach for a "hobby-horse," on which individuals and nations can ride out of the brutal and bloody habit of butchering one another, and see their interest and the wisest economy consists in settling their differences amicably instead of by the savagery of wholesale slaughter. When men use their reasoning faculties and moral sense instead of passion, muscle, and brute force, "the economic falsehoods in the relations of capital with labor, and the political falsehoods in the relations of peoples with governments, which determin wars," will not exist.

We may cavil, contend, and vituperate over these minor evils that oppress and threaten the stability of institutions and governments, but they can never be eradicated or corrected, nor should they be, while we glorify or tolerate human butchery and the people giv it their sanction. Yes, my "hobby-horse" has carried me to this conclusion.

"Scrutator" will pardon me for saying his style of reasoning and methods of discussing this subject are rather too flippant and superficial; his innuendoes, inferences, and groundless suspicions are all gratuitous and impertinent. His time would hav been better spent in examining his subject, in compiling and collating the facts of h story, and in acquainting himself with the discoveries and conclusions of modern scholarship. He then might hav given us something to rely on as instructiv and edifying.

T. E. LONGSHORE.

Slaves in a Free Country.

From the Cleveland News and Herald.

The last number of *Puck* contains an admirable cartoon on the contest between the parochial and the public schools. In the background at the left is a large dingy-looking building, surmounted by three crosses and labeled, "Parochial Schools." At the right is a large, airy, well-lighted edifice, over which the stars and stripes are flying, the words "Public Schools" being painted in large letters in the front above a commodious playground. In the foreground is a Catholic woman with her two children and beside her is an Irish bishop, with hair on his teeth, cross and beads dangling from his neck, an excommunication held in the left hand, while the right hand points to the parochial school. Under the cartoon are the words: "No freedom for Catholic parents in a free country."

Nothing could more forcibly illustrate the cruel despotism exercised in this free country by the Roman Catholic church. It is the parochial school or excommunication; deprive your children of the inestimable blessings of our free public education; giv from your meager earnings to support parochial schools or accept the tortures of hell-fire hereafter. Thousands of Catholic citizens would like to send their children to the public schools if they were not restrained from so doing by the terrors of the church. We know personally of an instance where a poor old Irishman in this city lived upon the charity of Protestants while paying to keep his children in a parochial school. When asked why he did it he answered that "the priests made such a damned row with him that he couldn't help it." The teachers in our public schools report that the Catholic children are withdrawn and sent to the parochial schools a few years, and when they come back again they hav forgotten nearly all they hav previously learned. Some Catholic parents hav the courage and independence to brave the terrors of the church and to keep their children permanently in our public schools. Unfortunately this class is not numerous. The great mass of Catholic parents are frightened into obedience by the priests. While having no freedom in this free country, they are trying to giv freedom to Ireland; and in this state they belong, as a rule, to that party which is howling to the winds in favor of home rule in politics.

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FOUNDED BY D. M. BENNETT.

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Secular Effort in Washington.

A committee of the Walla Walla Liberal Club has gone to work in the right way to affect the action of the legislature of that state now in session. The constitution of Washington leaves the taxation of church property in the hands of the legislature. The Walla Walla Liberal Club desires to see justice done to all taxpayers, and issues a circular to the Freethinkers of the state, reciting:

"Our legislature will convene November 6th, and we hav every reason to anticipate the church organizations will be on hand and combine in exerting their utmost power and influence to induce the legislature to exempt church property from taxation, and secure enactment for rigid Sunday observance.

"To counteract the nefarious schemes of the various powerful combinations of fanatics, whenever they shall attempt to influence legislation, will you help, by inducing every Liberal, and every liberal-minded voter in your neighborhood, to write urgent letters to their members of the legislature to oppose such schemes?

"The Walla Walla Liberal Club—so as to lighten your labors in accomplishing this work—will furnish you with a number of copies of letters, so that when you cannot induce persons to write letters of their own composition, you can offer them a form of letter to copy; and those who plead lack of time to do so you can giv a letter ready written, only needing their signature, of which letters we will furnish you a supply, upon request to A. W. Calder, box 696, Walla Walla, Wash.

"Urge all Liberals to persuade their friends and neighbors to send similar letters.

"The receipt of such letters, from so many voters of their own election district, will certainly insure favorable action on the part of the legislature, for every member will be in receipt of a large number of such letters.

"This is, beyond doubt, the surest and most effectiv method to check the designs of the enemy until our organization is accomplished.

"Insidious, vigilant, urged by fanaticism, with unlimited means, the powerful church organizations, united for mutual help, will assuredly succeed unless the Liberals of our state arouse to action."

This is business, and the people of Washington ought to respond heartily and zealously for the sake of their own pockets if for no nobler reason. There is no justice and no sense in exempting church property from taxation. The injustice of it is apparent to anyone who considers robbery to be wrong, for every dollar's worth of exempt property adds to the tax to be borne by the rest, and such excess, wrenched from the citizen against his will, is as much a theft as the act of the highwayman who "holds him up" and relieves him of his money. It is simply a robbery by the state of one citizen for the benefit of another too mean to pay his own religious bills. There is no sense in exempting churches, because there is no benefit to be derived from it. Churches add nothing to the industrial wealth of a town, and the claim that they conserve morality has long ago been exploded. Who ever heard of a reduction in a police force or the curtailing of penal resources or the razing of foundling asylums because a new minister had come to town, or a revival started, or a new church had been built?

It is not the least encouraging sign for the Washington Liberals that in one locality the election of a member of the legislature hinged upon the Sunday observance question, and that the no-Sunday-law candidate won. Mr. A. K. Clark, of Rockford, Spokane county, was nominated by the Republicans, but because of his broad views upon Sunday observance was opposed by the church-members of his party, and gained the election by the suffrages of Democrats who shared his opinions and voted for him because of those opinions. He is pledged to oppose the puritans, and the Liberals of his state should uphold him and other legislativ advocates of no Sunday laws in all possible ways. We urge upon everyone in Washington who believes that church and state should be separate the duty of making his opinion known to his representativs in both houses of the legislature and to the governor. Let the impolicy and injustice of exempting church property and of passing Sunday laws be made so manifest that the Christians will not be able to trade off concessions in other things for these two measures.

At the same time, the Walla Walla Club has taken the initiativ in forming a state organization, and the Liberals of the state are requested to inform Mr. A. W. Calder, secretary of the club, of their views upon the advisability of holding a state convention at Seattle on Paine's birthday, January 29, 1890. The attendance and success of the Oregon convention justifies the Washington Liberals in thinking that they, too, can effect a permanent organization which shall be a strong influence in achieving state secularization. Oregon already possesses its state constitution and laws, but Washington's laws are now to be made, and the work is urgent. If the Liberals of Washington do not make a great effort this winter, they deserve to be forced to support the churches and to be bound by Sunday laws. It is almost infinitly easier to prevent the passage of a law than to repeal one. Secular sentiment was strong enough to compel the constitutional convention to leave these matters to the legislature, and there is now more than a good fighting chance to defeat the enactment of these unjust laws.

Wyoming's Proposed Constitution.

Wyoming will knock at the door of the Union this winter, and ask to be admitted as a full-grown state. To hasten her admission she prepared in September a Constitution, and submitted it to her people last Tuesday, with what result we had not learned when THE TRUTH SEEKER went to press.

Of course the Christians were busy in the convention which framed this organic instrument, and their handiwork is plainly visible. If the constitution be adopted churches and church lands and parsonages will pay no taxes and the legislature will be allowed to exempt as much other religious property as the church can influence the members to include in their exempt lists. The schools, too, can be used as a means of familiarizing children with Christian tenets, for while sectarian instruction is forbidden, the constitution allows religious instructions, providing only against compulsory attendance thereon. With a strict Sunday law, the church will hav Wyoming pretty well under her thumb.

On the other side, the constitution contains some admirable provisions, the best of which are these:

"No money of the state shall ever be given or appropriated to any sectarian or religious society or institution."

Good as far as it goes, but the prohibition should hav been extended to counties and towns and cities. The use, however, of the word religious will bother the churches when they apply to the Wyoming legislature for aid.

Another good clause is section 18:

"The free exercise and enjoyment of religious profession and worship without discrimination or preference shall be forever guaranteed in this state; and no person shall be rendered incompetent to hold any office of trust or profit, or to serve as a witness or juror, because of his opinion on any matter of religious belief whatever."

Unless the legislature shall elect some asinine laws on the matter of oaths, that clause will put citizens on an equality. Religious persecution of one sect by another, such as the Christians of Massachusetts used to indulge in, is prohibited.

"Section 2 [Ordinances]. Perfect toleration of religious sentiment shall be secured, and no inhabitant of this state shall ever be molested in person or property on account of his or her mode of religious worship."

Freedom of speech is also guaranteed, and every person may speak, write, and publish on all subjects. Heresy, therefore, will hav free swing in Wyoming unless the legislature adopts some old code containing blasphemy laws.

One of the best, because most just, provisions of this proposed constitution for the proposed new state is this:

"The rights of citizens of the state of Wyoming to vote and hold office shall not be denied or abridged on account of sex. Both male and female citizens of this state shall equally enjoy all civil, political, and religious rights and privileges."

Though this clause will probably prevent any revision of the constitution so as to secure equality of taxation, yet the Liberals will welcome it, for it is better to submit to injustice than to perpetrate it. And perhaps poor woman will not forever be the slave and dupe of the church, giving it strength that she may be kept weak, keeping it alive that it may kill her aspirations to be something besides a dressmaker's model and a plaything for man. Into whatever religious excesses woman may rusb, or however weak she may be in practical affairs, there is as much injustice in ruling her without her consent as there was in King George's attempt to rule male Americans against their will.

On the whole there is a vast difference between such a constitution as that proposed for Wyoming in 1889 and that adopted one hundred years ago, say by New Jersey!

Direct or Indirect.

In the late strike in London, Cardinal Manning offered his services in mediation between the strikers and the employers. He managed to make himself quite a prominent figure on the side of the workmen throughout the whole affair. He has long been conspicuous in charities to the poor of London. His church will claim much credit for all this, and will receive much from the unthinking masses. But it deserves none. The cardinal's actions represent direct methods as distinct from indirect methods. Things may be done by two methods, direct or indirect. The church has always employed direct; Rationalists and all men of brain hav always agitated for employment of indirect. Small brains, capable of grasping only one idea at a time, can use only direct; larger brains, taking in at once and holding in one comprehensiv grasp a numerous and complex collection of ideas, expedients, designs, use the indirect. A dog seeing meat before him can run straight forward toward it; that is, is capable of simple direct action; but he cannot grasp and put into action varied indirect means of getting at the meat if it is a little removed from him, as for instance, unlatching doors, setting traps to kill game, or raising stock. Taking a second stage, the inferior class of humans can strike out blindly when oppressed too far, as we see them in revolutions, by which means, though hitting friend as often as foe, they sometimes do chance to deliver themselvs temporarily from the evil. They can, when endangered by pestilence, beg relief of a supposed supernatural helper. They can, when members of their societies do wrong, visit on them extreme penalties, which to some extent check that doing wrong. They can, when they hav ignorantly allowed things to be so badly managed that able men are out of work and suffering, somewhat alleviate that suffering by charity. They can, when employers are too hard, strike and to some extent better their condition. But all these are simple direct methods. All these are about as simple and single and direct as those of the dog or other brutes. Larger minds, capable of holding more than one idea, of penetrating behind appearances, of holding and glancing over and manipulating a large number of the elements of the situation, endeavor to hav adopted schemes of greater complexity, of greater indirectness, of more difficulty to administer certainly but giving results incomparably superior. They endeavor to hav adopted indirect methods in place of direct. In place of letting oppression reach its brutalizing and intolerable limit, and then throwing it off with violence and bloodshed, they endeavor to hav adopted indirect preventiv methods of having the people civilized, enlightened, and informed so that they can keep the government just all the time. In place of praying for abatement of a pestilence, they endeavor to hav adopted indirect preventiv methods of scientific investigation of the causes of pestilence, and their removal. Instead of the imperfect expedient of deterring criminals by threats of fierce punishments, they endeavor to hav adopted indirect preventiv methods of investigating scientifically the causes of crime and removing them, such as ignorance, poverty, the example set by the state in wars, and the atonement belief. In place of the wasteful and degrading

administering of charity, they endeavor to hav adopted indirect preventiv methods of scientifically investigating to the end of discovering some method of opening employment to all able men. In place of the wasteful industrial wars called strikes, they endeavor to hav adopted indirect preventiv methods of scientifically investigating the proper distribution of the products of labor, and apportioning those products on the basis of equity revealed by thus investigating.

In place of ignorance, these Rationalists, these men of sense of whatever belief, would substitute knowledge. In place of cure, they would substitute prevention. In place of blindness, they would sub stitute foresight. In place of neglect, they would substitute provision. In place of violence, they would substitute reasoning. In place of instinct, simple and single perception, they would substitute wider and profounder comprehension and capacity. In place of emotion, they would substitute judgment. In place of impulse, they would substitute deliberation. To retain the phrase with which we commenced, in place of direct methods they would substitute indirect.

All these direct methods are supposed by most to do good. Most would be surprised if told that they do not do good, but harm. But this is the truth. They do do harm. Charity, for instance, has long been judged by the best thinkers to do as much harm as good, perhaps more harm than good. Another of the practices spoken of, severe and cruel punishment, is beginning to be seen to do harm. At the time when punishment was most severe and cruel, crimes most abounded. As punishment is mitigated, crime decreases. The reason perhaps is, that barbarous punishments familiarize the people with barbarity. The taking of a life by law, even the life of a murderer, breaks a sentiment which should be encouraged, the sentiment of the sacredness and inviolability, under all circumstances, of human life. But still we hav not given the chief reason why direct methods do harm, as we said they do. That chief reason is, that they prevent the adoption of indirect methods. The case in which they prevent the adoption of indirect methods in the most striking manner, is that of the use of prayer against pestilence, instead of science. For centuries the dupes of priests, though dying like flies under their pestilences, systematically burnt every physician who in defiance of the ecclesiastics dared to suggest those physical preventions and remedies that now are steadily approaching the elimination of such diseases. While this is the most striking case, the other cases on a little thought will disclose equal harm done in prevention of the adoption of successful indirect methods.

So Cardinal Manning is doing harm to all those people who think he is doing them good. For his professions of friendship will warm many hearts toward his church, and that church is the chief of all powers tending to the perpetuation of the unsuccessful direct methods and the repression of the successful indirect ones.

One Right Secured in New York State.

Mr. William Harrington, of Frankfort, N. Y., queries:

"How am I to become an American citizen without proving false to my present convictions, which are Atheistic? Will the authorities require me to swear by that insane petrifaction of Jewism, which is most decidedly contrary to my honest conceptions?"

Mr. Harrington is informed that as he livs in New York state he can affirm in these words: "I do solemnly and sincerely declare and affirm," and he need not hold up his hand, bow his head, or do any other thing of a superstitious or degrading nature. But he may hav to go to law to obtain his rights, as officials and judges sometimes think themselvs gifted with omniscience and bound to maintain the alleged sovereignty of a "Supreme Being." Judge Barrett of the supreme court decided this question last year in the case of "The People *ex rel* Macdonald *vs.* Nuss *et al* inspectors of election," in the 34th election district of the 20th assembly district of the city of New York. The judge said:

"The inspectors had no right to require the relator to affirm with the uplifted hand, nor was it within their province to exact a religious test. Indeed, their interrogation upon the subject of the relator's belief in the existence of a deity was an impertinence to which no citizen in the absence of any suspicion of his truthfulness should be subjected."

And that relator this year visited the same place of registration, with the same Nuss on the board, and affirmed with his hat on and both hands thrust deep into his trousers pockets. Next year, if the police commissioners shall appoint gentlemen in the place of Nuss *et al*, the relator will use them with respect, as he did in the first instance before they denied him the right to register because he refused to tell what he believed about "God."

Mr. Harrington should respectfully but firmly maintain his right to affirm without any religious demonstration, and, if refused, resort to the courts.

Charles Bradlaugh.

Just before the Secular Union Congress, telegrams announcing the serious if not fatal illness of Charles Bradlaugh were received at the daily newspaper offices in this country. On the 27th another cablegram brought the good news that he was again on his feet. However, the brief but severe attack of lung congestion served one good purpose: it called forth from the member of Parliament who sends letters to a syndicate of daily papers in the large cities here, this tribute to Mr. Bradlaugh:

"I am far enough from agreeing with many of the opinions on social and religious questions held by Mr. Bradlaugh, but as a politician I do not believe there is a more upright or more conscientious man alive to-day. I hav often seen him take up a course which was directly opposed to his own interests, but I hav never seen him do any underhand or unfair thing. His word is absolutely to be trusted, and he will take no part in the discreditable tactics of parliamentary obstruction or mean intrigue. More than once I hav known him to incur great unpopularity with his party, simply by adhering honestly to an understanding he had made with the government on some detail of business. He cannot be cajoled or bullied into doing what he believes to be a dishonorable or even unfair act. He is perfectly candid, straightforward, and aboveboard in all his transactions.

"Of how many leading men in Parliament, whose pretensions and standing are much greater than Mr. Bradlaugh's, could as much as this be truthfully said? I should be sorry to hav to reckon them up. I hav served on committees with Mr. Bradlaugh, and hav never failed to remark not only the great acuteness he displayed in sifting facts, but the immense industry he brings to bear upon the investigation of any subject to which he addresses himself. That is one secret of his success with the House of Commons. He rarely speaks without having thoroughly mastered a question. He never wastes the time of the House. Thus it has come to pass that many who had a bitter prejudice against him on account of some passages in his career, which did not look well from the outside at any rate, now hav a genuin respect for his character as well as for his abilities."

Only a few days previous to the receipt of the news of his illness we received a letter from Mr. Bradlaugh promising an article for the TRUTH SEEKER ANNUAL now being prepared. The latest news enables us to hope that the promis can be kept. American Freethinkers are about as proud of their champion in England as they could be if they themselvs benefited from his successes; and in sending to him its resolution of sympathy the Secular Union spoke for tens of thousands.

P. T. Barnum on God.

At Stamford, Conn., a few weeks before he left for Europe Phineas T. Barnum made an address on religion before the state convention of the Universalist church. Mr. Barnum said that Christians had a different way of thinking about God now from that of fifty years ago. "When I first heard of the doctrin of the Universalists," said he, "I felt so utterly astonished that I thought I'd drop dead in my boots. The orthodox faith painted God as so revengeful a being that you could hardly distinguish the difference between God and the devil. If I had almighty power and could take a pebble and giv it life, knowing beforehand that fifty-nine seconds out of every sixty would be extreme misery, I would be a monster. Yet this is how God was described, and people talk about loving such a being."

This is strong sense and good, true feeling. It is the strong sense and good, true feeling of Thomas Paine and Colonel Ingersoll. It is the sense and the feeling that we Freethinkers hav been beating into the people of this country for one hundred years, and at last they hav got beaten in so extensivly that a man can express Freethought opinions and not be certain always of losing his public patronage and perhaps his liberty too. Few will revile Mr. Barnum now for saying this, but those who were first in the path of reform, those who said it a few generations ago, those who said it when no one else dared, are the ones that suffered. They suffered then, that Mr. Barnum and all might say it now. Had it not been for them, we could not say what we say now. The first are always the ones that get the blame and the pain, and they are never adequately thanked. What we hav done for Bruno is not half of what he deserves. A statue to Thomas Paine in every town in the United States would not be half what we owe that noble pioneer. Paine's memory comes down to us blackened, and his fame is diminished, his name kept out of school-books, and his service ignored in our commemorations, because he said a century ago what Mr. Barnum says to-day.

Editorial Notes.

THE trial of the Messrs. Harman and Mr. Walker has been postponed till April. We hope that then the district attorney will hav the goodness and sense to discontinue the prosecution entirely.

MR. VICTOR LENNSTRAND, of Stockholm, Sweden, seems bound to wear his prosecutors out. The most recent advices, via London, inform us that he is still at liberty and working as energetically as ever for Freethought. An accusation was delivered against the September number of *Fritankaren* for its containing a parody on one of the Psalms, but the accusation was unheeded by the authorities.

MR. WATTS'S *Literary Guide*, of London, has found another candidate for the honor of writing "Supernatural Religion." It believes the author to be Mr. Walter Richard Cassel, a nephew of Dr. Pusey. Whether this is authentic or not, the book stands as a monument of scholarship and research, and its conclusions as to the meagerness of support Christianity can derive from history are not likely to be overthrown.

THE London *Freethinker* records that Kristopher Janson, the Norwegian poet and Unitarian divine, has translated Remsburg's "Bible Morals" into the Norwegian language. J. C. Forsberg, a Swedish Freethinker, is translating the same work into the Swedish language. Mr. Foote adds, "Mr. Remsburg has a son who, from his contributions to the 'Children's Corners' of THE TRUTH SEEKER and Boston *Investigator*, is evidently a chip of the old block."

ABOUT six weeks ago the editor of the Elmira *Telegram* attacked what he was pleased to designate the Ingersollian philosophy. He was, however, fair enough to insert in refutation a communication from L. Dewitt Griswold, and Mr. Griswold's letter called out over thirty screeds from ministers, laymen, and bishops. The *Telegram* editor now wants to order a halt. Mr. Griswold writes with a big pen and both hands, and as he has one of the best collection of Freethought books in the country to draw upon, he is a particular object of wrath to the Christians in his neighborhood.

THE *Herald*, of this city, on the 1st instant printed these editorial paragraphs:

"You wouldn't think it possible, but Mary Baron was driven crazy by the want of food. She was yesterday taken to Bellevue Hospital.

"New York—nineteenth century—five hundred churches—nothing to eat."

What hav the churches to do with it? Their business is to feed folks on the bread of life—which is an unsubstantial food for another world. But if the city had all the money the church has swindled from our treasury it could feed all the Mary Barons likely to appear within the next million years.

THE general synod of the Dutch Reformed church has presented an address to President Harrison, following the example of the same synod which one hundred years ago impertinently attempted to wring from President Washington some expression which could be construed into a promis that he would run his administration in the interest of Christianity. The present synod has distinguished itself by this remark in its address: "The people and government alike must render willing submission to the wholesome restraints and directions of the religion of the Bible." The statement means, when its honest purpose is got at, that the church must be allowed to make the laws of the country. Every bigot calls his tyranny "wholesome restraint."

THE Horace Seaver Memorial Volume is a handsome book with large pages, wide margins, big type, and fine paper. It contains a portrait of Mr. Seaver, his biography by Ernest Mendum, the Eulogy by Colonel Ingersoll, the resolutions passed by the Chicago and Boston societies, a sketch of his work by L. K. Washburn, tributes from the press, and letters of condolence received at the *Investigator* office. The book makes his friends better acquainted with Mr. Seaver dead than they were with Mr. Seaver living—so modestly did he keep himself from public view—and in preparing this volume Mr. Mendum has enabled the admirers of his lifelong companion to obtain a souvenir which they will undoubtedly value highly. The book can be had for one dollar.

THE New York *Sun* agrees with the American Secular Union that Mr. Wanamaker is slightly out of place in his present position. He is confessedly a failure in the cabinet, says the *Sun*, and confessedly a success as a Sunday-school superintendent, inasmuch as "it was in his capacity as a Sunday-school manager and instructor, and not in his secular aspect as a successful collector of the sinews of war or as an eminent Philadelphia literary man, that he is closest to the business and bosom of General Harrison." Therefore the logical conclusion is that "Mr. Wanamaker is the right man for Bethany Sunday-school, and some other man is the right man for the postmaster generalship." We agree thoroughly and heartily with our daily contemporary. Let Holy John go back to his Sunday-school and let a man be appointed postmaster-general.

Letters from Friends.

BALTIMORE, Oct. 26, 1889.

MR. EDITOR: Inclosed please find $3, for which you will please send your ever so dear paper to me for one year. I hope the time will come that your paper will be found in every house, for it is the most truthful paper on earth. It shines like the evening star between dark clouds. Keep on with your noble mission. Humanity can be proud of you, as long as you keep an open field for every mind to express itself openly. Every person, under any flag, religion, or nationality, under the name "man," is with you, for your fundamental principle is reason and truth. D. THORNE.

COALTON, KY., Oct. 20, E.M. 289.

MR. EDITOR: Inclosed please find money to pay for Ingersoll's Debate with Field. I am indeed sorry that Liberals hav not established an American tract society for the circulation of Liberal literature. I would be in favor of making THE TRUTH SEEKER headquarters, and establishing a fund for that purpose. There are many people who would like to read our literature, but are waiting for the necessary funds to purchase it. This tract society would hasten the dawn of Liberal light. Let us be up and doing. Any person wishing to send Liberal literature to me will please address it to Newcomb, Tenn. S. P. HERRON.

AURORA, IA., Oct. 17, 1889.

MR. EDITOR: Wm. Redfield died on the 8th instant, being sick only three days, of pneumonia. His desire was to be cremated, but he would not believe that he was sick unto death, hence we buried him at West Union for the present. He was all ready to go to the convention, and was busy building a library—probably the cause of his being sick. He was the seventh white man that made settlement in this county, and rose from a journeyman painter to be one of the first merchants in West Union, then a builder and mill-owner, and last a farmer, where he died, in the midst of the finest collection of Freethought books and ancient coins. He was honest, truthful, and just. ALEX RISK.

ELMIRA, N. Y., Oct. 22, 1889.

MR. EDITOR: This day my subscription for the noble TRUTH SEEKER expires. I hasten to renew for another year. The only fault that can be found with it is that it contains too very much, especially for those who hav continual pressing business matters, as is the case with ourselvs. It contains so much that is too good and instructiv to be lost, that in order to read it with a purpose to understand and remember it in its entirety it actually requires more time than business men hav to devote, especially one like myself who sorely regrets to let any good thing pass unread, unlearned. It is a great instructor, and should hav a circulation of several hundred thousand. My home would be incomplete without it. I will continue it so long as I continue to liv. It is accomplishing a mighty revolutionary work.

L. DEWITT GRISWOLD.

CINCINNATI, O., Oct. 29, 1889.

MR. EDITOR: There are a great many phases to religion, but only one great truth; and the powers of reason and the most modern and advanced scientific philosophy, together with the most solid arguments, point directly to that truth, which is Materialism. There is nothing that has so firm a basis to rest on as this intellectual and sure foundation. Where, oh, where, I ask, can any one thing be discovered which is not material? The most attenuated atom is as much material as an article of large bulk. There are many things invisible to the sight, that yet are material. There is no vacuum in the whole of nature. In a word, what is not material is nothing. Sir, as time rolls round and the minds of the great multitudes of people become more and more enlightened this grand truth will triumph over supernaturalism in all it's queer and meaningless nothings. Sir, anti-Materialism has driven vast numbers insane. It is time to stop it. It is not rational, but full of errors.

THOMAS WINTER.

SAN ANTONIO, TEX., Oct. 15, 1889.

MR. EDITOR: The Italians of our town press themselvs forward more prominently than any other nationalities in San Antonio. Their members of the cosmopolitan population here are bent on celebrating something. If they cannot celebrate the capture of the Eternal City, they will celebrate the landing of Christopher Columbus on the American shore on October 12th, the 397th anniversary of America's birthday.

The Italian organizations, in conjunction with some Mexicans, paraded imposingly through some of the streets, escorted by military bands of music, and marched to the park and San Pedro Springs. A salute of twenty-one guns was fired by the United States artillery.

Orator Hon. John Copeland was introduced by Mr. D. Quasso, master of ceremonies. The orator had it that Rome was the center of learning. Their republic swayed the then known world. Christopher was deeply impressed that westward must lie a continent. He asked for money and help at courts of Italy, France, and England in vain, but was assisted by the court of Spain, and received there $20,000, which sum was great at that time. The event of the discovery of the American continent cannot be comprehended nor properly understood, even by our best philosophers, while its grandeur, its glory, will be revealed in a hundred years from now.

You announce in THE TRUTH SEEKER a book, "How to Strengthen the Memory; or, Natural and Scientific Methods of Never Forgetting, Keeping our Memories in Good Working Order." Price by mail, $1. Please find within $1, and mail the book to me, and to my address, and oblige,

Yours truly, CARL E. KREISCHER.

NICKERSON, KAN., Oct. 17, 1889.

MR. EDITOR: Being somewhat a traveler, I was wanting THE TRUTH SEEKER for good, solid reading. Not having seen much of the paper since Bennett's time, and not wanting to subscribe for a year, I got the news-agent here to get it for me, which has been done nearly a year, costing me ten cents a week. I would offer this as a suggestion to all those wanting the paper, that they order it through their news-agent. Of course it costs more for the year, but one will not feel ten cents as much as $3. Besides, the interest on the $3 will nearly balance up, anyway; that is, if paid in advance. I am taking the only Liberal paper I know of in this town, of any kind, that is strictly so. But five hundred names were obtained for the remonstrance petition to the Blair bill by Mr. Hendry, a Seventh Day Adventist. Out of the three ministers he got one, the Methodist. He also got the Baptist, but after two days' reflection he had his name erased. Heap brave, as the Indian would hav it. Please send by mail "Giordano Bruno: His Life, Works, Worth, Martyrdom, Portrait, and Monument." I place all my papers after reading in other hands, where I think the most good may be accomplished. L. WELTY.

VAN BUREN, ARK., Oct. 23, 1889.

MR. EDITOR: I am glad that you are going to publish that lecture of Mr. Bennett's on "The Bible in the Public Schools." I know it will be a treat to us old-time subscribers who read the paper through Mr. Bennett's management of it. I don't say it to disparage your management of the paper, but I don't think it has ever hit such hard blows since his time as it did during the time he was at the head. He not only handled things without gloves, but seemed to hav his whole arms naked to the shoulders. I think he could say more with fewer words than any other writer I ever read. He was one of the few writers whose lectures I could read and not grow tired.

Though I hav written the above, I still think THE TRUTH SEEKER the best paper published, and I never want to be without it as long as I am able to pay for it.

I must speak a word for Mr. Heston. I don't see how he can find subjects for so many funny and telling pictures. He seems to be ready every week with something new and to the point in the way of pictures. As I wrote once before, I still think the cartoons admirable.

Wishing THE TRUTH SEEKER and all connected with it great success, I remain, Yours truly, JAS. R. NEAL.

KIRKSVILLE, MO., Oct. 28, 1889.

MR. EDITOR: The editor of *New Thought*, in his notice of the book, "The Candle from Under the Bushel," winds up by saying, "Our criticism then, is that the book is defiled with Bible filth." I believe the best way to rid the country of legalized obscenity, or that which is tolerated or permitted, as found in the Bible, is to stir up the filth until the people become disgusted with its stench, and until by law the matter is condemned, or until it is by another revision entirely expunged from the "word of God." Is the effect of reading the matter outside of the Bible, any worse than that of reading it in the Bible? How can popular opinion be brought to bear against an evil without showing the evil up, or showing that the evil exists? D. M. Bennett did something in the direction of eradicating the evil in question by publishing "The Bible Abridged" and showing the evil up. The matter touched upon in the book of questions extends along from one end of the Bible to the other, and but few questions are founded upon the obscenities of the book. The position of the editor of *New Thought* is to let the filth of the Bible alone. This is just what the clergy want. Would not the editor of *New Thought* do well to handle the stuff with gloves, as he is not inclined to handle it "without gloves?" WM. HART.

PURDY'S STATION, N. Y., Oct. 27, 289

MR. EDITOR: Mr. Remsburg, in his review of Christian testimony concerning the religious belief of Abraham Lincoln, says that Chambers's Encyclopedia states that Lincoln wrote a pamphlet against Christianity. In Belford, Clarke & Company's edition of Chambers's Encyclopedia, printed in 1885, I can find no such statement. Will Mr. Remsburg be k nd enough to tell us where it is to be found? With regard to the general character of his papers I must say that they please me very much. They promis to be of great interest. As Mr. Remsburg writes nothing which cannot be proved by facts, his present work will surely be exhaustiv.

Mr. Tuttle seems to think that I associate selfishness with inhumanity. He is mistaken. In my letter to Miss Gardener I said nothing of that kind, and in another article I insisted that egoism, far from being an absolute evil, is the cause of all our good works. I am of the opinion that the egoism of the uncivilized man is of no benefit to humanity, but the egoism of the civilized man is a blessing. I agree with Mr. Tuttle that if selfishness is the cause of man's inhumanity to man, the human race must be exterminated, which is by no means desirable. As to the question, How to do away with poverty? I leave it to people more competent than I am. CLEMENS P. BERYLSON.

FRANKFORT, N. Y., Oct. 27, 1889.

MR. EDITOR: I am sorely disappointed at not receiving a copy of THE TRUTH SEEKER for last week, but being a new subscriber I suppose I must expect to be forgotten once in a while. If it was not for the great interest I take in the efforts of the small band of brave and noble hearts, who are endeavoring, with brain and nerve, to exterminate man's most gigantic foe, I would patiently wait without sending you a reminder, but to be deprived of THE TRUTH SEEKER for one week is, to me, too cruel a sacrifice, especially when it can be so easily prevented. This reminds me of the old song, "You never miss the water," etc., and this time with a reality that is somewhat uncomfortable.

I take great pleasure in reading occasional sketches of Mr. Ingersoll's writings in some of the weekly papers, and I think his words are grander and sublimer, and his sentiments loftier and nobler—because they are true and genuin—than all the sermons and harangs gobbled up by these papers to fill up vacant advertising space, and, alas! vacant orthodox heads. Surely a few more such grand displays of brain and heart, such eloquent appeals to pathos and intellect, will awaken the slumbering reason of many to inquire deeper, to investigate, and, if they are but once led to investigate, truth, with its sunlit face of honesty, will perform the rest.

Yours fraternally, WILL HARRINGTON.

NEW CAMBRIA, KAN., Oct. 20, 289.

MR. EDITOR: It is amusing, and also an encouraging sign of the times, to hear old Rome howl. The feelings of the "vicar of Christ" are sensitiv, and badly hurt over the Bruno statue at Rome. Once they had it all their own way, and to keep it so and not hurt the feelings of their opponents, or those who differed with them, they just, by the application of a little fire, took the feeling out of their bodies and sent their souls to fire eternal. So I say it is an encouraging sign of the times when they can no longer exercise power over those who differ with them—when all they can do is to howl. Let them do it, and continue to giv them opportunity. If Liberals were having no effect, there would be no outcry.

It seems to me that some of our "Liberal" men are very orthodox to oppose woman suffrage. I think they should vote to kill our catering, hypocritical politicians. Woman suffrage is doing that here in Kansas, and is experiment enough to show what the outcome would be. Many women are getting dissatisfied with the churches, because the hard work is all the privilege they get, outside of sociability, and that does not depend on the church. And if Liberalism does not mean equal rights regardless of sex, it does not mean anything. And if we are not to enjoy the full privileges of Liberalism many women will remain in the church for the want of a more attractiv field. Something in the place of the church and the position she offers socially must be forthcoming. Few will consent to be socially ostracized for a few Liberal opinions. MRS. FLORA A. ABBOTT.

BRISTOL, CONN., Oct. 23, 1889.

MR. EDITOR: I cheerfully send you $3 toward my subscription, and $2 for books. You may look for the same amount every year as long as THE TRUTH SEEKER and I liv. The last time I wrote I was living beside the broad blue lake, Ontario. This year finds me back among the old hills of New England, breathing again the delicious air of the best climate under the sun. I come home to find the advocates of Prohibition in all their political grandeur, their arrogant assumption, their insipid ignorance, their pious prejudice, and their total disregard for facts. Their campaign has been the usual abusiv, slanderous crusade. The result shows how many are in favor of temperance and the number of hypocrits that are "agin" Prohibition. Twenty-seven thousand is the figure the Nutmeg state rolls up against the ruling of priestcraft. The hated Infidel, who heard the many prayers that were offered to their God, wonders where he was all the time, and why he failed to count the votes, as our Postmaster-general Wanamaker said he would. I think Mr. Wanamaker made a mistake. It looks as if these sacred loafers will hav to ride into power on some other hobby than Prohibition. Will Mr. De Witt Talmage please explain? If I remember right, his shop has been burnt down twice. If it was a dancehouse you would hear him shout against the immoral stage, but now we hear a pitiful whine for funds to build a new josshouse. It looks to me as if it was a waste of money. However, the ashes of the Tabernacle will make the grass grow, and the reverend gentleman had better take along some with him in his intended visit to Palestine to sow upon the barren fields of Judea. I was sorry to learn that the Editor of THE TRUTH SEEKER had been sick, and happy to learn that he is well once more. Good wishes to all. Yours truly, J. E. COY.

ONONDAGO HILL, N. Y., Oct. 28, 1889.

MR. EDITOR: All kinds of epithets by both Freethinkers and Christians are showered upon the heads of hypocrits. Most people object to being called hypocrits with much the same feeling as when called liars.

Now, if there is a man upon this earth who is not to a certain extent a hypocrit, I would like to see him. A man's circumstances and situation in life largely regulate hypocrisy.

It is not as easy for a Freethinker to obtain or retain a situation in the employ of others as it is for a Christian to do the same. Therefore should we heap our condemnations upon a man who has a family dependent upon his earnings, if he does not go on the warpath against Christianity, even if at heart he is an Atheist?

From the time I was ten years of age until now I hav constantly been in hot water, just because I am an Atheist. Even at eight years of age I was the black sheep in a Baptist Sunday-school class, because I possessed a natural admiration for his satanic majesty. I never had read or heard a word against the Christian religion before twelve years old,

yet ever since I can remember I felt as much antipathy toward it as a bovine entertains toward a scarlet vestment. Now, this was not conduciv at all to my success, as has always been plainly evident to me, and I hav tried in vain to cultivate a little hypocrisy for policy's sake, yet to no avail. I hav envied my companions the art which they possessed of concealing their views, which were often like mine. I had the will to be the hypocrit, but I lacked the art. I hav a certain measure of respect for the man who can play the part of the Christian, and play it well enough to accomplish what is called success by it. Such a man certainly has some intellect which can hardly be credited to the man who has received a fair education, yet at the same time blindly believes and worships. The men who sell the Christian humbugs are no such fools as some people are inclined to think. They know their merchandise is a sham if they hav as much as a high school education. To argue with them is like arguing with a man who is trying to sell a brass ring for one of gold. He never will quit his business until it becomes legally unsafe, or until it is regarded with contempt by the multitude.

Freethought needs more artists like Heston and writers like John Peck. Christian fakirs laugh at us in their sleeves when we treat them as though we regarded them as sincere. "This world is a stage and the people its actors," and this is particularly true of the pulpit men. Hypocrisy is a factor of the human character. A man may hav too much of it, or, like myself, too little of it, but he should hav a certain amount for the sake of self-protection.

C. E. BOYNTON, B.S., M.D.

STEUBENVILLE, O , Oct. 28, 289.

MR. EDITOR: On reading the first issue of the *American Journal*, in Steubenville, O., I addressed the inclosed letter to the editor. To-day they returned it to me, saying they could not publish it, as it was directly opposed to the principles of their order, one of which was the support of Bible-reading in the public schools—although they profess at the same time to believe in keeping the schools non-sectarian. I used all the logic I was master of to show them the inconsistency. They are both strong Methodists, and they could not see how reading the Bible in the schools could be called sectarianism. Blind leaders of the blind!

JOHN DOWNES.

THE LETTER.

MR. EDITOR: I accidentally came across a copy of your first issue of the *American Journal*, and was pleased to see that the people's attention was being called to the imminent danger of our republic through the attacks of the Roman Catholics and others on our public schools. That church especially has organized sectarian schools with the avowed object of breaking down our public school system all over the country, from Maine to California. Now, if they trained the children of their schools to be good and loyal citizens, who would object? But instead, they train them to believe and to act in opposition to what all right-thinking men believe to be the very bulwark of our liberties, our public school system. And not only that, but they teach that the decrees of the pope and the teaching of the priest are paramount and must be obeyed, whenever they conflict with the laws of the land. What is this but treason? And I believe that your organization must insist on the abolishment of the parochial school system as a treasonable institution. The Catholics are coming into this country by thousands from all the Catholic countries, ignorant even of our language, we foolishly allowing them to vote at the bidding of the priest. And they are raising their children in their schools to be as much aliens as themselves. What folly in us to spend millions of money to keep up unsectarian schools so we may hav an intelligent constituency and at the same time giv these ignorant aliens a vote to overwhelm the votes of our intelligent citizens! I believe you cannot get to the root of the evil until the naturalization laws are repealed, and a law is passed that the children of these aliens shall not vote unless they hav passed through the unsectarian public school. Indeed, it should be made compulsory on all. And this brings to mind one thing I notice in the Fifth Motiv you giv for your organization, which is, to sustain the public schools and to prevent sectarian influence therewith, and uphold the reading of the Bible therein. Now, how you are to prevent sectarianism and uphold the reading of the Bible in the schools is beyond my comprehension. What Bible do you suppose would satisfy all the people who pay the school tax? The Catholic would want his, the Protestant his, the Jew his, and so on through the whole list of isms. No, my friend, once establish that and your whole school system goes to pieces. Keep the schools free of the semblance of sectarianism or you may giv them over to the sects altogether.

J. D.

GOODWYNSVILLE, VA., Oct. 29, 1889.

MR. EDITOR: I notice in your issue of October 26th a communication from "G. N." containing about as much vindictiv spleen to the line as could be found in any production of any orthodox in the land. What sense can there be, twenty-five years after peace, in opening anew the cruel wounds of war? Can good will and fellowship between the two sections of our great country grow under such unnecessary and unmanly treatment of the victim by the victor? I often see in Northern journals, especially political journals, these flings at the "rebel enemies of our government." Now we, the rising generation of the South, can see that slavery is wrong, that it is cruel and heartless, but when it comes to a persecuted people wanting to secede from their persecutors, it is quite a different matter. Were we not rebels when we carried on the war of the Revolution? Were not Washington and all the host of those great and good men, including Thomas Paine, rebels? Were not all of the first settlers of this country rebels? After all, is it not a matter of opinion? If "G. N." had been born south of the Mason and Dixon line, in all probability he, too, would hav been a "rebel." Is it not somewhat of a geographical question after all? After all, "we all are but poor, frail creatures of circumstances, environments, knowing that which we do know by and through circumstances, compulsion. By and through compulsion we believe all that we do believe, and do all that we do." Are we not all, then, "dishrags" in the hands of circumstances? "Had Washington been a thorough and veritable Rationalist he would hav drawn that salary and distributed it among the poor people." This seems more Christian than Rational to a rebel. "By Christianity Washington was commanded to submit to George III. of England, under penalty of damnation. He knew this and heeded it not." Now, in the foregoing, let us in imagination substitute Jeff. Davis for Washington, and Lincoln for George III. of England, and see how it would work. Does "G. N." not see that the thing depends on whose ox is gored? He talks of "confiscated property" of rebels very much in the way we would expect of some South-hating Christian. He slanders the beloved and good Lincoln for "pardoning and pampering and patting" our brave and loyal people who were at his mercy. I suppose "G. N." would, Christian-like, hav burnt them at the stake. "His logic is like unto a Talmage or a Roman Catholic priest." Is it not high time that people who claim to be Rationalists stop this abuse of our section simply because we happen to differ in opinion? "G. N.," and all other South-haters, should remember that the young South will be all right if let alone, and also that even an Infidel journal is sometimes read down South. But if this spirit of abuse and slander and vilification is to be kept up, how in the name of common sense can we be expected to "fall in ranks?" Whenever I ask a friend or neighbor to subscribe to our paper he refers me to some piece like "G. N.'s" that he has seen in some copy that I hav, by dint of persuasion, induced him to read. Stop calling us murderers and thieves and "enemies of decency," and all such Christian arguments, gentlemen, and we will some day boom our cause down South, but keep it up and Infidelity will ever remain North. And now, as to whether Lincoln was or was not a Christian, I do not care. I know he was one of the world's best men, and in my heart to-day he is second to none of our great men but "Our Bob"—not even to R. E. Lee. We down South can see, now that the smoke of battle has been swept away for a quarter of a century, that the old scabby-heads of both sections will hav to die of scab-head, or something as loathsome, before true peace can be restored. Stop abuse, especially in our paper. Leave the South alone until you know she is doing some wrong. Don't look at some political paper for what we are doing down here. I sometimes meet with a Northern man who has been down here for a few years and he tells me invariably that the "Southern people are misrepresented up North. That we *do* allow the negro to vote, and, what is more, allow his vote to be counted; that we even let negroes sit as judges of elections," etc. It is a shame that sensible people should believe these absurd things simply because they are alleged to hav happened "down South."

G. W. BARNES.

JACKSONVILLE, FLA., Oct. 24, 1889.

MR. EDITOR: Inclosed I send you an editorial taken from a recent issue of the St. Louis *Republic*. When a great daily, which has for years upheld the church as the one thing sacred above all others, becomes alarmed at the aggressions of God's servants, it is certainly time for us, the avowed champions of equal rights, to assume the offensiv.

In his essay on "The Policy of the Massachusetts Colonists Toward Quakers and Other Dissenters," Mr. Henry L. Southwick of Boston states, with the precision of a lover of historical truth, facts that will never cease to hav a contemporaneous interest while there remains a possibility of oppression through public opinion expressed in legislativ enactment. These facts hav been often examined. It is well enough known that very soon after landing on Plymouth Rock the "Pilgrims" banished John and Israel Brown for being Episcopalians: that they drove out Roger Williams, elder of Salem church, for declaring "the new and dangerous doctrin" that "the magistrates should restrain crimes and not control opinions;" that Mrs. Hutchinson was also banished for a similar offense of dissent; that when the Baptists proclaimed that "Christians ought to tolerate Christians," Obadiah Holmes was whipped for the heresy; that Clark, Crandall, Gorten, and many others were fined or banished; that under the general acts against Quakers they were to be arrested on their entrance to the colony; "committed to the house of correction;" "severely whipped;" "kept constantly at work and none suffered to converse or speak with them during their imprisonment:" that under a still severer law, every Quaker returning from banishment should "for the first offense suffer the loss of one ear; for the second offense the loss of the other ear, and for the third offense hav his tongue bored through with a hot iron;" and that under these and similar laws Mary Dyer, William Robinson, Marmadnke Stevenson, and William Leddra were hanged, while others, men and women, were whipped, branded, and maimed.

The impartial examination of this record shows that the question back of it was the difference between "liberty of conscience" and "license." The political principle asserted was the absolutism of the majority to decide where liberty ends and license begins. This principle is still practically asserted in our politics—even in our constitutions made for the express purpose of denying the existence of absolute or inherent right in the majority. And it is curious that these expressions wherever found relate to matters of religion. The constitutions adopted during the first fifty years of the Union tend more and more toward that of Virginia, in which there is no qualification whatever of Roger Williams's declaration that it is the duty of magistrates to restrain crimes, not to control opinions. The rise of Mormonism in the West checked this tendency and caused a reaction toward the opinion that the majority is absolute judge of what is or what is not religious license. This opinion is expressed in the constitutional qualification that "liberty of conscience shall not be so construed as to excuse acts of licentiousness, nor to justify practices inconsistent with the good order, peace, or safety of the state."

This limitation is inserted in American constitutions of most recent adoption. It may, therefore, be called the more modern view of religious liberty in distinction from the unqualified declaration of the old Virginia bill of rights, but it must not be forgotten that it is precisely the view for the practical assertion of which the Puritans hav been so generally condemned. It makes the public opinion of the majority the judge of what constitutes "licentiousness" and endangers society. The Puritans thought that it endangered society for the Quakers to be "moved by the spirit" to speak from the benches in church. They considered all acts inconsistent with their own views of liberty as nothing more than licentiousness, dangerous to civil peace and religious order.

While we retain their theory, it is inconsistent to condemn their practice. It is unwise because it is untruthful to assert that we hav outgrown their theory when we revive it and embody it in our constitutions and bills of rights, where it is only innocuous for lack of an issue to vivify it with the strength of a persecuting public opinion.

The above is respectfully referred to the weak-kneed Infidels who object to anything that is calculated to "hurt the feelings" of the pious snivelers and holy Pharisees who are howling for Sunday laws and whining because they can not hav everything their own way.

Yours for aggressiv action, S. G. MORGAN.

PORTSMOUTH, O., Oct. 13, 1889.

MR. EDITOR: As you notice, I always pen my letters on Sunday. In this respect, as in many others, I am unlike the Christian God, who, they claim, rests on the seventh day. Poor fellow! He should not be blamed for taking a rest; the company he is surrounded with—the Davids, and the Abrahams, and the Jeremiahs, and the Lots, the Jonahs, the Jobs, and the Noahs, and that portion of Canada's population which fled from under the patriotic folds of America's flag in a hurry—is enough to make almost anybody tired, very tired. Oh, what a horrible time the good angels hav in such a crowd—the females with a close watch on their virtue, and the males with hands on their pocketbook! Perhaps a good plan would be for Jehovah to discontinue the manufacture of souls for hell, and put in the time exclusivly improving the police regulations of his so-called holy city. Perhaps a better move would be for him to resign, and, with his hosts of heaven, turn into that out of which he made life and worlds; that which one sees with eyes closed tight—simply "nothing," that and nothing more.

Passing to my next memorandum I find the question, Why did God turn his spinal column to Moses? Why did he show him only his back parts? Did his back hav the power of reflection? Was it done for the sole purpose of showing Moses what he really was? Just how Moses felt on this occasion, I know not. Had it been myself I would hav used my boot with vim and vigor.

My next note speaks of a colored professor we hav in our midst. His name is Robert Hurd, and he came originally from Kentucky. He poses as a great religious specimen, a sort of reformer as it were. He is head officer of the colored Knights of Pythias, and, at the same time, is not what I would call a true soldier in the fight for "friendship, charity, and benevolence," the tenets of that order. A saying, and a true one, is, "that common sense without an education is better than an education without the common sense." Hurd has neither. He is as dumb as an oyster. Yet, notwithstanding this lack of brains and reason, he is employed by Portsmouth's Christian board of education to teach the young ideas how to read and write in the colored school. Having what I call an empty skull, a head, as it were, with pump-handle attachments, he is brutal and cruel. He whips the scholars under him with a ratan. He recently punished Jimmy Carter, son of a poor colored washerwoman, for a trivial offense. The blows he applied were heard distinctly in an upper room of the building, and also by a lady some distance away. After the dismissal of the school, Hurd pranced about in the vicinity of the school building, shaking his fist in the air, and raving like a madman because some humane person had reprimanded him for his harsh use of the lash—a stamp, so to speak, that scarred the backs of his race for years in payment for honest toil. The mother of the punished boy reported to Officer McAleer, of the Humane Society, and they in turn applied to Mayor Waller, who is an Episcopalian, and therefore an old fool, for a warrant for Hurd's arrest. Waller said the Humane Society had no jurisdiction. As for himself, he flatly refused to issue a warrant. A city magistrate, also an Episcopalian, would not giv the poor colored woman law, and as a result her boy is out of school, cut off entirely from the advantages of a public and free schooling. Hurd continues to teach, and treat his wife meanly, if what is said can be believed. Some hav reported that he has whipped her.

While I am reporting and displaying "behind the scenes," I might as well drop in a few words relativ to Mrs. Sarah Peters, a colored neighbor of mine, who excels the New Jersey scold recently ducked in a puddle of water because of a too free use of her tongue This Mrs. Peters calls me a wicked Infidel, and has made herself offensiv, not only to me, but to almost everyone in the neighborhood, by her heathenish talk. She goes to church regularly and used to beat her children unmercifully. She quit the latter business after I had warned her to desist under threat to prosecute her if she continued her parental barbarity. As Gabriel sings the "old, old story," I imagin he would break down in the middle of the verse if called upon to tally a merit mark for Mrs. Sarah Peters, of Portsmouth, O.

Yesterday afternoon Judge Dever in the court of common pleas sentenced the following "believers" to the Ohio penitentiary for crimes committed: Job Gross, forgery, ten years; John Jaminson, burglary (two cases), five years in each; Charlie Miller, burglary and larceny, eight years; Lafayette McGraw, perjury, five years; Sallie Webb, bigamy, one year; Firmin Webb, burglary and larceny, seven years. His two sons, who were connected with his crooked work, were sentenced to the reform farm. Firmin Webb is the first and rightful husband of Sallie Webb, and the two boys above mentioned are the fruit of that union. She will enter the state's prison with a six-months-old baby boy in her arms, whose name is John Sullivan McGraw, his father being Sallie Webb's second husband, Lafayette McGraw, sentenced above for perjury. This is what might appropriately be called a family matter. It is the first case on record where a wife with two husbands and three children were in jail together, and all under sentence to prison. And all this lawlessness, this breaking of the statutes, has occurred in Christian Scioto county, a territory bedecked with churches and a few fanatical Prohibitionists. With a Liberal society organized here, and a lecture by that talented and able orator of the West, J. E. Remsburg, I think the light would begin to fall briskly in the dark places, made hideous and frightful by religious fears and superstitions.

Yours Liberally, etc., WILL S. ANDRES.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a panse in the day's occupations
That is known as the Children's Hour."

A Housekeeping Song.

FOR LITTLE HOUSEKEEPERS.

Oh! hav yon heard the housekeeping song?
For, if yon've not, we won't be long;
It tells the right way from the wrong
Of keeping the house in good order.
Brooms and brushes, dust-cloths, too,
All these we hav, and so must yon;
Dust, dirt, and cobwebs, yon know, will not do
When keeping a house in good order.

Don't make your bed as soon as yon rise,
'Tis neither nice nor very wise;
Fresh air and sunshine you won't despise
When keeping the house in good order.
Sheets and blankets neatly spread,
Coverlet, too, for every bed,
Bolsters and pillows, of course, for the head
When keeping the house in good order.

Though very plain your food, perhaps, be,
The table set most carefully;
For better taste the toast and tea
In a house that is kept in good order.
Table cloth and napkins white,
Plates, saucers, cups, glasses all bright,
Knives, forks, and spoons—you will lay them just right
In a house that is kept in good order.

And when the table you wish to clear,
Obey the rules, nor ever fear
But you will yet do well, my dear,
With keeping a house in good order.
Dishpans, towels, soapsuds hot,
Water for rinsing never forgot;
"Wash cleanest things first," and then you will not
Miss keeping your house in good order.

Oh! don't you think it is pleasant to know
About the daily work just so,
And what's the way we all must go
When keeping a house in good order?
Heads and hearts are houses, too.
(May they be wise, may they be true!)
Let each one try the best we can do
Toward keeping these houses in order.

—*Pansy.*

Particular Notice.

As it may be difficult for some who would like to contest for the prize essay alluded to in the last issue of The Truth Seeker to select a suitable thesis, we will offer the following: "What is Morality? Is it sufficient as a guide for conduct in human affairs?"—Ed. C. C.

Practical.

Certain over-delicate sensibilities may well be shocked by brutally practical suggestions. Mrs. Cook had been superintending her poodle's bath, and, after the operation was concluded, sat down in the back yard to rest.

"I can't help thinking Elise is careless with dear Fido," she said to the washerwoman, a broad-shouldered, good-natured creature, who was hanging out the clothes.

"Elise makes him nervous every time she does anything with him. I begin to think I shall hav to trust his bath to some one else. How would you like to undertake it, Mrs. McLean?"

The washerwoman shook her head.

"Beggin' yer pardon, mum, I ain't hankerin' afther that kind of a job."

"No, but really," said Mrs. Cook, bending forward in interested consideration, "let us think it over. Now, how would you begin to giv Fido his bath?"

The washerwoman thought it over, as she was requested to do. Then she smiled broadly.

"If 'twas left to me, mum," she announced, "I think I'd put him a-soak over night, an' then run him through the wringer!"

And, strange to say, she was never asked to perform the operation.

Rev. Chas. E. Stowe Astonished.

Harriet Beecher Stowe's son, the Rev. Charles E. Stowe, of Hartford, Conn., met with an experience recently which completely nonplussed him. One evening quite recently he dined with Mrs. J. W. Boardman, proprietress of the Hotel Woodruff. Visiting Mrs. Boardman is a 'cute little niece about five years of age. She is a regular chatterbox, and makes many bright remarks during a day. Fearing lest the child would astonish the preacher by some outlandish saying, her aunt warned her to keep mum during the dinner.

The admonition was listened to with awe, and at the table the little one scarcely dared look at Mr. Stowe, not wishing to commit a supposed sin. While the servant was absent from the room, the little girl noticed there was no butter on her small pink dish.

She didn't mind holding her tongue, but to eat bread without butter—that would never do. She took a survey of the table and lo and behold, the butter-dish was directly in front of the preacher. Wistfully she gazed at both for a few seconds. Never in her brief existence did she appear so pensiv. Then gathering all her courage and clearing her throat she said: "Dear pastor, won't you please, for Christ's sake, pass the butter?"

The Rev. Mr. Stowe never received such a shock. He leaned over in his chair to pick up his napkin, which, of course, had not fallen. Mrs. Boardman must at that moment arrange a window curtain, and the other guests were troubled with a friendly cough.

Little Mabel, self-satisfied that she had done the proper caper, was the only one at the table who could positivly prove that she was alive.

Correspondence.

Shane's Crossing, O., Oct. 19, E.M. 289.

Dear Miss Wixon: I take pen in hand to let my little friends know that I hav not forgotten the old and reliable Truth Seeker, but there is one vacancy in the Children's Corner letters, and I think it is our fault for not writing. Now, I am going to write every month a letter to the Corner, and I want to read some letters from the wise little heads every week. I am home from the fair grounds and going to school. Professor Johnson gave three lectures here on "Prehistoric Man," "Evolution," and "Science." They were heartily embraced by those living in sunshine, and condemned by those standing in the way of progress. Mr. Johnson handed me a book entitled "Origin of Species," by Charles Darwin. I wish some of my little friends would read this book and tell me through our column what they think of it. I hav just received a pricelist from the Franklin Publishing Company of a book entitled "The Story of Man." If my friends hav read it, tell me if it is a good investment.

Wishing all truth-seeking friends health and prosperity, I remain,

Yours truly, Solomon P. King.

[An excellent catalog of books can be obtained from the Truth Seeker Publishing Company. Liberals should patronize Liberal publishing companies before others.—Ed. C. C.]

Oak Mills, Kan., Oct. 16, 289 E.M.

Miss Wixon, *Dear Friend:* Among the books that I hav lately read are Putnam's "Glory of Infidelity," which I regard as one of the best Freethought works in our language, and H. L. Green's Bruno pamphlet, which I found very interesting, and I advise everybody to get a copy of it. I also hav just finished reading "The History of the Johnstown Flood." It is very interesting.

We hav just subscribed for two more good papers, *Freethought* and the *American Sentinel*. The latter is doing valuable work in the Secular field, and *Freethought* is working ardently in the interests of all true reforms.

Sunday, September 22d, was my eighteenth birthday. I arose from my bed on that bright Sunday morning and watched the sun in its majestic glory slowly creep over the eastern hill and cast its glorious rays into the window where I was standing; and it was while standing there in solitary delight that I realized that another year had just been added to my term of existence. Whether or not those eighteen years hav reaped anything that will help to shape my future destiny, I cannot tell, but I hav tried to do my duty; I hav tried to do the best I know how to do.

Col. John A. Martin, ex-governor of Kansas and proprietor of the Atchison *Champion*, died lately. He was an honest, upright man, and in his death the state has lost one of its best citizens. I hav had the pleasure of meeting him several times and I was favorably impressed with the manner in which he bore himself. The funeral was one of the largest in the history of the state.

I send best wishes to all the Cornerites, and remain,

Your friend,
Geo. J. Remsburg.

[We extend congratulations to our friend on his eighteenth birthday. Before those years are doubled we incline to think the world will hear from our friend George in a tangible and progressiv way. We shall watch his career with interest. Success and many bright years to him.—Ed. C. C.]

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Science Column.

The Desert Ship.

A strange creature indeed is the camel, with his long neck and legs, two toes, calloused knees, his hind legs seemingly quite out of proportion in length, and two humps on his back.

He is one of the most curious among mammals. Note how gently and softly he steps. He is not a nativ of our part of the world, but is common in Arabia, Persia, India, and Africa.

Let us take a peep in that hump on his back. Some species hav two humps, others but one. Just look at the grain and hay tucked away in the hump. Why, it's a regular pantry. Now, what is that food put there for?

You must know that the camel is used to traveling long distances over sandy deserts and could not always find a "tavern" at meal times; so he puts away considerable food at a time, in his hump; and on a long march he can absorb his food from his hump store at his leisure. Otherwise, he might starve to death. In the first stomach there exists a partition wall, which by a muscular contraction can be closed at will. The walls of the stomach contain several cavities, in which the camel can carry water enough to last him a whole week. Sometimes, when his master, who is not so well provided for, is almost ready to perish with thirst, and no water is near, he is obliged to take the life of his camel in order to refresh himself with water from this internal well.

The clumsy foot of the camel is especially adapted for travel in sand, and his nostrils he closes when the wind drives the sand in clouds over the desert. It would be difficult to cross the deserts were it not for this useful creature. Did you observe the hard spots on his breast and knees? These indicate the points he rests upon when he, with great politeness, kneels, as he always does, to receive his burdens.

Because he is so strong, can hold out for so long a time, can carry such heavy loads (from six hundred to one thousand pounds, but about three hundred and fifty pounds when going long distances), is so sure and steady, the camel is justly termed "the ship of the desert."

The camel is naturally gentle and intelligent. Treat him well, and he will treat you well; but treat him unkindly, and he will show you that he knows how to bite and to kick. So useful a being should be treated with great kindness. He walks with a swing and a jerk, and you would think his rider would be thrown to the ground at every step. The milk of the camel is said to be good, and the flesh resembles beef and is used for food. The hair of the camel is used for blankets, shawls, and other fabrics, while the skin is tanned for boots and shoes. S. H. W.

Questions.—Describe the camel. Where is the camel found? What does he carry in his hump? For what purpose? Describe his stomach. For what is his foot adapted? his nostrils? Why are the callonsed spots on his knees and breast? What is the camel called? Why? Is he gentle or savage? Ought he to be treated with uniform kindness? Describe his gait. Of what other uses is the camel besides a beast of burden?

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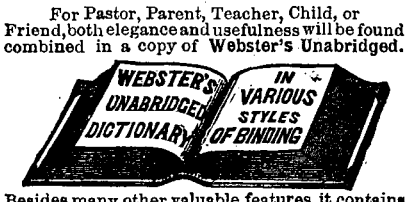
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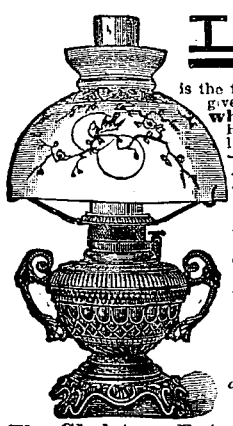
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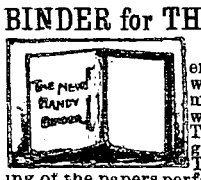
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News of the Week.

ANOTHER deadly battle between the Hatfield and the McCoy factions has taken place in Lincoln county, W. Va.

HERBERT SPENCER is in better health, and will resume work on his great exposition of evolution, the "Synthetic Philosophy."

EMPEROR WILLIAM is visiting the sultan.

DOOK laborers at Antwerp struck last Saturday.

NORTH AND SOUTH DAKOTA were declared states on the 2d.

TCHERNYCHEWSKY, author of "What's to be Done?" is dead.

IN the Cronin trial evidence is being developed that shows Burke to be guilty.

LONDON bakers will strike on the 14th unless their demands are granted.

A SLIGHT earthquake was felt in southern Illinois, southern Missouri, and Kentucky.

AT Wilkesbarre, Pa., on the 31st ult., railroad laborers had a fight in which twelve were injured, four it is thought fatally.

AT Danbury, Conn., on the 2d, a bank of sand caved in upon workmen who were digging sewers, and killed one and injured two.

AT Glasgow on the 1st the wall of a building that was being erected beside a carpet factory blew over and crushed through the factory roof, killing forty or fifty girls.

AT Passaic, N. J., two buildings being erected fell and seriously injured eight workmen. Examination showed that the mortar was little better than pure mud, and the timber and foundations worthless.

Westphalia, Germany, the scene of the strikes, the manufacturers and mining companies now blacklisting troublesome hands, boycotting publicans who rent rooms for workmen's meetings, and asking the government to suppress the meetings altogether.

LATELY, at Coaticooke, Can., the supposed corpse of Auguste Archambault was being lowered into the grave when a groan from the coffin led to its being opened and its tenant being found alive. His disease had been typhoid fever, and physicians hope to save him.

MERCIER, the premier of Quebec, accompanied by Mgr. Labelle, a deputy minister of the Quebec government and Catholic clergyman, will soon start in a special car to attend the Catholic convention at Baltimore, Md. The object is to gain favor for the Catholic cause in Canada.

THE Catholics of Axtell, Kan., created considerable disturbance at a late lecture by a Presbyterian minister, "Priestcraft Exposed." The mayor received reports that the Catholics threatened violence, and telegraphed for troops, but Adjutant-general Roberts on arriving found that the militia were not required.

THE men that we hav elected to perform certain civil duties, hav, as is usual at this season, stepped outside their legitimate spheres and enjoined observance of the festival of a particular religion. November 28th is the day on which we are directed to "assemble in places of worship and giv thanks to God."

THE earl of Galloway was tried recently at Dumfries, Scotland, for criminal conduct toward a little girl, whose testimony was corroborated by several witnesses. Lord Galloway does not even seem to hav put in an appearance, but contented himself with submitting a written declaration asserting that his offense had been "unintentional." It is scarcely necessary to add that the court hastened to acquit the millionaire peer.



JEPHTHAH VOWETH A VOW.

Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering.—Judges xi, 31.

Gems of Thought.

RELIGION counteracts morality and universal philanthropy in so far as it sets men against each other by diversity of doctrins and theories of belief, thus fostering and nourishing the worst impulses of human nature.—*Buchner.*

WHAT effect has this religion had upon the nations of the earth? What hav the nations been fighting about? What was the Thirty Years' War in Europe for? What was the war in Holland for? Why was it that England persecuted Scotland? Why is it that England persecutes Ireland even to this day? At the bottom of every one of these conflicts you will find a religious question. The religion of Jesus Christ, as preached by his church, causes war, bloodshed, hatred, and all uncharitableness; and why? Because they say a certain belief is necessary to salvation.—*Ingersoll.*

THE growth of physical science is not an exclusiv prerogativ of the present age. Its present strength and volume merely indicate the highest level of a stream which took its rise, alongside of the primal founts of philosophy, literature, and art, in ancient Greece; and, after being dammed up for a thousand years, once more began to flow three centuries ago.—*Huxley.*

WE hav to explain the apparent anomaly of two epochs of comparativ sanity and civilization separated by the disease and delirium of the Catholic episode.—*Professor Clifford.*

THE foundations of our civilization were laid centuries before Christianity was known. The intelligence of courage, of self-government, of energy, of industry, that uniting made the civilization of this century, did not come alone from Judea, but from every nation of the ancient world.—*Ingersoll.*

THEY who crouch to those who are above them, always trample on those who are below them.—*Buckle's History of Civilization.*

AS a rule, arrogance and humility go together. He who in power compels his fellow-man to kneel, will himself kneel when weak. The tyrant is a cringer in power; a cringer is a tyrant out of power.—*Ingersoll.*

IT has often been repeated that the abolition of slavery among modern people is entirely due to Christians. That, I think, is saying too much. Slavery existed for a long period in the heart of Christian society, without its being particularly astonished or irritated. A multitude of causes, and a great development in other ideas and principles of civilization, were necessary for the abolition of this iniquity of all iniquities.—*Guizot's History of Civilization.*

I AM unaware of any religion in the world which in the past forbade slavery. The professors of Christianity for ages supported it; the Old Testament repeatedly sanctioned it by special laws; the New Testament has no repealing declaration. It is impossible for any well-informed Christian to deny that the abolition movement in North America was most steadily and bitterly opposed by the religious bodies in the various states.—*Charles Bradlaugh.*

IF the devil had written upon the subject of slavery, which side would he hav taken? Let every minister answer. If you knew the devil had written a book on human slavery, in your judgment would he uphold slavery, or denounce it? Would you regard it as any evidence that he ever wrote it, if it upheld slavery? And yet, here you hav a work upholding slavery, and you say it was written by an infinitly good God! If the devil upheld polygamy, would you be surprised? If the devil wanted to kill men for differing with him, would you be astonished? If the devil told a man to kill his wife, would you be shocked? And yet, you say, that is exactly what God did. If there be a God, then that creed is blasphemy. That creed is a libel upon him who sits on heaven's throne. If there be a God, I ask him to write in the book in which my account is kept, that I denied these lies for him.—*Ingersoll.*

GOD is infinitly good, but it has been found expedient to make him more wicked and vicious than the devil himself. With a too lenient God, the priests would do but a sorry trade.—*Voltaire.*

IF there is no hell, from what are we saved? To what purpose is the atonement?—*Ingersoll.*

MANKIND bestows more applause on her destroyers than her benefactors.—*Gibbon.*

TO-DAY we are not honoring some butcher called a soldier—some wily politician called a statesman—some robber called a king—nor some malicious metaphysician called a saint. We are honoring the great Humboldt, whose victories were all achieved in the arena of thought.—*Ingersoll.*

MOTION, heat, light, magnetism, electricity, chemical affinity, pass one into the other; they are only different modes of one and the same original energy, and each, if not directly, can yet indirectly be converted back again into the old form out of which it has been evoked.—*Du Prel.*

OUT of nothing no energy can arise.—*Liebig.*

Odds and Ends.

THE orator is made, but the poet is borne with.—*Life.*

THE monkey goes to the sunny side of the tree when he wants a warmer climb.—*Merchant Traveler.*

AFTER the heathen are converted, it might be well to bring them over to do a little missionary work in our cities.—*Puck.*

AN old maid said she wished she was an auctioneer, for then it would be perfectly proper to say, "Make me an offer."—*Texas Siftings.*

JOHNNIE: "Is God Irish?" Sunday-school teacher: "Why, no, my dear. Why do you ask such a question?" Johnnie: "Coz, he always says 'ye.'"

FOND mother (with ugly child): "Well, Dr. Baxter, what do you think of that for a baby?" The Rev. Dr. Baxter (who has his own ideas of beauty, but is conscientious): "Well, that *is* a baby."—*Life.*

'Tis very true th' electric sparks will kill
An upright, tender lineman sure enough,
But may not adequately fill the bill
When tried on criminals of fiber tough.
—*Life.*

MABEL (to Jack, who is about to drink her health for the ninth time): "Oh, I wouldn't, Jack. 'Drink to me only with thine eyes' instead." Jack: "All right. Well—er—here's looking at you."—*Harvard Lampoon.*

LADY of the house: "No, I make it a principle never to giv away money at the door." Tramp: "Very well, madam, if you hav any feeling about it; I am perfectly willing that you should hand it to me out of the window."—*Yale Record.*

CLOGSEY: "How with such a perfect show
You should let that heiress go,
I don't know."
Grogsey: "I'll tell you how I missed her;
I merely stooped and kissed her—
Younger sister." —*Town Topics.*

FIRST citizen: "What hav they arrested the Chinaman for?" Second citizen: "Oh, some boys smashed his windows and he shook his fist at them." "And they arrested him?" "Certainly. These moon-eyed Mongolians must be taught that they cannot shake their fists at our American boys."—*Boston Courier.*

"A STATESMAN'S heart lies in his head,"
Or so the great Napoleon said;
But hearts which in the head reside,
Just like the skull, grow ossified,
And thus Napoleon's chilly heart
Grew hard in such a Bony-parte.
—*Pittsburgh Bulletin.*

ST. PETER: "Havn't I heard your name before?" Western boomer: "Of course you hav. Everybody has heard of the founder of Hustlerville, Dakota." St. Peter: "You can come in, Mr. Boomer, but you mustn't write any pamphlets about this place. You re liable to make statements that the attractions won't warrant."—*Munsey's Weekly.*

I GATHER here and there a pie,
And here and there a biscuit;
I snatch a spoon when no one's by,
It always pays to risk it.
I sleep at noon where waters flow
To soothe the weary comer,
For men may come and men may go,
But I go on all summer.

I ride beneath the rushing freight
From Boston to Chicago;
I watch each chance to desecrate
The box of Wells and Fargo.
I sing and whistle as I go—
November'll find me lonely,
For in November falls the snow—
I walk in summer only. —*Exchange.*

IT is understood that the following letter has been received by the president of the Senate:

SAN FRANCISCO, Sept. 15, 1889.

To the Pres. of the Senate,

I see bi the paypers that the Senate is a milyun air's club. Now I wood like to jine, for I am a milyun air. Plees hev mi name proposed at the next meeting and see that it goze thru i am wurth moren a milyun and made it myself, too.

Yours trooly, RICH. B. GOLDBAG.

I GRANT we wandered off alone,
And stayed until the falling dew;
But, dear, I only went because
I fancied that she looked like you.

I grant my arm around her waist
Unwisely strayed. What could I do?
I had to draw her close to see
If, in the dusk, she looked like you.

I grant upon her cheek I pressed
A single kiss—no more? well—two.
You never were content with one,
And she—she looked *so* much like you.
—*Bentley Pauker.*

MARY'S LITTLE LAMB—NEW VERSION.

Mary had a little lamb,
'Tis called the lamb of God,
You must believe this priestly sham
Or feel the avenging rod.

He ran against a fool one day,
Who said he was possessed
Of all the devils out of hell
And imps, till he couldn't rest.

And so this teacher turned 'em out,
But still they lingered near,
And roamed impatiently about
Till the imps "got on their ear."

On Grampian hills a frugal swain
Was herding swine close by,
Christ let these devils into them,
'Twas then "root hog or die."

He wandered through a field of grain,
This meek and lowly lamb,
When reminded 'twas the Sabbath day,
Said he didn't care a—cent.

He sent his pals to steal an ass,
Of course, 'twas against the rule,
But hence the saying came to pass,
"John Morgan, here's your mule!"

What makes the Jews hate Jesus so?"
The eager Christians cry,
"Why, Jesus damned the Jews, you know,"
The preacher makes reply. KILPOSY.

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THE OLD TIGER AND HIS WHELPS—THE BRUNO MONUMENT.

Notes and Clippings.

A WESTERN newspaper humorist, being desirous of starting his column in the Sunday issue with a verse appropriate both to day and column, asked the religious editor to furnish him "something funny about God."

THE continued exposition of the unharmonious sentiments in the English church, says the *Sun*, cannot fail of having considerable influence upon its status, disestablishment being a final result which even within the pale of the institution itself is contemplated with equanimity.

THE Chicago *Times* devotes four columns to a description of the spread of Anarchy in that city. It says that the Anarchists are twice as numerous as they were in 1886, and that they are fully armed. "There is no doubt," says the article, "that there is a great deal of dynamite concealed in 'Little Hell.'"

MR. TALMAGE seems to hav been a little tricky in his begging for cash to rebuild his tabernacle. He wrote to men in Omaha, St. Louis, and Kansas City offering to each to name the new building after some dead relativ providing he would giv a hundred thousand dollars. It is fortunate that none responded, or the Brooklyn preacher would hav been slightly embarrassed.

THE soul, says Dr. A. H. Stevens, of Philadelphia, is located in the corpus callosum, a little spongy body situated at the base of the brain, which has defied the efforts of physicians in their endeavors to ascertain its uses in the human anatomy. "The corpus callosum," said the doctor, "is the seat of the imperishable mind, and is the great reservoir and storehouse of electricity, which is abstracted from the blood in the arteries, and conveyed through the nerves up the spinal cord to the corpus callosum."

THE Rome correspondent of the London *Standard* writes: "There is much preoccupation in the Vatican respecting the future conclave, and the pope, who was for some time averse to taking any anticipatory measures, has consented to let the following questions be examined: 1. Whether, in the present state of things, it is expedient to take measures now so that the cardinals may find the ground prepared for them if they should wish to hold the conclave out of Rome. 2 Whether any step shall now be taken to obtain assurances from the powers that the cardinals shall hav absolute liberty of choice in this matter. 3. Whether it would be possible to hav the conclave safeguarded by the other powers if held in Rome."

THE *Christian Advocate* says: "Possibly it will be answer enough to the argument in favor of relieving Catholics who support parochial schools of the tax for public schools, that they need the public school as an incentiv and an example. We might feel a good deal more like listening to their arguments, did we not know that education by the Catholic church has proved a complete failure. We only hav need to ask the Catholic nations of the world their experience. Every independent nation in the two Americas, except ours, is Catholic; and with one insignificant exception, they hav all been compelled to remove education from the church and giv it to the state. It is so equally in Europe. When we read an argument to prove that arithmetic and grammar must be taught in a specially Catholic way, that all the five school-days in the week must be devoted to teaching Catholic virtue, then we feel inclined to bid our critics leave us alone and first convert their own people in Italy and France and Mexico and Brazil and the Argentine Republic."

THE English bishop of Peterborough, presiding at a diocesan conference, in summing up a discussion on Socialism, said: Christianity made no claim to rearrange the economic relations of men in the state and in society, and he hoped he would be understood when he said plainly that it was his firm belief that any Christian state carrying out in all its relations the Sermon on the Mount could not exist for a week. It was perfectly clear that a state could not continue to exist upon what were commonly called Christian principles, and it was a mistake to attempt to turn Christ's kingdom into one of this world. To introduce the principles of Christianity into the laws of the state would lead to absolute intolerance.

THE *Hebrew Journal* says: "Sir Julian Goldsmid, one of England's Jewish philanthropists, has just been visiting America, and it was naturally deemed fitting to tender him a reception in New York as a mark of esteem from his transatlantic brethren. All the leaders of our charitable institutions, of our public organizations, and all eminent Hebrews in large fields of usefulness were invited. But the Jewish ministers were conspicuously omitted. Why? The indifferent attitude of the prominent Hebrews of this city toward their clergy has been painfully noticeable for some time. It has given rise to much unpleasant experience. It compels certain pertinent questions. Are the ministers worthy of social recognition and general esteem? If not, then they should not hav been selected in their various positions. But they were selected, and by the very people who ignore and slight them. Then 'there is something rotten in the state of Denmark.'"

A WRITER in a daily paper says: "When we reflect that but a few years ago the church was the power which held everything in subjection in Mexico—land, people, and government alike in the hollow of her hand—and that the entire population of Mexico were in fact what they are in name to-day, Catholics, it seems a change too great to be credited, even in this land of changes. How has it been possible to shut the church out from all temporal power, to degrade her from her high estate, to disgrace her priests below the level of a common citizenship, and all this in the plain view and in the very midst of a people overwhelmingly Catholic? Fancy an edict that should strip the Quaker of Philadelphia of his garb and citizenship, despoil the lowliest church in our land of its real estate and other possessions, or deny to any religious denomination, however small a minority it might be of our people, the legal validity of the marriage sacrament, even in the face of a popular demand for such exclusion, if need be, and then turn the imagination loose to picture out the revolution which would be sure to follow. But in Mexico not a drop of blood has been shed over the separation of church and state, nor in the displacement and degradation of church sovereignty in political and civil affairs."

Communications.

Was Abraham Lincoln a Christian?

CHAPTER VII.

TESTIMONY OF COL. WARD H. LAMON.

Lamon's "Life of Lincoln"—Lincoln's Early Skepticism—His Investigations at New Salem—His Book on Infidelity—His Religious Opinions Remain Unchanged—Holland's Condemnation of Lamon's Work—Holland's and Lamon's Works Compared.

In 1872, seven years after the president's assassination, appeared the "Life of Abraham Lincoln," written by Col. Ward H. Lamon. As a faithful record of the life of one of the most sublime characters in the world's history, this work stands unrivaled. More accomplished writers hav written biography—hav written the biography of Lincoln. But no writer has ever been more thoroughly informed respecting his subject, and no writer has ever made a more conscientious use of the information in his possession than has Colonel Lamon in his "Life of Lincoln." In Illinois he was the friend and confidant of Lincoln. When the time approached for Lincoln to take the executiv chair, and the journey from Springfield to Washington was deemed a dangerous undertaking, to Colonel Lamon was intrusted the responsible duty of conducting him to the national capital. During the eventful years that followed, he remained at the president's side, holding an important official position in the District of Columbia.

The following extract, from the preface to his work, shows what an inexhaustible mine of materials he had with which to prepare a full and authentic record of Lincoln's life and character:

At the time of Mr Lincoln's death, I determined to write his history, as I had in my possession much valuable material for such a purpose. . . . Early in 1869, Mr. Herndon placed at my disposal his remarkable collection of materials—the richest, rarest, and fullest collection it was possible to conceive. . . . Mr. Herndon had been the partner in business and the intimate personal associate of Mr. Lincoln for something like a quarter of a century; and Mr Lincoln had lived familiarly with several members of his family long before their individual acquaintance began. New Salem, Springfield, the old judicial circuit, the habits and friends of Mr. Lincoln, were as well known to Mr. Herndon as to himself. With these advantages, and from the numberless facts and hints which had dropped from Mr. Lincoln during the confidential intercourse of an ordinary lifetime, Mr. Herndon was able to institute a thorough system of inquiry for every noteworthy circumstance and every incident of value in Mr. Lincoln's career. The fruits of Mr. Herndon's labors are garnered in three enormous volumes of original manuscripts and a mass of unarranged letters and papers. They comprise the recollections of Mr. Lincoln's nearest friends; of the surviving members of his family and his family connections; of the men still living who knew him and his parents in Kentucky; of his schoolfellows, neighbors, and acquaintances in Indiana; of the better part of the whole population of New Salem; of his associates and relatives at Springfield; and of lawyers, judges, politicians, and statesmen everywhere, who had anything of interest or moment to relate. They were collected at vast expense of time, labor, and money, involving the employment of many agents, long journeys, tedious examinations, and voluminous correspondence. Upon the value of these materials it would be impossible to place an estimate. That I hav used them conscientiously and justly is the only merit to which I lay claim.

Lamon's evidence concerning Lincoln's unbelief is complete and unanswerable. He did not present it because he was himself an unbeliever and wished to support his views with the prestige of Lincoln's great name. While the Freethinker regards Lincoln's rejection of Christianity as in the highest degree meritorious—a proof of his strong logical acumen, his sterling common sense, and his broad humanity—Lamon considered it a grave defect in his character. He states the fact because it is a fact, and because the purpose of his work is to disclose and not conceal the facts of Lincoln's life. If he devotes considerable space to the subject, and exhibits a special earnestness in its presentation, the misrepresentations of Lincoln's Christian biographers hav furnished a reasonable pretext for it.

In the pages immediately following will be given the individual testimony of Colonel Lamon:

Any analysis of Mr. Lincoln's character would be defectiv that did not include his religious opinions. On such matters he thought deeply; and his opinions were positiv. But perhaps no phase of his character has been more persistently misrepresented and variously misunderstood, than this of his religious belief. Not that the conclusiv testimony of many of his intimate associates relativ to his frequent expressions on such subjects has ever been wanting; but his great prominence in the world's history, and his identification with some of the great questions of our time, which, by their moral import, were held to be eminently religious in their character, hav led many good people to trace in his motivs and actions similar convictions to those held by themselvs. His extremely general expressions of religious faith called forth by the grave exigencies of his public life, or indulged in on occasions of private condolence, hav too often been distorted out of relation to their real significance or meaning to suit the opinions or tickle the fancies of individuals or parties.

Mr. Lincoln was never a member of any church, nor did he believe in the divinity of Christ, or the inspiration of the scriptures in the sense understood by evangelical Christians (Life of Lincoln, p. 486).

Holland and other Christian biographers hav represented Lincoln as a youth of extreme piety, whose constant companion was the Bible. The concurrent testimony of the friends of his boyhood compels Colonel Lamon to affirm that the reverse of this is true—that Lincoln, at an early age, was noted for his skepticism. He says:

When a boy, he showed no sign of that piety which his many biographers ascribe to his manhood. . . . When he went to church at all, he went to mock, and came away to mimic (Ibid, pp. 486, 487).

At an early age he began to attend the "preachings" roundabout, but principally at the Pigeon Creek church, with a view to catching whatever might be ludicrous in the preacher's air or matter, and making it the subject of mimicry as soon as he could collect an audience of idle boys and men to hear him. A pious stranger, passing that way on a Sunday morning, was invited to preach for the Pigeon Creek congregation; but he banged the boards of the old pulpit, and bellowed and groaned so wonderfully, that Abe could hardly contain his mirth. This memorable sermon was a great favorit with him; and he frequently reproduced it with nasal tones, rolling eyes, and all manner of droll aggravations, to the great delight of Nat Grigsby and the wild fellows whom Nat was able to assemble (Ib, p. 55).

His chronicles were many, and on a great variety of subjects. They were written, as his early admirers love to tell us, "in the scriptural style;" but those we hav betray a very limited acquaintance with the model (Ib., p. 63).

Of his Freethought reading and theological investigations at New Salem, and of his book on Infidelity, Lamon says:

When he came to New Salem, he consorted with Freethinkers, joined with them in deriding the gospel history of Jesus, read Volney and Paine, and then wrote a deliberate and labored essay, wherein he reached conclusions similar to theirs. The essay was burnt, but he never denied or regretted its composition. On the contrary, he made it the subject of free and frequent conversations with his friends at Springfield, and stated, with much particularity and precision, the origin, arguments, and objects of the work (Ib, p. 487).

The community in which he lived was pre eminently a community of Freethinkers in matters of religion; and it was then no secret, nor has it been a secret since, that Mr. Lincoln agreed with the majority of his associates in denying to the Bible the authority of divine revelation. It was his honest belief, a belief which it was no reproach to hold at New Salem, Anno Domini 1834, and one which he never thought of concealing It was no distinction, either good or bad, no honor, and no shame. But he had made himself thoroughly familiar with the writings of Paine and Volney—the "Ruins" by the one, and "The Age of Reason" by the other. His mind was full of the subject, and he felt an itching to write. He did write, and the result was a little book. It was probably merely an extended essay, but it is ambitiously spoken of as "a book" by himself and by the persons who were made acquainted with its contents. In this work he intended to demonstrate—

"First, that the Bible was not God's revelation;

"Secondly, that Jesus was not the son of God."

No leaf of this little volume has survived. Mr. Lincoln carried it in manuscript to the store of Mr. Samuel Hill, where it was read and discussed. Hill was himself an unbeliever, but his son considered this book "infamous." It is more than probable that Hill, being a warm personal friend of Lincoln, feared that the publication of the essay would some day interfere with the political advancement of his favorit. At all events, he snatched it out of his hand, and thrust it into the fire, from which not a shred escaped (Ib., pp. 157, 158).

Colonel Lamon is confident that while Lincoln finally ceased to openly promulgate his Freethought opinions, he never abandoned them. He says:

As he grew older, he grew more cautious; and as his New Salem associates, and the aggressiv Deists with whom he originally united at Springfield, gradually dispersed, or fell away from his side, he appreciated more and more keenly the violence and extent of the religious prejudices which freedom in discussion from his standpoint would be sure to arouse against him. He saw the immense and augmenting power of the churches, and in times past had practically felt it. The imputation of Infidelity had seriously injured him in several of his earlier political contests; and, sobered by age and experience, he was resolved that that same imputation should injure him no more. Aspiring to lead religious communities, he foresaw that he must not appear as an enemy within their gates; aspiring to public honors under the auspices of a political party which persistently summoned religious people to assist in the extirpation of that which is denounced as the "nation's sin," he foresaw that he could not ask their suffrages whilst aspersing their faith. He perceived no reason for changing his convictions, but he did perceive many good and cogent reasons for not making them public (Ib., pp. 497, 498).

But he never told anyone that he accepted Jesus as the Christ, or performed a single one of the acts which necessarily follow upon such a conviction. At Springfield and at Washington he was beset on the one hand by political priests, and on the other by honest and praverful Christians. He despised the former, respected the latter, and had use for both. He said with characteristic irreverence that he would not undertake to "run the churches by military authority;" but he was, nevertheless, alive to the importance of letting the churches "run" themselvs in the interest of his party. Indefinit expressions about "Divine Providence," the "Justice of God," "the favor of the Most High," were easy, and not inconsistent with his religious notions. In this, accordingly, he indulged freely; but never in all that time did he let fall from his lips or his pen an expression which remotely implied the slightest faith in Jesus as the son of God and the savior of men (Ib., p. 502).

Lamon was Lincoln's intimate and trusted friend at Washington, and had he changed his belief, his biographer, as well as Noah Brooks and the Illinois clergyman, would hav been in possession of the fact.

In 1851 Lincoln wrote a letter of consolation to his dying father, in which he counseled him to "confide in our great and good and merciful maker." This letter was given to the public by Mr. Herndon, and has been cited by the orthodox to prove that Lincoln was a believer. Adverting to this letter Lamon says:

If ever there was a moment when Mr. Lincoln might hav been expected to express his faith in the atonement, his trust in the merits of a living redeemer, it was when he undertook to send a composing and comforting message to a dying man. . . . But he omitted it wholly. He did not even mention the name of Jesus, or intimate the most distant suspicion of the existence of a Christ (Ibid., p. 497).

Lincoln's mind was not entirely free from superstition, but though born and reared in Christendom, the superstitious element in his nature was not essentially Christian. His fatalistic ideas, so characteristic of the faith of Islam, hav already been mentioned by Mr. Herndon, and are thus referred to by Colonel Lamon:

Mr. Lincoln was by no means free from a kind of belief in the supernatural. . . . He lived constantly in the serious conviction that he was himself the subject of a special decree, made by some unknown and mysterious power, for which he had no name (Ibid., p. 503).

His mind was filled with gloomy forebodings and strong apprehensions of impending evil, mingled with extravagant visions of personal grandeur and power. His imagination painted a scene just beyond the veil of the immediate future, gilded with glory yet tarnished with blood. It was his "destiny"—splendid but dreadful, fascinating but terrible. His case bore little resemblance to those of religious enthusiasts like Bunyan, Cowper, and others. His was more like the delusion of the fatalist conscious of his star (Ibid, p. 475).

When Lamon's work appeared, Holland, backed by the Christian element generally, fell upon it like a savage and sought, as far as possible, to suppress it. Lamon had committed an unpardonable offense. He had declared to the world that Lincoln died a disbeliever, and, what was worse, he had proved it. Holland's attack was made in an eight-column review of Lamon's "Life," which was published in *Scribner's Monthly* for August, 1872. In order to giv an air of candor and judicial fairness to his venomous criticism, he opens with this flattering recognition of its merits:

It is not difficult to see how Colonel Lamon, who during Mr. Lincoln's presidency held an office in the District of Columbia, which must hav brought him into somewhat frequent intercourse with the president, and who, indeed, had come with him from Springfield to the capital, should feel that there rested on him a certain biographical duty. And certainly he was in possession of a mass of material so voluminous, so original, and so fresh that in this respect at least his fitness for the work was remarkably complete. Moreover, Mr. W. H. Herndon, who was Mr. Lincoln's partner in the practice of the law at Springfield, and was, of course, closely intimate with his partner in a business way, . . . added to Colonel Lamon's material the valuable documents which he had himself collected, and the memoranda which, with painstaking and lawyer-like ability, he had recorded from the oral testimony of living witnesses.

As far as the story of Mr. Lincoln's childhood and early life is concerned, down to the time when his political life began, it has never been told so fully, with such spirit and zest, and with such evident accuracy, as by Colonel Lamon.

Nearly the entire review is devoted to a denunciation of Lamon's exposition of Lincoln's religious opinions. He repeatedly pronounces this "an outrage on decency," and characterizes Lincoln's Freethought companions as "heathen," "barbarians," and "savages." The review concludes as follows:

The violent and reckless prejudice, and the utter want of delicacy and even of decency by which the book is characterized, in such instances as this, will more than counterbalance the value of its new material, its fresh and vigorous pictures of Western life and manners, and its familiar knowledge of the "inside politics" of Mr. Lincoln's administration, and will even make its publication (by the famous publishers whose imprint imparts to it a prestige and authority which its authorship would fail to giv) something like a national misfortune. In some quarters it will be readily received as the standard life of the good president. It is all the more desirable that the criticism upon it should be prompt and unsparing.

Christianity must hav the support of Lincoln's great name. To secure it Holland is willing to misrepresent the honest convictions of Lincoln's lifetime, to traduce the characters of his dearest friends, and to rob a brother author and a publisher of their just reward.

Lamon states that during the last years of Lincoln's life he ceased to proclaim his Infidel opinions because they were unpopular. Referring to this statement, Holland says: "The eagerness with which this volume strives to cover Mr. Lincoln's memory with an imputation so detestable is one of the most pitiable exhibitions which we hav lately witnessed."

This outburst of righteous indignation, coming from the source it does, is peculiarly refreshing. To appreciate it, we hav only to open Holland's work, and read such passages as the following: "I am obliged to appear different to them." "It was one of the peculiarities of Mr. Lincoln to hide these religious [Christian] experiences from the eyes of the world." "Who had never in their whole lives heard from his lips one word of all these religious convictions and experiences." "They [his friends] did not regard him as a religious man." "All this department of his life he had kept carefully hidden from them." "There was much in his conduct that was simply a cover to these thoughts—an effort to conceal them" (Holland's Life of Lincoln, pp. 239, 240).

Consummate hypocrisy in a Christian is all right with this moralist; but for a Freethinker to withhold his views from an intolerant religious world is a detestable crime.

As a biographer of Lincoln, Holland possessed many advantages over Lamon. His work was written and published immediately after the awful tragedy, when almost the entire reading public was deeply interested in everything that pertained to Lincoln's life. So far as Lincoln's religious views are concerned, he advocated the popular side of the question; for while those outside the church cared but little about the matter, the church desired the influence of his great name, and was ready to reward

those who assisted her in obtaining it. Holland had an established reputation as an author—had nearly as large a class of readers as any writer in this country. His name alone was sufficient to guarantee a large circulation to any book he might produce. Lamon, on the other hand, possessed but a single advantage over his rival, that of having the truth on his side. And while "truth is mighty" and will in the end prevail, yet how often is it "crushed to earth" and for the time obscured. In view of all this, it is not strange that the public should be so slow to reject the fictions of Holland and accept the facts of Lamon.

That Lamon's "Life of Lincoln" is wholly undeserving of adverse criticism, it is not claimed. He has, perhaps, given undue prominence to some matters connected with Lincoln's private affairs which might with propriety hav been consigned to oblivion. A larger manifestation of charity, too, for the imperfections of those with whom Lincoln mingled, especially in the humbler walks of life, would not hav detracted from its merit. And yet, those who desire to know Lincoln as he really was, should read Lamon rather than Holland. In Lamon's work, Lincoln's character is a rugged oak towering above its fellows and clothed in nature's livery; in Holland's work, it is a dead tree with the bark taken off, the knots planed down, and varnished.

In the New York *World* appeared the following just estimate of these two biographies:

Mr. Ward H. Lamon is the author of one "Life of Lincoln," and Dr. J. G. Holland is the author of another. Mr. Lamon was the intimate personal and political friend of Mr. Lincoln, trusting and trusted, from the time of their joint practice in the Illinois quarter sessions to the moment of Mr. Lincoln's death at Washington. Dr. Holland was nothing to Mr. Lincoln—neither known nor knowing. Dr. Holland rushed his "Life" from the press before the disfigured corpse was fairly out of sight, while the public mind lingered with horror over the details of the tragedy, and, excited by morbid curiosity, was willing to pay for its gratification. Mr. Lamon waited many years, until all adventitious interest had subsided, and then with incredible labor and pains, produced a volume founded upon materials which for their fulness, variety, and seeming authenticity are unrivaled in the history of biographies. Dr. Holland's single volume professed to cover the whole of Mr. Lincoln's career. Mr. Lamon's single volume was modestly confined to a part of it. Dr. Holland's was an easy, graceful, off-hand performance, having but the one slight demerit of being in all essential particulars untrue from beginning to end. Mr. Lamon's was a labored, cautious, and carefully verified narrativ which seems to hav been accepted by disinterested critics as entirely authentic.

Dr. Holland would probably be very much shocked if anybody should ask him to bear false witness in favor of his neighbor in a court of justice, but he takes up his pen to make a record which he hopes and intends shall endure forever, and in that record deliberately bears false witness in favor of a public man whom he happened to admire, with no kind of offense to his serene and "cultured" conscience. If this were all—if Dr. Holland merely asserted his own right to compose and publish elaborate fictions on historical subjects—we might comfort ourselvs with the reflection that such literature is likely to be as evanescent as it is dishonest, and let him pass in silence. But this is not all. He maintains that it is everybody's duty to help him to deceive the public and to write down his more conscientious competitor. He turns up the nose of "culture" and curls the lip of "art" at Mr. Lamon's homely narrativ of facts, and gravely insists that all other noses and all other lips shall be turned up and curled because his are. He implores the public, which he insulted and gulled with his own book, to damn Mr. Lamon's, and he puts his request on the very ground that Mr. Lamon has stupidly gone and narrated undeniable truths, whereby he has demolished an empty shrine that was profitable to many, and broken a painted idol that might hav served for a god.

The names of Holland and Lamon are not of themselvs and by themselvs illustrations; but starting from the title-pages of the two Lives of Lincoln, and representing, as they do, the two schools of biography writers, the one stands for a principle and the other for the want of it.

JOHN E. REMSBURG.

(TO BE CONTINUED)

The Divorce Problem.

In the November number of the *North American Review* is a discussion on the question, "Is Divorce Wrong?" It is very interesting to compare the views of Colonel Ingersoll with those of the Roman Catholic church and the Protestant Episcopal church, as set forth by Cardinal Gibbons and Bishop Potter. The former breathe the spirit of the living present, of liberty and humanity; the latter are voices from the grave. The church has no respect for the rights of men and women. It knows that divorce is absolutely wrong, and its first and last and best reason is this, "Thus saith the Lord." According to the Catholic church, divorce can be granted only on account of adultery, but with no right to either party to marry another. Nothing can be more inhuman than this. Why should an honest man be deprived of the pleasures of love, because his wife was unfaithful? Why should a good woman be induced to liv a single life, because her husband was immoral? Why should she suffer the consequences of his acts? But this doctrin, monstrous as it is, is still consistent with the fundamental teaching of the Christian church. If a man can justly be rewarded with an eternity of joy through the merits of another being, why cannot he justly be punished for the crime of another? Compare with this inhuman and antinatural view the sentiments of Colonel Ingersoll: "A true marriage is a natural concord and agreement of souls, a harmony in which discord is not even imagined. When two beings thus love, thus unite, this is the true marriage of soul and soul. . . . The death of love is the end of marriage. Upon what principle can a woman continue to sustain the relation of wife after love is dead? Is there some other consideration that can take the place of genuin affection? Can she be bribed with money, or a home, or position, or by public opinion, and still remain a virtuous woman?" Grander words than these hav probably never been written. What a difference between the Agnostic and the champions of the church! Cardinal Gibbons and Bishop Potter are slaves to their creeds; they hav no right to express their own opinions; like parrots they must repeat the teachings of their churches and say, Amen. But the Agnostic speaks for himself; he allows no one to control his mind; he claims liberty for himself and his fellow-men.

The church tells us that marriage cannot be dissolved. If a man and a woman were once united, they must liv together all their life, whether they can do it or not. But where did the church, or the state, or society get the right to control the passions of one's heart? Who can compel me to liv with a woman for whom I hav no real affection? Who has a right to compel a woman to be my wife, if she does not love me? Love is beyond our control. No one can love a woman simply because he is told that he must love her. There are no duties, no obligations, in love. Why should it be a crime for a man to love several women during his life, and why should it be a virtue to love only one? Suppose that a young man loves a young woman. She shares his feelings. They are both happy. Everything in nature looks beautiful to them; everything speaks of love and joy. It seems impossible that their love could ever cease. But time rolls on, and their love loses its heat by degrees. They know each other better than they did before, they analyze their characters, they penetrate the depths of their souls, and become convinced that their love was a mistake. They know now that they cannot make each other happy, and so they separate and remain friends. Will anyone accuse them of being immoral wretches? Will anyone say that their separation injures the moral purity of society? Now, suppose that they were married and then they separated. What of it? Does the ceremony of marriage make any changes in their natures? Can they really love each other forever simply because, on a certain occasion, they promised to do so? When they made that promis they were sincere; they thought that the future cannot be different from the present, they believed that their love is not a dream which vanishes together with the darkness of night, but a splendid reality, the bright dawn itself. They were mistaken. Is it a crime to make a mistake? Should they be punished for it? Is it in the interest of society that they should liv together and be miserable? Will it add to the happiness of mankind?

There are a certain class of people who are not opposed to divorce, but they think that divorce is right only when the husband and the wife quarrel and fight and actually hate each other, or when one of the married party is cruel or unfaithful. They also insist that the cause of divorce should be made public. But if so, why should not the cause of marriage be known also? Will anyone demand that a man, while going through the ceremony of marriage, must tell whether he marries the woman who stands by his side for her beauty and kindness, or wisdom and learning, or simply because he had to marry some one? Must society know whether Miss A. marries Mr. B. on account of love or for wealth and position? I deny the right of society to catechize me about my feelings. It may be admitted that it is desirable that the fact of marriage or divorce should be known. But as to the cause, it is a private affair, and society has no right to take a look at one's private life.

My opinion is that if a woman wants to leave her husband because he is cruel or does not support her, she ought to be protected by society, whether the husband wants her to leave his house or not. Humanity cannot afford to see tyranny triumphant, and stand still with folded arms. The rights of the victim must be defended. I also think that if the husband and wife voluntarily agree to separate, it is their right to do so. No matter how good and kind they both might be, if for some reason or another they cannot enjoy mutual happiness, they should separate, if such is their desire. Society has nothing to do with it. It has no right to demand the reason why they hav done so. The cause that led to separation is their private matter.

Let us take a case. A young couple liv together under the contract of marriage for several years. Their life seems to be a perfect harmony. But it does not last long. They grew older, their characters got developed, and the conflict came. Their natures differ, and further harmony is impossible. The wife does not hate her husband. On the contrary she has the highest respect for him. She thinks that a nobler man has never existed on the face of the earth. She knows that he is worth her love, but her heart is silent. She does not want to leave him; she does not want to cause him any grief; she accuses herself of being ungrateful to the man who loves her with all his heart. Her mind teaches her a lesson of obedience and duty, but the heart does not listen; it rebels, and recognizes no laws. Let us now suppose that she gets acquainted with a man whose nature is a duplicate of her own. She makes a comparison between her husband and her new acquaintance and feels that the latter has found a warmer place in her heart than the former; she feels that she loves him. This feeling givs her pleasure and pain. The thought of separation from her husband seems terrible to her. She earnestly wants to be happy with the man with whom she lived so long, and make him happy. She struggles against the impulses of her heart, but in vain; she cannot resist. What is she to do? Is not separation the best means to solve this problem? The persons concerned in this affair are her husband and herself. No one else has any right to interfere and tell them what to do. The only person who may suffer a little from the effects of separation is her husband. But if he is a man in the true sense of this word, he will gladly giv his consent. Surely he cannot liv with her and be happy, while she is unhappy. I ask, Is there anything bad in this separation? Does it affect the well-being of society?

It may be said that the happiness of children is effected by the separation of their parents. But what happiness may children expect to find in a family where love is absent? And if the conflict between the parents comes to such a degree that hatred takes the place of love, will it not make the children miserable?

We know that perfectly honest men change their opinions on various subjects. One may be a Republican and then a Democrat, and afterward a Socialist or a follower of Henry George. He may be a Catholic and then a Protestant, and finally become an Agnostic or a Positivist. Will any sensible person say that he is dishonest or immoral on account of it? Is there a rational being in the universe who insists that a man has no moral right to change his political creed or religious views? If one was a Republican in his youth, is he bound to support the Republican party all his life? If he becomes satisfied that the Republican party will not lead the people to the promised land of material prosperity, is it still his duty to vote the Republican ticket? If he is a protectionist and after a careful study becomes convinced that free trade is just in principle and profitable in practice, must he still rally for protection? In other words, must a man act in accordance with his honest convictions, or is it his duty to be a hypocrit? Does he lose the respect of society by being honest?

Suppose that one is a sincere Catholic. He examins the claims of the Catholic church and comes to the conclusion that they are without foundation. What should he do? Must he still declare that the Catholic church is the only true church and the pope is the real representativ of Jesus Christ? Will any intelligent person denounce him as immoral, if he becomes a Protestant? Now let us suppose that even Protestantism does not satisfy his mind. He reads the scriptures carefully, and his mind tells him that they are not the works of God. He abandons Protestantism and becomes an Agnostic. Any crime, any immorality, in this? Certainly not. He was honest when he was a Republican, and so he remained when his political opinions were changed. He was sincere while being a Catholic, and when he became an Agnostic his sincerity did not part with him. On the other hand we know that many good, honest men preserve the religious, social, and political opinions which they hav formulated in their youth till their last day. But is there any virtue in it? Do they deserve more respect than those whose opinions went through several stages of development?

Now let me ask, cannot the same be truthfully said with regard to our relations to the opposit sex? Cannot a man be as honest, noble, and faithful when he loves Agnes as when he loved Eva? Cannot a woman love John with the same purity with which she once loved George? Does her purity diminish because she finds out that John's nature is in greater harmony with hers than George's nature is? Does she retain self-respect only by losing her individuality? Why should she sacrifice her happiness for the benefit of no one? Surely, no civilized man wants to keep a woman unless she truly loves him; no honest man wants to accept love in the way of charity, and no truly humane man desires that the woman he loves should suffer the least pain for his sake.

The question whether divorce is right or wrong is a question of civilization. The real question is, whether men and women ought to hav freedom or be bound in chains of slavery. There can be only one answer. I stand for liberty, and in resuming this subject let me quote the words of Colonel Ingersoll: "When the world is civilized, no wife will become a mother against her will. Man will then know that to enslave another is to imprison himself."

CLEMENS P. BERYLSON.

Purdy's Station, N. Y., Nov. 3, 289.

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If any omissions hav been made we should be very happy to be informed. R. B. WESTBROOK,
Pres. American Secular Union.
Philadelphia, Pa, Nov. 8, 1889.

Mrs. Severance's Vigorously-Stated Views.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Being unable to attend the Secular Union Congress, as was my expectation, I watched anxiously for the outcome, and am pained to see one more retrogressiv move ment; one more bending of the knee to popular opinion theologically.

At Cassadaga the grievous mistake was made of renouncing its allegiance to the principles of mental liberty by st fling its voice that had been raised against church invasion of the rights of the people to the safe, sure transit of the matter deposited in the mails. It did this with the hope of winning to its support those who had deserted the ranks, be cause, forsooth, the church and Mother Grundy might call them names if they demanded the repeal of the iniquitous Comstock laws. How many did this bid bring back? Not one that I know of. Now, what has been done? and for what purpose? The Nine Demands, that hav always been considered conservativ enough so that all Secularists could unite on them, hav been changed, and a resolution, declaring we are not "disbelievers," adopted, for the alleged purpose of uniting Christians with us in the work of Secularization. The Union always was ready to receive any person who could subscribe to the Nine Demands.

How many Christians will join the Union? Not as many, I will venture to say, as there will be Liberals driven out of it by their distaste for the religious hash dished out to them by the clergy who will, of course, be invited to lead in the meetings.

Look at the change in the third demand. What difference does it make to the individual whether his liberty is abridged on Sunday because of a decree of the church, or by any other power, or for any other reason?

If my right to do as I please a seventh part of the time is to be denied me, what do I care what the pretense may be upon which such denial is based? Whether it be religious or "physiological," my right is invaded, and if I possess a spirit of independence I will resist such invasion.

Just imagin a meeting of such a union as proposed. Christians and Infidels all agreed upon no union of church and state. A Christian gets up and tells the convention what God designs his children to do; hat God governs and controls the universe, etc. They are sure to do it. Will, or ought, those that believe all the despotism and superstition of the world is based upon the God idea, keep silent and "take their medicin" like little men?

But I am reminded the union is neither religious nor irreligious. Can two classes unite in any society when one believes all knowledge and authority is from God and all should be subj ction thereto, and the other disclaims all evidence of any such being, and declares reason is the highest authority in the universe, and should be the sole arbiter of human destiny? Can harmony exist in any possible way except by the utter and complete subjugation of one or the other? Can an amalgam be made between those who believe in authority and those who believe in liberty and logic? I think not. I can listen with patience to any views, no matter how absurd they may appear to me, if I am allowed a chance "to talk back." I believe in free discussion. But what would hav been the feelings of Dr. McGlynn and the Rev. Mr. Savage had some one got up and asked them to furnish evidence that such a person or power as they had been talking about existed? They would hav felt insulted, of course, and I should hav felt insulted to hav been obliged to sit in silence and hear from our platform doctrins I, for years, hav been laboring, as best I could, to educate out of people, and to hear this with no word of protest from anyone being in order.

Why do we want a separation of church and state? To rid us of being compelled to observe rites and ceremonies we do not believe in, or pay others for doing so. Could Christians unite with us for Secularization, which they will not do, and when in our meetings leave out all religious ideas (which would leave them bankrupt in the community) we might get along to work in a society together. But they will not—cannot—do it, and I for one do not propose to be stuffed with the effete orthodox pabulum they would dish out, even if it has a little of the savor of "separation of church and state" mixed in to make unsophisticated Liberals swallow it.

The Union, if it survives, will soon become, as has the once Infidel woman suffrage movement, a Christian affair—be opened with prayer and closed with the Doxology. Why not? If we should any of us object it might drive our orthodox friends, we hav sacrificed so much to gain, away—"hurt the cause." I am sick unto death of all this truckling to the ruling powers, whether of church or society. I had rather trust to the beneficent results of a dozen honest, earnest, intelligent persons who would "stand by the truth though the heavens fall," than all the truckling namby pamby Liberal orthodox or orthodox Liberals that could be massed together by any possible means. JULIET H SEVERANCE, M.D.
Milwaukee, Wis., Nov. 4 1889.

The Prize Book.

I feel such a deep interest in the success of the proposed Manual of Natural Morality, that I should like to offer a suggestion to those who expect to compete for the prize. As a student of mental science for many years, I hav had abundant opportunities to test the truth and value of phrenology as a scientific basis for a complete system of moral philosophy; and I hope that all of our friends will examin this subject before submitting their manuscripts to the committee.

As to the substantial correctness of the Gallian doctrin of the mental constitution, I will simply say that the facts upon which it rests are as solid as the rock of Gibraltar. The church has been the greatest enemy of this science, and Freethinkers who oppose it commit a serious mistake; for when rightly interpreted, it may be made a powerful weapon in our war for liberty, and especially in our constructiv work. It demonstrates this great truth: that in the highest type of the human brain—that is, the form which may properly be considered the standard—the seats of the moral faculties are supreme in position and influence. Thus we hav here an unanswerable argument to prove that morality is simply obedience to *a law of our nature*, and of course independent of the supernatural.

Unfortunately, most people hav the impression that phrenology is simply a method of reading character by measuring hills and hollows upon the skull; and, excepting the influence of superstition, this absurd "bumpological" idea has done more than anything else to retard the progress of the science. We do not estimate the development of the brain centers by the size of the cranial protuberances, but by the expansion of the head from the ears, or by *diameters*, taking into account the temperament, condition of the cranial integuments, etc.

In reading the character of individuals, phrenology is an estimativ science, much like the practice of medicin, and the accuracy of the phrenologist in this respect will be determined by his natural aptitude and acquired skill. And as in the case of the physician or surgeon, mistakes are liable to occur in judging the form of the brain. But it is not only in the sense of an art that the discovery of Gall is of great value. By determining the number and nature of the elementary mental faculties, phrenology gives us a model of human nature more specific, definit, scientific, and complete than the character of Christ, or any other standard to which we can refer. And it is in this sense that I wish especially to recommend it here.

Hitherto, our systems of philosophy, religions, ethical codes, social institutions, in a word our civilizations, hav been founded simply upon the fragments of human nature which from time to time hav protruded from the characters of angular individuals such as Moses, Jesus, Mohammed, Luther, and others. These great teachers all became popular because they represented or defended some angle or angles, some part or fragment of philosophy with which a portion of the people, equally and similarly angular, could sympathize.

The great work before us to-day is to establish a civilization, not upon some one isolated factor in human thought and hope; not upon some single whim or caprice of an individual; not upon the narrow philosophy of the Jehovah who instituted slavery, or the Nazarene who, ignoring the influence of his (?) law of heredity, temperaments, and special brain development, commanded the whole world to think one thought, and to believe one creed; not upon the vagaries of any one-sided enthusiast, whether in Palestine, Italy, or Utah; but upon the needs of the whole nature of man.

We do not guess at the constitution of the body, for we hav a science of physiology. And we should no longer theorize and dream about the faculties of the mind; for in phrenology we hav a system of mental science which, though not a key to the mystery of the absolute, will help us greatly in developing a true, rational, and practical philosophy of life.
Cincinnati, O. Oct. 18 1889. EDGAR C. BEALL.

Concerning the Early Gospels.

The author of "Supernatural Religion" proves that there is no distinct trace of the existence of any one of the three synoptic gospels prior to the recognition of the "four gospels" by Irenæus about the year 190. But he finds that Theophilus of Antioch, about A D. 180, quotes the first verse of the fourth gospel.

The third volume of "Supernatural Religion" was issued after five editions of the first two had been published; and in the "Preface to the Sixth London Edition" the author says:

> The second point to which I desire to refer is a statement which has frequently been made that, in the second and third parts, I endeavor to prove that the four canonical gospels were not written until the end of the second century. . . . It is difficult to understand how anyone who had taken the slightest trouble to ascertain the nature of the argument, and to state it fairly, could hav fallen into it. The fact is that no attempt is made to prove anything with regard to the gospels. The evidence for them is merely examined, and it is found that, so far from their affording sufficient testimony to warrant belief in the actual occurrence of miracles declared to be antecedently incredible, there is not a certain trace even of the existence of the gospels for a century and a half after those miracles are alleged to hav occurred. . . .
>
> It has been argued that, even if there be no evidence for our special gospels, I admit that gospels very similar must early hav been in existence, and that these equally represent the same prevailing belief as the canonical gospels, consequently that I merely change, without shaking, the witnesses. Those who advance this argument, however, totally overlook the fact that it is not the reality of the superstitious belief which is in question, but the reality of the miracles and the sufficiency of the witnesses to establish them.

Not only does the author disclaim any attempt to show that there were no gospels prior to the year 180, but the very first verse of the third gospel is *prima facie* proof that there were many.

And yet we continue to read dogmatic assertions like the following in THE TRUTH SEEKER of November 2 1:

> Neither the crucified Jesus nor our gospels had been then (A D. 140-160) imagined. Marcion knew nothing of them.

Admitting that the earliest distinct quotations from the four canonical gospels are by the trio of contemporary fathers, Irenæus of Lyons, Clement of Alexandria, and Tertullian of Carthage, in the latter part of the second century and beginning of the third, it is nevertheless conceded that frequent quotations

were made by the earlier fathers from gospels very similar to the present four.

But now, in the light of Father Hardouin's assertion and partial proof that the writings of all these fathers are modern forgeries, the question arises, What do we know about Christianity in the first four or five centuries?

The earliest "Ecclesiastical History," purporting to be written in Greek by Eusebius about A D 324 is believed by recent critics to be a later fabrication. If so, we hav little doubt that it was forged after the revival of learning. On this subject we may prepare a brief article for THE TRUTH SEEKER. ANTICHRIST.

Our London Letter.

The illness with which Charles Bradlaugh has been attacked has been indeed a severe one, but he has, thanks to a good constitution and careful nursing, at last turned the corner, and unless anything unforeseen happens, will pull through all right. He has worked far too hard for a long time past—no man harder—and will hav to study himself more than he has hitherto done. His death would hav been felt as severe loss to others than the Freethought party and his parliamentary constituents would hav found it very difficult, if not impossible, to get such another member. But it is to be hoped he will be spared many more years to carry on the work he has so much at heart.

The National Secular Society organization, of which G. W. Foote is chairman, is actively engaged in stirring up the party, which appears to hav been somewhat drowsy of late. Effete branches are to be renovated, or if they are past that operation, will be dissolved; fresh life will be put into the concern, so that we may expect soon to see a well organized army of militant Freethinkers. The British Secular Society is in the same inert state as ever apparently, and only exists in name, so that the National Secular Society has no rivalry to encounter. Perhaps there is no one better qualified than Mr. Foote to carry out the work he has taken in hand.

I regret to hear the *Radical* has been allowed to drop, but I expect Geo. Standring has his hands too full to be able to devote the attention he considers necessary to giv to a paper. He is ably seconding G. W. Foote and is also otherwise engaged in literary work. I see he has commenced a series of articles in the *National Reformer* entitled, "An Atheist at Church." His first article describes a visit to a Roman Catholic chapel, one which I attended pretty frequently some years ago, so I can guarantee the correctness of his description. I can well call to mind, while reading his account, the impression made upon myself, and I can quite understand why a Catholic would never be likely to be induced to attend a Protestant church in preference to his own. If he should perchance find out the fallacy of Christianity, he must become an Atheist.

Mrs. Besant's pamphlet, "Why I Became a Theosophist," is somewhat disappointing, as it does not appear to me to giv any clear and sufficient reason for becoming one. The chief point seems to be that there are other incarnations for all human beings, and therefore it will be as well to be as careful as possible as to one's acts in the present state of existence for fear of being born into a lower sphere next time. The impulses to act according to the generally accepted ideas of right are therefore simply induced and carried out through fear of punishment hereafter, which is the same principle that actuates the professing Christian, making hell and reincarnation practically convertible terms. Mr. Foote's rejoinder has in my estimation fully answered the arguments put forward in favor of Theosophy. Mrs. Besant's article on this doctrin is not written with the same force and conviction as her "Path to Atheism." It is claimed that Atheists can as well become members without altering their opinions as a member of any of the religious sects, but most Freethinkers fail to see how this can be, and would certainly require much more information on the subject before becoming converts. Madam Blavatsky certainly does not show a very good record, and her works are scarcely likely to be taken as text-books of faith.

The candor of the bishop of Petersborough must hav startled his hearers somewhat. At the diocesan conference at Leicester the other day, he is reported to hav affirmed that no state could exist for a week if it acted on the teachings of "the Sermon on the Mount," and that the principles of Christ, if applied to legislation, would lead to absolute intolerance. True enough, no doubt, but where is the man's honesty, if he still keeps his post and draws a large salary from public money while repudiating the doctrins he has engaged to teach? It is most likely that the vast majority of well-read clergymen think as he does, though they hav not the courage to state their opinions, but this only shows what an organized hypocrisy the whole system has become, and proves the necessity for speedy disestablishment. The vicar of Hoo St. Werbergh, near Rochester, has more honesty. He refused to administer the "holy communion" to a parishioner because she attended a Wesleyan chapel, and in consequence has been suspended from officiating for twelve months. If a man is to be punished for carrying out the dogmas of his church, it is a decided premium on hypocrisy; this is indeed an age of humbug. The parent who calls in an elder and uses prayer and the laying on of hands to cure a sick child, is found guilty of manslaughter if the child dies, and the parson who faithfully acts up to his ordination oaths is inhibited, while he who takes pay for preaching doctrins which he asserts to be false is speedily marked out for preferment.

The archbishop of Canterbury is of opinion that present social dangers are great, and it will perhaps be as well that wealth devotes some portion of itself to a religious solution of the problems, which, if left to themselvs, can be solved only in whatever might be the natural outcome of despair. He is evidently in fear that, unless he can get some one else to throw a sop to Cerberus, there is a risk that his palaces may be looted, and he may hav to disgorge some of his ill-gotten wealth. J. D.

Fatal Effect of the Papal Blessing.

Translated from the Spanish of El Combate, by E. A. Stevens.

Here are a few instances, in Europe and America, where the papal benediction has had anything but a salutary result, and, if thoroughly comprehended, might change the current of superstition, so that the pope's blessing may be considered more in the light of a curse.

It will be remembered that the pope gave his blessing to Maximilian, as emperor of Mexico, and in a short time thereafter he, the blessed one, was shot to death at Queretaro.

His empress Carlotta was received with great consideration in Rome, where she was granted his benediction by the pope in person, but before she left the Vatican she was hopelessly insane.

Isabella II. of Spain was showered with papal blessings, and inside a month after the most imposing ceremony she was dethroned.

The pope blessed Francis Joseph, emperor of Austria, and a few days afterward he, and "his blessed" army, were completely routed at the battle of Sadowa.

Napoleon III. received the papal blessing just in time to hav the Prussians gobble up his army, and take him a prisoner at Sedan. As a means of salvation the pope's blessing is immense.

For "a pious daughter of the church" none received more frequent blessings than the empress Eugenie, and it is claimed, with considerable force, that she, at the request of the Jesuits, fomented the war which left her without a throne and an exile in England.

An English steamer, the Santa Maria, having on board a cargo of Sisters of Charity, *en route* for Montevideo, which in 1870 was blessed by the holy father, burnt to the water's edge, and all on board perished, all on account of the pope's benediction.

The floating palace which sailed between Montevideo and Buenos Ayres, the steamer America, received the blessing of St. Peter's successor, and went down with all on board on Dec. 24 1871.

Upon the formal inauguration of the great house of the Jesuit order in Buenos Ayres, in 1875 the papal benediction was a leading card at the ceremony. but in less than a week thereafter it took fire, and the effect of the holy father's blessing was so remarkable that the more water was thrown on the burning building the more it blazed and the faster it was consumed. It was afterward discovered that the water which had been reserved for purposes of extinguishing fires was no more or less than petroleum.

Old Pio Nono blessed the empress of Brazil and it broke her leg four days afterward.

The pope blessed the princess of Brazil in her confinement before her delivery, and the child when born was deformed.

In 1870 the French army received the papal blessing, and in less than a year it was utterly routed by its hereditary enemy, the German legions. The French army at the present time puts little faith in holy boluses.

That poor devil, the offspring of an inglorious sire, Prince Napoleon, received the pope's blessing only to meet a horrible death by Zulus, who had no respect for "a holy son" of the church any more than for a "son of a gun."

The pope blessed the empress of Austria, who, of course, like Carlotta, became demented.

He blessed Prince Rudolf, and he, shortly after, committed suicide on the strength of it.

Don Alfonso, of Spain, received the papal blessing, but he died all the same.

Queen Mercedes received the unctuous benediction and it killed her in a few days.

The pope blessed the archbishops of Perá and Pernambuca, and in one month thereafter they were sentenced to prison with hard labor in Rio Janeiro.

He blessed the archbishop of Peru and he drank a deadly poison from the sacred chalice at the altar, so it is uncertain whether it was a case of murder or suicide.

Senor J. J. Terrazes, of Mexico, for his assistance to the papal propaganda, received the benediction, but now that individual is insulted by all the bishops in Mexico.

On the other hand, the pope excommunicated Victor Emanuel, who shortly thereafter formally occupied the city of Rome against the papal troops and declared the 'Eternal City" the capital of Italy.

To-day, Humbert, son of the excommunicated Victor, is king of Italy with a regal residence in Rome, and his sister is queen of Portugal. Humbert is an advanced Freethinker, and his prime minister, Senor Crispi, is one of the most radical of Europe's reformers. Humbert's substantial reforms for the welfare of Italy show that one king, at least, has proved a blessing. This son of an outcast from the church makes "the prisoner of the Vatican" toe the mark in temporal matters.

The pope excommunicated England and all her colonies, but England and the United States (the latter being nominally a secular government, which, according to the pope, is an Atheistic government) are the most powerful nations on the globe.

The pope blessed the Republic of Colombia, and it is the most unfortunate country on the face of the earth.

Ireland has ever been blessed by the pope, but it will never know peace as long as two Romanists remain and one of them is a priest.

The head of the holy Roman church and vicar of Christ excommunicated Garibaldi, and now he shines the most revered and illustrious of any soldier or statesman of modern Italy. This excommunicated hero was elected as a deputy to the first assembly, and now a grand monument is projected to the Italian liberator in the city of Rome. What a fortunate circumstance an excommunication may become, even in Italy!

The pope excommunicated all who favored the reform laws in Mexico, still those laws are in operation in spite of all the Romish opposition. Mexico is beginning to feel that a papal curse is preferable to a papal blessing.

IN England (1840) a distrust and contempt for reason prevails amongst religious circles to a wide extent; many Christians think it almost a matter of duty to decry the human faculties as poor, mean, and almost worthless; and thus seek to exalt piety at the expense of intelligence.—*Morell's Hist. of Speculative Phil.*

What the People Will and Won't.

From the Jewish Times and Observer.

There is a conflict of opinion in this country as to whether the Sunday sermon, or the Sunday newspaper, is the most conducive to the mental health of the public, and as to which in the end will illustrate the inexorable law of "the survival of the fittest." The sermon of the average dominie is, I am told, a rather dull attempt to induce a peaceful sleep on the part of the congregation, and for this reason I think the Sunday newspapers are more stimulating mentally. As to the survival features of the question, I think the sermon and the Sunday newspapers are here to stay, at least so long as in either case the thing is a paying speculation. The serious phase of the subject is that the preachers are attempting to suppress the Sunday paper on purely religious grounds, that is, that its publication is an enemy of the Christian Sabbath, because thousands find pleasure in reading the Sunday editions instead of going to church. The editors of the secular press think they hav as much right to deliver their papers on Sunday as the preachers hav to deliver their sermons. This is a matter of greater importance, to all classes, and all sects, than it seems on its face, for the reason that if the ministers should succeed in suppressing the Sunday newspapers, the suppression of other great public necessities would follow, as, for instance, the street cars, cable lines, ferry boats, etc. The public want no Puritan Sabbath, but they will hav their Sunday elixir—the Sunday newspaper.

The Idea of God Must Go.

From a Lecture by H. O. Pentecost.

I think it is not a good thing for people to believe in God. I think it is a bad thing for them to do so. I think the belief in God is one of the things that is helping very strongly to keep knaves in power and honest people in weakness; it is one of the things that is preventing the people from thinking for themselvs and helping themselvs. The human mind will never be perfectly free, and peasants and mechanics and day laborers will never be perfectly fairly treated in this world, until the church is utterly destroyed. I do not want to see the church reformed. I want to see her utterly destroyed, because as long as she exists the ruling classes in society will always hav in her a faithful ally to help them carry on their infernal schemes of pillage. I do not want people to hav a better idea of God or an idea of a better God. I want the idea of God entirely rooted out of the mind, because I know that as long as any idea of God remains in the mind, the priest and the politician will hav something to work upon, and this world will never be free and happy until the priest and the politician are gone.

One man will tell you that God is a Roman Catholic, another that he is a Presbyterian, another that he is a Baptist, and so on. One man will say that he is a Republican, another that he is a single taxer, another that he is a Socialist, and so on. What we must come to see is, that nothing is done in human society that is not done by men. Poverty must be destroyed, not because it is God's will that it should be, but because it is best for the human race that it should be. And general wealth must be achieved, not because it is God's will that it should be, but because it is best for the human race that it should be. Beware of those men who tell you what is or what is not the will of God. In every case you will find a person who is intellectually asleep, or half asleep, or mentally dishonest, or else you will find—and this is more likely—a priest or a politician, a person who wants to get you to not think about what he is teaching you. We hav been dragged through enough mire and blood and darkness doing things according to the will of God. It is now time we began to think things out for ourselvs.

Communications.

Respects to R. M. Robinson.

Thy name and purpose, Saxon.

A man may make a good anchor who cannot polish a needle. The man who takes the rough stone from the quarry may be as useful as the man who shapes the marble. That which is easy to one may be impossible to another. What is suited to one man's taste may be abhorrent to the taste of another.

> He even calls us different ways, on these bestows
> Some proper gift, another grants to those.

I do not claim that I hav a better brain than Friend Robinson, or that he is not a more effectual worker. I only claim that I cannot see things through his spectacles as he sees them. "I am not built that way." I can only write thoughts as they are manufactured in my brain.

It would be a wonderful brain indeed that could grind out thoughts to please everybody, and in imitation of everybody. It should not make one feel uneasy if many differ from him, especially if it is an honest and innocent difference. To mold every mind after our own pattern is an old Christian idea, and the inspiring motiv in all the persecutions.

Every man may fill some niche and be useful, but he is generally a failure if he gets into the wrong niche. For some purposes the ass may be as useful as the horse, but it is all folly to attempt to convert the one into the other. Whenever the experiment has been tried a mule has been the result. I never had a very high notion of hybrids all the way from saviors down.

In a moral as well as in a political revolution different men are fitted to play different parts. The bitter denunciations of Thomas Paine against the British government were just as necessary to arouse the colonists to a sense of their situation as the sword of Washington in achieving their independence.

The love and kindness, the gentleness and forbearance, which Friend Robinson talks so much about, are well enough when properly directed. They are nice things to hav lying around loose in a family or among one's friends, but it doesn't do to deal them out too lavishly on our enemies, as the supply might run short. "Love your enemies," said a preacher to a lawyer. "Love my enemies?" exclaimed the lawyer. "I love my friends, and I hate my enemies. Damn 'em. I am inclined to think that where there is a great deal of love professed for enemies there is an abundant store of hypocrisy. Love and gentleness to friends are about as far as they can be made to go without stretching. I do not like even my 'neighbor' as myself, and if I should say that I love my enemies I should be guilty of falsehood."

I do not mean to giv to any just cause to be my enemies, and I cannot see how I am bound to show kindness and gentleness to those who sustain that relation to me. I do not believe that kindness and gentleness toward enemies can always be made a success. I am sure it was sufficiently tried by the colonists, and the mother country would hav been well pleased if other and more potent measures had not been adopted. Combativness and destructivness are still necessary to our well-being. The time may come when they need not be called into exercise, but I fear it is far in the future. There are times when all the latent fire in one's disposition is aroused; when all the energies of mind and body are bent to a single purpose; when the most tender natures are wrought up to such a pitch that they seem like a consuming fire, and one would be led to think that there was nothing but combativness and destructivness in their natures. So my feelings hav been wrought up in reading about the burnings and tortures and murders of the church.

To think of houses being set on fire and fleeing women with their children thrown back into the flames still tingles to the ends of my fingers. The man who talks about "gentleness and kindly reason" for such human tigers, ought to be shot for treason to his kind.

It may be that I hav studied the history of the Christian religion more closely than many others, and this no doubt sometimes prompts me to use language not warranted by discussion. For there is no crime in the calendar that the bloody old church has not been guilty of.

I tell you, Friend Robinson, these good Christians that you are so very tender of hav destroyed libraries—they hav altered or destroyed valuable books which would shed great light on the world if we had them to day.

They hav abolished schools of learning; they hav been the enemies of science; they shrouded all Europe in mental darkness for more than a thousand years.

They hav sent out into the world hundreds of commissioned robbers and murderers to plunder and enslave the people. Some of the most populous countries hav been reduced to a desolation by these Christian marauders. Cortez, Pizarro, Albuquerque, and many others were simply Christian robbers and plunderers. They were attended by their priests, and were sent out under sanction of the church, and had regard for neither age, sex, or condition.

Every man who had a hand in hanging a woman as a witch was a Christian murderer. Every man who laid a lash on the shoulders of a woman in colonial times on account of her belief was a Christian beast. Every man who had a hand in punishing man or woman for not attending church, or for a violation of the Sabbath, was a Christian tyrant.

Yes, Friend Robinson, these Christians whose "feelings" and "prejudices" you so much regard, who were never right by system and rarely right by chance, hav torn out the tongues, burnt or bored out the eyes, disemboweled, roasted, racked, imprisoned, starved, stoned, whipped, and otherwise tortured countless thousands of human beings, when there were none to pity or to defend.

I hav anything but soft words for the Christian fiends who burnt the house and library, the apparatus and valuable papers, of Dr. Priestly. And what is worse, they intended that he should perish in the flames. Is it any wonder that such outrages on humanity should put "fire" in a man's "eye," if he has a place in the scale of being above that of a mollusk?

If calling things sharply by their right names, and using strong language against such barbaric practices, is a mark of "brutality," then I am willing to be classed with the four-footed beasts of the field. If denouncing a system so utterly at war with human interests and so terrible in its consequences, shows a lack of "civilization," banish me from civilized society.

Now I want to show you, Friend Robinson, that there are some who hav gone before, the latchet of whose shoes I am not worthy to unloose, who showed the same "coarseness" and lack of "civilization" which you complain of in me, and from whom perhaps I received a part of the "fire" which you hav seen in my "eye."

All of my age and older will remember the burning, blistering words of William Lloyd Garrison, Samuel R. Ward, Frederick Douglass, and many others, in old antislavery times. Man-stealers, woman-whippers, baby-thieves, were names frequently applied to slaveholders. Garrison, in alluding to the American flag, said, "Its blood red stripes are emblematical of our slave-driving cruelty." He told the slaveowners that they were "thieves and robbers—robbing the cradles and selling their own uncles, aunts, nephews, nieces, yea, their own children, into bondage."

At first these truths made the people mad, and they offered a bounty for his head. Ultimately the truth found lodgment in the hearts of the people, as truth always will. Humanity triumphed, and Garrison lived to see the last slave emancipated.

It took these terrible denunciations and this "fire in the eye" to wake up the people to the abominations of slavery. Nobody believes to-day that these men were "coarse" or "brutal," or that they lacked "civilization."

On the contrary, it was their tender natures and their innate love of justice which made the awful wrongs of slavery rise up like mountains before them, and caused them to pour out their torrents of invectiv against the authors and abettors of these tremendous wrongs.

Because a man shows "fire in the eye" when his rights are invaded, or when humanity is trampled in the dust, it does not do to say that he is "brutal," or that he lacks civilization. In such cases, talk about "gentleness and kindly reason" is suicidal nonsense. Your plan would work on a slimy, designing old Jesuit just about as fresh eggs would work in breaking up a nest of young skunks.

The way to do away with these pious pests is "to up and at 'em," and giv them no quarter. Let them understand at once and for all time that their profession is an imposition—like a disease, something to be got rid of. Kindness to a public enemy is wicked; to giv them aid and comfort is treason.

Say, Friend Robinson, when you were talking about "gentleness and kindly reason." didn't you get in a little too much "sweetenin'?" You ought to be more guarded in your expressions, because if you should hav a pair of wings sprout out on your shoulders, you might be bothered to get your shirt on.

It may be that I hav too much mettle and not quite enough putty in my composition, but I would rather hav too much mettle than too much putty. I do not think that there is much real good stuff in me to make angels of, but I do not believe that I am the hangman that you take me to be. If I had a "halter around every Christian neck," the first thing I would do would be to take it off again. The army of priests and ministers costs this country untold millions of money; and they know that I know that they do no good. Yet, if I had the power, I would not silence one of them by force, much less would I "strangle" them.

You may hav heard of a man who once said, "The world is my country, to do good my religion." During the French Revolution the people clamored for the king's head. He said: "Save the king, but behead the system."

Though Garrison and his compeers had "blood in their eyes," as most earnest men do, and although the slaveholders had offered a bounty for Garrison's head, yet it is doubtful if any slaveholder would hav been "strangled" if they had had a halter around every slaveholder's neck.

I would "strangle" the system which has enslaved the people and held them down in ignorance so long, but I am not much on the "strangle" when Christians or anybody else are in the play.

I might "strangle" a few ministers and priests who are entirely too good to liv in this world, and who are anxious to take the "rope route" to the New Jerusalem, or, in other words, who pine to be jerked to Jesus, and are in too big a hurry to take the old route across the river Jordan.

Though I would be kind and gentle to most animals, I would wage a war of extermination upon those which endanger human happiness, health, or life. And I would apply the same rule to priestcraft, kingcraft, and every system which is detrimental to human well-being.

> Though space and law the stag we lend
> 'Ere hound we slip or bow we bend,
> Who ever recked where, how, or when
> The prowling fox was trapped or slain?

I hav no soft words for designing priests and no excuse for the system they promulgate, but I suppose Friend Robinson can be as "gentle" and "considerate" of their "feelings and prejudices" as he pleases. It has been said that if a man make a sheep of himself the wolves will devour him. Now, Friend Robinson, if you don't get gobbled up, you will probably slip through the world as slick as an eel through soft mud.

I am naturally a high kicker, and when anything comes in the way of human progress it is liable to get lifted out of the way on the toe of my No. 10 boot. And it is not a mark of brutality, either. Neither is it an indication of "civilization" to stand admiring the beautiful colors of the anaconda until we are crushed in its folds. There is every indication that in a few years the very life will be crushed out of our free institutions by the anaconda of Romanism. I do not propose to warm into life a serpent which will one day sting me to death.

Where is the sense in talking about "gentleness and kindly reason," when Blair, Wanamaker, and Comstock stand with raised lash over the backs of the people, and Talmage and Sam Jones and the Women's Christian Temperance Union, and hundreds of other go-betweens and cajolers are counseling the people to submit with "kindness and gentleness," above all to avoid "harsh names" and bow down under the yoke submissivly? The times are sadly out of joint when men counsel gentle means when a tiger is ready to spring upon them.

Away with all such nonsense. Giv me the jolts and jars and rough and tumble of life, even the white foam of the tornado of revolution, rather than the stagnant waters of the dead sea of quiet submission. Let me be out in front, on the cow-catcher of the car of progress, breathing the pure air of freedom, rather than be a bound slave in the cushioned palace car.

I do not propose to exchange "an eye for an eye and a tooth for a tooth" with a common enemy. My plan is to deal out such sturdy Saxon blows as will paralyze him and leave him stone blind with the last tooth down his throat. If an enemy is to be killed and not scotched, it is an act of kindness to dispatch him in the quickest way possible.

I hav no doubt, when I represented God leaning back in his big chair and smoking his old meerschaum, that men so "gentle" and "considerate" as Friend Robinson were greatly shocked. But I did not make him as ridiculous as the Bible makes him. If anyone can conceive anything more ridiculous than a God putting his "back parts" on exhibition, he has a more fertil imagination than I hav been blessed with. No doubt he had a right to exhibit his most presentable parts. But it is likely that, like old Noah, he had taken "one" too much.

If a man march up and down the streets in calico pants and a coat of many colors, and with a feather in his cap, singing "Jack and Jill went up the hill," am I bound to treat him with gravity and even awe?

Nobody would take me to task for ridiculing the old bull-god of Egypt. And yet everyone who has studied the subject knows that the Bible God is not entitled to more respectful consideration. The whole Christian scheme is too ridiculous to merit anything but a horse-laugh.

Coming down from the ancient Cushites, through Babylonia, Phœnicia, Greece, and Rome, how many gods and systems of religion hav swayed the minds of men and then died out, to say nothing of the thousand and one systems with their good and bad gods or spirits now in vogue!

The sun, planets, and nearly every beast and reptil, hav been worshiped. So, too, hundreds of men hav had divine honors paid to them. We know to-day that all of these gods were myths. We know

that all of these systems of religion were founded in superstition, and not in truth or reason.

In spite of these lessons, the Christian is sure that his religion is the genuin. Of all the bibles which hav ever been written, the Christian knows that he has the only one which God has ever written. Of all the saviors and go-betweens which hav had divine honors paid to them, the carpenter's son is the only one that can take the foul spots out of a Christian's garments and make it a success.

As all the old systems of religion hav passed away, so must every system of supernatural religion perish. There is nothing above or beyond nature. Nature is the giv all, the do all, and the mother of all, and the "all in all." And to this complexion sooner or later all must come.

The truth is, we were all rocked in the cradle of superstition, and in spite of ourselvs the old slime sticks to us yet and shapes our minds and warps our judgments. As we are lifted out of the mire of superstition, the old religious notions will appear more and more ridiculous to our minds. The reason why anyone is shocked when the Bible God is ridiculed is because he or she is still influenced by the old myths.

I hav no way of judging Friend Robinson only by his letter. He intimates that I am low in the scale of "civilization." He makes the "brutality" burst out of me like the rottenness from a pear. I am a quack and a butcher, with "blood in my eye." I hav a "brutal nature" and resort to "brutal measures," making use of "ridicule" and calling "harsh names." Moreover, I am a general hangman, and "rave" because I cannot get "every Christian's neck in a halter," so that I might "strangle" them all at one time. According to his showing I hav not risen above an "eye for an eye and a tooth for a tooth" way of treating my opponents. If these terms do not apply to me, then I cannot see to whom they can be made to apply. Are not these terms quite as "harsh" as any which I hav applied to my "opponents?"

His "gentleness and kindly reason" are not conspicuous when dealing with those who oppose Christians and the Christian religion. By the epithets which he has applied to me has he shown "gentleness and kindly reason and considerateness of my feelings and prejudices?"

Oh, no. It is only when he deals with the church and Christians and their religion that his "gentleness and kindly reason" are made apparent.

If my way is the wrong way and Friend Robinson has the right way, let him send out his apostles of "gentleness" and convert the world. It will afford me infinit pleasure to hear of his success.

I hav the satisfaction of knowing that I am doing a little good, if one-half the reports are true. From different parts of the country I am informed that copies of THE TRUTH SEEKER containing my articles are circulated in different neighborhoods until they are entirely worn out. That they are talked about and discussed for a long time after the articles appear.

The truth is, I hav been on the "war-path," and the Christian religion got a poke in the "wame." And Friend Robinson drools and blubbers over it like a child cutting teeth.

There is a paragraph in Friend Robinson's letter to which I wish to call particular attention. It is in effect that the statement "that man has become civilized in spite of Christianity is misleading, not to say untrue."

Here is the key to the whole matter. And it shows plainly enough that his most precious jewels and most costly robes are still in the keeping of the church, while he has flung his old cast-off rags to the Liberals.

Now, Friend Robinson, in all seriousness I would like to ask you if you believe that God ever wrote a book? Do you believe that God, like all the rest of the gods. is anything more than a creation of the brain? Do you believe that he ever begat a son? that the son was as old as the father? Do you believe that a ghost or spirit could be the father of blood, flesh, and bones? Do you believe that a man ever stopped the planets or caused them to vary in their courses the hundredth part of a second? That a giant ever lost his strength by having his hair cut? That solid walls of masonry were ever blown down with rams' horns? That all the waters of a great country like Egypt were ever turned to blood? That a man was ever enveloped in the gastric juice of a big fish's stomach for three days and three nights, and came out in a good state of preservation? That a man ever lived who could foretell future events? That a woman ever turned to a pillar of salt? That God ever put his "back parts" on exhibition? That human beings ever went through a superheated furnace without being scorched? That God ever brought a child into existence only to consign it to everlasting torments? That the gift of speech was ever bestowed upon a snake or an ass? That one man can justly suffer for the crimes of another? That a vast multitude can be fed and hav more provisions left after the feast than before it commenced? That God ever commanded children to be murdered? and mothers to be ripped up alive? In short, do you believe that God ever wrote a book containing barbaric nonsense?

Then why take me to task for exposing in the severest terms a system that enchains the mind of man and makes him a slave to such superstition and folly? Why blame me for holding up to scorn and contempt a class of men who liv by teaching absurdities so glaring and ridiculous? Why attempt to bring down upon my back the lash of public censure because I do not treat this holy balderdash with gravity and "kindly reason?"

Can anyone doubt that I am earnestly striving to do away with this superstition, and to turn the minds of men from an imaginary heaven ruled by a tyrannical and imaginary God, to the interests of mankind, where their efforts may be crowned with some measure of success?

I do not ask Friend Robinson to work in my way, or with my tools. If he thinks a soothing poultice will bring lunatics to their normal condition, and turn idiots into sensible men, and convert designing knaves to honest men, let him apply it. Let him put one on every priest and bishop and archbishop and cardinal, and the biggest kind of a poultice on the old pope, and if it proves a success, I'll go into the poultice business.

But I am inclined to think that he will find out that the most that Christians, the clergy in particular, ask is just such soothing poultices, and "gentleness and kindly reason and considerateness of their feelings and prejudices."

The "War Path" put the church and the clergy in the same predicament that the Dutchman was in when arraigned before the court for knocking a man down.

"Did you strike him?"

"Yes, I dit."

"Why did you strike him?"

"Vell den, he calt me von tam rascal—he calt me von tam liar—he calt me von tam tief—he calt me everytings shust vot I be."

And that's what hurt Friend Robinson.

It is time to bring the exercises to a close. Arise, Friend Robinson, and receive the benediction.

Now may the love and grace of the Holy Whangdoodle be and abide with us now and evermore. Amen.

JOHN PECK.

Eminent Women.

HARRIET MARTINEAU—CONCLUDED.

There is so much to say about this noble woman, that the question is what to select so as not to be too lengthy.

The Chicago *Journal* said of her: "Probably no living English writer has been more activ or more efficient in molding British opinion, and certainly none has been more beneficent in lifelong influence. England would be less humane and enlightened than she is to-day, if the brave and wise heart of Harriet Martineau had not for nearly fifty years helped to push forward the great cause of popular progress."

In one of her letters to Atkinson, she shows the highest and best rule of action. She says, "Oh, what an insult it is to our best moral faculties, to hold over us the promises and threats of heaven and hell, as if there was nothing in us higher than selfish hope and fear."

The world is only just beginning to fully appreciate her best work for humanity, and work she did while waiting for death.

There were two acts of Parliament—one passed in 1866, the other in 1869—called the Contagious Diseases acts. These acts were in force in some of the garrison towns and some of the large districts around them. Unlike all other laws for the repression of contagious diseases, to which both men and women are liable, these two apply to women only, men being wholly exempt from their penalties. This law is ostensibly formed for a certain class of women, but in order to reach these, all the women residing in the districts where it is in force, are brought under the provisions of these acts.

Any woman can be brought into court and required to prove that she is not a common prostitute.

The magistrate can condemn her, if a policeman swears, only, that he has good cause to believe her to be one. The accused has to rebut, not positiv evidence, but the state of mind of her accuser.

Now in all reforms there must be some noble, farseeing, self-sacrificing individuals, who will throw themselvs into the work, and become pioneers if not martyrs to the cause.

These devoted workers open and blaze away, for the public press and other powerful agencies to take up the cause and push it onward without much danger or loss of prestige to themselvs.

In this great war for moral purity, Harriet Martineau was one of the first, as well as the most activ, in her efforts and her labors.

In writing to Mrs. Chapman she says: "Day by day information reaches me which satisfies me that this question of national purity plunges us into the most fearful moral crisis the country was ever in, involving our primary personal liberties, and the very existence, except in name, of the home and family. It struck me (and I was so cowardly as to almost wish it had not) that some letters in the *Daily News*, explaining the state of the case, and the grounds of the protest of the women of England, against the acts, would do more to rouse the country to inquire and act, than any amount of agitation by individuals. It was sickening to think of such work; but who should do it if not an old woman, dying, and in seclusion? I felt that I should hav no more peace of mind, if I did not obey the inward witness; so I did it last week—wrote four letters signed the English Woman, and sent them to Mr. Walker, who still manages the editing of the *Daily News*, till the proprietors decide how to fill the office for which alone he seems fit. He was ill in bed when the packet arrived, and his wife read the letters to him. He says, 'At first she was horrified, but she ended by demanding the instant publication of every word of them' [here we see a woman's brain and a woman's will no doubt carried the day as to the printing of these valuable letters]

"One of the proprietors was dead against the insertion of any part of them; but Mr. Walker writes, that he approves them so strongly that he cannot but print them, but he doubts being able to support them by any leader. Still, I shall not be surprised if he manages it when the opposing proprietor has seen the letters themselvs. I could not hav undertaken in my sick condition to write them, and though done under impulse, they cost a dreadful effort. Happily I thought of Godiva, and that helped me through. . . . . I knew it was the right thing to do, and that it is the fault of the other side, if modesty in others and myself is outraged, yet it turns me chill in the night, to think what things I hav written, and put in print."

In 1871 she wrote thus rejoicingly of the work: "The conspiracy of silence is broken up and the London papers hav burst out. Our main point now is to secure every variety of judgment, inside and outside of the commission. The *Daily News* came out clearly and strongly on the right side, before any other London paper broke the silence. The satisfaction to us all is immense to see the paper uphold its high character—the very highest—in this hour of crisis. I feel unusually ill in consequence of heart failure, but I must make you know something of what you shall know more of hereafter. . . . Samuel J. May! How well I remember that snowy day he came over to Hingham to open the cause to me."

Again in 1871 she writes: "I must tell you—though so feeble to-day—that our cause is, for this time, safe. The packed commission, supplied with packed evidence, came out thirteen to six in our favor. The conversions under every disadvantage are astonishing. Huxley's delights me. He and two others—Sir Walter James, military, and Admiral Collinson, naval—made speeches on the commission, declaring that they had verily believed in the good of the Contagious Diseases acts, but they hav been compelled to see that they are thoroughly mischievous. We never could hav dreamed of such a victory. *As* victory no matter. But what a prospect is opened for the whole sex in Old England! For the stronger and safer sort of women will be elevated in proportion as the helpless or exposed are protected."

She wrote to Mrs. Butler, "Nearly two years ago I saw and felt the first stir—saw the first steps taken in the wrong direction to suppress the evils of prostitution. . . . The few dark years that are past, will be remembered as a warning when the acts that disgraced them are repealed. Once understood, such legislation can never be renewed."

This noble woman died at Ambleside Jan. 27, 1876. The world well may mourn

> The loss of her whose noblest pangs
> Were all devoted to the common good.

ELMINA D. SLENKER

The Church Superior to the State.

From the Springfield Republican

A singular battle is now in progress in the courts of Montreal, where church and state are again fighting for the mastery. The Ville Marie bank having brought an action against the hotel Dieu, it became necessary to obtain certain evidence from nuns of the convent. But the archbishop refused to allow their appearance. Their counsel presented an affidavit by Sister Bonneau, superioress, stating that she had formally asked Archbishop Fabre's permission to attend court and giv evidence, but had been refused on the ground of her being a cloistered nun; that the appearance at court of such nuns would be a violation of their constitution. Their counsel argued that the hotel Dieu was a corporation, existing at the time Canada was ceded to England, and their by-laws were established by the pope; it had been their privilege, moreover, to giv their evidence by examination in the convent, and that right was not to be called in question at this late day. The opposing counsel filed an affidavit that to his own personal knowledge the nuns of the hotel Dieu did leave their cloister to visit various places, including J. B. Rolland & Sons' paper factory at St. Jerome. He pertinently argued that if they could leave their cloister to inspect a paper mill, they might appear in court, and as to their evidence given within the convent, it was not to be relied on; that he had taken such evidence when he was obliged to threaten a discontinuance of the case on account of their agent continually prompting the nun under examination. The decision of the court has not yet been handed down, but it will be looked for with great interest. The question resolves itself into this simple proposition: Shall the church be allowed to disobey and defy the statutes of the state?

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FOR THE

Truth Seeker Annual for 1890

HELEN H. GARDENER

HAS WRITTEN A STORY, WITH A VERY SUBSTANTIAL BASIS OF FACT, AND WHICH WILL APPEAL TO THE WORLD MORE FORCIBLY EVEN THAN "THE LADY OF THE CLUB," ENTITLED

THE BOLER HOUSE MYSTERY.

It is a GREAT STORY that all will read with interest and profit.

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A Fund for the Distribution of Literature.

Mr. H. H. Bohda, of Martinsburg, W. Va., met the Editor of THE TRUTH SEEKER at the late Congress of the Secular Union, and through him made a donation to the Union which was duly handed over to the new treasurer. When the memorandum recording this transaction had been made, Mr. Bohda selected a ten-dollar bill from an ample roll, and passed it over with the remark that he wanted it used where, in the Editor's judgment, it would do the most good. The Editor put it in his pocket and said it should go to the enlightenment of the heathen.

Several people, since reading Mr. Parsons's letter in a recent TRUTH SEEKER, hav spoken to us so earnestly in favor of a fund to distribute Liberal literature that we hav concluded to afford those who like the scheme the opportunity to gratify their desires. Mr. Bohda's $10 hav gone to the credit of that fund, and their value in pamphlet and papers will be distributed where such literature will exercise a good influence. And there is no lack of opportunity to use Liberal literature with good effect. Especially should documents bearing on the taxation of church property, the Sunday question, and other issues included in the Nine Demands of Liberalism, be scattered broadcast. Every man who has anything to do with making laws for any state should be given and asked to read such pamphlets as John Remsburg's "Sabbath Breaking," the "Plea for Impartial Taxation" by Messrs. Duryea, Wakeman, and Hawes, L. K. Washburn's pamphlets, E. A. Stevens's "God and the State," and innumerable other documents of the same description. Secretaries of Freethought societies and individuals could also use tracts and papers of a Liberal character, scattering them at meetings and around the neighborhoods where they reside. There are not many men like Dr. Owen, of Joplin, Mo., who can afford to print ten thousand anti-sabbatarian circulars and storm the town with them. Scores of people are willing to do missionary work if they can be supplied with the means, and a good many people hav the means and desire the work to be done who do not feel like doing it themselvs. THE TRUTH SEEKER will be the middleman for these parties. Donations will be recorded in these columns, and the use made of them stated. The account stands:

Samos Parsons, San Jose, Cal.	$ 5 00
H. H. Bohda, Martinsburg, W. Va.	10 00

What the Presbyterians are Doing.

A report made last month to the Presbyterian synod at New York by a committee appointed at a previous meeting reveals some facts of as much interest to Freethinkers as to Christians. The committee was on "Religion and Public Education," and it is the working-hand of the Presbyterian synod in its attempts to make our public schools Protestant Christian in character. The instructions of the synod under which the committee performed its labors during the past year were to report at last October meeting "the full legal status of the question before them, in the state of New York, and the actual practice of its schools in the chief cities and towns." That is, to tabulate the plunder already in hand, and so prepare for further raids upon the liberties of the people.

There are 31,726 public school teachers in this state, indicating the existence of over thirty thousand schools—the precise number of schools is nowhere stated—not including nine normal schools, seven Indian reservation schools, seven deaf and dumb institutions, one blind institution, and one nautical school. Of the teachers, 9 108 are employed in cities and 22,618 in towns. The city schools are each under a superintendent of public instruction; the town schools are governed by school commissioners. The state Superintendent of Public Instruction, who has an office at Albany, has general supervision of the whole.

The synod committee prepared a circular bristling with interrogations directed to each of the city superintendents and town commissioners. Twenty-two of the twenty-five city superintendents responded, and in the schools under their charge the status of religion is as follows:

In the schools of fourteen cities the Bible is read daily; in two occasionally. In the schools of nine cities prayer is offered daily; in two, occasionally. The Lord's Prayer is the common form. In the schools of six cities Christian hymns are sung daily; in three, occasionally. In three cities "positiv religious teaching" is required. In seven cities the teachers are expected to giv occasional religious teaching.

On the other side, in the schools of five cities the use of the Bible is forbidden; in nine, prayer is never heard; in eleven, Christian hymns are not sung; in fifteen, "positiv religious teaching" is forbidden, and in the same number no religious instruction is given.

In the town schools, the report includes replies received from sixty-eight of the one hundred and fourteen commissioners to one or more of the questions. Thirty-one commissioners report that the Bible is read in the schools under their care; twenty-three, that it is read occasionally. Thirteen commissioners reply that prayer is offered in at least two-thirds of their schools; twelve, that it is offered daily; thirty-one, that it is offered occasionally. Twelve commissioners report that in their schools Christian hymns are sung daily; six, occasionally. Positiv religious teaching is allowed by forty-three commissioners; two require such teaching, while the rest practically leave it to the teacher, neither forbidding nor commanding it. Commissioner Suydam, of Queens county, says: "As a *subject* it should hav no place in the public school. As a *means* to perfect public teaching, religious instruction should be brought into use judiciously whenever occasion arises. Every teacher should be a Christian, so as to teach by example as well as by precept." Another commissioner writes: "Whenever an opportunity is offered, it is seized upon." J. Thyne, of Fulton county, says that "positiv religious instruction in encouraged and urged."

Per contra: Of those who report that the Bible is read in fewer than two-thirds of their schools, many add, "In a few," "in one-fourth," "six per cent," "four out of one hundred and seventy-four," "ten out of eighty-nine," etc. It is evident that in the larger part of the town schools religious instruction is not considered necessary, and not practiced. Commissioner Jared Sandford, of Westchester, says: "Religious instruction is excluded. It is manifestly impracticable and impossible under our public school system," and "cannot be properly required under the rulings of the state department, made by such men as General Dix, John C. Spencer, Randall, Ruggles," etc. Four commissioners prohibit "positiv religious teaching" in "a few" of their schools. Daily prayer does not obtain in more than half the schools, probably in less. The singing of Christian hymns is not a general habit.

Commissioner Sandford is a politician of Westchester, and his exclusion of the Bible and religious exercises is because of his subserviency to the Romish politicians of the Westchester Catholic Protectory. It is about the only case we ever heard of where Roman influence worked for good; and the motiv in this case is not a worthy one, but arises from the fact that the Romish church is not strong enough to control the curriculum of the school, but is strong enough to prevent the Protestants from doing so. No better illustration of the truth of the adage about quarreling rogues can be found. The decisions referred to by Commissioner Sandford are the ones in the cases of several Brooklyn parties who jointly appealed to the state department from the edicts of the trustees of a ward school wherein religious exercises and Bible-reading formed a part of the school education, and an appeal from a Board of Education which controled a school in the interior of the state. The decisions were made by State Superintendents Abram B. Weaver and W. B. Ruggles. They are, the present state superintendent, A. S. Draper, assures us, the decisions "in accord with the holdings of various superintendents from General Dix (in 1837 8) down to the present time. Mr. Weaver said, June 5, 1872:

"The question presented by these cases is not a new one in the history of the public schools of this state. The claim by trustees, of the right to enforce the attendance of pupils in the public schools upon religious exercises therein, has been frequently passed upon in this department by my predecessors in office and by myself, and it has uniformly been held that no such right legally existed.

"The following observations in a former decision rendered by me are equally applicable here: 'The object of the common school system of this state is to afford means of secular instruction to all children over five and under twenty-one years of age, resident therein. For their religious training the state does not provide, and with it does not interfere. The advantages of the schools are to be free to them all alike. No distinction is to be made between Christians, whether Protestants or Romanists, and the consciences of none can be legally violated. There is no authority in the law to use, as a matter of right, any portion of the regular school hours in conducting any religious exercise, at which the attendance of the scholars is made compulsory. On the other hand, there is nothing to prevent the reading of the scriptures or the performance of other religious exercises by the teacher in the presence of such of the scholars as may attend voluntarily, or by the direction of their parents or guardians, if it be done before the hour fixed for the opening of the school or after the dismissal of the school. These principles were set forth by Secretary Spencer more than thirty years ago. In a decision made by that able officer in the year 1839, in which he sustained the action of the trustees of a school district in permitting a teacher to hav prayers in the school, on condition that they should be had previous to school hours, the following remarks occur: Both parties hav rights; the one to bring up their children in the practice of publicly thanking their creator for his protection, and invoke his blessing; the other, of declining, in behalf of their children, the religious services of any person in whose creed they may not concur, or for other reasons satisfactory to themselvs. These rights are reciprocal, and should be protected equally, and neither should interfere with the other. Those who desire that their children should engage in public prayer hav no right to compel other children to unite in the exercises against the wishes of their parents.

"'Neither the common school system, nor any other social system can be maintained, unless the conscientious views of all are equally respected. The simple rule, so to exercise your own rights as not to infringe on those of others, will preserve equal justice among all, promote harmony, and insure success to our schools' (Code of Public Instruction, p. 355). The same view of this subject was expressed by my immediate predecessor. The late Hon. V. M. Rice, in a decision rendered by him Feb. 5, 1866, said: 'A teacher has no right to consume any portion of the regular school hours in conducting religious exercises, especially where objection is raised. The principle is this: Common schools are supported and established for the purpose of imparting instruction in the common English branches; religious instruction forms no part of the course. The proper places in which to receive such instruction are churches and Sunday-schools, of which there is usually a sufficient number in every district. The money to support schools comes from the people at large, irrespectiv of sect or denomination. Consequently, instruction of a sectarian or religious denominational character must be avoided, and teachers must confine themselvs, during school hours, to their legitimate and proper duties' (Code of Public Instruction, p. 349)."

Mr. Ruggles said on this question, under date of May 27, 1884, in the case of the Board of Education of Union Free School District No. 4, of Orangetown, Rockland county:

"This application represents that the above-named board of education 'wish to move unerringly, but firmly in the matter of sustaining the reading of scripture and prayer as a part of the exercises in opening the daily sessions of our public school;' that the board has 'not required the children of

non-Protestant families to participate in repeating scripture or the Lord's prayer, but hav simply required them to behave with decorum;' that a number of Catholic families 'ask that their children be allowed to remain outside until the devotional exercises are concluded,' and that 'this interference causes much disorder outside of the room, and the subsequent entrance of these pupils causes a loss of time and disturbance to class work.'

"By the constitution of this state all people, in respect to the free exercise and enjoyment of religious profession and worship, stand upon a footing of absolute equality. Interference therewith, in the way of discrimination or preference, even by legislativ enactment, is, by the express words of that instrument, prohibited.

"Under our public school system, within the legal limitations of age and residence, instruction is free. The material resources necessary for the maintenance of this immense and complicated system are drawn at large from a population characterized by dissimilar religious beliefs, observances, modes of worship, and preferences. With such a public furnishing the money to support the schools, supplying them with the children in attendance, and having equal rights to the full and equal enjoyment of all the benefits of the schools, if it were possible to devise some limited measure of religious instruction for adoption in the schools, upon which all these diverse classes and sects could harmonize, it would be a gratifying result.

"But this is manifestly impracticable and impossible. The only alternativ, therefore, to preserve the benefits of the constitutional guarantees, in letter and spirit, and to secure to all absolute equality of right in matters of religious predilection, must be, however reluctantly the conclusion is arrived at, to exclude religious instruction and exercises from the public schools during school hours."

Returning to the synod committee's report, we find that supplementary to the questions as to the practice of the schools in teaching religion, the committee asked:

"Would public sentiment within the bounds of your jurisdiction favor habitual instruction in the following truths as an essential part of the curriculum, viz:

"The existence of a personal God;

"The responsibility of each soul to God;

"The immortality of the soul;

"The reality of a future state of rewards and punishments; and

"The authority of the Ten Commandments and of the Sermon on the Mount?"

In these questions is seen the drift of the movement, and what our children would hav to learn in school should the Protestant church obtain its objects. These are considered common Christian tenets, and their teaching would be considered *unsectarian*. Senator Blair's Education bill would compel the states to teach these dogmas to all scholars.

Six city superintendents return an affirmativ answer to this question; five a negativ one; four don't know. Twenty-nine town commissioners say Yes; eleven say No; seventeen think it would in portions of their districts, and eleven say nothing. All agree that the opposition would come chiefly from the Roman Catholics.

As to moral teaching, the schools generally are officially without it. In answering the question bearing on this some commissioners conspicuously show their unfitness for the positions they hold by defining moral teaching as instructions in "a proper observance of the Sabbath," and similar Christian peculiarities. But in the larger part of the schools, the teachers are expected to giv such teaching, and it is probably done; though, of course, such instruction is incomplete and partial.

The conclusions of the committee, from the facts gathered, are such as might be expected, and their remedy is also not difficult to guess. The committee holds that the children are "disgracefully" neglected on the spiritual side, and recommends the passage of a law "suitably providing for the incorporation with the school curriculum as an essential part of it, of those theistic truths" expressed in the questions regarding a personal deity, "and of those moral virtues which legitimately spring out of them." This would include Bible reading, daily prayer, and Christian hymns in all our schools. In regard to this, it is unnecessary to state that common sense, justice, and general decency in the conduct of man to man forbid any such religious law. Theism is as much a sectarianism as Methodism, and to a large part of the people of this country these "theistic truths" are no truths at all; and to any one they can be only beliefs. Not one of the four dogmas is undisputed. We do not know, and no man can prove, that there is a personal God; consequently our responsibility to such a being is a dogmatizer's myth. We do not know that the soul is immortal; and consequently we do not know that there is a future state where rewards and punishments are meted out. To teach such dogmas to children is, therefore, absurd. But even if they are all true, so long as the teachers can only *believe* but not *demonstrate* them, they must be kept out of the curriculum. They should not be taught even as theories, for he who fanatically accepts a theory always teaches it as a fact. The only true and just course is to instruct the children only in what is known.

We feel obliged to the synod committee for revealing the object of their investigation. What it wants is what the Protestant church generally wants; and it is just what those who believe in a secular government should see that it does not get.

Mr. Bradlaugh's Illness.

Mr. Bradlaugh's illness is likely to prove more serious than the cable news a week ago would lead us to think. The *National Reformer* of the 3d instant contains sickroom reports from Mrs. Besant and Mrs. Bonner, Mr. Bradlaugh's daughter. The disease is congestion of the lungs and kidneys, with fever carrying his temperature at times to 104 2°, a dangerous altitude, as the normal human temperature is about 98°. The patient is secluded, and of course can concern himself in no affairs, quiet and rest being absolutely necessary. However, the doctors hope for a speedy convalescence, when Mr. Bradlaugh will, by their direction, take a sea voyage. It is probable that he will go to Bombay to the Indian National Congress, journeying by water.

Mr. Bradlaugh is considered by the natives of India their special champion against the misrule of the Christians, and since he was stricken ill the Hindoos hav been praying for him. Mrs. Bonner prints an extract from a letter from an Indian gentleman in London: "Some of us at this temple hav prayed in private for Mr. Bradlaugh's recovery—in the interests of India—and, God willing, he will be restored to health." Mrs. Bonner also received a telegram from Simla: "India sorrowing: universal prayer father's recovery;" and later another from Poona to Mr. Bradlaugh: "Poona Sarvajanik Sabha profoundly grieved hearing your illness; prays speedy recovery—Chairman." The London correspondent of the *Times* of this city reports also that the clergy of Northampton united in prayer for the restoration to health of their representativ in Parliament. If prayers, heathen or Christian, are of any avail, Mr. Bradlaugh is in little danger. It is needless to add here that Mr. Bradlaugh continues to hav the sympathy and love of all Americans who admire integrity of character and reverence justice between and for all races, creeds, and conditions of men.

Editorial Notes.

THE Rev. Samuel Jones recently remarked in one of his sermons: "John the Baptist was the bravest type of Christian I know of. He just jumped on Herod and pawed his feathers out." Poor Herod! But he was fortunate compared with the people of this country who hav to endure such Christian revivalists as Mr. Jones.

THE Sunday cranks of Boston hav been snubbed by another judicial opinion. In a case brought to test the legality of towing on Sunday, Judge Thompson, in the superior court, held that "vessels coming to the port of Boston hav a right to come to docks on Sunday, and that it is a work of necessity to bring the vessel in whether by the sailors on board or by those in another boat towing her." The prosecution was instituted by religious fanatics of the Elliot Shepard kind.

THE Adventists are about to remove the *American Sentinel* from Oakland, Cal., to this city. This paper and the Advent churches are doing heroic work in opposing Sunday legislation, having adopted Secular instead of sectarian principles, and instead of asking exemption from penalties for "Sabbath" violation of all who observe Saturday, they demand that no special Sunday laws shall be passed. In opposing the Blair "Sabbath Rest bill" they will be a great help indeed to the Secular Union.

"THE TRUTH SEEKER of September 28th has scattered over its columns repetitions of the question, Was Abraham Lincoln a Christian? The answer to this query may be found in Mr. Wheeler's Biographical Dictionary of Freethinkers, and is found more at full in the 'Lives of Lincoln,' written by Lamon and also by his friend and partner W. Herndon.—*London Freethinker.*"

A VERY much more complete answer will be found in Mr. Remsburg's consideration of the question. Mr. Remsburg is going to settle the question, for no man has given the time and labor to it that the Kansas Freethinker has.

THE *Christian Advocate*, Methodist organ, Dr. Buckley chief grinder, says:

"If the Mormons obey the [anti-polygamy] law, they hav the same right to be Mormons in this country that we hav to be Christians, and their troubles will end the moment they will be content with one physical wife, whatever theory they may choose to hold concerning spiritual wives."

It is to be hoped that no Mormon will see this statement, for he might make our James uncomfortable by asking why the government, at the instigation of the Christian sects, confiscated the property of the Mormon church. When that was done it looked very much as though the Christians had animosities against the Mormons as well as against polygamists.

IN deciding that drug stores must be registered the court of appeals of this state said:

"The public safety must be regarded as superior to any private rights, and his business must yield to the necessities recognized by proper legislation."

There can be little objection to the particular application of this principle in this instance, but our dogmatizing jurists may well remember that it was under the plea for public safety that Catholics burnt Protestants; that the Puritans of New England hanged and banished obnoxious heretics, and in our own times the New Jersey courts fined C. B. Reynolds $25 and costs for talking heresy. Public safety, when that safety is to be defined by a majority, is a very *unsafe* criterion by which to measure human rights. Better let private rights alone until the individual injures, or is indubitably about to injure, some one.

"AND they shall become a prey and a spoil to all their enemies." The Catholics and Protestants are again by the ears over the "Indian problem." It will be recollected that a few years ago the United States government gave the churches license to go among the red men and drive them into religious schools and make Christians of them. The Catholics, by virtue of their superior organization, captured the most of the spoil, and the Protestants are wroth. They hav now devised a device, and propose to operate it through the head of the Indian bureau. The device is to establish day schools, primary schools, grammar schools, and high schools so related that promotions can be made from grade to grade and from schools of a low order to those of a higher. It is to be non-partisan and non-sectarian, and teachers are to be employed and dismissed solely on the basis of efficiency or inefficiency. That at least is the program, but the "non-sectarian" part means undoubtedly that the schools are to be evangelical Christian schools, and only non-sectarian so far as the churches in the Alliance are concerned. The *Catholic News*, of Washington, charges that the Rev. Dr. Dorchester, the superintendent of Indian schools, represents a spirit so hostil to Catholic thought that he is unable to do justice to the Catholic Indians. Commissioner Morgan, it is asserted, has proved equally as bigoted as the superintendent, and appears equally anxious to exclude Catholics from the Indian schools. The *News* charges also that the present management of the Indian school is sectarian, and that recently eleven out of the fourteen Catholic teachers were discharged. This specific charge has been supported by Senator Plumb, and there is no doubt that the Protestants are as anxious as the Catholics to obtain exclusiv jurisdiction over the Indians. The anxiety of both sects is explained by the fact that for every Indian gathered into these schools the government pays a large reward in the shape of cash and lands. Hence the zeal to convert poor Lo. But it's tough on the Indian!

Lectures and Meetings.

A BUSINESS meeting of the Chicago Secular Union was called November 31 for the purpose of electing officers for the ensuing term. An extra large attendance of interested members filled the room when the president, Mrs. M. A. Freeman, called the meeting to order, announcing the purpose for which it was called. Two candidates were nominated for president—Prof. James Milleson and Elliot N. Geer—the contest being a hearty, good natured one, and a full vote being polled. Professor Milleson gaining the office with four majority. Mrs. Augusta A. Holmes was named for secretary, and was re-elected by acclamation. Vice-presidents were nominated in the following order: John M. Stiles, first vice-president; Mrs. Mattie A. Freeman, Elliot N. Geer, John F. Geeting, John Barr, elected by acclamation, as were the following officers: Mrs. Carrie Piper, financial secretary; Leopold Hoerp'e, treasurer; executiv board, Albert Schaffner, Snelson, J. J. Harrison. Secretary instructed to notify Secular papers.

The Swedish Victim of the Christian Church.

From the London Freethinker.

We regret to announce that Mr. Victor Lennstrand's appeal to the king of Norway and Sweden has proved fruitless. He is now immured in prison, being committed on two prosecutions for three months each, and he expects sentences on three more accusations, which are only too likely to terminate in an additional three months for each case, making fifteen months in all. Mr. Lennstrand is as undaunted as ever. He lectured on Oct. 27th, the day before his imprisonment, and will, we are glad to hear, be able to edit the *Fritänkaren* from his prison. His address is Langholmens, Kronohakte, Stockholm, Sweden, and he will, we believe, be able to receive letters.

The Almighty Three.

From the Melbourne, Aus., Liberator.

The Rev. W. D. Gray has preached a farewell sermon in Fitzroy, in the course of which he refers feelingly to the "almighty three." We may be wrong, but we suppose he means £. s. d. We do not know any other three that are almighty. If it refers to Brahma, Vishnu, and Siva; to Osiris, Isis, and Horus; to Odin, Vili, and Ve, or to Father, Son, and Holy Ghost, we are sure they are not almighty; they are as weak as the poor pope in face of Giordano Bruno's statue.

Letters from Friends.

WALNUT GROVE, KAN., Oct. 28, 1889.

MR. EDITOR: THE TRUTH SEEKER has become the one fixture of our establishment we think that we cannot do without. It just suits me, and I lend my papers to my neighbors to read. They like to read them and I hope to be able to get some of them to subscribe. W. H. NOAH.

WILKESBARRE, PA., Nov. 1, 1889.

MR. EDITOR: I find on reading my article in reply to Mr. Tuttle, that I said, "To convey a bar of iron out into space seven miles its weight would diminish to about twenty-five pounds." I intended say "about twenty-one miles," or to about half the depth of our atmosphere. J. R. PERRY.

CINOINNATI, O., Oct. 28, 1889.

MR. EDITOR: There seems to be a call for some fearless and honest-minded Materialist to utter a few words over the dead bodies of genuin Infidels. I claim to be Materialistic through and through, and hav been for sixty-nine years, and I hav performed such duties by request, and should I liv, I can do so again. And I hope some noble brother will do the same for me when I fall into the eternal sleep. I am a strong cremationist. It is the proper method of disposing of the dead.

Uncle Sam would better wake up quick or he may find himself in the grasp of a cruel tyrant whose only object is to rule or ruin. Let all true patriots be on guard.

T. WINTER.

SEDALIA, MO., Oct. 29, 1889.

MR. EDITOR: I did not get my TRUTH SEEKER last week. Please send it, as I cannot get along very well unless I hav it. I hav read the paper since 1887, and hav made many converts to our faith. When I came here, in 1877, there was only one man in the town who dared say that he differed with the church. He was a doctor, and was starved to death. But now I can easily find a hundred that would stand up and say they are proud of not believing any of the church humbug. If we had a lecturer here for a week, we could hav a Secular Union sure. The churches here are simply immense in their power, and they run the whole thing.

J. C. JOHNSON.

MILWAUKEE, WIS., Oct. 28, 289.

MR. EDITOR: There hav been times when I hav thought of giving up THE TRUTH SEEKER, but either I hav grown to properly appreciate it or the paper has developed wonderfully. I feel quite dependent upon it now and should miss it very much if it were stopped. It seems to me that the paper has altered somewhat since I first saw it—that it has become more dignified in its war on superstition and superstitious beliefs. At all events, I like it very much and believe it is doing a great work, if only in preparing Freethinking people for controversy with the blindly faithful.

I am much interested in Mr. Remsburg's articles on the belief of Lincoln, and wish my memory were a little better that I might add something to the testimony. Two years ago I was associated with Major Geo. H. Norris, a wealthy orange-grower of Florida, in that state, and was in a degree his *confidant*. In earlier years, while a lawyer in Illinois, Major Norris (he was at one time mayor of Ottawa, Ill.) was quite closely associated with Mr. Lincoln, and he gave me to understand that Mr. Lincoln was an extreme skeptic. They were thrown together a good deal at Springfield, where they were trying cases before the supreme court, I believe, and slept together often on a floor in a building in that place, Stephen A. Douglass being of the number. Lincoln would frequently keep them from sleep by his stories and arguments, and frequently spoke of religious matters in a way that showed he was convinced of the delusion of faith. Major Norris was in later years an unbeliever, although in no sense aggressiv on that point. I wish I could quote the major's words as to Lincoln's remarks on religion, but will not venture to frame them, as this is a subject that demands truth and exactness.

With best wishes for the success of THE TRUTH SEEKER, I am, Sincerely, FREDERICK HEATH.

DETROIT, MICH., Oct. 31, 1889.

MR. EDITOR: My friend O. S. Barrett has sent me his *Au revoir*, after making another false statement which I can not let pass.

I would like to believe that Mr. Barrett is a man of truth and honesty, but unless he corrects his statement he must stand convicted. Mr. Barrett in the last TRUTH SEEKER says that I hav finally come down to a Greenback basis, which does not accord with (his) my former plan of individual scrip as money. Now, Mr. Barrett, you either know that this statement is false, or your memory and intelligence are unfit for any controversy. I told you in my last letter that I had no other basis for money but the government or head of the nation, and now I challenge you or anyone else to find an expression in any of my letters in favor of individual scrip as money or any other kind of scrip. Ever since I saw the first greenback money issued by the government I hav always held that there should never be anything else allowed in circulation, and neither in writing nor in speech hav I ever favored anything else. In my last letter I said the same in answer to your previous false statement that I was in favor of the promis of every jackass to pay, to be used as money. Now, either act the manly part and acknowledge that you hav never seen any such talk in my letters, or else tell where it was. I hav every letter I hav written at hand, and know that you never saw the least intimation in favor of anything to be used as money but the issue of government. You do not seem to be able to understand what you read, nor remember either what you read or write, beyond one or two sentences, and they are so jumbled together that they contain four or five different subjects, and are a sum in fractions to separate. Next time you put your hoe in between two other workmen you had better read the question of St. Peter to the eunuch as they rode together. Perhaps you may think better of it.

With the best wishes for your conversion to truth and honesty, I will imitate you and say, so long, Mr. Barrett.

J. H. WOOD.

DANBURY, CONN., Oct. 28, 1889.

MR. EDITOR: I cannot possibly allow my subscription to THE TRUTH SEEKER to expire, so I hasten to renew it. THE TRUTH SEEKER has now become an old friend, whose weekly arrival is hailed with delight. The articles in it are sound, based on good common sense. The cartoons by Heston are excellent. They show the absurdity of the old Bible stories at a glance, and the abuses introduced by the Christian bigots of the present day. This town (or city now) has always been a strict Christian community. They are divided now into two classes, the activ and the indifferent. The latter are called by the former Infidels, because they do not attend church, and do play cards, attend horseraces, and go to balls. But these so-called Infidels are no Infidels at all, for when trouble, or sickness, or death comes they are the first ones to send for the minister, and hav him deal out to them a little piece of dry bread and a swallow of grape-juice—called by courtesy wine, for the Christian churches hav become so much better than their founder that good wine is no longer dealt out to the faithful, but a little thick grape-juice boiled down almost to a jelly, insipid and sweet, now answers for the blood of the lamb. But of late I hav found a few who are free, who are Infidels from conviction, who never bow the knee to any God or man. These men stand erect, and looking into the faces of the cringing, hypocritical Christians, declare to them the bold principles of Freethought, based on reason; and when I meet such men, I can almost believe the golden age of reason, desired so much by the noble son of liberty, Thomas Paine, is about to be ushered in. And to the lovers of humanity everywhere I would say, Let us work while the day lasts—your day and mine. Work with tongue and pen and brain for freedom of thought and speech, until the sun of liberty shall burst forth with tropical splendor and the dark shadows of bigotry and intolerance shall creep away until they are lost. Then shall the hosts of Freethought rejoice, and sing with new meaning the song of humanity, "Peace on earth, good will to men." And as the wind of freedom wafts the song along from peak to peak, it shall echo and re-echo from continent to continent until the whole earth shall join in the grand chorus, and the sons of men shall be forever free. C. HAWTHORNE HOYT.

ST. JOHNS, ILL., Oct. 24, 1889.

MR. EDITOR: After a lapse of some time, and considerable affliction, I write a few words to the grand old TRUTH SEEKER and its noble band of correspondents and readers. When I read the issue of the 19th of October, how rejoiced I was in the anticipation of the forthcoming articles on the topic of "The Bible in the Common Schools," the product of a mind, I think, not excelled in any age for sound common sense—of one whose writings reached the masses of thinkers—whose physical hand lies cold in the grave, no doubt prematurely hastened there by the persecutions of pious hypocrits who are a disgrace to the nineteenth century. But all true Liberals are rejoiced to know that the thought from that grand old philosopher's hand is like Banquo's ghost—it "won't down at the bidding." And again, I was very much pleased with the promis from our esteemed Editor of his experience in the slate-writing phenomenon. In giving this he will at least gratify a very strong desire I hav had through several anxious months of waiting to hear more fully explained what knowledge he and Mr. McArthur gained in their investigations. I hardly think it selfishness in me to be possessed of this solicitude, for I am persuaded there are a vast number of the readers of THE TRUTH SEEKER as anxious as myself. I greatly regret that we hav in the ranks of Freethinkers so many, probably otherwise good Liberals, who pose as critics, that will hav recourse to such harsh unreasonable replies as Mr. Baker indulged in with our Editor and Mr. McArthur. It is our duty to investigate, when we hav the opportunity, any and every phenomenon. And it is best to giv credit only to those things that are within the domain of reason, for certain it is that reason should be our guiding star. But there is a limit to criticism, and it is possible to become hypercritical. Now for the reasons that those two forthcoming articles will so appropriately meet my requirements. First, in regard to the one on "The Bible in the Public Schools" I was elected as one of the directors here last spring. We hav two schools here at St. Johns—one white, requiring a principal and an assistant; also a colored school. Our colored teacher uses the Bible in his school. I protested against its use. His excuse is that some of the patrons of the school requested him to use it. I hav asked him to get those who wish the Bible read in the school to meet me at the school-house and discuss this matter. Our deceased Brother Bennett's philosophical dissertation on this (at the present time) very important subject, no doubt will aid me in my efforts to keep our schools on a Secular basis. And, last but not least, I am a Materialist, or Agnostic, or whatever any choose to term one who opposes orthodox Christianity. But I am in reality an investigator; a seeker of truth regardless of where it is found; one who occupies his thoughts to some extent on the subject of so-called Spiritual philosophy, for I feel that I cannot do justice to my mental requirements to ignore or treat with contempt any doctrin or ism. I am unfortunately, or fortunately, as the case may be, so constructed as to feel myself incompetent to condemn a proposition until I hav given it a thorough investigation. Consequently I am very anxious to peruse our worthy and esteemed Editor's experience in his investigation of the phenomena of slate-writing. I can afford and am ready to hear *pro* and *con* on all subjects. With ardent wishes for progress in all true reforms, I am,

Fraternally yours, WM. A. THOMPSON.

LEXINGTON, KY., Oct. 26, 1889.

MR. EDITOR: In Asia before the time of Christ, as well as in America at the present period, nearly every expounder of a new doctrin could soon boast of a "respectable congregation." There is no end to Christs, opinions, and variations of the same. The tenets of the Essenes were soon modified by Greek and Roman culture. The prayers addressed to the Sun-god, in Persia, had a Presbyterian flavor. Mr. Blair worships the Sunday God with the same fervor. Cardinal Gibbons hints that the holy spirit should not be worshiped—that is, all alone by himself. Heraclitus the philosopher liked the idea of a trinity, and this taste ruled the council of Nice. The etherealisms of the Buddhists were retained by Basilides, a leader of a Gnostic sect, who believed that Christ was not really crucified; while, according to Gibbon, the Paulicians permitted only a shadowy species of baptism.

But for the worship of Cottyta in Germany in the fourteenth century, we should never hav heard of immersion. Where would be the chants of the Episcopal church but for the worship of Isis, in Egypt, mentioned by Taylor in his "Diegesis"—a noble and fascinating book? Where would be the "power" of the Methodists but for the insane ranting of the Druids, or the dance at Ephesus around the statues of Serapis, Venus, or Adonis? Old deacons, in those days, descanted upon the charms of two of these deities, and pronounced sacred the lovely timidity of Daphne pursued by Apollo. When romance and grace ruled the hour, there was some hope for the world, for cruelty is always out of taste.

Some writers suppose that God holds a lens in his hand and magnifies the least holy wish of the soul which has been taught to obey him. The next thing is a proselyte.

Bolingbroke says that rude shocks from without produce the soul in full power, and the ancients supposed that as soon as it was created some god took possession of this gem—or magnetized it, we should say. Strange that in all religions there is a powerful, supernatural influence, which is able to take the soul captiv!

We are told to abase ourselvs, to lean upon God. Our nativ powers are cast into the shade, which operation tends to weaken them. We must be perfectly submissiv at the feet of a divinity—that is, helpless in the hands of a holy priest. The obedience required by Francis D'Assisi, Calvin, and Knox; the African fire of St. Augustine—what hav they made of the human being? In many instances, almost a raving maniac. How glorious in construction must be the mind of man, which has survived this tampering with its natural constitution, and retains so many marks of splendor even in its ruin and decay! For centuries human beings hav lived under the supposition that the holy spirit was pouring a steady stream upon the brain, which has occasionally reduced it to the condition of a mill-wheel, and still man retains the semblance of an intellect, with reasoning powers not wholly obscured and destroyed. We might as well say that we were inspired by the moon or the North pole. What gentleman would wish to obtrude a secret influence upon our experience? None but an undermining, long-headed sneak. The great majority of our opinions rest upon a basis of falsehood and uncertainty, calling into exercise a credulity which would not keep us out of the poorhouse one day. As to Spiritualists, we cannot deny that the creeping of electricity attends every sensation and every movement in the moral or physical world, causing a powerful and suggestiv inner life, which seems to connect them with a superior world, and enables them in a happy way to advance our civilization.

ALHAZA.

FOREST GROVE, ORE., Oct. 27, 1889.

MR. EDITOR: You will doubtless be deluged with letters, by far abler pens than mine, describing our grand convention in Portland, but nevertheless I shall giv your numerous readers a brief sketch, and shall try not to occupy too much of your valuable space.

Liberalism, you must know, has come out here to stay and "grow up with the country." People are finding out that it is really respectable to be Liberals. Consequently we were treated handsomely while in Portland.

The Masonic fraternity gave the free use of their commodious hall, on the corner of Third and Alder streets, for the use of the convention—both for the lectures and the ball on Monday night, which was a brilliant affair.

Kohler & Chase furnished a valuable piano free, for the entire time, and I understood Turn Hall was also free for the use of Mrs. Carrie Haight and the other Liberal ladies of Portland and East Portland, who spread an appetizing and bountiful supper free for all who attended the ball. Music was furnished by Roose & Hodgson's band, and was very fine. There were over three hundred delegates from the different Unions in this state, and our sister state, Washington, sent a splendid delegation of her best and noblest sons and daughters to assist in our deliberations and help to make our first convention a success.

There was a proposition to reorganize as the Northwestern Liberal Association, but as we were already organized as the Oregon state Secular Union the proposition was almost unanimously voted down, and our Washington friends kindly and strongly urged to organize as the Washington state Secular Union, which they will certainly do, being far stronger than we are, financially and in numbers. We look for grand work in our sister state before our next annual convention. And we will not be disappointed, either, for as long as such grand workers as Prof. C. B. Reynolds and wife, and others equally able and determined to keep the good work advancing, are there among our friends, they are sure of success. Among the many friends I met in conven-

tion who will always hold a place in my heart is Mrs. Jennie Vose Graham, who writes such sweet letters for the "Children's Corner," and has such "dear babies" to write about. I think her youngest has the sweetest brown eyes, the loveliest face, and the finest head I hav ever seen a "four-year-old" blessed with. Miss Mary Forward, of Silverton, is a lovely girl—is the great, great, great, granddaughter of Jonathan Edwards, of the old times of witch-burnings and whipping-post fame. The young lady has got too far away from "the old man" mentally to be scared at any of the "blue flames" or "caustic potash" that used to be dealt out impartially to all but the "elect." And she is proud and glad to be one of our vice-presidents, and a noble worker in the Liberal ranks.

Miss Mattie Blaisdell, of Portland, who presented us with that splendid banner, is a very bright, sweet, intelligent girl, an ardent Liberal, as might be known by her present. I despair of giving a good description of that beautiful and expensiv banner, so that your many readers will appreciate it. One side is of dark Nile green silk plush, with the American eagle and stars embroidered in gold; the grand and noble names of Hypatia, Bruno, Paine, and Ingersoll, with the legend, "Universal Mental Liberty," about the spread wings of the eagle. Below is the torch of reason, copied from our Freethought badge; beneath this are the words, "Liberty, Equality, and Fraternity," and as the banner was presented each name was received with a round of applause. The work on this side is very fine Kensington embroidery in bright-colored silks. But the enthusiasm reached its hight when Mrs. Mattie P. Krekel, our finest lady orator, in her most impassioned manner presented with words of highest praise, the reverse side of the banner, which was composed of fine cream satin, with the American flag floating above the prostrate cross. The cheers were deafening. This work was hand-painted and excellently done.

Miss Elva Davidson, our youngest vice-president, also elected assistant-secretary of our state Secular Union, is a splendid girl, and one we Liberals will hav good reason to be proud of in the near future. Silverton sent a fine delegation. Dr. J. W. McClure, the president of the Union, is a fine-looking and intelligent physician, not afraid to giv his time and influence on the side of advanced Freethought; Mr. L. Ames, on our finance committee, is another young, strong mind enlisted in the good cause; in fact, we are very proud of Silverton Secular Union. With its one hundred and fifty members, it is the banner Union in the state.

Next year I hope every Union in the state will meet in convention with a banner to represent their Liberal sentiments. Our county will hav one, but our initials are rather bad for a banner. You see, W. C. S. U. is very similar to W. C. T. U., and we would not be "caught dead" with that crowd. Among others I met was my oldest brother G. J. Trullinger, of Molalla Secular Union (Union Mills). He is the oldest and I the youngest of a minister's family of ten children. S. P. Putnam made a rather pleasant allusion to our advanced position in Freethought, for which he has our thanks.

It is impossible to mention all the friendly faces that greeted me there. One dear old lady shook hands and kissed me, and said: "I don't need to be introduced to you. I hav heard your name so often that I feel I know you." I did not find out her name, but would be glad to know who she was. We were in love with Mrs. Krekel. She is a splendid speaker and a warm-hearted, loving woman. We hope to hav her lecture for us if she is in the state next summer. Mrs. Seip is a very fine speaker and a beautiful woman, with a crown of pure golden hair, dark blue eyes, and lovely complexion. We had fine lectures from all our speakers, and a time of "refreshing" from the fountain of wisdom.

Yours for Universal Mental Liberty, SARAH C. TODD,
Sec. Washington Co., Secular Union.

PORTSMOUTH, O., Oct. 20, 1889.

MR. EDITOR: In as brief space as possible I desire to touch on the newspaper war which is being waged in our midst with vim and vigor. Viewed from a religious standpoint it becomes deeply interesting. The principals in the battle are J. E Valjean, editor and publisher of the Portsmouth *Daily and Weekly Blade*, and Nelson Wyllie Evans, the mainspring and wishbone of an alleged paper called the Portsmouth *Press*. Valjean is a man of Liberal views. He loves his fellow-beings, and believes in them. Some eighteen years ago he landed here poor and penniless. He had a wife and family of little ones. Their daily bill of fare for months consisted mainly of corn bread. Poverty was staring him in the face. But he looked strongly forward and pressed upward to the hills of hope. From the moment he touched Portsmouth's shores he set out to win for wife and child a home and the comforts thereof. Thus he energetically forged his way. He enjoyed the present and gathered the rosebuds along his path. He was happy and hopeful, and in a few years was enabled to found and start upon its mission the Portsmouth *Weekly Blade*, and three years ago the Portsmouth *Daily Blade*. Having an intense, almost a passionate, sympathy with humanity, he has a strong hold upon the hearts of his readers and all those who know him. As the saying goes, "heart-throbs beat within his brain." Such a man as this—one who believes that God never made a poor investment, who discards the idea of a burning hell filled with innocence, purity, and virtue, and who believes that on the morning of the resurrection every mother's son will be saved—such a man, I say, this fellow, Nelson Wyllie Evans, seeks to ruin and drive away. The question now comes up, Who is Evans? I will tell you. It will not take long, as he is "little" both in deed and stature. Be patient and mark every word upon memory's page. To begin with, he is a shyster lawyer. He is a fungus growth. He is a human fog. Discontent mars his face, despondency spoils the music of his tones. He makes the *Press* a dreary sheet to comers and goers, and worse to households. He is assisted by two believers, viz., Barlow and Mann, the former an alleged idiot, and the latter a goody-goody who, they say, wears corsets, goes to church, and plays poker behind the scenes. Evans himself is a regular attendant at church. He goes to the All Saints Episcopal God-house, and is therefore a "mugwump Catholic." He is of the anti-Bruno order, and would burn Infidels, no doubt, if he could. He is a "Great I Am" with the brothers and sisters; none can play the hypocrit better than he. In the *Press's* efforts (of which paper Evans has the controling stock) to injure and chase away this Liberal editor, J. E. Valjean, who is fearless alike of king, pope, priest, and preacher, occasion has been taken to go to the resting-place of his mother and over her grave, as it were, place the charge of dishonor. Of this, and Chancellor Evans, as he is sometimes called, Mr. Valjean has this to say:

> The above is intended as a reflection upon a sainted mother, whose life and character was as pure as that of an angel. Do the stockholders in the organ of N W. Evans indorse it? We denounce the writer of it and those connected with the paper who subscribe to the sentiment here uttered—well, there is no epithet in the English language that will express our abhorrence and contempt for them. Supposing it were true, who but a low-down, ill born, ill-bred, unmanly, mangy cur would ever allude to it? Yet this fellow pretends to be a Christian. Go to the Episcopal church on Court street next Sunday and you will see this putrid, loathsome, bald headed leper and slanderer of a pure Christian mother, dead in her grave forty-eight years ago on the 14th of the present month—father and mother—both in the same grave—passing a contribution-box for alms for the heathen. Look narrowly into the face of the fellow as he passes down the aisle and you will hav no trouble in discovering why it is this fellow digs into the grave of a woman who never did him harm, who never did harm to any living being, to charge her with dishonor. You can dig down into the grave of a pure woman, chancellor, and drag her to the light for the purpose of blackening her good name. That of itself stamps you a vagabond. That of itself is justification for calling you an ill-bred hound. That of itself, if there was no other evidence, would convict you among all honorable men of being a man unfitted to associate with gentlemen.

In this fight Valjean is backed by the thinking people both in and outside the city. A few nobodies are prompting the chancellor. In short, Valjean is cheery and comfortable, carrying a halo of sunshine about him. He knows how to make the best of things—how to boil one's peas.

> Look not mournfully into the past,

says Longfellow. This is all very well, but if a fellow does peep that way with tears in his eyes, and has his weeping changed to merry laughing, is he not better off in having looked back? I answer yes, and will endeavor to prove it by an incident which occurred when I was quite a boy. Let a mourning mortal approach. I talk to him and carry him back to the time of Judge William Reed, who sleeps to-night in Greenlawn. He was an able jurist and at times was quite funny. To one of his witty sayings I desire to introduce him who mourns, in order that his eyes may be dried and his sides tickled, as it were, instead. Judge Reed's wife was a great Christian; she was one of the workers of the church, taking part in all the celebrations and crusades; she was a liberal giver and did not confine donations to her own denomination. One day she started on a tour of "giving to the church." To the Bigelow Methodist Episcopal she gave $50; to the Sixth street Methodist Episcopal, $25, and to the Presbyterian church, $15. The amounts were to be collected from her husband. In a few days the Bigelow Methodist Episcopal bill for $50 was presented, and Judge Reed paid the half hundred without a murmur. Shortly after that in came the Sixth street Methodist Episcopal bill and also that of the Presbyterian church. It was more than the judge could stand, and he refused to pay, saying that the churches would break him up. The matter was reported to Mrs Reed, who at once dressed herself and went to her husband's law office to seek the reason why. The judge was at his desk wrestling with some knotty legal question, when Mrs. Reed entered.

"Judge Reed," said she, "you ought to be ashamed of yourself for not paying those bills. Don't you know that the Lord owns everything. He owns the churches, he owns the cattle on the hills, he ——"

Up jumped the judge, cutting his wife short with, "Mrs Reed, you stop right there. You just go tell the Lord to sell some of his damned old bulls and pay his debts."

WILL S. ANDRES.

BROOKLYN, N. Y., Oct. 28, 1889.

MR. EDITOR: Mr. Perry notes that I gave a reason for not accepting the evidence of my physical senses when reason rejects; but he rejects the reason I gave, and substitutes another that he thinks will serve his purpose better. The ponderosity of matter being the only cause of gravitation that is perceptible to or conceivable through our physical senses, he obviously rejects the evidence of his physical senses when he denies that ponderosity is the cause of gravitation; and there being no other positivly known cause, he has not the pretense that reason rejects the evidence of his physical senses. Consistency is a jewel that Mr. Perry has evidently not yet discovered.

If attraction is the cause of gravitation, it is obviously the cause of all motion, and all motion is attraction. Hence, attraction, gravitation, and motion are synonyms. That appears to be Mr. Perry's theory as nearly as I can make it out, and, assuming that attraction is the cause of gravitation, I shall admit that it is perfectly logical. Therefore, when he moves toward an object he supposes himself to be attracted; by what? When he goes to an entertainment to see and be edified, he supposes himself to be moved by attraction. When a lady and gentleman desire to be nearer to each other, "we say they are attracted." Having had some personal experience in such matters I know how it is myself, but I never had a suspicion that I was influenced by attraction, unless perchance desire is attraction, or a synonym of attraction. Not being regarded as good authority on such questions, I shall not offer an opinion, nor should there be any occasion for my doing so.

When a boy I was walking along a road in the country on a bright, moonlight evening, and hearing a rustling of the leaves by the fence that inclosed a piece of woodland. I directed my attention to the spot with a view to ascertaining the cause. I presently perceived a small quadruped who has the reputation of dispensing unpleasant odors. Thinking discretion the better part of valor, I hurried away from him. Mr. Perry and his popular theory of gravitation will suggest that I was attracted by the dirty, stinking brute. A few years later, when I had grown to manhood, I was returning home on a bright, starlight night over a double-track road through the woods. One track was sand of a light color, the other was loam on which I preferred to travel. Perceiving a dark object apparently moving along the sandy roadway in the direction I was going, I halted; so did the other fellow. Having a desire to know what kind of company I was in at that time of night, or morning, I went for it, and that apparently came for me. I braced myself for a collision just in time to get a slap in my face by a bunch of cedar leaves that were on the top of an otherwise leafless sapling that was growing between the tracks. Mr. Perry and his popular theory of gravitation will suggest that I was attracted by a cedar bush.

It is generally supposed that the motion of a ball when projected from a cannon is caused by the expansion of exploding gunpowder, but that theory is virtually denounced by Mr. Perry and his popular theory of gravitation, who virtually assert that all motion is caused by attraction. Whew! I hav managed to get over the afore-mentioned minor absurdities with but little difficulty, but am now confronted by an absurdity of greater magnitude than I can surmount, or my credulity can take in, and I shall not offer to go around it, for I can never get there. But I hav a suspicion that Mr. Perry has himself demonstrated that his popular theory of gravitation is one of the most ridiculous absurdities that imagination could be capable of conceiving or credulity of accepting, his "illustrious Kepler and immortal Newton" and a host of "lesser" lights to the contrary notwithstanding. Therefore, I shall award him the merit of instructing us in a knowledge of "what a set of theorizing numskulls our Newtons, Keplers, Humboldts, and the like hav been," and I trust he will duly appreciate the honor that his peculiar talent and persevering industry has accidentally won, for it is obvious that he has built better than he knew, or would hav done if he knew, and has evidently presented a more cogent reason than he suspected for exclaiming, "Alas for the myth of attraction!"—inadvertently slain by a friend and advocate. Peace to its ashes! His method of defending his theory is suggestiv of Esop's bear who crushed the head of his sleeping master with a boulder in a vain attempt to kill a fly that annoyed him. Mr. Perry being more dangerous to friends than to foes, I hav cause for congratulation that he is not on my side. Moreover, he has served my side of the question satisfactorily by reasoning from the other. He could not do otherwise.

Having "knocked" Mr. Perry "out the first round" on the spirit question, I shall claim the merit of being a more proficient "slugger" than he gave me credit for. He has not answered my questions, or even noted but one of them, viz: "Spiritology involves the question of whether facts that are known to exist in nature, or facts that are known to be manufactured by art, are the more reliable authority on questions of natural phenomena?" He responds thusly: "Here is a gentleman who claims to understand science and to be so thoroughly attached to it that he is willing to ignore his own senses of hearing, seeing, and feeling when he meets with phenomena which he has reason to think are not supported by his notions of science, which is an admission that he is not competent to investigate anything outside of his preconceived notions; while, as above shown, he ignores almost every acknowledged fact in science, and sets up speculations and theories about attraction, gravitation, and planetary formation of his own." If anybody can see in that rigmarole a logical answer to the question that is made the pretense for offering it, he will confer a favor if he will point it out and make it intelligible, for I cannot.

He entirely ignores my other question, notwithstanding its importance to the discussion of Spiritism. Without a clear and correct understanding of whether spirit is an organic and personal individuality independent of physical matter, or an inorganic and universal property of physical matter, the discussion of Spiritism will be more absurd and incomprehensible than the play of "Hamlet" with the part of Hamlet left out. If spirit is an organic and personal individuality, the Christian God is evidently not a myth, and we had best join the church, go to heaven, and sit down together in the father's kingdom, as I was recently exhorted by one of the Methodist brotherhood to do. But on my suggesting that it will be more convenient to hav the father's kingdom right here on this planet, where we are enjoined to pray in faith and hope that it shall be, the deceitful old hypocrit got away from me as fast as he could. He probably suspected me of being one of "those wicked Socialists" who do not appear to be in good repute with either Christians or Infidels, but are prepared to "hold the fort" against both and wish them joy with their being in perfect accord on the most important fundamental principle of Bible philosophy. If spirit is an inorganic and universal property of matter, there can be no spirit organisms, and pretended spirit manifestations are necessarily caused by living physical organisms. Unless Spiritists decide which horn of the dilemma they will hang upon, I shall agree with Mr. Perry that further discussion of the subject will be a waste of time. And it being probable that Mr. Perry needs rest and good nursing after his laborious and successful effort to win glory and renown in the field of science, I will commend him to the tender care of the spirits, and with good wishes and kind regards bid him and the spirits and Spiritism, adieu.

J. A. TUTTLE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Millie's Babies.

Six little timid kittens,
Out in the cold alone,
Their mother is always gadding about,
And brings them not even a bone;
She's off in the morning early,
She's off till late at night;
A mischievous, selfish old pussy,
That never does anything right.
The kittens are always hungry,
They're too timid to catch a mouse,
And their mother is such an old gadder,
They won't keep her in any house.
She never petted nor played with them,
Nor washed them nice and clean,
Such six little dirty faces
I'm sure I hav never seen;
Six little sad, sad kittens,
All sitting in a row,
Cold and hungry and dirty,
From tip of each nose to each toe.
Twelve little ears and six little tails
Hanging and drooping low,
So out on the steps I found them,
Sitting all in a row.
And Millie begged hard to keep them,
And fed them and washed them so clean,
Such six bright, cunning kittens
I'm sure I hav never seen.
The boys laughed at Millie's babies,
She cared not a whit, would you?
If she hadn't adopted those kittens,
What in the world would they do?

—*M. F. Nolan in School and Home.*

Angry Words.

Angry words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep, insidious power.
Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are rent past human healing
By a single angry word.

Poison-drops of care and sorrow,
Bitter poison-drops are they,
Weaving for the coming morrow
Saddest memories of to day.
Angry words, oh, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken,
Bitterest thoughts are rashly stirred,
Brightest link in life are broken
By a single angry word.

The Table Fork.

It hardly seems possible that there was ever a time in civilization when forks were not in use. Yet such is the fact. Before the fifteenth century, nobody thought of conveying food to the mouth by means of a fork. In fact, there were no forks. They were first used in Italy, but they created a great storm of indignation. Ministers preached against their use, and warned their hearers not to be guilty of so great a sin as to use a fork in eating, for hadn't the Lord made fingers to eat with? It was thought to be flying in the face of divinity to employ a fork at the table. In France, the monks split into two different factions, all on account of the fork, and there was a great war of words on that theme. Thus the fork may be considered one of the early weapons used against ecclesiasticism. The battle was waged long, but the fork conquered, and now it would be flying in the face of good manners and good taste to decline a fork at the table, whereas once it was considered wicked, or else a mark of weakness, to use a fork at all. Thus customs change, the useful obtains, humanity improves, morals and manners gain ground, and the world gradually grows wiser and better.

S. H. W.

War Among Words.

I was awakened in the middle of the night by a disturbance in the library, writes a Washington *Post* correspondent. It did not seem to be the noise of burglars. It was more like the murmuring sound of many tongues engaged in spirited debate. I listened closely and concluded that it must be some sort a discussion being held by the words in my big unabridged dictionary. Creeping softly to the door I stood and listened. "I don't care," said the little word Of, "I may not be very big, but that is no reason why everybody should take advantage of me. I am the most mercilessly overworked word in the whole dictionary, and there is no earthly reason for it, either. People say they 'consider of' and 'approve of' and 'accept of' and 'admit of' all sorts of things. Then they say, 'All of us' and 'both of them' and 'first of all,' and tell about 'looking out of' the window, or cutting a piece of bread 'off of' the loaf, until I am utterly tired out."

"Pshaw!" said the word Up, "I am not much bigger than you, and I do twice as much work, and a good deal of it needlessly, too. People 'wake up' in the morning, and 'get up' and 'shake up' their beds, and 'dress up' and 'wash up' and 'draw up' to the table, and 'eat up' and 'drink up' their breakfast. Then they 'jump up' from the table and 'hurry up' to 'go up' to the corner, where the street-car driver 'pulls up' his horses and the passengers 'ascend up' the steps and 'go up' into the front seats, and the conductor 'takes up' the tickets. All this is done even before people 'get up' town and 'take up' their day's work. From that time until they 'put up' their books and 'shut up' their offices I do more work than any two words in this book; and even after business hours I am worked until people 'lock up' their houses and 'go up' to bed and 'cover themselvs up' and 'shut up' their eyes for the night. It would take a week to tell what I hav to 'put up' with in a day, and I am a good deal 'worked up' over it."

"I agree that both Up and Of are very much overworked," said the word Stated, "but I think I myself deserve a little sympathy. I am doing not only my own legitimate work, but also that which ought to be done by my friend Said. Nobody 'says' anything nowadays, he always 'states' it."

"Yes," chipped in the funny little word Pun, "these are very 'stately' times"

Some of the words laughed at this, but Humor said: "Pun is a simpleton."

"No," said Wit; "he is a fellow of duplicities."

"He makes me tired," said Slang.

Then the discussion was resumed.

"I do a great deal of needless work," said the word But. "People say they hav no doubt 'but that' it will rain, and that they shouldn't wonder 'but what' it would snow, until I don't know 'but' I shall strike."

"What I hav most to complain about," said the word As, "is that I am forced to associate so much with the word Equally. Only yesterday a man said he could 'see equally as well as' another man. I don't see what business Equally had in that sentence."

"Well," retorted Equally, "men every day say that something is 'equally as good' as something else, and I don't see what business As has in that sentence."

"I think," said Propriety, "you two should be divorced by mutual consent."

There was a fluttering sound and a clamor of voices.

"We, too, ought to be granted divorce," was the substance of what they said, and among the voices I recognized those of the following named couples: Cover Over, Enter In, From Thence, Go Fetch, Hav Got, Latter End, Continue On, Converse Together, New Beginner, Return Back, Rise Up, Sink Down, They Both, Try And, More Perfect, Seldom Ever, Almost Never, Feel Badly, United Together, Two First, An One, Over Again, Repeat Again, and many others.

When quietude had been restored the word Rest said: "You words all talk of being overworked, as if that were the worst thing that could happen to a fellow, but I tell you it is much worse to be cut out of your own work. Now, look at me. Here I am ready and willing to perform my part in the speech of the day, but almost everybody passes me by and employs my awkward friend Balance. It is the commonest thing in the world to hear people say they will pay the 'balance' of a debt, or will sleep the 'balance' of the night."

"I suffer considerably from the same kind of neglect," said the word Deem. "Nobody ever 'deems' a thing beautiful any more; it is always 'considered' beautiful, when, in fact, it is not considered at all."

"It is no worse," said the word Fewer, "than to hav people say there were 'less' men in one army than in another."

"No," added More Than, "and no worse than to hav them say there were 'over' one hundred thousand men."

"It seems to me," said the word Likely, "that nobody has more reason for complaint than I hav. My friend Liable is doing nearly all my work. They say a man is 'liable' to be sick, or 'liable' to be out of town, when the question of liability does not enter into the matter at all."

"You're no worse off than I am," said the little word So; "that fellow Such is doing all my work. People say there never was 'such' a glorious country as this, when, of course, they mean there never was 'so' glorious a country elsewhere."

I saw there was likely to be no end to this discussion, since half the words in the dictionary were making efforts to put in their complaints, so I returned to my couch, and I will leave it to any person who has read this account to say whether I had not already heard enough to make me or anybody else sleepy.

A Strong Writer.

"Stephen," said the colonel, speaking to an old negro who had come to cut the grass in the yard, "I am told that you intend to giv your son a good education."

"Dat's what I does, sah. I knows what it is ter struggle erlong widout l'arnin', an' I is 'termined dat my son shan't travel b'arfoot ober de same flint rock road dat I did."

"A noble resolution, Stephen. There is something beautiful in the uncultivated mind that has a reverence for knowledge. Is your boy learning rapidly?"

"Ez fast ez er hoss ken trot, sah. W'y last week he writ er letter ter his aunt dat libes mo' den twenty miles frum yere, an' atter while he gwine write ter his udder aunt dat libes fifty miles erway."

"Why doesn't he write to her now?"

"Oh, he kain't write so fur yit. He ken write twenty miles fust rate, but I tole him not ter try ter write fifty miles till he got stronger wid his pen. But he gwine ter git dar, I tell you. Won't be mo'n er year fo' dat boy ken set down at one eend o' de guberment an' write er letter cl'ar ter de udder eend."

Bible or No Bible.

Rosy, reading in her Bible, came across the passage, "Love your enemies," and inquired of her grandpa its meaning.

"Why, it means," said the old gentleman, "that if any of your little schoolmates treat you badly and hurt you, you must love them the same as if they were good to you"

"Then," said Rosy, "I must love Katie R. and Mamie B., who hav treated me meanly—is that it?"

"Yes," responded the grandpa.

"Well, now, look here," and Rosy's eyes began to snap and flash, "I can't love Mamie B. and Katie R, and I'm not going to make believe that I do—Bible or no Bible. There."

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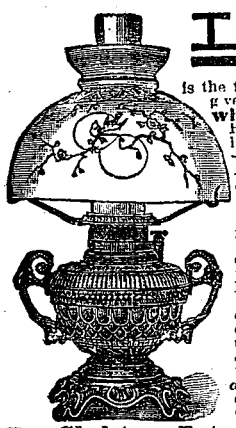
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None could attribute a book worse
To one who made the universe;
It must hav been some bungling clerk
Or journeyman helped plan the work,
Or Moses, God's amanuensis,
And other scribes who'd lost their senses,
For priests are nearly every age
Compelled to tinker up its page,
To twist, explain, or retranslate
Much of it that gets "out of date,"
As truthful science it o'erthrows
Or common sense its nonsense shows.

It is a pitiful thing to see
Some new work on geology,
From Dawson, say, or Duke Argyll,
Within which either halts oftwhile
To rescue from its slimy pit
That Jewish fossil, holy writ,
And with hard fact try to square it,
For in the muck 'tis held so fast,
By irreverent science overcast,
In their attempts to lift it higher
Ah, how they flounder in the mire!

These men profound in Bible science,
On whom the church does place reliance,
Had best essay an explanation
Of that queer nautical narration
Concerning Jonah and the fish,
And other tales Munchausenish,
Say God's creating his *fac-simile*,
The first one of the human family,
All perfect, yet far less to know
The serpent than his deadly foe.

The feats of Samson, whose great strength
Lay in his hair, when of great length—
He gave his foes a deadly tussle
With small expenditure of muscle—
Once killed a thousand men alone
His weapon just an ass's jaw-bone!
But oh, the blandishments of women
Hav caused men tears enough to swim in!
Even Samson loved not wise, though well,
And, worse for him than Adam, fell;
For, after false Dalilah's fleecing him,
The gentiles swallowed without greasing him.

Then there's the holy episode
Of "Balaam and the ass" he rode;
A miracle! exclaims the priest,
Man's language spoken by a beast!
Pshaw! 'tis not strange these days at all
That talk should such an animal,
For many a speaking ass I've seen
The desk o'er of a pulpit lean;
Yea, on it with his forefeet drum,
His hearers' slumbers to o'ercome. SABUKA.

Gems Discovered by Master Remsburg.

MR. EDITOR: Before me lies a large bundle of magazines and papers, and looking over them I find the following items:

There is not a fashionable church in any city of our land that has not within gunshot of its door great masses of starving, sinful, poverty-stricken humanity.—*Belford's Magazine*, Jan., 1889.

The present generation of men in all Christian nations is fairly steeped in Materialism.—*Farmers' Voice, Chicago*. Jan. 19, 1889.

A bigot has declared that the Johnstown flood was a visitation of providence. He deserves to be tarred and sprinkled with a buzzard's feathers. What about the idle men who owned the dam? Has providence said anything to them?—*The Young American, Portland, Conn.*

Isn't it about time we were awakening from our indifference to combat with the powers that will employ their craftiest devices toward securing us in the bonds of religious slavery? Freedom of conscience is our constitutional and God-given right. Shall we surrender without a struggle our hard-earned liberty, and become the slaves of a corrupt religious despotism?—*Moral and Scientific Companion, Florence, Ariz.*, June, 1889.

There is nothing quite so much needed in religion as a little reason.—*The New Ideal, Duluth, Minn.*, May, 1888.

It seems that the faith cure works both ways. A Georgia woman prayed that her husband might fall sick and die, and away he went with typhus fever in less than four weeks.—*Detroit Free Press.*

There was considerable excitement in an Atchison Sabbath-school last Sunday, when the teacher discovered one of her real good boys trading off his reward of merit cards for cigaret pictures. Investigation revealed the fact that the bad boy who smokes cigarets took home more evidences of saintly diligence than any other boy in the school.—*Atchison, Kan., Globe.*

A correspondent of the *English Churchman* furnishes the following statistics copied from a papal source, viz.: *L'Amico di Casa Almanico Populare*, published at Turin:

BIRTHS.

	Legit.	Illegit.
London	75 097	3 207
Paris	19 921	9 707
Brussels	3 448	1,833
Monaco	1 854	1,760
Vienna	8.821	10 350
Rome	1,215	3 160

Rome, therefore, as regards the standard of illegitimacy, is six times worse than Paris, and sixty-six times worse than London. In relation to murders the statistics are equally unfavorable. Here they are, taken from the same source:

MURDERS.

England has 1 in 178 000 people.
Holland has 1 in 163.000 people.
Prussia has 1 in 100 000 people.
Austria has 1 in 77.000 people.
Spain has 1 in 4.113 people.
Naples has 1 in 2,750 people.
Roman States has 1 in 750 people.

Comment is needless, unless it be to say that two-thirds of the murders which occur in Great Britain are committed by professed Catholics.—*Buchanan's Journal of Man, Boston*, March, 1889. GEO. J. REMSBURG.

Oak Mills, Kan., Oct. 30, 1889.

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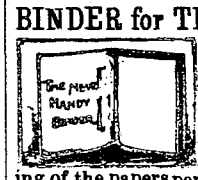
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The Akron Freethought Union meets every Sunday evening in the Hall of Cramer's Block, South Howard street, at 7 o'clock.

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Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; CHAS. LOWND, Sec.

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News of the Week.

CATHOLICS in the province of Quebec recently bought New Testaments of a traveling Bible society agent, against the command of their priest, whereupon he collected the books to the number of hundreds and burnt them on the square before his church.

A GENERAL assembly of the Knights of Labor opened at Atlanta on the 12th.

LOUDON county, Va., is threatened with a race conflict.

THE region about Reading, Pa., is terrorized by bands of tramps.

WYOMING has adopted the constitution on which we commented last week.

KING CARLOS I. of Portugal is becoming anxious to modernize his country.

P. T. BARNUM attended the banquet at the inauguration of the new lord mayor of London.

LABOR advocates charge Commissioner Wright's national industrial statistics with perversion.

THE $400,000 that was awarded the church in Canada by the Jesuit Estates bill has finally been paid over.

"KNEEL with me and pray," said a well dressed man to Policeman Southeimer in a New York street on the night of the 9th. He was taken from his knees and conveyed to the asylum.

ON the 8th fifteen convicts attempted to escape from the Huntsville, Tex., penitentiary, but were prevented, one being killed and three wounded.

A NINE days' storm, with snow, has just ceased in New Mexico. Twenty thousand sheep and hundreds of cattle, with several cowboys, perished. The storm extended into Kansas and Texas.

AT the trial of a Frenchman named Labadie at Franklin, Mass., on the 9th, for assault on his daughter, the judge said, "This is a matter beyond my jurisdiction." "Mine, too," exclaimed Labadie, and drawing a pocket-knife he severed his jugular vein and died.

ON the 10th, in commemoration of the Anarchist execution, Nov. 11, 1887, Lucy Parsons hung a red flag from her window in Chicago, in defiance of the police prohibition. A policeman was sent to order its removal, to whom she said, "This is a free country. Why can't I wave the flag of my doctrin?" The officer removed it. On the 11th the commemoration was observed with meetings.

ON the 8th two widely known politicians, Colonel Goodloe and Colonel Swope, met in a post-office corridor at Louisville, Ky., and having long had political animosities, attacked each other, one with a revolver and the other with a knife. Swope was instantly killed. The other murderer, surviving a day or two, on being told at last that he must die, expressed a desire immediately to become a communicant of the Episcopal church.

IN the elections Iowa and Ohio, formerly Republican, were carried, the former Democratic as to governor and Republican as to legislature and the latter wholly Democratic. In Nebraska, Massachusetts, and Pennsylvania the result was Republican. In New Jersey, mixed, but mainly Democratic. In Virginia and Maryland a close contest with Republicans ended in Democratic victory. New York state was carried by the Democrats, and this city by Tammany.

IN Canada the English province of Ontario demands that the French language shall be abolished, and that the church shall be deprived of all its ancient privileges in Quebec. The agitation has spread even to the Northwest, and there the English are demanding the total abolition of the French language and of the Roman Catholic separate schools. So bitter has the feeling become that many of the more far-seeing of the population are looking to annexation as the only preventiv of war.

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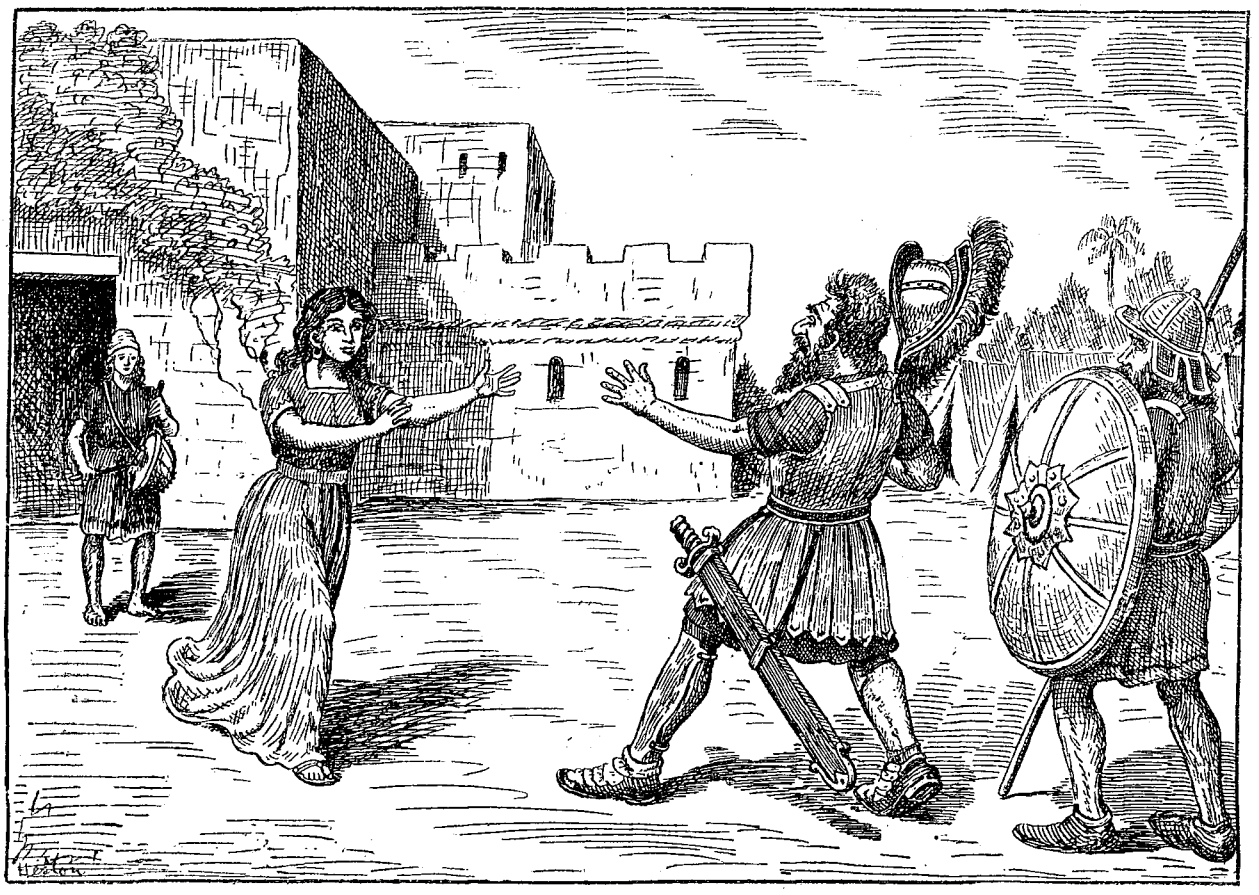
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JEPHTHAH SEETH THE FOLLY OF MAKING FOOLISH PROMISES TO GOD.

And Jephthah came to Mizpah unto his house, and, behold, his daughter came out to meet him with timbrels and with dances. . . And it came to pass, when he saw her he . . said, Alas, my daughter, thou hast brought me very low, . . for I hav opened my mouth unto the Lord, and I cannot go back.—Judges xii. 34 35.

Gems of Thought.

THERE is but one protection against the tyranny of any class; and that is, to giv that class very little power. Whatever the pretensions of any body of men may be, however smooth their language, and however plausible their claims, they are sure to abuse power, if much of it is conferred on them. The entire history of the world affords no instance to the contrary.—*Buckle's History of Civilization.*

PHILOSOPHERS, having no particular interest, can only speak in favor of reason, and of the public good.—*Voltaire.*

IGNORANCE is not bliss.—*Dr. McGlynn.*

IGNORANCE is not the corner-stone of virtue.—*Ingersoll.*

THERE had, indeed, come into the Middle Ages an inheritance of scientific thought. The ideas of Hippocrates, Cœlius Aurelianus, Galen, and their followers, were from time to time revived; the Arabian physicians, the school of Salerno, such writers as Salicetus, Guy de Chauliac, and even some of the religious orders, did something to keep scientific doctrins alive; but the tide of theological thought was too strong—it became dangerous even to seem to name possible limits to diabolical power. To deny Satan was Atheism; and perhaps nothing did so much to fasten the epithet "Atheist" upon the medical profession as the suspicion that it did not fully acknowledge diabolical interference in mental disease. Of this feeling we hav a monument in the medieval proverb, "Where there are three physicians there are two Atheists." Following in the lines of the earlier fathers, St. Anselm, Abelard, St. Thomas Aquinas, Vincent de Beauvais, all the great doctors in the medieval church, some of them in spite of occasional misgivings, upheld the idea that insanity is largely or mainly demoniacal possession, basing their belief steadily on the sacred scriptures; and this belief was followed up in every quarter by more and more constant citation of the text, "Ye shall not suffer a witch to liv." No other text of scripture—save, perhaps, one—has caused the shedding of so much innocent blood.—*Prof. A. D. White.*

EVERY philosopher, every mathematician, every naturalist, had to keep the secret of his discoveries, if he wished to keep his head. The night of the Middle Ages was not the natural blindness of unenlightened barbarians, but an unnatural darkness, maintained by an elaborate system of spiritual despotism.—*Prof. Felix L. Oswald.*

WAR is harvest to governments, however ruinous it may be to a nation. It serves to keep up deceitful expectations, which prevent people from looking into the defects and abuses of government. It is the *lo here!* and the *lo there!* that amuses and cheats the multitude.—*Paine.*

THE figure of a murderer is not changed because, instead of a gallows cap, there is placed upon his head an emperor's crown.—*Victor Hugo.*

BUT independently of the influence of the Old Testament teachings, the Christian system makes persecution inevitable in proportion as the system is believed. Intolerance and persecution are a natural result of the doctrin that certain religious opinions involve moral guilt. The Bible declares, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." This makes unbelief and heresy a crime, and unbelievers and heretics criminals. It makes it the religious duty of Christians to legislate for the extirpation of the former and the punishment of the latter. Can man treat with charity and kindness those with whom they believe God is displeased—those who are spreading doctrins that are regarded as plainly an offense to God?—*B. F. Underwood.*

THE truth is, Christianity has not made friends; it has made enemies. It is not, as taught, the religion of peace, it is the religion of war. Why should a Christian hesitate to kill a man that his God is waiting to damn? Why should a Christian not destroy an Infidel who is trying to assassinate his soul? Why should a Christian pity an unbeliever—one who has rejected the Bible—when he knows that God will be pitiless forever?—*Ingersoll.*

THEOLOGY has a marked tendency to concentrate the attention upon conduct which affects, or is supposed to affect, the God alone, and which is useless to our fellow-creatures.—*John Wilson.*

THINK of the schools that hav been founded for the more general diffusion of useless knowledge! Think of the colleges wherein men are taught that it is dangerous to think, and that they must never use their brains except in the act of faith! Think of the millions and billions of dollars that hav been expended in churches, in temples, and in cathedrals! Think of the thousands and thousands of men who depend for their living upon the ignorance of mankind! Think of those who grow rich on credulity and who fatten on faith!—*Ingersoll.*

THOUGHT is a motion of matter.—*Moleschott.*

Odds and Ends.

THE "private entrance," Algernon, is private only on six days of the week. On Sundays it is public.

SHE: "What do you suppose supports the vast arch of the heavens?" He: "The moonbeams, I guess."—*Lowell Citizen.*

"IT will be better for me in the long run," remarked the cashier, as he humped himself for the Dominion.—*Kearney Enterprise.*

A MAN doesn't look at a salary as he does at a wheelbarrow. He thinks it ought to be drawn in advance.—*Burlington Free Press.*

THE Mormon men are innocent enough. They would never hav more than one wife apiece if it were not for the women.—*New Orleans Picayune.*

A CONVEYANCE of real estate signed on Sunday is not legal, and yet we were always taught to believe that "the better the day, the better the deed."—*Yonkers Statesman.*

SMITH: "Well, Jones, how are you getting on, old fellow?" Jones: "Poorly—lost $10,000 yesterday." "How was that?" "By fire. Maria's father fired me."—*Minneapolis Times.*

"WHAT? Is the widow Brown going to be led to the altar for the third time?" "No, I guess not. She ought to be able to find her way there herself by this time."—*Fliegende Blatter.*

JENKINS: "The loss of your wife must hav been a hard blow to you, Binks, but why do you wear such a wide mourning-band on your hat? When you take it off the hat will be spoiled." Binks (sadly): "Ah, Jenkins, it is worth it, it is worth it."—*Life.*

"I'M an insurance man, sir." "What do you want now? You've made me insure my life, insure the title to my real estate, insure my plate glass, and everything else I own." "True, sir, but the next thing to get insured is your policy of insurance."—*Society.*

SMITHERS: "When I make a promis and fail to keep it, it worries me ever afterward." Withers: "Well, I made a promis once and kept it, and it's been worrying me ever since." Smithers: "What was it?" Withers: "To marry the woman who is my wife."—*Munsey's Weekly.*

SPIRIT of great physician (in the other world): "Oh! Oh! Oh! Ouch! Ooo! What did you kick me that way for? Ouch!" Unknown form: "I am Nature, and, seeing you tired and weary, I thought I would assist you along the way you used to assist me."—*Puck.*

BETWEEN clerks in a big counting-house: "Did you hear the news, George?" "No; what is it, Billy?" "The cashier has skipped to Canada with three hundred thousand dollars belonging to the boss." "Well, well; pretty smart, ain't it?" "And he also took away your silk umbrella you left here yesterday." "Confound the rascal."—*New York Sun.*

IN a small town in Baden a minister closed his sermon the other day with these words: "We would be pleased, moreover, to hav the young man who is now standing outside the door come in and make certain whether she is here or not. That would be a great deal better than opening the door half an inch and exposing the people in the last row of seats to a draught."—*Frankfurter Zeitung.*

"GRANDMOTHER, you look quite spruce to day," remarked the young lady. There was no response. "What are you thinking of, grandmother?" The old lady came out of her dreamy reverie for a moment, and inquired: "Wasn't—wasn't Maggie Mitchell married again the other day, my child?" "She was, grandmamma. What of it?" "Nothing, child, nothing." But the good old grandmother looked placidly at herself in the glass and kept on dreaming.—*Chicago Tribune.*

TEN years ago, while passing through Stratford-on Avon, Mr. Toole, the English comedian, saw a rustic sitting on a fence. "That's Shakspere's house, isn't it?" he asked, pointing to the building. "Yes." "Ever been there?" "No." "How long has he been dead?" "Don't know." "Brought up here?" "Yes." "Did he write anything like the *Family Herald*, or anything of that sort?" "Oh, yes, he writ." "What was it?" "Well," said the rustic, "I think he wrote for the Bible."—*Stage.*

HE (during the ballet): "Yes, I think men are more considerate than women." She: "What makes you think so?" He: "Well, you see that young lady in front of us? She wears a high crowned hat, and the man behind her can't see over it." She: "Well?" He: "Now see the man in front of her who is so earnestly watching the pretty girl in tights?" She: "Yes." He: "He is so considerate of those behind him that he does not even wear his hair, let alone his hat."—*Boston Budget.*

"'SCUSE me," he said, as he leaned across the aisle of the car, "but I presume you are reading the morning paper?" "Yes, sir," replied the other. "Published here in the city?" "Yes, sir." "Will you hav the kindness to tell me if you hav as yet come across an article headed: 'A Distinguished Visitor to Detroit. The Hon. Benjamin Perkins in Town. Let Us Do this Famous Man all Honor?'" "No, sir, I haven't." "Some oversight, probably. Probably be in to morrow. That's all. Much obliged." And he settled back, buttoned up his threadbare overcoat, and realized that thirteen passengers were sizing him up and wishing that fame would also come to them.—*Detroit Free Press.*

"SEE this coat?" he queried as he entered a Michigan avenue clothing store yesterday. "Yes, I see dot coat. Vhas sometings wrong?" "I should remark! See how it is all shrunk up!" "I see. How did she come?" "I got caught out in the rain." "Exactly. Did I sell you dot coat for waterproof?" "No, but it hadn't ought to shrink up like this." "Dot may be, but suppose dot coat swell out und vhas so big dot she vhas worth $2 more—would you pay me extra?" "Of course not." "Exactly. She vhas even. If she shrinks you doan' blame me; if she swells you doan' pay any more. Please doan' block oop der shtore, my frends—dis vhas my busy day."—*Detroit Free Press.*

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THANKSGIVING AND GIVING THANKS.

Notes and Clippings.

LORD RANDOLPH CHURCHILL has become one of the foremost champions of the eight-hour movement in England.

THE return of land grants made in western Australia shows that one man owns and controls nearly 4,000,000 acres.

A PAMPHLET has been published at St. Petersburg and largely circulated, recommending reunion with the holy see as the only means of saving Russia from revolution and ruin.

A WESTERN rabbi once prayed: "O Lord, we thank thee for the goodly number here tonight to listen to our Friday lecture, and that thou also art here notwithstanding the inclemency of the weather."

THE Catholic church still endeavors to incite Italians to hostility to their government by denouncing its heavy taxes, while the necessity of defense against that church itself is in great part the cause of the taxes.

KATE FIELD, writing somewhat adversely against woman suffrage, charges against women that they hav already, without votes, committed the misdeeds of inciting the Southern rebellion, instigating Mormon insubordination, and instituting despotic Prohibition.

A RUSSIAN archbishop has been speaking his mind very plainly concerning his countrymen. "You never see," he said, "an intoxicated Jew or German, while Russians will fall over the gin-cask rather than not drain it to its dregs. They are strong in times of war and great excitement, but in peace they sink into helplessness and instability of mind and morals, and instead of being above they are below the other people of Europe." These remarks hav been received with much disfavor in influential quarters.

CREMATION is coming more and more into vogue in Germany, in spite of the expense and certain legal difficulties which render its performance in some parts almost an impossibility. At Gotha no fewer than one hundred bodies hav been cremated during the present year.

THE Mexican secretary of the interior has issued a circular to the state governors urging them to enforce all the provisions of law which require the suppression of monastic orders or secret religious associations that require the temporary or permanent seclusion of their members from society.

CARDINAL GIBBONS has just issued a book in which he says that although "our government and legislation are permeated and fortified by divine revelation and Christian traditions," we are assailed by unbelief, and evils among which is "an imperfect and vicious system of education, which undermines the religion of our youth."

ON the 10th Charles Thibaut said in a speech at Montreal that the French Canadians were God's people; that it was the design of providence that they should build up a new France upon this continent. The French Canadians were in the majority in five cities in New England. They would soon be in a majority in the whole of New England. They would control Catholicism in the United States. Protestantism in the United States to-day was a negation, a house divided against itself, which must fall. Catholicism was growing all the time in a solid body, which, he continued, would soon control the continent.

THE New York commissioner of labor statistics reports for that state during 1888 716 strikes, of which 253 resulted in an increase of wages, and 41 in a decrease, while 422 are reported as without change. But in many cases "no change" means a maintenance of the old rate, the strike having been against an attempted reduction. Wages lost, $1,083,653.

ARCHBISHOP CLEARY, of Montreal, has excommunicated a divorced woman who married again. In denouncing her from the pulpit, he said: "She has offered as a pretext of justification a bill of divorce from her husband, procured in some court of the United States. There is no such thing as divorce under the Christian law. God has peremptorily laid it down that Christian marriage can exist only between 'one man and one woman,' and he excludes all right and power of any state or any government on this earth to dissolve the matrimonial bond on any pretense. It follows that not all the judges and juries in the United States, nor all the senates and courts, parliaments and governments, or crowned monarchs, were they all to combine together, hav the power to sever the bond of wedlock between this woman and her husband any more than they hav the power to pull down the sun, moon, and stars from the firmament."

SENATOR WADE HAMPTON of South Carolina has written a letter to Holy John Wanamaker, postmaster-general of these United States. It is a comment upon the removal of Mr. Gibbs from the postmastership of Charleston, and the appointment of Mr. Clayton. Senator Hampton says: "*Hon. John Wanamaker:* The inclosed extract from a South Carolina paper has caused me great surprise. Perhaps you may remember, if your memory is not treacherous, your assurance to me a few days ago that Mr. Gibbs should not be removed until the expiration of his term in February next. Not only did you do this, but you voluntarily assured me that inasmuch as Columbia was my post-office you would, when a successor to Mr. Gibbs was to be appointed, consult me. It is a matter of small importance to me who takes the place of Mr. Gibbs, but as I informed him in passing through Columbia of the promis you had made, you may perhaps understand how your action has placed me in a false position. But it is fortunate for me that Mr. Gibbs will know that I at least told him the truth, though I was grievously deceived in believing what was said to me. I shall know better in future what reliance to place on statements emanating from the same source. The newspapers state that besides managing the great department over which you preside you are running a Sunday-school in Philadelphia, and it occurs to me that you might with profit to yourself select as the most appropriate subject of a lecture to your pupils the instructiv story of Ananias and Sapphira. This would giv you a fine field for your eloquence in explaining to your young charges the importance of confining themselvs to the truth—except when some fancied advantage might be obtained over a political opponent. I am, Your obedient servant, WADE HAMPTON."

Communications.

Was Abraham Lincoln a Christian?

CHAPTER VIII.

TESTIMONY OF LAMON'S WITNESSES.

Testimony of Hon. John T. Stuart—Testimony of Col. James H. Matheny—Stuart's Disclaimer—Matheny's Disclaimer—Examination and Authorship of Disclaimers, Including the Edwards and Lewis Letters.

Besides his own testimony concerning Lincoln's unbelief, Colonel Lamon cites the testimony of ten additional witnesses: Hon. Wm. H. Herndon, Hon. John T. Stuart, Col. James H. Matheny, Dr. C. H. Ray, Wm. H. Hannah, Esq., Mr. Jas. W. Keys, Hon. Jesse W. Fell, Col. John G. Nicolay, Hon. David Davis, and Mrs. Mary Lincoln. The testimony of Mr. Herndon having already been presented, the testimony of Mr. Stuart and Colonel Matheny will next be given. This testimony was procured by Mr. Herndon for the purpose of refuting the erroneous statements of Dr. Holland.

Hon. John T. Stuart, who was for a time a member of Congress from Illinois, was the first law partner of Lincoln. He says:

Lincoln went further against Christian beliefs and doctrins and principles than any man I ever heard: he shocked me. I don't remember the exact line of his argument—suppose it was against the inherent defects, so called, of the Bible, and on grounds of reason. Lincoln always denied that Jesus was the Christ of God,—denied that Jesus was the son of God, as understood and maintained by the Christian church. The Rev. Dr. Smith, who wr te a letter, tried to convert Lincoln from Infidelity so late as 1858, and couldn't do it (Lamon's Life of Lincoln, p. 488).

Col. James H. Matheny was one of Lincoln's most intimate friends, and was for many years his chief political manager. He testifies as follows:

I knew Mr. Lincoln as early as 1834-7; know he was an Infidel. He and W. D. Herndon used to talk Infidelity in the clerk's office in this city, about the years 1837-40 Lincoln attacked the Bible and the New Testament on two grounds: first, from the inherent or apparent contradictions under its lids; second, from the grounds of reason. Sometimes he ridiculed the Bible and New Testament, sometimes seemed to scoff it, though I shall not use that word in its full and literal sense. I never heard that Lincoln changed his views, though his personal and political friend from 1834 to 1860. Sometimes Lincoln bordered on Atheism. He went far that way and shocked me. I was then a young man, and believed what my good mother told me. Stuart and Lincoln's office was in what was called Hoffman's Row, on North Fifth street, near the public square. It was in the same building as the clerk's office, and on the same floor. Lincoln would come into the clerk's office, where I and some young men—Evan Butler, Newton Francis, and others—were writing or staying, and would bring the Bible with him; would read a chapter; argue against it. Lincoln then had a smattering of geology, if I recollect it. Lincoln often, if not wholly, was an Atheist; at least, bordered on it. Lincoln was enthusiastic in his Infidelity. As he grew older, he grew more discreet, didn't talk much before strangers about his religion; but to friends, close and bosom ones, he was always open and avowed, fair and honest; but to strangers, he held them off from policy. Lincoln used to quote Burns. Burns helped Lincoln to be an Infidel, as I think; at least he found in Burns a like thinker and feeler.

From what I know of Mr. Lincoln and his views of Christianity, and from what I know as honest, well-founded rumor; from what I hav heard his best friends say and regret for years; from what he never denied when accused, and from what Lincoln has hinted and intimated, to sav no more, he did write a little book on Infidelity, at or near New Salem, in Menard county, about the year 1834 or 1835 I hav stated these things to you often. Judge Logan, John T. Stuart, yourself, know what I know, and some of you more. Mr. Herndon, you insist on knowing something which you know I possess, and got as a secret, and that is, about Lincoln's little book on Infidelity. Mr. Lincoln *did* tell me that he *did write a little book on Infidelity.* This statement I hav avoided heretofore; but, as you strongly insist upon it—probably to defend yourself against charges of misrepresentations—I giv it to you as I got it from Lincoln's mouth (Life of Lincoln, pp. 487, 488).

The evidence of Stuart and Matheny, as recorded in Lamon's work, having been presented, it is now proper to state that this evidence has, in a measure, been repudiated by them. Dr. Reed, in his lecture, produced letters from them disclaiming in part or modifying the statements imputed to them. Dr. Reed says: "I hav been amazed to find that the principal persons whose testimony is given in this book to prove that their old friend lived and died an Infidel, never wrote a word of it, and never gave it as their opinion or allowed it to be published as covering their estimate of Mr. Lincoln's life and religious views." Alluding to Stuart's evidence, he says: "Mr. Lamon has attributed to Mr. Stuart testimony the most disparaging and damaging to Mr. Lincoln's character and opinions—testimony which Mr. Stuart utterly repudiates, both as to language and sentiment." Regarding Matheny's testimony, he says: "Mr. Matheny testifies that he never wrote a word of what is attributed to him; that it is not a fair representation of either his language or his opinions, and that he never would hav allowed such an article to be published as covering his estimate of Mr. Lincoln's life and character."

The following is the disclaimer of Mr. Stuart:

SPRINGFIELD, Dec. 17, 1872.

REV. J. A. REED,

Dear Sir: My attention has been called to a statement in relation to the religious opinions of Mr. Lincoln, purporting to hav been made by me, and published in Lamon's "Life of Lincoln." The language of that statement is not mine; it was not written by me, and I did not see it until it was in print. I was once interviewed on the subject of Mr. Lincoln's religious opinions, and doubtless said that Mr. Lincoln was in the earlier part of his life an Infidel. I could not hav said that "Dr. Smith tried to convert Lincoln from Infidelity so late as 1853, and couldn't do it." In relation to that point I stated, in the same conversation, some facts which are omitted in that statement, and which I will briefly repeat. That Eddie, a child of Mr. Lincoln, died in 1848 or 1849, and that he and his wife were in deep grief on the account, That Dr. Smith, then pastor of the First Presbyterian church of Springfield, at the suggestion of a lady friend of theirs, called upon Mr. and Mrs. Lincoln, and that first visit resulted in great intimacy and friendship between them, lasting till the death of Mr. Lincoln, and continuing with Mrs. Lincoln till the death of Dr. Smith. I stated that I had heard at the time that Dr. Smith and Mr. Lincoln had much discussion in relation to the truth of the Christian religion, and that Dr. Smith had furnished Mr. Lincoln with books to read on that subject, and among others one which had been written by himself, sometime previous, on Infidelity; and that Dr. Smith claimed that after this investigation Mr. Lincoln had changed his opinions, and became a believer in the truth of the Christian religion; that Mr. Lincoln and myself never conversed upon that subject, and I had no personal knowledge as to his alleged change of opinion. I stated, however, that it was certainly true that up to that time Mr. Lincoln had never regularly attended any place of religious worship, but that after that time he rented a pew in the First Presbyterian church, and with his family constantly attended the worship in that church until he went to Washington as president. This much I said at the time, and I can now add that the Hon. Ninian W. Edwards, the brother-in-law of Mr. Lincoln, has, within a few days, informed me that when Mr. Lincoln commenced attending the First Presbyterian church he admitted to him that his views had undergone the change claimed by Dr. Smith. I would further say that Dr. Smith was a man of great ability, and on theological and metaphysical subjects had few superiors and not many equals. Truthfulness was a prominent trait in Mr. Lincoln's character, and it would be impossible for any intimate friend of his to believe that he ever aimed to deceive, either by his words or his conduct. Yours truly, JOHN T. STUART.

Colonel Matheny's disclaimer is as follows:

SPRINGFIELD, Dec. 16, 1872.

REV. J. A. REED,

Dear Sir: The language attributed to me in Lamon's book is not from my pen. I did not write it, and it does not express mv sentiments of Mr. Lincoln's entire life and character. It is a mere collection of sayings gathered from private conversations that were only true of Mr. Lincoln's earlier life. I would not hav allowed such an article to be printed over my signature as covering my opinion of Mr. Lincoln's life and religious sentiments. While I do believe Mr. Lincoln to hav been an Infidel in his former life, when his mind was as yet unformed, and his associations principally with rough and skeptical men, yet I believe he was a very different man in later life, and that after associating with a different class of men, and investigating the subject, he was a firm believer in the Christian religion.

Yours truly, JAS. H. MATHENY.

This disclosure startles you, my dear reader. But be patient. I will show you that this apparently mortal thrust of Dr. Reed's was made, not with a lance, but with a boomerang.

When Reed made his assault upon Lamon's witnesses, all stood firm but two—two old Springfield politicians whose political aspirations had not yet become extinct—John T. Stuart and James H. Matheny. These men had been among the first to testify in regard to Lincoln's unbelief. His Christian biographers had misrepresented his religious views; they believed that the fraud ought to be exposed, and they were willing and ready to aid in the work. Their testimony exhibits a frankness that is truly commendable. They knew that lying was a vice, but they did not know that truth-telling was a crime. They had yet to learn that the church tolerates murder more readily than the promulgation of a truth that is antagonistic to her creed. But this fact they were destined to learn. Lamon's work had scarcely been issued from the press before he was anathematized and his book proscribed. The merciless attack that had already been commenced upon Herndon portended danger to them. Nor had they long to wait. In December, 1872, they were approached by Reed and his coadjutors. They were informed that the idol which their ruthless iconoclasm had helped to break must be repaired. They were given to understand that if they repented of the part they had performed and recanted, that peace would be their portion here and endless bliss hereafter; but that if they did not, endless misery would begin on Jan. 1, A.D. 1873.

The situation was critical. They did not like to tell the world that they had borne false witness against the dead, nor did they, any more than Galileo, wish to wear a martyr's crown. A compromise was finally effected It was incidentally ascertained by Reed that their evidence as presented by Lamon was not originally given in the shape of a letter or a written statement, but orally. A happy thought suggested itself—one worthy of the unscrupulous theological pettifogger that he is. The thought was this: "Say to the public, or rather let me say it for you, that you did not *write* a word of the testimony attributed to you." Just as a witness in court might point to the stenographer's report of his testimony and say, "I did not write a word of that."

In addition to this, Mr. Stuart, in endeavoring to explain away, as far as possible, the obnoxious character of his testimony, declared that some things which he did say at the time his testimony was given had been omitted; while something he did not say was inserted. They were both trivial matters, hardly worthy of notice, even if true, and having no especial bearing upon the case. But they served an admirable purpose in enabling Reed to say that the testimony adduced by Lamon was "abridged and distorted."

Stuart's disclaimer, then, divested of its misleading verbiage, contains but two points. In the first place, he says: "I could not hav said that 'Dr. Smith tried to convert Lincoln from Infidelity so late as 1858, and couldn't do it.'" This sentence, like everything else in these disclaimers, is cunningly worded and intended to deceive. One would naturally suppose the idea he intends to convey is that he never declared that Dr. Smith tried to convert Lincoln and couldn't do it. This, it has been ascertained, is not his meaning. What he means is this: "I could not hav said that 'Dr. Smith tried to convert Lincoln from Infidelity, *so late as* 1858, and couldn't do it.'" His denial is a mere quibble about a date. He did undoubtedly say just what he is reported to hav said. But admitting a doubt, and giving him the benefit of this doubt, by throwing out the disputed date, the passage is not less damaging than it was before: "Dr. Smith tried to convert Lincoln from Infidelity, and couldn't do it." But let us omit the entire sentence, and the testimony of Mr. Stuart that remains, about which there is no dispute—that portion of his testimony which he admits to be correct, is as follows:

Lincoln went further against Christian beliefs and doctrins and principles than any man I ever heard; he shocked me. I don't remember the exact line of his argument; suppose it was against the inherent defects, so call d, of the Bible, and on grounds of reason. Lincoln always denied that Jesus was the Christ of God—denied that Jesus was the Son of God, as understood and maintained by the Christian church.

In the second place, Mr. Stuart complains that the rumors concerning Dr. Smith's attempted conversion of Lincoln which he had mentioned to Mr. Herndon at the time of giving his testimony, were omitted. They were; and very properly, too. Mr. Stuart, or any other good lawyer, would hav omitted them. Mr. Herndon desired him to testify about what he *knew*, and not about what he had *heard*, especially as he was going to headquarters in regard to these rumors. He wrote to Dr. Smith himself about them, received his testimony, and gave it to the public.

Stuart affects to believe that this story, which Minian Edwards is dragged around by Reed to verify, may possibly hav been true. But in the same sentence, he refutes this idea, and refutes the claim itself, by saying: "I had no personal knowledge as to his alleged change of opinion." Stuart was a family connection of Lincoln, and if Lincoln had been converted, he, as well as every other person in Springfield, would hav known it.

He states that Dr. Smith's first visit to Lincoln was "at the suggestion of a lady friend." To hav avoided another glaring contradiction in the evidence of his witnesses, Reed should hav had Major Stuart state that this "lady friend" was Thomas Lewis. As it is, the account given by Stuart of Dr. Smith's first visit and acquaintance with Lincoln is entirely at variance with the account given by Mr. Lewis in his letter, quoted in chapter I.

Mr. Stuart evidently entertained no very kind opinion of Colonel Lamon's work, and this made him all the more disposed to accede to Reed's demands. His position on the slavery question, for a time, was one which, in the light of subsequent events, he had no reason to be proud of, and Lamon in narrating the acts of Lincoln's life found it necessary frequently to refer to this. Such passages as the following were calculated not only to make him offended at Lamon, but jealous of Herndon: "John T. Stuart was keeping his eye on Lincoln, with the view of keeping him on his side—the totally-dead conservativ side." "Mr. Lincoln was beset by warm friends and by old coadjutors, and besought to pause in his anti-slavery course while there was yet time. Among these there was none more earnest or persuasiv than John T. Stuart, who was but the type of a class. . . . But Mr. Herndon was more than a match for the full array against him. An earnest man, instant in season and out of season, he spoke with the eloquence of apparent truth and of real personal love" (Life of Lincoln, pp. 374, 352).

Colonel Matheny was not prepared to deny the correctness of a single statement in his testimony, but was forced to modify its bearing as a whole. He was made to say: "It does not express my sentiments of Mr. Lincoln's entire life and character." Now, anyone who reads his evidence cannot fail to observe that he did intend to cover Lincoln's entire life and character. There is not in it the slightest intimation that he referred merely to a part of his life. Indeed there is one statement in his evidence which utterly precludes such an assumption. He expressly says: "I never heard that Lincoln changed his views, though his personal and political friend from 1834 to 1860." But Reed must hav a sufficient portion of his life reserved in which to inject the story of his alleged conversion; and so Matheny's offense was condoned on the condition that he retain the earlier part of Lincoln's life for his testimony to rest upon, and concede the remainder to Reed for "The later life and religious sentiments of Lincoln."

(CHAPTER CONCLUDED NEXT WEEK.)

Giordano Bruno.

From the Freethinkers' Magazine.

THOSE WHO OBJECT TO THE MONUMENT JUSTIFY THE MURDER.

The night of the Middle Ages lasted for a thousand years. The first star that enriched the horizon of this universal gloom was Giordano Bruno. He was the herald of the dawn.

He was born in 1550, was educated for a priest, became a Dominican friar. At last his reason revolted against the doctrin of transubstantiation. He could not believe that the entire trinity was in a wafer, or in a swallow of wine. He could not believe that a man could devour the creator of the universe by eating a piece of bread. This led him to investigate other dogmas of the Catholic church, and in every direction he found the same contradictions and impossibilities supported, not by reason, but by faith.

Those who love their enemies threatened his life. He was obliged to flee from his nativ land, and he became a vagabond in nearly every nation of Europe. He declared that he fought not what priests believed, but what they pretended to believe. He was driven from his nativ country because of his astronomical opinions. He had lost confidence in the Bible as a scientific work. He was in danger because he had discovered a truth.

He fled to England. He gave some lectures at Oxford. He found that institution controled by the priests. He found that they were teaching nothing of importance—only the impossible and hurtful. He called Oxford "the widow of true learning." There were in England at that time two men who knew more than the rest of the world. Shakspere was then alive.

Bruno was driven from England. He was regarded as a dangerous man—he had opinions, he inquired after reasons, he expressed confidence in facts. He fled to France. He was not allowed to remain in that country. He discussed things—that was enough. The church said, "Move on." He went to Germany. He was not a believer—he was an investigator. The Germans wanted believers; they regarded the whole Christian system as settled; they wanted witnesses; they wanted men who would assert. So he was driven from Germany.

He returned at last to his nativ land. He found himself without friends, because he had been true, not only to himself, but to the human race. But the world was false to him because he refused to crucify the Christ of his own soul between the two thieves of hypocrisy and bigotry. He was arrested for teaching that there are other worlds than this; that many of the stars are suns around which other worlds revolve; that nature did not exhaust all her energies on this grain of sand called the earth. He believed in a plurality of worlds, in the rotation of this, in the heliocentric theory. For these crimes, and for these alone, he was imprisoned for six years. He was kept in solitary confinement. He was allowed no books, no friends, no visitors. He was denied pen and paper. In the darkness, in the loneliness, he had time to examin the great questions of origin, of existence, of destiny. He put to the test what is called the goodness of God. He found that he could neither depend upon man nor upon any deity. At last the Inquisition demanded him. He was tried, condemned, excommunicated, and sentenced to be burnt.

According to Professor Draper, he believed that this world is animated by an intelligent soul—the cause of forms, but not of matter; that it livs in all things, even in such as seem not to liv; that everything is ready to become organized; that matter is the mother of forms, and then their grave; that matter and the soul of things together constitute God. He was a Pantheist—that is to say, an Atheist. He was a lover of nature—a reaction from the asceticism of the church. He loved the fields, the woods, the streams. He said to his brother priests: Come out of your cells, out of your dungeons; come into the air and light. Throw away your beads and your crosses. Gather flowers; mingle with your fellow-men; hav wives and children; scatter the seeds of joy; throw away the thorns and nettles of your creeds; enjoy the perpetual miracle of life.

On the seventeenth of February, in the year of grace 1600, by the triumphant beast, the church of Rome, this philosopher, this great and splendid man, was burnt. He was offered his liberty if he would recant. There was no God to be offended by his recantation, and yet, as an apostle of what he believed to be the truth, he refused this offer. To those who passed the sentence upon him he said: "It is with greater fear that ye pass this sentence upon me than I receive it." This man, greater than any naturalist of his day, grander than the martyr of any religion, died willingly in defense of what he believed to be the sacred truth. He was great enough to know that real religion will not destroy the joy of life on earth; great enough to know that investigation is not a crime—that the really useful is not hidden in the mysteries of faith. He knew that the Jewish records were below the level of the Greek and Roman myths; that there is no such thing as special providence; that prayer is useless; that liberty and necessity are the same, and that good and evil are but relativ.

He was the first real martyr—neither frightened by perdition, nor bribed by heaven. He was the first of all the world who died for truth without expectation of reward. He did not anticipate a crown of glory. His imagination had not peopled the heavens with angels waiting for his soul. He had not been promised an eternity of joy if he stood firm, nor had he been threatened with the fires of hell if he recanted. He expected as his reward an eternal nothing. Death was to him an everlasting end—nothing beyond but a sleep without a dream, a night without a star, without a dawn—nothing but extinction, blank, utter, and eternal. No crown, no palm, no "Well done, good and faithful servant," no shout of welcome, no song of praise, no smile of God, no kiss of Christ, no mansion in the fair skies—not even a grave within the earth—nothing but ashes, wind-blown and priest-scattered, mixed with the earth and trampled beneath the feet of men and beasts.

The murder of this man will never be completely and perfectly avenged until from Rome shall be swept every vestige of priest and pope, until over the shapeless ruin of St. Peter's, the crumbled Vatican, and the fallen cross, shall rise another monument to Bruno—the thinker, philosopher, philanthropist, Pantheist, and martyr. ROBERT G. INGERSOLL.

Rome in America.

From the immigrants neither national patriotism nor a sense of civic duty can as yet be expected; the pity is that they hav been allowed civic power. Political opinions they can hardly be said to possess, for they hav not had time to learn to know the institutions of their new country. Such of them as are Roman Catholics are ready to stand by whatever party may obtain the favor, or be ready to serve the interests, of their church.—*Prof. James Bryce, M.P., in the American Commonwealth, vol.* iii, *p.* 72.

The plea that onlookers sometimes see more of the game than the players must be my excuse, says J. M. Wheeler, one of the editors of the London *Freethinker*, for uttering a word of warning to our American friends on the growth of the Catholic church in their country. On any question of party politics or personal rivalries it might be impertinent to offer an opinion. Every country has its own difficulties with which it is itself fittest to deal. On such important questions as Mormonism, the Chinese immigrants, negro illiteracy and superstition, laws of marriage and divorce, our views, though definit, would be expressed to Americans with some reserve. But in the case of the Roman Catholic church in America we are dealing with a great religion, whose principles are clearly defined, hav often been manifested in history, and are in blank opposition to those principles upon which the Constitution of the great republic of the West has been founded. No sincere admirer of the republic can regard with unconcern the growth within her midst of an enemy who, if strong enough, must inevitably destroy her, nor should the proverbial sensitivness of our transatlantic friends prevent us from asking them not to disregard with apathetic indifference the lessons gained by the experience of older countries. The danger may not be imminent. That is but the more reason for looking at it in time. A few figures will show that it is growing.

In 1776 the total population of the United States was 3,000,000, and the Roman Catholic population 2,500, or 1-120th. In 1800 total population 5,300,000, Catholic 100,000 or 1-53rd. In 1830 population had increased to 13,000,000, Catholic 600,000, or 1-21st. In 1876 with 40,000,000 the Catholics were 6,500,000, or 1-6th, and they now claim a population of over 7,000,000. In 1840 they had but 18 bishops, they now hav 85. Increase of population and emigration is everywhere encouraged by the Catholic priests with a view of overwhelming by sheer force of numbers the heretics, who restrain their population, and America is the great dumping-ground of what must, with all deference, be considered the scum of Europe.*

In 1883 there were, according to the official report, 6,546 fully ordained Romanist priests in the United States, but the seminaries at Baltimore, Milwaukee, Woodstock, Cincinnati, etc., are turning them out so fast that the number must now approach 8,000. There are also in Europe, American colleges at Rome and at Louvain for the purpose of preparing candidates for the United States. Many are also sent from the Missionary College of All Hallows, Drumcondra, Ireland. All these are virtually an army of occupation under orders from Rome, and owning allegiance by no means to the land of their residence, but to the pope at Rome.

The United States is considered not as a Christian but as a heathen land to be missionized. Hence the whole of the affairs of the Catholic church are legally conducted at Rome through the Congregation *De Propaganda Fide*. No parishes hav been canonically instituted as in Canada and Mexico, and consequently there are, save in few instances, no parish priests properly so-called. The priests are ordained *sub titulo missionis*, and are bound in obedience only to the bishops, who, in their turn, are bound to Rome. They are citizens of the American republic in no other sense than that they dwell there to propagate their master's power. To this end they use without scruple the Roman Catholic vote.

Now the Roman Catholic voter is a factor in politics, which those who most dislike him cannot afford to leave out of account. He is a power to be courted and dreaded. His name is Legion. He votes *en masse*, and his vote can never be surely counted on until Sunday mass before the election, when the word is passed round "so and so is the man"—under penalty of spiritual censures. The man, of course, is the one who has privately engaged to procure the largest subsidy for the institutions of the church. Wherever the Catholic vote is a power there is political corruption. When the Tweed ring in New York was exposed, its managers were politely invited to subscribe to the Catholic cathedral. The invitation brought nearly $200,000, and, to the astonishment of good citizens, Tweed was, despite his exposure, reëlected to the state senate. The city contractors under Tweed obtained double prices from the public treasury for their work; but before they secured a contract they were *invited* to subscribe large sums to Roman Catholic institutions and did so. The condition of the Catholic vote is always the same—aid to the church; grants of real estate and donations from the public funds to its schools and charities, many of which hav been instituted with the express purpose of subserving the interests of the church under pretexts of benevolence. In New York alone in one year the Roman Catholic church obtained more than $400,000, or £80,000, from the public treasury, and throughout New England (which might now as appropriately be called New Ireland) the same practice of virtually establishing and endowing a sect extensivly prevails.

The continual acquisition of real estate by the church, or indeed by any corporation, is a serious matter. Priests having no heirs among whom to divide the wealth, often gained by threatening the aged and sick with the terrors of the next world,* it accumulates in a rate altogether disproportionate with that of the rest of the community. All the old countries hav experienced this. In England before the stringent statutes of mortmain the church had got possession of one-third of the property of the kingdom, and Blackstone says that but for these statutes ecclesiastical corporations would hav engulfed the whole real estate of the country. Once allow a church the right to acquire, hold, and use property without taxation and without limit, and resort must finally be had to confiscation to preserve something for the people. The Catholic countries, Italy, Spain, and Mexico, hav found this, and hav been forced in their need to fall back on the stores accumulated by their black armies of non-producing priests, monks, and nuns.

An equally serious matter is the recognition of sects in the matter of public education, and the division of the public funds among sectarian schools. To this end all the efforts of the Catholic authorities in America are now being directed. The motto of the republic has been Free Religion, a Free State, and Free Schools. Break down the last and the former may soon follow. Here again America should heed the experience of Europe. Wherever the Catholic church has had the power it has permitted no schools to exist, and allowed no one to teach unless approved by ecclesiastical authorities. Indeed in all things it places ecclesiastical laws above civil ones, and anathematizes all who say the state has any authority over the church. On the all-important question of marriage it declares that no true union can be contracted without the participation of the church. Civil law holds it bigamy for a man to hav two wives. The church holds that if the first wife is not a Catholic, and the first marriage not performed by the church, there has been no true marriage, and consequently no true bigamy. The first allegiance of the Catholic must ever be paid to his church. His duties as a citizen hav a secondary and wholly subordinate position, as inferior indeed as man is supposed to be to God. It is just because Catholicism is the most consistent in its pretensions that it is the most dangerous of religions.

The church of Rome in America is, indeed, an *imperium in imperio*. Difference of religious belief holds the Catholics together and makes them retain a body of separate opinion able to resist the solvent power of its American environment. The proof is in the Catholic journals, which, for instance, when recently the American legation at Rome intervened to prevent the sale of the American College by the Italian government, boasted that Signor Crispi had been ordered to halt under threat of war, and de-

* Mr. Dexter A. Hawkins, of the New York bar, gives figures showing that a child trained by Catholics is three and a half times as likely to become a pauper, and more than three and a quarter times as likely to get into jail, as a child trained in the free public American schools.

*The instructions given in the secret manual of the Jesuits, are to be on the watch for aged people of large estates who hav no children; or if they hav children, then to excite prejudice against them, and obtain wills, if possible, giving their estates to the institutions of the church.

clared that the concession was but a prelude to a crusade which would restore the pope his temporal power.

Our friends in the United States should note what the Jesuits hav been doing in Canada. The recent act, by which $400,000 hav been paid out of the public funds to the Society of Jesus, is, as Prof. Goldwin Smith points out in the current number of *Macmillan's Magazine*, but one of a series of steps, having for their object the establishment of the Catholic church, with the pope as the recognized head. The act, indeed, by submitting the settlement to the pope for sanction, formally recognizes his authority in Canadian legislation, and no government is strong enough to exercise its veto against this innovation. Protestants and Freethinkers are divided or apathetic, but the church, which knows what it wants, can, barring its illiterates, show its power at the polls to the very last man.

I hav called this a note of warning. It is not one of fear. America has the strength of youth. Let it but heed the experience of age, and it will soon grapple with and overthrow the power that threatens to nullify its grand experiment of a self-governing people.

The American Secular Union.

R. B. WESTBROOK, President.

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What are the Facts?

Several persons seem to hav misapprehended the real action of the Congress of the American Secular Union, recently held in Philadelphia; and I desire to set them right.

1. The preamble to the Constitution was *not* changed, save to affirm that the government and Constitution of the United States are founded upon "*no religion*"—least of all upon the Christian religion. No fault can be found with this.

2. Articles I and II are precisely as in the old constitution, except that "American Secular Union" is substituted for "National Liberal League."

3. Article III was only changed so as to make the "Nine Demands" more emphatic, as regards the "not reading of any Bible" in the public schools, and considering Sunday not as a *religious*, but as an *economic* institution, for which many "*physiological* and other *secular* reasons can be given." How any one can suppose that this can infringe upon the rights of a man to do just what he pleases on Sunday, provided he does not interfere with the rights of others, I cannot imagin.

4. But Article IV seems to be the great stumbling-block, and needs to be examined very carefully. The whole article reads thus:

"Article IV. The American Secular Union is strictly unsectarian and non-partisan in both politics and religion, *but will use any and all honorable means to secure its objects as above stated.* It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but honestly welcomes all persons, of whatever faith or party, to its membership, on the basis of 'no union of church and state.' The word *secular* is here used in its broadest sense, as applied to the state, and not to any system of religion or philosophy."

Certainly this is true. Are we sectarian or partisan, and are we in any way committed to a creed? Do we not welcome all persons, on the one condition of "no union of church and state?" But the objector's difficulty with this article lies in the closing paragraph. Let us look at this. Please to point out one single word in the old constitution at variance with this statement. Is not the whole *object* of our society *state* Secularization? I said this at first, in accepting the presidency; and no man for a whole year has made any objection. There is not a word from beginning to end regarding Secularism as a religion or philosophy in our constitution, old or new.

If by Secularism we mean a system of religion or philosophy, why not say so in so many words, and not attempt to say one thing while we mean another? Let there be no disguises, no cloaking of our real faith by false pretense. I hav no objections to make to those who regard Secularism as a religion and a philosophy; but, in the matter of the Demands of Liberalism for state Secularization, we cannot insist upon everybody else accepting this view, provided they are right on the question of *state Secularization.*

I see no compromise in thus acting—no "retrogressiv movement" nor "bowing of the knee." Moreover, those who wish can hav all of Secularism as a philosophy that they desire, in their local organizations, as these are declared "absolutely independent," and as the "effect of their charters shall be simply to unite them in cordial fellowship and efficient coöperation of the *freest kind* with the American Secular Union and with other local societies." If Spiritualists, or Unitarians, or Jews, or even orthodox Christians see proper to organize a Secular society, let them do so, without giving up any of their peculiar beliefs; and so long as they go for *state Secularization* we will fellowship them, without accepting their doctrinal tenets. Indeed, there can be no hope of Secularizing the state unless we can enlist those who are far from accepting Secularism as a religion and philosophy, as they are a very large majority, while those who do accept it are as but one in a thousand. Why take such a narrow view of this subject, and practically ruin a great movement, for the sake of that which we are at perfect liberty to hold as individual local societies? Already, in the city of Philadelphia, we hav as an auxiliary a German society, who own their own building, and who hav two thousand children in their Liberal Sunday-school! Instead of having one Secular society, we hav two, and shall hav ten! Let others go and do likewise, instead of sulking in their tents, or openly throwing stones.

Some other amendments were adopted, all tending to unify and giv greater efficiency to our society, and to none of which hav any objections been made.

We hav a great work before us. The Blair bills will soon come up again, and we must be prepared to "beard the lion in his den." The National Reform Association has seven district secretaries, and even the Women's Christian Temperance Union has recently resolved in Chicago that "God in Christ is the king of nations, and as such should be acknowledged in our government, and his word made the basis of our laws." If we cannot get the American Secular Union out of the rut in which it has accomplished little or nothing for the last several years, we might as well giv up. We had two or three hundred auxiliary societies a few years ago. Now we hav only a dozen or two that are alive—and doing nothing.

I did not desire the presidency of the society, as is well known, and Miss Craddock can command several hundred dollars more than we hav agreed to giv her. Giv us a fair trial, and if we do not do something you need not turn us out next year, but we will go out. I think it very unfair to criticise Dr. McGlynn and Rev. M. J. Savage, as they both planted themselvs upon our platform, fair and square. Our congress did not cost us much more than $100, and our collections amounted to nearly one-half of this sum. Mr. Washburn was invited to speak with Mr. Wakeman, but was prevented by sickness from accepting.

R. B. WESTBROOK,
Pres. American Secular Union.

Philadelphia, Pa., Nov. 16, 1889.

Washington Liberals to Organize.

FRIEND MACDONALD: Your kind letter of October 30th is to hand, and in behalf of the Walla Walla Liberal Club and the Liberals of Washington allow me to thank you for your interest and efforts in our behalf.

The Liberals of the Northwest are awaking to the fact that organization is a necessity if we would preserve our liberties as guaranteed by the United States Constitution.

The domination of the church party in many of the Eastern states, culminating in the passage of laws inimical to our liberties as citizens of free America, has taught us of the Pacific coast what to expect if we fail to assert and maintain our constitutional birthright of freedom. And we intend to profit by your sad experience.

A call has been issued by a committee appointed by the Walla Walla Liberal Club, to all the Liberals of Washington, to meet on the anniversary of Paine's birthday, in 1890, at Seattle, to there form a state Secular Union, on a sound, practical, business basis.

From the many replies, all promising financial aid and coöperation, we hav every reason to hope that our efforts at organization will be a success.

We expect a grand rally of Liberals at Seattle.

We are under obligations to Mr. R. B. Westbrook, president of the American Secular Union, for the valuable information he has given us in his last annual report to the Union.

We wish every Liberal in our state of Washington to get THE TRUTH SEEKER of November 2d, in which this report can be found, and giv the suggestions and proposed methods of Mr. Westbrook their earnest consideration.

The American Secular Union, Mr. Westbrook says, was not the success it should hav been, because it was not run on strictly business principles. His outlines of the duties of the Union are just what Unions are formed to do.

The duties of the corresponding secretary are clearly defined, and meet our hearty approval.

And we ask the Liberals of Washington to avail themselvs of the valuable practical suggestions of the worthy president of the American Secular Union.

We are pleased that your valuable paper has such a wide-spread circulation in our state, and again thank you for your kind interest in our success.

A. W. CALDER, Sec. Walla Walla Liberal Club.

Do They Believe in Free Speech?

The clergy, with comparativly few exceptions, denounce debate on the ground that it begets ill-will. On this account they profess to look upon it with disfavor.

That much of the debating which Christians hav conducted among themselvs, and against Antichristians, was, and is, ill-natured, no one who has carefully studied ecclesiastical history will deny. The newspapers report that the late Women's Christian Temperance Union national convention, assembled in Chicago, composed of refined—yes, refined—Christian women, was characterized by very uncharitable proceedings. "Women and mothers, professing to be Christian and temperance workers, in a large, public hall, hissing to the echo a public spirited woman of their ranks because she, with thousands of others, differed in her opinion, about the best method of work, from the convention"—this is the description of the Des Moines *Register*.

Why could they not treat that lady respectfully, at least? I will tell you why. Because Christians are not instructed in the basic principles of mental liberty. Had they understood the meaning of free speech those ladies would hav abstained from those disgraceful hisses which will cover them with shame before the nation, for he or she who believes in free speech can never consistently hiss a speaker, or otherwise misbehave, in public or private assemblies.

I would suggest to those ladies that they spend less time in "worshiping" God and study Hedge's "Rules of Logic," Rev. Dr. Buck on Controversies, and Jamieson's "The Bible in Favor of Debate." This last-mentioned tract will be sent *free* to all who choose to send to me for it. Address,

Des Moines, Ia. W. F. JAMIESON.

Senselessness of Theology.

True, in all things pertaining to created and creating existences embracing matter, form, and force, nature has stood and stands alone supreme, infinit, everlasting, invariable, and never wrong. Its functional ways as marked on every side giv to philosophy and science the pathway to occult cosmic existences which otherwise would hav remained in obscurity, to the serious obstruction of man's general enlightenment. Its manifest works alone display its faithful character, the stay and director of the universe; and, above all, it among other essential gifts gave and givs to all sensate organisms the faculty of reason, wherewith their lines of life might be chosen for the attainment of truth and highest happiness as well as for the benefit of society at large. Still the channels of perversity were left open, soon to be filled by the votaries of superstition and of baseless religion. We hold religion to be but a form of worship put to use by impulses of fear or favor irrespectiv of gods or men, and naturally having no relationship to the beneficent dicta of nature's ethics. The organisms of alleged piety sustained by God, however, hav ever claimed all and sought the control of all, too successfully it should be noted.

Let us traverse this case a bit. It has been long noted that its outer presentments hav studiously put on to view the show and mood, though "meek and lowly," of the armored attractions of God's commissioned crusaders, having also the charge of Jesus. There are two or more considered important institutions besides, which are held by them to the same responsibility. These are the peopling of heaven and enlarging the torments of hell. Either of these, even as a myth, is a model of irrationalism. Not one square foot of support could be found for either among the props of reason or science; yet they hav long served to help on the perversions, in the minds of countless millions of our race, relating to the affairs of religion.

What, then, may fairly be said touching the inner aims and motivs amid these works spoken of as a whole? The nature and force of man's regard for his own interests is too well known to call for a fresh measure of it now. It may simply be said that, as a rule, it flushes all. Deacons, priests, bishops, cardinals, and popes are and hav ever been in this same category. Mammon, power, and private grandeur must constitute the prime factors of the whole range of their undertakings. These first, souls to be saved next to be considered. N.B.—They add, when brought under clerical domination, in some degree to the enlargement of the first desire. The examples and admonitions of the alleged Jesus pale now, shadowed by mammon. No gospel crusader at this stage will allow himself, like his alleged Jesus, to liv in poverty and but barely covered, depending upon corn and fish not in part his own for sustenance; and should this state of the case be now enforced generally by rule against the Christian propagandists, at least, surely its whole fabric would soon fall. D.

MR. F. NEWMAN, who looks on toleration as the result of intellectual progress, says: Nevertheless, not only does the Old Testament justify bloody persecution, but the New teaches that God will visit men with fiery vengeance for holding an erroneous creed.—*Buckle.*

Priest-Ridden Quebec.

Ever since the circumstances attending the Jesuits' estates legislation by the National party of the province of Quebec, by which $400,000 from the public funds was conferred upon a secret order of the church, were made public, the keenest inquiry, says a correspondent of the *Times* of this city, has been made into the workings and organization of that system which is able for its own endowment to lay hands upon the revenues of the country in defiance of the constitution, which is alleged to guarantee equal rights to all. Attention has lately been centered upon the extent and ramifications of the operations of the church, and every means has been used to obtain an exact estimate of its numerical and financial strength. Its own organs are endeavoring to show that the ecclesiastical establishment, with its tithes and fabrique taxes, is not a burden upon the people; that the *habitant* is living under an easy yoke, and that he regards these impositions with a large measure of satisfaction.

The same view was put forward by the ecclesiastics of France prior to the Revolution, when the population was 27,000 000. There were then, according to Taine and Delbos, in the Gallican church 18 archbishops and 113 bishops; 28 religious communities, inhabiting 24,089 convents; 60,000 members of the regular clergy and 70,000 of the secular clergy. This gave 1 cleric to every 200 persons in those halcyon days of clericalism; but in Quebec now there is 1 for every 130 persons, or for every 26 families. This conclusion is arrived at after a careful study of a variety of sources, but no outsider can ascertain the exact figures, for the obvious reason that the church is at pains to keep them to herself; and though the church collects her tithes and assessments and is allowed to handle, directly and indirectly, one-fifth of the revenue of the province, and to hav absolute control of public education, it is not permitted to inquire what disposition is made of the money or to learn anything of her financial affairs.

While the anti-Jesuit controversy was at its hight, the Rev. Principal MacVicar made a computation of the value of the property held by the church, and his figures are corroborated by a prominent French Canadian lawyer who has had much to do with clerical investments. From the most reliable sources it appears that the holdings of the church and her orders, including sacred edifices, priests' houses, bishops' residences, convents, seminaries, hospitals, the real estate attached to these structures, and in the form of farm, town, and city property, is worth in the aggregate between $90,000,000 and $110,000,000. By the same calculation it is estimated that the revenue from all sources, including tithes, fabrique taxes, sacramental fees, ordinary dues, pew rents, revenue from real property, from mortgages, and general investments, amounts to not less than $10 000,000, and probably more than $12,000 000.

The property of the church in France just before the Revolution amounted to four milliards of francs and the annual revenue to 200 000 000f., or $41,000 000. There was a population of 27,000 000 to support the burden by paying $1.50 apiece, while in Quebec it is borne by 1,000 000 persons, who are obliged to pay from $10 to $12 each. It is impossible to obtain by ordinary methods an exact estimate of the numerical strength of the church, but the following statement, as far as it goes, is a correct enumeration:

The priesthood is divided into two classes; in one are included the secular or parish clergy, who are subordinate to the bishops and archbishops; in the other are the members of orders who owe allegiance only to their superior, and through him to the pope. Over them the bishops hav no control. Indeed, in Quebec the bishops are comparativly unimportant, for they exercise no functions whatever. Where the orders are established one order is adapted for parish work, as the Sulpicians, and by the mildness of their rule they are usually in high regard among their people. For instance, the church of Notre Dame in Montreal, one of the finest edifices in America, is merely a parish church, and not a cathedral, for it contains no *cathedra* or bishop's chair, and the bishops hav no control over its adherents. The Trappists are more adapted for frontier work and for undertaking the pioneer work of the church. The power of the church in Quebec rests in the orders and not among the secular clergy, as in the United States. These orders differ from each other merely in disciplin. The Sulpicians are comparativly *bon vivants*, hale fellows, going in and out among their flock, while the Trappists are very severe in their lives. They rise at 2 o'clock, after sleeping on an uncovered board, and spend twelve hours of the day in devotional exercises, and six hours in manual labor, usually in the fields; and when the brethren meet they hav little or no conversation with each other, except the usual formula as they pass, *Memento mori*, remember death.

The Jesuits are less strict and devote their lives to the political work of the church. Each order has its own specialty and does the work to which it is best suited. Of male communities and orders in Quebec there are 15, including 1,267 members.

The female religious communities, including superiors, professed nuns, novices, and postulants, number 27, with 4,723 members.

There are, according to the above statement, in Quebec 37 religious communities of females, with 4,723 professed nuns, novices, and postulants. This brings the whole number of male and female communities to 42, with a membership of 5,900, as far as returns can be obtained, but it is certain the number is much greater. Most of these orders and communities are in charge of convents, hospitals, asylums, colleges, seminaries, and clerical academies, of which the following is a return as complete as can be made.

Diocese.	Convents.	Hospitals.	Seminaries, etc.
Quebec	65	11	4
Three Rivers	11	3	4
Rimouski	6	1	2
Chicoutimi	5	1	2
Nicolet	18	3	2
Montreal	84	27	9
St. Hyacinthe	21	7	14
Sherbrooke	...	1	2
Ottawa	12	2	2
Pontiac	13	3	...
Total	225	63	41

In the second class came the parish clergy, who hav no connection with the orders, and it may be well to giv their numbers with the churches which they own:

Diocese.	Priests.	Churches.
Quebec	358	184
Three Rivers	70	33
Rimouski	92	95
Chicoutimi	55	44
Nicolet	85	50
Prefecture of the Gulf	11	23
Montreal	553	310
Sherbrooke	69	55
Ottawa	81	89
Vicariat of Pontiac	29	14
St. Hyacinthe	156	...
Total	1,559	902

In the diocese of St. Hyacinthe there are 68 parishes, which will giv about 100 churches and bring the number of church edifices in the province up to 1,000. The total number of parishes, exclusiv of those in the diocese of Ottawa, is 671, and for that district no returns are available. Add now the number of parish priests, 1,559; the regular clergy in orders, 1 267; the members of the female communities, 6,250, and a total is obtained of 9,076 persons directly engaged in the service of the church, without including the bishops, and depending for the maintenance of themselvs and their institutions upon the Roman Catholic population of the province. This gives 1 cleric for every 130 persons, when in France even in the pre-revolutionary days it never exceeded 1 for 200. According to the same proportion it would require to look after the spiritual interests of the people of the United States 461,538 members of the clergy. With such an army it would be strange if the Catholic church did not make its influence felt in the political life of Canada.

A Heretical Republican Wail.

The Concordia, Kan., *Blade* is a Republican paper edited by a Freethinker, and the editor is angry clear through at the result of the recent elections. Hear him:

"Leavenworth county gone Democratic by a large majority." "Sedgewick county gone Democratic by a large majority." "Ford county gone Democratic by a large majority."

The above are nice reports to go forth to the world.

Fanaticism is a nice thing when it gets in its fine work.

When the Prohis get the Democratic party installed in all parts of the country, what will they do next?

When you undertake to decide by law what people shall eat, drink, and wear, you are "looking backward" worse than Bellamy.

Well, Prohi cranks, how do you like it? The *Blade* has been telling you all along what you might expect, but you were joined to your idols and refused to listen. The Republican party has always claimed to be a party of progress. But when it tries in Kansas, or anywhere else, to carry a principle of retrogression on its back, it is doomed to defeat. The world is progressing and no political party can hope to stay that progress. The Prohibition law is un-American, and totally contrary to the basic principles of our government. It is engineered by a set of men who are unpractical and visionary, and many of them only seek after power and aggrandizement. They do not care two straws whether whisky is sold or not. Their aim is to open the way for the enactment of laws that will inure to their own personal benefit, and keep the people in ignorance and servility. Unable longer to cope with the unbelief of the age, they cast about them for some mode of silencing their opponents by force. The National Reform Association that seeks to incorporate the Jewish Jehovah and his alleged "word" in the Constitution, and secure a more strict observance of the Sunday of the butcher, Constantine, furnishes the inspiration of the Prohibition party. They want religious liberty for themselvs, but they are not willing that everybody else may enjoy liberty. This is the animus of the whole rotten scheme, and this is why people who appreciate American institutions rise in rebellion against them. Unfortunately the present administration is largely dominated by this element. John Wanamaker bought his way into the cabinet and one of his first acts is to try to prevent Sunday mails. If your wife is sick or in trouble in your absence, and writes to you, should the letter be in transit when the "holy" Sabbath comes, you must wait an additional twenty-four hours to hear from your loved ones. This to please the God that Mr. Wanamaker thinks you ought to serve.

If the Republican party attempts to carry all the hypocrisy and cant of the present age it will surely sink under the burden. It has enough to do to settle the great economic problems in the way of finance and taxation which confront it, without helping to regulate the private affairs of the people. A little more of Sunday-school and Presbyterianism, of Prohibition and protection, and the Democrats will hav a walk-away in 1892.

Pleasant Words.

From the London Freethinker.

THE TRUTH SEEKER of New York may claim to be the largest and most influential of American Freethought organs. Established by the late D. M. Bennett in 1876, his persecution gave an impetus to its sale, and his "Letter from Albany Penitentiary," and after his liberation his "Voyage Round the World," put it in the front rank. Mr. Bennett had the good fortune to be assisted by the brothers Macdonald, Eugene and George; the former the present Editor of the paper, and the latter editor of *Freethought* of San Francisco. Both brothers are men of decided journalistic talent. The former has a ready pen, and hits straight and hard at religious shams; the latter has a quaint, frolicsome humor which places him beside Dod Grile and Artemus Ward. As "The Man with the Badge Pin," George Macdonald's reports of the proceedings of the New York Liberal Club made that body followed with interest on both sides of the Atlantic. THE TRUTH SEEKER, it should be said, was the first journal to follow in the wake of the *Freethinker* in introducing religious cartoons and comic Bible sketches. Mr. Watson Heston is the artist, and his productions are always quaint in their humor and pointed in conception, and in their execution he has steadily improved.

Lectures and Meetings.

W. F. JAMIESON gave five lectures in Ryan, Ia. One evening the lecture was disturbed by some Roman Catholics. Jamieson was advised to discontinue his lectures because of the excitement among the Catholics, which, it was feared by some, might lead to violence. Mr. Jamieson, before commencing his next evening's lecture, took the pope's bull by the horns, and plainly, but kindly, told the audience that he was an American citizen, and had exercised his inalienable right as such for thirty years to speak his honest convictions, and if any did not like them they were not compelled to be present. "I will not surrender this right if I drop dead in my tracks. When the time comes that I cannot hav free speech I do not want life." He was not further interfered with in the two lectures which followed. He will deliver three lectures in New Hampton, Ia., November 28th, 29th, and 30th. Address, Des Moines, Ia.

ON Friday, the 1st of November, a debate was held at the Liberal League Hall, Newark, N. J., between John R. Charlesworth, of New York, and James Caffrey, of Newark. The subject under discussion was the "Genius of Christianity, and the Inconsistencies of Infidelity." Mr. Caffrey was in the affirmativ, being a Roman Catholic, and Mr. Charlesworth in the negativ side of the question; each speaker was to speak three times in a speech of twenty minutes' duration. The debate was the outcome of a long correspondence in the local newspapers, and consequently a great interest was awakened among the people who came in crowds to hear it. By 8 o'clock the hall was well filled, and when Mr. J. G. Hunter, the president of the Newark Liberal League, who occupied the chair, called for order, there was scarcely standing-room to be obtained. Among the audience were several ladies who seemed deeply interested in the proceedings. One noticeable feature during the meeting was the presence of the police, who had been applied for by Mr. Caffrey "to preserve order," although their services were not needed, still the Liberals did not object, because they were "Irish Catholics," and as they were compelled to stay and listen to Mr. Charlesworth as well as Mr. Caffrey, they probably heard something which they had never heard before, and which might possibly set them pondering and thinking. The debate was a one-sided affair throughout, for Mr. Caffrey had no other object in view than to "waste his allotted time," and this he carried on to such an extent that he wearied the audience, and, indeed, they seemed to gladly welcome the end of his remarks, for he never advanced an argument, nor even attempted to meet one of the many put before him by Mr. Charlesworth. Once, during his remarks, Mr. Caffrey grew so grossly personal to his opponent that the audience interrupted him with cries of, "Look out there!" "Stop that!" and it was only when the chairman was compelled to interpose that he desisted. He gave as a reason for indulging in personalities that Mr. Charlesworth was an Englishman and he was an Irishman, and he looked upon this debate as a continuation of the old fights that took place between the Saxon and the Celt. However, Mr. Charlesworth talked on as best he could under the circumstances, and severely rebuked him for introducing race hatreds and prejudices during that discussion. However, Mr. Charlesworth found plenty to say, and gave Mr. Caffrey such a conglomeration of Infidel arguments that, if he endeavors to investigate them, he will hav sufficient work before him to last him a lifetime. At the conclusion of the discussion large crowds rushed up to the platform to congratulate Mr. Charlesworth upon his success. Although the reporters were present, still the local papers did not publish what could be called an impartial report, for they attributed sayings to Mr. Charlesworth which he never uttered, or omitted to publish what he really did say. Among the company present were a few Roman Catholics, and one of them, an old lady, would frequently giv vent to the remark, "May God forgiv you!" whenever Mr. Charlesworth said anything that sounded to them like blasphemy. The result was an overwhelming success for the Liberals, who were highly pleased with Mr. Charlesworth's part of the debate, and they hope that the effect will be to keep Mr. Caffrey quiet in the future, for he had previously been very offensiv in his remarks toward them, rushing into print at the least thing, and challenging all Infidels to a debate. At last he got one to meet him, and was literally vanquished. Mr. Charlesworth now proposes to issue a challenge to any Christian in Newark that may be willing to meet him.

Communications.

The World's Fair and the Discovery of America.

In THE TRUTH SEEKER of November 9th, John Felix Gonzales charges me with slandering Christopher Columbus and unduly praising Martin Alonzo, in my article which was published October 19th. He does not specify in what I hav slandered Columbus, but devotes the most of his article to abusing Martin Alonzo, whom he calls a "traitor to Columbus," etc. Now, the fact is, that I hav told nothing but the truth, which is bad enough, about Columbus. He started, probably, as a murderer of the pilot, and the others who he says "happened to die in his house," and then continued as a robber of the reputation of the dead pilot, whose name he concealed, while using the knowledge obtained from his chart to trade on and to sail by. No historian says that Columbus ever claimed to hav discovered a continent. No one says that he ever visited North America. All the early historians out of Spain say that he sailed by a chart to the West Indies. He always insisted, until he died in the year 1506, that the islands he had visited were a part of India in Asia. He called the nativs of the islands "Indians," who retained the name, which was afterward extended to the nativs of the continent upon its discovery by Americus. In Spain the Inquisition had full control, and would not allow any accounts to be published of new lands visited by voyagers until after its approval. The "History of Columbus" by Fernando, the illegitimate son of Columbus, was called by Irving "the corner-stone of the American continent." From this history came many of the fictitious stories about Columbus that infest our school geographies. Fernando was biased to glorify his father as much as possible, and so much so as to be unreliable.

Alexander VI., who was then pope, and a Spaniard by birth, granted to Spain, after the first voyage of Columbus, all the lands that he should conquer, which, perhaps, a pope who was born in some other country would not hav done.

As to Martin Alonzo, I did not particularly praise him, but merely quoted from the logbook of Columbus his recorded words about the chart by which he sailed, and the advice given him by his chief, Captain Martin Alonzo, and also what numerous witnesses testified about his having the course changed to the southwest to reach the lands down on the chart.

The story coined by Fernando about the queen of Spain offering to pledge her jewels to defray the expense of the expedition, was ridiculous on the face of it. "The treasury of the queen had received an extraordinary increase from her perfidious conduct toward the Moors of Malaga, from whom she had obtained millions, holding out the hope of ransom, who, when they had given up all the treasure they possessed, were sold into slavery." The expense of the expedition was first levied upon the little town of Palos by a royal order dated April 30, 1492, to provide "two caravels, at your own expense, for the space of twelve months," etc. These two vessels were soon scuttled by some of the populace who had no confidence in Columbus. Then Martin Alonzo Pinzon and Vincent Yanez Pinzon, honorable citizens of the town, came forward and equipped a somewhat larger vessel, the St. Mary, in which Columbus himself went as "admiral," while the two Pinzons went in the smaller vessels, one Martin Alonzo as captain of the Pinta, and the other, Vincent Alonzo, as captain of the Nina. But during the voyage the Pinta and Nina always went ahead, while Columbus, who was a poor navigator, and in his various voyages usually lost the vessel he was in, followed after them as best he could, for his logbook frequently states that the other vessels had to "lie by for the admiral."

Land was first discovered from the "Pinta, being far ahead," by a sailor usually called "Roderigo de Triana," who was defrauded of his justly earned pension of thirty crowns a year, which was yearly paid to Columbus in the shambles of Seville, because he said that he had seen about 10 o'clock on the previous evening a light. He, however, said nothing about it until the next morning after the sailor had seen the land. From the rate they were sailing, and as his vessel was "far in the rear," the St. Mary must then hav been at least fifty miles from the flat shores of San Salvador, the first land reached.

The light that he said he saw, his son Fernando explained was a "spiritual light," due to his Christ-bearing character, which his name, Christopher, was especially taken on to indicate.

Christopher was made a saint in the Roman Catholic church in the year 1525, usually stated to be some other "Christ bearer," but when the crimes of Columbus shall be forgotten, if ever, the church will say it was always intended for him.

Mr. Gonzales also finds fault with me because he says what I hav written "is apt to annul the enthusiasm of the whole country for the exposition of 1892," which he says "cannot but do good in every sense to this republic."

On the contrary, I think that as Columbus has been demonstrated to be a robber and a fraud, all the expositions possible in his favor could only do harm to the republic, while only a small exposition in 1497 in honor of Americus the real discoverer would do a great deal of good.

It may be proper for Mr. Gonzales, who, from his name, is probably a Spaniard, and may probably also be a papist, to follow the lead of the Spanish born pope, Alexander VI., but why "Freethinkers" should follow the same lead does not fully appear.

We can properly criticise Christopher the bogus discoverer, who sailed by a chart and went west, or Polo the longbow-man, who is said to hav gone east, whose memoirs, though dated back to the thirteenth century, were first published soon after the death of Columbus, as properly as we may criticise Christ and Paul, of the Syrians, Castor and Pollux, of the Latins, Bacchus and Apollo, of the Greeks, or Crishna and Kapila, of the Hindoos, or any other public characters, whether mythological or real. A Freethinker in America need not follow the lead of the Spanish Inquisition. As for me, I will not.

Boston, Mass., Nov. 12, 1889. HENRY N. STONE.

More Testimony Concerning Lincoln.

By chance I was handed a TRUTH SEEKER of October 26th. The first thing I met on opening the paper was, "Was Abraham Lincoln a Christian?" chapter iv, by John E. Remsburg. In the spring of 1859 we moved into Livingston county, Mo., near Chillicothe. We at once became acquainted with a man by the name of William Jeeter. Mr. Jeeter was a nativ of Kentucky, and, if I mistake not, was born and raised in the same part of the country that Mr. Lincoln was, but about that I am not sure. Mr. Jeeter told me that Lincoln and himself settled in Illinois when they were young men, and boarded and roomed together for a number of years. He said he knew every act of Lincoln's life up to the time he (Jeeter) left Illinois, a few years before Mr. Lincoln's nomination for the presidency. I was helping Jeeter build a house for himself when we received the news of Mr. Lincoln's nomination; that is why we came to speak so particularly about him. Mr. Jeeter told me that Mr. Lincoln was not a believer in the Christian religion; that is, he did not believe the Bible was an inspired work, nor that Jesus Christ was the son of God. "Nevertheless," said Mr. Jeeter, "he was one of the most honest men I ever knew. If I had a million dollars I wouldn't be afraid to trust it to Lincoln without the scratch of a pen, I know the man so well." Mr. Jeeter was a strong believer in the Christian religion and a member of the Cumberland Presbyterian church, and a very fine and reliable man. I hav never heard from Mr. Jeeter since the war. If he is still living he is quite an old man, as he was several years my senior, and I am sixty-four. He also told me a number of anecdotes about Mr. Lincoln, some of which I still remember. If Mr. Jeeter is still living, from what I learned of him, I do not think there is a man in the United States that is better posted concerning the early life of Mr. Lincoln than he is. In conclusion, if Mr. Remsburg or any-one else wishes to know of my reliability concerning this matter, if they will write to me at Santa Ana, Orange county, Cal., I will refer them to reliable parties living in Leavenworth and Leavenworth county, Kan., that hav been acquainted with me between twenty and thirty years, that, I think, will satisfy them. WILLIAM BISSETT.

Santa Ana, Nov. 4, 1889.

The Name "Jesus."

THE TRUTH SEEKER for Oct. 26, 1889, publishes an article "from the New Orleans *Daily States*," written by one "G. W. D.," dated at "Mexico, Sept. 19, 1889." The burden of the whole song as sung by "G. W. D." seems to be the implied sacrilegious blasphemy in the words, "Jesus, get me a cocktail." The name "Jesus," in Spanish, is pronounced as though spelled Hay-soos, the accent on the second syllable, and the first syllable pronounced short. "G. W. D." goes off into holy fits, or sanctimonious spasms, simply because his Indian *mozo* was very properly named Jesus de Git-over-the-Fence; and in giving vent to his horror at this specimen of sacrilege "G. W. D." calls it "such hideous blasphemy." Will "G. W. D.," or some one else, please explain why this is "hideous blasphemy?" Had his copper-colored *mozo* been named John, James, or Joshua, would this fact, too, hav been "hideous blasphemy?" The name Jesus is just as common as is either James, John, or Joshua, and if "hideous blasphemy" in one case, it is the same in all three cases. To tell the unvarnished truth, "though the heavens fall," "G. W. D." simply shows to the public his utter ignorance of a very plain and simple fact. At the time that the alleged "Jesus" of the Christians was on earth, and hundreds of years prior thereto, as also up to the present time, there were then and are now, many persons bearing the name Jesus; many of these were of sufficient importance, politically and religiously, to deserve mention of Josephus, in his history of the Jewish nation. Are we then to infer that "G. W. D." is so ignorant of these simple historical facts that he believes there was only one Jesus, and that one "his Lord and savior," and for anyone else to bear that "holy" name is "hideous blasphemy?" If not this, what then, please?

In Josephus's "Antiquities of the Jews," book 18, chapter iii, in the third verse, he says: "Now, there was, about this time, Jesus, a wise man, . . ." However, the whole of chapter three, with the exception of the third verse, treats of a sedition amongst the Jews; the second verse of this chapter ends with these words: "And thus an end was put to this sedition." The fourth verse of this same chapter begins with these words: "About the same time also another sad calamity put the Jews into disorder." The language of the whole chapter, exclusiv of the third verse, goes to prove conclusivly and without doubt, that the third verse is unquestionably an interpolation; as neither the preceding, nor the verse following, hav any intelligent relation to the third verse; and, furthermore, this third verse can be left out *in toto*, leaving the sense and continuity of the chapter complete. In book 15, chapter iii, the following language is used: "It was Antiochus Epiphanes who first brake that law, and deprived Jesus, and made his brother Onias high priest in his stead." This Antiochus Epiphanes was a Syrian monarch, by many considered the God of the prophet Ezekiel, who made war against the Jews, overcoming them in battle, captured their capital city Jerusalem, plundered the temple; and, in a word, made himself superlativly obnoxious to the circumcised. The "law" referred to by the distinguished author, which was "first brake" by the Syrian monarch, was the Jewish ecclesiastical law, which denies the authority of the secular powers to interfere with the rites and ceremonies of the church; in other words, the right to remove the high priest and to substitute another. The author says this was done by "Antiochus Epiphanes who first brake that law." In book 6, chapter v, "Wars of the Jews," after first speaking of the many curious and remarkable phenomena which occurred at various times, for a period of several years prior to the siege of Jerusalem by Titus, and during the procuratorship of Albinus, amongst other matters he says: "But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for everyone to make tabernacles to God in the temple, began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people.'" However, certain of the populace becoming tired of this ominous yell, they caught the crazy fellow, and gave him severe whippings, but all to no purpose, for the crank continued his warning cry. "Hereupon," says the author, "our rulers, supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his bones were laid bare." Finally, "Albinus took him to be a madman, and dismissed him." In the twelfth book of "Antiquities," chapter v, which relates principally of the expedition of Antiochus against Jerusalem, the author says: "About this time, upon the death of Onias the high priest, they gave the high priesthood to Jesus, his brother. But this Jesus, who was the brother of Onias, was deprived of the high priesthood by the king, who was angry with him, and gave it to his younger brother, whose name also was Onias." In book 2, chapter xx, we find another Jesus, son of Sapphias, who was made a general of the Jewish army. Again, in book 20, chapter ix, the historian says: "Festus was now dead, and Albinus was but upon the road. Ananus the high priest assembled the Sanhedrim of judges, and brought before them the brother of Jesus, whose name was James, and some others, and when he had framed an accusation against them as breakers of the law, he delivered them to be stoned to death." In book 4, chapter v, we find mention of another "Jesus, the eldest of the high priests," who makes a speech to the seditious. Notwithstanding this harang, it seems the seditious element overcame the priest party; "for they," says the author (Jesus and others), "were cast out naked, and seen to be the food of dogs and wild beasts. And this at last was the end of Ananus and Jesus." There was also a Jesus of Gamala. Josephus also gives an account of a "Jesus, son of Shaphat, who was the principal head of a band of robbers." This robber Jesus had a band of eight hundred men, but all of these were finally subdued or killed by Vespasian, who afterward became emperor of Rome, and whose son Titus, as general, destroyed the city of Jerusalem.

The name Jeshua was the original root of the name Jesus, but this was afterward changed into Joshua, and finally into plain Jesus. The name "Jesus" is just as common a name to-day, in all the Latin countries, as is the name of John or James amongst the Anglo-Saxon people. Our esteemed friend, "G. W. D.," must needs hunt up something

else besides simple "Jesus" if he expects to raise a "hue and cry" of "hideous blasphemy."

All of the foregoing facts are so well known that it does seem superfluous on my part to make mention of them, and, in truth, I really am ashamed to do so; but presuming there are others as ignorant of these matters as "G. W. D." writes himself to be, must be my only excuse to the public. ALBERT F. BANTA.

St. Johns, Ariz.

Of the Heart and of the Soul.

Strangely, in the light of so much intelligence as exists, the human heart, by almost universal acceptance, is held to be the source, the receptacle, and the dispensatory of the qualities which go to the make-up of one's individuality, mentally considered. Writers, statesmen, gospel expounders, all refer to the heart when a point of sincerity is thought to be in demand to make good their arguments. Are there rational grounds for this? We think not! Let us see. The heart has but one function, which is the distribution of the vital fluid—blood—throughout the system. Its function suspended, death ensues.

There are those educated into deep thought who hold to the opinion that animal life is dependent upon an electrical action passing from the stomach to the heart, created by the mastication of food connected with the attendant natural fluids which invariably take part in the process. This idea must hav come from a knowledge of the fact that, so far as is known, electricity is caused by the dissolution of solid substances, caused by destructiv processes. And, as to the theories pertaining to the mental powers of the heart, it is safe to say that dissection shows not a vestige of an organism of this kind in anywise connected therewith. They are marvelously grouped within the surroundings of the skull.

Of the soul.—Passing what the lexicographers may hav said in this connection, who hav ever leaned to religious sentiments in the discharge of their vocation, we are now compelled to treat of a presumptiv, phantom conception. To say that the phrase "soul" is a common reference implying the existence of such a thing, mental attachment or what not, is known to all; but to say that there is or ever was substantial proof of such an existence, cannot truly be said by anyone. True, constructivly, it is commonly joined to Spiritualism by gospel association, but this jointure adds no strength to the case, for the reason that Spiritualism is also of phantom origin. No one has seen a soul; no one has consciously been wafted away by the fans of Spiritualism, and, indeed, there has never been one, there will never be one, capable of rationally defining the forms and functions of these alleged existences. Aberrations of mind and imaginations run wild hav in countless numbers filled the ears of superstitious ones with observed vagaries of these kinds, but these instances were in nearly every case chargeable to ill founded religious sentiment. Oh, indeed! it is pitiful beyond measure to look back over the miseries which hav been imposed upon humanity from earliest times until now by misled and selfish men, inspired by religious phantasies.

Recurring to the soul. Is the soul endowed with form? No, so far as known. Is it endowed with independent will and action? No evidence. Its activities are credited to phantomatic spiritual concepts by the superstitious; it is not recognized by science. Well then, fortunately, there is the book of nature ever open to all, which ever guides to truth and is ever stable. Let us resort to it for knowledge of the soul. It informs us that in every form of life there is provided visible organisms which act upon and facilitate severally the functionary workings of each and every part of the form to which they are attached, save the induction of life itself. This lapse has so far withheld science.

In closing the argument there only remains to be said that nature has developed no form or presentment in any way related to the phantomistic soul or to Spiritualism. D.

Indictment of W. E. Reid, Second Count.

And the grand jurors aforesaid upon their oaths aforesaid further present, that heretofore, to-wit: On the first day of January, in the year of our Lord one thousand, eight hundred eighty-nine, at, to-wit: the city of Grand Rapids, in the Southern Division of the Western District of Michigan aforesaid, within the jurisdiction of this court, Walter E. Reid, late of said city, had conceived and devised unlawfully and feloniously a scheme and artifice to defraud various persons to the jurors unknown, which said scheme was to be effected and carried out by opening correspondence and communication with divers persons to the grand jurors unknown throughout the United States by means of the Post Office establishment of the United States; said scheme and device being as follows, to-wit: That said Walter E. Reid falsely pretended that he was able to secure communications from the spirit land and from the spirits of persons who had before that time died, from the spirits of the deceased friends of any person who should apply to him and pay him for such *pretended* services of procuring spirit communications with the spirits of such deceased persons; and *falsely* pretended that he could procure answers from the spirits of such persons who were deceased and from the spirit land, to questions that should be sent to him in sealed envelopes and without opening said envelopes or causing the same to be and without inspecting the contents of the same, thus *falsely* pretending that he could communicate with the spirits of such persons and that such spirits would know of the contents of said sealed envelope and giv intelligent and direct answers thereto, which should be of value as information and advice to the persons applying therefor; and a part of said unlawful scheme was to, by means of such pretenses, induce various persons throughout the United States to forward and send to said Walter E Reid the sum of one dollar as a fee for procuring such spirit communication and answers to such questions so to be placed in sealed envelopes in case said envelope was sealed in the ordinary way, that is, without wax or sewing; and to forward for such pretended answers to questions that should be inclosed in an envelope sewed or sealed with wax the sum of five dollars; that said Walter E. Reid, having devised said scheme, then and there, at to-wit, the city of Grand Rapids, in the Southern Division of the Western District of Michigan aforesaid, caused to be printed and caused to be circulated by means of the Post Office establishment of the United States a certain publication or newspaper called the *Banner of Life*, and in said publication published an article in furtherance of said scheme to so defraud persons out of said sums of one dollar and five dollars respectivly, as above set forth, and which said article so published is substantially as follows:

"DR. W. E. REID, SPIRIT POST-MASTER,
OR
HOW TO OBTAIN A SEALED LETTER FROM YOUR SPIRIT FRIENDS.

"In the first place, take a moment's time to understand fully what a sealed letter consists of. If you are troubled about financial matters, sickness of any description, family trouble, or are undecided what to do about any special matter, think your matters over carefully and then follow the directions given below explicitly, and you will receive prompt attention.

"1st. Write the full name of your spirit friends on the slips of paper.

"2d. Address by the terms of relationship or friendship.

"3d. Ask your question.

"4th. Sign your own name in full.

"When this is done place your questions in an ordinary envelope and seal it. Write a few lines on another slip of paper, giving instructions to whom the reply should be sent, and place your sealed letter and note of instructions in a larger one and address, Dr. W. E. Reid, 28 Canal street, Grand Rapids. Personal in one corner.

"Dr. Reid has answered several thousand letters during the past two years and has been uniformly successful. Of course there are cases when nothing can be obtained, and invariably the money will be refunded if no answer can be given.

"Fees for answering sealed letter, $1, if above directions are followed, and six cents extra for postage.

"If sewed in any manner, $5.

"If sealed with wax, $5."

That in further pursuance of his said scheme to defraud the said Walter E Reid caused to be deposited in the Post Office at Grand Rapids, Michigan, for transmission by the Post Office establishment of the United States to the persons to whom they were directed, said publication called the *Banner of Life* containing said above described article, with intent to defraud the persons to whom said *Banner of Life* should be so mailed out of said sums of one dollar and five dollars each in the manner above described, and caused said *Banner of Life* to be sent by means of the Post Office establishment of the United States to the following named persons at the addresses named, as follows, to-wit: C. Grove, Pewamo, Mich; Charles D. Fisher, rooms 72 and 73 Court Block, St. Paul, Minn; Mrs. J. E. Davidson, St. Paul, Minn.; Henry Imhoff, 244 Main street, room B, Buffalo, N. Y.; Mercy M. Parkhurst, Nunica, Mich.; Fannie B. Arthur, Three Rivers, Mich.; Julius Chaffee, Flint, Mich.; H. H. Deane, Edmore, Mich.; Nathias Joseph, Barnston, Gage county, Neb.; J. H. Wade, Cleveland, O.; Pinckney Dodge, Washington, D. C.; John Rutledge, Montague, Mich.; Amanda Coffman, Pentwater, Mich.; Dewitt C. Curtiss, Dowagiac, Mich.; R. C. Walpole, Kansas City, Mo.; E. R. Cumings, Muskegon, Mich.; James Vincent, Tabor, Ia.

And a large number of other persons within the United States whose names are to the grand jurors unknown. That by means of the Post Office establishment of the United States the said publication containing the said article above set forth, was conveyed to and reached each of the above-named parties, and the other persons to the grand jurors unknown, as aforesaid. And they further find that each of the said persons above named forwarded, in accordance with the invitation in said article so published in the *Banner of Life*, to said Walter E. Reid, at Grand Rapids, Michigan, a sum of money in amount to correspond with the amount requested in said publication; and the said Walter E. Reid received the said answers, together with the money inclosed in said envelopes, by means of the Post Office of the United States, and did not, as proposed therein, return to said persons or any one of them any such communication from the spirits of any departed persons, as he alleged in his said article so published in the *Banner of Life*. but falsely and knowingly represented that he could procure such answers for the express purpose of defrauding the said persons out of their said money, and with intent to use the Post Office establishment of the United States in furtherance of and to carry out his said scheme to defraud. That to each of said persons named, and those persons to the grand jurors unknown. said Walter E. Reed forwarded said *Banner of Life* containing said article above set forth, by means of the Post Office establishment of the United States in the form of a packet and in the form it is usual to forward newspapers through the mails of the United States; all of which is contrary to the form, force, and effect of the act of Congress, in such cases made and provided, and against the peace and dignity of the United States of America.

Miss Eva R. Ingersoll's Wedding.

There was intense curiosity and interest among the numerous friends of the Ingersoll and Brown families, says the *World*, relativ to the marriage of Walston Hill Brown and Miss Eva Ingersoll. Colonel Ingersoll himself and all his family hav an intense dislike to any publicity, and as in addition to this Mr. W. H. Brown, who is the head of the well-known firm of W. H. Brown & Brothers, has recently lost his mother, no pains were spared to keep the wedding strictly private.

The handsome drawing-rooms of the Ingersoll home at No. 400 Fifth avenue wore that air early on the morning of the 13th that is sure to pervade on the occasion of an approaching festivity. The decorations were entirely composed of palms and La France roses. The bride came downstairs leaning on her father's arm, he remaining by her during the whole ceremony and giving her away.

Justice George C. Barrett, of the supreme court, who has for many years been a personal friend of Colonel Ingersoll's, officiated, and his address was so beautiful and impressiv that one of the family remarked that it would hav done credit to the colonel himself. Only twelve people, members of the immediate families, witnessed the ceremony. These were Mrs. B. W. Parker, the mother of Mrs. Ingersoll; Colonel and Mrs. Robert G. Ingersoll; Miss Maud R. Ingersoll; Mr. and Mrs. C. P. Farrell; Miss Eva I. Farrell; Mr. and Mrs. Frederick Brown; Mr. Herbert Brown; Miss Augusta Brown, and another younger brother of Mr. Brown. After the ceremony, which took place at 9 o'clock, a wedding breakfast was enjoyed.

Mr. Brown is not only well known as head of the banking firm of Walston H. Brown & Brothers, but he has been prominent as the moving spirit of the big contracting firm of Brown, Howard & Co. This firm had big aqueduct contracts, and they are now in litigation with the city for large amounts claimed by them.

The newly married couple left for the West in a private car on the New York Central road. They will make quite an extensiv trip, lasting for several weeks, and on their return will liv with the bride's parents. Colonel Ingersoll, as everyone knows, is devoted to his family, and enjoys nothing more than listening of an evening to his daughters' singing or playing. They are both accomplished musicians.

Colonel Ingersoll has always said that his girls should marry whom they loved, with the condition, however, that they should afterward come home, as he was willing to gain two sons, but not to lose two daughters. They, in their turn, laughingly would say that he should pick out their husbands.

UNFALTERING belief being taught as the first of duties, and all doubt being usually stigmatized as criminal or damnable, a state of mind is formed to which we find no parallel in other fields. Many men and most women, though completely ignorant of the very rudiments of biblical criticism, historical research, or scientific discoveries, though they hav never read a single page, or understood a single proposition of the writings of those whom they condemn, and hav absolutely no rational knowledge either of the arguments by which their faith is defended, or of those by which it has been impugned, will nevertheless adjudicate with the utmost confidence upon every polemical question, denounce, hate, pity, or pray for the conversion of all who dissent from what they hav been taught, assume, as a matter beyond the faintest possibility of doubt, that the opinions they hav received without inquiry must be true, and that the opinions which others hav arrived at by inquiry must be false, and make it a main object of their lives to assail what they call heresy in every way in their power, except by examining the grounds on which it rests. It is possible that the great majority of voices that swell the clamor against every book which is regarded as heretical, are the voices of those who would deem it criminal even to open that book, or to enter into any real, searching, and impartial investigation of the subject to which it relates. Innumerable pulpits support this tone of thought, and represent, with a fervid rhetoric well fitted to excite the nerves and imaginations of women, the deplorable condition of all who deviate from a certain type of opinions or emotions; a blind propagandism or a secret wretchedness penetrates into countless households, poisoning the peace of families, chilling the mental confidence of husband and wife, adding immeasurably to the difficulties which every searcher into truth has to encounter, and diffusing far and wide intellectual timidity, disingenuousness, and hypocrisy.—*Lecky.*

WE are continually told that civilization and Christianity hav restored to woman her just rights. Meanwhile the wife is the actual bond-servant of her husband; no less so, as far as legal obligation goes, than slaves commonly so called. She vows a lifelong obedience to him at the altar, and is held to it all through her life by law. Casuists may say that the obligation of obedience stops short of participation in crime, but it certainly extends to everything else. She can do no act whatever but by his permission, at least tacit. She can acquire no property but for him; the instant it becomes hers, even if by inheritance, it becomes *ipso facto* his. In this respect the wife's position under the common law of England is worse than that of slaves in the laws of many countries; by the Roman law, for example, a slave might hav *peculium*, which, to a certain extent, the law guaranteed him for his exclusiv use.—*Mill.*

The clergy, with a few honorable exceptions, hav in all modern countries been the avowed enemies of the diffusion of knowledge, the danger of which to their own profession they, by a certain instinct, seem always to hav perceived.—*Buckle.*

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FOR THE

Truth Seeker Annual for 1890

W. STEWART ROSS (SALADIN),

Editor of the London Agnostic Journal, author of "God and His Book," "Did Jesus Rise from the Dead?" "Woman," etc.,

HAS WRITTEN AN ARTICLE ENTITLED,

"MOSTLY FOOLS."

Every Freethinker in the country will want to read it.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

The Catholic Lay Congress.

The Catholic lay congress which met in Baltimore last week is represented by the daily papers to hav been a large and enthusiastic assemblage, and to hav aroused Baltimore as the city has not been aroused since Northern soldiers marched through it to Washington at the beginning of the late war. Of course the laymen could do nothing practical in church affairs, as only the clergy are allowed to direct church policy and plans, but the laymen showed themselvs willing and subservient tools to the general purposes of the hierarchy. And as all speeches made were first submitted in writing to a committee of ecclesiastics, their purport may be taken as indorsed by the church.

There was a great deal said about the pope's temporal sovereignty, and various heated demands were made upon secular governments to guarantee it, but the resolutions epitomizing the sentiment of the Congress and calling out the greatest applause were those on education, Sunday observance, and labor.

"With the church we condemn Nihilism, Socialism, and Communism, and we equally condemn the heartless greed of capital. The remedy must be sought in the mediation of the church through her action on the individual conscience and thereby on society, teaching each its respectiv duties as well as rights, and in such civil enactments as hav been rendered necessary by these altered conditions. As stated by his eminence Cardinal Gibbons: 'Labor has its sacred rights as well as its dignity. Paramount among the rights of the laboring classes is their privilege to organize or to form themselvs into societies for their mutual protection and benefit. In honoring and upholding labor the nation is strengthening its own hands as well as paying a tribute to worth, for a contented and happy working class are the best safeguard of the republic.'"

Simmered down, and allowing for the inability of the laymen to equal the clergy in Jesuitical adroitness of expression, this means just what we hav shown, in the editorial on "Charity as an Economic Remedy," the pope meant in his address to the French workingmen, namely, that the laborer must be content with the position in which God has placed him, obey the church, raise more Catholics, and not aspire to positions above his station in life. The tin-pail brigade of laborers, obedient, careless, happy in poverty, earning just enough to coarsely feed and indifferently clothe the family, with a few dollars over each month for church needs, is what the Catholics mean in this resolution. Charity, guided by the church, will do the rest. The right to organize is the right to organize *under* the church's domination. It means the guilds of the Middle Ages, when the trades had each its separate guild, but all practically run by the priests. Let the workingmen organize in any other way, and they would stay in the church about as long as Cardinal Taschereau allowed the Knights of Labor to flourish in Quebec.

On Sabbath observance the congress declared:

"There are many Christian issues at which Catholics could come together with non-Catholics and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath we can bring the masses over to the moderation of the Christian Sunday."

The congress also maintained—and this will not be disputed, we think—that the Catholic church is especially interested in criminals and paupers, and that it should, therefore, take a share in the management of the prisons and charity hospitals controled by the state. Inasmuch as the majority of the inmates of these institutions are Catholics, those who oppose this must necessarily do so on the ground that the church, having reduced the inmates, by keeping them ignorant, to their present condition, has already done them sufficient harm, and may well be prevented from proceeding farther with its work. And we are not prepared to say that the opposers are not right.

But the great emphasis of the congress was placed on the education of the children. This was the subject which the orators found most congenial, and the auditors most heartily applauded when the Catholic idea was advanced. The sentiment of the congress was to the effect that the Catholics believe in public education; they wish the state to enforce it; they are not willing to intrust the performance of so great a matter to the free will of parents or the moral influence of the clergy, but they wish the schools to be denominational, with an equitable distribution of the school fund among the several denominations. As an alternativ to this they would do away with all taxation for school purposes, and leave the providing of the means of education to the piety and zeal of the denominations and the worldly wisdom of unbelievers. That is, they want to unreservedly turn the children over to the sects to educate. Only one delegate spoke in favor of retaining the public schools, and he thought the public schools could be made to answer their intended object by the addition to their curriculum of religious teaching framed upon a classification of the community into Catholics, Protestants, Israelites, and Agnostics. That would necessitate at least four schools for every one now established, and the taxpayers would certainly rebel, even if the scheme were not absurd and futil on its face. There are sects without number within Protestantism; the Jews are divided into orthodox and reform bodies; and the Agnostics could unite on philosophical schools only when the schools did not teach religious philosophy at all, or taught equally all shades of religious speculations—a most useless waste of time for the great body of scholars.

It is, however, well to hav such explicit statements of the intentions and desires of the Romanists regarding our public schools. We hav found out from Senator Blair and the Presbyterian synod of this state just what the Protestants are after, and therefore we now know what we hav to expect from both branches of the great iniquitous religious system which is striving to make the American people Christian by statute.

Charity as an Economic Remedy.

Recently the pope received a deputation of French workingmen, and talked to them concerning the struggles between them and their employers, the capitalists. Here is his solution of the labor problem:

"I am persuaded that the salvation of the laboring classes is to be the work of the church, whose teachings will be held up to the respect of all in our modern society.

"Paganism of old undertook to solve the social problem by confiscating the rights of a portion of the human race—by introducing slavery. Christ came down on earth to teach that the entire human family, nobles and plebeians alike, is called to a share in his divine inheritance; proclaiming that all men are on the same ground the children of his heavenly father, and that all hav been redeemed by the same price.

"This same Christ, our Lord, has taught that to work is the natural condition of man here below; that this condition must be accepted courageously and held in honor, and that to decline to labor is to betray one's duty.

"To giv to the toiler a more efficacious encouragement, Christ added to his teaching his example. Hence it is that, in the words of Tertullian, the rich man who would imitate Christ, has been created to be God's treasurer on earth.

"But even that did not suffice. It was needful to bring together the two extreme social classes—the rich and the poor. This labor Christ intrusted to Charity, and Charity soon found remedies for all social evils, consolation for every grief, creating for that purpose good works and institutions without number, and enkindling the zeal of all in favor of the unfortunate.

"Thus Charity could alone solve the social problem. In former ages her mission was acknowledged and accepted by all."

The burden of this song is, Charity! The workingman must be content with what the charity of the rich, the powerful who hav robbed him, will giv and do to ameliorate his condition. He should not strive for himself, for those appointed by God will look after him and dole out charity under the guidance of the church! That is, they will in the good time coming when the church is restored to her former position in the world.

The time that the pope sighs for was when the church owned about one-half of all the land, and the kings and robber barons and earls and dukes owned the rest. The laboring man then was a serf or peasant, the former owned by the church or lord whose land he was employed in tilling, the latter a tenant of the church or nobles. He was indeed an object of charity, and was cared for as slaveholders usually care for their slaves. He was given a cell to sleep in, coarse bread to eat, and muddy ale to drink. To keep him alive and to fill her coffers the church appointed a large number of holidays—saints' days—when the serfs and peasants could dance on the piece of ground which the church or the lord allowed for common use, drink deep draughts of the ale provided free, and giv any money he might be possessed of to the priests. Both peasants and serfs were taught to be content with the station in life in which God had placed them; taught to labor hard, liv on almost nothing, giv everything to the servants of the church, raise children to take their places when death should take them, and dying, giv anything of value they might hav withheld in their lives to the church to get them through purgatory and along into paradise. The church also ruled the nobles—when she was not fighting them to prevent confiscation of the vast properties she had stolen—and pretended to be a divine arbiter between them and their serfs. It was here that the "charity" of the church came in, for, to gain popularity with the masses, the church would occasionally take the part of the people; but this interference always ended by a substitution of rulers—the church in place of the secular tyrant. The people were a spoil and a prey to both: the one ruling by force of arms, the other by a pretended divine right. And it is this state of society that the pope has in mind when he recalls the time that the church "created good works and institutions without number."

In a true civilization there is no place for charity. One man's right to wring from the earth the means of subsistence is just as good as another's. If the pope has ever heard the word Justice, he will find in it the only permanent solution of the labor question. The kingly and divine robbers hav at last been made to giv up part of their spoil, and now the laborer is clamoring for justice in its distribution. Charity he repudiates; justice he demands. And in abolishing the slavery of pre-Christian and feudal days Christ and the church hav had no part. The doctrins of Jesus are the doctrins by which the church kept the serfs in subjection; had they not been Christians they would hav been rebels ages sooner, and such uprisings as the French Revolution would hav been scattered all through the centuries. The church never opposed slavery until it had been abolished. Indeed, in Mexico, to-day, the Catholic church holds lands and peon slaves just as six hundred years ago she held lands and their peasant cultivators in Europe and England. The talk of the pope about Christ's "efficacious encouragement of the toiler" and the church's improvement of his condition by "charity" is simple rot. What the workingman needs to-day is not faith in the church, but faith in science, in the ability of the human being to find a way of life, a social condition, in which nine-tenths of the people will not be kept miserable that the other tenth may riot in luxury. Justice, justice, justice, must be his cry; not the pitiful whine of "charity, good masters." And it is notable that the

poorest and most degraded of the laboring class are now those who accept the doctrins that the pope taught the French workingman—the Roman and Greek Catholics. They are the ones who are content with their station in life, with dirty houses, insufficient food, and rags for clothing. Given plenty of whisky and priests, and such human rubbish as follows the pope would set the world back ten centuries. A man who believes and is satisfied that it should be so—that God made him to be a poor, slothful, hand-to-mouth creature, mentally dependent upon another for the very thoughts he thinks, is not good material out of which to make world-movers. What the world wants is doubt, struggle, discontent, heresy, effort, experiment. These will bring knowledge and wisdom, and out of a social condition wherein one part are robbers and the other part the robbed—a heritage from savagery and religion—man may at last evolve a system of society in which Justice shall be absolute and no man shall take to himself that which belongs equally to all. The labor question will never be settled by faith and charity, and never be very near settlement of any kind until religion is laid aside, and man is free from the influence of the "other world." The French workingmen went to exactly the wrong place for advice.

The Medium Reid's Case.

We print elsewhere the second count of the indictment against W. E. Reid, the medium who alleges that he is a spirit postmaster and can obtain and transmit messages from and to the alleged spirit world. About the time this is being read Mr. Reid will be on trial for using the mail of the United States to advertise his capacity to send and receive such communications, the claim of the postal authorities being that such use of the mails constitutes a fraud, as Mr. Reid can do, and knows he can do, no such thing. The other counts in the indictment are like unto the one we print, but not quite so strongly worded.

We believe that the maxim of the law is that all accused persons are held to be innocent until proven guilty, and therefore it devolves upon the prosecution to prove that Mr. Reid cannot do what he advertises. The prosecution, being Christian, must believe in spirits, must believe that spirits hav communicated with men, and that it is possible for them to do so again. The assumption by Mr. Reid's lawyer that the defendant is required to prove the genuinness of his letters is not, it seems to us, in accord with the spirit of the common law. The indictment alleges that he falsely pretended to obtain letters from the dead; the prosecution should therefore show that such pretension is false; for if not false, no fraud is committed. If there are spirits, and they ever hav communicated with living men, who shall say that they cannot do so now? and who shall determin what is spurious and what is genuin of that which comes from the spirit world?

On the Christian ground, then, Mr. Reid's business is between himself and the believers in mediumship, as paying money for masses is between the humbug priests and the believers in the efficacy of incantations. If Mr. James Vincent, Senior—himself a Spiritualist and author of a book fully as fraudulent in its other-world pretensions as any act of Mr. Reid's can be—is not satisfied with what he got for his dollar, he has only himself to blame for the loss of the money. Mr. Reid's letters from the other world are undoubtedly as genuin as Mr. Vincent's revelations from his dead wife. If Mr. Reid is a fraud, so is Vincent. But what would Mr. Vincent think of a prosecution of himself for "falsely pretending" that his book is the result of inspiration from spirits? Yet if Reid is convicted what is to stop prosecutions of all Spiritualist authors who claim to hav received their words from ghostland? What is to prevent the prosecution of our good old friend Luther Colby for printing in the *Banner of Light* a "Message Department," in which it is distinctly claimed that the messages are from spirits?

The fact is, all these matters are in the realm of faith, as the Secular Union resolution puts it, and government can rightfully and constitutionally hav nothing to do with them. In our own minds we may hav no doubt that Mr. Reid opens the letters received, and writes the answers from his own knowledge of their contents, or that Mrs. Shelhamer-Longley delivers the spirit-messages printed in the *Banner of Light* from her own inner consciousness, and according to knowledge she has acquired in this world, but if the folks who pay for these things are satisfied, the government has no business to intervene. Spiritualism is a faith founded on what Spiritualists deem incontestable facts, precisely as Christianity is a faith founded on alleged facts, and people hav an inalienable right to hold any faith they please, no matter how absurd, grotesque, or false it may seem to others. Mr. Reid may be an unlovely person, with curious notions of honesty and fair dealing, as Mr. Colby insinuates in the *Banner of Light;* and Mrs. Shelhamer-Longley may be pretending to giv as spiritual messages what she evolves from her own mind, as we hav heard many people allege, but they are not frauds to the hundreds who do believe in them, and these people hav the same right to their mode of religion that the Christian, or the Mohammedan, or the Mormon, or any other person who accepts a faith based on supernatural occurrences, has to his. To deny this is to lay the foundation for religious tyranny—to subvert our Constitution—to obliterate the distinctiv American principles for which our forefathers contended—and to go back to the horrible blackness of medieval Christianity, when the church of Christ was the foulest oppressor of any organization known in the annals of man. The man who, when with the majority, draws the sword of persecution, justifies his own murder by his victims when *they* shall become the majority.

We may discourage the credulity of those who send a dollar to a man, expecting in return a letter from the other world; we may point out how improbable it is that such a thing can occur, and we may cite absence of any affirmativ proof by religious sects, and various exposures of pretended mediums as grounds for denying spiritual existence and communication with human beings, but for all that the legal status of Spiritualism and mediumship is unaffected. To submit to a jury the question whether the belief of any person is based on fraud or reality is absurd. The answer would always be according to the jury's own *belief* and not its knowledge, for on these things no one possesses positiv knowledge sufficient to demonstrate it to everyone. A jury of Spiritualists would say, reality; a jury of Materialists, fraud; a jury of Christians would answer according to the teaching of their priests, who know nothing at all about it. The only fair way, therefore, is for the government to let all religions alone, and hav nothing whatever to do with their support or destruction.

For these reasons we hope to see Mr. Reid discharged from custody. To imprison him is to commit an outrage upon a number of citizens, and an outrage upon even one man should be resented by all who love liberty and demand equal rights for all.

The Burning of Liberal Hall at Waco, Texas.

The November number of the *Independent Pulpit* givs fuller particulars concerning the loss by fire of the Liberal Hall in Waco, Texas, than we hav been able to heretofore make public. The structure was burnt on the morning of October 5th. During the past year the Liberals had used it but little, as the Liberal Association had become weakened by death and removal so that it was unable to meet the expenses of regular lectures, though the popular Mr. Shaw never lacked for hearers. The building was rented to a congregation of orthodox Jews, who used it on the evening previous to its destruction for an atonement service. The flames were discovered a little before daylight, and efforts were made to put them out, but being a wooden structure it was impossible to save it.

The hall was built in the latter part of 1883, and occupied first in January, 1884. During the summer of 1883 the directors of the Religious and Benevolent Association bought and paid for the ground on which the building was afterward erected. To secure the means necessary for its completion, certificates of stock were issued in shares of ten dollars each, making the holders joint owners of the house, which was to be used by the association as a lecture hall. It cost a little over three thousand dollars, and was neatly fitted up with lights, a rostrum, tables, bookcases, five or six hundred books, and seated with chairs. Last summer most of the shares were presented to or purchased by Mr. Shaw, and he had arranged to use the building for the double purpose of a lecture hall and publishing office for the *Pulpit*. The remodeling was well under way when the fire occurred. There was an insurance of fifteen hundred dollars on the building, but nothing on the contents, and after paying off a few hundred dollars of indebtedness there will be something left toward rebuilding.

As usual, in affairs of this kind, the Christians are rejoicing at the loss. Early in the history of Mr. Shaw's Liberal lecturing, one old lady charitably said that she would burn the building in a minute if she were not afraid to, and on hearing of the fire another Christian lady greeted a neighbor with, "Oh! I hav some good news for you. Liberal Hall was burnt this morning, and I just wish Shaw had been in the middle of it." Still another good Christian, but of the other sex, exclaimed on being told of the fire, "I am glad of it! In all probability some Christian father burnt it to save his children; and if it could be proved upon him no Christian jury would punish him for it." These expressions show very plainly how the gospel affects its believers.

Mr. Shaw's purpose now is to rebuild in brick if he can secure the needed aid, and he asks those who can and will help to signify the amount each will giv and when it may be expected. It is his object to found a lecture hall and publishing house that shall be a home and center of activity for Southern Liberalism. He feels, he says, that let what will happen, the Liberals of the country will sustain him so long as he is devoting all his time, energy, and means to the work of emancipating the minds of the race from theological bondage.

Mr. Shaw is a brave, patient, earnest laborer, and everybody who knows him must love and sympathize with him. Away off in one corner of the country—where a few years ago the only Infidel in one town was taken out in the woods in the night and flogged because of his belief—Mr. Shaw has labored undauntedly for the new faith he acquired when compelled to renounce his position as Christian preacher, and has succeeded in civilizing the state of Texas so that now it contains hundreds of Freethinkers, who express their sentiments without fear of midnight visits from zealous defenders of the Christian religion. He has already done a splendid work; he will do still more and better if he is helped in this emergency.

For Horace Seaver's Monument.

John E. Remsburg will lecture before the Manhattan Liberal Club of this city for the fifth time on Friday evening, December 6th. The subject will be Thomas Paine, selected because when Mr. Seaver presided on the occasion of its delivery before the Boston society six years ago he admired it above all other of Mr. Remsburg's addresses.

There will be a collection taken at this lecture, all of which will be given by Mr. Remsburg and the club to the monument fund being raised by Mr. Mendum, some $450 being already in hand. Monuments are costly—the one erected to the Founder of THE TRUTH SEEKER costing nearly $2,000—and much more is needed. Mr. Seaver deserves a splendid shaft, both for his own bravery and virtues and to show the world that Infidels are not forgotten by their friends. Mr. Seaver had many admirers in this great city, and they should all attend Mr. Remsburg's lecture with as big a greenback ready for the hat as they can spare.

A handsome sum ought to be raised for the monument at this meeting.

Editorial Notes.

CHARLES BRADLAUGH is steadily improving, according to the latest issues of the English papers, and since their publication the cable has brought no news, which is good news. Mr. Bradlaugh has, however, a long convalescence in prospect, and will sail for Bombay, India, as soon as his strength permits.

WE CONGRATULATE Mr. Walston Hill Brown upon his marriage to Miss Eva Robert Ingersoll, eldest daughter of Colonel Robert G. Ingersoll. His wife is one of the most charming young ladies that ever lived, and in winning her Mr. Brown is the luckiest man in the world except the one who shall win his wife's sister.

THE following, credit and all, is from the last *Investigator:*

"Thomas Paine lived a long, laborious, and useful life. The world is better for his having lived. For the sake of truth he accepted hatred and reproach for his portion. He ate the bitter bread of sorrow. His life is what the world calls failure, and what history calls success.—*The Better Way.*"

We advise dearly beloved Mr. Washburn to read Colonel Ingersoll's lecture on Thomas Paine, and then the bad Spiritualist papers can't impose on him again in the same way.

Letters from Friends.

LEXINGTON, MO., Nov. 9, 1889.

MR. EDITOR: One of your contributors lately referred to the "slavemongers' rebellion." I will not take up, analyze, and criticise his expression, but will only suggest that THE TRUTH SEEKER'S columns are not the place for such language. This paper is devoted to another purpose. Its Southern readers could hurl quite as choice a selection of epithets at Northern people as its Northern readers can at us, if it is to be a billingsgate match. We do not propose that Liberal people North and South be kept apart like Northern and Southern Presbyterians until we settle whether slaveholding was a sin or not. That is not what we are here for. In order to free ourselvs from the slavery of ecclesiasticism and others from the slavery of superstition, we need ex-African "slavemongers" and everyone else who will work for our common object. Our own rebellion against the tyrannies named in the Nine Demands is what concerns us, and in it we need all who can help us, whether they were in any other "rebellion or not." W.

JOPLIN, MO., Oct. 27, 1889.

MR. EDITOR: Inclosed find twenty-five cents, for which please send me the "Bible Inquirer." I want it for pocket artillery. I am the only Freethought physician in the city of Joplin. The clergy are all dead-set against me. Inclosed I send you my compliment to the preachers and priests of the city of Joplin. I borrowed some from THE TRUTH SEEKER, some from Mr. Remsburg, and added a few of my own pleasant words for the clergy, and had ten thousand copies of this printed over my own signature, as you see, and billed the town with them. I sent every preacher and priest in the town one through the post-office. You can imagin how the town boiled with religious indignation a few days after the distribution of these Sunday-school tracts. I was informed that the preachers got together and held war council, and after due deliberation concluded that Dr. Owen was a skunk and should be shunned by the holy people who had themselvs washed white in the blood of the lamb. The appearance of this sheet in the dooryards of the Christians was an unexpected bombshell, and an unwelcome visitor in the Christian camp. DR. F. D. OWEN.

LOUISPORT, KY., Nov. 3, 1889.

MR. EDITOR: I must thank you for sending me your paper of August 17th. It came a few days ago as a sample copy. I will try and get some of my friends to subscribe. Your cartoon of the sayings of Solomon will get one of my neighbors, and I hope for several. I am taking several Liberal papers. If I can get some of my friends to take yours it will giv us a greater variety. I want you to send me twenty-five cents' worth of your late numbers.

But, my friend, if there were no laws to collect debts and never had been, the state of society would not make THE TRUTH SEEKER an absolute necessity now. And besides, if our federal government and the states had left off the senates, and every law had been referred to the people for their adoption or rejection for at least two years, the country would hav been free of superstition, poorhouses, priests, preachers, and lawyers of the kind we hav.

The Bible good will is hell on earth.

If the church was compelled to liv by direct means, it would soon die even now.

The opinions I now entertain are the same I hav had as far back as I can recollect, though I was seventy-four last March.

GEO. SMITH.

KANSAS CITY, MO., Oct. 30, 1889.

MR. EDITOR: I am happy to say that I am well pleased with your paper, THE TRUTH SEEKER. I hav been reading it for some time. I borrowed a copy or two from Mr. A. B. Goss, and you may be sure that, being a Freethinker all my life, I could not help liking the paper, so I went to the news-stand and had the paper ordered, and I intend to read it as long as I am able to pay for it. It is a splendid paper.

I hav had some experience among different kinds of people in my time, and, being a workingman, know something about the selfishness and badness of many kinds of men and women, so I would say to Mr. Tuttle that he is wrong in his statement that ownership is the cause of man's inhumanity to man; and I would ask Mr. Tuttle, how is it that man is inhuman in his conduct toward woman?

If any of the readers of THE TRUTH SEEKER hav ever read Rider Haggard's novel, "She," I will ask them for the benefit of this school question, viz., the Bible in public schools, to compare Rider Haggard's "She" with the Bible and giv us their candid opinion through THE TRUTH SEEKER which they would prefer to be forced into the schoolroom. I would prefer "She." If anyone wishes it, I can giv good reasons for my preference. JOHN R. KNEELAND.

CONOORD, N. C., Nov. 7, 1889.

MR. EDITOR: I am alone here as an open, outspoken Liberal. There are others, but they do not show the flag of Liberalism as I do. Yet they are fond of reading my literature. In sending for the herein named book, I want and expect to get information to meet and silence these broadcloth, white-chokered, lazy, do nothing sky-pilots (only seven here), who fleece poor ignorant people out of money they should spend for good literature that will enlighten them and do them service now and always. When I get in argument with any of these long-faced, pious frauds, who kneel down and pray to the mythical God through Mary's bastard son Jesus, I ask them to read carefully Genesis xxxviii, and ask their pastor to preach a sermon to his congregation from the ninth verse. I want to be enlightened and at the same time be possessed of convincing and clinching arguments.

The press and the people are beginning to see the two theological money-grabbers and evangelists, Sam Jones and R. G. Pearson, in their true light, money being their God. In Raleigh (says a Raleigh paper) out of four hundred of the Rev. R. G. Pearson's converts of eighteen months ago, three hundred and ninety-eight hav gone back to the world and their sins as the sow to her wallowing.

Yours outside of the Lord J. C.,

J. W. MEHAFFEY.

EAST RANDOLPH, N. Y., Nov. 3, 1889.

MR. EDITOR: All day long I hav read your last paper—an intellectual treat, I can assure you. Your letter-writers—the expressions many of them used, the grand and uplifting thoughts they penned so freely—had a peculiar charm, and were as refreshing to my soul as cheerful words and pleasant greeting smiles of those we love.

"Was Abraham Lincoln a Christian?" I carefully read every word of it, and think Mr. Remsburg showed up how absurd the Christians are in claiming the grandest president of the United States as belonging to their flock. Mr. Remsburg will lecture here Friday night, Nov. 29, 1889, and I hope all who are interested in the truth will giv this eloquent and able apostle of the truth a large hearing.

The report of the thirteenth annual congress of the American Secular Union was simply immense.

"The Bible in Common Schools," on pages 694 and 695, was replete in good arguments, and established beyond doubt the sound judgment of one whose stainless life casts a gleam of purity and brightness around the world. D. M. Bennett's sacred dust rests in Greenwood cemetery, Brooklyn. He has left us a wealth of noble thoughts, and deeds of charity and kindness—the memory of a brave, intellectually honest man, who battled with tongue and pen for the rights and liberty of all.

The kind advice, Mr. Editor, you gave Mrs. Prather, of Olympia, W. T., was all in order, and it seems to me she ought to appreciate it. As you say, "We fear that Mrs. Prather is a good woman who feels much more than she reasons, and concludes from prejudices rather than from facts." But, Mr. Editor, this woman is not alone in this way of thinking. I often pity her compeers more than I can blame them. Born as they are from wombs of prejudice, nursed upon fear, can you wonder that these mental slaves act as they do? Deep down in my heart I pity them, one and all. R. R. JONES.

CLARKSVILLE, IA., Nov. 1, 1889.

MR. EDITOR: The debate, as announced in THE TRUTH SEEKER, with the Rev. G. F. Devol and W. F. Jamieson as disputants, came off as appointed, and was an immense success. The first proposition, Jesus the Christ is the Son of God, Devol affirmed. Early in the discussion of this question it was narrowed down by the indisposition of Mr. Jamieson to follow his opponent into an examination of the evidence produced by his opponent as to what the followers of Christ taught or said of him, as a waste of valuable time to no purpose. Such testimony as one could produce from that source was without value and could prove nothing. In this way the question was narrowed down to what Christ himself taught, and his claims to godship. The Reverend Devol rested his case on Christ's superior wisdom and intelligence above all other men, and the purity of his life and teaching. On this line the battle was fought. But little if any stress was laid on the miracles or on his miraculous birth, but all was laid on his immense superiority in intelligence and wisdom. W. F. Jamieson paralleled every maxim or important teaching of value by Christ, and in many things proved rather a lack of wisdom than otherwise; and of course the Reverend Devol did not prove the proposition.

W. F. Jamieson affirmed the second question. The second proposition was more closely contested. It reads thus: Modern civilization is more indebted to skepticism and Infidelity than to the Christian religion. An exhaustiv examination and comparison between Christian and non-Christian nations was made—the influences of their religions on the character of the people, their modes of life, their industries and arts, their education and morals. It was assumed by the negativ that all we hav that distinguishes us as a progressiv nation is the direct result of Christianity. The affirmativ showed that Christianity as such had obstructed every discovery and every advance made in science, and that when backed by the civil power it did not hesitate to use the thumbscrews and fagot. Still the negativ claimed, notwithstanding the efforts of Antichrist and all his powers, that the great central truths of Christianity keep alive righteousness, humility, and love. The affirmativ showed them to rest on an altogether different basis, and that really and truly Christianity and its teaching had caused more misery and mischief than all other causes combined. The interest in the debate was kept up to the last, and it was orderly and conducted in the best of spirit, and much good will flow from it. E. FOWLE.

ONONDAGA HILL, N. Y., Nov. 12, 1889.

MR. EDITOR: Of the twenty-eight young men who, this year, graduated from the Syracuse College of Liberal Arts, twelve hav declared their intention of becoming pulpit-pounders; five, lawyers; two, teachers; one a scientist; one a chemist; one a librarian; one a doctor; one a cashier; one a surveyor, and one an architect; three are undecided.

To observe the development from the tadpole freshman to the pulpit frog is an interesting biological study, but it would not be a wise policy for our Christian universities to turn out nothing but ministers. The five lawyers of the class of 1889 will be five politicians working in the interest of church legislation. The two teachers will see that our public schools retain the Holy Queer as a text-book. The one scientist will strive to Bibleize science. The cashier will engineer a slick financial scheme for getting money to convert the poor heathen. The librarian will yet be the head of a Methodist book concern. The architect will plan God's houses. The three undecided ones will strike some soft snap in the Lord's vineyard. While the doctor and the chemist will probably drift along with the wicked world.

These young men all hav the powerful influence of the Methodist church to back them. They will be successful, for the Methodist brethren will say the Lord is on their side. These twenty-eight young men hav all given their hearts to Christ—a very good business investment for them.

When I graduated from the medical department of the Syracuse University my college mates knew that I was an Atheist. They often urged me to go with them on the road to success by joining the Methodist Episcopal church and the Young Men's Christian Association.

To be an Atheist seemed to them to be inviting ruin upon myself. They did not think my logic poor, but they deemed my policy unwise, nay, reckless. Any means that only involved profession of belief to them seemed to be justified by the ends—success, wealth, a gentlemanly occupation, and popularity. Well, I struck a good appointment the day after graduating. My merits were only my class standing. I hav retained the same for seventeen months. Now I am looking for something more remunerativ where I can come more in contact with Liberals. Does any reader of THE TRUTH SEEKER know a good place for a doctor to locate. If so, will he kindly inform me of the same? One thing I will guarantee, that I shall never doctor the ills of divinity and expect mankind to pay the bills. CHAS. E. BOYNTON, B.S., M.D.

MARTENSBURG, W. VA., Oct. 31, 1889.

MR. EDITOR: In the great controversy between Christianity and skepticism, what is the evidence produced by either side in all the past up to this time? The hidden truth of life and death has not been revealed. The mystery cannot be solved by either side. Life is thrust upon all. We find ourselvs in real existence in a world material and natural. We are born; some reach old age, some die in their infancy, others in youth or middle age. The inexorable law of the fittest surviving is here demonstrated. Natural selection is also shown. This universal law of nature, the fittest surviving; is everywhere manifested. The Bible claims to be the word and gospel of God and that all must conform to its teachings or be lost in eternal punishment. Its assumption is that God made all things as the Bible records; that there is a heaven to gain and a hell to escape; that there is no appeal outside of the Christian religion. Faith only is required, even though based on nothing. An unconditional surrender of reason, common sense, and individuality is demanded of all who want to inherit eternal life. This is Christianity. This assumption, though, is not as powerful as it has been in the misty past of religious tyranny and superstition. Honest skepticism, born of honest inquiry and doubt, is bravely and boldly disputing this Christian assumption which has held millions in mental slavery. I understand clearly that the churches are opposed to liberty. The right of private judgment and individual sovereignty they deny. The Freethinker is the only person actually free—as far as it is possible to be in these days. Independent thinking is the only safety. Christianity says the Bible is all the evidence required of the supernatural; that it is an inspired book of God, who rules the destinies of men and nations; that God is the only refuge; that he that believeth on him shall not perish but hav everlasting life. As I said, we all come into existence; we either die early or survive in a world of inequality—cruel and unjust conditions. If God made men and is no respecter of persons, why did he make them so unequal in strength, looks, disposition, shape, and mental ability? This inequality, with many other cruel and evil conditions in life, is constantly shown. All desire, no doubt, to liv a future life after death. If there is such a place as heaven it is worth while to sacrifice all in this life, for millions liv whose lives are failures. There is hell enough in this world for many, while many are enjoying heaven as far as wealth and influence go. How came these cruel and unjust inequalities? The only answer is—by unjust conditions, circumstances, influence, and mental superiority; the powers that be; might making right. This life is nothing if not full of inequalities, imperfections, and incompleteness. Faith in a future life is based on nothing. It is simply belief. Unbelief is based on something—on negativ testimony from all that is revealed so far as man can go. The rational thinker sees no evidence to support the popularly accepted idea of God. As life and death is a mystery, then one man or woman knows as much about the unknown as all the world, and the truth is that all die absolutely ignorant about the supernatural. The only honest doctrin is Agnosticism, which neither affirms nor denies. All must agree to liv to do right. Pure morality is the best code to liv by. Experience is the best teacher. Folly is sin; wisdom is goodness. It is simply a question of profit and loss. Knowledge is power, and he or she who happens to hav the most wisdom has the most power. All that is sensible is right; all that is folly is wrong. With caution, prudence, and calculation upon results of words and actions, is the safe way to liv.

THOMAS A. CONNERS.

WHEELING, W. VA., Nov. 3, 1889.

MR. EDITOR: Please allow me space, and I will answer Dr. Boynton's and Wm. Johnson's articles, which appeared in your issue of September 28th.

Gentlemen, you will please pardon my long silence. I am a creature of circumstances, and cannot do as I wish. I hav now an ample opportunity for writing, and am willing to pursue this argument with you or any other Materialist, as long as it will prove interesting and instructiv.

I am emphatically a Liberal. I am not at war with any individual, for his or her belief. I feel it my duty to use my

pen and tongue against false doctrins, and to defend what to me is true. I do not claim what I write to be evidence to anyone of a continued state of existence; but if I can induce one person to step out of the ruts of bigotry, and giv Spiritualism a fair investigation and pursue it until evidence of life beyond the grave be obtained, I shall feel amply paid for my time and labor.

Well, doctor, you no doubt knew my meaning when I asked if there were any full-fledged, intelligent Spiritualists in the asylums. I mean this, Do you know of a single person who had accepted Spiritualism, who was considered intelligent, and became insane on account of becoming a Spiritualist? Just mention one if you can. You say: "In my judgment, more than fifty per cent of the insane hear and see things awake." Then you go on to speak of "subjectiv sensations," "excited nerve," "the victim of narcotization believes his sensations real." You say: "Alcohol, morphia, nicotine, belladonna, or hasheesh, may induce the subjectiv action of nerve tissue," "every subjectiv process is pathological," etc. What has all this to do with Spiritualism? Why all this beating around the bush with a lot of jaw-breaking words that not one in ten will understand? I do not know what you are driving at by all this stuff, unless you wish to convey the idea that those who hav witnessed and accepted Spiritual manifestations take alcohol, morphia, nicotine, belladonna, etc. Do you think we do? Do you think we are victims of narcotization? Do you think we are subject to excited nerves, more than others? Now, doctor, this won't do. I shall pass it by without further notice.

I asked you to please tell me how you know Spiritualism to be a fallacy, and here is your answer: "Observe the equation that expresses, in mathematical language, the law that the potential energy expended is equal to the kinetic force developed, and remember that any discussion of the action of force upon matter must be founded on this equation. By measurements show if you can that the 'forces' to which the Spiritualist refers conform to this formula. Until you, or some one else, do this, 'spirit force' must stand as a fallacy in the light of mathematical physics." Do you really call this an answer to my question? What hav equations, potential energy expended and kinetic energy developed, or mathematical physics to do with spiritual manifestations, pray tell? The fact is, doctor, when you said Spiritualism is a fallacy, you said what you can in nowise prove; hence you hav talked about "energy expended," "energy developed," mathematics, and equations. It won't do. I hope every Materialist in the land will read your answer to my question. I still hold you to the question. Please tell me how you *know* Spiritualism to be a fallacy, and a base illusion.

Don't beat around, and use so many tall words, but tell me in plain English, how you know.

Why does death end individual existence? Your answer in part is this: "Because the potential energy of the organism reaches an equi-potential with inanimate matter when death occurs." This is about as clear as mud. If it is satisfactory to Materialists, all right.

I must now notice some remarks and inquiries by Wm. Johnson in the same issue. What I mean by full fledged is this—anyone who has investigated, studied, and understands the philosophy of Spiritualism. Mention one of this kind, if you can, who became insane simply by understanding and accepting Spiritualism. Please mention one if you can. There is not anything in Spiritualism to drive one mad, but to the contrary. It takes away the terrors of the grave. It teaches there is no death. It assures us that our friends, so-called dead, still liv, and that all will meet on the other shore. Anything about it to produce insanity? I think not.

No, sir, Friend Johnson, Spiritualism is not a belief. It is knowledge. I hope our Materialistic friends will do us the justice to cease speaking of it as a belief. We are just that much ahead of our Materialistic and orthodox friends. We hav a demonstrated fact, while you believe the grave ends all, and the Christian believes he will liv hereafter. Yes, if I know a thing, I can tell how and why I know it. A person must hav immortality demonstrated to him in order to become a Spiritualist. I do not claim to know more than other Spiritualists on the one point of a continued existence. I am not at all chagrined at your flying to the doctor's assistance. If he needs you to bolster him up, all right.

You ask me to show my smartness by answering a question or two. I do not know why you should hav alluded to me in such an uncourteous manner; however, I will answer to the best of my ability.

I do say that Spiritualism is a science, and has demonstrated itself to millions of intelligent people in this country. You ask: "Why, then, are Spiritualists unable to giv this one demonstration, and prove the fact that the grave does not end all?"

Certainly none come back from the grave, for the man, the soul, does not go into the grave; only the outside covering goes there.

I wish you Materialists would remember one thing. You assert that the grave ends all. Ingersoll said: "Countless millions hav listened in vain for a whisper from the other shore." How does he know this? How do you know the grave ends all? If you would giv it as your opinion, no one would object. You cannot tell how you know it. It can not be told. It is undemonstrable, and you know it. You Materialists want facts. Yes, you say, "Giv us solid facts." You don't know one thing about the grave ending all, yet you keep asserting it. Can you discern the difference? I ask you how you know the grave ends all. Can you say it has been demonstrated to you? Ah, no, you are up a stump and you know it, and I know you know it. You ask me how I know Spiritualism to be true. I can say it has been demonstrated to me. I hav seen, heard, and felt those who once lived in gross, physical bodies, but are now denizens of another sphere. Can you say I hav not? I hav been told many times that I never had any evidence; I never talked with those from the other shore, etc. When I am told this, I wonder how our Materialistic and orthodox friends came in possession of such a remarkable degree of wisdom as to know what Spiritualists hav or hav not experienced. Please tell me, Friend Johnson, how you know that I never heard, saw, felt, or talked with those whose gross bodies hav been buried. Come now, you wished me to show my smartness, now I wish you to show your smartness in telling me how you know I hav not had evidence of a continuation of life. Now you are treed. You say: "Giv the readers a good, square answer." I hav told you plainly, and squarely, how I know. I never promised to demonstrate it to you. The fact of a continued existence all must find out for themselvs, if they wish to know.

You say: "The simple assertion of your saying, 'We *know* our friends liv in the spirit world,' does not suffice." I am aware my saying it is no evidence to you. Spiritualism is not hearsay evidence. We hav the right to assert a fact which has been demonstrated to us, and when you say it has not, you giv the lie to millions of investigating, thinking, intelligent people. You say you love the truth. If you do, quit sneering at Spiritualists for having a fact you hav not got, and go to investigating for yourself. The evidence can be had, if you will but seek it.

As to your liberal offer of $500 to the Secular Union, and $100 for my trouble, for producing a sealed or open letter—I will not say from the dead—from anyone having passed to the higher life, I may try it. I hav no control over the spirit world; hence, do not know what can be done for you. Before closing I must once more allude to the doctor's closing sentence. Well, doctor, you seem to think my remarks a little more personal than necessary. You Materialists seem to be quite sensitiv, quite tender-footed. I, as a Spiritualist, must be very careful how I speak, but you hav conveyed the idea that I take drugs—a victim of narcotization—and hav subjectiv sensations. You speak of Spiritual phenomena as induced somnambulism, human imagination, etc. By these assertions you giv me the lie, when I say I hav had evidence of a continued existence. THE TRUTH SEEKER and Boston *Investigator* very frequently contain articles calling Spiritualists "poor deluded dupes," "cranks," "troubled with softening of the brain," "running after a delusion," etc. All this is quite well enough on your part. It makes quite a difference as to whose ox is being gored. I claim to be rather good-natured in an argument, but I do not relish being called crack-brained, credulous dupe every week in the year. I hav investigated for thirty-seven years, at a cost of over $300. I made an honest, earnest effort to get the truth, and, doctor, I hav got it so far as a continuation of life is concerned. If I don't know that, I don't know anything, and what I know I know as well as anybody. You Materialists admire THE TRUTH SEEKER. You admire its founder. The name of D. M. Bennett is dear to you—as well as to Spiritualists—yet you use the paper he founded to ridicule Spiritualism, while he himself was a Spiritualist. I will conclude by again insisting upon your telling me just how you know Spiritualism to be a delusion. All your talk about potential energy, kinetic energy, equations, equipotentiality, mathematics, somnambulism, mesmerism, alcohol, belladonna, hasheesh, narcotization, "pickled," old, worn-out men, or burnt-out flames of gas, did not answer the question. No, it won't do. Giv us something more direct, more pointed. There is too much gas in your answer. Back up your assertion, or hoist the white flag. Let us hear from you. A. ALLEN NOE.

PORTSMOUTH, O., Nov. 3, 1889.

MR. EDITOR: The past two months hav been unusually interesting as regards my reportorial duties. The Ohio Military Academy has started upon its mission, and has been visited by Rev. C. L. Work, pulpit orator at the Second Presbyterian church, and by him pronounced good; Dr. J. F. Clarke, a Catholic veterinary surgeon of New York state, charged with horse-stealing, has secured his freedom, and Patrick Gleason, a local Catholic, has been jailed for committing a rape on his granddaughter; Fathers Boniface and Timothy, of Hoboken, N. J., hav held a "mission" at the church of the Holy Redeemer; Rev. W. W. Mix has arrived with his family from Missouri, and he has assumed the rectorship of Christ Episcopal church; Bigelow Methodist Episcopal church has had a "fiddling" exhibition, and "Zozo" has come and gone.

Going back sixty days I find the Ohio Military Academy (mentioned first in my list of occurrences and curious incidents) being elegantly furnished and fitted by a fine-appearing stranger, who came into the city like a Christ. He put up at the finest hotel, and at once set about to make Portsmouth the West Point of Ohio. He registered Major Burgess, and claimed to hail from Virginia. The Old Dominion accent was with him, and served him to advantage. He was a charmer, a church attendant, and a drinker of good liquors. The ladies got sweet on him, and, 'tis said, severa became his, Solomonistically speaking. He never missed going to church, and could say Amen as loud as any other hypocrit. His presence at the Godhouses enabled him to win the confidence of the sanctified ones, and his moving among saloon men and gamblers made him a shining light with the sporting fraternity. He played his cards well, and raked in chips from all sides of the table, around which were seated the deacon and the crusade sister, the faro king and the bawdy-house queen. He purchased furniture on credit, and likewise the finest of Brussels carpets. He also bought on tick a brand-new major's uniform, attired in which he rode horseback through the principal streets of this Christian city. This of itself was an offense against the government, he being no commissioned officer of the regular service. A story he frequently told, however, was that he was formerly in Uncle Sam's army, and was sent by the United States government to South America to establish a military school, which he did, and with great success. Such tales as these led the good people to smell a mouse, but not until Burgess had borrowed money from prominent citizens, barkeepers, and hotel clerks. When the mist was cleared from their eyes and they could see, Burgess left the city between the going down and the rising of the sun. He fled to other and unknown parts to worship other and unknown gods. Creditors appeared on the banks of the Christian sea of inquiry, and listened to the whisperings of the wild gospel waves.

Soon after Burgess's sudden departure Captain A. L. Bressler, a young German graduate of a European military academy, appeared in our midst and proposed to take hold of our West Point and make it a go. To do this he assumed the debts contracted by Burgess, and paid the same. He could well afford to do it, as his father, who resides in Detroit, Mich., is rated at $800,000. Among the numerous debts cashed by Bressler was one which came through the post-office in a letter addressed to Burgess. Bressler lifted this, opened it, and read. It demanded that Mr. Burgess pay $12.50 due for services rendered. The letter bore the signature of Lillie Hayward, who is a believer in God, and who inhabits a West Eleventh street bagnio. Bressler did not know this, and seeing the feminin signature exclaimed: "Oh, mine Got! Didn't he pay the typewriter either?"

Bressler recently married an Italian miss of New York city. He is very Christian, and keeps the Bible in the class rooms of his school. Rev. C. L. Work, in a recent visit to the institution, pronounced it good, and distributed invitations to come hear him talk about Calvin first and God next. That is the order in which the average Presbyterian worships. The first order posted at the military school was warning the boys not to pluck apples from the trees on the academy grounds. This Work saw, and on his departure from the place remarked to his company, "I could not see the sense in that apple order." And so Liberals everywhere regard the Eden order. They are thankful that the "breathing dust," alias Adam, and the "moving, walking bone," alias Eve, did taste the forbidden pippin. Ever since pippins hav been masticable and digestible.

My next subject is the Catholic veterinary, Dr. J. F. Clark. He came here, was drugged and robbed by gamblers, and in this delirious condition rode a horse not his own away. He was arrested for horse-stealing, was tried and convicted. A new trial, however, was granted him, and subsequently the case was *nollied*. Being a Catholic he wears a charm about his neck, and carries on his person thirty prayers warranted to do wonderful things. He says he would never hav escaped but for the charm and the thirty parables. Before leaving the prison he provided the remaining jailbirds with a charm and a copy of the superstitious prayers, informing them they would get clear if they were only faithful in the use of the same.

Patrick Gleason, spoken of above, is a devout Catholic, according to the purgatorial creed, and a veritable demon and brute according to the American way of putting things. He would not eat meat on Friday, but on the same day he would take his granddaughter, aged thirteen years, and rape her. He was caught in the act by Officer Flannigan, who was informed by reliable people of what was going on—people who were watching the man of God through a hole made in a partition wall of the house that he lived in.

The Catholic "mission" held by Fathers Timothy and Boniface lasted one week. Catholics poured in from all directions, and many old sinners like Gleason were claimed to be made pure through the prayers and foolishness of the Hoboken priests. I hav often thought how glorious it would be if all the priests and preachers of the world could be mummified, and in their stead be given the people in the pyramids, who for three thousand years hav been awaiting the call of Gabriel's trumpet. Such a change would benefit mankind; the mummies alive and doing would be a blessing to the cursed teachers of theology and ignorance.

Rev. W. W. Mix, the new rector of Christ Episcopal church, is away ahead of the teachings of his creed. He is grand enough and broad enough to believe in diminishing instead of increasing the tears and groans of mankind. For this he will be invited in the course of several months to take a walk. That is our prediction. The bigots and brainless leaders of that church are not in favor of making a heaven of this dull, dreary life; they relish long faces, having no sympathy for barbers and hairdressers. Misery here and happiness hereafter is what they want preached. They emphatically believe in a God without "body, passions, or parts," and a devil of the Catholic pattern.

A few evenings since Bigelow Methodist Episcopal church had a few musicians of the Christian stripe on exhibition. They charged a fee to get into this "fiddling" affair. It was, so they said, for the benefit of the poor heathen. I wasn't there, and I don't know whether the proceeds hav been shipped away yet or not. If not, a part might be appropriated to John Dungen, a poor, dying colored man in the back part of the city, who is sadly in need of something to eat and hide his nakedness. Dungen has prayed for both, but as yet his prayers hav wafted in no bread, no ham, and the Lord hasn't come around to sew even "fig-leaves" about his body. Unfortunately for starving John Dungen, the day of miracles is over, and Jehovah does not dabble in the affairs of men.

"Zozo" is a great spectacular play. It was presented here to a large audience notwithstanding the churches' opposition. Among the performers of the "Zozo" company are J. Leon and Tommy O'Brien, both friends of mine, and both disbelievers in miracles, devils, and Gods. The first named is an old veteran to the show world. He has traveled the globe over, and in his opinion this is a splendid country to reside in. In fact, he says he would like to stay here always. And so would I. WILL S. ANDRES.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Going West.

Our father harnessed Nell and Fan,
In years so long ago,
And drew the wagon-cover white
Upon each bended bow;
The Eastern farms were small and poor
And men for money pressed,
And he would take his girls and boys
And hasten to the West.

First gathering up a store of books,
My father's only pride,
A civilization there to plant
Upon the prairies wide;
A school-house reared from linden logs,
Of treasures far the best—
Then sang we our farewell to friends,
And started to the West.

The neighbors soon would be as proud
As people in the town;
We could not bear their haughty ways,
Nor liv beneath their frown;
So mother spun through summer days,
And me in linsey dressed.
We'd never known what freedom was
Till traveling to the West.

Our woolen shawls were warm and bright,
Of blue and crimson plaid,
Wrought by a dear and loving hand.
Yet we, so wild and bad,
Would often pain her tender heart,
And I with all the rest
Was frantic with such mad delight
That we were going West.

Could you hav heard the merry din
As twilight fell apace,
And father spread the tent's white wings
Upon a grassy place,
You must hav thought that joy had come
From islands of the blest,
And care would never find us more
Now we were moving West.

We fashioned tents and camp-fires, too,
Like those built by the folks,
Unheeding that the night-wind sighed
In all the branching oaks.
Brown nuts and berries in the wood
We gathered with a zest,
And life was such sweet make-believe
While hurrying to the West.

MARY BAIRD FINCH.

A Visit to Philadelphia.

You know I hav been to the City of Brotherly Love, and presuming you would like to hear about the trip, if you will gather up close I'll tell you all about it.

"City of Brotherly Love!" Is not a fine thought contained in the sentence? How it fills and thrills our human hearts to the center! How it softens and shades the hard, cold, rough ways of life, making a beacon-light that charms and allures at every step! What a millennium it would be if all men could think of each other as brothers! Wouldn't it? The great-souled Wm. Penn realized the meaning of that word—brothers—two hundred years ago, when he planted the seedling of a new city.

The Indians who lived about there in the region where Philadelphia now stands, swayed by the modest, gentle bearing of the genial Quaker, declared they would liv in love forever with Wm. Penn and his children. "We meet," said the great man, Penn, to the children of the forest, "on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love. The friendship between you and me I will not compare to a chain; for that the rains might rust, or the falling tree might break. We are the same as if one man's body were to be divided into two parts; we are all one flesh and blood."

A monument marks the spot where these memorable, these grandly eloquent, words were spoken, and, as you may know, this treaty that Penn made with the red men is the only one never sworn to, and the only one in connection with the Indians never broken. And I must say that the same sweet spirit of good faith and good will seems to linger like a benediction upon the city and its people. It is apparent in the beauty, architecture, and magnificence of its public buildings, in the cleanly, well-kept streets, and, more than all, in the courtesy and culture of those with whom the stranger comes in contact. If there are dividing lines of sect, or birth, or position, they are so hidden and concealed by the sweet blossoms of natural kindness and hospitality as not to be apparent.

The new city building for public offices is on a scale of grandeur and beauty seldom surpassed by any city in a similar work. The view from its tower, which, however, I did not take, is said to be very fine. Our party was passing along Chestnut street immediately on our arrival, when we noticed many people entering a large building. "What is going on in there?" we questioned of a passer-by.

"United States mint," was the reply.

Another traveler, overhearing the answer, said: "This is the hour for visitors, now's your chance, go right in, free to everybody."

Thinking this was our opportunity, in we went. In the vestibule stood a number of ushers or porters. Thrusting our satchels and handbags under a settee, we inquired, "Will they be safe there?" The man looked at me as much as to say, "Aren't you in Uncle Sam's building?"

"Go on," said Bethia; "course they're safe in here."

I thought of numerous official steals in Washington and of things the Indians in the West had lost, of land-grabbers, etc., and remarked, humbly, "I don't know anything about these folks, and I don't want to lose my night-gown or my new waterproof."

The day was fine and the crowd dense, so, amid much pushing, squeezing, and treading upon toes, we made our way along, staring at the tons and tons of silver bricks lying around as plenty as Globe street railway paving-stones. It was a silver day, *i.e.*, the day on which silver is worked, and such cartloads and cartloads of silver dollars, half dollars, quarters, and ten-cent pieces I never saw before. How the coins were tumbled out like buttons—silver dollars rolling out all stamped and ready for use at the rate of eighty per minute. Within reach of my hands lay $17,000,000, a trifle over fifty-one thousand pounds. I did think what lots of good might be done with it all, but it is not of much account just to keep. It is a pretty sight to see the boiling silver, clear and white, and then to watch it being rolled out like yards of ribbon to be cut and fashioned by nimble fingers, by several processes, into coin for use. Anna Dickinson once worked in this mint, trying to get money to send her brother to college. There are a number of bright girls employed in this mint, and you think, probably, as they work just as many hours as the men that they get just the same wages, do you? No, they don't. Uncle Sam, with his pockets bulging with money, cannot afford to compensate his faithful, energetic girls for their work exactly the same as he does the boys. Shame on you, Uncle Sam! You are not quite up to the fair principle of equal rights yet.

Sputtering away my indignation, we followed the crowd upstairs to the museum. There were cases of medals, all the different kinds in the world, ancient and modern. Cabinets of coins, curious and queer, old as the hills, and representing all grades of intelligence and wisdom, were here and there, all about the rooms. There were specimens of wampum, Indian money, just as good as any for barter, if one has a mind to think so; shells and beads; coins of Siam; a shekel that we read of in scripture, worth about forty cents of our money, and a "widow's mite," of pathetic history. Only a hard-hearted man could take such a piece from a poor widow who, no doubt, needed it for bread. The oldest coin was an odd-looking piece, said to be in use sixty-seven hundred years before Christ. It was of some sort of dark metal, with a tortoise rudely stamped upon it, showing the idea of worship of that period. Some numismatologists dispute the antiquity of this coin, but, although in use at a later period of the world's history, there is no doubt of its great age, although it may clash somewhat with the biblical theory of creation.

We came away from the money-making machinery, found our luggage, and went on to the Washington Hotel. Here we met handsome Lucy Colman, who wears her years with the superb grace of a queen, strong, brave, and self-reliant. She is full of memories, incidents of stirring times, and charms everybody by her wonderful and happy conversational powers. Here also were Leonard Geiger, a bluff, hearty, honest man, as good as gold, and of whom you would say at once, "His word is as good as his bond." And dear Mrs. Geiger was there, too. Her kind and lovely influence draws one like sun-rays, and instinctivly you feel like cuddling close to her and laying your head on her motherly bosom, to be caressed and blessed by her sweet sympathy and kindness. Mrs. Macdonald, bright, wide-awake, and cheerful as a song-bird, was in the happy company. She is the mother of the Editor of THE TRUTH SEEKER, and G. E. M., also, the editor of *Freethought* and a poet, is her son. You would think her more a sister than a mother of such brave men. She is strong and self-reliant, and inspires love and confidence at once. The Editor of THE TRUTH SEEKER, of course, was with the others, quiet, not talking much, but thinking a great deal all the time. And Mr. Charlesworth, too, was with him, bright and sparkling, and finding his way all about the city without a pilot. Indeed, he was pilot himself, although never before in the city. S. H. W.

(CONTINUED NEXT WEEK.)

Correspondence.

AUSTIN, NEV., Oct. 27, 1889.

DEAR MISS WIXON: I like to read THE TRUTH SEEKER. Papa has taken it for many years. I read the Children's Corner. I will send you a piece about a funny mule and a negro. I think the piece about the girls' tasks is nice. I am a boy ten years old, and I study geography, grammar, spelling, writing, reading, arithmetic, and singing. I hav a cat and a little baby one year and eleven months old. I guess I will close.

HARRY MOSS.

GOLDENDALE, WASH., Oct. 28, 1889.

DEAR MISS WIXON: I thought I would write a letter to the Corner for the first time. I am ten years of age. I go to school, but it is closed this week because diphtheria is in town. I hav four sisters and one brother, and he is one month old to-day. We hav not named him yet; mamma wants to name him "Wixon." Papa attended the Secular convention at Portland, Ore. Papa takes THE TRUTH SEEKER; we all like it very much. Will quote a few lines at the close. Hoping to see this in print, I remain,

Your Freethinker friend,
JESSIE M. PARROT.

Refrain from contentions of evil design;
In bettering conditions hew close to the line;
Avoid superstition and a paralyzed mind;
Promote all actions for the good of mankind.

J. M. P.

XENIA, O., Oct. 29, 1889.

DEAR MISS WIXON: My father, who is a very strong Liberal, takes THE TRUTH SEEKER, and, as I was looking at it, I thought you would like to hav a new correspondent, so I sit right down and write you a letter. My father does his best to enlighten the people who do not think that the earth is round, but that it has four corners, such as the Bible teaches. There are three men here that I know of, that think as my father.

I hope that you will continue n health, and to edit the Children's Corner, as it enlightens the boys' and girls' minds.

I like to read the letters that the boys and girls write. I go to school, and am thirteen years old. My teacher's name is Mrs. Lizzie Thomas.

Well, as I hav written about enough, I will close, wishing all the children who write for the Corner good health. FRED FISHERING.

FRENCHTOWN, NEB., Nov. 21, 1889.

DEAR MISS WIXON: My nieces Lottie and Stella were very much pleased with the poem of "Motherless." I inclose another written from the memory of the time when my father started from Ohio to the West, in 1843, when I was six years of age. To travel in a covered wagon, to sleep in a tent as our older brothers told us the Arabs did, made such a bright spot in our lives it can never fade. To enhance our joy there was another family with us with the same number of boys and girls (six) that there were of us. The younger members, being too small for work, had but to play and "fashion tents and camp-fires," etc. If children could only realize their happiness!

I am glad to hear all that has been said in reference to the death of our noble Seaver. He may be said to be the father of Freethought in America. And now his labor is done and he has gone to rest. The *Investigator* has fallen into good hands, that will keep the flag of Freethought still far above the cross of superstition. Peace to the memory of Horace Seaver!

Your story of the rabbits was very entertaining. There were some things you told in regard to them I had not known before. We hav many jack-rabbits here, and it seems almost like seeing a flying creature to see them run, they leap so far.

Yours fraternally, MARY BAIRD FINCH.

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The voice seemed low,
Yet through the ranks of immorality
The grand request passed safely through.

We may hav trials and troubles
On our way.
We will meet sorrow, care, and strife;
The darkness that so closely follows day
Clouds half our life.
And yet through light and gloom alike
Our souls can always be
Shut from the grosser world apart
In the chamber of Chastity.

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To Mrs. King, of Monte Vista, Col., these lines are fraternally inscribed by the writer:

O for a pen from some white wing
To tell of friendship's offering,
And bear the charm of all sweet words,
Gentle and low as singing birds,
To one who came a friend in need,
Moved by her own unwritten creed,
And gave sweet love and sympathy
To one sad soul out on the sea—
A weary, heartsick little daughter—
Where friendly hands humanely sought her,
And won her back to life and me,
Thus blessing all humanity.

May all sweet words their magic lend
To sing thy worth, my unknown friend;
Thy mountain home and sunny vales,
That whisper such enchanting tales.
May only flowers thy pathway know,
Free from the pain of frost and woe,
Strewn with the pearls of morning dew,
With rosy beams soft shining through;
And fragrant arms of evergreen
To clasp thee round with emerald sheen,
And fairest winds of Araby
To waft thee o'er life's evening sea.

Frenchtown, Neb. MARY BAIRD FINCH.

Danger to the American Government—Jesuits' Oath.

I [name]. now in the presence of almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist; the holy apostles Peter and Paul and the saints and sacred hosts of heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, the pope (N.) is Christ's vicar-general and is the true and only head of the universal church throughout the earth, and that, by virtue of the keys of binding and loosing, given to his holiness by Jesus Christ, he hath power to depose all heretical kings, princes, states, commonwealths, governments, all being illegal without his sacred confirmation, that they may be safely destroyed, therefore to the utmost of my power I will defend this doctrin and his holiness's rights and customs against all usurpers of the heretical and Protestant authority whatsoever, especially against the now pretended authority of the Church of England and all adherents, in regard that they be usurped and heretic, opposing the sacred mother church of Rome. I do renounce and disown all allegiance as due to any heretical king, prince, or state named Protestant or obedience to any of their inferior magistrates or officers. I do further declare the doctrin of the Church of England, of the Calvinists, Huguenots, and other Protestants, to be damnable and those to be damned who will not forsake the same. I do further declare that I will help, assist, and advise all or any of his holiness's agents in any place wherever I shall be and do my utmost to extirpate the heretical Protestants' doctrin and to destroy all their pretended power, legal or otherwise. I do further promis and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstances whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me by you, my ghostly father, or by anyone of this convent. All of which I do swear by the holy trinity and blessed sacrament, which I am now to receive, to perform and on my part to keep inviolably, and do call all the heavenly and glorious host of heaven to witness my real intentions to keep this my oath. In testimony hereof I take his most holy and blessed sacrament, of the Eucharist, and witness the same further with my hand and seal in the face of this holy convent.

The above oath comes into my hands from an ex-Jesuit father. J. H. RHODES, M.D.

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Answer. "The vital force [electricity]* which pervades the universe is what the illiterate call God" (J. W. Draper).

Q. What is the trinity of paganism and Christianity?

A. It is either the three great vitalizing forces of nature, heat, light, and electricity, or it is nothing.

Q. What is Christ?

A. A pagan myth, an allegory of the sun, or the heat and light emanating from the sun.

Q. What is theology?

A. Talk about nothing, or the science of nothing.

Q. What is religion?

A. It is our ideas about something which we do not understand.

Q. What is superstition?

A. It is faith without any fact in nature to stand upon.

Q. What is a preacher?

A. It is one who pretends to teach others what he does not understand himself.

Q. What does D.D. signify?

A. D.D. as a caudal appendage to a man's name signifies in ecclesiastical parlance doctor of divinity; in common English, doctor of duplicity; in profane English, damned deceiver.

Q. What is the Bible?

A. It is the minister's *saddle* to ride asses with?

Q. What is sacred or holy?

A. Anything which cannot stand the test of free investigation and criticism.

Q. What is blasphemy?

A. An argument which the doctors of duplicity cannot answer. P. F. SHUMAKER.

* The brackets are mine.

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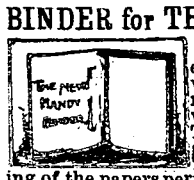
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JEFFERSON DAVIS is critically ill at New Orleans.

SOME German employers are serving free coffee and light beer to their men to keep them from drinking brandy.

THE law prohibiting the importation of contract laborers is usually evaded, but occasionally a gang of contract men is sent back.

MANY cities hav abandoned corporal punishment in the schools, but Boston continues the practice, and had eighteen thousand cases last year.

VAST amounts of money and time are being wasted in pilgrimages to the shrine at Lourdes, France, which the clergy advertise as working miraculous cures.

NEW YORK aldermen, to secure the votes of a musicians' union, hav forbid street bands and hand-organs, which the poor declare is tyrannical and wrong.

OF the many boys and girls under legal working age that are in Newark, N. J., factories, a few hav been looked up by officers and ordered to school.

A MONTREAL paper, *L'Etendard*, says: "Despite Great Britain's protest the French Canadians would send 5,000 zouaves to fight for the pope against Italy."

THE Mormons who hav settled in the Canadian Northwest are reported to hav announced their intention to continue polygamy, and the authorities are preparing to prevent them.

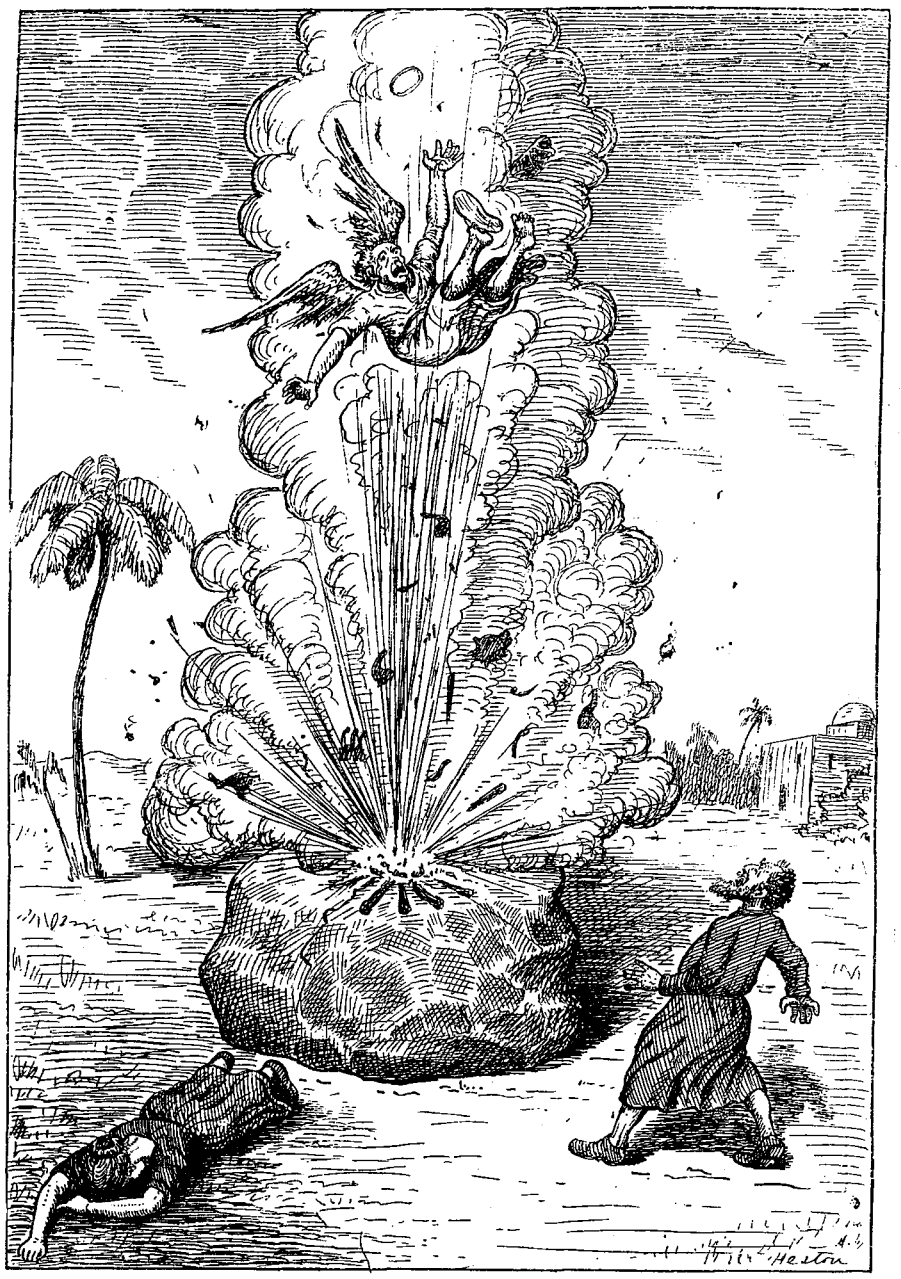
POLISH Roman Catholic soldiers in the Russian army complain that various underhand means are taken to induce them to receive the ministrations of Greek Catholic priests.

THE last week has been one of very unusual agitation of Socialism in England. A cable says that many of the middle class of merchants, Parliamentary parties, and men of the highest eminence seem to be embracing the new doctrin. Spencer is writing letters against it to the London *Times*.

THE Catholic centennial opened at Baltimore on the 10th with imposing ceremonials and adornments, among which were intermingled papal and American flags. Archbishop Ryan said the Catholics had here 9,000,000 population, 8,000 priests, 10,500 churches and chapels, and 650 colleges and academies.

AT the Episcopal convention a member said that two men, one an ecclesiastic and the other an unbeliever, had remarked to him: "The Protestant Episcopal church will never take up the cause of labor; she is too deeply compromised with wealth."

A REVOLUTION in Brazil has abolished the empire and instituted a republic. Emperor Dom Pedro was warned to leave in twenty-four hours, and sailed for Europe. He will be given an allowance for support. Almost no bloodshed has occurred. However, some may take place, as there are about 500,000 loosely organized militia in the empire, and it is rumored that they will assemble in some provinces that are said to be loyal. The regular army is for the revolution, and possesses the capital and all important points. The crown in the old flag has been replaced by a Phrygian cap. The imperfect news does not enable us to discern the true motiv at the bottom of the rising. It is true that some of the best minds there were for republicanism, but this revolution seems to hav arisen not from their action so much as from conservativ and landholding quarters. The new president is an army officer who was incensed at a recent correction given him. The army is corrupt, and has evinced resentment at rebukes of the press. The old slaveholders, who by emancipation were left at once without support and occupation, and aggrieved and unquiet, are engaged in the revolutionary party. And while many persons were disposed against the princess who was to succeed Dom Pedro, because she was under the thumb of the priests and Jesuits, yet these objectors do not seem to be the instigators of the movement. Dom Pedro was a liberal emperor, and traveled several years in Europe and America gathering inventions, and ideas, and men of practical skill, for introduction in his own land. His monarchy was constitutional, not despotic. There was envy and dissatisfaction among those who failed to be chosen in his conferral of distinctions of nobility. So it is not yet certain that the revolution is not a conservativ move under a liberal disguise.



ANOTHER ANGEL ASCENDETH.

For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar: and Manoah and his wife looked on it, and fell on their faces to the ground.—Judges xiii, 20.

Odds and Ends.

A MAN may be as bold as a lion,
But how sheepish he will look
If his wife comes into the kitchen
And catches him kissing the cook!
—*Argonaut.*

CONJUGAL scene between Monsieur and Madam de Bondamaousse: "Why," said the husband, "do you put the hair of another woman on your head?" "Why," retorted his better half, "do you wear the skin of another calf on your hands?" —*Le Voltaire.*

SHE: "Ashburton O'Donohue, it is in vain you plead. I never kin be your'n. I am told you hav seven dollars and a half in the savings bank, and my fren's will say I married yer fer yer money. I am sorry yer wuzzent poor, for then—but no matter—depart and go—leave me!" (He does so to the slow music of a barrel organ played outside.) —*Life.*

MR. BIZNIS: "Whew! but I'm tired out!" Mrs. Biznis: "What is the matter?" Mr. Biznis: "The second bookkeeper asked me for a half-day off to attend his aunt's funeral, and like a smart Aleck I said I would go with him." Mrs. Biznis: "Was it a very good game? What was the score?" Mr. Biznis: "That's just where I got fooled myself. He was really going to his aunt's funeral." —*Terre Haute Express.*

EXTRACT FROM A SERMON OF THE REV. SIM GOOSEBERRY, 'POSSUM BOTTOM, W. VA.

"I hab ch'iced dese wo'ds for de tex': 'It am easiah fo' a camel to go troo de eye ob a needle dan fo' a rich man to entah into de kingdom.' An' dey am mighty oncouragin' for de rich man.

"I don't reckon it's likely dat any ob you bruddahs an' sistahs sittin' afo' me ebber seed a camel, 'less you been to de ci'cus on de sly, an' hain't gib it in in yo' 'sperience in de class meetin'.

"Dar am nothin' 'bout a camel dat you kin put a p'int on. Ef yo'd sta't wid de tail ob a camel fo' to thread a b'an do' wid, yo'd git fotched up wid a knot afo' you got two foot. Ef yo'd sta't wid the head fo' to pull him troo, you wouldn't git nowhar. You might jes' ez well try fo' to bore a hole in a bundle ob wool wid an augah. Dat am de kind ob job you'd hab puttin' a camel troo de eye ob a needle.

"All dem dat's restin' in der ca'nal secu'ity on dar piles ob money had bettah be a loosenin' de strings ob dar money-bags, an' gittin' de knots ob sin out ob demselvs, an' rubbin' down de humps ob onrighteousness, an' squeezin' in dar big feet ob wickedness, an' gittin' de crook ob pride out ob dar necks, an' p'intin' dar tails ob contempsity fo' to git ready fo' de threadin' match wid dat camel on de great day ob judgment; or de camel's gwine to beat 'em threadin', shoo. De Lo'd's gwine to fu'nish de needle, an' de debble's gwine to fu'nish de camel, an' de rich man's gwine to stick.

"You sinnahs ob 'Possum Bottom ain't gwine to scoot troo dat eye ob de Lo'd's needle like a haiah troo a bodkin—lettin' on yo' too poo' fo' to match wid the camel. Yo' gwine to stick right wha' dat money's bulgin' out yo' pockets, dat you ought to gib yo' preachah fo' greasin' you wid fac's, an' 'ilin' you wid p'ints dat 'ill beat the camel an' gib you a show fo' de kingdom.

"Ef de perspicity ob dis tex' am not cleah 'nough fo' to make you ondahstand dat de collection dis very mo'nin' 's got to git de bulgin' out ob yo' pockets fo' to pay dat fo' dollahs dat you owe me, I kin make it mo' perspicitous.

"De fust time dat I rose in de pulpit fo' to preach, I was so skead dat I fo'got de wo'ds ob de tex'. Dey was de very same wo'ds dat I hab ch'iced fo' dis mo'nin'. De camel bein' a new crittah to me, I couldn't fotch its name nohow. Dar I stood afo' a whole sanctua'y full of sinnahs, a-squi'min' an' a-wrestlin' wid a dumb spi'it dat had me by de tongue. I had de meanin' ob de tex' an' de kingdom, but de crittah an' de needle was furder. I saw de sin ob lebity creepin' into de sanctua'y. Dat riled me an' downed de dumb spi'it. So sez I: 'Fellow sinnahs an' sco'nahs, it am easiah fo' a cow to climb a tree an' hatch her calf in a bird's nest, den it am fo' a pusson to git into de kingdom wid money a-bulgin' him.' And so it am."—*Tobe Hodge in Puck.*

THE HEAVENWARD HOLD UP—AN ARIZONA HAIL AND FAREWELL.

Throw up my han's? Why, *sar*tin, pard!
Anything f'r accommudash'n!
Don't tickle them triggers quite so hard—
Buckshot 'n me ain't no relash'n!

I ain't huntin' no long-lost Bud,
Strawb'ry-marked in the left-hand bar'el!
Don't keer to change my name to Mud—
Durn sight ruther we wudn't quar'el.

I hain't got much stuff 'n my clo'es,
Only a span o' big iron dollars.
In course yo're welc'me, pard, to those—
Et's Jim-Crow luck us miners follers!

All I got? Yep! Sorry, Ol' Socks!
Look 'n see, ef yo're jubous 'bout et.
Say, now! *Don't* snipe thet little box—
I cain't git on nohow without et!

Shet up my jaw? Oh, shet et *goes!*
Only I hate to hev' yo' take et.
Don't go spile et under my nose—
Wot? Yo're tak'n a rock to break et? ! ? ! !

[To various aspiring fragments of highwayman.]

Oh, wal, good-bye, ef yo're dispersed!
Didn't 'llow yo s 'n no sech hurry!
'F I'd thought, I might 'a told yo' first,
Thet dynymite's fr'm Jim's stun-quirry!

By the way, ef yo're comin' down,
Fetch my boodle 'n that thar double-
Bar'el—they'd spile 'n yo'r new town,
But *I* c'n use 'm 'thout no trouble!
—*Chas. F. Lummis in Life.*

Gems of Thought.

OF course the opinions and habits belonging in common to the masses of mankind are to a great extent the results of sound judgment and practical wisdom. But to a great extent it is not so.—*Edw. B. Tylor, F.R.S.*

WE do not yet know how far we are beneath the Hottentots in certain matters.—*Voltaire.*

WHEN the church obtained the direction of the civil power, she soon modified or abandoned the tolerant maxims she had formerly inculcated.—*Lecky.*

AS long as their own necks were in danger, the clerics of the early Christian church inveighed against tyranny and intolerance; but as soon as that danger was past the doctrin of passiv submission to injustice bore its natural fruit, and the lot of the European peasantry became infinitly worse than that of the so-called slaves of the Grecian empire and the Roman republics.—*Prof. Felix L. Oswald.*

ADMITTING, for the sake of a case, that something has been revealed to a certain person, and not revealed to any other person, it is revelation to that person only. When he tells it to a second person, a second to a third, a third to a fourth, and so on, it ceases to be a revelation to all those persons. It is revelation to the first person only, and hearsay to every other, and, consequently, they are not obliged to believe it.—*Paine.*

WHAT should I obey? Another man's oracle? Shall I take another man's word—not what he thinks, but what he says some God has said to him?—*Ingersoll.*

EVERY new truth, which has ever been propounded, has, for a time, caused mischief; it has produced discomfort, and often unhappiness, sometimes by disturbing social or religious arrangements, and sometimes merely by the disruption of old and cherished associations of thought. It is only after a certain interval, and when the framework of affairs has adjusted itself to the new truth, that its good effects preponderate; and the preponderance continues to increase, until, at length, the truth causes nothing but good. But, at the outset, there is always harm. And, if the truth is very great, as well as very new, the harm is serious. Men are made uneasy; they flinch; they cannot bear the sudden light; a general restlessness supervenes; the face of society is disturbed, or perhaps convulsed; old interests, and old beliefs, are destroyed, before new ones hav been created. These symptoms are the precursors of revolution; they hav preceded all the great changes through which the world has passed.—*Buckle's History of Civilization.*

IT is the sense of power attached to a sense of knowledge that makes men desirous of believing, and afraid of doubting.—*Prof. William Kingdon Clifford.*

THE present generation will probably behave just as badly if another Darwin should arise and inflict upon them that which the generality of mankind most hate—the necessity of revising their convictions.—*Huxley.*

THE only common people are they who refuse to be led out of their own habit, notion, prejudice, willfulness, into higher, larger, better ways.—*John H. Clifford.*

THE pretension of philosophers to explain physical phenomena by physical causes, or to predict their occurrence, was, up to a very late period of polytheism, regarded as a sacrilegious insult to the gods. Anaxagoras was banished for it, Aristotle had to fly for his life, and the mere unfounded suspicion of it contributed greatly to the condemnation of Socrates. We are too well acquainted with this form of the religious sentiment even now, to hav any difficulty in comprehending what must hav been its violence then.—*John Stuart Mill.*

WOMEN were taught by the church and state alike that the feudal lord or seigneur had a right to them, not only against themselvs, but as against any claim of husband or father. The law known as *Marchetta*, or *Marquette*, compelled newly married women to a most dishonorable servitude. They were regarded as the rightful prey of the feudal lord from one to three days after their marriage, and from this custom the eldest son of the serf was held as the son of the lord, "as perchance it was he who begat him."—*Gage's Woman, Church, and State.*

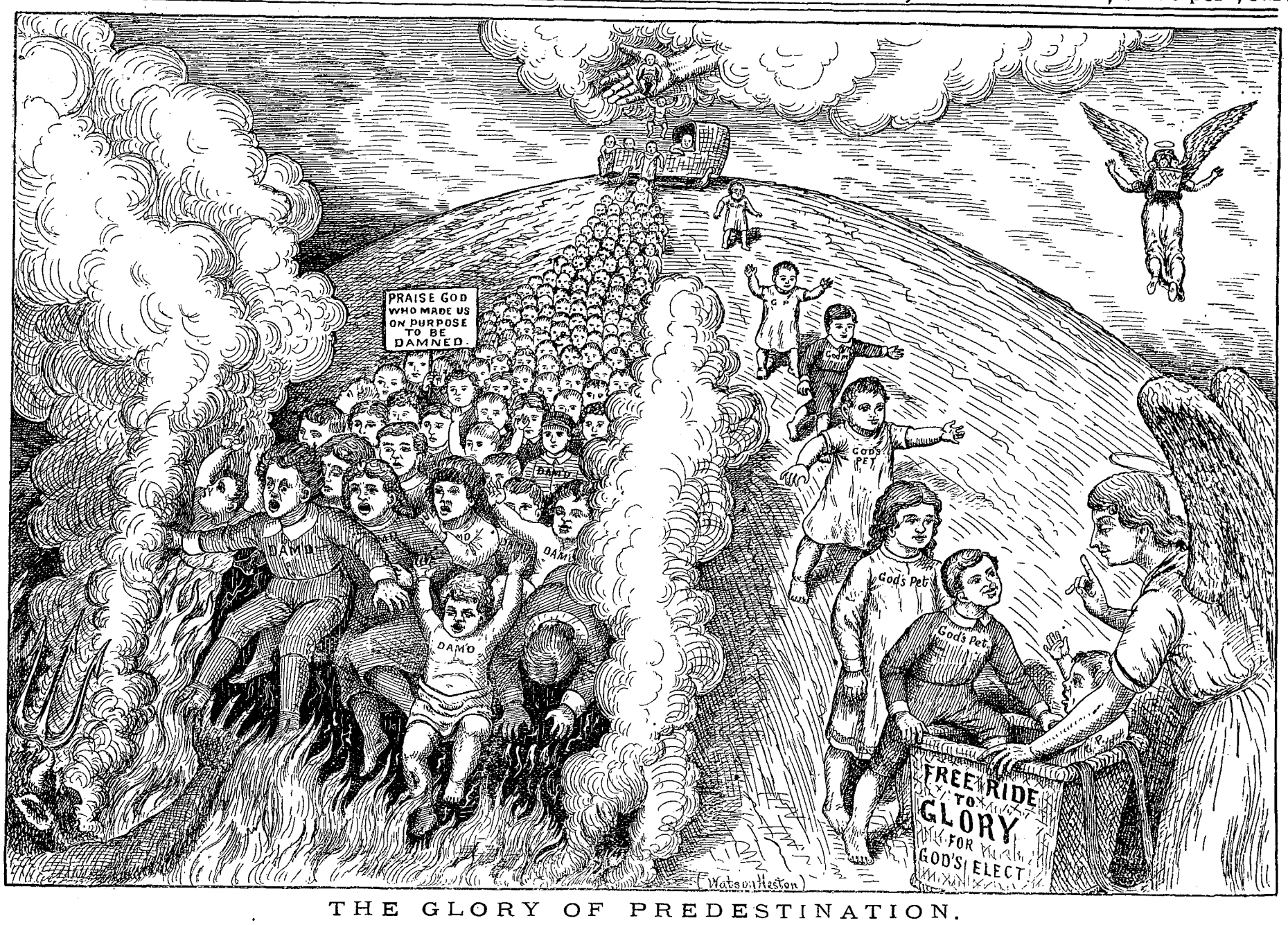
IF you really wish to know the Bible estimation of woman, turn to the fourth and fifth verses of the twelfth chapter of Leviticus, in which a woman, for the crime of having borne a son, is unfit to touch a hallowed thing, or to come in the holy sanctuary for thirty-three days; but if a woman was the mother of a girl, then she became totally unfit to enter the sanctuary, or pollute with her touch a hallowed thing, for sixty-six days. The pollution was twice as great when she had borne a daughter. It is a little difficult to see why it is a greater crime to giv birth to a daughter than to a son. Surely, a law like that did not tend to the elevation of woman. You will also find in the same chapter that a woman had to offer a pigeon, or a turtle-dove, as a sin offering, in order to expiate the crime of having become a mother. By the Levitical law, a mother was unclean. The priest had to make an atonement for her. If there is, beneath the stars, a figure of complete and perfect purity, it is a mother holding in her arms her child. The laws respecting women, given by commandment of Jehovah to the Jews, were born of barbarism, and in this day and age should be regarded only with detestation and contempt. The twentieth and twenty-first verses of the nineteenth chapter of Leviticus show that the same punishment was not meted to men and women guilty of the same crime. The real explanation of what we find in the Old Testament degrading to woman, lies in the fact, that the overflow of Love's mysterious Nile—the sacred source of life—was, by its savage authors, deemed unclean.—*Ingersoll.*

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THE GLORY OF PREDESTINATION.

Notes and Clippings.

"KNEEL and pray with me," said a man to a New York policeman yesterday. Of course, comments the *Sun*, he was at once spotted as a lunatic.

RELIGION sometimes attacks young children as well as older ones. A dispatch from Chattanooga, Tenn., says: "Johnny Walters, aged twelve, has gone insane on religious subjects. He expects to be translated like Elijah."

THERE is no moral in this story, says the Lewiston *Journal*, but it is said that the Saco woman who had written several hundred scandalous anonymous letters was finally detected by her writing on an envelope dropped into the church contribution-box.

MR. WILLIAM RADCLIFFE writes to the *Twentieth Century* that Dr. McGlynn spoke in Youngstown on November 13th, and spent that night with Mr. Lemming, priest of the Catholic church of Hazelton, near Youngstown; and he says he wants to know what the propaganda will do about it.

CHIEF-JUSTICE BEASLEY, of New Jersey, decides that Henry George shall hav the $10,000 bequeathed to him with which to circulate "Progress and Poverty." It will be remembered that Chancellor Bird decided otherwise upon the ground that Mr. George's works were subversiv of established law, and thus won from Mr. George the title of an "immortal ass."

THE Buffalo *Christian Advocate* says: "We heard Dr. Parkhurst, one of the most thoughtful men of the New York pulpit, say, recently, that there are in the religious world two inclined planes—one leads toward Atheism, the other toward Rome." Dr. Parkhurst is right. Rome or Reason are the only logical alternativs. Protestantism has no rational standing-ground.

A QUESTION that has been agitating a portion of the community: How did Peter lose his hat?—*Marlboro Star*. If you mean the Peter who lied and swore so vehemently in a Jerusalem bar-room that he set the roosters to crowing, he probably never had one. At any rate, all the photographs of the tramps, of whom he was one, represent them as being bareheaded as well as barefooted.—*Marlboro Times*.

THE gentlemen who hav given us a new version hav not helped matters a particle. If they would only hunt around and find a codex in which the Lord's prayer would read, "Forgiv us our debts, and help us collect what is owed to us," they would mark a very decided epoch in the progress of mankind, and put that prayer into such a shape that most men could say it.—*New York Herald*.

A RETURNED missionary, who has been many years in Japan, has just been showing some curious effects of culture in that country. It seems that the Japanese hav seized upon the idea of secular education with great avidity. While only seven thousand children go to school where religious knowledge is a part of the curriculum, over three million attend where the teaching is purely Agnostic. The young men develop a keen love for metaphysical doctrin and research, but their favorit authors are Mill, Spencer, Darwin, and Huxley.

SAYS the *Sunday Mercury*: "The *Christian Union* is probably too pious to mention the name of a live secular paper like the *Mercury*, but it is not too honest to steal from the *Mercury's* columns and palm off the proceeds of its theft on its Christian readers as its own. It published last week a couple of columns of the Depew deadhead letters, and did some hypocritical moralizing. The religious paper is, generally speaking, the sneak-thief of journalism."

MR. GLADSTONE wrote a letter to the late so-called Sabbath congress in Paris advocating Sunday observance and laws for its enforcement, but he is as hypocritical in his advocacy as our own sniveling Shepard. This is shown by the fact that on the Sunday preceding the congress Mr. Gladstone, who was in Paris, after attending church in the morning, drove with a party of friends in the Bois-de-Boulogne, and in the evening visited the great Exposition.

PATROLMAN AUGUSTUS M. DENYSE, of the West Thirtieth street police station, New York, died two weeks ago. He was forty-two years old, and had been on the New York police force for many years. He was an Agnostic, and when he was near death one of his friends, Sergeant Crocker, asked him if he did not wish to make his peace with God. "No, John," said Denyse, "this is no time for hypocrisy." He was afflicted with heart disease, and had calmly made all his preparations for death. His obsequies were presided over by a police sergeant. It is interesting to know that some time there has been one man on the police force who was not a truckling tool of the Romish church.

THE St. Louis *Republic* has found out what the Japanese believe about hell. It says: "The Japanese language has no equivalent for our word 'hell,' but has the word 'jigoku' instead. Jigoku consists of (1) eight immense hot hells, ranging one beneath the other in tiers. Each of these hells has sixteen additional hells outside its gates, like so many ante-chambers, so that there are in all 136 hot hells. (2) There are eight large cold hells, each with its sixteen ante-hells, making the same number of cold that there are of hot hells. Besides these 272 hot and cold hells for offenders of the common sort, the wily Japs hav arranged for twenty mammoth hells of utter darkness, into which will be consigned the lost spirits of children who take the name of Dai Butsa, or Great Buddha, in vain."

I SAW a pregnant example of orthodox piety last Sunday, says one of the editors of the New York *Truth*. It was after early mass, at St. Patrick's in Mott street. The grocery store on the corner was open for the convenience of those who had been too happy on Saturday night to lay in their Sunday stores—a barrel of potatoes was on the sidewalk, open and full of tempting tubers. An old woman came out of the church blear-eyed and toothless. Her gaze was fascinated by the spuds. She approached the barrel, with one hand she spread her ragged shawl over it, with the other she crossed herself piously, then looking around, to make sure that no profane eye observed her, she quietly abstracted a dozen or so, and toddled off. She had "made her sowl," her moral slate was clean, and she lost no time in beginning a fresh score.

Communications.

Was Abraham Lincoln a Christian?

CHAPTER VIII.—CONCLUDED.

Testimony of Lamon's Witnesses.

This division of Lincoln's life is quite indefinit, but Reed would hav us believe that Colonel Matheny's evidence relates wholly to that portion of his life anterior to 1848, when Dr. Smith began the task of Christianizing him. Matheny's disclaimer is dated Dec. 16, 1872. On Dec. 9, 1873, he made the following explanation, which was published in a Springfield paper:

What I mean, in my Reed letter, by Mr. Lincoln's earlier life, is his whole life and history in Illinois. In Illinois, and up to the time he left for Washington, he was, as I understand it, a confirmed Infidel. What I mean by Mr. Lincoln's later life, is his Washington life, where he associated with religious people, when and where I believe he thought he became a Christian. I told Mr. Reed all this just before signing the letter spoken of. I knew nothing of Mr. Lincoln's investigation into the subject of Christianity.

He says that his evidence "is a mere collection of sayings gathered from private conversations." It is doubtless true that he had many private conversations with Mr. Herndon on this subject; but his published testimony was all given at one sitting, and more, *he signed that testimony*. Every word attributed to him in Lamon's work, and repeated in this chapter, originally appeared above his signature.

The concluding words of his disclaimer are as follows:

While I do believe Mr. Lincoln to hav been an Infidel in his former life, when his mind was as yet unformed, and his associations principally with rough and skeptical men, yet I believe he was a very different man in later life; and that after associating with a different class of men, and investigating the subject, he was a firm believer in the Christian religion.

These words, as modified by the following, constitute a most remarkable statement:

In Illinois, and up to the time he left for Washington, he was, as I understand it, a confirmed Infidel. What I mean by Mr. Lincoln's later life, is his Washington life, where he associated with religious people.

Colonel Matheny confines Lincoln's Infidelity to that portion of his life "when his mind was as yet unformed," and affirms that this portion comprised all the years preceding his removal to Washington in 1861. Thus during the first fifty-two years of Lincoln's life, "his mind was as yet unformed." His enviable reputation as one of the foremost lawyers of Illinois was achieved while "his mind was as yet unformed;" when his friends sent him to Congress, "his mind was as yet unformed;" when he made his Bloomington speech, "his mind was as yet unformed;" when he delivered his famous Springfield speech, "his mind was as yet unformed;" when he conducted his masterly debates with Stephen A. Douglas, "his mind was as yet unformed;" when he prepared and delivered that model of political addresses, the Cooper Institute address, "his mind was as yet unformed;" when at the Chicago convention he outstripped in the race for presidential nominee such eminent leaders as Seward and Chase, "his mind was as yet unformed;" when he was elected chief magistrate of this great nation, "his mind was as yet unformed."

It was only by leaving Illinois and going to Washington that he was thrown into religious society. Washington politicians are noted for their piety, you know. According to Matheny *et al.*, New Salem was a second Sodom, Springfield a second Gomorrah, and Washington a sort of New Jerusalem, inhabited chiefly by saints.

Neither in Matheny's letter, nor in his interpretation of this letter, is there a word to indicate that he recognized the fact that Lincoln went to Washington to assume the office and perform the duties of president. On the contrary, the whole tenor of his remarks is to the effect that he believed the people sent him there on account of his wickedness, and while "his mind was as yet unformed," to attend a reform school, and that subsequently he entered a theological seminary, and there died.

The most amusing feature of Matheny's letter is that he unwittingly certifies that his own character was not good. He declares that Lincoln was an Infidel because his associations were "with rough and skeptical men;" but that after removing to Washington and "associating with a different class of men" he became a Christian. Now, it is well known that one of the most conspicuous of his "rough and skeptical" associates in Illinois was James H. Matheny.

Colonel Matheny in his explanatory remarks says: "I *believe* he *thought* he became a Christian;" and in almost the next breath says, "I knew nothing of Mr. Lincoln's investigation into the subject of Christian ity." Can anything be more unreasonable than this? Colonel Matheny knowing that Lincoln was a confirmed Infidel—an Infidel when he went to Washington—knowing nothing about his having afterward investigated Christianity—knowing that he had no time for such an investigation, and yet believing that Lincoln thought he became a Christian! Why did he not mention this when he gave his testimony? The fact is, he did not believe that Lincoln became a Christian; but with an orthodox club raised above his head, he found it very convenient to *profess* to believe it.

As Mr. Reed has endeavored to prove that Lamon and Herndon did not faithfully report the evidence of Stuart and Matheny, it is but just that Mr. Herndon, who took down their testimony, be permitted to speak in his own defense. In his Springfield lecture, delivered in Major Stuart's town, if not in his *presence*, referring to Stuart's testimony, he says:

Mr. Stuart did not write the note and no one ever said he did. What is there stated was the substance of a conversation between Mr. Stuart and myself about Mr. Lincoln's religion. I took down in a note in his office and in his presence his words and ideas as I did in other cases. The conversation spoken of took place in Mr. Stuart's office, and in the east room. Mr. Stuart does not deny that the note is substantially correct. He simply says he could not hav said that Dr. Smith tried to convert Mr. Lincoln, and couldn't do it. I well remember that he did use this language. It seemed to do him good to say it. . . . It seems that Mr. Stuart had heard that Mr. Lincoln and Dr. Smith had much discussion about Christianity, but he failed to hear of Mr. Lincoln's conversion, or anything like it, and well might he say, *as he did*, that "Dr. Smith tried to convert Mr. Lincoln, *but couldn't do it.*"

Any charitably disposed person, knowing the general good character of both men, instead of crying "Fraud," as Reed has done, will readily conclude that Mr. Herndon was mistaken, or that Mr. Stuart had forgotten just what he did say, and is it not more reasonable to suppose that the latter gentleman, in the lapse of six years, should hav forgotten some things he said, than that Mr. Herndon, who recorded them the moment they were uttered, should be mistaken?

Alluding to Colonel Matheny's evidence, in the same lecture, Mr. Herndon says:

The next gentleman introduced by Mr. Reed is Col. James H. Matheny. He is made to say, in a letter addressed to Mr. Reed, that he did not write the statement in Lamon's "Life of Lincoln." I do not claim that he did. I wrote it in the court house—this hall—in Mr. Matheny's presence, and at his dictation. I read it over to him and he approved it. I wrote it all at once as he spoke it to me; it is not made up of scraps—"a mere collection of sayings gathered from private conversations, that were only true of Mr. Lincoln's earlier life." I say that this statement was written all at one time and place, and not at different times and places. Let any critic, any man of common sense, read it and he will say: "This was all written at once." I appeal to the manner—the close connection of words and ideas in which it runs—word with word, sentence with sentence, and idea with idea, for the proof that it was made at one sitting. Mr. Matheny has often told me that Mr. Lincoln was an Infidel. He admits this in his letter to Mr. Reed. He never intimated in that or any other conversation with me that he believed that Mr. Lincoln in his later life became a Christian.

In a letter dated Sept. 14, 1887, Mr. Herndon writes:

I acted in this matter honestly, and I will always abide by my notes taken down at the time. I was cautious—very careful of what I did, because I knew that the church would damn me and prove me false if it could. I stood on the exactness of truth squarely.

I hav thus far assumed that Stuart and Matheny really wrote the letters of disclaimer addressed to Reed. Mr. Reed states that he is "amazed to find" that they did not write the statements attributed to them by Lamon. The reader is by this time sufficiently familiar with this reverend gentleman's methods that he will *not* be "amazed to find" that Stuart and Matheny did not write these disclaimers. I now affirm that James H. Matheny did not write a word of the letter purporting to hav been written by him. *It was written by the Rev. J. A. Reed!* We hav not the expressed declaration of Mr. Stuart that this is true of the letter imputed to him, but there is other evidence which makes it clearly apparent that this letter was also written by Mr. Reed.

Nor is this all. I shall now endeavor to show that the greater part of the evidence presented by Reed, in his lecture, was composed and written by himself. Let us take the four letters credited respectivly to Edwards, Lewis, Stuart, and Matheny. I shall attempt to demonstrate the common origin of these letters, first, by their form; secondly, by the language of their contents.

The different forms employed in epistolary correspondence are numerous, far more numerous than generally supposed. To illustrate: four hundred letters, written by as many different persons, and all addressed to the same person, were, without examination, divided into one hundred parcels of four letters each. They were then examined in regard to the form employed by the writer. The heading, the address, the introduction, and the subscription were noted—no attention being paid to the body of the letter, or the signature. In not one of these one hundred parcels were found four letters having the same form. The heading of these letters exhibited nine different forms; the address, fourteen; the introduction, eight; and the subscription, eleven.

Again, nearly every writer employs certain idioms of language that are peculiar to him, and which reveal his identity, even though he tries to conceal it.

Let us now institute a brief analysis of the four letters under consideration. Errors will be noticed, not for the purpose of reflecting upon the literary attainments of the writer, but solely with a view of discovering his identity. These are mostly of a trivial character, confined to marks of punctuation, etc.; and it is a recognized fact that a majority of educated persons, including many professional writers, are more or less deficient in the art of punctuation. In proof of the common authorship of these four letters the following reasons are submitted.

1. In all of them we recognize a stiff formality—a studied effort to conform to one ideal standard.

2. All of them were written at Springfield, and all omit the name of the state.

3. In each of them, the day of the month is followed by the suffix "th." This, if not wholly improper, is not common usage. Had these letters been written by the four persons to whom they are ascribed, at least three of them would hav omitted it.

4. In all, but one, the address is "Rev. J. A. Reed," and in the exception the writer merely substitutes "Jas." for "J."

5. In each of them the address is followed by a colon instead of a comma, the proper mark to use. Had they been written by four persons, it is possible that a part, or even all, would hav made an error, but it is highly improbable that all would hav made the *same* error.

6. In these letters, the introductory words are uniformly "Dear Sir"—the most common form of introduction, and the one that a writer, in drafting a letter addressed to himself, would most naturally employ.

7. In every instance, the introduction is followed by a dash instead of a colon—a uniformity of error, again.

8. In the subscription, the term, "Yours truly," is invariably used, except in the Lewis letter, which concludes with "Yours, etc."

9. The Edwards letter and the Lewis letter begin with the same idea, expressed in nearly the same words. Edwards is made to say, "A short time after the Rev. Dr. Smith," etc.; and Lewis, "Not long after Dr. Smith."

10. Omitting the introductory sentence in the Stuart letter, which is merely the expansion of an idea used in writing the Matheny letter on the preceding day, the Stuart and Matheny letters begin with the same idea. Stuart says: "The language of that statement is not mine; it was not written by me." Matheny says: "The language attributed to me . . . is not from my pen. I did not write it." Reed himself uses substantially the same language that is ascribed to them. Had their statements, as published in Lamon's work, been forgeries, or grossly inaccurate, they might hav used the language quoted above. Under the circumstances they would not hav used it. Major Stuart and Colonel Matheny were lawyers, not pettifoggers.

11. These prefatory sentences of Stuart and Matheny both begin with the same words—"the language."

12. In both the Edwards and Lewis letters, reference is made to a theological work which Dr. Smith is said to hav written. The writer of neither letter is able to state the name of the book; Dr. Reed is unable to state the name of it; Dr. Smith himself does not mention the name of it; but he does plainly state that it was a work on the Bible. For "the business he had on hand," however, it suited Reed's purpose better to giv a semi-erroneous impression of its character, and so he affirms that it was a work on "the evidences of Christianity." Curiously enough, in the Edwards letter and again in the Lewis letter, the book is described as a work on "the evidences of Christianity."

13. The Edwards letter reports Lincoln as saying: "I hav been reading *a work of Dr. Smith on the evidences of Christianity*." The Lewis letter represents him as saying that "He had seen and partially read *a work of Dr. Smith on the evidences of Christianity*." Here are ten consecutiv words in the two letters identical.

14. Mr. Reid, in his lecture, never once uses the word "Christianity," except as above noticed to describe Dr. Smith's book; he always uses the words "the Christian religion"—employing this term no less than seven times. This usage is not common. An examination of various theological writings shows that "Christianity" is used twenty times where "the Christian religion" is used once. Yet in these letters the word "Christianity" is not to be found, except in the same sense as used by Dr. Reed, while "the Christian religion" occurs in each of the four letters.

15. "The truth of the Christian religion" is a favorit phrase with Reed, occurring three times in his lecture. This phrase also occurs three times in these letters—once in the Edwards letter, and twice in the Stuart letter.

16. Reed has much to say about Lincoln's "life and religious sentiments;" in fact, his lecture is entitled, "The Later Life and Religious Sentiments of Abraham Lincoln." In the Matheny letter, too, we find "Mr. Lincoln's life and religious sentiments."

17. The words "earlier" and "later" are frequently used by Reed in connection with Lincoln's life. The

same words are used in the Stuart and Matheny letters, and in the same connection.

18. The Stuart letter is, for the most part, devoted to the narration of "some facts" which Mr. Stuart is said to hav presented to Mr. Herndon, beginning with this: "That Eddie, a child of Mr. Lincoln, died in 1848 or 1849," etc. Now, Mr. Stuart well knew that, during all this time, Mr. Herndon was the intimate associate of Lincoln and thoroughly familiar with every event in his history. The "facts" given in this letter are not such as Mr. Stuart would hav communicated to Mr. Herndon, but they are such as Mr. Reed would naturally desire to place before the public.

19. Nothing in Dr. Reed's career has excited his vanity more than the fact that he was pastor of the First Presbyterian church of Springfield—the church which Lincoln once attended. Consequently, the "First Presbyterian church" is a conspicuous object in his lecture, and nowhere is it more conspicuous than in these letters. In the Stuart letter it appears three times, and the writer never fails to state that it was the "*First* Presbyterian church"—the church of which Dr. Reed was pastor.

20. According to the principle of accretion, if two articles or letters are written on the same subject, the second will usually be longer than the first. This is true of these letters. The Lewis letter, relating to Smith's reputed conversion of Lincoln, was written after the Edwards letter relativ to the same subject, and is longer. The Stuart disclaimer, which is the longer of the two, was written after the Matheny disclaimer.

From the foregoing, is it not clearly evident that these four letters were all written by the same person? If so, then knowing that Dr. Reed wrote one of them, the Matheny letter, does it not necessarily follow that he wrote them all?

In the Gurley testimony, such expressions as "the Christian religion" and "the truth of the Christian religion," together with the Reed story concerning Lincoln's intention of making a profession of religion, reveal the authorship of this testimony also.

JOHN E. REMSBURG.

(TO BE CONTINUED.)

An English Estimate of Ingersoll.

Le bonheur appartient à qui fait des heureux.—*Deliele.*
Das Gerücht ist Köstlichler, den grosser Reichthum, und Gunst, denn Silber and Gold.—*Die Sprüche.*

Among Freethought leaders of this century none are entitled to greater honor than Colonel Robert Ingersoll, writes Mr. W. Irving in Saladin's *Agnostic Journal.* His writings and lectures are so well known in America and the United Kingdom that his name has become a household word. It would be difficult to over-estimate the impetus that he has imparted to Rationalism. That he has given orthodoxy a severe shaking, from which it is impossible for it to recover, may be gathered from the significant fact that the views of which he is so accomplished an advocate hav been deemed worthy of attempted refutation at the hands of distinguished ecclesiastical dignitaries versed in the subtleties and sophistries of theological polemics. Men respected on account of their scholastic attainments, political eminence, cultivated controversial skill, or literary fame, hav crossed swords with him in the dialectical arena. Out of every contest he has emerged radiant with triumph. He has not only parried the blows of his opponents, but returned their thrusts with interest. Exposed to the ceaseless play of his battery of eloquence, wit, sarcasm, pathos, and logic, the arguments of his critics hav been completely disintegrated and annihilated. Even those whose interests and prejudices predispose them to regard Colonel Ingersoll's principles with undisguised disfavor are fain to pay tributes to the marvelous ability and judgment with which he has for years conducted his advocacy of Freethought views. They admit that he is an intellectual colossus, the coruscations of whose genius hav served to stimulate thought, illuminate the highways of knowledge, and place the principle of freedom of discussion on a surer foundation. While vigorously combating the arguments he adduces in favor of his position as a Freethought propagandist, they cannot but acknowledge his transparent sincerity, purity of motiv, and the grandeur of his unique personality. Ingersoll is unquestionably a king among men.

The enormous sale that Colonel Ingersoll's lectures hav had in this country and on the American continent are a striking proof of the popularity that he enjoys. This popularity has been won by the judicious employment of a rare combination of mental gifts. His Freethought orations are read by members of every class. A variety of causes hav coöperated to gain for Colonel Ingersoll's published speeches a wide and varied audience. He is a consummate master of the English language. He speaks and writes in a style perfectly intelligible to any grade of intellect. There is no possibility of misunderstanding his meaning. For directness, incisivness, and lucidity of expression he has no living superior. His sentences are like deftly-cut diamonds, polished and pure, but retaining their nativ brilliance and intrinsic worth. Possessed of an almost inexhaustible flow of language, he finds no difficulty in investing his subjects with the charm of perennial interest. Though an iconoclast of the most uncompromising type, he has the faculty, in an extraordinary degree, of vindicating his cause without giving unnecessary offense. The chastity of his language is beyond commendation. There is not one of his published lectures but might safely be put into the hands of the most delicate and sensitiv-minded man, woman, or child. His speeches are redolent of common sense, pointed wit, good-natured humor, flashes of appropriate sarcasm, tear-moving pathos, and invincible reasoning. Henry Ward Beecher might well say, on a memorable occasion, that Colonel Ingersoll was the greatest living speaker on the globe. His lectures are the efforts of a man of intense feeling. He is inspired with a passionate desire for the welfare and upward evolution of humanity. His hatred of priestcraft is but equaled, if not overshadowed, by his pronounced humanitarian instincts. He delights in seeing and making his less favorably situated fellow-creatures, happy. The spectacle of wrong stirs him to indignation; sights of misery and wretchedness melt him to tears; ignorance, in its helplessness, arouses his pity, and despotism in any shape has in him an unwavering foe. These characteristics find their reflection in his numerous lectures, and, in combination with other qualities, afford an explanation of the almost unparalleled favor he has found in public esteem.

As a platform speaker Colonel Ingersoll, by the verdict of competent judges, has no superior among his contemporaries. That his lectures read well everyone knows who has enjoyed the pleasure of their perusal; but to listen to Ingersoll, as he paces the rostrum, is an intellectual and rhetorical treat. He possesses, to the fullest degree, those qualities of body and mind without which a reputation as a great orator cannot be attained. His personality is strangely magnetic. Power, kindness, good nature, and sympathy are indelibly stamped on his features. His very appearance, before he has spoken a word, irresistibly attracts and conciliates his audience. His hearers instinctivly recognize in him the possession of those ethical qualifications which endear a man to his fellows. He is not only a magnificent orator, capable, by the magic of his elcquence, of touching men's hearts, playing dextrously on their emotions, and molding their convictions; but he is essentially a great man, endowed with catholic sympathies and an inexhaustible fund of humanity. He believes and feels what he says. He has a mission to perform, and to its accomplishment he brings the trained resources of a mental giant's strength. He displays a thorough grasp of every subject he takes in hand. The masses love him for the sympathy he displays for them in their woes, vicissitudes, and aspirations. They respect his evident determination to devote the power of his mighty brain to the rectification of anomalies, and the dissipation of the virus of superstition. The learned and well-to-do admire his ability, applaud his courage, and eagerly seize the opportunities presented to them to listen to his flights of polished and passionate rhetoric. The results of his well-timed efforts are everywhere apparent. The clergy hav long given up the idea of neutralizing his influence by the preservation of an appearence of carefully assumed contemptuous silence. They hav tried and failed to check his triumphant career by an appeal to the tactics of spasmodic vituperation. They hav attempted to confute him by having resort to the armory of reason; and here again they hav been signally worsted. In spite of slander, misrepresentation, and abuse, Ingersoll has gone steadily on. He has never relaxed his efforts. He has besieged and stormed the citadel of superstition, and on its battlements he has placed the standard of Freethought.

As a forensic advocate, Ingersoll enjoys a first-rate reputation. His fame as a lawyer is equal to his celebrity as a platform speaker. As a consequence, his services are frequently called into requisition. His name has been identified with the conduct of some of the most important trials in America—trials involving vital and far-reaching consequences. It is, however, in criminal trials, where the questions of life and liberty or death are at stake, that Ingersoll preëminently shines. His powers of persuasion over the minds of a jury are proverbially remarkable. Conscientious to the highest degree, he throws the whole of his energies into every case for which he holds a brief. Every nerve is strained, not a point overlooked, witnesses submitted to crucial cross-examination, and his client's interests scrupulously observed, to gain a favorable verdict. Ingersoll's defense of Mr. Reynolds, charged with blasphemy, at Morristown, N. J., in 1887, must hav proved a congenial task to him, for in such a case he would be in his element. The speech for the defense is one of Ingersoll's most masterly efforts, the peroration being particularly impressiv. In it we are presented with a vivid picture of the manifold evils that owe their origin to superstition, the cruelties that hav been perpetrated through the operation of the spirit of persecution, the absurdities and immoralities of the Bible, and the barbarity of endeavoring to stifle freedom of thought and speech. The priceless value of liberty is painted in glowing colors. The right of one man to dictate the opinions of another is pointedly challenged. The dominance of ecclesiastical tyranny is demonstrated to be incompatible with a progressiv civilization, and mental freedom is proved to be essential, not only to the welfare of the individual, but to the solidity, prosperity, and happiness of the community.

The phenomenal popularity of Colonel Ingersoll's lectures and writings has induced some exceedingly distinguished men to subject his views to the test of hostil criticism. His discussion with Dr. Field is well known. Mr. Gladstone has ventured to pit his skill as a dialectician against Colonel Ingersoll. There may possibly be some difference of opinion as to who got the best of the encounter. Religious training and prejudices distort the vision of judgment. To an impartial observer, Mr. Gladstone was not only completely defeated, but his arguments were annihilated. Ingersoll throughout the whole discussion had him at his mercy. Ingersoll's reply to Cardinal Manning is a withering indictment of the Roman Catholic church. He shows that it has a history of blood, and has been a curse to the world.

Ingersoll is an honor to the land of his birth. Freethinkers should be and are proud of such a leader. He has won an imperishable renown as a superbly accomplished leader of men and molder of thought. He has made a name in history that time will never efface. The record of his life is beyond praise.

W. IRVING.

Giordano Bruno's Martyrdom.

As the pope has carefully removed the records of the Inquisition from the Holy Office to the Vatican, probably with the view that they shall never be used save in the papal interest, and some Protestant papers here hav fallen into the Jesuit trap of saying it is not quite certain that Bruno was burnt to death, it may be well, says the London *Freethinker*, to preserve the following summary of evidence given by Mr. C. E. Plumtre in the *Antiquary* for April. He points out that the evidences for the execution are the following:

1. A letter from Scioppius, giving a full and detailed account of the execution of Bruno, which took place on Thursday, Feb. 17, 1600, in the presence of Scioppius himself. This letter having been conclusivly proved to be genuin from internal evidence by Mr. R. C. Christie.
2. Mersenne's mention of Bruno as *un athee brulle en Italie* in a work printed in 1624.
3. The imperial embassador, Wacker, residing at Rome in 1600, informing Kepler of the event.
4. The full detail of the trial and sentence contained in the archives of the Inquisition.
5. The *Avvisi di Roma* (contained in the manuscripts of the Vatican, a sort of newspaper in those days) of Feb. 19, 1600, records the execution of Bruno as having taken place on the previous Thursday, the 17th.
6. The archives of *San Giovanni Decollato*, containing a notice of the execution of Bruno, given in all its details, The day of the week is said to be Thursday; the day of the month, February 16th; the year, 1600.

Against this there is only the fact that the last-mentioned archives giv the date as the 16th, instead of the 17th, of February, a mistake that might hav easily occurred through a misprint, or from careless writing or copying. Yet, on so slight a foundation as this, the apologists of Rome endeavor to explain away this instance of her infamy.

A Saul-like Conversion.

From a private correspondent the "Man of Sin" is informed that, some years ago, a Western journalist and lawyer bought a copy of "Antichrist." He was so shocked by it that one day, while crossing the bridge spanning the Missouri river, he flung the book into the water. But now he repents of the foolish act, and is himself engaged in writing a book which will take quite as extreme a position as

ANTICHRIST.

EVEN the extraordinary diversity of many religions diffused over the surface of the earth, suffices to show that they can stand in no necessary connection with morals, as it is well known that wherever tolerably well-ordered political and social conditions exist, the moral precepts in their essential principles are the same, whilst when such conditions are wanting, a wild and irregular confusion, or even an entire deficiency of moral notions is met with. History also shows incontrovertibly that religion and morality hav by no means gone hand in hand in strength and development, but even contrariwise the most religious times and countries hav produced the greatest number of crimes and sins against the laws of morality, and indeed, as daily experience teaches, still produce them. The history of nearly all religions is filled with such horrible abominations, massacres, and boundless wickednesses of every kind, that at the mere recollection of them, the heart of a philanthropist seems to stand still, and we turn with disgust and horror from a mental aberration which could produce such deeds.—*Büchner.*

Communications.

Lucy Colman Speaks.

I hardly know whether Dr. Severance's protest requires an answer, as the thing is done to which she objects, and cannot be abrogated for at least one year. But as one of the members of the Secular Union, voting cordially for all to which she objects, I beg the readers' patience while I, in as few words as possible, say why I feel that the broadening the constitution, so as to admit Christians, was right. The work emphatically before us at the present time is the taxation of church property, and the making the public schools entirely secular. If, when we shall hav succeeded in these two things, we hav any time left, we will go into the Sabbath question, and make the day Sunday.

There are many religious bodies that are with us in the first two Demands; why shall we not accept their help? As to listening to opening prayers, a respectable number of the Unitarians do not pray much in their own churches, but when they do their prayers are less obnoxious to me than the Spiritualists offer at the opening of their services. We had Spiritualists at the annual congress, and some speaking of that sort. I believe in "eternal vigilance," and am as displeased with the doings of our woman's rights people in allowing themselvs to be swallowed up by the Christian Union as is Dr. Severance, but while the doctor and myself are working members of the Secular Union, it will not fall into the church. Perhaps we could hav saved the woman's party if we had done our duty—"one shall chase a thousand and two put ten thousand to flight." I am very sorry to find a disposition in some quarters to find fault. We hav new officers, let us giv them our hearty support, and if they fail to accomplish what we hope they will succeed in doing, it will be time then to try some other way. LUCY N. COLMAN.

Syracuse, N. Y., Nov. 19th.

Mr. Burnham on the Union.

Those who for years fought the battle for Universal Mental Liberty can only feel deeply humiliated in the contemplation of the disgraceful attitude of the so-called American Secular Union congress in its recent session in Philadelphia. Behold its humiliation. Sacerdotalism on the rostrum—clergymen engaged to do the speaking. Can anyone imagin a deeper disgrace than to hav the cause which the Union was intended to represent forced into such an attitude?

Think of the heroism of our honored dead and of the ideas for which they lived and fought—Elizur Wright, D. M. Bennett, T. L. Brown, and T. C. Leland. Think of the men in their graves, and many like them living—and then of the last congress. Imagin those that are now dust sitting therein to witness the cowardly transformation of the old national Liberal League, in which these men worked, into an "Irish wake," with clerical dignitaries there by special invitation to celebrate the obsequies of the apologetical concern. Witness the bowing and cringing at the feet of clerical impudence. Then think of a call, formulated in the terms of distress, inviting the Christian world to come in and see this congress in its disgraceful position begging for help—founded upon the implication that these ecclesiastics are easily duped. Come, all ye soldiers of the cross, and help us "lay ye out" ready to be sacrificed upon the altar of liberty. Come, ye children of the Mother of Harlots, and giv us support. Come, ye children whose ancestors burnt Bruno, and help this new transformation to tax your churches and all of your sacred property—all of the places where you confess your sins and where the mother of God meets you. Come and help down your supernaturalism, and place Secularism in its place.

It is true your church is old—even as the Christ—but though you are the best organized ecclesiastical power in the world, you can see by the invitation that you are deemed supremely stupid, so much so that you will take the sop thrown out to you with thanksgiving. How kind it is to be invited by the transformed Secular Union to assist at your own funeral!

Of course it is presumed that you will not see through the plot and accept the kind invitation to come and help the Union turn you out-doors. We are safe, we think, in saying that such will be the inevitable result if Secularism succeeds. If it succeeds, it will be the death of supernaturalism. And then to think that the devotees of supernaturalism will turn in and lend a helping hand—what a monstrous absurdity! Men on our rostrum, who through prayer talk with the supernatural, to be coworkers with us—it is beyond rational belief. How a man's lack of wit has misled him when it allows him to indulge in such a stupid recreation! To imagin that the Christian church will assist in the overthrow of its supernaturalism is an intolerable imagination. The church must look with pity upon such credulity.

The followers of John Calvin, John Wesley, John Knox, and Martin Luther coming forward to desecrate the dust and cast burning discredit and disgrace upon their memory by rendering aid in supplanting that supernaturalism which was the soul of their faith-life! Its retirement is the foundation of Secularism, and this is what it means in the mind of ninety-nine hundredths of the Freethinkers of this country. It means a human providence instead of a divine providence. It means human aid and help and not divine aid and help. It means the divorcement of the supernatural from every phase of thought and action. Hence Secularism means a conflict. It means a war for a hundred years, and if need be for a thousand of them, between the ecclesiastical and Secular forces—between a dominant divine religion and human foresight and care for the welfare of the race. It means a conflict between a divinely appointed priesthood and its citadels of superstition, and free schools, free thought, and homes consecrated to the truth, all under a human providence. I can conceive of nothing more humiliating and degrading than hypocrisy and deceit in an honorable conflict. I scorn the man that will take the advantage of another in any way whatever. To try to fool or deceive a Christian devotee to pull an oar in our craft when by doing so he sinks his own, is unpardonable treachery. But they are not easily hoodwinked by the enemy. I imagin that they indulged in several smiles when they read the formulated invitation in the transformed Secular Union proclamation to attend and help the Secularists turn out their supernaturalism. This new Secular Union may be assured that the Christian church is in no danger by such an invitation. There is honor in conflict, honor in war—or at least there ought to be.

The difference between Christianity and Secularism is as wide as the world. If one succeeds, the other cannot. The church must understand that real Secularism antagonizes it upon a fundamental principle. And it must go down finally, or Secularism must go down. It is a conflict which is fundamental. It is a trinity of God, Christ, and Bible, or it is the human trinity, man, woman, and child. It is a divine guidance, or it is a human guidance. It is home here and now, mansions for the millions of our race, or it is an angry God and devil, a heaven and hell.

Secularism is on the side of the human alone, on the side of men, women, and children; while the church is on the side of God, Christ, Bible, heaven, and hell. True Secularism claims as its aim and object the raising of children so good and moral that they will not need to be born again, while the churchman has a corrupt babyhood, having been conceived and born in sin, and hence is only good and moral by being born again. The church has no good men, women, or children properly, only through regeneration by the power of the supernatural. Secularism, then, is in conflict with Christianity on fundamental grounds. It must strive to make of this earth a paradise, a home for the highest type of virtue, love, and goodness. The church makes no paradise here. Its paradise is in heaven. We hav no desire to deceive the church. We want it to understand that between Secularism and churchism there is a conflict, and there are no terms of peace. It is the success of one or the other. Both cannot be successful. One or the other must ultimately succeed. The churches hav for a long time ruled the world, but their reign is drawing to a close—at any rate, among the most enlightened people of the world. I hav spoken the sentiment of the Freethinkers of the world. Our conflict with the church must ever be honorable. An open warfare only is admissible. No concealed weapons in this campaign; no advantage taken. An open, square fight, founded upon a fundamental difference in principles; stating the principles of each other truthfully, with the understanding that the success of Secularism is the downfall of ecclesiasticism, and the continued ascendency of ecclesiasticism the suppression and the downfall of mental freedom and civilization. J. H. BURNHAM.

Mr. Wismer's Opinion.

I notice in THE TRUTH SEEKER of November 16th an attack on the new Demands as embodied in the platform or constitution and by-laws of the American Secular Union. I think that was a move in the right direction. I do not believe that Mrs. Juliet H. Severance is more radical than I am, or is more opposed to the church and clergy and all classes of religion generally, but I believe that the time has come to make an entirely Secular movement. It should be neither Christian nor unchristian. As far as the yearly congress is concerned, and the meetings of the local organizations, religion and all matters not pertaining to the movement should be prohibited or discouraged. It should be political, Secular. It is pure folly for Mrs. Severance to imply that a party could not be organized, embodying the principles of the American Secular Union, containing Catholics and Protestants, Jews, Spiritualists, Deists, Hindoos, Quakers, Freethinkers, etc. But what we principally need is the coöperation of the large number of people that are neither inside nor outside of the church, who will not attend the meetings of a society that does nothing in the main but attack the popular creeds which they approve in their principal features.

Do not the Republican and Democratic parties contain all classes and faiths? We should learn from other and older parties and movements. Take the Republican and Democratic parties. There is really only one issue between them, the one of tariffs and revenues, which is no issue at all. Other parties in power would not materially change those matters. It would necessarily hav to be left out of a new movement. Take the Revolution of our forefathers. They all fought for freedom, and arranged their self-government thereafter.

The only argument in the Abolition movement was for the freedom of the slave. It gained in power until the Republican party adopted it and made one strong stride in advance, and now the Democratic party has adopted the principle and is ready for something new, sufficiently just and advanced to place it in power, or *vice versa*. With new men and material we should make only one move; the rest will necessarily follow, or can be taken up by the future pioneers. Take equal taxation; compile all the statistics of exempt properties; place it in all the different views and connections possible; deliver lectures and addresses on it in all the cities, towns, and hamlets; make it the universal cry of the poor; show the exemption of property in all its different forms of robbery and injustice. It is waste of time and a destruction of vital power to spread your forces so thin that they will not be noticed. It will never do to spread out your efforts on equal taxation, abolition of chaplains in the army, etc., cessation of religious exercises in the public schools, abolition of Sunday laws and legislation, etc. Concentrate all your efforts on one object; hav one universal cry and hurrah for equal taxation and no exemption. D. C. WISMER.

Quakertown, Pa.

C. B. Reynolds's Tour of Washington.

Under the auspices of the Walla Walla Liberal Club, I hav agreed to make a tour of the new-born giant state to awake honest hearts to investigation of the reasons of their "faith and hope," and more especially to arouse the Liberals to the pressing need of practical organization, and elect delegates to the great Liberal convention to be held at Seattle for that purpose.

I left dear wife, and the generous, true friends of Walla Walla, who were all working with enthusiasm to insure a grand success of the complimentary lecture benefit, tendered to Mrs. Reynolds, to take place at the Opera House there the ensuing Sunday. Duty called and, not without reluctance, I departed and took the train for Seattle.

One reads of the terrible fires in cities like those of Seattle, Ellensburgh, Spokane, and Vancouver, so vividly described in the newspapers, but the best description utterly fails to convey to the mind the stern, startling reality.

When in Seattle, a year ago last May, I was astounded at the push, the activ enterprise, that everywhere prevailed. In all directions buildings were in course of erection—rented almost before the foundation was laid. Streets were being graded. Eager, hurrying crowds thronged the streets. Each day came a stream of new arrivals, who all imbibed the spirit of speculation, and added to the irresistible momentum of progress and improvement. And yet that was "sleepy hollow" stillness compared to the Seattle energy and bustle of to-day.

A fine harbor; the terminus of great railroads; proximity to iron mines; vast coal deposits; immense forests; unsurpassed fertil agricultural region, and abundant manufacturing facilities, combine to make Seattle the queen city of the Pacific coast.

There is hardly a steamer on the waters of Puget sound which does not make Seattle a trading center. Steamers, which hav their headquarters at Seattle, now penetrate to every portion of the intricate waterways of Puget sound, and find their way up the numerous tributary streams, carrying supplies from and bringing the products of an immense and wondrously fertil state back to its queen city. Steamships and sailing vessels from Seattle find their way to every part of the world. There is absolutely no limit to the capacity of this, the safest harbor of the world.

On the 6th of June last the fire fiend, in a few hours, destroyed buildings and property to the amount of $20 000 000, on which the total insurance was less than $3,000 000.

The burnt district included forty blocks, or over eighty acres, exclusiv of the water front comprising eighteen blocks, making the total devastation one hundred and sixteen acres. In this vast area not a single building escaped destruction. The loss, however, was confined entirely to the business portion of the city. Before the great fire had ceased to burn, meetings of the citizens were held, and the rebuilding of the city upon a scale of magnificence worthy of her proud preëminence as the queen city of the Northwest was decided on. And never was decision of public meeting more fully and faithfully carried

out. From arrangements already made buildings will hav been erected, within one year from the date of the firs, amounting to $10,000,000. This is simply unprecedented by any city of its size.

Seattle, to-day, presents a marvelous, a most bewildering, appearance. The black and charred ruins are yet in many places discernible, despite the, at first sight, seeming indiscriminate jumble of new buildings and canvas "makeshifts." Bricks by the hundreds of thousands, lumber of all lengths, breadths, and thickness, immense masses of building-stone, barrels of limè, cement, and heaps of mortar, are everywhere. Grand, imposing structures are in every stage of construction.

The business of a great city is carried on mainly under canvas. In many of the tents half a dozen separate and distinct concerns are carried on. Every foot of space is economized. Yet to speak of the cotton-covered business places as tents givs a mistaken idea. I saw no center-poles, but a countless number of rough slat frames covered with heavy canvas, of every conceivable size. Restaurants, dining-room, kitchen, and private rooms, are all of canvas. Lodging-houses, barber shops, and dry goods stores, hardware and drug stores, are all of duck.

Very many brick buildings are completed, and every week addś to the number of happy merchants who desert their cotton makeshifts for the handsome, commodious brick building.

There is a very large force of men and teams engaged in grading the streets, an improvement which has resulted in leaving some buildings—houses outside of the burnt district—so high up from the new sidewalk that the earth has been dug out, and large stores built under quite a number of houses so situated.

The building work is not confined to the one hundred and sixteen acres comprising the burnt district. Go back where you will, for over three miles in any direction from the water front, and the eye rests on handsome dwellings in process of erection.

Ladies go shopping, dodging from sidewalk to street, in and out, up and down, around great piles of brick, barrels of lime, huge stones, mortar-boxes, galvanized iron cornices, and the dense throng of earnest, hurrying business men, as serenely as if upon the pavement of Broadway, New York. While the sounds of the many hundreds of hammers, axes, and tools of iron make loud, prophetic music, the overture to the great chorus of clerks and customers soon to be heard in each of the business palaces being hastened to completion.

Those desiring information in regard to business opportunities, investments in real estate, or starting any industrial enterprise in Seattle, will do well to write to that earnest, self-sacrificing worker for Liberalism, and energetic young business man, R. J. Wilson, Horton Block, corner of Third and Cherry streets, Seattle, Wash.

Freethought is well represented here. The best, most highly cultured and influential citizens of Seattle are Liberals. The fire broke up the very interesting and successful course of lectures by Dr. York. The Liberal friends are now arranging for me to lecture at the Turners' Hall on each Sunday evening during the winter.

I shall make Seattle my headquarters. I expect to visit all sections of the state in the interests of practical organization. When the distance renders it necessary for me to be absent over Sunday, Mrs. Reynolds will lecture at Seattle in my stead.

The Liberals of Seattle, despite the great tax on their time and energies resulting from the rebuilding of the city, are quite enthusiastic over the proposed convention on Paine's birthday, to effect organization.

There is only one rival to Seattle—Port Townsend. I will giv an account of my visit there, and state her claims to commercial and Freethought supremacy, next week.

Please address all communications for me to Seattle, Wash. C. B. Reynolds.

Lum Smith in Prison.

The great trial of Comstock *vs.* Lum Smith, with its succession of farce and tragedy, is over at last. I take it for granted some abler pen than mine kept you informed of the progress of the trial which culminated yesterday in the sentencing of L. Lum Smith to six months' imprisonment in the county prison. During those six days that intervened between the close of the trial, and the sentence, a report became wide-spread that sentence would be suspended, but on Thursday newspaper reporters interviewed the judge and district attorney and they disclaimed any such possibility. Notwithstanding, however, when the eventful Friday came around, not only was Mr. Smith promptly on hand, but "the modern inquisitor-general" as well. It soon became apparent that he was present, as was also District Attorney Graham, in order to rejoice over an expected apology from Mr. Smith. The judge tried his utmost to get Smith to publicly apologize, promising positivly that his sentence should be reduced, and, indeed, intimating that it should be suspended altogether if he should take that course. But they reckoned without their host. Smith's reply was, "That he was yet convinced of the truth of his charges, though he had been unable to prove them to the satisfaction of court or jury. That he believed time would vindicate him. He would sooner suffer imprisonment than put himself in such a false position." The judge said he still thought that Mr. Smith might say, "That when he heard the explanations of the defense his opinion had changed." Mr. Smith's reply was, "I could not do so conscientiously." Now, mark how the plot develops at this point. Mr. White, who represented the Comstock-Graham interests, finding that Smith would not retract, rose and asked the court to read the files of the *Herald*, and see how persistent Smith had been in maligning his client, not only in the articles for which action had been taken, but for a long period before and since. No one possessed of less cheek than Comstock could hav, at such a moment, made so astounding and disgraceful a move. Having failed in coaxing Smith into a retraction, Comstock's ghoulish Christianity shows itself in an effort, not only to punish him for that of which in law he had been found guilty, but, trusting to the easy good nature of the judge, proposes to get even for the thousand and one attacks for which he had not dared bring legal action. I ask The Truth Seeker to mark my words, that the imprisonment of this father of two motherless little ones will yet prove the worst day's work ever done by this vice manufacturing society and its infamous agent. Smith, with no legal knowledge, opposed by three shrewd Philadelphia lawyers, proved himself no mean opponent, and by his manly bearing has made himself hosts of friends who will, at no distant day, be proud to see him vindicate his honor and honesty from the unjust aspersions sought to be put upon it by these professing Christians. So might it be. John A. Wilson.

Philadelphia, Pa., Nov. 23, 1889.

Evolution Disproved—God Demonstrated.

A very original idea was propounded during the discussion at the regular meeting of the Manhattan Liberal Club on Friday evening last. An Irish gentleman said, "I don't believe in evolution; I believe in creation. Geologists tell us that it takes fifty thousand years to form a strata (*sic*) of coal. How then could the world hav been made in six days, as the Bible states? Easy enough. Don't scientists also tell us that the world was originally much smaller than it is now? Then it follows that if God couldn't make a big world, he could, at any rate, make a little one. If he couldn't make a world as big as this, he could, I am sure, make one as big as a house. I believe in creation."

George Chainey's New Fad.

Saladin in the London Agnostic Journal.

George Chainey, of America, the mildest visionary that ever saw visions and dreamt dreams, called upon me again the other day. He has a coffee-colored face, and great black eyes like a gazel, and his kingdom is not of this world. He poses as a Christ, and is the most unruffled sort of Christ imaginable. When reviled he revileth not again. He gets into no scrapes with scribes or Pharisees, and is so far removed above human emotions and passions that he cares not a jot should some Judas betray him every hour of the day. I do not think that, if he were being even crucified, he would make any fuss about the matter whatever. Such is the advantage or disadvantage of living in the clouds.

Mr. George Chainey is engaged in producing a book to be called "Shusan"—not Susan, mark you, for George is now away a thousand miles over the heads of all mere Susans, although popular report hath it that he was not always so. This Shusan of his is the name of some old palace mentioned in the Bible, and which, being translated, according to George, meaneth roses and cat's whiskers. This book, George assures me, is being composed principally in his sleep. Whether revealed to him by the Lord, or quite the other party, he saith not. I hav to keep very wide awake when I am writing my books, such as they are; but it is quite otherwise with George. It was revealed to him in his sleep that the Bible has an esoteric meaning never dreamt of by Jehovah or the Holy Ghost when they wrote it. But then Jehovah and the Holy Ghost are poor benighted creatures when compared with George.

It is surely a grand thing to be able to go mooning about all day in vegetarian dining-places, and hav your work done for you in your sleep. I feel impatient to see what kind of work is done, or can be done, under such comatose auspices. Santa Claus is good enough to fill a child's stocking while the child sleeps; but just fancy some sort of literary Santa Claus filling our George's head, not his stocking. One book inspired in sleep I hav read—Anna Kingsford's "Clothed with the Sun." There is mush in that volume which arrested and interested me; still, it *did* occur to me that the work, upon the whole, owed more to the moon than to the sun.

I could draw a glowing picture of the mystic muse inspiring Anna Kingsford as her graceful head lay upon her snow-white pillow, one rounded arm and the swell of one lily breast half revealed, and her panting breath blowing to and fro a stray ringlet of her hair. But fancy the mystic muse inspiring in his sleep a coffee-colored and obese gentleman lik our George to find new meanings in the holy scriptures, and to write an occult work on the subject of roses and cat's whiskers! Fancy the mystic muse kissing the ruby, fine, full lips of George. But after all, why not? The most remarkable kiss on record is that which was given by Queen Margaret to Alain Chartier more than four hundred years ago. He was a poet, but the ugliest man in France. During his lifetime he enjoyed a wonderful reputation, but after his death he was forgotten. He is now chiefly remembered on account of the kiss which the queen pressed upon his dreaming lips one day as she found him sleeping, saying to her maid as she did so: "I kiss not the man; I kiss the soul that sings." And somehow thus it may be as regards George.

George tells me he has called on Madam Blavatsky to impress upon her the necessity of her undertaking the sublime task of digging profound esoteric truth out of a mixed mass of more or less illiterate and archaic drivels and bombasts. I must call upon the Arhat of the West and warn her to hav nothing to do with George, and not by any means to kiss his ruby lips, whether he be asleep or awake. I should not like to see *Lucifer*, at the dictation of the author of "Shusan," devoted to finding hidden and awful meanings in ram's horn's, the blood of heifers, fringes, ephods, snuffers thereof, and the terrible seven candlesticks of Asia.

Mr. W. E. Reid's Offense.

The *Banner of Light* requests us to copy the following:

"Bigotry in Office.—Indiana Spiritualists, in state convention, hav unanimously passed a very bitter resolution denouncing Postmaster-General Wanamaker for denying postal privileges to the *Banner of Light* and other publications of the Society."—*Exchange.*

The above statement is going the rounds of the secular press. It is *false* in every particular, in so far as this paper is concerned. We so stated in these columns some weeks ago under the heading "Answers to Correspondents." The paragraph was first started from a telegraph office in Indianapolis, under date of Sept. 28th. The resolution passed at the Indiana state convention was in the interest of a medium calling himself Dr. W. E. Reid, located at Grand Rapids, Mich. It seems that this man published there a small monthly advertising sheet, and unquestionably designedly named it *The Banner of Life*, giving the title of this paper as nearly as possible without actually infringing upon our copyright.

This Dr. Reid, it appears, sent out in his paper an advertisment offering to send spirit messages from deceased friends to anyone who would remit a dollar to his address. Some one who did not get a satisfactory answer entered complaint, the advertiser was indicted for what the government attorney considered a case of false pretense, and the paper was refused admission through the mails.

Then the doctor started a paper which he called *The Spiritual Instructor*. Under the heading: "A Shameful Outrage," this sheet said that three Spiritualist Societies of Grand Rapids hav given official indorsement to the cause of Dr. R.

Now, the doctor may, or he may not, be guilty of fraud; but we do emphatically object to his dragging the *Banner*—or endeavoring to—into his fight with a post-office inspector in Michigan. Why we especially object is, in the first place, from the fact of his naming his initial paper so near our own title as to deceive the public; second, that in the first "*Whereas*" to the resolutions the said convention passed, the true title of our paper is inserted; to wit: "that he [Dr. Reid] did, in a paper called the *Banner of Light*, 'knowingly and wrongfully propose to secure communications from spirit-land to order,'" etc. Does this insertion of our title instead of his own, as published by Dr. Reid in his new paper, the *Spiritual Instructor*, look like honest and fair dealing on the part of himself and his friends? If it does, then a precious few mortals know right from wrong.

A Secular Organization.

From the Wheeling, W. Va., Sunday Register.

Wheeling is to hav a local society, organized under a charter from the American Secular Union, the national headquarters of which is located at Philadelphia, with R. B. Westbrook, LL.D., president. Mr. D. G. Crow, of this city, who has taken a prominent part in effecting an organization here, has furnished the *Register* with the news of the local organization, and transmits the following list of members: T. A. Morris, J. Hutchings, Wm. Shields, Joseph Aultinger, Jacob Schaub, Robert Erp, D. G. Crow, O. C. Miller, Wm. Bussey, Chris. Beck, J. O. Brosick, Charles Bussey, George Robinson, Allen Noe, B. Dovener, and Mr. Ellson. As interpreted by Mr. Crow, the Secularists "hold to various shades of belief with regard to the future of man, a large majority of whom occupy a ground between the two extremes called Agnosticism, all, however, uniting on the one purpose, *i.e.*, to defend our American institutions against religious encroachments, and to encourage a system of moral and mental culture, free from ancient superstition and modern dogmatism. They invite candid, independent thinkers, whatever may be their religious belief, who favor a liberal system, to join them in their labor for love, truth, and justice."

John P. Guild is to speak in Evangelist Hall, State street, Springfield, Mass., December 8th, 5 o'clock. Subject: Woman's Place in History.

J. E. Remsburg will speak before the Manhattan Liberal Club, Friday night, December 6th; before the Brooklyn Philosophical Society, Sunday afternoon, and before the Philadelphia Liberal League, Sunday night, December 8th.

Communications.

Egoism.

There are certain theories and doctrins which to the majority of mankind look chimerical and even dangerous and monstrous, and yet if the people could only be induced to giv these doctrins a careful examination they would find out that the thing which frightened them so much was their own shadow. They shut their eyes, and then they see monsters and horrible images. But let them open their eyes, and they will hav to confess that the monsters lived only in their imagination. Take, for instance, the words Socialism, Anarchism, Nihilism. To mention these terms is enough to make some people lose their heads, as if in every letter of these words is hidden a demon with a keen sword in his hand ready to stab them. But if they will get rid of their fear and study the literature devoted to these theories, and, what is still more important, get acquainted with the people who profess to be Socialists or Anarchists, they may yet learn that there is nothing frightful about them. Of course, there are some people for whom arguments do not exist. These people are called by Tchernychewsky "readers with penetrating eyes." You cannot convince them that they are ignorant of certain things, because they do not want to get convinced. As Pisareff said: "The simple reader when he finds in a book a new idea may agree or disagree with it; but the reader with the penetrating eye can by no means agree with it, and the reason is because the idea is not his own." With him progress is impossible. He thinks that all the knowledge worth knowing is stored in his head, and whatever cannot be found there is of no value to the world. Happily, the readers with penetrating eyes do not constitute the whole human race. Many are not ashamed to acknowledge their ignorance and are willing to learn; and often they find out to their great surprise that the horrible beasts from whom they wanted to keep at a far distance are harmless and, in some cases, even beneficent creatures.

Among the words which so terrify the world egoism is very conspicuous. It is denounced as the cause of our miseries, as a hideous thing which we should bury deep in the ground. It is egoism (so they say) that turns your heart into a stone in the very presence of want and suffering. It is egoism that induces you to liv in wealth and luxury while others are starving for want of bread. Good, charitable people who help others are declared to be free from egoism. To tell such a man that he is an egoist seems almost ridiculous. Still, I think that the word egoism is misrepresented and misunderstood. In my opinion, every man is an egoist, whether he is good, bad, or indifferent. To say that a man has no egoism at all is to say that he has no individuality.

When Tchernychewsky's romance, "What Is To Be Done?" was published in the *Sovremennik*, most of the Russian magazines and papers raised such a noise, as if the whole world was to be ruined on account of it. The heroes of this remarkable novel claim to be egoists; they think and work only for themselvs, and yet their deeds are grand and noble. Why, then, hav they been so condemned and denounced as monsters? Hav their critics been superior to them? Hav they ever acted more nobly and wisely? Did they hav greater esteem for the rights of others? I doubt it. Why, then, was such a cry? It was because the word egoism frightened the reviewers of Tchernychewsky's work. I can find no other reason.

Let us look for a while at the theory of egoism. We know that civilization, if it means anything, means happiness for all. A country where the people are unhappy cannot be called a civilized land. We know that a truly civilized man livs not only for himself, but also for his fellow-men. He does everything to the extent of his power to increase the happiness of mankind. He knows that human rights are the most sacred things in the world. He knows that nature has provided all with equal rights, and no excuse can be found just enough to deprive anyone of his or her right to enjoy "life, liberty, and pursuit of happiness." Some people may exceed others in many qualities. They may be superior in beauty, strength, wisdom, and knowledge. But the civilized man knows that physical deformity is not a crime for which a man can justly be punished. Weakness ought to be protected more than strength, for strength is able to take care of itself, and those who stand low on the ladder of intellectual development are entitled to all the rights which we receive from the hands of nature just as much as those whose heads reach the clouds.

A civilized man has sympathy for the weak and oppressed of all nations and races. He helps the poor to make the burden of life easier. He inspires the rich to pay more attention to the needs of the poor. He fights for liberty, enlightenment, and progress. He is an enemy of slavery, no matter in what form it may exist. He hates mental slavery no less than physical slavery. He does not want to see the body in chains and the mind set free, nor the mind in chains and the body free. He demands equal liberty for the mind and body, liberty to express any idea, even if the whole world is opposed to it; liberty to act as one pleases provided that he does not interfere with the rights of others. In the view of a civilized man limitation of one's liberty is justifiable only in one case, and that is when the liberty of another man is affected. In short, he believes that "happiness is the only good," and in his effort to do good he often robs himself of many comforts of life in order to help others to better their condition, to break the chains of tyranny, to rise above the prejudices of their time, to rise higher on the scale of intellectual growth.

Now let us see what are the motivs of his actions. Why should he labor and suffer and sacrifice his own pleasures for the sake of others? Is he moved by the spirit of so-called self-denial, or does he gratify his egoism? In other words, are his good deeds calculated to add something to the sum of his own happiness, or is his desire to make others happy without taking a thought of himself? A great deal has been written in praise of self-denial. It is regarded as heroism, as the greatest virtue ever practiced by men; it is recommended as a remedy against the evils of selfishness. But I think that self-denial does not and cannot exist. It is an impossibility. No one is good, virtuous, and benevolent because it is fair to be so, but because he cannot be otherwise, and no one can benefit others without benefiting himself—without increasing his own happiness. Egoism is denounced as the world's curse, and yet it is the foundation of all our noble works. If you do not love yourself, you cannot love others. If you do not claim any rights for yourself, you can not respect the rights of others. You cannot labor for humanity unless you regard yourself as a part of it. When you struggle for the freedom of others, it is because you desire to hav liberty for yourself. When you plead for mental freedom, it is because you want no one to control your mind, or, to use a favorit expression of our most popular orator, you want no one to kill the children of your brain. You cannot be free yourself, unless the whole human race is free. If the natural rights of a single person can be violated, the rights of everyone may hav the same fate.

A thoughtful physician, a lover of his profession, sitting hour after hour at the patient's side, watching the progress of the disease and using all his efforts to restore the sick person to health, is moved not by the spirit of self-denial, but of egoism, of his own interest. He wants to add to the store of his knowledge; he wants to solve some problem in the science of medicin.

Such a man was Kirsanoff. The first time when Vera Pavlovna, his sweetheart, was in his house, two medical students entered the room and said: "Alexander Matveitch, an interesting subject, an extremely rare and very curious subject, has just been brought in, and aid is needed immediately. Every half hour is precious." Vera Pavlovna hurried him to go and requested that from the hospital he should come to her, which he promised to do. But he did not come as soon as he expected. He remained all the night at the hospital, and succeeded in saving the life of the sick man. Kirsanoff was fond of saying that he loved no one but himself, and certainly he had no particular affection for the patient, who was an entire stranger to him. Just at that moment he was at the zenith of his happiness—Vera Pavlovna told him that she could not liv without him. Still he left her and went to the hospital. Nothing kept him from doing what he considered his duty. And why? What duty did he owe to the patient? An answer to this question can be found in his own words. "The case was very difficult and interesting," he explained to Vera Pavlovna. This was his reason. He benefited himself by benefiting the sick person.

A philanthropist, going to the hut of misery, listening to the sad tale of poverty, learning the causes of crime and degradation, and using his time and money to help the unfortunate and to correct the criminal, is also working for his own sake. For as Colonel Ingersoll says, A perfectly civilized man cannot be happy while there is one unhappy being in the universe. And besides, he finds satisfaction in the thought that he helped to solve some social question.

Giordano Bruno lived a noble life and died the death of a hero. Had he renounced his opinions, he would hav saved himself. Why did he prefer to suffer a terrible death at the stake? It was because he loved himself, because he had too much respect for himself to be a coward and tell a lie. Had he recanted, he would hav despised himself. There would hav been a stain on his conscience. Life bought at such a price had no value to him. Death had more attractions than such a life.

I venture to say that honest egoism is superior to self-denial, even if the latter had been possible. When in doing some benevolent act a man thinks that he is practicing self-denial, he prizes, or may prize, himself very highly, thus putting the one who was benefited by his act under obligation to him. "Am I not great? Am I not noble? Am I not entitled to the thanks of my fellow-men?" Such are his thoughts. But the egoist thinks nothing of this kind, no matter what great work he might hav done. "It is true," he says, "that but for me A would hav starved to death, B would hav sunk down in the pit of filth, C would not hav gained victory over his appetite, D would not hav his dreams realized. But why should they be thankful to me? What hav I done for them? Did I help them simply because I love them? No, I love myself; I seek my own pleasure. I do good because it pleases me to do so. I want the world to be happy to the end that I may be happy myself."

Such a man was Loponkhoff. In order to deliver Vera Pavlovna from her cellar, as she called the house of her parents, he had to renounce a brilliant career. Life became to Vera unbearable. Her mother looked upon her as a profitable thing for sale and wanted to sell her to a certain Storechnikoff, an unworthy man, who dreamed of having her as a mistress. "Daughters hav only to obey," such was the rule of Vera's mother. Storechnikoff, however, was informed that Vera should not be his mistress, and he determined to marry her. It mattered very little to him by what title he should hav her, so long as he could possess her. "To possess!" exclaims Tchernychewsky. "One may possess a pair of slippers, a dressing-gown, but who dares to possess a human being?" Indeed, human degradation can not go lower than this. Where did a man get the right to possess another man? But is not Storechnikoff a common type? Is he not to be found in every land? Doesn't he imagin that he really has the right to possess a woman? Doesn't he think that once he marries a woman she is obliged to stay with him all her lifetime, even if she becomes convinced that her union with him was a mistake? Does he hav any respect for her individuality? No, he has not and cannot hav any, because he is a "reader with the penetrating eye."

Vera Pavlovna happened to get acquainted with Loponkhoff, a young medical student, and fell in love with him. She could liv no longer with her parents. A day was to her an age of agony. The air in the "cellar" seemed to her more polluted than ever. Loponkhoff saw at once that he must take her away from the cellar and deliver her from suffering. "We ought not to leave in slavery one to whom we hav shown liberty," he said. If she could hav remained in the cellar only two months longer, he would hav at least finished his studies in the academy of medicin. But it was impossible. Now what were his thoughts? Did he think much of his goodness? Not the least. So far as he was concerned, he did not care whether he got a diploma or not. He was only afraid that he could not get out of her head the word "sacrifice." "Are you [meaning Vera Pavlovna] under any obligation to me?" he said to himself. "If in so doing I labored for my own happiness, I delivered myself. And do you believe that I would do it, if I did not prefer to? Yes, I hav delivered myself; I wish to liv, I wish to love, do you understand? It is in my own interest that I always act."

Perhaps the greatest act of so-called heroism in Loponkhoff's life was when he left his country in order that Vera Pavlovna may liv with his friend Kirsanoff. But he did not call it heroism. When he suspected that she was not quite happy with him, even before she had realized it herself, he began to analyze attentivly her character and manner of life, and became convinced that their union could no longer be harmonious. He was willing to violate his nature to put himself in greater harmony with her, but it was above his power. So when he discovered that the one whom she loved was Kirsanoff, a man entirely worthy of her, he was thoroughly happy. He loved her with all his heart and wanted to see her perfectly happy. He did not want her to suffer the least pain. "How did we define love the first time that we spoke of it?" he said to her. "To rejoice in whatever is good for the loved one, to take pleasure in doing everything necessary to make the loved one happier. Whatever is best for you, rejoices me. Seek this best. Why be sorrowful? If no misfortune has come to you, what misfortune can hav come to me? . . . You know my way of looking at these things. Do you expect to deceive me? Will you cease to esteem me? I might ask further: Will your feelings toward me, in changing their character, grow weaker? Will they not, on the contrary, become strengthened by this fact—that you hav not found an enemy in me?" How grand, how noble! One must possess a great deal of solid humanity to speak and act so. But Loponkhoff never thought for a moment that he was practicing self-denial. Whatever he has done, he always kept in view his own interest. A real harmonious life with Vera Pavlovna was impossible. She struggled hard against her feelings, but could not conquer them. Loponkhoff concluded that separation was the only remedy, and rejoiced that the man who was to replace him at her side was his friend Kirsanoff, whom he greatly esteemed. Separation meant happiness to her and freedom to him. His individuality was saved. He did not hav to violate his nature.

Loponkhoff is an egoist; he was proclaimed an apostle of egoism. But let us ask in all candor, is not such egoism better than self-denial? Is it not nobler to make the cause of your fellow-man your own, than to make him feel that, but for your goodness, he would not hav enjoyed the sunshine of life?

I do not know whether the reader agrees with me or not. But I am convinced that egoism is the true motiv of our works. However, some objections may be raised. It may be asked: Is egoism really the savior of the world? Can we trust the savage or any uncivilized man? Is not his egoism dangerous? I admit this. But my intention was to show that the civilized man is no less an egoist than the savage. True, his egoism is of the most beneficent kind, but still it is egoism. When one acts nobly because he cannot act otherwise without injuring himself, his conduct should not be called self-denial.

CLEMENS P. BERYLSON.

Purdy's Station, N. Y., Oct. 18, 289.

An Optimistic View.

I notice that a great many of our Liberal writers are too Radical in their views when criticising the course pursued by our very zealous orthodox friends. No doubt the proposed unison of church and state now being agitated by old grannies like Senator Blair has much to do in arousing their indignation. There seems to me no great cause for fear in this direction, for these reasons: The better-informed citizens of this great republic, even among the clergy, are bitterly opposed to any legislation that would tend to a uniting of church and state. In reviewing the past history of this progressiv nation every Freethinker should take in consideration the great truths brought to light through the aid of scientific research.

There exists to-day an impassable gulf between Puritan superstition and present realities. It is true that a great many persons yet hold to the old myth-history, and claim to hav had a second birth and to be chockful of a Holy Ghost religion, but Materialists certainly hav no cause to fear this class.

The most laughable thing I hav ever witnessed was a backwoods preacher exploding the Darwinian theory. It was a regular circus to see him saw the air and quote from holy writ.

Our friends undoubtedly take an extreme view of these matters when they speak of that old emblem of Catholicism, the cross, being placed above the stars and stripes. Such predictions as these would lead us to believe that we are retrograding had we not conclusiv evidence to the contrary. The thinking people of to-day exert too great an influence abroad in the land, which leads men to reasoning instead of swallowing every nonsensical assertion of shallow-minded so-called heralds of the gospel. Let all who would make their work effectiv aid in keeping before the eyes of the rising generation the inconsistencies recorded in that old book of fables called the Bible.

It is not an impossibility, but an easy matter, to take a class of beginners in mathematics and teach them that two plus two equal five, because they hav confidence in me as their instructor, and the young minds will never for a moment think that I am deceiving them; but they soon find out my deception, my influence is utterly destroyed, and my word no longer taken as authority. Now, this but illustrates what the narrow-minded preacher of to-day is doing. He can for a time make an impression on the young, for they will not at first question the genuinness of Jonah and the whale, the little problem that three are one and one is three, the snake story, and a thousand other things equally as absurd; but as they become thinkers a great many of them will reason from a sensible standpoint and openly express their contempt for the slush which they once accepted as something divine.

A little extract from the New York *Independent* attracted my attention by its ridiculous admonition. It charged everyone in reading the Bible to be exceedingly careful to seek its true and exact meaning, and then be content with that meaning. The truth in the matter is, that a great portion of that book is meaningless, and we are perfectly content with the parts which hav a meaning, but fail to see anything divine about it. We cannot help seeing that old theological ideas are losing ground; that the wave of enlightenment is fast sweeping over the old rotten craft of superstition, and on the banner of intellectual liberty we see the inscription: Seek for truths. The words skeptic, Atheist, and Infidel no longer carry with them an unpleasant significance, but a free speech and a free press are the only weapons needed to carry the day, and victory is ours in the end. There is no person entitled to more respect and confidence than the intellectual, conscientious man who is doing what he can toward the elevation of mankind. Long and happy may he liv, and when he passes from this earth he will be at rest. No God will ever damn him for making the world better by his having lived in it. There are a great many whose narrow hearts are as mean as their hissing, lying tongues. They growl and scowl at everything that gets in their way, and would ruin and destroy every scientific fact that conflicts with their silly doctrin, were it in their power to do so, but we find that this class of men are gifted with a very low order of intelligence, and lack the mental fiber to accomplish their vile purposes.

Men who desire their sons to enter the ministry dare not educate them beyond a little surface work. Giv them a thorough education, and nine times in ten they will renounce all affiliation with the believers in old-time traditions. Certainly, our national lawmakers will never enact laws which would place state subordinate to the church and her hypocritical followers.

When this is done we must bid farewell to free America, and with closed mouths and fettered hands bow to the will of fanatical bigots. We hav every reason to believe that the Blair Education bill now pending in Congress will receive its death-blow when it comes to a vote. So let us not borrow trouble, but trust to the intelligence of the land for protection.

H. F. DICKEY.

Hunt City, Ill., Nov. 8, 1889.

The Judicial Oath In New Jersey.

It is not known generally, even by many lawyers and judges of different courts, that the law regulating judicial oaths in the state of New Jersey (which was enacted but recently) was drawn and manipulated through the legislature by stanch Liberals. On page 904 of the Revised Statutes we can read the following: "I —— do solemnly, sincerely, and truly declare and affirm," etc. This form is called affirmation. If a witness, who is about to be sworn, says, "I prefer to affirm," the foregoing words are repeated without placing the hand on a Bible or kissing it. But if a person says, "I prefer to declare," the following form is employed: "I —— do declare, in the presence of almighty God, the witness of the truth of what I say." Either of which forms (the law states) shall be as good and effectual in law as an oath taken in the usual form, in which affirmation or declaration, the words, "So help me God," at the close of the oath, shall be omitted.

"Every person who is, or shall be empowered, or required to tender, or administer an oath, in the usual form, shall be, and hereby is required and empowered to tender, or administer the affirmation or declaration aforesaid, when requested to do so by the person who is to affirm or declare."

Readers residing in other states beside New Jersey, can, doubtless, hav access to a copy of the Revised Statutes of New Jersey in the most public libraries in large cities. In New Jersey, the county clerk, and surrogate, and courts of every county are provided with copies of the Revised Statutes of New Jersey, which are accessible by any citizen in the county. Many justices of the peace own each a copy of the Revised Statutes. Yet there are not a few justices of the peace who discard entirely the use of a copy of the Revised Statutes. Recently, in conversation with a justice of the peace of the county in which I reside (Essex), he remarked: "I did hav a copy of the Revised Statutes, but I couldn't tell anything by it, whether I was proceeding according to law or not. So I sold the darned thing."

Jonathan Dixon, a resident of Jersey City, and one of the judges of the supreme court, allows a person to affirm, in lieu of the usual judicial oath, whether he is an Atheist, Deist, Infidel, Agnostic, or whether he entertains any opinions at all concerning God, heaven, hell, or any of the dogmas of the orthodox church. Yet, in most cases, every witness is sworn according to the long-time oath, by placing his right hand on the Bible and kissing it, after he has invoked God to help him.

The writer recently received a commission from the governor of New Jersey vesting him with legal and criminal jurisdiction coextensiv with Essex county, in which there are over one hundred and fifty thousand inhabitants, to open court in any township, village, hamlet, borough, city, or ward; and when complainants, prosecutors, plaintiffs, and witnesses are to be sworn, my practice is, and has been from the commencement of my official duties, to ask if they will affirm, declare, or be sworn; and in every instance, but one, deponents preferred to affirm, without any appeal to God, and without the use of a Bible. I hav taken the Bible from the shelf only once in open court, and it was employed, at that time, to administer the oath to a man whom I know to be as dishonest as it is possible for a man to be, and who, I know from long personal intercourse in legal transactions, will lie as unblushingly as if he were a darling son of the father of lies. Yet he is a vestryman.

Many Liberals, when sworn, instead of affirming, fall in with the miserable and detestable practice of kissing the dirty, greasy, and begrimed lids of some book (not knowing whether it is the Bible or city directory) simply because they were not aware that there is a better and more intelligent mode of giving testimony.

Reader, the next time you are required to swear, say, "I will affirm." I am located in a hot-bed of orthodoxy. Yet I hav learned that a large proportion of witnesses prefer affirmation to the ludicrous and senseless practice of kissing the lids of a soiled book! What solemnity and validity can the act of kissing any book giv to the deposition or evidence of anyone? I pause for a reply.

Orange, N. J. SERENO E. TODD.

What Think Ye, O Liberals, of These Things?

On November 13th, in Washington city, the dedication ceremonies of a Roman Catholic University were graced by the presence of our president, vice-president and wife, Blaine, our secretary of state, Secretaries Rusk, Tracy, Noble, and Windom, and Attorney-General Miller.

The first toast was, His holiness Pope Leo XIII. One of the toasts following, so the dispatch says, was, Our country and her president, which was responded to by Secretary Blaine. He said: "I come to represent the United States, not in any political sense, much less in any partisan sense, nor in connection with any church or sect, but to speak for all and the great freedom which we enjoy. . . . I am glad of every college that is endowed. Every institution of learning increases the culture which I believe will build up the government of this great country of ours, under which we are all free and equal."

I think Secretary Blaine was not authorized to state, "I come to represent the United States." I think he went there to misrepresent it.

George Washington, in his message to Congress in 1796, on the treaty of Tripoli, said: "The government of the United States is not in any sense founded on the Christian religion."

Blaine must know, as any intelligent reader of history knows, that sectarian colleges are not wholesale incubators for the perennial hatching-out of patriots and freemen. They are institutions for the forging of chains, fetters, and collars for dupes. The bondage of the Roman Catholic peoples is as fixed, their vassalage as abject, as any slavery that ever disgraced the jungles of Africa. How can freemen be evolved from such an institution designed to perpetuate human slavery?

The thing is ridiculous, and I for one say that Blaine does not represent the United States in that throng of aliens—aliens to our country—foes to every institution American, and would-be destroyers of every germ of manhood in the nation.

Our worthy president on his arrival at the banquet was accorded a seat at the left hand of Cardinal Gibbons, who presided, but the right-hand side—the seat of honor—was occupied by Monsignor Satolli, who represented the pope. How do you like this, O Americans?

The president had exacted as a condition to his gracing the banquet with his presence that he would not be asked to express himself in any way, but the wily priests, with their trained dupes, sought by a clamorous call to compel him to commit himself, but he had eaten humble pie—he had been given the left-hand seat—and he did not think he had anything to talk about. And I think so, too. So he did not say anything.

I do not think President Harrison is congratulating himself on the exalted position he occupied during the "imposing ceremonies" of that dedication. "Imposing" is a good word, and fits here excellently well. I would like to ask the American people, What next?

A. W. CALDER.

IN this tendency [to depreciate extremely the character and position of woman] we may detect in part the influence of the earlier Jewish writings, in which it is probable that most impartial observers will detect evident traces of the common oriental depreciation of woman. The custom of money-purchase to the father of the bride was admitted. Polygamy was authorized, and practiced by the wisest men on an enormous scale. A woman was regarded as the origin of human ills. A period of purification was appointed after the birth of every child; but, by a very significant provision, it was twice as long in the case of a female as of a male child (Lev. xii, 1–5). The badness of men, a Jewish writer emphatically declared, is b tter than the goodness of women (Ecclesiasticus xlii, 14) The types of female excellence exhibited in the early period of Jewish history are in general of a low order, and certainly far inferior to those of Roman history, or Greek poetry; and the warmest eulogy of a woman in the Old Testament is probably that which was bestowed upon her who, with circumstances of the most exaggerated treachery, had murdered the sleeping fugitiv who had taken refuge under her roof.—*Lecky, European Morals, Vol. I, p.* 357.

CERTAIN beliefs hav been inculcated, certain crimes invented, in order to intimidate the masses. Hence the church made free thought the worst of sins, and the spirit of inquiry the worst of blasphemies. . . . As late as the time of Bunyan the chief doctrin inculcated from the pulpit was obedience to the temporal power. . . . All these influences fell with crushing weight on woman.—*Matilda Joslyn Gage.*

THE TRUTH SEEKER.

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To the Subscribers in Arrears.

There are upon our regular subscription list some hundreds who hav not paid a cent for THE TRUTH SEEKER they hav been receiving and reading for the past year. Each one of these persons is earnestly asked to immediately remit the amount owed. The money is sorely needed. The tab on the wrapper of your paper shows when your subscription expired, and if that date is past a renewal is in order. Especially do we appeal to those whose time expired several months ago. They hav been trusted, and should reciprocate the courtesy by immediate response to this solicitation.

Truth Seeker Annual for 1890

When a man grows from orthodoxy to the most radical Infidelity within two years, leaving a five thousand dollar pulpit to preach to an audience which pays him only twenty-five dollars a week, the mental process by which he finds his error, and the facts which convinced him, are worth knowing; neither can his sincerity be questioned.

MR. H. O. PENTECOST,

Editor of the Twentieth Century, and Lecturer of the Independent Congregation of New York, Newark, and Brooklyn, will giv us in the Truth Seeker Annual all his reasons for such a course, which he entitles,

WHY I LEFT THE CHURCH.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

The Brazilian Revolution.

The peaceful change just made by Brazil from an empire to a republic is one of the wonders of the decade, and shows very plainly the beneficent influence of civilized heresy. The change of government was made without bloodshed because the republicans who took possession were civilized heretics and not barbarous Roman Catholics. If the latter should by force regain the throne and place Dom Pedro's daughter thereon we should undoubtedly hear of wholesale executions.

The state of affairs in Brazil appears to be about as follows. The country is nominally Roman Catholic, being originally settled by Portuguese, and that religion is upheld by the state. Until 1811 no other religion was tolerated, and since then until very recently the toleration was legal but scarcely actual. The right of assemblage to other religious bodies was granted only a few months ago. Slavery was a legal institution up to about the same time. But as in France and Italy, and even in Spain, the educated classes, the statesmen and men of large affairs, grew gradually away from the church, and naturally imbibed republican ideas. The emperor Dom Pedro was one of this class. He has been known for years as a man of learning and of Liberal thought, a philosopher and humanitarian. The abolition of slavery was due to his humanitarian principles, and he was aided by the very people who hav now established the republic. He granted the people representativ government, a senate and assembly to make the laws, retaining to himself only the headship. He was as much of a republican as an emperor could be, and it is very generally believed, and is probably true, that he was himself the prime mover in his own deposition.

On the other side were the Roman Catholic church and Dom Pedro's daughter Isabella, the crown princess, married to a most truculent tool of the church and hater of popular rights. Dom Pedro is nearing the end of his life and his daughter must hav succeeded him. Isabella, like her husband, is completely under the control of the pope, and the Liberal people dreaded her accession to power. When the government recently passed a liberal bill for free religion, Isabella presented a petition, signed by fourteen thousand Catholic women, against the passage of the bill, and by this action increased tenfold the opposition to her. Her husband was also intensely activ against the anticlerical party.

The fanatical actions of these two, inspired by the church, helped the republicans to win over the people. Another powerful force coöperating with the new party was the works of Bocayura, the most popular writer in Brazil, a Freethinker, who has for five years been advocating civil and religious liberty. Dom Pedro was fully aware of the strength of the movement in favor of a republic, and sympathized with it. He felt, it is now said, that if he should outliv the republican advance his daughter would be unable to cope with it, more particularly under the pernicious guidance of her husband and the church of Rome. He, therefore, like a wise and philosophic monarch, anticipated the inevitable, and thus at least saved the prospectiv bloodshed which he felt would hav come with resistance, if not in his time, certainly in that of his successor. Hence his easy and calm acceptance of the situation, and the celerity with which he submitted to dethronement bears out the charge made by the royalists that he and the republican leaders had arranged the program beforehand. If so, it is all to his credit.

From these facts it is seen that Brazil has started on the path traveled by France and Italy, which leads from Rome to Reason, from a practical theocracy to a secular government. It is another blow to the pope—the serving of papers on him in proceedings of absolute divorce between the Vatican and Brazil. It is also another step forward to that time when kings shall be no more. Spain, perhaps, will be the next nation to move. Castelar, the great republican and Freethinker of that country, prophesies that not only Spain but all of Europe will soon be free, and thinks that the people of Spain would revolt at once were the government not of its own accord approaching a point where republicanism will assert itself as a matter of course by the universal consent of the people. Of the rest of the European continent he says: "The sway of autocracy on this old continent is nearly over. If there is any one thing I believe with all my heart, it is that before fifty years Europe will be republican from end to end, and I believe the change will be brought about without the horrors of war, as easily as it has just been brought about in Brazil; as naturally as a man lays aside one coat and puts on another, because he likes the other better. The peoples of Europe are growing wiser every year and seeing better what are their real interests. They will one day say to their kings, queens, emperors, and princes: 'We are masters here. After all, this country is ours, not yours. There is the door. Go!' And then kings, queens, emperors, and princes will go, and it will be a beautiful sight."

That is what the people of this country, led by Freethinkers, told George the Third of England, and they also served notice on the "kings of the air" at the same time. Ghosts were retired from politics, as Colonel Ingersoll puts it, at the same time the king of England was shown the door. France and Italy did the same, and Brazil has followed on. The example of America seems to hav been contagious—it was Colonel Ingersoll's test of world-improvement applied—good health catching instead of disease. There are, however, indications that the priestly disease is returning to infect the people here, though we hope they will awake to a knowledge of this fact pretty soon, and quarantine such plague-spreaders as Wanamaker, the National Reform Association, the Sabbath Union, and Frances Willard's association of hobbledehoys and begowned and betrousered old women.

The bloodless revolution in Brazil is a triumph of civilization over barbarism, of Freethought over superstition, of liberty over despotism. We believe with Castelar that its influence will be far-reaching and beneficent.

A Word About Our Pictures.

When we began the printing each week of the illustrations in THE TRUTH SEEKER we explained to our family at large that it meant a greatly increased expense of publication, which could not be borne without, also, a greatly increased subscription list. THE TRUTH SEEKER is so large, requiring so much typesetting, presswork, etc., that every copy sent out for a year actually costs very nearly the annual subscription price of $3, and deducting losses by delinquents (for it grieves us to state that there are some Infidels so deficient in honesty that they never pay the amounts we hav trusted them), papers printed but unsold, etc., the production of the paper consumes every cent we receive for it. For a few months after the introduction of the pictures our friends obtained a sufficient number of new subscribers to pay the increased cost of their publication, but since then their efforts hav slackened, and the pictures hav been an additional burden upon the paper.

We regret to be obliged to say that this condition cannot continue. The paper is unable to bear the burden, and unless at least five hundred new yearly subscribers are found at once, the next volume will hav to go without the pictures. We should regret exceedingly to see this. Mr. Heston's conceptions form a powerful weapon against the church; they speak plainer than words; and while they may occasionally offend, they also impress, and command the running wayfarer's attention, by exciting curiosity and so compelling thought. To sum it up, they are a splendid ally in the crusade against religious superstition and injustice, and we do not want to discontinue them.

This matter, however, rests with our friends. They can do more than we can; though we are doing all possible to increase the list. If each one will try to get a new subscriber, surely five hundred out of the thousands on the list will succeed. And supposing each one should succeed, what a lift to Freethought it would be, and what a splendid paper that would enable us to lay before our readers each week!

Aside from this limited and somewhat personal object, there is need for a revival in Liberalism. For two or three years a great part of the Liberal public hav been somewhat apathetic, and hav not, therefore, accomplished all that might hav been done with more unanimous and emphatic action. We really believe that had the Liberals displayed the enthusiasm they did when defending D. M. Bennett from his cowardly and bigoted enemies, the Christians would never hav gotten their God into the constitutions of the new states in any shape, and would never hav had their joss-houses exempted from paying a just share of the public burdens. The work done by a few Liberals points to what might hav been accomplished by the many. Let us hav a revival, and let the stricken in conscience go forth and get THE TRUTH SEEKER a new subscriber as evidence of his or her contrition and new birth.

By doing this, it will enable us not alone to maintain the pictures, but to aid the Liberals everywhere in resisting ecclesiastical encroachments upon the people's rights. We are willing to do the work and bear the Christian's contumely if proper support be given, but we cannot continue the pictorial war altogether upon our own charges. We hope to hear from the friends at once, for it is a matter that needs prompt action. We hav put off saying this for months, expecting better times, but it will bear postponement no longer. Friends, let us hear from you.

The Literature Fund.

In THE TRUTH SEEKER of November 16th we acknowledged the contributions of Messrs. Parsons and Bohda to a fund to be used in disseminating Freethought literature. Mr. B. Sugenheimer, of Winnsboro, S. C., has added $2 to the fund, which is very welcome, for we hav used up considerable more than the amounts then acknowledged.

In South Dakota, as in all the other new states, the Sunday law is, or will be at once, under consideration by the legislatures. The Christians are on hand, endeavoring to procure the enactment of such laws as shall effectually deprive the people of the use for recreation of one-seventh of their time, and make a practical union of church and state by compelling an acknowledgment by law of the church's holy day. We hav procured through courtesy of A. H. Risdon, of Huron, a list of the members of the South Dakota legislature, and sent to each senator and assemblyman a copy of J. E. Remsburg's "Sabbath Breaking." There were one hundred and fifty-five of them, and we hav furnished that number of copies of the book, wrapped them, and paid the postage, for just one-half of the retail price. This is doing better than we promised, but the needs of the case were great, and THE TRUTH SEEKER has sacrificed all the profit and a little of the cost of these pamphlets in order to do some practical good. The account stands:

To 155 copies "Sabbath Breaking," at 12½ cts.....	19 50
By cash acknowledged.....	$17 00
Balance due TRUTH SEEKER.....	2 50

We hope the friends of state Secularization will make up the amount which we hav expended for the benefit of the people of South Dakota, and that in the other new states the Liberals will forward us the money to do the same thing. In North Dakota some Liberal workers hav promised to do it, but activ and prompt work is imperativly needed in Montana and Washington. In the latter state the legislators should also be labored with as to exempting church property from taxation. This work has been undertaken by the Walla Walla Liberal Club, and we shall aid them in every way possible. If this Literature fund is adequately increased, great good will undoubtedly be accomplished. In addition to all this, every Liberal in each of the four new states should *at once* write to his state senator and representativ, protesting against the enactment of any Sunday law; and in Washington, protests should also be made against any law exempting church property from taxation.

Besides this political work, there is much to be done in spreading the ideas of Freethinkers on religious subjects. One man writes us from the West: "Never were people so anxious and willing to read Liberal matter as now. But with the loss of two crops, people are hard up." That this is so is proved by the fact that almost every person in the neighborhood from which this comes signed the anti-Sunday-law petition. People willing to read our literature, and who will work for the cause of liberty, should somehow be supplied with books and papers, and afforded the opportunity to do something.

Will subscribers in Washington and Montana send us the names and addresses of their state senators and representativs?

A Crisis With the English Secular Society.

Charles Bradlaugh has announced that on returning from his voyage to India he will resign the presidency of the National Secular Society. The intimation was conveyed in a letter to the Executiv Committee of the Society. He desired a special meeting of the members of the Society to be called in February to receive the formal resignation and to listen to a statement of his reasons for his course, which are, it is believed by his close friends, to be that he has practically to make a choice between political and Secular work, and he chooses the former.

At the meeting of the Executiv Committee at which this notice was received, after some friendly discussion, the following resolutions were adopted, as expressing the feelings of the Secularists so far as they had considered the matter:

"(1) The Executiv Committee of the National Secular Society receives the notice of Mr. Bradlaugh's intention to resign the presidency with the deepest regret. It feels itself to be expressing the universal sentiment of the Freethought party in heartily thanking him for his many years of leadership, and in deploring the great loss that must be entailed by his resignation.

"(2) That a meeting of the members be convened early in February to receive the president's statement."

There are a good many good men in England to take Mr. Bradlaugh's place, but nevertheless his resignation will be a strain upon the Secular organization, so nearly synonymous hav been the names of the society and Mr. Bradlaugh. As a leader he is just the man for the members of the society, though occasionally he and his prominent assistants would "fall out," chiefly upon personal grounds. But if he shall still be willing to advise the party, and to devote some portion of his talents to its welfare—which it would be a reflection upon him to doubt—it will get along all right and still be an effectiv opponent to ecclesiastical misrule.

It is probable, from the position he now occupies in the Society and before the Secular public, that G. W. Foote, of the *Freethinker*, will be selected to succeed Mr. Bradlaugh. Mr. Foote is a practical man, a hard-working and very able editor, and a brilliant orator. He has, we believe, the affection of the masses of the party as has no other but Mr. Bradlaugh. If he "is in the hands of his friends," he will probably be chosen, and the choice will be wise.

If.

If the people hav regard for Sunday, they will observe it. If it is not observed by the great majority of the people, the fact shows what they think of it.

No man can be made to think well of anything by statute.

The Sabbath Union fanatics should think of this, if they possess anything to think with.

Editorial Notes.

WE extend to Mr. and Mrs. J. J. McCabe, of Albany, hearty congratulations upon the accomplishment of twenty-five years of married life and a united desire to celebrate it, which they did on November 23d. May peace still be with them, lo these many years!

THE New York *Herald* says:

"The great majority of Americans believe that the less our churches hav to do with secular affairs the better it is for the community at large."

We earnestly wish that the great majority of Americans would act on their belief.

L. K. WASHBURN'S good-looking physiognomy will be reflected by means of the engraver's art in the December number of the *Freethinkers' Magazine*, and a sketch of his life will make us more fully acquainted with the new editor of the *Investigator*. It is to be hoped that the sketch will be complete in detail, for he is as good as he is beautiful.

THE report that the Catholic church, at the Baltimore congress, had removed the ban upon secret societies, except the Freemasons, is not correct. The ban can only be removed by the archbishops, and this they hav no notion to do. The priests of Rome can tolerate no association of their followers which hides its action from them. They claim the right to rule in all things.

TALMAGE'S begging appeal for $100,000 to help rebuild the Tabernacle has not met with general approval even in his own denomination. A Presbyterian clergyman in the Presbyterian *Banner* reminds him that he and his congregation hav been rather stingy in giving to church work, and evidently thinks that his appeal under the circumstances is not a little cheeky. Thus do the brethren exchange amenities.

THE Lorain *Exponent*, of Lorain county, Ohio, prints this paragraph:

"The way to make great men is to put free whisky in their way. —*Rev. Dr. Bob Ingersoll of the Devil's church.*"

The *Exponent* is an expositor not to be trusted. The man who wrote that sentence and put Colonel Ingersoll's name to it is a deliberate falsifier of facts and a Christian.

THE London *Freethinker* asks Freethinkers to remember their Swedish brother in prison, and to send him cheer. Mr. Lennstrand is allowed to read and to write, and as he reads English, he will be glad to receive English and American papers. We suggest that our heretical contemporaries put him on the X list, addressing Victor Lennstrand, Langholmens, Kronohakte, Stockholm, Sweden. Two-cent postage is required on each paper.

A FELLOW sends this query to a Christian Prohibition journal:

"I am a traveling salesman, and day after day see intoxicated persons step up to the bar, ask for rum, and generally receive it, contrary to the law. Is it my duty to notify such rumsellers of their violation?"

What in the world is that Christian Prohibitionist doing in the barrooms where he sees such sights?

A MADRID, Spain, jury has acquitted two journalists who were prosecuted for publishing articles attacking the Catholic religion. The acquittal has led to denunciation of the jury in the senate by a Carlist peer and a Romish bishop. They also expressed fear that the Brazilian revolution would soon find imitators in Spain, unless the government or the regency made a severer penal code to protect the state church. Perhaps these relics of medievalism would like to hav the Inquisition revived also to execute this severer penal code!

WE notice by a letter from Lyman C. Howe in the *Spiritual Instructor* that Medium Reid obtains messages on slates from the other world as well as answers to letters. And if Mr. Howe is to be believed Mr. Reid is a phenomenal slate-writer, for he says that all Mr. Reid's demonstrations given in public are under "absolute fraud-proof conditions," and that to private sitters he says, "Bring your own slates, privately marked and fastened as you like, screwed, nailed, riveted, or tied as strongly as you please, and keep them in your own hands, and under these conditions the slates are filled with messages." If Mr. Reid can do all that Mr. Howe claims for him, the next time he comes east we should like to hav him giv Mr. McArthur and the Editor of THE TRUTH SEEKER a sitting.

A CONFLICT of religions is on in Manitoba. It is over the attempt of the English Protestants to abolish separate schools (controled by the churches) and the official use of the French language. Secret meetings are being held almost daily in the Catholic village of St. Boniface. If the local government passes the measures which it says it will, an appeal will be made by the Catholics to the French government to step in and protect the rights granted to the French when Canada was ceded to the British. A desperate fight will be made before the French submit to hav their schools and language done away with. Should Sir John Macdonald disallow the acts of the Manitoba government in this matter he will lose the support of English-speaking Canada, and if he does not he will lose French Quebec. It is feared that the approaching crisis will break up the confederation of provinces. Archbishop Tache has received assurances from Sir John Macdonald that if the local government persists in its proposed legislation he will ask the British government to suspend the Manitoba act, which would leave the province without a constitution. Simmered down, the controversy is between French Canadian Roman Catholics and English Protestants, and explains plainer than words the impossibility of allowing churches to influence legislation and preserving peace. A purely secular government with public schools in which religion is ignored is the solution of the problem.

CHARLES BRADLAUGH has recovered sufficient strength to greet his friends through the *National Reformer*, though with but a few words. It was understood when the last English papers went to press that he was to sail for Bombay on the 28th inst., remaining there about two weeks, and then returning to England. As usual during the illness of prominent Infidels, statements hav been circulated that Mr. Bradlaugh had evinced some desire to "recant." Concerning these stories he says: "I am informed that several persons hav circulated statements implying that some change has taken place in my opinions on questions of theology. There is not the shadow of foundation or excuse for any such statement. It would be ill-becoming to boast, but I may say that my convictions and teachings hav not been with me subject of doubt or uncertainty. I note that the *British Weekly* states that 'on one occasion, he [Mr. Bradlaugh] said that he had almost been persuaded by a sermon of the Rev. Arthur Mursell.' There is no foundation whatever for this declaration." At one time during his illness Mr. Bradlaugh was pretty near the end of his life, but he never, he says, lost the desire to liv. He is still very weak, but is surely returning to health. May the sea voyage he is on do all for him that his most hopeful friend can desire!

THE Liberals of Salt Lake City are making things uncomfortable for the Saints who desire naturalization in order that they may vote. Objection is being made to the admission to citizenship of those who accept the Mormon tenets. The contention is that no Mormon who has taken the Endowment House oath can be a good citizen, because such person must necessarily hold his allegiance to the church above his allegiance to the state. In regard to the nature of this oath, John Bond swore he went through the Endowment House in 1868, and was required to take an oath which compelled him to obey every obligation of the church, especially in opposition to the United States, under penalty of his life. He was also required to take oath to avenge the blood of Joseph Smith on this nation, and to teach this to his children and children's children to the latest generation. Martin B. Wardwell took a similar oath about the same time, and said he was told that if he revealed any secrets his throat would be cut and his bowels torn out. He saw the death penalty enforced on a man named Green a number of years ago, and when some of the members of the band murmured John W. Young said that if they did not shut up they would be served the same way. Andrew Cahoon, a former subscriber to THE TRUTH SEEKER, swore to the same obligations, and said that he took an oath that the highest allegiance was to the Mormon church. Polygamy was the command of God, and all must indorse it or be damned. The general teaching of the church is in hostility to the laws of the land. Brother Cahoon has heard leaders of the church party argue in favor of the overthrow of the United States government. It is common for Wilford Woodruff, the present head of the church, to do this. All the witnesses spoke of the murders they had either seen or heard of in consequence of these oaths. What was the result of this opposition to Mormonism we hav not learned.

Letters from Friends.

BALTIMORE, MD., Nov. 2, 1889.

MR. EDITOR: As many hav given their opinion of the good done by friend Heston's illustrations, and *vice versa*, I suggest that your subscribers vote for or against their continuance. In my opinion there is a stamp of vile vulgarity about them, injurious to the cause and to THE TRUTH SEEKER. Wishing you every success, I remain,

Very truly yours, E. R. SHEGOGUE.

NEOLA, IA., Nov. 12, 1889.

MR. EDITOR: I want to say that we had Mr. W. F. Jamieson here a short time ago to lecture. He gave us seven lectures, which were all splendid. He is the most sound man and the best posted upon Liberalism I hav ever heard. I can safely say that anyone wishing to hav lectures will never regret getting Mr. Jamieson. No one can take any offense at what he says, no matter what they believe. He certainly ought to be kept busy, and at a good salary. Everyone that listened to him was well pleased.

Yours respectfully, D. W. WHITNEY.

CINCINNATI, O., Nov. 12, 1889.

MR. EDITOR: This morning I received a very pleasant letter from Brother Downes, of the town of Steubenville, O., one of your subscribers, and he states that he is greatly delighted on seeing the name of Thomas Winter once again on the page of THE TRUTH SEEKER, November 9th, and the fearless words there uttered thrill him with joy, inasmuch as they cover the whole ground as a rebuff and positiv repulse against every phase of Spiritualistic theory or craziness. I hope there may be deep thought and reflection on all these speculations of a perpetual existence, by which millions of people are deluded in the worst manner possible. By the law of nature we exist, and by the same law we cease to exist, and this is the truth, the whole truth, and nothing but the truth. All theologies, in their tricks, cranks, and deceptions, are so many swindles on human credulity. Before we existed, we knew nothing; so also will it be when we cease to exist. THOMAS WINTER.

WATERVILLE, MINN., Nov. 11, 1889.

MR. EDITOR: I send with my renewal three new subscribers. Freethought is slowly gaining here. Yet the indifference for the cause is a great drawback. It seems to me that Liberals might with safety take courage and move ahead when they see God's children making such frantic efforts to keep their lamp trimmed and burning. Only think of the numerous schemes they devise to raise the pastor's salary, even to the throwing open of their church doors to negro minstrel troupes if the troupe will agree to divide the gate-money. This has taken place here in the godly village of Waterville. We had Remsburg here for one lecture in September. He set the priests all to frothing at the mouth. One in particular has dug up all the old stale lies that he can recollect, stirred in a few new ones of his own manufacture, and served them up to his congregation as a new dish.

What shall we say to Heston for his noble work? Go on, Heston, go on to glory, honor, and immortality.

Long liv the glorious old TRUTH SEEKER, is my prayer.

Fraternally yours, ORANGE DURAND.

WEST WINFIELD, N. Y., Nov. 16, 1889.

MR. EDITOR: I send this obituary: Passed away from his home in West Winfield, Oct. 29, 1889, after an illness of only twenty-two hours, Dr. E. F. Beals, aged seventy-two years. Those who knew him best say a good man has gone. Father was a subscriber to your paper from its start, and was a friend of D. M. Bennett. He began the investigation of Spiritualism at its earliest modern advent, and promulgated its doctrins till he said he outgrew them, and considered himself much in advance of them for several years. He was for several years president of the Central New York Association of Spiritualists, and was well and widely known among the lecture fraternity. He had been a resident of this village for thirty years, and will be missed by a large circle of friends. He leaves two daughters to mourn his departure, his wife having passed on eighteen years ago. For several years he had been in poor health and was obliged to giv over his dental practice to younger hands. His death was from heart failure, induced by a complication of diseases. The funeral was held Nov. 1, 1889, from his home, Rev. O. B. Beals, of New York city, an old friend of the family, officiating. MRS. Z. I. DOWNING.

NEW YORK, Nov. 9, 1889.

MR. EDITOR: Many thanks for the publication of my letter defending the memory of Columbus.

In order to crush the nefarious power of priesthood and church, especially of the Catholic church, it is absolutely necessary that Freethinkers of all nations be united in a body, and the most enlightened and moral gentleman appointed as the head of the society. The same system must be followed as the one employed by religious organizations; otherwise all that is done, spoken, or written, is entirely useless. Who ignores to-day that unity makes strength? There are thousands of Freethinkers scattered all over the world, who are the most enlightened gentlemen and ladies, but entirely powerless, for want of unity, against church and priests, because these last flock together the same on earth as in the sky.

How many of the other religious creeds, and other societies, would soon join that of Freethinkers, with the most enlightened gentleman or lady at its head, is to be easily conceived. I can safely say that the majority of the natives of Cuba and Porto Rico, both male and female, are Freethinkers, but, for lack of a recognized head, are under the clutches of the most ignorant and immoral priesthood that imagination can conceive. The same can be said of Spain, South American republics, and many other countries, of which priesthood, being properly organized, has taken possession. The United States are in danger of the same result. JOSEPH FELIX GONZALES.

WHEELING, W. VA., Nov. 4, 1889.

MR. EDITOR: I hav had the opportunity of attending Christian science parlor meetings of late, and I wish to relate some of the ideas taught there.

One evening while the lady who conducts the meeting was trying to make it clear to our minds that there is no such thing as disease, that all disease is merely a false belief, a gentleman present propounded the following question: "Suppose one man should throw a piece of iron at another and knock one of his eyes clear out of his head. Now," said he, "would it be a real fact that that man's eye was out, or would it merely be a false belief?" The lady answered, "It would merely be a false belief."

I am so constituted that I cannot help believing that what I see and feel is substantial and real, and I cannot for the sake of me conceive of a state that enables one to so completely contradict the plainest evidences of the senses.

The lady furthermore claims that nothing the senses take cognizance of has a real existence. I suggested that probably she meant that nothing has a permanent existence, but she insisted that she was right in using the word "real." We may wake up some time in the indefinit somewhere to find this life a dream—"a fleeting show for man's illusion given." But when we remember all the false and foolish things believed in by the children of men, and what a big and uncertain world fancy has to revel in when it soars beyond the real and tangible, it is wisest and best to "keep pretty close to the grass" if we wou'd reap true knowledge.

CHAS. BURSEE.

LEADVILLE, COL., Nov. 15, 1889.

MR. EDITOR: An incident occurred here in Leadville a short time ago which may be interesting to the readers of THE TRUTH SEEKER. A few weeks ago, one of our leading clergymen went around soliciting funds with which to build a new church. One lady donated $50 and paid $25 down, and agreed to pay the balance in sixty days. At the expiration of thirty days this clergyman called on her again for the balance, when she told him that she would not pay it until the time came that she had agreed to do so. She had two or three five-dollar bills in her hand at the time, and the disciple of God, seeing them, asked her what she was going to do with them. She replied that she was going to giv them to a sick, destitute widow, who was in want of the necessaries of life, when this brute in human shape said, "Giv me that money for my church. God will take care of that widow." It is needless to say that he did not receive it. "God will take care of that widow." Yes, but in what way? The answer is seen every day, in the pitiful condition of our destitute and starving people. The answer is heard on all sides, in the agonized cry of starving unfortunates. Why does not God put food in the mouths of famishing, priest-ridden Irishmen in the Emerald Isle, and then allow the funds which are raised to relieve this distress and suffering to be put into houses of worship for him? No wonder that the church is growing weaker, and that Freethought and Infidelity are increasing in strength every day, when such cormorants as this one are allowed to hav their undisputed sway, bleeding the people in every way which they can. A SUBSCRIBER.

LE MOORE, CAL., Oct. 28, 1889.

MR. EDITOR: We hav had during the past year some fine treats, of which you hav probably been informed. Mr. Putnam came last spring through invitation, giving of his great wealth of inspiration and poetic life, awakening general activity in the minds of the Liberal and Spiritual departments in our village, to suppress further encroachment of theological institutions in the state or nation. There is a strong Liberal sentiment in this community, doing brave work for the Secular cause. However, church interests are in full working order for the support and upbuilding of dogmas and creed. In the month of September Mr. B. F. Underwood delivered three lectures here to appreciativ audiences. The evolution of religious ideas and kindred subjects were topics of discourse. We are highly gratified to hear all speakers of this particular school of thought. There is no prejudice in our mind toward any class, whatever their ideal platform, whether Christian or strictly Secular, as all are natural results of evolutionary principles and laws. Thus I see no ground for real antagonism. But all true wisdom and knowledge are sustaining powers, and the Liberal-minded seek to furnish a natural and spiritual basis on which to raise justice and hope. Supernatural tenets do not accord with scientific method. Work of this school and character lies outside of material service, having no real part with planetary progress. Having in early years been one passing through this same series of blind instruction, I think we know, and can giv, probable reasons in what we assert, by virtue of experimental and personal experience. As a rule we see no proper method but to agitate, to educate, and in our desire for knowledge and defined progress there appears to us a marked need as an additional complement of force above and beyond the sensuous objectiv reign.

SARAH G. FOX.

LEWISPORT, KY., Oct. 5, 1889.

MR. EDITOR: I hav had a conversation with a minister who is supposed to be well informed. He has a large library of books, and is quite a debater on theological dogma. I am on better terms with him than any other preacher at this time. I asked him if he had an account of the unveiling of a monument to Bruno, in June last. He had seen only a notice, and could not tell me what he had seen it in. I believe he told me a story, though he is a reader of more than one Baptist journal. He has Paine's "Age of Reason," with the *Observer's* blasphemy against Paine's character pasted in the book. The moral is this—the religious and the party press do not, and will not, giv such current news, because they are in the interest of the monopolies of church and state. They do pull together. The rich delight to see the poor looking to the Gods for support and comforts. They are like the clergy in Ireland. They like to keep up a disturbance with the English government and landlords, which keeps their hands off the throats of the priests, and they know it. Whenever the people are about to win, the pope interferes. He wins on two sides. God made the world, and made man—an all-wise God. Still the people are paying perhaps five hundred thousand preachers, and countless strikes, to patch his perfections. I almost despair of a republic for my children. Jobbery, jobbery! Our revivals of religion are disastrous to society, to morals. Adultery and fornication are common. Then some good Christian doctor produces abortions, to cover a shame. O poor woman! Often I tell the Christians they feed the preachers too much; they should compel them to work, and they would be out of mischief, and besides we should hav less taxes. The study of theology as a trade, is a crime. GEO. SMITH.

FRESNO, CAL., Oct. 26, 1889.

MR. EDITOR: I wish to make a few remarks on the subject of the prize Moral Manual from my point of view. It does not seem fair or wise for any one essay to win the prize of $1,000, to the exclusion of all others who may compete for it.

Besides, this work is to be gems of truth in the science of morals, which need to be reflected from all sides, like the objects in a kaleidoscope, from different points, requiring expression and presentation from many minds.

Let me suggest that all who hav such gems of thought giv them out in the form of proverbs or the wise sayings of sages. Such are easy to remember, and make deepest impressions. Let the committee select and appropriate the best manuscript contributed, and the $1,000 be distributed according to the merits of the selections.

No one mind can perceive the many-sided perfection of truth; and while some may be able only to see the one side as presented to his or her view, others may see differently—as the travelers approaching from different directions a sign painted in various colors will contend for their own limited observations, when the whole truth demands the recognition of the fractional truths from each.

Many would be willing, no doubt, to send in some of their best ideas and aphorisms, to be embalmed in the hearts and lives of coming generations, with no other consideration than that they can thus be instrumental in leaving their footprints on the sands of time. As it is now proposed few will care to compete in so great an intellectual contest, to say nothing of how few are really competent to do so.

The morality of the Bible and churches needs to be reviewed by the light of reason and science, and the true relations of man to the universe made plain, instead of the myths of religious teachings in the past. L. HUTCHISON.

KENTON, O., Nov. 4, 1889.

MR. EDITOR: I want to call your attention to some inspiration that won't wash. I will take for my text the four star apostles on the crucifixion of Christ. I will begin with Matthew xxvii, 32–37. He says they made Simon bear his cross; they gave him vinegar to drink—vinegar mingled with gall—and set up over his head the accusation, "This is Jesus the king of the Jews." Now we will hear Mark's testimony, Mark xv, 21–26. He agrees with Matthew that Simon bore the cross, but he says they gave him to drink wine mingled with myrrh. Note the difference in the superscription written over him—"The king of the Jews." Mr. Mark, will you take the stand? The two former witnesses do the crucifying at Golgotha, but Luke performs the operation at Calvary, and givs him just plain vinegar to drink. And the superscription is as follows, "This is the king of the Jews." Now we will take John's testimony, beginning xix, 17–19. John says he bore his own cross. Matthew, Mark, and Luke say Simon was made to bear it for him. And the title on the cross was, "Jesus of Nazareth the king of the Jews." John says nothing about giving Christ anything to drink. One of the others says they gave him vinegar and gall. The next one says they gave him wine and myrrh. The third one says they gave him vinegar. Three of these witnesses say Simon bore the cross. One says he bore the cross himself. Now, will the good people who pretend to believe that this was written by inspiration please explain to us why the four witnesses I hav just named did not tell this story just alike? If you know the meaning of the word inspiration, you must know that you are not honest when you say that this conflicting evidence came through inspired witnesses. If you believe every word of this inspired book called the Bible, as every good Christian must do, just practice its teachings right through and see how soon you will land in the penitentiary. GEO. BAKER.

OSHKOSH, WIS., Nov. 3, 1889.

MR. EDITOR: I cannot go without THE TRUTH SEEKER. It is the best paper in the world, and I hav never read such a paper before, which made me understand the Bible as this one does. I could not understand till Mr. Hare explained to me, and let me hav this valuable paper. I can not thank him enough for it.

I think you will remember who I am. I wrote a letter before, about a year ago, that I was crippled in my hands and feet, and that I hav never been to school in my life. It is very hard for me to write, or else I would write a big piece about the Bible and what I think about it.

What is all the religion? Is it not all a pack of humbug? If not, why do not the ministers do according to their

declaration that if a person prays to God in faith, he gets his stomach filled without work. If so, why do they lay up treasure on earth, and build such a big house to liv in? They did not get it through praying. Oh, no, they got it out of the poor folks' pocket—those that hav no bread in the house for the little ones, and no clothing. Is that not dreadful?

And another question I ask. Why don't they do as the Bible says in this: If any person is sick let him go and call the elders of the church and let them lay their hands on him and anoint him with oil, and he shall recover? Why don't they do so? Hav they not faith enough to do it? Why, how can they blame the other folks for not believing what they preach? I am glad that I hav my eyes opened and can see. The song comes true, "Once I was blind, but now I can see." While I believed all this, I did not make any money with my crocheting, but since I quit believing such nonsense I hav earned a little. That shows what God cares about his children, doesn't it?

I hav prayed night and day for my getting well, but I hav no answer yet, and I don't expect I ever shall.

My folks just came home from church and told me that in Lamiro the lightning struck the church and burnt it down, and that the church-members hav to pay next Sunday. That is a nice father. He cannot take care of his own house. Yours truly, HELEN H. DAHLE.

ROOHESTER, N. Y., Nov. 16, 1889.

MR. EDITOR: Inclosed you will find money order for D. M. Bennett's "World's Sages, Thinkers, and Reformers," who were not Christians. Now, while thinking about who were and were not Christians, a perplexing doubt as to what a Christian—as the word goes—is, has presented itself. I was thrown into this train of thought by reading in this morning's Rochester *Democrat and Chronicle* the following editorial item:

Colonel Ingersoll must look to his laurels. Police-Seargent Tims, of New York city, has delivered a funeral oration over the body of Patrolman Denyse, that compared well with the colonel's best efforts. Seargent Tims's effort is not so ornate as the colonel's oratory, but is still eloquent and impressiv. Mr. Denyse was an honest man—a Christian, in fact, although he refused to be reckoned one.

It seems to me that a Christian is one who has full belief in the divinity and doctrins of Christ. Now, the only conclusion that can be reasonably arrived at is that the Christians who are honest are so scarce that it is necessary to claim for Christianity anyone who livs an honest and respectable life.

I attended the People's Mission in this place the other night, and found quite a little in the proceedings to interest and amuse, of which, however, I shall mention only one thing. Col. H. H. Hadley, of St. Bartholomew Mission in New York city, has been here for some time, and was in charge of the meeting. In the course of his remarks, after descanting on the beauty and blessedness of religion, he said (I quote as exactly as memory will permit): "And if you do not believe and accept this blessed redeemer you know the results, and just think of the awfulness of an eternal existence spent in the consequences of sin. If a bird were to light on the earth and carry away a grain of sand every thousand years, at the time it had the world all dropped out into space it would be scarce but the break of the day in the morning of eternity, and your suffering would hav just begun." I suppose this had a very marked effect on the believers of the "word of God." But as for me, it was the cause of my companion asking, "What are you laughing at?" HARRY G. RUFF.

BROOKLYN, N. Y., Nov. 18, 1889.

MR. EDITOR: My reference to Mr. Berylson's letter was made from memory; if incorrect, I shall accept his correction with thanks. The terms, "Brutality and selfishness of man," occur in Miss Gardener's letter, and I hav the impression that they are repeated by Mr. Berylson and supplemented with remarks on selfishness that are creditable to their author. It being obvious that the world is indebted to the egoism of uncivilized man for the institution of ownership, I shall agree with Mr. Berylson that "the egoism of uncivilized man is of no benefit to humanity;" and will add the suggestion that the unanimity with which the worst mistakes of ignorant barbarians are fostered and perpetuated is an indication that our civilization is not morally an improvement upon or a step in advance of their barbarism, but is the same old devil in another disguise, and rechristened a Christian civilization. Therefore, I think it questionable if the egoism of our average civilized man is a blessing that should inspire us with gratitude or confidence.

If Mr. Berylson thinks that "How do away with poverty" is the question at issue, he has made a more serious and important mistake than he charges me with; for I hav heard no complaint of the world being poverty-stricken, nor do I believe he has; *per contra*, over-production and a superabundance of all things needful, causing enforced idleness in large numbers of those who are compelled by ownership to gain their daily bread by daily labor for the enrichment of others rather than themselvs, is the complaint that comes to us from every side. How to effect a distribution of the world's wealth that will best promote the well-being of the world's population and not impair the abundance, is the question that confronts us and urgently demands a solution. Can it be effected without abolishing ownership? If so, how? If not, then what? Has ownership effected an equitable and satisfactory distribution of the world's lands? Is ownership a necessity to an abundant production and equitable distribution of wealth?

Though blubbering and scolding about the outrageous and cruel wrongs that are suffered by the most useful and inoffensiv of the human race, carefully avoiding even a distant allusion to or a mild rebuke of the cause, may serve to acquire an unmerited reputation of being a friend and advocate of suffering humanity, it cannot in the least tend to abate their suffering. Having become surfeited and disgusted with such exhibitions of a pretense of sympathy for the unfortunate victims of a barbarous institution—a sympathy that if really felt is widely misdirected—I hav thought it expedient and *apropos* to invite special attention to the cause of the outrage that is justly complained of and deservedly protested against. I take it for granted that Mr. Berylson did not propound his question in mockery, but with an honest and sincere desire that it shall be satisfactorily answered. Probably, with a few suggestions from himself occasionally, we shall be able to answer his question to his entire satisfaction. J. A. TUTTLE.

MT. WASHINGTON, MD., Nov. 10, 1889.

MR. EDITOR: I hav twenty-five cents to my credit with you, I believe. For it please send me the best book you can for the money—one that will be the most help in asking and answering such questions as you may suppose would occur from the following. About three years ago I first came to this place. I was then a very feeble Freethinker, and am not much better now—being but twenty-three years of age, having to work nearly all my life, and being raised almost in the shadow of three churches, receiving but fifteen months' schooling in a district log school-house. Well, shortly after my arrival here, having by sociability and a little musical talent earned some notice, I was invited by the ladies of the Methodist Episcopal choir to join them. I refused on the ground of not being a church-member. Then the pastor, several leading members of the church, and finally the leader of the choir, insisted that I should join. To all of them I gave the same answer, thinking that to join that choir would not be consistent with my belief or disbelief. Yet, being, as I hav said, of social nature, and there being no other Freethinkers near here, and not wishing to be left entirely alone, I finally consented and joined the choir—not the church. I did not try to hide my views, nor yet publicly make them known. Over a year ago I left here and was gone quite a while. During my absence some of my opinions became public, and I did not expect to be invited to take part again in the choir, yet such was the case, and everything was quiet until, a few weeks ago, one rainy day, the devil was raised and I hav been socially ostracised. On the day in question I plainly avowed my disbelief in a hell, in the presence of an "elder," who, as only a Christian can, with the greatest complacency consigned me to that region—not for crimes that I had done, but for the heinous crime of unbelief. This Christian elder has gone forth in "the strength of the Lord" to annihilate me, and yet, strange to say, there is no visible mark of "God's displeasure" on me.

The pastor, a few Sundays ago, said that of all the crimes in the sight of God the most heinous was or is the crime of unbelief. So murder, rape, lying, deceit, and all other crimes are nothing in the sight of the "gracious Lord" compared with unbelief, whether honest or otherwise. Hence my unbelief has branded me among the damned.

I may soon tell whether I may be allowed to stay here or not. I am told that my general qualifications and influence would make me a shining light in the "service of the Lord."

Yours for liberty, J. W. SLAYTON.

NEWCOMB, TENN., Nov. 10, 1889.

MR. EDITOR: The mind of man is an intricate piece of machinery. I hav some curious experience with my thoughts. Sometimes they hav been inexpressible either by word or gesture. Yes, I hav had thoughts that I was satisfied could not be told by anyone, no matter what command of language he might hav. Perhaps many people hav had the same experience. I hav no doubt that the inability to express their thoughts has been the cause of the insanity of many people. Such, no doubt, is the case with that class of people who become deranged on the subject of the Christian religion. I believe that many become deranged through inability to reason out to the satisfaction of their own minds the cause for the faith that is within them, and to reason out the relation between Christ and God, the spiritual and the natural man. The Christian holds a belief that man has a kind of double life, a something more than a body of flesh; that when he dies it does not die; that a part of him livs after death called the spirit, or soul. When they begin to think they are, they think, possessed of the spirit, and moved by the spirit and not by the operations of their mind upon the body. Then it is that their sanity is becoming endangered. Everyone who claims he is born of the spirit and has had the second birth must feel a little at times that he has a supernatural power about himself that he did not possess previous to this second birth. He must feel that there is some mysterious thing about himself too wonderful to be explained, and he cannot understand it. If he tries to reason it out he is getting on dangerous ground. He cannot explain it satisfactorily to his own mind, and the more he dwells on the subject the worse it will be for him. I hav traveled on that road, and if I had not come to the conclusion that I was fog-bound, I might hav been where this same religion has sent its thousands of others, in the insane asylum. Some men say we cannot control our thoughts. That is an argument hard to refute or combat. It is something like the fore-ordination and predestination doctrin. I may say, "Well, I am going to take this pistol and blow my brains out," and I put the pistol up to my head, but fail to fire, and then take it away. Then the believer in the doctrin of fore-ordination can say to me, "You were not foreordained to shoot yourself," and *vice versa*, if I had shot myself he could say, "Well, you were foreordained to do so." How can you beat his argument? And so it is with the man who will claim you cannot help thinking. If you think a thought and pen it down, he can say, "Well, you could not help thinking what you did." How can you beat his argument? My experience leads me to think that man can to some extent control his thoughts and guide them in a direct way, although he cannot stop thinking. The mind thinks without our consent. It is in perpetual motion and goes whether we wish it to or not. And yet we can guide it. If not, how could we obtain an education? Mr. Ingersoll says to Mr. Field, "The truth is, no one can be held responsible for his thoughts." I am inclined to think that the civil law of this country holds us responsible for our thoughts. For when we commit a crime, which is only the fruit of our thoughts, we are punished. But if a man controls his thoughts and does not commit the crime which he has thought of doing, what right hav we to punish that man for what he thought? Yet Christ made the thought equal to doing the deed (Matt. v, 28). So then we are held responsible by the civil law of our country for thoughts that lead us to the commission of crime. "The brain thinks without our consent." That is true, but if we could not control our thoughts we would be insane. So, then, we can will, not to think whatever we please, but on whatever subject we wish. If it is otherwise, how do we obtain knowledge through experience?

The Christian says, "I will not think of anything that will lead me to doubt my Bible. I will not reason with myself, nor suffer anyone else to do so, to the opposit of my belief." And he closes his mind against doubt and against reason. He locks the door and throws the key away, and incloses his mind in his own narrow cell of credulity and belief. Safe he is in his own little fort. How can he be reached? Can he help his thoughts? He could, but he will not. Such is the working of the mind of one that is born of the spirit. No, no, you cannot tell whence his mind comes, nor whither it goeth. I once occupied that most enviable position, and know whereof I speak. If a friend would come to me and say anything that would lead me to thinking, or to doubting that precious holy book, I would immediately lock the door and say, "Get thee behind me, Satan." Then I could carry it to the Lord in prayer. Then you will wonder how I was ever approached and reasoned with so that I became an Agnostic. I will tell you how the scales fell from my eyes. In trying to reason out the cause for my faith, and taking the scriptures to mean what they said, I tried to practice its teachings, and be what I thought it took to be a Christian. I undertook to practice that which I am now sure was and is an impracticable thing, for me at least. And we all know that it exists more in theory than practice. In other words, the church is full of the most abominable hypocrits. Who is he that has a sane mind and can carry out this simple command, "Pray without ceasing?" I tried it. I prayed when at my work, and whatever I undertook I carried it to the Lord in prayer. And I was not long in making the happy discovery of where such a state of mind would lead to. The mind is not capable of performing such a task as riveting itself on any one subject so constantly. Yet you know we are serving a jealous God, and we must love him with all our soul, power, mind, and strength. The Christians tell me I was not required to do as I hav said, and that God does not require of me or any other man impossible tasks. Yet it is said in the Bible that he will judge us for every vain and idle thought we may hav had. Consequently we must guard our thoughts by putting them on him and asking him to keep us from thinking.

In my experience with this religion I never found a limit to the requests and tyrannies of this spirit government. And I am inclined to think that this is the experience of all men who try to practice what they preach. You will hear them complaining of the weight of the cross continually. Poor saints! poor sinners! I am thankful that I threw away the paganish mythical rule and am able to stand in the light of reason and judge, without fear of gods or devils, witches or wizards, the course I shall pursue for the remainder of my life. I shall hold myself accountable to nothing except humanity.

Now let us see how this idea of the spiritual man leads us into error and many bad things. 1 Cor. ii, 14, says: "But the natural man receiveth not the things of the spirit of God, for they are as foolishness unto him; neither can he know them, because they are spiritually discerned." Now, as we are all at first natural men, how do we obtain the things of the spirit, or the spirit, since we cannot know them because they are spiritually discerned?

Now let us see what idea of morality some of those spiritually-minded gentlemen had. Rom. vii, 4, says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." Is that possible, that God so licensed men to do crime because of Christ's death? The fifteenth verse says, "For that which I do, I allow not; for what I would, that do I not; but what I hate that do I." The sixteenth, "If then I do that which I would not, I consent unto the law that it is good." The seventeenth verse, "Now then it is no more I that do it, but sin that dwelleth in me." The eighteenth verse, "For I know that in me (that is, in my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not." The nineteenth verse, "For the good that I would do, I do not, but the evils which I would not, that do I." Hear this spiritual man accounting for his misdeeds and excusing himself in the following verse, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." He does not seem to think that the Christian religion will cause him to stop sinning, but that it is to save him from the effects of his sins. The eighth chapter, verse thirty-third, says, "Who shall lay anything to charge of God's elect? It is God that justifieth." Please emphasize that "no more I that do it, but sin that dwelleth in me." Do you see that the double man, the body of flesh, and the pretension to be in the possession of the spirit, which was to elevate him to a higher moral plane, is instead only licensing him to commit crime? Ah, Jesus paid it all, and I am saved if I only believe. By faith ye are saved, and not by works. S. P. HERRON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

How It Pays.

Said Tom to Dick and Harry,
"The wind is sharp, to-day;
Surpose we hav a whisky-straight,
To keep the cold away?"
"All right"—the cheerful answer—
"That's just the talk for me!"
And the smiling landlord mixed the drinks
And pocketed his fee.

Another day, the comrades
Met at his door again;
And now 'twas heat, instead of cold,
That made them all complain.
"Thermometer at ninety,
And such a blazing sun!
Let's hav a drink to cool us off"—
No sooner said than done.

There stood the smiling landlord—
In his button-hole a flower;
He mixed for Tom a "whisky-straight,"
For Dick, a "whisky-sour."
And when he found that Harry
Preferred a "brandy-smash,"
He mixed it with as good a grace—
And pocketed the cash.

A boy looked on, and wondered
(A boy that was no fool)
How drink could warm men up one day,
And one day make them cool.
"It doesn't stand to reason
The thing can work both ways."
The smiling landlord answered him,
"No matter, if it pays."

"The whole thing in a nutshell—
When people want to drink,
It warms them up, or cools them off,
Just as they choose to think.
It pays—that's all I care for."
The boy thought, "Yes, that's so;
But how it pays the other folks,
Is what I want to know."

'Twas easy to discover,
For the downward road is quick
To men that drink for heat and cold,
Like Harry, Tom, and Dick.
Their business went to ruin,
And they to want and shame;
But the landlord mixed his liquors,
And sold them all the same.

And so the boy learned wisdom.
"He shan't grow rich on me;
For I'll quench my thirst with water,
Nature's free gift!"—thought he.
He kept his word and prospered,
In honest, sober ways;
And, rich in health and happiness,
His life shows "how it pays."

—*Mary E. Bradley in the Young Reaper.*

A Visit to Philadelphia.—Continued.

That evening we went to the meeting of the American Secular Union—you know it was holding its annual convention at that time in Philadelphia. Edward McGlynn, the advanced Catholic priest, lectured on "The Enemies of our Public Schools." Dr. McGlynn is a brave thinker, a good and honest man, and eharmed everybody by his fair judgment and calm, straightforward way of putting his arguments. He is a man of splendid physique and fine perceptions. He loves the public schools and would shield them from injury; believes them good enough for any and all children, as they are, and somehow you hate to hear him say he is a Catholic. I don't see how he can be, consistently. He is better than Catholicism—a man of whom America may feel proud. After the lecture we had a pleasant half hour with many new old friends, whom we had known long but had never met personally before. Mr. Clark, of Worcester; Horace and Sada Bailey Fowler; Mrs. Carl; E. W. Chamberlain, the good lawyer who stands for good causes; Dr. and Mrs. G. F. A. de Lespinasse, who came all the way from Iowa to attend the Congress, and whose son is one of our dear children of the Corner. Then there were Harry Hoover, Dr. James Stevens, Mr. Carter, and a handsome young man named Kline, who has read the Corner ever since it was started in THE TRUTH SEEKER. But I cannot begin to tell you half the number that I was glad to see, and who were glad to meet us all. The next day was Sunday, and Mr. (I don't like that word "Rev.") M. J. Savage (I guess he will pardon me for omitting the title—he's better off without it) gave a splendid discourse on the school question. It was a fine effort, and just what was expected from so good a scholar and gentleman as Mr. Savage. We all smiled a little when Lucy Colman said, in her calm, wise way, with her fine eyes fixed searchingly upon the eloquent preacher: "Mr. Savage, do you pray?"

"It would take me some time to answer that question," he smilingly replied.

"It is answered," said Mrs. Colman.

In the evening Mr. T. B. Wakeman gave his glowing lecture on the Nine Demands, and carried the audience by storm. The hall was well packed, too, as it was on the other occasions. Liberals may feel proud of their workers; they are, as one said in the audience, "of good mettle." Did I see Mr. Westbrook? Why, certainly. And you want me to tell you about him? His presence is fine, and the cast of his face and head indicates goodness and benevolence. He is the worthy president of the American Secular Union, and will do good service. And Mrs. Westbrook? well, you would feel like falling in love with her at once, her ways are so gentle and amiable.

Would you like me to tell you about my visit to Girard College? This, as you are aware, is a college for orpban boys, a magnificent gift from Stephen Girard, a well-known Freethinker who died in 1831. The college is said to be the finest specimen of Grecian architecture in the world. It is after the form of a Corinthian temple, and is surrounded by a portico or piazza of thirty-four columns, each being fifty-five feet in hight and eighteen feet in circumference. It is built of white marble, and is encompassed by a wall ten feet high. The inclosure contains forty-one acres—grass plots, play-ground, gardens—and besides the main building there are five or six other buildings for the use of the pupils, including a chapel in which, it is said, devotional exercises are held. This does not belong there, and is perverting the intention of Mr. Girard. The good president of the American Secular Union has written a book concerning the perversion of this property in one single direction, and will use every effort to restore it to its original uses. In the main vestibule of the college there stands a marble statue of the great philanthropist, beneath which rest his remains.

In a room above are the Girard relics, consisting of his household furniture, simple and modest. His old desks, pictures, wearing apparel, nautical instruments, and several boxes filled to the top with his correspondence and business papers, all fill quite a space, inclosed by an iron fence to keep off vandals. The carriage he used to drive around in is very noticeable, a "one-horse shay," and makes a striking contrast to the elegant vehicles of the present.

Girard arose from the ranks, a poor boy who, by care, industry, and good luck, accumulated a great fortune, which he left to be a blessing to many a fatherless lad, who has been, and will continue to be in the future, started on the road to good citizenship, the goal of all true education. At present there are about fourteen hundred orphan boys in the college between the ages of six and eighteen years, instructed by a corps of over fifty teachers, all of them, with four or five exceptions, being ladies.

The buildings cost three million dollars, and the endowment fund of three millions has increased to eight millions. It is all managed by a board of twelve trustees selected by the judges of the probate court. Bethia and Mr. A. accompanied me to the college, and as we entered the porter's lodge Mr. A., who has a venerable and ministerial air, was challenged by the porter. "Are you a clergyman, sir?" By the terms of Mr. Girard's will, no clergyman is permitted to enter the college.

Mr. A. said, with great dignity: "I am a Garrisonian Abolitionist, at your service."

"A what?" inquired the astonished porter.

"Garrisonian Abolitionist."

"Where from?"

"Massachusetts."

The porter hesitated somewhat, but permitted him to pass, seemingly half inclined to believe Mr. A. the pastor of some new faith or other.

S. H. W.

(CONTINUED NEXT WEEK.)

The Battle of Wilson Creek—General Lyon.

I suppose most of the young folks hav read about the great fight that occurred at Wilson Creek, Mo., during the first part of the civil war, and the brave General Lyon who fell gallantly fighting in that bloody battle. But how many of you are aware that this noble hero was a Freethinker? He was, and was also a subscriber to the Boston *Investigator*. The Freethinkers of America should do all within their power to honor this noble soldier. Although not one of the greatest, General Lyon was one of the bravest and truest officers in the Union army, and his name will ever be associated with the history of that stupendous struggle in which he fell gallantly fighting for his country.

Gen. Nathaniel Lyon took an activ part in the war in Missouri. This state was largely Union. The convention refused to pass an ordinance of secession, but Governor Jackson made a strong effort "to preserve, at least, an armed neutrality." Lyon defeated this attempt by breaking up Camp Jackson, saving the United States arsenal at St. Louis, and by defeating Colonel Marmaduke at Booneville, June, 1861. General Sigel was defeated by the Confederates at Carthage on July 5, 1861, and General Lyon was convinced that he must either fight the large armies of Generals McCulloch and Price, or else giv up that part of the state. Although the forces of McCulloch and Price were superior to his own, he decided to meet them in battle. His army numbered about six thousand men, but he met twice that number at Wilson Creek, and he fell while bravely fighting. His men were defeated.

In looking over a few historical works I find the following in praise of Lyon:

"At the head of about five thousand he attacked more than twice that number at Wilson Creek. He fell, gallantly leading a bayonet charge" (Barnes's United States History).

"Lyon was sturdily battling against enormous odds on the extreme right, and was frequently wounded. . . . General Lyon, bleeding from wounds on the leg and head, dashed to the front to lead on the Kansas troops, when a rifle-ball pierced his heart" (Popular History of the Civil War).

"General Lyon fell in the conflict, much lamented" (Tuttle's History of Kansas).

I could giv many more such notices, but space will not permit. The G. A. R. has erected a beautiful monument to the memory of General Lyon.

GEO. J. REMSBURG.

Correspondence.

WHEELING, W. VA., Oct. 30, 1889.

DEAR MISS WIXON: It has been several weeks since I wrote for the Corner, and I feel as if I had neglected my duty. We young folks can never become writers unless we begin. I do not hav much time to read and write, for I hav to keep house for my pa, brother, and little sister. I do all the work except the washing. I like housework. We little folks must think, and write, so as to expand our minds. Our greatest writers had to one day make a beginning. We can only become writers by practice. I wish the Liberals here would start a lyceum. I should like to hav some place to go to, but I do not want to go to church and hear them preach me into a lake of fire and brimstone.

I hope more of the children will write for the Corner, for I like to read their letters. I will take the liberty to ask some of the Liberal girls to write to me, and I will answer.

Good bye, EMMA ADELLE NOE.

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New Publications.

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Mr. David Overmeyer's speech at Topeka, Kan., on Labor day (September 2d), has been put in pamphlet form, and can be had of M. Harman, Valley Falls, Kan., for 10 cents.

"Optimism, or the Bright Side of Life," is what a writer under the *nom de plume* of "Aurelius" calls a 25-cent book published by the Bright Side Publishing Co. at 362 West Madison street, Chicago. The book is filled with sermonic platitudes of the Theistic order, and is valueless for all practical purposes.

"Hypnotism: Its History and Present Development," is number 113 of the Humboldt Library (price. 30 cents). The book is written by Frederik Bjornstrom, M.D., and translated from the Swedish by Baron Nils Posse, director of the Boston School of Gymnastics. The translation is excellently well performed, and all interested in the subject of hypnotism will find the book a good one to assimilate.

Walter Hague has solved the mysteries of life and death, and found that "Death Ends All." Our old friend Roman Staley, 315 Wood street, Pittsburgh, Pa., has printed the finding in a little pamphlet, which ought to sell for 10 cents. Materialists will like the book—though they must be a little cautious in accepting all of Mr. Hague's dicta—and Spiritualists will dispute his conclusions from the facts given.

The *Agnostic Annual* for 1890, the full contents of which will be found in the advertisment elsewhere, is a good number, the papers therein being much above the average magazine collection of writers. They are of that character which brings them under the head of standard literature in Agnostic thought, and students in Agnosticism and material philosophy will gather new ideas in perusing them. Price, 25 cents.

Dentists will be interested in Dr. M. L. Rhein's consideration of chloride of methyl as a medicament with which to relieve the pain of patients undergoing dental operations. Dr. Rhein givs his experience with it, and concludes that it is a valuable addition to the dentist's therapeutic armamentarium. Dr. Rhein's address is 104 East Fifty-eighth street, this city, where he practices dentistry in partnership with C. L. Andrews, the son of Stephen Pearl Andrews.

Among the Agnostic writers of England F. J. Gould's name stands high on the list. He has now contributed to the fourth number of Watts & Co.'s "Stepping Stones to Agnosticism" (a series of tracts) a paper called "The Immortal Bible." It is a review of the history of the books of the Old and New Testament, setting forth the facts known about them, and giving the probabilities as to the date of their production. It is a useful little pamphlet, though Mr. Gould has erred in assigning to the gospels a probable earlier date than most competent scholars assign them. The price of the pamphlet is 10 cents.

Accompanying a little red-covered book entitled, "Am I Jew or Christian?" published by G. H. Coffin, 49 John street, is a circular addressed to editors saying, "As the work is intended to correct an error vital to all readers of the English Bible, and is a proof of the divinity of Christ, I think you would be pleased to giv publicity to the fact of the existence of such a work." We should, indeed, hail such a work as that as worthy of extended notice. But when we find that the book is only another attempt to retranslate the Bible, and at the most is only based on verbal quibbles, we cannot think that it is all the author's fancy paints it, or worthy of much space in refutation. Price, 25 cents.

Nims & Knight, of Troy, hav published a work called, "Aryan Sun-Myths the Origin of Religions," by an anonymous writer, vouched for by Charles Morris, of Boston, who furnishes an introduction. The book is just what its title indicates, and is the best work of its size yet published on the subject. The Christian religion is found to be no exception, and the authorities cited show very conclusivly that pagan sun-worship is in a large degree responsible for many rites now found in the various religions of the world. Indeed, the very backbone of Christianity—the crucified savior—is found in Aryan mythology. The book adds considerable authority to the sun-myth theory, and will be greatly valued by the holders of that theory. Price, $1.25.

Caleb S. Weeks, the poet of the Liberal Club, has given to the world a new book entitled, "Human Life; or, The Course of Time, as Seen in the Open Light." Dr. Weeks puts this work before the world "because he believes that a great poem, of a former generation, calls for a truer presentation of its subject, and that the rhythmical style of that poem is most appropriate for that purpose." His chief purpose is "to present the order of human history—to show the formativ laws in their relation to our race, and how they unfold humanity into true life and happiness." The poetry reads smoothly, is felicitously strung together, and has a good moral on about every page. The sentiment is radical. Price of the book, $1.25.

Mr. John Campbell, founder of the "vitapathic system," has sent us a book on "Life: Physical and Spiritual," in which he expounds and advertises his "system," and deals with Spiritualism and its phenomena, denying the last and ascribing to "Vita" all the performances usually credited to spirits. This explanation of materialization and other phenomena, however, is a little less satisfactory than the old style, and his book adds nothing to the knowledge of the world. "Vitapathy" appears to be a "cure all" for physical diseases, and the book is largely an advertisment of what most people will regard as a "system" about as unsubstantial as Christian faith cure. The price of the book is $1, and it is sold by Mr. Campbell at Fairmount, O.

The papers by Henry Wace, Professor Huxley, W. C. Magee (bishop of Peterborough), W. H. Mallock, and Mrs. Humphrey Ward on "Agnosticism," which hav appeared during the past year in the *Nineteenth Century* hav been collected by the Humboldt Publishing Co., and given to the American public as number 114 of that Library (price, 30 cents). The book is not quite complete in detail, as Frederic Harrison's paper on "The Future of Agnosticism," transferred from the *Fortnightly Review* to THE TRUTH SEEKER of March 20th, is omitted, though Professor Huxley's reply is printed. There was, too, no particular call to include Mallock and Mrs. Ward in the collection, but their contributions to the controversy are interesting, from a Jesuitical and "liberal Christian" standpoint, and the book will, altogether, afford much polemical instruction, and Freethinkers generally will desire to add it to their libraries.

"The New Cagliostro" is an open letter to Madam Blavatsky by G. W. Foote, editor of the London *Freethinker*. It deals with the madam's Theosophical notions, her absurd historical and scientific statements, and what Mr. Foote evidently thinks are her impositions by trickery upon the public. Opposers of Theosophy will like the little pamphlet, which may be obtained for 40 cents of the Progressiv Publishing Co., 28 Stonecutter street, E.C., London. Mr. Foote has also written a reply to Mrs. Besant's pamphlet on Theosophy in which he compares that lady's present mental position with the one she occupied when a Freethinker and Atheist. The pamphlet is bright and sharp, but as Mrs. Besant did not send us her pamphlet we can not judge impartially of Mr. Foote's. We think, though, that Mr. Foote occupies the more impregnable and rational position. Like the other, this may be had at 28 Stonecutter street, and for the same price.

"The Spirit of the Matterhorn," is the marquis of Queensberry's poetical attempt to show what he believes about God, and to convince the public that the Scottish peers did him a great injustice when depriving him of his seat among them because of the allegation that he had denied the existence of God, and held as a negation all that his brother peers regarded as most sacred. Certainly, from the preface to the poem one would never mistrust that, technically, the marquis is an Atheist, though Christians would so term him, as his conception of "God"—which he calls the Inscrutable—differs from theirs. The marquis has a different definition of the soul, also, from orthodox folks, and we think that the Calvinistic peers of Scotland would prefer to grapple with pure Atheism and Materialism rather than with the mystical conceptions the marquis now sets forth. The book is published by Watts & Co., 17 Johnson's court, Fleet street, London, for about 50 cents.

The *Popular Science Monthly* for this month is an entertaining as well as useful number. The "Art of Cooking" is discussed by Mr. Edward Atkinson, who also describes and illustrates a cooker and oven which he has invented, in which, along with other marked advantages, the ordinary waste in the preparation of food is avoided. In "The Decadence of Farming," Mr. Joel Benton accepts the fact as a serious one, and seeks for the cause in inequitable taxation. Prof. W. Le Conte Stevens givs an account of experiments by Prof. Le Conte, Lord Rayleigh, and himself, upon "Sensitiv Flames and Sound-Shadows," which, resulting in the production of diffraction phenomena, go to establish the analogy between the phenomena of sound and light. Col. Garrick Mallery's address, delivered at the American Association, of which the first part is given, on "Israelite and Indian," relates to the existence of similarities in beliefs and customs at corresponding stages in their civilization between these two peoples. The other articles are equally good. 50 cents a number, $5 a year.

An excellent little publication is the "Freidenker Almanack" for 1890, published by the Freidenker Publishing Co., Milwaukee. It has evidently been the aim of its editor to satisfy the palate of everybody, and it must be admitted he has succeeded admirably; then besides an excellent calendar, the most noteworthy feature of which is a rubric for memorable events, the almanac contains several good poems, among which we must mention Hr. Andriessen's "Dedication" and E. A. Zündt's "Giordano Bruno." J. Lucas favors us with a short article on "The Ideal and Reality;" Schünemann-Pott has a philosophical paper on "Truth," and the reader of "Nationalistic" tendencies is served with a critical exposition of Bellamy's "Future Dream." Yet the palm for prose-writing we must award to Messrs. H. H. Fisk and C. Herman-Boppe on their respectiv papers on the "Dance of the Dead" and the "Declaration of Human Rights." Numerous selections from the writings of eminent poets and philosophers are distributed through the volume, and on the whole we can but recommend the almanac to the attention of our German-speaking friends. 120 pp; price, 25 cents.

Of William Hart's "Candle from Under the Bushel," published by the Truth Seeker Company (price 50 cents), Mrs. Slenker writes: "If anyone can read two pages of Mr. Hart's book bearing the above title and still believe in the old Jew Bible and its multifarious God, their reason must be *non est* indeed. It contains 1,306 questions all tending to show the absurdity, ridiculousness, and nonsense of the 'Holy Queer,' and the dogmas and creeds growing out of a belief in its divine origin. It is a book that will furnish texts for thousands of arguments with pious believers—texts they will find it impossible to reconcile with reason, science, or common sense. It utterly destroys the power of omniscience and omnipresence in the Bible deity and shows from inward evidence the impossibility of its author's all powerfulness, and indeed it makes him out to be pueril, childish, foolish, wicked, cruel, malicious, and revengeful. He asks: 'If a man is mortal (Job iv, 17), how can he be immortal (2 Tim. i, 10)? God having sons, who was his wife? or were his children illegitimate? Under the command to love your enemies and pray for them (Matt. v, 44), must you not love the devil and pray for him? A bastard shall not enter into the congregation of the Lord, even to his tenth generation (Deut. xxiii, 2). Why do you not observe this law? And the women kneaded their dough, to make cakes to the queen of heaven (Jer. vii, 18). Was this queen of heaven the wife and companion of the Lord God? As an ear-ring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear (Prov. xxv, 12). I hav put a jewel on thy forehead and ear-rings in thine ear (Ezek. xvi, 11–12)' Are not the pleasures of dress here commended? You will find the book full of *meat*, and most excellent for reference in debating theological absurdities."

Mr. Green says in his magazine: "One hundred thousand copies of 'The Candle from Under the Bushel' book ought to be circulated among the people. It is an orthodox eye-opener. Nothing like it has appeared for a long time. Here is Mr. Hart's 'Preface' in full: 'Search the scriptures' was a command of Christ. The writer, while a sincere church-member, obeyed the command by making the 'search,' which 'search' led to the propounding of these questions. The God herein alluded to, under his various appellations, is none other than the Jewish, or Christian's, triune God, Father, Son, and Ghost. We shall hav more to say of this most valuable work in the December *Magazine*. In the mean time we ask each of our readers to send to this office for a copy."

A book that we can safely call good, is one with the title, "We are all Here," by Mrs. J. M. Kellogg, of Ensenada, Lower California, which has safely arrived at this office, together with a letter urging us to copy its contents entire. It is a Freethought book, and the author's name is signed to it—"D. M. Bennett through our medium, Mrs. J. M. Kellogg." It is a book, like all of Mr. Bennett's, that ought to be widely circulated—and, as a matter of fact, it has been. That it came from Mr. Bennett's pen there is no doubt, though he is in the grave. We recognize Mr. Bennett's style, his peculiarities of expression, his copious citation of facts and general line of argument—with all of which we are thoroughly familiar. In fact, the present Editor of THE TRUTH SEEKER saw Mr. Bennett write a good share of the book under consideration, and he also read the proof, locked it up in the forms of THE TRUTH SEEKER, made it into pamphlet pages, and sent it to the electrotypers. The title-page then read, "Truth Seeker Tract No. 32. The Gods of Superstition and the God of the Universe. By D. M. Bennett. (Delivered before the New York Liberal Club, July 23, 1875.)" The only difference between the two versions is that since his advent into the other life Mr. Bennett has learned eight lines of poetry and changed his sentiments somewhat in regard to Spiritualism. He seems to know now what then he only believed and hoped for. When writing this lecture he said:

"Our Spiritualistic friends believe our former companions who hav departed from our sight are able to return to us, to see us, and hold communication with us by means of natural laws and forces. Thousands of persons, and among them some of the most brilliant minds of the age, hav been paying great attention to this subject, and hav become fully satisfied that all human beings hav a continued, conscious, individual existence. Men of science hav devoted years of patient, earnest investigation to this subject, and feel as thoroughly convinced that we hav a spiritual existence as that we hav a physical. Our own personal opportunities for investigation in this direction hav not been extensiv, but we are free to admit that we hav received proofs of an intelligence, disconnected with physical bodies, which we cannot ignore, and until some more rational theory explaining this class of phenomena is advanced, we are compelled to believe in a continued existence after death. We would not discourage those from investigating the proofs of a future life and the various forms of spirit phenomena, who feel an inclination to do so, but we believe a great waste of time, labor, and treasure has been and is being made in that direction. Our motto is, One world at a time. While we are in this state of existence, our duties are here. Here is ample scope and need for all our efforts, all our talents, and all our aspirations."

Now he writes, "through our medium, Mrs. J. M. Kellogg:"

"Our Spiritualistic friends know their former companions and friends who hav departed from their sight, are able and do communicate with them by means of natural laws, forces, and conditions. Thousands of persons, and especially the most brilliant minds of all ages, hav given great study and attention to the subject of spirit return, and communication with mortals; that all human beings hav a continued conscious, individual existence they are fully satisfied. This spiritual unfoldment and communion that is being established between mortals and immortals of angelic spheres, is an aristocracy of intellect, knowledge, and education. While all the isms of the world are founded upon spirit visitation and communication, yet, the self-same advocates deny the truth we put forth confirming the same. Such inconsistency is only calculated to deceive and should be dethroned. To better conditions it should be made clear to the conception of all, that we liv in the presence of all who reside in the vicinity with ourselvs, and they see, and know all we do, and we should be governed accordingly."

There is, too, another thing he said on the subject which he does not repeat "through our medium, Mrs. J. M. Kellogg." We subjoin it for the information of those who may not recollect it:

"We by no means accept all the claims set forth by those styling themselvs spiritual mediums. A large proportion—perhaps nineteen twentieths of them—are charlatans and frauds, wholly unworthy our confidence."

Far be it from us to say that the existence of Mrs. Kellogg's book proves the truth of this remark by Mr. Bennett; but some people will undoubtedly hold that it at least corroborates his opinion. To such we hav no objections to urge. But we cannot comply with Mrs. Kellogg's request (per spirit John Brown, Sen.) to copy her book entire, as all the good portions of it hav previously appeared in these columns. The price of "We Are All Here" is not given, but we will sell the original lecture, which is a great deal better, for 10 cents, and can recommend it highly.

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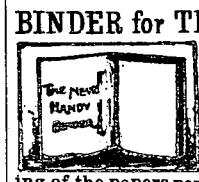
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News of the Week.

THE Nationalist Club of Boston will work to secure municipal administration of the street railways there.

GOVERNOR FIFER of Illinois on the 23d listened to a petition for the pardon of Anarchist Neebe, but has not given his decision.

JEFFERSON DAVIS is better.

HARRIET BEECHER STOWE has become demented.

THERE is a dispute in Montana over the validity of the election of the legislature.

MORMONS and gentiles continue to contend over the government of Salt Lake City.

THE Rev. Martin Horensen, of Council Bluffs, Ia., committed suicide on the 23d.

THE evidence against Burke, Coughlin, and Beggs in the Cronin trial strengthens.

THE movement in England to reconstruct or abolish the House of Lords is growing.

A RAILWAY accident at Pittsburgh, Pa., on the 18th, injured eight persons, some fatally.

IN Germany each election exhibits a gain in the Socialistic—called Social Democratic—party.

THE first cemetery in Lima, Peru, not under control of the Catholic church, has been opened.

THE czar's unintermittent fear of assassination has so shattered his nerves that for days together he is not responsible for his actions.

IT is reported that Africans hav massacred Dr. Peters, the German explorer, and all his men but two.

PENNSYLVANIA wants $3,000,000 from the national government in compensation for losses by rebel invasion during the war.

AT Honolulu on the 16th Aeronant Van Tassel in descending from his balloon with a parachute landed in the water, and was eaten by sharks.

PREMIER CRISPI announces that since his accession to power there hav been organized in Italy 4 colleges, 14 lyceums, 44 gymnasiums, and 3,780 elementary schools.

THE Knights of Labor in their convention did not pledge coöperation with the Federation of Labor in bringing about the eight-hour workday, as heartily as was wished.

IT was rumored that the recent death of Cardinal Schraffino, a probable candidate for the papal chair, who was supposed to hav Liberal tendencies, was caused by poison, but the church denies it.

THE church will probably excommunicate the priest that said mass over the body of Theresa Kelly, who was excluded from Calvary cemetery for associating with Dr. McGlynn and his Anti-poverty Society.

CARDINAL GIBBONS suggests that "the remedy for the defects of our educational system would be supplied if the denominational system, such as now obtains in Canada, were applied to our public schools."

THERE is some indignation at the aldermen of Long Island City, N. Y., voting to the Catholic organization that owns Calvary cemetery the gift of a large street that now runs through it, the closing up of which will seriously incommode the public.

POLICE SERGEANT TIMS upon gaining notoriety by his Liberal funeral address was interviewed by a reporter, and expressed Socialistic views. His superiors in the police proceeded to investigate his beliefs, saying "it would not do to tolerate Socialism in the police force," and "his oath of office does not permit him to entertain views and advocate principles not in accord with law and order." At his examination he retracted or denied his Socialistic utterances.

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SAMSON GETTETH MASHED.

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up and told his father and his mother, and said, I hav seen a woman in Timnath of the daughters of the Philistines; now, therefore, get her for me to wife.—Judges xiv, 1, 2.

Odds and Ends.

"WELL, how are you getting along in your profession?" "First rate. I began as a policeman, then I got to be night watchman, and now I'm breaking into banks on my own account."—*Life.*

"BY-O-MY baby—by-o-my——" "Look here, mother," said the baby; "don't sing to me. That keeps me awake. Read the editorial page of the *Mail and Express* to me if you really want me to go to sleep."—*Puck.*

WHEN old Columbus with his ships
About America hovered,
Each Indian maid with sprightly grace
Skipped from the surfy bathing-place
And cried, with wonder-stricken face,
"Great heavens! we're discovered."
—*Argonaut.*

THEY say—we don't know who they are, but whatever they say goes—they say every shot of one of Krupp's newest guns costs $1,500. That is to say, it costs this much at one end of the shot. What it costs at the other end depends on how much the thing it hits is worth and what it will cost to remove the debris.—*Washington Post.*

HE (reading from a popular American romance): "She gazed at him with sparkling eyes; her lips curled cornerwise into a smile, and her breath came in ragged uneven knickerbockers; she fancied——" She: "Oh, Robert, what nonsense! knickerbockers!" He: "I was trying to improve upon the text, my dear. The book says, 'Her breath came in ragged uneven pants.'"—*Pick-Me-Up.*

WHERE HE GOES.

The man who, in life's arduous school,
Does all his days observe the Golden Rule,
Must die some time, and then go—where?
Why, there:

While he who lives but to be mean and small,
Who robs and cheats, and lies to one and all,
Where will *he* go when buried out of sight?
Why, there, and serve him right:

—*Shoe Recorder.*

—*Mt. Desert Herald.*

Exactly, see?
Golden Rule man,
Instead of shuffling off this mortal coil at the same time the other fellow does, just let him wait until twelve hours later—until this good old earth has turned half way around on its axis—and he'll go in the same direction as the
But:
Of course he will if he is not wise,
And is not particular *when* he dies.

"GENTLEMEN," said the quiet citizen, who was attending his first political caucus, "in rising to nominate Mr. Simpson for this office, I wish to say that I know him to be well qualified and in every way worthy. He is not a man of many words, it is true. He is a plain, unassuming American——" And amid wild yells of "Down wid 'im!" "Put 'm out!" "Hang the blag'yard!" the quiet citizen put on his hat, jumped out of the nearest window, and abandoned politics forever.—*Chicago Tribune (Rep.).*

THERE are thrifty sons of Erin in Newton Highlands. One recently bought a lot of land for $500 and built thereon a two-thousand-dollar house. Then he went to get it insured. "I want a policy for $2,500," said he to the agent. "But the house only cost $2,000," was the reply. "Faith, but I want all my money protected. I'll hav $2,500 insurance or nothing." "Hum!" said the agent, pausing. "I'll tell you what I'll do, though. I'll put $2,000 on the house, and $500 on the land." "Begorra, and you're a gintleman, sir!"—*Boston Times.*

DISCORD prevails in the African Methodist Episcopal church of Fairview, Cumberland county, N. J. Deacon Moore heard a noise in his hennery a night or two ago. Instinct told him what it meant. Seizing the loose leg of a three cornered stool he marched boldly out. This ex lamation startled the night: "Brer Tappey. I'se amazed. Don't 'pear to me possible dat you, a deacon in de church——" "Why, bress yo' heart, Brer Moo'," broke in the trembling figure that crouched in the henhouse, "I done cum in heah outen de rain——" "Git out niggah, I'se done clean mad (kerwhack!). You, a deacon in de church (whack!), comin' roun' a brudder's hennery (bang). Git out!" Deacon Tappey's face looked like a gerrymandered assembly district map when Deacon Moore got through with him. There is now a division in the church.—*Philadelphia Record.*

SUBLIME the thought, to "mortal man,"
As taught by ancient fable,
Of heaven's glorious singing band
Led by the angel Gabriel.

How bright to think the souls of men
Will soar in everlasting space,
How dear to hope a syren glen
Is waiting in that wondrous place.

But tell us of the souls of men
What are they, mind or matter?
What is there of this clayey den
That we should liv hereafter?

If matter, then it is of earth,
And cannot for an instant leave;
If not, then 'tis of no great worth
As it must to all nothing cleave.

Are not all men in darkness left
As to the powers this part contains?
And are our hearts not sad bereft
When searching where this soul remains?

Some say 'tis breath, some say 'tis mind,
And others fancy various things,
But each in turn produces kind.
Now what produces angel's wings?

Why should we thus in sorrow dwell
Why giv our hearts to thoughts of evil?
Discard the teachings of a hell.
Did God create this horrid devil?

If soul is thought, and mind, or air,
Then light must be those beauteous wings
On which they soar to glories fair,
And tell us of these heavenly things.
—*A. H. McClure in Infidel Monthly.*

Gems of Thought.

WHATEVER else a man may lack, if he has faith, he will be saved; the greatest sin, on the other band, being what theologians call free thought. Experience proves that it is on these and such-like things that the theological mind tends to concentrate itself. Yet all this pious conduct is not only socially useless, but some of it is most injurious. —*John Wilson, M.A.*

TRANSLATED into plain speech, the foundation-principle of our [present Christian] system of ethics is this: that all natural things, especially our natural instincts, are essentially evil, and that salvation depends upon mysterious, anti-natural, and even supernatural remedies.—*Prof. Felix L. Oswald.*

LOVE, faithfulness, gratitude, the sense of duty, piety, conscientiousness, friendship, and love of one's neighbor, compassion and self-abnegation, the feeling of right and wrong, nay even pride, jealousy, hatred, craftiness, treachery, vindictiveness, and inquisitiveness are as well to be found among animals as premeditation, sagacity, the highest degree of cuuning, foresight, thought for the future, and so on; nay, the animal shares with man even the capacity for progress which is thought to belong to man only. It knows and practices even the institutes or principles of political and social life, of slavery and precedence, of domestic and rural economy, of education, nursing of the sick and medicin; it puts up the most wonderful fabrics in the shape of houses, caves, nests, roads, and bridges; animals hold even meetings and joint deliberations, and initiate trials of criminals and culprits; they consult on definit plans and projects by the aid of a well-developed language, consisting of sounds, signs, and gestures; they fully remember the past; they are taught by experience and are, in a word, as much and even more highly endowed beings than most men know or even dream of.—*Buchner in Force and Matter.*

THE capacities of animals differ from the human race only in degree, not in kind. Voltaire justly remarks that animals possess sensation, conception, memory, and on the other hand desire and motion, even as we; and yet that nobody dreams of ascribing to them an immaterial soul. Why should we, therefore, require it, because we enjoy an insignificant increase of those faculties and energies? True, this Something superadded to man is not as insignificant as Voltaire, rhetorically belittling it, would hav us suppose; on the contrary, it is enormous, but nevertheless only an increase of something—not something else.—*Strauss.*

IT is wrong, always, everywhere, and for anyone, to believe anything upon insufficient evidence.—*Wm. Kingdon Clifford.*

INFIDELITY says to the whole world: It is dangerous *not* to think. It is dangerous *not* to be honest. It is dangerous *not* to investigate. It is dangerous *not* to follow where your reason leads. —*Ingersoll.*

IN the ordinary affairs of life, a person bearing testimony or acting as a witness is expected to be enlightened, sensible, and disinterested. In religion, those on the word of whom we are required to believe incredible things are pious ignoramuses and fanatical prophets.—*Voltaire.*

OF the three fathers who contributed most to the growth of the canon, Irenaeus was credulous and blundering; Tertullian passionate and one-sided; and Clement of Alexandria, imbued with the treasures of Greek wisdom, was mainly occupied with ecclesiastical ethics. Their assertions show both ignorance and exaggeration.—*Professor Davidson.*

READ the book of Revelation, and you will agree with me that nothing that ever emanated from a madhouse can more than equal it for incoherence. Most of the writings of the early fathers are of the same kind.—*Ingersoll.*

THE only remedy for superstition is knowledge. Nothing else can wipe out that plague-spot of the human mind. Without it, the leper remains unwashed, and the slave unfreed. It is to a knowledge of the laws and relations of things, that European civilization is owing; but it is precisely this in which Spain has always been deficient. And until that deficiency is remedied, until science, with her bold and inquisitiv spirit, has established her right to investigate all subjects, after her own fashion, and according to her own method, we may be assured that, in Spain, neither literature, nor universities, nor legislators, nor reformers of any kind, will ever be able to rescue the people from that helpless and benighted condition into which the course of affairs has plunged them.—*Buckle's History of Civilization.*

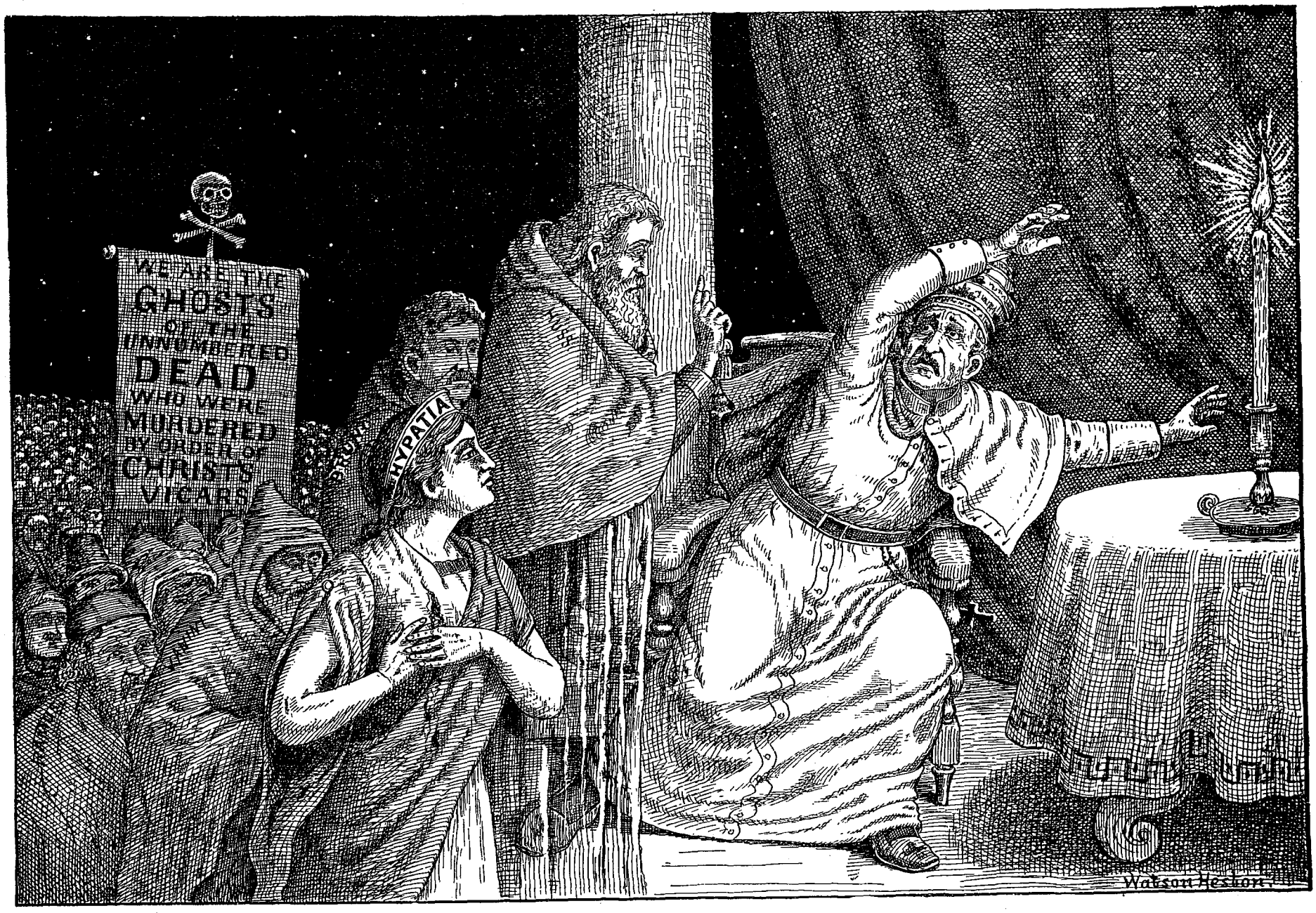
IN Spain the priests, the highwaymen, the bishops, and thieves, are equally true believers, The man who takes your purse on the highway. and the priest who forgivs the robber, are alike orthodox.—*Ingersoll.*

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AN UNWELCOME PILGRIMAGE.

LEO XIII.—Thou canst not say *I* did it: never shake thy gory locks at *me!*

Notes and Clippings.

THE French Canadians claim that New England will some day be called "New France."

IT is said that the Australian legislature has passed a law taxing all married couples living with their mothers-in-law—$900 if residing with the husband's mother-in-law, and $120 if with the wife's.

THE convent of Trappists at Mont des Cats, near Lille, France, has been suppressed by the government, and those of its inmates who are aliens hav been ordered to leave the country within twenty-four hours

NELSON ROSS, of Montezuma, Onondaga county, "sinned against the Lord." Then, in the manner of certain religious fanatics, he proceeded to expiate his fault by the crime of arson. When he swore that on another occasion he had atoned for a crime by a similar crime, the sheriff's jury declared him a lunatic.

THE spirit of revolt from overbearing church autocracy has pervaded some of the Episcopalian congregations in Canada. One of them, at Ottawa, has voted that the rector's salary shall not exceed $1 in lieu of $1,500, because the appointed man is not *persona grata*. In another, at Toronto, and for the same reason, Sir William Ritchie, the chief justice of the place, headed a procession out of church and locked all the doors from the outside in retiring, thus making prisoners the parson and his rare supporters, who had to wait quite a while to regain their freedom.

THE Naples correspondent of the London daily *News* writes: "Signor Mariotti, state secretary to the minister of public instruction, has found a document proving that Giordano Bruno was stripped naked, bound to a pole, and burnt alive, and that he bore his martyrdom with great fortitude. The document is to be published officially."

SENATOR BLAIR, of New Hampshire, made an address on his Educational bill before the Republican Club of this city a few days ago. He incidentally touched on every subject from the tariff to log school-houses and from ancient history to the late civil war. In concluding he said: "I hav been a crank on this thing for ten years. We hav never been able to rescue the bill from the jaws of Democratic committees, but we are bound to put it through this time."

FROM the report of the English Bible Society, Annie Besant learns, as to Spain, that "the third and last enemy of the society's work is the now activ and very extended opposition to Christianity in any shape, and, of course, to the Christian book. Irony and sarcasm and flippant jest are doing far more disastrous work among the Spaniards to-day than priestly excommunications; and the ribald profanities of Tom Paine and Ingersoll are eagerly read all over the country." Says Mrs. Besant: "We congratulate our Spanish co-workers on the results they are evidently obtaining in Spain. 'Ribald profanities' is not an attractiv phrase; but no one will be the worse for reading the solid and simple arguments of Thomas Paine, or the racy periods of the American colonel."

A SENSATION was created at the regular weekly meeting of the Methodist Preachers' Association in Philadelphia by a complaint made by Rev. Dr. Roche, of Brooklyn, that Methodism is declining in New York city and Brooklyn. "Try as we may," said he, "and use every endeavor, it is impossible to get a congregation. This state of affairs is not the fault of the ministers engaged in the work, for I hav filled my pulpit with the most able preachers, and the body of the church has not been half filled. There is no use trying—employ every device, you cannot secure a congregation."

THE Republican triumphs at the recent French elections hav greatly disgusted the Catholic clergy, who fought for the reactionist candidates. The abbot of the monastery of Solesmes writes to the *Univers*, admitting that the clericals hav had a bad beating, but calling on them to resist the torrent of impiety which has been let loose over the land He deplores that Gambetta and his followers hav carried out the program of 1789. The rights of God hav been trampled upon by the Rights of Man. The deity has been hunted from civil society. His name was never uttered during the progress of the great Exhibition, and he is ignored by the president and his ministers. In short, there is the devil to pay, and nothing to pay him with. The poor abbot winds up by calling upon the clergy to bear their persecution like the martyrs of old, overlooking the rather important fact, says the London *Freethinker*, that their "persecution" only consists in being prevented from interfering with other people's business.

A JEW has been sent to jail in Oakland, Cal., for refusing to remove his hat when taking an oath in court. He said that his religion forbade him to remove his hat, for according to the religion of the orthodox Jew it would be sacrilege for him to approach his God except with covered head. The word of God is, "You shall be unto me a kingdom of priests," and by that is meant that all Jews shall be pure and priestly, and observe the forms and doctrins of their religion. A Jewish rabbi of San Francisco further explained the matter. The high priest in Jerusalem, he said, "laid down and prescribed the habit and clothing of priests and of all orthodox Jews, and one of the prominent features of the prescribed form was that no one should approach his God, address him, or take an oath with uncovered head. That was one of the great distinctions made between his relations with his God and with human beings. No sincere and devout orthodox Jew will take an oath with uncovered head, and I should hav little faith in the oath of one who would do so. This is not only a matter of religion, but it is also an old oriental custom, which is a matter of common usage in the orient to-day."

Communications.

Was Abraham Lincoln a Christian?

CHAPTER IX

TESTIMONY OF LAMON'S WITNESSES.—CONCLUDED.

Dr. C. H. Ray—Wm. H. Hannah, Esq.—Jas. W. Keys—Hon. Jesse W. Fell—Col. John G. Nicolay—Hon. David Davis—Mrs. Mary Lincoln.

Seven of Lamon's witnesses—Ray, Hannah, Keys, Fell, Nicolay, Davis, and Mrs. Lincoln—remain to testify. The testimony of these witnesses will now be presented.

Dr. C. H. Ray.

Dr. Ray, editor of the Chicago *Tribune*, a prominent figure in Illinois politics thirty years ago, and a personal friend and admirer of Lincoln, testifies as follows:

You knew Mr. Lincoln far better than I did, though I knew him well; and you hav served up his leading characteristics in a way that I should despair of doing, if I should try. I hav only one thing to ask: that you do not giv Calvinistic theology a chance to claim him as one of its saints and martyrs. He went to the Old School Church; but, in spite of that outward assent to the horrible dogmas of the sect, I hav reason from himself to know that his "vital purity," if that means belief in the impossible, was of a negativ sort (Lamon's Life of Lincoln, pp. 489, 490).

Dr. Ray states that Lincoln held substantially the same theological opinions as those held by Theodore Parker.

William H. Hannah.

A leading member of the Bloomington bar, when Lincoln practiced there, was Wm. H. Hannah. He was an honest, truthful man, and knew Lincoln well. Concerning Lincoln's views on the doctrin of endless punishment, Mr. Hannah says:

Since 1856 Mr. Lincoln told me that he was a kind of immortalist; but that he never could bring himself to believe in eternal punishment; that man lived but a little while here, and that, if eternal punishment were man's doom, he should spend that little life in vigilant and ceaseless preparation by never-ending prayer (Life of Lincoln, p. 489).

James W. Keys.

Mr. Jas. W. Keys, an old and respected citizen of Springfield, who became acquainted with Lincoln soon after his removal there, and who had many conversations with him on the subject of theology, says:

As to the Christian theory, that Christ is God, or equal to the Creator, he said that it had better be taken for granted; for, by the test of reason, we might become Infidels on that subject, for evidence of Christ's divinity came to us in a somewhat doubtful shape (Life of Lincoln, p. 490).

Hon. Jesse W. Fell.

Jesse W. Fell, who died at Bloomington in the spring of 1837, was one of the best known and most highly respected citizens of Illinois. He was secretary of the Republican State Central Committee during the memorable Lincoln-Douglas campaign, and was largely instrumental in bringing Lincoln forward as a candidate for the presidency in 1860. It was for him that Lincoln wrote an autobiographical sketch of his life, which formed the basis of his campaign biographies, the *fac-simile* of which appears in Lamon's "Life of Lincoln," and in the "Lincoln Memorial Album." Mr. Fell was a Christian of the Unitarian denomination, and there were few men for whom Lincoln had a more profound respect. The following is his testimony:

Though everything relating to the character of this extraordinary personage is of interest, and should be fairly stated to the world, I enter upon the performance of this duty—for so I regard it—with some reluctance, arising from the fact that, in stating my convictions on the subject, I must necessarily place myself in opposition to quite a number who hav written on this topic before me, and whose views largely pre occupy the public mind. This latter fact, whilst contributing to my embarrassment on this subject, is, perhaps, the strongest reason, however, why the truth in this matter should be fully disclosed; and I therefore yield to your request. If there were any traits of character that stood out in bold relief in the person of Mr. Lincoln, they were those of truth and candor. He was utterly incapable of insincerity, or professing views on this or any other subject he did not entertain. Knowing such to be his true character, that insincerity, much more duplicity, were traits wholly foreign to his nature, many of his old friends were not a little surprised at finding, in some of the biographies of this great man, statements concerning his religious opinions so utterly at variance with his known sentiments. True, he may hav changed or modified those sentiments after his removal from among us, though this is hardly reconcilable with the history of the man, and his entire devotion to public matters during his four years' residence at the national capital. It is possible, however, that this may be the proper solution of this conflict of opinions; or, it may be, that, with no intention on the part of anyone to mislead the public mind, those who hav represented him as believing in the popular theological views of the times may hav misapprehended him, as experience shows to be quite common where no special effort has been made to attain critical accuracy on a subject of this nature. This is the more probable from the well-known fact that Mr. Lincoln seldom communicated to anyone his views on this subject. But, be this as it may, I hav no hesitation whatever in saying that, whilst he held many opinions in common with the great mass of Christian believers, he did not believe in what are regarded as the orthodox or evangelical views of Christianity.

On the innate depravity of man, the character and office of the great head of the church, the atonement, the infallibility of the written revelation, the performance of miracles, the nature and design of present and future rewards and punishments (as they are popularly called), and many other subjects, he held opinions utterly at variance with what are usually taught in the church. I should say that his expressed views on these and kindred topics were such as, in the estimation of most believers, would place him entirely outside the Christian pale. Yet, to my mind, such was not the true position, since his principles and practices and the spirit of his whole life were of the very kind we universally agree to call Christian; and I think this conclusion is in no wise affected by the circumstance that he never attached himself to any religious society whatever.

His religious views were eminently practical, and are summed up, as I think, in these two propositions: "the fatherhood of God, and the brotherhood of man." He fully believed in a superintending and overruling providence that guides and controls the operations of the world, but maintained that law and order, and not their violation or suspension, are the appointed means by which this providence is exercised.

I will not attempt any specification of either his belief or disbelief on various religious topics, as derived from conversations with him at different times during a considerable period; but, as conveying a general view of his religious or theological opinions, will state the following facts. Some eight or ten years prior to his death, in conversing with him on this subject, the writer took occasion to refer, in terms of approbation, to the sermons and writings generally of Dr. W. E. Channing; and, finding he was considerably interested in the statement I made of the opinions held by that author, I proposed to present him a copy of Channing's entire works, which I soon after did. Subsequently, the contents of these volumes, together with the writings of Theodore Parker, furnished him, as he informed me, by his friend and law-partner, Mr. Herndon, became naturally the topics of conversation with us; and though far from believing there was an entire harmony of views on his part with either of those authors, yet they were generally much admired and approved by him.

No religious views with him seemed to find any favor, except of the practical and rationalistic order; and if, from my recollections on this subject, I was called upon to designate an author whose views most nearly represented Mr. Lincoln's on this subject, I would say that author was Theodore Parker.

As you hav asked from me a candid statement of my recollections on this topic, I hav thus briefly given them, with the hope that they may be of some service in rightly settling a question about which—as I hav good reason to believe—the public mind has been greatly misled. Not doubting that they will accord, substantially, with your own recollections, and that of his other intimate and confidential friends, and with the popular verdict after this matter shall hav been properly canvassed, I submit them (Life of Lincoln, pp. 490-492).

Mr. Fell's testimony is full and explicit. He affirms that Lincoln rejected nearly all the leading tenets of orthodox Christianity: the inspiration of the scriptures, the divinity of Christ, the innate depravity of man, the atonement, the performance of miracles, and future rewards and punishments. "His expressed views on these and kindred topics," Mr. Fell says, "were such as, in the estimation of most believers, would place him entirely outside the Christian pale." Mr. Fell, himself, was not disposed to withhold from Lincoln the appellation of Christian, but it was only because he stood upon the broad Liberal Christian, or rather non-Christian, platform which permitted him to welcome a Theist, like Parker; a Pantheist, like Emerson; or even an Agnostic, like Ingersoll.

Col. John G. Nicolay.

The next witness introduced by Lamon, is Col. John G. Nicolay, Lincoln's private secretary at the White House. Nicolay's relations with the president were more intimate than those of any other man. To quote the words of Lincoln's partner, "Mr. Lincoln loved him and trusted him." His testimony is among the most important that this controversy has elicited. It proves beyond the shadow of a doubt that all these stories concerning Lincoln's alleged conversion at Washington are false, that he did not change his belief, that he died as he had always lived—an Infidel. In a letter written May 27, 1865, just six weeks after Lincoln's death, Colonel Nicolay says:

Mr. Lincoln did not, to my knowledge, in any way, change his religious ideas, opinions, or beliefs, from the time he left Springfield to the day of his death. I do not know just what they were, never having heard him explain them in detail, but I am very sure he gave no outward indications of his mind having undergone any change in that regard while here (Life of Lincoln, p. 492).

Hon. David Davis.

One of the most important, and in some respects the most eminent witness summoned to testify in regard to this question, is the Hon. David Davis. In moral character he stood above reproach, in intellectual ability, almost without a peer. Every step in his career was marked by unswerving integrity and freedom from prejudice. His rulings and decisions in the lower courts of Illinois, and on the bench of the Supreme Court of the United States, commanded universal respect. As a legislator, his love of truth and justice prevented him from being a political partisan. As United States senator and vice-president of the United States, the party that elected him could obtain his support for no measure that he deemed unjust. Referring to his acquaintance with Lincoln, Judge Davis says: "I enjoyed for over twenty years the personal friendship of Mr. Lincoln. We were admitted to the bar about the same time, and traveled for many years what is known in Illinois as the Eighth Judicial Circuit. In 1848, when I first went on the bench, the circuit embraced fourteen counties, and Mr. Lincoln went with the court to every county." A large portion of this time they passed in each other's company. They often rode in the same vehicle, generally ate at the same table, and not infrequently slept together in the same bed. The closest intimacy existed between them as long as Lincoln lived, and when he died, Mr. Davis became his executor. Judge Davis would not intentionally hav misrepresented the opinions of an enemy, much less the opinions of his dear dead friend. Briefly, yet clearly, he defines the theological views of Lincoln:

He had no faith, in the Christian sense of the term—had faith in laws, principles, causes, and effects—philosophically (Life of Lincoln, p. 489).

Speaking of the many stories that had been circulated concerning Lincoln's religious belief, such as the Bateman and Vinton interviews, together with the various pious speeches he is reported to hav made to religious committees and delegations that visited him, such as his reputed speech to the negroes of Baltimore, Judge Davis says:

The idea that Lincoln talked to a stranger about his religion or religious views, or made such speeches, remarks, &c., about it as are published, is to me absurd. I knew the man so well. He was the most reticent, secretiv man I ever saw, or expect to see (Ibid).

Mrs. Mary Lincoln.

But one of Lamon's witnesses remain—the wife of the martyred president. Her testimony ought of itself to put this matter at rest forever. Mrs. Lincoln says:

Mr. Lincoln had no hope, and no faith, in the usual acceptation of those words (Life of Lincoln, p. 489).

In addition to what Colonel Lamon has presented, Mrs. Lincoln also stated the following:

Mr. Lincoln's maxim and philosophy were, "What is to be, will be, and no prayers of ours can arrest the decree." He never joined any church. He was a religious man always, as I think, but was not a technical Christian.

It may be charged that Mrs. Lincoln subsequently repudiated a portion of this testimony. In anticipation of such a charge I will here state a few facts. This testimony was given by Mrs. Lincoln in 1865. When it was given, while her heart was pierced by the pangs of her great grief, her mind was sound. About Jan. 1, 1874, a brief article, purporting to come from her pen, appeared, in which the testimony attributed to her was in part denied. At the time this denial was written, Mrs. Lincoln had been for more than two years insane. The chief cause in dethroning her reason was the death of her universally beloved Tad (Thomas), which occurred on July 15, 1871. Referring to this sad event, Mr. Arnold, one of the principal witnesses on the Christian side of this controversy, says: "From this time Mrs. Lincoln, in the judgment of her most intimate friends, was never entirely responsible for her conduct" (Life of Lincoln, p. 439).

The only effect of this denial on the minds of those acquainted with the circumstances, was to excite a mingled feeling of pity and disgust—pity for this unfortunate woman, and disgust for the contemptible methods of those who would take advantage of her demented condition and make her contradict the honest statements of her rational life.

Before dismissing this witness, I wish to advert to a subject with which many of my readers are familiar. For years, both before and after Lincoln's death, the religious press of this country was continually abusing Mrs. Lincoln. If a ball was held at the White House, she became at once the recipient of unlimited abuse. If Lincoln attended the theater, she was accused of having dragged him there against his will. It was almost uniformly asserted that he would not hav gone to the theater on that fatal night had it not been for her, and in not a few instances it was infamously hinted that she was cognizant of the plot to murder him. But even the Rev. Dr. Miner, who was acquainted with the facts, is willing to vindicate her from these imputations. He says: "It has been said that Mrs. Lincoln urged her husband to go to the theater against his will. This is not true. On the contrary, she tried to persuade him not to go."

Lincoln's biographers hav, for the most part, endeavored to do his wife justice, and hav rebuked the insults showered upon her. Mr. Herndon says: "All that I know ennobles both." Colonel Lamon says: "Almost ever since Mr. Lincoln's death a portion of the press has never tired of heaping brutal reproaches upon his wife and widow, whilst a certain class of his friends thought they were honoring his memory by multiplying outrages and indignities upon her at the very moment when she was broken by want and sorrow, defamed, defenseless, in the hands of thieves, and at the mercy of spies." Mr. Arnold says: "There is nothing in American history so unmanly, so devoid of every chivalric impulse, as the treatment of this poor, broken-hearted woman."

The evidence of Colonel Lamon's ten witnesses has now been presented. This evidence includes, in addition to the testimony of other intimate friends, the testimony of his wife, the testimony of his first law-partner, Hon. John T. Stuart, the testimony of his last law partner, Hon. Wm. H. Herndon, the testimony of his friend and political adviser, Col. James H. Matheny, the testimony of his private secretary, Col. John G. Nicolay, and the testimony of his life-long friend and executor after death, Judge David

Davis. No one can read this evidence and then honestly affirm that Abraham Lincoln was a Christian. This is the evidence, the perusal of which so thoroughly enraged that good Christian biographer, Dr. J. G. Holland; this is the evidence, the truthfulness of which the Rev. J. A. Reed, unmindful of the fate of Ananias, attempted to deny.

As a full and just answer to this attempted refutation of Lamon's witnesses by Reed, I quote from the New York *World* the following:

This individual testimony is clear and overwhelming, without the documentary and other evidence scattered profusely through the rest of the volume. How does Mr. Reed undertake to refute it? In the first place, firstly, he pronounces it a "libel," and in the second place, secondly, he is "amazed to find"—and he says he has found—that the principal witnesses take exception to Mr. Lamon's report of their evidence. This might hav been true of many or all of Mr. Lamon's witnesses without exciting the wonder of a rational man. Few persons, indeed, are willing to endure reproach merely for the truth's sake, and popular opinion in the Republican party of Springfield, Ill., is probably very much against Mr. Lamon. It would, therefore, be quite in the natural order if some of his witnesses who find themselvs unexpectedly in print should succumb to the social and political terrorism of their place and time, and attempt to modify or explain their testimony. They zealously assisted Mr. Herndon in ascertaining the truth, and while they wanted him to tell it in full they were prudently resolved to keep their own names snugly out of sight. But Mr. Reed's statement is not true, and his amazement is entirely simulated. Two only out of the ten witnesses hav gratified him by inditing, at his request, weak and guarded complaints of unfair treatment. These are John T. Stuart, a relativ of the Lincolns and Edwardses, and Jim Matheny, both of Springfield, whom Mr. Lincoln taught his peculiar doctrins, but who may by this time be deacons in Mr. Reed's church. Neither of them helps Mr. Reed's case a particle. Their epistles open, as if by concert, in form and words almost identical. They say they did not *write* the language attributed to them. The denial is wholly unnecessary, for nobody affirms that they did write it. They talked and Mr. Herndon wrote. His notes were made when the conversation occurred, and probably in their presence. At all events, they are both so conscious of the general accuracy of his report that they do not venture to deny a single word of it, but content themselvs with lamenting that something else, which they did *not* say, was excluded from it. They both, however, in these very letters repeat emphatically the material part of the statements made by them to Mr. Herndon, namely, that Mr. Lincoln was to their certain knowledge, until a very late period of his life, an "Infidel," and neither of them is able to tell when he ceased to be an Infidel and when he began to be a Christian. And this is all Mr. Reed makes by his re examination of the two persons whom he is pleased to exalt as Mr. Lamon's "principal witnesses." They are but two out of the ten. What of the other eight? They hav no doubt been tried and plied by Mr. Reed and his friends to no purpose; they stand fast by the record. But Mr. Reed is to be shamed neither by their speech nor their silence.

JOHN E. REMSBURG.

(TO BE CONTINUED.)

Why Am I An Agnostic?

From the North American Review.

With thoughts beyond the reaches of our souls.

The same rules or laws of probability must govern in religious questions as in others. There is no subject—and can be none—concerning which any human being is under any obligation to believe without evidence. Neither is there any intelligent being who can, by any possibility, be flattered by the exercise of ignorant credulity. The man who, without prejudice, reads and understands the Old and New Testaments will cease to be an orthodox Christian. The intelligent man who investigates the religion of any country without fear and without prejudice will not and cannot be a believer.

Most people, after arriving at the conclusion that Jehovah is not God, that the Bible is not an inspired book, and that the Christian religion, like other religions, is the creation of man, usually say: "There must be a supreme being, but Jehovah is not his name, and the Bible is not his word. There must be somewhere an over-ruling providence or power."

This position is just as untenable as the other. He who cannot harmonize the cruelties of the Bible with the goodness of Jehovah, cannot harmonize the cruelties of nature with the goodness and wisdom of a supposed deity. He will find it impossible to account for pestilence and famin, for earthquake and storm, for slavery, for the triumph of the strong over the weak, for the countless victories of injustice. He will find it impossible to account for martyrs—for the burning of the good, the noble, the loving, by the ignorant, the malicious, and the infamous.

How can the Deist satisfactorily account for the sufferings of women and children? In what way will he justify religious persecution—the flame and sword of religious hatred? Why did his God sit idly on his throne and allow his enemies to wet their swords in the blood of his friends? Why did he not answer the prayers of the imprisoned, of the helpless? And when he heard the lash upon the naked back of the slave, why did he not also hear the prayer of the slave? And when children were sold from the breasts of mothers, why was he deaf to the mother's cry?

It seems to me that the man who knows the limitations of the mind, who givs the proper value to human testimony, is necessarily an Agnostic. He givs up the hope of ascertaining first or final causes, of comprehending the supernatural, or of conceiving of an infinit personality. From out the words creator, preserver, and providence, all meaning falls.

The mind of man pursues the path of least resistance, and the conclusions arrived at by the individual depend upon the nature and structure of his mind, on his experience, on hereditary drifts and tendencies, and on the countless things that constitute the difference in minds. One man, finding himself in the midst of mysterious phenomena, comes to the conclusion that all is the result of design; that back of all things is an infinit personality—that is to say, an infinit man; and he accounts for all that is by simply saying that the universe was created and set in motion by this infinit personality, and that it is miraculously and supernaturally governed and preserved. This man sees with perfect clearness that matter could not create itself, and therefore he imagins a creator of matter. He is perfectly satisfied that there is design in the world, and that consequently there must hav been a designer. It does not occur to him that it is necessary to account for the existence of an infinit personality. He is perfectly certain that there can be no design without a designer, and he is equally certain that there can be a designer who was not designed. The absurdity becomes so great that it takes the place of a demonstration. He takes it for granted that matter was created and that its creator was not. He assumes that a creator existed from eternity, without cause, and created what is called matter out of nothing; or, whereas there was nothing, this creator made the something that we call substance.

Is it possible for the human mind to conceive of an infinit personality? Can it imagin a beginningless being, infinitly powerful and intelligent? If such a being existed, then there must hav been an eternity during which nothing did exist except this being; because, if the universe was created, there must hav been a time when it was not, and back of that there must hav been an eternity during which nothing but an infinit personality existed. Is it possible to imagin an infinit intelligence dwelling for an eternity in infinit nothing? How could such a being be intelligent? What was there to be intelligent about? There was but one thing to know, namely, that there was nothing except this being. How could such a being be powerful? There was nothing to exercise force upon. There was nothing in the universe to suggest an idea. Relations could not exist—except the relation between infinit intelligence and infinit nothing.

The next great difficulty is the act of creation. My mind is so that I cannot conceive of something being created out of nothing. Neither can I conceive of anything being created without a cause. Let me go one step further. It is just as difficult to imagin something being created with, as without, a cause. To postulate a cause does not in the least lessen the difficulty. In spite of all, this lever remains without a fulcrum. We cannot conceive of the destruction of substance. The stone can be crushed to powder, and the powder can be ground to such a fineness that the atoms can only be distinguished by the most powerful microscope, and we can then imagin these atoms being divided and subdivided again and again and again; but it is impossible for us to conceive of the annihilation of the least possible imaginable fragment of the least atom of which we can think. Consequently the mind can imagin neither creation nor destruction. From this point it is very easy to reach the generalization that the indestructible could not hav been created.

These questions, however, will be answered by each individual according to the structure of his mind, according to his experience, according to his habits of thought, and according to his intelligence or his ignorance, his prejudice or his genius.

Probably a very large majority of mankind believe in the existence of supernatural beings, and a majority of what are known as the civilized nations, in an infinit personality. In the realm of thought majorities do not determin. Each brain is a kingdom, each mind is a sovereign.

The universality of a belief does not even tend to prove its truth. A large majority of mankind hav believed in what is known as God, and an equally large majority hav as implicitly believed in what is known as the devil. These beings hav been inferred from phenomena. They were produced for the most part by ignorance, by fear, and by selfishness. Man in all ages has endeavored to account for the mysteries of life and death, of substance, of force, for the ebb and flow of things, for earth and star. The savage, dwelling in his cave, subsisting on roots and reptils, or on beasts that could be slain with club and stone, surrounded by countless objects of terror, standing by rivers, so far as he knew, without source or end, by seas with but one shore, the prey of beasts mightier than himself, of diseases strange and fierce, trembling at the voice of thunder, blinded by the lightning, feeling the earth shake beneath him, seeing the sky lurid with the volcano's glare, fell prostrate and begged for the protection of the unknown.

In the long night of savagery, in the midst of pestilence and famin, through the long and dreary winters, crouched in dens of darkness, the seeds of superstition were sown in the brain of man. The savage believed, and thoroughly believed, that everything happened in reference to him, that he by his actions could excite the anger, or by his worship placate the wrath, of the unseen. He resorted to flattery and prayer. To the best of his ability he put in stone, or rudely carved in wood, his idea of this god. For this idol he built a hut, a hovel, and at last a cathedral. Before these images he bowed, and at these shrines, whereon he lavished his wealth, he sought protection for himself and for the ones he loved. The few took advantage of the ignorant many. They pretended to hav received messages from the Unknown. They stood between the helpless multitude and the gods. They were the carriers of flags of truce. At the court of heaven they presented the cause of man, and upon the labor of the deceived they lived.

The Christian of to-day wonders at the savage who bowed before his idol; and yet it must be confessed that the god of stone answered prayer and protected his worshipers precisely as the Christian's God answers prayer and protects his worshipers to-day.

My mind is so that it is forced to the conclusion that substance is eternal; that the universe was without beginning and will be without end; that it is the one eternal existence; that relations are transient and evanescent; that organisms are produced and vanish; that forms change—but that the substance of things is from eternity to eternity. It may be that planets are born and die, that constellations will fade from the infinit spaces, that countless suns will be quenched—but the substance will remain.

The questions of origin and destiny seem to be beyond the powers of the human mind.

Heredity is on the side of superstition. All our ignorance pleads for the old. In most men there is a feeling that their ancestors were exceedingly good and brave and wise, and that in all things pertaining to religion their conclusions should be followed. They believe that their fathers and mothers were of the best, and that that which satisfied them should satisfy their children. With a feeling of reverence they say that the religion of their mother is good enough and pure enough and reasonable enough for them. In this way the love of parents and the reverence for ancestors hav unconsciously bribed the reason and put out, or rendered exceedingly dim, the eyes of the mind.

There is a kind of longing in the heart of the old to liv and die where their parents lived and died—a tendency to go back to the homes of their youth. Around the old oak of manhood grow and cling these vines. Yet it will hardly do to say that the religion of my mother is good enough for me, any more than to say the geology, or the astronomy, or the philosophy of my mother is good enough for me. Every human being is entitled to the best he can obtain; and if there has been the slightest improvement on the religion of the mother, the son is entitled to that improvement, and he should not deprive himself of that advantage by the mistaken idea that he owes it to his mother to perpetuate, in a reverential way, her ignorant mistakes.

If we are to follow the religion of our fathers and mothers, our fathers and mothers should hav followed the religion of theirs Had this been done, there could hav been no improvement in the world of thought. The first religion would hav been the last, and the child would hav died as ignorant as the mother. Progress would hav been impossible, and on the graves of ancestors would hav been sacrificed the intelligence of mankind.

We know, too, that there has been the religion of the tribe, of the community, and of the nation, and that there has been a feeling that it was the duty of every member of the tribe or community, and of every citizen of the nation, to insist upon it that the religion of that tribe, of that community, of that nation, was better than that of any other. We know that all the prejudices against other religions, and all the egotism of nation and tribe, were in favor of the local superstition. Each citizen was patriotic enough to denounce the religions of other nations and to stand firmly by his own. And there is this peculiarity about man: he can see the absurdities of other religions while blinded to those of his own. The Christian can see clearly enough that Mohammed was an impostor. He is sure of it, because the people of Mecca who were acquainted with him declared that he was no prophet; and this declaration is received by Christians as a demonstration that Mohammed was not inspired. Yet these same Christians admit that the people of Jerusalem who were acquainted with Christ rejected him; and this rejection they take as proof positiv that Christ was the son of God.

The average man adopts the religion of his country, or, rather, the religion of his country adopts him. He is dominated by the egotism of race, the arrogance of nation, and the prejudice called patriotism. He does not reason—he feels. He does not investigate—he believes. To him the religions of other nations are absurd and infamous, and their gods monsters of ignorance and cruelty. In every

country this average man is taught, first, that there is a supreme being; second, that he has made known his will; third, that he will reward the true believer; fourth, that he will punish the unbeliever, the scoffer, and the blasphemer; fifth, that certain ceremonies are pleasing to this god; sixth, that he has established a church; and seventh, that priests are his representativs on earth. And the average man has no difficulty in determining that the god of his nation is the true God; that the will of this true God is contained in the sacred scriptures of his nation; that he is one of the true believers, and that the people of other nations—that is, believing other religions—are scoffers; that the only true church is the one to which he belongs; and that the priests of his country are the only ones who hav had or ever will hav the slightest influence with this true God. All these absurdities to the average man seem self-evident propositions; and so he holds all other creeds in scorn, and congratulates himself that he is a favorit of the one true God.

If the average Christian had been born in Turkey, he would hav been a Mohammedan; and if the average Mohammedan had been born in New England and educated at Andover, he would hav regarded the damnation of the heathen as the "tidings of great joy."

Nations hav eccentricities, peculiarities, and hallucinations, and these find expression in their laws, customs, ceremonies, morals, and religions. And these are in great part determined by soil, climate, and the countless circumstances that mold and dominate the lives and habits of insects, individuals, and nations. The average man believes implicitly in the religion of his country, because he knows nothing of any other and has no desire to know. It fits him because he has been deformed to fit it, and he regards this fact of fit as an evidence of its inspired truth.

Has a man the right to examin, to investigate, the religion of his own country—the religion of his father and mother? Christians admit that the citizens of all countries not Christian, hav not only this right, but that it is their solemn duty. Thousands of missionaries are sent to heathen countries to persuade the believers in other religions not only to examin their superstitions, but to renounce them, and to adopt those of the missionaries. It is the duty of a heathen to disregard the religion of his country, and to hold in contempt the creed of his father and of his mother. If the citizens of heathen nations hav the right to examin the foundations of their religion, it would seem that the citizens of Christian nations hav the same right. Christians, however, go farther than this; they say to the heathen: You must examin your religion, and not only so, but you must reject it; and unless you do reject it, and in addition to such rejection adopt ours, you will be eternally damned. Then these same Christians say to the inhabitants of a Christian country: You must not examin; you must not investigate; but whether you examin or not, you must believe, or you will be eternally damned.

If there be one true religion, how is it possible to ascertain which of all the religions the true one is? There is but one way. We must impartially examin the claims of all. The right to examin involves the necessity to accept or reject. Understand me, not the right to accept or reject, but the necessity.

From this conclusion there is no possible escape. If, then, we hav the right to examin, we hav the right to tell the conclusion reached. Christians hav examined other religions somewhat, and they hav expressed their opinion with the utmost freedom—that is to say, they hav denounced them all as false and fraudulent; hav called their gods, idols and myths, and their priests, impostors.

The Christian does not deem it worth while to read the Koran. Probably not one Christian in a thousand ever saw a copy of that book. And yet all Christians are perfectly satisfied that the Koran is the work of an impostor. No Presbyterian thinks it is worth his while to examin the religious systems of India; he knows that the Brahmans are mistaken, and that all their miracles are falsehoods. No Methodist cares to read the life of Buddha, and no Baptist will waste his time studying the ethics of Confucius. Christians of every sort and kind take it for granted that there is only one true religion, and that all except Christianity are absolutely without foundation. The Christian world believes that all the prayers of India are unanswered; that all the sacrifices upon the countless altars of Egypt, of Greece, and of Rome were without effect. They believe that all these mighty nations worshiped their gods in vain; that their priests were deceivers or deceived; that their ceremonies were wicked or meaningless; that their temples were built by ignorance and fraud, and that no God heard their songs of praise, their cries of despair, their words of thankfulness; that on account of their religion no pestilence was stayed; that the earthquake and volcano, the flood and storm went on their ways of death—while the real God looked on and laughed at their calamities and mocked at their fears.

We find now that the prosperity of nations has depended, not upon their religion, not upon the goodness or providence of some god, but on soil and climate and commerce, upon the ingenuity, industry, and courage of the people, upon the development of the mind, on the spread of education, on the liberty of thought and action; and that in this mighty panorama of national life reason has built and superstition has destroyed.

Being satisfied that all believe precisely as they must, and that religions hav been naturally produced, I hav neither praise nor blame for any man. Good men hav had bad creeds, and bad men hav had good ones. Some of the noblest of the human race hav fought and died for the wrong. The brain of man has been the trysting-place of contradictions. Passion often masters reason, and "the state of man, like to a little kingdom, suffers then the nature of an insurrection."

In the discussion of theological or religious questions, we hav almost passed the personal phase, and we are now weighing arguments instead of exchanging epithets and curses. They who really seek for truth must be the best of friends. Each knows that his desire can never take the place of fact, and that, next to finding truth, the greatest honor must be won in honest search.

We see that many ships are driven in many ways by the same wind. So men, reading the same book, write many creeds and lay out many roads to heaven. To the best of my ability, I hav examined the religions of many countries and the creeds of many sects. They are much alike, and the testimony by which they are substantiated is of such a character that to those who believe is promised an eternal reward. In all the sacred books there are some truths, some rays of light, some words of love and hope. The face of savagery is sometimes softened by a smile—the human triumphs, and the heart breaks into song. But in these books are also found the words of fear and hate, and from their pages crawl serpents that coil and hiss in all the paths of men.

For my part, I prefer the books that inspiration has not claimed. Such is the nature of my brain that Shakspere givs me greater joy than all the prophets of the ancient world. There are thoughts that satisfy the hunger of the mind. I am convinced that Humboldt knew more of geology than the author of Genesis; that Darwin was a greater naturalist than he who told the story of the flood; that Laplace was better acquainted with the habits of the sun and moon than Joshua could hav been, and that Haeckel, Huxley, and Tyndall know more about the earth and stars, about the history of man, the philosophy of life—more that is of use, ten thousand times—than all the writers of the sacred books.

I believe in the religion of reason—the gospel of this world; in the development of the mind, in the accumulation of intellectual wealth, to the end that man may free himself from superstitious fear, to the end that he may take advantage of the forces of nature to feed and clothe the world.

Let us be honest with ourselvs. In the presence of countless mysteries; standing beneath the boundless heaven, sown thick with constellations; knowing that each grain of sand, each leaf, each blade of grass, asks of every mind the answerless question; knowing that the simplest thing defies solution; feeling that we deal with the superficial and the relativ, and that we are forever eluded by the real, the absolute,—let us admit the limitations of our minds, and let us hav the courage and the candor to say: We do not know.

ROBERT G. INGERSOLL.

From Sweden.

MR. E. M. MACDONALD, *Dear Sir:* I am greatly obliged to you for your writing to me, and for the activ interest and sympathy you giv your persecuted fellow-champions for Freethought and liberty of conscience in Sweden.

Our young, valorous chief, Victor Lennstrand, is now again in prison, and has been since October 2d, as a common felon, sentenced to six months' imprisonment on two prosecutions for blasphemy, and three remaining prosecutions for the same offense will most likely result in nine months' prolonged captivity. The reactionary, fanatical monkeys think to stem the Freethought movement by incarcerating its leader, but I hope they will be frustrated. Liberals of different persuasions should join now and take a lively part in opposing and making public demonstration against their common enemy, and the violations of the laws for free utterance and right of assembly, which hav been totally disregarded and overlooked in the case of Lennstrand.

By the pressure of the authorities every place is shut for Freethought lectures in the country. In the metropolis, Stockholm, they dare not openly hinder, but they do what they can by private interference. Utilistiska Samfundet, the Utilitarian Society, has its own hall in Stockholm, and there Mr. Lennstrand lectured fearlessly to the very last moment, the 27th of October, and established a Sunday-school for secular teaching, and so children were enrolled. The school is upheld by interested persons.

By the unceasing persecution the scanty means of Mr. Lennstrand hav been exhausted, and to replenish him the Society for Religious Liberty at Stockholm is trying an appeal to the public, signed by eight names of political and social reputation, in order to be able to minimize the sufferings of a prison for Mr. Lennstrand.

The only means now to uphold the Freethought propaganda is Sweden is *Fritänkaren*, edited by Mr. Lennstrand and its business affairs conducted by me. We need what help we can get to be able to continue. I wrote the 1st instant to Colonel Ingersoll, New York, and asked him to recommend our paper to our many countrymen in America, and I shall be very obliged if you find proper to do the same, and appeal in THE TRUTH SEEKER to the Freethinkers of the United States to sustain their persecuted, struggling brother Freethinkers in Sweden. The pecuniary result may be what it will, but it would certainly giv a great moral assistance to Freethought here, for the Swedish nation is very weak, and sensitiv to opinion abroad. In case anything appears in the columns of THE TRUTH SEEKER and you send a copy to Dagens Nyheter, Stockholm, it is sure to be published for Swedish readers.

A Mr. Henry V. Berghell lectures now at Stockholm, and has been received with applause. The Freethought platform has not been empty by the captivity of Lennstrand, and I hope it will never be wanting courageous speakers for Freethought. I trust that thus the persecutors will be baffled in their endeavors to stifle truth. This is the status of Freethought and liberty of conscience in Sweden under the reign of the most enlightened monarch of Europe and his bigoted, detestable queen.

Whatever you can do, be certain of the gratitude of your battling comrades in Sweden.

Your never-flinching adherent, OTTO THOMSON,
Stockholm, Sweden.

American Secular Union.

The following sums hav been received by the treasurer of the American Secular Union, up to Nov. 30, 1889:

Balance from Otto Wettstein, ex-treasurer	$ 50 81
" " R. B. Westbrook	125 87
A. C. Cadel	1 00
Mrs. G. A. F. de Lespinasse, Iowa	1 00
John R. Charlesworth, New York	1 00
Dr. Wm. Ekwurzel	1 00
Mabel M. Tarbel	5 00
R. M. Robinson, Philadelphia	1 00
Electa Curtis, Brighton, N. Y	5 00
H. H. Bohda, Martinsburg, W. Va	2 00
Lucy N. Colman, Syracuse, N. Y	5 00
John Simmons	1 00
Jacob Tausig, Harrisburg	10 00
John Downes, Steubenville, O, (annual)	2 00
Theodore H. Norbe, Philadelphia	1 00
William B. Clark, Worcester, Mass	1 00
Elijah Hoffman, Philadelphia	1 00
Charles H. Shepard, Brooklyn, N. Y	1 00
Eli Fayette, Philadelphia	1 00
Robert Adams, Fall River, Mass	1 00
Susan H. Wixon, " "	1 00
Bertha M. Wixon, " "	1 00
S. M. Devenbaugh, Brimfield, Ind	1 00
Dr. Julius Fehr, Hoboken, N. J. (life member)	25 00
Walter C. Wright, Medford, Mass	5 00
Sarah M. de Lespinasse, Orange City, Ia. (life member)	25 00
Josephine Duane, New York	5 00
Linesville, Pa., Liberal League, by Wm. J. Davis	25 00
F. C. Mende, Philadelphia	5 00
San Jose Secular Union, by R. H. Schwartz	5 00
Total	$315 68

Mr. Otto Wettstein desires that the following acknowledgments, not heretofore made, be published:

James Lafferty	$5 00
C. E. Nicodemus	5 00
B. F. Grigsby	5 00
Otto Wettstein	10 00
Total	$25 00

Aug. 3, 1889.

F. C. MENDE, Treasurer.
Philadelphia, Nov. 30, 1889.

In a Nutshell.

1. The American Secular Union is a purely *Secular* society. It has no religion, and has nothing to do with religion. There is nothing in the original constitution of the National Liberal League, or in the amendments of the American Secular Union, to show to the contrary. Its objects hav been summarized in what has come to be known as the Nine Demands. These are purely *Secular*. There is not one word in them about Christianity, supernaturalism, or the Bible, except to assume that they hav nothing to do with the state. The object of our society is not to antagonize the church, only as it *encroaches* upon the *state*.

2. Our local auxiliary societies may go just as far as they please in opposing the church, or they may defend it, in whole or in part. We claim no supervision over our auxiliaries. If one society is Atheistic, or Agnostic, or Materialistic, it has a perfect right to be. If another society is Christian, orthodox, or Liberal, or Spiritualistic, it has a right to be, so long as it supports the Nine Demands. It is not contemplated that these several societies should act

together, only in regard to the Secularization of the state. We might hav several societies in one place only agreeing on the Nine Demands.

3. The congress of the American Secular Union in Philadelphia made no alteration of the original constitution inconsistent with these points. Who dare to affirm that it did, and giv us the proof? I appeal to the law and the testimony as found in the original documents. Let this be tried on

4. The Rev. M. J. Savage *was* a vice-president of the original Liberal League formed in 1876, and whether he was an officer or not, he had a perfect right to speak at our congress, and did it well, agreeing with us in our *Secular* schemes. Dr. Edward McGlynn was opposed to the Roman Catholic theory of schools before our organization in 1876, and eloquently advocated our *Secular* views of education, and had a right on our platform. Moreover, it would hav cost more to pay the expenses of one professional lecturer from the West, than we paid for all our speeches.

5. If the movement for Secularizing the state is kept on the narrow basis advocated by some of our friends, it would take ten thousand years. Let us seek help from the large majority, so long as we do not giv away our *Liberalism*.

R. B. WESTBROOK, Pres. American Secular Union.
Philadelphia, Pa., Dec. 1, 1889.

The New Constitution of the American Secular Union.

Those who took part in the last congress of the Secular Union accepted the new Article No. 4 with so little debate that few probably anticipated that it would giv such serious offense to many who were not present to express their views then and there. It is not too late for a general expression of opinion on this subject, and no one is a more earnest and persistent friend of debate than myself. I believe that all interested should frankly state their views so that if a mistake has been made it can be rectified next time we meet; but while enjoying plain speaking or sharp, strong talk, right to the point, no matter how hard I am hit, I am free to say that the criticism offered in the last TRUTH SEEKER by Mr. J. H. Burnham strikes me as an exhibition of pernicious partisanship with an unnecessarily strong flavor of vituperation. I regretted the appearance of Mrs. Severance's "vigorously stated views," because I thought them rather too hastily formed, but the reply in the next TRUTH SEEKER by President Westbrook was so well put that it seemed fortunate that Mrs. Severance's statement had appeared as an incentiv for Mr. Westbrook's reply. Probably Mr. Burnham's article was written before he had an opportunity to see Mr. Westbrook's; at least a true Liberal would hope so.

What I object to in the Burnham criticism is the imputation of base motivs to those who voted for Article 4. It is unseemly enough to start out with calling it "the disgraceful attitude of the so-called American Secular Union congress," and to speak of it as a "cowardly transformation," when there is no good reason to attribute either disgrace or cowardliness to this action; but to impute hypocrisy and deceit, or an attempt to deceive the orthodox party, a "plot" to "fool Christian devotees," is as ridiculous as it is false and stupid. To afford any basis for his charges he should show that the American Secular Union, or the Liberal League, was organized to bring about "the downfall of ecclesiasticism," that it was in the beginning an iconoclastic society for the destruction of all orthodox or church institutions, whereas he cannot quote one line from any Article that ever was in its constitution to indicate such a purpose. It always has been, according to its preamble and constitution, an organization whose whole business was and is to hold our governments to the spirit and letter of the Constitution of the United States in matters relating to separation of church and state, and to reform various abuses or neglects of this principle which hav crept into practical administration. I will not deny that some of the congresses hav been so conducted that the ordinary visitor might easily suppose that the objects of the Union were quite different, indeed that its purpose was, in the words of Mr. Burnham, to "down supernaturalism;" but however true it may be that this is one of the favorit occupations of many of its activ members, nevertheless if we want to put this Union on a business basis, and work it according to business principles, the logical, fair, and necessary result will be the holding of congresses after the plan of the late one of Philadelphia, or, in other words, let it mind its own business as indicated by its articles of constitution.

It may be that many will say, well, if that is so, we want a new society to push Secularism as a religion or creed instead of as a polity of state government. There is no objection to the organization of such a society, and, indeed, there is need of a good deal more organization among Liberals; though, unfortunately, there is great difficulty in getting enough of them agreeing upon one or more things, ideas, or principles, to form a stable, useful organization. The American Secular Union does not limit the objects of its branch organizations, and now stands ready to accept the aid of any society, of any creed or nationality, that is willing to help in effecting complete state Secularization. Most of the branch or local societies are likely to be composed of Liberals, Agnostics, and anti-supernaturalists, and in their home-meetings they can do as much iconoclastic work as they please, but, in general, annual meetings are called to promote the objects of the American Secular Union. All delegates should be truly Liberal and ready to associate with any man or woman who attends the meeting with an honest and earnest wish to promote these objects. Mrs. Severance acknowledges that she is Liberal enough to be able to listen with patience to any views, no matter how absurd they may be, if she be allowed to talk back, but as the Congresses of the American Secular Union are not called for debate of all sorts of isms we must learn to be Liberal enough to attend them without talking back or rebutting every ism that finds incidental expression, and all speakers should be instructed, so far as possible, to hold to the questions of the occasion, and not try to make such congresses opportunities for the promulgation of their favorit hobbies. I remember, years ago, at a convention held somewhere in New York state, a number of Spiritualists were complaining that the meeting was being controled by the Materialists, and that their views did not hav a fair chance for expression, while they would, no doubt, hav been glad, had they had the control, to hav constituted the meeting a Spiritualists' camp-meeting; but they had a good excuse for so feeling, inasmuch as the meeting was being run by the majority in a way to disgust those of the minority who could not get a chance to talk back. I hav presided enough at the Liberal Club meetings in New York to know how very difficult it is to get speakers to mind the business of the occasion, to hold to the question, to avoid lugging in their special crotchets, to avoid going out of their way to lash some other fellow's hobby. But if we profess to be rational, Liberal, advanced, social, and organizable beings, we should learn to associate in practical work without splitting all to pieces on side issues; learn to attend to one kind of business at a time; learn to tolerate, even to enjoy, reasonable opposition or criticism, but we ought not to be compelled to listen to inexcusable aspersions of our motivs; charges of "indulging in such a stupid recreation" as attempting to dupe the Christian churches into aiding in the overthrow of supernaturalism. I am even willing to admit that Mr. Burnham may hav had only a good motiv in writing this pungent criticism of the congress, but this presupposes that he is intoxicated with the exuberance of his own estimate of the immediate necessity and importance of committing any and every union of Freethinkers to the demolition of supernaturalism. In the same number of THE TRUTH SEEKER Mr. D. C. Wismer well says that "what we principally need is the coöperation of the large number of people that are neither inside nor outside of the church, but who will not attend the meetings of a society that does nothing in the main but attack the popular creeds which they approve in their principal features."

I need not use my time or THE TRUTH SEEKER'S space to prove that there is a large number of Christians who believe that the church is better off when totally separated from state, and to show that they hav plenty of history to sustain them in this view, and whether they are right in so believing or not, whether we believe with them or not, we should not object to all the help we can get from them in furthering our American Secular Union objects. We might as well refuse to vote the Republican ticket because the majority who vote it are Protestant, or the Democratic because most of its voters are Catholic.

Now that Mr. Burnham is reminded of the real constitutional purposes of the American Secular Union he will at once know whether he is for them or not, and he can soon decide whether he considers it worth while for him to giv any time or service to promoting them. If he should conclude that he would like to do so, his energies will be directed in a way to assist the officials now in charge instead of obstructing their efforts; but should he only feel that he is rendering Secularism service when carrying on activ warfare against ecclesiasticism, demolishing supernaturalism, and routing their devotees tooth and nail, he will let the American Secular Union pursue its own course and methods while he loses no time in establishing another organization, under some such title as the Clerical Ku Klux Klan, the Anti-Superstition Zouaves, the Secular Up-And-At-'Em Cohorts, and after the manner of the Salvation Army, he can hav all the fun and open warfare he wants.

If he choose the latter method he will be likely to get more aid than criticism from me, for I am often in the mood to agree very enthusiastically with all he says of "true Secularism" as opposed to orthodox Christian churchism, and hav long been enlisted in the "open warfare" he advocates, but I can see the utility of a society limiting its operations to the political aspects of Secularism, and I wish Mr. Burnham might join with us in so thinking. It is well to understand that there are a good many good movements worth sustaining, and that in promoting any particular cause there may be several methods or plans worthy of trial. In the history of the Liberal League many ideas and experiments hav been tried, many hav proved useful, some impracticable, but from what I know of its history I am certain that much useful work has been accomplished, and it has been worth all it cost. We might hav done better had we been wiser. We hav made mistakes as a society, and our officials hav no doubt been conscious too often of their own deficiencies, and often enough they hav been reproved for negligence; but those of us who hav any wish to see an organization maintained among Liberals hav cause to be thankful that the American Secular Union has been kept alive, still lives, and promises to do better in the future.

Some years ago with tried and true men at the head, and no limitations as to scope of its work, an effort was made to make the organization a broad-gage propaganda of what Mr. Burnham calls "true Secularism," but the "true Secularists" did not appreciate the effort and sustain it. So there was no permanent up-building in this direction. At one time Socialism was or came near being tacked on the Union, but we learned the error of this in time to avoid being swamped by it. We are learning, or beginning to believe, whether it be true or not, that to make a useful, practical organization, it must be like recent corporations, "limited" in its scope and responsibilities, and not undertake to do too many good things at once. The Union has in the last five years tacked about in various ways in search for its proper abiding course, but if the route has been zigzag it has, I think, been mainly in one and the right direction, and now we are off on another tack which at least has the merit of being businesslike, and the advantage of being piloted by officers who hav made a success of other affairs in this world, and the leisure to giv a large share of their time and attention to engineering the work of the Union. Let us encourage them with our support, offer suggestions, "good points," and not forget the one thing needful in all such work, financial aid to the extent of our ability.

E. B. FOOTE, JR.

Lectures and Meetings.

W. F. JAMIESON has just completed three lectures in Father Chapman's neighborhood near New Hartford, Ia. From there he goes to New Hampton, Ia., to deliver a course of lectures. Address at Des Moines, Ia.

MR. JOHN P. GUILD writes: "The address I was to giv in Springfield, December 8th, has been postponed, as I hav been asked to speak in Paine Memorial, Boston, on that day at 2:30 P.M. Subject, 'Cosmian Philosophy.'"

THE Brooklyn Philosophical Association's card for December is as follows: Sunday, December 1st—Mr. Edward King. Subject: "The Revolution of the Educated Classes." Sunday, December 8th—Mr. J. E. Remsburg. Subject: "False Claims." Sunday, December 15th—Mr. T. B. Wakeman. Subject: "Bruno, the Pope, and Romanism in America." Sunday, December 22d—Mr. T. B. Wakeman. Subject: "The Way out of Hell." Sunday, December 29th—Mr. Wm. Potts. Subject: "Coöperativ Stores and Coöperativ Labor." These lectures occur at 3 P.M., and are followed by discussion. The meeting-place is Bedford avenue and South Second street.

THE Newark *Press-Register* of the 25th ult. thus reports the meeting of the Newark Liberal League of the day before: "'Standing-room only' was the order at Liberal League Hall yesterday to those who had gone to listen to John R. Charlesworth, of New York, lecture on 'Looking for God.' In opening he spoke of the attempts man has made in search of his origin and of the end of the same in forming an originator from his imagination, as he termed the belief in God. He gave a description of the various 'gods' that hav been found by different sects in their attempts to formulate a god from their ideas. 'The ancient idolators, in their worship of the sun and moon,' he said, 'did so because they desired the light of the one and the warmth of the other. And it is the same of the Christian worshipers to-day. They pray for what they want of an unseen and unknown thing. So, are they not the same as the uncivilized nation of India? The search for God is becoming plainer and plainer every day, and at this rate the belief in God will pass away the same as the belief in idol-worship and sun-worship passed away. The Christians of to-day hav only an idea of God. They hav never seen God, and consequently are only worshiping an idea. What proof hav we that this God of later years is any more of a reality than the gods of former years? In defining God as a spirit, they tell you nothing, for they define the unknown in the much more unknown.' In conclusion, he said: 'I proclaim myself to be without God, because I hav no idea what God is.' Mr. Charlesworth is a convincing speaker, and was listened to with interest by the large assemblage present."

Religion in Government.

Rev. F. M. Washburn in the Christian Statesman.

Congress and our various state legislatures convene in extra sessions on the Sabbath, whenever they wish to gain time, as if they were higher in authority than even the divine command. Public officials hav become so accustomed to disregard the Sabbath that it produces a sensation, and is telegraphed all over the country, that the present chief magistrate refuses to do business upon God's holy day. All honor to him; and may he receive the cordial support of all Christian people in his heroic efforts to begin the reform in high places.

Communications.

Idolatry.

For hundreds of years past, the great cry of idolatry has been heard from every denominational pulpit in our land. Every preacher has held up before the Christian world the fearful robes, stripped from the scarred and disfigured phiz of the idols of ancient worshipers, and has deplored the terrible condition of idolatry as the most barbarous of the barbarian customs, and yet these same decryers of idolatry are practicing the same thing they hav declared to be so mischievously wicked, and call it the "holy of the holies."

There have been idol worshipers in every land and every nation; under every government from the earliest record of time to the present. No matter what the name, the form of worship, where located, or where the abode of the deified personage, whether in the heavens over our heads, in the waters at our feet; whether worshiping the glittering rays of the sun that spreads the beautiful splendor over the face of nature, or the silvery moonbeams as they cast a halo of softening light over the slumbering waves, in which are born and live the hideous monsters of the deep; whether the twinkling beauties of the Great Dipper, or the far off Milky Way, or the supposed angel of mercy who sits upon a throne of peace, the club of Hercules, or the thundering power of Vulcan, each has had its worshipers, who with an eye of faith have beheld from afar off the mighty God, and, with fear and trembling, prostrated themselves in the dust at his feet.

The worshipers of the present day are no exception. From the Polytheist to the Trini—or Unitarian—each has his God or Gods to whom he, in his superstitious fear, yields his manhood, and before whom he crouches as an idolator to defend the creed he so much believes.

From the granite base to the gilded spire can be seen the relics of prolonged barbarism. On every street, at every turn is made conspicuous the form of some supposed God, goddess, or virgin of some fabled origin, carved into the hardest formated rock, at the expense of talent and chisel. High over the altar of worship can be seen the form of some representative of mythology, pictured in the finest of print, that has consumed the time and skill of the artist for years. Still higher, as our eyes look toward the mother of light, can be seen the gold bedecked cross, revealing to the world the prolonged days of ignorance. Underneath it swings the great bell to call its devotees to submission. What is the difference whether they fall to the ground at its peal to worship Allah with the endearing cry, "There is no God but Allah," or whether the deep tones of the chimes call together the better-dressed and supposedly more civilized followers of the same idol superstition, to prostrate themselves at the golden shrine of an ecclesiastical God? The intent and idolatrous worship is the same, although in a different language, uttered by different tongues; the same imagined idol is kissed by the same quivering lips of fear, with the same end to gain, the same supposed deity to please, the same adversary of souls to shun, the same human desire and ambition to satisfy. Both superstition and idolatry are the same in all cases and under all circumstances. Yet the clergy continue to admonish their hearers to shun idolatry, and at the same time will administer to them the body and blood of the lamb of God to cleanse their idolatrous souls from sin.

To-day can be seen in the show-window of one of our ecclesiastical dispensing stores of holy goods, on Wabash avenue in this great city of Chicago, dozens of different images of gods, supposed virgins, etc., cast from metal and terra-cotta, giving such expressions of countenance as the idol-makers could best imagine as most probable, and which will naturally wring from the blind and ignorant devotees the most tears and sighs of devotion, and bring themselves the most financial remuneration. Is this idolatry? Why, no; nothing of the kind. It is only depicting before man the real God and the mother of Jesus, whom we are in duty bound to worship, and which God has said, "Thou shalt have no other God but me." Have not other gods said the same? The Mohammedan, with his heart filled with devotion, cries, "There is no god but Allah!" The Christian devotee, with his soul filled with the love of God, cries, "There is no God but Jehovah!" The same idolatrous devotion that ruled supreme in the days of our ancestors is rampant to-day.

Why not, when much the same ignorant fear is inherent in and is being taught to-day as of yore, and the only sign of advancement to be seen is in the lesser proportions of the terrified? A few have learned the truth of demonstrated science, have read the history of the past, learned the fallacies of priestcraft, and have separated the noonday of truth from the midnight of error. How few there are among our philosophers, astronomers, scientists, even our lawyers and doctors, and all classes of educated thinkers, who care to acknowledge obedience to an unknown, and especially to such a one as taught by Moses. They believe that each was born free and equal, with right to think and act for himself, and not to pay tribute to a mythical fiend who seeks to prey upon the weakness of his creation.

The women and children are the feeders of the churches of to-day. Being innocent and of tender minds, they are the willing clay in the hands of the wily, who mold them to their wishes. And until woman can have the advantages due her, to enable her to free herself from the baneful influence of mental slavery, idolatry will be seen on every hand. Look at the to-be-pitied followers of Catholicism, who need the sympathy of everyone of more cultured intelligence; born in the slums of priest-ridden poverty, throttled at birth by priestly hands, and made to pay tribute to those in authority, who force upon them the worst forms of idolatry known to man, children are watched with an eye of fear, lest they learn the truth and rise above the control of the serpents that coil around their homes to steal the nestlings as they come forth to bask in the sunlight of development. Do they not deserve our pity? And should not our hands be raised in their defense?

Slavery is the same in all cases, and a curse to both master and slave—a hindrance to civilization. No menial slavery can equal that of the mental. And man could never have risen to his present state of intellectual worth had he at all times listened to the cunningly devised schemes of salvation, when there was none needed.

How long will it be that idolatrous error must be the dominant factor in the ruling of men, and that from the hands of unprincipled knaves who have degraded the very souls of those from whom they seek to obtain their living?

Well do I know the trying ordeal of the mind of those who have nursed from the breast of superstition the milk of idolatrous worship; those who are taught that it is but a step from earth to heaven, where Christ reigns supreme at the right hand of the father, who sits on a throne of everlasting glory. I well remember the soul-stirring songs of the evangelists and the pleadings to giv my soul to Jesus, but age and study have taught me that the Jesus story was but one of many that emanated from the minds of the more cunning who sought to take advantage of the weaker, and ere this the story would have been buried in the dark vale of forgetfulness had it not been for the same desire of a few to live from the larders of the many.

In all ages there have been those who believed in the story taught by some supposed sacred writings, and who would have, and have, sacrificed their lives in defense of its truthfulness. The Koran of the Mohammedans, the Five Kings of the Chinese, the Tri Pitikes of the Buddhists, the three Vedas of the Hindoos, the Zendavesta of the Parsees, the scriptures of the Christians, etc., each have told a different story, and each was believed to be the only original and true one, but science, and a knowledge of the laws of nature, has long since torn the black cap of fear and despair from the honest thinkers of nature's noblemen, and planted the seeds of peace and happiness through a respect and trusting knowledge in the great first cause of all things, as ruled by force and laws that sustain the mighty universe in which we live. The same that spreads the carpet of green at our feet, that shadows our heads with the flowering foliage of the magnolia, and fills our nostrils with its beautiful fragrance until consolation and admiration fill our very souls with love for the god of nature, who has designed that man shall live, not for himself alone, but to unite with his fellowmen in utilizing all the benefits that it is possible for us to enjoy. Such god does not ask that we make ourselves miserable here that we may enjoy a happy future.

What thinking man or woman can ascribe to deity such debasing attributes of character as are given Jehovah by the murderer Moses? According to the scriptures, the God of our existence is a liar, a thief, murderer, a seducer of virgins, and full of jealousy, envy, wrath, vengeance, fear, etc. Where can be found such blasphemy against the author of this grand universe, as is forged over the signatures of those who claimed to be the vicegerents of God? And where can be found more baneful teachings than in the holy scriptures? We there learn that God has made a failure of creation, that while he is said to be both omniscient and omnipotent, he has failed in both, as such powers have not been found in him alone, but an opponent, in the form of a devil, has been, and is now, frustrating every good work that Jehovah has undertaken to do, and after his children had fallen, the only plan Jehovah could devise to redeem them satisfactory to himself was to crucify his only son, who had to suffer pain and sorrow to please his father, and then, after heralding the story for nearly two thousand years, his disobedient children, who were made by himself and after his own pattern, will not believe the story of salvation, proving still another failure in God's omniscience. Where on earth can be found another such a libel upon the name of deity?

And yet the idol worshipers of this cruel God are seeking to decry the more-to-be-believed, but still equally false, theories of other worshipers, and by the sacrifice of millions of lives, money, arms, and ammunition are trying to force them from their bosom idols, only to supply another much worse. Less than a century ago the perfume of burning heretical flesh could have been breathed in this free land of ours; the dangling forms of priest-judged, witch-possessed children of a just God could have been seen swinging between heaven and earth only to appease the stupidity of depraved superstition, and to-day is felt the power of the law made to conform to the same damnable ignorance that has been the curse of man from the earliest stage of his existence. All this in the best country on earth, the land where the people are supposed to have the right to Freethought and free expression. Why does man seek an object of worship? The answer, Fear, resounds back from the walls of the temple of ignorance. Man, in his primitiv state, is built up of fear, wonder, and speculation, and seeks to know that which he cannot learn in his feeble condition, and at once falls in love with the beauties of nature. Why should he not? He feels that his adoration is due its author, and seeks the same in the sun, moon, waves of the mighty deep, or perhaps forms a speculative opinion that some mysterious monster is sitting upon the peak of some far-off cloud ready to hurl upon his head either sunshine or thunder at his own infinite pleasure. He sees that which is terrorizing and starts with fear, and at its first impression upon his mind he seeks to divert its terrors by prayer. He knows not of the hidden laws of force, neither can he reason from cause to effect; and as he wonders at results, he falls upon his knees to adore the author of the good in hopes to be shielded from the consequences of the bad. This alone would be well enough, as it pacifies his soul and brings consolation to soothe his fears, but others of less innocence and more degraded have taken advantage of the situation that they might thrive from off the innocent ignorance of the weaker, and have taught the most damnable doctrines and creeds to be inaugurated, and history alone tells the story of its terrible consequences.

There is but one remedy, one destroyer, and that is being met by the battle ax of the theologian as he sees it from a distance, and he seeks to decapitate it as it approaches. He is seeking to waylay and throw discredit on all scientific truths that do not corroborate his views and teachings of fallacious dogmas; but the desolated past has left its record so deeply engraved by the inquisitorial fires of ecclesiastical fury, that time will never erase it, and already the beautiful flowers of scientific investigation are growing more beautiful off the religious phosphates of the past, which have become a stench to the nostrils of the more enlightened and honest investigators who love truth better than superstition.

What are we to do? Will we allow idolatry to still rule our land triumphant, to seduce the daughters of education and lay waste the field of virtue that religious creeds and dogmas may abound, or will we stand by the great discoveries made by the persecuted dead, and from their virtuous dust make grow such other discoveries of nature's wonders as the world has never yet seen? We have the field before us, the resources to draw from. We need not longer be held in the grasp of our idolatrous tyrants, but with energy and devotion to the truth, we can soon see perched on high the eagle of victory. The laws of our being command us to press forward undismayed, and although our time on earth is short, we can—and will we not?—leave a legacy of worth to our children that they may not be enfolded in the pythonic coils of idolatrous superstition.

Thou anti-idolators, show your hand; stand fast to your colors, and the battle will be ours.

A. D. Swan.

Consecrating a Church in Siberia.

Sunday morning, November 29th, writes George Kennan, describing his adventures in Siberia for the *Century*, we left Nerchinsk in a sleigh for Chiti (Cheetah), the capital of the Trans-Baikal.

The icicles that hung from the nostrils of our frost-whitened horses, the sharp metallic creaking of the crisp snow under our sledge runners, the bluish, opalescent tints of the distant mountains, and the high, slender columns of smoke that stood, without waver or tremble, over the chimneys of the houses, were all evidences of a very low, if not an arctic, temperature; and I was not surprised, when I looked at our thermometer, to find the mercury stationary at twenty-seven degrees below zero. As night came on, the intensity of the cold increased until it was all that we could do to endure it from one post station to another. We drank three or four tumblers of hot tea every time we stopped to change horses; but in the long, lonely hours between midnight and morning, when we could get no warm food and when all our vital powers were usually at their lowest ebb, we suffered very severely. We had no difficulty in getting post horses until just before dark Monday evening, when we reached the station of Turinopovorotnaya (Too-rin-o-po-vo-rotenah-yah),

about fifty miles from Chita, and found the whole village in a state of hilarious intoxication. Sleighs filled with young men and boys were careering hither and thither with wild whoops and halloos; long lines of peasant girls in bright-colored calico dresses were unsteadily promenading back and forth in the streets with their arms around one another and singing *khorovod* songs; the station-house was filled with flushed and excited people from neighboring settlements who had evidently been participating in a celebration of some kind and were about starting for their homes; the station-master, who perhaps had not finished his celebration, was nowhere to be found; there was not a driver about the stables; and the "starosta" (stahro stah)* a short, fat old man, who looked like a burgher from Amsterdam, was so drunk that even with the aid of a cane he could hardly stand on his feet. In vain we tried to ascertain the reasons for this surprising epidemic of inebriation. Nobody was sober enough to explain to us what had happened. From the excited and more or less incoherent conversation of the intoxicated travelers in the station-house, I learned that even the village priest was so drunk that he had to be taken home in a sleigh by the soberest of his parishioners. If the station-master, the starosta, the village priest, the drivers, and all of the inhabitants were drunk, there was evidently no prospect of our being able to get horses. In fact we could not find anybody who seemed sober enough to know the difference between a horse and his harness. We therefore brought our baggage into the crowded station-house and sat down in an unoccupied corner to study intoxicated humanity and await further developments. Every person in the house was drunk, except ourselvs and one small baby in arms. The father of this baby, a good-looking young Russian officer in full uniform, wandered unsteadily about the room, animated apparently by a hazy idea that he ought to be collecting his scattered baggage so as to be in readiness for a start; but the things that he picked up in one place he dropped feebly in another, and every minute or two he would suspend operations to exchange with his intoxicated companions fragmentary reminiscences of the day's festivity. Finally he seemed to be struck by a happy thought, and making his way in a devious course to one corner of the room he took up his saber, which was leaning against the wall, and carrying it to his intoxicated wife committed it solemnly to her care with directions to take it out to the sleigh. She was sober enough to remark, with some asperity, that as she had a young baby in her arms, and as the temperature out of doors was twenty degrees below zero, he had better take the saber to the sleigh himself. At this he clasped the sheathed weapon dramatically to his breast, rolled his eyes in a fine frenzy upward, and declared with emotion that the saber was his first bride, that he never would forsake it, and that, in view of all the circumstances, he *would* take it out to the sleigh himself. A moment later, however, he dropped it, and but for the supervision of his second bride would hav forgotten it altogether.

About 8 o'clock, after watching for an hour or two such performances as these, I succeeded in capturing the starosta, and addressing to him some very energetic remarks I sobered him sufficiently to make him understand that we must hav horses at once or there would be trouble. While I stood over him with a verbal club, he entered us in the station-house book as "Mr. Kennan and companion, citizens of Neighboring States;"† and then going out on the front steps he shouted, as every sleigh load of drunken men went past, "Andre! Nikolai! Loshedei sei chas!" ["Horses this moment!"] The only replies that he received were wild howls of derision. At every such outburst of hilarious contempt for authority, he would raise his shaking hands as high as his head with a feeble and comical gesture of helplessness and despair, and exclaim in maudlin tones: "Fsei pyáuni! Shto! prikázhtie dyélet? Chisto nakázánia!" ["They're all drunk! What do you order done? It's a regular punishment!"]

About nine o'clock the noise, tumult, and shouting in the village streets began to subside; the station-master, whose intoxication had taken the form of severe official dignity, suddenly appeared, and in a tone of stern menace wanted to know where the post drivers were and what all this disorder meant; the Russian officer, who by this time had reached the affectionate stage of inebriation, kissed all the women in the room, crossing himself devoutly, and meandered out to the sleigh, followed by his wife with the baby and the saber; two intoxicated priests in long gowns, and high, cylindrical, brimless hats draped with black crape, alighted from a droshky in front of the door, allowed their hands to be reverently kissed by the inebriated young officer and his friends, and then rode off in a post sleigh driven by a peasant who could hardly keep his seat on the box; and finally, when we had almost abandoned the hope of ever getting away, a really sober man in a ragged sheepskin coat emerged from the darkness and reported in a business-like manner to the station-master that the horses were ready for us. The drunken and irate official, who seemed desirous of vindicating his dignity and authority in some way, overwhelmed the unfortunate driver with abuse, and ended by fining him fifty kopecks—whether for being sober or for having the horses ready, I do not know. We piled our baggage into the sleigh, climbed in upon it, and rode out of the intoxicated settlement with thankful hearts. As the last faint sounds of revelry died away in the distance behind us, I said to the driver: "What's the matter with everybody in this village? The whole population seems to be drunk."

"They've been consecrating a new church," said the driver, soberly.

"Consecrating a church!" I exclaimed in amazement. "Is that the way you consecrate churches?"

"I don't know," he replied. "Sometimes they drink. After the services they had a *gulainia* [a sort of holiday promenade with music and spirituous refreshments], and some of them crooked their elbows too often." "*Some* of them!" I repeated. "*All* of them, you mean. You're the only sober man I've seen in the place. How does it happen that you're not drunk?"

"I'm not a Christian," he replied, with quiet simplicity. "I'm a Buriat."*

As a Christian—if not a member of the Holy Orthodox church—I was silenced by the unconscious irony of the reply. The only sober man in a village of three or four hundred inhabitants proved to be a pagan, and he had just been fined fifty kopecks by a Christian official for not getting drunk with the other good citizens and thus showing his respect for the newly consecrated edifice and his appreciation of the benign influence of the Holy Orthodox faith!

*The nativs in Siberia known as Buriats are nearly all Lamaists.

*A "starosta," or elder, is the head of a Siberian village.

†The Russian words for "neighboring" and "united" bear a superficial resemblance to each other, and the poor intoxicated starosta had never heard, evidently, of such a country as the United States.

Modern Claims Upon the Pulpit.

Nothing is more offensiv in the modern preacher, says Archdeacon Farrar in the *Forum*, especially when he is young and raw and ignorant, than the assumption of any right to lay down the law on disputed topics. He should rather endeavor to convince, and to illustrate, and to persuade, and to win. The pulpit is no longer a coward's castle. The preacher can be answered, if anyone thinks him of sufficient importance to make it worth while to do so. His most self-important assertions will be taken only for what they are worth. Exposure will sooner or later await his incompetence. His most aggressivly ignorant dogmatism will be listened to with a smile, and will be taken as a measure, not of his authority, but of his conceit. Nothing will tell more powerfully and more deservedly against the modern preacher than for him to giv himself the airs of the medieval inquisitor or the domineering priest.

The articles of the English church teach us that great churches hav erred, and that councils hav erred, and that any particular church may err. A preacher becomes absolutely intolerable—he alienates every instructed mind and every cultivated temperament among his hearers—when, instead of speaking the truth in modesty and love, he teaches what they know to be error with all the airs of sacerdotal pretension and usurped infallibility.

There are two great departments of knowledge which preachers are constantly tempted to invade, with no better equipment than that of a traditional and uninstructed opinion, which has remained unchanged in the midst of progress, and which is often rendered still more offensiv by being ornamented with a smattering of impossible apologetics. They are the domains of science and of biblical criticism. In both domains numberless priests, and even whole generations of priests and religious teachers, hav maintained and enforced views which are entirely false. The beacon light of progress over every such sunken reef of persecuting ignorance should serve as a warning to the modern teacher to avoid the arrogance of a nescience which takes itself for knowledge and denounces what it cannot understand.

There is no more deplorable fact than the hostility to science which has been displayed century after century by the immense majority of the church's representativs. Not a few indeed of the martyrs of science hav themselvs been priests—among them Roger Bacon, one of the greatest of them all; but this has not saved them from years of anguish and persecution, inflicted upon them by the inflated and ignorant intolerance of their brethren. No one who is acquainted with the history of science, and has sufficient honesty to accept facts, can possibly deny that scarcely a single truth of capital importance in science has ever been enunciated without having to struggle for life against the fury of theological dogmatists. In every instance the dogmatists hav been ignominiously defeated. The world moved, as Galileo said it did, in spite of the Inquisition. A great Puritan divine thought that he had checked the progress of astronomical inquiry when he said that he preferred to believe the Holy Ghost rather than Newton; yet Newton was absolutely right and the Puritan divine was hopelessly wrong.

Thousands of pulpits fulminated anathemas against the early geologists; and one religious controversialist—with the exquisit culture and suavity which marks the ordinary language of self-sufficient bigots—satisfied himself that during the ages which preceded the creation, "God had been preparing a hell for the geologists." Yet, before thirty years had elapsed, the rejection of the truths which paleontology had revealed would hav been regarded as the mark of an idiot. The men of science quietly advanced in their sacred task of deciphering the letters which God had inscribed upon the rocky tablets of the earth, leaving the theologians to square their biblical objections with the new revelation as best they could. In our own time, to giv but one instance more, we hav heard from preachers, and sometimes from men who could barely scrape through the matriculation examination of a tenth-rate college, the most furious denunciations of Darwinism and the doctrin of evolution. Darwin himself opposed to these tirades the silence of a magnanimity too noble even for the indulgence of private disdain. And already not a few leading theologians adopt the theory of evolution as one which can be applied in even wider regions than those of physics. Let the modern preacher learn a little wisdom, a little modesty, a little suspension of judgment from the disastrous annals of the past. His curses, like chickens, will only come home to roost.

Again, there has been an undoubted advance in the domain of biblical knowledge. A preacher who relies only on our authorized version will preach on scores of texts which an instructed hearer knows to be mistranslated or to hav a meaning quite other than the one attached to them. What must an educated listener think of a man who insists on the miracle of the angel troubling the water; or defends the doctrin of the trinity by the text about the three heavenly witnesses; or who rests the whole strength of the doctrin of the resurrection of the flesh on the well-known passage of Job, without showing any consciousness of the real meaning of those passages as developed by criticism? There is something almost appalling in the extent to which doctrins hav been made to depend on "proof texts" which the context shows to be entirely irrelevant, and which sometimes imply almost the reverse of what they hav been quoted to support.

Again, the science of biblical criticism has made an immense advance in the last fifty years. The fact that a man is a clergyman givs him no right whatever to pronounce an opinion on such questions as the dates of various psalms, or the authenticity of Daniel, or the time at which this or that prophet wrote, or whether the whole books of Isaiah and Zechariah were written by single authors, or the Mosaic origin of the book of Deuteronomy, or the genuinness of the Second Epistle of St. Peter, or of the last twelve verses of St. Mark. If he has well-matured opinions on these subjects, based upon thorough inquiry and not upon the supposed sacredness of a tradition which in hundreds of instances has been proved to be not only fallible but even absurd, by all means let him say his say. But even then he is bound to do so with modesty, and with the frank admission that many who know ten times more of the subject than himself hav come to conclusions different from his own.

If it is urged in vindication of religion, that it has advanced and elevated human civilization, even this merit appears very doubtful in presence of the facts of history, and at least, as very rarely or isolatedly the case. In general, however, it cannot be denied that most systems of religion hav proved rather inimical than friendly to civilization. For religion, as already stated, tolerates no doubt, no discussion, no contradiction, no investigations, those eternal pioneers of the future of science and intellect! Even the simple circumstance that our present state of culture has already long since left far behind it all, and even the highest, intellectual ideals established and elaborated by former religions, may show how little intellectual progress is influenced by religion. Mankind is perpetually being thrown to and fro between science and religion, but it advances more intellectually, morally, and physically in proportion as it turns away from religion, and to science.—*Büchner.*

The Protestantism which followed was as intolerant as the mother church; more so, perhaps, for it had the intolerance of youth, and as it broke and scattered into countless creeds, each of the brood, save the Quakers, arrogated to itself the right to persecute and destroy. To Luther, persecution seemed not only lawful but necessary. Calvin, who was as intolerant as the Inquisition and every whit as fanatical, made it a prop of his church. And Knox, to whom one mass was more frightful than ten thousand insurgents, declared that an idolator merited nothing less than death.—*Edgar Saltus, Anatomy of Negation.*

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Depravity, Sin, and Redemption.

A Christian paper published in this city printed this call to the clergy on Thanksgiving day:

"*Brethren of the Ministry, with all earnestness* we beseech you, do not postpone the beginning of special services! All indications point to the coming winter as one of unusual dissipation, marked by more and greater efforts to lead the young into worldliness. Preach the great truths of depravity, sin, and redemption, 'manifesting the truth to every man's conscience in the sight of God.' This done with solemnity and tenderness, and this alone, will stem the earthward tide and stir the soul to longing desires for pardon and renewing love. May every church receive a time of refreshing from the presence of the Lord!"

What a cry to hear these days! The "great truth" of depravity—what is it? Only this, that all men are by nature, through the sin of Adam, totally corrupt, very far gone from original righteousness, and of their own natures continually inclined to evil. That is not much, if said quickly, and we doubt if one in a thousand hearing it from the pulpit has ever dreamed of the hideous doctrin and monstrous untruth concealed in the statement. The doctrin, of course, is founded on the mythical fall of man in the garden of Eden, in which, according to the theologians, there was the greatest Infidelity, the most prodigious pride, the most horrid ingratitude, a visible contempt of God's majesty and justice, unaccountable folly, and the greatest cruelty to the race, for because of it is man made miserable for all earthly time, and eternally so unless he shall repent and be redeemed. Such a conception of the world and man is as childish as a nursery tale and as superstitious as the old wives' fables of the days of witchcraft. If the garden of Eden incident were a fact instead of a myth the fault would not be man's but God's, because God made the conditions, made the man, and knew just what the man would do. The scheme must hav been all worked out in God's mind from the beginning (else does he lack the attribute of omniscience), and he had no intention of letting man be other than he is (else does he lack the attribute of omnipotence), and he is now looking after the man just as much as he did then (else does he lack the attributes of omnipresence and eternal being); so God is the one wholly to blame for the indications that the coming winter is to be one of unusual dissipation. And to hold that he knowingly made men wicked, and knowingly made the eternal hell in which to eternally burn them for being just as he made them, is a most hideous doctrin. If such is a God, what would a devil be?

What is sin? According to the church, it is all "vain and irrational diversions," and a refusal to obey the commands of theologians. It is universal, general, awful, and hateful to God. The latter individual permitted it, however, because he is a "God of truth," and because it will "tend to his own glory." Sin is divided into numerous parts, which are all to be preached against. There is original sin, which comes from Adam, and is conveyed from parent to child, wholly corrupting all natures; there is actual sin, which is a violation of God's laws—formulated, of course, by the theologians; then we hav sins of omission and commission, sins of infirmity of the flesh, secret sins, presumptuous sins, and unpardonable sins, the latter being the denial of the truth of the gospel, or, what is the same thing, the denial of the rightfulness of the rule of the clergy and the refusal to support them. All other sins are trivial compared with the unpardonable sin, and the preaching against them is merely that the people shall not commit this one. A presumptuous sin is pretty bad, for that is doing something "boldly against light and conviction"—in other words, occasionally disobeying the preacher—but the unpardonable sin is simply awful, and he who commits it can never be forgiven, "not because of any want of sufficiency in the blood of Christ, but because such as commit it never repent of it." The condemnation of this sin will undoubtedly be very vigorous.

Redemption, in theological parlance, denotes the recovery from sin, and a willingness to allow the church of God—which is the clergy—to rule our lives. Redemption is the currency of another world, with which preachers pay for their support in this. It being redeemable only in another world, they are safe in passing it, for no one can come back to report the insolvent condition of the bank of issue. The clergy are always willing to swap off treasures in heaven for cash down, as Colonel Ingersoll said, and a revival meeting is their place of exchange. Hence, redemption is preached unweariedly. The moving cause of redemption, the clergy pretend, is "the love of God," but what kind of love is that which made man *need* redemption, when God could just as well hav prevented his fall from the perfect and sinless condition in which we are assured he created him? The procuring cause of redemption is alleged to be Christ, but if God had not willed that man should sin and suffer and burn therefor he could hav dispensed with Jesus, and the world would hav been much better off, for at the best but few people comparativly use the blood of Christ to buy off the eternity in hell. Most of them are not "saved."

What a vast difference between the conceptions of theology and the teachings of science! In the one we are but the playthings of a big god, made to be damned for his pleasure, and a few only rescued from their fate through the cruel sacrifice of another god. Theologically conceived, the race is wicked, corrupt, with no good in it, and only fit for fuel for hell. Scientifically conceived, the race "began at zero and has been rising ever since." It was never perfect, and never fell. It is not perfect to-day, but is better than ever before. There is no one wholly corrupt, no one without good in him. Sin is not a denial of a book, but an act that entails unhappiness upon the race. It is not a transgression of "God's" law, but a transgression of those natural laws which work for health. There is no sin in dancing, if one doesn't dance too long and sit in a draft after it. Man is not naturally inclined to evil, but the reverse. Cruelty in man is a survival from his savage state, before his moral qualities were developed by experience and when he contended with savage brutes for a subsistence. He has been coming up all the time—is rising now—and one of the obstacles to his progress he has partly overcome is the belief in supernatural creation and subsequent fall from perfection and just such foolish assumption as theologians make in this appeal to the ministers to preach depravity, sin, and redemption. Man was once partially depraved—in a human sense—but he is outgrowing it. He has committed many real sins, causing him great misery, but he never committed a sin against any God, and he is fast learning better than to commit them against himself. He has no need to redeem himself from anything but his own folly in believing priests and the doing of injustice toward his fellows. That redemption, however, he must work out himself, with experience and not supernaturalism for a guide.

Breaking Down the "Sabbath."

Zanesville, Ohio, has been afflicted with a God-in-the-Constitution convention, at which prayers were made thanking God "for the authority and dominion which hav been vested in our lord and savior Jesus Christ," and hymns sung "melodiously cursing God and enduring him forever," and much other dangerous nonsense was indulged in.

One of the most "telling points" was made by the Rev. James P. Mills, district secretary of the National Reform Association, who addressed the convention on the subject of the "Sabbath Reform Movement." The telling point was this: At a late Sabbath convention, a Presbyterian minister told how on a recent visit to Chicago he had interviewed some of the leading members of the American Secular Union and other Infidel organizations. As there was nothing distinctivly clerical in his appearance [so says the report] they conversed with the greater freedom. "I understand," said he, "that you propose to organize for the promotion of your views. What do you propose to do?" "We propose to wipe out the superstition known as faith in God." "Well, you hav a large contract. How do you propose to accomplish it?" "In many ways, but first and chiefly by breaking down the institution of the Sabbath, changing it into a day of pleasure and recreation, a day for parades and games and popular assemblies."

Then he went to see a leading Anarchist. This Tuckerite philosopher "frankly avowed" that the Anarchists "were organized to remove and overturn all civil government, and declared that, among other means, and most important of all, they recognize the breaking down of the general Christian observance of the Sabbath, 'for the Sabbath upholds the church, and the church is the mother of tyranny.'"

The conclusion to be drawn from this alleged similarity of opinion is not plainly stated in the report of the convention, but the inference is, that because an Anarchist agrees with a member of a Secular Union, the member of the Union should be hanged, or at least imprisoned. Such is Christian logic generally, and the speakers of the National Reform Association are logicians of a peculiarly Christian sort.

We doubt, however, that any member of the American Secular Union ever told a Presbyterian clergyman that that organization proposed to "wipe out the superstition known as faith in God." If any Presbyterian clergyman ever conversed with any member of the Union he may hav been told that that particular member proposed to do it, or wanted to see it done, but any member who should assert that such wiping out is a part of the Union's work would show little familiarity with the old or new constitution of the Union. The Union is not an anti-Theistic body, but endeavors to influence public opinion on matters purely human and secular, and mainly governmental. The Union is an organized protest against the incorporation of ecclesiastical demands in our constitutions and statutes. "Wiping out the superstition known as faith in God" is good work, though, and a great many members of the Union are privately and publicly engaged in it. But they do not usually use the language of the rowdy to define their work, and we may be allowed to doubt that any Liberal ever used the words attributed to the Chicago citizen. In order to make the most of its opportunities the human race has got to giv up the idea of supernatural interference in human affairs,

and work out its own salvation from poverty and misery by, of, and through itself. Faith in God is a hindrance to development and advancement, because it induces people to rely on something besides themselvs.

The Chicago Secularist's idea of the Union's attitude toward the day known as Sunday is mainly correct, though, coming through the mouth of a Presbyterian clergyman, it is, almost necessarily, coarsely stated. The true statement of the Freethinker's plan for Sunday (it is *not* a Sabbath) is that on that day every person shall be allowed to do that wh ch seems to him good—to parade, or play games, or assemble with other citizens, to take pleasure and to recreate as he chooses. In other words, to remove from Sunday the religious character and religious restrictions with which religious tyranny has burdened it. It is not proposed to force anyone to do these things, but it is proposed to prevent the pietists from forcing the people to stay in their houses or go to church, which is the effect of the laws now on many state statute books. It is a monstrous invasion of human equality when a parcel of fanatics can imprison men for sawing a stick of wood on Sunday.

A Commercial Barbarian.

The conclusion of a long consideration of the educational question by the *Journal of Commerce* is this: "When the state cannot establish schools that will train the pupils in the fear of God and in the fundamental doctrins of the Christian religion (and it is conceded that it cannot under our Constitution), we hold that it has no right to appropriate money for their support from the pockets of Christian people."

This is the most foolish utterance yet upon the school question. It puts the fanatical Christians themselvs into a ridiculous position. If they cannot hav their children educated "in the fear of God" and the Christian principles which hav grown out of that fear, they will not hav them educated at all! What nonsense!

The idea of the *Journal of Commerce* is to abolish all state schools and place the education of the children in the hands of the sects, because "the common school outgrew its usefulness, and its right to exist at the public expense, at the moment it ceased to giv the young committed to it a training in the fear of God. When the teachers could not carry on this, the very highest part of all proper education, the schools should hav been left as the churches were, to the voluntary support of the people." There is, perhaps, little use in reasoning with a man holding such opinions on education; it is giving medicin to the dead. But we may point out that state schools *are* voluntarily supported by the people. There are certain things which everyone but the editor of the *Journal of Commerce* regards as of vital importance to be taught to children—such as a knowledge of reading, writing, arithmetic, the proper use of language, a knowledge of the earth's form, products, etc. To educate the children in these, the people established common schools. A lot of fanatical pietists saw in these schools a good medium through which to spread their own notions and force them upon others. So they burdened the schools with religion and intolerantly claimed the right to do so because a "fear of God is the highest part of all proper education." Mark the use of the word *proper*, for it is the path of retreat for the fanatics when driven into a corner by those who object to paying for education that is not useful; the fanatics holding that education without religion is not proper. But why do the fanatics insist upon having their religion taught in the schools? Are they afraid that the teaching of arithmetic will undo the doctrin of the trinity unless the young mind acquires both at once? Will the geography that upsets the biblical teaching of a flat earth lead to a rejection of the whole Christian religion unless the scholar is trained in that religion at a time when he can readily believe falsehoods? Will a knowledge of astronomy prove a shield against a knowledge of heaven unless the child is mystified with religious dogmas at the same time he is enlightened with truths? Is it possible that the Christian parent knows he cannot teach his religion successfully to a boy with a common school education, and must therefore with every healthful fact hav administered a little poison, as it were, to keep him from being too well? This constantly reiterated demand for religion to go along with secular education is a most damaging admission on the part of Christians. It proclaims as plainly as can be stated, that acquirement of knowledge is fatal to acquirement of religion.

To say, also, as does the *Journal of Commerce*, that a Christian derives no benefit from schools in which his religion is not taught, is either to utter a very plain lie, or to advance the peculiarly foolish and barbaric opinion that Secular education is worthless. The man who can hold such an opinion, in the face of all the facts and experience of the race, is one between whom and the nineteenth century there is nothing in common; for the whole bent of this age is toward the acquisition of purely scientific and therefore secular knowledge. How many repetitions of the Lord's prayer, for instance, would enable a man to engineer the building of a bridge? How much "fear of God" would it take to survey a railroad route? How many of the "fundamental doctrins of Christianity" go to the construction of a steamship?

And why should not a Christian take advantage of a secular school for his child, supplementing the instruction therein by as much teaching of religion as he pleases? There is no other practicable way, for if common schools be discontinued every parent must educate his children himself, and he must immediately combine with other parents to establish other schools for their children in which should be taught those things the parents held in common. If the parents turned their children over to the sects, there would hav to be a school for each sect, and among Protestant Christians alone there are some one hundred and eighty of these religious sub-divisions, each holding different conceptions as to the "fundamental doctrins of Christianity." Of course the children of parents belonging to one sect could not attend the schools wherein a different sectarianism was taught, and so those parents belonging to sects unable to maintain schools would hav no place at which to educate their children. The *Journal of Commerce* plan would practically abolish all but a few schools, until the great mass of people who possess common sense but not religion should arouse themselvs and establish secular schools over again.

There is only one practicable way of educating all the children, and that is for the public to maintain thoroughly secular schools, leaving the question of religion with each parent. Such schools cannot be maintained as religious schools, for such a course is admittedly unjust, neither can they be abolished, for that would leave the large majority of children with no place in which to obtain an education. That would be going back to medieval barbarism, when the whole world was Christian and as ignorant as the brute.

Mr. Reid's Jury Disagreed.

The prosecution of Mr. W. S. Reid, at Grand Rapids, Mich., for fraudulent use of the mails in advertising to obtain communications from spirits has resulted in a disagreement of the jury. Mr. Reid's main defense, he telegraphs us, was overruled. It was, we presume, that the trial was virtually a trial of a certain religion.

We shall probably hav a fuller account of the matter next week. Whether the United States will press the matter further depends upon the vindictivness of the prosecution, and how much Holy John thinks he can add to the glory of God by shutting up the priests of another faith. In the mean time Mr. Reid is under bail, and will probably do a greatly increased business among those who believe that men hav spirits and that said spirits can communicate with morta's

In England.

It seems that the information obtained from the London *Freethinker* as to the cause of Mr. Bradlaugh's resignation of the presidency of the National Secular Society, namely, that Mr. Bradlaugh was forced to make a selection between a Parliamentary and a Freethought career, is not quite accurate. Mr. Bradlaugh states in the *National Reformer* of November 24th, that,

"I giv up my weekly political and Freethought lecturing because I cannot continue the work they involve and liv. Whether or not I can continue my Parliamentary career will depend on whether I can support myself with my pen. My Freethought record must be for history to judge."

Mr. Bradlaugh is now on the way to India. He will return in time to greet his friends at a meeting called for February 16th, when he will state the reasons for his course more in detail. His health is steadily improving.

Slightly Discouraging.

One of the earliest responses to our appeal for funds to continue is this letter from one whose opinion and person are esteemed very highly indeed in this office—Mr. James Parton. He writes:

"NEWBURYPORT, MASS., Nov. 27, 1889.

"DEAR SIR: I inclose a check for $6 to pay up my subscription to THE TRUTH SEEKER.

"My impression is: The pictures repel more than they attract. People who like them *ought* to be religious. They are capable of nothing better. Very truly yours,

"JAMES PARTON."

We shall never forget, and can never adequately acknowledge, the service to Freethought and to THE TRUTH SEEKER rendered by Mr. Parton in those dismal days when D. M. Bennett was in a prison at Albany, and his enemies were using all the methods known to unprincipled men to ruin him. Mr. Parton's chivalric action then well became his noble nature, and it aided Mr. Bennett immeasurably. We like to hav THE TRUTH SEEKER suit him.

Let us hav an expression of opinion on the subject; and we do sincerely hope that all, whether they do or do not like the pictures, will follow Mr. Parton's example as expressed in the first paragraph of his letter.

Mr. Remsburg's Lecture.

The Freethinkers of this city should not forget that John E. Remsburg lectures before the Manhattan Liberal Club, at 220 East Fifteenth street, on Friday evening, December 6th.

A collection will be taken up for the benefit of the Horace Seaver Monument Fund, now being raised by Mr. Mendum. All money contributed on the occasion will be donated to the fund by Mr. Remsburg and the Club.

The presence of Mr. Remsburg and the object of the collection should assure a large audience with generous impulses.

At the close, instead of the usual discussion, the audience will be expected to make the acquaintance of the new officers of the American Secular Union. The president, Dr. Westbrook, with his wife; Miss Craddock, the new secretary; Mr. Mende, the treasurer; the vice-presidents, Hon. T. B. Wakeman, Dr. Foote, Ex-Supt. Public Instruction J. E. Remsburg, and last but by no means least, iconoclastic Juliet Severance, are all expected to be in town then, as the new Board of Directors of the Union will hold its first session on the following day.

It will be a great night for New York.

Prison Conversions.

What a confession it is that the *Christian Advocate* inadvertently makes in commenting upon the conversion of some eighty or ninety "leading" burglars, forgers, counterfeiters, and pickpockets in the Kingston, Ontario, penitentiary! It says:

"Revivals in the penitentiaries are proverbially transient. The vices and crimes which brought the inmates there are beyond their power while in the institution; *their excitements are few, their nervous systems more or less unstrung.*"

Because of lack of other excitement and unstrung nerves—the consequences of incarceration—criminals can be easily converted. It must be a humiliating thought to Christians generally that men with unstrung nerves are particularly good material for the revivalist, and that lack of other excitement is a potent factor in leading men to Christ. How much are such people worth to any cause? And what is a cause worth which appeals especially to people of that sort?

Editorial Notes.

IF it is not too much trouble to our correspondents, we wish they would condense their articles a little more. Last week as the paper was going to press it was found that another contribution could be printed if it did not exceed a column and a half in length. But out of a great big drawer full of contributed articles there was not one within that bound. An hour or two spent in revising and condensing an article is time well used.

WE said last week that Mr. L. K. Washburn is as good as he is beautiful. We desire now, since seeing his picture in the *Freethinkers' Magazine*, and to avoid a libel suit from Mr. Washburn, to say that he is better than he is beautiful; for if his character were in keeping with his features therein portrayed, the *Investigator* editor would probably be in jail awaiting trial for murder, instead of directing the destiny of the oldest Freethought journal in the world. The delineation of his mustache, however, is very fine.

Letters from Friends.

MONTGOMERY, ALA., Nov. 1, 1889.

MR. EDITOR: Orthodoxy is so rampant and universal here that I should suffocate without a weekly dose of Liberalism. Heston's cartoons are a great feature of the paper. The Christian religion seems so ridiculous to me that I can never treat the subject seriously, and ridicule seems the most effectiv weapon with which to combat it. JESSE HOOKER.

CARROLL, IA., Nov. 18, 1889.

MR. EDITOR: Inclosed find postal note to renew my subscription to the best Freethought paper in the country. It has got to be a household necessity with me. If everyone could be induced to read Freethought and reform papers and publications of all kinds and get the spirit of investigation thoroughly aroused so they could see the church and government in their true light, the most imaginativ mind could not predict the change that would take place in the next fifty years. For lack of investigation is the only foundation they hav to rest on. There are many that uphold and support them for no other reason than because they always hav, and because their parents did—"and I am no better than they were; if it was good enough for them, it ought to be for me."

Any government that will allow or uphold such a monstrous crime as the hanging of those Anarchists in Chicago has lived long enough—hanged by capital and law for no other reason only they were agitators. The 11th of November, 1887, left a stain on the record of this, the best country on earth, that time will never erase as long as a true sense of justice exists, and Chicago will liv to see a monument erected to their memory when those that murdered them will hav passed away and been forgotten. But a monument of cold marble a hundred years from now is very poor consolation to the wife and children—shoved back by brutality and authority, and denied a farewell word and kiss with husband and father on the very morning he was led to the slaughter.

RICHARD CONWAY.

VINELAND, N. J., Nov. 21, 1889.

MR. EDITOR: As I hav removed from Berlin, N. J., to Vineland, N. J., to spend the little remnant of my life, I wish you to change the direction of THE TRUTH SEEKER accordingly, and permit me to request all publishers and friends who send me papers or letters to address me here, for I am too feeble to write to them all.

Being as deaf as a stone, the Liberal papers and letters I hav received are about all the company I hav had since the death of my beloved companion who walked firmly by my side forty-four years, in the path of Infidelity to the man-made Bible and its man-made God, and bore from the bogus churches almost everything but death because we could not play the hypocrit for the sake of popularity, pretending to believe what was impossible. Will other papers please copy this? As I am now among a more intelligent people I will circulate all the Liberal papers that are sent me, and try to obtain new subscribers.

As our nation is now being ruled by the Bible—that absurd and cruel piece of ignorant and wicked men's crazy patchwork—I see more and more the need of a more aggressiv spirit in the Liberal papers.

Awake, O men and women,
Down with the rotten church;
Leave not a single fragment
On which the buzzards perch.
They hav tortured many millions
With every sort of pain,
And if they gain the power
Will do it o'er again.

Yours, etc., JEREMIAH HAOKER.

NOV. 8, E. M. 289.

MR. EDITOR: A few days ago I gave a friend of mine "The Glory of Infidelity," by Putnam, and he informed me the book disappeared, and as his hired girl had threatened to burn it, he supposes she has done so. The full glory of Infidelity has never been nor can it be published, although Mr. Putnam has given some good hints.

In the last TRUTH SEEKER I saw an account of Lady Prather, who has been a recipient of THE TRUTH SEEKER six months and wants it stopped. She says she wants no paper that assails her best friends and redeemer. Had I sent THE TRUTH SEEKER a couple of times to anyone, and she failed to appreciate its style and indorse its spirit, I would, in the language of the Holy Queer, say, She is joined to her idols, and turn my attention to some one possessed of more integrity. For there is scarcely an article in the grand old TRUTH SEEKER touching the Bible or religion but is so full of logical facts as to send home conviction to the dullest mind. And as Mrs. Prather shows a good deal of mental acumen, there is no alternativ only dishonesty, though it be prompted by reverence for the antiquated or present veneration. Such a person needs a host of redeemers and saviors—unless she has an opportunity to become intimately acquainted with R. G. Ingersoll. He alone might do.

People are constantly saying to us, if we should happen to be wrong and the orthodox right, what an awful thing it would be! etc., and that upon these grounds we hav no right to teach others and especially others' children. Why do not they make the same objections in other matters? There are divers opinions on matters of a secular nature. Why do not they want their children to accept these all upon faith and not examin their claims? On the contrary, doubt and investigation are not harmful, and are taught to be so only by religion.

The Infidels as a rule are conscious of the fact that the safety of our republican government, the purity of its laws, the justice of their administration, our civil and ecclesiastical and, in fact, all the natural rights and privileges we enjoy, are due to the strength of Infidelity. And as it increases our freedom and prosperity, ease and comforts, will increase. And consequently, no matter whose religious, or rather superstitious, corns we tread, our duty impels us forward. EX-REV. JOSEPH N. MAXEY.

GEORGIAVILLE, R. I., Nov. 15, 1889.

MR. EDITOR: Will you please tell me when and where and by whom was the Bible written, and how long will men be made fools of by it? Is it divine or human? We read in Ex. xxxiii, 20: "And he said, Thou canst not see my face, for there shall no man see me and liv;" then again we read: "Blessed are the pure in heart, for they shall see God." I was raised up among the Shakers in Enfield, Conn.; and by the way, that belief is the nearest nothing of any. Their creed is founded upon the Bible and ignorance. They preach that no married man can enter the kingdom of heaven, because Christ did not marry. Those that do marry are not followers of Christ. That faith or doctrin breeds ignorance and crime of the worst form, such as secret vice, as they are not allowed to speak to a woman. "Stay on your own side of the house," is often told the young men. And to sing and dance and work and confess your sins to the elder is about all there is to that faith. Read the Bible, believe in something that you know nothing about. Priest, minister, pope, bishop—away with trash of that stamp. In Georgiaville there is one Catholic, one Baptist, one Universalist church. Nothing but orthodoxy and Roman ignorance reigns. There are but two Infidels in the whole town, myself and another man by the name of Monroe. He is a subscriber of THE TRUTH SEEKER. He receives the paper through a newsdealer. The Baptist pope of the village every now and then gives Ingersoll a going over. When will the time come when their sneers will cease—poisoning the minds of youth with their stuff that benefits nobody? They are trying to hav the Bible read in the public schools of the town, but it does not work worth a cent.

No minister, no pope, no bishop, no church, no God in the government of the United States, and then a happy people we will be. WILLIAM A. BENNETT.

MT. VERNON, ONT., Nov. 17, 1889.

MR. EDITOR: I would not think of getting along without THE TRUTH SEEKER. It is victuals and drink, and a lot of fun thrown in, for me, on Sundays as well as the rest of the week. I would take it for the pictures alone, for my six children. All are anxious after them when it comes. Picture-writing is ancient but picture-reading is easy and modern. The children take the pictures all in. Ridicule and ridiculous pictures are the very best sort of battering-rams to attack the old monstrous mud-walls of Christianity in particular, and religion in general, with.

This country next to Spain is under the thumb of the pope and the Catholic church. Quebec is the proper place for the old pope to come to when Italy becomes too hot for him. Pope Leo XIII. and several of his successors could liv cozily here for years. All political parties bow and scrape to the Catholic church, and it is disgusting to see our leading politicians licking the great toe of the pope, so to speak. We hav in Ontario separate schools for the Catholics and public schools for the other believers. The Catholic bishops hav a lot to say in the running of the public schools as well as their own.

Schools are opened and closed here with prayer and Bible-reading—which, by the way, is one of the main things we Liberals should kick against night and day, and keep on kicking until we kick the dirty old Bible and all its belongings out of our schools. Why should we be insulted in our families by such impudence as forcing our children to listen to the worst of nonsense, prayer and Bible reading? Our school readers are here well interlarded with religious twaddle of the orthodox type. Thanks to Mr. Charles Watts, editor of *Secular Thought*, who is doing much to lift the cloud of the Dark Ages off this pious land, we shall soon hav churches and their belongings taxed. Next will come public schools for all (no separate schools), free from all religious taint. Wishing you every success, I remain,

Yours truly, JAMES S. PALMER.

MARTINSBURG, W. VA., Nov. 17, 1889.

EDITOR: Liberal friends, enlisted as we are in the great Freethought movement for Universal Mental Liberty, I desire, in common with your noble efforts, to do all I can by my honest conviction to secure to all who are willing to receive the delightful luxury of mental liberty, which the Christian and nominal believer do not dream of. The first thing in order to secure this liberty is the ability to doubt, and is intellectual bravery. We as Freethinkers must speak for ourselvs. We are fighting for individual sovereignty—the complete liberty of man from superstition and religious delusions. Reform is our motto—revolution in thought. One thing is settled, and that is, Christianity cannot prove what it teaches to be true. It is universally admitted by scientific and rational thinkers, and even many Christians, that it is impossible to prove there is a God, heaven, and hell. Therefore, there is nothing but faith to go by. This is sufficient for millions who will liv and die in mental slavery, but the brave minority of independent thinking men and women in this and other countries believe only by the evidence that is revealed in their every-day life, and not by ancient sayings of irresponsible men of things and events so far back that they cannot concern modern life. When we look back into the past it is nothing but mist and uncertainty. The truth cannot be found in that direction. The only safe and wise course is to look forward to the future. Science and Freethought are nobly investigating, as far as they can penetrate, the hidden secret of life and death. We must go by the evidence as rational beings, and not by faith, which is more characteristic of the savage than of inteliigent, rational minds. The only thing not needing evidence is myth. When the hidden truth cannot be seen, the only sensible way is to go by the evidence as it is shown—that testimony we see, feel, and understand. And like an impartial jury, we must likewise giv the popularly accepted belief in God and Christianity a fair, impartial trial. Such has been done for hundreds of years, but the Christian claims of a heaven and hell are entirely unsupported by proof. The greatest amount of testimony is against the belief of any other life. Nature seems to be all in all. The process of life and death goes on unexplained. The real truth, which alone can make us free, cannot be revealed. It is known, and that by experience, that we are obliged to be our own savior; that the God so long believed in cannot be found. Thousands perished at Johnstown last summer because fate was stronger than the savior of myth. Christianity teaches and admonishes man that unless he trusts in God he will fail in all his efforts. Failure will result if he does not pray and ask God's aid. This claim is false. I know by experience and observation that if we all possess knowledge, prudence, and self-reliance, and pursue certain courses in life, happiness and success must result. It is only the unsuspecting and unwary who fall into so-called temptation. Individual reformation is of experience and not of God's grace. Happiness is purely a natural quality, and is not born of belief or unbelief. The subject of praying is the great prop of Christianity. In all the calamities and sorrow in this world not one prayer has ever been proved to hav been answered. The united prayers of all Christians in this nation could not save the life of President Garfield from his fatal wounds. Just simply because we exist and see the wonders of nature is not evidence that there is a God. That will do for the savage, but not for the rational, analytical mind. I hav lived to see the day that I sincerely believe the sooner sensible people dismiss this unproved idea in a future life the better it will be for humanity.

THOS. J. CONNERS.

BALTIMORE, MD., Nov. 16, 1889.

MR. EDITOR: You will pardon me for intruding upon your time with the following lines, but I deem the present occasion a fit one to forward you a scrap of information as to some of the interesting remarks made by the very prominent prelates of the Catholic church at the one-hundredth anniversary of the Catholic hierarchy, which has just about come to a close, having been in session for about three days in this city. The occasion has been watched, of course, by the entire secular and non-secular populace throughout the globe. I forward you only a few clippings from the address made by Archbishop Ireland, in which he says: "Our work is to make America Catholic. If we love the church, to mention the work suffices. Our cry shall be, God wills it, and our hearts shall leap with Crusader enthusiasm. We know the church is the sole owner of the truths and graces of salvation. The Catholic church will confirm and preserve as no human power or human church can the liberties of the republic." Also from Rt. Rev. R. Gilmour, bishop of Cleveland, at the dedication of the University on Wednesday, Nov. 13, 1889: "As Catholics, poverty and limited numbers left us crippled, and the terrific struggle to provide lodging and religious attendance for the immigrant estopped the possibility of higher education. Added to this the organization of the public schools, which Catholics could not in conscience use, thus imposing upon them the unjust burden of building for themselvs and supporting separate schools, whilst they are taxed for the public schools. Catholics hav no contention with the public schools because they are public schools, nor because they are state schools, nor do Catholics seek to destroy the public school. On the contrary, Catholics are willing to accept the public schools in America, as they hav done in Europe and elsewhere, on condition that an arrangement be made by which the child shall be taught religion and the laws of morality."

As I know there are many able minds who contribute to your paper, and who perhaps hav not noticed the details of this congress, I venture to giv you this bit of information, for some one on the side of progress to comment upon.

CHAS. MEHLGARTEN.

WILKESBARRE, PA., Nov. 18, 1889.

MR. EDITOR: My literary and scientific friend, J. A. Tuttle, of Brooklyn, N. Y., has paid me another of his compliments in your issue of the 16th inst., and suggests that as "Mr. Perry needs rest and good nursing after his laborious and successful efforts to win glory and renown in the fields of science, I will commend him to the tender care of the spirits," etc.

Now, my dear sir, do not be in so much of a hurry. You seem anxious to get rid of me when I am only upon the threshold of the temple of science. I was in hopes I could induce you to enter in and study a few of the subjects that you say you neglected from boyhood.

Mr. Tuttle is one of those fortunate persons who cannot be cornered. He is like one of the species of animals who feel their way by means of projecting nerve tentacles. The moment he blindly encounters anything, he becomes frightened and immediately retreats into less dangerous quarters. You could no more catch him than you could put your finger on the Irishman's flea—"When you put your finger on him, he isn't there." Then he has a fashion of saying things, or putting them into my mouth, which I never said or thought of. He says: "If attraction is the cause of gravitation, it is

obviously the cause of all motion, and all motion is attraction. Hence attraction, gravitation, and motion are synonymous." I do not think that any man could put more absolute nonsense into that many words than is done by the above, and yet this man has the Jumbonian cheek to assert that "this is what Mr. Perry's theory is, as nearly as I can understand it." Now, either his comprehension is decidedly limited, or he is devilishly tricky, to build up such a man of straw, which he then proceeds to batter down, and after the great feat proclaims himself a "great slugger." To attempt to argue that because attraction is the cause of motion therefore it must be the only cause of motion, is too simple to attempt dispute upon, when any schoolboy must know that there are millions of causes which produce motion—yes, and in the department of chemistry alone they are innumerable, beyond computation.

But Mr. Tuttle tries to show an inconsistency in me, because I show a different cause for gravitation than ponderosity of matter. He says in substance: To the senses, matter seems to hav weight, and therefore if Mr. Perry will prove that ponderosity is not the cause of gravitation, he is at the same time denying the evidence of his senses, hence the inconsistency! Now, my dear Mr. Tuttle, this shows me that you do not understand evidence, and I will try to explain what the evidence of a man's senses is, and show also that some men's senses are very limited, while those of others are much enlarged. If you look at the savage, you find his senses in a very low and crude state, and his knowledge correspondingly limited, simply because he has not brought all of them into play in the observation of facts and the acquisition of truth. Now to illustrate, if a savage puts a straight stick into the water, where the light can shine upon its surface, the stick from the surface under the water will appear to be bent into an angle, and so it will appear to anybody, if only the one sense of sight is brought into play. But if another sense is brought into the account, that of feeling, and if he will run his hand beneath the water, he can not feel any bend in the stick. So we find that the surface of the water and the sun's rays, or daylight, cast upon the surface of the water, will account for the apparent discrepancy of the senses of sight and feeling. The resultant is of course what we term knowledge, and thereby we are taught not to deny the evidences of our sense of sight but to bring into the investigation of every subject as many, or all, of our senses as we can, in order to gain truth. So I might say in regard to the rising of the sun, it does appear to rise. But by the observation of the stars and planets, and the variability of their motions, as they diminish until we reach the North star, it proves to us that our earth is revolving instead of the sun, as we might suppose at first sight. But here, as before, we are not to deny the evidence of our sense of sight, for we use the same organs of vision in different directions to prove that we are moving instead of the sun, by establishing the facts of observation as we approach the North star, noting the motions as we go along—which also proves the rotundity of this earth. The law is, not to deny the evidence of any one sense, but to bring them all into play in order to discover truth and establish scientific knowledge. And science means the classification of facts, which can be established only by the evidences and comparison of our senses, or reasonings and inferences therefrom. The bent stick is just as truthful a fact as any other, showing that the rays of light strike the water at an angle to its surface, and the eyesight would lie if it did not show the crook in the stick.

In the study of subjects of scientific import, all the evidences of the senses must be considered and compared. For this reason so many persons, otherwise well qualified and disposed, fail to understand the phenomena of Spiritualism. They bring only one, or sometimes two, of their senses into play in its investigation, and hence nearly always fail to get truthful results. For instance, I might see two slates moved about upon a wooden table, and thumped around, as I hav, without the least contact with any human force which I could see, and conclude that the force must be akin to electricity or some hidden mechanical device, but if on opening those slates I found an intelligent message purporting to come from my dead son, with his full signature, and such characteristic knowledge as I knew he possessed, that would be a subject, or a phase, to demand my most earnest attention, especially if I were a total stranger to the medium or person through whom these phenomena took place. It is no more the mere motions that I am studying, but the intelligence they hav imparted. And this should be the touchstone of all our efforts, Hav the phenomena any intelligence? There is no subject in this world which requires a more candid mind, or a more intelligent one, or which is of so much importance to the present life, as the study of Spiritualism, and the person who writes merely for the purpose of sneering or quibbling, or for the purpose of vanity, is unqualified to do so, and it were a waste of effort to attempt to argue such a question with him. And for this reason, also, some of the greatest minds to be found in some branches of learning are so prejudiced that they are entirely unfitted to tackle it. The best way in those cases is to let such persons ripen out until they are in a better frame of mind to study or talk upon such a subject, and as the spirits are not at all anxious to convert such ones to a belief in a future state of existence they usually address themselvs to those who are of an inquiring mind and not so pompous but that they may be instructed. For this reason I never attempt to argue with one represented by the characteristics shown by our friend, J. A. Tuttle. This is my reason.

In writing about attraction it is well understood that I meant it as a cause of planetary motion, and as the law pertains to bodies in contiguity to our earth. And I think any ordinary mind, who read my illustrations, should see that I hav clearly established the fact of attraction being the cause of motion on all bodies having relation to this earth, for even the particles of an explosion ultimately descend toward the earth.

There is one point, however, which I desire to explain in reference to matter within the earth's attraction, and I think this will take the gas out of Friend Tuttle's explosion, to which he refers. If a man took scales and attached them to a bar of iron weighing one thousand pounds, and then lifted nine hundred and ninety-nine pounds and fifteen ounces, he would yet fail to lift the weight, or break the contact of the bar to the earth, as he would still lack one ounce of doing it. So it proves that no matter what force may be applied by way of attraction operating upon our earth, unless it is greater than the whole earth in force, it cannot move it at all. But as the attractiv force of the sun is greater than all its planets it produces motion, and all bodies would in time be drawn upon it but for the fact that at the same time we are moving toward the sun. The sun is also in constant motion, which is in turn governed by the laws of universal motion and equilibrium. Weight, or ponderosity, is therefore not a property of matter. It is the magnetic force resident in the magnet which draws the bar of iron to its surface when that bar is brought within the magnetic sphere, as in the horseshoe magnet or as in the telegraphic instrument. The fact that a bar of iron can become magnetized or demagnetized instantly by contact with the battery is evidence of what I hav been stating, Mr. Tuttle and his scientific speculations and his sense-evidence ideas to the contrary notwithstanding.

And now, if Mr. Tuttle can rest peacefully under his evident defeat, and not feel ashamed of himself for exposing his breast to the shafts of common sense and accepted truth, I am content to remain in the care of the spirits to whom he has recommended me. J. R. PERRY.

CINCINNATI, O., Nov. 17, 1889.

MR. EDITOR: Although not a subscriber, I hav been reading your excellent paper for more than two years, and am convinced that you are a learned scholar and honest man, and that you really try to make the world better. Thus much for my opinion of yourself and THE TRUTH SEEKER. I hav now to say something of myself and of my conversion to the holy Catholic faith. When I began to entertain the opinions on theology which you hold at present I supposed Infidelity was something wholly different from what I now know it to be. Although Freethought must be credited with having made kind and good husbands out of worthless sots, and although the Infidels I know are more honest and kind and hav more sympathy with the poor and oppressed than most Christians hav, still your system has one great defect—it has no divine authoritativ teaching. I hav discovered that reason is defectiv, that it misleads, and hav therefore selected the holy Catholic church, which teaches by divine authority, to be my guide and to do all my thinking (at least on religious questions) for me. How did I discover that reason cannot be depended upon? Why, just this way: I observed that there could be no consciousness or thinking when there was no blood coursing through the brain, and taking J. S. Mill's axiom of inductiv logic, "Whatever antecedents cannot be excluded without preventing the phenomena are the cause or part of the cause of the phenomena," as true, I arrived at the conclusion that death ends all. You certainly will admit that this conclusion is legitimate and is true if reason is to be taken as a guide. But since actual ghosts and spirits and other supernatural beings come to us in dark rooms through the agency of mediums, you must conclude our reason is wrong and leads astray. I warn you not to place any confidence in this faculty. It is of the devil, and it might not be quite pleasant for you when on your deathbed (there you will ere long be) to think that you hav rejected the divine authoritativ teachings of the holy Catholic church.

I write to warn you and your readers that the penalty for rejecting the authority of God or his priests is eternal damnation. I should indeed be sorry to see such a wise and good man as you perish for want of faith. Faith, dear Editor, is the gift of God. He givs to whom he will, but if you hav not faith our offended maker will surely not hold you guiltless. You will perhaps answer that since faith is the gift of God, it would be unjust to punish you for not having what it was necessary for him to giv to you ere you could hav it. To this I reply, that divine justice is quite different from human justice. God is not bound to show us either goodness or mercy, for he is all-powerful. What he shall do with us after death does not depend upon works, for only faith is pleasing to him; it depends upon his caprice, and good works are not rewarded. I will now treat of dogmas of holy church.

1. It is undeniable that the pope is infallible, for our Lord said, "Peter, thou art the rock. Satan has desired thee that he might sift ye as wheat." Holy church asserts by divine authority that our Lord conferred the privilege of being infallible on all the popes when he said that although private interpreters do not draw that conclusion, nor think the text can be made to mean that.

2. It is undeniable that the holy Catholic church teaches by divine authority, for our savior said, "He who does not hear the church let him be to you a publican and sinner," etc.

3. It is undeniable that there is such a place as purgatory, for our Lord said, "The sin against the Holy Ghost shall never be forgiven." Therefore all other sins will be forgiven, and as holy church has decreed that to her alone has been given the power of getting souls out of purgatory, and as her authority is of divine origin, we her children do not hesitate to obey and follow her.

I might go on in this way to prove the truth of every other doctrin of the holy Catholic church, but space forbids.

I will now say a little about the authenticity of the Bible. I will show that Jesus rose from the dead. After he was dead three days and three nights he again appeared (or at least they say he did), like modern spirits and ghosts, among his disciples. He was with them forty days. He, however, took care not to be seen by the unbelieving Jews, as they would doubtless hav killed him. Our Lord thought it better to show himself in dark places only, and at night, when the eyes are of little use. They could not be deceived, for he told them to handle him and to thrust their hands into his side. You must not doubt this miracle, seeing it is recorded in our sacred books, and this (*i. e.*, the Testament) is sufficient authority to prove anything. Now, as I hav overwhelmingly established the resurrection of the savior, or at least shown that the Bible says he rose, you will certainly not be amazed when I ask you also to grant his ascension up into heaven after the forty days.

Jesus was the messiah. Proof—a series of wonderful prophecies were either literally or allegorically fulfilled in him. It is quite true the Jews maintain that the passages claimed by us as being prophecies of our savior hav no reference to him, but this only shows that they are enemies of Christ our savior and that they will not under any circumstances admit him to be the messiah. Besides, Whiston, an Infidel himself, has proved that the Jews altered the Old Testament so as to make the prophecies hav no reference to our savior.

Jesus did miracles. Proof—look into the New Testament. You will learn that angels and devils had almost taken exclusiv possession of Judea simply for the purpose of showing our savior's power in subduing them. If the Jews and the heathens in that country did not see these devils and these angels which then walked the streets of Jerusalem, this must not be attributed to the fact that there were no such devils or such angels as are said to hav hopped about in the New Testament, but rather to a supernatural blindness. The fact that our savior raised several from the dead in public before enemies shows that he was no fraud.

He was born of a virgin (see Isa. vii, 14, fulfilled in New Testament). Why, is there anything incredible in this? Were not Christna, Buddha, and others born of virgins? Did not the God of this universe send an angel (Gabriel) to Mary to tell her he would marry her and that she should hav a child by him? Read the New Testament, first chapter.

With respect to the Old Testament I will only say that it is even better authenticated than the New, if possible. There we find the infinit spirit condescending to speak to a small tribe of Egyptian savages called Jews, and also giving his servant Moses laws whereby to govern his herd of wild men. The creator of all worlds manifested himself to the Jews daily. He frequently performed miracles in their behalf, and often led them on to battle. There could be no deception, since they had sufficient opportunity to investigate whether what they saw was true. If further evidence for the truth of holy scripture is needed, I can amply supply you with it. That God appeared to Moses and his little tribe of chosen Hebrews can, I believe, hardly be doubted—at least, not by such as receive the holy scriptures as authority. For instance, the infinit showed his back parts to Moses and Moses spoke to him face to face at one time. Moses and Aaron and Nadab and another Hebrew scholar saw the God of Israel, and they did eat and drink. Here we find that the Jews had ocular demonstration, and it is therefore our duty to believe in divine revelation.

I think that I hav said enough concerning Christianity and Judaism so that I am justified in speaking of the Bible and the men called "scientists" (falsely so called). I hav observed, sir, in the books written on geology by "scientific" Infidels that they are always devising new schemes of interpreting so as to giv authority to their false theories. For instance, these men do not take scripture as it stands and as the writers meant, but they impose on Moses a meaning that was never in his mind. For instance, the word "day" is made to mean a long period—though Moses expressly states that the days he has reference to were ordinary days of twenty-four hours each, for he says they had an evening and a morning. God says in the Ten Commandments that we (or rather the Jews) are to keep the Sabbath holy, for, says the text, in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed. For in six days he made heaven and the earth and all that in them is and rested from his work and hallowed it. This is as plain as language can make it. God distinctly declares he worked six days and therefore the Jews should. He says he rested the Sabbath day and hallowed it; therefore they were to do so likewise.

It is useless for you Freethinkers to torture scripture to support you, since any Christian can expose the folly of it. I verily believe, sir (and if no evidence is brought forward by you I shall continue to suppose), that this earth is only six thousand years old. Moreover, I do not believe it is round at all, since scripture, which is the highest authority on all matters it treats of, plainly avers the earth is flat. It is useless to say Columbus went around the world, since that is rather begging the question. You must prove its rotundity before you can get me to believe in it. With respect to the age of this "globe" (so called), I say that geologists cannot prove it. They merely make assumptions. The deluge, sir, is a fact. There is evidence that there was just such a flood as is described in the Bible (see Bagster, Comprehensiv Bible). He (Bagster) shows that the evidence of its universality is most incontestable. The moose deer, for instance, a nativ of America, has been found buried in Ireland. Elephants hav been found in the Arctic ocean on the coast of Siberia. Explain how this could be if there were no flood. I ask for light. I am no bigot, sir, and would be very glad to receive a reply to this in next week's TRUTH SEEKER. I trust we can differ in opinion without hating each other. If I hav made any errors, please expose them in THE TRUTH SEEKER. JAMES BIRD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower.
Comes a pause in the day's occupations
That is known as the Children's Hour."

Solid Counsel.

IN A BOY'S ALBUM.

Many men are shameless sharpers,
And will rob you of your labors;
Be cautious of all your harpers,
Trust not too much in neighbors.

In whatever path you move
Do what your thought can best approve,
Keeping even with the throng,
Take your pay as you go along.

Ne'er in heaven be your debit,
Too long is her doubtful credit;
Do not mind the parson's racket,
Find your heaven beneath your jacket.

Love your friends, look out for foes,
There is no argument in blows.
Learn to know and act the truth,
And ever keep the cheer of youth.

Springfield, Mass. JOHN PRESCOTT GUILD.

A Visit to Philadelphia.—Continued.

Returning from Girard College, in a rainstorm, in making connection with another car the attention of our party was called to a couple of angry boys who were exercising their muscles in pugilistic style, to the great delight of a grinning crowd of men and boys. Oh, how fierce and brutal they appeared! Like two wild beasts they flew at each other, tearing, scratching, and kicking at a furious rate. Could they hav seen themselvs as they appeared to the calm beholder, they would certainly hav been ashamed of themselvs, and their conduct.

The next day, Bethia and I visited the Academy of Fine Arts, which was founded in 1805. It is a perpetual feast to look upon the wonderful and beautiful creations upon the walls of the galleries in this building.

Here was a conception of "Ariadne" asleep on a mossy bank, so lifelike that one almost thinks she breathes, while on another wall is "Hero and Leander," by Kockart, holding the gaze by its mute, heavenly beauty. The "Festival of Song," by Brewer, seemed aglow with animation, and the picture of "Mentor," a dog who saved a man from drowning, calls for appreciation of the noble in the animal. "Orestes pursued by the Furies" is full of passion and pain, and the life-size pictures of the "Christ Rejected," by that great artist, Benjamin West, and the same after the descent from the cross, by Thomas, is full of expression. The scene from the massacre in Paris in 1792 is terribly impressiv. The story of it is that Sembruil, an aristocrat, is condemned to die. His daughter rushes in and implores that her father's life be spared. Her wish is granted only by her consent to wetting her lips in the blood of the murdered aristocrats.

From the galleries our party went into the School of Art and Design. A recitation was going on, and a pupil came in dressed in a costume after one of Oscar Wilde's esthetic fancies, and posed while the class made sketches of her. The drawings showed remarkable quickness and comprehension of the idea.

One day we went over to Camden, just across the Delaware river, to see the "good gray poet," Walt Whitman. Camden is a curious old town, with fine wide streets and many old-fashioned houses. In one of these plainest of plain homes, surrounded not by the emblems of wealth, but stern poverty, dwells the great poet. The front door is narrow, and the paper is torn in places off the walls of the small entry-way. We were ushered into the little sitting-room by Mrs. Davis, a pleasant lady, who keeps the house and has charge of the poet, who is an invalid, as you may know. The furniture is simple and unostentatious, consisting of a stove, a table, a sofa, and a few chairs. The mantel over the fireplace is filled with photographs, and some are of distinguished persons. Above his armchair on the wall are paintings of Mr. Whitman's father and mother. Opposit is an unframed portrait of himself by Millet, a plaster cast of his own head by S. H. Morse, the great sculptor, and statuets of Grant and Garfield. A sewing-machine tells that sometimes Mrs. Davis comes in to sew, and—maybe I shall tell tales out of school, but a long-stemmed pipe on the window-sill indicates that the poet is a smoker as well as a rhymer.

"Everything has a scent of its own, even the snow, if you can detect it," and when Mr. Whitman came in, walking feebly, with two canes, the gentleman shone through his infirmities, and we felt we were in the presence of one of the interpreters of nature's moods and expressions. But he is more the poet of the future than of the present, and coming generations will wonder why he was left to suffer in pain and want while the world of nature of which he sang so well had enough and to spare. The appearance of Walt Whitman is most striking. Tall, square-shouldered, with a large head, mild, grayish eyes, in which the light is soft and mellowed like the twilight, long white hair, and a white flowing beard, he reminds one of the casts of heads of the old Roman emperors.

Our interview with the great poet will always be a memorable epoch in our lives. Such a man, as Thoreau says, "it takes ages to make and ages to understand." We purchased some of his books, as he depends now for his sustenance upon their sale. He is seventy years old, infirm and feeble; he is wasting slowly away, and is ready to go when the time shall come, feeling that his work is now about completed. As we came away, he gave to each of our party a photograph of himself, a souvenir of our visit which we shall all treasure as long as we liv. When we requested his autograph in the books we purchased, he said, smilingly, "Why, yes, of course, if you wish it. Where's the pen?" As he sat writing, the picture he presented was a fine one. He wears the wide, Byronic collar edged with lace, unfastened at the throat, and wide, loose cuffs are folded back from his wrists. His gentle but dignified manner, the expression of his countenance, his whole bearing, indicates vigor of thought, independence of character, decision, firmness, and a great love for universal mental liberty.

(CONTINUED NEXT WEEK.)

What the Little Ones Are Saying.

Officer Society for Preventing Cruelty to Children: "I am hunting for a family who, I am told, are compelling a three-year-old child to learn the Russian language." Resident (Slum court): "I know 'em. They liv in room 63." Officer (wrathfully): "The brutes! What is their name?" Resident: "Kuoskiwoskivitz. They are Russians." Officer: "Oh! Um—er—very fine weather we're having."

A little boy in a Milford school received his first day's instruction last week. Before night he had learned to recognize and spell one word. "Now," said the teacher, "you can tell your grandmother to-night how to spell 'ox.'" "My grandmother knows how to spell it," indignantly replied the loyal little fellow; "she's teached school."

Mamma: "Bobby, I notice that your little sister took the smaller apple. Did you let her hav her choice, as I told you to?" Bobby: "Yes, I told her she could hav the little one or none, and she chose the little one."

Mrs. Sadface to Tommy (who had stolen a jar of preserves): "My boy, I know you are sorry. I see it in your face." Tommy (meditativly): "Yes, mamma, I am. There was a bigger jar on the shelf that I couldn't reach."

Correspondence.

GRANTFORK, ILL., Nov. 8, 1889.

DEAR MISS WIXON: It has been some time since I wrote a letter to the Corner, so I thought I would write a few lines.

There are four Freethinker families in Grantfork. Pa takes THE TRUTH SEEKER, and I like to read the Corner. My little sister has a kitten; its name is Eva; it has two black ears. We liv on the corner of School and Main streets. My mother died seven years ago. My eldest sister keeps house for us. I think the boys and girls of the Corner ought to write more and make the Corner more interesting.

We take the *Freethinkers' Magazine*. I like it very well. I think it very good. Well, I will close. I remain,

A true Liberal friend,
EDWARD R. MAXEY.

OAK MILLS, KAN., Nov. 10, 1889.

MISS SUSAN H. WIXON, *Esteemed Friend:* I extend to you many thanks for your kind words, which I indeed appreciate. The last TRUTH SEEKER was a valuable one. Mr. Eugene Macdonald is just the man to edit the grand old journal. What keen and logical articles he writes! My father is a great admirer of Mr. Macdonald, and I hav often heard him refer to the genial editor as a man of many good qualities. Mr. Macdonald's last editorials were excellent. The articles by Colonel Ingersoll, J. Hacker, W. Perkins, James K. Magie, Joseph Felix Gonzales, T. E. Longshore, and others, make the last copy of THE TRUTH SEEKER an exceedingly interesting one.

I went to church last Tuesday night just for amusement. The preacher put in his time vilifying the Infidels, and he said that no young man would ever amount to anything unless he had "faith in Christ." He gave Ingersoll as an example, saying that when he ran for Congress he was defeated because he lacked one necessary qualification and that was faith in Christ. I would like to ask this haughty minister if such men as Humboldt, Bacon, Copernicus, Galileo, Bruno, Shakspere, Newton, Voltaire, Franklin, Paine, Hume, Rousseau, Diderot, Frederick the Great, Washington, Jefferson, Gibbon, Goethe, Girard, Volney, Burns, Comte, Carlyle, Lincoln, Hugo, Emerson, Garrison, Garibaldi, Huxley, Spencer, Tyndall, and others, possessed this so-called "necessary qualification." I suppose he would hav the "brass" to claim them, but he cannot prove that they were religious men. Nevertheless, if Colonel Ingersoll's lack of "faith in Christ" does prevent him from standing in the halls of Congress, I challenge this minister to find a better, abler, and more honest man than Colonel Ingersoll is. But even if Ingersoll was not elected Congressman, has he not made his mark in this world? Lack of "faith in Christ" did not prevent him from being the greatest and most eloquent orator of the age. If Ingersoll is never elected to Congress his oratorical ability will entitle him to the highest renown.

I was sorry to hear of the Hon. Charles Bradlaugh's serious illness, but my heart was soon gladdened by the report that he is better, and I hope the next report will be: "Charles Bradlaugh has recovered." Eugene Macdonald truly says: "American Freethinkers are about as proud of their champion in England, as they could be if they themselvs benefited from his successes," etc.

Hoping you will accept this humble contribution, I remain,

Your true friend,
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Leo Haefeli, of Ogden, Utah, has written and compiled a pamphlet which he calls "As You Like It." Its contents are thus described by the author in the preface: "There is a sop for the earnest thinker, a bite for the admirer of stately iambic monolog, a spoonful for the lover of 'occasional' sonnet and acrostic rhyme-artifices, a taste for the friend of the dimpled-cheeked laughing Comus, a welcome flavor for the loyal patriot, a morsel for the shrewd financier, a piece or two for the fair reader of storied love, and above all and for all, from the very *entree*, the savory, incense-like odor of praise for all who know and therefore love Ogden, the Queen City of the Great Salt Lake basin." Mr. Haefeli is a journalist of Freethinking proclivities, and his book is a sort of reflection of his various moods and humors. It can be had of the Union Printing and Publishing Co., Ogden, Utah, for about 50 cents.

"Ready for Business, or Choosing an Occupation," is Mr. George J. Manson's ideas, embodied in a series of practical papers, of the way young men should look at the serious question of how to achieve business or professional success in the world. Mr. Manson reviews the various trades, businesses, and professions which are attractiv to the youth, considers the opportunities afforded by each, shows what is to be done in order to acquire a knowledge of them, how much education is necessary, and how it can be obtained, the opportunities for employment and the chances for success. He does not attempt to indicate what is the best line to follow, but rather to show what is to be done and how to do it, to enter upon any one life-pursuit, so that when a young man has the matter under consideration he may know what he has to contend with, or to do in order to succeed in that to which he feels he is the best adapted after studying himself and the various pursuits of life carefully. Price, 75 cents.

"Every-Day Biography," is a collection of brief biographies arranged by the days of the year, and indexed by names, so that one can find the persons written of and also readily determin whose birthday any given date is. "Would you know, for instance," say the publishers, "what persons of eminence were born on the 20th of May, turn to the page on which that date occurs, and you will find Henry Percy ('Hotspur'), Dorothea P. Madison, David Dudley Field, John Stuart Mill, Antoinette Brown Blackwell, Rose Hawthorne Lathrop, each of these having a short sketch, indicating the nature of his or her distinction." To which we may add, would you know the date of Ethan Allen's birth, turn to the index and the page on which he appears is before you. The people of whom these sketches treat are those who hav lived in modern times, and the book is therefore a very useful compilation, so far as it goes, for the student, teacher, and writer. The sketches, however, are so brief, that the work is put in the category of dictionaries rather than in the list of biographies. Price, $1.50.

"The Esty Family." By Sara E. Hervey. Of this book the editor of the "Children's Corner" writes: "'The Esty Family' is the title of a book the highest object of which, the author declares, 'is to encourage all honest and earnest desire in the young to carry out their loftiest ambitions and to seek to rise above the mere commonplace drift of everyday life.' The family consists of a mother, three daughters, and two sons, each of them bright and intelligent enough to make a way in the world. One son is an Episcopal clergyman. The outline of several sermons is given in the book, showing him to be a man of better and broader views than the church he represents. The oldest daughter is a physician, and not only wins her own way, but helps others to rise also. The trend of the story is toward a more liberal religious faith, is mild in tone, and in sentiment will undoubtedly please Reformed Episcopalians, Universalists, Spiritualists, and the followers of Christian science. May this venture prove so successful that the author will feel encouraged to write a sequel to the fortunes of the Esty family very soon." Price, $1.

"Progressiv Essays on Popular Topics of Our Age," by Prof. H. M. Kottinger, is a book of 328 pages, not including the Errata. The essays are on Public Schools, Natural Science, Political and Social Questions, Religion, and History and Biography. The book is what our esteemed religious contemporary, the *Independent*, if he knew how to spell the word, would call gallimaufry, or as Shakspere wrote it, gally-mawfry, a medley of inconsistent materials. Why Mr. Kottinger should hav given us funeral addresses, accounts of trips to the Hot Springs, and criticisms of McGuffey's Readers in a book of general principles is not plain. Perhaps it is because he wrote them. The design of the book is not at once apparent, and it is difficult to perceive the class of readers it will appeal to. But, like Mr. Kottinger's previous works, the matter is of the plain common-sense order, and the instruction imparted is useful, if not unique. The book contains many excellent hints as to the best methods of educating children, and in the more philosophical essays the conclusions are those approved by the keener students of nature. Price, $1, published by Mr. Kottinger at San Jose, Cal.

The Rev. Henry Clay Mabie, D.D., has written a small book which he calls "Romanism in Four Chapters, together with An Open Letter to Archbishop Ireland." It is the attack of a Protestant on Catholicism, and while the attack is not without substantial reason, it is made from a wrong standpoint, and Mr. Mabie is as open to a retort in kind as is Archbishop Ireland, whom he excoriates. It makes no difference to the victim whether he is persecuted and deprived of his rights by an organization known as the Catholic church, or in the name of "God" and under authority of the Bible. Intolerant Protestant shrieks against "the Mother of Harlots" are nowadays taken at their proper worth. The National Reform Association is as much an enemy of human liberty as the pope's organization; the Protestants hav done a little persecuting themselvs; and both Protestant and Catholic hav ever been conscienceless robbers of public treasuries. Mr. Mabie tells much truth about the sinister purposes of Rome, and any Catholic priest can as reasonably impeach his own church. "Romanism" is published by T. J. Morrow, 20 North 4th st., Minneapolis, Minn., and ought to be sold at 50 cents.

Our next-door Christian neighbors, Fords, Howard & Hulbert, hav published a book called "An Appeal to Pharaoh." It deals with the race problem of the South—the ineradicable differences between whites and blacks—and, as one would expect from the title, is in favor of letting one of the peoples go; of course, that one being the negro. The plain proposition is to induce the negroes to go back to Africa and the mulattoes to some other place—say one of the Antilles. The government would hav to help them, certainly, and the good Christian whites could still patronize them with missionaries It is not proposed—that is, just now—to use force to send the colored men and brothers and sisters away, but if they wouldn't go, why, some of the inducements to remain could be withdrawn, and in that way the author expects the "nigger" could be got rid of, and the white church-goers of the South would also hav their race problem settled; for it is just a little inconvenient to hav the supposititiously un-Christian attitude of the churches which refuse fellowship to the blacks thrown up to them by scoffers who want to know if a soul in a black body isn't as good as one in a white body, and what Jesus would hav thought of the haughty course of the Presbyterian and Methodist churches, South. That a good many Southern people besides some Northern Christians would like this settlement of the so-called problem is evident by the kindness with which the book has been reviewed by a few Southern journals; but that such sentiment is general is certainly not expected by the publishers of the book, as they send along with it a circular beseeching for it at least a reading. It looks, therefore, as if the book was not written to supply a long-felt want, but rather to create the want, and then supply it. However, if anyone wants a book of the sort, he will find this well-written, plausible, and interesting, as many phases of the matter are considered: the reckonings of numbers; of cost; of the desirability of certain fresh territory now being opened up to civilized industry and commerce; of the restlessness of the blacks and the organized efforts to start enterprises of emigration and colonization by colored men, and thus the probability of their willingness to go; modes of inducing them, and methods of helping them—these and many other things, as the circular recites, are touched upon and some discussed with elaborate care and citation of facts and statistics. But the scheme looks to us like one to benefit the pious politicians who will handle the funds to move the negro, and the pious church authorities who claim the moral guardianship of the negro, and who when they hav settled him in Africa will be eternally begging the government and people for funds with which to go over and convert him, when the painful fact is that he already possesses too much religion and too little honesty, and his revivals being orgies of immorality. Like Blair's educational scheme, there is more to it than appears on the surface, and besides making the government the keeper of a colossal poorhouse, it would involve the country in almost endless complications. The price of the book is $1.

Morality and religion hav mostly been taught together. But they should not be taught together. They should not be mingled and confounded. They are two totally distinct things. Morality is one thing. Religion is another. Morality is our duty to our fellowmen. Religion is our supposed duty to supposed supernatural beings. Morality aims at making others happy. Religion aims at making one's self happy by securing entrance to heaven. Morality is unselfish. Religion is selfish.

As religion is now waning, and leaving vacant its place in human attention, morality is extending itself over that vacant place. Thus it is doubling itself. In doing this it has to furnish codes of unmixed morality in place of those codes which were half religion and half morality—or supposed morality. Of these new codes, some hav been written. But those that hav been written are few as yet. Great numbers must be written. A vast scientific literature of morals must grow up, and occupy all the attention that was formerly monopolized by religious literature. The movement to produce this literature is now taking a start. The American Secular Union has done nobly in agitating the matter, and we hav great hope in the moral manual that it will soon present us. In the mean time, three Manuals hav appeared elsewhere. We consider this movement, the substitution of morality for religion, a very important one.

The smallest of the three new Manuals is Mr. John S. Hittell's, published by the Bancroft Company, of San Francisco. Mr. Hittell aims to do for this age what Epictetus and Marcus Aurelius did for their times. He has not wholly succeeded, but the attempt is praiseworthy. Exception will be taken to his dicta by many of the present moralists, more especially those of a radical turn of mind, for Mr. Hittell is very conservativ in his ideas of what is moral and best for people to do, and his book is perhaps more properly a compendium of good advice, or an epitome of what is commonly received as morality, than a basic outline of real morality. A good deal of Christian "morality" is sham morality, and a violation of some of its dogmas is more truly moral than their observance. And the basis of its teaching (the idea of divine authority) is wholly immoral, for the welfare of the individual and the race, and not the pleasure of a god, is the real and scientific mainspring of morality. Mr. Hittell has not attempted, except in a limited and general way, to emphasize this new view, his teaching being dogmatic rather than explanatory. The advice given, however, is good, and young men and young women should study the book thoroughly. He treats of Individual Duties, Social Duties, Industrial Duties, Political Duties, and Religious Duties. Anarchists, Socialists, Communists, and Christians will find no support in the volume. The three first-mentioned, indeed, will claim that he is unfair to them. Christians cannot claim this, however, as there is little in common in thought between Mr. Hittell and the theologians, the latter basing their moral structure upon supernaturalism, while the author of "A Code of Morals" denies the existence of the basis. Mr. Hittell sums up his book thus: "If it was evident to Cicero, Seneca, Epictetus, Marcus Aurelius, and their contemporaries, that virtue was the only road to the highest pleasure in life, the proof, with the aid of the additional light of intervening centuries, should be a hundredfold clearer to us." All of which is true enough, but still the question remains unanswered, What is Virtue? This Mr. Hittell has not told us, though he tells plainly enough how to liv what the world calls virtuously. But we hav known very virtuous men to be very immoral, if, as is the case, morality should be based on individual and racial happiness. The price of the book is 25 cents.

Another manual, with more pretentious design, is Mr. Austin Bierbower's "The Virtues and Their Reasons." It is written with the ambition that it may divulge a system of ethics for society and schools. With the exception of too frequent reference to Christ and Christianity as authority for his words, Mr. Bierbower's book is also a good one. He is cautious in formulating the "ground and rule of right," not apparently pronouncing between the theory that it is a course in harmony with the necessary order of things, or the dogma that it is a course in harmony with the "will of God," or the holding of Utilitarians that the happiness or general good of mankind is true morality, but really pronouncing for the latter by saying that it is "enough to observe that, whatever men's opinions touching the ground of right, they all deem those things right which are thought best for men, and consider that course morality which will bring them most happiness."

The book is divided into a consideration of the "Duties regarding others chiefly," and the "Duties regarding self chiefly." In the first he deals with the usual subjects, such as Kindness, Truth, Honesty, Family Duties, Public Duties, with numerous subdivisions concerning Love—family, friendly, and sexual; Beneficence—generosity and charity; Vices Antagonistic—hate, envy, anger, cruelty, etc. In the second, Self-Development, Industry, Self-Support, Self-Control, Temperance, Self-Respect, Purity, and Conscientiousness are treated also with special subdivisions. Like Mr. Hittell's, the book is crowded with good advice, and substantiated with reasons generally sound, though dogmatic teaching is occasionally indulged in and erroneous reasons sometimes given for right actions, due probably to a thread of Christian authoritativness left in Mr. Bierbower, and to his deep but mistaken respect for Christ as a moral teacher—the fault of early training and a lack of clearness in his analytical reasoning. He fails to meet, in his references to Jesus, even the commonest of the objections to that alleged individual's teachings. And some of his pronouncements as to right action are totally wrong, owing to faulty conceptions of the rights of the individual and his duty to others. But, on the whole, Mr. Bierbower's book is, as we said, a good one, and far superior to the general teaching of so-called moralists. The price is $1 50.

The third book of what is intended to be moral teaching is John Lord Peck's "Kingdom of the Unselfish." It is not a manual, but rather a consideration of man's social condition in all its aspects, with especial view to a renovation of society through a renewed moral impulse. However, we should speak rather of a reformed moral system than of a renewed moral impulse. For Mr. Peck designs not merely that the impulse be made fervent and moving, but also that the intellectual element of morals, the science which tells us what *is* right or wrong, be to some extent remodeled. The range of subjects treated is marked out in twenty chapters, with such headings as these: The Reliable and the Unreliable in Thought, an introduction to the whole; The Evolution of Morality, two chapters; Independence, as the condition of morality; Pride; Intellectual Immorality; Conceit and Self-Righteousness; Natural and Social Selection, five chapters, a treatment of the industrial situation; Love, two chapters; Religiosity and Religion; Conversion and Salvation; Artosity and Art; God; Immortality; Human Perfectibility.

Mr. Peck is a Liberal, a land reformer, a social readjuster, and thinks the world at present is pretty near being upside down. It is the object of his book to restore it to its right position, and in the main it is valuable for that purpose. He seems to recognize clearer than Mr. Bierbower the distinctions between the individual and society, and would carefully protect the former while obtaining for the latter all the results due it from those advantages of nature which man cannot create, and a monopoly of which is scarcely less than robbery by material and mental force of the weak and unthinking by the strong and unscrupulous. The book is only one of a large number of "reformatory" volumes now being printed, but it is better than many of them as being more rational and moderate in its tone. Price, $1.50.

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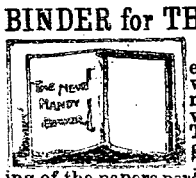
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THE JEWS AND THEIR GOD.

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News of the Week.

GREENWALD, the murderer who is to be hanged at New York next Friday, has entered the Roman Catholic faith. He was baptized on the 29th ult. by Father O'Hara, and when the ceremony was concluded held a long conference with him.

ALL the provinces of Brazil hav signified their adherence to the new government.

Two hundred and fifty miners that were entombed in Westphalia hav been rescued.

THE Minneapolis *Tribune* building was burnt on the 30th ult., and ten to twenty lives were lost.

IMMIGRATION for the first ten months of 1889 was 378,140, against 473,172 for the same period in 1888.

CUBA has had riots arising from differences between aldermen, and between military and civil authorities.

FORTY per cent of the population of St. Petersburg, including the czar and czarina, are suffering from influenza.

ARCHBISHOP LABISTIDE, of Mexico, has sent to Spain for five hundred priests, as though he thought the nativ ones useless.

A CONVENTION of Baptist preachers at New York on the 25th ult. discussed the Catholic congress with sentiments so friendly to Catholicism as to occasion remark.

AT Burlington, Ia., on the 24th ult., Arthur Bosler became insane from a religious excitement that had been growing upon him since a late revival.

ON the 27th ult. a snowstorm commenced at Montreal that was the hardest for fifteen years, and from there extended into the United States.

REPUBLICANS in Portugal purpose to imitate Brazilians and overthrow their monarchy. They are said to hav 17,000 members and 97 activ committees.

IN the French chamber of deputies a Radical has moved that a grant of 750,000 francs be given the striking miners, and amnesty for strike offenses be declared.

KANSAS newspapers are endeavoring to compel the Missouri Pacific railroad to publish its reports as enjoined by law. Kansas railroad commissioners seem to hav connived in their suppression.

ON the 28th ult. Boston suffered one of the most destructiv fires of late years. A considerable extent of ground in the business district was burnt over, with a loss of $5,000,000. Firemen and others received a number of injuries, some fatal.

To the Jesuit organs now in existence—among the chief of which are the *Month* of London, the *Lyceum* and the *Irish Monthly* of Dublin, and the *Messenger of the Sacred Heart* of Philadelphia—a new one called the *Monthly Review* will be added by the Jesuit fathers in America next month.

LYNN, Mass., on the 26th ult. had its business portion destroyed by fire. There were burnt 42 brick blocks and 112 wooden blocks. Among the buildings destroyed were the central railroad station, four banks, three newspaper offices, one church, and 120 factories—the loss of which latter throws 8,000 men out of employment.

ACCUSATION has been made against a large number of aristocrats and military officers in London that they hav been meeting at a house for shockingly immoral purposes. Among the accused are Prince Albert Victor, Lord Arthur Somerset, and the earl of Euston. The radical party and press will push the charges, as aidant in their work of ridding England of its nobility.

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BY D. M. BENNETT.

THE TRUTH SEEKER CO.,
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Gems of Thought.

WHATEVER way my days decline,
I felt and feel, though left alone,
His being working in mine own,
The footsteps of his life in mine.
—*Tennyson.*

MAN'S body is dust,
But his soul livs in his works.—*Voss.*

IT is impossible to leave the history of witchcraft without reflecting how vast an amount of suffering has, in at least this respect, been removed by the progress of a Rationalistic civilization. . . . We hav to conceive, above all, the awful shadow that the dread of accusation must hav thrown on the enfeebled faculties of age, and the bitterness it must hav added to desertion and to solitude. All these sufferwere the result of a single superstition, which the spirit of Rationalism has destroyed.—*Lecky's History of Rationalism.*

TAKE the further gain to humanity consequent on the unbelief, or rather disbelief, in witchcraft and wizardry. Apart from the brutality by Christians toward those suspected of witchcraft, the hindrance to scientific initiativ or experiment was incalculably great so long as belief in magic obtained. The inventions of the past two centuries, and especially those of this nineteenth century, might hav benefited mankind much earlier and much more largely but for the foolish belief in witchcraft and the shocking ferocity exhibited toward those suspected of necromancy.—*Bradlaugh.*

THE most powerful consideration with a truly benevolent man, if he be a Christian, for the extirpation of heresy by force, is the belief that its unfortunate victims will suffer unending torments in hell. Not for a few days, not for a few years must they suffer, but forever. Under the burden of such an awful thought can the sincere, kind-hearted Christian fold his arms and look calmly upon the efforts of men who are spreading unbelief or heresy in every direction, who are not only going to hell themselvs, but are taking with them thousands of their fellow-men? Is it not natural that the sincere Christian, having the power, should suppress such opinions?—*B. F. Underwood.*

NEITHER the Austrians nor the frugal Spaniards are by nature a bloodthirsty race. But the dogma of exclusiv salvation left them no choice. It made the suppression of unbelief a sacred duty; for, if the propagation of erroneous doctrins could doom thousands to an eternity of unspeakable, incomparable, and hopeless tortures, the objections founded upon such scruples as compassion with the short sufferings of a condemned heretic must hav assumed an appearance of almost idiotic futility.—*Prof. Felix L. Oswald, M.D., in The Secret of the East.*

THEOLOGY is a science profound, supernatural, and divine, which teaches us to reason on that which we don't understand and to get our ideas mixed up on that which we do.—*Voltaire.*

MINISTERS are, for the most part, engaged in poisoning the minds of the young, prejudicing children against science, teaching the astronomy and geology of the Bible, and inducing all to desert the sublime standard of reason.—*Ingersoll.*

SCIENCE ascribes to natural causes, what theology ascribes to supernatural ones.—*Buckle's History of Civilization.*

EVERY religion has for its foundation a misconception of the cause of phenomena.—*Ingersoll.*

I DO not believe that any two men, on what are called doctrinal points, think alike who think at all. It is only those who hav not thought that appear to agree.—*Paine.*

THE church that does not allow investigation, that teaches that all doubts are wicked, attains unity through tyranny, that is, monotony by repression. The boast of unity is the confession of tyranny.—*Ingersoll.*

ECCLESIASTICS likewise claimed and exercised the right of private war. . . . On many occasions, the martial ideas to which ecclesiastics of noble birth were accustomed, made them forget the pacific spirit of their profession, and led them into the field in person at the head of their vassals. The dignified ecclesiastics . . . bore arms, led their vassals to the field, and fought at their head in battle. Among them the priesthood was scarcely a separate profession; the military accomplishments which they thought essential to them as gentlemen were cultivated; the theological science, and pacific virtues suitable to their spiritual function, were neglected and despised. —*Robertson's Survey of the State of Europe.*

BISHOPS were concerned in assassinations, poisonings, adulteries, blindings, riots, treasons, civil war.—*Ingersoll.*

OUTSIDE man is no salvation.—*Feuerbach.*

WHEN man has been helped, man has done it.—*Ingersoll.*



SAMSON ASKETH A FAVOR OF HIS PARENTS.

And he came up and told his father and his mother, and said, I hav seen a woman in Timnath of the daughters of the Philistines; now, therefore, get her for me to wife.—Judges xiv, 2.

Odds and Ends.

GATHERING CHESTNUTS.

The funny man sits at his desk all day,
And works in a silent, industrious way;
And out in the woods the squirrel light
Is gathering chestnuts from morn till night.
—*Washington Capitol.*

A KY. CUSTOM.

Way down in the state of Kentucky,
Afar where the Cumberland rolls,
The people select,
The social elect,
Serve Rye in the Fin-
Ger
Bowls. —*Life.*

SOME good, religious folk, says the *Tribune*, are so intensely solemn that they can't realize how funny they sometimes are. Here is a Sunday-school leaflet whose topic is Christ's triumphant entry into Jerusalem, in which a great deal is made of the statement in the narrativ that the Lord had need of an ass. And then the lesson ends with this remarkable appeal: "If the Lord had need of an ass, do you not think he has need of you?"

WHAT WONDER?

Young Digby went to Vassar
To lecture to the girls;
And there, in fine orations, showered
A wealth of wisdom's pearls.

But soon his courage faltered,
And went into eclipse,
What wonder, when five hundred girls
Were "hanging on his lips?" —*Time.*

THE BIGGEST ONE.

I caught a string of beauties
Up on the North Fork to-day,
The finest trout that were e'er pulled out—
But the Biggest One Got Away!

And down in the mill pond meadow,
The boys that were making hay,
With forks and rakes kill 3,000 snakes—
But the Biggest One Got Away!

And so I hav heard of liars
Since Ananias's day,
There are just a few that receive their due—
But the Biggest One Gets Away!
—*C. F. Lummis.*

THE LADIES AT ELECTION TIME.

If registrars were ladies,
With eyes as black as hades,
Fair and petite,
With laughter sweet,
As many a Buckeye maid is,

A simple invitation
To come for registration
Would bring all men
With ink and pen
With trifling hesitation,

Whate'er the voter's trade is,
Or his complexion's shade is,
He'd go and sign,
In rain or shine,
If registrars were ladies.
—*Columbus Dispatch.*

JOSHUA BARNETT was a wag and a religious orator, and possessed a prodigious memory. Uncle Josh, as he was generally called, had an appointment to preach one Sunday at an out-of-the-way log school-house in his neighborhood, and two noted lights of a rival denomination attended the meeting for the purpose of criticising the sermon. One was named Jones, the other Warman. Uncle Josh, who, it appears, was aware of their intentions, concluded to checkmate them, and instead of preaching a sermon he commenced repeating from memory and without any comment whatever one of the epistles of St. Paul. For nearly an hour chapter after chapter fell from his lips accompanied by a grave and decorous gesture and intonation. Brother Jones at the end of some thirty minutes arose with grave disapproval written all over his face and retired from the house, and took a seat in the yard upon a barkless and prostrate tree, which was used as a horse-block. Brother Warman stood it some ten minutes longer, when he, too, arose and joined Brother Jones. "Well, Brother Warman, what do you think of such a sermon?" said Brother Jones. "Think?" said Brother Warman, "why, I think if the good Lord will forgiv me this time for listening to such rotten doctrin, I will never be guilty again."—*Jetico News.*

MELISSA'S MISADVENTURE.

Melissa Melinda McCann
Projected a laudable plan
To reform woman's dress
On a standard no less
Than the models affected by man.

She invented remarkable ways
Of belaying her garments, and praise
Was distinctly her due,
For the neighbors she threw
Into constant and breathless amaze.

Unmindful how some might deride,
She determined her skirt to divide;
No change was too radical—
Transient—nomadical—
Each idea new should be tried.

All draping she wholly abhorred—
Her vials of wrath she outpoured
Upon tailors and dressmakers,
Calling them messmakers,
Banded in fiendish accord.

Point de Venise was as bad—
Never a trimming she had;
For her no chimerical,
Cheap, millinerical,
Passementerical fad.

And so she elected to go
Unadorned from her crown to her toe;
A strong, common-sensible—
Quite indefensible,
Funny old feminin crow!

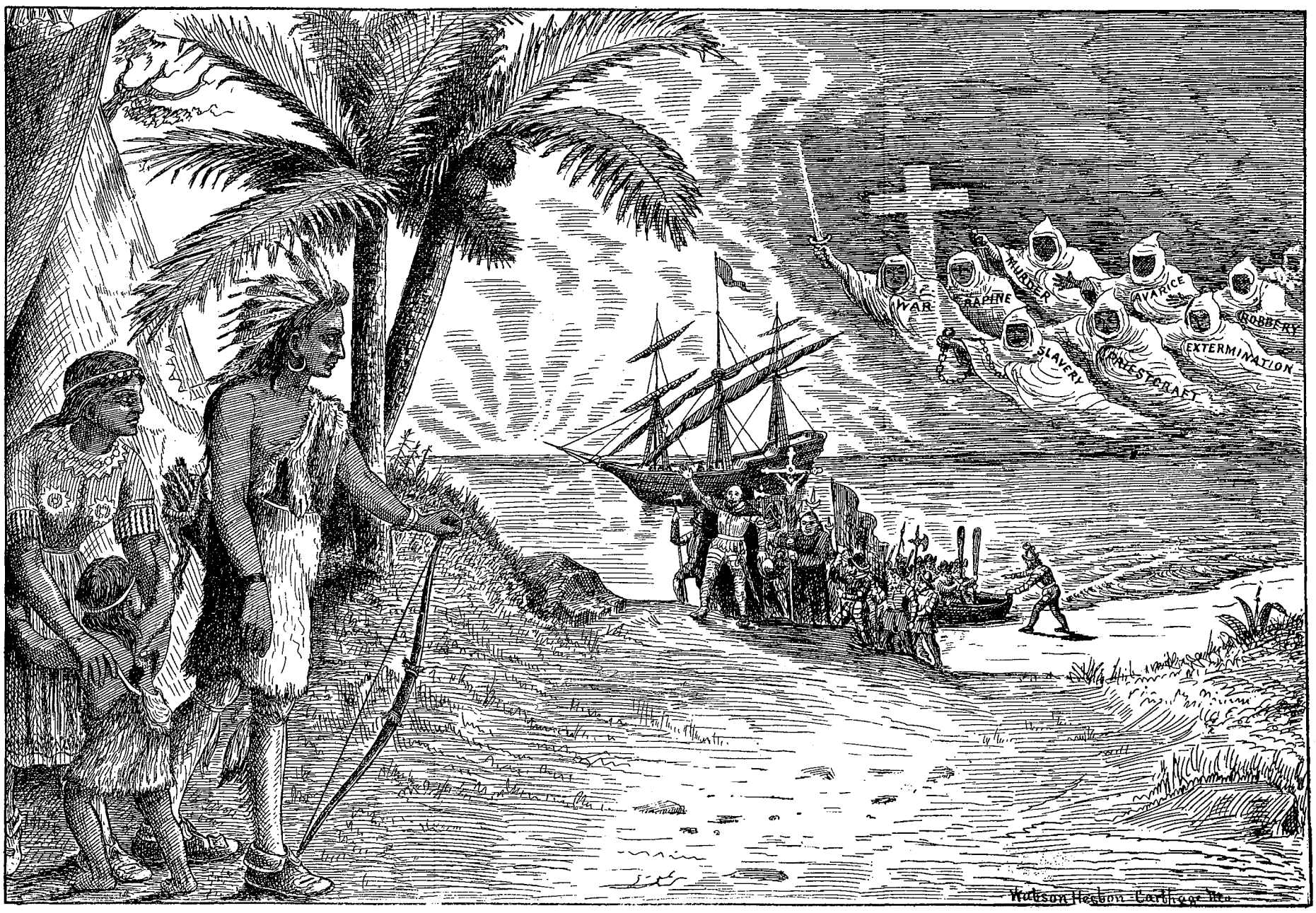
These were the thanks that she got:
From naughty newspapers, hot shot;
From her friends, levity—
Hints of longevity—
Tragical, quite, was it not? —*Evening Sun.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

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THE UNSEEN EVILS THAT FOLLOWED IN THE WAKE OF COLUMBUS.

Notes and Clippings.

THE pastor and elders of the First Baptist church at Babylon, N. Y., hav been unable to allay their quarrels by means of the spirit, and hav had to fall back upon the despised worldly means of the supreme court.

COL. ROBERT G. INGERSOLL has accepted the invitation of the State Bar Association to deliver the annual address before that body in the assembly chamber at Albany on January 13th. "The Imperfections of the Common Law" will be the subject of the address.

Two men were hanged in this neighborhood last week, one in Brooklyn, one in this city. Both were nominal Catholics, and before swinging off formally embraced the Roman Catholic faith and were admitted, through baptism, into the church. They are now in heaven.

How did the Florida *Times-Union* find these sad facts? "Adam sleeps his last sleep on the island of Ceylon in the Indian ocean, while Eve is buried on the shores of the Red sea, several thousand miles away. Their descendants should chip in and move the remains of the former back nearer home and bury the two side by side." Perhaps the aforesaid descendants would hav trouble in identifying the remains, and it's always well to be sure in these things.

THE Philadelphia *Inquirer* thinks that the French pulpit cannot be as sensitiv about handling political topics as is the American, if it may judge by the report that fifty-five priests hav been temporarily deprived of their stipends for preaching on subjects connected with the recent election. What makes their conduct still more remarkable, it thinks, is the fact that the objectionable discourses must hav been delivered principally to women, for Frenchmen, as a rule, rarely go to church.

THE Jews as well as the Methodists are having difficulty in getting their religious houses filled. At a meeting in Omaha the other day, called to organize a literary society, a rabbi stated that religious indifference among the Jewish people was becoming more apparent every day, and that some means of creating an interest in religious work must be devised. He thought a literary society would, in a measure, accomplish this, and hoped that all his people would manifest an interest in the society. At this rate it will not be long before a chromo goes with every conversion, and free lunches are established to entice the wayfarer. The children are already bribed by prizes to attend Sunday-school.

THE progress of schisms in the English church continues. The *Sun* lately chronicled the suspension, by order of the civil court, of the vicar of Hoo, for declining to administer the communion to a parishioner who refused to repent for attending a Wesleyan service. The notice containing the order of suspension was fastened on the church door, and the bishop of the diocese, in compliance with the order of the court, sent a curate to officiate. The regular vicar said that it was his "duty to God" not to recognize any such priest; that when "a temporal judge, sitting in a temporal court, without a shadow of spiritual authority, presumed to deprive a priest of his spiritual powers, he would refuse to recognize the usurped right of a court set up merely by the authority of Parliament to judge spiritual questions."

THE *Christian Advocate* (Methodist) says: "It is not often in our day that ministers are found objecting to an increase of salary, but we report a veritable case—a noble exception. It occurred in Connecticut some years ago. The worthy pastor declined the advance in his salary for the three following substantial reasons: '1. Said he, because you can't afford to giv more than $300. 2. Because my preaching isn't worth more than that. 3. Because I hav to collect my salary, which heretofore has been the hardest part of my labors among you. If I hav to collect an additional hundred, it will kill me.'"

THE *World* tells this one on the great Agnostic: Col. Robert G. Ingersoll is one of the happiest-looking men in the city. His smile is as sunny as a successful comedian's and his *bonhomie* is as pronounced as ever. He wears a cape coat of generous dimensions and where he stands he attracts the gaze of admiring men. He was conversing with a friend in a hotel corridor a few days ago when a mutual acquaintance joined them. "Has —— been in?" asked the new-comer. "I don't know," answered Colonel Ingersoll. "Of course you don't," returned the questioner. "I forgot, for the moment, you are an Agnostic."

THE Cincinnati *Times-Star* says: "Talmage would hav shown more sense and discretion if he had stood down at the bottom of Mars Hill to deliver his open-air sermon instead of hunting out the place where Paul preached. We suppose that as Mr. Talmage continues his journey eastward, he will go down into the Holy Land and endeavor to locate the spot where Christ delivered his Sermon on the Mount. Still, there are things that possibly are even beyond the egotism and conceit of a Talmage." It would indeed be hard to locate the place occupied by Jesus while delivering his most celebrated sermons. The fact that it is more than likely that he never preached them at all may hav something to do with this.

BY far the most important event of the series of sittings of the Edinburgh Art Congress, writes a correspondent of the *National Reformer*, was the great public meeting at which the Sunday opening of museums, picture-galleries, etc., formed the leading subject of discussion. Principal Cunningham of St. Andrews, who, by his outspoken advocacy of a freer Sunday, has more than once scandalized the "elect," was the chief speaker, and argued vigorously in favor of the opening of museums and picture-galleries on Sundays. "Instead of it being a sin to open such places, he considered it a sin to keep them shut." The prevailing notion that the Jewish Sabbath was a day of solemn religious observance, was totally erroneous. In reality they kept it as a festival day, a day of merry-making and relaxation. "It was a day for fun and feasting among the Jews On the Sabbath day the Jew invited his friends to dine with him—cold victuals of course, which were not so bad in a warm country. He also went to the theater on the Sabbath, if there was a theater, and enjoyed himself thoroughly in every way." Principal Cunningham did not say in so many words that his compatriots should imitate the example cited; but it is perhaps enough in the mean time that a man who is a leader of thought in the Established church, and the principal of one of its colleges, should make so liberal a concession.

Communications.

Was Abraham Lincoln a Christian?

CHAPTER X.

TESTIMONY OF LINCOLN'S RELATIVS AND INTIMATE ASSOCIATES.

Mrs. Sarah Lincoln—Dennis F. Hanks—Mrs. Matilda Moore—John Hall—Wm. McNeely—Mr. Lynan—Wm. G. Green—Joshua F. Speed—John Decamp—Green Caruthers—Squire Perkins—Hon Joseph Gillespie—Jas. Gorley—Dr. Wm. Jaynes—Hon. Jesse K Dubois—Judge Stephen T. Logan—Hon. Leonard Swett.

Were I to rest my case here, the evidence already adduced is sufficient, I think, to convince any unprejudiced mind that Lincoln was not a Christian. But I do not propose to rest here. I hav presented the testimony of half a score of witnesses; before I lay down my pen I shall present the testimony of seven times as many more.

In this chapter will be given the testimony of some of the relativs and intimate associates of Lincoln. The testimony of his relativs confirms the claim that he was not religious in his youth; the others testify to his unbelief while a resident of New Salem and Springfield.

Mrs. Sarah Lincoln.

If there was one person to whom Lincoln was more indebted than to any other, it was his step mother, Sally Lincoln, a beautiful woman—beautiful not only in face and form, but possessed of a most lovely character. She was not highly educated, but she loved knowledge, and inspired in her step son a love for books. She was a Christian, but she attached more importance to deed than to creed. She loved Lincoln. After his death, she said: "He was dutiful to me always. I think he loved me truly. I had a son, John, who was raised with Abe. Both were good boys; but I must say, both now being dead, that Abe was the best boy I ever saw, or expect to see." Lincoln was too good and too great not to appreciate this woman's care and affection. Said he (alluding to her and not, as popularly supposed, to his own mother, who died while he was yet a mere child), "All that I am and all that I hope to be, I owe to my mother."

When the materials for Lincoln's biography were being collected, Mrs. Lincoln was considered the most reliable source from which to obtain the facts pertaining to his boyhood. Her recollections of him were recorded with the utmost care. His Christian biographers, in order to make a Sunday-school hero of him, hav declared him to be a youth remarkable for his Christian piety and his love of the Bible. The statements of Mrs. Lincoln disprove this claim. The substance of her testimony, as given by Lamon, is as follows:

His step-mother—herself a Christian, and longing for the least sign of faith in him—could remember no circumstance that supported her hope. On the contrary, she recollected very well that he never went off into a corner, as has been said, to ponder the sacred writings, and to wet the page with his tears of penitence (Life of Lincoln, pp. 486, 487).

The Bible, according to Mrs Lincoln, was not one of his studies; "he sought more congenial books." At that time he neither talked nor read upon religious subjects. If he had any opinions about them, he kept them to himself (Ibid, p. 38).

Dennis F. Hanks

The next witness is Lincoln's cousin, Dennis Hanks. Mr. Hanks held "the pulpy, red, little Lincoln" in his arms before he was "twenty-four hours old," and remained his constant companion during all the years that he lived in Kentucky and Indiana. He lived for a part of the time in the Lincoln family, and married one of Lincoln's step-sisters. Although he was born in the last century he still survives. I met him recently at Charleston, Ill. With evident delight he rehearsed the story of Lincoln's boyhood, and reaffirmed the truthfulness of the following statements attributed to him by Lincoln's biographers:

Abe wasn't in early life a religious man. He was a moral man strictly. . . . In after life he became more religious; but the Bible puzzled him, especially the miracles (Every-Day Life of Lincoln, p. 54).

"Religious songs did not appear to suit him at all," says Dennis Hanks; but of profane ballads and amorous ditties he knew the words of a vast number.

. . . . . .

Another was:

Hail Columbia, happy land!
If you ain't drunk, I'll be damned,—

a song which Dennis thinks should be warbled only in the "fields;" and tells us they knew and enjoyed "all such songs as this" (Lamon's Life of Lincoln, pp. 58, 59).

The fitness of the above coarse travesty to be warbled, even in the fields, may well be doubted. Lamon would hardly hav recorded it, and I certainly should not quote it, but for the fact that it strikingly illustrates one phase of Lincoln's "youthful piety."

Among the many Christian hymns which Lincoln parodied, Mr. Hanks recalls the following:

How tedious and tasteless the hours.
When I can read my title clear.
Oh! to grace how great a debtor!
Come, thou fount of every blessing.

Mrs. Matilda Moore.

Mrs. Lincoln's first husband was named Johnston. By him she had three children, a son and two daughters. The latter, like their mother, developed into noble specimens of womanhood; and both loved Lincoln as tenderly as though he had been their own brother. The elder was married to Dennis Hanks; the younger, Matilda, married Lincoln's cousin, Levi Hall, and, after his death, a gentleman named Moore.

Lamon says that Lincoln in his youth made a mockery of the popular religion; not from any lack of reverence for what he believed to be good, but because "he thought that a person had better be without it." That he was accustomed to turn so-called sacred subjects into ridicule is attested by his step-sister, Mrs. Moore. She says:

When father and mother would go to church, Abe would take down the Bible, read a verse, giv out a hymn, and we would sing. Abe was about fifteen years of age. He preached and we would do the crying (Every-Day Life of Lincoln, p. 71).

John Hall.

On the 28th of April, 1888, the writer, in company with Mr. Charles Biggs, of Westfield, Ill., visited the old Lincoln homestead, near Farmington, Ill. We dined with Mr. John Hall, a son of Lincoln's step sister Matilda, in the old log-house built by Lincoln's father nearly sixty years ago, and in which his father and step-mother died. Mr. Hall, who owns the homestead and preserves with zealous care this venerable relic, is an intelligent farmer nearly sixty years of age. He greatly reveres the memory of his illustrious uncle and loves to dwell on his many noble traits of character. He stated that the family tradition is that while Abe was a most honest and humane boy he was not religious. He referred to the mock sermons he is said to hav preached. "At these meetings," said Mr. Hall, "my mother would lead in the singing while Uncle Abe would lead in prayer. Among his numerous supplications, he prayed God to put stockings on the chickens' feet in winter."

William McNeely.

William McNeely, of Petersburg, Ill., who became acquainted with Lincoln in 1831, when he arrived at New Salem on a flatboat, says:

Lincoln said he did not believe in total depravity, and, although it was not popular to believe it, it was easier to do right than wrong; that the first thought was: what was right? and the second—what was wrong? Therefore it was easier to do right than wrong, and easier to take care of, as it would take care of itself. It took an effort to do wrong, and a still greater effort to take care of it; but do right and it would take care of itself.

. . . . . .

I was acquainted with him a long time, and I never knew him to do a wrong act (Lincoln Memorial Album, pp. 393–395).

Mr. Lynan.

In 1880, at Bismarck Grove, Kan., the writer of this delivered a lecture entitled, "Four American Infidels," a portion of which was devoted to a presentation of Lincoln's religious views. In its report of the lecture, the Lawrence *Standard*, edited by Hon. E G Ross, formerly United States senator from Kansas, and at present governor of New Mexico, said:

In regard to Abraham Lincoln being an Infidel, the evidence adduced was overwhelming, and was confirmed by a gentleman present, Mr. Lynan, who had known him intimately for thirty years. Mr. Lynan declared that none but personal acquaintance could enable one to realize the nobility and purity of Lincoln's character, but that he was beyond doubt or question a thorough disbeliever in the Christian scheme of salvation to the end of his life (Lawrence *Standard*, Sept. 4, 1880).

William G. Green.

One of Lincoln's early companions at New Salem was William G. Green. He and Lincoln clerked in the same store and slept together on the same cot. The testimony of Mr. Green has not been preserved. We hav simply an observation of his, incidentally made, the substance of which is thus presented by Lamon:

Lincoln's incessant reading of Shakspere and Burns had much to do in giving to his mind the "skeptical" tendency so fully developed by the labors of his pen in 1834-5, and in social conversations during many years of his residence at Springfield (Life of Lincoln, p. 145).

Mr. Green's conclusion, especially in regard to Burns, is quite generally shared by Lincoln's friends. Burns's satirical poems were greatly admired by Lincoln. "Holy Willie's Prayer," one of the most withering satires on orthodox Christianity ever penned, was memorized by him. Every one of its sixteen stanzas, beginning with the following, was an Infidel shaft which he delighted to hurl at the heads of his Christian opponents:

O thou, wha in the heavens dost dwell,
Wha, as it pleases best thysel',
Sends ane to heaven and ten to hell,
A' for thy glory,
And no for ony guid or ill
They've done afore thee!

Joshua F. Speed.

One of Lincoln's earliest and best friends was Joshua F. Speed. When he was licensed as a lawyer and entered upon his professional career at Springfield without a client and without a dollar, Speed assisted him to get a start. W. H. Herndon was clerking for Speed at the time, and for more than a year Lincoln, Herndon, and Speed roomed together. Referring to the religious views held by Lincoln at that time, Mr. Speed, in a lecture, says:

I hav often been asked what were Mr. Lincoln's religious opinions. When I knew him, in early life, he was a skeptic. He had tried hard to be a believer, but his reason could not grasp and solve the great problem of redemption as taught.

This is the testimony of an orthodox Christian, and a church-member. Mr. Speed, during the years that he was acquainted with Lincoln, was not a member of any church; but late in life he united with the Methodist church. As "the wish is father to the thought," Mr. Speed professed to believe that Lincoln before his death modified, to some extent, the radical views of his early manhood.

John Decamp.

Another of Lincoln's most intimate Springfield friends was John Decamp. Mr. Decamp was interviewed by Mr. Herndon regarding Lincoln's religious views in July, 1887. His statement was brief, but to the point. He says:

Lincoln was an Infidel.

Green Caruthers.

Soon after Lincoln removed to Springfield he became acquainted with Mr. Green Caruthers and remained on intimate terms with him during all the subsequent years of his life. Mr. Caruthers still lives in Springfield, and is a quiet, unobtrusiv old gentleman, universally respected by those who know him. The substance of his testimony is as follows:

Lincoln, Bledsoe, the metaphysician, and myself, boarded at the Globe hotel in this city. Bledsoe tended toward Christianity, if he was not a Christian. Lincoln was always throwing out his Infidelity to Bledsoe, ridiculing Christianity, and especially the divinity of Christ.

Squire Perkins.

A few years ago there died near Atchison, Kan., an old gentleman named Perkins. He was poor, but honest, and a bright man intellectually. He was a son of Major Perkins who was killed in the Black Hawk war. Lincoln after the fight discovered the scalp of Major Perkins, which his savage assassin had taken but lost. His first impulse was to keep it and take it home to the family of the dead soldier. Then realizing that it would only tend to intensify their grief, he opened the grave and deposited it with the body. This incident led to an intimate acquaintance between Lincoln and the younger Perkins. In June, 1880, Mr. Perkins made the following statement relativ to Lincoln's religious belief:

During all the time that I was acquainted with Abraham Lincoln I know that he was what the church calls an Infidel. I do not believe that he ever changed his opinions. When Colfax was in Atchison I had a talk with him about Lincoln. Among other things, I asked him if Lincoln had ever been converted to Christianity. He told me that he had not.

Hon. Joseph Gillespie.

Judge Gillespie, of Edwardsville, Ill., one of Lincoln's most valued friends, writes as follows:

Mr. Lincoln seldom said anything on the subject of religion. He said once to me that he never could reconcile the prescience of deity with the uncertainty of events.

"It was difficult," says Judge Gillespie, "for him to believe without demonstration."

James Gorley.

Mr. Gorley, who was the confidential friend of Lincoln, and who spent much time with him, both at home and abroad, made the following statement:

Lincoln belonged to no religious sect. He was religious in his own way—not as others generally. I do not think he ever had a change of heart, religiously speaking. Had he ever had a change of heart he would hav told me. He could not hav neglected it.

William Jayne, M.D.

Dr. Jayne is one of the most prominent citizens of Springfield, and was one of Lincoln's ablest and most faithful political friends. He secured Lincoln's nomination for the legislature once, and was one of the first to pit him against Douglas. In a letter to me, dated August 18 1887, Dr. Jayne says:

His general reputation among his neighbors and friends of twenty-five years' standing was that of a disbeliever in the accepted faith of orthodox Christians. His mind was purely logical in its construction and action. He believed nothing except what was susceptible of demonstration. . . . His most intimate friends here, and close to him in the confidential relations of life, assert, in regard to those who claim for Lincoln a faith in the orthodox Christian belief, that the claim is a fraud and utter nonsense.

Hon Jesse K. Dubois.

Jesse K. Dubois, for a time state auditor of Illinois, a noble and gifted man, and one whom Lincoln dearly loved, once related an anecdote which shows that if Lincoln did believe in a supreme being, he had little reverence for the God of Christianity. In company with Dubois, he was visiting a family in or near Springfield. It was summer, and while Dubois was in the house with the family, Lincoln occupied a seat in the yard with his feet resting against a tree, as was his wont. The lady, who was a very zealous Christian, called attention to his appearance and commented rather severely upon his ugliness. When they returned home Dubois referred to the lady's remarks. Lincoln was silent for a moment and then said: "Dubois, I know that I am ugly, but she worships a God who is uglier than I am."

Judge Stephen T. Logan.

Lincoln was admitted to the bar in 1837, when he was twenty-eight years of age, Judge Logan being

on the bench at the time. Soon after his admission he formed a partnership with John T. Stuart which existed nearly four years, or until Mr. Stuart entered Congress. He then became the partner of Judge Logan, and continued in business with him until 1843, when he united his practice with that of Mr. Herndon. The testimony of Mr. Stuart and Mr. Herndon has already been given. No formal statement of Judge Logan concerning this question has been preserved. All that I hav been able to find is contained in a letter from Mr. Herndon dated Dec 22, 1888. Mr. Herndon wrote in relation to Lincoln's letter of consolation to his dying father. In Lincoln's letter, while Christ and Christianity are wholly ignored, there is an implied recognition of immortality and an expressed hope that he may meet his father again. Lincoln's friends, for the most part, consider the letter merely conventional, not an expression of his real sentiments, but simply an effort to console his Christian father whom he could never meet again on earth. Mr. Herndon, however, is inclined to believe that while the tone of the letter is not exactly in accordance with the views generally held by Lincoln, it is yet a sincere expression of the feelings he entertained at the time. Referring to this letter, Mr. Herndon says:

I showed the letter to Logan, Stuart, *et al.* Logan laughed in my face, as much as to say: Herndon, are you so green as to believe that letter to be Lincoln's real ideas? I cannot giv the exact words of Logan but he in substance said: "Lincoln was an Infidel of the most radical type."

Hon. Leonard Swett.

I close this division of my evidence with the testimony of that gifted lawyer and honored citizen of Illinois, Leonard Swett. Previous to his removal to Chicago, in 1865 Mr. Swett resided in Bloomington, and for a dozen years traveled the old Eighth judicial circuit with Lincoln. Few men knew Lincoln better than did Swett, and none was held in higher esteem by Lincoln than he. It was he who placed Lincoln in nomination for the presidency at Chicago in 1860. I quote from a letter written by Mr. Swett in 1866:

You ask me whether he [Lincoln] changed his religious opinions toward the close of his life. I think not. As he became involved in matters of the greatest importance, full of great responsibility and great doubt, a feeling of religious reverence, a belief in God and his justice and overruling providence increased with him. He was always full of natural religion. He believed in God as much as the most approved church-member, yet he judged of him by the same system of generalization as he judged everything else. He had very little faith in ceremonials or forms. In fact he cared nothing for the form of anything. . . . If his religion were to be judged by the lines and rules of church creeds, he would fall far short of the standard.

JOHN E. REMSBURG.

(TO BE CONTINUED)

Mrs. Besant's Libel Suit.

What was in many respects one of the most singular trials that ever took place in England, writes the London correspondent of the New York *Sun*, ended here four days ago (Nov. 15.) It was the libel action brought by Mrs Annie Besant, the famous Freethinker and co-worker with Charles Bradlaugh, against the Rev. Edwyn Hoskyns, the rector of Stepney, Tower Hamlets. Tower Hamlets is a suburb of London, and represents a division of the London School board. At the School Board election Mrs. Besant was a candidate for the Tower Hamlets seat. During the election Rev. Mr. Hoskins, who was greatly opposed to Mrs. Besant, issued and circulated a handbill declaring that the outcome of Mrs. Besant's teaching was that chastity was a crime and unbridled sensuality was a virtue. Mrs. Besant sued for damages, in a nominal sum, from the libel. The case was brought to a trial, lasting four days, in the Queen's Bench Division before Baron Huddleston and a special jury. Mr. Hoskyns pleaded justification and privilege. The solicitor-general, Sir Edward Clarke, Q C, and Mr. J. Lawson Walton appeared for the defendant. Mrs. Besant conducted her own case in person, and right well did she do it. Nevertheless the spectacle in a grave English court was a strange one.

The trial, from the very peculiar character of the evidence adduced, has been the talk of all London. Mrs. Besant was examined at length as to her radical views of marriage and other social relations. The jury was out a long time, and were finally discharged, as they could not come to a verdict.

Mrs. Besant, in opening her case, said that she had been invited to come forward as a candidate in the school board election by a large number of working men's clubs and associations, and she stood on the program of "free, compulsory, technical, and secular education." Mr. Hoskyns was a clergyman who distinguished himself throughout the course of the election by the extreme violence of his opposition. The election was on Monday, Nov. 26, 1888. On the previous day a certain anonymous handbill, which she afterward traced to the defendant, was distributed. The handbill contained, among other things, these words: "A Freethinker thus describes the practical outcome of her teaching—'Chastity is a crime; unbridled sensuality is virtue.' Such teaching is earthly, sensual, devilish. Christian voters do your duty." That was the libel she now complained of. She maintained that at no time and in no place had she ever written or spoken one solitary word which by the utmost malignancy could be twisted into the phrases which had been put into her mouth. On the appearance of this libel she instructed her solicitors to write a letter to the defendant calling attention to the libelous circular, demanding an apology and withdrawal of the defamatory statements, and the payment of £50 to the London Hospital with costs. To that there was no reply.

Mrs. Besant testified to these facts in the witness-box. She said she was a partner in the Freethought Publishing Co., and was already senior member of the school board for the Tower Hamlets division. On her cross-examination she again denied that she had taught anything so gross as the Rev. Mr. Hoskyns had represented. She gave a history of her life. It was true that when the libel was written she did not believe in God. She would now rather call herself a Pantheist than an Atheist. In 1874 she met Mr. Bradlaugh and joined the National Secular Society. She lectured in connection with that society in 1875. She had written under the name of "Ajax." The phrase, "Malthusian in social economy," referred to the fact that population had a tendency to increase faster than the means of subsistence, and to the prevention of this by abstinence from marriage or limitation of the family. She taught that it was a crime for people to hav more children than they could support. Questioned as to the trial of Mr. Bradlaugh and herself at Westminster for the publication of "The Fruits of Philosophy," which the jury found calculated to deprave public morals, she said the lord chief justice (Cockburn) would hav let them off from being sent to prison if they would hav promised not to sell the work any more, but that they declined to giv any such undertaking, and the conviction was eventually quashed, although she admitted it was quashed on a technical point—namely, on the point that the passage complained of in the book had not been copied out in the indictment. They did not now sell the book. They continued to sell it until the government refused to prosecute further, and then they ceased. (Laughter.) "The Law of Population" was published by her in place of "The Fruits of Philosophy." It was true that after the trial Mr. Bradlaugh and herself gathered together in a little pamphlet all the passages in the Bible which they could suggest to be obscene, and asked whether the Bible was indictable. She denied that she had ever taught that the position of the mistress was better than the position of the wife.

She recommended a durable contract between man and woman, without any religious ceremony.

Sir Edward Clarke cross-examined Mrs. Besant almost a whole day with regard to a book known as "The Elements of Social Science," published by Mrs. Besant's firm and advocating free love. Mrs. Besant said that she did not agree with those doctrins. She repudiated them whenever possible by her writings and otherwise. Her book on "The Law of Population" was written in part with a view to the redemption of the masses, and she was happy to say that it had to some extent had the effect. In 1877, when she was indicted with Mr. Bradlaugh, she made a speech contained in a book produced.

She had said that the "Elements" was a book which no one had had the courage to attack in court. As to the pamphlet containing the obscene passages from the Bible, and known as "Is the Bible Indictable?" that was written, as its title indicated, to invite the police authorities to show their sense of justice by prosecuting the people who circulated the Bible as well as the people who circulated the "Fruits of Philosophy."

On her reëxamination, which consisted simply in Mrs. Besant talking from the witness-box without prompting or assistance of any kind, Mrs. Besant went over the whole ground again and showed such readiness of memory, energy of purpose, as well as such careful study and appreciation of the legal points of her case, that Baron Huddleston twice complimented her warmly. Mrs. Besant said that the man who first printed the "Fruits of Philosophy" pleaded guilty to its being an immoral book, and that then she became her own printer and publisher. She believed that the doctrin of the limitation of family within the means of the parents was a doctrin of vital importance to society. The book was republished as a test of the right to publish it at a price which would giv the information to those who required it. The witness read a large portion of her own autobiography to show that this was the case, and defending her action. As leaders of the Freethought movement, Mr. Bradlaugh and herself thought it their duty to make the sacrifice involved in the publication of the book, as in questions affecting the people the fullest light of free discussion should be maintained at all hazards. She said she believed that early marriages destroyed prostitution, and limitation of the family destroyed pauperism. If this meant unbridled sensuality on the part of men and women, the law was at liberty to make the most of it. Referring to her book on marriage, Mrs. Besant said that in it there was not one word which was aimed at real marriage—at the faithful and durable union of two individuals of the opposit sexes—a union originating in and maintained by love alone. Mr. Bradlaugh and herself had ever taught that faithful love between one man and one woman was the highest ideal of human love, but that marriage without love was a form of prostitution.

Sir Edward Clarke in opening the case for the Rev. Mr. Hoskyns, said he should not shrink from the fullest issue with which it would be necessary to deal in this case. The defendant was rector of one of the largest parishes in the East End of London, having a population of twenty five thousand.

The Rev. Mr. Hoskyns in the witness box declared that he believed the passage quoted in the handbill truly represented the outcome of Mrs. Besant's teachings.

Sir Edward Clarke summed up for the Rev. Mr. Hoskyns. It might be, he said, that the plaintiff could not be fairly held responsible for the teaching in "The Elements of Social Science," but even then it might be that her own books did by their teaching tend to the same result. Mrs. Besant guarded herself by saying that she referred constantly to marriage, but what she called marriage was not marriage at all. She taught doctrins subversiv of all doctrins of marriage known to them, and held up as her ideal of marriage an adulterous intercourse which was well known to hav taken place between two persons whose names she cruelly mentioned in her book. He said that a woman who, because a judgment of a court of law had gone against her, could with diligence collect from the Bible the references to all the passages which she could suggest to be obscene in their character and gather them into a penny pamphlet under the title, "Is the Bible Indictable?" by which persons of prurient tastes might hunt out from the venerable volume all those passages, did not deserve consideration to be shown to her.

Mrs. Besant, in replying upon the whole case, said that she was really upon her trial, and the line which had been taken by the defense was one which made it absolutely necessary for her, as the representativ of a great constituency in London's educational parliament, to wipe away some of the filth thrown at her by the solicitor-general. She did not blame the learned counsel, for she knew that such pleading was an advocate's duty to his client, and he had been engaged to do this special work and to save a minister of the Church of England from the chastisement which his conduct deserved. He was, therefore, bound to use all the power of a skilled tongue and able brain in order to distort and misrepresent the doctrins which she had taught and was not ashamed of. But she confessed she found herself unable to recognize those doctrins in the frightful imputations and the scandalous statements to which she had been listening for the last two hours.

Prejudice had been introduced about her religious opinions, but they had nothing to do with the case. She should not press for vindictiv damages, but she did ask for substantial damages after the line which had been taken by the defense. She had the courage of the opinions she held upon theological matters, and had no desire to escape from any consequences which might follow from them; but she thought it was scarcely within an advocate's province to raise theological prejudices and bitter religious controversies in an issue as to the truth or falseness of a libel such as this. She had brought this action not for her own sake, for she could afford to treat with the contempt it deserved the slander of the clergy of the baser sort, but she brought it for the sake of the constituency which honored her, for the sake of those who sat with her on the board, and for the sake of the women who worked for her election, and who believed in the usefulness of the work which she did. Notwithstanding the fact that she had from an early period of her life been without the protection of a home, not one word had been said which would touch her honor—not one word which would suggest that that which it was said she taught had soiled her life in any way. She held that it was only by limitation of the family that society could be made pure. Last year forty-three thousand children came to the schools which she superintended starving, and dropped on the floor. Would the jury tell her that if she went to the mothers and said, "Don't increase the multitude of these starving babes, who fill the churchyard after they are called into life," she was preaching that chastity was a crime and unbridled sensuality a virtue? She was a member of a committee to help these people, sitting side by side with the president of the council and the wife of Lord G. Hamilton, and she asked the jury to remove the stain which had been cast upon her.

Baron Huddleston, in summing up, said the question for the jury was whether, looking at these pamphlets and books that were before the reverend gentleman, he might fairly adopt that which the Freethinker had stated—and conscientiously, fairly, and honestly stated—that in his opinion that was the result of plaintiff's teaching? He held that the occasion was privileged.

Reading the passages from the "Elements of Social Science," upon which Sir Edward Clarke relied

as justifying the libel, the learned judge said the suggestion in them was that chastity was dangerous and abstinence was far from being a virtue. But the plaintiff said they were not her doctrins, and that she had repudiated them. That might be the case; but the question was whether, if she chose to laud the person who wrote that book as an honest, well-meaning man, and if she chose to sell that book, a person in the position of the defendant, solicitous for the welfare of his parish, might not reasonably assume that they were her doctrins.

Quoting passages from the "Law of Population" his lordship said he could not believe it possible that husband and wife would sit down to discuss such matters, or that any pure-minded or modest woman would hav resort to such practices. He could not imagin anything more disgusting, and when one of the jury called his attention to the fact that there were women present, he merely repeated the phrase of a celebrated judge. It was, however, a question of taste, and it was not a savory subject. Mrs. Besant said that when she wrote her book upon marriage she was smarting under the unjust state of the laws relating to the position of man and wife. She was entitled to that explanation, but she did not giv it in her book, and all that the defendant had before him when he wrote the alleged libel was what she had written on the subject, and on this only could he judge of her opinions. In her book on marriage she said that, looking at the position of woman, both as wife and mother, it was quite evident that marriage was a disadvantage, and described, as the keynote of the moral marriage, the case of Shelley (having a wife living) living with another woman, and of George Henry Lewes and George Eliot (Miss Evans), who lived together, although Mrs. Lewes was living.

Baron Huddleston reprobated in the strongest manner the collection which had been made, he said, with perverse industry, of chapters and verses of the Bible which Mrs. Besant considered obscene, and their publication under the title of "Is the Bible Indictable?"

Baron Huddleston's charge was an interesting example of the great difference between English and American judges in charging juries. The baron discussed the whole case just as if he were himself a juror, and virtually directed the jury to find against Mrs. Besant. The jury were out four hours, and then, coming into court, declared that they could not agree, and that they were not likely to agree. In answer to Baron Huddleston's question the foreman of the jury said that they had agreed that there was publication of a libel and that Mr. Hoskyns was responsible for it, but that they could not agree as to the truth of the libel. Sir Edward Clarke hinted at the feasibility of taking the verdict of the majority, but Mrs. Besant shrewdly said that if she did so she should prevent herself from going to a higher court to complain of the exclusion of evidence. The jury were then discharged.

The sentiment of those who watched the trial was that Mrs. Besant would hav won her case but for the judge's charge. The ability with which Mrs. Besant managed her case was the marvel of judge, jury, and spectators.

Mr. Remsburg and the Secular Union Officers in New York.

A large and friendly audience greeted Mr. Remsburg at the hall of the Manhattan Liberal Club on the evening of the 6th. Several years had elapsed since the Kansas comet passed through New York's sky, and his reappearance was gladly welcomed by the cosmopolitans. The audience of the Liberal Club is about the same in personality that used to attend and listen to the speakers and wonder what the Man with the Badge Pin would make their utterances read like in THE TRUTH SEEKER. The Man with the Badge Pin was always accurate in his reports, of course, but somehow the audience thought the words of the orators appeared differently in print from the way they sounded when spoken. The improvement, they confessed, was marked. But a few old-time attendants were missed. Young Dr. Foote's only rival in length, sedate Mr. Van Deusen, was not there. He says he misses too many of the old speakers to feel at home in the German Temple. The Pythias to the Secular Union ex-treasurer's Damon held a chair down alone in the northwest corner of the room. The ex-treasurer has gone after strange Anarchial gods. Pious Mr. Shook, combativ Dr. Eccles, and the German gentleman with Socialistic whiskers were absent. The V-shaped southern exposure which used to warm the hearts of the gentlemen who admiringly gazed on the mother of Lillian Russell added no attractions to the scene on this occasion. But Dr. Weeks was there, with his book of poems, and Mr. King's white skull twinkled away down between two stately ladies. Mr. Wakeman, patriarchal and Positivistic; Dr. Gunn, who, it is whispered, has fallen into bad company; Treasurer Sutherland, gathering in the nimble nickels, and getting a pocketful—these were all there and seemed to like it. Mr. Leonard Geiger, with his wife and daughter, came all the way down from Hudson; Mr. Hunter, chief stirrer-up of the Jersey heretics; Mr. Charlesworth, a small English edition of Charles Watts, who attracts to the Newark Liberal League bigger audiences than the League can accommodate; Mr. Chamberlain, whom his envious contemporaries designate by the indefinit article—these and many more came out to do honor to themselvs and the occasion. But Dr. Severance, who wouldn't take the mayoralty of Milwaukee but who will work for the Union, could not come. She fell down Thanksgiving day, seriously injuring her arm. Her absence left more applause for the balance of the Union's officers, which they received calmly. President Westbrook's wife and the Secretary occupied front seats, and his white head was also in the forefront like the plume of Navarre. It was a cheerful and notable gathering.

Mr. Remsburg's defense of Paine, made on this occasion because Mr. Seaver liked it so well, is known to most of THE TRUTH SEEKER readers as one of his worthiest efforts. He sketches the life of Paine, his services to the United States, to France, and liberty; and finds that the malignity with which the church pursues his memory is due to her inability to answer the "Age of Reason." The audience liked the lecture and the lecturer, and made their appreciation known.

At the conclusion, Mr. Remsburg said of Horace Seaver as Jackson said of Paine: He needs no monument built by hands, but as monuments were the fashion, Horace Seaver should hav a splendid shaft to commemorate his service to the world of Liberal thought. D. M. Bennett, loved of all who knew him, had been so honored; and Giordano Bruno, victim of Rome's hate and cruelty, had a statue costing a few thousand dollars, but cheap had it cost as many millions, so great has been the effect of its erection upon the world. He wanted New York to adequately remember Horace Seaver.

Four hats went around, and, in response to Mr. Remsburg's appeal, their owners found therein the sum of $35.12, which the chairman said was a generous collection for the Liberal Club.

After this, Dr. Foote stooped a little so the folks could hear him, and made the motion that the Club let down the bars of debate, and not pursue its usual course of insisting that the discussion which always follows a lecture be strictly confined to the subject of the discourse. The officers of the American Secular Union were with us, so he said, and he should, if the audience permitted, allow the subsequent remarks to take wide range, and he suggested that Paine, Seaver, and the principles of the Union be commented upon. And it was done that the Lord had spoken.

Dr. Westbrook was called to the platform. He said that though he is president of the Secular Union he is not like the Baptist preacher who couldn't talk about anything but baptism, and challenged anyone to find a text in the Bible that did not support the doctrin. The preacher was cited the line, "The voice of the turtle is heard in the land." He didn't know that the turtle meant was a turtle-dove, and his exegesis was in this wise: When you walk through the flowery fields down to the water edge, and find a turtle sunning himself on a log, and lifting up his voice in praise of God, the sound is, "Immersion, immersion, immersion," and then the turtle dives into the water. That, affirmed the preacher, proves the Bible to be all through in support of baptism. Dr. Westbrook thought he could talk about something else than the Union. When he was a theological student he had been obliged to study the numerous replies to Paine's "Age of Reason," and imagined he could refute him at a moment's notice, but he preached twenty years before he *read* the "Age of Reason." Then he found that the time spent in reading the Replies had been wasted. One of the things he desired done was to rescue the statue of Paine, now in a lawyer's office in Philadelphia because the authorities would not allow it to be placed in a public place, and place it either in old Independence Hall or in Fairmount park; and he swore by the Thanksgiving picture in THE TRUTH SEEKER that it should be done.

Then the doctor got back to the subject of baptism. The present policy of the Union, he said, was to stick to a few of the demands of Liberalism, and press them vigorously. Taxation of church property was one point to be pressed. His letter to the Pennsylvania legislature last year had brought the Union many supporters, among them the presiding judge of one of Philadelphia's courts. Dr. McGlynn had told him that within a few years twenty millions of dollars' worth of property had been given to the Roman Catholic church in New York city. Again, the schools ought to be secularized, for we were bound by every principle of honor to see that the rights of no child were invaded. The Union's president here referred to the Prize Manual. He was receiving about twenty-five letters a week on the subject, from school teachers, college professors, and people interested in education. The professors said morality could be taught without religion, the others wanted it done, and he assured all that it would be done. In every way the policy of the Union was Liberal, and though it had been criticised by some, he had received scores of letters indorsing it. The office was now established at 930 North 17th street, Philadelphia, where Miss Craddock was making the type-writer click merrily.

When President Westbrook finished Dr. Foote stooped again and informed the audience that Miss Craddock was in the room; that he believed her to be possessed of woman's chief weapon, to wit, a tongue, and that he moved she be invited to the platform. It was done. The new secretary said she had a cold, and didn't want to speak for various reasons. She was in a new territory for her; after she had gotten the lay of the school house, as it were, she would like to lecture in New York. She complimented the president, and then said that as she had no speech ready she would recite one of Edwin Arnold's poems, "The Legend of the Rajpoot Nurse," which she did effectivly. The members of the Union around New York hav long burnt with a great desire to become acquainted with their new secretary, and they watched her closely. She stood the scrutiny splendidly, and made everybody her friend. She is evidently a trained speaker, with a strong, clear voice, magnetic personality, masculin vigor, and healthy, handsome presence. The opinion was expressed that when she gets used to being an infidel, and finds that convictions held may be safely spoken, she will make one of the best of lecturers. She is no mere clerk, but an ornamental and useful acquisition to the working force of Liberalism, and ought to go into the field, where, if her performance is equal to her promis, she will cause the other lecturers to carefully guard their laurels. And when she goes gunning for this reporter he will take to the woods.

Mr. Wakeman was next called for. He responded, saying that as all the Union's officers were on exhibition he might as well show himself. He considered it a red-letter day for the Club when the Union's directors came here to win the Club's encouragement. The trouble with Liberals generally is that they won't hav leaders, and consequently little is done. The assaults President Westbrook proposed to make would demoralize the enemy. One battle was enough to fight at one time, and enough emphasis should be placed on two or three demands, that by no means meant that the others should be dropped. Advantage should be taken of all opportunities, and when you hav gotten your secular government, you should get your secular philosophy, secular morality, or religion, whichever you choose to call it. Paine was the first man to use the words Religion of Humanity, so far as he could find out. The Union should organize local Unions, and so build up Liberalism. More organizations are needed. The difference between a cause with and without organizations might be seen in the results of Voltaire's and Wesley's work. Voltaire had the whole educated world with him in thought, but he had no organizations. Wesley, on the other hand, little insignificant Wesley, went over England organizing little churches, and his faith is now spread through England and America, and the Methodist church is one of the most powerful agencies in the world. He was glad that New York was honored by the first meeting of the Directors of the Union, and he should do what he could to help the organization. He had received a letter from Dr. Severance saying that though she could not be here, she should concur in whatever was done.

Mr. King was called for, but he shook his glistening poll in declination. Mrs. Donnelly ascended the platform, and said that as the secretary of the Club had omitted in the minutes of the previous meeting Mr. King's name from the list of speakers he probably didn't care to speak when he would get no credit. She further added that her friend Mrs. Lewis Masquerier was the first woman to write a communication for the Boston *Investigator*. Mr. King was again called for, and yielded to the *vox populi*, as Dr. Foote remarked casually. Mr. King said he didn't like to be put on exhibition, though there was considerably less of him to exhibit than there is of Mr. Wakeman. Mr. King recurred to the discourse of the evening. Thomas Paine was what we now regard as a conservativ in religion, and the churches were very glad when they could find a young minister who believed as much as Paine did. Giv the churches a show, pleaded Mr. King; let them down easy; and it's astonishing how far down they will go. But Liberals don't usually let folks down easy. The Club held the same ideas now that it did twenty years ago, when great changes hav in fact taken place. There is room now for action, and the Liberals should "let up." Mr. King believed in the pope, astonishing as the statement was, and desired to giv him a chance, and help him out of the hole he is in. Here Mr. King mixed his metaphors, saying that if the pope in a hole only had things made easier for him, he would probably come down many pegs. People, he thought, desired morality, but the Union's publication of a Prize Manual is calculated to throw suspicion on the scheme for morality without religion. However, he thought the Union would be successful.

Mr. Remsburg closed the proceedings with a few remarks to the effect that though his labors for Liberal-

ism must necessarily be outside of organizations, he pledged himself to push, wherever possible, the work of the Union. He sympathized with it as he did with all organizations. He sympathized also with its critics, for he did not believe the battle for liberty would be won while a single man wore the livery of a priest. He was glad to see organizations for secular political work, and was pleased that this one is broad enough for all to join. He wanted to utilize Liberalism wherever it can be found. Blair's Sunday bill is a dangerous precedent, and Liberals must oppose it. At present ninety per cent of the work against it is being done by Christians—the Seventh Day Adventists. He wished that Liberals would work as hard as Christians, and that all Liberals would work as energetically as a few are doing.

Mr. Remsburg added his cordial thanks for the generous gift for Horace Seaver's monument, and the meeting came to an end at a late hour. The next day the Board of Directors met at Dr. Foote's office. Mr. Remsburg addressed a New London, Conn., audience on Saturday evening, the Newark, N J., League Sunday morning, the Brooklyn, N Y., Philosophical Association Sunday afternoon, and Friendship League in Philadelphia, Pa., Sunday evening.

Saturday evening a reception to the officers of the Union was held at the residence of Dr. Foote, 120 Lexington ave., at which some seventy heretics put in an appearance, crowding the doctor's large parlors. It was a very pleasant meeting, and enabled many Freethinkers to form new acquaintances. There were speechlets and songs and recitations and general festivity, including a spread provided by the doctor's queenly mother. The Union officers think, taking things by and large, that the New Yorkers used them pretty well.

A Nugget.

In vol. i, p. 191, Rollin tells of a treaty of peace between the king of Macedon and the Carthaginians, which shows the superstition of these ancient people and also gives us a glimpse of their theology. It is as follows: "This treaty was concluded in the presence of Jupiter, Juno, and Apollo; in the presence of the demon or genius of the Carthaginians; in the presence of Hercules and Iolas; in the presence of Mars, Triton, and Neptune; in the presence of all the confederate gods of the Carthaginians, and of the sun, the moon, and the earth; in the presence of the gods of the rivers, the meads, and waters; and in the presence of all those gods who possess Carthage." And then he adds, "What should we now say of an instrument of this kind?"

We can now see clearly enough that these gods had nothing to do with the Carthaginians or with their treaty, for the good reason that no such gods were in existence, and that their treaty of peace would hav been of equal force with the gods left out. Would not one of those heathen gods answer just as well in the Constitution as the God which the Christians are trying to hav recognized?

The Christians' God is of no more consequence and is just as unreal as the gods of the ancient heathens. We shall see that these gods are always getting us into trouble, and that the less we hav to do with them the better.

For, on the next page, Rollin tells us that the kings of Tyre sacrificed their own sons to appease the anger of their gods. And then he goes on to say that private persons to avoid great calamities took the same method, and such as had no children of their own purchased them of the poor that they might not be deprived of the merit of such sacrifice. Mothers made it a merit and a part of their religion to view this barbarous spectacle with dry eyes and without a groan. And if a tear or a sigh stole from them, the sacrifice was less acceptable to the deity, and the effect was entirely lost.

On page 193 he tells of a great battle which lasted from morning till night, and during the whole engagement the general was perpetually throwing men in great numbers on a flaming pile. And he further states that when Agathocles was going to besiege Carthage, the children of the poor were sacrificed in great numbers; and when the tide of battle seemed to be turning against the Carthaginians, they thought the gods were displeased because they had sacrificed poor children only. and so they burnt two hundred children from the highest families, besides three hundred citizens who voluntarily sacrificed themselvs.

As long as there is a belief in a God sacrifices of some kind will be made. Every dollar given for so-called missionary purposes, every dollar given to build churches or for any religious purpose, is of the nature of a sacrifice. It is so much taken away from the needs of humanity and sacrificed on the altar of superstition, and can do the God or gods (one or three) no more good than the burning of the innocent children did to the heathen gods.

If a God can be pleased, he can be displeased; if he can be displeased, he can suffer; if he can suffer, he can die.

The superstitious barbarism of the Christian religion should engage the attention of every philanthropist. Is it not barbarous for a sick child to lie twenty four hours without anything to eat, because a Christian mother was so filed with superstition that she was afraid God would get angry and kill her child if she kindled a fire on Sunday to make a little gruel? Such a God had better be kept out of the Constitution and out of the minds of the people until he is forgotten entirely.

There is a passage of scripture which declares that all the nations shall be damned that forget God. But has not a belief in those phantoms of the sky invariably had a tendency to damn the people? Has not such belief produced ten curses where it has brought one blessing?

There is no such God as there was two hundred years ago. There is no such God enthroned in the minds of the people. Is not the change a great blessing? As civilization advances the Gods lose power. At some day in the future all the Gods will be regarded as we now regard the gods of the ancients.

People can see the superstition in other systems of religion, but fail to see it in their own when it is equally glaring. Christians can see how superstition in the ancient religions led to such horrible sacrifices; at the same time they believe that a man was sacrificed for their sins two thousand years before they had committed any. They eat bread and believe it to be his body; they drink wine and believe it to be his blood, and are unable to see any superstition in such degrading folly. JOHN PECK.

Naples, N. Y.

Colonel Ingersoll's Philosophy.

The annual election and dinner of the Goethe Society took place Monday evening, December 9th, at the Hotel Brunswick. Parke Godwin, the former president, had resigned on account of ill health, and Mr. A. M. Palmer was elected president. Col. Robert Ingersoll and Mrs. Ingersoll were elected to activ membership.

Dr. Ruppaner, who had visited Weimar this summer, being called upon to speak as the first president of the society, which is twelve years old, related incidents of his visit to the Goethe house and to seeing the manuscript of "Werther" and the stage and puppets where Goethe practiced his dramatic poems while writing them, to see that the parts fitted together harmoniously.

Colonel Ingersoll's toast was a quotation from one of his speeches: "Happiness is the only possible good, and all that tends to the happiness of man is right, and is of value." He was frequently interrupted by applause. Some of the things he said in a running commentary on his own text are these aphorisms:

"I believe the only reason or excuse for our existence is that the result shall be happiness. If the result of life is not happiness then back of life is a fiend and not a being that is God.

"I know it is human to fail. I've failed myself. But I don't believe there is any use in entering a business unless there is at least six per cent profit, therefore unless the average life is a happy one it is a failure.

"The place to be happy is here, and the time to be happy is now. Thousands of men spend their lives in heaping up money, and so destroy the faculty of being happy.

"There's every kind of insanity here, but the man who owns forty million neckties and gets up at 4 A M. to slave to get another necktie is insane. It makes no difference whether it's dollars or neckties.

"Nearly all the joy of this earth is by the fireside with the ones we really and truly love, and not in official state on top of a greased pole. I tell you, you hav got to be close to the grass to be happy.

"I like you Germans who can be happy with a glass of beer and good mustard on your sandwich—and a band. An American is never so happy as when he is getting something he can't pay for.

"If there be a God, and you know I don't know much about that subject. I believe he had rather hav his creatures laugh than cry. By laughing and being happy I don't mean feeding. It is to be self-denying, to liv up to your highest thought, and so to put a wreath on your own brow. In my judgment there will be no worse world than this. Let's make it better so that we can truthfully say that we hav reached the democracy of the republic—the republicanism of the heart"

William Winter spoke to the toast, "The Poet's Mission," and Mr. Charles R. Miller to "The Relation of the Press to Literature." Mr. Miller said newspapers never had been and never could be literature. The newspapers liv an hour, whereas a book sometimes livs a week.

Foreign Items of Interest.

From the London Freethinker.

At Petroszenz, in Hungary, a Greek priest called a meeting of his congregation, and turned up with a drawn dagger in his hand. Flourishing this elegant symbol of Christian charity, he exhorted them to surprise and exterminate the Jews. The population was so excited that military assistance was telegraphed for.

Freethought has made considerable headway in Brazil. One of the Republican leaders, Benjamin Constant, is a professor and a disciple of Auguste Comte. In 1871 he founded the Brazilian Positivist Club. All the young officers of the army hav been his pupils and are entirely devoted to him. He is now fifty-three, is cool and prudent, and has a reputation for stainless integrity.

M. Floquet has been elected president of the French chamber of deputies, receiving 383 out of the 400 votes recorded. M Floquet is an ardent Republican and Freethinker. Like other Frenchmen, he has fought his duels, and the wound he gave General Boulanger did a good deal toward bursting that bladdery reputation.

There is a row among the London Jews. Lord Mayor Isaacs rode instead of walking in the 9th of November show, and his co-religionists are down upon him for breaking the Judaic law. "What," says the *Jewish Standard*, "must be the effect upon our children if called upon to receive prizes from the hands of one who has publicly desecrated the Sabbath?"

A letter from Stockholm prison from Mr. Victor E. Lennstrand assures us that however long he may be incarcerated he will, upon liberation, take up his work of propagating and organizing Freethought where he left it off. He is convinced that the Freethought organization in Sweden will, in a few years, be strong enough to render any further prosecutions impossible.

Las Dominicales del Libre Pensamiento, of Madrid, inserts a letter written from the Effel Tower by A. de Maglia, who, as our readers are aware, was sentenced to six years' imprisonment for an article attacking the pope and bishops at the time of the Bruno festival. *Las Dominicales* laments that a gentleman of Signor Maglia's ability should be in exile simply for expressing his opinions.

According to the Vatican documents it appears that Bruno was granted eight days in which to make his peace with the church, but he remained an *eretico impenitente*, and so was taken to the Campo dei Fiori and burnt alive. The Rev. Padre de Martinis also relates that at the stake a crucifix was presented him to kiss, but Bruno with a disdainful look turned his head away. He also mentions that he was gagged in order to prevent him uttering his fearful blasphemies.

As long as it was possible the church endeavored to throw doubt upon Bruno's martyrdom, and books and articles were written to that end. Since the announcement that Signor Mariotti would publish official documents proving that Giordano Bruno was stripped naked and burnt, the *Osservatore Romano*, the principal Catholic journal of Rome, fairly owns up. and endeavors to take the wind out of Signor Mariotti's sails by publishing an account of Bruno's death on documents published by the Rev. Padre de Martinis of the Sacred Congregation of the Index.

Miss Emma Hardinge Britten, the editress of the Spiritist paper, the *Two Worlds*, states in that journal that the first meetings of the Theosophical Society took place at her house in New York. "Nearly all the parties connected with the society, including the lady and gentleman now universally recognized and named as founders and chiefs of the Theosophical Society, were reputed to be Spiritualists, acknowledged as such, and supposed by their writings and teachings to be such." Miss Britten has challenged Colonel Olcott to meet her in debate on the inseparable lines of demarkation between Spiritualism and Theosophy. The gallant colonel has respectfully, and we believe wisely, declined the encounter.

Lectures and Meetings.

THE secretary of the Chicago Secular Society writes: "On the eve of the 1st instant this society, with hundreds of guests, listened to one of Mr. Chas. Watts's most telling lectures, a discourse made up of such penetrating logic that no one of his hearers could hav gone away unconvinced of the advantages of Secular teaching and Secular living. For an hour and a half this world-renowned Secular teacher held the breathless attention of his large audience, and at the close was given such deafening applause as is rarely heard in that Opera House. We await his return with eagerness, and particularly so as he promised to bring his talented wife with him."

W. F. JAMIESON delivered four lectures in New Hampton, Ia., commencing with "Secularization of Our Schools," and closing with "Thomas Paine, the Great Misrepresented," with increasing audiences. The Christians imported an "evangelist" to keep the "sheep" away from the "wolf." The fold was right across the road, a fine-looking Congregational church. Jamieson dispensed his own gospel, and disposed of the other man's, in a large brick court-house. Mr. Jamieson is engaged to deliver three lectures in Charles City, and three in Fredericksburg, Ia., speaking every night. Liberals in Nebraska desiring his lecture courses should address him, without delay, at Des Moines, Ia.

ON Sunday, December 8th, J. E. Remsburg eclipsed his previous phenomenal record as the Eli of American lecturers by delivering four addresses before four regular societies in four different states within twenty-four hours, a feat that no professional lecturer has probably ever performed before. After lecturing in the German Masonic Temple in this city Friday night and attending a meeting of the board of directors of the American Secular Union on Saturday, he proceeded to New London, Conn., where he lectured for the National Progressiv Union of that city Saturday night, beginning his lecture a little before 9 o'clock. Sunday morning he took a train, traversed the entire length of the state of Connecticut, crossed New York state, and proceeded to Newark, N. J., where he spoke for the Newark Liberal Society at 11 A.M In the afternoon he returned to New York, and went over to Brooklyn, where he addressed the Brooklyn Philosophical Society at 3 P M. Leaving the Philosophical Society's platform at 4 P.M., he passed out of Brooklyn, crossed the Williamsburg ferry, passed through New York, crossed the Desbrosses street ferry, took a train at Jersey City, crossed the state of New Jersey, a journey of nearly one hundred miles, and reached Philadelphia, where an audience of one thousand people had assembled to welcome him. Here he spoke for an hour, closing his address at the same moment that he commenced his lecture on the previous evening at New London.

Communications.

Freethought in Oregon.

There has probably been more Freethought work done in Oregon, during the past year, than in any other state in the Union. Less than a year ago Mr. Underwood came to Oregon to engage Clark Braden in debate, and remained in this state and Washington until about two months ago. Mr. Underwood delivered the 4th of July oration here in North Yamhill, where our national day was celebrated without religious ceremonies. Then, right in Mr. Underwood's wake, came Mr. Bell. I did not arrive in Oregon in time to meet Mr. Underwood, but met Mr. Bell at the Portland convention. The past president of the California Secular Union, Mr. S P. Putnam, has just ended his customary raid through this country. He gave three lectures in North Yamhill that were given in his usual eloquent style. Mr. Putnam is full of enthusiasm and earnestness for the cause of Liberalism. I entertained Mr. Putnam, and was very sorry when the time came for him to depart, for a jolly, happy companion like Mr. Putnam is a great comforter when one is worn out with the drudgery of the school room.

Mrs. Krekel has also been with us and given ten lectures. Mrs Krekel is a clear reasoner, a logical thinker, and an eloquent speaker; her language is pure and inspiring. I think her lectures hav given as good satisfaction as any of the lectures that hav been given by any of the speakers yet visiting the coast. I hope she will meet with the success that she merits.

As yet I hav given no lectures in North Yamhill, as I am teaching here and it is feared that I might raise the ire of the Christians and so injure the school.

While this is a very Liberal community, and everyone knows my attitude toward orthodoxy, everything passes off smoothly so long as I giv no personal offense Freethought teachers are not altogether safe where the least virus of orthodoxy remains.

North Yamhill is another place where the Liberals contributed to the building of a church, with the understanding that the Liberals should be allowed to use it. But, as in every such instance, the money and the entire management of the church was given into the hands of the pious, so no "blasphemous speeches" hav been heard within its "sacred walls." It is hoped that the Freethinkers will soon learn to quit such nonsense, and just contribute a little to the building of halls for themselvs.

Though I hav not yet lectured in North Yamhill, I go once a month to our neighboring town of Forest Grove, and once a month to McMinnville.

The Liberals of Forest Grove and Hillsboro are doing nobly. They hav organized a county Secular Union. and hav monthly meetings, when your correspondent in his humble way "breaks the bread of life to them." The Liberals of Forest Grove hav an advantage that the Liberals of but few towns hav. They hav a fine large hall of their own, that was built by money given for the purpose by the deceased French Freethinker, Mr. Vert. The hall is known as Vert's Liberal Hall. When at the Grove I am generally entertained by our enthusiastic Spiritualistic friend, T. M. Hines, and also by our energetic president, D C. Stewart. Mr. Stewart livs about four miles from town and it is a very pleasant ride from town out to his splendid farm and happy home, where the Liberal preacher whiles away an evening beside an old fashioned, cheerful fireplace. Our secretary is Mrs. S. C. Todd—a noble woman who is in earnest in the work for humanity. As is characteristic of her sex, she accepts without a murmur the drudgery that is imposed upon her.

The Liberals of the Grove are going to celebrate the ancient pagan festival day, Christmas. with a ball, and the 29th of January, the author-hero's birthday, will be celebrated. Forest Grove is one of the prettiest little towns in the West. It is really a picture of beauty, nestled among the foothills of the Coast Range mountains. From the Grove there may be seen four grand snowcapped mountains lifting their grand and stately peaks above the surrounding hills—Mounts St. Helens and Adams, of Washington, and Mounts Hood and Jefferson, of Oregon.

There are some good Liberals in McMinnville, John and W. T. Booth, A. K Olds, Mrs. Olds, Mrs. Booth. Our friends of McMinnville are considerably discouraged. As in many such places, there are scores of Freethinkers. but of the kind that are no help to the cause of Liberalism. They can see no reason why there is any use working and spending money for any such purpose. Then Mother Grundy frowns so when Liberals of wealth and of political aspirations attend Liberal lectures. What a terrible thing it is for some people to brave popular opinion, even when that popular opinion may be nothing but popular folly. It is a very serious thing to be considered unpopular.

Many people who hav grown out of orthodoxy and heartily approve the work that a few are doing, yet from selfish motivs or from cowardice will giv their influence and financial support to a system of religion they in their hearts utterly despise. I want to be free and honest. Shackles cannot be put upon my brain either by priests or Mother Grundy. I would rather go alone through life's journey, feeling that I was honest and earnest, than to go with company that I could not keep without the blush of hypocrisy mantling my cheeks. If I had opinions that I were ashamed of, I would try and reason myself out of them.

I find this to be very much the state of affairs at McMinnville as well as in almost every place. But, in spite of these adverse circumstances, I think the future is bright, and hope that the work will be continued, for it is steady, earnest effort that accomplishes great works. The falling of one drop of water on a rock makes no perceptible impression; but a constant falling of the drops, drop after drop, day after day, wears away the solid stone.

I would like to say to the Liberals of Oregon and Idaho that my school will close in March, and I shall be glad to answer calls to lecture during the spring and summer. GEO. H. DAWES.

North Yamhill, Ore.

Booming Real Estate in Washington.

Washington is number forty-two. The giant state is born, and takes her place upon the starry banner. Her great natural advantages insure her successful competition with any of her older sisters for first place, as the A No. 1 state of the Union. Her harbors, her lakes, her rivers, her ports, her fisheries, her mines, her vast and fertil agricultural valleys, her railroads, her thriving cities, her public spirited, energetic citizens, are unexcelled. Washington is an empire of herself, and has within her own boundaries every resource requisit for the upbuilding of the grandest commonwealth. Within her boundaries are forty-five million acres. She has four times the combined area of Vermont and New Hampshire, is twice as large as either Ohio or New York. Her magnificent and inexhaustible forests of fir, spruce, and cedar will prove a prolific source of revenue for the next three generations.

Puget sound timber has been famous the world over for ship-building purposes. The general impression has been that even ordinary oak was stronger than the best fir; recent timber tests at the shops of the Northern Pacific Railroad Co. prove that yellow fir is actually one-third stronger than the very best Eastern white oak, and more than half stronger than Eastern white pine. Puget sound fir will henceforth be in demand for railroad trestle bridges on every road in the United States. Trees eight feet in diameter at the stump, and over two hundred feet in length, are quite common in the immense forests which skirt Puget sound.

Coal is found in many parts of the state both east and west. It is computed that there is not less than one hundred and eighty thousand acres of coal in western Washington. The annual output of coal in the Puget sound country is over a million and a quarter tons; and it is constantly increasing, as new mines are opened up and better transportation facilities afforded.

The iron mines of Washington excel those of the famous Michigan peninsula; the very low percentage of phosphorus making the ore especially valuable for bessemer steel products. With the steadily increasing stream of capital which is pouring into the state, it will in a few years excel even Pennsylvania as a great iron-producer.

Puget sound has the finest harbors in the world. The different ports are nearly all land-locked and afford a safe anchorage for the largest ocean going vessels. Taking it all in all, it is beyond question the most magnificent, picturesque body of salt water on the globe.

Washington is exempt from cyclones or blizzards. People in the East hav been deceived into a notion that the winters in the sound country are one continual rainfall. The signal service record of the weather for the last eleven years givs: Yearly average of snowy days, eleven; rainy days, ninety seven; clear days, one hundred and fifty six, and cloudy days, one hundred and one. The warmest day in eleven years was eighty nine degrees, and the coldest day six degrees, above zero. The average for spring is fifty three degrees; for summer, sixty-seven degrees; for autumn, fifty degrees. The days are pleasantly warm, and the nights are always cool in summer.

In my last I gave a brief description of Seattle in her phenix transition state. The only rival of that wondrously progressiv Queen City of Puget sound is Port Townsend. When I first visited this place, a year ago in May, its people were enjoying a drowsy sleep. I had but a very short time to visit there, but rapid as was my survey I was very deeply impressed with its great and grand possibilities.

Port Townsend is now wide awake, and I doubt if she is ever again caught napping. What a magical, glorious transformation, since my first visit! Some of the old mossbacks deepened their dozing to eternal slumber, while her wide-awake citizens hav indeed aroused to most energetic action.

Port Townsend is situated at the head of the straits of San Juan de Fuca, and commands the entrance to the whole sound country. It is one of the finest harbors in the known world.

Port Townsend bay has an anchorage area of about fifty square miles, in which the water is from three to eleven fathoms deep. Vessels from the ocean, bound to any of the sound ports, sail in as far as Port Townsend, needing no pilot. The navigator does not even need a chart during daylight, for it is perfectly safe for the largest vessel to sail in any part of the bay, so long as she is kept twice her length from the shore. The situation is one that impresses every visitor, for Port Townsend holds the keys to a system of inland navigation reaching into a vast and fertil region rich in natural as well as acquired wealth, which is tributary to this bright and prosperous city. It is ninety miles from Port Townsend to the ocean, while Seattle lies forty miles southeast, and Victoria thirty miles northwest. Port Townsend is the nearest port of entry in the United States for the traffic of Japan, China, India, Australia, and Alaska. Steamers sail to Alaska every two weeks from Port Townsend. During the first six months of 1888 the custom house report shows Alaska freight, 4 634 tons, valued at nigh two million dollars. Having been selected by the government as the headquarters of its customs service on the sound, all the commerce of the great coal and iron fields, the fruit and wheat farms, of the inland empire drained by Puget sound, and the vast system of rail and water centering here, must pay tribute to Port Townsend, just as all the incoming tonnage from foreign lands must do likewise. Congress appropriated $240 000 to build the custom house and post-office, and the building is under headway, and will be hurried to completion. It will seem incredible, yet it is strictly true that with the exception of New York alone, more tonnage is registered at Port Townsend than at any other port in the United States. The official report of the business transacted at the custom house from December, 1887, to November, 1888, givs the number of vessels cleared as 1,046, total tonnage, 966 356; number of vessels entered, December. 1887. to November, 1888, 1 039, total tonnage, 1 049 094. The report for 1889 will greatly exceed this.

The city is built to the westward of Point Hudson, and faces the southeast. At the point the low land extends back half a dozen blocks or more, but the flat grows rapidly narrower to westward, until the bluff comes out flush to the water's edge. In the business par of the town the streets extending back from the bay are interrupted by the bluff about three blocks from the water, but those running parallel with the shore ascend to the hights by easy grades. On the hill the land is rolling enough to afford perfect drainage, and to permit, from the various elevations, an unobstructed view of the magnificent scenery that challenges one's admiration in every direction. The view from the hights of Port Townsend is one of the grandest and most fascinating imaginable, the tranquil waters of the inlet specked with sail and steam craft, the Indian canoe and the sea birds occupying the foreground. In the east the long cragged crest of the Cascade range sweeps across the landscape where Mt. Baker thrusts his hoary, snowclad summit boldly to the sky. To the south and west are the Olympic mountains, in the midst of which the grim old sentinel Olympus stands. The view from the top of the new Tourists' Hotel is probably one of the grandest in the world.

For general farming, fruit-raising, and dairying, and for delightful summer resorts, and building sites, there is an extensiv and most attractiv field around Port Townsend, both on the mainland and on the islands and peninsulas that are numerous in the vicinity.

The fishing industry is assuming large proportions. A number of vessels are engaged in fishing for halibut, sturgeon, cod, and salmon, all of which abound in the waters from Port Townsend to the shores of Alaska. The success attending this industry has resulted in negotiations for six hundred fishing-boats and schooners to be sent here from Gloucester, Mass.

Among the most profitable and successful industries of the city is the Port Townsend Foundry and Machine Company; D. W. Smith, president. Mr. Smith is also president of the state bank of Washington, and to his energy, enterprise, and public spirit the city is greatly indebted for its wondrous progress. D. W. Smith was a good soldier, is an able lawyer, a clear headed, practical business man, and a genuin Liberal.

The Machine Company has just completed another splendid steamer, the Discovery. Port Townsend may well be proud of her. Her engins are of the very best design and workmanship, and gain the highest encomiums of experienced engineers and machinists, who pronounce her unsurpassed by anything afloat.

The company turn out everything in their line, from a tailor's goose to a donkey engin. The excellence of their work has resulted in such increase of busi-

ness that they hav had to remove their plant to a thirty-acre plot of tide water lands, which they hav spiled and converted into handsome docks, on the shore end erecting a monster foundry, and machine shops.

The city is well supplied with public schools, and rejoices in a normal college, with very handsome buildings and grounds. There is a full corps of professors, and an attendance of seventy pupils. But what is of especial interest is the following extract from the incorporate papers of the Port Townsend and Northwestern Normal College:

ARTICLE V. Every branch of knowledge necessary or conducive to the highest development of mind or body, including the principles of morality, truth, justice, and patriotism, and the rights, duties, and dignity of American citizenship; but no book, tract, paper, catechism, or other publication of a partisan or denominational character shall be used or distributed in the school; nor shall any partisan or sectarian doctrin be taught therein; it being the intention of the incorporation that only secular subjects shall be taught and that all religious and anti religious subjects shall be relegated to the home and churches.

It was through the zeal and persistency of Gen. D. W. Smith and his Liberal colleagues that this wise provision was made, and what else had been a sectarian became a secular college.

The price of real estate is rapidly advancing. There is danger of its by and by exceeding value, and a gambling speculation would keep out the actual settler. The business men who hav labored so faithfully and wisely in promoting the best interests of the city will need to keep sharp lookout and prevent any such calamity. All possible should be done to encourage home building and the establishment of manufactories. The cost of building a good five-room cottage is from $700 to $1 500, according to interior finish. A modern two-story frame residence will cost from $1 800 to $2 500. Rents vary from $15 to $40 for dwelling-houses. Wages are: Carpenters, $3 50 to $5; plasterers, $5; machinists, $4 50; house painters, $3 50; laborers, $2; mill hands, $50 per month; farm laborers, $25 to $30 per month. And for good, burden-bearing hired girls, and women cooks, and nurses, this section, any part of Puget sound, is a bonanza. $5 to $7 per week would be gladly paid to real A No. 1 help all the year round. For lack of good girls some families are paying $30 and $40 per month to heathen Chinese.

Freethought holds its own, yet for lack of organization the church and Mrs. Grundy exert undue influence, and church and fashion frown on science and common sense. I delivered four lectures at the court house to steadily increasing interest and attendance. Arthur Venn, a young artisan of push and ability, an earnest, thorough Liberal, took the initiativ and most of the burden, seconded by the Methodist Episcopal church. Gen. D. W Smith and his estimable wife extended to me the generous hospitality of their happy, cosy home. At the last lecture the following gentlemen were unanimously elected by the Liberals of Port Townsend as delegates to the great Seattle convention to be held the last of January next, for the purpose of effecting practical organization of the Liberals of Washington: Gen. D. W. Smith. Arthur Venn, John Effin, Hamilton Keeler, and H. E. Morgan.

The friends are anticipating lectures from Mrs. Reynolds, and if arrangements can be effected, it cannot fail to greatly popularize Liberalism with the ladies. Until we enlist the wives and mothers we cannot fairly hope for the triumph of reason, right, and truth over ancient superstition and bigotry. With their aid victory is near and we can "keep the flag above the cross." C B. REYNOLDS.

Our Policy.

Nothing is more usual, or natural, than that men should differ in opinion as to the right method for conducting a party or an organization. The word "policy," when applied to a public object, may perhaps hav a different meaning than when applied to a private adventure. We (I now speak of the Union) must hav a distinctiv policy because we hav a dominant enemy to overthrow. But what is the policy of the American Secular Union? According to its constitution and its Nine Demands it has but "apparently" one policy, viz., the separation of church and state, and upon this basis all persons of all creeds and faiths whatsoever are invited to coöperate with us in our endeavors to bring this to a practical issue. Should this be our only policy? If yes, then the American Secular Union can disband when they hav attained their objects; for when the separation of the church from the state has been accomplished there is practically no further use for the Union. Such a meager policy is not sufficient to enforce the success of our organization. We must go further; we must adopt a more lasting and antagonistic policy, if we wish our efforts to become effectiv for all purposes of social reform, or for sweeping aside the religious obstructions that stand in the way of it.

Now, the question which presents itself before us is, "Can a Christian retain his religion and unite with us in a common course of action?" Christianity is considered by its advocates as the only true religion. It arrogates unto itself preëminence, and visits with supreme contempt all other religious creeds. Its presumption is of a character unknown to any other creed. It holds that all within its pale are traveling on the road to salvation, and looks upon those without as already bearing the mark of eternal damnation upon their devoted foreheads. From the cradle to the grave its adherents are required to regulate all their thoughts and actions in strict accordance with its injunctions, and it claims every moment of their lives to be devoted to the furtherance of its glory and exaltation. With these facts before us, it is difficult to imagin how any honest Christian can sincerely unite with Secularists in a common course of action, or one common policy. It does seem to me an utter impossibility. Secularism being essentially antagonistic to all religions, the Christian, who considers religion to be the best and fairest gift of providence, naturally regards the Secularist as an enemy to his kind, and looks upon him as one who wickedly or unwittingly designs to deprive his fellow-men of all hope and consolation in this world and their chances of salvation in the world to come. Therefore the Christian, instead of uniting with the Secularist, must in the very nature of things regard him with suspicion and distrust. Then, is it not high time that the absurd idea of attempting to unite two such extraordinarily heterogeneous elements should be abandoned? It would be as ridiculous to expect the wolf and the lamb to liv together on friendly terms as to suppose that Christians can or will act harmoniously with Secularists. The greatest good of the one seems the profoundest evil of the other. The one delights to see the progress of religion, and would use every means, honest or dishonest, to compel the state to succor the church; while the other strains his energies and exerts his powers to undermine and uproot it. The one cries for more churches and chapels; while the other views these institutions with disgust because he believes them to be the greatest obstacles in the way of practical reform among the people. Now, for the sake of argument, let us suppose that a number of Christians join the Secular Union, upon the basis of the separation of church and state; being members, they would possess equal privileges, and would of course hav the same chance of being elected on the committee of management as the rest. Let us suppose, the committee at their deliberations, and consisting of an equal number of Christians and Secularists, a Secular member rises to propose that a portion of the Union's funds shall be employed for the extension of Secularism, and as a means to such end he advises to send about the United States well-qualified individuals, whose business it should be to do all in their power to expose the errors of Christianity and establish the truths of Secularism. Is it possible that the Christian members could or would giv their sanction and support to such a proposition? Certainly not, unless they are content to sacrifice principle for courtesy. On the other hand, suppose a Christian member rises to propose that inasmuch as religious ideas are entertained and cherished by a large number of our fellow-men, and as the generality deem it an insult to their feelings to hear these ideas publicly challenged, it would be well, and in accordance with the opinions and wishes of a considerable number of members, if for the future the American Secular Union abandoned all discussions upon religious topics. Would not every Secularist laugh at such a proposition, and indignantly reject it? Seeing, then, that the views of the respectiv parties on such important points are diametrically opposit, their union and cohesion for any practical purpose seems quite out of the question. It is indeed an obvious delusion to suppose that for one moment they can act harmoniously together, while each of them is sincerely anxious to promulgate what they believe to be true and of the greatest importance. It would certainly occupy more space than could be conveniently given to an article of this kind to compare Secular principles with those of Christianity *in extenso*. Therefore, I hope that sufficient has been said to make thoroughly clear the antagonism, and to exhibit the absurdity in the constitution of the present Union which admits "all" persons, of any faith or creed whatever, as being eligible to become members, since no honest Christian can conscientiously "agree" with its principles or its objects. I trust that enough has been said, both here and elsewhere, to disabuse the minds of those who hold the affirmativ of this question, and those who are not convinced by the foregoing I would beg to reconsider the subject, and I hav no doubt that by so doing they will discover that the attempt to unite with persons holding religious views, in order to obtain their cooperation in our work, has been the "rock" upon which the Union has been gradually sinking, and by admitting the semi religious and superstitious, instead of a well-directed anti-religious, crusade, shall we not sink lower and lower until the bark will founder altogether?

We must, of a necessity, hav a distinctiv, well-directed, antagonistic policy to all religions. I know that many entertain the idea that we hav been pulling down long enough, and that the time has arrived to commence building a new structure; but let those who think so build one, if they hav sufficient material. To me, however, it seems that although a great number of fallacies hav been destroyed, still there is a vast deal to be accomplished, and we must first pull down the old building before we can erect a new structure upon the old site. If Freethinkers are to unite they must unite to fight superstition at every step, and to destroy the charge of sectarianism and enable man to be progressiv.

Secularism is a protest against all the theologies of the day; it deems them all incomplete and unsatisfactory. If it finds a mind bound down with creeds and Bibles, it endeavors to the utmost to sever the bands; if it finds men prostrating themselvs before idols, it strives to pull them down though the worshiper may polish the fragments. If it finds a "rock of ages" in its path, it will break it. Then how can we expect even the most liberal-minded Christian to unite and coöperate with us in such a work? For a long time to come our "policy" must needs be iconoclastic, it must be aggressiv, it must sound the challenge note of battle, for uprooting the creed-erected barriers between man and man, and stubbornly negate the influence of the priest. Then again I ask, and this time with more emphasis, "How can we expect the Christian to unite and cooperate with us in such a work?"

Our policy is to make every individual member of the Union an ax-bearer, and a pioneer cutting down this obstacle, and clearing away the *debris*. I respect the sower who delights in the positiv work of scattering seed on the ground, but I fear that the weeds will destroy much of the fruit of his labors. I know that the present is perhaps a critical time for the Union; and the present dissensions which permeate the Union are to be deplored, but if they cannot be avoided, yet our real work must not be lost sight of. We must persevere steadily in the path before us, though it be a thorny one. At present Secularism seems apathetic, and more so just now, when it should exert itself with redoubled vigor, when we find our principles menaced, when we see our individual liberty attacked, and threatened with encroachments from all sides. Is it right that so many should indulge in listless apathy? The course of earnest Freethinkers is clear enough, and if any amount of success is obtained, then every honest person would naturally strive to adhere to it. Let us not shrink from performing our duty for fear of being branded with the name of "Infidel," for it is a glory to be an Infidel to error.

We can be courteous, but we can assert no compromise; we can show respect to the honest opinions of our opponents, but we must not sacrifice our own to a decidedly destructiv expediency. Let us continue on in the work we hav before us of establishing the American Secular Union independent of all religions, thereby necessarily making it antagonistic to all religions. There is no middle ground for us to take if we wish to make our Union a success. Our only wish should be to make man truly free, and this we can only do by eradicating all religious ideas from his brain. Our purpose should be to promote the happiness of our fellow-creatures, and by so doing we shall increase our own. And man can never be happy until he is free—free in body and free in mind, free in thought and free in utterance, free from crowns and free from creeds, free from priest and free from king, free from the cramping customs created by the influences surrounding him, and which hav taught him to bow to a robber, and frown upon a beggar. This is the task we hav to accomplish, even if it is to be done single-handed. We cannot expect that any sincere Christians would assist us in such a policy, so suicidal to themselvs, so antagonistic to all they hold sacred and dear, and which they cherish so fondly. And an organization which opens its doors to *all* opinions cannot hav a "policy" of its own, and cannot unrestrainedly teach to others that which it so strongly desires. Therefore I sincerely hope, as a well-wisher to the American Secular Union, that in its future course it will be guided by the experience of the past. JOHN R CHARLESWORTH.

THE Roman [pagan] religion was essentially domestic, and it was a main object of the legislator to surround marriage with every circumstance of dignity and solemnity. Monogamy was, from the earliest times, strictly enjoined, and it was one of the great benefits that hav resulted from the expansion of Roman power, that it made this type dominant in Europe. In the legends of early Rome we hav ample evidence both of the high moral estimate of women, and of their prominence in Roman life. The tragedies of Lucretia and of Virginia display a delicacy of honor, a sense of the supreme excellence of unsullied purity, which no Christian nation could surpass.—*Lecky, European Morals, Vol. I, p.* 316.

SPEAKING of self worship, which leads to brutality toward others, Mill says: "Christianity will never practically teach it" (the equality of human beings) while it sanctions institutions grounded on arbitrary preference for one human being over another.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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IN THE

Truth Seeker Annual for 1890

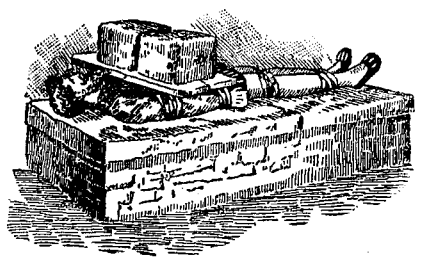
WILL BE AN ARTICLE

WITH SEVENTEEN ILLUSTRATIONS,

ENTITLED THE

Inventions of Science and Inventions of Christianity

St. Polycarp remarked as to scientific instruments; "In all these monstrous demons is seen an art hostil to God."



A Christian Invention.—Giles Corey being murdered with weights by the New England Puritans for defending his wife from the accusation of witchcraft.—See T. S. Annual of 1890, p. 92.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

A Change in Public Opinion.

Last week a trial in one of our courts had a peculiar beginning and a significant ending. It was a libel suit brought by a "materializing medium," Mrs. Wells, against the editor of a Western paper who had charged her with being a humbug who "uses trick cabinets and confederates to accomplish her deceptions." Mrs. Wells was backed by H. J. Newton, of this city, and Lawyer Benns, of Brooklyn.

The peculiar beginning of the case is that Mrs. Wells was first exposed at the house of Mr. Newton, and Mr. Newton came out in an article denouncing her as a fraud. Then he recanted, took her under his protection, and backed her with money in the libel suit. When it was said in the Western newspaper that Mrs. Wells is a swindler, Mr. Newton wrote the publisher, demanding to know what Mrs Wells he meant, and if he meant Mrs. Eliza A. Wells, and if so, when would he be in New York. The Western man promptly accepted service on his attorney in Brooklyn, and it was announced that the medium had sued for twenty thousand dollars damages.

When the case was called for trial before Judge Beach in the supreme court, Lawyer Benns desired to ask the jurors certain questions, and if they could not answer them affirmativly, he objected to going on with the case. The questions were:

"Suppose it was proved on evidence that was not disputed here that a form in human shape appeared all clothed in white, and then dissolved into the air, would you believe the evidence?"

"No, I wouldn't."

"If you saw such a phenomenon yourself; if you passed your hand through the form and found it was only vapor, would you then believe such a thing was possible?"

"No, sir; I don't believe anything of the kind could happen."

Another juror was asked:

"Suppose positiv evidence was produced here to prove that a woman was locked in an iron case competent to hold a tiger, and that she came out without the moving of the iron bars or the unlocking of the door, would you believe it?"

"Who came out? the tiger?"

"No, the woman."

"No, I wouldn't."

"Would you believe in the materialization of a spirit form if it was revealed here before your eyes?"

"No, sir. I would say there was some deception."

Judge Beach ruled that all such jurors were competent, and that the disbelief of the jurors as expressed was no more disqualifying than a disbelief that the moon is made of pink paper. The issue to be determined, he said, was whether, as the defendant charged and offered to prove, a trick cabinet and confederates had been used by the complainant, and the court did not propose that "the trial should wander over the domain of Spiritualism."

The plaintiff's attorneys argued that their client would hav no show if the jurors would not believe it possible for anyone to do what she professed to hav done, and withdrew the suit.

The positions assumed by the judge and jurymen are significant of the change that has come about as to alleged supernatural occurrences. It is ev dent that the plaintiff proposed to bring forward witnesses who had seen the things stated in the questions occur. But the jury plainly declared that they could not be made to believe anything of the sort, as it was beyond human experience; and the judge evidently took the same ground. Here, then, we hav a legal tribunal throwing out of court better testimony than can ever be obtained to the reality of the Christian religion and practically affirming that human testimony to supernatural events is of no value at all, because supernaturalism is beyond the bound of probability and human experience.

When Greenleaf afflicted the world with his Testimony of the Evangelists, going over it, cross-examining them, and summing up in legal shape, and concluding that it answered all legal requirements to prove a case, the Christian world was delighted and scoffed at the heretic, saying There now? what do you think of that? Of course Greenleaf has long ago been laid on the shelf, as his witnesses were found to be mythical men and their testimony to be flatly contradicted by facts, but the plaintiff in this suit had a much stronger case than Greenleaf could present. His witnesses were all dead; those for Mrs. Wells were alive and in court. His witnesses contradicted each other; Mrs. Wells's would hav agreed as to what they saw. If Greenleaf could make out a case from the disputed testimony of dead men, written years after the events were said to hav happened, and not even sworn to, subjected to all the mutation of intervening centuries and passing through the perils of translations and retranslations, guesses, hypotheses, and alleged inspiration, how much stronger would hav been the case made out by Mrs. Wells! She could bring men to testify that they had actually seen these occurrences; that they had taken such precautions that the conjured shades could not possibly be only human representations; and instead of four she could hav brought dozens, whose testimony was sworn to, whose reputations for veracity are good, who saw the marvelous events only the other day, who did not guess but knew by actual eyesight and contact, and who based all their hypotheses on experience. It would seem that if a juryman could be impressed by human testimony he ought to hav believed that Mrs. Wells did really and truly call up the dead. Certainly if they could believe it of a man who is said to hav lived nearly nineteen hundred years ago on the evidence of four unknown liars, they ought to believe it of a woman of to day on the evidence of dozens of honest witnesses.

But the jury would hav none of it. Supernaturalism, to them, was impossible and unbelievable. Yet courts not so many decades ago executed witches on a hundredth part of the testimony Mrs. Wells could adduce that she was a genuin medium. Juries then believed that women could ride through the air, could send evil spirits into animals and persons, and could not only conjure up spirits of dead men, but that the very devil himself often visited them and made unholy bargains. Such belief was a part of the very religion held by the jurymen who now refuse to believe on direct human evidence that any dead person ever came back to this world.

It is a vast and a pleasing change in public opinion; but how deep it buries the Christian religion, the sole claim to acceptance of which is that it is truly supernatural!

Our Congressional Nuisance.

Two chaplains log-rolling for the privilege of holding an unconstitutional office, and incidentally earning $900 a session, was the ungracious spectacle the country beheld at the organization of the fifty-first Congress last week.

Last session the House of Representativs was Democratic, and the blind chaplain Milburn was chosen to direct the action of God so far as that action related to the lower House. This year the House is Republican by a small majority, and the Republicans selected for all its offices men of their own political faith. The Republican candidate for chaplain was a relativ of Mrs. Harrison. By the bolting of a few Republican members Mr. Milburn had a good chance of election, and his friends worked for him strenuously. He was finally elected.

There isn't the shadow of a ghost of a shaving o constitutional authority for swearing in a chaplain as a United States officer. In fact, it is forbidden; for the prohibition against religious establishment is violated by such act. But some of the members of the House are pious, and of course are willing to violate not only a constitution but the rights of all other citizens to get daily religion at some one's else expense, and the rest of the members are afraid to antagonize the churches. So the people hav to pay for what about eight of every ten of the members regard as a positiv nuisance. The Christian church is a great bugaboo to most folks.

Our Pictures.

We hope that our friends will not forget that in order to continue the pictures another year, it is imperativly necessary that we hav an addition of at least five hundred names to our list. Some of our friends are hoping that we will not get them, for they do not like that style of warfare, but others think differently, as may be seen from the letters herewith printed in addition to those in the "Letters from Friends." The first is from the treasurer of the American Secular Union:

"PHILADELPHIA, PA., Dec. 4, 1889.

"MR. EDITOR: The reading of your exhortatory article headed, 'A Word About Our Pictures,' made me at once hunt up the last wrapper, which was already consigned to the waste-basket, to ascertain whether I was not one of the delinquents in question. With a sort of joyful relief I made the discovery that I was not a debtor yet, but came very near to be, since the time for which the paper has been paid will run out on the 6th of December.

"In order, therefore, that my paper may not be stopped, I inclose $5 with the request to make the proper change on that ever reminding tab. I will try to get a new subscriber, if possible, to help to make up the five hundred that the pictures may be continued.

"Yours truly, F. C. MENDE."

Here is another from Philadelphia, from the Secretary of the Liberal League, who does his share of work in pushing the sale of THE TRUTH SEEKER and our books at the League meetings. He says:

"I am sorry to hear complaints of the cartoons in THE TRUTH SEEKER. As you desire us, one and all, to speak out and giv our opinions of them, I will say that, in my judgment, they are splendid object-lessons for children, and even grown-up people also. They hav a tendency to refresh the memory of what the Bible does really teach, without perusing it weeks and months, as the case may be. I will say that my children know more about the old book through these illustrations than they otherwise would. So I hope, for one, they will be continued and also sustained.

"Yours, GEO. LONGFORD."

The next letter is from one of the friends to whom Mr. Longford refers. This one does not like the pictures (and another of the same mind will be found in the report of the Literature Fund):

"LEOMINSTER, MASS., Dec. 9, 1889.

"MR. EDITOR: You ask for an expression of opinion on the pictures. I am of the opinion that Mr. Parton has the right 'impression,' that 'the pictures repel more than they attract.' I hav wished to hand my TRUTH SEEKER to my Christian neighbors to read, but was prevented from doing so on account of the pictures, which would hav been shocking to them. Respectfully yours, J. FOSTER."

But Mr. C. P. Hosmer, of Belle Plaines, Ia., thinks differently, and acts wisely. He sends $3 for a new subscriber and says:

"This is my effort. One new subscriber to aid the pictures in the paper. Now, if the other four hundred and ninety-nine will each get a subscriber, we will hav the pictures.

"Yours in hope of a free country, C. P. HOSMER."

An old Texas friend writes:

"DALLAS, TEX., Dec. 6, 1889.

"MR. EDITOR: By all means don't discontinue Heston's cartoons. I will send you some new subscribers before long. W. D. ROBINSON."

Mr. John R. Charlesworth has also handed us the names of two new subscribers to help continue the pictures. There is no doubt that eighty per cent of the Freethinkers of the country are in favor of their continuance; the question is, will they help us get the necessary funds with which to pay for them? We are not able to publish them without assistance of a substantial kind, however much we may desire to, for all good things in this world cost money. And there ought to be no trouble at all in finding the necessary additional number of subscribers if all those who hav written in favor of the pictures will make a little effort.

The Literature Fund.

The following letter is short and directly to the point:

"SAVANNAH, GA., Dec. 7, 1889.

"MR. EDITOR: Inclosed find $20—$10 for fund for distribution of literature, $10 for American Secular Union—all from a friend. SILAS B. LATHAM."

The next is longer, and in some portions not quite so good—but it is pretty good:

"RIDGEWOOD, N. Y., Dec. 9, 1889.

"MR. EDITOR: Your appeal in THE TRUTH SEEKER of November 30th, for additional subscribers to enable you to continue the illustrations, prompts me to write a few lines on the subject. I think the way to increase the subscriptions to THE TRUTH SEEKER would be to discontinue the illustrations. They are a hindrance rather than an aid. While extreme Radicals may enjoy the pictures, the class of readers whom you especially desire to reach is repelled rather than attracted by them. The 'Literature Fund' project is a wise one, in my opinion. As an earnest of my approval I inclose $2 toward it. R. B. JACKSON."

The fund now stands:

Cash previously acknowledged	$17.00	
Silas Latham	10.00	
R. B. Jackson	2 00	$29.00
Expended as per TRUTH SEEKER of Nov. 30,		$19.50

Leaving $9.50 on hand which we shall use as we did the other, as soon as lists of legislators from Washington and Montana are obtained.

The American Secular Union has authorized us to forward at its expense to each national representativ and senator a copy of Remsburg's "Sabbath Breaking," which will be done when Congress gets fairly to work and Blair introduces his bill again.

We hope that every Liberal in the four new states has written to his state senator aud representativ protesting against the enactment of Sunday laws, and in Washington also against the exemption of church property from taxation.

In the mean time, more donations to the Literature Fund are needed. Let us keep up this war, and show our lawmakers that there are Liberals alive as well as Christians. It is just as easy to convert a legislator as it is a private citizen, and it will do a deal more good just now.

Aid for One of Senator Blair's Bills.

Senator Blair has found a useful ally in his endeavor to pass his national educational bill—no less a person than President Harrison, Presbyterian elder. In his message to Congress the latter eminent Christian says:

"The interest of the general government in the education of the people found an early expression not only in the thoughtful and sometimes warning utterances of our ablest statesmen, but in liberal appropriations from the common resources for the support of education in the new states. No one will deny that it is of the gravest national concern that those who hold the ultimate control of all public affairs should hav the necessary intelligence wisely to direct and determin them. National aid to education has heretofore taken the form of land grants, and in that form the constitutional power of Congress to promote the education of the people is not seriously questioned. I do not think it can be successfully questioned when the form is changed to that of a direct grant of money from the public treasury.

"Such aid should be, as it always has been, suggested by some exceptional conditions. The sudden emancipation of the slaves of the South, the bestowal of the suffrage, which soon followed, and the impairment of the ability of the states where these new citizens were chiefly found to adequately provide educational facilities, presented not only exceptional but unexampled conditions. That the situation has been much ameliorated there is no doubt. The ability and interest of the states hav happily increased.

"But a great work remains to be done, and I think the general government should lend its aid. As the suggestion of a national grant in aid of education grows chiefly out of the condition and needs of the emancipated slave and his descendants, the relief should, as far as possible, while necessarily proceeding upon some general lines, be applied to the need that suggested it. It is essential, if much good is to be accomplished, that the sympathy and activ interest of the people of the states should be enlisted, and that the methods adopted should be such as to stimulate and not to supplant local taxation for school purposes."

President Harrison does not, in this, go so far as to urge an amendment to the Constitution commanding states to maintain schools in which shall be taught the fundamental principles of the Christian religion, but he does worse, he desires Congress to violate that Constitution and vote money to do one of those things which are by that instrument reserved to the state. There is a vast difference between the United States disposing of its public land and voting cold cash to establish schools. In the one instance they are pursuing a constitutional course; in the other they are interfering in a matter in which they hav not a shadow of authority. Congress can no more constitutionally authorize in Charlestown. S. C., the establishment of schools for the colored citizens than it can authorize such schools for Irishmen in New York.

This presidential recommendation is without doubt intended to help Mr. Blair get his educational bill through Congress, for two or three years ago the proposition was made in the Senate to appropriate through a series of years some sixteen millions of dollars to build schools in certain states which had a great number of illiterate voters within their limits. This was understood at the time to mean the Southern states. Mr. Harrison was then a senator, and he and Senator Blair, if we recollect rightly, supported the bill. The churches were strongly in favor of the measure, as certain church educational institutions hoped to handle the funds and do the educating. The scheme failed then, and Congress will probably pay little attention to it now. Its revival by the president, however, will help Mr. Blair's present educational bill, as his new measure has a stronger church backing than the other.

An English Political Program.

The English political Liberals, under the leadership of Gladstone, hav announced their platform. It is universal male suffrage, a shortening of the duration of Parliament, a reduction of the period of residence enabling a man to vote to three months, compulsory powers to acquire allotments, the abolition of the duties on tea, coffee, and cocoa, a direct popular vote on the liquor traffic, and the disestablishment of the Church of England. The next Parliament will be strenuously urged to pass bills favoring all these demands, and if it shall not do so, the Liberals hope to soon elect a parliament that will.

It may be that it is to be able to take a very activ part in this program that Mr. Bradlaugh has resigned the activ leadership of the Freethought party in England. He cannot do everything, and possibly he considers that others can capably conduct the Freethought propaganda, and that he can do more good as a politician working for reform and disestablishment. Rumor in England, too, hath it bruited shrewdly about that Mr. Bradlaugh, in the event of Liberal success, has an eye on a cabinet position, and in view of his past interests in Indian affairs, and the present direction of his convalescent trip, it is a fair guess that the portfolio of secretary of state for India would not be distasteful to him.

These are of course only rumors, but if they are facts, the ambitions are truly honorable, legitimately to be held. If Mr. Bradlaugh can better help to bring about disestablishment by being untrammeled, the good to be gained will more than repay the Freethought party for making the sacrifice.

It is pretty evident that a change is about to take place in the political affairs of our mother country, and it is not very rash to predict that advantage will thereby accrue to the Secularists and to their intrepid leader.

The Mistake of the Probationists.

If the doctrin of probation after death be true, those Christians who are sending missionaries to the heathen are making an awful mistake.

The essence of the doctrin is that if the light of the gospel be withheld from certain races, God's mercy will in some way find methods to redeem them, because it would be unfair to damn them for not believing a scheme God never let them hear of.

But it is an undisputed fact that but a very small percentage of those who do know of the gospels take advantage of their knowledge to obtain heavenly mercy. The large majority of the Christian race will be damned.

It is plainly to be seen, therefore, that it is a cruelty to the heathen to carry the gospel to them, for without it the probation doctrin will save them all, while with it the perversity of the human race—which will not believe all it is told—will unquestionably consign the major portion of them to sheol.

As fast, then, as the probation doctrin spreads among the orthodox sects, they should disband their missionary societies.

Editorial Notes.

MR. THADDEUS B. WAKEMAN sends us this: "To THE TRUTH SEEKER and Friends in New York, Boston, and everywhere: Please to oblige me by not using the prefix 'Hon.' before my name. To it I am in no way entitled, and never hav been. Yours sincerely, T. B. WAKEMAN." But his article for the ANNUAL is just as complete and interesting as though he could prefix and affix to his name all the titles and letters known to the British peerage and the college degrees.

UPON the school question, Charles C. Starbuck, in the *New Englander*, makes the following remarks: "The basis of our school system ought to be Protestant. We are in fact, and ought to be by legal decision, a Protestant Christian country. We do not want schools in which we cannot mention Luther and Knox and Calvin and Latimer with full confidence and honor, not withholding it from St. Francis de Sales and St. Charles Borromeo. A school in which our children are not free to study Macaulay's History, is only half a school." The only difference between the Protestants of the Starbuck-Blair stripe and the Roman Catholics is that they want to steal the schools for the Protestant church and the Roman Catholics intend to steal them for the Roman Catholic church. Both sects should be resisted to the utmost extreme.

SINCE Mr. Bradlaugh's illness Mrs. Besant appears to hav been editing the *National Reformer*. She says nothing about Theosophy, and she makes the paper much livelier than it has been of late, owing probably to the fact that she can giv more time to it than could Mr. Bradlaugh. In her suit against the London clergyman—a report of which we giv elsewhere—she displayed much legal skill, wonderful ability in argument, and not a little bravery in bearing the browbeating of court and opposing counsel. In dealing with the affairs of the world she has lost none of her vigor and clearness through much Theosophical seeking after knowledge of another. The disagreement of the jury renders it necessary that she carry the case higher, and the Rev. Edward Hoskyns will find his future path unhappy unless he apologizes and makes reparation for the foul wrong done to the ablest woman in England.

THE editor of THE TRUTH SEEKER'S "Children's Corner" has just been elected a member of the school board in Fall River, Mass., over an Episcopal clergyman who was pitted against her. It is a great triumph for our side and for the cause of woman. Almost everything was said to hurt her that could be thought of, but the arrows poisoned with venom and spite fell harmless at her feet. The bitterness of the hatred shown by the bigoted and superstitious was something marvelous in this age of enlightenment. Among other deprecatory reasons urged, including Atheism and Anarchism, was this: "She will go into the schools and tell the children that there is no hell!" But the voters knew their business. And the Australian ballot system was a great help, for it prevented intimidation. Miss Wixon was elected for three years, and her previous three years' service on the board gives her the right of seniority there. We congratulate her and the citizens of Fall River, and are proud indeed that the victory is ours. It is substantial encouragement for THE TRUTH SEEKER when the voters of a great city choose the editor of its children's department to superintend the education of their children.

THE Spiritualists of Montreal hav placed the finance committee of that city in a quandary. The Spiritualist Society petitioned for exemption from taxation on the ground that the temple occupied by it is a church. When the petition was presented the ignorance of the committee upon Spiritualist affairs exhibited itself. In answer to the inquiry, "What is that?"—referring to the society—one said it was "a sort of Freethought club;" another that it was not common sense to recognize a body as religious that didn't believe in religion. The petition was finally referred to the city attorney for an opinion. There appears to be a feeling in the minds of many of our Canadian neighbors, comments the *Banner of Light*, that the exemption from taxation of church property is a grievous wrong upon those whose property is in another form, and for that reason subject to assessment. We venture to say that no such petition would hav emanated from the Spiritualist Society, had not other societies not one whit more "religious" than itself, been granted exemption; but it very reasonably concluded that from the nature of its services, it is, in every sense of the term, a "religious society," or "church," and on that account is entitled to all the privileges granted to such bodies.

Letters from Friends.

BALTIMORE, MD, Dec. 2, 1889.

MR. EDITOR: I am sorry to see that one of the friends of Freethought and liberty from priestcraft and demagogism, is against the illustrations of Brother Heston. I for one think that they are immense, and also add to the already priceless value of the grand old TRUTH SEEKER. I say, with Durand, in connection with Remsburg that he makes the priests froth at the mouth. Long liv Heston to carry on his part in the work he is engaged in. E. S. MCMURRAY.

SPRINGFIELD, MASS., Nov. 24, 289.

MR. EDITOR: Heston's "Thanksgiving" is tip-top. I took it to church to day—the church of the spirits—and the officiating clergyman, Rev. E B. Fairchild, was pleased to read it, and it pleased the people immensely, eliciting repeated applause. He said he regretted that he had not seen it sooner so that he might hav taken it for a text. However, the discourse he did giv was eloquent of radicalism, a vigorous condemnation of compromise and valiant assertion of the right and duty of following and proclaiming truth to its utmost limit. I received orders for several copies of THE TRUTH SEEKER from those who wanted to keep the praver.

JOHN P. GUILD.

LUMBERVILLE, PA., Nov. 28, 1889.

MR. EDITOR: Again we hav the annual Thanksgiving proclamations of president and governors, who, in relation to God and the government of the universe, seem to us to possess no discerning power. We think with many others that the issuing of such proclamations is labor lost. How will such papers read before the close of the twentieth century, when it will be known that no device of man can in any way change the ruling power of the universe—that no device can prevent a cyclone, earthquake, or flood? And yet to fully combat these cherished theological errors of ages it requires a moral courage surpassing the military heroism of a Cæsar, or a Napoleon. ALBERT LIVEZEY.

CASCADE LOCKS, ORE., Nov. 20, 289.

MR. EDITOR: I cannot get along without the best paper in America. So please change my address from Orient, Ia., to Cascade Locks, Ore. Since last July I hav been looking at the western part of the United States, and like Putnam, think it is a great country. I notice a great many Liberals are coming to this coast—Reynolds, Dawes, and now Mrs. Krekel. And I notice the people are more Liberal than in fanatical Iowa. I notice in Dakota, where the Lord's people carried the day and voted for Prohibition, they are starving, and over in our sister state, Washington, where they nearly voted the Lord out of their constitution, the people are prosperous. Truly the ways of the Lord are past finding out.

Yours for Universal Mental Liberty, C. F. KUNATH.

NEW YORK, Nov. 28. 1889.

MR EDITOR: According to the latest news from Rome, a republican revolutionary society has been formed in said city under the names of Jesus Christ. Galileo, Bruno, Mazzini, Garibaldi, and others, with the object of establishing the Universal Republic and compelling all those who hav immense fortunes, whether clergymen or not, to return what they hav stolen from the poor. This is very important news for the Knights of Labor and other societies in this country which may hav the same object in view. The Catholic clergy hav publicly declared that "to be a Liberal" is one of the greatest crimes, worse than to be a murderer. When reading the above about the new society formed in Rome, I suppose they will understand that the head of the Catholic church has been and is St. Peter, the traitor, and not Jesus Christ. JOSEPH FELIX GONZALEZ.

TANEY, IDA., Nov. 23, 1889.

MR. EDITOR: I hav been a reader of THE TRUTH SEEKER for some time, and not seeing any letters from this part, I thought a few lines would not be amiss. There are quite a number of Liberals in these parts, but only a few outspoken. But what there are make it warm for the hell-pedlers. Every once in a while some go crazy and imagin they are called to preach. But they don't hav the success they used to hav. They played all last winter to full houses and never took a trick. We knocked a Seventh-Day Adventist out last winter, and the rest would not debate They do a great deal of talking outside, but they won't discuss. Keep right on. Your paper is doing great good. Although only a few take it in this part, it is read by a great many. The pictures are what take a great many at first. They won't read but will look at the pictures, but in a short time they want to read as well as look at the pictures. THOMAS WEAVER.

GEORGIAVILLE, R. I, Nov. 21, 1889.

MR. EDITOR: This day I received a postal card and books from you—all in good order and worth their weight in gold. The "Age of Reason" is a book that theology cannot shake to pieces. Had Thomas Paine lived in our day, what a splendid cannon for theology! And the "Crisis" is a book that every American should read. "Crimes of Preachers"—wonder if those pious divines thought of their angry God when they were committing such crimes. For my part, deliver me from all Christianity. The holy Bible is full of ignorance. I can remember the name of D. M. Bennett, when at the Soakers' in Enfield, Conn., when a small boy not in my teens. Mr. D. M. Bennett lived at Lebanon, N. Y. He was too wise a man for the Shaker elders. He put too many questions to them. They did not want him longer there. That is orthodoxy. When a man will express his honest thoughts he is not wanted there.

I will try my level best to get you all the subscribers I can.

Yours truly, WM. A. BENNETT.

OMAHA, NEB, Nov. 23, 1889.

MR. EDITOR: I am happy to send my money, for THE TRUTH SEEKER is mental life to my very being, and because of its most intelligent subscribers. If there is any more superstition in any of the cities of these United States than in this I would like you to point it out. Forty ministers just met together in the Young Men's Christian Association's rooms to see who could gas most about Sunday and Prohibition. And the Catholics are not sleeping. Our mayor is hand and glove with the forty blind leaders of the blind. Is it not strange the very men who hav such influence over the people and ought to be the greatest saviors, do not know what slaves they are making of the people? They are doing their level best to destroy this beloved country of once claimed freedom. They do not see that they are helping the mother church to stamp its foot on the eagle. Mr. Editor, hav you yet hopes? I think you are a brave soul, too. Supply us with such material as will build up manhood and womanhood so that we can see nature's god face to face.

W. L. GRAY.

FORESTPORT, N. Y., Dec 4, 1889.

MR. EDITOR: On the 2d of this month Mr. Remsburg, of Oak Mills, Kan., delivered to a small but select audience, many of whom were ladies, his lecture on "False Claims." The lecture, which took place in Arcanum Hall, Utica, and which is one of Mr. Remsburg's best, was a decided success. Every now and then the speaker was interrupted by a long and hearty applause which reached its culmination point when he declared that this country will never become a Christian republic. Let us sincerely pray that this prediction may prove true! To enumerate all the good points of the lecture cannot be done; one must hear it himself to be capable of judging. Authority after authority is cited; men of science, historians, theologians, all are called upon to giv their testimony, which invariably proves that the phrase, "False Claims," is true, and certainly no Christian can listen to this lecture of Remsburg without endangering the salvation of his soul. Liberals cannot serve our common cause better than by engaging Mr. Remsburg to deliver "False Claims." Mr. Rae, of Utica, a Spiritualist, I believe, did most of the work preparatory to the lecture, and to him and his fellow-workers of Utica is due the hearty thanks of the audience. Our thanks are likewise due to both reporters and editors of the Utica *Herald* and the *Daily Press*, but especially to those of the latter for the liberal notice given; then it makes a Freethinker hopeful to see that not all of our newspapers are under the ecclesiastical thumbscrew, and that all editors are not so bigoted as the one who edits and owns the Utica *Observer*. GUSTAVE NELSON.

MONTE VISTA, COL., Nov. 22, 1889.

MR. EDITOR: I will announce the death of Capt. John W. Culumber. It will be painful news to Professor Jamieson to know that poor "Jack" was buried at Monte Vista to-day. He was late captain of Co. D, Colorado National Guards, a member of the Odd Fellows, late marshal of Monte Vista, deputy sheriff—a brave, tender, humane, and noble-hearted man. His merry laugh has rang out often in bell-like tones, so loud that everyone knew who the owner of that laugh was, because no one could laugh like Jack. I was with this noble specimen of humanity constantly almost every day for eighteen months, during which time he never spoke an unkind word to me, although pious folks called him a "holy terror." He was a pioneer, and widely known throughout Colorado, Arizona, and New Mexico, and not a crime stands against him in his eventful career. It was through my teaching that he was emancipated from the cursed superstition of the age, and became an image-breaker. When approached on the subject of Christianity he often drew from his pocket Mr. Billings's "Crimes of Preachers," and said, "Here's your damned scoundrels." Of course he used the most forcible language to express his indignation, because his nature, wild as it was, instantly revolted at the diabolical crimes recorded in that book. He was a despiser of priestly carpet-baggers, and often told me that he wanted no priest to rant over his peaceful ashes, and in this he was outspoken, and made it no secret. Yet after all, Elder Brooks had no more manhood than to read the meaningless words of the twelfth chapter of Ecclesiastes over his defenseless body. O Christianity, where's thy shame?

JOHN TRUEBLOOD.

KENT, O., Nov. 27, 1889.

MR. EDITOR: As you do not seem to fall in with us Christians in giving thanks for heavenly blessing, I thought I would send you something of "this world's goods" as an accompaniment with "the turkey." I forwarded to your address, by American Express, prepaid, some of my new celery, "Barmcott's Golden." If it should happen that you do not use this gracious nervine, you will hav no difficulty in finding some who do. This is not sent to get a "puff," but it is a superior article; and, as I like to share all good things with manly and womanly characters, I hav sent it as a token of respect, and a recognition of your fearless opposition to church and state. I am not, however, an Infidel in the common acceptation of the term. I hav never severed myself from the church, nor do I intend to, unless they "cut me off," believing I can accomplish more good by remaining where I can be heard. I know many Radicals do not approve of this policy, but observation satisfies me I can accomplish more by this method.

I send you one of my little pamphlets, "The Union and its Flag." I should be pleased if you could introduce it to your readers. My Liberal friends here—*i.e.*, some of them—thought, at first, that I had made a great mistake in shading it with Christianity, using the terms, "Jesus of Nazareth," "Millennial glory," etc. I told them it was used as a bait to get liberal Christians to read. The purpose is accomplished. All classes of Christians read it, and, apparently, it is having a Liberalizing and an Americanizing effect. It will certainly hurt no Infidel to get a glimpse of how church and state operate in beautiful but oppressed England.

I heartily indorse the fourth amendment of your constitution at your late convention. I shall express my approval in writing for THE TRUTH SEEKER as soon as I hav a spare hour. Yours in love of country, and in pleading for human rights, JOHN DAVEY.

[Mr. Davey's celery was received in good shape and eaten voraciously, and Mr. Davey was thanked heartily. If all that he raises is as good, he can hav a certificate from all in the office for the "Barmcott's Golden" and the new bleaching process.—ED. T. S.]

BIG SPRINGS, TEX., Nov. 18, 1889.

MR. EDITOR: The Liberals of this community hav just enjoyed a fine treat in the form of three excellent lectures by J. D. Shaw, of the *Independent Pulpit*, at Waco. His subjects were, first, "Liberalism;" second, "The Objects and Aims of Liberalism;" third, "The Causes of Civilization." Mr. Shaw is a thorough scholar, and an intelligent and logical speaker. He had the largest audiences during his lectures that ever assembled at this place to hear either speaking or preaching of any kind, and everybody was delighted with him except the extreme religious fanatics. His supporters were all the county officers, our leading merchants, and the most substantial and best citizens of the community. This is a decidedly Liberal town, anyway. The church people placed a full ticket in the field at the last election, and endeavored to do the Infidels up, but we are still in office by very handsome majorities. If we could secure a good lecturer now and then we would compensate him or her handsomely and enjoy it very much. We are very much pleased, however, to say that "orthodoxy is mad, and that we are glad," and that we hope to see Mr. Shaw again soon. G. W. WALTHALL.

EAST RANDOLPH, N. Y., Dec. 1, 1889.

MR. EDITOR: The lecture of Prof. J. E Remsburg, "Bible Morals," delivered in the Union church last Friday night to a fair-sized audience, composed of lawyers, doctors, and Rev. Mr. Foulke, of the Methodist Episcopal church—a few church-members and Liberals of this place and of Randolph who came out in the snow and storm to hear the truth and who contributed freely in the way of dollars to the advancement of truth and justice—was appreciated. Remsburg did himself honor in the masterly way he struck sledgehammer blows at the inconsistent, disrespectful, absurd, and fiendish language and commands of the Bible. We think, with a majority of his audience, that he gave good and valid reasons for the conclusions he arrived at, "that the Bible contains much that is interesting and beautiful, noble and uplifting, but more that would cause the blush of shame to crimson the cheek of virtue to read" Since the lecture people hav been reading the Bible as never before, and some church-members claimed in H. Dixon's store Saturday night that Remsburg did not quote the Bible correctly; that Mr. Ginader and Mr. Foulk took notes of lecture, and passages referred to could not be found. Mr. H O. Burt offered to bet anyone who made the claim $100 that every chapter and verse Mr. Remsburg quoted was in the Bible and that he quoted it correctly. That put a quietus on the blatherskites for a few moments, whose knowledge of the Bible is meager compared with Remsburg's. To think correctly is a noble thing. To be honest investigators, truth seekers, and giv to the world the knowledge obtained by study and experience, adds a charm to the soul-life of those who do so.

The good, the true, in all human hearts and brains can never die, and defeats in the good cause are only resting-places on the road to victory at last. R. R. JONES.

SANAGO CREEK, IDA., Nov. 22, 1889.

MR. EDITOR: Heston does nobly, but he seems delicate about the best old patriarch of all, David. I suggested a long time since his giving the scene of his ballroom attire. But I suppose Anthony is watching him too closely.

And right here occurs a thought. Officials, hungry people, men in idleness, men planning and scheming—what shall be done in the future to prevent poverty and idleness and crime, to prevent the poor from becoming poorer and the rich from becoming richer? Solution: Why, just turn out from our prisons and asylums those who hav been put there by "put-up jobs" and deserve their liberty, and commence putting in officials who ought to be there. Then there will be demand enough for all unemployed men enlarging and building new buildings of iron and stone, and not only would many officials be crowded but a good sprinkling among them would be found to come from among the secret orders that exist from one end of this nation to the other. Note just one jot or tittle coming to light—Dr. Cronin. Is it not about time for good men, whether members of societies which were organized for good and wise purposes or not, to stop such work? The Clan-na-Gaels are not the only order which has such material as dealt with Dr. Cronin, to my certain knowledge. I hope the trial of his murderers will be an eye-opener to many who slumber and sleep too often to affairs going on before their very eyes, or if they even open one eye they close it again, saying mentally, "Well, if I don't see their doings, I guess they will let me alone;" or, "I can run my business better, or I'll be more likely to get an office;" or if he is a member of a secret society, cowardice shuts his eyes and locks his tongue, etc. To hell with all such manhood, for no man has to die but once. In haste, A. G. CHURCH.

NEW YORK, Dec. 1, 1889.

MR. EDITOR: Point your readers to Col. R G. Ingersoll's condensed, latest, and best essay in the *North American Re-*

view, December, 1889 [reprinted in THE TRUTH SEEKER of December 7th]. Point to the epitome of human wisdom in the concluding four words. All on the subject is therein found. Now here is a letter I picked up. If you like to print it, as far as I judge it may amuse your regular readers, and I am one of them:

TIMBUCTOO, Dated all fools' day, year 6000.

DEAR BOB: You asked me, What is astronomy? As far as I know astronomy is the trying, by the parasite man, to understand where the being on which he livs is going, and what the other beings are doing by which it is surrounded. Astronomy is the name they giv their employment when they put their tapelines round the being on which they liv, and in imagination measure the other fellows out yonder, who are walking round like gentlemen with nothing else to do but shine around. Astronomy they call it when a conclave of parasites sit on this being and puzzle out how much like and unlike the other fellows are, and what they all mean by what they are doing. Astronomy seems to really mean something when she attempts the problem, with how much safety the parasite may depend that these Mars and Jupiter and such like fellows will not play football with one another. At present astronomy says they seem a very well-to-do, peaceable, growing lot, going on their own way with their little families without meddling—at least, those in our immediate neighborhood of a few blocks off—none seeming lying in wait to sandbag the other, or appropriate the astronomers of the other fellows. But astronomy as explained by some two or three cranks ventures to address the parasitic world and say that as all astronomy's accumulated wisdom, observation, and experience has been gathered up through a period of the big fellows' lives that may be estimated as within the fraction of a second of time merely, and as things point now, notwithstanding their peaceable, Quakerish, sober attitude in a general funeral walk-round, astronomy cannot possibly say what hanky-panky tricks and can-can dances they may not hav had in the past when they were frisky, or hav in the future if they feel like it, nor does astronomy feel certain that during a waltz in the past, when in friendly and loving contact, some black parasite has not fallen from the tresses of the lovely Venus to the short, curly locks of the manly earth fellow, and *vice versa*; the one falling on the earth calling it in after days in tones of regret a banishment from Eden with flaming swords. Astronomy when asked if a Babel tongue was the result of the natives of two stars meeting on the same stage, says she doesn't know but thinks some little parasite may hav dreamed it when the light went out.

F. L. M.

GOLDTHWAITE, TEX., NOV. 20, 1889.

MR. EDITOR: Mr. Alex. McPherson requests me to say for him that he hopes and has been trying to get at least one other subscriber for your truly valuable paper, and that for himself he cannot do without it, and that his family had rather forego some of the physical comforts of life than miss the expected weekly visits of the good old Radical dispenser of light, truth, and common sense. He says that with it he feels fully equipped for the fray with superstitious hosts.

We hav a few subscribers here to the *Investigator* and a few to the *Independent Pulpit*. The most of us feel it to be our duty to sustain Brother Shaw and his excellent periodical. He is a good and very strong man. He has been unfortunate in the matter of having his hall at Waco destroyed by fire. We hav quite a number of Liberals in our county. The most of them are conservativ, as I think, to a fault. There are a few of us who are so radical in the cause that we are ever ready to let slip the dogs of war, and giv our earnest heed to the destruction of the old rotten hulk of superstition. I am charged with being a little too ultra by even some of my Liberal friends. For instance, a few days ago I was in company with a couple of Liberals. One of them was an old physician and a man of research, well educated in the myths and superstitions of the churches, having been a member of one of them a number of years. The other was a lawyer of distinction in our state, of fine intellectual attainments and force. I remarked that when I met with an intelligent orthodox preacher—one who had posted himself, and had kept abreast with modern thought and orthodox biblical criticism and *vice versa*—I could not from my standpoint help associating his work and pulpit declarations alongside with a hypocritical canting for popularity and bread and butter. One of those gentlemen asked me a few days later if I could honestly charge hypocrisy upon a number of the popular divines of the day, and especially upon the great English premier and statesman, Gladstone. My answer was about this: "Mr Gladstone had been raised under the influence of the political and religious tenets of a past age, and had been so completely immersed in the dogmas of Episcopacy that the probability is that he could not perceive nor feel the force of the unanswerable arguments of Huxley, nor the complete annihilation of the dogmatic theology of orthodoxy by our greater and more modern logical giant, Colonel Ingersoll."

We hav had Remsburg with us in three lectures, and Shaw in three. Now, if I could hav the good fortune of hearing the immortal "Bob." Putnam, and Washburn, I think I could say with old Simeon, "Now lettest thou thy servant depart in peace, for mine eyes hav seen and ears hav heard" the salvation of the world from the foul pollutions of ignorance and superstitions, of ecclesiasticism and priestcraft.

H. S. THOMAS.

HAMILTON, Dec. 1, 1889.

MR. EDITOR: I notice in THE TRUTH SEEKER of November 30th that Mr. Shegogue, of Baltimore, objects to the pictures of Mr. Heston in THE TRUTH SEEKER that "there is a stamp of vile vulgarity about them, injurious to THE TRUTH SEEKER." I cannot agree with the Baltimore gentleman that Heston's pictures are vile, or that they injure the paper in which they appear. If there is anything vile, immodest, or obscene, the obscenity is in the subject the pictures so represent. Mr. Shegogue must charge the vileness of those scenes to the Bible, that publishes them as literal truths, and alleges their inspiration. And we are all commanded to believe them, on the penalty of eternal pains. Now, if this is so, what impropriety is there in Mr. Heston picturing these scenes in a modest, truthful manner, as he seems to do? If those pictures are vile, vulgar, or immodest, the fault is in the story and acts recorded in the Bible. True pictures of the scenes of those sacred records ought not to be harmful, nor are they so considered by Bible lovers and Bible believers.

In the last issue of THE TRUTH SEEKER is a forcible and striking representation of the human family—a very large portion of them—from the hand of their creator to the cradle, and on their way to hell, while but a small portion are on the way to heaven on angels' wings. Now, is there anything vile or improper in this faithful representation of the foundation of the Christian religion? I cannot see that there is. If there is anything abhorrent about it, it is the doctrin emphasized by this picture, and not the picture itself. It is a common thing to picture in Sunday-school books the person of Christ, also the devil, and in picturing his Satanic majesty they even excel Mr. Heston, picturing him in every conceivable shape and condition, so that the picture of the devil and the teaching of the Sunday-school teachers impress on the youthful an impression that is intended to be lasting. In the picture of Samson making love to a Philistine woman, what is there in the picture that is vile or obscene, or even immodest? It is pictured just as described in the Bible. The whole history of Samson is a vile, obscene, and shameful story to be in any book. Yet we find it in God's holy word and no apologies for its immorality. And is Heston doing a vile act, or doing wrong, in picturing Samson's courtship? In my family Bible is a large picture covering a whole page in which Samson is represented as sitting on the floor with his head between the knees of the half-dressed harlot Delila, he being fast asleep, and she with a big pair of shears cutting off his hair. If there is anything vulgar or vile to be seen in any picture, it is in this picture. And if a modern picture of a modern transaction like this one, were to pass through the United States mails from one person to another, and Mr. Comstock were to know of it, he would be delighted in trying to punish the parties. This picture of Samson is to be found on page 176 of Phinney's edition. Nor is this the only picture of a vulgar nature in this edition. There are others; look for yourselvs. I know Heston's pictures are unwelcome sights to some who think the Bible is all right, but they interest those who see them, and people draw their own conclusions as to the merits of the thing represented by Mr. Heston. Nor are his pictures "cartoons." They represent the thing just as it reads, and if those pictures are an additional expense to THE TRUTH SEEKER, which I am told they are, its readers, for whose benefit they are, ought to pay their cost, as they add largely to the interest and edification of its readers. For but few of the common people, who seldom read the Bible, are aware such things as are pictured out are in the Bible or in any other book, or that such wonderful stories ever found people of common sense that could believe them.

CARLTON RICE.

SAN JOSE, CAL., NOV. 18, 1889.

MR. EDITOR: I find by observation and experience that there is too much contention and lack of harmony in our ranks. Liberals should cultivate more toleration and philanthropy. Sowing good seeds will produce harmony, fellowship, and coöperation in our Freethought and Liberal ranks. A large per cent of the so-called Liberals—or would-be Liberals—do not understand or realize that all true sons and daughters of intellectual liberty are reaching out into the realms of the highest possibilities of man. Within the last year I hav been forced to realize this fact more than ever. I hav given considerable of my time and what I could spare of means in aiding Mr. N. F. Ravlin, who has come out of the Baptist ministry a free man. Having had the courage to state his convictions, he sacrificed position and a good salary for manhood and liberty. He started a church of humanity here, having a good hold on the people of San Jose. He drew out many to hear him that could not be reached by our Freethought speakers generally. He was a thorough go-ahead man, and as fast as he grasped ideas and grew he had the courage to state his honest thought. He held principle above profit, and I almost felt assured at first he would succeed in making the church of humanity which he organized here a success. But as time rolled on I found the great drawback was in our own ranks. Those that should hav stood firm would not support him. They could not cast their little bickerings and prejudices aside. Again, others withdrew their support. It would make my letter too long to state the many worthless quibbles and excuses constantly brought against the good work. All acknowledged that he was doing a good work, and also that he could reach more people here than anyone else had been able to reach; that he was making more converts to Freethought than any other man ever had in San Jose. Mr. Ravlin did not receive sufficient financial aid, so he has gone East for the present, trying other fields. I wish him success and hope he will soon return and resume the good work to final success.

Yet in spite of all drawbacks, those who keep up with the times can see that we are gaining ground. Our influence is being felt. We are fast changing wrong customs into right action. I hav noticed a great change in San Jose, as well as throughout the entire continent. Some eight to ten years ago the clergy of San Jose were terribly on the warpath against Freethinkers and Infidelity. At present we hear but very little against our cause. When they hav anything to say they touch the matter very lightly. Formerly at various times we hav called meetings and in many instances we hav put speakers in the field in answer to their foul accusations, and hurled their lies back, and so turned the channel against them. Thus we hav intimidated and silenced them, and should any be bold enough in the future to make an attack on us, we are ready for them. We will make them take back the dirt they are trying to fling. Our motto is, In truth we trust. With us no good cause is a failure and no evil cause a success. Truth appeals to conscience and justice, and recognizes only the personal character of its representativs, hence those whose conduct conforms to the highest standard deserve the highest honor. Truth does not appeal to blind faith, but to manhood and womanhood, and teaches that principle molds the life forever. It is better always to set a good example than to follow a bad one. We invite all on a free platform, and respectfully request a free and open investigation on all subjects of life. No one can claim the proud title of freeman until liberty of conscience rules the mind. Little good can ever be expected from churches whose teachings are founded on prophets, parables, and Bibles full of obscene and bloodthirsty passages. Truth is unchangeable and will outweigh and outliv all error to the end of time.

THE TRUTH SEEKER meets with a hearty welcome in our home. It is watched for as eagerly by our nine-year-old son, Burt Ingersoll Schwartz, as by us. He is the first to tear off the wrapper that he may look at the pictures and hav them explained to him. He in turn explains them to his playmates. Pictures impress themselvs on the mind where words would fail to make an impression. Those in THE TRUTH SEEKER speak louder than words. Long liv THE TRUTH SEEKER. It should find a welcome in every home where liberty and freedom dwell.

R. H. SCHWARTZ,
President San Jose Secular Union.

LEXINGTON, KY., NOV. 26, 1889.

MR. EDITOR: The spirit of tyranny should find no rest on earth. As Charles I. wandered despairingly over England, Cromwell's army was gradually imbued with the free and forceful ideas of the Independents, which were not so much Anarchical as aimed at breaking up the cruel and bigoted spirit of the ancient *régime*. If they worshiped a God, before they knelt they fashioned him according to their progressiv creed. They did well for their period. What shall be accomplished for ours, in which free principles are lost amid the low tricks of monopoly—raising of prices, factories making and selling adulterated articles not fit for use, for which ungenerous theft they should be indicted and punished accordingly. You pay a good price for provisions and shoes, but get nothing for it but vile articles. You hear of a tea or some other "company," and rejoice that you are duly warned.

A favored few know how to obtain the genuin square meal so much talked of but the abject poor feed from the slop barrel and the ash-heap. As I turned a corner the other day, a hollow-eyed woman whispered to me, "Do you think there is any God?" "No," said I, smiling; "come with me, perhaps we can find something better than a careless, angry God."

Our daily news is a record of murder and violence, unchecked by a weak and luxurious priesthood. Our pulpits are remarkable only for assertions which make God worse than a cannibal; brimstone exhalations, with the slaughter of an innocent Christ, being depended on to pay the board of a needy clergy. The false and insane ideas about these butcheries would disgrace the creed of Samuel, who hacked a prince to pieces before the Lord for some brutal whim. Our progressiv literature would disgrace the days of the Sophists. Many writers on evolution forget that God must be banished from the universe before there could be one healthy throb of protoplasm—before we could be individuals, independent of God, man, or angel.

If God and his branches are the only life in the creation, from whence spring the qualities and powers distinctly traceable, one would think, to intelligent exertion, which makes us all that we are, or can be? Deep thought induces magnetism, and produces the mental force, which is constantly fighting the Titan, necessity.

The evolutionists in question hav lately thrown the soul into the arms of faith, which is so ready to bound into the future—which is a nepenthe that can produce more dreams of the future, than plans which will light up the path of political economy. Better than visionary faith, surely, would it be for the rough and rich chaos of the present age to change into use and beauty, which really bring results without so great a waste of material.

In ancient days, the air was heavy with the voices of saints and angels. Then ethics were a combination of gorgeous delusions born of that fanciful relation between the seen and unseen. But the hollow voices of prophet, saint, and dreamer hav given place to the calm elucidations of the truthful investigator.

Multitudes of minds awoke from slumber in the days of Cromwell. Independents, like Socialists, ran into grave errors of opinion, made many mistakes, insisting upon views and theories either too narrow or too extreme, advocating impossible reforms, ill planned and imprudent; perpetrating evil, perhaps with good intention. But above all this arose the serene splendor of the pure idea of freedom of thought, speech, and action, leading men to govern themselvs by principles of justice and good will to all. And if such principles are corrupted, the only step forward, the only advance, is to cast off corruption. When the masses rule themselvs, thousands are dragged up from the loathsome ditch of slavish obedience and placed upon a throne. If Cromwell had spent his time persecuting Spiritualists and forcing people to keep a Puritan Sabbath, nothing would hav prospered in his hands. One controling mind, like his, is too apt to rule by brute force, at the best. An aggregate of minds must shape the brain and heart of this age—minds of right-minded, reasonable men. If they do not arouse themselvs, the spirit of the old and new firm of Calvin, Blair, Harrison, and Wanamaker will send us to church, gagged, at the point of the bayonet.

ALHAZA.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Who Saved the Trains?

Two trains came speeding along the track—
('Twas a bitter cold night in winter time)
And the switchman nodded over his fire
With never a thought of crime.

'Twas a bitter night, and the snow was thick,
The fire was warm and he nodded long,
His senses benumbed by fatigue and cold,
But never intending wrong.

The trains came rushing, laden with lives—
Alas! for them, with no guard at the switch!
For the switchman's lever is mighty to save
Or destroy, and this night 'twonld be—which?

His Newfonndland dog lay close to his feet,
With silken ears all alert to hear,
And bright eyes steadfastly keeping watch
For possible danger near.

A distant rumbling smote his ear,
And swift as a flash to his feet he sprang,
Eagerly pulling his master's coat,
And loudly his sharp bark rang.

The switchman rose to his feet in haste,
And saw, through the heavily falling snow,
The howling winds, and bitter night,
Two fiery headlights' glow!

He sprang to his duty. The trains swept by,
Laden with precious humanity
Peacefully sleeping, not knowing how near
They had been to eternity!

—*Travelers' Record.*

A Visit to Philadelphia.—Continued.

After seeing Walt Whitman, we called on Robert Purvis, a well known reformer in Philadelphia. His home, unlike that of the poet, is the abode of wealth, luxury, and refinement. Both are great men, both represent the broadest humanitarian principles, yet fortune or fate has been kinder to one than the other.

As you enter the drawing-room of Mr. Purvis's residence, the eyes rest upon a fine portrait of Wendell Phillips, who is the ideal of Mr. Purvis. Charles Sumner was also his friend, of whom he said: "He (Sumner) was always conscious of Sumner, while Phillips never seemed to remember Phillips," and, consequently, he admired the latter most. Mr. Purvis is abounding in reminiscence, and it is most instructiv and interesting to listen to him as he relates the stories of the stirring times of other years.

He was himself mobbed out of the city in 1842 on account of his antislavery sentiments, but, full of energy and determination, he built a hall in the village where he removed, and carried on his work for oppressed humanity. He, like many others, has arisen from the ranks by industry and tact, and is now very comfortably situated as to this world's goods, as well as having a mind well stored with information. In his time he has been the trusted friend of presidents, Congressmen, philosophers, and reformers of nearly all nations. Now, in his eightieth year, he is just as full of fire and enthusiasm for all right and just measures, as ever. In personal appearance he is tall, dignified, and handsome. Mrs. Purvis is a lovely lady, whose time is occupied in writing and seeing that everything is in order in the beautiful and attractiv home. His daughter is pleasing and intelligent, with eyes whose depths seem to haunt one like the memory of a sweet picture.

Mr. Purvis is a most ardent advocate of woman suffrage. Said he, in parting, "Depend upon it, when women hold the purse-strings, pantaloons will behave themselvs!"

He is very proud of a copy of the declaration of sentiments issued by the American Antislavery Society upon its formation. He said, with pathos, "Only two of the signers of that document survive—John G. Whittier and myself."

You ask if we went to see Independence Hall. Bethia said she would not go home until she had seen the old historic building, full of all sorts of Revolutionary and pre-Revolutionary relics. It would take too much space to go into detail of all that is to be seen there, but, looking upward to the old bell suspended in the vestibule—the same old bell that rang so vigorously for liberty on the 8th of July, 1776—the mind speeds back to the old time of great events of a never-to-be-forgotten period. How the people, with anxious, bea ing hearts, thronged the streets on that eventful day, waiting for the news of the adoption of that grand document, the Declaration of American Independence, that means so much, and seems yet to throb with the warm blood of its framers! On the old bell is inscribed these words: "Proclaim liberty throughout all the land unto all the inhabitants thereof." How the old bellman waited the announcement of the good, glad news! How the hours seemed to drag as he mournfully said, "They will never do it." Suddenly his heart leaped with joy, as his little boy came running to his side, exclaiming eagerly: "Ring, grandpa, ring! 'Tis done! 'Tis done! Ring! ring! ring!"

How the old bell sang out the joyful tidings, how its clang, clang, clang echoed and re-echoed, and how every steeple sent back its joyous and triumphant tones!

O liberty, may thy children never prove recreant to the meaning that those peans sounded on that great day of American Independence!

Inside the hall is a beautiful Sevres vase, presented by the French government to the city of Philadelphia. Upon one side is a medallion portrait of Washington and copies of various scenes in his life, and the whole surmounted by an exact duplicate copy of the old liberty bell.

The very same straight-backed chair and plain table used by the president of the first Congress, not very luxurious or costly, but full of interest on account of their associations of the past, stand there in mute condemnation of the extravagance of modern days. In another room are many curious and antique relics—the old sofa and other furniture said to hav belonged to Washington's parlor, the silver inkstand that once held the ink that made the Declaration of Independence plain to all the people. Garments of a hundred years ago hang in glass cases, their owners long since changed to dust. The first baby clothes worn by John Quincy Adams, made by Abigail Adams, his proud and happy mother, are here.

Among the many portraits we saw one of Thomas Paine, but it was not placed in either a good light or good position, but his memory is kept green in many hearts, and he will yet receive the gratitude of the world when it shall hav become enlightened enough to understand and appreciate the value of such a grand and noble man. S. H. W.

(CONTINUED NEXT WEEK)

Correspondence.

WEST EATON, N Y., Nov. 24, 1889.

DEAR MISS WIXON: Papa takes THE TRUTH SEEKER. I like to look at the pictures. I hav some rabbits; the old cat killed most of them. I hav one little white rabbit. I hav a little brother Floyd; he is six years old, and I am nine years old. We both go to school every day. We hav a good teacher. We hav a dog; he's full of fun. We hav a little calf, too. Well, as I hav written about enough, I will close, wishing all the children who write for the Corner good health.

JAMES W. DARROW.

NEW YORK, Nov. 22, 1889.

DEAR MISS WIXON: I thought I would write a few lines to the Children's Corner. My father is a strong Liberal, and has taken THE TRUTH SEEKER for many years. I like to read the Children's Corner, and also the letters which the boys and girls write to the Corner.

I am eleven years old. I go to school and study arithmetic, history, geography, suffixes, prefixes, spelling, reading, grammar, writing, and singing.

I hav four brothers and one sister. I think I will close now. Hoping to see this in print, I remain, Your Freethinker friend,

ABRAHAM M. WATTENBERG.

SHANE'S CROSSINGS, O., Nov 29, E M. 289.

DEAR MISS WIXON: I hav been waiting till after Thanksgiving day, so I could tell my little friends how my school observed the day. First we had reading of select pieces, then arithmetic, and next we all marched to the long table, seated ourselvs, with knife and fork in hand, with eyes fixed on Mr. Turkey. Well, then, they all chose me to carve the fowls. Well, I had a rather large contract, but I did the best I could, so we all got a piece. After dinner we read promiscuous pieces, and I and one of my friends read Bennett's "Bible in Public Schools," which was said by the directors to be the best they ever heard on the subject. Well, I will quit writing, hoping all had a merry Thanksgiving day.

I send my love to all.

SOLOMON PEAROE KING.

ORANGE CITY, IA., Nov. 28, 1889.

DEAR MISS WIXON: I thought I would write to the Children's Corner. I go to school. We hav six rooms in our school. I am in the third room and in the A class. Every month we hav examinations. My last month's report was: Reading, ninety-two; writing, seventy-six; spelling, seventy; numbers, seventy-three; language, eighty-three; drawing, seventy-eight; deportment, eighty five; punctuality, one hundred; attendance, sixty. I had to stay out of school over a week because I was sick.

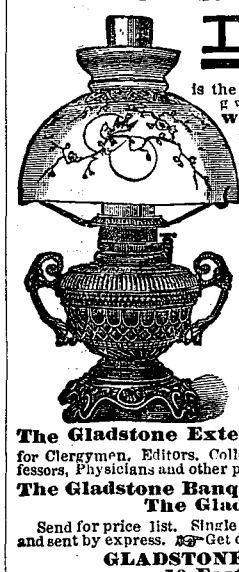
I am the only little Liberal boy in this town. Mamma told me about meeting you when she was in Philadelphia, and about your parrot biting the kitten's ear. I would like to see them.

I am ten years old. I like to read the Children's Corner and see the pictures in THE TRUTH SEEKER. Well, I must close.

Yours, FREDDIE DE LESPINASSE.

CORRESPONDENTS will please be patient. Their communications will appear as room can be made for them.—ED. C. C.

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Obituary.

At about half past 8 Saturday morning, November 9th, a sad and fatal accident occurred at Williamsville station, on the Brattleboro and Whitehall division of the Central Vermont railroad, by which Mr. A. L Frisbie, for more than thirty years a trusted, well known, and well-liked employee, lost his life by falling from a trestle a distance of twenty-five feet, killing him instantly.

Mr. Frisbie was born in the town of Milton, Vt., Aug. 14, 1832, and consequently was a few months past the age of fifty-seven when he was so suddenly and unexpectedly killed He first entered the service of the old original Vermont Central Railroad Co., in 1858, and with the exception of one year or so had been continually in the employ of the same ever since. He held the responsible position of bridgemaster, and was always considered a safe and reliable man by his superior officers As a prominent railroad official remarked the day of his death, "He was a good man and it will be hard to replace him," a sentiment which all will voice who knew him.

He was a subscriber to THE TRUTH SEEKER and *Investigator*, and warmly and openly espoused the principles advocated by them He was a great admirer of Horace Seaver and Colonel Ingersoll. He believed with them that no man knows aught concerning a life beyond this. He honestly believed with Panetious that "the soul always dies with the body, because it is born with the body." He conscientiously believed with Seneca that "there is nothing after death, and death itself is nothing but an eternal sleep." He believed in the liberty of every man, woman, and child. He believed in truth and justice. He believed whatever looked reasonable and consistent; whatever appeared otherwise to him he rejected. He believed in doing right because it was right, and not from fear or policy. He was frank and outspoken at all times and in all places. He hated shams and despised hypocrisy. He abhorred deceit in either man or woman. Convinced of an error, he acknowledged it like a man. He was a practical, common-sense man in everything. He was a thoroughly honest man. He was a man of generous impulses and a warm beart. He lived for others as well as himself. There was not a selfish trait about him. Of a genial nature, he easily formed and retained the friendship of those he came in contact with. It is not known that he had an enemy in the world. His domestic relations were of the most exemplary kind. A strong attachment existed between him and his family, and all his old friends and neighbors cordially testify to his kindness and devotion as a husband and father. To know him was to love him. He was not afraid to die. He had said so frequently. The wish so often expressed by him to the writer, that he might die quickly when the time came for him to go, was granted him, although, perhaps, sooner and in a different way than he had anticipated, but he was ready. He met death bravely and without a murmur.

Tenderly cared for by gentle hands and loving hearts, he is now at rest. Life's fitful struggle is over. All that was is not. Peacefully he slumbers in the bosom of mother earth, from whence he came. To her he returned content. Summer's breezes and winter's winds disturb him not. He sleeps the sleep that knows no waking. 'Twere a pity, however, that he could not at last, "sitting by the holy hearth of home, as evening's embers change from red to gray, hav fallen asleep in the arms of her he worshiped and adored, feeling upon his pallid lips love's last and holiest kiss." But it was not to be. Farewell, my friend, farewell!

The funeral services were held from his late residence at Milton at 1 o'clock the following Monday afternoon, Rev. F. W. Whippen, Universalist, officiating. There was a large attendance, the bridge department of the Central Vermont railroad being well represented by many of his old-time friends and associates. His wife and only child, a young man of twenty-four, hav the sympathy of all in their bereavement. M. SEVERANOE.

Brattleboro, Vt., Nov. 12, 1889

ANOTHER VETERAN GONE.

John E. Krahmer, the father of a well-known family of Liberals, was suddenly killed on Saturday last by being run over by a train on the railroad near his farm at Bloomingdale, N. J. Mr. Krahmer had reached the ripe age of seventy-three years, but his stalwart constitution yet promised many years of enjoyable life. He was of German parentage, but a thorough American. When the Mexican war broke out he served his country faithfully as a soldier, and was well known as one of its veterans. As a tradesman and farmer he was a thorough business man, and gained the respect and confidence of all for his industry and honesty. His widow and nine living children survive him, and a more beloved and honored husband and father it would be impossible to find. The funeral was held on Monday, November 18th, at the house of his son in the city at 325 East 105th street, and the houseful of children and grandchildren made a most interesting and affectionate assembly of mourners. Most, if not all of them, share the Liberal sentiments of the father. He had been for all his life a decided Liberal, a reader of THE TRUTH SEEKER for many years, and had often expressed a wish that there should be no clergy or theology at his funeral. The family, therefore, requested Mr. T. B. Wakeman to make an address at the funeral, which was done and was evidently sincerely appreciated by the family and friends present. The remains will be interred at Woodlawn. The world has now to find, if possible, and hard it will be to find it, a sturdy, honest, useful, intelligent Liberal to take the place of this veteran. Would there were more like him!

A NOBLE HERETIC'S FUNERAL.

From the Sanford, Fla., Daily Journal.

The body of Mrs Nannie Remine Lynch was interred in the Belair cemetery yesterday afternoon at 3.30 o'clock. The family, the pall-bearers, and a number of friends followed the body in carriages from the residence to the burial-grounds. A special train was tendered through the kindness of Mr J. E. Ingraham, president, and Mr. B. R Swoope, superintendent of the South Florida railroad, to accommodate the large number of friends that desired to pay their last respects to this noble woman. At the grave, after the body had been lowered, the pall-bearers, Messrs. A. C. Martin, J. M. Parham, F. H. Lyman, J. H. Ferguson, C. R Walker, and Cruse Barnes, with the friends of the family, stood around the grave while Mr. C. D. Kellog read the following lines: "Kind friends of this bereaved household, we are assembled to pay the last sad rite of respect and love to the memory of a noble woman. There will not be what is generally called a religious burial service, because this wife nor her husband did not belong to any religious organization. She did not believe in what is called revealed religion. She was not a Christian, and it was her and her husband's wish as a recognition of her truth and consistency that no Christian minister officiate at her funeral; but she intimated at the same time the kindest regard of feeling and respect for the beliefs of all. She was a true friend, a loving wife and mother, and a noble woman. To do good was her religion; to do right because it was right, was her idea of the highest earthly duty. She neither praved nor feared, but stood between two eternities with the glorious trust that to do good is the alpha and omega of virtue. About the intricate and disputed dogmas, the belief of which bring so much of bloodshed and misery on earth, she simply said she did not know. She loved and enjoyed a life of making others happy. She died without fear of the future, believing that if she awoke in another life she would there hav an opportunity of continuing the rectitude of the life begun here, and that if she and hers should meet again they would 'smile indeed.' These are the feelings that hav actuated this family thus far through life; on these feelings they leaned in all the hours of the past, when their great inexpressible love joined them together, when in its continuity the sweet off-pring of that love cemented their hearts more closely together—and they will still afford consolation in the vast abyss of sorrow in which the bereaved ones hav been thrown by the untimely death of the noble friend, wife, and mother." Then covering her grave with the beautiful floral offerings, they left her in the "silent city of the dead."

Mrs. Lynch was born in Greenville, Tenn., Feb. 21, 1856, and was in her thirty-third year, just in the prime of life, with a kind and loving husband, fond and loving children, and a happy home. The heart-broken husband and the sweet little motherless children hav the sympathy of the entire community.

The Infidel's Catechism.

What is Christianity?

Answer. Pagan mythology engrafted upon Judaism.

What is pagan mythology?

Ans. Science in allegory. The worship of nature (fetichism) under a veil of allegory.

What is allegory?

Ans. A writing, or a discourse, which says one thing and means another.

The Christian gospel has a literal, apparent meaning, and a hidden philosophical meaning, which cannot be perceived by the uninitiated.

The first is a written sense, the second a traditional sense transmitted orally to the initiated. The so-called sacred scriptures hav an exoteric interpretation, and an esoteric interpretation. Many of the primitiv Christians were called Gnostics; they held that the scriptures were to be interpreted by philosophy.

Origen says: "To the carnal-minded we preach the gospel in a literal way, Jesus and him crucified, but to those further advanced and inspired with a holy desire for divine, celestial wisdom we communicate the *logos*."

What is Infidelity?

Ans. It is the negativ of allegorical religion. In China it is the negativ of Buddhism. In India it is the negativ of Brahmanism. In Turkey and Arabia it is the negativ of Mohammedanism. In Europe and America it is the negativ of Christianity. It has one universal characteristic, and that is opposition to shams and delusions.

What is a saint?

Ans. A dead sinner. One who while living was a religious crank and committed crimes against God's children thinking that he was doing God's service. The religious fanatic who was most cranky while living is regarded as being the most saintly after death.

What is the blood of the lamb, which cleanseth from all sin?

Ans. Wine. Intoxicating liquor. "He poured out the wine and passed it round, saying, This is my blood, drink ye all of it."

What is the purpose of a Sunday-school?

Ans. To educate children in the duty of supporting the minister, and to train their brains to fit into a sectarian creed.

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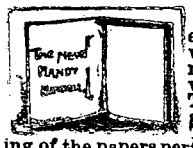
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News of the Week.

ITALY has felt slight earthquake shocks, and Mt. Vesuvius is in eruption.

THE Rev. Mr. Pettit, formerly of Sawnee Mound, Ind., has been arrested on the charge of poisoning his wife.

JEFFERSON DAVIS died at New Orleans at 12:45 A.M. on the 6th.

THE Buffalo, N. Y., presbytery has voted to change Calvin's creed.

IT continues uncertain whether New York, Chicago, or St. Louis will obtain the World's Fair.

BY the burning of a house in Philadelphia on the night of the 1st seven lives were lost.

AT the burning of a dock at New York city on the 7th four men were killed and several badly injured.

A BROOKLYN believer in faith cure named Edwin Larsen has been arraigned for refusing medicin to his four-year-old child ill of diphtheria.

AT Ellicott City, Md., a darkey named Henry Roberts has made a neat sum of money out of the religiously inclined of his race, by representing himself to be a prophet. He has been arrested.

JOHN JANSEN, of Brooklyn, N. Y., a faith cure leader, whose wife and child were removed to the hospital on the 7th because he refused to furnish them with the medicin prescribed by a physician, was arrested last Sunday by Dr. Callaghan, a health inspector. His daughter has scarlet fever, and he had been warned by the health authorities not to go out till the quarantine on his house had been removed, but he regardlessly went out to a meeting of his sect. Maria Peterson and Anna Jansen were arrested for similar offenses. At the faith cure services the speakers said that as long as the Lord was on their side jails had no terrors for them.

EX-EMPEROR DOM PEDRO has arrived at Lisbon. He has refused to abdicate, or to receive the annuity offered to him by the republic. It is complained by some, with what justice it cannot be decided, that the provisional government has already evinced a tyrannical disposition by the arbitrary appointment of governors for the provinces. It is held that they should be elected by the provinces, as the governors of our states are by the states, and not appointed by the central power. The franchise is given to all that can read and write. News has reached us that the revolution was attended with bloodshed at the town of Maranhas, four or five being killed.

PRESIDENT HARRISON'S message recommends that the national government appropriate money for education in the states; that our steamship lines be subsidized by liberal pay for mail service; that builders of ships be paid for building them with reference to the conversion of the vessels into cruisers in case of need; that pensions be given all men who served in the war and are now, while dependent on their labor, disabled, whether their disability be traceable to the service or not; that coast defenses be increased; that "naturalization laws should be so revised as to make the inquiry into the moral character and good disposition toward our government of the persons applying for citizenship more thorough," while "those who are the avowed enemies of social order . . . should not only be denied citizenship but a domicil;" that steps be taken to remedy the withholding from the negroes of "their political rights and many of their civil rights;" that the tariff be reduced, yet not in the way of abandonment of the protectiv principle; that the tax on tobacco, and that on spirits used in the arts and manufactures, be removed.

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Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the spirit of the Lord came mightily upon him, and he rent him as he would hav rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done —Judges xiv, 5, 6.

Odds and Ends.

SHORT-SIGHTED gentleman chooses a pair of spectacles. "These glasses," he says, "are not strong enough for me." "But, sir; they are No. 2.' "What hav you next to No. 2?" "No. 1.' "And after that?" "After No. 1, sir, you will want a dog!"—*Le Voltaire.*

IT is told that Senator Vest was once playing poker when he had on a new and particularly handsome flannel "outing" shirt. He had been losing steadily, and his chips were nearly gone, when one of the other players remarked: "That's a mighty handsome shirt you're wearing, Vest.' 'That settles it," exclaimed the statesman, jumping up; "blessed if I'm going to play in a game where they cast lots for a fellow's garments."

IT was Elder Buzzell, declares the *Mercury*, who called on a worthy deacon to open a meeting with prayer, and was surprised when the good man began his petition with: "Oh, thou great, insignificant God." "Omnipotent, brother; you mean omnipotent God," whispered the horrified pastor "Huh!" ejaculated the surprised supplicant. "What's that you say?" The preacher repeated the correction, whereupon the deacon continued his prayer to a great length, and concluded as follows: "Finally, Lord, bless our eddicated parson. Stuff him with religion as well as words; break him of the habit of fault-findin', if possible, and at the 'leventh hour gather him with the saints in thy kingdom."

LITTLE WILLIE (to the minister at the dinner table): "Was that your carriage you came here in?" Rev. Mr. Frontpew: "Why, yes, Willie.' Little Willie: "There, papa; he drove two horses, and you said he was a one-horse preacher."

ON the old gray terrace where we had parted,
With vows, and pledges, and many a sigh,
Where the sunlight slept and the swallows darted,
I met her—my sweetheart of days gone by.

Twas the ghost of a courtesey, silken, stately,
That she dropped as she passed, and turned from me
To the grand milord she has wedded lately,
The gouty, tyrannical, rich marquis.

But I smiled to myself in cynic fashion,
As I watched the bloom on her proud cheek fade,
And the stir of a long-forgotten passion
That fluttered her bodice of gold brocade.

Oh, the fickle world! . . . All the boughs are budded,
There are flocks of sails on the glancing sea,
And my heart with an April joy is flooded,
Though Dolly is married, and not to me!

—*M. E. W. in Life.*

THE two young men had called almost simultaneously. George sat on the sofa; Albert on the little reception-chair with the gilt legs. Between them, in the great arm-chair, sat the fair girl whom they had assiduously courted during the whole summer at the salubrious resort of Squillville Springs. The two young men glared at each other, and each stole furtiv glances at the lovely Gladys. Conversation languished. A pall of gloom had settled down upon the stately parlor, crowded with luxurious furniture and rare bric-a-brac. At last Gladys spoke, with resolution in her silvery tones. "Gentlemen," she said; "this thing has gone far enough. Business, it is generally conceded, is business. Am I in error in assuming that each of you has called here to-night with a special object in view, and I am that special object?" "Miss Onderdonk—Gladys—" began both the young men at once. "That will do!" interrupted the fair girl; "that is the usual formula. Let us waste no more time. If you hav any propositions to make and specifications to submit, you might just as well do it while the furnace fire holds out to burn. It is as fair for one as for the other. May I suggest that the arbitrament of a coin, heads or tails, might appropriately decide who is to hav the initial innings?" "Will you match me?" inquired George, covering with his hand the quarter which he had laid upon his knee. "I will, now or any time," responded Albert, fiercely, as he flattened his palm over a half-dime with a hole in it. They lifted their hands. Albert had not matched. "Gladys," began George, with a hightened color, "I love you. Whatever wealth can do to make you happy shall be yours. If I were the lowest, the humbiest, the most hopeless of all your suitors, I would not be more your slave." "Do you mean that?" queried the girl, with downcast eyes. "Indeed I do!" cried the young man, with vehemence; "if I were—why, if I were William Bliven, that poor devil you used to snub so at the springs, I could not be more at your mercy." "And you," inquired the lovely Gladys, turning toward Albert, whose heels were working nervously and rubbing all the gilt off the legs of the reception chair; "what hav you to say?" "Gladys," he began, "I cannot dazzle you with visions of wealth and splendor. I am not rich——" "You are not," interrupted George; "you and William Bliven might just pair up on wealth, and then, maybe, you'd be able to buy one beer between you.' "I may not be Mr. Bliven's superior in worldly goods," retorted Albert, flushing proudly; "but I certainly am in manners, and I wish I could say as much for *you*." "Indeed?" returned the young plutocrat, superciliously; "I always supposed that you and Bliven got your manners together, in the same place that you got your clothes. They always struck me as being ready-made." "You appear to know more about Mr. Bliven than I do," was Albert's icy response; "your taste for low associates was well known at the springs. But, as I was saying, Gladys, while I hav not material wealth, if the devotion of a heart that is wholly yours——" "Say no more, gentlemen," said Gladys, rising and smiling sweetly; "it is but yesterday that Mr. William Bliven wrote me, asking me for my hand. I had just written my acceptance of his proposal, when you arrived, and I thought it was only just to giv you both a chance. You hav had it. Here's the letter. Will one of you gentlemen do me the kindness to mail it? If Mr. Bliven is not here by 9 o'clock to-morrow, I shall hav reason to doubt the affection you hav so eloquently expressed. Good evening, gentlemen." And as the fair young girl swept gracefully from the room, the fire in the furnace collapsed with a chilly thud.—*Puck.*

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MAN finally ascertained that there could be no possible connection between an unusually severe winter and his failure to giv a sheep to a priest.—*Ingersoll.*

A GROUND frequently taken by Christian theologians is that the progress and civilization of the world are due to Christianity, and the discussion is complicated by the fact that many eminent servants of humanity hav been nominal Christians of one or other of the sects. My allegation will be that the special service rendered to human progress by these exceptional men has not been in consequence of their adhesion to Christianity, but in spite of it; and that the specific points of advantage to human kind hav been in ratio of their direct opposition to precise biblical enactments.—*Bradlaugh.*

THE priests of each nation hav accounted for the prosperity of that nation by its religion.—*Ingersoll.*

EVERY enjoyment by which no one is injured, is innocent; and every innocent enjoyment is praiseworthy, because it assists in diffusing that spirit of content and of satisfaction which is favorable to the practice of benevolence toward others. The theologians, however, for reasons which I hav already stated, cultivate an opposit spirit, and, whenever they hav possessed power, they hav always prohibited a large number of pleasurable actions, on the ground that such actions are offensiv to the deity. That they hav no warrant for this, and that they are simply indulging in peremptory assertions on subjects respecting which we hav no trustworthy information, is well known to those who, impartially, and without preconceived bias, hav studied their arguments, and the evidence which they adduce.—*Buckle's History of Civilization.*

THE misery of the Middle Ages was due not to the supernatural, but to the *antinatural* tendency of the Christian religion. According to the gospel of the Galilean Buddhists [Christ and his followers], earth, with all its joys and desires, with all its visible and invisible habitants, is wholly evil; the renunciation of temporal blessings is the first condition of eternal welfare, and death the only gate of true life.—*Prof. Felix L. Oswald in The Secret of the East.*

WERE half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts.
The warrior's name would be a name abhorred,
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain.

—*Long, ellow.*

CAN we possibly suppose that if government had originated in a right principle, and had not an interest in pursuing a wrong one, that the world could hav been in the wretched and quarrelsome condition we hav seen it? What inducement has the farmer, while following the plow, to lay aside his peaceful pursuits and go to war with the farmer of another country? Or what inducement has the manufacturer? What is dominion to them, or to any class of men in a nation? Does it add an acre to any man's estate, or raise its value? Are not conquest and defeat each of the same price, and taxes the never-failing consequence? Though this reasoning may be good to a nation, it is not so to a government. War is the faro-table of governments, and nations the dupes of the game.—*Paine.*

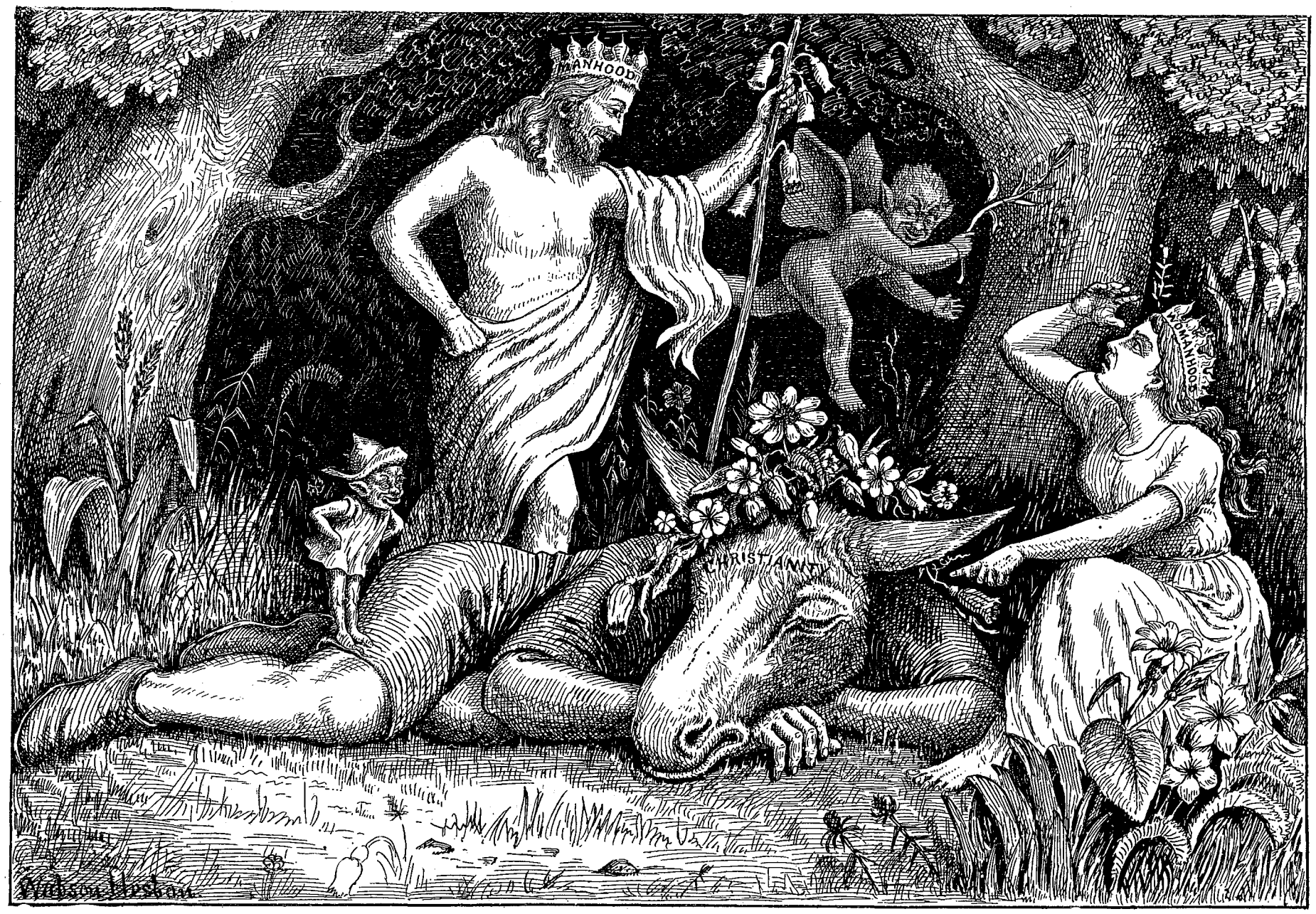
How many millions of Christians are now armed and equipped to destroy their fellow Christians? Who are the men in Europe crying against war? Who wishes to hav the nations disarmed? Is it the church? No: the men who do not believe in what they call this religion of peace. When there is a war, and when they make a few thousand widows and orphans; when they strew the plain with dead patricts, Christians assemble in their churches and sing *Te Deum Laudamus.* Why? Because he has enabled a few of his children to kill some others of his children.—*Ingersoll.*

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WHEN WOMANHOOD AWAKES—A NEW SHAKSPERIAN CIPHER.

Womanhood as Titania: My Oberon! what visions hav I seen! Methought I was *enamored of an ass!*
Manhood as Oberon: There lies your love!
Titania: How came these things to pass? O how mine eyes do loathe his visage now!—*Midsummer Night's Dream.*

Notes and Clippings.

THE New York presbytery of the Presbyterian church has reported the changes it wished in the Westminster Confession, minimizing damnation.

HOLY JOHN is advertising angels at ten cents each over his angel counter. Church people ought to lay in a supply. It's all the chance most of them will get to hav anything to do with angels, wax or otherwise.

DR. SHEARER, president of Davidson College, N. C., at a synod on the 13th denounced the common school system because it fails to instruct children in the religion of their fathers, and advises that Presbyterians hav their children educated in schools fostered by the church.

THE German Reichstag, by a large majority, approved the motion to repeal the law of 1874, which givs the government authority to expel from the country any clergyman who, having been officially deprived of his clerical charge, yet persists in the performance of his clerical duties.

A WESTERN actress has aroused the ire of the church people by using the alleged portrait of "Mary Magdalina" as an advertising card with the actress's name attached. A correspondent of the *Dramatic Mirror* calls it a "flagrant example of sacrilege." But who is harmed? Who knows anything about "Mary Magdalina?"

PRESIDENT HARRISON indorses the Blair educational bill—that is to say he recommends legislation of the sort proposed by that bill, on the theory that the states are not able to take care of their own scholastic population. The Galveston *News* is inquiring if the president's recommendation will hav the effect of making the Blair bill a Republican party measure?

SEÑOR CASTELAR said in an interview that the events in Brazil had been no surprise to him. He believes that the example will be followed in Portugal sooner or later, but not in Spain, because in Spain the regent during the king's minority keeps liberal ministers in office, and has allowed Sagasta to establish universal suffrage. He thinks the Brazilian republic is stable.

"WHAT magazine writer seems most popular among the contributors of the great heavy magazines?" was asked recently at one of the news-stands in a Boston depot. "Pagan Bob," came the quick reply; "and," continued the newsdealer, "to illustrate the fact, we usually sell fifteen or sixteen *North American Reviews* a month; when Mr. Ingersoll writes, we sell from fifty to a hundred, and one month last winter when he contributed we sold one hundred and sixty copies over this counter."

HIGH art in prayer! The St. Louis *Post Dispatch* says: "Chaplain Milburn proved by his prayer yesterday that if he were not a Democratic chaplain of a Republican House he would hold a high place in the diplomatic service. A man who can sympathize with the South, compliment the North, refer feelingly to the death of Jefferson Davis, and preach a sermon on a text taken from the mouth of Abraham Lincoln, is fitted to shine in diplomacy. The chaplain's mental vision is evidently in a high state of perfection."

THAT fearful and wonderful statesman Senator Blair, of New Hampshire, begins his career this session by proposing an amendment to the Constitution which shall giv the District of Columbia a senator and a representativ in Congress, and "as many electors for president and vice-president as it has members of Congress." He should devote the whole session to this work, says the *Sun;* it would be less costly than tempering the waters of Hudson bay with the Gulf Stream, or distributing the treasury funds in dependent pensions and Southern educational schemes.

THE St. Louis *Presbyterian* is greatly shocked because Professor Briggs has declared the story of Adam a poem, and Professor Curtis, of Chicago, has said that the book of Job is not a collection of facts, but likewise a poem. The Chicago people hav not much patience with ideas emanating from St. Louis, and the *Interior* (also Presbyterian) thus scourges its esteemed contemporary: "This thing of raising a cry of heresy at every supposed new discovery of truth relating to the scriptures is worse than ridiculous. It is slanderous and shameful. It is the outcome of stolid ignorance with a large infusion of malice." If the church organs continue in this way, they will soon adopt Agnosticism as the only sound orthodoxy. If the story of Adam is only a poem, what becomes of the doctrin of the fall of man, upon which all subsequent Christian theology is irretrievably based? If there was no Eden why was there a Calvary?

A TYPICAL Christian congregation is thus described by the Mt. Desert *Herald:* "At the Maine state prison, on Sunday mornings, the convicts all assemble in the chapel for devotional services. The Thomaston clergymen alternate in preaching there. Music for this service is furnished by a choir made up from among the prisoners, one of whom is J. C. Chandler, sentenced for forgery in Bangor, who is organist and leader. Chandler is a fine musician, and claims that he was organist at one time in Dr. Chapin's church, New York city. The choir has rendered several anthems of his composing which are very meritorious. One time Chandler for some misdemeanor was shut up "in solitary" and amused himself the while composing sacred music for the Sunday service. "He is not all right in the upper story," say the prison officials. The rest of the choir is made up of Wm. E. Gould, the Portland bank cashier; Thomas J. Libby, of Scarboro, in prison for life for murder; James McCarty, of Saco, in for breaking and entering; Edwin Chase, of Gardiner, who killed a woman in Portland's streets, and Geo. F. Dutton, of Farmington, serving a sentence for murder."

Communications.

Was Abraham Lincoln a Christian?

CHAPTER XI.

TESTIMONY OF FRIENDS AND ACQUAINTANCES OF LINCOLN WHO KNEW HIM IN ILLINOIS.

Hon. W. H. T. Wakefield—Hon. D. W. Wilder—Dr. B. F. Gardner—Hon. J. K. Vandemark—A. Jeffrey—Dr. Arch. E. McNeal—Charles McGrew—J. L. Morrell—Mahlon Ross—L. Wilson—W. Perkins—H. K. Magie—Hon. James Tuttle—Col. F. S. Rutherford—Leonard W. Volk—Hon. E. B. Washburne—Hon. E. M. Haines.

I will next present the evidence that I hav gleaned from the lips or pens of personal friends of Lincoln who were acquainted with him in Illinois. The relations of these persons to Lincoln were, for the most part, less intimate than were those of the persons named in the preceding chapter; but all of them enjoyed in no small degree his confidence and esteem.

Hon. W. H. T. Wakefield.

Mr. Wakefield, our first witness, is a son of the first chief justice of Kansas, Judge J. A. Wakefield. He is a prominent journalist, and was the nominee of the United Labor party for vice-president, in the last presidential contest. In a letter to the author, dated Lawrence, Kan., Sept. 28, 1880, Mr. Wakefield says:

My father, the late Judge J. A. Wakefield, was a life-long friend of Lincoln's, they having served through the Black Hawk war together and been in the Illinois legislature together, during which latter time Lincoln boarded with my father in Vandalia, which was then the state capital. I remember of his visiting my father at Galena, in 1844, or 1845. They continued to correspond until Lincoln's death.

My father was a member of the Methodist church and frequently spoke of and lamented Lincoln's Infidelity, and referred to the many arguments between them on the subject.

The noted minister, Peter Cartwright, boarded with my father at the same time that Lincoln did, and my father and mother told me of the many theological and philosophical arguments indulged in by Lincoln and Cartwright, and of the fact that they always attracted many interested listeners and usually ended by Cartwright's getting very angry and the spectators being convulsed with laughter at Lincoln's dry wit and humorous comparisons.

Lincoln's legislativ career at Vandalia extended from 1834 to 1837. It was about the beginning of this period that he wrote his book against Christianity. He was thoroughly informed and enthusiastic in his Infidel views, and it is not to be wondered at that on theological questions, he was able to vanquish in debate even so eminent a theologian as Peter Cartwright. Ten years later, Lincoln was the Whig, and Cartwright the Democratic, candidate for Congress. In this campaign a determined effort was made by the church to defeat Lincoln on account of his Infidelity. But his popularity, his reputation for honesty, his recognized ability, and his transcendent powers on the stump, carried him successfully through, and he was triumphantly elected.

Hon. D. W. Wilder.

For thirty years General Wilder has enjoyed the reputation of being one of the most gifted and honorable of Western journalists. He was surveyor general of Kansas before it was admitted into the Union, and after it became a state, he held the office of state auditor. Many years ago General Wilder wrote and published an editorial on Lincoln's religious views in which he affirmed that Lincoln was a disbeliever in Christianity. The article excited the wrath of the clergy, among them the Rev. D. P. Mitchell, the leading Methodist divine of Kansas, who replied with much warmth, but without refuting the statements of General Wilder. Some of my Western readers will recall the article and the controversy it provoked. I hav been unable to procure a copy of it, but in its place I present the following extract from a letter received from General Wilder, dated St. Joseph, Mo., Dec. 29, 1881:

Lincoln believed in God, but not in the divinity of Christ. At first, like Franklin, he was probably an Atheist. Although a "forgiving" man himself, he did not believe that any amount of "penitence" could affect the logical effects of violated law. He has a remarkable passage on that theme.

Concerning Lincoln's partner, Mr. Herndon, with whom he was acquainted, General Wilder says:

Write to Wm. H. Herndon, a noble man, Springfield, Ill. Send him your book ["Life of Paine"]. He will reply. The stories told about him are lies.

B. F. Gardner, M.D

Dr. Gardner, an old and respected resident of Atlanta, Ill., in March, 1887, made the following statement in regard to Lincoln's views:

I knew Lincoln from 1854 up to the time he left Springfield. He was an Infidel. He did not change his belief. Herndon told the truth in his lecture. Lincoln did not believe that prayer moved God. When he requested the prayers of his neighbors on leaving Springfield for Washington, he saw that a storm was coming and that he must hav the support of the church.

These words of Lincoln in his farewell speech requesting the prayers of his friends, though used merely in a conventional way, hav been cited by Holland, Arnold, and others, to prove that he believed in the efficacy of prayer. That no such import was attached to them at the time is admitted by Holland himself. He says: "This parting address was telegraphed to every part of the country, and was strangely misinterpreted. So little was the man's character understood that his simple and earnest request that his neighbors should pray for him was received by many as an evidence both of his weakness and his hypocrisy. No president had ever before asked the people, in a public address, to pray for him. It sounded like the cant of the conventicle to ears unaccustomed to the language of piety from the lips of politicians. The request was tossed about as a joke—'old Abe's last'" (Holland's Life of Lincoln, p. 254).

Hon. J. K. Vandemark.

J. K. Vandemark, a member of the Nebraska state senate, who formerly resided near Springfield, Ill, and who was well acquainted with Lincoln, on the 13th of October, 1887, at Valparaiso, Neb., testified as follows:

I met Lincoln often—had many conversations with him in his office. To assert that he was a believer in Christianity is absurd. He had no faith in the dogmas of the church.

A. Jeffrey.

Mr. Jeffrey, who has resided near Waynesville, Ill., for a period of fifty years, and who was in the habit of attending court with Lincoln, year after year, in an interview on the 1st of March, 1887, made the following statement:

Lincoln was decidedly Liberal. He admitted that he wrote a book against Christianity. In later years he seldom talked on this subject, but he did not change his belief. A thrust at the doctrin of endless punishment always pleased him. This doctrin he abhorred.

Dr. Arch. E. McNeall.

Dr. McNeall, an old physician of Bowen, Ill., who was a delegate to the Decatur Convention which brought Lincoln forward as a candidate for the presidency, says:

I met Lincoln often during our political campaigns, and was quite well acquainted with him. I know that he was a Liberal thinker.

Charles McGrew.

Dr. McGrew is a resident of Coles county, Ill.—the county in which nearly all of Lincoln's relativs hav resided for sixty years. He is a cousin of Hon. Allen G. Thurman, and is a man of sterling character. He was for a time related to Lincoln, in a business way, and met him frequently. I met Dr. McGrew in 1888, and when I propounded the question, Was Lincoln a Christian? he replied:

Lincoln was not a Christian. He was cautious and reserved and seldom said anything about religion except when he was alone with a few companions whose opinions were similar to his. On such occasions he did not hesitate to express his unbelief.

J. L. Morrell.

Mr. J. L. Morrell, a worthy citizen of Virden, Ill., who came to Illinois soon after Lincoln did, settled in the adjoining county to him, and like him followed for a time the avocation of surveyor, in a conversation with the writer, on the 8th of February, 1889, made the following statement:

I knew Lincoln well—met him often. His religion was the religion of common sense. He went into this subject as deep as any man. He did not believe the inconsistencies of theology. He was not a Christian.

Mahlon Ross, Esq.

Squire Ross, another old citizen of Virden, Ill., says:

I was acquainted with Lincoln, but never talked with him on religion. He did not belong to church, and his friends say that he was not a Christian.

Lusk Wilson.

Mr. Lusk Wilson, a prominent and respectable citizen of Litchfield, Ill., says:

I was acquainted with Abraham Lincoln, but never heard him giv his views on the subject of religion. His partner, Herndon, and other friends, state that he was not a believer in Christianity.

W. Perkins.

Mr. Perkins, an old lawyer and journalist of Illinois, who was acquainted with Lincoln for upward of twenty years, and who was his associate counsel in an important murder case, writing from Belleview, Fla., under date of Aug. 22, 1887, says:

The unfair efforts that Christians hav been putting forth to drag Lincoln into their waning faith betray a pitiable imbecility. Were it possible for them to get the world to believe that Washington, Jefferson, and Lincoln, all prayed, had faith, and were washed in the blood of the lamb, would that prove the inspiration of their Bible, harmonize its contradictions, put a ray of reason in its gross absurdities, or humanize the first one of its numerous bloody barbarities?

I knew Mr. Lincoln from the spring of 1838 till his death. Like Archibald Williams, our contemporary, an able Lord Coke lawyer, he no more believed in the inspiration of the Bible than Hume, Paine, or Ingersoll. Less inclined openly to denounce its absurdities and cruelties, or to antagonize the well-meaning credulous professors, than was Williams, Mr. Lincoln had no faith whatever in the first miracle of the Bible, or the scheme of bloody redemption it teaches. To attribute such sentiments to him, is to tarnish his well-earned reputation for common sense, and to impair the estimation of his countrymen and the world of his high sense of humanity, justice, and honor.

Two of my Presbyterian friends at Indian Point, near Petersburg, told me that they had interviewed Mr. Lincoln to prevent his impending duel with Shields—claiming that it was contrary to the Bible and Christianity. He admitted that the dueling code was barbarous and regretted much to find himself in its toils, but said he, "The Bible is not my book, nor Christianity my profession."

H. K. Magie.

Mr. Magie formerly lived in Illinois, and was for a time connected with the state department at Springfield. Writing from Brooklyn, N. Y., March 19, 1888, he says:

My acquaintance with Mr. Lincoln was limited, as I did not reside in Springfield during his residence there. I met him during his campaign with Douglas at different times, and was with him once for three days. . . . Mr. Lincoln was a Freethinker of the Thomas Paine type. There hav been picked up some of Mr. Lincoln's utterances about "providence," "God," and the like, on which an attempt is made to make him out a Christian. Those who knew him intimately agree in the statement that he was a pronounced skeptic.

Mr. Magie also refers to the Infidel pamphlet written by Lincoln. His knowledge regarding this, however, was derived, not from Lincoln himself, but from his friends. He says:

At one time he wrote a criticism of the New Testament which he proposed to publish and which his friends succeeded in having suppressed, solely because of their regard for his political future.

Hon. James Tuttle.

Two miles east of Atlanta, Ill., resides one of the pioneers of Illinois, James Tuttle, now over eighty years of age. He was a member of the Constitutional Convention of 1847, and is a man universally esteemed for his love of truth and honesty. Mr. Tuttle's residence is situated on the state road leading from Springfield to Bloomington. In going from Springfield to Bloomington, to attend court, and in returning home again, Lincoln always stopped over night with Mr. Tuttle. Theological questions were favorit topics with both of them, and the evening hours were usually spent in conversations of this character. Mr. Tuttle accordingly became well acquainted with Lincoln's religious views. Feb. 26, 1887, at Minier, Ill., he made the following statement relativ to them:

Mr. Lincoln did not believe in Christianity. He denounced it unsparingly. He had the greatest contempt for religious revivals, and called those who took part in them a set of ignoramuses. He was one of the most ardent admirers of Thomas Paine I ever met. He was continually quoting from the "Age of Reason." Said he, "I never tire of reading Paine."

Mr. Tuttle is confident that Lincoln always remained a Freethinker, and believes that those who claim to hav evidence from him to the contrary, willfully affirm what they know to be false.

Col. F. S. Rutherford

The foregoing testimony was all given direct to the writer, either by letter or orally, and he hereby certifies to its faithful transcription. This testimony is from men whose characters as witnesses can not be impeached, and it is hardly possible that one of them will ever favor the other side with a disclaimer. I wish now to record a statement from Colonel Rutherford, a well-known citizen and soldier of Illinois. It was not made to the writer, but was made during the war to Mr. W. W. Fraser, a member of his regiment, and a man of unquestionable veracity. I will let Mr. Frazer present it, together with the circumstances which called it out. I quote from a letter dated Ottawa, Kan., Dec. 16 1881:

During the siege of Vicksburg our colonel, F. S. Rutherford, colonel of the 97th Ill. Vol. Inft., was about to leave us, and I went to see him about taking a small package to Alton—his home and mine. He had been sick and quite unable to do activ service. During our conversation I said that many of the Alton boys did not like to be left under the command of —— ——. Colonel Rutherford then said: "If my life is worth anything I owe it as much to my family as my country, and it will be worthless to either if I stay much longer in camp, but I hate to leave the boys." Colonel Rutherford said that he had stumped his district for Mr. Lincoln, and had expected, from Mr. Lincoln's promises, something better than a colonelcy. I told Colonel Rutherford that I was sorry to hear that, as I had always thought so well of Mr. Lincoln. Mr. Rutherford then said: "What more could you expect of an Infidel?" I said, "Why, colonel, doesn't Lincoln believe in a God?' He replied: 'Well, he may believe in God, but he doesn't believe in the Bible nor Christ. I know it, for I hav heard him make fun of them and say that Christ was a bastard if Joseph was not his father, and I hav some sheets of paper now at home that he wrote, making fun of the Bible."

Leonard W. Volk.

In the spring of 1860, just before Lincoln was nominated for the presidency, the celebrated sculptor Volk made a bust of him. He spent a week in Chicago and made daily sittings in the artist's studio. Mr. Volk relates the following incident, which hardly accords with the tales told about Lincoln's reverence for the Sabbath, and his love for church services:

He entered my studio on Sunday morning, remarking that a friend at the hotel had invited him to go to church. "But," said Mr. Lincoln, "I thought I'd rather come and sit for the bust. The fact is," he continued, "I don't like to hear cut-and-dried sermons."

Hon. Elihu B. Washburne.

It is difficult for orthodox Christians to reconcile Lincoln's fondness for the play and dancing with his reputed piety. That his last act was a visit to the theater is a fact that stands out in ghastly prominence to them. To break its force they offer various explanations. Some say that he went to avoid the office seekers; others that Mrs. Lincoln compelled him to go; and still others that he was led there by fate. The truth is he was a frequent attendant at the theater. He went there much oftener than he

went to church. The visit of a clergyman annoyed him, but the society of actors he enjoyed. He greatly admired the acting of Edwin Booth. He sent a note to the actor Hackett praising him for his fine presentation of Falstaff. He called John McCulloch to his box one night and congratulated him on his successful rendition of the part he was playing.

The ball-room, too, had its attractions for him. Some years ago Hon. E. B. Washburn contributed to the *North American Review* a lengthy article on Lincoln. When President Taylor was inaugurated, Lincoln was serving his term in Congress. Alluding to the inaugural ball, Mr. Washburn says:

A small number of mutual friends—including Mr. Lincoln—made up a party to attend the inauguration ball together. It was by far the most brilliant inauguration ball ever given. . . . We did not take our departure until three or four o'clock in the morning (Reminiscences of Lincoln, p. 19).

Hon. Elisha M. Haines.

In February, 1859, Governor Bissell gave a reception in Springfield which Lincoln attended. Hon. E. M. Haines, then a member of the legislature, and one of Lincoln's supporters for the Senate, referring to the affair, says:

Dancing was going on in the adjacent rooms, and Mr. Lincoln invited my wife to join him in the dancing, which she did, and he apparently took much pleasure in the recreation (Every-Day Life of Lincoln, p. 308).

Early in January, 1863, President and Mrs. Lincoln gave a reception and ball at the White House. This was a severe shock to the Christians of the country, and provoked a storm of censure from the religious press.

According to Ninian Edwards, Lincoln is converted to Christianity about 1848. In March, 1849, he attends the inauguration ball and "Won't go home till morning." According to Dr. Smith, he is converted in 1858. In February, 1859, he attends and participates in a ball at Springfield. According to Noah Brooks, he is converted in 1862. In January, 1863, he gives a ball himself. In every instance he retires from the altar only to enter the ball-room.

JOHN E. REMSBURG.

(TO BE CONTINUED.)

Notes on "Was Lincoln a Christian?"

1. The Editor, compositor, or proof-reader of THE TRUTH SEEKER having corrected the punctuation, etc., of the Edwards, Lewis, Stuart, and Matheny letters, the force of the third, fifth, and seventh arguments in the discussion of their authorship is to a great extent impaired. Those having access to *Scribner's Monthly* for 1873 can see the letters as they were originally presented by Reed and as I desired to hav them presented in this work. With this explanation the corrections made by THE TRUTH SEEKER only emphasize the arguments referred to.

2. In answer to an inquiry recently made by Mr. C. P. Berylson, I will state that the edition of Chambers's Encyclopedia cited was the popular American edition issued by Alden, more copies of which were probably sold in this country than of all other editions combined.

3. The name of Lincoln's brother-in-law whose testimony has been quoted was not *Minian* but *Ninian* W. Edwards. J. E. REMSBURG.

Eusebius's Ecclesiastical History—Is It a Modern Forgery?

Eusebius, the first and only historian of the church bordering on primitiv times, begins his "Ecclesiastical History" with the birth of Jesus and ends it apparently about the year 325. In that year the famous Nicene council was held in which it appears that Eusebius took a prominent part, being selected by its presiding officer, Constantine, to deliver the opening address. But though our historian lived many years longer, during which time, as his biographers and commentators concede, he not only continued to write, but must hav finished his "Ecclesiastical History," he makes no allusion to the council of Nice in that work. This omission, as the annotator Valesius remarks, is very singular, and we might add that it is quite unaccountable except upon the hypothesis that the "Ecclesiastical History" is a forgery. A like omission is noticed by Valesius in Eusebius's "Chronological Canons," another work which comes down to the same date, A D. 325. And though in the same author's "Chronicon" there is a suspicious passage concerning the Nicene council, Valesius says, "It is sufficiently evident that these words were not written by Eusebius, but by St. Jerome, who in the chronicle inserted many passages of his own."

The "Chronicon" was first published in a complete state at Milan in 1818, from an Armenian version discovered at Constantinople in that year. Jerome, whose birth is dated about the time of Eusebius's death, is credited with the translation of the Old and New Testaments into Latin, known as the "Vulgate."

Other works of Eusebius appeared as follows:

"Preparatio Evangelica," Latin, in 1480; Greek text in 1544.

"Demonstratio Evangelica," Latin, in 1498; Greek text in 1544.

"Ecclesiastical History," Latin, in 1474, purporting to be a translation from the Greek by Rufinus, who is supposed to hav been born about A.D. 350; Greek text in 1549.

The learned Jesuit Hardouin (A D. 1646–1729) says that the earliest of the succession of Benedictine forgeries were in Latin, because it was some time after the revival of learning before scholars mastered the Greek; and he suspects that most of the Greek books were first written in Latin, pretending to be early translations. Such appears to be the case in regard to Eusebius's works.

The date of the birth of Eusebius, and of his death, can only be approximately ascertained. The same is true in regard to every Christian father, every apostle, and even Jesus Christ himself.

Eusebius says in his "Ecclesiastical History" that "Dionysius obtained the episcopate of Alexandria in *our* day;" that is to say, in the historian's own lifetime (book iii, chap. 28).

Again he tells us that Dionysius succeeded to the episcopate in the third year of the reign of Philip (book vi, chap. 35). That was A D. 246 or 247.

Again he says that Dionysius died in the twelfth year of the reign of Gallienus, having presided over the church of Alexandria seventeen years. In the same connection he says that Gallienus reigned fifteen years in all, *i.e.*, including two years jointly with his father Valerian (book vii, chap. 28). The twelfth year of Gallienus was therefore A.D. 266 or 267.

From these data it would appear that Eusebius was born before A.D. 247, and was consequently at least seventy-eight years of age in the year 325 when the council of Nice was held, and not less than ninety-three years of age in the year 340, about which time he is supposed to hav died.

But the authorities are constrained to make him out a much younger man; they guess that he was born about A.D. 264, which would make him sixty-one at the time of the council of Nice, and about seventy-five when he died.

Prefixed to the English edition of the "Ecclesiastical History" is a translation of the "Annotations of Valesius on the Life and Writings of Eusebius," in which either Valesius or the translator has falsified the text of Eusebius by making him say that "Dionysius, bishop of Alexandria, *lived* in his own *age*." The passage reads, "Dionysius *obtained the episcopate* of Alexandria in our *day*;" and what does that mean but that the writer was living before A.D. 247?

A scholarly monk of the fifteenth century engaged in fabricating ancient codices, would be careful about giving an exact clue to the date of the birth of the pretended author.

The first translation of the "Ecclesiastical History" into English was made in 1584. There was perhaps no Greek text in existence then; the first publication of the Greek text was many years later, by Valesius, who was born in 1603. The English translator of the "accurate Greek text published by Valesius" apologizes for the ambiguous and otherwise defectiv style of Eusebius, being very different from that which prevailed three centuries before. Father Hardouin would say, fifteen hundred years before. "Why is it," says Hardouin, "that not one of the Greek fathers wrote good Greek? In the Gallic language there hav been many changes in five hundred years; in the Greek no change appears in fifteen hundred years; all the pretended fathers and historians use the same dialect and the same syntax."

Eusebius makes much use of the Jewish historian Josephus. The spurious passage in the "Antiquities" concerning the crucifixion of Jesus Christ by order of Pontius Pilate first appeared in two works of Eusebius, namely, "Demonstratio Evangelica," and "Ecclesiastical History." In the latter work the false quotation is followed by this audacious comment:

When such testimony as this is transmitted to us by an historian who sprung from the Hebrews themselvs, both respecting John the Baptist and our savior, what subterfuge can be left to prevent those from being convicted destitute of all shame who hav forged the Acts against them (Book i, chap. 11)?

The "Acts" referred to are subsequently explained to be the "Acts of Pilate," forged by Theotecnus of Antioch in the author's own time (b. ix, ch. 2). And in a chapter preceding the above quotation the author attempts to disprove the date of the crucifixion alleged in the "Spurious Acts against our Savior," to wit, in the seventh year of the reign of Tiberius, which would be A.D. 22, some three or four years before Pilate was appointed procurator of Judea (b. i, ch. 9).

The false quotation from Josephus concerning the crucifixion of Jesus Christ is preceded by another concerning John the Baptist, which is also conceded to be spurious.

Eusebius quotes at length an alleged account of the death of "James the brother of the Lord," by Hegessippus, who, he says, "flourished nearest the days of the apostles." This James, to whom Eusebius tells us "the episcopal seat at Jerusalem was committed by the apostles," he identifies as "James the brother of Jesus," who was stoned to death with other alleged lawbreakers by order of the high priest Ananus at Jerusalem, A.D. 62 (Jos. Ant. xx 9 § 1).

The account, as quoted from Hegessippus by Eusebius, ends as follows:

Thus he suffered martyrdom, and they buried him on the spot where his tombstone is still remaining, by the temple. He became a faithful witness both to the Jews and Greeks that Jesus is the Christ. Immediately after this Vespasian invaded and took Judea.

The death of "James the brother of Jesus" was A D. 62; and the invasion of Judea by Vespasian was A.D. 66.

Eusebius then proceeds:

So admirable a man indeed was James, and so celebrated among all for his justice, that even the wiser part of the Jews were of the opinion that this was the cause of the immediate siege of Jerusalem [A.D. 68–70], which happened to them for no other reason than the crime against him. Josephus also has not hesitated to superadd this testimony in his works: "These things," says he, "happened to the Jews to avenge James the Just, who was the brother of him that is called Christ, and whom the Jews had slain, notwithstanding his preëminent justice."

No such passage is to be found in Josephus. The pretended quotation is a verbatim repetition of a passage in Origen's "Commentaries on Matthew," supposed to hav been written about a hundred years before Eusebius flourished. Origen professes to find in the 20th book of the Jewish Antiquities, where the death of James is recorded, a reference to the miseries which the Jews suffered when their holy temple was demolished, and he quotes Josephus as saying:

These things befel them by the anger of God, on account of what they had dared to do to James the brother of Jesus, who was called Christ.

Here, then, is the passage which Eusebius repeats, purporting to be quoted by Origen a hundred years earlier, but probably not written before the fifteenth century.

Eusebius follows this false quotation with a true one from the 20th book of the Antiquities describing the death of "James the brother of Jesus," but the succeeding words, "who was called Christ," are an acknowledged interpolation. "The manner of the death of James," says Dr. Lardner, "was not known to the early Christians;" and he doubts the genuinness of the reference to Christ, while Dr. Whiston in a note on the passage says:

Of this condemnation of James the Just and the causes, as also that he did not die till long after, see "Primitiv Christianity Revived."

Josephus says that James and some others being accused, Ananus the high priest "delivered them to be stoned," and the presumption is that the sentence was executed. If not, then the James who escaped death A.D. 62, and "did not die till long after," was not the brother of the Lord and first bishop of Jerusalem, whose death is described by Hegessippus, as quoted by Eusebius.

And indeed how is it possible to identify the brother of the Lord with the James mentioned by Josephus? We read in the "Book of the Blessed Mary and the Infancy of the Savior, Written in Hebrew by the Blessed Evangelist Matthew and translated into Latin by the Blessed Presbyter Jerome," that when Joseph was chosen by lot to take care of the Virgin Mary he bashfully protested, saying, "I am an old man and hav children; why do you hand over to me this infant who is younger than my grandsons?" Mary was twelve years old, or fourteen, as stated another copy of "Pseudo-Matthew." And we are told in another apocryphal gospel that Joseph was a widower at eighty-nine, with four sons and two daughters; and that he died at the age of one hundred and eleven when Jesus was nineteen years old. With the great disparity between the age of Jesus and that of his half-brother James, how is it possible to believe that James was even living as late as A.D. 62, much less that he "did not die till long after?"

Eusebius professes to copy the account of the death of James from Hegessippus and to confirm it by a passage from Clement. Neither of the two testimonies is extant except as given by Eusebius. He not only makes Hegessippus say that "immediately after this Vespasian invaded and took Judea," but subsequently he himself affirms that "after the martyrdom of James and the capture of Jerusalem, *which immediately followed*," the surviving apostles and disciples elected Simeon the son of Cleophas as the successor of James in the episcopal see of Jerusalem. Eusebius therefore places the death of James just before the capture of Jerusalem, which was A D. 70, and not as Hegessippus has it, just before the invasion of Judea by Vespasian, which was A D. 66. But the date of the death or condemnation of the James mentioned by Josephus was certainly A.D. 62.

Had Eusebius been more careful to ascertain the exact date in Josephus, would he hav quoted Hegessippus as saying that immediately after the death of James Vespasian invaded and took Judea? and would he himself hav said that the capture of Jerusalem immediately followed?

Further reasons for discrediting the authenticity of Eusebius's "Ecclesiastical History" will be given in another article. ANTICHRIST.

THE clergy hav ruined Italy.—*Brougham.*

The American Secular Union.

R. B. WESTBROOK, President.

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The American Secular Union.

OFFICIAL ANNOUNCEMENT.

The first meeting of the directors of the American Secular Union was held in New York on December 7, 1889, at which all the members of the board were present except Dr. Juliet H. Severance, who was detained by an accident. After a free discussion the following policy was adopted, and is hereby submitted to the members and friends of the society, in the hope of securing their prompt and activ coöperation:

We recognize the fact that "there is a tide in the affairs of men" which should be "taken at the flood." There are certain subjects which are now uppermost in the public mind, and to these we call attention, viz.: church taxation, secular public schools, and no Sabbath laws as such. To these three demands of Secularism we propose to give special attention, without abandoning the other six.

In pursuance of our work, the methods proposed are as follows:

1. To giv earnest attention to organization. Many of our local auxiliary societies—which at one time numbered nearly three hundred or more—hav become inactiv and indifferent, while the National Reform Association and the American Sabbath Union are unusually activ, having their agents at work everywhere, holding public meetings and subsidizing the press. We must counteract this influence by a more complete organization of our forces.

The records of such local societies as we hav are incomplete and unreliable. We therefore call upon all who are interested in this subject to send us as soon as possible the names of all local societies, whether auxiliary to the American Secular Union or not, with the names of their officers, and the names of all persons who would be likely to be interested in this matter. We want to prepare a perfect inventory of *all* organizations and persons who are likely to work in our cause. We call for help in this regard. If your local society is alive, or half dead and inactiv, or if you hav no local society, and hav only five persons who desire to be organized, let us know at once. Especially let the auxiliaries of the old national Liberal League now come to our assistance. We invite the coöperation of all persons and societies, whether they agree with us in other matters or not, to unite with us in promoting some, if not all, of the "Nine Demands."

2. We invoke the assistance of all traveling lecturers and organizers in forming new societies; and in return, we will aid them by maintaining a "bureau of information" regarding Liberal societies and activ workers in the cause throughout the United States.

3. Especially do we invite the correspondence of all volunteer agents residing in the cities where state legislatures meet, and in every important center where local issues may arise, or where new legislation may be proposed; and we ask for information regarding the abuse of any existing laws involving the Secular principle of our government. We propose to look after Secular interests through our auxiliaries, through local representativs, and through other competent agents, wherever these interests are endangered.

4. We propose that our treasurer shall keep accounts of a special fund for the free distribution of pamphlets and Liberal literature generally, selecting the matter in accordance with the wishes of contributors. We hope to organize this work so as to make it a propaganda which shall be widely efficient, with the least possible waste and expense. We already hav frequent calls for publications of this kind, and hope to be promptly supplied with money for this purpose.

5. We urge life members and annual members to help our secretary to compile correct lists, in order that we may know how many there are in our ranks, or interested in our cause, or able or willing to aid it.

6. We urge all who hav time, capacity, or inclination to act as local volunteer reporters, agents, or pickets to make themselvs known to us, and to say what they can and will do in such practical work as circulating petitions, distributing documents, or attending and reporting the proceedings of public meetings, and especially of legislativ bodies.

7. We urge all who can to subscribe money for the work of the Union, and, upon receipt of this announcement, to promptly send to the treasurer, Mr. F. C. Mende, 930 North Seventeenth street, Philadelphia, either some actual subscription, or some pledge of what they can do during the year, so that the extent of our work may be planned accordingly, and its execution insured.

8. We invite further suggestions as to the work to be done and the means for accomplishing it; but especially do we ask that those who are willing to lend a hand in any way should communicate with us at once, as above suggested. Let each member and every Liberal wake up to the fact that it is his duty to answer to the roll-call, and to inform us where he may be found, what he can do, and how much he will contribute. We are now prepared for a large amount of activ, systematic work; but our plans presuppose the existence of live members and local branches; and our success will necessarily be proportionate to our support.

9. We hav taken an office at No. 930 North Seventeenth street, Philadelphia, as our headquarters, where our secretary is at work early and late, and where our president and treasurer make daily calls, to see that the battle for freedom is wisely directed. Write at once, and let us know what to depend upon.

R. B. WESTBROOK, President.
IDA C. CRADDOCK, Cor. Sec'y.
F. C. MENDE, Treasurer.

930 *North Seventeenth street, Philadelphia*, Dec. 11, 1889.

The Secular Union and Mr. Burnham.

The American Secular Union should hav no ism,—*J. H. Burnham in letter of October 30th.*

If that be true, wherein is the recent American Secular Union Congress blameworthy in dropping Secularism and inviting the coöperation of all Christians who will work with us for the equitable taxation of all property and the complete Secularization of our public schools? The Kent Secular Union invites Christians to join it and work for state Secularization. Christians hav been received into our society and no one seemed to think the proceeding disgraceful. Is it not the part of wisdom to concentrate our efforts to accomplish practicable aims rather than scatter our efforts in aid of every reform or deform that impracticables may chance to advocate? Looked at from such standpoint may it not be possible that President Westbrook is not guilty of treachery, and that to charge him with the practice of dishonesty is uncalled for? Why not giv him the benefit of the doubt and time to prove the new move a wise step? We who staid away from the Congress should be careful how we criticise those who attended and did the best they could. In the words of our good brother Burnham, spoken at the Pittsburgh Congress, referring to organization, "If the majority will not come to us let us go to them." What if the Nine Demands hav been changed? Like the Christian, are we sure that in them we had, or hav, a finality? Is it not possible that they hav been improved, even if the covert free love declaration of the former eighth Demand has been knocked out, or do our free love allies expect the American Secular Union to get their chestnuts out of the fire? Is that a Liberal spirit which chafes because it might hav to listen to a Deist's prayer? Do we deserve the credit of being tolerant when we cannot endure the thought of a Deist in office working for our common objects? On the other hand, we hav men in our ranks who will hav it that an ex-reverend is of necessity either a fool or knave, hence should be kept out of all offices of trust.

With our liberties endangered by the encroachments of the church, would it not be wiser to put aside all such petty prejudices and work shoulder to shoulder for the new Demands?

Kent, O. MARIUS HEIGHTON.

Immortality.*

LAW OFFICE ROBERT G. INGERSOLL,
45 WALL ST, NEW YORK, June 25, 1889.

E. R. JOHNES, ESQ., *My Dear Sir:* Accept my thanks for your essay on "Immortality." It is very beautifully written, and you hav brought forward in support of your doctrin all the argument there is, and you hav stated your case with much force and clearness.

In addition to this you hav abandoned many positions that cannot, in this age of the world, be maintained. You admit that the hope of immortality can not, with safety, rest upon the inspiration of the Old and New Testament, or upon any form of superstition. If we admit the existence of a God of infinit wisdom and compassion, we may say that there must be a world better than this; but how do we account for one worse than that—that is to say, for this? If injustice triumphs here, why not there? If honesty goes without bread in this world, why not in another? Certainly, God will be no better then than now. Still, it may be possible that a God of infinit love and compassion will so reward those who suffer—through suffering itself—that all that happens will be consistent with wisdom and compassion.

I do not see any evidence in this world that it was created by either wisdom or compassion. Neither do I see what right we hav to say that man has a spiritual body, any more than trees hav. The tree springs from a seed, so does man. The trees produce others and then perish from the earth; the same is true of the human race. You hav had the courage to accept the logic of your position and giv to all life the immortality that Christians giv to man.

I hardly know the meaning of the words "spiritualist," and "materialist." I do not see that it makes the slightest difference with the argument to admit that everything is "spiritual," or to assert that everything is "material." He who asserts that all is "spiritual," admits the existence of everything that another calls "material;" and he who insists that all is "material," admits the existence of everything that is by the other called "spiritual." Call it what you will, it remains beyond the grasp of our mind.

The weakest parts of your essay are the quotations from others. What Greenleaf says upon the subject seems to me a *non sequitur*. If man had believed only in his own experience, why could the world "be neither governed nor improved?" The first man obtained something by experience which he could convey to another, to which the other might add by his own exertions, his own experience—and so on, from generation to generation, until there would be a vast and splendid capital of human experience. So, what Mr. Drummond has to say, may be more ingenious but is equally without foundation. Of all the men who hav written upon this subject, I know of no one so shallow and insincere as Dr. Young.

I congratulate you on what you hav said concerning the "wax figures" of Milton. If anyone is open to the charge of barren Materialism, it is Milton. His "heaven" was simply another England—with a government somewhat worse. You hav endeavored to establish your doctrin by reason—by something universal—and you hav wisely left out the provincialisms, the prejudices, and the puerilities of Christianity. Love and hope are universal. As long as men love and as long as they hope there will probably be in heart and brain the splendid dream of immortality. It may be that we liv no more—that we go back to the unconscious dust, and yet the heart will always say, "Perhaps there is another life." But whether there is or not let us all paint on the canvas of the future the pictures that delight and satisfy the soul. We know that in this world after joy comes grief, as after day comes night; and it may be there is some world where after grief comes joy, as after night comes day.

Thanking you again for your beautiful and poetical essay, I remain, Sincerely yours,

[Signed] R. G. INGERSOLL.

*A letter to E. R. Johnes, author of "Circumstantial Evidence of a Future Existence." M. L. Williams, publisher, 275 Pearl street, New York.

Our London Letter.

It is a cause of rejoicing to all his friends that Mr. Bradlaugh has recovered from his severe illness sufficiently to enable him to start on his Indian trip, and it is to be hoped that the voyage will thoroughly build him up again that he may hav health and strength to carry on the work on which he has been so heartily engaged nearly all his life. His letters from abroad will be expected and read with deep interest, and he will, on his return, be in a still better position to expose the abuses of Indian government and plead for the reform which is so much needed.

The case of Besant *vs.* Hoskyns has closed its first chapter in a very unsatisfactory manner, and will hav to be gone through once more. It is stated that the majority of the jury were in favor of the plaintiff, and this in the face of the bias displayed by the judge. Mrs. Besant has become so well known to the public of late years that but little attention is paid to slanders against her, and it is pretty evident that the handbill forming the cause of action was but little regarded, as it made no difference to her being elected. It seems almost a pity to bring the scurrilous Hoskyns from the obscurity in which he groveled. Before this action, it is a question if he was known outside his parish, and now he is posing as a martyr, a West End parson having taken him in hand, and issued an appeal to all true believers to subscribe sufficient funds to pay his law expenses. The opinion of the judge that a libel, no matter how base or unfounded, if believed in by the libeler, is perfectly justifiable, is rather a novel rendering of the law, and if the jury had found for defendant, this would hav been an interesting point to raise for the consideration of another court.

The consideration shown by judges for the clergy is further illustrated by the case of the vicar of Hoo, who has been cited before Lord Pengauer for disobeying an order of the courts to administer the sacrament to a female parishioner who had committed the terrible sin of schism by occasionally visiting a Wesleyan chapel. The parson would not carry out the order and an application was made for his committal, but the judge was anxious to giv him another chance and postponed the matter for a fortnight, so that the bishop in the interval might see what he could do to persuade the recalcitrant vicar to spare a trifle of bread and wine for a hungering and thirsting suppliant at the throne of grace.

The good Dr. Barnardo is in trouble again. He

has handed over a boy to an unknown person, who was recommended by a person he did not know, and the boy has been taken he knows not where. He has been ordered to produce the boy within three months, but by that time no doubt the case will be forgotten and the affair blown over, to the glory of the doctor and the discomfiture of his enemies. It is curious that some of his boys appear to disappear without leaving the slightest trace of their whereabouts.

The Salvation Army had a powerful awakening today. Their headquarters in the city caught fire and a considerable amount of damage was done before the flames were suppressed. A quantity of clothing and other stores were destroyed, so it is likely to be a heavy loss to Booth unless he is insured, which no doubt he is, being a very knowing old bird, and one who would prefer trusting to the solvency of an insurance office than in the oversight and protection of his deity.

A certain amount of religious liberty has been granted in Finland, which though it does not go very far is, at all events, a welcome instalment. It only at present givs professing Christians of any sect the right to educate their own children, though not those belonging to members of the state church. Marriages contracted by members of acknowledged sects will in future be legal. Different views of Christianity will no longer make any difference in the privileges and duties of the citizen, and these prerogativs are extended so far as to giv Christians of any sect the right of entering government service.

Religious demonstrations and processions are, however, prohibited, and as the Salvation Army has gained a footing in the country, no doubt they will soon come into collision with the authorities on that point. The government has undertaken to examin into the doctrins and beliefs of every dissenting sect, and also to keep a close account of them; it has cut a nice task out for itself and it remains to be seen how the plan will work. It appears that any members of the community not professing some form of Christianity are still to be debarred the rights of citizenship, nor are they allowed to form organized communities or educate their children. Altogether the countries of the far north are not very desirable places of residence for Freethinkers.

Salisbury is in the curious position of possessing a school-board but no board school, and now that the two national schools hav been closed the clergy are doing their utmost to prevent the erection of a public school, desiring to get the government grant applied to their own schools. The non-churchgoers are strongly opposed to this pleasant little arrangement, and threaten if the parsons succeed to avail themselvs of the conscience clause, and keep their children free from the, to them, pernicious religious teaching of the church party. How dearly the different sects of the Protestant church love one another! J. D.

Priestcraft in the West Indies.

I propose laying before the readers of THE TRUTH SEEKER in a series of letters a picture of the miserable condition of the people of this far-off picturesque western isle of Trinidad, "the pearl of the Antilles," as it has been very appropriately named, under the despotic ecclesiastical government of the see of Rome, whose priests here revel in a saturnalia of bigotry, fanaticism, and greed. If ever there was a religiously enslaved, priest-ridden country, that place is Trinidad. Even the broad fertil acres of the country, so astonishingly prolific that one may almost regard them as chosen spots over which the goddess of fecundity had elected to brood, producing almost spontaneously the richest products of mother earth, are made to yield their precious crops of cacao to further swell the already plethoric money-bags of the church of Rome, the authorities of this church here being actually engaged in the usurious trade of lending out their surplus cash to impecunious planters on a mortgage security of their cacao plantations at a heavy rate of interest. Why, the *auri sacra fames* of these ecclesiastics is not surpassed by the most wretched miser in the world.

Port-of-Spain, the chief town of the island, has, with its suburbs, a population of about forty thousand souls. It is well laid out. and contains many fine and costly buildings. The dwelling-houses are all well constructed and very comfortable, and the suburban cottages lately erected after the American rural style of architecture are really very pretty. In these latter dwell the *haut ton*. The stores and shops are all well appointed. The streets, laid with asphalt, are splendid specimens of road-making and are kept very clean. The sidewalks and concrete water tables or surface drains are perfect. So far so good. But it will surprise the readers of THE TRUTH SEEKER to hear that there is not a single theater, music hall, or place of healthy amusement. I want this fact remembered, as I shall hav occasion to touch on it later on. And now for the churches. There are in Port-of-Spain and its suburbs fourteen Roman Catholic, three Anglican, and five Protestant churches. There are also nine Roman Catholic schools and five Anglican assisted by the government. On the question of public money being paid by the government to maintain denominational schools one can hardly write with composure. It makes the blood boil to think that instead of this money being applied by the government for the substantial improvement and advancement of the people, it is frittered away among a number of rapacious fanatics intent upon teaching the rising generation of the colony the tenets of a religion which has over and over again been proved to be reared on the triple bases of fiction, fraud, and hypocrisy. But *retournons à nos moutons*. Last year the government gave the Roman Catholics $13,550 and the Anglicans $5,815 for the upkeep of their respectiv scholastic establishments. The government also pays for four exhibitions or scholarships of $750 each per annum, tenable for three years. And boys from the Roman Catholic College of the Immaculate Conception are permitted to compete for and obtain these scholarships. In addition to this, the government contributes $5,000 a year toward the support of this Catholic College. We next find that the sum of about $17,500 a year is paid from the public treasury toward the maintenance of the Church of England in Trinidad, and $30,000 to the Romanists to preach "Christ and him crucified" to the colonists. I may here state that the Catholic establishment is run by an archbishop, a small army of sleek, red-cheeked, overfed Dominican friars, and a number of black-robed priests; while the Anglican church has its bishop and a full complement of deans, vicars, and priests, who strut along in the heyday of contentment, basking, as these worthies all do, in the golden sunlight of governmental favors, and in the silvery beams of the bright shillings cunningly extracted from their all-too-credulous parishioners. And what has been the result of all this pampering by the government of the religious bodies? Has it achieved any good? Why, right here I say, "No," emphatically.

The lower classes are as ruffianly and blackguard a lot as any country was ever afflicted with. Concubinage is general, and only twenty-six per cent of the births are legitimate. Thrift is almost unknown. Prostitution and vice are rampant, especially among the younger females. Gambling in its worst form is the order of the day. Burglaries hav been of late very prevalent.

And yet there is not one of these people who is not an adept at making the sign of the cross, and who cannot reel off "Hail Mary's" and "Pater Nosters" by the ell. The young girls, after making what is known as their first communion, lapse into dreadful profligacy.

But the superstition of these people, pandered to and encouraged by their priests, is one of the most lamentable features of their condition. There are in this small island no less than five shrines of the Virgin and other so-called saints to which the people make pilgrimages, prayers, and adorations, this "racket" of course bringing money to the coffers of the church. For the information, and perhaps amusement of your readers, I will briefly relate the story of one of these shams which the poor deluded people here so firmly believe in.

Many miles away from Port-of-Spain, in the heart of the Siparia woods, is a chapel with the image of the Virgin Mary, believed by the Catholics to be endowed with extraordinary virtues. This image is called "La Divina Pastora," and is very richly dressed and bedecked with valuable jewelry, the offerings of the many pilgrims who hav from time to time visited this shrine. These visits are to pray for the restoration to health of those sick and diseased. In the case of a pilgrim suffering from a diseased limb, a model in miniature of the limb is made of pure gold and presented to the image. Masses, well paid for by some dupe, are occasionally said here, and the *fête* of La Divina Pastora is annually held, when numbers of people attend. But the most ludicrous part of the whole thing is the accepted origin of this shrine. It is said that the image was picked up by the Spaniards, in whose possession the island once was, in the depth of the forest. It remained there for some time, and was then removed to a chapel eight miles down.

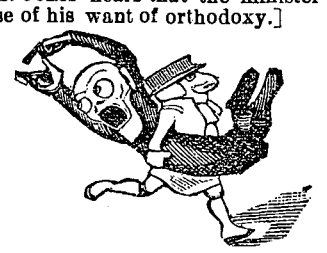
It made no stay there, however, for on the morning after its arrival it was found to hav mysteriously disappeared during the night, and on search being instituted, it was discovered in the precise spot of the forest where it had first appeared. To the superstitious Spaniards this was clearly a sign from heaven. Accordingly in 1758 a church was erected on the spot to receive the image, and a mission set on foot, conducted by the Capuchin fathers. And this is the same image which is being worshiped in the nineteenth century by the people of the island under the enlightened temporal rule of her most gracious majesty Victoria, queen of Great Britain and Ireland and empress of India, and under the spiritual government of his holiness Leo XIII., sovereign pontiff of Rome!

At a place called Deigo Martin, a priest, some years ago, erected a statue and called it "Our Lady of Lourdes." Rocks and sea-shells form the base on which the image is placed, and there is provided a small basin filled with water, the curativ properties of which are believed to be miraculous. A number of people go there to get cured of various complaints. Some time since a French tinsmith skilfully constructed an image which was promptly named "Our Lady of Laventille," and placed in a chapel picturesquely situated on a hill a mile or two out of Port-of-Spain. There the priests make intercession to "Our Lady" on payment of a sum of money. Devout Catholics lighten their pockets frequently at this shrine. A sort of duplicate of the image of La Divina Pastora at Siparia, above referred to, has been erected in one of the suburbs of this town, so that those who are unable to travel to Siparia to supplicate the genuin image, may, upon the payment of a small sum, offer their prayers to her duplicate here. But the limits of this letter hav now been reached, and I must therefore reserve further revelations for another communication. E. S.

Port-of-Spain, Trinidad, British West Indies, Nov. 20, 1889.

The Church Scandal.

[Young Mrs. Jones hears that the minister has been removed because of his want of orthodoxy.]



Not orthodox? What's that? I'm sure
He's just as nice as nice can be;
He spoke so kindly of the poor—
He sends his compliments to me.
"Not sound," they say, oh, dear, oh, dear!
I'm sure he looked quite bright and strong.
What are these curious things I hear?
What *is* it in the man that's wrong?

They say he sneers at Jonah's whale,
And gourd that withered in a night;
And has his doubts about the tale
Of Samson and the lion's fight.
But what of that? At such small things
What inconceivable distress!
How well he showed at christenings!
What perfect pastoral tenderness!

Not orthodox! So out and down
He goes, for thus the deacons vote;
I worked him up a dressing-gown,
I've got his tender, perfumed note.
He praised my muffins—kissed my child,
He has such sweet, entrancing ways;
I feel I can be reconciled
To life's vexations when he prays.

Now for his doctrins, doubts, and all,
I do not care a rush—that's flat;
They say his learning made him fall—
Theirs never will—I'm sure of that.
I gave him heavy wraps and shawls,
I knit him caps and woolen socks;
I'll miss his ministerial calls—
He's not a horrid orthodox!

—*J. D. Miller in Time.*



The Brotherhood of Moralists.

The following is a report of the work done by the propaganda committee of the Brotherhood of Moralists at Hannibal, Mo., in the month of November, 1889:

SECRETARY'S REPORT.

Number of membership at last report	726
Enrolled since last report	59
Total	785

Those enrolled this month represent fifteen different states. Our membership now extends into nearly every state and territory of the United States and Canada.

F. H. RAU, Secretary.

TREASURER'S REPORT.

Balance from last report	$12 45
RECEIPTS.	
H. P. Marsh, New York	25
Jas. Forgey, Kansas	10
F. F. Gallardo, Nevada	25
Mrs. Schofield, California	10
Mrs. Campbell, Wisconsin	50
G. W. Watson, District of Columbia	5 00
Total	$18 65
EXPENDED.	
Paid Wisel Atkins for printing applications, certificates, circulars, etc	$10 00
Mailing constitutions, etc	2 20
Total	$12 20
Balance in treasury	6 45

A. R. AYRES, Treasurer.

PERHAPS it is to the spirit of Puritanism that we owe the little influence of women, and the consequent inferiority of their education.—*Buckle.*

Communications.

State Organization

Of the Liberals of Washington at Seattle, January 28th, 29th, 30th.

The Walla Walla Liberal Club and over eight hundred Liberals from all parts of the state of Washington earnestly desire that a real, practical organization should be formed, that shall not alone secure the secularization of at least our state government and advance the cause of Liberalism by distribution of literature, by lectures, and the formation of local Liberal societies, but shall also be a real benefit to every member, affording security and protection, so that if any wrong, injury, or injustice is done to any Liberal in any part of the state the whole force and power of the united Liberals of the entire state shall be brought to bear in defending, securing, and maintaining his or her rights; and if the powerful church organizations attempt undue influence of the legislature or to carry out their avowed intention to secure the exemption of church property from taxation, the enforcement of rigid Sunday laws, the subsidizing sectarian institutions, or the employment of chaplains to make prayers to be paid for out of the public money, our organization can counteract their nefarious schemes and defeat their evil purposes.

Of course the secretary must keep an open office, which office will be the headquarters of the organization, and this office must be in some city easy of access from all parts of the state; and it will be absolutely necessary to hav the members of the board of directors, or a working majority of them, reside in that same city, so that they can at shortest notice be convened, and can frequently meet for counsel and transaction of business. Wherever the office may be located, it will per necessity be a "long way off" from some parts of the state; yet all and every section and every member can and must hav equal voice, and be equally represented, with rights equally protected.

The Walla Walla Liberal Club has sent out letters to all places in the state where there are any number of Liberals, asking them to elect delegates from the most able and influential of their number to attend the convention to be held at Seattle, January 28th, 29th, and 30th, and has met very general approval and prompt compliance. These delegates will form the convention proper, and they will consider, discuss, and by their votes decide all matters pertaining to the constitution, the plan of organization, methods of carrying on the work, etc.

This must not be construed as excluding Liberals who are not delegates; on the contrary, all the Liberals of the state and of other states are cordially invited to attend the convention. But the business of the convention will be transacted by the regular delegates, elected or appointed by the Liberals of their own precincts especially for that work.

In every precinct where there are five or more Liberals, it is proposed they elect from their own number a vice-president, who shall be the executiv officer and representativ of the state society in that precinct. And the vice-presidents so elected shall constitute the vice-presidents of the state society.

It shall be the duty of each of the vice-presidents to ascertain the name and address of the Liberals residing in the precinct; as far as possible cultivate their acquaintance, and induce them to join the state organization; to send list of their names and post-office address to the state secretary, and on the first Sunday of each month report to the secretary any additions, removals, or deaths (blanks to be furnished by the secretary on which to make these reports), and send with the report suggestions as to what is most needed to advance the cause in that precinct, and to encourage formation of local Liberal societies, and, when possible, establish science-schools on Sunday without a teacher, and, whenever practical, to urge on Liberals of the precinct the advisability of forming a joint stock company to purchase a lot and build a Liberal hall, with stores and offices, so as to make it a profitable investment and afford a hall free for Liberal uses, our great difficulty being to secure the earnest coöperation of women, on account of their unwillingness to read Liberal publications; to urge all Liberals of ability in the precinct to write short articles and items on the Nine Demands—our principles, our aims and objects, etc.—for the local newspapers, and to cultivate influence so as to be able to insure the publication in local newspapers of items of interest furnished, from time to time, by the state secretary; to keep close watch on the public schools of his precinct, and insist on their conforming to the law, and see to it that no religious or sectarian teaching, prayers, or Bibles are used. In case of any difficulty to report the facts to the state secretary, he shall immediately lay the matter before the board of directors. In any case of favoritism on the part of the assessors in reduced or false valuation of church property; in any case of religious persecution of any member of the society, to promptly investigate, and, if in his opinion necessary or advisable, to send statement of facts to the secretary to be, by him, promptly laid before the board of directors for action, and in all cases such vice-president shall be, *de facto*, a member of the board of directors, and hav full and equal voice and vote in deciding on what action shall be taken by the organization in regard to such matter. When the religious bigots shall attempt to sway the legislature, and secure enactments in the interest of the church, prejudicial to the common good, the vice-president shall urge, not alone the avowed Liberals, but all Liberally inclined, to write letters, or, failing in that, then to copy or sign those furnished by the state secretary, and send to their members of the legislature urging opposition to all such enactments; to select able Liberals—three when possible—who, in case of the death of any Liberal in the precinct, could deliver or read oration and conduct funeral services (blank orations and funeral services to be furnished by the state secretary); to advise secretary in regard to persons to whom to send Liberal leaflets for distribution; to advise board of directors in cases where there is demand for lectures, and the Liberals of the precinct too few to meet the entire expense, so that the board can act justly and discreetly in supplying lecturer and paying part of the cost.

It must be distinctly understood these are suggestions only, and to be so regarded. The decision will rest with the convention when assembled. But as the time of the convention is so very limited, I earnestly request the delegates to the convention to take these matters into immediate consideration and help insure success and harmony by the interchange of opinions, and by stating objections and suggesting amendments and additions through the columns of The Truth Seeker. Certain it is every true Liberal desires only "the greatest good to the greatest number."

C. B. Reynolds.

Eminent Women.

MARIE JEANNE PHILIPEN ROLAND.

Among the grand and noted women of the past none stand more conspicuously for purity, morality, bravery, and intelligence, than Marie Jeanne Philipen Roland, or Madam Roland, as she is more familiarly called.

She is a mother-made woman, too.

"Her father, Gratien Philipen, by trade an engraver, was an ambitious, frivolous, and discontented man. Her mother, a pure-minded, large-hearted woman, possessing rare worth and intelligence, early instilled into the mind of her child those principles of conscientious virtue which afterward added such luster to the genius of that child—which made her strong and brave in the face of a terrible death, and which made hers the purest public character developed by the revolution of 1793."

At eighteen she was well versed in history, philosophy, chemistry, the languages, and mathematics, and the graceful accomplishments of her sex, and could also ply her father's art of engraving.

Her favorit reading was history, and at nine years of age she read Plutarch's "Lives," and imbibed from them her first strong admiration of republican principles.

Her life was happy and joyous till in 1775, when the death of her mother brought to her the first real sorrow, and prostrated her on a bed of sickness and almost robbed her of reason and life.

Soon after this she made the acquaintance of M. Roland, who sought her in marriage, but was contemptuously refused by her father, who had become a harsh, improvident, dissipated man, and was rapidly wasting the fortune left her by her mother. Finally she had to leave home and hire rooms in a convent, where she lived alone for six months, when M. Roland again sought her out and she consented to marry him—in 1779, she then being twenty-five and he forty-seven years of age.

They had one child, Eudora.

In 1789 the ferment preceding the revolution in France commenced, and among the first to indorse the idea of a new and republican government were M. and Madam Roland. Madam Roland wrote the most enthusiastic and radical of political letters from Lyons to Paris journals, "thus helping to kindle the blaze that lit her own funeral pyre." She said, "We must be ready for everything—even to die, without regret. . . . If we do not die for liberty, we shall soon hav nothing left to do but to weep for her. Do you say we dare no longer speak? Be it so, we must thunder then. . . . The insolence of the rich and the misery of the people excite my hatred against injustice and oppression, and I no longer ask for anything but the triumph of truth and the success of the Revolution. . . . I am glad there is danger. I see nothing else capable of goading you on. It is impossible to rise to freedom from the midst of corruption without strong convulsions. They are the salutary crisis of a serious disease."

These are noble thoughts and sentiments, and we of to-day find them as appropriate to all reforms as they were in her day and age.

"Quiet, modest, but quick-thoughted and energetic, led on by the deep interest she felt in the affairs of the nation, Madam Roland soon, almost unconsciously to herself, became the life and leader of the Girondists, the party of impetus at that time, but afterward, under Robespierrean rule, the party of moderation."

Many people insinuated that Madam Roland was minister and not the husband. It is true she was "the power behind the throne." She wrote for and with her husband. Sometimes both would write and then conjoin the best into one document which went out as M. Roland's, though it really was hers as much as his; but "'twas ever thus." The man has the honor and the woman is content to be "the silent partner."

She married without love but was a good, true wife to him, and he loved her with his whole heart. Roland resigned his office in 1793, but too late to save them from prosecution. M. Roland, at his wife's earnest request, finally went into concealment, but she herself refused to do so or to betray her husband's place of refuge. She was imprisoned for five months, and "although surrounded by all the horrors of the revolution, and though tortured by her anxiety in regard to her husband and child, she kept up before her fellow-prisoners a dignified, courageous deportment, cheering and comforting the faint-hearted and despairing with care, serenity, and heroic calmness."

The 8th of November, 1793, was the day set for her execution. She met her fate with heroic bravery, at the age of thirty-nine. She died for liberty and left behind her one of the purest and noblest of records.

When M. Roland heard of her execution he was unable to endure his grief and killed himself with his sword, declaring he no longer wished to liv in a world so polluted by crime.

In 1795 the memoirs of Madam Roland were published in two volumes and sold for the benefit of her daughter Eudora by the friend who had the care of the child.

In 1800 her works were published in three volumes —"An Appeal to Impartial Posterity," "Works of Leisure Hours and Various Reflections," and "A Journey to Sans Souci and Travels in Switzerland."

Elmina Drake Slenker.

The Sunday Law a Factor in Ohio's Election.

I hav been watching your columns for comments upon the recent election in this state, but so far I hav seen no mention of it. I hav been a Republican since the time when I cast my first vote, but there has never been a Democratic success with which I was better satisfied than that of November last. Two years ago the Republican plurality was thirty-one thousand; this year it is ten thousand the other way.

The agencies by which this change was brought about, are certainly of great interest to Liberals everywhere. There was certainly some opposition to a third term for the governor, but it was too insignificant to hav changed the governorship, and would hav little or no effect upon the legislature. It was the Sunday laws that "did the business."

The Republican party of this state certainly deserved a good beating. The Republican legislature hav received a well-merited rebuke.

Their defeat was brought about by the fanatics, the goody-goodies, the people who want to control other people's morals and dictate the private doings of everybody, people who hav no more idea of personal liberty than so many sheep.

Democratic papers talk about the increased sentiment favoring tariff reform. That is all bosh and nonsense. The trend of Ohio is not that way, and if it were, such a revolution would not be accomplished in one year. Others charge the result to the liquor element entirely. That the saloons contributed to the success of the Democratic ticket is not to be doubted by any reasonable person, but they are merely a factor, as most of the saloonkeepers were already Democratic. One ward in Cincinnati, which was previously among the most strongly Republican, and which contained the fewest saloons of any ward in the city, showed the greatest Democratic gains. One gentleman of this ward says that he knows twenty-five Republicans who voted the straight Democratic ticket and who were not interested in saloons.

I consider theater-going people, and those who patronize baseball and other Sunday amusements, a much more powerful political element than the saloon-men. The latter alone could not possibly hav brought about this result; they hav tried it several times.

Thousands of people who were confined to their offices, or were otherwise prevented from attending amusements during the week, were deprived of their only opportunity to enjoy their favorit recreation on Sunday.

Every person who was arrested for violation of these infamous Sunday laws, felt indignant and outraged, and every such person had at least one friend in full sympathy with him.

The tide has turned. People hav determined that they will not endure such oppression, and when any political party undertakes to restrict the liberties of

Ohio's citizens in their amusements and other natural rights, that party is going to be defeated.

Civilization is advancing. CHAS. O. HAYS.

Locust Corners, O.

To Any Spiritualist.

I do not know whether Spiritualism is founded on truth or error, but the central ideas of Spiritualism are grand enough to make every good man wish them true.

The idea of living on indefinitly with the power of doing good and getting good makes me desire to hav the Spiritual philosophy true. But there has always been the devil of doubt in my mind as to the possibility of it being true.

If there is something in me or about me which will liv after I am dead, I want some Spiritualist to tell me what that something is.

If any man or woman has positiv knowledge that there is a part of man which never dies, he or she ought to be able to so describe it as to giv one a definit idea of what that part or thing or soul or spirit is. Not knowing anything about this part which never dies, I can do no better than to call it a thing. It is either a thing or it is nothing.

If it is a thing, it can be described like any other thing, so that we may get a definit knowledge of it. If it is a thing, it must be somewhere and occupy space and hav the properties of other things.

Where is it located? In the brain or nerves or heart or stomach? It must be somewhere about a person. Tell me where to find it.

If man possesses this soul or thing, whence did it come? From father or mother, or both, or from some other source? When did he receive it? After conception and before birth, or after he was born? We ought to be able to feel it, or see it, or hear it, or taste it, or smell it, or we ought to be tolerably sure that no such thing exists.

If no definit idea or description of this thing or immortal part can be given, tell me why. To say it is a soul conveys no idea, unless you can tell what a soul is. To say that it is the mind, is to say that idiots and lunatics and newborn babes hav no souls. It is to say, further, that no one while asleep or in an unconscious state has any soul.

Look into a medical work and see how minutely and distinctly the brain, eye, ear, heart, and stomach are described. Then look into your dictionary and cyclopedia for a description of God, devil, soul, heaven, and hell, and tell me what you hav learned. Whence comes this difference? In the first case there is positiv knowledge; in the other there is no knowledge. In the one case the author deals with realities; in the other he deals with myths.

One cannot impart knowledge to another which he does not himself possess. On the other hand, where there is knowledge, it can be imparted to another.

Is this thing or immortal part born with the child, and is it developed as the brain is developed and matured as the mind is matured?

If there is an immortal part which never dies, it must be eternal, and what is eternal was never born, never created. If it is without end, it must be without beginning.

In the next hundred years millions of human beings will be ushered into existence. Where is the thing or soul or immortal part to-day which each one of these unborn beings is to receive? Cannot somebody show me one? Cannot somebody describe one or giv some general idea of one?

I never saw a bundle of souls, "put up for family use," lying around loose. Pray, tell me where they come from and by whom they are furnished.

People remain unconscious for long periods of time. Where is the soul or immortal part during the interval? It cannot be in heaven, for there is no sense of enjoyment; it cannot be in hell, for it can not suffer. If while one is unconscious he should be touched with a hot iron and the body would feel no pain, would the soul be burnt?

If it is a thing or being separate and distinct from myself, and of which or whom I hav no knowledge, I can no more be interested in it than I can be in a supposed inhabitant of Mars or Jupiter.

I hav had some experience in these matters and know whereof I affirm. I was kicked by a horse, and for a certain period of time I was dead—to all interests and purposes, dead. Whether a half hour or a hundred years, from my own experience I could not tell. I knew nothing, felt nothing, saw nothing, heard nothing. It was a perfect blank—so much cut out of my existence. Where did this important part flee to? If it remained in my body, it did me no good—neither did it get any good from me, to my knowledge, or that of anyone else.

Now, suppose my head had been cut off, or my heart torn out, I would not hav realized it any more than a mummy. Suppose I was unconscious six hours, and at the end of five hours my head had been cut off. It is evident that there never would hav been any further connection between my body and soul. When would the soul hav left the body—when I first became unconscious, or when my head was cut off? And what difference could it make with me whether I was unconscious six hours or an eternity?

If there is a thing or soul which never dies, it must hav been in existence before I was born, and I hav tried to throw my mind back and bring it in connection with that immortal thing, or make it throw some shadow forward that the mind might take cognizance of. The best I can do, the mind reaches back to a certain period; beyond all is blank and dark.

Now, if there was no relation between me and this thing or soul, before I was born, what relation will there be after I am dead? That part of eternity which passed away before my birth to me was all a blank. Will not that part which follows my death be a blank also?

If during my unconscious state my head had been cut off, when would this thing, or soul, or immortal part, hav waked up, and become conscious so as to continue the identity of and represent John Peck? To me there is but one rational conclusion, and that is that if my head had been cut off, that unconscious state would hav been eternal.

Without the brain we can neither see, hear, smell, taste, or feel. And when from any cause the brain becomes paralyzed so that it cannot perform its functions, the eye cannot see, the ear cannot hear, neither can the nose smell, the palate taste, or the body feel. And this is an unconscious state.

Now how can a man hav any sense of a soul, or immortal part, when the brain, the source of all sense, goes to "rot?" When the brain ceases to act, there is no sense of time, space, light, or heat, or anything else. The millions of years which will pass away after our death will be the same to us as the millions of years before we were born. There is an eternal blank each side of this life. So I hav reasoned. If I am in error, I ask to hav the error pointed out.

Naples, N. Y. JOHN PECK.

Foolish Preaching.

In the various towns visited, I attend church services, chiefly to listen to the music seldom heard in Liberal meetings. The church appears to hav a monopoly of music.

Incidentally I listen to the sermon, and wonder that sermons hav not long ago palled upon the people. What is it that induces people to part with their money for such performances? There are few churches even in the smallest villages which do not cost the overtaxed people a thousand dollars a year, including the preacher's salary. What do they get for it?

I heard a Methodist preacher at Clarksville, Iowa, relate a story of how an idiot converted an Infidel banker to Christianity, by accosting the banker with "Why don't you love Jesus?" By the idiot's repeated inquiry whenever he met the Infidel, the latter was at last seized with convulsions—excuse me—conviction, and seriously asked himself, why don't I love Jesus? The result was, he became a worker for Christ. Some idiots regularly ordained do not hav that poor fellow's success.

In a revival in the Congregational church in New Hampton, Ia., the "evangelist" made a fling at the good time, ornamented with a little merriment on the part of my audiences, which we had at our anti-divine services. "Ah," said he, "Infidels may laugh at these things; but I want to tell them that he laughs best who laughs last. God will laugh at their calamity."

The reverend said this as if he was full of joy. The ease with which he demolished our Infidelity commands our unfeigned admiration. Here is the way he did it: "A man expects to reach heaven by his I's. 'I will do the best I can and know how, and I know I shall come out all right.' Four I's and no Jesus. Now, I hav a better religion than that."

If thirty states of this Union would devote as much each to sustain Freethought literature and lectures as the smallest Christian sect in a small village does to uphold such foolishness, we would sweep the country with mental freedom.

I hav just come from the sanctuary across the road in Fredericksburg, Ia., in company with Brother H. B. Carpenter. The Lord's servant remarked, "It is not necessary to criticise the pastor in his remarks. The devil is always on the alert. The very worst people in the community will tell you what is right and wrong, and they will come to us and say, 'We do not believe in conducting meetings on this line.' Some of the best members of the church do not agree with these methods." One recently said, "I can easily refute all the evidences of Christianity; but when I see the revival, and how the intemperate are reformed, there is something in this that I cannot understand. Skepticism in the church, as well as out of the church, is overcome by revivals."

These gems of wisdom were by the Methodist parson, who receives a better salary than the average school-teacher.

In Charles City, Ia., the *Advocate* announced, "The subject of Elder Mueller's discourse next Sunday evening will be on the objections of Infidelity to the Christian religion." As this reverend heard my lecture on "Objections to Freethought Refuted," he doubtless will giv a common-sense discourse—in the quotations. W. F. JAMIESON.

Osceola, Neb.

Is An Infinit Being Conceivable to Man?

Why should man attempt an intelligent conception of an infinit being? Strange as it may seem, every Thanksgiving proclamation, prayer, or invocation, however impossible, is an effort in that direction. A being independent of conditions, sustaining no perceivable relationship to, and having no aspirations in common with, man—under what possible obligation can man be to him? How can man be under obligations to a being of whom he can form no rational conception? If a being is independent of and above conditions, will it not follow as a logical sequence that he must be without organs either mental or physical? The functions of those organs implying conditions subject to the laws of necessity, can it be logically assumed that a being may be hampered by the laws of necessity and still be infinit? Would he not be amenable to those laws, and, therefore, not infinit? A finite being possesses certain organs and attributes because it is absolutely necessary he should hav them for purposes of self-preservation. Nature having been so economical in her distribution of them in animal structures that they barely hav enough to conserve a limited existence. She has even been so niggardly in her dispensation that some of the most essential contributions to a successful existence hav been ignored. And, worse still, man can actually improve upon the organs nature has so grudgingly given us. Yet man has no organ or faculty unessential to him in his struggle for existence, each and every one having been developed through a long and tedious pressure of necessity—a law to which he is inexorably bound.

Now, what can we say of an infinit being? Is he in possession of organs and attributes? Were they developed through the laws of necessity? Are they indispensable to him? Why should he hav them? Even admitting that he is without body or parts, which I suppose means that he is without physical development, a condition which I presume would come under the law of necessity, the question will follow that notwithstanding the absence of the physical organs of sense, is he in possession of the inherent property or quality of those organs as they exist in finite beings? In other words, does he hear, see, etc.? If so, why? Is it a necessity that he should hear to know? This would imply a necessity, and he at once becomes a next-door neighbor by coming down to the level of the finite. He is now within the realm of conditions, and amenable to the laws of necessity. His knowledge is made to depend upon the laws of sound. But were it demonstrable that he is not amenable to the laws of sound, the question still remains, Why does he hear at all? why does he see, etc.? Must he hav even immaterial properties or inherent qualities that he may realize, may know? Going a step farther may we not reasonably inquire, Why should he even know? Must he hav knowledge upon which to predicate an action? It follows that even in this there is the implication of a necessity incompatible with any rational idea of an infinit being. When contemplating an infinit being how are we to know which would take precedence, knowledge or action? However, in either alternativ, the necessity of the antecedent will be implied.

The question seems to resolve itself into about this: A being endowed with attributes, qualities, etc., is a creature of conditions, and under and amenable to the laws of necessity, and, therefore, cannot be infinit. Then, if without physical development, also without inherent qualities, no knowledge, and without action, in what does he consist? I presume it not necessary that the forces of nature should hear, see, think, know, etc., and thereby be placed in the awkward position of having these perplexing superfluities to account for. THOMAS BURK.

Bozeman, Mont., Nov. 25, 1889.

THE writers of the Middle Ages are full of accounts of nunneries that were like brothels. . . . The inveterate prevalence of incest among the clergy rendered it necessary again and again to issue the most stringent enactments that priests should not be permitted to liv with their mothers or sisters. . . . An Italian bishop of the tenth century epigrammatically described the morals of his time, when he declared, that if he were to enforce the canons against unchaste people administering ecclesiastical rites, no one would be left in the church except the boys.—*Lecky.*

TAUGHT that education for her was indelicate, and irreligious, she has been kept in such gross ignorance as to fall a prey to superstition, and to glory in her own degradation. . . . Such was the prejudice against a liberal education for woman, that the first public examination of a girl in geometry (1829) created as bitter a storm of ridicule as has since assailed women who hav entered the law, the pulpit, or the medical profession.—*Matilda Joslyn Gage.*

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A GOOD many of our delinquent subscribers seem to think that when we asked them for what is due us we were joking, and did not really want the money. Let us assure them that that beseeching call for funds is the most serious paragraph which ever appeared in print. THE TRUTH SEEKER has no other source of revenue than its subscription list and book sales, and when its readers do not pay their subscriptions we cannot pay the bills incurred in furnishing them the paper. The money is needed, is needed sorely, and is needed now. We hope we shall not be obliged to say this again.

IN THE

Truth Seeker Annual for 1890

WILL BE FOUND AN ARTICLE BY

E. M. MACDONALD,

WHICH HE CALLS,

IN SEARCH OF A SPIRIT

Being an account of what he saw and heard and read when attempting to obtain "independent slate-writing" from the other world, in company with our well-known Spiritualist contributor Mr. McArthur, and also at his expense. Proofs of the article were sent to Mr. McArthur and he promptly replies that he shall come to New York and see the writer, who will probably be out at that time.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

IN selecting Christmas and New Year's presents our readers should remember that books are very useful and appropriate gifts. We hav some on hand which, in their fine bindings, will make very beautiful and valuable gifts. Mr. Bennett's Around the World, four volumes in morocco covers, with gilt edges, is a very handsome set of works, at $10.50. Colonel Ingersoll's Lectures in one volume, half calf binding, at $5, is a volume to be proud of, and his Prose Poems—$2.50 in cloth, $4.50 in half calf, $5 in half morocco, and $7.50 in Turkey morocco—is just the book for this season. Paine's Complete Works, for $3 in cloth, $4 in leather, tinted edges, and $4.50 in morocco and gilt edges, is another beautiful and valuable present to make. Still other books, with fine binding, are Mr. Bennett's Ancient Gods and Religions, two volumes, at $5 in cloth, $7.50 in leather, and $8.50 in morocco; Supernatural Religion, in cloth $4, leather $5, morocco $5.50; Champions of the Church, cloth $3, leather $4, morocco $4.50; World's Sages, Thinkers, and Reformers, at the same prices as Champions; The Story Hour, by Miss Wixon, at $1; Mrs. Slenker's Little Lessons, at 40 cents (these last two for the children); Miss Wixon's All in a Lifetime, $1.50; Apples of Gold, $1.25; Martyrdom of Man, $1.75; Men, Women, and Gods, by Helen Gardener, $1; F. M. Holland's Reign of the Stoics, $1.25; Bible Myths, $2.50, and many more equally good books, the names and prices of which may be found in our advertising columns. Orders filled promptly.

The Sabbath Union and the Sunday War.

The American Sabbath Union held in this city last week its first anniversary meeting. Elliott Fast-in-the-Faith Shepard, as the *Sun* ironically calls him, is the president, and Wilbur F. Crafts the secretary of the Union. Congressman Nelson Dingley, of Maine, and Senator Hawley, of Connecticut, the fellow who kept the Philadelphia Centennial closed on Sundays, are also among the officers.

The meeting was devoted to abusing the world for not observing Sunday, and to concocting schemes to enforce such observance. The president offered some resolutions to the effect that the day of the inauguration of the president of the United States should be upon the first Wednesday of March, instead of upon the fourth day of that month. The reason for the change, as set forth in the resolutions, is that it would do away with the desecration of the Sabbath by enabling persons east of the Mississippi, and those living even farther away, to leave their homes on Monday, attend the inauguration ceremonies, and return home by Saturday of the same week. This, says the resolution, would prevent their "dishonoring the Lord's day for the purpose of honoring the president of the country." The resolutions were passed after the Rev. Dr. T. A. Fernley, of Philadelphia, had denounced the scenes attending the last inauguration as "a disgrace to civilization, and a carnival of debauchery, licentiousness, and disgraceful conduct." Field Secretary Crafts said he thought the union should take official cognizance of the fact that one baseball organization refuses to play on the Sabbath. "The other two principal baseball associations," he said, "were simply organized bands of criminals, who go about the country breaking the Sunday laws and getting well paid for it. They are simply outdoor actors in an outdoor theater, and, like all other theaters, their place of amusement should be closed on Sunday." A resolution was passed commending the League. Another resolution, and perhaps the most hypocritical of any, was this:

"*Resolved*, That the American Sabbath Union heartily indorse the policy of the Fifth Avenue Transportation Company of New York city in not running their stages on the Sabbath, an example in the great metropolis of our country of proper reverence for sacred time, and of what may be done to diminish unnecessary labor."

The union did not resolve anything about the stages that Shepard's company run in Central park on Sunday, which is the most profitable of all the days of the week; nor did the Philadelphia clergyman and Mr. Crafts afterward apologize for their dishonest and shameful description of those who took part in Harrison's inauguration and of the baseball men who play games on Sunday.

The most important statement made at this anniversary meeting was one by Mr. Crafts, who said that he thought the present Congress would pass a law compelling Sunday observance in the District of Columbia. President Harrison and Postmaster-General Wanamaker were in favor of it, and it would hav an able advocate in Congressman W. C. P. Breckinridge, who would be the sponsor for the measure in the House.

This is a matter in which the whole nation is interested, as well as the inhabitants of the District. The District of Columbia belongs to the whole people; it is United States soil and is governed by Congress. Everybody is interested in that spot, for we all own it, and when the Christians convert it into a little theocracy every citizen's rights are invaded. President Harrison, Holy John, and Mr. Crafts ought to meet with some vigorous opposition to their scheme.

The Sunday observance agitation has also received a humble contribution from the ministers of Xenia, Ohio. These devout men desire the people of that town—so a public address to the "Dear Brethren and sisters" states—to stop desecrating the blessed Sabbath by refraining from burying the dead on that day, going to the post-office, reading secular papers, compelling servants to do household work, and traveling on Sunday, especially by railroad. These clergymen, of course, hav no scruples against laboring themselvs on Sunday, nor against the people traveling to church; but everything which does not bring grist to their mill is, in their minds, wicked. In their address they say also that there is a divine law forbidding labor on Sunday. We would like to know if there is one of the twelve clergymen who signed the address who thinks he can prove the assertion? If so, we offer him space in THE TRUTH SEEKER, and we will also find some one to show him how awfully mistaken he is.

All over the Christian world, it seems, this question of Sunday observance is being pressed at the present time by the fanatics of the Christian church. They held a Sunday observance congress in Paris last summer; in England, the church is laboring to hold its monopoly of the day, and in this country every reader of THE TRUTH SEEKER knows how zealously the Sabbatarians are seeking to force their religious day upon all the people. And now from Australia comes the news that the Sabbath supporters are at the front in the government. In the Melbourne *Liberator* is an account of a meeting called to help retake Sunday for the use of the people, at which Joseph Symes spoke, and in the same paper he details the subservience of the government and business men to the church. There is not a case, he says, "in which train extension crops up in Victoria, but what fanatical Sabbatarianism is to the front to prevent desecration of the Lord's day! This insane cry is raised with all the innocence and fury of a Middle Age cry of heresy, or a Puritan scream of witchcraft. In Melbourne the railway rulers make fish of one suburb and fowl of another, they run a train to one township but positivly refuse it to another four miles farther on; and all in obedience to the Sabbath superstition. There is nothing else. Government officials are afraid of the fanatics, are held in terror by the parsons. The opening of the library, art gallery, and museum on Sundays is prevented by the same fanaticism. A member of Parliament hardly dares to open his mouth on the subject for fear of Sabbatarians. The same class of people are incessantly clamoring to hav the Bible and religious instruction taught at the expense of the state, and the Catholics are clamoring for a separate grant for teaching their infernal nonsense. Not long since, in Sydney, a Sunday newspaper was practically outlawed even by the supreme court, which decided that advertisers in such a journal could not be compelled to pay their debts to the proprietor! And why? Merely because priestly law prevails or is supposed to prevail in the colonies—ay, and to an extent unknown in the old country! I suppose this must be a remnant of the old convict sentiment. And now the government, or the attorney-general, has brought in a bill to prevent Sunday newspapers being circulated, and inflicting the most atrocious penalties, £5, £10, £100, seizure of plant on the authority of two justices; and giving any pious brute the right to set the law in motion!"

These are strong but wholesome words. And what is true in Australia is practically true in England and the United States. Many railroads are run by the Sabbath fanatics, and these fellows are endeavoring to still further dominate the actions of railroad men. Most of our museums and art galleries are closed by the influence of the same fanaticism. The clamorers for the Bible in the schools are with us, and hav succeeded in thousands upon thousands of schools. We hav the Catholics asking for the division of the school money. We hav Sunday laws in almost all the states, which if enforced would prevent Sunday newspapers, and we hav the fanatics striving to enforce them; and we see the pitiable spectacle of alleged statesmen helping them, while other alleged statesmen dare not oppose them for fear of the church vote. In addition, we hav a Presbyterian elder for president, a Presbyterian Sunday-school teacher for postmaster-general, shutting up post-offices on Sunday, holding mails from Saturday night to Monday morning to prevent desecration of the Lord's day! and both of these officers are willing to use their individual influence and official power to force still more stringent Sunday laws upon the territories and District which the United States govern entirely. To use a homely but very forcible expression, the church has already jumped on the people with both feet, and she is now preparing to tread around and make the situation still more uncomfortable for the prostrate burden-bearer.

If our liberties are not to be all taken from us, somebody has got to make some effort to prevent it.

Get Rid of Ecclesiastics.

A Catholic journal publishes an account of the whipping and maltreatment of Roman Catholics in Russia to compel them to apply for membership in the orthodox or Greek Catholic church, which is the established church of the empire, and a part of the government. This the journal rightfully calls persecution, and protests against.

But this protest would carry greater weight as a matter of principle if it were accompanied by a small expression of regret that the Roman Catholic church herself has been the worst of persecutors, and whipping and maltreatment the slightest of her punishments. Death by torture in every conceivable form has been the portion she has given to dissenters from her dogmas, by adjudging them heretics and passing them over to the civil arm of government—an arm very firmly attached to her own body.

Greek Catholicism in Russia to-day is what Roman Catholicism once was to western Europe; what Episcopalianism once was to England; and what Puritanism once was to New England. Every religious sect has persecuted to the extent that it had the power, and will do so again when it can. In Catholic countries, persecution of Protestants and Infidels is still carried on; and in the Southern portion of our own country Protestants are persecuting the members of a weaker sect who will not keep their own "holy" day. Indeed, right here in New York, only two weeks ago, six men were arrested for laying a cellar wall on Sunday, and innumerable Jews hav been dragged to jail in our city for working on the first day of the week. These are all persecutions of religions by religions. And the Jews, in the ancient days, were not a whit behind the modern offshoots of their brutal theology. They and their God were as zealous in persecution as the Roman Catholics, before their race became the football of fate, the pariahs and Ishmaels of all Christendom.

This persecution by all the religious sects basing their faith on the Bible, teaches plainer than words the stupendous folly of allowing priests to govern people. Put a beggar on horseback and he will ride to the devil, it is said. But put a priest in power, and he will fall to persecuting much faster than ever beggar rode. The Roman Catholics of Russia are getting but a very mild dose of their own medicin—a medicin they are still administering to Protestants in Spain, and which Protestants are forcing upon the heretical sects of their own church. Of course, the Greek Catholic church is a beastly organization, and its priests, from the czar up to the meanest parish drudge, are brutes, but the conduct complained of is only one of many proofs that man will never enjoy liberty until he gets rid of ecclesiastics.

The Pictures.

The vote on the pictures is going to reach high up in number, but so far the chief orator of the occasion, Mr. Cash, has shown himself but infrequently. The advocates of illustration should remember that the only reason why this question is raised is that the pictures add a good many hundreds of dollars per year to the expenses of the paper. With another five hundred subscribers this can be borne; without them, it cannot.

The most encouraging letter received during the past week is from F. O. Hellstrom, Bond, Kansas. Mr. Hellstrom sends five new subscribers, and renewals for himself and another, and says:

"I hope that every subscriber will appoint himself a committee of one to obtain other subscribers. I am satisfied that the result would be a thousand new subscribers within thirty days. We cannot do without the pictures in THE TRUTH SEEKER."

Mr. J. A. Walthall, of Paris, Ill., thinks the pictures attract more than they repel; but Mr. Walthall did not inclose the money for a new subscriber. Mr. B. Greenwood, of Chattanooga, Tenn., sends two subscriptions, with two solid votes for the pictures. Mr. Moffatt, of Orillia, Can., will forward one or two within a few days. Mel Pierce, New Hartford, Iowa, desires the pictures, but forgot to get the necessary new subscriber. Mr. A. Beamer writes:

"COLVILLE, KY., Dec. 8, 1889.

"MR. EDITOR: I am not willing for the pictures to stop for the want of financial aid. I propose to the subscribers of THE TRUTH SEEKER that I will be one of one thousand or fifteen hundred subscribers who will pay fifty cents in addition to our regular subscription to hav the pictures continued. I don't want to see Liberalism take any back steps. We ought not to allow ourselvs to slip back the thousandth part of an inch. Let us hold all we hav and gain all we can. Let Onward march be our watchword and guiding star. So speak out, friends, and say what you will do and don't wait for somebody else to speak. Speak yourself, and say at once if you are willing to pay fifty cents a year to hav the pictures continued. And in addition to this let every reader of THE TRUTH SEEKER do his level best to increase the circulation of the paper, and perhaps by another year an additional subscription will be unnecessary.

"Yours for progress and Freethought, A. BEAMER."

Mr. R. A. Smiley, of Austin, Tex., takes a gloomy view of the matter. He says:

"I am no prophet, nor a son of a prophet, but I predict this: That nine-tenths of those who subscribed for the paper with the cartoons, will not renew if the pictures are taken out. Who would not rather study the lesson contained in a cartoon, than read Berylson's egoism? No genuin Liberal wants the cartoons withdrawn."

Thomas Knight, Ceresco, Mich., is equally convinced of the value of the pictures. They are, he says, "Just bully. You can't put anything in their place that will amount to shucks compared to them, and don't you forget it." Friend Knight also forgot the new subscriber. Mr. Ernst Platz would put the pictures in a supplement, though individually he indorses them; but he did not send any new subscriber to help pay for that supplement. Richard Conway, Carroll, Iowa, thinks the pictures are worth almost as much as the paper, and is willing to pay an extra dollar a year to hav them continued. Robert C. Adams, president of the Canadian Secular Union, votes to continue the first-page pictures and discontinue the last-page ones. James Foster, also of Canada, regards the pictures as "very effectiv in the battle against the monstrous fraud," but there seem to be no possible new subscribers either in his town or Mr. Adams's city. The following letter is from a friend who givs Mr. Parton a dig in the ribs:

"WESTFIELD, N. J., Dec. 11, 1889.

"DEAR SIR: I notice in THE TRUTH SEEKER of December 7th a letter from James Parton, wherein he expresses his dislike of the illustrations published in the paper. I cannot follow the example of Mr. Parton as to sending a check for past dues, because I believe my accounts with THE TRUTH SEEKER are square. But I will do *something* to show that your labors are appreciated, and therefore inclose herein six dollars; three dollars to pay for my renewal for 1890, and three dollars to pay for THE TRUTH SEEKER to be sent to some worthy person you may know who is unable to pay for it. Also find twenty-five cents for the ANNUAL.

"My observations may not be as extensiv as Mr. Parton's, yet I travel a great many thousand miles each year, and so far as I am a judge the pictures in THE TRUTH SEEKER are a decided success, and are what is first examined and discussed upon the receipt of the paper each week. And I know of a number of people who were first induced to read THE TRUTH SEEKER through the influence of the pictures. Keep the pictures, by all means, say I.

"Very truly yours, M. L. NICHOLS."

And here is another aimed at the Newburyport philosopher:

"DAYTON, O., Dec. 10, 1889.

"EDITOR TRUTH SEEKER: Inclosed find note for subscription for one year. You ask the opinions of subscribers as to the propriety of continuing the illustrations. Mr. James Parton has replied, in about as terse terms as need be, for Mr. Parton.

"There are those of our fellow-mortals, however, that are just as anxious to arrive at the truth, who may require a different line of argument, a different analysis or illustration. Just how far the Editor of THE TRUTH SEEKER should cater to this class should be decided by the circumstances known to the Editor himself.

"Whether it is better to use direct rather than indirect means to bring mankind out of the slough of Christianity, is a debatable question. The question may well be asked: 'Had man ought to be a Christian' or had he ought to be a man? J. S. BRADLEY."

There is no danger that Mr. Parton will be offended by these frank expressions. If Liberalism could thereby be substantially advanced, he would be willing, we know, to submit to innumerable thrusts.

We hav received a great many more votes, some accompanied, and some unaccompanied by cash. They will be found in the "Letters from Friends" next week. In the mean time, let us hav more, but please remember that a favorable vote supported by a new subscriber counts many more than one without such favor.

The Methodist Chuckle.

Writing upon the result of the trial of Lum Smith for libeling Anthony Comstock, Jim Buckley, chief grinder of the Fifth avenue Methodist organ, says:

"Ever since Anthony Comstock began his career we hav done what we could personally and in this paper to hold up his hands. He has had enemies without number. In 1877 an attempt was made by the Freethinkers to secure the repeal of the act of Congress under which the mails are protected from the infamous creatures who would use them to corrupt the youth of the land. Then another organization was formed for the same purpose, whose mouthpiece was D. M. Bennett, whose conviction and imprisonment for blasphemy and obscenity Mr. Comstock had secured."

If James has stopped a moment to think about this matter, it should hav occurred to him to ask why Comstock has made so many enemies? And if he were honest with himself, the answer would hav been at once forthcoming, Because he has abused the power given him by law. The case of D. M. Bennett is perhaps the most flagrant of all Comstock's many misdoings, and it alone has made him enemies who will be sincerely glad when his labors in this world are over. No one with his vicious instincts can be found to succeed him. And while he and his enemies liv, they will never cease to oppose his nefarious schemes.

D. M. Bennett never sold an obscene book in his life; obscenity was only the excuse to punish him for blasphemy, and this Buckley practically admits in the paragraph quoted. Comstock, in this persecution, was the tool of the Christian church, and the Christian church is morally responsible for the infamous wrong done Mr. Bennett. The Methodists may chuckle all they please over the imprisonment of that blasphemer; one of these days they will feel as the pope does over the burning of Bruno, and as ashamed of it as a Bostonian now does over the imprisonment of Abner Kneeland. It was an outrageous crime, and the man who can glory in it and uphold the tool through whom it was accomplished is not a fit representativ of any decent society—not even of a Methodist church.

Colonel Ingersoll's Views Unchanged.

We print elsewhere (page 804) the full text of the letter written by Colonel Ingersoll to Mr. E. R. Johnes and printed in Mr. Johnes's pamphlet on "Immortality." This is the letter which some sensational newspaper correspondent has made the basis for the assertion that Colonel Ingersoll is "backing down in the rigor of his skepticism."

The assertion is absurd and is made purely as a sensation for the newspapers. There is no evidence to support it. Colonel Ingersoll has never at any time in any of his speeches or writings denied the possibility of a future life. But there was no basis of fact for the story the Spiritualists used to tell about his silent adherence to their views, and there is no proof in this letter that he now believes in either God or a future life. He simply doesn't know and says so; he admits a possibility which none can logically deny, any more than they can deny that Jupiter is inhabited by ten-headed men. There is no evidence on the subject pro or con.

This letter to Mr. Johnes was written last June. Since then Colonel Ingersoll has written several articles, and if there is any backing down in the vigor of his skepticism it has not been found and mentioned by any of his readers. His latest is, Why Am I An Agnostic? and in that he speaks with no uncertain sound. His reasoning all through is that of the Atheist, though he calls it Agnostic.

Some months ago the same rumor was traveling through the press—with the addition that the "backing down" was induced by sickness. The colonel's attention was called to the matter and he said: "I see no particular difference in myself except this: that my hatred of superstition becomes a little more and more intense; on the other hand, I see more clearly that all superstitions were naturally produced, and I am now satisfied that every man does as he must, including priests and editors of religious papers." Undoubtedly, that would still be his answer to these assertions that he is "backing down;" and it would also probably be his comment on the sensation-monger who sent the report out as well as upon religious editors.

THE *Plaindealer* at Hastings, Mich., is not a very large journal, but the editor has a big heart. He advertises: "We desire that the New York TRUTH SEEKER should be well circulated here, and to that end we will send it, direct from its office of publication, and the *Plaindealer*, both postpaid by mail, each week for one year, for $3, the regular price of THE TRUTH SEEKER alone. Those who hav already paid their subscription to the *Plaindealer* can hav THE TRUTH SEEKER by paying us the difference between that sum and $3." His readers should all take advantage of his generous offer.

W. F. JAMIESON has gone to Nebraska, where he will giv lectures, and additional lectures later in Iowa. Address, Osceola, Neb.

Letters from Friends.

OCALA, FLA., Dec. 7, 1889.

MR. EDITOR: I see in your paper of November 30th a call for more subscribers to keep the pictures going. I like that feature of the paper, and think it should be supported, and will aid what I can. Send me some back numbers, and I will try and get a few subscribers for you. If you charge for them, state how much, or if you desire postage remitted, I will remit it. Yours truly, G. B. TYLER.

QUINCY, ILL., Dec. 6, 289.

MR. EDITOR: You will please send me the copy of your paper under date November 16th, also your ALMANAC for 290. My family and I enjoyed the pictures in one ALMANAC, especially, "Where was Moses when the light went out?" My daughter has had many a hearty laugh over that piece of artistic work. I would also say that "The voice in the garden of Eden" speaks more than words.

Yours truly, JOHN L. MOORE.

ALLEGHENY, PA., Dec. 3, 1889.

MR. EDITOR: *Apropos* of an article on "Giordano Bruno's Martyrdom," in last week s paper, the gist of which is that he was burnt on *Thursday*, Feb. 17, 1600, I hav an "Excelsior Perpetual Almanac" which says that the 17th day of February, 1600, was *Sunday*. The Thursdays of that month were the 7th, 14th, 21st, and 28th. It would hardly seem probable that the "church" would select Sunday as the day for work of that horrible sort, even lusting for blood as she then did.

Can you not throw some light on this subject?

Yours, W. E. BROWN.

JARBOESVILLE, MD., Nov. 20, 1889.

MR. EDITOR: By accident I saw one of the copies of THE TRUTH SEEKER. Please send a sample copy. I hav been seeking this Methodist church religion for over fifty years, from childhood. I hav seen many converted, and hav been a true seeker. I think it strange not to feel this forgivness of sins. They tell me to believe, hav faith. I do use all my energies to hav faith, but cannot feel the forgivness of my sins. I hav no evidence of it. I want evidence of it. This faith is beyond my conception. They then tell me I am lost, yet none can tell me that their religion is in the heart. None can tell me anything but faith—believe—which is beyond my comprehension. I want the evidence of it. If it does not forgiv wrongdoing, it may satisfy many weak minds. A good, honest heart, a conscientious mind, is true religion. The one who has this will not rob his Christian neighbor, but will help him. The influence, faith, by which one is raised will follow him through life, often against his better judgment.

This was a slaveholding county, and the children of those slaveholders inherit the principle of their ancestry. Only think—this beautiful, soft, alluvial, natural, underdrained, peach, wheat, corn, and grazing land, only seventy miles from Baltimore, is yet unknown, though thousands can get homes for a trifle, say $5 and upward per acre. Those religious, slaveholding fanatics are the cause. The oyster grows in four months fit for table use, and all other luxuries are in abundance, but all is spoiled by those church people who worked and reared the slave at the cost of his dinner and no coat.

I am a Freethinker, and cannot part with good judgment, or believe earth-born Adam was placed in the garden of Eden and tempted to eat the apple. One church person said, "We don't understand it, but believe it." God tempted him to eat for the sake of having him to punish—what folly! Mind is limited in many things, but honest judgment is what we want. We need facts, not faith.

Yours very truly, GEORGE W. FISH.

MONTE VISTA, COL., Dec. 4, E.M. 289.

MR. EDITOR: In your issue of the 30th ult. you giv a paragraph from the St. Louis *Republic* concerning the Japanese hell. If the Japanese and Chinese religions are the same, I rather think the *Republic* has obtained its information from some Christian pagan who does not care to part with his consolation. In Monte Vista livs an oriental whose name is Sam Lee. He is well educated, reads English, has made several trips across the Pacific, and is very intelligent and social. He tells me that in China they hav no rewards, no punishments, no immortality. He further says that if a person livs a virtuous, honest life, his corpse will be hauled through the most honorable gates, and buried in a nice place, while a bad-lived person gets the opposit. He says they go to the joss-house to pray for good luck, and to wish for it does just as well. But, continues he, "I don't say that any consequences come from such actions, any more than from the hocus-pocus held by the gambler over his cards." He says they think that by the power of evolution the good and noble Confucius may hav attained to immortality, and exerts a powerful influence over the living for good. However, he says, they are by no means certain of his influence, save the lasting memory of the actions, and noble precepts, and sublime and faultless philosophy and morals given by that great man. In the latter sense, we certainly feel the immortality of Confucius, as we do of our own beloved Ingersoll. I hav had many interviews with Mr. Lee concerning this oriental religion, and I am greatly surprised how such matters are misrepresented. One more incident which he relates I will giv, and I am done. A certain Christian missionary, by the liberality and civility of these humane pagans, was allowed to build a church in one of their cities. He conducted a Sunday-school for young girls and succeeded in drugging those girls with love powders. One girl on which this did not take effect gave him away. His church was justly torn down, and he was compelled to leave the place.

These are a few of the things which Mr. Lee tells me, and I think it time for carpet-baggers to stop telling their dupes that all nations and tribes believe in a hereafter.

JOHN TRUEBLOOD.

KEYTESVILLE, MO., Nov. 16, 1889.

MR. EDITOR: During the Dark Ages of antiquity the doctrin of eternal damnation was the faith of those whose ignorance God is said to hav winked at. It was then the populace of the inhabited world were destitute of the necessary astronomical apparatuses and chemical conveniences to aid them in the great solution of the problems then concealed in the dark domains of nature. It was not until the sixteenth century that the people began to read and think for themselvs, when the walls of superstition and ignorance began to crumble and melt into a state of utter confusion before the batteries of truth and science.

If there be a God, the creator of the heavens and the earth, and he was pleased with his handiwork when creation was completed, why was it necessary to institute a plan by which that handiwork was to be made better?

Not long since we heard a so-called distinguished clergyman, in attempting to illustrate the proneness of man to cleave to the evil practices that demoralize his being, state that in ancient times it was the custom of the Romans to bind their prisoners to dead human bodies as a means of persecution to those who were regarded treacherous to their law, and in many instances they would express a likeness and love for their putrefied and decomposed companion. By this he attempted to prove that man would cleave to all of the corruptible tendencies of his nature denominated in the scriptures as the body of sin and death. Can it be possible that intelligent men can be so blinded with metaphors and figures so unnatural, as to think that man, created in the image of God, could be so debased as to cleave to such unnatural things with such tenacity?

Through the process of time, by the ingenuity of man, judging the future by the past, man, by his own peculiar penetration of thought and skill—man alone will reveal the hidden secrets in the unexplored realms of science and art.

What has become of the doctrin of eternal damnation among our theologians? Where are the realms once believed to be above and below? From whence come the uprisings of Freethought? We answer, from candid, honest, and thinking minds who walk not after the flesh but after demonstrated facts.

I am a new subscriber, but a lover of truth, and am highly pleased with my paper, that finds me every week waiting its arrival. Very respectfully, T. J. SHANDS.

ONONDAGA HILL, N. Y., Dec. 1, 289.

MR. EDITOR: There are many problems in nature that appear to be of easy solution, yet which are, in reality, extremely difficult. The answers which suggest themselvs to some of these problems appear to be self-evident, but these apparent answers, in reality, may be extremely incomplete or absolutely false. Without doubt many men hav seemed to see, while awake and apparently in their right mind, the form of one that has been dead. At once they solve the problem to their own satisfaction by calling it a living spirit. To consider such a conclusion scientific is simply a piracy upon the word science.

I will here giv a few mathematical examples that many people unskilled in mathematics would judge to be of easy solution, yet the fact is that no one but a skilled mathematician can solve them completely and correctly:

1. Find the primary value of the logarithm of the square root of minus one.

2. Let i represent the square root of minus one, what then will be the i'th root of i?

3. Find the sixth roots of one.

4. Find the fourth roots of minus one.

5. Find the cube roots of the square root of minus one.

6. Show how zero raised to the zero'th power may be equal to one.

7. Show how infinity divided by infinity, or zero divided by zero, may equal a finite number.

All around us there are people pretending to investigate a science called Spiritual by scientific methods and "tests."

When in the year 1842 Dr. Mayer introduced into science the expression, "Mechanical equivalent of heat," and gave thereupon a method by which it could be calculated mathematically, he suggested that great truth that embraces the whole of physical science, namely, the correlation and conservation of forces. Anyone who comprehends this law ought to see that creation, annihilation, and force or life apart from matter, are as impossible as perpetual motion confined to a machine of fixed form. The immortality craze is only the perpetual motion lunacy in a different dress. When absurdity is very absurd, people accept it without question. After a young man gets out of school or college he reads plenty of plain print, yet the men are rare that investigate science at her very fountains. They read the rehash reduced and simplified, for they do not like to do hard head-work. How many men in this country keep up with the latest developments of mathematics? How many ever review their Euclids or algebras, to say nothing of higher branches? Yet it is higher mathematics to-day that is developing science and perfecting invention. In our public schools children are actually overtasked in the elementary branches of real science; when out of school and men grown they read to be entertained, and never get far beyond the scientific pap of childhood days, and in many cases this is too diluted to even keep the facts of their school physiologies and philosophies fresh in their recollection.

If men do not do thinking, they will be slaves, and if they are willing to let every scientific book that requires deep thinking remain unopened, they may dream that they are scientific by viewing science at a distance and watching a few other men work; but their dreams are the dreams of sluggards, and the less hard head-work they do the tighter the bonds of slavery will fix themselvs upon the race, while the moss of superstition gathers upon their intellects.

CHAS. E. BOYNTON, B.S., M.D.

ROCHESTER, MINN., Nov. 25, 1889.

MR. EDITOR: It seems impossible that W. E. Reid can be convicted of unlawful use of the mails in sending purported messages from spirit friends. No doubt he can bring evidence that the greater number who received them were fully satisfied as to their genuinness. But the Bible, in which are purported messages from spirits and even God himself, is sent through the mails on the double-quick, and by the thousands. Is the "peace and dignity" of the United States disturbed over it? No, but it ought to be, and had it been, there would never be occasion for the Reid trial, as we could hav read our titles clear.

Spiritualism needs no masks, but it needs and must hav mediums who can demonstrate the fact of immortality to "bloody Christians" and "don't-know" Agnostics. Shall we kill off, legally, all mediums, because, perchance, they love money more than honesty? Were that the case, even Mr. Vincent could not escape, for he claims to get messages from his decarnated wife—but still persecutes Reid. How is that?

Spiritualism is a demonstrable fact, or it is nothing. Then why accept all its enemies say of it, and never honestly and thoroughly investigate for ourselvs? Yes, why? When one of the oldest reform journals will close its columns to a worthy woman contributor of thirty-two years' standing, simply for opinion's sake, I begin to lose all hope that investigators will multiply fast enough to save the "peace and dignity and respectability" of our much-boasted free America. I trust THE TRUTH SEEKER will not follow suit.

I heartily indorse your persistent exposures of Catholicism. In some of our country schools here the catechism is required to be taught, by order of a Catholic board. It might not be lawful, but it is done.

Philadelphia, the City of Brotherly Love and "Cradle of Liberty," closed out its stock in trade on November 11th, by refusing the use of Odd Fellows' Hall for an address upon "The Crime of the Eleventh of November," by Hugh O. Pentecost. Free speech had no rights, while three hundred police were round about. However, Mr. Pentecost gave the same address in your city. And a meeting was held at Cooper Union to commemorate the Chicago Anarchists' ignoble fate, and the police were forbidden to interfere. Query: Which city has the bigger "cradle" now?

Sister women, let us all aid *Lucifer*. Send for a remonstrance and petition, get signers, and send to Judge Foster, and let him know that we are beginning to preëmpt our inalienable rights of ownership over our bodies and souls, and we hav a hankering for more knowledge and freedom.

Success be yours. FLORA W. FOX.

PURDY'S STATION, N. Y., Dec. 1, 289.

MR. EDITOR: In my letter to Miss Helen H. Gardener I used the following language: "It is impossible to read it ['The Lady of the Club'] without dropping a tear of pity for the poor woman who died of the brutality and selfishness of man—and poverty with love," the words "the brutality and selfishness of man" being a quotation from "The Lady of the Club." This led Mr. Tuttle to think that I associate selfishness with inhumanity, which is not the case. I hav only quoted the words of Miss Gardener, but made no remarks on them whatever. It is not necessary for me at present to say anything on this subject, as it has been discussed at length in an article printed in THE TRUTH SEEKER of November 30th. The next thing Mr. Tuttle tells me is that the question, "How to do away with poverty?" is incorrect. What, then, is the question? Certainly Mr. Tuttle does not mean to say that there is no such thing as poverty in the world. Perhaps my question was not complete. It should read: How to do away with the poverty, or how to increase the wealth, of one class of people? Some reformers tell us that in order to accomplish this it is necessary to decrease the wealth of another class. Of course, I did not propound this question in mockery. Jokes are out of place in this case. If I hav not suggested any remedy, it was because I hav not found one which would be satisfactory, at least, to myself. If I ever find one, I shall not hesitate to express my views.

The discussion on the question of divorce is continued in the December number of the *North American Review*. I hav read carefully the opinions of the Rt. Hon. W. E. Gladstone, and came to the conclusion that his answers to the questions propounded by the editor of the *North American Review* are wrongly labeled, "An Anglican Statesman's View." They should be called the views of an Anglican theologian. I don't mean to deny that Mr. Gladstone is a great statesman, but in my opinion his views on the divorce question are not a statesman's, but a theologian's. A statesman is supposed to hav some views of his own. But Mr. Gladstone does not favor us with his own opinions. He shakes hands with Cardinal Gibbons, he reaffirms his views—that is to say, the views of the Catholic church—and in support of these views he quotes scripture. He informs us that divorce is wrong and can be granted only in one case, and even then neither of the divorced parties should be allowed to marry again, and his main reason is because a certain writer of the Bible said so. One would think that the leader of the Liberal political party of England ought to know that the dust of the past ages cannot control the present. Why a certain thing should be good or bad because the Bible is for or against it, is a matter which I cannot understand. I don't believe that Mr. Gladstone would hav justified murder and

theft had the Bible been in favor of them. Why, then, should he use the Bible as an authority in discussing the question of divorce? Why should he bend his knee to the barbarism of the past? Divorce may be right or wrong. It is a question upon the solution of which people disagree. I am satisfied that divorce is right. But whether right or wrong, it is so from a modern standpoint of view, but not because some ancient writer who lived sixteen or seventeen centuries ago commended or denounced it.

CLEMENS P. BERYLSON.

BROOKLYN, N. Y., Dec. 4, 1889.

MR. EDITOR: The proposition that antagonism is the universal cause and law of motion, is based on the self-evident fact that there can be no motion without antagonism. Motion *per se* is antagonistic. Hence, all formations are necessarily effected by the antagonistic properties of vitalized matter; and ponderosity, though necessarily an inherent property of matter, is incidentally brought out by the compound formations of matter, and makes centripetal motion and planetary formation an absolute necessity. Those who advocate the attraction theory of gravitation admit that centripetal pressure is ponderosity, but assume that it is caused by attraction. That is the rock upon which we split, and upon which their theory is wrecked and lost. For if attraction is the cause of ponderosity, it should logically follow that the weight of ponderous matter should decrease in the ratio of atmospheric pressure as it recedes from the center or sea level, and advocates of attraction assert that it does. Nevertheless, the motion of every balloon that has yet ascended demonstrates that it does not. Unless the centrifugal force of expanded matter in the balloon is greater than the centripetal pressure of the ponderous matter attached to it, the balloon cannot rise at all; therefore, if the balloon is inflated so that it can rise to any distance, and the weight of ponderable matter attached to it decreases in the ratio of atmospheric pressure, there should be the same difference between the centrifugal force of expanded matter in the balloon, and the centripetal pressure of ponderous matter attached to it, that there was at the start, until the weight of the ponderous matter is reduced to naught and the limit of atmospheric pressure is reached, from whence the balloon should never return or proceed farther. For the centrifugal force of the expanded matter being caused by atmospheric pressure, it should necessarily decrease in the ratio of atmospheric pressure and be reduced to naught when the limit of atmospheric pressure is reached. But a balloon invariably reaches a point of equilibrium before it has proceeded to one-fourth of that altitude, and will not rise farther unless a portion of its ponderous matter is detached, which should obviously not be necessary if its weight decreases in the ratio of atmospheric pressure on being elevated above sea-level. Hence, the attraction theory of gravitation is demonstrated by the logic of positivly known facts to be false.

If the advocates of attraction are not satisfied with the above demonstration, they may build a tower seven miles in hight, and adjust a scale-beam across the top of the tower and attach a rope to one end of the beam that will extend to sea-level and be strong enough to sustain its own and twenty-five pounds additional weight, and balance the rope with a corresponding weight attached to the other end of the beam. For the purpose of illustration, I will suppose that atmosphere loses one-half its pressure at that altitude. Therefore they should attach twenty-five pounds to the lower end of the rope, and place a body of ponderous matter upon the other end of the beam that will weigh fifty pounds, at sea-level. If the twenty-five pounds causes the fifty pounds to "kick the beam," their theory will be demonstrated correct. But if the fifty pounds elevates the other end of the beam to the sharpest rectangle that the obstructions will admit, as it obviously will do, their theory will be demonstrated false. Therefore they should build a vault into the base of their tower to receive the remains of their theory; and should inscribe in large letters upon a tablet over the entrance, "Sacred to the memory of attraction of gravitation, of whom nothing remains but the memory." They should afford to place a statue of attraction upon the top of their tower. It will cost nothing, for nothing will be required.

J. A. TUTTLE.

DETROIT, MICH., Dec. 4, 1889.

MR. EDITOR: There seems to be serious discord among the readers of THE TRUTH SEEKER, if not others, concerning the things done at the Secular Congress in Philadelphia, yet not one of the fault-finders has anything better to offer. Not one of them has as yet found what the real evil is that must be destroyed. Each has a sore spot to heal, but none of them realize that religious people are all of them seeking to reform some evil which, to them, is as great and important as are any or all of the demands of the Secularists. Lucy N. Colman seems to be wakening in the path of freedom from slavery after sleeping in the belief for thirty years that she had helped to wipe slavery off the face of this country—a false and silly belief. Our brother Burnham also is thoroughly aroused over the truckling actions of the Union. Yet Brother Burnham has nothing to offer that can be more effectiv. Mr. D. C. Wisman speaks the truth, and is the only one to see it, so far as the best methods for the success of the best interest of Liberalism. It is some years now since I said the same in THE TRUTH SEEKER, as Mr. Wisman says in the last issue—only by political actions will the demands of Liberals ever be gained. Mr. Wisman makes one simple but serious mistake in saying that our forefathers fought for freedom. This has been stated so often in the past history that it still helps to delude Liberals and all others. Our forefathers fought against the right of the government to tax the people, and the question has never been settled. The time has come now to settle that question (the most important question on the earth to this day) in the negativ. Upon this depend all of the demands of every reform movement in the world to-day, as they always hav done in the past history.

The whole trouble, and it is fatal, is, that Liberals, in common with all Christians, believed that they lived in a free country and are already free. If this is true, what nonsense it is to labor for the Nine Demands, the very substance of which must be already enjoyed by everyone! Here is the lame pedestal which, with all that Secularism demands resting upon it, is always tottering and ready to fall. All talk about Universal Mental Liberty, free speech, free press, free land, free love, and forty-eleven other expressions about people's false ideas of freedom, are common among all classes of people in this land of falsehood and hypocrisy.

The manifest uneasiness and dissatisfaction that has, from time to time, been published by the ever fair and open TRUTH SEEKER, ought to awaken truth seekers to the fact that they hav not yet learned the ultimate truth of Liberalism. The first and most important truth to be accepted and believed is, that the liberty for which the patriots fought in the first war with Great Britain has never been received or accepted by the people of this country. We are still living in the same state of slavery that the rebellion against Great Britain found our ancestors; buried under the same forms of taxation against which they rebelled; intensified by the accumulated power of over one hundred years of a false constitution and a false government that has increased the burdens of debt and taxation a thousand fold. The Secular Union has been following an *ignis fatuus* just like the various labor organizations all over the country and all over the earth; never searching back and down to get at and remove the first and real cause, but digging and scratching at some little sore spot on the surface. They only serve to help each other to make the whole matter worse. Taxation and want (or deprivation) of money in circulation has always been, is now, and always will be until abolished, the cause of all evil. Taxation, interest, and all money-lending must be forever abolished. The Liberals must awake to the fact that the cause of labor is one with the cause of liberty, and that Liberalism means liberty, nothing less. There can never come a more propitious opportunity for the cause of liberty than the present. The laborers' unions and Farmers' Alliance are both very strong, numbering at least four or five millions of voters. They each hav published a creed of what they desire, and, like the Nine Demands, having no purpose that can appeal to reason for support, and giving no tangible means to obtain their wishes. They need some one to put the truth before them, and show them the path to universal liberty and lead them to adopt it. Let Liberals drop their present form of work and adopt and publish to the world the following: "We, the people of the United States, demand of our senators and representativs in Congress that all taxation shall cease, and that an amendment to the Constitution shall be presented to the people for their votes, prohibiting Congress from laying any taxes for any purpose whatsoever. And we demand that Congress shall, in place of all taxes, issue and pay to the people a full legal tender greenback money for all debts, dues, and expenses within the United States, and that said money shall be, at all times and places, receivable for all debts and dues public and private, and shall be the only lawful money (gold and silver excepted) that shall be recognized, licensed, or authorized by Congress, and Congress shall, at all times, provide that a sufficient amount of money shall be issued and in circulation to prevent the least necessity of credit or debt, or the possibility of any person being obliged to borrow money upon credit. And we warn our senators and representativs that we will hold them strictly and immediately accountable for the prompt and full accomplishment and fulfillment of these demands."

I fully and plainly agree with our friends, Dr. Severance and Mr. Burnham, that the bars are let down for our enemies to enter and destroy the Union if they see them. It would be just as sensible to put fire and water together as Christianity and Liberalism. Christianity has destroyed everything else on earth that it has taken hold of, and will do the same in future. Masonry, Oddfellowship, and every other secret beneficial association that were instituted to get out of the clutches of superstition and tyranny, hav each been overcome and their truth and beauty destroyed by the spying traitor Christians that hav entered their circle only to destroy them. They will do the same for every other project that they can get into. The Liberals are wasting their time and opportunities. They must join with the whole people, and make common cause in the demand for freedom from a common fate. There is no other path worth a fig. There is not a single leader of any party, or of any reform movement, past or present, that scarcely pretends to giv any sure knowledge of what is the cause of the evils that people complain of, or of the remedy that will remove the evils, and yet I assert that the true cause is as plain as any piece of common history, and the remedy is also simple and as sure as the changes of the season. Will the truth seekers listen to the truth and accept the position? J. H. WOOD.

ONONDAGA HILL, N. Y., Nov. 27, 1880.

MR. EDITOR: In reply to the letter of A. Allen Noe in THE TRUTH SEEKER of Nov. 23, 289, I would first reply to the question, "Do you know of a single person who had accepted Spiritualism and became insane on account of becoming a Spiritualist?" Answer.—As to the word Spiritualist, what does it mean? The word has been applied to the theories of Berkeley and Fichte, which held everything real to be immaterial or spirit. This form of spiritualism has had few advocates and, furthermore, has never been proved or disproved.

Now, if anyone purporting to be a spiritualist admits that some real things are material, he inevitably makes himself inconsistent if he does not admit that all real things are material. If he acknowledges the fact that all real things are material, he admits that nothing is immaterial, consequently nothing is spiritual, and finally he cannot be a spiritualist.

There are, we all admit, a class of Antichristians, Liberals, Rationalists, etc., that claim that the universe contains immaterial or spiritual agents as well as material.

If a man possesses the mental attributes that enable him to stand out against the most popular superstition of his age and nation, he is mentally, in many respects, superior to the average of mankind.

The superstition of Antichristian Spiritualists is by no means as gross as that of Protestant or Catholic Christians, therefore, assuming that religious enthusiasm may be a cause of insanity, we may safely conclude that Antichristian Spiritualism is less liable to cause insanity than is Christian spiritualism. As my own limited observation of insanity could be no criterion whereby to make a scientific comparison between the number of insane Antichristian Spiritualists, and the insane of other isms, I will not, at present, attempt such a task, neither would I affirm that no Spiritualist, or no Materialist, for that matter, has ever become insane. If Mr. Noe thinks that in Spiritualism he has a prophylactic against insanity, as his question implies, he should stop and think that his Spiritualism is, in part, an anti-spiritualism, for he has thrown away the evangelical part; perhaps his prophylactic would work better still if the other part was thrown away also.

Suppose I could collect several hundred cases of Spiritualists that hav become insane, what would it prove? No advantage at all to the view of Spiritualism that I take.

My aim was in my first letter, and my previous letter in reply to Brother Noe, not to prove that any one form of spiritualism, like the variety that Mr. Noe defends, is more productiv of mental aberration or insanity. I merely claimed that any enthusiasm tending to bring about the subjectiv action of nerve matter is detrimental to the organism.

The question as to the sensations experienced by the Spiritualist being subjectiv or objectiv, is the real question at issue between us.

In speaking of certain excitants of subjectiv sensations, narcotics, etc., I was much surprised to note that Mr. Noe made a personal application of my words, for I certainly hav too much respect for THE TRUTH SEEKER to wish to make it a medium for insulting personalities toward its readers.

The greatest errors into which mankind has fallen hav resulted from the unqualified acceptance of the dictum of the senses.

Science goes deeper than the superficial images of things upon the retina, or the records of touch and hearing.

> Bare observation plays a second role
> To algebra in all philosophy;
> The savage sees and swears upon his soul
> It is the sky that moves aronnd, not he.

No man has a right to say that he has investigated a question scientifically when he has only observed and not formulated.

Mr. Noe wanted scientific answers to his questions. I tried to oblige him. He may call them gas, and, doubtless, if I had sent him the algebraic and geometric interpretation of my words, he would hav called that gas also.

I wish some Spiritualist would explain how it is possible for a part of a man to liv after he is dead. Every function of that complex organism called man has a particular mechanism of cells that, during their activ state, known as life, perform those functions. When the cells die the organism dies, and that is the end of the functions for that individual. Take away a few cells from an organ, and you take away a part of its function. Will the Spiritualist inform me if the immaterial soul, belonging to the subtracted cells, flutters round loose waiting for the rest of the man to die so that the spirit or soul can be complete in the spirit world?

Suppose a plug of clotted blood shuts up a small artery in the brain, and the portion of the brain to which the artery belongs dies, and the functions of the brain are crippled, is the spirit crippled also? If Spiritualism is true, it is very strange that the spirit in life is changed in character whenever the brain is changed in structure.

I am glad I am not a Spiritualist; and glad, also, that there is no life for me but this. The immortality hope and longing is, from its very nature, a mental narcotic—a mental poison. Life is too short for even our practical duties of this world, which consist in comprehending, not merely observing, the phenomena of the universe.

The man who uses formulas, with the scales and yardstick, comprehends phenomena. The savage looks; he sees; he does not weigh, measure, and formulate, he merely observes, and he calls the result of his observation knowledge. What does the Spiritualist do at the circle? He sees and hears, as any other hypnotized subject may, certain phenomena that hav either never occurred at all, or are simply conjured tricks performed, perhaps unconsciously, by the conjurer.

The subject of hypnotism has not yet been thoroughly investigated; yet, to say that there is an immaterial personage back of its phenomena, is like asserting that it takes a God to make grass grow, and to observe that a swallow falls properly according to the laws of gravitation.

Mr. Noe only exercised a war-dance around my answers to his questions. Parrot-like, he picked up my words, but ventured to make no analysis of the principles they represented. If, when he asked me what "energy expended" and "energy developed," had to do with Spiritualism, he meant to imply that they had nothing at all, in his judgment, to do with Spiritualism, then the energy of spirit-force being zero would make out spirits to be without force as well as without matter, or, in other words, nothing.

I would advise Mr. Noe to be cautious how he plays with the language of dynamics, or he may place himself in a rather ludicrous dilemma. CHAS. E. BOYNTON, B.S., M.D.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A December Blizzard.

The sky assumes a grayish hue:
A cold northwestern wind prevails;
All nature's robed in winter's garb,
Yet fiercer blow the piercing gales.

The trees are tipped with sparkling frost;
Beneath the ice the brooklet flows;
The ground is frozen, yet the air
Still heavier and still colder grows.

A sheet of snow enshrouds it all.
It makes a scene sublimely grand,
Yet with it showing boldly forth,
Grim Peril takes his chosen stand.

Out in the storm a traveler tired
Faces the chilling, bitter storm,
Plodding his way to his distant home,
Hoping to find it safe and warm.

The crystal snowflakes fast descend,
To add more horror to the scene,
Yet to the weary traveler's joy
A distant light is plainly seen.

He pushes onward toward the light,
Facing the cold and cruel blast,
Though danger stands on every side
To crush the hopes that cannot last.

His hopes that all at home were safe
Were crushed on entering the door;
He found his dear ones stiff and cold
In death upon the cabin floor.

The lamp upon the mantel shelf
Was dimly burning o'er the scene,
And all was dreary—oh, how sad!—
For silence reigned o'er all supreme.

Before their cold, stiff forms he bent,
While from his eyes the teardrops start,
And there alone, o'erwhelmed with grief,
A father died of broken heart.

GEO. J. REMSBURG.

A Visit to Philadelphia.—Continued.

Of course we went to Fairmount park. This is the largest pleasure-ground in America, containing three thousand acres, and more than thirty miles of beautiful driveways. There is but one other park larger than this, and that is across the water.

We entered Fairmount at the Spring Garden entrance. The scenery here is very beautiful. The water-works that supply the city with the water used by the people, are located here, and the river goes dashing along, unmindful that it carries the germs of ill-health upon its sparkling surface. But it does all the same, as Bethia and I found out to our sorrow before we had been long in the Quaker city.

As we strolled along through the lovely park, a lad overtook us and joined our company. His name, he said, was Auguste Hugg, and he was errand-boy in a store. He had been given a couple of hours from work, and thought he would come to the park.

We inspected the fine group of statuary—the Tam O'Shanter scene—and watched the lively squirrels run in and out among the leaves over the rustic bridges and under the walls and rocky slopes. "Do you see the dam yonder?" said Auguste. "Lots of boys and men hav been drowned there. They go out in boats, and venture too near that dam. No use to warn them, they think they know better'n anybody."

So we chatted, and admired the way, every step. "The vine-covered boat-houses are pretty, ain't they?" and Auguste looked at them with his head on one side. "Aren't you glad you came in this way? It's fine," said Auguste. John Dolan, who married Alice, a pretty girl from Fall River, told us this was the best side to enter the park, "and you'll not mind the long walk," said he.

At the bridge, Auguste remarked that his time was up, and he would hav to leave. So we said good-bye and parted. Whether we shall ever meet that pleasant boy again, we know not. The chance is we shall not, but still we may.

The bridge is 1,000 feet long, and 100 feet wide. Its ultimate strength is 65,000 tons. It has 7 lines of trusses, 23 feet deep, and is 52 feet above water. It cost $1,486,000. You see it is quite a bridge. It commenced to drizzle and we had to put up our umbrellas. Bethia bought apples at the little stand just beyond the bridge, but, although red and pretty on the outside, they were not good for much. We went into the queer little brick cottage just across the way.

They said Wm. Penn once lived in it. "No such thing," said the chatty man who now occupies the building. "I'll tell you," said he. "It was the first state house built in the province. It once stood on the governor's lot on Letitia street, and was removed here in 1883." Horace Wemyss Smith, that is the gentleman who gave us a lot of information about almost everything. He seemed like an animated encyclopedia. After bringing us a drink of water from the well close by, which was refreshing, as Bethia said, after so much of the "Schuylkill punch," as they called it, we examined the old-fashioned piano and made it yield a tune as sweetly as one of Chickering's grand instruments. Mr. Smith then invited us into his sky-parlor, where he does much literary work, and is authority to historians and journalists everywhere. The walls of his den are covered with packages and envelopes of literary matter. It was pleasant to meet a man who had seen and talked with Tom Moore, as has Mr. Smith. Mrs. Smith is a pleasant and engaging lady, and we were loth to leave the cosy home, and the feast of literature up above.

We wandered along past the children's play-ground until we were likely to get lost, and made inquiries of a lady in a carriage as to our whereabouts. "Get in," she said, smilingly, "I'll take you as far as Horticultural Hall," stopping her horse. This kind lady, a stranger, was Mrs. Gillingham, connected with the state board of charities, and she had two children with her, a boy and a girl, from "the Home," that she was taking to ride.

In the Hall we felt we were in the tropics, surrounded as we were by tree ferns, palms, and many tropical plants. My mind flashed back to the great centennial exhibition. The locality all became familiar in an instant. Thirteen years ago we walked over the same ground. But now, we were as tired as we ever were in the centennial times, hungry, too, and were glad to take the first car to our hotel, without having seen more than a bit of the beautiful Fairmount park. S. H. W.

(CONTINUED NEXT WEEK.)

An Ant Lesson.

DEAR CHILDREN OF THE TRUTH SEEKER CORNER: I hav thought for a long time that I would like to address you a short letter. I am a great lover of children, and when they are good, kind, and patient I would prefer their company to that of the angels who, it is said, lodged with Lot. Now I want to tell you of something which I hav seen, but before I do that I want to tell you of a text or verse in the Bible. "Oh," you say, "Pa and ma don't want us to believe in that book." Did your pas and mas tell you that? I don't think there is any Liberal father or mother who ever told their children that there were no good things to be found in the Bible. The verse which I wish to refer to is found in the writings of Solomon, chapter vi, verse 6: "Go to the ant thou sluggard, consider her ways and be wise." Now, then, I'll tell you what I saw a few years ago while alone in the hills of east Kentucky. I was traveling a road that was not used a great deal, and to my surprise I saw a large gang of ants crossing the road before me. I suppose there must hav been thousands of them, because they covered the ground for a space something like a circle of fifteen feet. They were marching in an orderly way like an army. Of course the sight was out of the common to me, so I followed just a pace or two behind them to see, if possible, the object of their march. They did not go far till they came to a little stump which they surrounded in an orderly way. Then I saw the object of their march. When they went down into a little hole and began their work of robbery, out came another species of ants and went helter-skelter down the hill like an army routed. After the freebooters got what they went for, namely, the store of the other ants, they returned to their own home some distance away. Now, what has always puzzled me is this, how did they organize that army for the purpose of robbery if they did not hav a language to communicate thoughts with? Some one, or perhaps a dozen of their number, may hav discovered this weak colony of ants and communicated it to the others, whereupon they organized their whole forces and started on their march. Now, as they hav power to communicate thoughts to one another, the question arises, How far does that power extend? and how much of thought do they hav to communicate? Well, there was a great lesson in this little incident which I am relating to you; it shows to me the power of unity and organization. The human family is short of that power to a great extent—at least there are great divisions among us. But I hear you say, "Holy horror! you don't want us to do as the ants did, band ourselvs together for the purpose of despoiling others of our race?" Oh, no, dear children! but for the opposit—band yourselvs together in one bond of love and friendship, then you will be able to resist those who would despoil you or any of your number. What a great pity that the human family has not learned this lesson long ago! As the governments of mankind exist now, they are not superior to the ant families, which rob and prey upon each other—the stronger despoiling the weak. Hoping that each youthful reader will draw a good lesson out of that which I hav told you, I bid you good-bye. S. P. HERRON.

Newcomb, Tenn.

Correspondence.

WORCESTER, MASS., Dec. 8, 1889.

DEAR MISS WIXON: I do not see as many letters from the children lately as there used to be, and so I thought I would write again. Mr. J. P. Guild stopped with us over night last week.

There are two Salvation Armies here, and they come out every Sunday with drums and tambourines, singing as loud as they can, trying to see which can holla the loudest.

My little baby sister has just commenced to walk alone, and is very cunning; she is fifteen months old and has no name yet, and mamma says she wishes you would send a name for her. My papa said he saw you in Philadelphia. If you ever come to Worcester we would like to hav you come and see us. Your little friend,

MABEL M. CLARK.

[Fifteen months old and no name! We always admired the name of Frances Wright, and it belonged to a noble woman who was a true friend of humanity. But, if we cannot find a name for the baby, we shall hav to let her grow up and name herself. If ever we come to Worcester to stop long enough, we will not go away till we hav seen Mabel and the rest of the family, including the sweet little baby that hasn't any name.—ED. C. C.]

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Or like a blossom on a tree,
Or like the dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah made,
Even such is man, whose thread is spun,
Drawn out, and out, and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man he dies.

Like the grass that's newly sprung,
Or like tale that's new begun,
Or like bird that's here to day,
Or like the pearled dew in May,
Or like an hour, or like a span,
Or like the singing of the swan,
Even such is man, who livs by breath,
Is here, now there, in life or death.
The grass withers, the tale is ended,
The bird is flown, the dew descended,
The hour is short, the span not long,
The swan's near death, man's life is done.

Like to the bubble in the brook,
Or in a glass most like a look,
Or like the shuttle in weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of the stream,
Even such is man, who livs by breath,
Is here, now there, in life or death.
The bubble's out, the look forgot,
The shuttle's flung, the writing blot,
The thought is past, the dream is gone,
The waters glide, man's life is done.

Like an arrow from a bow,
Or like a swift course of water flow,
Or like the tide 'twixt flow and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole,
Even such is man, whose brittle state
Is always subject unto fate.
The arrow shot, the flood soon spent,
The time no time, the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt, man's life soon done.

Like the lightning from the sky,
Or like a post that quick doth hie,
Or like a quaver in a song,
Or like a journey three days long,
Or like snow when summer's come,
Or like a pear, or like a plum,
Even such is man, who heaps up sorrow,
Livs but this day, and dies to-morrow.
The lightning past, the post must go,
The song is short, the journey so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

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What is prayer?

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What is a sermon?

Ans. A string of words hung together by grammatical hooks and eyes in such a manner as to express much feeling and no thought.

What is sanctification?

Ans. Affected holiness.

What is a doctrin?

Ans. A cud of mental food already chewed.

What are doctrins used for?

Ans. To stuff the people's heads with before they cut their mental molars.

What is a creed?

Ans. A clamp to put upon the brain to stop its development, and to limit its size.

Who made the creeds?

Ans. Victor, Constantine & Co., manufactured one which the Catholic clergymen wear. The Catholic clergy manufactured another one for the laymen to wear to prevent the laymen from ever becoming wise enough to criticise their priests.

When the Catholic church had the power the clamp was fastened upon the brain, in infancy, of all who were born within the dominion of the church, and if anyone's brain fractured the clamp, or if any tore the clamp off, he was killed. And where the church was extending her dominion by conquest, if anyone was found with a brain too large for the clamp he was killed.

Martin Luther's brain fractured the Catholic clamp, and he modified it so as to make it fit his own brain, and all of his disciples now wear it, so that none of them can become wise enough to criticise Luther.

John Calvin's brain fractured the Catholic clamp and he tore it off and manufactured a new one to fit his own brain, and put five sharp points in it to prick the brain when it grew large enough to press against the clamp. The Presbyterian church puts Calvin's clamp upon the brain of her members to prevent them from becoming wise enough to criticise John Calvin.

So each sect of Protestants has originated by some Christian's brain growing large enough and strong enough to fracture the clamp, when a larger clamp was made to fit his brain and he became the founder of a sect a little more enlightened than the one that he broke loose from.

At what stage of development is the clamp usually fixed upon the brain?

Ans. The Catholics, Methodists, and some other sects fix the clamp upon the brain in infancy, with the consent of the parents. The Baptists and some other sects wait until the brain is nearly large enough to fill their clamp, then they hav to resort to many expedients to get a chance to put the clamp on. They usually conceal the clamp and say nothing about it until they get the youths fast in the web of the church, then they snap the clamp upon their brains.

What is a sect?

Ans. A band of Christians wearing the same clamp on their brains.

What is a heretic?

Ans. One whose brain has fractured the clamp.

What is an Infidel?

Ans. One whose brain is too large for any sectarian clamp to hold it.

What is a Freethinker?

Ans. One who refuses to hav a clamp fastened upon his brain. P. F. SHUMAKER.

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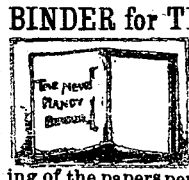
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News of the Week.

THE Pan-American congress proposes that all America adopt a common coin. In the construction of the contemplated railroad to and through South America, the most difficult tracts will be Ecusdor, Colombia, and parts of Peru.

ROBERT BROWNING, the poet, died on the 12th.

IN Morton county, Kan., 250 families hav had to hav supplies sent them to keep them from starving.

THE influenza that has passed from St. Petersburg through Europe is expected here. It is not dangerous.

ON the 11th at Johnstown, Pa., twelve were killed and thirty-five hurt in a causeless fire panic at a theater.

IN a quarrel between two Salvation Army men at Wilkesbarre, Pa., on the 12th, one killed the other with a poker.

AT Hackensack, N. J., on the 14th a coal train plunged into an open draw at Overpeek creek and three men were killed.

ANOTHER employee of an electric light company at New York was killed by a shock on the 14th. In obedience to public feeling, the wires are being taken down by the authorities, despite protests from the companies, and the city is in darkness except for the insufficient gas lights.

THE Second Baptist church, colored, of Long Branch, N. J., warns the public against its former pastor, George Washington Jones, who collects money for it and then keeps it.

IN the Cronin trial Burke, Coughlin, and O'Sullivan hav been found guilty of murder and will be imprisoned for life; Kunze receives three years for manslaughter. Beggs was discharged.

THE extent of the exodus from Canada into the United States is shown by the discovery at the late election in Rimouski county, Ottawa, that 350 heads of families hav emigrated to this country thence since 1886.

DOM PEDRO says he will return if asked. He says: "I do not think the Brazilian people hav reached that stage of civilization and political development which is necessary for the safe working of an absolutely free government." However, Liberal thinkers believe the republic stable. He refuses the large gratuity voted him and will accept only the sum allowed by law. It is rumored that Portugal will discountenance the revolution by dismissing the Brazilian minister there.

JEFFERSON DAVIS was buried at New Orleans on the 7th. There were present at the services 30,000 people, including the bishops of Louisiana and Mississippi, the governors of the Southern states, and the surviving Confederate generals. The procession was led by ten surpliced Episcopal clergymen, followed by clergy of all denominations. The religious services were of the Episcopal church, in which Mr. Davis had lived, and whose last offices he desired. In the address the bishop of Louisiana said: "This man, as a Christian and a churchman, was a lover of all high and righteous things." The funeral was a military one. The deceased wore gray. Among the floral offerings were the Confederate colors, and in the procession several Confederate banners were carried. But no houses bore other than the United States colors, and those was the prevailing ones everywhere. Soldiery of several states were in the procession. Grand Army men joined, but not as a body, and they wore veteran instead of G. A. R. badges. Negroes scrupulously refused to participate, and even to attend, very few being seen in the streets. In the Southern cities business was suspended, buildings were draped, bells tolled, guns fired, processions held, and orations made.



SAMSON ROBBETH A BUMBLE-BEE'S NEST.

And after a time he returned to take her, and he turned aside to see the carcass of the lion; and, behold, there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.—Judges xiv, 8, 9.

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I REPEAT, without the slightest fear of refutation, that the four gospels, as they hav come to us, are the work of unknown writers.—*Huxley.*

THE New Testament is filled with contradictions. The gospels do not even agree upon the terms of salvation. They do not even agree as to the gospel of Christ, as to the mission of Christ. They do not tell the same story regarding the betrayal, the crucifixion, the resurrection, or the ascension of Christ. John is the only one that ever heard of being "born again." The evangelists do not giv the same account of the same miracles, and the miracles are not given in the same order. They do not agree even in the genealogy of Christ.—*Ingersoll.*

WHAT, in truth, are the conditions necessary to constitute a religion? There must be a creed, or conviction, claiming authority over the whole of human life; a belief, or set of beliefs, deliberately adopted, respecting human destiny and duty, to which the believer inwardly acknowledges that all his actions ought to be subordinate. Moreover, there must be a sentiment connected with this creed, or capable of being invoked by it, sufficiently powerful to giv it, in fact, the authority over human conduct to which it lays claim in theory. It is a great advantage (though not absolutely indispensable) that this sentiment should crystallize, as it were, round a concrete object; if possible, a really existing one, though, in all the more important cases, only ideally present. Such an object Theism and Christianity offer to the believer: but the condition may be fulfilled, if not in a manner strictly equivalent, by another object. It has been said that whoever believes in "the Infinit nature of Duty," even if he believes in nothing else, is religious. M. Comte believes in what is meant by the infinit nature of duty, but he refers the obligations of duty, as well as all sentiments of devotion, to a concrete object, at once ideal and real; the Human Race, conceived as a continuous whole, including the past, the present, and the future. This great collectiv existence, this "Grand Etre" [Grand Being], as he terms it, though the feelings it can excite are necessarily very different from those which direct themselvs toward an ideally perfect Being, has, as he forcibly urges, this advantage in respect to us, that it really needs our services, which Omnipotence cannot, in any genuin sense of the term, be supposed to do: and M. Comte says, that assuming the existence of a Supreme Providence (which he is as far from denying as from affirming) the best, and even the only, way in which we can rightly worship or serve Him, is by doing our utmost to love and serve that other Great Being, whose inferior Providence has bestowed on us all the benefits that we owe to the labors and virtues of former generations.—*John Stuart Mill.*

I BELIEVE in the religion of humanity. It is far better to love our fellow-men than to love God. We can help them. We cannot help him.—*Ingersoll.*

NATIONS, like individuals who hav long been enemies, without knowing each other, or knowing why, become better friends when they discover errors and impositions under which they had acted.—*Paine.*

To understand all is to pardon all.—*Mme. de Stael.*

EVERY system of religion the world has yet seen, recognizes faith as an indispensable duty; but to every system of science it is a hindrance, instead of a duty, inasmuch as it discourages those inquisitiv and innovating habits on which all intellectual progress depends.—*Buckle's History of Civilization.*

IT is wrong to believe on unworthy evidence.—*Clifford.*

THE repugnance of men to believe miraculous narrativs is in direct proportion to the progress of civilization and the diffusion of knowledge.—*Lecky.*

WE demand a new miracle, and we demand it now. Let the church furnish at least one, or forever after hold her peace.—*Ingersoll.*

MEN will always deceive themselvs while they abandon experience for systems hatched up by superstition. Man is the work of nature, he exists in nature, he is subject to its laws, he cannot free himself, he can never even rid himself of them in thought; vainly does his spirit seek to penetrate beyond the boundaries of the visible world; he must ever return to it.—*D'Holbach.*

A NEW world has been discovered by the microscope; everywhere has been found the infinit; in every direction man has investigated and explored, and nowhere, in earth or stars, has been found the footstep of any being superior to or independent of nature. Nowhere has been discovered the slightest evidence of any interference from without.—*Ingersoll.*

Odds and Ends.

COP: "I arrest you, Mister Abrams, on a charge of arson." Hibernian: "Ain't yer got a mishtake, mein frendt? My name vosn't Abrams; it's O'Duffy, unt I'm an Irisher. Don't you tell it from my oxcent?"—*Life.*

"ACCORDING to my father's rules, Mr. Chapkins, we always adjourn here at twelve. It is now one minute of." "Ah, indeed! Well, in accordance with legislativ custom, Miss Barrows, there being some unfinished business before the house, I will turn back the clock." Engagement announced next day.—*Elmira Echoes.*

MR. BATCHELDER: "I am twenty-six now, Miss Van Wrinkle, and unless some girl smiles on me soon I fear I am doomed to celibacy." Miss Van Wrinkle: "Never mind, Mr. Batchelder, I hav a pretty little sister who will be making her *debut* soon. I'd like to hav you in the family, you know, so you must wait for her." Mr. Batchelder: "If it's a family affair, my dear Miss Van Wrinkle, wouldn't it be just as well for *you* to wait for *me*?"—*Life.*

DINER: "You hav waited upon me very acceptably and I hav enjoyed my meal thoroughly. You hav behaved like a gentleman, and a gentleman you certainly are, notwithstanding your humble occupation." Waiter: "I hope, sir, that I am a gentleman. I always try to be one." Diner: "It is as I suspected. And, being a gentleman, I shall not insult you by offering you money. Perhaps at some time I may be able to reciprocate your courtesy. Till then, farewell."—*Boston Transcript.*

FIRST young lady: "Did you hear about Maude? Wasn't it too bad?" Second young lady: "No! What? Where? Do tell me. I'm just dying to know." First young lady: "Why, you know she was going to be married next month, and had her trousseau half done, when her dressmaker, the only one in town who can giv her a good fit, had to go and die. Wasn't it provoking? Maude nearly cried her eyes out." Second ditto: "The horrible old thing! Poor Maude! How I feel for her!"—*Utica Critic.*

JUDGE BLUECLAY: "Sheriff, convene the co't. Where is the jury?" Sheriff: "Back in the jail yard, your honah. We happened to get three Frenches and a couple of Eversoles on it, an' they're fightin' it out, if it please the co't." Judge: "Where is the prisoner in this horse-stealing case?" Sheriff: "The Barnard boys got him out last evenin' while I was at supper and hanged him." Judge: "Strike off the case, Mr. Clerk. Are the parties to the Salt Lick road case ready to proceed?" Sheriff: "It was settled early this morning; they're gittin' the defendant ready for burial now." Judge: "Well, then, if the district attorney is ready, we will proceed with the State *vs.* Hiram Garrard." Sheriff: "If it please the co't, the district attorney is not ready. Garrard's counsel carved him with a bowie-knife right after breakfast." Judge (wearily): "Adjourn the co't."—*Brooklyn Eagle.*

DURING the recent Paris Exposition there was a little railroad, five miles in length, running around the grounds. The track ran in and out among the trees and buildings, and so near them that a passenger's head or arm thrust out of window was in danger of being knocked off. To prevent accidents of this sort, warnings were printed on large posters and tacked up at intervals of a few yards along the entire track. They were printed in almost every known language, including Asiatic and African tongues, shorthand and Volapuk. But there was one omission, and a very important one. Not a single word of warning was printed in German! Some one said to the manager of the road: "It looks as though you didn't care whether the Germans got their heads and arms knocked off or not." He smiled a quiet smile and replied, "It does look that way, sure enough."

A FISH, A PROPHET, AND A GOD.

"Breathes there a man with soul so dead,"
Who will not weep when he has read
How Jonah from his God had fled,

How Jonah strove to get away,
How Jonah's God would hav him stay,
How with a fish God barr'd his way?

"O fish!" cried God, "hold Jonah down,
The indolent, disobedient clown,
And bring him back, not far from town."

So back he comes; oh, sad to see!
A sicker fish there could not be,
I wot none ever swam the sea.

"Thou fish," roared God, "heave Jonah out!"
"I must," quoth fish, "beyond a doubt;"
Where'pon the whale began to spout.

"Aha," quoth God, "you're back, I see;
Now skin out straight for Nineveh;
And don't run off and go to sea.

"You lazy, worthless, roving clown,
Cry out like mad through all the town
That you and God will burn it down.

"Sure pop, old man, now git, I say;
You surely ought to find the way;
So don't you dare to go astray."

So Jonah got, as git he must,
God scarce could see him for the dust;
He sped as though his gall he'd bust.

And Jonah cried his false alarm,
Not doubting God would make it warm
For Nineveh in a fiery storm.

He bawled, he yelled, his Thus God saith;
He raved and stormed till out of breath,
And scared some Ninnies half to death.

"Yet forty days," great Jonah cries,
"We'll bake you up in brimstone pies,
On Jonah's God you'll find no flies."

The forty days their course had run,
Still Jonah sweltering in the sun;
"Alas!" quoth he, "where's all the fun?"

In this sad fix Jonah went to bed,
Growled about God, and finally said:
"Darn all Nineveh! I wish I was dead!"

So thus he died, and has gone to sleep
With his father and mother. Oh, weep,
All ye who would God's vigil keep!

NELSON HUNT.

THE TRUTH SEEKER

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THE SITUATION AT THE CLOSE OF THE YEAR.

Notes and Clippings.

It is said that the Portuguese are not so extensivly imbued with resolve to imitate the Brazilians as was reported, being kept down by the aristocracy and priests.

"I never had the honor of voting for a blind chaplain," remarked Col. Thomas P. Ochiltree, ex-member of Congress from Texas, "but if ever I am reëlected to Congress I will cheerfully vote for a deaf and dumb one."

The Rev. J. M. Duran, a Methodist minister, was tried and acquitted lately in the Chambers county circuit court of Birmingham, Ala., on a charge of passing counterfeit money. He proved that the money was found in the contribution box of one of his churches. There were $8 in the box after the usual Sunday collection, and $7 of these were counterfeit.

A herd of buffaloes has been shipped from Manitoba to Utah. Utah's endeavor to preserve the buffalo is praiseworthy, says the *World*, but she might better turn her attention to getting rid of the Mormons. Can the *World* giv any good reason why the Mormons are not as much entitled to enjoy their religion as any other Christian sect? Perhaps, though, the *World* meant polygamists.

Religious moralizing by the *World:* "Edward Larsen, the faith-cure monomaniac, in Brooklyn, has been fined $500. This may serve as a warning to those dangerous lawbreakers, as Justice Tighe hoped, but it strikes us that something more is necessary to compel them to giv up their dangerous humbug. The practice of their teachings not only endangers the lives of their immediate victims, but may spread contagious disease throughout the community. At the same time, may not these poor fanatics be as honest in their beliefs as any other followers of a faith?"

Says the *Sun:* "The following description of the attractiv outside page of an esteemed contemporary must be corrected in one small but not unimportant particular: 'Elliott F. Shepard brushes his hair back behind his ears and wears his eyeglasses all the year round.' Except on Sunday. Of a Sunday Colonel Shepard givs his hairbrush and his binocle a rest."

At Embsay a drunken farmer lost his life the other day by tumbling into a quarry. He was a churchman, but his wife was a Methodist, so before the funeral the vicar called upon her and informed her that he intended to omit certain portions of the burial service, including that referring to the "sure and certain hope." At the funeral the vicar haranged her on the wickedness of schism, informing her that it was a worse sin than drunkenness.

"Say, here's a bill to be sworn to," said a young man, rushing into a busy merchant's office in the wholesale district yesterday. The merchant began to fume about loss of time, but the young man cut him short with, "That's all right; there's Mr. ——, he's a notary, at that window right across the street, and he says all you'll hav to do will be to shake the paper and hold up your hand, and he'll know what you mean and put on his seal." The merchant went to the window and held up his hand according to orders, a young man across the street nodded and smiled, and the oath was recorded here below, whether the recording angel got track of it or not.

The *Catholic Union and Times* says: "The pope's bank has beaten the record. It was scarcely hatched out in the inventiv brain of the sensational New York *Herald*, when its hundred millions faded into thin air, like fairy gold, leaving its creditors (of the story) to cry to the moon for their money." Exactly. And that's where the millions went, too, that Archbishop Purcell swindled out of the poor Catholics of his diocese. Mr. Purcell's creditors hav been crying to the moon for their money for several years.

A new Anti-Semite book, called "Le Mystere du Sang chez les Juits," has come out in Paris, the author being M. Henri Desportes. Edouard Dumont contributes a preface. The object of the book is to perpetuate the notion current in the Middle Ages against the Jews, that the blood of murdered Christian children was necessary for the performance of their rites, by making the astounding assertion that these rites are still continued. It even includes a letter from Cardinal Rampolia, saying: "His holiness was rejoiced at your filial homage (the presentation of the book), and orders me to thank you in his name, and to say that he sends you with his whole heart his apostolical benediction, for his holiness greatly approves of your work on the horrible custom of the rabbinical Jews." The pope evidently desires his people to still believe these yarns about the Jews.

At the Buffalo Free Soil convention, which nominated Van Buren for president, a committee on nominations was in session, and Van Buren's chief fugleman, Benjamin F. Butler, was addressing the delegates on behalf of his friend. He gave an animated and picturesque description of a visit he had recently made him at his house in Kinderhook. As he was describing the almost boyish activity with which Van Buren went over his farm, and the pride he took in his fields of grain, and cabbage, and turnips, a tall, gaunt delegate from Ohio, named Brinkerhoff, slowly and spirally elevating himself like a jackscrew, shrieked out, in shrill, piercing tones: "Damn his cabbage and turnips! What does he say about the abolition of slavery in the Deestrick of Columby?" This was a thunderclap. Silence reigned, but not long. The committee spontaneously burst into a roar of mingled laughter and cheers.

"It is a curious fact," says the *Sun*, "that while even the reformed Jews of New York are averse to changing their Sabbath from Saturday to Sunday, those in smaller cities throughout the country hav come to a point where they are seriously considering the subject. A Jewish newspaper of character and standing in the interior of this state is championing such a change and advancing arguments, drawn from the Bible itself, to prove its position. The main point put forth by it and the other champions of the change is that the observance of Saturday as a Sabbath is certain to become almost obsolete in this country, and that unless the Jews want to see their religion gradually fade away, they should take into consideration the drift of modern opinions and the ways of the modern man." We should like to see the argument drawn from the Jewish scriptures which sustains a change of day for the Jewish Sabbath. It must be unique if nothing more.

Communications.

Was Abraham Lincoln a Christian?

CHAPTER XII.

TESTIMONY OF FRIENDS AND ACQUAINTANCES OF LINCOLN WHO KNEW HIM IN WASHINGTON.

Hon. George W. Julian—Hon. John B. Alley—Hon. Hugh McCulloch—Donn Piatt—Hon. Schuyler Colfax—Hon. Geo. S. Boutwell—Hon. Wm. D. Kelley—E. H. Wood—Dr. J. J. Thompson—Rev. James Shrigley—Hon. John Covode—Jas. E. Murdoch—M. B. Field—Harriet Beecher Stowe—Hon. J. P. Usher—Frederick Douglas—Warren Chase—Hon. A. J. Grover—Judge Jas. M. Nelson.

The evidence of more than forty witnesses has already been adduced to prove that Lincoln was not a Christian in Illinois. Those who at first were so forward to claim that he was, hav generally recognized the futility of the claim. They hav abandoned it, and content themselvs with affirming that he became a Christian after he went to Washington. These claimants, being for the most part rigid sectarians themselvs, endeavor to convince the world that he not only became a Christian, but an orthodox Christian, and a sectarian; that even from a Calvinistic standpoint, he was "sound not only on the truth of the Christian religion but on all its fundamental doctrins and teachings" The testimony of Colonel Lamon, Judge Davis, Mrs. Lincoln, and Colonel Nicolay, not only refutes this claim, but shows that he was not in any just sense of the term a Christian when he died. In addition to this evidence, I will now present the testimony of nearly a score of other witnesses who knew him in Washington. These witnesses do not all affirm that he was a total disbeliever in Christianity; but a part of them do, while the testimony of the remainder is to the effect that he was not orthodox as claimed.

Hon. George W. Julian.

Our first witness is Geo. W. Julian, of Indiana. Mr. Julian was for many years a leader in Congress, was the Antislavery candidate for vice-president, in 1852, and one of the founders of the party that elected Lincoln to the presidency. He was one of Lincoln's warmest personal friends and intimately acquainted with him at Washington. Writing to me from Santa Fe, N. M., under date of March 13, 1888, Mr. Julian says:

I knew him [Lincoln] well, and I know that he was not a Christian in any old-fashioned orthodox sense of the word, but only a religious Theist. He was, substantially, such a Christian as Jefferson, Franklin, Washington, and John Adams; and it is perfectly idle to assert the contrary.

Hon. John B. Alley.

In 1886, the publishers of the *North American Review* issued one of the most unique, original, and interesting works on Lincoln that has yet appeared—"Reminiscences of Abraham Lincoln." It was edited by Allen Thorndike Rice, and comprises, in addition to a biographical sketch of Lincoln's life by the editor, thirty-three articles on Lincoln written by as many distinguished men of his day. One of the best articles in this volume is from the pen of one of Boston's merchant princes, John B. Alley. Mr. Alley was for eight years a member of Congress from Massachusetts, serving in this capacity during all the years that Lincoln was president. To his ability and integrity as a statesman this remarkable yet truthful tribute has been paid: "No bill he ever reported and no measure he ever advocated during his long term of service failed to receive the approbation of the house." Lincoln recognized his many sterling qualities, and throughout the war his relations with the president were of the most intimate character. Mr. Alley is one of the many who know that Lincoln was not a Christian, and one of the few who hav the courage to affirm it. He says:

In his religious views Mr. Lincoln was very nearly what we would call a Freethinker. While he reflected a great deal upon religious subjects he communicated his thoughts to a very few. He had little faith in the popular religion of the times. He had a broad conception of the goodness and power of an overruling providence, and said to me one day that he felt assured the author of our being, whether called God or nature, it mattered little which, would deal very mercifully with poor erring humanity in the other, and he hoped better, world. He was as free as possible from all sectarian thought, feeling, or sentiment. No man was more tolerant of the opinions and feelings of others in the direction of religious sentiment or had less faith in religious dogmas (Reminiscences of Lincoln, pp. 590, 591).

In conclusion Mr. Alley says:

While Mr. Lincoln was perfectly honest and upright and led a blameless life, he was in no sense what might be considered a religious man (Ibid).

Hon. Hugh McCulloch.

Hon. Hugh McCulloch, a member of Lincoln's cabinet, his last secretary of the treasury, writes:

Grave and sedate in manner, he was full of kind and gentle emotions. He was fond of poetry. Shakspere was his delight. Few men could read with equal expression the plays of the great dramatist. The theater had great attractions for him, but it was comedy, not tragedy, he went to hear. He had great enjoyment of the plays that made him laugh, no matter how absurd and grotesque, and he gave expression to his enjoyment by hearty and noisy applause. He was a man of strong religious convictions, but he cared nothing for the dogmas of the churches and had little respect for their creeds (Reminiscences of Lincoln, pp. 412, 413).

Donn Piatt.

The distinguished lawyer, soldier, and journalist, Donn Piatt, who knew Lincoln in Illinois, and who met him often in Washington, writes:

I soon discovered that this strange and strangely gifted man, while not at all cynical, was a skeptic. His view of human nature was low, but good-natured. I could not call it suspicious, but he believed only what he saw (Reminiscences of Lincoln, p. 480).

Those who are disposed to believe that Lincoln's Christian biographers hav observed an inflexible adherence to truth in their statements concerning his religious belief would do well to ponder the following words of Mr. Piatt:

History is, after all, the crystallization of popular beliefs. As a pleasant fiction is more acceptable than a naked fact, and as the historian shapes his wares, like any other dealer, to suit his customers, one can readily see that our chronicles are only a duller sort of fiction than the popular novels so eagerly read; not that they are true, but that they deal in what we long to hav—the truth. Popular beliefs, in time, come to be superstitions, and create gods and devils. Thus Washington is deified into an impossible man, and Aaron Burr has passed into a like impossible monster. Through the same process Abraham Lincoln, one of our truly great, has almost gone from human knowledge (Ibid, p. 478).

Hon Schuyler Colfax.

In a lecture delivered in Brooklyn, N. Y., in 1886, Mr. Colfax stated that Lincoln was not a Christian, in the evangelical sense. To a gentleman who visited him at his home in South Bend, Ind., he declared that Lincoln was not a believer in orthodox Christianity. Again at Atchison, Kan., he informed Mr. Perkins that Lincoln had never been converted to Christianity, as claimed.

Previous to the war no class of persons were louder in their denunciation of Abolitionism than the clergy of the North. When at last it became evident that the institution of slavery was doomed, in their eagerness to be found on the popular side, they were equally loud in their demands for its immediate extirpation. In September, 1862, a deputation of Chicago clergymen waited upon the president for the purpose of urging him to proclaim the freedom of the slave. Notwithstanding he had matured his plans and was ready to issue his proclamation, he gave them no intimation of his intention. In connection with their visit, Colfax relates the following:

One of these ministers felt it his duty to make a more searching appeal to the president's conscience. Just as they were retiring, he turned, and said to Mr. Lincoln, "What you hav said to us, Mr. President, compels me to say to you in reply, that it is a message to you from our divine master, through me, commanding you, sir, to open the doors of bondage that the slave may go free!" Mr. Lincoln replied, instantly, "That may be, sir, for I hav studied this question, by night and by day, for weeks and for months, but if it is, as you say, a message from your divine master, is it not odd that the only channel he could send it by was that round-about route by that awfully wicked city of Chicago?" (Reminiscences of Lincoln, pp. 334, 335).

Hon. William D. Kelley.

William D. Kelley, for thirty years a member of Congress from Pennsylvania, relates an incident similar to the above. A "Quaker preacher" called at the White House to urge the president to proclaim at once the freedom of the slave. To illustrate her argument and emphasize her plea, she cited the history of Deborah.

"Having elaborated this biblical example," says Mr. Kelley, "the speaker assumed that the president was, as Deborah had been, the appointed minister of the Lord, and proceeded to tell him that it was his duty to follow the example of Deborah, and forthwith abolish slavery, and establish freedom throughout the land, as the Lord had appointed him to do.

"'Has the Friend finished?' said the president, as she ceased to speak. Having received an affirmativ answer, he said: 'I hav neither time nor disposition to enter into discussion with the Friend, and end this occasion by suggesting for her consideration the question whether, if it be true that the Lord has appointed me to do the work she has indicated, it is not probable that he would hav communicated knowledge of the fact to me as well as to her'" (Reminiscences of Lincoln, pp. 284, 285).

Hon. George S. Boutwell

A great many pious stories hav been circulated in regard to the Emancipation Proclamation. We are told that he made a "solemn vow to God" that if Lee was defeated at Antietam he would issue the preliminary proclamation. And yet this document contains no recognition of God. He even completed the draft of it on what Christians are pleased to regard as God's holy day. Mr. Boutwell states that Lincoln once related to him the circumstances attending the promulgation of the instrument. He quotes the following as Lincoln's words:

The truth is just this: When Lee came over the river, I made a resolution that if McClellan drove him back I would send the proclamation after him. The battle of Antietam was fought Wednesday, and until Saturday I could not find out whether we had gained a victory or lost a battle. It was then too late to issue the proclamation that day, and the fact is *I fixed it up a little Sunday*, and Monday I let them hav it (Reminiscences of Lincoln, p. 123).

E. H. Wood.

Mr. E. H. Wood, one of Lincoln's old Springfield neighbors, who visited him at Washington during the war, made the following statement to Mr. Herndon, in October, 1881:

I came from Auburn, N. Y.—knew Seward well—knew Lincoln very well—lived for three years just across the alley from his residence. I had many conversations with him on politics and religion as late as 1859 and '60. He was a broad religionist—a Liberal. Lincoln told me Franklin's story. Franklin and a particular friend made an agreement that when the first one died he would come back and tell how things went. Well, Franklin's friend died, but never came back. "It is a doubtful question," said Lincoln, "whether we get anywhere to get back." Lincoln said, "There is no hell." He did not say much about heaven. I met him in Washington and saw no change in him.

I hav given the testimony of two of Lincoln's nearest neighbors in Springfield, Isaac Hawley and E. H. Wood. Mr. Hawley *believes* that Lincoln was a Christian; Mr. Wood *knows* that he was not. Mr. Hawley never heard Lincoln utter a word to support his belief; Mr. Wood obtained his knowledge from Lincoln himself. Mr. Hawley's belief is of little value compared with Mr. Wood's knowledge. Mr. Hawley never heard Lincoln defend Christianity and probably never heard him oppose it. Lincoln knew that Mr. Hawley was a Christian—that he had no sympathy with his Freethought views. He did not desire to offend or antagonize him, and hence he refrained from introducing a subject that he knew was distasteful to him. Mr. Wood, on the other hand, was a man of broad and Liberal ideas, and Lincoln did not hesitate to express to him his views with freedom.

J. J Thompson, M.D.

Dr. J. J. Thompson, an old resident of Illinois, now in Colorado, in a letter, dated March 18, 1888, writes as follows:

I knew Abraham Lincoln from my boyhood up to the time of his death. I was in his law office many times and met him several times in Washington. He was a Liberal, outspoken, and seemed to feel proud of it.

"This great and good man," concludes Dr. Thompson, "claimed Humanity as his religion."

Rev. James Shrigley.

Rev. Jas. Shrigley, of Philadelphia, who was acquainted with President Lincoln in Washington, and who received a hospital chaplaincy from him, says:

President Lincoln was also remarkably tolerant. He was the friend of all, and never, to my knowledge, gave the influence of his great name to encourage sectarianism in any of its names and forms (Lincoln Memorial Album, p. 335).

Hon. John Covode.

In connection with Mr. Shrigley's appointment, the following anecdote is related. Mr. Shrigley was not orthodox, and when it became known that his name had been sent to the senate, a committee of "Young Christians" waited upon the president for the purpose of inducing him to withdraw the nomination. Hon. John Covode, of Pennsylvania, was present during the interview and gave it to the press. It is as follows:

"We hav called, Mr. President, to confer with you in regard to the appointment of Mr. Shrigley, of Philadelphia, as hospital chaplain."

The president responded: "Oh, yes, gentlemen; I hav sent his name to the Senate, and he will no doubt be confirmed at an early day."

One of the young men replied: "We hav not come to ask for the appointment, but to solicit you to withdraw the nomination."

"Ah," said Lincoln, "that alters the case; but on what ground do you ask the nomination withdrawn?"

The answer was, "Mr. Shrigley is not sound in his theological opinions."

The president inquired: "On what question is the gentleman unsound?"

Response: "He does not believe in endless punishment; not only so, sir, but he believes that even the rebels themselvs will finally be saved."

"Is that so?" inquired the president.

The members of the committee both responded, "Yes," "Yes."

"Well, gentlemen, if that be so, and there is any way under heaven whereby the rebels can be saved, then, for God's sake and their sakes, let the man be appointed" (L. M. A., pp. 336, 337).

And he was appointed.

James E. Murdoch.

It is claimed that few public men hav made greater use of the Bible than Lincoln. This is true. He was continually quoting scripture or alluding to scriptural scenes and stories, sometimes to illustrate or adorn a serious speech, but more frequently to point or emphasize a joke. The venerable actor and elocutionist, James E. Murdoch, who had met Lincoln, both in Springfield and Washington, relates an anecdote of him while at Washington which serves to illustrate this propensity:

One day a detachment of troops was marching along the avenue singing the soul-stirring strain of "John Brown." They were walled in on either side by throngs of citizens and strangers, whose voices mingled in the roll of the mighty war-song. In the midst of this exciting scene, a man had clambered into a small tree, on the sidewalk, where he clung, unmindful of the jeers of the passing crowd, called forth by the strange antics he was unconsciously exhibiting in his efforts to overcome the swaying motion of the slight stem which bent beneath his weight. Mr. Lincoln's attention was attracted for a moment, and he paused in the serious conversation in which he was deeply interested and in an abstracted manner, yet with a droll cast of the eye, and a nod of the head in the direction of the man, he repeated, in his dry and peculiar utterance, the following old-fashioned couplet:

And Zaccheous he did climb a tree,
His lord and master for to see.

(L. M. A. pp. 349, 350).

JOHN E. REMSBURG.

(CHAPTER TO BE CONCLUDED NEXT WEEK.)

Eusebius's Ecclesiastical History—Is It a Modern Forgery?

The story of Abgarus and Jesus Christ comes to us in a translation by Eusebius of a Syriac document, said to hav been preserved in the archives of Edessa. When Jesus was performing mighty works in Judea and myriads came from remote countries to be cured by him, King Abgar, hearing of these things, and being afflicted with an incurable disease, wrote a letter to Jesus inviting him to come and heal him. In the letter he addresses Jesus as the good savior, who must hav come down from heaven and may be the son of God.

Jesus answers the letter as follows:

Blessed art thou, O Abgarus, who without seeing has believed in me. For it is written concerning me, that they who hav seen me will not believe, that they who hav not seen may believe and liv. But in regard to what thou hast written that I should come to thee, it is necessary that I should fulfill all things here for which I hav been sent, and after this fulfillment thus to be received again by him that sent me. And after I hav been received up, I will send thee a certain one of my disciples, that he may heal thy affliction and giv life to thee and those who are with thee.

In this letter, which is the only copy of any writing by Jesus Christ that has come down to us, there are two notable points, to wit: 1. He begins it with a quotation purporting to be from holy scripture, which has never yet been found in any scripture, canonical or apocryphal. 2. He discloses to a far-off heathen king what he studiously conceals from his chosen disciples—that is to say, his ascension.

But our present purpose is not so much to discredit the silly story of Abgar and Jesus Christ, as to find out what year Eusebius fixes for the crucifixion, and then to prove that the event could not hav occurred in that year.

The document found by Eusebius in the archives of Edessa, four hundred miles distant from Jerusalem, and which he translates from the Syriac into Greek, informs us that, after the ascension of Jesus, Judas, who is also called Thomas, sent to King Abgar Thaddeus the apostle, who cured him of his disease and converted him to Christianity; and "these things," Eusebius adds, apparently quoting from the document itself, "were done in the three hundred and fortieth year."

It is understood and conceded that this means the three hundred and fortieth year of the kingdom of the Greeks, the year beginning from the autumnal equinox. In a note Valesius says:

The three hundred and fortieth year . . . falleth with the fifteenth year of Tiberius Cæsar (A.D. 29), in which year, as many of the ancients believed, our blessed savior suffered and ascended. So that this account falls right, placing Thaddeus's coming to Edessa and his curing King Abgarus in the same year in which our blessed savior suffered.

The letter of Jesus Christ to King Abgar used to be hung up in a frame with a picture before it, in the houses of the common people of England, and they regarded it with as much devotion as they did the holy scriptures. It was appended to the Lord's prayer and the Apostles' creed, and was cherished as a charm. Its genuinness was never questioned by the Romish authorities, and many eminent Protestants hav expressed their belief in its authenticity.

In 1841, 1843, and 1847 some Syriac manuscripts were obtained from a monastery in Lower Egypt, purporting to be about as old as Eusebius, and among them was found this very story, agreeing substantially with Eusebius's translation. At first we considered the discovery as proof of its antiquity, but knowing now that much, if not most, of the ancient literature of the church was fabricated in modern times, we suspect that these recently discovered Syriac documents are also modern forgeries.

In regard to the date of the crucifixion these documents are unanimous in fixing it in the three hundred and fortieth year of the kingdom of the Greeks, which is A.D. 29. And Eusebius himself not only accepts the date given in the Syriac document, but subsequently tells us, speaking of the destruction of Jerusalem, that providence deferred the punishment of the Jews "for forty years after their crimes against Christ." From A D. 33 to 70 would be only thirty-seven years; from A.D. 29 to 70 would be forty-one years.

And this agrees substantially with what Clement of Alexandria says in his principal work, "The Miscellanies," supposed to hav been written about A.D. 200. After quoting Luke in regard to the baptism of Jesus by John in the fifteenth year of Tiberius Cæsar, he says:

And that it was necessary for him to preach only a year, this also is written: "He hath sent me to proclaim the acceptable year of the Lord." This both the prophet spake and the gospel. Accordingly, in fifteen years of Tiberius and fifteen years of Augustus, so were completed the thirty years till the time he suffered. And from the time he suffered till the destruction of Jerusalem are forty-two years and three months. . . .

And they say it was the fifteenth year of Tiberius Cæsar, the fifteenth day of the month Tubi, and some that it was the eleventh of the same month. And treating of his passion with very great accuracy, some say that it took place in the sixteenth year of Tiberius, on the twenty-fifth of Phamenoth; and others the twenty-fifth of Pharmuthi; and others say that on the nineteenth of Pharmuthi he suffered.

The reign of Tiberius began Aug. 9, A.D. 14; consequently, if the crucifixion took place in the fifteenth year of Tiberius, it was A D. 29, at the passover full moon, which was about April 17th. Or if the crucifixion was in the sixteenth year of Tiberius, it was in the same month, A.D. 30.

But the calculations of Clement are only approximately correct. He says, for example, that from the crucifixion to the destruction of Jerusalem was forty-two years and three months; and he fixes the date of the crucifixion either A.D. 29 or 30. From April 17, A.D. 29, to Sept. 8, A.D. 70, is forty-one years and nearly five months; and from April 7th, the time of the Passover full moon in the year 30, to Sept. 8, A.D. 70, is forty years and five months.

These and numerous other miscalculations are easily accounted for if the writer of Clement's "Miscellanies" lived in the sixteenth century.

Tertullian of Carthage, the earliest Latin father, in his "Answer to the Jews," supposed to hav been written before the year 220, distinctly affirms in chapter viii that the crucifixion took place

Under Tiberius Cæsar, in the consulate of Rubellius Geminus and Fufius Geminus, in the month of March, at the times of the Passover, on the eighth day before the calends of April, on the first day of unleavened bread, on which they slew the lamb at even, just as had been enjoined by Moses.

The consulate of Rubellinus and Fufius Geminus was A.D. 29; and the eighth day before the calends of April was March 25th, as noted by the translator. And that day was Friday; but unfortunately it was a whole week after the full moon in March, A.D. 29. And the next full moon, when the Passover must hav been celebrated in that year, did not fall on Friday, the day of the week on which the crucifixion took place according to all accounts, but on Saturday or Sunday.

If A.D. 30 was the year of the crucifixion, then it is probable that the Passover full moon fell on Friday, April 7th. But the Jews never celebrated the paschal feast on Friday and never held a court or executed a culprit on the great feast day.

The works of Tertullian were doubtless forged in the fifteenth century; and it is therefore easy to account for all these chronological blunders.

Lactantius, another Latin father, sometimes called the Christian Cicero, is supposed to hav died about A.D. 325 at an advanced age. The following passage in his works seems to hav been borrowed from Tertullian:

In the latter days of the Emperor Tiberius, in the consulship of Rubenius Geminus and Fufius Geminus, and on the tenth of the kalends of April, as I find it written, Jesus Christ was crucified by the Jews.

After the word "April" the translator has inserted in brackets "23d of March," which is correct. But March 23, A D. 29, was Wednesday, and five days after the full moon in that month, to say nothing of the fact that the Passover never occurred earlier than March 26th. But Easter Sunday sometimes occurs as early as March 22d, and this is said to hav been regulated by the council of Nice, A.D. 325, though the true date of settlement may perhaps hav been in 1582, when the Gregorian calendar was introduced.

The first year of Tiberius began Aug. 9, A.D. 14; consequently the fifteenth year of his reign began Aug. 9, A.D. 28, bringing the Passover of that year in the spring of A.D. 29.

The calends were counted backward from the first day of the month, consequently March 25th was the eighth day before the calends of April. See table in Bullion's Latin Grammar, Appendix.

The unanimity of all these fathers of the church in regard to the year of the crucifixion is the more remarkable in view of the fact that the event could not hav occurred in the year 29, nor indeed in any subsequent year. And the only apparent rational solution of the matter is, that these writings of the early fathers were all forged after the revival of learning, of which further evidence will be presented in a concluding article. ANTICHRIST.

Light Slowly Dawns.

In the columns of your paper the special and exclusiv privileges enjoyed by the members of the Christian church and denied to us worldlings hav been frequently made subjects of discussion, and that, too, with profit and interest to your many readers. The genius of our civilization rests upon the principle of equal rights to all and special privileges to none, and yet, notwithstanding the general acceptance of this principle by the Secular masses, they witness the open and flagrant violation of these self-evident axioms by the church without consolidating for a common defense, or even putting forth a general protest. If a merchant not belonging to the church offers and awards a prize to the one who guesses nearest the number of seeds contained in a squash on exhibition in his window, he is at once indicted, and the heaviest penalty of the law is mercilessly visited on him by his pious persecutors. If a poor wage-worker is reduced to want by sickness and he raffles off his watch among his comrades to make a little start again, the exquisit moral sense of the church community becomes shocked at the offense, and fine and imprisonment is unsparingly meted out to the hapless offenders. In the mean time these saintly church folks claim and exercise the right to inaugurate lotteries, raffles, and other games of chance wherein they dispose of, at exorbitant prices, watches, organs, sewing machines, and other articles, to raise money to put a little more tinsel on their church trappings, or buy their "beloved parson" a horse and phaeton. Little innocent boys and girls, members of Sunday-schools, are thus constituted agents to sell lottery tickets, and unblushingly ply their nefarious trade on the street because they are led to believe it is done under the Lord's sanction, and for sweet Jesus's sake. Sam Jones, in a sermon preached in Chicago, declared, without contradiction, that nine-tenths of the gamblers were raised in Christian families and trained in Sunday-schools, but he failed to say anything about this church lottery business as the cause. But I started out to tell you that the church-gambling fraternity has received a decided backset in this little city of sixty-three churches. It came to pass that we hav on our judicial bench a judge whose surname is Ridley, and the news came to the ears of this judge that one Baxter, a man of wealth, had given to the church a Shetland pony, and that this pony had been put on the regular list of the church lottery, and that many little boys and girls, fired with a holy zeal fresh from the altar, were patroling the streets and disposing of lottery tickets at the charitable sum of $1 each—all of course for Jesus's sweet sake. Now, this judge, who was a respecter of his official oath and the constitution and laws, informed the secretary and president of this holy lottery that they must desist from thus flagrantly violating the principles of right and the majesty of the law, or he would visit upon their devoted heads the full measure of punishment due the gambler under present statutory enactments. The drawing never came off, but the amount of holy wrath bottled up against this impartial and righteous judge is terrific.

Would it not be a good idea to get up a fund to prosecute church gamblers and break up the gambling dens located in the basements of our popular church edifices? Nothing like forcing them to take potent doses of their own medicin. Then action should be vigorously instituted against their Bible-publishing houses for a violation of the laws against the printing and circulating of obscene literature. If these holy meddlers who are ever and anon sticking their dirty noses in honest people's business were occasionally treated to an energetic application of *Lex talionis*, you would soon see a marked change in their attitude toward the secular world. We must change our position from a defensiv to an offensiv one. There is no compromise ground between orthodoxy and Liberalism, between truth and error, science and superstition. We can never cure the bigots of their spirit of cruelty and persecution by gentle remedies. They hav, as a general thing, no more conception or appreciation of justice and the majesty of human rights than has a gorilla in the forests of Borneo. They need a vigorous application of heroic agencies, and whenever we can make an example of them by prosecuting them for their many misdemeanors and offenses against justice and decency, let us do it. There are Liberals enough in this church-polluted town to exert a strong moral force if they were united, but three-fourths of them are afraid to openly avow their skepticism; and to curry orthodox favor they giv a tacit indorsement to its loathsome system of superstition, and by their own choice are reduced to the moral status of driveling henchmen. My motto henceforth shall be, with the enemies of truth and right, "My head or yours." In recommending the application of heroic agencies for the cure of orthodox bigotry I don't wish to be understood as cherishing against these devotees of superstition any spirit of revenge or hate, but would uproot orthodox sentiment in the same spirit I would grub up noxious vegetation when encumbering the fertil soil of a beautiful field. Begotten by fathers and conceived by and born of mothers who hav inherited and imbibed all of the unjust, cruel, vindictiv, and barbarous sentiment of the orthodox faith, I hold the devotee of church superstition simply in the light of a victim of bad generation and bad education, and I would no more blame or censure him for his bigotry, selfishness, and cruelty than I would blame foxglove or nightshade for shedding poisonous exhalations, but I would grub up, destroy, and annihilate noxious vegetation, and cultivate the rose and syringia with their welcome fragrance and healing balm in their stead. I cherish hatred for the infernal church system, but only pity for its blinded and Bible-deluded victims. W. S.

Nashville, Tenn., Nov. 22, 1889.

F. NEWMAN denies that Christianity has improved the position of woman; and he observes that, "with Paul, the sole reason for marriage is, that a man may, without sin, vent his sensual desires. He teaches that, but for this object, it would be better not to marry;" and he takes no notice of the *social* pleasures of marriage. Newman says: "In short, only in countries where Germanic sentiment has taken root do we see marks of any elevation of the female sex superior to that of pagan antiquity."—*Buckle.*

God in the Constitution.

From the Arena.

All governments derive their just powers from the consent of the governed.

In this country it is admitted that the power to govern resides in the people themselvs; that they are the only rightful source of authority. For many centuries before the formation of our government, before the promulgation of the Declaration of Independence, the people had but little voice in the affairs of nations. The source of authority was not in this world; kings were not crowned by their subjects, and the scepter was not held by the consent of the governed. The king sat on his throne by the will of God, and for that reason was not accountable to the people for the exercise of his power. He commanded, and the people obeyed. He was lord of their bodies, and his partner, the priest, was lord of their souls. The government of earth was patterned after the kingdom on high. God was a supreme autocrat in heaven, whose will was law, and the king was a supreme autocrat on earth, whose will was law. The God in heaven had inferior beings to do his will, and the king on earth had certain favorits and officers to do his. These officers were accountable to him, and he was responsible to God.

The feudal system was supposed to be in accordance with the divine plan. The people were not governed by intelligence, but by threats and promises, by rewards and punishments. No effort was made to enlighten the common people; no one thought of educating a peasant—of developing the mind of a laborer. The people were created to support thrones and altars. Their destiny was to toil and obey—to work and want. They were to be satisfied with huts and hovels, with ignorance and rags, and their children must expect no more. In the presence of the king they fell upon their knees, and before the priest they groveled in the very dust. The poor peasant divided his earnings with the state, because he imagined it protected his body; he divided his crust with the church, believing it protected his soul. He was the prey of throne and altar—one deformed his body, the other his mind—and these two vultures fed upon his toil. He was taught by the king to hate the people of other nations, and by the priest to despise the believers in all other religions. He was made the enemy of all people except his own. He had no sympathy with the peasants of other lands enslaved and plundered like himself. He was kept in ignorance, because education is the enemy of superstition, and because education is the foe of that egotism often mistaken for patriotism.

The intelligent and good man holds in his affections the good and true of every land—the boundaries of countries are not the limitations of his sympathies. Caring nothing for race, or color, he loves those who speak other languages and worship other gods. Between him and those that suffer, there is no impassable gulf. He salutes the world, and extends the hand of friendship to the human race. He does not bow before a provincial and patriotic God—one who protects his tribe or nation, and abhors the rest of mankind.

Through all the ages of superstition, each nation has insisted that it was the peculiar care of the true God, and that it alone had the true religion—that the gods of other nations were false and fraudulent, and that other religions were wicked, ignorant, and absurd. In this way the seeds of hatred hav been sown, and in this way hav been kindled the flames of war. Men hav had no sympathy with those of a different complexion, with those that knelt at other altars and expressed their thoughts in other words—and even a difference in garments placed them beyond the sympathy of others. Every peculiarity was the food of prejudice and the excuse for hatred.

The boundaries of nations were at last crossed by commerce. People became somewhat acquainted, and they found that the virtues and vices were quite evenly distributed. At last subjects became somewhat acquainted with kings—peasants had the pleasure of gazing at princes, and it was dimly perceived that the differences were mostly in rags and names.

In 1776 our fathers endeavored to retire the gods from politics. They declared that "all governments derive their just powers from the consent of the governed." This was a contradiction of the then political ideas of the world; it was, as many believed, an act of pure blasphemy—a renunciation of the deity. It was in fact a declaration of the independence of the earth. It was a notice to all churches and priests that thereafter mankind would govern and protect themselvs. Politically it tore down every altar and denied the authority of every "sacred book," and appealed from the providence of God to the Providence of Man.

Those who promulgated the Declaration adopted a Constitution for the great Republic.

What was the office or purpose of that Constitution?

Admitting that all power came from the people, it was necessary, first, that certain means be adopted for the purpose of ascertaining the will of the people; and second, it was proper and convenient to designate certain departments that should exercise certain powers of the government. There must be the legislativ, the judicial, and the executiv departments. Those who make laws should not execute them. Those who execute laws should not hav the power of absolutely determining their meaning or their constitutionality. For these reasons, among others, a constitution was adopted.

This constitution also contained a declaration of rights. It marked out the limitations of discretion, so that in the excitement of passion men shall not go beyond the point designated in the calm moment of reason.

When man is unprejudiced, and his passions subject to reason, it is well he shonld define the limits of power, so that the waves driven by the storm of passion shall not overbear the shore.

A constitution is for the government of man in this world. It is the chain the people put upon their servants as upon themselvs. It defines the limit of power and the limit of obedience.

It follows, then, that nothing should be in a constitution that cannot be enforced by the power of the state—that is, by the army and navy. Behind every provision of the constitution should stand the force of the nation. Every sword, every bayonet, every cannon should be there.

Suppose, then, that we amend the Constitution and acknowledge the existence and supremacy of God—what becomes of the supremacy of the people, and how is this amendment to be enforced? A constitution does not enforce itself. It must be carried out by appropriate legislation. Will it be a crime to deny the existence of this Constitutional God? Can the offender be proceeded against in the criminal courts? Can his lips be closed by the power of the state? Would not this be the inauguration of religious persecution?

And if there is to be an acknowledgment of God in the Constitution, the question naturally arises as to which God is to hav this honor. Shall we select the God of the Catholics—he who has established an infallible church presided over by an infallible pope, and who is delighted with certain ceremonies and placated by prayers uttered in exceedingly common Latin? Is it the God of the Presbyterian, with the Five Points of Calvinism, who is ingenious enough to harmonize necessity and responsibility, and who in some way justifies himself for damning most of his own children? Is it the God of the Puritan, the enemy of joy—of the Baptist, who is great enough to govern the universe, and small enough to allow the destiny of a soul to depend on whether the body it inhabited was immersed or sprinkled?

What God is it proposed to put in the Constitution? Is it the God of the Old Testament, who was a believer in slavery and who justified polygamy? If slavery was right then, it is right now; and if Jehovah was right then, the Mormons are right now. Are we to hav the God who issued a commandment against all art—who was the enemy of investigation and of free speech? Is it the God who commanded the husband to stone his wife to death because she differed with him on the subject of religion? Are we to hav a God who will reënact the Mosaic code and punish hundreds of offenses with death? What court, what tribunal of last resort, is to define this God, and who is to make known his will? In his presence laws passed by men will be of no value. The decisions of courts will be as nothing. But who is to make known the will of this supreme God? Will there be a supreme tribunal composed of priests?

Of course all persons elected to office will either swear or affirm to support the Constitution. Men who do not believe in this God, cannot so swear or affirm. Such men will not be allowed to hold any office of trust or honor. A God in the Constitution will not interfere with the oaths or affirmations of hypocrits. Such a provision will only exclude honest and conscientious unbelievers. Intelligent people know that no one knows whether there is a God or not. The existence of such a being is merely a matter of opinion. Men who believe in the liberty of man, who are willing to die for the honor of their country, will be excluded from taking any part in the administration of its affairs. Such a provision would place the country under the feet of priests.

To recognize a deity in the organic law of our country would be the destruction of religious liberty. The God in the Constitution would hav to be protected. There would be laws against blasphemy, laws against the publication of honest thoughts, laws against carrying books and papers in the mails, in which this constitutional God should be attacked. Our land would be filled with theological spies, with religious eavesdroppers, and all the snakes and reptils of the lowest natures, in this sunshine of religious authority, would uncoil and crawl.

It is proposed to acknowledge a God who is the lawful and rightful governor of nations—the one who ordained the powers that be. If this God is really the governor of nations, it is not necessary to acknowledge him in the Constitution. This would not add to his power. If he governs all nations now, he has always controled the affairs of men. Having this control, why did he not see to it that he was recognized in the Constitution of the United States? If he had the supreme authority and neglected to put himself in the Constitution, is not this, at least, *prima facie* evidence that he did not desire to be there?

For one, I am not in favor of the God who has "ordained the powers that be." What hav we to say of Russia—of Siberia? What can we say of the persecuted and enslaved? What of the kings and nobles who liv on the stolen labors of others? What of the priest and cardinal and pope who wrest even from the hand of poverty the single coin thrice earned?

Is it possible to flatter the Infinit with a constitutional amendment? The "Confederate States" acknowledged God in their constitution, and yet they were overwhelmed by a people in whose organic law no reference to God is made. All the kings of the earth acknowledge the existence of God, and God is their ally; and this belief in God is used as a means to enslave and rob, to govern and degrade the people whom they call their subjects.

The government of the United States is secular. It derives its power from the consent of man. It is a government with which God has nothing whatever to do—and all forms and customs, inconsistent with the fundamental fact that the people are the source of authority, should be abandoned. In this country there should be no oaths—no man should be sworn to tell the truth and in no court should there be any appeal to any supreme being. A rascal by taking the oath appears to go in partnership with God, and ignorant jurors credit the firm instead of the man. A witness should tell his story, and if he speaks falsely should be considered as guilty of perjury. Governors and presidents should not issue religious proclamations. They should not call upon the people to thank God. It is no part of their official duty. It is outside of and beyond the horizon of their authority. There is nothing in the Constitution of the United States to justify this religious impertinence.

For many years priests hav attempted to giv to our government a religious form. Zealots hav succeeded in putting the legend upon our money: "In God We Trust;" and we hav chaplains in the army and navy, and legislativ proceedings are usually opened with prayer. All this is contrary to the genius of the republic, contrary to the Declaration of Independence, and contrary really to the Constitution of the United States. We hav taken the ground that the people can govern themselvs without the assistance of any supernatural power. We hav taken the position that the people are the real and only rightful source of authority. We hav solemnly declared that the people must determin what is politically right and what is wrong, and that their legally expressed will is the supreme law. This leaves no room for national superstition—no room for patriotic gods or supernatural beings—and this does away with the necessity for political prayers.

The government of God has been tried. It was tried in Palestine several thousand years ago, and the God of the Jews was a monster of cruelty and ignorance, and the people governed by this God lost their nationality. Theocracy was tried through the Middle Ages. God was the governor—the pope was his agent, and every priest and bishop and cardinal was armed with credentials from the most high—and the result was that the noblest and best were in prisons, the greatest and grandest perished at the stake. The result was that vices were crowned with honor, and virtues whipped naked through the streets. The result was that hypocrisy swayed the scepter of authority, while honesty languished in the dungeons of the Inquisition.

The government of God was tried in Geneva when John Calvin was his representativ; and under this government of God the flames climbed around the limbs and blinded the eyes of Michael Servetus, because he dared to express an honest thought. This government of God was tried in Scotland, and the seeds of theological hatred were sown that bore, through hundreds of years, the fruit of massacre and assassination. This government of God was established in New England, and the result was that Quakers were hanged or burnt—the laws of Moses reënacted and the "witch was not suffered to liv." The result was that investigation was a crime, and the expression of an honest thought a capital offense. This government of God was established in Spain, and the Jews were expelled, the Moors were driven out, Moriscoes were exterminated, and nothing left but the ignorant and bankrupt worshipers of this monster. This government of God was tried in the United States, when slavery was regarded as a divine institution, when men and women were regarded as criminals because they sought for liberty by flight, and when others were regarded as criminals because they gave them food and shelter. The pulpit of that day defended the buying and selling of women and babes, and the mouths of slave-traders were filled with passages of scripture defending and upholding the traffic in human flesh.

We hav entered upon a new epoch. This is the century of man. Every effort to really better the

condition of mankind has been opposed by the worshipers of some God. The church in all ages and among all peoples has been the consistent enemy of the human race. Everywhere and at all times, it has opposed the liberty of thought and expression. It has been the sworn enemy of investigation and of intellectual development. It has denied the existence of facts, the tendency of which was to undermine its power. It has always been carrying fagots to the feet of Philosophy. It has erected the gallows for Genius. It has built the dungeon for thinkers. And to-day the orthodox church is as much opposed as it ever was, to the mental freedom of the human race.

Of course there is a distinction made between churches and individual members. There hav been millions of Christians who hav been believers in liberty and the freedom of expression—millions who hav fought for the rights of man—but churches as organizations, hav been on the other side. It is true that churches hav fought churches—that Protestants battled with the Catholics for what they were pleased to call the freedom of conscience; and it is also true that the moment these Protestants obtained the civil power, they denied this freedom of conscience to others.

Let me show you the difference between the theological and the secular spirit. Nearly three hundred years ago, one of the noblest of the human race, Giordano Bruno, was burnt at Rome by the Catholic church—that is to say by the "Triumphant Beast." This man had committed certain crimes—he had publicly stated that there were other worlds than this—other constellations than ours. He had ventured the supposition that other planets might be peopled. More than this, and worse than this, he had asserted the heliocentric theory—that the earth made its annual journey about the sun. He had also given it as his opinion that matter is eternal. For these crimes he was found unworthy to liv, and about his body were piled the fagots of the Catholic church. This man, this genius, this pioneer of the science of the nineteenth century, perished as serenely as the sun sets. The Infidels of to-day find excuses for his murderers. They take into consideration the ignorance and brutality of the times. They remember that the world was governed by a God who was then the source of all authority. This is the charity of Infidelity—of philosophy. But the church of to-day is so heartless, is still so cold and cruel, that it can find no excuse for the murdered.

This is the difference between Theocracy and Democracy—between God and man.

If God is allowed in the Constitution, man must abdicate. There is no room for both. If the people of the great republic become superstitious enough and ignorant enough to put God in the Constitution of the United States, the experiment of self-government will hav failed, and the great and splendid declaration that "all governments derive their just powers from the consent of the governed" will hav been denied, and in its place will be found this: All power comes from God; priests are his agents, and the people are their slaves.

Religion is an individual matter, and each soul should be left entirely free to form its own opinions and to judge of its accountability to a supposed supreme being. With religion, government has nothing whatever to do. Government is founded upon force, and force should never interfere with the religious opinions of men. Laws should define the rights of men and their duties toward each other, and these laws should be for the benefit of man in this world.

A nation can neither be Christian nor Infidel—a nation is incapable of having opinions upon these subjects. If a nation is Christian, will all the citizens go to heaven? If it is not, will they all be damned? Of course it is admitted that the majority of citizens composing a nation may believe or disbelieve, and they may call the nation what they please. A nation is a corporation. To repeat a familiar saying, "it has no soul." There can be no such thing as a Christian Corporation. Several Christians may form a corporation, but it can hardly be said that the corporation thus formed was included in the atonement. For instance: seven Christians form a corporation—that is to say, there are seven natural persons and one artificial—can it be said that there are eight souls to be saved?

No human being has brain enough, or knowledge enough, or experience enough, to say whether there is, or is not, a God. Into this darkness science has not yet carried its torch. No human being has gone beyond the horizon of the natural. As to the existence of the supernatural, one man knows precisely as much, and exactly as little as another. Upon this question, chimpanzees and cardinals, apes and popes, are upon exact equality. The smallest insect discernible only by the most powerful microscope, is as familiar with this subject as the greatest genius that has been produced by the human race.

Governments and laws are for the preservation of rights and the regulation of conduct. One man should not be allowed to interfere with the liberty of another. In the metaphysical world there should be no interference whatever. The same is true in the world of art. Laws cannot regulate what is, or what is not, music—what is or what is not beautiful—and constitutions cannot definitly settle and determin the perfection of statues, the value of paintings, or the glory and subtlety of thought. In spite of laws and constitutions the brain will think. In every direction consistent with the well-being and peace of society, there should be freedom. No man should be compelled to adopt the theology of another; neither should a minority, however small, be forced to acquiesce in the opinions of a majority, however large.

If there be an infinit being, he does not need our help—we need not waste our energies in his defense. It is enough for us to giv to every other human being the liberty we claim for ourselvs. There may or may not be a supreme ruler of the universe—but we are certain that man exists, and we believe that freedom is the condition of progress, that it is the sunshine of the mental and moral world, and that without it man will go back to the den of savagery and will become the fit associate of wild and ferocious beasts.

We hav tried the government of priests, and we know that such governments are without mercy. In the administration of theocracy, all the instruments of torture hav been invented. If any man wishes to hav God recognized in the Constitution of our country, let him read the history of the Inquisition, and let him remember that hundreds of millions of men, women, and children hav been sacrificed to placate the wrath or win the approbation of this God.

There has been in our country a divorce of church and state. This follows as a natural sequence of the declaration that "governments derive their just powers from the consent of the governed." The priest was no longer a necessity. His presence was a contradiction of the principle on which the republic was founded. He represented, not the authority of the people, but of some "power from on high," and to recognize this other power was inconsistent with free government. The founders of the republic at that time parted company with the priests, and said to them: "You may turn your attention to the other world—we will attend to the affairs of this." Equal liberty was given to all. But the ultra theologian is not satisfied with this—he wishes to destroy the liberty of the people—he wishes a recognition of his God as the source of authority, to the end that the church may become the supreme power.

But the sun will not be turned backward. The people of the United States are intelligent. They no longer believe implicitly in supernatural religion. They are losing confidence in the miracles and marvels of the Dark Ages. They know the value of the free school. They appreciate the benefits of science. They are believers in education, in the free play of thought, and there is a suspicion that the priest, the theologian, is destined to take his place with the necromancer, the astrologer, the worker of magic, and the professor of the black art.

We hav already compared the benefits of theology and Science. When the theologian governed the world, it was covered with huts and hovels for the many, palaces and cathedrals for the few. To nearly all the children of men reading and writing were unknown arts. The poor were clad in rags and skins—they devoured crusts, and gnawed bones. The day of Science dawned, and the luxuries of a century ago are the necessities of to-day. Men in the middle ranks of life hav more of the conveniences and elegancies than the princes and kings of the theological times. But above and over all of this, is the development of the mind. There is more of value in the brain of an average man of to-day—of a master-mechanic, of a chemist, of a naturalist, of an inventor, than there was in the brain of the world four hundred years ago.

These blessings did not fall from the skies. These benefits did not drop from the outstretched hands of priests. They were not found in cathedrals or behind altars—neither were they searched for with holy candles. They were not discovered by the closed eyes of prayer, nor did they come in answer to superstitious supplication. They are the children of freedom, the gifts of reason, observation, and experience—and for them all man is indebted to man.

Let us hold fast to the sublime declaration of Lincoln: Let us insist that this, the Republic, is "A government of the people, by the people, and for the people."

ROBERT G. INGERSOLL.

The Truth Seeker Said It Three Years Ago.

From the San Francisco Argonaut.

The recent decision of Judge Anderson, of the United States district court, that aliens whose churches hav paramount claims over them cannot lawfully take the oath of allegiance to the United States government, has received the unqualified approval of the press. Even the *Call* approves of it. Readers of the *Argonaut* will be amazed on perusing the following editorial from the *Call* of December 4th:

It is not easy to determin the logical effect of the decision of the federal court that American citizenship must be denied to all aliens who hav assumed other obligations not consistent with such citizenship. The decision is assumed to apply to Roman Catholics especially, but it includes as well all others who hav undertaken similar obligations to those which Roman Catholics are charged with holding to their church. The English of the decision is that to American citizens the United States government is the highest power on earth. An oath to sustain that government is paramount to every other on the conscience of the person taking it. The decision does not recognize any revelation which absolves a person from the obligation of this oath. If he has opinions inconsistent with the discharge of all the duties the oath contemplates, he is not eligible to citizenship. The application to Roman Catholics is made clear by the fact that members of that church claim to hav received through their leaders revelations which, in their opinion, hav a superior claim upon their conscience over the fealty they hav sworn to the United States government. In other words, if their leaders in the Roman Catholic church should giv them an order in conflict with one they hav received from the government, they would obey their church leaders. The decision of Judge Anderson excludes all aliens holding such views of their obligation to the Roman Catholic church from American citizenship. Our readers will bear in mind that this decision does not deny the right of any man to hold such views as may commend themselvs to his conscience. It simply declares that aliens who consider that they owe a higher fealty to another power than to the United States shall not become citizens of the United States. They shall not take an oath, with an intention of breaking it when the higher power givs the word. The decision will not affect the civil rights of Roman Catholics. The law will continue to protect them in life and property. They may do anything that an alien may do, but they shall not be given the power to betray the government. . . .

We will remove the amazement of our readers by informing them that in the *Call* editorial we hav substituted "Roman Catholic" for "Mormon" wherever it occurred, just to see how it would sound. Really, it sounds very well. This Mormon business is exceedingly awkward. Whenever we level a law at that frugal people, it turns out to be a boomerang, and hits somebody else. Some years ago, the United States passed a federal law—leveled at polygamy—making "illegal cohabitation" a felony. Unfortunately, an officer in the navy, said to be a very nice fellow, was arrested in Washington city under this law for keeping as a mistress the daughter of a former friend. Federal law prevails in the District of Columbia. It was exceedingly disagreeable—the naval officer came near going to the penitentiary. But after this little matter was fixed up, the federal officials resumed their labors in Salt Lake City with renewed zeal. Now a similar trouble is threatened in this recent decision. How is a good Catholic to take the oath of allegiance?

Lectures and Meetings.

W. F. JAMIESON writes: The edition of "Bible in Favor of Debate," which I hav been sending free all over the country, is exhausted. Will notify you when I get another edition printed. I am lecturing in Nebraska now. My address is Seward, Neb.

GEORGE H. DAWES will take the platform in the spring, when his school closes, and has already engagements for a six nights' debate at McMinnville, Ore.; three nights each at Corvallis, Prineville, Wilsonville, Mulino, and two nights at Amorsville. His address is North Yamhill, Ore.

MR. H. L. GREEN says in the December number of the *Freethinker's Magazine*: "'Evolution—The God of Nature,' is the title of a lecture that has recently been written by our friend H. P. Marsh, of Palmyra, N. Y. We hav been permitted to read it and we can say truthfully that it is one of the most valuable productions that we ever read. It is full of just that kind of knowledge that *the people* ought to know. Mr. Marsh is not an educated man, but is a reader and thinker, and, being one of the 'common people,' knows how to address himself to their understanding. We hope Mr. Marsh may be invited to deliver this lecture in many localities. There is more valuable matter in this one lecture than could be culled from five barrels of Talmage's sermons. Mr. Marsh will gladly deliver this lecture before any society that will defray his necessary expenses." To which we may add that Mr. Marsh intends to devote his time to lecturing and desires engagements at once. Address, H. P. Marsh, Palmyra, N. Y.

THE *Arena*, from which we copy the article on God in the Constitution, by Colonel Ingersoll, is a new monthly publication similar in purpose, style, and price to the *North American Review* and *Forum*. It is edited by B. O. Flower and published in Boston. Besides Colonel Ingersoll, the writers in the January number are H. O. Pentecost, Laurence Grönlund, Henry George, Adirondack Murray, Joaquin Miller, and others less known to radical fame.

THE general assembly of the Church of Scotland has issued a pastoral address on non-churchgoing and its causes, which it asks to be read over the pulpits in all the churches on a convenient Sabbath. It points out that in Glasgow, the most populous city of Scotland, there are not fewer than one hundred and twenty thousand persons who are alienated from public worship. It is further remarked that there is a similar and alarming proportion of people in other towns, and even in rural parishes, who habitually absent themselvs from church.

UNDER the head of "Gaietés de la Semaine"—Amusements of the Week—a Paris paper prints a leading article on the Salvation Army. The writer says the singing was full of "go," the chorus reminding him of the Assassouans, only the performers jumped up and gave an "experience" instead of eating glass and chewing scorpions. One of the "supers" said he had lived till the age of thirty-five without thinking of the Lord, but he had the luck to meet him one day on the Quai Valmy, and ever since they had been inseparable. An Austrian had sought the Lord in vain in his own country, and the Lord had given him a rendezvous in France. The writer asks, "Where does the money go?" and concludes by hinting that Boulanger ought to take command of the army of the Lord.

Communications.

The Secularization of the Church.

One of the most encouraging evidences of the progress of Rationalism is the growing this-worldliness of the church. A generation ago the puritanical spirit was predominant in the orthodox church; hell fire, salvation by Christ, and renunciation of worldly pleasures formed the staple of the preaching. The church services and edifices were of the plainest description, and sincerity and consistency marked the profession of belief in the teachings of the Bible. Gradually the preaching lost its power as the enlightened mind began to revolt against the atrocious sacrificial theology. To secure drawing attraction, solo singing was introduced and more elaborate choir music was rendered. On Thanksgiving day and fast days political themes were brought into the pulpit and by degrees topics of the time were cautiously alluded to on Sundays. The church social was instituted, Sunday-school picnics and festivals became frequent; the magic lantern, lecture, literary and musical entertainment, were adopted, and young people's associations became a necessary adjunct of the church. To-day the preaching of the gospel is relegated to the less civilized masses who follow the drum of the Salvation Army, and the church has been transformed into a religious fun club.

On every hand we see the breaking down of orthodox belief. The exclusion of women from teaching in consistency with Paul's commands has given way to the ordination of a woman as pastoress of a Congregational church. And the founder of the "Young People's Society for Christian Endeavor" publicly declares: "St. Paul did not prohibit women speaking in meeting. Study the words to the Corinthians in the original Greek. He meant, 'Don't la-la-la—don't make a clatter, a disturbance in the churches.'" So it goes on. As fast as reason and common sense overthrow the practices enjoined by the Bible the ministers discover that "the Bible is to be read in a new meaning in the light of to-day;" but they only find it out when their cause is lost. Every advance has to be made against the opposition of "God's word." A wealthy gentleman who gave many thousands annually to foreign missions lamented to me that his money had been misplaced, because missionary societies were attending to education instead of the preaching of the gospel. The Young Men's Christian Associations hav found that Jesus and his blood hav ceased to draw, and they supplement this fading attraction with the gymnasium, bath, bowling-alley, billiard-table, educational class, and social gathering. The Montreal Amateur Athletic Association has just reduced its limit of age by two years in dread of competition from the Young Men's Christian Association, that is erecting a building with all the modern improvements.

Some personal observations made this summer in a New England village will illustrate the growing tendency to abandon dogma for Secularism. An invitation was given to attend a "raspberry festival" in the church, and a charming young lady urged the matter so strenuously that it was hard to resist. I replied: "I am a Freethought writer and lecturer. Your church is founded to teach the doctrin that men like me are damned. How can I contribute to its support and go there to eat raspberries and ice-cream and hav high jinks with you while I am on the brink of hell? How can you consistently hav fellowship with me whom your creed denounces?" "Oh," she said, "we none of us believe such things, and we think just as much of you, if you are a Freethinker. Of course the Bible says some such words, but they don't mean that." "Well," I said, "if it is not belief in my eternal doom that makes you happy, what is it that comforts you in your religion?" After a moment's hesitation she replied: "I can't tell you." "And you allow ministers," I said, "to rope in pretty girls like you to act as decoys for an institution that has no reason for existence, unless the need for the salvation of souls is genuin?" Soon an "apron sale" was announced. It was the great event of the year—an effort to help out the minister's salary by a jolly gathering and sale of aprons and refreshments. It was hard to resist the invitation, for it seemed churlish to refuse to join in the chief social gathering of the season. Being taken to task by the lady who had presided at the apron table and made the financial success of the occasion, I made the excuses that had served me for the raspberry festival. "Oh," she said, "we none of us believe those old doctrins. I read the report of your lectures and tell my friends, 'That's just what I believe,' and my husband says you are level-headed and put things about right." "Why do you go to church, then?" I asked. She replied: "Because the people who go there are trying to be good." "But," I said, "can you find no people who wish to be good who are not engaged in telling lies and making hypocritical professions? Surely this is a poor means of being good, and if you will be sincere and honest you will no longer sail under false colors and aid in the promulgation of opinions that you know to be untrue."

The church-members who visited this place could not be induced to go out sailing on Sunday, but they would take a buckboard drive in the afternoon, although it involved work to horses, driver, and hostler. They probably exercised prudence in consequence of the belief that God has a special delight in upsetting sailboats on his day.

Even the conservativ Roman Catholic church is adopting the most profanely secular means to secure money. The new St. Peter's cathedral, in Montreal, was lately turned into "a gambling-hell." Wheels of fortune were placed at the doors, houses and lands were sold by lottery, and dice were thrown at every table. When a lady asked me "to shake dice for a chance of getting an infant Jesus," I thought the coming of the Lord might be imminent.

Pages could be filled with accounts of "spinsters' and bachelors' socials," "pink parties," "oatmeal soirees," "rainbow festivals," and so on, which are weekly held in the churches, while in the country, in Canada, the social has been turned into a ball, where the young folks dance till morning. All this is good, and we only complain that while the church is stealing our thunder it still pretends to flash the divine lightning. Let its members revolt from the creeds they no longer believe and from the services that are only a mockery. A few old-fashioned ministers are trying to stem the tide, but the demands of the people are being generally heeded. Let them demand all they want and it will be granted if the institution can be preserved thereby. As an instance of conservatism the London *Freethinker* givs this item, "Don't mix up religion and amusement, says the Rev. Dr. Thomas of Liverpool." He "would rather see young men seeking amusement 'in places beset with the most dreadful temptations' than 'provide games and amusements for them in connection with the house of God.'" But the tide is all the other way and the religion of Jesus is being wounded in the house of his friends. This-worldliness is fast superseding other-worldliness.

What is the duty of Liberals toward the church in its changing attitude? Should they affiliate with it and help it on by development from within? No! As long as false doctrin is the standard of the church, even if only in name, it should be shunned. There should be no countenancing of any belief in supernaturalism, and no affiliation with formal religious worship. It is the protest from without that will make those within move the faster, and when the church becomes avowedly the Ethical Society, it will be time enough to join it. If those within who are unbelievers in miracles would leave it and those without would giv them something better to come to in the way of Sunday meetings, the church would soon be wholly secularized. This is a most important and pressing need for Liberals to supply. Nature's method of progression is usually through the development of existing forms. The social features of churchgoing are too attractiv to be dispelled. Sunday entertainments should be provided that would giv all that is attractiv in the church service combined with instruction and sensible utterance. It is time that wealthy Liberals provided a substitute for the church that would so successfully rival it that soon the church buildings would be available for secular purposes for seven days in the week. Freethought is "the heir of the ages," and ere long will receive the heritage that Christians are unconsciously preparing for it.

ROBERT C. ADAMS.

Montreal, Can, Dec. 16, 1889.

Priestcraft in the West Indies.

In continuation of my communication to you on this subject, I propose now concluding my notice of the images of certain saints worshiped by the adherents of the Roman church here, with a reference to the negro saint, known as Benoit le Noir, canonized by one of the popes, Gregory, for the performance of miracles in Africa. He is represented as a woodcutter, and his image occupies a conspicuous place in the kitchen of the convent here. Roman Catholics pray to him *Contre malefice*, or, in other words, he is supplicated to preserve his petitioners from the evils of witchcraft, and to restrain any person from practicing the same against them. In a country like Trinidad where, notwithstanding the surrounding influence of civilization, the belief in sorcery and witchcraft is generally and strongly entertained amongst the lower classes, this license given by the Romish church to its followers to pray to one of its saints *Contre malefice* seems to me to amount to a direct encouragement, if not actually to practice it, certainly to believe in it. I should say that every effort should be made by the church to discourage the belief in the efficacy of witchcraft, but such is not the case. I am, however, bound to say that there is a law in existence that provides for the punishment by imprisonment and whipping of persons convicted of practicing witchcraft, but I do not think that the religious bodies in the colony are a bit to be thanked for the creation of this ordinance. In order that the readers of THE TRUTH SEEKER may be informed of the true moral condition of the lower classes of Trinidad, and for them also justly to appreciate the usefulness of the state-paid ecclesiastics, I lay before them the following picture in all its hideousness, copied from a reliable standard work, recently published, on Trinidad: "Obeahism or witchcraft is still practiced by many unprincipled individuals of both sexes. The professors of sorcery turn the practice of witchcraft and charms to lucrativ account, pandering to the worst passions of degraded humanity, by the secret exercise of pretended arts, and the performance of revolting ceremonies. To seduce the affections of a female, to effect the separation between husband and wife, to possess with a devil, to affect with sickness, to procure the ruin or the death of an enemy, such are the objects of obeahism in Trinidad. These practices are vile and monstrous to a degree, and there is an actual belief in the efficacy of the incantations performed. Such efficacy results from the most nefarious practices. Vegetable poison is administered to the party whom they wish to get rid of. The health is destroyed and death may ensue. If the object is the ruin of an enemy, poison is given to his fowls, his cow, and his donkey. Some pretend to cure diseases. They invariably declare that such diseases are produced by wicked practices, and, of course, can be cured only by the administration of medicins aided by incantations, and such incantations are accordingly performed with the accompaniment of cabalistic words and signs. The medicins are prepared beforehand and administered in secret, sometimes in a dark room, when the deluded victim will be made to cast up centipedes, scorpions, spiders, pins, etc., to the great amazement of those present, and the entire satisfaction of the poor dupe. Some of the obeah-men hav a wide reputation, and practice extensivly. The black creoles in general, when sick, instead of employing a regular medical practitioner, prefer the assistance of a class of impostors who unite the practice of obeahism and quackery, and exact little from their patients. The people here also believe that certain malevolent individuals in league with the devil, and called "soucouyans," hav the power of casting off their skin. Divested of epidermis, they fly through the air resembling at the time balls of fire. They then, vampire-like, suck the blood of those against whom they hav any animosity. For overcoming or counteracting the machinations of such an enemy there are two plans. One is to sprinkle salt upon the cast-off skin if you should meet with it, or when you are expecting a visit from the spirit strew the floor around your bed with rice. This the soucouyan, by some mysterious law, will be compelled to pick up grain by grain, thereby affording you an opportunity for slaying it.

Now is it not sad to contemplate that notwithstanding the large sums of money spent by the government in subsidizing two large religious bodies who profess to teach and enlighten the poor people, we find them to-day in such a lamentable condition of ignorance and superstition? The government spends a paltry $50,000 in maintaining unsectarian schools; can it be doubted that if the dollars it gave to sectarian schools and the ecclesiastical establishments had been expended in the education and training of the youth of the country in secular schools where neither priest nor religious dogma was permitted to enter, and competent masters engaged, the results would not hav been far different? There never existed a community, either in ancient or modern times, in which priestcraft was rampant, and whose schools were run by religious fanatics, that the members thereof were not steeped to the hilt in ignorance, superstition, and bigotry. A people whose very consciences are not in their own keeping; the sanctity of whose private, domestic life is invaded by the intrusiv curé; whose almost every thought, word, and action is dependent for determination and approval on the church and its priests, is as humiliating a spectacle as it is possible for one to witness. Out upon such wretched emasculation.

Quite recently the government of the colony, with the praiseworthy view of providing an asylum for the juvenil vagrants and criminals, proposed the establishment of reformatory schools for these children. No sooner had the movement been initiated than the Anglicans and Roman Catholics commenced a savage contention for supremacy in the management and conduct of these reformatories, and on no account would these wretched fanatics listen to the proposal to make the schools undenominational. The government, with unpardonable weakness, very nearly played into their hands by attempting the passage of a law authorizing the erection of buildings to be used by these two bodies as reformatories, when the Wesleyan Methodists presented a protest in which they disapproved of the establishment of denominational reformatory schools for the colony, and urged that considering the religious differences of the community, a large portion being neither Protestants nor Roman Catholics, the government should establish and manage reformatory schools. To shut out all the other religious bodies from any claim upon the government to erect for them buildings to be used as reformatory schools after making grants for that purpose to the Anglican and Catholic churches, was most unfair, and such proposal was most unsatisfac-

tory to a large proportion of the community with a population of East Indian immigrants numbering upward of sixty thousand out of a total population of one hundred and ninety thousand, and with other important rapidly increasing religious bodies who may not be able to establish for themselvs reformatory schools, and praying that the government would pause before passing the law. The upshot of all this was that the proposal has been shelved for the present and the whole matter submitted to the colonial minister in England for his decision and settlement. When this will be, no one can tell—perhaps his lordship will relegate the arbitrament of the question to the Greek Kalends. In the mean time, through the wretched jealousies, bickerings, and obstruction of these belligerent apostles of the (according to their Bible in which they so much believe) meek and lowly Jesus who said, "Suffer little children to come unto me," the "little children" are sent to the common prison to mix and associate with hardened adult criminals and thus become confirmed in crime, and help to recruit the criminal ranks of the colony.

Again, at the educational board of the island, we find the cloven hoof of the priest showing itself. The members of this board charged with the important duty of controling and regulating the educational machinery of the colony are pretty evenly divided as to creed, about one-half being Anglicans or dissenters, and the other half Roman Catholics. But the chairman, the administrator of the government of the island, belongs to the latter denomination, and his casting vote generally determins a disputed question in favor of the Catholics. A month or two since, a discussion arose at the board on the proposal to establish a government undenominational school at Tunapuna, in the interior of the island. A Catholic priest residing in the same district promptly wrote the board objecting to the establishment of the government school, and of course he was supported by all the Roman Catholic members. The Protestant members supported the proposal, and one of them, the attorney general, scathingly rebuked the Romish fanatics. But all to no purpose, for on the question being put to the vote, and a tie occurring, the chairman gave his casting vote in favor of the Catholic opposition. This school, if established, would hav been undenominational, and, therefore, its establishment was fiercely opposed by those intolerant and bigoted spirits who, like evil genii, cast their gruesome and blighting shadow over all they come in reach of.

E. S.

A Capable Boomer of Washington.

For six weeks, writes Frank Wilkens to the *Times*, I hav traveled steadily over the plains and through the forest-clad mountains and on the clear, cold water of this most promising state. Years ago I traveled throughout the region in canoes, on horseback, and on foot. Three years ago I traveled over much the same country in Pullman cars. To-day I think I know the state and its resources and its probable future. In the past I hav written but little on the resources of Washington because I believed that so long as there was vacant land which was alleged to be arable adjacent to the arid belt, the emigratory agricultural people of the Mississippi valley, who are wedded to corn-producing land, would not cross the desert that lies west of the one-hundredth meridian.

The overland trails are long. They lead across alkaline wastes, they stretch for miles across grassy deserts, they wind through gloomy pine and crag shadowed mountain passes. The Mississippi valley agriculturists are of the stock of wagon people. They desire to migrate slowly, and with cattle following their wagons. They want to carefully inspect the land they traverse. They are poor. Railroad fare, when it includes freight charges on their personal property, represents more money than these men possess. Their value as citizens to a new state lies almost wholly in their willingness to work, and in their superb confidence in themselvs. These courageous men hav attempted agriculture in arid lands; they hav toyed, to their financial discomfiture, with Oklahoma, to which red-dust land they fled to escape tilling mortgaged acres in a sun-baked but grassy desert. Occasionally a man, whose farm mortgage ceaselessly called in imperativ tones for interest which he was unable to pay, strayed from western Kansas and Nebraska, or from eastern Colorado, to Washington. At long intervals, he wrote to his friends to describe the region he had found on the Pacific coast. And when they sat on empty dry-goods boxes and inverted nail kegs in country stores to listen to the letter read they shook their heads knowingly, and sorrowfully said one to the other: "James used to be a truthful man, but he has become an awful liar since he arrived in Washington. There is no such desirable country as he describes."

Washington is the last state to be developed. It is the last, and, I am strongly tempted to write, the best. It is a region of mountains which are clad with an almost unbroken forest in comparison with which the forests of Michigan and Wisconsin are as underbrush. The main highland range is the Cascade, whose flanks jut into the cold, salt water of Puget sound. Rivers hav gouged great valleys into the western slope of the range, and creeks and small rivers hav dug other and smaller valleys from the eternal snow to the main valleys, and in all valleys and on all divides of less than five thousand feet elevation, fir and cedar and spruce trees stand thickly. All along the western slope of the mountains, from the boundary line to Olympia, the bays and arms of Puget sound extend inland. To the west of the sound, and between it and the Pacific ocean, are the Olympic mountains, fir and cedar clad, and wholly unexplored save by wandering Indians and a few white men who hav entered the forest to examin the timber. I hav not met a white man in the state who possesses any trustworthy information relativ to this region, that is seventy miles long and about thirty miles wide. Such timber examiners as I hav talked with tell me that the region is covered with a dense forest of gigantic trees; that fallen timber covers the ground in a jack-strawlike tangle, through or over which no man can travel more than three or four miles in one day.

Puget sound has a shore line of about sixteen hundred miles. It stretches southward into the heart of what I believe is the most productiv portion of the continent, as Lake Michigan extends into the heart of the stock and grain-producing region of the central eastern portion of the continent. But Lake Michigan is ice-bound for a large portion of the year, and it does not flow directly into the sea, that broad transportation line on which any man can transport goods or produce to market free of tolls levied to pay interest on the cost of construction.

The waters that twice daily rush into and out of Puget sound flow to and from the Pacific ocean, where the long swells lazily rise and fall. A great fleet of steamboats—and the number is not sufficient to accommodate the traffic—ply on these waters that hav never been closed by ice since the continent was discovered. Ships from almost every country in western Europe float their flags in the ports that stand on the shores of these bays. There floats the flag of England, yonder the French flag waves, and the American flag floats high above many vessels. As I write I see men unloading cargoes from Europe, from China, and from New York. I see other ships taking in cargoes of wheat that grew in the Palouse region and in the Big Bend country, and timber at the sawmills. This ship is loading sacked breadstuffs for Liverpool; that one timber for Australia; that one by the great mill where the saws ceaselessly hum and where the air is heavily charged with the odor of resin is to sail to Peru, and the dirty ship by the coal chutes is for San Francisco.

What has made the older states of the Union wealthy? Pennsylvania's wealth is based on iron, coal, oil, and lumber. Pine and iron ore and copper supplied the raw material on which the prosperity of northern Michigan and Wisconsin and northeastern Minnesota was built Agriculture is the basis of the prosperity of the Mississippi valley states. Gold, silver, and copper bearing ores, and coal and iron, and grazing is the solid foundation on which Colorado's prosperity is builded. And manufacturing is the source from which the Atlantic seaboard states hav drawn their enormous wealth. Washington has more lumber and better lumber than ever stood on the soil of all the lake states put together. It has more good iron ore than has as yet been discovered in the region adjacent to Lake Superior. It has more coal than Pennsylvania. The Cascade mountains are ribbed with leads of gold and silver and copper and lead bearing ores. To-day I hav examined argentiferous galena that assays ninety ounces of silver to the ton and sixty per cent galena. This ore is from the Skazet pass, through which Nelson Bennett's railroad is to run. The gold-bearing quartz is of a character to cause Colorado miners to sadly shake their heads and mournfully murmur, "We hav wasted our lives in prospecting in Colorado and New Mexican highlands."

The agricultural land of Washington is the most productiv of the country. But the quality of the wheat produced is not as good as the famous "No. 1 Hard," nor is it as good as the winter wheats raised on virgin land in Kansas. For all other grains, save corn, and for the excellence of its fruits and vegetables this state stands at the head of the list. Washington has all the raw material, the natural resources, out of which to create a prosperous and wealthy state by developing a varied manufacturing industry that a group of the most prosperous Eastern states had or hav, and the Pacific ocean rolls softly on her shores. Beyond the Pacific lie the markets of the West. To the south the treeless lands of Peru and Chili call loudly for lumber. And the whole coast calls for iron and steel, and the world demands gold and silver. The waters of the state teem with food fishes. Almost every tide flat is paved with clams. Salmon crowd into the rivers in countless numbers to spawn. The other day I saw them packed into a small river, up which they were swimming to spawning beds, so thickly that a stone could not hav been thrown into the water without striking a fish.

Climatically the state is divided into two wholly different regions by the Cascade mountains. West of that snow capped range the land, as a whole, slopes to the Pacific ocean, through which a mighty river, called the Japan stream, flows. The prevailing wind is westerly. It sweeps day after day over the large body of water, and becomes heavily charged with moisture. Winter is on, and the air is cold on the summits of the Cascade mountains. As the moisture-laden air, pushed against the range by stormy winds, ascends to attempt the frosty passage it becomes colder and colder till precipitation begins, and the water that was drawn from the Gulf stream of the Pacific is quickly frozen out of the aerial currents. This moisture falls on the highlands as snow and on the land adjacent to the coast as rain. So the winters of western Washington are rainy and rather gloomy, too. In the summer or in late spring the air on the highlands becomes warmer as the sun courses northward, and then the westerly winds are able to carry the moisture with which they are laden across the mountain summits. Then summer, delightful and with from sixteen to eighteen hours of daylight, holds the land in sunshine.

East of the Cascade mountains is a comparativly dry land and of almost perpetual sunshine. Rain seldom falls during the summer. But the air is not as dry as it is on the eastern slope of the Rocky mountains. Heavy dew falls almost nightly in the summer. There is rain in the spring and fall, and snow and intense cold in the winter. In eastern Washington are immense areas of sandy, sage-brush land, seas of rolling hills that are covered with grass, extensiv areas where the lava that was thrown out ages ago by volcanoes lies close to the surface of the ground and makes the land undesirable, and other large areas that lie close to the mountains consist of hills on which spruce and pine of pure quality stand. Large districts, such as the Palouse and Big Bend, produce bountiful crops without irrigation, but other large areas, as the region about Pasco, will remain unproductiv till irrigation works are constructed.

The best fruit grown in Washington is raised in the Walla Walla, the Yakama, and the Wenatchee valleys. In the quality and quantity, also, of hops, wheat, rye, oats, and vegetables, the Puget sound and coast regions far surpass the eastern portions of the territory.

Practically there is no winter in the region west of the Cascade mountains. In all the larger towns ice manufactories hav been established, and the smaller towns are supplied with ice from the factories. Ice never forms on the lakes of sufficient thickness to cut and pack as is done in the East. To-day is a typical winter's day. A heavy mist is flying; at short intervals rain falls. It is a decidedly nasty day. The workingmen pay no attention to the weather. The town resounds with the roar of industry. I hear carpenters' hammers, at least a hundred of them, driving nails. I hear the sharp tap, tap, tap, of stonedressers' hammers as they strike on granit and sandstone blocks, and an army of workmen labor at the wharves, on the streets, and around the mills.

The work year is twelve months long on Puget sound, and that fact means a great deal to men who hav followed agriculture in lands where blizzards and arctic-like frost rigidly suspend work for many months, during which time the farmer and his family and stock eat and burn all he made or grew during the working season. Here fuel is at the farmer's hand. He can find work for every day. But it is true that to clear a farm and fit it for the plow in this region of dense forest is a slow and very costly operation. But it is also true that the farmer who enters the forest to chop out a farm can readily sell every log he cuts if he will haul it to the bank of a river or adjacent to a railroad. When he has cleared a few acres he can grow more food on them than he could on twice as much Mississippi valley land, and sell the produce for more money.

This year Washington first begins to feel the throb of new blood injected into her commercial and industrial veins. A mighty stream of immigration is pouring into the state. They come in wagons, and second-class cars, and in Pullman coaches. Daily long trains that are heavily laden with passengers roll into the state. They come from the South, from the East, from the North—miners, mechanics, shopkeepers, capitalists, laborers, and agriculturists—a great army of them enter the state every month, and but few of them return to the East. The passenger cars of the Canadian Pacific road hav been crowded with westbound passengers for months. Last summer when I was in Ontario and Manitoba I wondered where all the emigrants were going. I hav ceased to wonder. By far the larger portion of those emigrants are to-day working around Puget sound. They traveled over the Canadian Pacific railroad because that corporation carries passengers for less money than any of the American railroads do.

This state is being settled with a rush. Towns are springing into life as by the rubbing of the lamp. The whole region resounds with the sound of blows struck in creativ industry. It is the most striking spectacle that I hav seen on the continent. It is the migration of a nation and the rapid building of a great state that is going on, and it is well worth describing.

THE TRUTH SEEKER.

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READ

HELEN H. GARDENER'S STORY

ENTITLED

THE BOLER HOUSE MYSTERY,

IN THE

Truth Seeker Annual for 1890.

By the time this issue of The Truth Seeker reaches its readers the Annual for 1890 will be in the mail following it up to those who hav sent 25 cents for a copy. Those who hav not already sent the quarter should do so now, and the Annual will be forwarded them by return mail. And please don't forget to renew your subscription when sending for the Annual.

Still the Sunday War.

One of the most glaring instances of the hypocrisy of the church is the naming of the Wisconsin body organized to enforce Sunday laws the "Civil Sunday Association." This name was adopted to catch "those classes whose interest in a civil Sunday the association was endeavoring to obtain"—in other words, the working people are to be humbugged with the notion that all the association is after is rest for the toilers. To carry on the deception the papers read at the convention in Milwaukee bore specially upon the need of one day in seven as a rest day, without which the universe would fall into chaos; and which catastrophe would occur anyway if that rest day was not Sunday, when the churches were open and the preachers earning their salaries.

Two or three things about this matter the ministers forget to tell the people. If one day in seven is needed for rest—which is approximately true—why will not any other day of the week do as well as Sunday? Sunday workers now are given one day off each week, and why should the clergy lament if all they seek is a septenary rest day? Why, also, do the clergy denounce the Sunday newspapers and clamor for Monday editions, if they desire all workers to hav a holiday on Sunday? Sunday papers entail work on the week days, especially on Saturdays, while Monday papers compel the editors, reporters, printers, and business managers and clerks to labor Sundays. Again, if Sunday is a day on which no one should toil, why do the clergymen select that day on which to preach, breaking the Sabbath themselvs, and compelling sextons and bell-ringers and singers and organists and car-drivers and conductors and hundreds of others to violate the fourth Commandment? Why do they not change their meetings to one of the week days? If Sunday is a day of rest for one, it is for all; if there is an obligation imposed upon one single worker to keep it, the obligation is equally binding upon all.

What, then, are the preachers thinking about when they babble of the civil Sunday? They are thinking just this: That Sunday is a day set apart by the church; that it is a "sacred day;" that it is an institution without which the church cannot flourish; that with its going will go their holy and reverend selvs. That is what they are thinking of, and all their efforts are directed toward preserving the day for their own use, and consequently toward preserving themselvs as a class. To do this they are willing to deceive, to do injustice, to invade human rights, to be tyrants, to falsify history, to deny facts, to distort and disobey their own "holy book," and to be held in contempt by the intelligent and honest world.

However, it is tolerably certain that the majority of people nowadays know them and know the hypocrisy of their acts and the hollowness of their pretenses for the welfare of the toilers. The record of the church is of itself sufficient to expose their pretenses. Argument to show that there is no sacred day, that all days are alike, that Sunday is not the Sabbath anyway, that the Puritan Sabbath has been here and gone, and that the conceptions which maintained it while here were the arrogant assumptions of bigots, that rest on one day is as healthful as rest on any other day, that civilization cannot be stopped to oblige the priests, that travel away from a church is as rightful and much more sensible than toward one, that no real rest can be had from ordinary vocations without change of scene and occupation—such argument is not needed now so much as opposition to clerical schemes for making Sunday a holy day and imprisoning all those who will not observe it. This opposition should center on town and municipal governments, on legislatures, state and national, through public meetings, distribution of documents, and personal effort among neighbors and friends. The main strength of the Sunday observance lies in the devotion of a class whose bread and butter depend in a measure on their success, to whom victory means power and a greatly increased business, and who can use as a tool the most powerful of all incentivs, sentimental fanaticism. Against this there is public opinion, which in most communities is opposed to Sunday laws, if the people be not too hypocritical or scared to express it; one or two small religious sects whose holy day is not the same as with other Christians; some people who hav rejected all the essentials of Christianity but cling to the name like the Unitarians, and the Freethinkers who love liberty for its own sake, who are mentally broad enough to allow everyone all the rights they claim for themselvs, and who know that any union of church and state means the subjugation of the latter and the dominion of theocracy, which all through the world, in any country and of any creed, has been the great obstacle to progress, the tyrannical oppressor of the people, and a cruel and bloodthirsty ruler. Theocracy is truly what our government was called by some of the Abolitionists when it upheld slavery—an agreement with Death and a league with Hell. These forces opposed to this attempted theocracy hav a hard task before them. There are no loaves and fishes for them; no power to be gained; no business to be advanced; no fanaticism to aid them—they hav only this to work for, human liberty—"more important than food or clothes, more important than gold or houses, more important than art or science." If they can be made to realize this, the end is foreseen.

Something Accomplished in Milwaukee.

It is a sign of healthy progress when the school board of a great city revises the Readers of its school in favor of Secular teaching. In the public schools, where the children of Infidel, Jew, Christian—Catholic and Protestant—Atheist, Deist, Theist, Agnostic, and Liberal Christian are to be given an education which shall fit them for something better than hewers of wood and drawers of water, there can be no proper place for sectarian teaching or instruction in any religious dogmas. These must be left to the parents, who can inoculate their offspring with any tenets they please, and the child may retain them till he finds out for himself whether they be reasonable or not. But to tell the child of an Atheist that "God is the great creator and preserver of all things" is to outrageously invade that parent's right, and to teach the child of a Jew that Christ died to save sinners is no less outrageous. So we are glad to record that the Milwaukee school board has expurgated the Readers in its schools in the interests of fair play and justice.

The books used are McGuffey's Readers, from the first to the sixth grade, and it shows how badly the Christians hav abused their power that out of five hundred and fifty-eight lessons in the six books, one hundred and forty-three, or over twenty-five per cent, hav to be eliminated because of religious bias. The character of the matter struck out may be gathered from these lines:

"When the stars at set of sun
Watch you from on high,
When the morning has begun,
Think the Lord is nigh.

"All you do and all you say
He can see and hear;
When you work and when you pray
Think the Lord is near.

"All your joys and griefs he knows,
Counts each falling tear,
When to him you tell your woes,
Know the Lord will hear.

"This birdie is content to sit
Unnoticed on the way,
And sweetly sing its maker's praise
From dawn to close of day.

"God knows best. He was somebody's love,
Somebody's heart enshrined him there;
Somebody wafted his name above,
Night and morn on the wings of prayer."

Sensible people will wonder not that these songs hav been eliminated, but that such Sunday-school trash should ever hav cumbered a book intended to teach children *knowledge*. As literature merely, the first two extracts are slush pure and simple, and could hav been incorporated into the book for no other purpose than to befool the child into a belief that there is a universal "Lord" whom even the birdies praise. We should be strongly tempted to shy a brick at any person who repeated such imbecility in the presence of a child related to us. The last extract is a touching little bit, but if the children are to hav that engraved on their memories, let them also hav this one, which givs the real response to that prayer:

"'O father in heaven, protect my boy
From the wiles of folly, from sin's decoy;
From the snares of temptation in life's dark sea,
Guard him, and keep him pure for thee!'
So a mother prayed as her darling one
Went forth to battle the world alone—
Alone, save the blessing his mother gave,
And that prayer to God to keep and save.

. . . . . .

"A murderer's gibbet, high in air,
Answered the trusting mother's prayer."

But what a hullabaloo the Christians would raise if Stephenson's poem were put into a public school reader! These scraps of poetry hav been removed, says the Milwaukee *Sentinel*, because "there are many well-educated and refined people who regard the God of the religionists as a myth which their children ought to learn as little about as possible. And while there are good Christian parents who do not wish their little ones to be taught the principles of Darwinism or the Spencerian doctrins until they are well into their teens, and others harbor the gravest objections to the theories of Paine and Ingersoll, and would shudder to think that their offspring should read the section upon religion in Reade's 'Martyrdom of Man,' still others there are who entertain the strongest dislikes for anything appertaining to deity, and hav charming sons and daughters who regard prayers as senseless delusions. Colonel Ingersoll's children don't say prayers and are none the less good and happy for all that. In recognition of this fact the school board of Milwaukee very properly saw fit to erase the above little poems from its course, and, though some church-going folks will hold up their hands in horror at the fact, the board will nevertheless carry the balance of popular sympathy." And the *Sentinel* humorously adds: "Little birds may be very good Christians, but there is nothing strong in nature to prove the fact; and the lines may offend many who imagin that robins evoluted from the same parent germ as oysters did, and they do not know the difference between their maker and a brickbat anyhow, but whistle just because they are built that way."

Other expurgations are "Select Paragraphs from the Bible," Channing's assertion that religion is the only basis of society, and similar religious teaching which once none disputed, because they did not know any better, but which nowadays about everybody who knows anything at all knows to be untrue. A good many eliminations are made on literary grounds alone; some, perhaps, because of too conservativ political teaching—such as Blackstone on

the origin of property; others because of the too abstruse character of the selections and also teaching which later philosophy has shown to be not so completely established as our forefathers imagined, for the world is growing fast and is unlearning a good deal that it once thought was the absolute truth.

The Milwaukee voters seem to hav elected some pretty level-headed men upon their school board. Mr. McGuffey was altogether too holy a man to prepare school books for this age.

Blasphemy.

Our esteemed Congregational contemporary, the *Independent*, says:

"The one paper in this city which boasts of its Infidelity and claims the name of Infidel, is THE TRUTH SEEKER. It is not a very intelligent journal and we judge not very prosperous. It publishes every week a couple of blasphemous pictures, which monopolize the larger part of its interest. It now tells its readers that they must bring in five hundred new subscriptions or the paper will not be able to bear the burden."

We are quite willing to admit that Christian bigotry may term blasphemous the pictures printed on the last page of THE TRUTH SEEKER, inasmuch as they do make fun of sacred foolishness, but out of what dictionary did the *Independent* get a definition of blasphemy which will include the pictures on the first page?

Is it blasphemy to expose the hideousness of the church's doctrins and reveal the infamy of her career? Is it blasphemy to show how the Christian religion has deceived womankind, or to recall to the minds of nineteenth century Roman Catholics how their church has murdered unnumbered heretics? Is it blasphemy to unvail the cruelty of the Presbyterian dogma of foreordination, or to disclose the hypocrisy of Thanksgiving proclamations? Is it blasphemy to print a picture of the statue erected to one of Christianity's victims, and to paint the scene of his death by flame? Is it blasphemy to point out that faith nowadays is not regarded as the best remedy for disease, or that the Roman Catholics are stealing public money? Is it blasphemy to illustrate how Christianity has opposed all science and slandered all scientists? Is it blasphemy to uncover the foolishness of foreign missions, and to quote the statement of a Christian archdeacon that for every convert Christianity has gained in India it has made a hundred drunkards? Is it blasphemy to pictorially remonstrate against sending converted murderers to heaven and their unconverted victims to hell? Is it blasphemy to unmask the villainy of priests who rob poor men and women on the pretense of saving the soul of their friend? Is it blasphemy to intimate that God paid little attention to the prayers of the Johnstown sufferers, or that papacy in Italy is fast collapsing? Is it blasphemy to ask Christians to prove their faith and the truth of scripture by handling some poisonous serpent and drinking some deadly drug? Is it blasphemy to lay open the acts of the Christians in the Dark Ages, or to say it is possible that the foolish virgins lacked oil for their lamps because they thought Christ meant it when he said, "Take no thought for the morrow?" Is it blasphemy to impress upon the people that the lightning is impartial in its effect, knowing no difference between a church and an Infidel's building? Is it blasphemy to poke fun at a minister, or to inquire which of the human races resembles God, in whose image one of them was made? Is it blasphemy to say that preachers are bores, and that church bells disturb the neighbors? Is it blasphemy to protest against Sunday laws by a picture, and to say that parochial schools are inferior to the general average of colleges? Is it blasphemy to liken Senator Blair to Cataline, and to say that the pope, the devil, and death are an unlovely trinity? In short, is it blasphemy to say anything that THE TRUTH SEEKER has said by its first-page pictures? If it is, then we rejoice in being a blasphemer. No institution in this world, and no system of superstition ever foisted upon a people, need to be exposed more than do the Christian church and the Christian religion. And because THE TRUTH SEEKER has done this does the *Independent* call it blasphemous.

Perhaps, however, if THE TRUTH SEEKER were less intelligent than it is—say down on the level of Presbyterian Congregationalism—it would suit the *Independent* better than it does now.

The Pictures.

A perusal of the "Letters from Friends" this week will convince any impartial man that the great majority of the Liberals of the country hav found the pictures published in THE TRUTH SEEKER a useful and convincing ally in their work for mental liberty.

Another thing, and one especially gratifying, is that the expressions of opinion on those pages, are all from prompt-paying patrons whose promises of new subscribers hav a cash value.

Still another thing is there to note, and this we regret, which is that there is not a sufficient number of new subscribers and promises to guarantee the expense involved in the publication of the illustrations. This, perhaps, is due to the short space of time which has elapsed since the subject was introduced, and to amend this situation, our columns are still held open and further expression of opinion solicited, with the suggestion thrown in that a vote with a new subscriber sent now counts two. The pictures will not be discontinued until the matter is settled decisivly.

The Literature Fund.

During the past week we hav forwarded to each member of the Washington legislature a copy of J. E. Remsburg's Sabbath Breaking. There are one hundred and five Solons in the legislature of the new state, and it took $13.13 to send them copies of the pamphlet. The fund now stands:

Cash previously acknowledged	$29 00	
T. R. Burrows	75	$29 75
Expended as per TRUTH SEEKER of November 30, 1889	19 50	
Expended for "Sabbath Breaking" to Washington legislature	13 13	32 63

Leaving due THE TRUTH SEEKER $2 88. We hope that the Liberals of the country will see to it that this fund does not languish, for there is a great deal to be done. Blair's Sunday bill is again before Congress, and his Educational bill has been reported favorably by his Committee on Education and Labor. We hav in hand to print an argument against this Educational bill made by T. W. Smith, an American missionary to Tahiti, and propose that the members of our national legislature shall hav a chance to peruse it, as well as the reasons why a Sunday law should not be enacted.

Editorial Notes.

DR. JULIET SEVERANCE'S accident is more serious than was first reported. The radius bone of her right arm is broken and the wrist is badly sprained. It will be at least three months before she can again attend to business and correspondence. The doctor thinks it would be pleasanter, as well as more profitable, to attend some one else's fracture than it is waiting for her own to heal.

THAT was a mean thing the policemen of Baltimore did to David Bernhardt last week. Mr. Bernhardt was singing a hymn at a gospel temperance meeting—singing it with unction and deep religious feeling and moving the wicked auditors to a sense of their depravity—when the law officers disturbed the sacred meeting by arresting the singer for bigamy. The arrest wounded Mr. Bernhardt's sensitiv religious nature so deeply that he fainted away in court when confronted with his wife number one. It certainly was real mean in the officers to thus injure the feelings of a saint.

MRS. ELIZA BURNZ, author of the Liberal Hymn Books and a spelling reformer, writes us: "I hav had some Liberal Hymn Books bound in cloth with name in gilt, and I send you one as a specimen. Suppose you giv it to your boy for a Christmas gift and hav him learn some of the good songs in it, and through THE TRUTH SEEKER advise other parents to do the same. The price of the bound volumes will be 50 cents; the half bound 25 cents. The book is pretty." We think Mrs. Burnz's idea is a good one. The boy shall hav the book, and we are willing to supply all the other boys in the country at the prices named.

AT the meeting of the Evangelical Alliance in Toronto the other day, in discussing the best way to overcome Catholicism in the province of Quebec, the Rev. U. B. Cruchet, of Montreal, said: "I suppose that it is superfluous to remind my hearers that we can no longer use such means as deportation, crushing by arms, confiscation of property, or deprivation of political rights. We must use commendable means. If we are citizens, we are also Christians." By such twisting as this do the clergy endeavor to make people think that Christianity stands for goodness and justice. But Mr. Cruchet got the cart ahead of the horse. He should hav said, "If we are Christians, we are also citizens." If Christianity were allowed to solve the problem, crushing by arms would be the first resort, and confiscation of property and deprivation of political rights the slightest punishment one sect would visit upon another if it had the power. It is because of their citizenship—in other words, because they hav become civilized since Christianity ruled—that the Protestants cannot crush the Catholics by arms. The civil government is so far ahead of the church.

THE *Christian Intelligencer* makes this wonderful claim for its religion:

"Not by any human evolution but by the power of a true and free Christianity in the United States it has been brought to pass that the workingmen of this country are the best paid, best fed and clothed, best housed workingmen the world has ever had upon it, and the people, as a whole, hav more intelligence, more comfort, more humanity, more enterprise, than any nation the earth has ever maintained."

This is precisely the reverse of true. Civilization is the result of the progress of the race in mechanical invention, general science, and art. The old-time prosperity of this country was caused by the almost limitless opportunity it afforded for human enterprise. As it fills up, becomes old, conservativ, settled, the workingman is being gradually reduced to the condition he is in in the old world. If two rooms in a tenement house for a family of five or six are better and more civilized than a log cabin with plenty of room, then the average workingman in the cities is better off than he was here a hundred years ago. If not, not. It all depends upon how one looks at it.

ITALY, says a writer in a religious journal, is a hard soil for Protestantism to grow in. On the one hand are the Romanists, upon whom no impression can be made, and upon the other the Infidels, upon whom still less impression is possible. Unbelief among the Italian men, he says, is general in Rome, and their absence from church is conspicuous. The testimony gathered from such as hav large opportunity for knowing and are entirely competent to giv intelligent judgment is that the men hav gone entirely over into unbelief; that they "believe nothing" in respect to Christianity. The relation of the pope to the king upon the question of the pope's temporal power, and the evident purpose of the Italian people to maintain the unity and integrity of the nation, tend to alienate such as are intelligent and loyal to the civil government from the Romish hierarchy. But in swinging away from the Romish church, comparativly few stop at Protestantism. The majority know little respecting it, and apparently care as little about it. This, it seems to us, is an admirable state of mind for the Italians to preserve. In getting rid of the smallpox of Romanism, there is no need of catching the yellow fever of Protestantism.

A NEW YORK paper's Brazilian correspondent writes that some of the advantages soon to follow the establishment of the republic are civil marriage and separation of church and state. In the province of Sao Paulo the law relating to burial has recently been changed so that a priest's signature on a burial certificate is no longer necessary, and a religious service is optional with the friends of the deceased. This will keep a great deal of money from the church, and the vicars and bishops are angry at the government in consequence. Rome does not like freedom of this sort; it wants the secular arm to enforce the demands of the priests upon the purses of the faithful. They rightly look upon the new measure as an attempt to weaken the influence of the priests. For it settles the question that Catholics do not need to go any more to the priests to hav their deceased friends or relativs buried; so that if anyone does not like to go first to church to hav the body sprinkled with holy water and the prayers said for the dead, he can proceed at once to the cemetery and hav the body buried by simply showing the burial permit issued by the police. That means that they need not giv money to the priest for services which they would rather dispense with. Hence the change in burial proceedings touches the clerical influence and the pockets of the "holy fathers." And when the marriage ceremony is taken from their exclusiv keeping they will lose much more influence and money.

SENATOR BLAIR in a letter to Elliot Shepard's paper reports these measures now before Congress: "Mrs. Mary H. Hunt has spread before us four million petitions for the passage of the Education bill. Mrs. Bittenbender for the Women's Christian Temperance Union, the great temperance association of the land; the mighty religious organizations and the innumerable multitudes of the sons of toil, cry out for statutes and constitutions which shall deliver the now and the hereafter from the curse of rum. Religion, philanthropy, capital, labor, all the great elements of society, demand the Sunday rest. The arousing nation begins to cry out for the establishment of the public school upon foundations as strong as all the states and the nation can make them. These and other vast interests, and all controling ideas, are at work, with constantly growing vigor, and with an inflexibility of purpose as fixed as the tendency of gravitation, and just as sure to get there in the end. 'Ever the right comes uppermost, ever is justice done,' although the gods drive a slow horse." Mrs. Hunt's four million petitions are, we presume, four million signatures, made up probably as the signatures to the Sunday Rest petition were, by representation, and counting each member of the body represented four or five times—as a church-member, as a member of the Women's Christian Temperance Union, as a Knight of Labor or a member of the Locomotiv Brotherhood, as a Sunday-school scholar, etc., etc., and then adding a few million Roman Catholics because Cardinal Gibbons was induced to write a letter conditionally favoring the scheme. Mrs. Bittenbender, as is usual with folks who think that they know what is good for other people much better than the other people themselvs do, would like to regulate the diet of the Americans, and the church desires to confiscate Sunday, and pledge the national government to maintain schools wherein the principles of the Christian religion shall be taught. Of course, of course; giv the people to the church and hav done with it!

Letters from Friends.

ORILLA, ONT., CAN., Dec. 9, 1889.

MR. EDITOR: Do not drop the pictures. They are grand. I will send you one or two more subscribers in a few days.

Respectfully, S. D. MOFFATT.

GRAND LEDGE, MICH., Dec. 2, 289.

MR. EDITOR: I am very busy now, but will do my best to get you some subscribers soon, for I cannot do without the pictures. JAMES W. MOYER.

EVANSVILLE, WIS., Dec 11, 1889.

MR. EDITOR: Mr. James Parton's answer to your request about the pictures is what I indorse. I would rather try to circulate the papers here with them left out.

P. F. SPENCER.

FORT GARLAND, COL., Dec. 12, 1889.

MR. EDITOR: Please find inclosed $3.25 for subscription on the good old TRUTH SEEKER and the ANNUAL. Would contribute to the fund to keep the pictures going if I was able to do so, as I think they are a strong argument at a glance.

Fraternally, B. L. SMITH.

GRATTAN, MICH., Dec. 15, 1889.

MR. EDITOR: I would not say a word against Mr. Heston as an artist or his pictures as delineators of the absurdities of orthodoxy, but I believe the money paid for them may be in other ways more profitably used in promoting the cause of Freethought. CONVERSE CLOSE.

SIOUX CITY, IA., Dec. 1, 1889.

MR. EDITOR: THE TRUTH SEEKER has become a choice piece of furniture of the household, and cannot be dispensed with. Heston's cartoons please us as well as the children. Long life to him as well as the venerable paper they adorn!

Fraternally yours, JASON and GERTRUDE PASSMORE.

HADDAM, KAN., Dec. 14, 1889.

MR. EDITOR: We do not wish the pictures discontinued. I hav made an effort to get a few subscribers, and hav obtained one (find cash and name inclosed) and hav the promis of another soon. Times are very dull just now and money close, and it is hard to get subscribers. ABE PETERSON.

SPRINGFIELD, ILL., Dec. 15, 1889.

MR. EDITOR: I herewith inclose stamps, for which please send me the ANNUAL, and I also vote for the cartoons, notwithstanding Jas. Parton's severe criticism. I am sure that Heston and his cartoons are doing more to destroy priestcraft than anything that is done by James Parton.

HENRY WALKER.

DELAVAN, MINN, Dec. 16, 1889.

MR. EDITOR: Would you do unto THE TRUTH SEEKER as Samson did unto the lion, "rend it in twain?" I think any one who sees the cartoon on the first page of THE TRUTH SEEKER of December 14th will say, Long liv THE TRUTH SEEKER and Brother Heston, and do not forget the cartoons.

Yours fraternally, W. L. HORTON.

NEW HARTFORD, IA., Dec. 10, 1889.

MR. EDITOR: Allow me to say I am very thankful to James Parton for telling me I ought to be religious—being capable of nothing better. I hav had preachers tell me I ought to be religious, but they never insulted me by adding I was capable of nothing better. Continue the pictures. I never tried it before, but, say, James, let us pray.

MEL PIERCE.

CHATTANOOGA, TENN., Dec. 8, 1889.

MR. EDITOR: I hav been a constant reader of your paper for two years. I cannot do without it. Inclosed find $5 for two subscriptions to THE TRUTH SEEKER, and we both vote for the Heston illustrations to continue. I expect to liv to see it enlarged, and the center as well as the outside illustrated. Long liv THE TRUTH SEEKER and Watson Heston.

Yours, B. GREENWOOD.

FORT WORTH, TEX., Dec. 12, 1889.

MR. EDITOR: I regret to see Mr. James Parton objects to the pictures in your paper. I was repelled by my first sight of them, but I hav become used to them and hav learned to appreciate them. I read them now with satisfaction and profit. I consider them efficient educators, and I hope you will continue them. I shall surely send you one or more subscribers. Respectfully, B ——.

WEST BRIGHTON, N. Y., Dec. 11, 1889.

MR. EDITOR: Inclosed find my mite for the old TRUTH SEEKER, the best of papers.

I see one writer proposes to take a vote on Heston's pictures. I think Heston will win every time. He makes lots of fun, anyway. Of course he cannot suit them all.

I like old Father T. Winter's views. No superstition for me. John Peck is a holy terror. He suits me.

SAML. E. SKINNER.

BURTON CITY, O., Dec. 8, 1889.

MR. EDITOR: After reading THE TRUTH SEEKER of December 7th, it appeared to me that I could address a card to you thanking you for the many able articles contained therein, and especially for E. B. Foote's letter on the new constitution, etc. It is able and to the point. I say amen to it. "Why Am I an Agnostic?" by our colonel, should be committed to memory by our children and rendered as recitations in literary societies. As to the pictures, I would say that I like to see them, but I think I could get Christians to read the paper sooner without them. J. R. ROEBUCK.

TOLEDO, O., Dec. 16, 1889.

MR. EDITOR: Please find express order for $1.75 for THE TRUTH SEEKER for six months and ANNUAL. Giv us the pictures as long as you can, as people can read and understand pictures when they cannot understand what they read any other way. It is a good thing for those Bible-lovers, as they never know what the paper contains until they see it illustrated. Heston is a genius, and I will help build him a monument when he dies. I am young yet and may outliv him.

D. W. BATESOLE.

PROVIDENCE, R I., Dec. 18, 1889.

MR. EDITOR: As you wish an expression as regards illustrations. I will say that I think Mr. Parton has about the right idea; that while some such as "The World Still Moves" do very well, there are others that had better be left out and good reading-matter put in their place. You ought to be judge as to whether they hav increased your circulation or not. If not, I would suggest they be dropped. I dare say nearly all your subscribers can tell you how to conduct a paper, but as you are in the business you should know what is for your best interest and be guided accordingly. L. L NORTHUP.

CUSTER CITY, PA., Dec. 2, 289.

MR. EDITOR: I heartily concur in the sentiments expressed by the majority of writers to THE TRUTH SEEKER, most particularly with E. R. Shegogue, of Baltimore, Md. If you wish and expect your paper to be a success, you should discontinue Heston's illustrations; they are vile, horrible, and most shocking to any refined or sensitiv person. Were it not for them, I should never miss a number of THE TRUTH SEEKER, but I dare not let my children see but few of the pictures. On the first page of the 30th November number is an illustration alike offensiv to decency and taste. Let us hav no more of them, for the sake of the great good your paper might otherwise do. MRS. LETTIE FOSTER.

PARIS, ILL., Dec. 9, 1889.

MR. EDITOR: I inclose twenty-five cents to pay for the TRUTH SEEKER ANNUAL; please send it as soon as you can.

In my estimation the pictures attract more than they repel; on that account I like them. Perhaps I am only fit to be religious—nothing better. Yet my numerous Christian friends here say I am irreligious. I like Parton, respect his opinions, and honor him for his noble services.

The new departure of the Secular Union meets with my cordial approbation, and the character of its managers givs promis of success. The "vigorous opponents" will all come over soon and harmonious action prevail.

Very respectfully, J. A. WALTHALL.

ROSLYN, WASH., Dec. 15, 1889.

MR. EDITOR: I for my part prefer to hav THE TRUTH SEEKER illustrated in the way that Mr. Heston is doing, but I shall not cease to be a subscriber even if the illustrating is stopped. It seems to me that it costs more to illustrate it than it would to set the same space with type. Mr. Heston is surely not doing his work for nothing. I think that Mr. Heston would be giving the readers of THE TRUTH SEEKER a treat if he would giv us a picture of himself. Mr. Heston can hav $5 of my money if he will reproduce all the pictures of THE TRUTH SEEKER and put them in book form. He should publish them in book form once a year.

Yours truly, HENRY BEICHLING.

FORNEY, TEX., Dec. 14, 1889.

MR. EDITOR: Please find inclosed post-office order for $9 for books.

Relativ to the pictures in THE TRUTH SEEKER, I consider them of great value. I hav shown them to many people. I hav no recollection of a single person failing to show interest, and many hav exhibited the keenest delight. I hav found many to look at the pictures that would not read the paper. A Freethinker that could not enjoy the humor of one of the pictures, and hav his mind thrilled to increased effort against religion by the other, could never occupy a high place in my estimation. I will agree to find you a new subscriber within thirty days. WM. BONDIES.

NEW YORK, N. Y., Dec. 13, 1889.

MR. EDITOR: Inclosed I hand you my check for subscription to Jan. 1, 1889. I hav not the slightest doubt that Mr. Parton is right, the pictures do repel. In my opinion they not only render THE TRUTH SEEKER utterly repellent to the refined and cultivated amongst the orthodox, but to every person who is repelled by excessiv coarseness and vulgarity.

I should like to continue my subscription to THE TRUTH SEEKER, for the valuable information I derive from it as to the progress of intellectual liberty, in which, as a Freethinker, I am deeply interested. For this reason I regret to say that, if Mr. Heston's pictures are to continue, my subscription will cease on the 1st of January next.

Respectfully yours, FREDERICK W. PEABODY.

FILLMORE, NEB., Dec. 11, 1889.

MR. EDITOR: THE TRUTH SEEKER of December 7th came to-day. Glancing over it, the note of Friend Parton struck me. I *was* struck, too. I had always supposed he thought otherwise in regard to the pictures. I always open it at the post-office, and when I find something short and sharp show it, especially the pictures. The picture of "the ghosts of the unnumbered dead" in this last is worth framing. I showed it the first thing to the postmaster. He agreed it was splendid, though he was one of those who quit on account of the pictures. Of course, some of them do not look particularly striking to me. I do not expect them to suit my glasses all the time. Those that do not suit me will likely suit others. I get my money's worth. Please do not discontinue them.

GEO. C. VEILE, Probate Judge.

FRIENDSHIP, N. Y., Dec. 15, 1889.

MR. EDITOR: THE TRUTH SEEKER of the 7th inst. has failed to appear. As I read the paper closely, I do not wish to miss a number. Please forward one of said date. I am pleased and proud of the paper. I like the illustrations, because I am not afraid to shock those who constantly villify those who dare think and proclaim the truth. I cannot secure any subscribers here; they will not even read a paper given them. Mrs. Grundy is quite supreme here. Catholicism seems to me the most dangerous factor within this government. Romanism and Rationalism are soon to be the contestants. Will Liberals awaken in time for the rescue?

With all my soul in the cause, GRACE L. PARKHURST.

MINNEAPOLIS, MINN., Nov. 6, 1889.

MR. EDITOR: Our Secular Society, of which I am secretary, is getting along nicely. I shall subscribe for the paper soon. Mr. Maddock is stirring things up in these parts. Not long since he and his three daughters, who do the singing, went to Princetown, Minn., and conducted a funeral service. The orthodox there were very much surprised and beaten, for they wanted to see the grand old man, but "Infidel," as they called him, go into the grave "like a dog." The best of it is he left $15,000 to build a Freethinkers' hall, and we are in hopes it may be built in Minneapolis.

Your Thanksgiving cartoon was a good one. Some think it was a little rough, but I do not. LEROY BERRIER,

Secretary Secular Society, Minneapolis.

MOUND CITY, MINN., Dec. 13, 1889.

MR. EDITOR: Anent the pictures: Our folks hav never slopped over on the subject of the pictures, still I know a number of very good Liberals—some who are capable of much better things than being religious—who think them of great value. I hav known a number of conversations on Freethought to hav taken place among children based on the subject-matter of the pictures which would never hav taken place unless they had seen the pictures. If they induce children to discuss the matter, they do more, in my opinion, than some much more pretentious works hav done.

James Parton's screed on the subject has done me a service. I used to be afflicted with a disease that some of my Christian friends characterized as Partonolatry. I am better now.

To end with I will say, Not a single caricature of them all is as ugly as the subject it exposes. DR. SHUCK.

MIDDLEFIELD, MICH., Dec. 15, 1889.

MR. EDITOR: I am sorry there are some of your subscribers to THE TRUTH SEEKER that are opposed to the cartoons. Now, I think every one of them preaches a sermon. But few here will read the paper, but all will look at the pictures, then go for the Bible and find everything correct as quoted, which gets them to thinking, and finally to reading. I hav got you two subscribers, and am trying hard to get more. This is the most orthodox place, perhaps, on the map of the United States. Ten years ago there was not a man that dare pipe Freethought; now I count fifty in a radius of five miles. It is gaining finely. Mr. Remsburg has been here, and gave us two splendid lectures. All hail to the cartoons!

Giv the Spiritualists a corner—not that I am a believer, but consider Spiritualism far superior to orthodoxy.

ANGUS GRIFFIN.

WHEELING, W. VA., Dec. 14, 1889.

MR. EDITOR: The pictures were the greatest drawback to my handling THE TRUTH SEEKER. Not because of the subjects they represent, but I must say chiefly from their uncouth and unrefined artistic work. There is a lack of fine art and good taste displayed which many do not understand. To the average eye they are shocking and repulsiv. A lady in Seneca, Kan., told me she had to keep THE TRUTH SEEKER covered up to keep her neighbors from seeing the pictures.

I would not expect the work to be so refined as to please the orthodox Christians, yet it should reach a standard equal at least to the dignity of the paper the pictures are meant to illustrate.

I speak now because you hav brought the policy to an issue, and I do it with the greatest respect for THE TRUTH SEEKER and its able managers If the illustrations are to be continued let us hav a new artist. D. G. CROW.

RYAN, IA., Dec. 10, 1889.

MR. EDITOR: Six weeks ago I sent you my subscription, and a few days later had the pleasure of reading the first copy of THE TRUTH SEEKER I had ever seen.

I am very much pleased with your paper and particularly enjoy the illustrations.

I was sorry to read two weeks ago, and again to-day, in December 14th number, that you could not afford to continue them longer unless your subscription list was increased.

I hav been trying to get a new subscriber but as yet hav been unsuccessful. I hope I will soon succeed.

It seems to me the readers of THE TRUTH SEEKER should willingly contribute toward sustaining the pictures. I inclose a draft for $1, which please use for that purpose. If every subscriber would send even $1—and many will doubtless feel able to contribute more—there would be no danger of losing the pictures. Yours for a good paper and the illustrations by all means, ARTHUR FLINT.

HIGHLANDS, N. J., Dec. 17, 1889.

MR. EDITOR: I will be in the city the last of this month, and will renew my subscription for THE TRUTH SEEKER for another year, and get the ANNUAL for this year. I don't know as I can get a new subscriber, but if not I am going to do all I can to keep the pictures on the paper with what money I can spare. What would the good old TRUTH SEEKER look like, now, without the pictures? It would look to me as though we were hauling down the flag a little,

cannot see why any Freethinker should object to the pictures. I think they are an ornament to the paper, and hope Brother Heston will be able to continue them. If they don't look so nice to the Christian's eye, who thinks the Bible all right, they are very pleasing to us ungodly people who know the Bible to be all wrong. So success and long life to Heston and the pictures, to THE TRUTH SEEKER and its Editor, to Uncle John Peck and all Freethinkers.

CAPT. WM. L. JOHNSON.

MARTINSBURG, W. VA., Dec. 8, 1889.

MR. EDITOR: I would like to say a few words with reference to the doings of the Secular Union on October 20th at Philadelphia. Mr. Bohda and I were there with the sole purpose to hear and see, and we indorse both Mr. Foote, Jr., and Dr. Westbrook's defense of the actions of the Congress. If we, the Liberals, want to accomplish anything we must invite *all* honest people who see the danger of a union of church and state. I am as radical as Dr. Juliet Severance and Mr. Burnham. While I acknowledge their superior learning, I know that men and women without principle are worthless. Too much writing on principle accomplishes nothing. More practical work will accomplish the ends and aims of the American Secular Union.

I do not agree with Mr. James Parton about the pictures. I think they do a great deal of good and set the religious people to thinking. Some would never read the paper if they did not see the pictures, especially those who are not advanced and enlightened. LOUIS WOLFES.

BROOKLYN, N. Y., Dec. 5, 1889.

MR. EDITOR: In my opinion Heston's cartoons are both a help and a hindrance to our cause. The pictures on the first page are, as a rule, to be commended, and I would like to hav them continued if you can see your way clear to do so. But on the other hand, those on the last page are almost always silly, and in many cases rather vulgar. For example, take the last two issues, numbers forty-eight and forty-nine. Nothing could be better than the leading cartoons, more especially the one labeled, "An Unwelcome Pilgrimage." But I fail to see anything particularly attractiv in the Samson pictures. Clever they undoubtedly are, but I am inclined to think they will repel more than they will attract. To my way of thinking, the space they occupy could be used to better advantage by changing the character of the pictures or by adding more "Gems of Thought." But whether the cartoons are continued or not, you can count on me as a reader of your excellent paper, and one who buys it, not borrows it, as some Liberals are prone to do. All of which is respectfully submitted. EDWARDS ROUSSEAU.

ALBION, IND., Dec. 8, 1889.

MR. EDITOR: I hav read your editorial about the pictures contained in THE TRUTH SEEKER, and I will certainly hav to protest against your discontinuing them. My knowledge of the existence of any but Christian literature up to a few years ago was very limited. And when I at last stumbled onto Ingersoll's gems of thought, it opened to me a new and grander life. My wife investigated with me, and we together, step by step, left the mire of superstition behind us. We hav two boys, one nine, the other twelve. And when, a little less than a year ago, I heard for the first time, that I remember of, of THE TRUTH SEEKER, I sent to you for a copy and then concluded to try it for six months. We all liked it very much, and the boys especially liked Mr. Heston's caricatures. And before our time was up we concluded that we could not do without THE TRUTH SEEKER. So I hav now subscribed for two years. And when I did this I of course thought the pictures were to continue. And now we and the boys especially protest against stopping this most valuable and entertaining feature. J. D. BERGER.

COLUMBUS, KAN., Dec. 14, 1889.

MR. EDITOR: I do hope you will keep the pictures running and doing their great work in THE TRUTH SEEKER. It would grieve me much should they cease to make their weekly appearance and do most effectiv and impressiv service in the cause we all love. I think Mr. Heston's ability to transfer his brain pictures, images, conceptions, comparisons, and contrasts to the outer eye and to teach by ocular illustration is superior, and that he should be well supported and kept constantly at work. The true and natural method of teaching in the school-room, and everywhere else, is by pictures, outlines, and visible images of the brain, and changing, if I may so speak, the subjectiv to the objectiv and thus showing the close and indissoluble relation between them. I wish I was able to send $100 or even $1 for this most important purpose. Alas, I hav always been giving till I am now in want! O ye who are able, I hope you will be willing to send from $1 to $5, or more, to sustain noble Watson Heston and his most desirable, efficient work. Do not forget it. It is a great good. PROF. J. H. COOK.

JASPER, ALA., Dec. 11, 1889.

MR. EDITOR: It seems to me if you hav the plates for Heston's cartoons saved, if you would publish them in book form and giv one page of explanation for each, they would sell, and be the means of aiding to continue the same.

The Christians claim all the civilization of this age has been brought about by them and mostly in the last one hundred years. Now if they will change the word "Christian" to "science" they will be near the truth. In 1815 there were thirty-nine wives exposed for public sale, like cattle, at Smithfield, England. In Shropshire a well-looking woman, wife of John Hall, to whom she had been married only one month, was brought by him in a halter, and sold at auction, in the market, for two shillings and sixpence, with the addition of sixpence for the rope with which she was led. Christianity had been practiced eighteen hundred years and was the state religion there and then. And they hav the audacity to claim the civilization of this age. I hope Heston will keep at work with the cartoons until they giv science her dues. J. K. DEARTH.

ST. JOHNS, ARIZ., Dec. 10, 1889.

MR. EDITOR: The inclosed is my communication to the St. Johns *Herald*, published November 28th. The *Herald* is a secular newspaper, non-religious in every particular; and I for one think the Rational element, *i.e.*, Freethinkers, Agnostics, etc., should express their views, as far as possible, in the secular press of the country, by which means they may be able to reach many people that otherwise would not see or hear the truth. A. F. BANTA.

NEW YORK, Dec. 9, 1889.

MR. EDITOR: In THE TRUTH SEEKER of December 7th James Parton objects to the cartoons or illustrations of superstition, ancient and modern. They remind him, he says, of the pictures in Christian books of former times. Exactly, they do me. My Sabbath-school books were filled with pictures of devils, black, with hoof and horn. The effect on my youthful mind was somewhat weakened by my being educated in a progressiv democratic family of the Jeffersonian school. But not so with the generality of children with whom I was surrounded, who had not my home advantages. Yet I admit they were not without a certain effect.

The ridicule in which the superstition of the Christian, handed down from barbarous ages, is thrown by THE TRUTH SEEKER cartoons, is more effectiv than all its solid reading matter. I am sorry it is so, but such is the fact. The cartoons are shots that ring the bell every time. The average man cannot endure ridicule, neither will he read what he terms prosy matter, but he grasps the cartoons and goes away thinking for the first time in his life. My practical experience with THE TRUTH SEEKER has convinced me of this fact. GEO. M. DAVENPORT.

NATIONAL SOLDIERS' HOME, WIS., Dec. 8, A.S. 289.

MR. EDITOR: Although I regret exceedingly to become personal, yet in this case it seems indispensable. If our semi-Liberal friend, E. R. Shegogue, of Baltimore, doesn't like to see Heston's illustrations in THE TRUTH SEEKER, why in the name of the fellow with the "keys" doesn't he hide his head in the bosom of the church where he cannot see 'em? The Liberal who finds himself in no way aggressiv, should never attempt to fight this mythical monstrosity, this blighting scourge of civilization, old hell-fire Christianity.

Our "milk-and-water" friend suggests that your subscribers vote for or against the continuance of the illustrations. What good would that do? The veriest fool that ever said in his heart, There is a God, knows that we would outvote the Shegogue party a thousand to one. And yet, what good would that do? It surely would not help the Editor to continue the pictures. Now the question remains to be answered, Will Liberals who hav the means stand by and see the life and heart cut out of our glorious old TRUTH SEEKER? When the pictures are gone, half the paper is gone, and then, my friends, who can vouch for the other half? Verily, Liberalism must be on the decline, when the Editor of the best Liberal paper on earth is driven to the humiliating necessity of, not only reducing his paper, but of asking repeatedly for his honest dues. Yours for the pictures,

NELSON HUNT.

KANSAS CITY, MO., Dec. 15, 1889.

MR. EDITOR: I see in your last TRUTH SEEKER that you wish opinions on Mr. Heston's pictures. Well, I like them, but I do not think, as Mr. Parton does, that I am capable of nothing better than being a Christian just because I do like them. I like to see Mr. Heston's pictures because they tell as much as a great many can tell with their pens; and, as Mr. Heston perhaps makes a living by his pictures, I do not believe he should be obliged to giv up his work just to please a few, if they are great men. Another person saw something low and vulgar about those pictures. He is Mr. E. R. Shegogue. Now, this man must hav a penetrating eye to see anything vulgar about Mr. Heston's pictures. It is my opinion that the pictures are no drawback to the paper. I am reading THE TRUTH SEEKER and paying for it, and it was those same pictures that called my attention to the paper as I was passing Mr. A. B. Fox's store, and I am reading the paper ever since. In my opinion, Mr. Parton has the wrong impression this time, and he should take a nap; perhaps he will think better of us people that like pictures after he wakes up. I am a Liberal, and therefore I wish Mr. Heston to hav a show to express his views in his pictures as well as others hav with their pen. Do not think you are Liberals, my friends, unless you can listen to everyone's arguments, whether they be in pictures or writing or by word of mouth.

Wishing success to THE TRUTH SEEKER and all other Freethought papers and the Secular Union, I remain,

Your friend, JOHN R. NIELAND.

HUBBARD'S COVE, N. S., Dec. 15, 1889.

MR. EDITOR: Herewith find twenty-five cents for which please send me the TRUTH SEEKER ANNUAL for 1890 when issued. I would like to see Ingersoll's "Why Am I an Agnostic?" adorn its pages. This last from the noble colonel is excellent. It puts almost "everything in a nutshell." I look forward to Saladin's article, "Mostly Fools," with much relish.

As you ask for an expression of opinion on the subject of the pictures in THE TRUTH SEEKER, I take this opportunity to giv mine. The illustrations or cartoons on the first page, where a good political or religious hit is often made or a telling blow delivered at orthodoxy in its relation to some prominent question of the hour, I do not object to but rather like, and I know several of your readers that appreciate them. But to those biblical illustrations on the last page depicting the "good old patriarchs" in such outrageous looks and styles, I do object. In fact, I do not see any sense in them or how they can "point a moral or adorn a tale," except the monkey's that so often appears upon the scene. These pictures, with the Irish-looking Hebrews, can only excite laughter, nothing more. I see the London *Freethinker* has abandoned its pictures, which were in the same line, though much worse. In pictures as well as writings, our endeavor should be to convince instead of repel. Those on the first page, so long as they assume a not over-exaggerated character, I hope to see continued. Watson Heston shows great cleverness in some of these. Submitting the above in all respect and wishing you, not a merry Christmas, but a happy and prosperous New Year, I remain,

Yours truly, A. W. SHATFORD.

NEW YORK, Dec. 15, 1889.

MR. EDITOR: The terrible threat that you hold forth in your number dated December 14th, against suffering humanity, that you will continue the cartoons if you get "insulted" by five hundred new names on your list, prompts me to protest against such cold-blooded cruelty, and petition that mercy stay your hand. No one would more gladly see the circulation of your paper increase, not only by five hundred, but by five hundred fold, than myself, but I do not think the cartoons help in any way to attain the desired end, the reasons for this conviction being expressed in the following gentle hints.

To begin with—and this holds throughout—the execution of the drawings, from an artistic standpoint, is beneath criticism; a competent artist, looking at any one of them, could point out any number of glaring errors.

The subjects chosen, although occasionally good and witty, can only be repellent to Christians. When doing missionary work among "Christian friends," I can only cut out the articles I wish them to read. By so doing you miss the chance opportunities of the rest of the paper. It is like firing a bullet instead of a storm of grape-shot. For Freethinkers and their children, as object-lessons, they are far less effectiv than the, alas, too numerous living object-lessons that command our commiseration and indignation.

Lastly, it is a waste of 91.05 square inches of valuable space which could be filled up with something better, such, for instance, as the lectures of Mr. Alexander Wilder, or Mr. J. E. Remsburg, before the Manhattan Liberal Club, printed *verbatim*. This would, to my mind, be far more to the benefit of THE TRUTH SEEKER'S circulation, and would not grate on the tender nerves of "THE WORM THAT TURNS.

GRIDLEY, KAN., Dec. 4, 1889.

MR. EDITOR: I hav just returned from church, a place to which I hav not been before for years. The Methodist people here are trying to move both heaven and earth to get a revival under headway, and the pastor in the course of his remarks said that once upon a time, when Colonel Robert G. Ingersoll had returned to his home in Peoria, Ill., having been absent on a lecturing tour, he met a brother lawyer by the name of Loutz, and inquired of Loutz how he was getting along with his Sunday-school in the country. Loutz's reply was, "Very well." Then Ingersoll said, "Well, Brother Loutz, what is your idea about hell, anyway?" Whereupon Loutz said to Ingersoll, "I will propound five questions which you shall answer, and you may propound the same number and I will answer." And Ingersoll said, "I will do it." Lawyer Loutz said to Ingersoll, "Are you really conscientious in your lecturing and talking against the church and the Christian?" Ingersoll's reply was that he was not conscientious in his writing, his lecturing, and talking against the Christian. I once traveled a hundred and fifty miles to hear Colonel Ingersoll deliver his lecture, "What Must We Do to be Saved?" I hav heard him on several other occasions, and hav read every book, so far as I hav knowledge, that he has given the public, and must say that I felt in my heart that if ever a man was in earnest or conscientious in his work, it is Ingersoll. What this Methodist pastor said to-night is true or it is false. If it is the latter, I desire to hav it denied by Mr. Ingersoll, either through THE TRUTH SEEKER or in any other way so it may reach me. You can help me to the needed information. Do it in your own best way. If I had the address of the colonel, I should hav written him personally. At first I thought this may seem "not worth the powder," as the saying goes; yet we must not stand for what we do not believe; and the time to get in our work is at times like this, and whenever opportunity offers stop their lying, slanderous mouths. If you expect our cause to prosper, and hav the grand old TRUTH SEEKER kept going, you must come to the help of, not the Lord, but those who in their small way too are trying to fight the battles of right and freedom.

I herewith send pay for the TRUTH SEEKER ANNUAL for 1890.

I vote to keep the pictures going. They catch both young and old, especially the former. I can see nothing "vile" about them. Fraternally, C. H. CUSTENBORDER.

[We would not insult Colonel Ingersoll by asking him if the preacher's story be true. He is an honorable man, and we know that preachers do lie. It is a question therefore, which is more probable—that an honorable man would be a hypocrit or that a preacher would lie. The story is unquestionably false.—ED. T. S.]

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Reign of Reason.

Rocked in the treetops of fancy by wavering
breezes of doubt;
Dipped in the fount of Minerva, then embellished
and drifted about;
Bathed in the dew of the morning and made pure
by the light of the sun;
Past is the reign of grim error and the epoch of
reason's begun.

Daughter of justice, draw nearer, sweetly play on
the strings of thy lyre;
Tuning the hopes and reflections and revealing
the beauties so fair;
Charm with the strains of thy music all the good
and the true of mankind,
Sing with the glory of ages for bold truth and the
freedom of mind.

Climbing the steeps of the future are the lovers of
virtue and right;
Lining the path to the summit are the roses of
freedom and light.
Once on the summit of reason, far below are the
clouds and the storms;
All is perpetual sunshine, that the trouble of living transforms.

Glittering lights of the gleaming from the summit are shining at last;
Records of ages are teeming with the infinit
wrongs of the past.
Liv for the good of the living, while the past may
revel with its own.
Love, and be loved by the loving, and the essence
of living is known.

Richland, S. D. LOUIS N. CRILL, JR.

A Visit to Philadelphia.—Concluded.

You've heard of Wanamaker's store. Well, it is a big store, and no mistake, occupying one whole square, and there you can buy anything you want, from a pin to a parlor set.

A little girl went there one day to buy a baby brother. The clerk supposed she wanted a doll, and directed her to the doll counter. She was shown all sorts of dolls, little and big.

"But I want one that will cry and say, 'Ah, goo, goo!' and double up its fists and slat round, and kick."

"We don't keep that kind for sale," smiled the clerk.

The little girl pouted. "They told me you could buy everything at Wanamaker's."

Wanamaker is our postmaster-general, a very rich man, but not rich enough in mind to regard the rights of the whole people. There are four thousand employees in his big store, and he pays the girl clerks about half the sum paid the men, though they work the same hours and just as hard. Do you think that's justice?

I must not omit to tell you about our call on Sada Bailey and Horace Fowler on Arch street, where they make, by a new process, pure and healthy bread. It is a great thing to make nice light bread without yeast or fermentation, and that is what they do. Sada Bailey Fowler is a sweet and lovely lady who charms you with her radiant smile, and says "thee," and "thou," as a bird warbles love-notes to his mate. She is a writer and a thinker, you know, and where do you suppose her sanctum is? She did not tell me not to tell, and so I'll whisper it to you. It is away up ever so many flights, as many as four or five, I should think, anyway, out on top of the roof! Isn't that an idea? The stroller, the scolder, and the bore can't find a way there, and there my lady can sit and write without interruption, with blue sky overhead, and serene silence all around; when she is tired she can swing in the hammock, watch the clouds go sailing by, and take long flights of fancy herself if she wants to. Horace is a worker, too, as well as Sada, and turns out "gems" fit for the gods to eat. I mean the gods in men and women, the best kind of gods.

We had to leave the Fowlers and Philadelphia at last, and do not think I've told you a quarter that I saw and learned there, for I havn't and couldn't in these hasty sketches.

We came to New York in a rainstorm, and it just poured right down all day, all that night, and all the next day, which was Sunday. I was suffering from a fierce cold and I dared not face the storm, so we, Bethia and I, stayed in the hotel all day. It was useless to be mad at the elements, or at anything or any person. I had planned, you know, to hear Felix Adler and Pentecost, and to shake hands with Henry George as I hav with the ideas of these good men before. Instead, Bethia and I could only look out of the windows and watch the rain, the good-looking conductors on the elevated road, and the workmen beneath repairing the street on Sunday.

The horses were shy of the place where the paving-stones were removed, and did not want to pass it. One cautious animal would jump the distance every time. Don't horses know?

It was amusing to notice a pair of bony animals watch a span of fat, sleek bays. They seemed to express by looks,

As you are now, so once were we;
As we are now, so you must be.

Mr. Adams went out in the rain, but he has the advantage of wearing men's clothes instead of petticoats, draggling and tangling around his ankles. At dinner we were greatly interested in a family of five children, who had come all the way from Ireland with their mamma, and were going to join their papa on a farm in Kansas. Their ages were from three to twelve, and they were so bright, wide-awake, and handsome, I could not keep my eyes off them, except when I stopped to inspect an itinerant young cockroach and to hasten his departure to the bourne from whence no traveling cockroach ever returns.

The next morning dawned bright and sunny, and we went out to the Battery to see the ships come in. There were none in sight, however, and we sauntered around Castle Garden, and watched the splashing waves dash upon the "cold gray stones," as they sang, in their way, their own old songs.

There were a number of men and boys about, idlers lounging on the seats, and gazing listlessly on the water. Their dress indicated that most of them had not been long from the old countries. They had good faces, and they were brothers. I felt so.

Then we went up Broadway. Everybody hurries in New York, and, first thing you know, the stranger is rushing on for dear life too. Bethia said she appreciated what the country woman said to her husband, when passing down Broadway the first time: "Let's go in here, John, and wait till the procession gets past." It would be a weary waiting, for the tide of humanity seemed unceasing.

We called at THE TRUTH SEEKER office just a few brief minutes or two, and not near as long as we wanted to stay, for a half dozen errands were before us. We only finished our business soon enough to reach the splendid steamer Pilgrim in time to embark for Fall River.

On the boat we met several friends, and the evening passed very agreeably. When we awoke in the morning we were at the dock; it was not long thereafter before we were at home and I, at this same desk, answering the first on a heap of letters that had accumulated in my absence. We had a pleasant visit, Bethia and I, and met many dear friends, but after all is said and done, "There is no place like home." S. H. W.

Correspondence.

DALEVILLE, IND., Dec. 9, 1889.

MISS WIXON, *Dear Friend:* As I saw so many correspondents for the Corner, I thought I would write, too. Papa has taken THE TRUTH SEEKER for a long time. We are about the only Freethinkers in Daleville. A young girl came to our house the other day, and got to talking about Infidels, and we began arguing. She wanted to pray for me. I told her to go to work, and she backed square out and said she would pray for me at prayer-meeting. I told her all right, I would be there to hear it. I went, but she did not make her appearance. They had singing here at the Christian church last evening. They sang one song I did not like very well; part of it,

Infidels won't dare to come around
Where the angels stand.

And they also said,

Ingersoll will not be there
Where the angels stand.

As I hav not any more, I will close.
Yours truly, ROSA REMSBURG.

SUGAR RUN, PA., Dec. 3, 1889.

MISS SUSAN H. WIXON, *Dear Friend:* Considerable time has elapsed since I hav addressed a letter to the Children's Corner.

It is always with great expectations that I await the arrival of the grand TRUTH SEEKER. Besides reading the correspondence and short epistles on various subjects in the Children's Corner, I always read, with great pleasure, articles in different parts of the paper.

I was just reading in the old TRUTH SEEKERS of 1881-2, where Mr. D. M. Bennett, the founder and editor, was on his trip around the world, and had just written such an interesting letter from Tokio, Japan. When in Egypt he took a bath in the river Nile, and in writing to his friends on this continent told them as the day was so bright he thought he would take a bath in that river. He says: "You see, I had never bathed in the Nile on my birthday, and never before seen sixty-three years of age. Perhaps I ought to do something unusual on such an occasion as this, and possibly, too, it is my duty to bathe in all the 'holy rivers' I meet on my journey around the world."

On November 28th we had the pleasure of hearing Mr. J. E. Remsburg, the Liberal speaker, deliver a lecture on the "Sunday Question." His argument was undeniable, and one that I shall not forget. Mr. Remsburg had a good audience considering the fact that there were two dances in town and Thanksgiving services at three churches. Mr. Remsburg is the first Liberal speaker that I ever heard, but I hope he will not be the last one. I should be delighted to again hear Mr. Remsburg under more favorable circumstances. He set one Methodist to thinking, and this is joy enough, surely, to emanate from the first Liberal lecture in town.

Your Liberal friend,
FRANCES BURNEY MORRISON.

TALENT, ORE., Nov. 5, E.M. 289.

MISS SUSAN H. WIXON: I want to tell you about my pets. I hav a dog by the name of Wiggler; his first name was Brave, but he wriggled so much when we petted him that we called him Wriggle, then Wrig, and then Wig. Papa calls him Vig, because he, papa, is a German. We often call Wig Beauty, because he is very homely. I hav a little harness and wagon. I hitch him up, and he pulls Jay Terrill and myself as fast as he can gallop. He will sit up straight while we say a prayer. He is very glad when "Jesus Christ, amen" comes, so you see he is no Christian dog. My aunt says she is teaching him to pray, so he will not hav to go to jail when the God people get God in the Constitution.

I go after the mail with Wig. I dress him in trousers, shirt, and coat for fear Comstock will be stepping off the train to see to our mails. In the summer I often only put his trousers on. This is one of his prayers:

The law condemns the man or woman
Who steals the goose off from the common,
But lets the greater culprit loose
Who steals the common from the goose.

Wig speaks when we hold up some food, carries in wood, takes the food to the chickens, leads one of our horses, climbs up on top of papa's blacksmith shop, runs cats up trees and follows them if there is a little slant, sits in the buggy seat and holds the lines, and sits in his little wagon-seat and I haul him. I hav just measured him. He is twenty-two inches high, and thirty-nine inches from the tip of his nose to the end of his tail. I guess I will stop about my dog, but I think you and the children will think as I do, that I hav a very smart dog.

My old Cotsin that I wrote to you about two years ago is five years old now. The relations between my dog and cat are very much like those between the Christian and wide-awake Infidel; you will know how that is.

Now I will tell you about my studies. When I wrote to you before I was not studying at all. Mamma and papa will not let me go to the public school. I am going to start at interest in Fish's Arithmetic No. 1 to-morrow. I practice writing thirty minutes every day, and sometimes more. I hav been through Monteith's Elementary Course in Geography once, and pretty near through again. I study Swinton's and Watson's spellers and Henderson's Test Words, and hav just started Ridpath's History. I like it very much. I read the Children's Corner every week in THE TRUTH SEEKER, Chicago *Express* "Column for the Young," "Children's Department" in the *Carrier Dove*, *New Thought* (when there is any), *Farm and Fireside*, and all other stories that I find are good. Well, I guess you will be tired reading so much from one little boy, but I would like to tell you about the wheelbarrows, guns, knives, windmills, and lots of other things I make. But good-bye for this time from a little Infidel. I am ten years old. HENRY W. BEESE.

[A letter from Henry will always be welcome.—ED. C. C.]

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Whatever may, or may not, be the lot
Of conscious being when the soul has fled!
What life is to the living death is not;
And life seems not what death is to the dead.

Men reason much, and talk in learned ways,
On the condition of what is to be;
And fix conclusions in their paraphrase
Upon the nature of all mystery:

But grant no limit, to our knowledge here,
In time and space relations, or in kind;
But if increased sufficiently, makes clear
The total of all knowledge to the mind.

Thus men make angels, and the angels gods,
By adding "limited" to limitation;
At last arriving at the "end of odds,"
Between "unlimited" and fixed relation.

Yet men will argue, and insist on showing
Their power to grapple ultimate design;
To know a part, at least, of the unknowing,
And fix all attributes of the divine.

But knowledge such as ours, based on cognition,
Increased by any quantity we will,
Does not approach our limiting condition,
But leaves the great unknown the unknown still.

Life, as we know it, seems to be dependent
Upon some fact not changed by parting breath;
Some dual "entity," some great transcendent
"Embodiment," including life and death.

The past and future are but dreams of "living;"
Vague dreams that hav no real facts to show;
The "present," only, that experience giving
That we call life, from whence cognitions flow.

Our thoughts, to us, are functions of the present,
Albeit they may center in the past;
Behind the interoluded state, pubescent,
Be something else to something else recast.

Born to the "present," from the state behind us,
Through interchanged relations from within;
The functions of the past no longer bind us,
But cease to hold as if they had not been.

And memory, through that interchanged "relation,"
Has no specific knowledge to impart;
But vague presentiments, that from some station
Somewhere, and somehow, life has had a start.

Our "personality" seems carried over,
Not subject to the fluxions change creates;
While our "experiences" can only cover
The separate changes in the separate states.

The change behind us, and the change before,
Show but the fact included in "to be;"
And separate states, including separate lore,
The nature of our "relativity."

ANONYMOUS

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the prices named.*

The American Secular Union has printed its Constitution and the Nine Demands in a neat little blue-covered pamphlet which can be had of the Corresponding Secretary, at 930 N. 17th st., Philadelphia, Pa.

"The Legend of Gautama Buddha" will interest all our readers. It is the story of Buddha's miraculous conception, birth, and life, and what the Buddhists believe of him. No one can read it without feeling that he knows the origin of the Christian parallel myth. It is a splendid little tract to hand around among believers. Price, 5 cents.

The *North American Review* for December contains, besides Part I of Colonel Ingersoll's "Why Am I An Agnostic?" articles on Divorce by W. E. Gladstone, Judge Bradley of the supreme court, and Senator Dolph of Oregon. The other articles are by equally eminent writers on various topics, and the *Review* amply fulfills the promises made by the new management.

Certain newspapers are announcing a series of articles on the Civil War, by Lord Wolseley, which it is said "will appear in an American magazine." They *hav* appeared. They were begun in the May number of the *North American Review*, and are concluded in the December number of that periodical. More than this, they hav been comprehensivly reviewed by Gen. James B. Fry, in the same magazine, and hav been noticed by almost every paper in the country.

Herbert Spencer was recently quoted in the London *Times* as favoring the nationalization of land, which drew out a letter from him repudiating the doctrin as ascribed to him. This led to a lively discussion, in which Professor Huxley, Sir Louis Mallett, and others took part, and a variety of views on the general question were expressed. The correspondence will be printed in the January *Popular Science Monthly*, under the title of "Letters on the Land Question."

Theosophists and others interested in Indian philosophy will find much to interest them in the *Vedantin*, which is a journal of Advaita doctrin, published for $1.75, at Saidapet, Madras, India. The "Vedanta in Christ's Teachings" is a pamphlet (10 cents) showing that those who composed the doctrins of Jesus found in the synoptic gospels were plagiarists from the Indian philosophers, and that Christianity is Paulism rather than Christism. Address "Proprietor *Vedantin*, Saidapet (Madras), India."

"The Credibility of the Christian Religion," is a little pamphlet by Samuel Smith, M. P., who thinks that as a business man he can do the world good by spreading his arguments in favor of his religion. He tells us what God "had to bear in mind" when he wrote the Bible, proves the stories in one portion of the book by the assertions of another portion of the work, and generally argues like an illogical, assertiv Christian who has read only orthodox authorities. The price of the book is not given, nor the place where it can be obtained.

"The Myth of the Great Deluge," by James M. McCann, first published in the *Freethinkers' Magazine* and now reprinted in neat pamphlet form, is one of the very best considerations of that sacred happening ever given to the American public. It goes into the subject in detail and proves in something less than ten thousand ways that the story of the Deluge is indeed nothing but a myth, and not a very ingenious lie either. A copy of the book ought to be in the hands of every Freethinker, and he ought to loan it to every one of his Christian neighbors. Price, 15 cents; ten copies, $1.

Mrs. Ottilie Bertron, of 3,929 Locust street, Philadelphia. Pa., has written and published a "Review of Col. R. G. Ingersoll's Attacks Upon Christianity." The price is 35 cents. The valuable character of Mrs. Bertron's book is seen in this line: "Common sense and logic are faculties unknown to the Atheists." The rest of the book is just as good as that, and some of it better, for instance this: "Nature does hav a master, therefore the Bible is true." Altogether, the book is what we might call dogmatic idiocy, suitable for believers of the caliber of Sam Jones. No rational Christian even would waste time in reading it.

Agnostics who hold with Spencer that there is an Unknowable, which makes for righteousness, and from which all things proceed, will desire to possess R. Bithell's pamphlet, published by Watts & Co., 17 Johnson's Court, London, E. C., entitled "The Worship of the Unknowable." Mr. Bithell admits that his Unknowable is an abstraction, something like Mrs. Grundy, but thinks there is no difficulty in loving or hating it, any more than is encountered in submitting to Dame Grundy's behests. People wanting a God, with modern improvements, and with as few unobjectionable traits as possible, can apply for this pamphlet. Price, 15 cents.

The Bruno Pamphlet No. 2 contains these things: 1. A magnificent, perfect, full-page photographic illustration of the Bruno monument as it stands in the city of Rome; 2. "Giordano Bruno," by Robert G. Ingersoll; 3. "Why Was Bruno Murdered?" by George Jacob Holyoake; 4. "Reason at Rome and Romanism in America," by T. B. Wakeman; 5. "Professor Bovio's Address," translated by Prof. Thomas Davidson; 6. "Italia," a poem, by Hudson Tuttle; 7. "The Publisher's Explanation," why this illustration of the monument is different from the previous one that appears in Bruno Pamphlet No. 1; 8. A perfect corrected list of the American contributors to the monument fund. The price of this pamphlet is 15 cents a single number, ten numbers for $1.

N. D. C. Hodges, 47 Lafayette place, publishes the "Popular Manual of Vocal Physiology and Visible Speech," by Alexander Melville Bell, price 50 cents. This work, says the author, gives a complete view of the actions of the vocal organs, and the resulting elements of speech. The object of the work is to popularize a knowledge of vocal physiology and visible speech, and to furnish a text-book by means of which these subjects may be taught in schools and colleges. The mastery of spoken languages, the exact acquirement of nativ or foreign pronunciation, and the correction or removal of defects and impediments of utterance, will be accomplished by means of the science of speech, as here expounded. It may be doubted if a study of the book will do all this, but that it will be useful to the teacher and student is without question.

When Mr. John Davey sent a box of "Barmcott's Golden Celery" here, he accompanied it with a 10-cent pamphlet entitled, "The Union and Its Flag;" also with a poem. The poetry is by no means as good as the celery, but the address on the Union is as patriotic as could be expected of a comparativly recently naturalized Britisher, and a good deal more so than some nativ Americans would compose. Mr. Davey appreciates the blessings of this great and glorious and free America to quite their full extent. He also understands that education is the keystone to the republican arch, and that Roman Catholicism and fanatical Protestantism of the National Reform Association sort are the pressing dangers to the country. For the rest, the address is Mr. Davey's sentiments, and the book can be had of him at Kent, O.

Mr. P. A. Graves, "professor of astrology," has written a book which he calls "Evolution and Reproduction," designed principally, we judge, to boom the trade in astrological chart-making. His claim that his work is without a parallel in science is true, for science doesn't deal with the quackery of astrology; but his further claim that "all things pertaining to life are explained by planetary influence," and that astrology is a guide to the production of children with any desired amount of intellectual ability, is humbug of the purest kind. "Magnetic force," by which Mr. Graves explains a great deal more than he really knows, is a term used to delude the uneducated, and cover up his own ignorance of the cause and method of natural action. The book is not worth one-quarter of the $2 asked for it, and the chart given to each purchaser is worth still less than the book. Mr. Graves does business at 921 Market street, San Francisco.

By looking over the long list of Liberal papers and books advertised in your paper, and considering that comparativly few of that class now in existence are listed therein, one must come to the conclusion that Freethought has made considerable advancement the last twenty-five or thirty years; for prior to that time but few such books and papers were known. Among the books advertised, I hav read quite a number, and find them superb; and among them are the works of that noble, persevering, and persecuted Liberal worker, Mrs. Slenker. I was so well pleased with her books that I bought extra copies and mailed them to relativs. Some people are too bigoted to investigate, and will not even read scripture if detached from their old Jewish God-book. Others would investigate could Liberal matter be put into their hands free of cost. I think every Liberal who is able would do well to procure suitable Liberal books and loan them to his Christian neighbors. WM. HART.

Kirksville, Mo., Dec. 5, 1889.

Fritänkaren, the official organ of our brethren in Sweden, is bright and spicy as ever. Excellent translations from English and American Freethinkers, pointed editorial remarks and articles showing the learning and undoubted courage of Brother V. Lennstrand, who even from his prison cell continues to fight the battle against superstition and tyranny, inspiring poetry, prose contributions of real merit, and foreign Freethought news—all this, besides accounts of the doings of Ulilistiska Samfundets (a Swedish Liberal society), constitute the contents of the paper, which we heartily recommend to the attention of those of our subscribers who hail from Scandinavia.

Let us not be like the Christians, but let us extend a helping hand to our brethren whom fate has placed in such disagreeable environments, and who endure persecutions rather than be false to their convictions.

Neither we nor Brother Lennstrand can promis you a heaven, but the personal satisfaction sure to be felt after doing a good deed will reward. Let those who can read Swedish send 75 cents for a year's subscription to Captain Otto Thomson, Eskilstuna, Sweden.

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I hav lent the book "Little Lessons," and those who hav seen it think it very nice indeed for children, and I do think it one of the most instructiv little books that I ever saw.—*Eliza H. Fales.*

A PROTEST directed to James Cardinal Gibbons, archbishop of Baltimore, as the head of the Roman Catholic Hierarchy in the United States of North America, and as the author of the recently published book, "Our Christian Heritage." Seven letters written in the spirit of "Robert Elsmere," by Mich. De Gavarelle, P. V. N. Polytechnical News Company, 7 Pearl street, near Battery place, publishers. Price, 50 cents.

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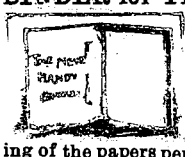
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News of the Week.

THE Kansas City First Baptist church, colored, was the scene of a fight between factions of the congregation last Sunday. When the police arrived the floor was covered with Bibles, razors, and blood, and three men lay disabled.

ENGLAND and Portugal are disputing over the division of territory in Africa.

THE better class in Oklahoma City are almost intimidated by lawlessness there.

THE Imperial Academy of Arts at St. Petersburg has decided to exclude Jews from membership.

TWO men in New York hav received three months' imprisonment for distributing boycott circulars.

ON the 22d a part of New Hampshire was visited by a terrific storm bearing large hailstones that killed some domestic animals.

THREE policemen had to be called into St. Anthony's Polish church at Jersey City, N. J., last Sunday, to preserve the peace.

CANNIBALS of the Solomon islands recently enticed three English sailors ashore and ate them. A man-of-war was called and shelled the cannibal village.

EFFORTS of the Spanish authorities to repress republican agitation hav caused a riot in Gijon, in which the military were called out, and one man was killed and two were wounded.

SAMUEL TRAGDON, who was serving a life sentence in the Iowa penitentiary for killing a man for cheering for Jeff Davis, has been pardoned by Governor Larrabee.

THE Catholics of the Center faction in the German parliament hav formed a separate political party demanding freedom for the church, and denominational schools.

THE Salt Lake City grand jury charges county officers with having received great sums for canals and like works, and having nothing accomplished to show for them.

FRANCES W. ANDERSON, a faith cure believer, aged nineteen, died on the 16th, at Brooklyn, of hasty consumption, having persistently refused to take medicin that would at least hav prolonged her life. To remonstrators she replied, "Does not God say, I am the great physician?"

EDWARD LARSSEN has been found guilty in refusing to giv medicin to his seven-year-old son that had diphtheria. The justice said, "It is a singular thing that in this nineteenth century there are men who hav such a foolish belief as you and your society hav." Larssen replied, "We only believe what God tells us."

THE provisional government of Brazil has issued a decree suppressing Dom Pedro's allowance, confiscating his imperial estates, and forbidding his return for two years. Opponents of the new order of things say that when the provisional government submits the cause to election, as it will soon, republican government will fail to receive choice. The United States Senate has deferred recognition of the new government till it can satisfy itself that it is honestly what it professes.

THREE Brooklyn faith cure believers hav been sentenced. John Jansen, for refusing medicin to his sick child, was awarded a fine of $200 or 200 days. Maria Peterson, for leaving an infected house against orders of the health inspector, was awarded a fine of $100 or 100 days. Hannah Jansen, for leaving an infected house against orders of the health inspector, was awarded a fine of $150 or 150 days. The latter, who had gone to a faith cure meeting, said, "I knew that God would not let the disease spread in his house."

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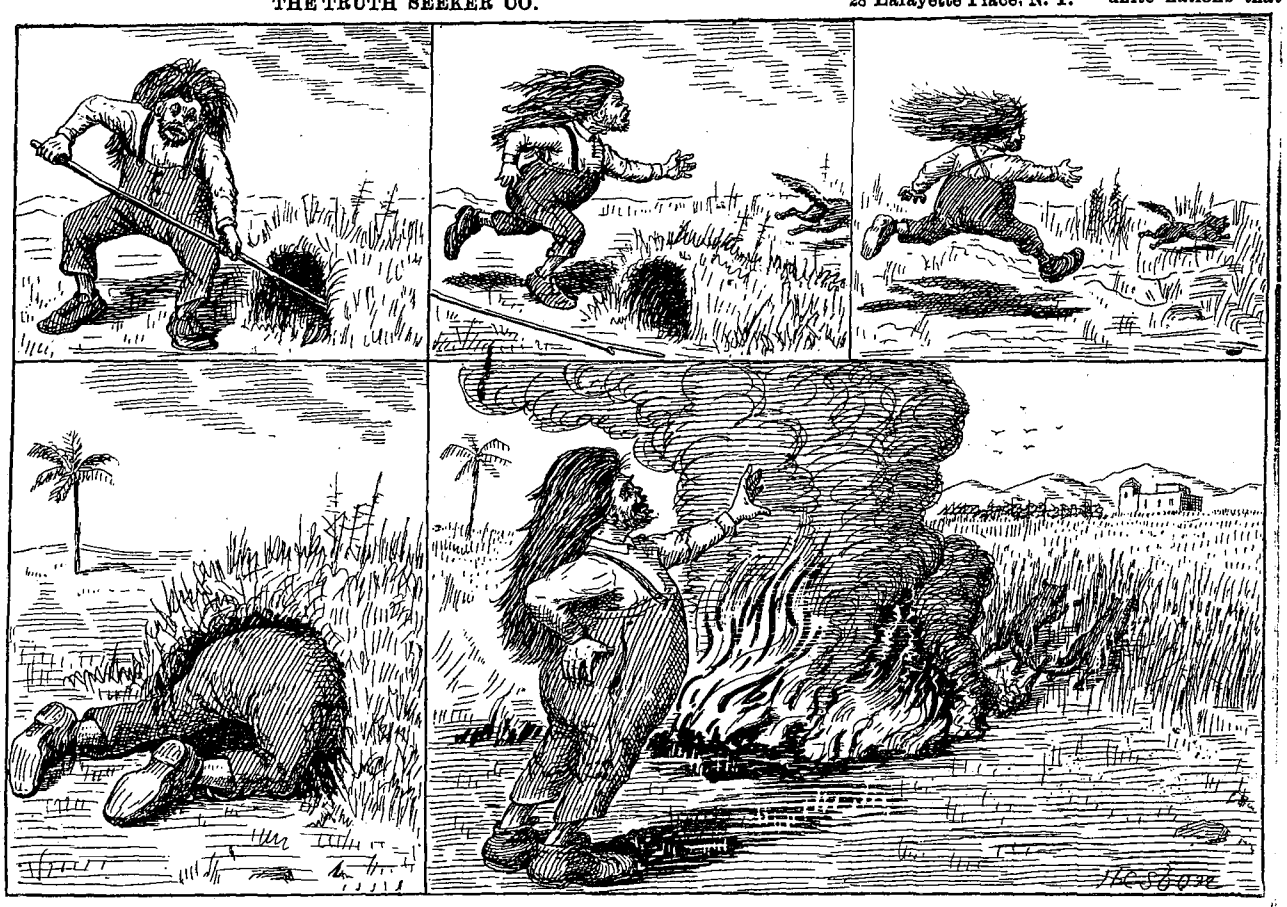
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And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and also the standing corn, with the vineyards and olivs.—Judges xv, 4, 5.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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WHY may we not suppose, that the great father of all is pleased with variety of devotion; and that the greatest offense we can act, is that by which we seek to torment and render each other miserable? For my own part, I am fully satisfied that what I am now doing, with an endeavor to conciliate mankind, to render their condition happy, to unite nations that hav hitherto been enemies, and to extirpate the horrid practice of war, and break the chains of slavery and oppression, is acceptable in his sight, and being the best service I can perform, I act it cheerfully.—*Paine.*

LOVING man is the only true way of living of God.—*Feuerbach.*

IT is the hight of folly to deny intellectual capacities to animals; they feel, think, judge, and compare; they choose and deliberate, they hav memories, they evince love and hatred, and their senses are often more delicate than our own.—*D'Holbach.*

THE best authorities on physiology and on the subject of animal intelligence are at the present time fairly agreed in that the mind of brutes is not distinguishable in quality, but only in quantity or degree, from that of human beings.—*Buchner.*

IT is an indubitable fact, proved by a thousand chemical experiments, that no ponderable bodies or elements can perish nor disappear, and equally that no new ones can originate. The property that cannot perish in time cannot be evolved in time. That which cannot be destroyed cannot be originated. It follows that matter has existed from eternity, that it was neither created nor evolved, that its totality which is infinitly great can be neither increased nor diminished, and this also on the ground that the infinitly great cannot be increased by the addition of the finite, and that its characteristic of indestructibility includes that of non-creation.—*F. Mohr.*

FROM nothing nothing. Nothing that is can be annihilated.—*Democritus.*

NATURE cannot create, but she eternally transforms. There was no beginning, and there can be no end.—*Ingersoll.*

ALL things flow.—*Heraklitus of Ephesus.*

ALL is dependent on Matter and Motion.—*P. A. Secchi.*

MATTER possesses one inherent quality; it is continual activity.—*Gerhardt.*

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THE Old Testament is filled with cruelty, but its cruelty stops with this world, its malice ends with death; whenever its victim has reached the grave, revenge is satisfied. Not so with the New Testament. It pursues its victim forever. After death, comes hell; after the grave, the worm that never dies. So that, as a matter of fact, the New Testament is infinitly more cruel than the Old.—*Ingersoll.*

IF a man suppresses part of himself, he becomes maimed and shorn. The proper limit to self-indulgence is, that he shall neither hurt himself nor hurt others. Short of this, everything is lawful. It is more than lawful; it is necessary. He who abstains from safe and moderate gratification of the senses, lets some of his essential faculties fall into abeyance, and must, on that account, be deemed imperfect and unfinished.—*Buckle's History of Civilization.*

THIS prelate insists that celibacy is far better than marriage. If the world could be induced to liv in accordance with the "highest state," this generation would be the last. Why were men and women created? Why did not the Catholic God commence with the sinless and sexless? The cardinal ought to take the ground that to talk well is good, but that to be dumb is the highest condition; that hearing is a pleasure, but that deafness is ecstasy; and that to think, to reason, is very well, but that to be a Catholic is far better.—*Ingersoll.*